

The Temple - Its Ministry and Services

by Alfred Edersheim

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The Temple - Its Ministry and Services

as they were at the time of Christ

by Alfred Edersheim
(1825-1889)

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The Temple - Its Ministry and Services by Alfred Edersheim

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The Temple--Its Ministry and Services **Alfred Edersheim**

Preface

It has been my wish in this book, to take the reader back nineteen centuries; to show him Jerusalem as it was, when our Lord passed through its streets, and the Sanctuary, when He taught in its porches and courts; to portray, not only the appearance and structure of the Temple, but to describe its ordinances and worshippers, the ministry of its priesthood, and the ritual of its services. In so doing, I have hoped, not only to illustrate a subject, in itself most interesting to the Bible-student, but also, and chiefly, to sketch, in one important aspect, the religious life of the period in which our blessed Lord lived upon earth, the circumstances under which He taught, and the religious rites by which He was surrounded; and whose meaning, in their truest sense, He came to fulfil.

The Temple and its services form, so to speak, part of the life and work of Jesus Christ; part also of His teaching, and of that of His apostles. What connects itself so closely with Him must be of deepest interest. We want to be able, as it were, to enter Jerusalem in His train, along with those who on that Palm-Sunday cried, 'Hosanna to the Son of David'; to see its streets and buildings; to know exactly how the Temple looked, and to find our way through its gates, among its porches, courts, and chambers; to be present in spirit at its services; to witness the Morning and the Evening Sacrifice; to mingle with the crowd of worshippers at the great Festivals, and to stand by the side of those who offered sacrifice or free-will offering, or who awaited the solemn purification which would restore them to the fellowship of the Sanctuary. We want to *see* these rites, as it were, before us--to hear the Temple-music, to know the very Psalms that were chanted, the prayers that were offered, the duties of the priesthood, the sacrificial worship in which they engaged, and the very attitude of the worshippers--in short, all those details which in their combination enable us vividly to realise the scenes, as if we ourselves were present in them. For, amidst them all, we ever see that one great outstanding Personality, Whose presence filled that house with glory.

The New Testament transports us into almost every one of the scenes described in this book. It also makes frequent reference to them for illustration. We see the father of John ministering in his course in the burning of incense; the Virgin-Mother at her purification, presenting her First-born; the child Jesus among the Rabbis; the Master teaching in the porches of the Temple, sitting in the Treasury, attending the various

festivals, giving His sanction to the purifications by directing the healed leper to the priest, and, above all, as at the Feast of Tabernacles, applying to himself the significant rites of the Sanctuary. And, as we follow on, we witness the birth of the Church on the day of Pentecost; we mark the frequent illustrations of spiritual realities by Temple-scenes, in the writings of the apostles, but more especially in the Book of Revelation, whose imagery is so often taken from them; and we still look for the accomplishment of the one yet unfulfilled type--the Feast of Tabernacles, as the grand harvest-festival of the Church.

I have thus placed the permanent *Christian* interest in the foreground, because it occupied that place in my own mind. At the same time, from the nature of the subject, I hope the volume may fulfil yet another and kindred purpose. Although it does not profess to be a Handbook of Biblical Antiquities, nor a treatise on the types of the Old Testament, both these subjects had to be constantly referred to. But to realise the gorgeous Temple ritual, in all its details, possesses more than a merely historical interest. We are indeed fascinated by it; we live over again, if not the period of Israel's temporal glory, yet that of deepest interest to us; and we can vividly represent to ourselves what the Temple had been before its services had for ever passed away. But beyond this, stretching far back through the period of prophets and kings, and reaching up to the original revelation of Jehovah amid the awful grandeur of Sinai, our holiest recollections, and the very springs of our religious life rise among these ordinances and types, which we here see fully developed and carried out, and that under the very light of His Presence, to Whom they all had pointed. I say not, whether or how far later Jewish practice may have misapprehended the original import or the meaning of the Divine ordinances. That was beyond my present task. But an accurate acquaintance with the sacrificial services at the time of Christ must not only tend to correct mistakes, but throw a fresh and vivid light upon all, and influence our views of what the Levitical ordinances were intended to be and to teach.

To have thus stated my object in this book, is also to have indicated its difficulties. Yet abundant materials for such a work, though scattered far and wide, are within our reach. Not to speak of contemporary writings, as those of Josephus and Philo, and references in the New Testament itself, we have in the *Mishnah* a body of authoritative traditions, reaching up, not only to Temple-times, but even to the days of Jesus Christ. (1) On this source of information, of course in conjunction with the Old Testament itself, I have been chiefly dependent.

While thus deriving my materials at first hand, I have also thankfully made use of any and every help within my reach. Foremost I place here the writings of Maimonides, not only because he is of greatest authority among the Jews, but because his vast and accurate knowledge of these subjects, and the clearness and subtlety of his intellect, entitle him to that position. Next to him come the numerous writers on Biblical Antiquities, in Latin and German; works on Typology--scientific and popular; treatises on the Life and Times of our Lord; histories of the Jewish Nation, or of Judaism; commentaries on such passages in the Old and New Testament as bore on these subjects; and numerous treatises on cognate points. In my study of ancient Jerusalem, I had the benefit of the labours of recent explorers, from Robinson and Barclay to the volumes published under the auspices of the Palestine Exploration Fund.

To the Cyclopaedias of Winer, Herzog, Ersch and Gruber, Dr. Smith, and Kitto (the third edition), I have been greatly indebted. The last-named of these works has the special merit of a series of articles on Jewish subjects (as I may designate them), written in quite an original manner, and with most competent knowledge. Although, as will appear from the text, I have been obliged frequently to differ from their writer, yet these articles must, from the fulness and ability of their treatment, be of very great use to the

student. Lightfoot's *Horae Hebraicae et Talmudicae* are known to every scholar. Not so, perhaps, his small learned treatise *De ministerio templi*. The title and many of the subjects are similar to those treated in the present volume. But the learned reader will at once perceive that the plan and execution are quite different, though the work has been of great service to me. Perhaps I ought not here to omit such names as Relandus, Buxtorf, Otho, Schottgen, Meuschen, Goodwin, Hottinger, Wagenseil, and Lundius; and, among modern writers, Bahr, Keil, Kurtz, de Wette, Saalschutz, Zunz, Jost, Geiger, Herzfeld, and Fratz, of whose works I have, I may say, *constantly* availed myself. Many others have been consulted, some of which are quoted in the foot-notes, while others are not expressly referred to, as not adding anything material to our knowledge.

In general, I should explain, that I have acted on the principle of giving the *minimum* of references possible. It would have been easy to have multiplied them almost indefinitely. But I wished to avoid cumbering my pages with an array of authorities, which too often give a mere appearance of learning; and, while they are not needed by scholars, may tend to interfere with the more general and popular use of such a work. For a similar reason, I have throughout avoided the use of Hebrew and even Greek letter-press. To print an expression in Hebrew letters could not be necessary for students, while the general reader, whom it too often bewilders by a show of knowledge, must in such case necessarily pass it over, unnoticed and unknown.

While this book embodies the studies of many years, I have during its actual composition deemed no labour nor pains irksome in comparing the results of my own investigations with those of all, within reach, who were entitled to such consideration. Thus much for the matter of the book. As to its form, some subjects may be touched in it which do not equally interest all readers; (2) others may appear to have been treated with too little or else with too much detail; objections may be raised to interpretations of types, or even to the general view of the Old Testament which has been taken throughout. My aim has been to make the book as complete and generally useful as I could, and clearly to express my convictions as to the meaning of the Old Testament. But on one point especially I would wish to be quite explicit. At the close of these studies, I would say, with humble and heartfelt thankfulness, that step by step my Christian faith has only been strengthened by them, that, as I proceeded, the conviction has always been deepened that Christ is indeed 'the end of the Law for righteousness,' to Whom all the ordinances of the Old Testament had pointed, and in Whom alone, alike the people and the history of Israel find their meaning. Viewed in this light, the Temple-services are not so many strange or isolated rites, for the origin of which we must look among neighbouring nations, or in the tendencies natural to men during the infancy of their history. Rather, all now becomes one connected whole--the design and execution bearing even stronger evidence to its Divine authorship than other of God's works,--where every part fits into the other, and each and all point with unswerving steadfastness to Him in Whom the love of God was fully manifested, and its purposes towards the world entirely carried out. From first to last, the two dispensations are substantially one; Jehovah, the God of Israel, is also the God and Father of our Lord and Saviour Jesus Christ--*Novum Testamentum in Vetere latet; Vetus in Novo patet*.

A. E.

(1) Quite a different estimate must be formed of the *Gemara* (which in a general way may be described as a twofold commentary--the Jerusalem and Babylonian *Gemara*--upon the *Mishnah*), not only from its

much later date, but also from the strange and heterogeneous *congeries* which are found in the many folios of the Talmud. Judaism was, at the time of its compilation, already thoroughly ossified; and the trustworthiness of tradition greatly impaired not merely by the long interval of time that had elapsed, but by dogmatic predilections and prejudices, and by the not unnatural wish to foist comparatively recent views, practices, and prayers upon Temple-times. Indeed, the work wants in its greatest part even the local colouring of the *Mishnah*--an element of such importance in Eastern traditions, where, so to speak, the colours are so fast, that, for example, to this day the modern Arab designations of places and localities have preserved the original Palestinian names, and not those more recent Greek or Roman with which successive conquerors had overlaid them.

(2) Thus Chapters 1 and 2, which give a description of ancient Jerusalem and of the structure and arrangements of the Temple, may not interest some readers, yet it could neither be left out, nor put in a different part of the book. Those for whom this subject has no attractions may, therefore, begin with Chapter 3.

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Chapter 1

A First View of Jerusalem, and of the Temple

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'And when He was come near, He beheld the city, and wept over it.'

The Charm of Jerusalem

In every age, the memory of Jerusalem has stirred the deepest feelings. Jews, Christians, and Mohammedans turn to it with reverent affection. It almost seems as if in some sense each could call it his 'happy home,' the 'name ever dear' to him. For our holiest thoughts of the past, and our happiest hopes for the future, connect themselves with 'the city of our God.' We know from many passages of the Old Testament, but especially from the Book of Psalms, with what ardent longing the exiles from Palestine looked towards it; and during the long centuries of dispersion and cruel persecution, up to this day, the same aspirations have breathed in almost every service of the synagogue, and in none more earnestly than in that of the paschal night, which to us is for ever associated with the death of our Saviour. It is this one grand presence there of 'the Desire of all nations,' which has for ever cast a hallowed light round Jerusalem and the Temple, and given fulfillment to the prophecy—'Many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.' (Isa 2:3) His feet have trodden the busy streets of Jerusalem, and the shady recesses of the Mount of Olives; His figure has 'filled with glory' the Temple and its services; His person has given meaning to the land and the people; and the decease which He accomplished at Jerusalem has been for the life of all nations. These facts can never be past— are eternally present; not only to our faith, but also to our hope; for He 'shall so come in like manner' as the 'men of Galilee' had on Mount Olivet 'seen Him go into heaven.'

Ancient Memories

But our memories of Jerusalem stretch far back beyond these scenes. In the distance of a remote antiquity we read of Melchisedek, the typical priest-king of Salem, who went out to meet Abraham, the ancestor of the Hebrew race, and blessed him. A little later, and this same Abraham was coming up from Hebron on his mournful journey, to offer up his only son. A few miles south of the city, the road by which he travelled climbs the top of a high promontory, that juts into the deep Kedron valley. From this spot, through the cleft of the mountains which the Kedron has made for its course, one object rose up straight before him. It was *Moriah*, the mount on which the sacrifice of Isaac was to be offered. Here Solomon afterwards built the Temple. For over Mount Moriah David had seen the hand of the destroying angel stayed, probably just above where afterwards from the large altar of burnt-offering the smoke of countless sacrifices rose day by day. On the opposite hill of Zion, separated only by a ravine from Moriah, stood the city and the palace of David, and close by the site of the Temple the tower of David. After that period an ever-shifting historical panorama passes before our view, unchanged only in this, that, amidst all the varying events, Jerusalem remains the one centre of interest and attractions, till we come to that Presence which has made it, even in its desolateness, 'Hephzibah,' 'sought out,' 'a city not forsaken.' (Isa 62:4)

Origin of the Name

The Rabbis have a curious conceit about the origin of the name Jerusalem, which is commonly taken to mean, 'the foundation,' 'the abode,' or 'the inheritance of peace.' They make it a compound of *Jireh* and *Shalem*, and say that Abraham called it 'Jehovah-Jireh,' while Shem had named it *Shalem*, but that God

combined the two into Jireh-Shalem, Jerushalaim, or Jerusalem. There was certainly something peculiar in the choice of Palestine to be the country of the chosen people, as well as of Jerusalem to be its capital. The political importance of the land must be judged from its situation rather than its size. Lying midway between the east and the west, and placed between the great military monarchies, first of Egypt and Assyria, and then of Rome and the East, it naturally became the battle-field of the nations and the highway of the world. As for Jerusalem, its situation was entirely unique. Pitched on a height of about 2,610 feet above the level of the sea, its climate was more healthy, equable, and temperate than that of any other part of the country. From the top of Mount Olivet an unrivalled view of the most interesting localities in the land might be obtained. To the east the eye would wander over the intervening plains to Jericho, mark the tortuous windings of Jordan, and the sullen grey of the Dead Sea, finally resting on Pisgah and the mountains of Moab and Ammon. To the south, you might see beyond 'the king's gardens,' as far as the grey tops of 'the hill country of Judea.' Westwards, the view would be arrested by the mountains of *Bether*, (Song 2:17) whilst the haze in the distant horizon marked the line of the Great Sea. To the north, such well-known localities met the eye as Mizpeh, Gibeon, Ajalon, Michmash, Ramah, and Anathoth. But, above all, just at your feet, the Holy City would lie in all her magnificence, like 'a bride adorned for her husband.'

The Situation of Jerusalem

'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King....Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces.' If this could be said of Jerusalem even in the humbler days of her native monarchy, (Psa 48:2,12,13) it was emphatically true at the time when Jesus 'beheld the city,' after Herod the Great had adorned it with his wonted splendour. As the pilgrim bands 'came up' from all parts of the country to the great feasts, they must have stood enthralled when its beauty first burst upon their gaze. Not merely remembrances of the past, or the sacred associations connected with the present, but the grandeur of the scene before them must have kindled their admiration into enthusiasm. For Jerusalem was a city of palaces, and right royally enthroned as none other. Placed on an eminence higher than the immediate neighbourhood, it was cut off and isolated by deep valleys on all sides but one, giving it the appearance of an immense natural fortress. All round it, on three sides, like a natural fosse, ran the deep ravines of the Valley of Hinnom and of the Black Valley, or Kedron, which merged to the south of the city, descending in such steep declivity that where the two meet is 670 feet below the point whence each had started. Only on the north-west was the city, as it were, bound to the mainland. And as if to give it yet more the character of a series of fortress-islands, a deep natural cleft— Tyropoeon— south and north right through the middle of the city, then turned sharply westwards, separating Mount Zion from Mount Acra. Similarly, Acra was divided from Mount Moriah, and the latter again by an artificial valley from Bezetha, or the New Town. Sheer up from these encircling ravines rose the city of marble and cedar-covered palaces. Up that middle cleft, down in the valley, and along the slopes of the hills, crept the busy town, with its streets, markets, and bazaars. But alone, and isolated in its grandeur, stood the Temple Mount. Terrace upon terrace its courts rose, till, high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass of snowy marble and of gold, glittering in the sunlight against the half-encircling green background of Olivet. In all his wanderings the Jew had not seen a city like his own Jerusalem. Not Antioch in Asia, not even imperial Rome herself, excelled it in architectural splendour. Nor has there been, either in ancient or modern times, a sacred building equal to the Temple, whether for situation or magnificence; nor yet have there been festive throngs like those joyous hundreds of thousands who, with their hymns of praise, crowded towards the

city on the eve of a Passover. No wonder that the song burst from the lips of those pilgrims:

'Still stand our feet
Within thy gates, Jerusalem!
Jerusalem, ah! thou art built
As a city joined companion-like together.'
Psalm 122:2,3

From whatever side the pilgrim might approach the city, the first impression must have been solemn and deep. But a special surprise awaited those who came, whether from Jericho or from Galilee, by the well-known road that led over the Mount of Olives. From the south, beyond royal Bethlehem—the west, descending over the heights of Beth-horon—from the north, journeying along the mountains of Ephraim, they would have seen the city first vaguely looming in the grey distance, till, gradually approaching, they had become familiar with its outlines. It was far otherwise from the east. A turn in the road, and the city, hitherto entirely hid from view, would burst upon them suddenly, closely, and to most marked advantage. It was by this road Jesus made His triumphal entry from Bethany on the week of His Passion. Up from 'the house of dates' the broad, rough road would round the shoulder of Olivet. Thither the wondering crowd from Bethany followed Him, and there the praising multitude from the city met Him. They had come up that same Olivet, so familiar to them all. For did it not seem almost to form part of the city itself, shutting it off like a screen from the desert land that descended beyond to Jordan and the Dead Sea?

Mount of Olives

From the Temple Mount to the western base of Olivet, it was not more than 100 or 200 yards straight across, though, of course, the distance to the summit was much greater, say about half a mile. By the nearest pathway it was only 918 yards from the city gate to the principal summit. *

* 'By the longer footpath it is 1,310 yards, and by the main camel road perhaps a little farther.' Josephus calculates the distance from the city evidently to the top of Mount Olivet at 1,010 yards, or 5 furlongs. See *City of the Great King*, p. 59.

Olivet was always fresh and green, even in earliest spring or during parched summer—coolest, the pleasantest, the most sheltered walk about Jerusalem. For across this road the Temple and its mountain flung their broad shadows, and luxuriant foliage spread a leafy canopy overhead. They were not gardens, in the ordinary Western sense, through which one passed, far less orchards; but something peculiar to those climes, where Nature everywhere strews with lavish hand her flowers, and makes her gardens—the garden bursts into the orchard, and the orchard stretches into the field, till, high up, olive and fig mingle with the darker cypress and pine. The stony road up Olivet wound along terraces covered with olives, whose silver and dark green leaves rustled in the breeze. Here gigantic gnarled fig-trees twisted themselves out of rocky soil; there clusters of palms raised their knotty stems high up into waving plumed tufts, or spread, bush-like, from the ground, the rich-coloured fruit bursting in clusters from the pod. Then there were groves of myrtle, pines, tall, stately cypresses, and on the summit itself two gigantic cedars. To these shady retreats the inhabitants would often come from Jerusalem to take pleasure or to meditate, and there one of their most celebrated Rabbis was at one time wont in preference to teach. * Thither, also, Christ with His disciples often resorted.

* R. Jochanan ben Saccai, who was at the head of the Sanhedrim immediately before and after the destruction of Jerusalem.

Coming from Bethany the city would be for some time completely hidden from view by the intervening ridge of Olivet. But a sudden turn of the road, where 'the descent of the Mount of Olives' begins, all at once a first glimpse of Jerusalem is caught, and that quite close at hand. True, the configuration of Olivet on the right would still hide the Temple and most part of the city; but across Ophel, the busy suburb of the priests, the eye might range to Mount Zion, and rapidly climb its height to where Herod's palace covered the site once occupied by that of David. A few intervening steps of descent, where the view of the city has again been lost, and the pilgrim would hurry on to that ledge of rock. What a panorama over which to roam with hungry eagerness! At one glance he would see before him the whole city— valleys and hills, its walls and towers, its palaces and streets, and its magnificent Temple— like a vision from another world. There could be no difficulty in making out the general features of the scene. Altogether the city was only thirty-three stadia, or about four English miles, in circumference. Within this compass dwelt a population of 600,000 (according to Tacitus), but, according to the Jewish historian, amounting at the time of the Passover to between two and three millions, or about equal to that of London. *

* Mr. Fergusson, in Smith's *Dictionary of the Bible*, i. p. 1025, controverts these numbers, on the ground of the population of modern cities within a given area. But two millions represent not the ordinary population, only the festive throngs at the Passover. Taking into consideration Eastern habits— sleeping on the roof, and possibly the camping out— computation is not extravagant. Besides, however untruthful Josephus was, he may, as a general rule, be trusted where official numbers, capable of verification, are concerned. In fact, taking into account this extraordinary influx, the Rabbis distinctly state, that during the feasts— on the first night— people might camp *outside* Jerusalem, but within the limits of a sabbath-day's journey. This, as Otho well remarks (*Lex. Rabb.* p. 195), also explains how, on such occasions, our Lord so often retired to the Mount of Olives.

The Walls

The first feature to attract attention would be the city walls, at the time of Christ only two in number. *

* The third, largest, and strongest wall, which enclosed *Bezetha*, or the New Town, was built by Herod Agrippa, twelve years after the date of the crucifixion.

The first, or old wall, began at the north-western angle of Zion, at the tower of *Hippicus*, and ran along the northern brow of Zion, where it crossed the cleft, and joined the western colonnade of the Temple at the 'Council-house.' It also enclosed Zion along the west and the south, and was continued eastward around Ophel, till it merged in the south-eastern angle of the Temple. Thus the first wall would defend Zion, Ophel, and, along with the Temple walls,, Moriah also. The second wall, which commenced at a gate in the first wall, called 'Gennath,' ran first north, and then east, so as to enclose Acra, and terminated at the Tower of Antonia. Thus the whole of the old city and the Temple was sufficiently protected.

Tower of Antonia

The Tower of Antonia was placed at the north-western angle of the Temple, midway between the castle of the same name and the Temple. With the former it communicated by a double set of cloisters, with the latter by a subterranean passage into the Temple itself, and also by cloisters and stairs descending into the northern and the western porches of the Court of the Gentiles. Some of the most glorious traditions in Jewish history were connected with this castle, for there had been the ancient 'armoury of David,' the palace of Hezekiah and of Nehemiah, and the fortress of the Maccabees. But in the days of Christ Antonia was occupied by a hated Roman garrison, which kept watch over Israel, even in its sanctuary. In fact, the Tower of Antonia overlooked and commanded the Temple, so that a detachment of soldiers could at any time rush down to quell a riot, as on the occasion when the Jews had almost killed Paul (Acts 21:31). The city walls were further defended by towers— in the first, and forty in the second wall. Most prominent among them were Hippicus, Phasaelus, and Mariamne, close by each other, to the north-west of Zion— compactly built of immense marble blocks, square, strongly fortified, and surmounted by buildings defended by battlements and turrets. * They were built by Herod, and named after the friend and the brother he had lost in battle, and the wife whom his jealousy had killed.

* For particulars of these forts, see Josephus' *Wars*, v. 4, 3.

The Four Hills

If the pilgrim scanned the city more closely, he would observe that it was built on four hills. Of these, the western, or ancient Zion, was the highest, rising about 200 feet above Moriah, though still 100 feet lower than the Mount of Olives. To the north and the east, opposite Zion, and divided from it by the deep Tyropoeon Valley, were the crescent-shaped Acra and Moriah, the latter with Ophel as its southern outrunner. Up and down the slopes of Acra the Lower City crept. Finally, the fourth hill, Bezetha (from *bezaion*, marshy ground), the New Town, rose north of the Temple Mount and of Acra, and was separated from them by an artificial valley. The streets, which, as in all Eastern cities, were narrow, were paved with white marble. A somewhat elevated footway ran along for the use of those who had newly been purified in the Temple, while the rest walked in the roadway below. The streets derived their names mostly from the gates to which they led, or from the various *bazaars*. Thus there were 'Water-street,' 'Fish-street,' 'East-street,' etc. The 'Timber Bazaar' and that of the 'Tailors' were in the New City; the Grand Upper Market on Mount Zion. Then there were the 'Wool' and the 'Braziers' Bazaar'; 'Baker-street,' 'Butcher-street,' 'Strangers'-street,' and many others similarly named. Nor would it have been difficult to identify the most prominent buildings in the city. At the north-western angle of Mount Zion, the ancient Salem and Jebus, on the site of the castle of David, was the grand palace of Herod, generally occupied by the Roman procurators during their temporary sojourn in Jerusalem. It stood high up, just within shelter of the great towers which Herod had reared— marvel of splendour, of whose extent, strength, height, rooms, towers, roofs, porticoes, courts, and adjacent gardens Josephus speaks in such terms of admiration.

High-priest's Palace

At the opposite, or north-eastern corner of Mount Zion, was the palace of the High-priest. Being built on the slope of the hill, there was under the principal apartments a lower story, with a porch in front, so that we can understand how on that eventful night Peter was '*beneath* in the palace.' (Mark 14:66) Beyond it, probably on the slope of Acra, was the Repository of the Archives, and on the other side of the cleft, abutting on the Temple, with which it was probably connected by a colonnade, the Council Chamber of the Sanhedrim. Following the eastern brow of Mount Zion, south of the High-priest's palace, and opposite

the Temple, was the immense Xystus, which probably extended into the Tyropoeon. Whatever may have been its original purpose, * it was afterwards used as a place of public meetings, where, on great occasions, the populace was harangued.

* Barclay suggest that the Xystus had originally been the heathen gymnasium built by the infamous high-priest Jason. (*City of the Great King*, p. 101)

Here Peter probably addressed the three thousand converts on the day of Pentecost when the multitude had hurried thither from the Temple on hearing 'the mighty rushing sound.' The Xystus was surrounded by a covered colonnade. Behind it was the palace of Agrippa, the ancient palace of David and of the Maccabees, and again, in the rear of it, that of Bernice. On Acra stood afterwards the palaces of certain foreign princes, such as those of Queen Helena, King Monobasus, and other proselytes. In this quarter, or even beyond it to the north-west, one would naturally look for the Theatre and the Amphitheatre, which, being so essentially un-Jewish, must have been located as far as possible from the Temple. The space around the Temple was no doubt kept clear of buildings. On the south-eastern corner behind it was the great Sheep Market, and to the south of it the Hippodrome. Originally, the king's house by the horse-gate, built by Solomon, and the royal stables, had occupied the southern area of the Temple Mount, where Herod afterwards built the 'Royal Porch.' For the Temple of Solomon was 300 feet shorter, from north to south, than that of Herod. Transversely, between Xystus and the Fish Gate, lay the quarter of *Maktesh*, (Zeph 1:10,11) occupied by various bazaars, chiefly connected with the Temple. Lastly, south of the Temple, but on the same hill, was *Ophel*, the crowded suburb of the priests.

The Shushan Gate

Such must have been a first view of Jerusalem, as 'beheld' from the Mount of Olives, on which we are supposed to have taken our stand. If Jewish tradition on the subject may be trusted, a gate opened upon this Mount of Olives through the eastern wall of the Temple. *

* In the chamber above this gate two standard measures were kept, avowedly for the use of the workmen employed in the Temple. (*Chel.* 17. 9.)

It is called 'the Shushan Gate,' from the sculptured representation over it of the city to which so many Jewish memories attached. From this gate an arched roadway, by which the priests brought out the 'red heifer,' and on the Day of Atonement the scapegoat, is said to have conducted to the Mount of Olives. Near the spot where the red heifer was burned were extensive lavatories, and booths for the sale of articles needed for various purifications. Up a crest, on one of the most commanding elevations, was the Lunar Station, whence, by fire signals, the advent of each new moon was telegraphed from hill to hill into far countries. If Jewish tradition may further be trusted, there was also an unused gate in the Temple towards the north—*Tedit* or *Tere*— two gates towards the south. We know for certain of only a subterranean passage which led from the fortress Antonia on the 'north-western angle' of the Temple into the Temple Court, and of the cloisters with stairs descending into the porches, by one of which the chief captain Lysias rushed to the rescue of Paul, when nearly killed by the infuriated multitude. Dismissing all doubtful questions, we are sure that at any rate five gates opened into the outer Temple enclosure or Court of the Gentiles— from the south, and four— these the principal— the west. That southern gate was double, and must have chiefly served the convenience of the priests. Coming from Ophel, they would pass through its gigantic archway and vestibule (40 feet each way), and then by a double tunnel nearly 200 feet

long, whence they emerged at a flight of steps leading straight up from the Court of the Gentiles into that of the priests, close to the spot where they would officiate. *

* Jewish tradition mentions the following five as the outer gates of the Temple: that of *Shushan* to the east, of *Tedi* to the north, of *Copponus* to the west, and the two *Huldah* gates to the south. The Shushan gate was said to have been lower than the others, so that the priests at the end of the 'heifer-bridge' might look over it into the Temple. In a chamber above the Shushan gate, the standard measures of the 'cubit' were kept.

But to join the great crowd of worshippers we have to enter the city itself. Turning our back on Mount Zion, we now face eastwards to Mount Moriah. Though we look towards the four principal entrances to the Temple, yet what we see within those walls on the highest of the terraces is not the front but the back of the sanctuary. It is curious how tradition is here in the most palpable error in turning to the east in worship. The Holy Place itself faced east-wards, and was approached from the east; but most assuredly the ministering priests and the worshippers looked not towards the east, but towards the west.

The Temple Plateau

The Temple plateau had been artificially levelled at immense labour and cost, and enlarged by gigantic substructures. The latter served also partly for the purpose of purification, as otherwise there might have been some dead body beneath, which, however great the distance from the surface, would, unless air had intervened, have, according to tradition, defiled the whole place above. As enlarged by Herod the Great, the Temple area occupied an elongated square of from 925 to 950 feet and upwards. *

* Many modern writers have computed the Temple area at only 606 feet, while Jewish authorities make it much larger than we have stated it. The computation in the text is based on the latest and most trustworthy investigations, and fully borne out by the excavations made on the spot by Capts. Wilson and Warren.

Roughly calculating it at about 1,000 feet, this would give an extent more than one-half greater than the length of St. Peter's at Rome, which measures 613 feet, and nearly double our own St. Paul's, whose extreme length is 520 1/2 feet. And then we must bear in mind that the Temple plateau was not merely about 1,000 feet in length, but a square of nearly 1,000 feet! It was not, however, in the centre of this square, but towards the north-west, that the Temple itself and its special courts were placed. Nor, as already hinted, were they all on a level, but rose terrace upon terrace, till the sacred edifice itself was reached, its porch protruding, 'shoulder-like,' on either side— rising into two flanking towers— covering the Holy and Most Holy Places. Thus must the 'golden fane' have been clearly visible from all parts; the smoke of its sacrifices slowly curling up against the blue Eastern sky, and the music of its services wafted across the busy city, while the sunlight glittered on its gilt roofs, or shone from its pavement of tessellated marble, or threw great shadows on Olivet behind.

Fables of the Rabbis

Assuredly, when the Rabbis thought of their city in her glory, they might well say: 'The world is like unto an eye. The ocean surrounding the world is the white of the eye; its black is the world itself; the pupil is

Jerusalem; but the image within the pupil is the sanctuary.' In their sorrow and loneliness they have written many fabled things of Jerusalem, of which some may here find a place, to show with what halo of reverence they surrounded the loving memories of the past. Jerusalem, they say, belonged to no tribe in particular— was all Israel's. And this is in great measure literally true; for even afterwards, when ancient Jebus became the capital of the land, the boundary line between Judah and Benjamin ran right through the middle of the city and of the Temple; so that, according to Jewish tradition, the porch and the sanctuary itself were in Benjamin, and the Temple courts and altar in Judah. In Jerusalem no house might be hired. The houses belonged as it were to all; for they must all be thrown open, in free-hearted hospitality, to the pilgrim-brethren that came up to the feast. Never had any one failed to find in Jerusalem the means of celebrating the paschal festivities, nor yet had any lacked a bed on which to rest. Never did serpent or scorpion hurt within her precincts; never did fire desolate her streets, nor ruin occur. No ban ever rested on the Holy City. It was Levitically more sacred than other cities, since there alone the paschal lamb, the thank-offerings, and the second tithes might be eaten. Hence they carefully guarded against all possibility of pollution. No dead body might remain in the city overnight; no sepulchres were there, except those of the house of David and of the prophetess Huldah. No even domestic fowls might be kept, nor vegetable gardens be planted, lest the smell of decaying vegetation should defile the air; nor yet furnaces be built, for fear of smoke. Never had adverse accident interrupted the services of the sanctuary, nor profaned the offerings. Never had rain extinguished the fire on the altar, nor contrary wind driven back the smoke of the sacrifices; nor yet, however great the crowd of worshippers, had any failed for room to bow down and worship the God of Israel!

Thus far the Rabbis. All the more impressive is their own admission and their lament— significant as viewed in the light of the Gospel: 'For three years and a half abode the Shechinah' (or visible Divine presence) 'on the Mount of Olives,'— whether Israel would repent—'and calling upon them, "Seek ye the Lord while He may be found, call upon Him while He is near." And when all was in vain, then the Shechinah returned to its own place!'

Jerusalem in Ruins

The Shechinah *has* withdrawn to its own place! Both the city and the Temple have been laid 'even with the ground,' because Jerusalem knew not the time of her visitation (Luke 19:44). 'They have laid Jerusalem on heaps' (Psalm 79:1). 'The stones of the sanctuary are poured out in the top of every street' (Lam 4:1). All this, and much more, did the Saviour, the rightful King of Israel, see in the near future, when 'He beheld the city, and wept over it.' And now we must search very deep down, sinking the shaft from 60 to over 125 feet through the rubbish of accumulated ruins, before reaching at last the ancient foundations. And there, close by where once the royal bridge spanned the deep chasm and led from the City of David into the royal porch of the Temple, is 'the Jews' Wailing Place,' where the mourning heirs to all this desolation reverently embrace the fallen stones, and weep unavailing tears— because the present is as the past, and because what brought that judgment and sorrow is unrecognised, unrepented, unremoved. Yet—'Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night. If ye will inquire, inquire! Return, come!'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'There shall not be left here one stone upon another, that shall not be thrown down.'— 24:2

'The Royal Bridge'

Of the four principal entrances into the Temple— of them from the west— most northerly descended, perhaps by flights of steps, into the Lower City; while two others led into the suburb, or *Parbar*, as it is called. But by far the most magnificent avenue was that at the south-western angle of the Temple. Probably this was 'the ascent...into the house of the Lord,' which so astounded the Queen of Sheba (1 Kings 10:5) *

* According to Mr. Lewin, however (*Siege of Jerusalem*, p. 270), this celebrated 'ascent' to the house of the Lord went up by a double subterranean passage, 250 feet long and 62 feet wide, by a flight of steps from the new palace of Solomon, afterwards occupied by the 'Royal Porch,' right into the inner court of the Temple.

It would, indeed, be difficult to exaggerate the splendour of this approach. A colossal bridge on arches spanned the intervening Valley of the Tyropoeon, connecting the ancient City of David with what is called the 'Royal Porch of the Temple.' From its ruins we can reconstruct this bridge. Each arch spanned 41 1/2 feet, and the spring-stones measured 24 feet in length by 6 in thickness. It is almost impossible to realise these proportions, except by a comparison with other buildings. A single stone 24 feet long! Yet these were by no means the largest in the masonry of the Temple. Both at the south-eastern and the south-western angles stones have been found measuring from 20 to 40 feet in length, and weighing above 100 tons.

The Temple Porches

The view from this 'Royal Bridge' must have been splendid. It was over it that they led the Saviour, in sight of all Jerusalem, to and from the palace of the high-priest, that of Herod, the meeting-place of the Sanhedrim, and the judgment-seat of Pilate. Here the city would have lain spread before us like a map. Beyond it the eye would wander over straggling suburbs, orchards, and many gardens— among them the royal gardens to the south, the 'garden of roses,' so celebrated by the Rabbis— the horizon was bounded by the hazy outline of mountains in the distance. Over the parapet of the bridge we might have looked into the Tyropoeon Valley below, a depth of not less than 225 feet. The roadway which spanned this cleft for a distance of 354 feet, from Mount Moriah to Mount Zion opposite, was 50 feet broad, that is, about 5 feet wider than the central avenue of the Royal Temple-Porch into which it led. These 'porches,' as they are called in the New Testament, or cloisters, were among the finest architectural features of the Temple. They ran all round the inside of its wall, and bounded the outer enclosure of the Court of the Gentiles. They consisted of double rows of Corinthian pillars, all monoliths, wholly cut out of one block of marble,

each pillar being 37 1/2 feet high. A flat roof, richly ornamented, rested against the wall, in which also the outer row of pillars was inserted. Possibly there may have been towers where one colonnade joined the other. But the 'Royal Porch,' by which we are supposed to have entered the Temple, was the most splendid, consisting not as the others, of a double, but of a *treble* colonnade, formed of 162 pillars, ranged in four rows of 40 pillars each, the two odd pillars serving as a kind of screen, where the 'Porch' opened upon the bridge. Indeed, we may regard the Royal Porch as consisting of a central nave 45 feet wide, with gigantic pillars 100 feet high, and of two aisles 30 feet wide, with pillars 50 feet high. By very competent authorities this Royal Porch, as its name indicates, is regarded as occupying the site of the ancient palace of Solomon, to which he 'brought up' the daughter of Pharaoh. Here also had been the 'stables of Solomon.' When Herod the Great rebuilt the Temple, he incorporated with it this site of the ancient royal palace. What the splendour and height (Professor Porter has calculated it at 440 feet) of this one porch in the Temple must have been is best expressed in the words of Captain Wilson (*Recovery of Jerusalem*, p. 9): 'It is almost impossible to realise the effect which would be produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of our church spires.' And this was only one of the porches which formed the southern enclosure of the first and outermost court of the Temple— of the Gentiles. The view from the top of this colonnade into Kedron was to the stupendous depth of 450 feet. Here some have placed that pinnacle of the Temple to which the tempter brought our Saviour.

These halls or porches around the Court of the Gentiles must have been most convenient places for friendly or religious intercourse— meetings or discussions. Here Jesus, when still a child, was found by His parents disputing with the doctors; here He afterwards so often taught the people; and here the first assemblies of the Christians must have taken place when, 'continuing daily with one accord in the Temple,...praising God, and having favour with all the people,...the Lord added to the church daily such as should be saved.' Especially do we revert to Solomon's Porch, that ran along the eastern wall of the Temple, and faced its great entrance. It was the only remnant left of the Temple built by the wise King of Israel. In this porch 'Jesus walked' on that 'Feast of the Dedication,' (John 10:23) when He 'told it plainly,' 'I and my Father are one'; and it was thither 'that all the people ran together' when 'the notable miracle' on the lame man had been wrought at the 'Beautiful Gate of the Temple.'

Court of the Gentiles

It was the rule when entering the Temple to pass in by the right, and when leaving it to go out by the left hand. The great Court of the Gentiles, * which formed the lowest or outer enclosure of the Sanctuary, was paved with the finest variegated marble.

* We have adopted this name as in common use, though Relandus (*Antiq.* p. 78) rightly objects that the only term for it used in Jewish writings is the 'mountain of the house.'

According to Jewish tradition, it formed a square of 750 feet. Its name is derived from the fact that it was open to all— or Gentiles— they observed the prescribed rules of decorum and reverence. In this court tradition places eating and sleeping apartments for the Levites, and a synagogue. But, despite pharisaic punctilliousness, the noise, especially on the eve of the Passover, must have been most disturbing. For there the oxen, sheep, and doves selected as fit for sacrifices were sold as in a market; and here were those tables of the money-changers which the Lord overthrew when He drove from His Father's house them that bought and sold (Matt 21:12; John 2:14). Within a short distance, in the court, a marble screen 4 1/2 feet

high, and beautifully ornamented, bore Greek and Latin inscriptions, warning Gentiles not to proceed, on pain of death. One of those very tablets, bearing almost the same words as those given by Josephus, has been discovered in late excavations. It was because they thought Paul had infringed this order, that the infuriated multitude 'went about to kill him' (Acts 21:31). Beyond this enclosure a flight of fourteen steps, each 9 inches high, led up to a terrace 15 feet broad, called the 'Chel,' which bounded the *inner* wall of the Temple. We are now approaching the Sanctuary itself, which consisted, first, of three courts, each higher than the former, and, beyond them, of the Holy and Most Holy Places, with their outbuildings. Entering by the principal gate on the *east* we pass, first into the Court of the Women, thence into that of Israel, and from the latter into that of the Priests. This would have been, so to speak, the natural way of advancing. But there was a nearer road into the Court of the Priests. For both north and south, along the terrace, flights of steps led up to three gates (both north and south), which opened into the Court of the Priests, while a fourth gate (north and south) led into the middle of the Court of the Women. Thus there were nine gates opening from 'the Terrace' into the Sanctuary— principal one from the east, and four north and south, of which one (north and south) also led into the Court of the Women, and the other three (north and south) into that of the Priests.

The 'Beautiful Gate'

These eight side gates, as we may call them, were all two-leaved, wide, high, with superstructures and chambers supported by two pillars, and covered with gold and silver plating. But far more magnificent than any of them was the ninth or *eastern* gate, which formed the principal entrance into the Temple. The ascent to it was from the terrace by twelve easy steps. The gate itself was made of dazzling Corinthian brass, most richly ornamented; and so massive were its double doors that it needed the united strength of twenty men to open and close them. This was the 'Beautiful Gate'; and on its steps had they been wont these many years to lay the lame man, just as privileged beggars now lie at the entrance to Continental cathedrals. No wonder that all Jerusalem knew him; and when on that sunny afternoon Peter and John joined the worshippers in the Court of the Women, not alone, but in company with the well-known cripple, who, after his healing, was 'walking and leaping and praising God,' universal 'wonder and amazement' must have been aroused. Then, when the lame man, still 'holding by' the apostles, again descended these steps, we can readily understand how all the people would crowd around in Solomon's Porch, close by, till the sermon of Peter— fruitful in its spiritual results— interrupted by the Temple police, and the sudden imprisonment of the apostles.

Court of the Women

The Court of the Women obtained its name, not from its appropriation to the exclusive use of women, but because they were not allowed to proceed farther, except for sacrificial purposes. Indeed, this was probably the common place for worship, the females occupying, according to Jewish tradition, only a raised gallery along three sides of the court. This court covered a space upwards of 200 feet square. All around ran a simple colonnade, and within it, against the wall, the thirteen chests, or 'trumpets,' for charitable contributions were placed. These thirteen chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers; the other four for strictly voluntary gifts. Trumpets I and II were appropriated to the half-shekel Temple-tribute of the current and of the past year. Into Trumpet III those women who had to bring turtledoves for a burnt- and a sin-offering dropped their equivalent in money, which was daily taken out and a corresponding number of turtledoves offered.

This not only saved the labour of so many separate sacrifices, but spared the modesty of those who might not wish to have the occasion or the circumstances of their offering to be publicly known. Into this trumpet Mary the mother of Jesus must have dropped the value of her offering (Luke 2:22,24) when the aged Simeon took the infant Saviour 'in his arms, and blessed God.' Trumpet IV similarly received the value of the offerings of young pigeons. In Trumpet V contributions for the wood used in the Temple; in Trumpet VI for the incense, and in Trumpet VII for the golden vessels for the ministry were deposited. If a man had put aside a certain sum for a sin-offering, and any money was left over after its purchase, it was cast into Trumpet VIII. Similarly, Trumpets IX, X, XI, XII, and XIII were destined for what was left over from trespass-offerings, offerings of birds, the offering of the Nazarite, of the cleansed leper, and voluntary offerings. In all probability this space where the thirteen Trumpets were placed was the 'treasury,' where Jesus taught on that memorable Feast of Tabernacles (John 7 and 8; see specially 8:20). We can also understand how, from the peculiar and known destination of each of these thirteen 'trumpets,' the Lord could distinguish the contributions of the rich who cast in 'of their abundance' from that of the poor widow who of her 'penury' had given 'all the living' that she had (Mark 12:41; Luke 21:1). But there was also a special treasury-chamber, into which at certain times they carried the contents of the thirteen chests; and, besides, what was called 'a chamber of the silent,' where devout persons secretly deposited money, afterwards secretly employed for educating children of the pious poor.

It is probably in ironical allusion to the form and name of these treasure-chests that the Lord, making use of the word 'trumpet,' describes the conduct of those who, in their almsgiving, sought glory from men as 'sounding a trumpet' before them (Matt 6:2)— is, carrying before them, as it were, in full display one of these trumpet-shaped alms-boxes (literally called in the Talmud, 'trumpets'), and, as it were, sounding it. *

* The allusion is all the more pointed, when we bear in mind that each of these trumpets had a mark to tell its special object. It seems strange that this interpretation should not have occurred to any of the commentators, who have always found the allusion such a *crux interpretum*. An article in the *Bible Educator* has since substantially adopted this view, adding that trumpets were blown when the alms were collected. But for the latter statement there is no historical authority whatever, and it would contravene the religious spirit of the times.

The Chambers

In each of the four corners of the Court of the Women were chambers, or rather unroofed courts, each said to have been 60 feet long. In that at the right hand (on the north-east), the priests who were unfit for other than menial services on account of bodily blemishes, picked the worm-eaten wood from that destined for the altar. In the court at the farther angle (north-west) the purified lepers washed before presenting themselves to the priests at the Gate of Nicanor. At the left (south-east) the Nazarites polled their hair, and cooked their peace-offerings; while in a fourth court (at the south-west) the oil and wine were kept for the drink-offerings. The musical instruments used by the Levites were deposited in two rooms under the Court of the Israelites, to which the access was from the Court of the Women.

Of course the western colonnade of this court was open. Thence fifteen easy steps led through the so-called Gate of Nicanor into the Court of Israel. On these steps the Levites were wont on the Feast of Tabernacles to sing the fifteen 'Psalms of Degrees,' or ascent (Psalms 120 to 134), whence some have derived their name. Here, or, rather, in the Gate of Nicanor, all that was ordered to be done 'before the

Lord' took place. There the cleansed leper and the women coming for purification presented themselves to the priests, and there also the 'water of jealousy' was given to the suspected wife.

Court of Israel

Perhaps it will be most convenient for practical purposes to regard the two Courts of Israel and of the Priests as in reality forming only *one*, divided into two parts by a low balustrade 1 1/2 feet high. Thus viewed, this large double court, inclusive of the Sanctuary itself, would measure 280 1/2 feet in length by 202 1/2 feet in breadth. Of this a narrow strip, 16 1/2 feet long, formed the Court of Israel. Two steps led up from it to the Court of the Priests. Here you mounted again by three low semicircular steps to a kind of pulpit or platform, where, as well as on the 'fifteen steps,' the Levites sang and played during the ordinary service. The *priests*, on the other hand, occupied, while pronouncing the blessing, the steps at the other end of the court which led up to the Temple porch. A similar arrangement existed in the great court as in that of the Women. Right and left of the Nicanor Gate were receptacles for the priestly vestments (one for each of the four kinds, and for the twenty-four courses of priests: $4 \times 24 = 96$).

Next came the chamber of the high-priest's meat-offering (Lev 6:20), where each morning before going to their duties the officiating priesthood gathered from the so-called 'Beth-ha-Moked,' or 'house of stoves.' The latter was built on arches, and contained a large dining-hall that communicated with four other chambers. One of these was a large apartment where fires were continually burning for the use of the priests who ministered barefoot. There also the heads of the ministering courses slept, and here, in a special receptacle under the pavement, the keys of the Temple were hung up at night. Of the other three chambers of the Beth-Moked, one was appropriated to the various counterfoils given as a warrant when a person had paid his due for a drink-offering. In another the shewbread was prepared, while yet a third served for the lambs (at least six in number) that were always kept ready for the regular sacrifice. Here also a passage led to the well-lit subterranean bath for the use of the priests. Besides the Beth-Moked there were, north and south of the court, rooms for storing the salt for the altar, for salting the skins of sacrifices, for washing 'their inwards,' for storing the 'clean' wood, for the machinery by which the laver was supplied with water, and finally the chamber 'Gazith,' or Hall of Hewn Stones, where the Sanhedrim was wont to meet. Above some of these chambers were other apartments, such as those in which the high-priest spent the week before the Day of Atonement in study and meditation.

The Chambers

The account which Jewish tradition gives of these gates and chambers around the Court of the Priests is somewhat conflicting, perhaps because the same chambers and gates may have borne different names. It may, however, be thus summarised. Entering the Great Court by the Nicanor Gate, there was at the right hand the Chamber of Phinehas with its 96 receptacles for priests' vestments, and at the left the place where the high-priest's daily meat-offering was prepared, and where every morning before daybreak all the ministering priests met, after their inspection of the Temple and before being told off to duty. Along the southern side of the court were the Water-gate, through which at the Feast of Tabernacles the pitcher with water was brought from the Pool of Siloam, with a chamber above it, called Abtinias, where the priests kept guard at night; then the Gate of the Firstlings, through which the firstlings fit to be offered were brought; and the Wood-gate, through which the altar-wood was carried. Alongside these gates were *Gazith*, the hall of square polished stones, where the Sanhedrim sat; the chamber *Golah*, for the water apparatus which emptied and filled the laver; and the wood-chamber. Above and beyond it were the

apartments of the high-priest and the council-chamber of the 'honourable councillors,' or priestly council for affairs strictly connected with the Temple. On the northern side of the Priests' Court were the gate Nitzutz (Spark Gate), with a guard-chamber above for the priests, the Gate of Sacrifices, and the Gate of the Beth-Moked. Alongside these gates were the chamber for salting the sacrifices; that for salting the skins (named *Parvah* from its builder), with bathrooms for the high-priest above it; and finally the *Beth-Moked* with its apartments. The two largest of these buildings— council-chamber of the Sanhedrim at the south-eastern, * and the Beth-Moked at the north-western angle of the court— partly built into the court and partly out on 'the terrace.'

* It is very strange what mistakes are made about the localisation of the rooms and courts connected with the Temple. Thus the writer of the article 'Sanhedrim' in Kitto's *Encycl.*, vol. iii. p. 766, says that the hall of the Sanhedrim 'was situate in the centre of the south side of the Temple-court, the northern part extending to the Court of the Priests, and the southern part to the Court of the Israelites.' But the Court of Israel and that of the Priests did *not* lie north and south, but east and west, as a glance at the Temple plan will show! The hall of the Sanhedrim extended indeed *south*, though certainly not to the Court of Israel, but to the *Chel* or terrace. The authorities quoted in the article 'Sanhedrim' do not bear out the writer's conclusions. It ought to be remarked that about the time of Christ the Sanhedrim removed its sittings from the Hall of Square Stones to another on the east of the Temple-court.

This, because none other than a prince of the house of David might sit down within the sacred enclosure of the Priests' Court. Probably there was a similar arrangement for the high-priest's apartments and the priests' council-chamber, as well as for the guard-chambers of the priests, so that at each of the four corners of the court the apartments would abut upon 'the terrace.' *

* We know that the two priestly guard-chambers above the Water-gate and Nitzutz opened also upon the terrace. This may explain how the Talmud sometimes speaks of six and sometimes of eight gates opening from the Priests' Court upon the terrace, or else gates 7 and 8 may have been those which opened from the terrace north and south into the Court of the Women.

All along the colonnades, both around the Court of the Gentiles and that of the Women, there were seats and benches for the accommodation of the worshippers.

The Altar

The most prominent object in the Court of the Priests was the immense altar of unhewn stones, * a square of not less than 48 feet, and, inclusive of 'the horns,' 15 feet high.

* They were 'whitened' twice a year. Once in seven years the high-priest was to inspect the Most Holy Place, through an opening made from the room above. If repairs were required, the workmen were let down through the ceiling in a sort of cage, so as not to see anything but what they were to work at.

All around it a 'circuit' ran for the use of the ministering priests, who, as a rule, always passed round by

the right, and retired by the left. *

* The three exceptions to this are specially mentioned in the Talmud. The high-priest both ascended and descended by the right.

As this 'circuit' was raised 9 feet from the ground, and 1 1/2 feet high, while the 'horns' measured 1 1/2 feet in height, the priests would have only to reach 3 feet to the top of the altar, and 4 1/2 feet to that of each 'horn.' An inclined plane, 48 feet long by 24 wide, into which about the middle two smaller 'descents' merged, led up to the 'circuit' from the south. Close by was the great heap of salt, from which every sacrifice must be salted with salt. *

* Also a receptacle for such sin-offerings of birds as had become spoiled. This inclined plane was kept covered with salt, to prevent the priests, who were barefooted, from slipping.

On the altar, which at the top was only 36 feet wide, three fires burned, one (east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four 'horns' of the altar were straight, square, hollow prominences, that at the south-west with two openings, into whose silver funnels the drink-offerings, and, at the Feast of Tabernacles, the water from the Pool of Siloam, were poured. A red line all round the middle of the altar marked that *above* it the blood of sacrifices intended to be eaten, *below* it that of sacrifices wholly consumed, was to be sprinkled. The system of drainage into chambers below and canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens. Finally, north of the altar were all requisites for the sacrifices— rows, with four rings each, of ingenious mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat, and cleaned 'inwards'; eight low columns, each with three hooks, for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.

The Laver

Between the altar and porch of the Temple, but placed towards the south, was the immense laver of brass, supported by twelve colossal lions, which was drained every evening, and filled every morning by machinery, and where twelve priests could wash at the same time. Indeed, the water supply to the Sanctuary is among the most wonderful of its arrangements. That of the Temple is designated by Captain Wilson as the 'low-level supply,' in contradistinction to the 'high-level aqueduct,' which collected the water in a rock-hewn tunnel four miles long, on the road to Hebron, and then wound along so as to deliver water to the upper portion of the city. The 'low-level' aqueduct, which supplied the Temple, derived its waters from three sources— the hills about Hebron, from Etham, and from the three pools of Solomon. Its total length was over forty miles. The amount of water it conveyed may be gathered from the fact that the surplusage of the waters of Etham is calculated, when drained into the lower pool of Gihon, to have presented when full, 'an area of nearly four acres of water.' And, as if this had not been sufficient, 'the ground is perfectly honeycombed with a series of remarkable rock-hewn cisterns, in which the water brought by an aqueduct from Solomon's Pools, near Bethlehem, was stored. The cisterns appear to have been connected by a system of channels cut out of the rock; so that when one was full the surplus water ran into the next, and so on, till the final overflow was carried off by a channel into the Kedron. One of the cisterns— known as the Great Sea— contain two million gallons; and the total number of gallons which could be stored probably exceeded ten millions.' There seems little doubt that the drainage of

Jerusalem was 'as well managed as the water supply; the mouth of the main drain being in the valley of the Kedron, where the sewerage was probably used as manure for the gardens.'

The Great Stones

The mind becomes bewildered at numbers, the accuracy of which we should hesitate to receive if they were not confirmed by modern investigations. We feel almost the same in speaking of the proportions of the Holy House itself. It was built on immense foundations of solid blocks of white marble covered with gold, each block measuring, according to Josephus, 67 1/2 by 9 feet. Mounting by a flight of twelve steps to the 'Porch,' we notice that it projected 30 feet on each side beyond the Temple itself. Including these projections, the buildings of the Temple were 150 feet long, and as many broad. Without them the breadth was only 90, and the length 120 feet. Of these 60 feet in length, from east to west, and 30 feet in breadth, belonged to the Holy Place; while the Most Holy was 30 feet long, and as many broad. There were, therefore, on either side of the Sanctuary, as well as behind it, 30 feet to spare, which were occupied by side buildings three stories high, each containing five rooms, while that at the back had eight. These side-buildings, however, were lower than the Sanctuary itself, over which also super-structures had been reared. A gabled cedar roof, with golden spikes on it, and surrounded by an elegant balustrade, surmounted the whole.

The Veil

The entrance to the 'Porch,' which was curiously roofed, was covered by a splendid veil. Right and left were depositories for the sacrificial knives. Within the 'Porch' a number of 'dedicated' gifts were kept, such as the golden candelabra of the proselyte queen of Adiabene, two golden crowns presented by the Maccabees, etc. Here were also two tables— of marble, on which they deposited the new shewbread; the other of gold, on which they laid the old as it was removed from the Holy Place. Two-leaved doors, * with gold plating, and covered by a rich Babylonian curtain of the four colours of the Temple ('fine linen, blue, scarlet, and purple'), formed the entrance into the Holy Place.

* There was also a small wicket gate by which he entered who opened the large doors from within.

Above it hung that symbol of Israel (Psa 80:8; Jer 2:21, Eze 19:10; Joel 1:7) a gigantic vine of pure gold, and made of votive offerings— cluster the height of a man. In the Holy Place were, to the south, the golden candlestick; to the north, the table of shewbread; and beyond them the altar of incense, near the entrance to the Most Holy. The latter was now quite empty, a large stone, on which the high-priest sprinkled the blood on the Day of Atonement, occupying the place where the ark with the mercy-seat had stood. A wooden partition separated the Most Holy from the Holy Place; and over the door hung the veil which was 'rent in twain from the top to the bottom' when the way into the holiest of all was opened on Golgotha (Matt 27:51). *

* The Rabbis speak of two veils, and say that the high-priest went in by the southern edge of the first veil, then walked along till he reached the northern corner of the second veil, by which he entered the Most Holy Place.

Such was the Temple as restored by Herod— work which occupied forty-six years to its completion. Yet, though the Rabbis never weary praising its splendour, not with one word do any of those who were contemporary indicate that its restoration was carried out by Herod the Great. So memorable an event in their history is passed over with the most absolute silence. What a complete answer does this afford to the objection sometimes raised from the silence of Josephus about the person and mission of Jesus!

Our Lord's Prediction

With what reverence the Rabbis guarded their Temple will be described in the sequel. The readers of the New Testament know how readily any supposed infringement of its sanctity led to summary popular vengeance. To the disciples of Jesus it seemed difficult to realise that such utter ruin as their Master foretold could so soon come over that beautiful and glorious house. It was the evening of the day in which He had predicted the utter desolation of Jerusalem. All that day He had taught in the Temple, and what He had said, not only there, but when, on beholding the city, He wept over it, seems to have filled their minds alike with awe and with doubt. And now He, with His disciples, had 'departed from the Temple.' Once more they lingered in sweet retirement 'on the Mount of Olives' (Matt 24:1,3). 'The purple light on the mountains of Moab was fast fading out. Across the city the sinking sun cast a rich glow over the pillared cloisters of the Temple, and over the silent courts as they rose terrace upon terrace. From where they stood they could see over the closed Beautiful Gate, and right to the entrance to the Holy Place, which now glittered with gold; while the eastern walls and the deep valley below were thrown into a solemn shadow, creeping, as the orb sunk lower, further and further towards the summit of Olivet, irradiated with one parting gleam of roseate light, after all below was sunk in obscurity' (Bartlett, *Jerusalem Revisited*, p. 115).

Then it was and there that the disciples, looking down upon the Temple, pointed out to the Master: 'What manner of stones and what buildings are here.' The view from that site must have rendered belief in the Master's prediction even more difficult and more sad. A few years more, and it was all literally fulfilled! It may be, as Jewish tradition has it, that ever since the Babylonish captivity the 'Ark of the Covenant' lies buried and concealed underneath the wood-court at the north-eastern angle of the Court of the Women. And it may be that some at least of the spoils which Titus carried with him from Jerusalem— seven-branched candlestick, the table of shewbread, the priests' trumpets, and the identical golden mitre which Aaron had worn on his forehead— hidden somewhere in the vaults beneath the site of the Temple, after having successively gone to Rome, to Carthage, to Byzantium, to Ravenna, and thence to Jerusalem. But of 'those great buildings' that once stood there, there is 'not left one stone upon another' that has not been 'thrown down.'

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The Temple - It's Ministry and Services

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The Temple: It's Ministry and Services

Alfred Edersheim

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The Harp and Lute

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'For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.' — Hebrews 13:11, 12

Second Temple Inferior in Glory

To the devout and earnest Jew the second Temple must, 'in comparison of' 'the house in her first glory,' have indeed appeared 'as nothing' (Hagg 2:3). True, in architectural splendour the second, as restored by Herod, far surpassed the first Temple. *

* The Talmud expressly calls attention to this, and mentions as another point of pre-eminence, that whereas the first Temple stood 410, the second lasted 420 years.

But, unless faith had recognised in Jesus of Nazareth 'the Desire of all nations,' who should 'fill this house with glory' (Hagg 2:7), it would have been difficult to draw other than sad comparisons. Confessedly, the real elements of Temple-glory no longer existed. The Holy of Holies was quite empty, the ark of the covenant, with the cherubim, the tables of the law, the book of the covenant, Aaron's rod that budded, and the pot of manna, were no longer in the sanctuary. The fire that had descended from heaven upon the altar was extinct. What was far more solemn, the visible presence of God in the Shechinah was wanting. *

* The following five are mentioned by the Rabbis as wanting in the last Temple: the ark, the holy fire, the Shechinah, the spirit of prophecy, and the Urim and Thummim.

Nor could the will of God be now ascertained through the Urim and Thummim, nor even the high-priest be anointed with the holy oil, its very composition being unknown. Yet all the more jealously did the Rabbis draw lines of fictitious sanctity, and guard them against all infringement.

Lines of Sanctity

In general, as the camp in the wilderness had really consisted of three parts— camp of Israel, that of the Levites, and that of God— they reckoned three corresponding divisions of the Holy City. From the gates to the Temple Mount was regarded as the camp of Israel; thence to the gate of Nicanor represented the camp of Levi; while the rest of the sanctuary was 'the camp of God.' It is in allusion to this that the writer of the Epistle to the Hebrews compares Christ's suffering 'without the gate' of Jerusalem to the burning of the sin-offerings 'without the camp.' According to another Rabbinical arrangement different degrees of sanctity attached to different localities. The first, or lowest degree, belonged to the land of Israel, whence

alone the first sheaf at the Passover, the firstfruits, and the two wave-loaves at Pentecost might be brought; the next degree to walled cities in Palestine, where no leper nor dead body (Luke 7:12) might remain; the third to Jerusalem itself since, besides many prohibitions to guard its purity, it was only there lawful to partake of peace-offerings, of the firstfruits, and of 'the second tithes.' Next came, successively, the Temple Mount, from which all who were in a state of Levitical uncleanness were excluded; 'the Terrace,' or 'Chel,' from which, besides Gentiles, those who had become defiled by contact with a dead body were shut out; the Court of the Women, into which those who had been polluted might not come, even if they 'had washed,' till after they were also Levitically fit to eat of 'things sacred,' that is, after sunset of the day on which they had washed; the Court of Israel, into which those might not enter who, though delivered from their uncleanness, had not yet brought the offering for their purification; * the Court of the Priests, ordinarily accessible only to the latter; the space between the altar and the Temple itself, from which even priests were excluded if their bearing showed that they did not realise the solemnity of the place; the Temple, into which the priests might only enter after washing their hands and feet; and, lastly, the Most Holy Place, into which the high-priest alone was allowed to go, and that only once a year.

* This class would include the following four cases: the cleansed leper, a person who had had an issue, a woman that had been in her separation, and one who had just borne a child. Further explanations of each case are given in subsequent chapters.

Rules of the Rabbis

From these views of the sanctity of the place, it will readily be understood how sufficient outward reverence should have been expected of all who entered upon the Temple Mount. The Rabbis here also lay down certain rules, of which some are such as a sense of propriety would naturally suggest, while others strangely remind us of the words of our Saviour. Thus no one was to come to it except for strictly religious purposes, and neither to make the Temple Mount a place of thoroughfare, nor use it to shorten the road. Ordinarily the worshippers were to enter by the right and to withdraw by the left, avoiding both the direction and the gate by which they had come. But mourners and those under ecclesiastical discipline were to do the reverse, so as to meet the stream of worshippers, who might address to them either words of sympathy ('He who dwelleth in this house grant thee comfort!'), or else of admonition ('He who dwelleth in this house put it into thy mind to give heed to those who would restore thee again!'). As already stated, it was expressly prohibited to sit down in the Court of the Priests, an exception being only made in favour of princes of the house of David, probably to vindicate their consistency, as such instances were recorded in the past history of Israel. Alike the ministering priests and the worshippers were to walk backwards when leaving the immediate neighbourhood where the holy service was performed, and at the gate of Nicanor each one was to stand with his head bent. It need scarcely be said that reverence in gesture and deportment was enjoined while on the Temple Mount. But even when at a distance from Jerusalem and the Temple, its direction was to be noted, so as to avoid in every-day life anything that might seem incongruous with the reverence due to the place of which God had said, 'Mine eyes and mine heart shall be there perpetually' (1 Kings 9:3). Probably from a similar feeling of reverence, it was ordered, that when once a week the sanctuary was thoroughly cleaned, any repairs found needful should be executed if possible by priests or else by Levites, or at least by Israelites, and only in case of extreme necessity by workmen not Levitically 'clean.'

Other Rabbinical ordinances, however, are not so easily explained, unless on the ground of the avoidance

of every occupation and undertaking other than worship. Thus 'no man might go on the Temple Mount with his staff,' as if on business or pleasure; nor yet 'with shoes on his feet'— only being allowed; nor 'with the dust upon his feet'; nor 'with his scrip,' nor 'with money tied to him in his purse.' Whatever he might wish to contribute either to the Temple, or for offerings, or for the poor must be carried by each 'in his hand,' possibly to indicate that the money about him was exclusively for an immediate sacred purpose. It was probably for similar reasons that Jesus transferred these very ordinances to the disciples when engaged in the service of the *real* Temple. The direction, 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves,' must mean, Go out in the same spirit and manner as you would to the Temple services, and fear not—for the workman is worthy of his meat' (Matt 10:9,10). In other words: Let this new Temple service be your only thought, undertaking and care.

Wilful Profanity

But, guard it as they might, it was impossible wholly to preserve the sanctuary from profanation. For wilful, conscious, high-handed profanity, whether in reference to the Temple or to God, the law does not appear to have provided any atonement or offering. To this the Epistle to the Hebrews alludes in the well-known passage, so often misunderstood, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries' (Heb 10:26,27). In point of fact, these terms of threatening correspond to two kinds of Divine punishment frequently mentioned in the Old Testament. The one, often referred to in the warning 'that he die not,' is called by the Rabbis, 'death by the hand of Heaven or of God'; the other is that of being 'cut off.' It is difficult to distinguish exactly between these two. Tradition enumerates thirty-six offences to which the punishment of 'cutting off' attaches. From their graver nature, as compared with the eleven offences on which 'death by the hand of God' was to follow, we gather that 'cutting off' must have been the severer of the two punishments, and it may correspond to the term 'fiery indignation.' Some Rabbis hold that 'death by the hand of God' was a punishment which ended with this life, while 'cutting off' extended beyond it. But the best authorities maintain, that whereas death by the hand of Heaven fell upon the guilty individual alone, 'the cutting off' extended to the children also, so that the family would become extinct in Israel. Such Divine punishment is alluded to in 1 Corinthians 16:22, under the well-known Jewish expression, 'Anathema Maranatha'—, Anathema when the Lord cometh!

Its Penalties

To these two Divine punishments corresponded other two by the hand of man— 'forty stripes save one,' and the so-called 'rebels' beating.' The distinction between them is easily explained. The former were only inflicted after a regular judicial investigation and sentence, and for the breach of some negative precept or prohibition; while the latter was, so to speak, in the hands of the people, who might administer it on the spot, and without trial, if any one were caught in supposed open defiance of some positive precept, whether of the Law of Moses or of the traditions of the elders. The reader of the New Testament will remember such popular outbursts, when the men of Nazareth would have cast Jesus over the brow of the hill on which their city was built (Luke 4:29), and when on at least two occasions the people took up stones in the Temple to stone Him (John 8:59; 10:31). It is a remarkable fact, that when the Lord Jesus and when His martyr Stephen were before the Sanhedrim (Matt 26:59,68; Acts 7:57,58), the procedure was in each case in direct contravention of all the rules of the Rabbinical criminal law. In each case the

sitting terminated in 'the rebels' beating,' both when they 'buffeted the Master' and 'smote Him with the palms of their hands,' and when 'they ran upon' Stephen 'with one accord, and cast him out of the city, and stoned him.' For the rebels' beating was really unto death. The same punishment was also to have been inflicted upon Paul, when, on the charge of having brought a Gentile beyond the enclosure in the court open to such, 'the people ran together, and they took Paul, and drew him out of the Temple,' and 'went about to kill him.' This summary mode of punishing supposed 'rebellion' was probably vindicated by the example of Phinehas, the son of Eleazar (Num 25:7,8). On the other hand, the mildness of the Rabbinical law, where religious feelings were not involved, led to modifications of the punishment prescribed in Deuteronomy 25:2, 3. Thus because the words were, 'by a certain number, forty stripes he may give him,' instead of a simple direction to give the forty stripes, the law was construed as meaning a number near to forty, or thirty-nine, which accordingly was the severest corporeal punishment awarded at one time. If the number of stripes were less than thirty-nine, it must still be some multiple of three, since, as the scourge was composed of three separate thongs (the middle one of calf's leather, the other two of asses', with a reference to Isaiah 1:3), each stroke of the scourge in reality inflicted three stripes. Hence the greatest number of strokes administered at one time amounted only to thirteen. The law also most particularly defined and modified every detail, even to the posture of the criminal. Still this punishment, which St. Paul underwent not less than five times at the hands of the Jews (2 Cor 11:24), must have been very severe. In general, we can only hope that it was not so often administered as Rabbinical writings seem to imply. During the scourging, Deuteronomy 28:58, 59, and at its close Psalm 78:38, were read to the culprit. After the punishment he was not to be reproached, but received as a brother. *

* Further details belong to the criminal jurisprudence of the Sanhedrim.

Necessity for Discipline

That strict discipline both in regard to priests and worshippers would, however, be necessary, may be inferred even from the immense number of worshippers which thronged Jerusalem and the Temple. According to a late computation, the Temple could have held 'within its colossal girdle' 'two amphitheatres of the size of the Coliseum.' As the latter is reckoned to have been capable, inclusive of its arena and passages, of accommodating 109,000 persons, the calculation that the Temple might contain at one time about 210,000 persons seems by no means exaggerated. * It will readily be believed what immense wealth this multitude must have brought to the great national sanctuary.

* See *Edinburgh Review* for January, 1873, p. 18. We may here insert another architectural comparison from the same interesting article, which, however, is unfortunately defaced by many and serious mistakes on other points. 'The length of the eastern wall of the sanctuary,' writes the reviewer, 'was more than double that of the side of the Great Pyramid; its height nearly one-third of the Egyptian structure from the foundation. If to this great height of 152 feet of solid wall you add the descent of 114 feet to the bed of the Kedron, and the further elevation of 160 feet attained by the pinnacle, we have a total of 426 feet, which is only 59 feet less than the Great Pyramid.'

The Temple Treasury

Indeed, the Temple treasury had always been an object of cupidity to foreigners. It was successively plundered by Syrians and Romans, though at the last siege the flames deprived Titus and his soldiers of

this booty. Even so liberal and enlightened a statesman as Cicero inveighed, perhaps on the ground of exaggerated reports, against the enormous influx of gold from all lands to Jerusalem. From Biblical history we know how liberal were the voluntary contributions at the time of Moses, of David, and again of Joash (2 Chron 24) and of Josiah (2 Kings 22). Such offerings to the Temple treasury continued to the last a very large source of revenue. They might be brought either in the form of vows or of free gifts. Any object, or even a person, might be dedicated by vow to the altar. If the thing vowed were suitable, it would be used; if otherwise, sold, and its value given to the treasury. Readers of the New Testament know how fatally such spurious liberality interfered with the most sacred duties of life (Matt 15:5). From Jewish tradition we gather that there must have been quite a race for distinction in this respect. The wood, the incense, the wine, the oil, and all other things requisite for the sacred services, as well as golden and silver vessels, were contributed with lavish hand. Certain families obtained by their zeal special privileges, such as that the wood they brought should always be first used for the altar fire; and the case of people leaving the whole of their fortune to the Temple is so often discussed, that it must have been a by no means uncommon occurrence. To this practice Christ may have referred in denouncing the Scribes and Pharisees who 'devour widows' houses, and for a pretence make long prayers' (Matt 23:14). For a good deal of this money went in the end from the Temple treasury to them, although there is no evidence of their intriguing for personal gifts.

The Tribute Money

Besides these votive offerings, and the sale of the surplusage of incense, flour, etc., the people were wont on the Sabbaths and feast-days to bring voluntary contributions 'in their hand' to the Temple. another and very large source of revenue was from the profit made by the meat-offerings, which were prepared by the Levites, and sold every day to the offerers. But by far the largest sum was derived from the half-shekel of Temple tribute, which was incumbent on every male Israelite of age, including proselytes and even manumitted slaves. As the shekel of the sanctuary was double the ordinary, the half-shekel due to the Temple treasury amount to about 1s. 4d. (two *denarii* or a *didrachma*). Hence, when Christ was challenged at Capernaum (Matt 17:24) for this payment, He directed Peter to give the *stater*, or two didrachmas, for them both. This circumstance also enables us to fix the exact date of this event. For annually, on the 1st of Adar (the month before the Passover), proclamation was made throughout the country by messengers sent from Jerusalem of the approaching Temple tribute. On the 15th of Adar the money-changers opened stalls throughout the country to change the various coins, which Jewish residents at home or settlers abroad might bring, into the ancient money of Israel. For custom had it that nothing but the regular half-shekel of the sanctuary could be received at the treasury. On the 25th of Adar business was only transacted within the precincts of Jerusalem and of the Temple, and after that date those who had refused to pay the impost could be proceeded against at law, and their goods distrained, the only exception being in favour of priests, and that 'for the sake of peace,' that is, lest their office should come in disrepute. From heathens or Samaritans no tribute money was to be received, the general rule in reference to all their offerings being this: 'A votive and a free-will offering they receive at their hands; but whatever is not either a votive or a free-will offering (does not come under either category) is not received at their hands.' In support, Ezra 4:3 was quoted. The law also fixed the rate of discount which the money-changers were allowed to charge those who procured from them the Temple coin, perhaps to obviate suspicion of, or temptation to usury— sin regarded as one of the most heinous civil offences.

Annual Sum of Tribute

The total sum derived annually from the Temple tribute has been computed at about 76,000 pounds. As the bankers were allowed to charge a silver *meah*, or about one-fourth of a denar (2d.) on every half-shekel, their profits must have amounted to nearly 9,500 pounds, or, deducting a small sum for exceptional cases, in which the *meah* was not to be charged, say about 9,000 pounds— very large sum, considering the value of money in a country where a labourer received a *denar* (8d.) for a day's work (Matt 20:2), and the 'good Samaritan' left only two *denars* (1s. 4d.) in the inn for the keep of the sick man (Luke 10:35). It must therefore have been a very powerful interest which Jesus attacked, when in the Court of the Temple He 'poured out the changers' money, and overthrew the tables' (John 2:15), while at the same time He placed Himself in direct antagonism to the sanctioned arrangements of the Sanhedrim, whom He virtually charged with profanity.

Tribute Enforced By Law

It had only been a century before, during the reign of Salome- Alexandra (about 78 B.C.), that the Pharisaical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced at law. It need scarcely be said that for this there was not the slightest Scriptural warrant. Indeed, the Old Testament nowhere provided legal means for enforcing any payment for religious purposes. The law stated what was due, but left its observance to the piety of the people, so that alike the provision for the Temple and for the priesthood must have varied with the religious state of the nation (Mal 3:8-10). But, irrespective of this, it is matter of doubt whether the half-shekel had ever been intended as an annual payment. Its first enactment was under exceptional circumstances (Exo 30:12), and the mode in which, as we are informed, a similar collection was made during the reign of Joash, suggest the question whether the original institution by Moses was not treated rather as affording a precedent than as laying down a binding rule (2 Chron 24:6-11). At the time of Nehemiah (Neh 10:32-34) we read only of a self-imposed 'ordinance,' and at the rate of a third, not a half-shekel. But long before the coming of Christ very different views prevailed. 'The dispersed abroad' regarded the Temple as the one bond of their national as well as their religious life. Patriotism and religion swelled their gifts, which far exceeded the legal dues. Gradually they came to regard the Temple tribute as, in the literal sense of the words, 'a ransom for their souls' (Exo 30:12). So many were the givers and so large their gifts that they were always first brought to certain central places, whence the most honourable of their number carried them as 'sacred ambassadors' to Jerusalem. The richest contributions came from those crowded Jewish settlements in Mesopotamia and Babylon, to which 'the dispersed' had originally been transported. Here special treasuries for their reception had been built in the cities of Nisibis and Nehardea, whence a large armed escort annually accompanied the 'ambassadors' to Palestine. Similarly, Asia Minor, which at one time contributed nearly 8,000 pounds a year, had its central collecting places. In the Temple these moneys were emptied into three large chests, which were opened with certain formalities at each of the three great feasts. According to tradition these three chests held three seahs each (the seah = 1 peck 1 pint), so that on the three occasions of their opening twenty-seven seahs of coin were taken.

How the Money was Spent

The Temple revenues were in the first place devoted to the purchase of all *public* sacrifices, that is, those offered in the name of the *whole congregation* of Israel, such as the morning and evening sacrifices, the festive sacrifices, etc. This payment had been one of the points in controversy between the Pharisees and the Sadducees. So great importance was attached to it, that all Israel should appear represented in the purchase of the public sacrifices, that when the three chests were emptied they took expressly from one

'for the land of Israel,' from another 'for the neighbouring lands' (that is, for the Jews there resident), and from the third 'for distant lands.' Besides, the Temple treasury defrayed all else necessary for the services of the sanctuary; all Temple repairs, and the salaries of a large staff of regular officials, such as those who prepared the shewbread and the incense; who saw to the correctness of the copies of the law used in the synagogues; who examined into the Levitical fitness of sacrifices; who instructed the priests in their various duties; who made the curtains, etc.,— omitting, according to their own testimony, the fees of the Rabbis. And after all this lavish expenditure there was not only enough to pay for the repairs of the city-walls, the roads, and public buildings, etc., about Jerusalem, but sufficient to accumulate immense wealth in the treasury!

The Temple Hymnody

To the wealth and splendour of the Temple corresponded the character of its services. The most important of these, next to the sacrificial rites, was the hymnody of the sanctuary. We can conceive what it must have been in the days of David and of Solomon. But even in New Testament times it was such that St. John could find no more adequate imagery to portray heavenly realities and the final triumph of the Church than that taken from the service of praise in the Temple. Thus, when first 'the twenty-four elders,' representing the chiefs of the twenty-four courses of the priesthood, and afterwards the 144,000, representing redeemed Israel in its fulness (12 x 12,000), sing 'the new song'— former in heaven, the latter on Mount Zion— appear, just as in the Temple services, as 'harpers, harping with their harps' (Rev 5:8; 14:2,3). Possibly there may also be an analogy between the time when these 'harpers' are introduced and the period in the Temple-service when the music began— as the joyous drink-offering was poured out. There is yet a third reference in the Book of Revelation to 'the harps of God' (Rev 15:2), with most pointed allusion, not to the ordinary, but to the Sabbath services in the Temple. In this case 'the harpers' are all they 'that had gotten the victory over the beast.' The Church, which has come out of great tribulation, stands victorious 'on the sea of glass'; and the saints, 'having the harps of God,' sing 'the song of Moses, the servant of God.' It is the Sabbath of the Church; and as on the Sabbath, besides the psalm for the day (Psalm 92) at the ordinary sacrifice, they sung at the additional Sabbatic sacrifice (Num 28:9,10), in the morning, the Song of Moses, in Deuteronomy 32, and in the evening that in Exodus 15, so the victorious Church celebrates her true Sabbath or rest by singing this same 'Song of Moses and of the Lamb,' only in language that expresses the fullest meaning of the Sabbath songs in the Temple.

Instrumental Music

Properly speaking, the real service of praise in the Temple was only with the voice. This is often laid down as a principle by the Rabbis. What instrumental music there was, served only to accompany and sustain the song. Accordingly, none other than Levites might act as choristers, while other distinguished Israelites were allowed to take part in the instrumental music. The blasts of the trumpets, blown by priests only, formed— least in the second Temple— part of the instrumental music of the service, but were intended for quite different purposes. Even the posture of the performers showed this, for while the Levites stood at their desks facing towards the sanctuary, or westwards, the priests, with their silver trumpets, stood exactly in the opposite direction, on the west side of the rise of the altar, by the 'table of the fat,' and looking eastwards or down the courts. On ordinary days the priests blew seven times, each time three blasts— short sound, an alarm, and again a sharp short sound (Thekiah, Theruah, and Thekiah*), or, as the Rabbis express it, 'An alarm in the midst and a plain note before and after it.'

* Inferring from the present usage in the Synagogue, Saalschutz (*Gesch. d. Musik bei d. Hebr.*)—, Theruah, Thekiah.

According to tradition, they were intended symbolically to proclaim the kingdom of God, Divine Providence, and the final judgment. The first three blasts were blown when the great gates of the Temple—that of Nicanor—opened. Then, when the drink-offering was poured out, the Levites sung the psalm of the day in three sections. After each section there was a pause, when the priests blew three blasts, and the people worshipped. This was the practice at the evening, as at the morning sacrifice. On the eve of the Sabbath a threefold blast of the priests' trumpets summoned the people, far as the sound was carried over the city, to prepare for the holy day, while another threefold blast announced its actual commencement. On Sabbaths, when, besides the ordinary, an additional sacrifice was brought, and the 'Song of Moses' sung—the whole every Sabbath, but divided in six parts, one for every Sabbath,—priests sounded their trumpets additional three times in the pauses of the Sabbath psalm.

The Influence of David

The music of the Temple owed its origin to David, who was not only a poet and a musical composer, but who also invented musical instruments (Amos 6:5; 1 Chron 23:5), especially the ten-stringed *Nevel* or lute (Psa 33:2; 144:9). From the Book of Chronicles we know how fully this part of the service was cultivated, although the statement of Josephus (*Anti.* viii. 3, 8.), that Solomon had provided forty thousand harps and lutes, and two hundred thousand silver trumpets, is evidently a gross exaggeration. The Rabbis enumerate thirty-six different instruments, of which only fifteen are mentioned in the Bible, and of these five in the Pentateuch. As in early Jewish poetry there was neither definite and continued metre (in the modern sense), nor regular and premeditated rhyme, so there was neither musical notation, nor yet any artificial harmony. The melody was simple, sweet, and sung in unison to the accompaniment of instrumental music. Only one pair of brass cymbals were allowed to be used. But this 'sounding brass' and 'tinkling cymbal' formed no part of the Temple music itself, and served only as the signal to begin that part of the service. To this the apostle seems to refer when, in 1 Corinthians 13:1, he compares the gift of 'tongues' to the sign or signal by which the real music of the Temple was introduced.

The Harp and Lute

That music was chiefly sustained by the harp (Kinnor) and the lute (Nevel). Of the latter (which was probably used for solos) not less than two or more than six were to be in the Temple orchestra; of the former, or harp, as many as possible, but never less than nine. There were, of course, several varieties both of the Nevel and the Kinnor. The chief difference between these two kinds of stringed instruments lay in this, that in the Nevel (lute or guitar) the strings were drawn over the sounding-board, while in the Kinnor they stood out free, as in our harps. Of wind-instruments we know that, besides their silver trumpets, the priests also blew the Shophar or horn, notably at the new moon, on the Feast of the New Year (Psa 81:3), and to proclaim the Year of Jubilee (Lev 25:9), which, indeed, thence derived its name. Originally the Shophar was probably a ram's horn (Jos., *Ant.* v. 5, 6.), but afterwards it was also made of metal. The Shophar was chiefly used for its loud and far-sounding tones (Exo 19:16,19; 20:18; Isa 58:1). At the Feast of the New Year, one priest with a Shophar was placed between those who blew the trumpets; while on fast-days a priest with a Shophar stood on each side of them—tones of the Shophar being prolonged beyond those of the trumpets. In the synagogues out of Jerusalem the Shophar alone was blown at the New Year, and on fast-days only trumpets.

The Flute

The flute (or reed pipe) was played in the Temple on twelve special festivities. *

* The flute was used in Alexandria to accompany the hymns at the love feasts of the early Christians, up to the year 190, when Clement of Alexandria introduced the harp in its place.

These were: the day of killing the first, and that of killing the second Passover, the first day of unleavened bread, Pentecost, and the eight days of the Feast of Tabernacles. Quite in accordance with the social character of these feasts, the flute was also used by the festive pilgrim-bands on their journey to Jerusalem, to accompany 'the Psalms of Degrees,' or rather of 'Ascent' (Isa 30:29), sung on such occasions. It was also customary to play it at marriage feasts and at funerals (Matt 9:23); for according to Rabbinical law every Jew was bound to provide at least two flutes and one mourning woman at the funeral of his wife. In the Temple, not less than two nor more than twelve flutes were allowed, and the melody was on such occasions to close with the notes of one flute alone. Lastly, we have sufficient evidence that there was a kind of organ used in the Temple (the *Magrephah*), but whether merely for giving signals or not, cannot be clearly determined.

The Human Voice

As already stated, the service of praise was mainly sustained by the human voice. A good voice was the one qualification needful for a Levite. In the second Temple female singers seem at one time to have been employed (Ezra 2:65; Neh 7:67). In the Temple of Herod their place was supplied by Levite boys. Nor did the worshippers any more take part in the praise, except by a responsive Amen. It was otherwise in the first Temple, as we gather from 1 Chronicles 16:36, from the allusion in Jeremiah 33:11, and also from such Psalms as 26:12; 68:26. At the laying of the foundation of the second Temple, and at the dedication of the wall of Jerusalem, the singing seems to have been antiphonal, or in responses (Ezra 3:10,11; Neh 12:27,40), the two choirs afterwards apparently combining, and singing in unison in the Temple itself. Something of the same kind was probably also the practice in the first Temple. What the melodies were to which the Psalms had been sung, it is, unfortunately, now impossible to ascertain. Some of the music still used in the synagogue must date from those times, and there is no reason to doubt that in the so-called Gregorian *tones* we have also preserved to us a close approximation to the ancient hymnody of the Temple, though certainly not without considerable alterations.

But how solemn must have been the scene when, at the dedication of Solomon's Temple during the service of praise, 'the house was filled with a cloud, even the house of Jehovah; so that the priests could not stand to minister by reason of the cloud: for the glory of Jehovah had filled the house of God!' (2 Chron 5:13,14) Such music, and such responsive singing, might well serve, in the Book of Revelation, as imagery of heavenly realities (Rev 4:8,11; 5:9,12; 7:10-12), especially in that description of the final act of worship in Revelation 14:1-5, where at the close of their antiphony the two choirs combine, as at the dedication of the second Temple, to join in this grand unison, 'Alleluia: for the Lord God omnipotent reigneth' (Rev 19:6,7; comp. also Rev 5:13).

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.'— 10:11

The Priesthood

Among the most interesting glimpses of early life in the church is that afforded by a small piece of rapidly-drawn scenery which presents to our view 'a great company of the priests,' 'obedient to the faith' (Acts 6:7). We seem to be carried back in imagination to the time when Levi remained faithful amidst the general spiritual defection (Exo 32:26), and then through the long vista of devout ministering priests to reach the fulfilment of this saying of Malachi— admonition, and part prophecy: 'For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts' (Mal 2:7). We can picture to ourselves how they who ministered in holy things would at eventide, when the Temple was deserted of its worshippers, gather to speak of the spiritual meaning of the services, and to consider the wonderful things which had taken place in Jerusalem, as some alleged, in fulfilment of those very types that formed the essence of their office and ministry. 'For this thing was not done in a corner.' The trial of Jesus, His condemnation by the Sanhedrim, and His being delivered up to the Gentiles, must have formed the theme of frequent and anxious discussion in the Temple. Were not their own chief priests implicated in the matter? Did not Judas on that fatal day rush into the Temple, and wildly cast the 'price of blood' into the 'treasury'? On the other hand, was not one of the principal priests and a member of the priestly council, Joseph of Arimathea, an adherent of Christ? Did not the Sanhedrist Nicodemus adopt the same views, and even Gamaliel advise caution? Besides, in the 'porches' of the Temple, especially in that of Solomon, 'a notable miracle' had been done in 'that Name,' and there also its all-prevailing power was daily proclaimed. It specially behoved the priesthood to inquire well into the matter; and the Temple seemed the most appropriate place for its discussion.

The Number of Priests

The number of priests to be found at all times in Jerusalem must have been very great, and Ophel a densely inhabited quarter. According to Jewish tradition, half of each of the twenty-four 'courses,' into which the priesthood were divided, were permanently resident in Jerusalem; the rest scattered over the land. It is added, that about one half of the latter had settled in Jericho, and were in the habit of supplying

the needful support to their brethren while officiating in Jerusalem. Of course such statements must not be taken literally, though no doubt they are substantially correct. When a 'course' was on duty, all its members were bound to appear in the Temple. Those who stayed away, with such 'representatives of the people' (or 'stationary men') as, like them, had been prevented from 'going up' to Jerusalem in their turn, had to meet in the synagogues of their district to pray and to fast each day of their week of service, except on the sixth, the seventh, and the first— is, neither on the Sabbath, nor on the days preceding and succeeding it, as the 'joy' attaching to the Sabbath rendered a fast immediately before or after it inappropriate.

Symbolism of the Priesthood/Mediation

It need scarcely be said, that everything connected with the priesthood was intended to be symbolical and typical— office itself, its functions, even its dress and outward support. The fundamental design of Israel itself was to be unto Jehovah 'a kingdom of priests and a holy nation' (Exo 19:5,6). This, however, could only be realised in 'the fulness of time.' At the very outset there was the barrier of sin; and in order to gain admittance to the ranks of Israel, when 'the sum of the children of Israel was taken after their number,' every man had to give the half-shekel, which in after times became the regular Temple contribution, as 'a ransom (covering) for his soul unto Jehovah' (Exo 30:12,13). But even so Israel was sinful, and could only approach Jehovah in the way which Himself opened, and in the manner which He appointed. Direct choice and appointment by God were the conditions alike of the priesthood, of sacrifices, feasts, and of every detail of service. The fundamental ideas which underlay all and connected it into a harmonious whole, were *reconciliation* and *mediation*: the one expressed by typically atoning sacrifices, the other by a typically intervening priesthood. Even the Hebrew term for priest (*Cohen*) denotes in its root-meaning 'one who stands up for another, and mediates in his cause.' *

* This root-meaning (through the Arabic) of the Hebrew word for priest, as one intervening, explains its occasional though very rare application to others than priests, as, for example, to the sons of David (2 Sam 8:18), a mode of expression which is thus correctly paraphrased in 1 Chronicles 18:17: 'And the sons of David were at the hand of the king.'

For this purpose God chose the *tribe of Levi*, and out of it again the *family of Aaron*, on whom He bestowed the 'priest's office as a gift' (Num 18:7). But the whole characteristics and the functions of the priesthood centred in the *person of the high-priest*. In accordance with their Divine 'calling' (Heb 5:4) was the special and exceptional provision made for the support of the priesthood. Its principle was thus expressed: 'I am thy part and thine inheritance among the children of Israel'; and its joyousness, when realised in its full meaning and application, found vent in such words as Psalm 16:5, 6: 'Jehovah is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.'

Holiness

But there was yet another idea to be expressed by the priesthood. The object of reconciliation was *holiness*. Israel was to be 'a holy nation'— through the 'sprinkling of blood'; brought near to, and kept in fellowship with God by that means. The priesthood, as the representative offerers of that blood and mediators of the people, were also to show forth the 'holiness' of Israel. Every one knows how this was symbolised by the gold-plate which the high-priest wore on his forehead, and which bore the words:

'Holiness unto Jehovah.' But though the high-priest in this, as in every other respect, was the fullest embodiment of the functions and object of the priesthood, the same truth was also otherwise shown forth. The *bodily qualifications* required in the priesthood, the kind of *defilements* which would temporarily or wholly interrupt their functions, their *mode of ordination*, and even every portion, material, and colour of their *distinctive dress* were all intended to express in a symbolical manner this characteristic of holiness. In all these respects there was a difference between Israel and the tribe of Levi; between the tribe of Levi and the family of Aaron; and, finally, between an ordinary priest and the high-priest, who most fully typified our Great High-priest, in whom all these symbols have found their reality.

The Twenty-four Courses

This much it seemed necessary to state for the general understanding of the matter. Full details belong to the exposition of the meaning and object of the Levitical priesthood, as instituted by God, while our present task rather is to trace its further development to what it was at the time when Jesus was in the Temple. The first peculiarity of post-Mosaic times which we here meet, is the arrangement of the priesthood into 'twenty-four courses,' which undoubtedly dates from the times of David. But Jewish tradition would make it even much older. For, according to the Talmud, it should be traced up to Moses, who is variously supposed to have arranged the sons of Aaron into either or else sixteen courses (four, or else eight, of Eleazar; and the other four, or else eight, of Ithamar), to which, on the one supposition, Samuel and David each added other eight 'courses,' or, on the other, Samuel and David, in conjunction, the eight needed to make up the twenty-four mentioned in 1 Chronicles 24. It need scarcely be told that, like many similar statements, this also is simply an attempt to trace up every arrangement to the fountain-head of Jewish history, in order to establish its absolute authority. *

* Curiously enough, here also the analogy between Rabbinism and Roman Catholicism holds good. Each claims for its teaching and practices the so-called principle of catholicity—'semper, ubique, ab omnibus' ('always, everywhere, by all'), and each invents the most curious historical fables in support of it!

The Courses After the Captivity

The institution of David and of Solomon continued till the Babylonish captivity. Thence, however, only four out of the twenty-four 'courses' returned: those of Jedaiah, Immer, Pashur, and Harim (Ezra 2:36-39), the course of 'Jedaiah' being placed first because it was of the high-priest's family, 'of the house of Jeshua,' 'the son of Jozadak' (Ezra 3:2; Hagg 1:1; 1 Chron 6:15). To restore the original number, each of these four families was directed to draw five lots for those which had not returned, so as to form once more twenty-four courses, which were to bear the ancient names. Thus, for example, Zacharias, the father of John the Baptist, did not really belong to the family of Abijah (1 Chron 24:10), which had not returned from Babylon, but to the 'course of Abia,' which had been formed out of some other family, and only bore the ancient name (Luke 1:5). Like the priests, the Levites had at the time of King David been arranged into twenty-four 'courses,' which were to act as 'priests' assistance' (1 Chron 23:4,28), as 'singers and musicians' (1 Chron 25:6), as 'gate-keepers and guards' (1 Chron 26:6 and following), and as 'officers and judges.' Of these various classes, that of the 'priests' assistants' was by far the most numerous, * and to them the charge of the Temple had been committed in subordination to the priests.

* Apparently it numbered 24,000, out of a total of 38,000 Levites.

It had been their duty to look after the sacred vestments and vessels; the store-houses and their contents; and the preparation of the shewbread, of the meat-offerings, of the spices, etc. They were also generally to assist the priests in their work, to see to the cleaning of the sanctuary, and to take charge of the treasuries (1 Chron 23:28-32).

In the Temple of Herod

Of course these services, as also those of the singers and musicians, and of the porters and guards, were retained in the Temple of Herod. But for the employment of Levites as 'officers and judges' there was no further room, not only because such judicial functions as still remained to the Jews were in the hands of the Sanhedrim and its subordinate authorities, but also because in general the ranks of the Levites were so thinned. In point of fact, while no less than 4,289 priests had returned from Babylon, the number of Levites was under 400 (Ezra 2:40-42; Neh 7:43-45), of whom only 74 were 'priests' assistants.' To this the next immigration, under Ezra, added only 38, and that though the Levites had been specially searched for (Ezra 8:15,18,19). According to tradition, Ezra punished them by depriving them of their tithes. The gap in their number was filled up by 220 Nethinim (Ezra 8:20), literally, 'given ones,' probably originally strangers and captives, * as in all likelihood the Gibeonites had been the first 'Nethinim' (Josh 9:21,23,27).

* This is also confirmed by their foreign names (Ezra 2:43-58). The total number of Nethinim who returned from Babylon was 612? with Zerubbabel (Ezra 2:58; Neh 7:60), and 220 with Ezra (Ezra 8:20).

Though the Nethinim, like the Levites and priests, were freed from all taxation (Ezra 7:24), and perhaps also from military service (Jos. *Anti.* iii. 12; iv. 4, 3.), the Rabbinites held them in the lowest repute—a bastard, though above a proselyte—their intermarrying with Israelites, and declared them incapable of proper membership in the congregation.

Duties of Priests and Levites

The duties of priests and Levites in the Temple may be gathered from Scripture, and will be further explained in the course of our inquiries. Generally, it may here be stated that on the Levites devolved the Temple-police, the guard of the gates, and the duty of keeping everything about the sanctuary clean and bright. But as at night the priests kept watch about the innermost places of the Temple, so they also opened and closed all the inner gates, while the Levites discharged this duty in reference to the outer gates, which led upon the Temple Mount (or Court of the Gentiles), and to the 'Beautiful Gate,' which formed the principal entrance into the Court of the Women. The laws of Levitical cleanness, as explained by the Rabbis, were most rigidly enforced upon worshippers and priests. If a leper, or any other who was 'defiled,' had ventured into the sanctuary itself, or any priest officiated in a state of 'uncleanness,' he would, if discovered, be dragged out and killed, without form of process, by 'the rebels' beating.' Minor punishments were awarded to those guilty of smaller offences of the same kind. The Sabbath-rest was strictly enforced, so far as consistent with the necessary duties of the Temple service. But the latter superseded the Sabbath law (Matt 12:5) and defilement on account of death. If the time for offering a sacrifice was not fixed, so that it might be brought on one day as well as another, then the service did not

supersede either the Sabbath or defilement on account of death. But where the time was unalterably fixed, there the higher duty of obedience to a direct command came in to supersede alike the Sabbath and this one (but only this one) ground of defilement. The same principle applied to worshippers as well as priests.

The Week's Service

Each 'course' of priests and of Levites (as has already been stated) came on duty for a week, from one Sabbath to another. The service of the week was subdivided among the various families which constituted a 'course'; so that if it consisted of five 'houses of fathers,' three served each one day, and two each two days; if of six families, five served each one day, and one two days; if of eight families, six served each one day, and the other two in conjunction on one day; or, lastly, if of nine families, five served each one day, and the other four took it two in conjunction for two days. These divisions and arrangements were made by 'the chiefs' or 'heads of the houses of their fathers.' On Sabbaths the whole 'course' was on duty; on feast-days any priest might come up and join in the ministrations of the sanctuary; and at the Feast of Tabernacles all the twenty-four courses were bound to be present and officiate. While actually engaged on service in the Temple, the priests were not allowed to drink wine, either by day or by night. The other 'families' or 'houses' also of the 'course' who were in attendance at Jerusalem, though not on actual duty, were, during their week of ministry, prohibited the use of wine, except at night, because they might have to be called in to assist their brethren of the officiating 'family,' which they could not do if they had partaken of strong drink. The law even made (a somewhat curious) provision to secure that the priests should come up to Jerusalem properly trimmed, washed, and attired, so as to secure the *decorum* of the service.

These Functions Not Sacerdotal

It would be difficult to conceive arrangements more thoroughly or consistently opposed to what are commonly called 'priestly pretensions,' than those of the Old Testament. The fundamental principle, laid down at the outset, that all Israel were 'a kingdom of priests' (Exo 19:5,6), made the priesthood only representatives of the people. Their income, which even under the most favourable circumstances must have been moderate, was, as we have seen, dependent on the varying religious state of the nation, since no law existed by which either the payment of tithes or any other offerings could be enforced. How little power or influence, comparatively speaking, the priesthood wielded, is sufficiently known from Jewish history. Out of actual service neither the priests nor even the high-priest wore a distinctive dress (comp. Acts 23:5; see also chapter 7), and though a number of civil restrictions were laid on priests, there were few corresponding advantages. It is indeed true that alliances with distinguished priestly families were eagerly sought, and that during the troubled period of Syrian domination the high-priest for a time held civil as well as religious rule. But the latter advantage was dearly bought, both as regarded the priests and the nation.

Nor must we forget the powerful controlling influence which Rabbinism exercised. Its tendency, which must never be lost sight of in the study of the state of Palestine at the time of our Lord, was steadily against all privileges other than those gained by traditionary learning and theological ingenuity. The Pharisee, or, rather, the man learned in the traditional law, was everything both before God and before man; 'but this people, who knoweth not the law,' were 'cursed,' plebeians, country people, unworthy of any regard or attention. Rabbinism applied these principles even in reference to the priesthood. It divided all priests into 'learned' and 'unlettered,' and excluded the latter from some of the privileges of their own

order. Thus there were certain priestly dues which the people might at will give to any priest they chose. But from some of them the 'unlettered' priests were debarred, on the ostensible ground that in their ignorance they might have partaken of them in a state of Levitical uncleanness, and so committed mortal sin.

Training of Priests

In general, the priests had to undergo a course of instruction, and were examined before being allowed to officiate. Similarly, they were subject to the ordinary tribunals, composed of men learned in the law, without regard to their descent from one or another tribe. The ordained 'rulers' of the synagogues, the teachers of the people, the leaders of their devotions, and all other officials were not necessarily 'priests,' but simply chosen for their learning and fitness. Any one whom the 'elders' or 'rulers' deemed qualified for it might, at their request, address to the people on the Sabbath a 'word of exhortation.' Even the high-priest himself was answerable to the Sanhedrim. It is distinctly stated, that 'if he committed an offence which by the law deserved whipping, the Great Sanhedrim whipt him, and then had him restored again to his office.' Every year a kind of ecclesiastical council was appointed to instruct him in his duties for the Day of Atonement, 'in case he were not learned,' or, at any rate, to see to it that he knew and remembered them. Nay, the principle was broadly laid down— 'a scholar, though he were a bastard, was of far higher value than an unlearned high-priest.' If, besides all this, it is remembered how the political influence of the high-priest had decayed in the days of Herod, and how frequently the occupants of that office changed, through the caprice of the rulers or through bribery, the state of public feeling will be readily understood.

At the same time, it must be admitted, that generally speaking the high-priest would, of necessity, wield very considerable influence, and that, ordinarily, those who held the sacred office were not only 'lettered,' but members of the Sanhedrim. According to Jewish tradition, the high-priest ought, in every respect, to excel all other priests, and if he were poor, the rest were to contribute, so as to secure him an independent fortune. Certain marks of outward respect were also shown him. When he entered the Temple he was accompanied by three persons— walking at each side, the third behind him. He might, without being appointed to it, officiate in any part of the Temple services; he had certain exceptional rights; and he possessed a house in the Temple, where he lived by day, retiring only at night to his own home, which must be within Jerusalem, and to which he was escorted by the people after the solemnities of the Day of Atonement, which devolved almost exclusively upon him.

Office Hereditary

Originally the office of high-priest was regarded as being held for life and hereditary; * but the troubles of later times made it a matter of cabal, crime, or bribery.

* According to the Rabbis, he was appointed by the Sanhedrim.

Without here entering into the complicated question of the succession to the high-priesthood, the following may be quoted from the Talmud (Talmud Jer. *Ioma*, I.), without, of course, guaranteeing its absolute accuracy: 'In the first Temple, the high-priests served, the son succeeding the father, and they were eighteen in number. But in the second Temple they got the high-priesthood for money; and there are who say they destroyed each other by witchcraft, so that some reckon 80 high-priests during that period,

others 81, others 82, 83, 84, and even 85.' The Rabbis enumerate 18 high-priests during the first Temple; Lightfoot counts 53 from the return from Babylon to Matthias, when the last war of the Jews began; while Relandius reckons 57. But there is both difficulty and confusion amid the constant changes at the last.

There was not any fixed age for entering on the office of high-priest, any more than on that of an ordinary priest. The Talmudists put it down at twenty years. But the unhappy descendant of the Maccabees, Aristobulus, was only sixteen years of age when his beauty, as he officiated as high-priest in the Temple, roused the jealousy of Herod, and procured his death. The entrance of the Levites is fixed, in the sacred text, at thirty during the wilderness period, and after that, when the work would require less bodily strength, but a larger number of ministers, at twenty-five years of age. *

* It is thus we reconcile Numbers 4:3 with 8:24, 25. In point of fact, these two reasons are expressly mentioned in 1 Chronicles 23:24-27, as influencing David still further to lower the age of entrance to twenty.

Disqualifications for the Priesthood

No special disqualifications for the Levitical office existed, though the Rabbis insist that a good voice was absolutely necessary. It was otherwise with the priest's office. The first inquiry instituted by the Sanhedrim, who for the purpose sat daily in 'the Hall of Polished Stones,' was into the genealogy of a candidate. Certain genealogies were deemed authoritative. Thus, 'if his father's name were inscribed in the archives of Jeshana at Zipporim, no further inquiry was made.' If he failed to satisfy the court about his perfect legitimacy, the candidate was dressed and veiled in black, and permanently removed. If he passed that ordeal, inquiry was next made as to any physical defects, of which Maimonides enumerates a hundred and forty that permanently, and twenty-two which temporarily disqualified for the exercise of the priestly office. Persons so disqualified were, however, admitted to menial offices, such as in the wood-chamber, and entitled to Temple support. Those who had stood the twofold test were dressed in white raiment, and their names properly inscribed. To this pointed allusion is made in Revelation 3:5, 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life.'

The Investiture

Thus received, and afterwards instructed in his duties, the formal admission alike of the priest and of the high-priest was not, as of old, by anointing, but simply by investiture. For even the composition of the sacred oil was no longer known in the second Temple. They were called 'high-priests by investiture,' and regarded as of inferior rank to those 'by anointing.' As for the common priests, the Rabbis held that they were not anointed even in the first Temple, the rite which was applied to the sons of Aaron being valid also for their descendants. It was otherwise in the case of the high-priest. His investiture was continued during seven days. In olden days, when he was anointed, the sacred oil was not only 'poured over him,' but also applied to his forehead, over the eyes, as tradition has it, after the form of the Greek letter X. The coincidence is certainly curious. This sacred oil was besides only used for anointing such kings as were of the family of David, not other Jewish monarchs, and if their succession had been called in question. Otherwise the royal dignity went, as a matter of course, by inheritance from father to son.

The Dress of the High-priest

The high-priests 'by investiture' had not any more the real Urim and Thummim (their meaning even being unknown), though a breast-plate, with twelve stones, was made and worn, in order to complete the eight sacred vestments. This was just double the number of those worn by an ordinary priest, viz. the linen breeches, the coat, the girdle, and the bonnet. To these the high-priest added other four distinctive articles of dress, called 'golden vestments,' because, unlike the robes of the ordinary priests, *gold*, the symbol of splendour, appeared in them. They were the *Meil*, or robe of the ephod, wholly of 'woven work,' of dark blue colour, descending to the knees, and adorned at the hem by alternate blossoms of the pomegranate in blue, purple, and scarlet, and golden bells, the latter, according to tradition, seventy-two in number; the *Ephod* with the breast-plate, the former of the four colours of the sanctuary (white, blue, purple, and scarlet), and inwrought with threads of gold; the *Mitre*; and, lastly, the *Ziz*, or golden frontlet. If either a priest or the high-priest officiated without wearing the full number of his vestments, his service would be invalid, as also if anything, however trifling (such, for instance, as a plaster), had intervened between the body and the dress of the priest. The material of which the four vestments of the ordinary priest were made was 'linen,' or, more accurately, 'byssus,' the white shining cotton-stuff of Egypt. These two qualities of the byssus are specially marked as characteristic (Rev 15:6, 'clothed in pure and shining linen.'). and on them part of the symbolic meaning depended. Hence we read in Revelation 19:8, 'And to her'— wife of the Lamb made ready—'was granted that she should be arrayed in byssus vestments, shining and pure; for the byssus vestment is the righteousness of the saints.'

Allusions to the Dress in the New Testament

We add some further particulars, chiefly in illustration of allusions in the New Testament. The priest's 'coat' was woven of one piece, like the seamless robe of the Saviour (John 19:23). As it was close-fitting, the girdle could not, strictly speaking, have been necessary. Besides, although the account of the Rabbis, that the priest's girdle was three fingers broad and sixteen yards long (!), is exaggerated, no doubt it really reached beyond the feet, and required to be thrown over the shoulder during ministration. Hence its object must chiefly have been symbolical. In point of fact, it may be regarded as the most distinctive priestly vestment, since it was only put on during actual ministration, and put off immediately afterwards. Accordingly, when in Revelation 1:13, the Saviour is seen 'in the midst of the candlesticks,' 'girt about the paps with a golden girdle,' we are to understand by it that our heavenly High-Priest is there engaged in actual ministry for us. Similarly, the girdle is described as 'about the paps,' or (as in Rev 15:6) about the 'breasts,' as both the girdle of the ordinary priest and that on the ephod which the high-priest wore were girded there, and not round the loins (compare Eze 44:18). Lastly, the expression 'golden girdle' may bear reference to the circumstance that the dress peculiar of the high-priest was called his 'golden vestments,' in contradistinction to the 'linen vestments,' which he wore on the Day of Atonement.

The Breast-plate/Mitre/Phylacteries/The Ziz

Of the four distinctive articles in the high-priest's dress, the breast-plate, alike from its square form and the twelve jewels on it, bearing the names of the tribes, suggest 'the city four-square,' whose 'foundations' are twelve precious stones (Rev 21:16,19,20). The 'mitre' of the high-priest differed from the head-gear of the ordinary priest, which was shaped like the inverted calyx of a flower, in size and probably also somewhat in shape. According to the Rabbis, it was eight yards high (!!). Fastened to it by two (according to the Rabbis, by three) ribbons of 'blue lace' was the symbol of royalty— 'golden plate' (or *Ziz*), on which, 'Holiness unto Jehovah' was graven. This plate was only two fingers wide, and reached from

temple to temple. Between this plate and the mitre the high-priest is by some supposed to have worn his phylacteries. But this cannot be regarded as by any means a settled point. According to the distinct ceremony of the Talmud, neither priests, Levites, nor the 'stationary men' wore phylacteries during their actual service in the Temple. This is a strong point urged by the modern Karaite Jews against the traditions of the Rabbis. Can it be, that the wearing of phylacteries at the time of Christ was *not* a universally acknowledged obligation, but rather the badge of a party? This would give additional force to the words in which Christ inveighed against those who made broad their phylacteries. According to Josephus, the original Ziz of Aaron still existed in his time, and was carried with other spoils to Rome. There R. Eliezer saw it in the reign of Hadrian. Thence we can trace it, with considerable probability, through many vicissitudes, to the time of Belisarius, and to Byzantium. From there it was taken by order of the emperor to Jerusalem. What became of it afterwards is unknown; possibly it may still be in existence. *

* When Josephus speaks of a triple crown worn by the high-priest, this may have been introduced by the Asmoneans when they united the temporal monarchy with the priesthood. Compare Smith's *Dictionary of the Bible*, i. 807a.

It only requires to be added that the priests' garments, when soiled, were not washed, but used as wicks for the lamps in the Temple; those of the high-priest were 'hid away.' The high-priest wore 'a fresh suit of linen vestments' each time on the Day of Atonement.

The Fourteen Officers

The priesthood ministering in the Temple were arranged into 'ordinary' priests and various officials. Of the latter there were, besides the high-priest, * the 'Sagan,' or suffragan priest; two 'Katholikin,' or chief treasurers and overseers; seven 'Ammarcalin,' who were subordinate to the Katholikin, and had chief charge of all the gates; and three 'Gizbarin,' or under-treasurers.

* The Rabbis speak of a high-priest ordained 'for war,' who accompanied the people to battle, but no historical trace of a distinct office of this kind can be discovered.

These fourteen officers, ranking in the order mentioned, formed the standing 'council of the Temple,' which regulated everything connected with the affairs and services of the sanctuary. Its members were also called 'the elders of the priests,' or 'the counsellors.' This judicatory, which ordinarily did not busy itself with criminal questions, apparently took a leading part in the condemnation of Jesus. But, on the other hand, it is well to remember that they were not all of one mind, since Joseph of Arimathea belonged to their number— title by which he is designated in Mark 15:43 being exactly the same word as that applied in the Talmud to the members of this priestly council.

Their Duties

It is difficult to specify the exact duties of each of these classes of officials. The 'Sagan' (or 'Segen,' or 'Segan') would officiate for the high-priest, when from any cause he was incapacitated; he would act generally as his assistance, and take the oversight of all the priests, whence he is called in Scripture 'second priest' (2 Kings 25:18; Jer 52:24), and in Talmudical writings 'the Sagan of the priests.' A

'Chananjah' is mentioned in the Talmud as a Sagan, but whether or not he was the 'Annas' of the New Testament must be left undecided. The two Katholikin were to the Sagan what he was to the high-priest, though their chief duty seems to have been about the treasures of the Temple. Similarly, the seven Ammarcalin were assistants of the Katholikin, though they had special charge of the gates, the holy vessels, and the holy vestments; and again the three (or else seven), 'Gizbarin' assistants of the Ammarcalin. The title 'Gizbar' occurs so early as Ezra 1:8; but its exact meaning seems to have been already unknown when the LXX translated that book. They appear to have had charge of all dedicated and consecrated things, of the Temple tribute, of the redemption money, etc., and to have decided all questions connected with such matters.

Lower Officials

Next in rank to these officials were the 'heads of each course' on duty for a week, and then the 'heads of families' of every course. After them followed fifteen overseers, viz. 'the overseer concerning the times,' who summoned priests and people to their respective duties; the overseer for shutting the doors (under the direction, of course, of the Ammarcalin); the overseer of the guards, or captain of the Temple; the overseer of the singers and of those who blew the trumpets; the overseer of the cymbals; the overseer of the lots, which were drawn every morning; the overseer of the birds, who had to provide the turtledoves and pigeons for those who brought such offerings; the overseer of the seals, who dispensed the four counterfoils for the various meat-offerings suited for different sacrifices; the overseer of the drink-offerings, for a similar purpose to the above; the overseer of the sick, or the Temple physician; the overseer of the water, who had charge of the water-supply and the drainage; the overseer for making the shewbread; for preparing the incense; for making the veils; and for providing the priestly garments. All these officers had, of course, subordinates, whom they chose and employed, either for the day or permanently; and it was their duty to see to all the arrangements connected with their respective departments. Thus, not to speak of instructors, examiners of sacrifices, and a great variety of artificers, there must have been sufficient employment in the Temple for a very large number of persons.

Sources of Support for the Priests

We must not close without enumerating the twenty-four sources whence, according to the Talmud, the priests derived their support. Of these ten were only available while in the Temple itself, four in Jerusalem, and the remaining ten throughout the Holy Land. Those which might only be used in the Temple itself were the priest's part of the sin-offering; that of the trespass-offering for a known, and for a doubtful trespass; public peace-offerings; the leper's log of oil; the two Pentecostal loaves; the shewbread; what was left of meat-offerings, and the omer at the Passover. The four which might be used only in Jerusalem were the firstlings of beasts, the Biccurim, * the portion from the thank-offering (Lev 7:12; 22:29,30), and from the Nazarite's goat, and the skins of the holy sacrifices.

* To prevent mistakes, we may state that the term 'Therumoth' is, in a general way, used to designate the prepared produce, such as oil, flour, wine; and 'Biccurim,' the natural product of the soil, such as corn, fruits, etc.

Of the ten which might be used throughout the land, five could be given at will to any priest, viz. the tithe of the tithe, the heave-offering of the dough (Num 15:20; Rom 11:16), the first of the fleece and the priest's due of meat (Deut 18:3). The other five, it was thought, should be given to the priests of the

special course on duty for the week, viz. the redemption-money for a first-born son, that for an ass, the 'sanctified field of possession' (Lev 27:16), what had been 'devoted,' and such possession of 'a stranger' or proselyte as, having been stolen, was restored to the priests after the death of the person robbed, with a fifth part additional. Finally, to an unlettered priest it was only lawful to give the following from among the various dues: things 'devoted,' the first-born of cattle, the redemption of a son, that of an ass, the priest's due (Deut 18:3), the first of the wool, the 'oil of burning' (a term meaning 'defiled *Therumoth*.'), the ten things which were to be used in the Temple itself, and the Bicurim. On the other hand, the high-priest had the right to take what portion of the offerings he chose, and one half of the shewbread every Sabbath also belonged to him.

Thus elaborate in every particular was the system which regulated the admission, the services, and the privileges of the officiating priesthood. Yet it has all vanished, not leaving behind it in the synagogue even a single trace of its complicated and perfect arrangements. These 'old things are passed away,' because they were only 'a shadow of good things to come.' But 'the substance is of Christ,' and 'He abideth an High-Priest for ever.'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.'— 8:4, 5

It is a curious fact, but sadly significant, that modern Judaism should declare neither sacrifices nor a Levitical priesthood to belong to the essence of the Old Testament; that, in fact, they had been foreign elements imported into it—, indeed, by Moses, but against which the prophets earnestly protested and incessantly laboured. The only arguments by which this strange statement is supported are, that the Book of Deuteronomy contains merely a brief summary, not a detailed repetition, of sacrificial ordinances, and that such passages as Isaiah 1:11, etc., Micah 6:6, etc., inveigh against sacrifices offered without real repentance or change of mind. Yet this anti-sacrificial, or, as we may call it, anti-spiritual, tendency is really of much earlier date. For the sacrifices of the Old Testament were not merely outward observances— sort of work-righteousness which justified the offerer by the mere fact of his obedience— 'it is not possible that the blood of bulls and of goats should take away sins' (Heb 10:4).

Symbolism of the Sacrifices

The sacrifices of the Old Testament were symbolical and typical. An outward observance without any real inward meaning is only a ceremony. But a rite which has a present spiritual meaning is a symbol; and if, besides, it also points to a future reality, conveying at the same time, by anticipation, the blessing that is yet to appear, it is a type. Thus the Old Testament sacrifices were not only symbols, nor yet merely predictions by fact (as prophecy is a prediction by word), but they already conveyed to the believing Israelite the blessing that was to flow from the future reality to which they pointed. Hence the service of the letter and the work-righteousness of the Scribes and Pharisees ran directly contrary to this hope of faith and spiritual view of sacrifices, which placed all on the level of sinners to be saved by the substitution of another, to whom they pointed. Afterwards, when the destruction of the Temple rendered its services impossible, another and most cogent reason was added for trying to substitute other things, such as prayers, fasts, etc., in room of the sacrifices. Therefore, although none of the older Rabbis has ventured on such an assertion as that of modern Judaism, the tendency must have been increasingly in that direction. In fact, it had become a necessity— to declare sacrifices of the essence of Judaism would have been to pronounce modern Judaism an impossibility. But thereby also the synagogue has given sentence against itself, and by disowning sacrifices has placed itself outside the pale of the Old Testament.

Sacrifices the Centre of the Old Testament

Every unprejudiced reader of the Bible must feel that sacrifices constitute the centre of the Old Testament. Indeed, were this the place, we might argue from their universality that, along with the acknowledgment of a Divine power, the dim remembrance of a happy past, and the hope of a happier future, sacrifices belonged to the primeval traditions which mankind inherited from Paradise. To sacrifice seems as 'natural' to man as to pray; the one indicates what he feels about himself, the other what he feels about God. The one means a felt need of propitiation; the other a felt sense of dependence.

The Idea of Substitution

The fundamental idea of sacrifice in the Old Testament is that of substitution, which again seems to imply everything else— and redemption, vicarious punishment and forgiveness. The firstfruits go for the whole products; the firstlings for the flock; the redemption-money for that which cannot be offered; and the life of the sacrifice, which is in its blood (Lev 17:11), for the life of the sacrificer. Hence also the strict prohibition to partake of blood. Even in the 'Korban,' gift (Mark 7:11) or free-will offering, it is still the gift for the giver. This idea of substitution, as introduced, adopted, and sanctioned by God Himself, is expressed by the sacrificial term rendered in our version 'atonement,' but which really means covering, the substitute in the acceptance of God taking the place of, and so covering, as it were, the person of the offerer. Hence the Scriptural experience: 'Blessed is he whose transgression is forgiven, whose sin is covered...unto whom the Lord imputeth not iniquity' (Psa 32:1,2); and perhaps also the Scriptural prayer: 'Behold, O God, our shield, and look upon the face of Thine Anointed' (Psa 84:9). Such sacrifices, however, necessarily pointed to a mediatorial priesthood, through whom alike they and the purified worshippers should be brought near to God, and kept in fellowship with Him. Yet these priests themselves continually changed; their own persons and services needed purification, and their sacrifices required constant renewal, since, in the nature of it, such substitution could not be perfect. In short, all this was symbolical (of man's need, God's mercy, and His covenant), and typical, till He should come to whom it all pointed, and who had all along given reality to it; He whose Priesthood was perfect, and who on a perfect altar brought a perfect sacrifice, once for all— perfect Substitute, and a perfect Mediator (Heb 10:1-24).

The Paschal Lamb

At the very threshold of the Mosaic dispensation stands the sacrifice of the Paschal Lamb connected with the redemption of Israel, and which in many respects must be regarded as typical, or rather anticipatory, of all the others. But there was one sacrifice which, even under the Old Testament, required no renewal. It was when God had entered into covenant relationship with Israel, and Israel became the 'people of God.' Then Moses sprinkled 'the blood of the covenant' on the altar and on the people (Exo 24). On the ground of this covenant-sacrifice all others rested (Psa 50:5). These were, then, either sacrifices of communion with God, or else intended to restore that communion when it had been disturbed or dimmed through sin and trespass: sacrifices *in* communion, or *for* communion with God. To the former class belong the burnt- and the peace-offerings; to the latter, the sin- and the trespass-offerings. But, as without the shedding of blood there is no remission of sin, every service and every worshipper had, so to speak, to be purified by blood, and the mediatorial agency of the priesthood called in to bring near unto God, and to convey the assurance of acceptance.

Bloody and Unbloody Offerings

The readiest, but perhaps the most superficial, arrangement of sacrifices is into bloody and unbloody. The latter, or 'Minchah,' included, besides the meat- and drink-offering, the first sheaf at the Passover, the two loaves at Pentecost, and the shewbread. The meat-offering was only brought alone in two instance— priest's offering (Lev 7:12) and that of jealousy (Num 5:15), to which Jewish tradition adds the meat-offerings mentioned in Leviticus 2. If in Leviticus 5:11 a meat-offering is allowed in cases of extreme poverty as a substitute for a sin-offering, this only further proves the substitutionary character of sacrifices. From all this it will be evident that, as a general rule, the meat-offering cannot be regarded as

separate from the other or bloody sacrifices. In proof of this, it always varied in quantity, according to the kind of sacrifice which it accompanied (Num 15:1-12; 28:1-12; 39:1, etc.).

The Requisites of Sacrifice

The general requisites of all sacrifices were— they should be brought of such things, in such place and manner, and through such mediatorial agency, as God had appointed. Thus the choice and the appointment of the mode of approaching Him, were to be all of God. Then it was a first principle that every sacrifice must be of such things as had belonged to the offerer. None other could represent him or take his place before God. Hence the Pharisees were right when, in opposition to the Sadducees, they carried it that all public sacrifices (which were offered for the nation as a whole) should be purchased, not from voluntary contributions, but from the regular Temple revenues. Next, all animal sacrifices were to be free of blemishes (of which the Rabbis enumerate seventy-three), and all unbloody offerings to be without admixture of leaven or of honey; the latter probably because, from its tendency to fermentation or corruption, it resembled leaven. For a similar reason salt, as the symbol of incorruption, was to be added to all sacrifices. *

* The Rabbis speak of the so-called 'salt of Sodom,' probably rock salt from the southern end of the Dead Sea, as used in the sacrifices.

Hence we read in Mark 9:49—'For every one shall be salted with fire, and every sacrifice shall be salted with salt'; that is, as the salt is added to the sacrifice symbolically to point to its incorruption, so the reality and permanence of our Christian lives will be brought out by the fire of the great day, when what is wood, hay, and stubble shall be consumed; while that which is real shall prove itself incorruptible, having had the fire applied to it.

The Creatures Appointed

In Scripture three kinds of four-footed beasts—, sheep, and goats; and two of birds—doves and young pigeons— appointed for sacrifices. *

* 'The birds' used at the purification of the leper (Lev 14:4) cannot be regarded as sacrifices.

The latter, except in certain purifications, are only allowed as substitutes for other sacrifices in case of poverty. Hence also no direction is given either as to their age or sex, though the Rabbis hold that the turtle-doves (which were the common birds of passage) should be fully grown, and the domestic pigeons young birds. But, as in the various sacrifices of oxen, sheep, and goats there were differences of age and sex, the Jews enumerate twelve sacrifices, to which as many terms in Scripture correspond. The Paschal lamb and that for the trespass-offerings required to be males, as well as all burnt- and all public sacrifices. The latter 'made void the Sabbath and defilement,' i.e. they superseded the law of Sabbath rest (Matt 12:5), and might be continued, notwithstanding one kind of Levitical defilement— by death.

The Eleven Sacrifices of the Rabbis

The Rabbis, who are very fond of subtle distinctions, also speak of public sacrifices that resembled the

private, and of private sacrifices that resembled the public, in that they also 'made void the Sabbath and defilement.' Altogether they enumerate *eleven public* sacrifices, viz. the daily sacrifices; the additional for the Sabbath; for the New Moon; the Passover sacrifices; the lamb when the sheaf was waved; the Pentecostal sacrifices; those brought with the two first loaves; New Year's; Atonement Day sacrifices; those on the first day of, and those on the octave of 'Tabernacles.' *Private* sacrifices they classify as those on account of sins by word or deed; those on account of what concerned the body (such as various defilements); those on account of property (firstlings, tithes); those on account of festive seasons; and those on account of vows or promises. Yet another division of sacrifices was into those *due*, or prescribed, and those *voluntary*. For the latter nothing could be used that had previously been vowed, since it would already belong unto God.

Holy and Less Holy

But of far greater importance is the arrangement of sacrifices into the most holy and the less holy, which is founded on Scripture (Lev 6:17; 7:1; 14:13). Certain meat-offerings (Lev 2:3,10; 6:17; 10:12), and all burnt-, sin-, and trespass-sacrifices, as well as all public peace-offerings, were most holy. Such were to be offered or sacrificed in one of the more holy places; they were slain at the north side of the altar * (the less holy at the east or south side); and they were either not partaken of at all, or else only by the officiating priests, and within the court of the Temple.

* The reason of this is obscure. Was it that the north was regarded as the symbolical region of cold and darkness? Or was it because during the wilderness-journey the Most Holy Place probably faced north— Palestine?

The skins of the most holy sacrifices, except such as were wholly burnt, belonged to the priests; those of the less holy to the offerers. In the latter case they also partook of their flesh, the only exception being the firstlings, which were eaten by the priests alone. The Rabbis attach ten comparative degrees of sanctity to sacrifices; and it is interesting to mark that of these the first belonged to the blood of the sin-offering; the second to the burnt-offering; the third to the sin-offering itself; and the fourth to the trespass-offering. Lastly, all sacrifices had to be brought before actual sunset, although the unconsumed flesh might smoulder on the altar till next dawn.

The Acts of Sacrifice

The Rabbis mention the following five acts as belonging to the offerer of a sacrifice: the laying on of hands, slaying, skinning, cutting up, and washing the inwards. These other five were strictly priestly functions: catching up the blood, sprinkling it, lighting the altar fire, laying on the wood, bringing up the pieces, and all else done at the altar itself.

The whole service must have been exceedingly solemn. Having first been duly purified, a man brought his sacrifice himself 'before the Lord'—, to 'the door of the Tabernacle' (Lev 1:3; 4:4), where the altar of burnt-offering was (Exo 40:6), and in the Temple into the Great Court. If the sacrifice was most holy, he entered by the northern; if less holy, by the southern gate. Next he placed it so as to face the west, or the Most Holy Place, in order thus literally to bring it before the Lord. To this the apostle refers when, in Romans 12:1, he beseecheth us to present our 'bodies a living sacrifice, holy, acceptable unto God.'

Laying on of Hands

But this was only the commencement of the service. Women might bring their sacrifices into the Great Court; but they might not perform the second rite— of laying on of hands. This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin and prayer. It was thus done. The sacrifice was so turned that the person confessing looked towards the west, while he laid his hands between the horns of the sacrifice, * and if the sacrifice was brought by more than one, each had to lay on his hands.

* If the offerer stood outside the Court of the Priests, on the topmost of the fifteen Levitical steps, or within the gate of Nicanor, *his hands* at least must be within the Great Court, or the rite was not valid.

It is not quite a settled point whether one or both hands were laid on; but all are agreed that it was to be done 'with one's whole force'— it were, to lay one's whole weight upon the substitute. *

* Children, the blind, the deaf, those out of their minds, and non-Israelites, were not allowed to 'lay on hands.'

If a person under vow had died, his heir-at-law took his place. The only public sacrifices in which hands were laid on were those for sins of public ignorance (Lev 4:15; 16:21), when the 'elders' acted as representing the people— which some Rabbinical authorities add public sin-offerings in general (on the ground of 2 Chron 29:23)— the scapegoat on the Day of Atonement, on which the high-priest laid his hands. In all private sacrifices, except firstlings, tithes, and the Paschal lamb, hands were laid on, and, while doing so, the following prayer was repeated: 'I entreat, O Jehovah: I have sinned, I have done perversely, I have rebelled, I have committed (naming the sin, trespass, or, in case of a burnt-offering, the breach of positive or negative command); but I return in repentance, and let this be for my atonement (covering).' According to Maimonides, in peace-offerings a record of God's praise, rather than a confession of sins, was spoken. But, as the principle prevailed that frequent confession even without sacrifice was meritorious, another formula is also recorded, in which the allusion to sacrifices is omitted.

Closely connected with this was 'the lifting and waving' of certain sacrifices. The priest put his hands under those of the offerer, and moved the sacrifice upwards and downwards, right and left; according to Abarbanel also 'forwards and backwards.' The lamb of the leper's trespass-offering was waved before it was slain (Lev 14:24); private peace-offerings, only after they had been slain; while in public peace-offerings, the practice varied.

Sacrifices Slain by Priests Only

Under ordinary circumstances all public sacrifices, and also always that of the leper, were slain by the priests. *

* The Hebrew term used for sacrificial slaying is never applied to the ordinary killing of animals.

The Talmud declares the offering of birds, so as to secure the blood, * to have been the most difficult part of a priest's work.

* In the case of birds there was no laying on of hands.

For the death of the sacrifice was only a means towards an end, that end being the shedding and sprinkling of the blood, by which the atonement was really made. The Rabbis mention a variety of rules observed by the priest who caught up the blood— designed to make the best provision for its proper sprinkling. *

* The Rabbis mention five mistakes which might render a sacrifice invalid, none of them the least interesting, except, perhaps, that the gullet might never be wholly severed.

Thus the priest was to catch up the blood in a silver vessel pointed at the bottom, so that it could not be put down, and to keep it constantly stirred, to preserve the fluidity of the blood. In the sacrifice of the red heifer, however, the priest caught the blood directly in his left hand, and sprinkled it with his right towards the Holy Place: while in that of the leper one of the two priests received the blood in the vessel; the other in his hand, from which he anointed the purified leper (Lev 4:25).

The Application of the Blood

According to the difference of sacrifices, the blood was differently applied, and in different places. In all burnt-, trespass-, and peace-offerings the blood was thrown directly out of the vessel or vessels in which it had been caught, the priest going first to one corner of the altar and then to the other, and throwing it in the form of the Greek Letter gamma, so that each time two sides of the altar were covered. Any blood left after these two 'gifts,' as they were called (which stood for four), was poured out at the base of the altar, whence it flowed into the Kedron. In all sin-offerings the blood was not thrown, but sprinkled, the priest dipping the forefinger of his right hand into the blood, and then sprinkling it from his finger by a motion of the thumb. According to the importance of the sin-offering, the blood was so applied either to the four horns of the altar of burnt-offering, or else it was brought into the Holy Place itself, and sprinkled first seven times towards the veil of the Most Holy Place (Lev 4:6,17), and then on the four horns of the golden altar of incense, beginning at the north-east. Finally, on the Day of Atonement the blood was sprinkled within the Most Holy Place itself. From all sin-offerings the blood of which was sprinkled on the horns of the altar of burnt-offering certain portions were to be eaten, while those whose blood was brought into the Holy Place itself were wholly burnt. But in the sacrifices of firstlings, of tithes of animals, and of the Paschal lamb, the blood was neither thrown nor sprinkled, and only poured out at the base of the altar.

The Flaying

On the shedding of blood, which was of the greatest importance—, according to the Talmud, 'whenever the blood touches the altar the offerer is atoned for'— the 'flaying' of the sacrifice and the 'cutting up into his pieces.' All this had to be done in an orderly manner, and according to certain rules, the apostle adopting the sacrificial term when he speaks of 'rightly dividing the word of truth' (2 Tim 2:15). The 'inwards' and 'legs' having been washed (Lev 1:9), and dried with sponges, the separate pieces of the

sacrifice were brought up by various priests: the calculation of the Rabbis being, that in the case of a sheep or a she-goat six priests carried the sacrifice, one more the meat-, and another the drink-offering (in all eight); while in that of a ram twelve, and in that of a bullock four-and-twenty priests were needed for the service. Next, the sacrificial salt was applied, and then the pieces were first confusedly thrown and then arranged upon the fire. * This latter part of the service requires explanation.

* Whatever was laid upon the altar was regarded as 'sanctified' by it, and could not be again removed, even though it should have become defiled. This explains the words of Christ in Matthew 23:19.

The Burning

The common idea that the burning either of part or the whole of the sacrifice pointed to its destruction, and symbolised the wrath of God and the punishment due to sin, does not seem to accord with the statements of Scripture. The term used is not that commonly employed for burning, but means 'causing to smoke,' and the rite symbolises partly the entire surrender of the sacrifice, but chiefly its acceptance on the part of God. Thus the sacrifice consumed by a fire which had originally come down from God Himself— by strange fire— ascend 'for a sweet savour unto the Lord' (Lev 1:9; 4:31). Even the circumstance that the fire for the altar of incense was always taken from that on the altar of burnt-offering, shows that, while that fire might symbolise the presence of a holy Jehovah in His house, it could not refer to the fire of wrath or of punishment. *

* Compare the article in Herzog's *Encyc.* vol. x. p. 633. Some of the sacrifices were burned on the altar of burnt-offering, and some outside the gate; while in certain less holy sacrifices it was allowed to burn what was left anywhere within the city.

As already stated, those parts of the sin-, trespass-, * and public peace-offerings, which were allowed to be eaten, could only be partaken of by the priests (not their families) during their actual ministry, and within the Temple walls.

* Except those for the whole people and for the high-priest, which had to be burned outside the gate.

The flesh of these offerings had also to be eaten on the day of the sacrifice, or in the night following; while in other offerings the permission extended to a second day. The Rabbis, however, restrict the eating of the Paschal lamb to midnight. Whatever was left beyond the lawful time had to be burned.

New Testament View of Sacrifice Agrees with the Synagogue

It is deeply interesting to know that the New Testament view of sacrifices is entirely in accordance with that of the ancient Synagogue. At the threshold we here meet the principle: 'There is no atonement except by blood.' In accordance with this we quote the following from Jewish interpreters. Rashi says (on Lev 17:11): 'The soul of every creature is given it to atone for the soul of man— one soul should come and atone for the other.' Similarly Aben Ezra writes: 'One soul is a substitute for the other.' And Moses ben Nachmann: 'I gave the soul for you on the altar, that the soul of the animal should be an atonement for the

soul of the man.' These quotations might be almost indefinitely multiplied. Another phase of Scriptural truth appears in such Rabbinical statements as that by the imposition of hands: 'The offerer, as it were, puts away his sins from himself, and transfers them upon the living animal'; and that, 'as often as any one sins with his soul, whether from hate or malice, he puts away his sin from himself, and places it upon the head of his sacrifice, and it is an atonement for him.' Hence, also, the principal laid down by Abarbanel, that, 'after the prayer of confession (connected with the imposition of hands) the sins of the children of Israel lay on the sacrifice (of the Day of Atonement).' This, according to Maimonides, explains why every one who had anything to do with the sacrifice of the red heifer or the goat on the Day of Atonement, or similar offerings, was rendered unclean; since these animals were regarded as actually sin-bearing. In fact, according to Rabbinical expression, the sin-bearing animal is on that ground expressly designated as something to be rejected and abominable. The Christian reader will here be reminded of the Scriptural statement: 'For He has made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.'

There is yet one other phase on which the Synagogue lays stress. It is best expressed in the following quotation, to which many similar might be added: 'Properly speaking, the blood of the sinner should have been shed, and his body burned, as those of the sacrifices. But the Holy One— be He!— our sacrifice from us as redemption and atonement. Behold the full grace which Jehovah— be He!— shown to man! In His compassion and in the fulness of His grace He accepted the soul of the animal instead of his soul, that through it there might be an atonement.' Hence also the principle, so important as an answer to the question, Whether the Israelites of old had understood the meaning of sacrifices? 'He that brought a sacrifice required to come to the knowledge that that sacrifice was his redemption.'

Jewish Liturgies

In view of all this, the deep-felt want so often expressed by the Synagogue is most touching. In the liturgy for the Day of Atonement we read: 'While the altar and the sanctuary were still in their places, we were atoned for by the goats, designated by lot. But now for our guilt, if Jehovah be pleased to destroy us, He takes from our hand neither burnt-offering nor sacrifice.' We add only one more out of many similar passages in the Jewish prayer-book: 'We have spoken violence and rebellion; we have walked in a way that is not right...Behold, our transgressions have increased upon us; they press upon us like a burden; they have gone over our heads; we have forsaken Thy commandments, which are excellent. And wherewith shall we appear before Thee, the mighty God, to atone for our transgressions, and to put away our trespasses, and to remove sin, and to magnify Thy grace? Sacrifices and offerings are no more; sin- and trespass-offerings have ceased; the blood of sacrifices is no longer sprinkled; destroyed is Thy holy house, and fallen the gates of Thy sanctuary; Thy holy city lies desolate; Thou hast slain, sent from Thy presence; they have gone, driven forth from before Thy face, the priests who brought Thy sacrifices!' Accordingly, also, the petition frequently recurs: 'Raise up for us a right Intercessor (that it may be true), I have found a ransom (an atonement, or covering).' And on the Day of Atonement, as in substance frequently on other occasions, they pray: 'Bring us back in jubilee to Zion, Thy city, and in joy as of old to Jerusalem, the house of Thy holiness! Then shall we bring before Thy face the sacrifices that are due.'

The Eve of Day of Atonement

Who shall make answer to this deep lament of exiled Judah? Where shall a ransom be found to take the place of their sacrifices? In their despair some appeal to the merits of the fathers or of the pious; others to

their own or to Israel's sufferings, or to death, which is regarded as the last expiation. But the most melancholy exhibition, perhaps, is that of an attempted sacrifice by each pious Israelite on the eve of the Day of Atonement. Taking for males a white cock, * and for females a hen, the head of the house prays: 'The children of men who dwell in darkness and in the shadow of death, bound in misery and iron— will He bring forth from darkness and the shadow of death, and break their bonds asunder. Fools, because of their transgressions and because of their iniquities, are afflicted; their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, that He save them out of their distresses. He sends His word and heals them, and delivers them from their destruction. Then they praise the Lord for His goodness, and for His marvellous works to the children of men. If there be an angel with Him, an intercessor, one among a thousand, to show unto men his righteousness, then He is gracious unto him, and saith, Let him go, that he may not go down into the pit; I have found an atonement (a covering).'

* Because the Hebrew word for 'man' (Gever) is used in the Talmud for 'a cock,' and 'white,' with reference to Isaiah 1:18.

Next, the head of the house swings the sacrifice round his head, saying, 'This is my substitute; this is in exchange for me; this is my atonement. This cock goes into death, but may I enter into a long and happy life, and into peace!' Then he repeats this prayer three times, and lays his hands on the sacrifice, which is now slain.

This offering up of an animal not sanctioned by the law, in a place, in a manner, and by hands not authorised by God, is it not a terrible phantom of Israel's dark and dreary night? and does it not seem strangely to remind us of that other terrible night, when the threefold crowing of a cock awakened Peter to the fact of his denial of 'the Lamb of God which taketh away the sin of the world'?

And still the cry of the Synagogue comes to us through these many centuries of past unbelief and ignorance: 'Let one innocent come and make atonement for the guilty!' To which no other response can ever be made than that of the apostle: 'Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens!' (Heb 7:26)

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 6

The Burnt-Offering, the Sin- and Trespass-Offering, and the Peace-Offering

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'And every priest standeth daily ministering and offering

oftentimes the same sacrifices, which can never take away sins:
but this Man, after He had offered one sacrifice for sins for
ever, sat down on the right hand of God.'— 10:11, 12

The Idea of Substitution

The question whether or not sacrifices were to cease after the coming of the Messiah is differently answered in the Jewish synagogue, some arguing that only thank- and peace-offerings would then be brought, while the majority expect a revival of the regular sacrificial worship. *

*It has been matter of controversy whether or not, in the first years after the destruction of the Temple, solitary attempts were made by enthusiasts to offer sacrifices. My own conviction is, that no such instance can be historically established.

But on one point the authorities of the old synagogue, previous to their controversy with Christianity, are agreed. As the Old Testament and Jewish tradition taught that the object of a sacrifice was its *substitution* for the offender, so Scripture and the Jewish fathers also teach that the substitute to whom all these types pointed was none other than the Messiah.

It has been well remarked, that the difficulties of modern interpreters of the Messianic prophecies arise chiefly from their not perceiving the unity of the Old Testament in its progressive unfolding of the plan of salvation. Moses must not be read independently of the Psalms, nor yet the Psalms independently of the Prophets. Theirs are not so many unconnected writings of different authorship and age, only held together by the boards of one volume. They form integral parts of one whole, the object of which is to point to the goal of all revelation in the appearing of the Christ. Accordingly, we recognize in the prophetic word, not a change nor a difference, but three well-marked progressive stages, leading up to the sufferings and the glory of Messiah. In the Proto-Evangel, as Genesis 3:15 has been called, and in what follows it, we have as yet only the grand general outlines of the figure. Thus we see a *Person* in the Seed of the woman; *suffering*, in the prediction that His heel would be bruised; and *victory*, in that He would bruise the serpent's head. These merely general outlines are wonderfully filled up in the Book of Psalms. The 'Person' is now 'the Son of David'; while alike the sufferings and the victory are sketched in vivid detail in such Psalms as 22, 35, 49, and 102; or else in Psalms 2, 72, 89, 110, and 118— to speak of other almost innumerable allusions.

Christ our Substitute

One element only was still wanting— this Son of David, this Sufferer and Conqueror, should be shown to be our *Substitute*, to whom also the sacrificial types had pointed. This is added in the writings of the prophets, especially in those of Isaiah, culminating, as it were, in Isaiah 53, around which the details furnished by the other prophets naturally group themselves. The picture is now completed, and so true to the original that, when compared with the reality in the Person and Work of the Lord Jesus Christ, we can have no difficulty in recognising it; and this not so much from one or other outline in prophecy or type, as from their combination and progressive development throughout the Scriptures of the Old Testament, considered as a connected whole.

As already stated, such early works as the *Targum Jonathan* and the *Jerusalem Targum* frankly adopt the Messianic interpretation of these prophecies. The later Rabbis also admit that this had been the common view of the Jewish fathers; but, on account of 'the sages of the Nazarenes, who apply it to that man whom they hanged in Jerusalem towards the close of the second Temple, and who, according to their opinion, was the Son of the Most Blessed, and had taken human nature in the womb of the Virgin,' they reject that interpretation, and refer the prediction of suffering either to some individual, or mostly to Israel as a nation. But so difficult is it to weaken the language in which the Messiah's vicarious sufferings are described— less than twelve times in Isaiah 52:13 to 53— some of their commentators have been forced to admit it, sometimes almost unconsciously. The language of Isaiah has even crept into the following Messianic hymnal prayer for the Passover:

'Haste, my Beloved; come, ere ends the vision's day;
 Make haste, and chase Thyself the shadows all away!
 "Despised" is He, but yet "extolled" and "high" shall be;
 "Deal prudently," "sprinkle nations," and "judge" shall He.'

Thus, if by the universal consent of all who are unprejudiced sacrifices point to substitution, substitution in its turn points to the Person and Work of the Messiah.

It has already been explained that all sacrifices were either such as were offered on the ground of communion with God— burnt- and the peace-offering; or else such as were intended to restore that communion when it had been dimmed or disturbed— sin- and the trespass-offering. Each of these four kinds of sacrifices will now have to be separately considered.

Symbolism of the Burnt-offering

I. *The burnt-offering—Olah*, or also *Chalil* (Deut 33:10; in Psalm 51:19 literally rendered 'whole burnt-offering).— derivation of the term *Olah*, as wholly 'ascending' unto God, indicates alike the mode of the sacrifice and its meaning. It symbolised the entire surrender unto God, whether of the individual or of the congregation, and His acceptance thereof. Hence, also, it could not be offered 'without shedding of blood.' Where other sacrifices were brought, it followed the sin- but preceded the peace-offering. In fact, it meant general acceptance on the ground of previous special acceptance, and it has rightly been called the *sacrificium latreuticum*, or sacrifice of devotion and service. *

* In the historical books the term *Olah* is, however, used in a more general sense to denote other sacrifices also.

Thus day by day it formed the regular morning and evening service in the Temple, while on sabbaths, new moons, and festivals additional burnt-offerings followed the ordinary worship. There the covenant-people brought the covenant-sacrifice, and the multitude of offerings indicated, as it were, the fulness, richness, and joyousness of their self-surrender. Accordingly, although we can understand how this sacrifice might be said to 'make atonement' for an individual in the sense of assuring him of his acceptance, we cannot agree with the Rabbis that it was intended to atone for evil thoughts and purposes, and for breaches of positive commands, or of such negative as involved also a positive command.

The burnt-offering was always to be a male animal, as the more noble, and as indicating strength and energy. The blood was thrown on the angles of the altar below the red line that ran round it. Then 'the sinew of the thigh' (Gen 32:32), * the stomach and the entrails, etc., having been removed (in the case of birds also the feathers and the wings), and the sacrifice having been duly salted, it was wholly burned.

* The 'sinew of the thigh' was neither allowed to be eaten nor to be sacrificed.

The skins belonged to the ministering priests, who derived a considerable revenue from this source. The burnt-offering was the only sacrifice which non-Israelites were allowed to bring. *

* If they brought a 'peace-offering,' it was to be treated as a burnt-offering, and that for the obvious reason that there was no one to eat the sacrificial meal. Of course, there was no imposition of hands in that case.

The Emperor Augustus had a daily burnt-offering brought for him of two lambs and a bullock; and ever afterwards this sacrifice was regarded as indicating that the Jewish nation recognised the Roman emperor as their ruler. Hence at the commencement of the Jewish war Eleazar carried its rejection, and this became, as it were, the open mark of the rebellion.

Symbolism of the Sin-offering

II. *The sin-offering*.— is the most important of all sacrifices. It made atonement for the *person* of the offender, whereas the trespass-offering only atoned for one special offence. Hence sin-offerings were brought on festive occasions for the whole people, but never trespass-offerings (comp. Num 28, 29). In fact, the trespass-offering may be regarded as representing ransom for a special wrong, while the sin-offering symbolised general redemption. Both sacrifices applied only to sins 'through ignorance,' in opposition to those done 'presumptuously' (or 'with a high hand'). For the latter the law provided no atonement, but held out 'a certain fearful looking for of judgment and fiery indignation.' By sins 'through ignorance,' however, we are to understand, according to the Rabbis, not only such as were committed strictly through want of knowledge, but also those which had been unintentional, or through weakness, or where the offender at the time realised not his guilt. The fundamental difference between the two sacrifices appears also in this— sin-offerings, having a retrospective effect on the worshippers, were brought at the various festivals, and also for purification in such defilements of the body as symbolically pointed to the sinfulness of our nature (sexual defilement, those connected with leprosy, and with death). On the other hand, the animal brought for a trespass-offering was to be always a male (generally a ram, which was never used as a sin-offering); nor was it lawful, as in the sin-offering, to make substitution of something else in case of poverty. These two particulars indicate that the trespass-offering contemplated chiefly a wrong, for which decided satisfaction was to be made by offering a *male* animal, and for which a definite, unvarying ransom was to be given.

In All Cases Repentance Was Necessary

However, in reference both to sin- and to trespass-offerings, the Rabbinical principle must be kept in view— they only atoned in case of real repentance. Indeed, their first effect would be 'a remembrance of sins' before God (Heb 10:3). All sin-offerings were either *public* or *private* (congregational or individual).

The former were always males; the latter always females, except the bullock for the high-priest's sin of ignorance (Lev 4:3), and the kid for the same offence of a 'ruler' (Lev 4:22). They were further divided into *fixed*, which were the same in the case of rich and poor, and *varying*, which 'ascended and descended' according to the circumstances of the offerer. 'Fixed' sacrifices were all those for sins 'through ignorance' against any of the prohibitory commands (of which the Rabbis enumerate 365); * for sins of deed, not of word; or else for such which, if they had been high-handed, would have carried the Divine punishment of being 'cut off' (of which the Rabbis enumerate 36).

* They also mention 248 affirmative precepts, or in all 613, according to the supposed number of members in the human body.

The 'varying' sacrifices were those for lepers (Lev 14:21); for women after childbirth (of which concession to poverty Mary, the mother of Jesus, availed herself) (Luke 2:24; Lev 12:8); for having concealed a 'thing known' (Lev 5:1); for having unwittingly sworn falsely; and for having either unwittingly eaten of what had been consecrated, or gone into the Temple in a state of defilement. Lastly, there were 'outer' and 'inner' sin-offerings, according as the blood was applied to the altar of burnt-offering or brought into the inner sanctuary. In the former case the flesh was to be eaten only by the officiating priest and within the sanctuary; the latter were to be wholly burnt without the camp or city. *

* According to the Talmud, if doves were brought as a sin-offering, the carcasses were not burned, but went to the priests.

In both cases, however, the 'inwards,' as enumerated in Leviticus 4:8, were always first burned on the altar of burnt-offering. Neither oil nor frankincense were to be brought with a sin-offering. There was nothing joyous about it. It represented a terrible necessity, for which God, in His wondrous grace, had made provision.

The Sin-offering Differed with the Rank of the Offerer

It only remains to explain in detail two peculiarities connected with the sin-offering. *First*, it differed according to the theocratic position of him who brought the sacrifice. For the high-priest on the Day of Atonement (Lev 16:3), or when he had sinned, 'to the rendering guilty of the people' (Lev 4:3), that is, in his official capacity as representing the people; or if the whole congregation had sinned through ignorance (Lev 4:13); and at the consecration of the priests and Levites a bullock was to be brought. This was the highest kind of sin-offering. Next in order was that of the 'kid of the goats,' offered for the people on the Day of Atonement (Lev 16:5), and on the other festivals and New Moons (Num 28:15, etc.; 29:5, etc.); also for the ruler who had sinned through ignorance (Lev 4:23); for the congregation if aught had been committed by any individual 'without the knowledge of the congregation' (Num 15:24); and, lastly, at the consecration of the Tabernacle (Lev 9:3,15). The third kind of sin-offering consisted of a female kid of the goats * for individual Israelites (Lev 4:28, etc.; 5:6), and of a ewe lamb for a Nazarite (Num 6:14) and a leper (Lev 14:10).

* It is not very easy to understand why goats should have been chosen in preference for sin-offerings, unless it were that their flesh was the most unpalatable of meat.

The lowest grade of sin-offering was that of turtle-doves or young pigeons offered at certain purifications (Lev 12:6; 15:14,29; Num 6:10); or else as a substitute for other sacrifices in case of poverty— extreme cases something resembling to, or 'as a meat-offering' being even allowed (Lev 5:11-13).

The Blood to be Sprinkled

Secondly, the blood of the sin-offering was *sprinkled*, not thrown. In the case of a private Israelite, it was sprinkled, that is, either jerked or dropped successively on each of the four horns * of the altar of burnt-offering— at the south-east, thence going to the north-east, then the north-west, and finishing at the south-west, where the rest of the blood was poured at the bottom of the altar through two funnels that conducted into the Kedron. *Secondly*, the blood of the sin-offering was *sprinkled*, not thrown. In the case of a private Israelite, it was sprinkled, that is, either jerked or dropped successively on each of the four horns * of the altar of burnt-offering— at the south-east, thence going to the north-east, then the north-west, and finishing at the south-west, where the rest of the blood was poured at the bottom of the altar through two funnels that conducted into the Kedron.

* The 'horns' symbolized, as it were, the outstanding height and strength of the altar.

On the other hand, when offering bullocks and goats, whose carcasses were to be burned without the camp, the officiating priest stood in the Holy Place, between the golden altar and the candlestick, and sprinkled of the blood seven times * towards the Most Holy Place, to indicate that the covenant-relationship itself had been endangered and was to be re-established, and afterwards touched with it the horns of the altar of incense.

* Seven was the symbolical number of the covenant.

The most solemn of all sacrifices were those of the Day of Atonement, when the high-priest, arrayed in his linen garments, stood before the Lord Himself within the Most Holy Place to make an atonement. Every spot of blood from a sin-offering on a garment conveyed defilement, as being loaded with sin, and all vessels used for such sacrifices had either to be broken or scoured.

Quite another phase of symbolic meaning was intended to be conveyed by the sacrificial meal which the priests were to make of the flesh of such sin-offerings as were not wholly burnt without the camp. Unquestionably Philo was right in suggesting, that one of the main objects of this meal was to carry to the offerer assurance of his acceptance, 'since God would never have allowed His servants to partake of it, had there not been a complete removal and forgetting of the sin' atoned for. This view entirely accords with the statement in Leviticus 10:17, where the purpose of this meal by the priests is said to be 'to bear the iniquity of the congregation.' Hence, also, the flesh of all sacrifices, either for the high-priest, as representing the priesthood, or for the whole people, had to be burnt; because those who, as God's representatives, were alone allowed to eat the sacrificial meal were themselves among the offerers of the sacrifice.

Symbolism of the Trespass-offering

III. The *trespass-offering* was provided for certain transgressions committed through ignorance, or else,

according to Jewish tradition, where a man afterwards voluntarily confessed himself guilty. The Rabbis arrange this class into those for a *doubtful* and for a *certain trespass*. The former were offered by the more scrupulous, when, uncertain whether they might not have committed an offence which, if done high-handed, would have implied being 'cut off,' or, if in ignorance, necessitated a sin-offering. Accordingly, the extreme party, or Chassidim, were wont to bring such a sacrifice every day! On the other hand, the offering for *certain* trespasses covered five distinct cases, * which had all this in common, that they represented a wrong for which a special ransom was to be given.

* Leviticus 5:15; 6:2; 19:20 (in these three cases the offering was a ram); and Leviticus 14:12 and Numbers 6:12 (where the offering was a he-lamb). The Word of God considers every wrong done to another, as also a wrong done against the Lord (Psa 51:4), and hence, as needing a trespass-offering.

It forms no exception to this principle, that a trespass-offering was also prescribed in the case of a healed leper (Lev 14:12), and in that of a Nazarite, whose vow had been interrupted by sudden defilement with the dead (Num 6:10-12), since leprosy was also symbolically regarded as a wrong to the congregation as a whole, * while the interruption of the vow was a kind of wrong directly towards the Lord.

* Hence the leper was banished from the congregation.

But that this last was, at the same time, considered the lightest kind of trespass appears even from this—, while ordinarily the flesh of the trespass-offering, after burning the inwards on the altar of (Lev 7:3), was only to be eaten by the officiating priests within the Holy Place, the lamb offered for such a Nazarite might be eaten by others also, and anywhere within Jerusalem. The blood of the trespass-offering (like that of the burnt-offering) was thrown on the corners of the altar below the red line.

The Peace-offering

IV. The most joyous of all sacrifices was the *peace-offering*, or, as from its derivation it might also be rendered, the offering of completion. *

* It always followed all the other sacrifices.

This was, indeed, a season of happy fellowship with the Covenant God, in which He condescended to become Israel's Guest at the sacrificial meal, even as He was always their Host. Thus it symbolised the spiritual truth expressed in Revelation 3:20, 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' In peace-offerings the sacrificial meal was the point of main importance. Hence the name 'Sevach,' by which it is designated in the Pentateuch, and which means 'slaying,' in reference to a meal. It is this sacrifice which is so frequently referred to in the Book of Psalms as the grateful homage of a soul justified and accepted before God (Psa 51:17; 54:6; 56:12; 116:17,18). If, on the one hand, then, the 'offering of completion' indicated that there was complete peace with God, on the other, it was also literally the offering of completeness. The peace-offerings were either *public* or *private*. The two lambs offered every year at Pentecost (Lev 23:19) were a public peace-offering, and the only one which was regarded as 'most holy.' As such they were sacrificed at the north side of the altar, and their flesh eaten only by the officiating

priests, and within the Holy Place. The other public peace-offerings were slain at the south side, and their 'inwards' burnt on the altar (Lev 3:4,5). Then, after the priests had received their due, the rest was to be eaten by the offerers themselves, either within the courts of the Temple or in Jerusalem (Deut 27:7). On one occasion (1 Kings 8:63) no less than 22,000 oxen and 120,000 sheep were so offered. Private peace-offerings were of a threefold kind (Lev 7:11): 'sacrifices of thanksgiving' (Lev 7:12), 'vows,' and strictly 'voluntary offerings' (Lev 7:16). The first were in general acknowledgment of mercies received; the last, the free gift of loving hearts, as even the use of the same term in Exodus 25:2, 35:29 implies. Exceptionally in this last case, an animal that had anything either 'defective' or 'superfluous' might be offered (Lev 22:23).

What Constituted Peace-offerings

Peace-offerings were brought either of male or of female animals (chiefly of the former), but not of pigeons, the sacrifice being, of course, always accompanied by a meat- and a drink offering (Lev 7:11, etc.). As every other sacrifice, they needed imposition of hands, confession, and sprinkling of blood, the latter being done as in the burnt-offering. Then the 'inwards' were taken out and 'waved' before the Lord, along with 'the breast' and the 'right shoulder' (or, perhaps more correctly, the right leg). In reference to these two wave-offerings we remark, that the breast properly belonged to the Lord, and that He gave it to His priests (Lev 7:30), while Israel gave the 'right shoulder' directly to the priests (Lev 7:32). The ritual of waving has already been described, * the meaning of the movement being to present the sacrifice, as it were, to the Lord, and then to receive it back from Him.

* The pieces were laid on the hands as follows: the feet, and then the breast, the right shoulder, the kidneys, the caul of the liver, and, in the case of a thank-offering, the bread upon it all.

The Rabbinical suggestion, that there was a distinct rite of 'heaving' besides that of 'waving,' seems only to rest on a misunderstanding of such passages as Leviticus 2:2, 9; 7:32; 10:15, etc. *

* The 'heave' is, in reality, only the technical term for the priest's 'taking' his portion.

The following were to be 'waved' before the Lord: the breast of the peace-offering (Lev 7:30); the parts mentioned at the consecration of the priests (Lev 8:25-29); the first *omer* at the Passover (Lev 23:11); the jealousy-offering (Num 5:25); the offering at the close of a Nazarite's vow (Num 6:20); the offering of a cleansed leper (Lev 14:12); and 'the two lambs' presented 'with the bread of the firstfruits,' at the Feast of Tabernacles (Lev 23:20). The two last-mentioned offerings were 'waved' before being sacrificed. After the 'waving,' the 'inwards' (Lev 3:3-5, etc.) were burnt on the altar of burnt-offering, and the rest eaten either by priests or worshippers, the longest term allowed in any case for the purpose being two days and a night from the time of sacrifice. Of course, the guests, among whom were to be the Levites and the poor, must all be in a state of Levitical purity, symbolical of 'the wedding garment' needful at the better gospel-feast.

Meat-offerings

We close with a few particulars about *meat-offerings*. These were either brought in conjunction with burnt- and peace-offerings (but never with sin- or with trespass-offerings) or else by themselves. The

latter were either *public* or *private* meat-offerings. The three public meat-offerings were: the twelve loaves of shewbread, renewed every Sabbath, and afterwards eaten by the priests; the omer, or sheaf of the harvest, on the second day of the Passover; and the two wave-loaves at Pentecost. Four of the private meat-offerings were enjoined by the law, viz: (1) the daily meat-offering of the high-priest, according to the Jewish interpretation of Leviticus 6:20; (2) that at the consecration of priests (Lev 6:20); (3) that in substitution for a sin-offering, in case of poverty (Lev 5:11,12); and that of jealousy (Num 5:15). The following five were purely voluntary, viz. that of fine flour with oil, unbaked (Lev 2:1); that 'baked in a pan'; 'in a frying-pan'; 'in the oven'; and the 'wafers' (Lev 2:4-7). All these offerings were to consist of at least one omer of corn (which was the tenth part of an ephah) (Exo 16:36). But any larger number under 61 omers might be offered, the reason of the limitation being, that as the public meat-offerings enjoined on the feast of Tabernacles amounted to 61, * all private offerings must be less than that number.

* See Relandus, p. 353. This, however, only when the feast fell on a Sabbath.

In all baked meat-offerings, an 'omer' was always made into ten cakes—symbolical number of completeness—in that of the high-priest's daily meat-offering, of which twelve cakes were baked, as representative of Israel. Finally, as the Rabbis express it, every meat-offering prepared in a vessel had 'three pourings of oil'—into the vessel, then to mingle with the flour, and lastly, after it was ready—frankincense being then put upon it. The 'wafers' were 'anointed' with oil, after the form of the Hebrew letter caph, or the Greek letter kappa, as they explain, 'to run down in two parts.' *

*The subjoined Rabbinical table may be of use:

Meat-Offerings—

Requiring the addition of oil and frankincense: Of fine flour unbaked; baked in a pan; baked in a frying-pan; baked in the oven; the 'wafers'; the high-priest's daily and the priest's consecration offering; the flour from the 'sheaf' offered on the second day of the Passover.

Requiring oil without frankincense: all meat-offerings, accompanying a burnt- or a peace-offering. *Requiring frankincense without oil:* The shew bread. *Requiring neither oil nor frankincense:* The two loaves at Pentecost; the jealousy-offering; and that in substitution for a sin-offering.

When presenting a meat-offering, the priest first brought it in the golden or silver dish in which it had been prepared, and then transferred it to a holy vessel, putting oil and frankincense upon it. Taking his stand at the south-eastern corner of the altar, he next took the 'handful' that was actually to be burnt, put it in another vessel, laid some of the frankincense on it, carried it to the top of the altar, salted it, and then placed it on the fire. The rest of the meat-offering belonged to the priests. * Every meat-offering was accompanied by a drink-offering of wine, which was poured at the base of the altar.

* Except in the meat-offering of the high-priest, and of priests at their consecration; the exception in both cases for the obvious reason already referred to in explaining sacrificial meals. Similarly, the meat-offerings connected with burnt-sacrifices were wholly consumed on the altar.

Large Number of Priests Needed

So complicated a service, and one which enjoined such frequent sacrifices, must always have kept a large number of priests busy in the courts of the Temple. This was especially the case on the great festivals; and if the magnificent Temple could hold its 210,000 worshippers— the liturgy, music, and ritual were equally gorgeous— cannot wonder that it required, multitudes of white-robed priests properly to discharge its ministry. Tradition has it, that on the Day of Atonement no less than five hundred priests were wont to assist in the services. On other feast-days even more must have been engaged, as it was a Rabbinical principle, 'that a man should bring all his offerings, that were either due from him or voluntarily dedicated, at the solemn festival that cometh next.' In other words, if a man incurred a sacrifice, or voluntarily promised one, he was to bring it when next he came to Jerusalem. But even this provision showed 'the weakness and unprofitableness thereof,' since in all ordinary cases a long time must have elapsed before the stain of guilt could be consciously removed by an atoning sacrifice, or a vow performed. Blessed be God, the reality in Christ Jesus in this, as in all other things, far out-distances the type! For we have always 'liberty to enter into the Holiest by the blood of Jesus'; and 'if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God!'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services Alfred Edersheim

Chapter 7
At Night in the Temple

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'Blessed is he that watcheth, and
keepeth his garments.'— 16:15

Allusions to the Temple in New Testament

There is a marked peculiarity and also a special charm about the allusions of the 'beloved disciple' to the 'Temple and its services.' The other New Testament writers refer to them in their narratives, or else explain their types, in such language as any well-informed worshipper at Jerusalem might have employed. But John writes not like an ordinary Israelite. He has eyes and ears for details which others would have left unnoticed. As, according to a Jewish tradition, the high-priest read the Divine answer of the Urim and Thummim by a heavenly light cast upon special letters in the names of the tribes grave upon his breast-plate, so to John the presence and the words of Jesus seem to render luminous the well-remembered services of the Temple. This, as we shall have frequent occasion to show, appears in his Gospel, but much more in the Book of Revelation. Indeed, the Apocalypse, as a whole, may be likened to the Temple services in its mingling of prophetic symbols with worship and praise. But it is specially remarkable, that the Temple-references with which the Book of Revelation abounds are generally to *minutiae*, which a writer who had not been as familiar with such details, as only personal contact and engagement with them could have rendered him, would scarcely have even noticed, certainly not employed as part of his imagery. They come in naturally, spontaneously, and so unexpectedly, that the reader is occasionally in danger of overlooking them altogether; and in language such as a professional man would employ, which would come to him from the previous exercise of his calling. Indeed, some of the most striking of these references could not have been understood at all without the professional treatises of the Rabbis on the Temple and its services. Only the studied minuteness of Rabbinical descriptions, derived from the tradition of eye-witnesses, does not leave the same impression as the unstudied illustrations of St. John.

Fourth Gospel and Apocalypse Written Before Temple Services Ceased

These naturally suggest the twofold inference that the Book of Revelation and the Fourth Gospel must have been written before the Temple services had actually ceased, and by one who had not merely been intimately acquainted with, but probably at one time an actor in them. *

* This is not the place for further critical discussions. Though the arguments in support of our view are only inferential, they seem to us none the less conclusive. It is not only that the name of John (given also to the son of the priest Zacharias) reappears among the kindred of the high-priest (Acts 4:6), nor that his priestly descent would account for that acquaintance with the high-priest (John 18:15,16) which gave him access apparently into the council-chamber itself, while Peter, for whom he had gained admittance to the palace, was in 'the porch'; nor yet that, though residing in Galilee, the house of 'his own' to which he took the mother of Jesus (John 19:27) was probably at Jerusalem, like that of other priests— of the Levite family of Barnabas (Acts 12:12)— supposition confirmed by his apparent entertainment of Peter, when Mary Magdalene found them together on the morning of the resurrection (John 20:2). But it seems highly improbable that a book so full of liturgical allusions as the Book of Revelation— these, many of them, not to great or important points, but to *minutia*— have been written by any other than a priest, and one who had at one time been in actual service in the Temple itself, and thus become so intimately conversant with its details, that they came to him naturally, as part of the imagery he employed.

The argument may be illustrated by an analogous case. Quite lately, they who have dug under the ruins of the Temple have discovered one of those tablets in the Court of the Temple which warned Gentiles, on pain of death, not to advance farther into the sanctuary. The tablet answers exactly to the description of

Josephus, and its inscription is almost literally as he gives it. This tablet seems like a witness suddenly appearing, after eighteen centuries, to bear testimony to the narrative of Josephus as that of a contemporary writer. Much the same instantaneous conviction, only greatly stronger, is carried to our minds, when, in the midst of some dry account of what went on in the Temple, we suddenly come upon the very words which St. John had employed to describe heavenly realities. Perhaps one of the most striking instances of this kind is afforded by the words quoted at the head of this chapter—'Blessed is he that watcheth, and keepeth his garments.' They literally describe, as we learn from the Rabbis, the punishment awarded to the Temple-guards if found asleep at their posts; and the Rabbinical account of it is curiously confirmed by the somewhat *naive* confession of one of their number, * that on a certain occasion his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple as he went his rounds at night.

* Rabbi Elieser ben Jacob. See *Middoth*, i. 2.

Night in the Temple

For the service of the officiating ministers was not only by day, but also 'at night in the Temple.' From Scripture we know that the ordinary services of the sanctuary consisted of the morning and evening sacrifices. To these the Rabbis add another evening service, probably to account for their own transference of the evening service to a much later hour than that of the sacrifice. *

* The Rabbinical statement about a correspondence between that service and 'the burning of the yet unconsumed fat and flesh' of the sacrifices (which must have lasted all night) is so far-fetched that we wonder to see it in Kitto's *Cyclopaedia*, third edition (art. Synagogue), while Gratz's assertion that it corresponded to the closing of the Temple gates (*Gesch*, vol. iii. p. 97) is quite unsupported.

There is, however, some difficulty about the exact time when each of the sacrifices was offered. According to general agreement, the morning sacrifice was brought at the '*third* hour,' corresponding to our nine o'clock. But the preparations for it must have commenced more than two hours earlier. Few, if any, worshippers could have witnessed the actual slaying of the lamb, which took place immediately on opening the great Temple-gate. Possibly they may have gathered chiefly to join in the prayer 'at the time of incense' (Luke 1:10). In the modified sense, then, of understanding by the morning sacrifice the *whole service*, it no doubt coincided with the third hour of the day, or 9 a.m. This may explain how on the day of Pentecost such a multitude could so readily 'come together,' to hear in their various tongues 'the wonderful works of God'— it was the third hour (Acts 2:15), when they would all be in the Temple. The evening sacrifice was fixed by the Law (Num 28:4,8) as 'between the evenings,' that is, between the darkness of the gloaming and that of the night. *

* Sunset was calculated as on an average at 6 o'clock p.m. For a full discussion and many speculations on the whole subject, see Herzfeld, *Gesch. d. V. Is*, vol. iii. *Excurs*

Such admonitions as 'to show forth thy faithfulness every night upon an instrument of ten strings and on the psaltery' (Psa 92:2,3), and the call to those who 'by night stand in the house of the Lord,' to 'lift up their hands in the sanctuary and bless the Lord' (Psa 134), seem indeed to imply an evening service— impression confirmed by the appointment of Levite singers for night service in 1 Chronicles 9:33; 23:30. But at the time of our Lord the evening sacrifice certainly commenced much earlier. Josephus puts it

down (*Ant.* xiv. 4, 3) as at the ninth hour. According to the Rabbis the lamb was slain at the eighth hour and a-half, or about 2:30 p.m., and the pieces laid on the altar an hour later— 3:30 p.m. Hence, when 'Peter and John went up together into the Temple at the hour of prayer, being the ninth hour' (Acts 3:1) it must have been for the evening sacrifice, or rather half an hour later, and, as the words indicate, for the 'prayer' that accompanied the offering of incense. The evening service was somewhat shorter than that of the morning, and would last, at any rate, about an hour and a-half, say till about four o'clock, thus well meeting the original requirement in Numbers 28:4. After that no other offering might be brought except on the eve of the Passover, when the ordinary evening sacrifice took place two hours earlier, or at 12:30 p.m. *

* Accordingly the Rabbis laid down the principle that evening prayers (of course, *out* of the Temple) might be lawfully said at any time after 12:30 p.m. This explains how 'Peter went up upon the house-top to pray about the sixth hour,' or about 12 o'clock (Acts 10:9)— to what was really 'evening prayer.' Comp. Kitto's *Cycl.* iii. p. 904.

Change of Priests

We can conceive the laborious work of the day over, and the rest and solemnity of 'night in the Temple' begun. The last notes of the Temple music have died out, and the worshippers slowly retired, some after lingering for private prayer, or else tarrying in one of the marble porches. Already the short Eastern day is fading out in the west. Far over the mountains of Gibeon the sun is sinking in that ocean across which the better light is so soon to shine. The new company of priests and Levites who are to conduct the services of the morrow are coming up from Ophel under the leadership of their heads of houses, their elders. Those who have officiated during the day are preparing to leave by another gate. They have put off their priestly dress, depositing it in the appointed chambers, and resumed that of ordinary laymen, and their sandals. For such, although not shoes, might be worn in the Temple, the priests being barefoot only during their actual ministry. Nor did they otherwise wear any distinctive dress, not even the high-priest himself, nor yet those who performed in the Temple other than strictly sacrificial services. *

* Those who, being declared physically unfit, discharged only menial functions, wore not the priestly dress. They on whom no lot had fallen for daily ministrations put off their priestly garments— save the linen breeches— also performed subordinate functions. But, according to some, it was lawful for priests while in the Temple to wear their peculiar dress— but the girdle, worn always and only on sacrificial duty.

As for the Levites, they had no clerical dress at all, but only wore the white linen (2 Chron 5:12), till they obtained from Agrippa II permission to wear priestly garments— Josephus rightly remarks, 'contrary to the laws of our country' (*Ant.* xx. 9, 6).

The Farewell on the Sabbath

We know that on Sabbaths at least, when one company gave place to another, or, rather, as the outgoing course left the Temple precincts, they parted from each other with a farewell, reminding us of St. Paul's to the Corinthians (2 Cor 13:11), 'He that has caused His name to dwell in this house cause love, brotherhood, peace, and friendship to dwell among you.' Each of the twenty-four 'courses' into which not only the priests and Levites, but also all Israel, by means of representatives, were divided, served for one

week, from Sabbath to Sabbath, distributing the *daily* service among their respective 'families' or 'houses.' For the Sabbath the new ministrants came earlier than on week-days. *

* Probably this had also been the arrangement in the first Temple. See 2 Kings 11:9; 2 Chronicles 23:8. Herzfeld, u.s. p. 185.

As the 'family' whose daily 'ministration was accomplished' left the Temple, the massive gates were closed by priests or Levites, some requiring the united strength of twenty men. Then the Temple keys were hung up in a hollow square, under a marble slab in the 'fire-room' (Beth-ha-Moked), which may also be designated as the chief guard-room of the priests. Now, as the stars were shining out on the deep blue Eastern sky, the priests would gather for converse or the evening meal. *

* The partaking of sacred things by priests who had been ceremonially unclean is expressly stated by the Rabbis as 'when the stars shone out.'

Pieces of the sacrifices and the 'prepared' first-fruits (the Therumoth) supplied the needful refreshments. *

* The Therumoth, such as oil, flour, etc., in opposition to those *au naturel*, such as corn, fruits, etc., called the Biccurim.

Though the work of the day was over, certain arrangements had yet to be made. For the Levites in charge of collecting the tithes and other business details were wont to purchase in large quantities what each who brought any sacrifice needed for meat- and drink-offerings, and to sell it to the offerers. This was a great accommodation to the worshipper, and a source of daily profit to the Temple. On payment of a price, fixed by tariff every month, the offerer received his proper counterfoil, * in exchange for which a Temple official gave him what he needed for his sacrifice. Now, the accounts of these transactions had to be made up and checked every evening.

* Of these there were four kinds, respectively bearing the words 'male,' when the sacrifice was a ram; 'sinner,' when it was a sin-offering; and for other offerings, 'calf,' or 'kid.'

The Night-watches

But already the night-watches had been set in the Temple. By day and night it was the duty of the Levites to keep guard at the gates, to prevent, so far as possible, the unclean from entering. To them the duties of the Temple police were also entrusted, under the command of an official known to us in the New Testament as the 'captain of the Temple' (Acts 4:1, etc.), but in Jewish writings chiefly as 'the man of the Temple Mount.' The office must have been of considerable responsibility, considering the multitude on feast-days, their keen national susceptibilities, and the close proximity of the hated Romans in Fort Antonia. At night guards were placed in twenty-four stations about the gates and courts. Of these twenty-one were occupied by Levites alone; the other innermost three jointly by priests and Levites. *

* The watch at some of the gates seems at one time to have been hereditary in certain families. For this, see Herzfeld, vol. i. p. 419; ii. p. 57.

Each guard consisted of ten men; so that in all two hundred and forty Levites and thirty priests were on

duty every night. The Temple guards were relieved by day, but not during the night, which the Romans divided into four, but the Jews, properly, into three watches, the fourth being really the morning watch. *

* Compare Matthew 14:25. See, however, the discussion in *Jer. Ber.* i. 1.

Hence, when the Lord saith, 'Blessed are those servants whom the lord when he cometh shall find watching,' He expressly refers to the second and third watches as those of deepest sleep (Luke 12:38).

The Rounds of the Captain

During the night the 'captain of the Temple' made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire— punishment, as we know, actually awarded. Hence the admonition to us who, as it were, are here on Temple guard, 'Blessed is he that watcheth, and keepeth his garments' (Rev 16:15). But, indeed, there could have been little inclination to sleep within the Temple, even had the deep emotion natural in the circumstances allowed it. True, the chief of the course and 'the heads of families' reclined on couches along that part of the Beth-Moked in which it was lawful to sit down, * and the older priests might lie on the floor, having wrapped their priestly garments beside them, while the younger men kept watch.

* The part built out on the Chel; for it was not lawful for any but the king to sit down anywhere within the enclosure of the 'Priests' Court.'

But then the preparations for the service of the morning required each to be early astir. The priest whose duty it was to superintend the arrangements might any moment knock at the door and demand entrance. He came suddenly and unexpectedly, no one knew when. The Rabbis use almost the very words in which Scripture describes the unexpected coming of the Master (Mark 13:35), when they say, 'Sometimes he came at the cock-crowing, sometimes a little earlier, sometimes a little later. He came and knocked, and they opened to him. Then said he unto them, All ye who have washed, come and cast lots' (*Mishnah, Tamid.* i. 1, 2). For the customary bath required to have been taken before the superintending priest came round, since it was a principle that none might go into the court to serve, although he were clean, unless he had bathed. A subterranean passage, lit on both sides, led to the well-appointed bath-rooms where the priests immersed themselves. After that they needed not (except under one circumstance) all that day to wash again, save their hands and feet, which they had to do each time, however often, they came for service into the Temple. It was, no doubt, to this that our Lord referred in His reply to Peter: 'He that is washed needeth not save to wash his feet, but is clean every whit' (John 13:10).

Casting Lots for the Services

Those who were prepared now followed the superintending priest through a wicket into the court. Here they divided into two companies, each carrying a torch, except on the Sabbaths, when the Temple itself was lit up. One company passed eastwards, the other westwards, till, having made their circuit of inspection, they met at the chamber where the high-priest's daily meat-offering was prepared (Lev 6:12-16, according to the Rabbinical interpretation of the law), and reported, 'It is well! All is well!' Thereupon those who were to prepare the high-priest's offering were set to their work, and the priests passed into the 'Hall of Polished Stones,' * to cast lots for the services of the day.

* Or Gazith, where also the Sanhedrim met. The sittings were, in that part, built out on the Chel.

This arrangement had been rendered necessary by certain painful scenes to which the eagerness of the priests for service had led. Altogether the lot was cast four times, though at different periods of the service. It was done in this manner. The priests stood in a circle around the president, who for a moment removed the head-gear of one of their number, to show that he would begin counting at him. Then all held up one, two, or more fingers— it was not lawful in Israel to count persons— the president named some number, say seventy, and began counting the fingers till he reached the number named, which marked that the lot had fallen on that priest. The first lot was for cleansing the altar and preparing it; the second, for those who were to offer the sacrifice, and for those who were to cleanse the candlestick and the altar of incense in the Holy Place. The *third* lot was the most important. It determined who was to offer the incense. If possible, none was to take part in it who had at any previous time officiated in the same capacity. The fourth lot, which followed close on the third, fixed those who were to burn the pieces of the sacrifice on the altar, and to perform the concluding portions of the service. The morning lot held good also for the same offices at the evening sacrifice, save that the lot was cast anew for the burning of the incense.

The First Lot

When the priests were gathered for 'the first lot' in the 'Hall of Polished Stones,' as yet only the earliest glow of morning light streaked the Eastern sky. Much had to be done before the lamb itself could be slain. It was a law that, as no sacrifice might be brought after that of the evening, nor after the sun had set, so, on the other hand, the morning sacrifice was only to be slain after the morning light had lit up 'the whole sky as far as Hebron,' yet before the sun had actually risen upon the horizon. The only exception was on the great festivals, when the altar was cleansed much earlier, * to afford time for examining before actual sunrise the very numerous sacrifices which were to be brought during the day.

* For the three great festivals, in the first watch; for the Day of Atonement, at midnight. See also Lightfoot, *Hor. Heb.* p. 1135.

Perhaps it was on this ground that, on the morning of the Passover, they who led Jesus from Caiaphas through so 'early' 'the judgment-hall of Pilate.' Thus, while some of them would be preparing in the Temple to offer the morning sacrifice, others were at the same moment unwittingly fulfilling the meaning of that very type, when He on whom was 'laid the iniquity of us all' was 'brought as a lamb to the slaughter' (Isa 53:7).

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 8

The Morning and the Evening Sacrifice *

In Hebrew, *Tamid*, the constant sacrifice, *sacrificium jube*.

[Public Prayer](#) Was public prayer offered in the Temple?

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The Blessing

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'And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.'— 1:8-10

Public Prayer

Before proceeding to describe the 'morning sacrifice,' it is necessary to advert to a point of considerable interest and importance. There can be no doubt that, at the time of Christ, public prayer occupied a very prominent place in the ordinary daily services of the Temple. Yet the original institution in the law of Moses contains no mention of it; and such later instances as the prayer of Hannah, or that of Solomon at the dedication of the Temple, afford neither indication nor precedent as regards the ordinary public services. The confession of the high-priest over the scape-goat (Lev 16:21) cannot be regarded as public prayer. Perhaps the nearest approach to it was on occasion of offering the firstfruits, especially in that concluding entreaty (Deut 26:15): 'Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.' But, after all, this was again private, not public prayer, and offered on a private occasion, far different from the morning and evening sacrifices. The wording of King Solomon's prayer (1 Kings 8) implies indeed an act of united and congregational worship, but strictly speaking, it conveys no more than that public supplication was wont to be offered in times of public necessity (1 Kings 8:30-52). Nor can anything definite be inferred from the allusions of Isaiah to the hypocrisy of his contemporaries (Isa 1:15) in spreading forth their hands and making many prayers. *

* Such language as that of Psalm 27:4 seems also to point to the absence of any liturgy: 'to *behold* the beauty of the Lord.'

Regulations of the Rabbis

It was otherwise after the return from Babylon. With the institution and spread of synagogues— for the twofold purpose, that in every place Moses should be read every Sabbath day, and to provide a place 'where prayer was wont to be made'— practice of public worship soon became general. In Nehemiah 11:17 we find already a special appointment 'to begin the thanksgiving in prayer.' Afterwards progress in this direction was rapid. The Apocrypha afford painful evidence how soon all degenerated into a mere form, and how prayer became a work of self-righteousness, by which merit might be obtained. This brings

us to the Pharisees of the New Testament, with their ostentatious displays of devotion, and the hypocrisy of their endless prayers, full of needless repetitions and odious self-assertion. At the outset we here meet, as usual, at least seeming contradictions. On the one hand, the Rabbis define every attitude and gesture in prayer, fix the most rigid formulas, trace each of them up to one of the patriarchs, * and would have us believe that the pious have their nine hours of devotion, laying down this curious principle, suited to both worlds—'Prolix prayer protracts life.'

* The Rabbis ascribe the origin of the morning prayers to Abraham, that of the afternoon prayers to Isaac, and of the evening prayers to Jacob. In each case supposed Scriptural evidence for it is dragged in by some artificial mode of interpretation.

On the other hand, they also tell us that prayer may be contracted within the narrowest limits, and that a mere summary of the prescribed formulas is sufficient; while some of their number go the length of strenuously contending for free prayer. In fact, free prayer, liturgical formulas, and special prayers taught by celebrated Rabbis, were alike in use. Free prayer would find its place in such private devotions as are described in the parable of the Publican and the Pharisee. It also mingled with the prescribed liturgical formulas. It may be questioned whether, even in reference to the latter, the words were always rigidly adhered to, perhaps even accurately remembered. Hence the Talmud lays it down (in the treatise *Berachoth*), that in such cases it sufficed to say the substance of the prescribed prayers.

Liturgical Forms

That liturgical formulas were used not only in the Temple, but in the daily private devotions, cannot be doubted. The first trace of them appears so early as in the arrangement of the Psalter, each of its first four books closing with a 'eulogy,' or benediction (Psa 41; 72; 89; 106), and the fifth book with a psalm which may be designated as one grand doxology (Psa 150). Although it is a task of no small difficulty to separate the ancient prayers of Temple-times from the later additions, which have gradually swelled into the present Jewish prayer-book, it has, in great measure, successfully been accomplished. Besides such liturgical formulas, some prayers taught by celebrated Rabbis have been preserved. It was in accordance with this practice that John the Baptist seems to have given forms of prayer to his followers, and that the disciples asked the Saviour to teach them to pray (Luke 11:1).

The Lord's Prayer

The prayer spoken by the Lord far transcended any that Jewish Rabbis ever conceived, even where its wording most nearly approaches theirs. *

* It must always be kept in mind that such expressions as 'Our Father,' 'Thy kingdom come,' and others like them, meant in the mouth of the Rabbis a predominance of the narrowest Judaism; in fact, the subjection of all the world to Rabbinical ordinances, and the carnal glory of Israel.

It is characteristic that two of its petitions find no real counterpart in the prayers of the Rabbis. These are: 'Forgive us our trespasses,' and 'Lead us not into temptation.' In the Temple the people never responded to the prayers by an *Amen*, but always with this benediction, 'Blessed be the name of the glory of His kingdom for ever!' *

* Thus the words in our Authorised Version, Matthew 6:13, 'For Thine is the kingdom, and the power, and the glory, for ever. Amen,' which are wanting in all the most ancient MSS, are only the common Temple-formula of response, and as such may have found their way into the text. The word 'Amen' was in reality a solemn asseveration or a mode of oath.

This formula was traced up to the patriarch Jacob, on his death-bed. In regard to 'the kingdom,' whatever the Rabbis understood by it, the feeling was so strong, that it was said: 'Any prayer which makes not mention of the kingdom, is not a prayer at all.'

Attitude in Prayer

The attitude to be observed during prayer is very accurately defined by the Rabbis. The worshipper was to stand, turning towards the Holy Place; he was to compose his body and his clothes, to draw his feet close together, to cast down his eyes, at least at the beginning of his prayer, to cross his hands over his breast, and to 'stand as a servant before his master, with all reverence and fear.' Even the priests, while pronouncing the priestly blessing, were to look to the ground. In regard to the special manner of bowing before the Lord, a distinction was made between bending the knees, bending the head, and falling prostrate on the ground. The latter was not deemed 'fit for every man, but only for such as knew themselves righteous men, like Joshua.

The Two Elements in Prayer

In general the Rabbis distinguish two elements in prayer, on the ground of the two terms used by Solomon (1 Kings 8:28),— and petition. To these correspond the two kinds of early Jewish prayer: the Eulogies and the Tephillah. And thus far correctly, as the two Hebrew words for prayer indicate, the one adoration, the other supplication, or, rather, intercession. Both kinds of prayer found expression in the Temple services. But only after the manifestation of Him, who in His person united the Divine with the human nature, could adoration and supplication be fully called out. Nay, the idea of supplication would only be properly realised after the outpouring of the Spirit of adoption, whereby the people of God also became the children of God. Hence it is not correct to designate sacrifices as 'prayers without words.' The sacrifices were in no sense prayers, but rather the preparation for prayer. The Tabernacle was, as its Hebrew designation shows, the place 'of meeting' between God and Israel; the sacrificial service, that which made such meeting possible; and the priest (as the root of the word implies), he who brought Israel near to God. Hence prayer could only follow after the sacrifice; and its appropriate symbol and time was the burning of incense. This view is expressed in the words: 'Let my prayer be set forth before Thee as incense' (Psa 141:2), and authoritatively confirmed in Revelation 5:8, where we read of the 'golden vials full of incense, which are the prayers of saints.'

Burning the Incense

It is this burning of incense which in the Gospel is alluded to in connection with the birth of John the Baptist (Luke 1:9). Zacharias had come up from the hill country of Judea, from the neighbourhood of priestly Hebron, to minister in the Temple. His course— of Abia— on duty for the week, and the 'house of his fathers' for that special day. More than that, the lot had fallen on Zacharias for the most honourable service in the daily ministry— of burning the incense on the golden altar within the Holy Place. For the first time in his life, and for the last, would this service devolve on him. As the pious old priest ministered

within the Holy Place, he saw with such distinctness that he could afterwards describe the very spot, Gabriel standing, as if he had just come out from the Most Holy Place, between the altar and the table of shewbread, 'on the right side of the altar.' So far as we know, this was the first and only angelic appearance in the Temple. For we cannot attach serious importance to the tradition that, during the forty years of his pontificate, an angel always accompanied Simeon the Just, when on the Day of Atonement he entered and left the Most Holy Place, except the last year, when the angel left him in the Sanctuary, to show that this was to be the end of his ministry. What passed between Gabriel and Zacharias is beside our present purpose. Suffice it to notice several details incidentally mentioned in this narrative, such as that a special lot was cast for this ministry; that the priest was alone in the Holy Place while burning the incense; and that 'the whole multitude of the people were praying without at the time of incense.'

Filling the Laver

The lot for burning the incense was, as we have seen, the third by which the order of the ministry for the day was determined. The *first* lot, which in reality had been cast before the actual break of day, was that to designate the various priests who were to cleanse the altar and to prepare its fires. The *first* of the priests on whom this lot had fallen immediately went out. His brethren reminded him where the silver chafing-dish was deposited, and not to touch any sacred vessel till he had washed his hands and feet. He took no light with him; the fire of the altar was sufficient for his office. Hands and feet were washed by laying the right hand on the right foot, and the left hand on the left. *

* Perhaps this might therefore be appropriately described as washing 'the feet only,' (John 13:10).

The sound of the machinery, as it filled the laver with water, admonished the others to be in readiness. This machinery had been made by *Ben Catin*, who also altered the laver so that twelve priests could at the same time perform their ablutions. Otherwise the laver resembled that in the Temple of Solomon. It was of brass. All the vessels in the Sanctuary were of metal, the only exception being the altar of burnt-offering, which was solid, and wholly of stones taken from virgin soil, that had not been defiled by any tool of iron. The stones were fastened together by mortar, pitch, and molten lead. The measurement of the altar is differently given by Josephus and the Rabbis. It seems to have consisted of three sections, each narrower than the former: the base being thirty-two cubits wide, the middle twenty-eight, and the top, where the fire was laid (of course, not including the horns of the altar nor the space where the priests moved), only twenty-four cubits. With the exception of some parts of the altar, in which the cubit was calculated at five hand-breadths, the sacred cubit of the Temple was always reckoned at six hand-breadths. Lastly, as readers of the New Testament know, whatever touched the altar, or, indeed, any sacred vessel, was regarded as 'sanctified' (Matt 23:19), but no vessel could be dedicated to the use of the Temple which had not been originally destined for it.

Preparing the Altar

But to return. While the assistant priests were waiting, the first priest had taken the silver chafing-dish, and scraped the fire on the altar, removing the burnt coals, and depositing them at a little distance north of the altar. As he descended, the other priests quickly washed hands and feet, and took shovels and prongs, with which they moved aside what of the sacrifices had been left unburned from the previous evening, then cleaned out the ashes, laying part on the great heap in the middle of the altar, and the rest in a place whence it was afterwards carried out of the Temple. The next duty was to lay on the altar fresh wood,

which, however, might be neither from the olive nor the vine. For the fire destined to feed the altar of incense the wood of the fig-tree was exclusively used, so as to secure good and sufficient charcoal. The hitherto unconsumed pieces of the sacrifice were now again laid upon the fire.

The Second Lot

These preliminaries finished, the priests gathered once more for the *second* lot. The priest on whom it fell was designated, along with the twelve who stood nearest to him, for offering the sacrifice and cleansing the candlestick and the altar of incense. Immediately after casting this second lot, the president directed one to ascend some 'pinnacle,' and see whether it was time to kill the daily sacrifice. If the priest reported, 'The morning shineth already,' he was again asked, 'Is the sky lit up as far as Hebron?' If so, the president ordered the lamb to be brought from the chamber by the Beth-Moked, where it had been kept in readiness for four days. Others fetched the gold and silver vessels of service, of which the Rabbis enumerate ninety-three. The sacrificial lamb was now watered out of a golden bowl, and anew examined by torch-light, though its Levitical fitness had been already ascertained the evening before. Then the sacrificing priest, surrounded by his assistants, fastened the lamb to the second of the rings on the north side of the altar—the morning in the western, in the evening in the eastern corner. *

* The sacrifice was always offered *against* the sun.

The sacrifice was held together by its feet, the fore and hind feet of each side being tied together; its head was laid towards the south and fastened through a ring, and its face turned to the west, while the sacrificing priest stood on the east side. The elders who carried the keys now gave the order for opening the Temple gates. As the last great gate slowly moved on its hinges, the priests, on a signal given, blew three blasts on their silver trumpets, summoning the Levites and the 'representatives' of the people (the so-called 'stationary men') to their duties, and announcing to the city that the morning sacrifice was about to be offered. Immediately upon this the great gates which led into the Holy Place itself were opened to admit the priests who were to cleanse the candlestick and the altar of incense.

The Slaying of the Lamb

The opening of these gates was the signal for actually slaying the sacrificial lamb. The sacrifice was offered in the following manner. One priest drew forward the windpipe and gullet of the sacrifice, and quickly thrust upwards the knife, while another caught the blood in a golden bowl. Standing at the east side of the altar, he sprinkled it, first at the north-east, and then at the south-west corner, below the red line which ran round the middle of the altar, in each case in such manner as to cover two sides of the altar, or, as it is described, in the form of the Greek letter (*gamma*). The rest of the blood was poured out at the base of the altar. Ordinarily, the whole of this service would of course be performed by priests. But it was valid even if the sacrifice had been killed by a layman, or with an ordinary knife. Not so if the blood were caught up in any but a consecrated vessel, or sprinkled by other than the hands of a priest who at the time was Levitically fit for the service.

The Altar of Incense and the Candlestick

We proceed to describe the service of those whose duty it was to cleanse the altar of incense and to dress

the golden candlestick in the Holy Place. A few particulars as to each of these will not be out of place. The triumphal Arch of Titus in Rome bears a representation of the golden mortars in which the incense was bruised, and of the golden candlestick, but not the altar of incense. Still, we can form a sufficiently accurate idea of its appearance. It was square, one cubit long and broad, and two cubits high, that is, half a cubit higher than the table of shewbread, but one cubit lower than the candlestick, and it had 'horns' at each of its four corners. It was probably hollow, and its top covered with a golden plate, and like an Eastern roof, surrounded by what resembled a balustrade, to prevent the coals and incense from falling off. Below this balustrade was a massive crown of gold. The incense burned upon this altar was prepared of the four ingredients mentioned in Exodus 30:34, with which, according to the Rabbis, seven others were mixed, besides a small quantity of 'Ambra,' and of a herb which gave out a dense smoke. To these thirteen substances (Jos. *Wars*, v. 5. s.) salt was of course added. The mode of preparing the incense had been preserved in the family of *Abtinas*. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the year's consumption, about half a pound being used every morning and evening in the service. The censer for the Day of Atonement was different in size and appearance from that for ordinary days. The golden candlestick was like that delineated in Exodus 25:31, etc., and is sufficiently known from its representation on the Arch of Titus.

Now, while one set of priests were busy in the Court of the Priests offering the sacrifice, the two on whom it devolved to trim the lamps of the candlestick and to prepare the altar of incense had gone into the Holy Place. As nearly as possible while the lamb was being slain without, the first of these priests took with his hands the burnt coals and ashes from the golden altar, and put them into a golden vessel— 'teni'— withdrew, leaving it in the sanctuary. Similarly, as the blood of the lamb was being sprinkled on the altar of burnt-offering, the second priest ascended the three steps, hewn in stone, which led up to the candlestick. He trimmed and refilled the lamps that were still burning, removed the wick and old oil from those which had become extinguished, supplied fresh, and re-lit them from one of the other lamps. But the large central lamp, towards which all the others bent, and which was called the western, because it inclined westward towards the Most Holy Place, might only be re-lit by fire from the altar itself. Only five, however, of the lamps were then trimmed; the other two were reserved to a later period of the service.

Salting the Sacrifice

Meantime in the Court of the Priests the sacrifice had been hung on one of the hooks, flayed, cut up according to rules, cleaned, and handed to the six priests who were successively to carry up the pieces to the rise of the altar, where they were salted and deposited. For 'every sacrifice must be salted with salt'—, everything that was laid on the altar, except the drink-offering. At the same time, three other priests carried up to the rise of the altar the daily meat-offering, that of the high-priest, and the drink-offering. The skins of the sacrifices were salted, and on the eve of each Sabbath distributed among the 'course' of priests that had been on ministry. *

* This in the case of burnt-, sin-, or trespass-offerings. The skins of the other offerings belonged to the offerers themselves.

Prayer Before the Third Lot

And now the most solemn part of the service was about to begin. For the third time the priests assembled in the 'Hall of Polished Stones,' to draw the third and the fourth lots. But before doing so the president

called on them to join in the prescribed prayers. Tradition has preserved these to us. Subjecting them to the severest criticism, so as to eliminate all later details, the words used by the priests before the third and fourth lots were as follows:

'With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us. Our Father and our King, for the sake of our fathers who trusted in Thee, and Thou taughtest them the statutes of life, have mercy upon us, and enlighten our eyes * [in Thy law; cause our hearts to cleave to Thy commandments; unite our hearts to love and to fear Thy name, and we shall not be put to shame, world without end. For Thou art a God who preparest salvation, and us hast Thou chosen from among all nations and tongues, and hast, in truth, brought us near to Thy great name, Selah, in order] that we in love may praise Thee and Thy Unity. Blessed be the Lord, who in love chose His people Israel.'

* The words here and afterwards within square brackets are regarded by Jost (*Gesch. d. Jud.*) as a later addition.

After this prayer the ten commandments were (at one time) wont to be repeated, a practice discontinued, however, lest the Sadducees should declare them to be the only essential part of the law. Then all assembled said the so-called 'Shema' * which may be designated as a sort of 'credo' or 'belief.' It consisted of these three passages— 6:4-9; 11:13-21; and Numbers 15:37-41.

* So named from the first word, Shema, 'Hear,' viz. 'O Israel,' etc. By one of the strangest mistakes, Lightfoot confounds the contents of the 'Shema' with those of the phylacteries.

The Lot for Incense

After this the lot was cast for burning the incense. No one might take part in it who had ministered in that office before, unless in the very rare case that all present had previously so officiated. Hence, while the other three lots held good for the evening service, that for the incense required to be repeated. He on whom this lot fell chose from among his friends his two assistants. Finally, the third was succeeded by the fourth lot, which designated those who were to lay on the altar the sacrifice and the meat-offerings, and to pour out the drink-offering.

Offering the Incense

The incensing priest and his assistance now approached first the altar of burnt-offering. One filled with incense a golden censer held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument (called the 'Magrephah'), at sound of which the priests hastened from all parts to worship, and the Levites to occupy their places in the service of song; while the chief of the 'stationary men' ranged at the Gate of Nicanor such of the people as were to be purified that day. Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshipping, withdrew. Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. It was probably while thus expectant that the angel Gabriel appeared to Zacharias. As the president gave the word of command, which marked that 'the time of incense had come,'

'the whole multitude of the people without' withdrew from the inner court, and fell down before the Lord, spreading their hands * in silent prayer.

* The practice of folding the hands together in prayer dates from the fifth century of our era, and is of purely Saxon origin. See Holemann, *Bibel St.* i. p. 150, quoted by Delitzsch, u.s.

Imagery in the Apocalypse

It is this most solemn period, when throughout the vast Temple buildings deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of 'odours' (Rev 5:8) rose up before the Lord, which serves as the image of heavenly things in this description (Rev 8:1,3,4): * 'and when He had opened the seventh seal, there was silence in heaven about the space of half an hour...And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.'

* According to *Tamid*, vi. 3, the incensing priest 'bowed down,' or prayed, on withdrawing backwards from the Holy Place.

Prayers with the Incense

The prayers offered by priests and people at this part of the service are recorded by tradition as follows: * 'True it is that Thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Saviour and the Saviour of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore; together did all praise and own Thee as King, and say, Jehovah shall reign who saveth Israel. **

* A few details for those who wish fuller information. Tradition has preserved two kinds of fragments from the ancient Jewish liturgy in the times of the Temple. The one is called the 'Tephillah,' or Prayer, the other the 'Eulogies,' or Benedictions. Of the latter there are eighteen, of which the three first and the three last are the oldest, though four, five, six, eight, and nine are also of considerable antiquity. Of the ancient Tephilloth four have been preserved— used before and two (in the morning, one) after the Shema. The first morning and the last evening Tephillah are strictly morning and evening prayers. They were not used in the Temple service. The second Tephillah before the Shema was said by the priests in the 'Hall of Polished Stones,' and the first Tephillah after the Shema by priests and people during the burning of incense. This was followed by the three last of the eighteen Eulogies. Is it not a fair inference, then, that while the priests said their prayers in 'the hall,' the people repeated the three first Eulogies, which are of equal antiquity with the three last, which we know to have been repeated during the burning of incense?

** Now follow in the text the three last 'Eulogies.'

'Be graciously pleased, Jehovah our God, with Thy people Israel, and with their prayer. Restore the service to the oracle of Thy house; and the burnt-offerings of Israel and their prayer accept graciously and

in love; and let the service of Thy people Israel be ever well-pleasing unto Thee.

'We praise Thee, who art Jehovah our God, and the God of our fathers, the God of all flesh, our Creator, and the Creator from the beginning! Blessing and praise be to Thy great and holy name, that Thou hast preserved us in life and kept us. So preserve us and keep us, and gather the scattered ones into Thy holy courts, to keep Thy statutes, and to do Thy good pleasure, and to serve Thee with our whole heart, as this day we confess unto Thee. Blessed be the Lord, unto whom belongeth praise.

'Appoint peace, goodness, and blessing; grace, mercy, and compassion for us, and for all Israel Thy people. Bless us, O our Father, all of us as one, with the light of Thy countenance. For in the light of Thy countenance hast Thou, Jehovah, our God, given us the law of life, and loving mercy, and righteousness, and blessing, and compassion, and life, and peace. And may it please Thee to bless Thy people Israel at all times, and at every hour with Thy peace. [May we and all Thy people Israel be remembered and written before Thee in the book of life, with blessing and peace and support.] Blessed be Thou, Jehovah, who blessest Thy people Israel with peace.'

These prayers ended, he who had formerly trimmed the candlestick once more entered the Holy Place, to kindle the two lamps that had been left unlit; and then, in company with the incensing priest, took his stand on the top of the steps which led down to the Court of the Priests. *

* According to Maimonides, it was at this part of the service, and not before, that the sound of the Magrephah summoned the priests to worship, the Levites to their song, and the 'stationary men' to their duties.

The other three who had also ministered within the Holy Place gathered beside him, still carrying the vessels of their ministry; while the rest of the priests grouped themselves on the steps beneath. Meanwhile he on whom the fourth lot had fallen had ascended to the altar. They whose duty it was handed to him, one by one, the pieces of the sacrifice. Upon each he pressed his hands, and next flung them confusedly upon the fire, that so the flesh of the sacrifice might be scattered as well as its blood sprinkled. After that he ranged them in order, to imitate as nearly as possible the natural shape of the animal. This part of the service was not unfrequently performed by the high-priest himself.

The Blessing

The priests, who were ranged on the steps to the Holy Place, now lifted their hands above their heads, spreading and joining their fingers in a peculiar mystical manner. *

* The high-priest lifted his hands no higher than the golden plate on his mitre. It is well known that, in pronouncing the priestly blessing in the synagogue, the priests join their two outspread hands, by making the tip of the first fingers touch each other. At the same time, the first and second, and the third and fourth fingers in each hand are knit together, while a division is made between those fingers by spreading them apart. A rude representation of this may be seen in Jewish cemeteries on the gravestones of priests.

One of their number, probably the incensing priest, repeated in audible voice, followed by the others, the blessing in Numbers 6:24-26: 'Jehovah bless thee, and keep thee: Jehovah make His face shine upon thee,

and be gracious unto thee: Jehovah lift up His countenance upon thee, and give thee peace.' To this the people responded, 'Blessed be the Lord God, the God of Israel, from everlasting to everlasting.' In the modern synagogues the priestly blessing is divided into three parts; it is pronounced with a disguised voice and veiled faces, while the word 'Lord' is substituted for the name of 'Jehovah.' *

* Dr. Geiger has an interesting argument to show that in olden times the pronunciation of the so-called ineffable name 'Jehovah,' which now is never spoken, was allowed even in ordinary life. See *Urschrift u. Uebers d. Bibel*, p. 259, etc.

Of course all this was not the case in the Temple. But if it had been the duty of Zacharias, as incensing priest for the day, to lead in the priestly blessing, we can all the better understand the wonder of the people as 'he beckoned unto them, and remained speechless' (Luke 1:22) while they waited for his benediction.

After the priestly blessing the meat-offering was brought, and, as prescribed in the law, oil added to it. Having been salted, it was laid on the fire. Next the high-priest's daily meat-offering was presented, consisting of twelve cakes broken in halves— half-cakes being presented in the morning, and the other twelve in the evening. Finally, the appropriate drink-offering was poured out upon the foundation of the altar (perhaps there may be an allusion to this in Revelation 6:9, 10).

The Temple Music

Upon this the Temple music began. It was the duty of the priests, who stood on the right and the left of the marble table on which the fat of the sacrifices was laid, at the proper time to blow the blasts on their silver trumpets. There might not be less than two nor more than 120 in this service; the former in accordance with the original institution (Num 10:2), the latter not to exceed the number at the dedication of the first Temple (2 Chron 5:12). The priests faced the people, looking eastwards, while the Levites, who crowded the fifteen steps which led from the Court of Israel to that of the Priests, turned westwards to the sanctuary. On a signal given by the president, the priests moved forward to each side of him who struck the cymbals. Immediately the choir of the Levites, accompanied by instrumental music, began the Psalm of the day. It was sustained by not less than twelve voices, with which mingled the delicious treble from selected voices of young sons of the Levites, who, standing by their fathers, might take part in this service alone. The number of instrumental performers was not limited, nor yet confined to the Levites, some of the distinguished families which had intermarried with the priests being admitted to this service. *

* It is a curious coincidence that of the two families named in the Talmud as admitted to this service, one— of Tsippariah— have been 'from Emmaus' (Luke 24:13).

The Psalm of the day was always sung in three sections. At the close of each the priests drew three blasts from their silver trumpets, and the people bowed down and worshipped. This closed the morning service. It was immediately followed by the sacrifices and offerings which private Israelites might have to bring, and which would occasionally continue till near the time for the evening service. The latter resembled in all respects that of the morning, except that the lot was only cast for the incense; that the incense was burned, *not*, as in the morning, *before*, but *after* the pieces of the sacrifice had been laid on the fire of the altar, and that the priestly blessing was generally admitted.

The Order of Psalms

The following was the order of the Psalms in the daily service of the Temple (*Tamid*, sect. vii, and Maimonides in *Tamid*). On the first day of the week they sang Psalm 24, 'The earth is the Lord's,' etc., in commemoration of the first day of creation, when 'God possessed the world, and ruled in it.' On the second day they sang Psalm 48, 'Great is the Lord, and greatly to be praised,' etc., because on the second day of creation 'the Lord divided His works, and reigned over them.' On the third day they sang Psalm 82, 'God standeth in the congregation of the mighty,' etc., 'because on that day the earth appeared, on which are the Judge and the judged.' On the fourth day Psalm 94 was sung, 'O Lord God, to whom vengeance belongeth,' etc., 'because on the fourth day God made the sun, moon, and stars, and will be avenged on those that worship them.' On the fifth day they sang Psalm 81, 'Sing aloud unto God our strength,' etc., 'because of the variety of creatures made that day to praise His name.' On the sixth day Psalm 93 was sung, 'The Lord reigneth,' etc., 'because on that day God finished His works and made man, and the Lord ruled over all His works.' Lastly, on the Sabbath day they sang Psalm 92, 'It is a good thing to give thanks unto the Lord,' etc., 'because the Sabbath was symbolical of the millennial kingdom at the end of the six thousand years' dispensation, when the Lord would reign over all, and His glory and service fill the earth with thanksgiving.'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.'— 2:27,
28

The Law Not A Burden, But A Gift

It is a beautifully significant practice of the modern Jews, that, before fulfilling any special observance directed in their Law, they always first bless God for the giving of it. One might almost compare the idea underlying this, and much else of a similar character in the present religious life of Israel, to the good fruits which the soil of Palestine bore even during the Sabbatical years, when it lay untilled. For it is intended to express that the Law is felt not a burden, but a gift of God in which to rejoice. And this holds specially true of the Sabbath in its Divine institution, of which it was distinctly said, 'I gave them My Sabbaths, to be a sign between Me and them, that they might know that I, Jehovah, sanctify them' (Eze 20:12). In the same sense, the Sabbath is called 'a delight, the holy of Jehovah, honourable' (Isa 58:13); and the great burden of the Sabbath-Psalm (Psa 92) * is that of joyous thanksgiving unto God.

* The Talmud discusses the question whether Psalm 92 bears reference to the Sabbath of creation, or to that final Messianic Sabbath of the Kingdom— to Rabbi Akibah, 'the day which is wholly a Sabbath.' (See Delitzsch on the Psalm.) It is a curiously uncritical remark of some Rabbis to ascribe the authorship of this Psalm to Adam, and its composition to the beginning of the first Sabbath— having fallen just before its commencement, and been driven from Paradise, but not killed, because God would not execute the punishment of death on the Sabbath.

The term Sabbath, 'resting,' points to the origin and meaning of the weekly festival. The Rabbis hold that it was not intended for the Gentiles, and most of them trace the obligation of its observance only to the legislation on Mount Sinai. Nor is another Rabbinical saying, that 'circumcision and the Sabbath preceded the law,' inconsistent with this. For even if the duty of Sabbath-observance had only commenced with the promulgation of the law on Mount Sinai, yet the Sabbath-law itself rested on the original 'hallowing' of the seventh day, when God rested from all His works (Gen 2:3). But this was not the only rest to which the Sabbath pointed. There is also a rest of redemption, and the Sabbath was expressly connected with the deliverance of Israel from Egypt. 'Remember that thou was a servant in the land of Egypt, and that Jehovah thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore Jehovah thy God commanded thee to keep the Sabbath-day' (Deut 5:15). At the close of the work-a-day week, holy rest in the Lord; at the end of the labour and sorrow of Egypt, redemption and rest; and both pointing forward to the better rest (Heb 4:9), and ultimately to the eternal Sabbath of completed work, of completed redemption, and completed 'hallowing' (Rev 11)— was the meaning of the weekly Sabbath. It was because this idea of festive rest and sanctification was so closely connected with the weekly festival that the term Sabbath was also applied to the great festivals (as Lev 23:15,24,32,39). For a similar reason, the number seven, which was that of the weekly Sabbath (the first seven that had appeared in time), became in Scripture-symbolism the sacred or covenant number. *

* The term 'Sabbath' is also applied to 'a week,' as in Leviticus 23:15; 25:8; and, for example, in Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1. This seems to indicate that the Sabbath was not to be regarded as separate from, but as giving its character to the rest of the week, and to its secular engagements. So to speak, the week closes and is completed in the Sabbath.

Later Perversion of the Sabbath

It is necessary to bear all this in remembrance when thinking of what the perverted ingenuity of the Rabbis made the Sabbath at the time of Christ, and probably even more in the generations following. For there is evidence that the Sabbath-law has become stricter than it had been, since, for instance, the practice of taking an ox or an ass out of a pit, to which our Saviour alludes (Luke 14:5) as uncontroverted, would now no longer be lawful, unless, indeed, the animal were in actual danger of life; otherwise, it is to receive food and water in the pit. This 'actual danger to life,' whether to beast or to man (at any rate, to Israelites), determined the only cases in which a breach of the law of Sabbath-observance was allowed. At the outset, indeed, it must be admitted that the whole social Rabbinical legislation on the subject seems to rest on two sound underlying principles: negatively, the avoidance of all that might become work; and, positively, the doing of all which, in the opinion of the Rabbis, might tend to make the Sabbath 'a delight.' Hence, not only were fasting and mourning strictly prohibited, but food, dress, and every manner of enjoyment, not incompatible with abstinence from work, were prescribed to render the day pleasurable. 'All the days of the week,' the Rabbis say, 'has God paired, except the Sabbath, which is alone, that it may be wedded to Israel.' Israel was to welcome the Sabbath as a bride; its advent as that of a king. But in practice all this terribly degenerated. Readers of the New Testament know how entirely, and even cruelly, the spirit and object of the Sabbath were perverted by the traditions of 'the elders.' But those only who have studied the Jewish law on the subject can form any adequate conception of the state of matters. Not to speak of the folly of attempting to produce joy by prescribed means, nor of the incongruousness of those means, considering the sacred character of the day, the almost numberless directions about avoiding work must have made a due observance of the Sabbath-rest the greatest labour of all. All work was arranged under thirty-nine chief classes, or 'fathers,' each of them having ever so many 'descendants,' or subordinate divisions. Thus, 'reaping' was one of the 'fathers,' or chief classes, and 'plucking ears of corn' one of its descendants. So far did this punctiliousness go that it became necessary to devise ingenious means to render the ordinary intercourse of life possible, and to evade the inconvenient strictness of the law which regulated a 'Sabbath-day's journey.' *

* By depositing a meal of meat at the end of a Sabbath-day's journey to make it, by a legal fiction, a man's domicile, from which he might start on a fresh Sabbath-day's journey. The Mishnic tractate *Eruvin* treats of the connecting of houses, courts, etc., to render lawful the carrying out of food, etc. On the other hand, such an isolated expression occurs (*Mechilta*, ed. Weiss, p. 110 a): 'The Sabbath is given to you, not you to the Sabbath.' If we might regard this as a current theological saying, it would give a fresh meaning to the words of our Lord, Mark 2:27.

The Schools of Shammai and Hillel

The school of Shammai, the sect of the Essenes, and strange to say, the Samaritans, were the most stringent in their Sabbath-observance. The school of Shammai held that the duty of Sabbath-rest extended not only to men and to beasts, but even to inanimate objects, so that no process might be commenced on the Friday which would go on of itself during the Sabbath, such as laying out flax to dry, or putting wool into dye. The school of Hillel excluded inanimate things from the Sabbath-rest, and also allowed work to be given on a Friday to Gentiles, irrespective of the question whether they could complete it before the Sabbath began. Both schools allowed the preparation of the Passover-meal on the Sabbath, and also priests, while on their ministry in the Temple, to keep up the fire in the 'Beth Moked.' But this punctilious

enforcement of the Sabbath-rest became occasionally dangerous to the nation. For at one time the Jews would not even defend themselves on the Sabbath against hostile attacks of armies, till the Maccabees laid down the principle, which ever afterwards continued in force (Jos. *Anti.* xii. 6, 2; xiv. 4, 2.), that defensive, though not offensive, warfare was lawful on the holy day. Even as thus modified, the principle involved peril, and during the last siege of Jerusalem it was not uniformly carried out (compare *Jewish Wars*, ii. 19, 2, but, on the other hand, *Antiq.* xiv. 4, 2.). Nor was it, so far as we can judge from analogy (Josh 6:15, etc), sanctioned by Scripture precedent. But this is not the place further to explain either the Scripture or the Rabbinical law of Sabbath-observance, as it affected the individual, the home, and the social life, nor yet to describe the Sabbath-worship in the ancient synagogues of Palestine. We confine our attention to what passed in the Temple itself.

Scripture Rules for the Sabbath

The only directions given in Scripture for the celebration of the Sabbath in the sanctuary are those which enjoin 'a holy convocation,' or a sacred assembly (Lev 23:3); the weekly renewal of the shewbread (Lev 24:8; Num 4:7); and an additional burnt-offering of two lambs, with the appropriate meat- and drink-offerings, 'beside the continual' (that is, the ordinary daily) 'burnt-offering and his drink-offering' (Num 28:9,10). But the ancient records of tradition enable us to form a very vivid conception of Sabbath-worship in the Temple at the time of Christ. Formally, the Sabbath commenced at sunset on Friday, the day being reckoned by the Hebrews from sunset to sunset. As no special hour for this was fixed, it must, of course, have varied not only at different seasons, but in different localities. Thus, the Rabbis mention that the inhabitants of a low-lying city, like Tiberias, commenced the observance of the Sabbath half an hour earlier, while those who lived on an eminence, such as at Sepphoris, * continued it half an hour later than their brethren.

* Sepphoris, the Dio-Caesarea of the Romans, was near Nazareth. It is often referred to by Josephus, and, after the destruction of Jerusalem, became for a time the seat of the Sanhedrim. (See Robinson's *Researches in Pal.* vol. ii. p. 345.)

If the sun were not visible, sunset was to be reckoned from when the fowls went to roost. But long before that the preparations for the Sabbath had commenced. Accordingly, Friday is called by the Rabbis 'the eve of the Sabbath,' and in the Gospels 'the preparation' * (Mark 15:42; John 19:31)

* The expression, Luke 6:1, rendered in our version 'the second Sabbath after the first,' really means, 'the first Sabbath after the second' day of the Passover, on which the first ripe sheaf was presented, the Jews calculating the weeks from that day to Pentecost.

No fresh business was then undertaken; no journey of any distance commenced; but everything purchased and made ready against the feast, the victuals being placed in a heated oven, and surrounded by dry substances to keep them warm. Early on Friday afternoon, the new 'course' of priests, of Levites, and of the 'stationary men,' who were to be the representatives of all Israel, arrived in Jerusalem, and having prepared themselves for the festive season, went up to the Temple. The approach of the Sabbath, and then its actual commencement, were announced by threefold blasts from the priests' trumpets. The first three blasts were drawn when 'one-third of the evening sacrifice service was over'; or, as we gather from the decree by which the Emperor Augustus set the Jews free from attendance in courts of law (Jos. *Ant.* xvi. 6, 2.), about the ninth hour, that is, about three p.m. on Friday. This, as we remember, was the hour when

Jesus gave up the ghost (Matt 27:45; Mark 15:34; Luke 23:44). When the priests for the first time sounded their trumpets, all business was to cease, and every kind of work to be stopped. Next, the Sabbath-lamp, of which even heathen writers knew (Seneca, ep. 95.), was lit, and the festive garments put on. A second time the priests drew a threefold blast, to indicate that the Sabbath had actually begun. But the service of the new 'course' of priests had commenced before that. After the Friday evening service, the altar of burnt-offering was cleansed from its stains of blood. *

* The altar was whitened twice a year, before the Passover and the Feast of Tabernacles. But no tool of iron was used in this.

Then the outgoing 'course' handed over to the incoming the keys of the sanctuary, the holy vessels, and all else of which they had had charge. Next the heads of the 'houses' or families of the incoming 'course' determined by lot which of the families were to serve on each special day of their week of ministry, and also who were to discharge the various priestly functions on the Sabbath.

The Shewbread

The first of these functions, immediately on the commencement of the Sabbath, was the renewal of the 'shewbread.' It had been prepared by the incoming course before the Sabbath itself, and— might almost say, invariably— one of the chambers of the Temple, though, in theory, it was held lawful to prepare it also at Bethphage. For, although it was a principle that 'there is no Sabbath in the sanctuary,' yet no work was allowed which might have been done on any other day. Even circumcision, which, like the Temple services, according to the Rabbis, superseded the Sabbath, was deferred by some to the close of the festive day. Hence, also, if Friday, on the afternoon of which the shewbread was ordinarily prepared, fell on a feast day that required Sabbatical rest, the shewbread was prepared on the Thursday afternoon. * The Rabbis are at pains to explain the particular care with which it was made and baked, so that in appearance and colour the lower should be exactly the same as the upper part of it.

* This must have been the case on the Thursday of Christ's betrayal.

But this subject is too important to be thus briefly treated. Our term 'shewbread' is a translation of that used by Luther (*Schaubrod*), which, in turn, may have been taken from the Vulgate (*panes prae-positionis*). The Scriptural name is 'Bread of the Face' (Exo 25:30; 35:13; 39:36); that is, 'of the presence of God,' just as the similar expression, 'Angel of the Face' (Isa 63:9) means the 'Angel of His Presence.' From its constant presence and disposition in the sanctuary, it is also called 'perpetual bread' (Num 4:7) and 'bread of laying out' (set in order), which latter most nearly corresponds to the term used in the New Testament (Matt 12:4; Luke 6:4; Heb 9:2). The placing and weekly renewal of the 'Bread of the Presence' was evidently among the principal Temple services (2 Chron 13:10,11). The 'table of shewbread' stood along the northern, or most sacred side of the Holy Place, being ranged lengthways of the Temple, as all its furniture was, except the Ark of the Covenant, which stood broadways.

The Table on the Arch of Titus

As described by the Rabbis, and represented on the triumphal Arch of Titus at Rome, the table of shewbread was two cubits long (two cubits = three feet), one cubit broad, and one and a half high. *

* The table on the Arch of Titus seems only one cubit high. We know that it was placed by the victor in the Temple of Peace; was carried about the middle of the fifth century to Africa, by the Vandals under Genseric, and that Belisarius brought it back in 520 to Constantinople, whence it was sent to Jerusalem.

It was made of pure gold, the feet being turned out and shaped to represent those of animals, and the legs connected, about the middle, by a golden plate, which was surrounded by a 'crown,' or wreath, while another wreath ran round the top of the table. Thus far its form was the same as that made at the first for the tabernacle (Exo 25:23, etc.), which was of shittim-wood, overlaid with gold. The 'table' originally provided for the second Temple had been taken away by Antiochus Epiphanes (about 170 BC); but another was supplied by the Maccabees. Josephus tells a story (*Anti.* xii. 2, 8) about the gift of yet another and most splendid one by Ptolemy Philadelphus. But as its description does not tally with the delineations on the Arch of Titus, we infer that at the time of Christ the 'table' of the Maccabees stood in the Holy Place.

The Vessels of the Table

Considerable doubt exists as to the precise meaning of the terms used in Scripture to describe the golden vessels connected with the 'table of shewbread' (Exo 25:29). The 'dishes' are generally regarded as those on which the 'shewbread' was either carried or placed, the 'spoons' as destined for the incense, and the 'covers,' or rather 'flagons,' and the 'bowls' for the wine of the drink-offering. On the Arch of Titus there are also two urns. But all this does not prove, in the silence of Scripture, and against the unanimous testimony of tradition, that either flagons, or bowls, or urns were placed on the table of shewbread, nor that drink-offerings were ever brought into the 'Holy Place.' On the other hand, the Rabbis regard the Hebrew terms, rendered 'covers' and 'bowls,' as referring to hollow golden tubes which were placed between the shewbread so as to allow the air to circulate between them; three of these tubes being always put under each, except the highest, under which there were only two, while the lowest rested on the table itself, or, rather, on a golden dish upon it. Thus they calculate that there were, in all, twenty-eight of these tubes to support the twelve loaves. The 'tubes' were drawn out each Friday, and again inserted between the new shewbread each Sunday, since the task of removing and reinserting them was not among those labours which made 'void the Sabbath.' Golden dishes, in which the shewbread was carried, and golden lateral plates, further to protect it on the stand, are also mentioned by the Rabbis.

The Shewbread Itself

The 'shewbread' was made of the finest wheaten flour, that had been passed through eleven sieves. There were twelve of these cakes, according to the number of the tribes of Israel, ranged in two piles, each of six cakes. Each cake was made of two omers of wheat (the omer = about five pints). Between the two rows, not upon them (as according to the Rabbis) (*Menach.* xi. 5), two bowls with pure incense were placed, and, according to Egyptian tradition (LXX Lev 24:7; Philo ii. 151), also salt. The cakes were anointed in the middle with oil, in the form of a cross. As described by Jewish tradition, they were each five handbreadths broad and ten handbreadths long, but turned up at either end, two handbreadths on each side, to resemble in outline the Ark of the Covenant. Thus, as each cake, after being 'turned up,' reached six handbreadths and was placed lengthwise on the breadth of the table, it would exactly cover it (the one cubit of the table being reckoned at six handbreadths); while, as the two rows of six cakes stood broadwise against each other (2 x 5 handbreadths), it would leave between them two handbreadths vacant

on the length of the table (2 cubits = 12 handbreadths), on which the two bowls with the incense were placed. *

* We have been thus particular on account of the inaccuracies in so many articles on this subject. It ought to be stated that another Mishnic authority than that we have followed seems to have calculated the cubit at ten handbreadths, and accordingly gives different measurements for the 'shewbread'; but the result is substantially the same.

The preparation of the shewbread seems to have been hereditarily preserved as a secret family tradition in 'the house of Garmu,' a family of the Kohathites (1 Chron 9:32; *Mish. Shekal.* v. 1). The fresh cakes of shewbread were deposited in a golden dish on the marble table in the porch of the sanctuary, where they remained till the Sabbath actually commenced.

The Mode of Changing

The mode of changing the shewbread may be given in the words of the Mishnah (*Men.* xi. 7): 'Four priests enter (the Holy Place), two carrying, each, one of the piles (of six shewbread), the other two the two dishes (of incense). Four priests had preceded them— to take off the two (old) piles of shewbread, and two the two (old) dishes of incense. Those who brought in (the bread and incense) stood at the north side (of the table), facing southwards; they who took away at the south side, facing north: these lifted off, and those replaced; the hands of these being right over against the hands of those (so as to lift off and put on exactly at the same moment), as it is written: "Thou shalt set upon the table bread of the Presence before Me always." The shewbread which had been taken off was then deposited on the golden table in the porch of the sanctuary, the incense burnt on that heap on the altar of burnt-offering from which the coals were taken for the altar of incense, after which the shewbread was distributed among the outgoing and the incoming course of priests. *

* According to other authorities, however, the incense of the shewbread was burned along with the morning sacrifice on the Sabbath.

The incoming priests stood at the north side, the outgoing at the south side, and each course gave to the high-priest half of their portion. The shewbread was eaten during the Sabbath, and in the Temple itself, but only by such priests as were in a state of Levitical purity.

The Symbolism of the Shewbread

The importance of the service which has just been described depended, of course, on its meaning. Ancient symbolism, both Jewish and Christian, regarded 'the bread of the Presence' as an emblem of the Messiah. This view is substantially, though not literally, correct. Jehovah, who dwelt in the *Most* Holy Place between the Cherubim, was the God manifest and worshipped in the Holy Place. There the mediatorial ministry, in the name of, and representing Israel, 'laid before' Him the bread of the Presence, kindled the seven-lamped candlestick, and burnt incense on the golden altar. The 'bread' 'laid before Him' in the northern or most sacred part of the Holy Place was that of His Presence, and meant that the Covenant-people owned 'His Presence' as their bread and their life; the candlestick, that He was their Light-giver and Light; while between the table of shewbread and the candlestick burned the incense on the golden altar, to show that life and light are joined together, and come to us in fellowship with God and prayer.

For a similar reason, pure incense was placed between the shewbread—, the life which is in His Presence is one of praise; while the incense was burned before the shewbread was eaten by the priests, to indicate God's acceptance and ratification of Israel's dependence upon Him, as also to betoken praise to God while living upon His Presence. That this 'Presence' meant the special manifestation of God, as afterwards fully vouchsafed in Christ, 'the Angel of His Presence,' it is scarcely necessary to explain at length in this place.

The Courses on the Sabbath

But although the service of the incoming 'course' of priests had begun with the renewal of the 'shewbread,' that of the outgoing had not yet completely ceased. In point of fact, the outgoing 'course' of priests offered the morning sacrifice on the Sabbath, and the incoming the evening sacrifice, both spending the Sabbath in the sanctuary. The inspection of the Temple before the Sabbath morning service differed from that on ordinary days, inasmuch as the Temple itself was lit up, to obviate the necessity of the priests carrying torches on the holy day. The altar of burnt-offering was cleansed before the usual hour; but the morning service commenced later, so as to give an opportunity of attending to as many as possible. All appeared in their festive garments, and each carried in his hand some contribution for religious purposes. It was no doubt from this that the practice was derived of 'laying by in store upon the first day of the week,' which St. Paul recommended to the Corinthians (1 Cor 16:1,2). Similarly, the apostolic practice of partaking the Lord's Supper every Lord's-day may have been in imitation of the priests eating the shewbread every Sabbath. The Sabbath service was in every respect the same as on other days, except that at the close of the ordinary morning sacrifice the additional offering of two lambs, with its appropriate meat- and drink-offerings, was brought (Num 28:9,10). When the drink-offering of the ordinary morning sacrifice was poured out, the Levites sang Psalm 92 in three sections, the priests drawing, at the close of each, three blasts from their trumpets, and the people worshipping. At the close of the additional Sabbath sacrifice, when its drink-offering was brought, the Levites sang the 'Song of Moses' in Deuteronomy 32. This 'hymn' was divided into six portions, for as many Sabbaths (v 1-6; 7-12; 13-18; 19-28; 29-39; 40-end). Each portion was sung in three sections with threefold blasts of the priests' trumpets, the people worshipping at each pause. If a Sabbath and a 'new moon' fell on the same day, the Sabbath hymn was sung in preference to that for the new moon; if a feast day fell on the Sabbath, the Sabbath sacrifice was offered before that prescribed for the day. At the evening sacrifice on the Sabbath the song of Moses in Exodus 15 was sung.

The Sabbatical Year

Though not strictly connected with the Temple services, it may be desirable briefly to refer to the observance of the Sabbatical year, as it was strictly enforced at the time of Christ. It was otherwise with the year of Jubilee. Strangely, there are traces of the latter during the period before the return from Babylon (1 Kings 21:3; Isa 5:8; 37:30; 61:1-3, Eze 1:1; 7:12; Micah 2:2), while the Sabbatical year seems to have been systematically neglected. Hence Jewish tradition explains, in accordance with 2 Chronicles 36:21, that the seventy years' captivity were intended to make up the neglected Sabbatical years—the calculation, if it be taken literally, from about the accession of King Solomon. But while, after the return from Babylon, the year of Jubilee was no longer kept, at least, as a religious ordinance, the Sabbatical year was most strictly observed, not only by the Jews (Neh 10:31; 1 Macc vi. 49, 53; Jos. *Antiq.* xiii. 8, 1; xiv. 10, 6; xv. 1, 2; *Jew. Wars.*, i. 2-4), but also by the Samaritans (*Antiq* xi. 8, 6). Jewish tradition has it, that as it took seven years for the first conquest, and other seven for the proper division of the Holy Land, 'tithes' were for the first time paid fourteen years after the entrance of Israel into Canaan; and the first

Sabbatical year fell seven years later, or in the twenty-first year of their possession of Palestine. The Sabbatical law extended only to the soil of Palestine itself, which, however, included certain surrounding districts. The Rabbis add this curious proviso, that it was lawful to use (though not to store or sell) the spontaneous produce of the land throughout the extent originally possessed by Israel, but that even the use of these products was prohibited in such districts as having originally belonged to, were again occupied by Israel after their return from Babylon. But this, as other rules laid down by the Rabbis, had many exceptions (*Mish. Shev.* vi. 1).

Scripture References To It/The 'Prosbul'

As Divinely enjoined, the soil was to be left uncultivated at the end of every period of six years, beginning, as the Jews argue, after the Passover for the barley, after Pentecost for the wheat, and after the Feast of Tabernacles for all fruit-trees. The Sabbatical year itself commenced, as most of them hold, on New Year's Day, which fell on the new moon of the tenth month, or Tishri. *

* The year of Jubilee began on the 10th of Tishri, being the Day of Atonement.

Whatever grew of itself during the year was to belong to the poor (Exo 23:10,11), which, however, as Leviticus 25:6 shows, did not exclude its use as 'meat' only its storage and sale, by the family to which the land belonged. Yet a third Scriptural notice constitutes the Sabbatical year that of 'the Lord's release,' when no debt might be claimed from an Israelite (Deut 15:1-6); while a fourth enjoins, that 'in the solemnity of the year of release, in the Feast of Tabernacles,' the law was to be read 'before all Israel in their hearing' (Deut 31:10,11). It has been strangely overlooked that these four ordinances, instead of being separate and distinct, are in reality closely connected. As the assignment of what grew of itself did not exclude the usufruct by the owners, so it also followed of necessity that, in a year when all agricultural labour ceased, debts should not be claimed from an agricultural population. Similarly, it was quite in accordance with the idea of the Sabbath and the Sabbatical year that the law should be publicly read, to indicate that 'the rest' was not to be one of idleness, but of meditation on the Word of God. *

* Idleness is quite as much contrary to the Sabbath law as labour: 'not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words' (Isa 58:13).

It will be gathered that in this view the Divine law had not intended the absolute remission of debts, but only their 'release' during the Sabbatical year. *

* The manumission of Jewish slaves took place in the seventh year of their bondage, whenever that might be, and bears no reference to the Sabbatical year, with which, indeed, some of its provisions could not easily have been compatible (Deut 15:14).

Jewish tradition, indeed, holds the opposite; but, by its ordinances, it rendered the law itself void. For, as explained by the Rabbis, the release from debt did not include debts for things purchased in a shop, nor judicial fines, nor yet money lent on a pledge. But, as the great Rabbi Hillel found that even these exceptions were not sufficient to insure the loan of money in view of the Sabbatical year, he devised a formula called 'Prosbul' (probably 'addition,' from a Greek word to the same effect), by which the rights of a creditor were fully secured. The 'Prosbul' ran thus: 'I, A.B., hand to you, the judges of C.D. (a declaration), to the effect that I may claim any debt due to me at whatever time I please.'

The Effect Of It

This 'Prosbul,' signed by the judges or by witnesses, enabled a creditor to claim money lent even in the Sabbatical year; and though professedly applying only to debts on real property, was so worded as to cover every case (*Mish. Shev.*, sec x). But even this was not all, and the following legal fiction was suggested as highly meritorious to all concerned. The debtor was to offer payment, and the creditor to reply, 'I remit'; upon which the debtor was to insist that 'nevertheless' the creditor was to accept the repayment. In general, money owing to Jewish proselytes was to be repaid to them, but not to their heirs, even though they also had turned Jews, as by becoming a proselyte a man had separated himself from his kin, who therefore were no longer, strictly speaking, his natural heirs. Still, to make payment in such a case was deemed specially meritorious. The Rabbinical evasions of the law, which forbade the use of that which had grown spontaneously on the soil, are not so numerous nor so irrational. It was ruled that part of such products might be laid by in the house, provided sufficient of the same kind were left in the field for cattle and beasts to feed upon. Again, as much land might be tilled as was necessary to make payment of tributes or taxes. The omer (or 'wave-sheaf') at the Passover, and the two wave-loaves at Pentecost, were also to be made from the barley and wheat grown that year in the field. Lastly, Rabbinical ordinance fixed the following portions as being 'the law' which was to be publicly read in the Temple by the king or the high-priest at the Feast of Tabernacles in the Sabbatical year, viz., Deuteronomy 1:1-6; 6:4-8; 11:13-22; 14:22; 15:23; 17:14; 26:12-19; 27; 28 (*Mish. Sotah*, vii. 8). This service concluded with a benediction, which resembled that of the high-priest on the Day of Atonement, except that it referred not to the remission of sins.

Rabbinical Perversion of the Sabbatical Year

The account just given proves that there was scarcely any Divine ordinance, which the Rabbis, by their traditions, rendered more fully void, and converted into 'a yoke which neither our fathers nor we were able to bear,' than the Sabbath law. On the other hand, the Gospels bring before us Christ more frequently on the Sabbath than on any other festive occasion. It seemed to be His special day for working the work of His Father. On the Sabbath He preached in the synagogues; He taught in the Temple; He healed the sick; He came to the joyous meal with which the Jews were wont to close the day (Luke 14:1). Yet their opposition broke out most fiercely in proportion as He exhibited the true meaning and object of the Sabbath. Never did the antagonism between the spirit and the letter more clearly appear. And if in their worship of the letter they crushed out the spirit of the Sabbath law, we can scarcely wonder that they so overlaid with their ordinances the appointment of the Sabbatical year as well-nigh to extinguish its meaning. That evidently was, that the earth, and all that is upon it, belongeth to the Lord; that the eyes of all wait upon Him, that He may 'give them their meat in due season' (Psa 104:27; 145:16); that the land of Israel was His special possession; that man liveth not by bread alone, but by every word which proceedeth from the mouth of the Lord; and that He giveth us our daily bread, so that it is vain to rise up early, to sit up late, to eat the bread of sorrows (Psa 127:2). Beyond it all, it pointed to the fact of sin and redemption: the whole creation which 'groaneth and travaileth in pain together unto now,' waiting for and expecting that blessed Sabbath, when 'creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God' (Rom 8:21,22). Thus, as the Sabbath itself, so the Sabbatical year pointed forward to the 'rest which remaineth to the people of God,' when, contest and labour completed, they sing, 'on the other side of the flood,' the song of Moses and of the Lamb (Rev 15:3,4): 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who

shall not fear Thee, O Lord, and glorify Thy name? for Thou only are holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services Alfred Edersheim

Chapter 10
Festive Cycles and Arrangement of the Calendar

The Number Seven The number *seven* as determining the arrangement of the sacred year

The Three Cycles — three festive cycles of the year— between the *Moed* and the *Chag*— general characteristics of the great feasts—Mosaic festivals and fasts

Three Annual Visits to Temple — of appearing three times a year in the Temple— 'stationary men' Israel's representatives in the Temple— duties

Difficulties of the Calendar — Hebrew year lunar— of introducing leap-years

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Names of the Hebrew Months — of the Hebrew names of the months— 'civil' and the 'sacred' year

The Eras Used By the Jews

The Week — of the day and of the night— calendar.

'Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast?'— 11:56

The Number Seven

The symbolical character which is to be traced in all the institutions of the Old Testament, appears also in the arrangement of its festive calendar. Whatever classification of the festivals may be proposed, one general characteristic pervades the whole. Unquestionably, the number *seven* marks in Scripture the sacred measurement of time. The Sabbath is the seventh of days; seven weeks after the commencement of the ecclesiastical year is the Feast of Pentecost; the seventh month is more sacred than the rest, its 'firstborn' or 'New Moon' being not only devoted to the Lord like those of the other months, but specially celebrated as the 'Feast of Trumpets,' while three other festivals occur within its course— Day of Atonement, the Feast of Tabernacles, and its Octave. Similarly, each seventh year is Sabbatical, and after seven times seven years comes that of Jubilee. Nor is this all. *Seven* days in the year may be designated as the most festive, since in them alone 'no servile work' was to be done, * while on the so-called minor festivals (*Moed Katon*), that is, on the days following the first of the Passover week and of that of Tabernacles, the diminution of festive observances and of restrictions on labour marks their less sacred character.

* These are: the first and the seventh days of the 'Feast of Unleavened Bread,' Pentecost, New Year's Day, the Day of Atonement, the first day of the Feast of Tabernacles, and its Octave.

The Three Cycles

Besides this general division of time by the sacred number seven, certain general ideas probably underlay the festive cycles. Thus we may mark two, or else three, such cycles; the one commencing with the Paschal sacrifice and ending on the Day of Pentecost, to perpetuate the memory of Israel's calling and wilderness life; the other, which occurs in the seventh month (of rest), marking Israel's possession of the land and grateful homage to Jehovah. From these two cycles the Day of Atonement may have to be distinguished, as intermediate between, applying to both, and yet possessing a character of its own, as Scripture calls it, 'a Sabbath of Sabbatism,' * in which not only 'servile work,' but as on the weekly Sabbath, labour of any kind was prohibited.

* The term is rendered in the Authorised Version, 'Sabbath of rest,' Leviticus 16:31; 23:32.

In Hebrew two terms are employed— one, *Moed*, or appointed meeting, applied to all festive seasons, including Sabbaths and New Moons; the other, *Chag*, from a root which means 'to dance,' or 'to be joyous,' applying exclusively to the three festivals of Easter, Pentecost, and Tabernacles, in which all males were to appear before the Lord in His sanctuary. If we might venture to render the general term *Moadim* by 'trystings' of Jehovah with His people, the other would be intended to express the joyousness which was to be a leading characteristic of the 'pilgrim-feasts.' Indeed, the Rabbis expressly mention these three as marking the great festivals: *Reiyah*, *Chagigah*, and *Simchah*; that is, *presence*, or *appearance* at Jerusalem; the appointed *festive* offerings of the worshippers, which are not to be confounded with the public sacrifices offered on these occasions in the name of the whole congregation; and *joyousness*, with which they connect the freewill offerings that each brought, as the Lord had blessed him, and which afterwards were shared with the poor, the desolate, and the Levite, in the joyous meal that followed the public services of the Temple. To these general characteristics of the three great feasts we ought, perhaps, to add in regard to all festive seasons, that each was to be a 'holy convocation,' or gathering for sacred purposes; the injunction of 'rest' from 'servile,' or else from all work; and, lastly, certain special sacrifices

which were to be brought in the name of the whole congregation. Besides the Mosaic festivals, the Jews celebrated at the time of Christ two other feasts— of Esther, or *Purim*, and that of the *Dedication of the Temple*, on its restoration by Judas the Maccabee. Certain minor observances, and the public fasts in memory of the great national calamities, will be noticed in the sequel. Private fasts would, of course, depend on individuals, but the strict Pharisees were wont to fast every Monday and Thursday * during the weeks intervening between the Passover and Pentecost, and again, between the Feast of Tabernacles and that of the Dedication of the Temple. It is to this practice that the Pharisee in the parable refers (Luke 18:12) when boasting: 'I fast twice in the week.'

* Because on a Thursday Moses had gone up to Mount Sinai, and came down on a Monday, when he received for the *second time* the Tables of the Law.

Three Annual Visits to Temple

The duty of appearing three times a year in the Temple applied to all male Israelites—, the deaf, dumb, and lame, those whom sickness, infirmity, or age rendered incapable of going on foot up the mountain of the house, and, of course, all in a state of Levitical uncleanness, being excepted. In general, the duty of appearing before the Lord at the services of His house was deemed paramount. Here an important Rabbinical principle came in, which, although not expressed in Scripture, seems clearly founded upon it, that 'a sacrifice could not be offered for any one unless he himself were present,' to present and to lay his hand upon it (Lev 1:3, 3:2,8). It followed that, as the morning and evening sacrifices, and those on feast-days were purchased with money contributed by all, and offered on behalf of the whole congregation, all Israel should have attended these services. This was manifestly impossible, but to represent the people twenty-four courses of lay attendants were appointed, corresponding to those of the priests and the Levites. These were the 'stationary men,' or 'men of the station,' or 'standing men,' from 'their standing there in the Temple as Israel's representatives.' For clearness sake, we repeat that each of these 'courses' had its 'head,' and served for one week; those of the station on service, who did not appear in Jerusalem, meeting in a central synagogue of their district, and spending the time in fasting and prayer for their brethren. On the day before the Sabbath, on the Sabbath itself, and on the day following, they did not fast, on account of the joy of the Sabbath. Each day they read a portion of Scripture, the first and second chapters of Genesis being for this purpose arranged into sections for the week. This practice, which tradition traced up to Samuel and David (*Taan.* iv. 2), was of ancient date. But the 'men of the station' did *not* impose hands on either the morning or evening sacrifice, nor on any other public offering. *

* The only *public* offerings, with 'imposition of hands,' were the scapegoat on the Day of Atonement, and the bullock when the congregation had sinned through ignorance.

Their duty was twofold: to represent all Israel in the services of the sanctuary, and to act as a sort of guide to those who had business in the Temple. Thus, at a certain part of the service, the head of the course brought up those who had come to make an atonement on being cleansed from any impurity, and ranged them along the 'Gate of Nicanor,' in readiness for the ministry of the officiating priests. The 'men of the station' were dispensed from attendance in the Temple on all occasions when the '*Hallel*' was chanted, * possibly because the responses of the people when the hymn was sung showed that they needed no formal representatives.

* This happened therefore on eighteen days of the year. These will be specified in a subsequent

chapter.

Difficulties of the Calendar

Hitherto we have not adverted to the difficulties which those who intended to appear in Jerusalem at the feasts would experience from the want of any fixed calendar. As the year of the Hebrews was *lunar*, not solar, it consisted of only 354 days 8 hours 48' 38". This, distributed among twelve months, would in the course of years have completely disordered the months, so that the first month, or *Nisan* (corresponding to the end of March or the beginning of April), in the middle of which the first ripe barley was to be presented to the Lord, might have fallen in the middle of winter. Accordingly, the Sanhedrim appointed a Committee of three, of which the chief of the Sanhedrim was always president, and which, if not unanimous, might be increased to seven, when a majority of voices would suffice, to determine which year was to be made a leap-year by the insertion of a thirteenth month. Their resolution * was generally taken in the twelfth month (*Adar*), the additional, or thirteenth month (*Ve-Adar*), being inserted between the twelfth and the first.

* Tradition has it, that neither high-priest nor king ever took part in these deliberations, the former because he might object to a leap-year as throwing the Day of Atonement later into the cold season; the king, because he might wish for thirteen months, in order to get thirteen months' revenue in one year!

A Sabbatical year could not be a leap-year, but that preceding it was always such. Sometimes two, but never three, leap-years succeeded each other. Commonly, every third year required the addition of a month. The mean duration of the Jewish month being 29 days 12 hours 44' 3 1/3", it required, during a period of nineteen years, the insertion of seven months to bring the lunar era in accordance with the Julian.

The New Moon

And this brings up yet another difficulty. The Jews calculated the month according to the phases of the moon, each month consisting of either twenty-nine or thirty days, and beginning with the appearance of the new moon. But this opened a fresh field of uncertainty. It is quite true that every one might observe for himself the appearance of a new moon. But this would again partly depend on the state of the weather. Besides, it left an authoritative declaration of the commencement of a month unsupplied. And yet not only was the first of every month to be observed as 'New Moon's Day,' but the feasts took place on the 10th, 15th, or other day of the month, which could not be accurately determined without a certain knowledge of its beginning. To supply this want the Sanhedrim sat in the 'Hall of Polished Stones' to receive the testimony of credible witnesses that they had seen the new moon. To encourage as many as possible to come forward on so important a testimony, these witnesses were handsomely entertained at the public expense. If the new moon had appeared at the commencement of the 30th day— would correspond to our evening of the 29th, as the Jews reckoned the day from evening to evening— Sanhedrim declared the previous month to have been one of twenty-nine days, or 'imperfect.' Immediately thereon men were sent to a signal-station on the Mount of Olives, where beacon-fires were lit and torches waved, till a kindling flame on a hill in the distance indicated that the signal had been perceived. Thus the tidings, that this was the new moon, would be carried from hill to hill, far beyond the boundaries of Palestine, to those of the dispersion, 'beyond the river.' Again, if credible witnesses had not appeared to testify to the appearance of the new moon on the evening of the 29th, the next evening, or that of the 30th, according to *our*

reckoning, was taken as the commencement of the new month, in which case the previous month was declared to have been one of thirty days, or '*full*.' It was ruled that a year should neither have less than four nor more than eight such full months of thirty days.

The Seven Messengers of the New Moon

But these early fire-signals opened the way for serious inconvenience. The enemies of the Jews lit beacons to deceive those at a distance, and it became necessary to send special messengers to announce the new moon. These were, however, despatched only seven times in the year, just in time for the various feasts— *Nisan*, for the Passover on the 15th, and in the month following, *Iyar*, for the 'Second Passover,' kept by those who had been debarred from the first (Num 9:9-11); in *Ab* (the fifth month), for the fast on the 9th, on account of the destruction of Jerusalem; in *Elul* (the sixth month), on account of the approaching solemnities of Tishri; in *Tishri* (the seventh month), for its festivals; in *Kislev* (the ninth month), for the Feast of the Dedication of the Temple; and in *Adar*, for *Purim*. Thus, practically, all difficulties were removed, except in reference to the month *Elul*, since, as the new moon of the following month, or *Tishri*, was the 'Feast of Trumpets,' it would be exceedingly important to know in time whether *Elul* had twenty-nine or thirty days. But here the Rabbis ruled that *Elul* should be regarded as a month of twenty-nine days, unless a message to the contrary were received—, indeed, since the days of Ezra it had always been so, and that accordingly New Year's Day would be the day after the 29th of *Elul*. To make, however, assurance doubly sure, it soon became the practice to keep New Year's Day on *two* successive days, and this has since been extended into a duplication of all the great feast days (of course, with the exception of fasts), and that, although the calendar has long been fixed, and error is therefore no more possible.

Names of the Hebrew Months

The present Hebrew names of the months are variously supposed to be derived from the Chaldee, or from the Persian language. They certainly do not appear before the return from Babylon. Before that, the months were named only after their numbers, or else from the natural phenomena characteristic of the seasons, as *Abib*, 'sprouting,' 'green ears,' for the first (Exo 13:4; 23:15; Deut 16:1); *Ziv*, 'splendour,' 'flowering,' for the second (1 Kings 6:1); *Bul*, 'rain,' for the eighth (1 Kings 6:38); and *Ethanim*, 'flowing rivers,' for the seventh (1 Kings 8:2). The division of the year into *ecclesiastical*, which commenced with the month *Nisan* (the end of March or beginning of April), or about the spring equinox, and *civil*, which commenced with the seventh month, or *Tishri*, corresponding to the autumn equinox, has by many likewise been supposed to have only originated after the return from Babylon. But the analogy of the twofold arrangement of weights, measures, and money into civil and sacred, and other notices seem against this view, and it is more likely that from the first the Jews distinguished the civil year, which began in *Tishri*, from the ecclesiastical, which commenced in *Nisan*, from which month, as the first, all the others were counted. To this twofold division the Rabbis add, that for tithing the herds and flocks the year was reckoned from *Elul* to *Elul*, and for taxing fruits often from *Shebat* to *Shebat*.

The Eras Used By the Jews

The earliest era adopted by the Jews was that which was reckoned to commence with the deliverance from Egypt. During the reigns of the Jewish kings, time was computed from the year of their accession to

the throne. After their return from exile, the Jews dated their years according to the Seleucidic era, which began 312 BC, or 3,450 from the creation of the world. For a short time after the war of independence, it became customary to reckon dates from the year of the liberation of Palestine. However, for a very long period after the destruction of Jerusalem (probably, till the twelfth century AD), the Seleucidic era remained in common use, when it finally gave place to the present mode of reckoning among the Jews, which dates from the creation of the world. To commute the Jewish year into that of our common era we have to add to the latter 3,761, always bearing in mind, however, that the common or civil Jewish year commences in the month of *Tishri*, i.e. in autumn.

The Week

The week was divided into seven days, of which, however, only the seventh— Sabbath— a name assigned to it, the rest being merely noted by numerals. The day was computed from sunset to sunset, or rather to the appearance of the first three stars with which a new day commenced. Before the Babylonish captivity, it was divided into morning, mid-day, evening, and night; but during the residence in Babylon, the Hebrews adopted the division of the day into twelve hours, whose duration varied with the length of the day. The longest day consisted of fourteen hours and twelve minutes; the shortest, of nine hours forty-eight minutes; the difference between the two being thus more than four hours. On an average, the first hour of the day corresponded nearly to our 6 a.m.; the third hour (when, according to Matthew 20:3, the market-place was full), to our 9 a.m.; the close of the sixth hour, to our mid-day; while at the eleventh, the day neared its close. The Romans reckoned the hours from midnight, a fact which explains the apparent discrepancy between John 19:14, where, at the sixth hour (of Roman calculation), Pilate brings Jesus out to the Jews, while at the third hour of the Jewish, and hence the ninth of the Roman and of our calculation (Mark 15:25), He was led forth to be crucified. The night was divided by the Romans into four, by the Jews into three watches. The Jews subdivided the hour into 1,080 parts (*chlakim*), and again each part into seventy-six moments.

For the convenience of the reader, we subjoin a calendar, showing the occurrence of the various festive days—

1—

Spring Equinox, end of March or beginning of April.

Day 1. New Moon.

Day 14. The preparation for the Passover and the Paschal Sacrifice.

Day 15. First Day of the Feast of Unleavened Bread.

Day 16. Waving of the first ripe Omer.

Day 21. Close of the Passover.

2—

Day 1. New Moon.

Day 15. 'Second,' or 'little' Passover.

Day 18. Lag-le-Omer, or the 33rd day in Omer, i.e. from the presentation of the first ripe sheaf offered on the 2nd day of the Passover, or the 15th of Nisan.

3—

Day 1. New Moon.

Day 6. Feast of Pentecost, or of Weeks? weeks, or 50 days after the beginning of the Passover, when the two loaves of first ripe wheat were 'waved,' commemorative also of the giving of the Law on Mount Sinai.

4—

Day 1. New Moon.

Day 17. Fast; taking of Jerusalem on the 9th by Nebuchadnezzar (and on the 17th by Titus). If the 17th occur on a Sabbath, the Fast is kept on the day following.

5—

Day 1. New Moon.

Day 9. Fast—(threefold) destruction of the Temple.

6—

Day 1. New Moon.

7—

Beginning of Civil Year

Day 1 & 2. New Year's Feast.

Day 3. Fast for the murder of Gedaliah.

Day 10. Day of Atonement; Great Fast.

Day 15. Feast of Tabernacles.

Day 21. Close of the above.

Day 22. Octave of the Feast of Tabernacles. (In the Synagogues, on the 23rd, Feast on the annual completion of the Reading of the Law.)

8— or Cheshvan

Day 1. New Moon.

9—

Day 1. New Moon.

Day 25. Feast of the Dedication of the Temple, or of Candles, lasting eight days, in remembrance of the Restoration of the Temple after the victory gained by Judas Maccabeus (BC 148) over the Syrians.

10—

Day 1. New Moon.

Day 10. Fast on account of the Siege of Jerusalem.

11—

Day 1. New Moon.

12—*

Day 1. New Moon.

Day 13. Fast of Esther. If it fall on a Sabbath, kept on the Thursday preceding.

Day 14. Purim, or Feast of Haman.

Day 15. Purim Proper.

* The *Megillath Taanith* ('roll of fasts'), probably the oldest Aramean post-biblical record preserved (though containing later admixtures), enumerates thirty-five days in the year when fasting, and mostly also public mourning, are *not* allowed. One of these is the day of Herod's death! This interesting historical relic has been critically examined of late by such writers as Derenbourg and Gratz. After their exile the ten tribes, or at least their descendants, seem to have dated from that event (696 BC). This appears from inscriptions on tombstones of the Crimean Jews, who have been shown to have descended from the ten tribes. (Comp. Davidson in Kitto's *Cycl.* iii. 1173.)

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services

Alfred Edersheim

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'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.'? Corinthians 5:7

The Passover

The cycle of Temple-festivals appropriately opens with 'the Passover' and 'Feast of Unleavened Bread.' For, properly speaking, these two are quite distinct (Lev 23:5,6; Num 28:16,17; 2 Chron 30:15,21; Ezra 6:19,22; Mark 14:1), the 'Passover' taking place on the 14th of Nisan, and the 'Feast of Unleavened Bread' commencing on the 15th, and lasting for seven days, to the 21st of the month (Exo 12:15). But from their close connection they are generally treated as one, both in the Old and in the New Testament (Matt 26:17; Mark 14:12; Luke 22:1); and Josephus, on one occasion, even describes it as 'a feast for eight days' (*Antiq.* ii. 15, 1; but comp. iii. 10, 5; ix. 13, 3).

Its Peculiarities

There are peculiarities about the Passover which mark it as the most important, and, indeed, take it out of the rank of the other festivals. It was the first of the three feasts on which all males in Israel were bound to appear before the Lord in the place which He would choose (the two others being the Feast of Weeks and that of Tabernacles [Exo 23:14; 34:18-23; Lev 23:4-22; Deut 16:16]). All the three great festivals bore a threefold reference. They pointed, *first*, to the season of the year, or rather to the enjoyment of the fruits of the good land which the Lord had given to His people in possession, but of which He claimed for Himself the real ownership (Lev 25:23; Psa 85:1; Isa 8:8; 14:2; Hosea 9:3). This reference to nature is expressly stated in regard to the Feast of Weeks and that of Tabernacles (Exo 23:14-16; 34:22), but, though not less distinct, it is omitted in connection with the feast of unleavened bread. On the other hand, great prominence is given to the *historical bearing* of the Passover, while it is not mentioned in the other two festivals, although it could not have been wholly wanting. But the feast of unleavened bread celebrated the one grand event which underlay the whole history of Israel, and marked alike their miraculous deliverance from destruction and from bondage, and the commencement of their existence as a nation. For in the night of the Passover the children of Israel, miraculously preserved and set free, for the first time became a people, and that by the direct interposition of God. The *third* bearing of all the festivals, but especially of the Passover, is typical. Every reader of the New Testament knows how frequent are such allusions to the Exodus, the Paschal Lamb, the Paschal Supper, and the feast of unleavened bread. And that this meaning was intended from the first, not only in reference to the Passover, but to all the feasts, appears from the whole design of the Old Testament, and from the exact correspondence between the types and the antitypes. Indeed, it is, so to speak, impressed upon the Old Testament by a law of internal necessity. For when God bound up the future of all nations in the history of Abraham and his seed (Gen 12:3), He made that history prophetic; and each event and every rite became, as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be

gathered.

Special Nature of the Passover

Thus *nature*, *history*, and *grace* combined to give a special meaning to the festivals, but chiefly to the Passover. It was the feast of spring; the spring-time of nature, when, after the death of winter, the scattered seeds were born into a new harvest, and the first ripe sheaf could be presented to the Lord; the spring-time of Israel's history, too, when each year the people celebrated anew their national birthday; and the spring-time of grace, their grand national deliverance pointing forward to the birth of the true Israel, and the Passover sacrifice to that 'Lamb of God which taketh away the sin of the world.' Accordingly, the month of the Passover, Abib, or, as it was called in later times, Nisan, * was to be unto them 'the beginning of months'— birth-month of the sacred, and at the same time the seventh in the civil year.

* Abib is the month of 'sprouting' or of 'green ears.' Esther 3:7; Nehemiah 2:1.

Here we mark again the significance of *seven* as the sacred or covenant number. On the other hand, the Feast of Tabernacles, which closed the festive cycle, took place on the 15th of the seventh month of the sacred, which was also the first in the civil, year. Nor is it less significant that both the Passover and the Feast of Tabernacles fell upon the 15th day of the month; that is, at full moon, or when the month had, so to speak, attained its full strength.

Origin of the Name

The name of the Passover, in Hebrew *Pesach*, and in Aramean and Greek *Pascha*, is derived from a root which means to 'step over,' or to 'overleap,' and thus points back to the historical origin of the festival (Exo 12). But the circumstances in which the people were placed necessarily rendered its first celebration, in some particulars, different from its later observance, which, so far as possible, was brought into harmony with the general Temple practice. Accordingly, Jewish authorities rightly distinguish between 'the Egyptian' and the 'Permanent Passover.' On its first institution it was ordained that the head of every house should, on the 10th of Nisan, select either a lamb or a kid of the goats, of the first year, and without blemish. Later Jewish ordinances, dating after the return from Babylon, limit it to a lamb; and it is explained that the four days previous to the slaying of the lamb referred to the four generations that had passed after the children of Israel went down into Egypt. The lamb was to be killed on the eve of the 14th, or rather, as the phrase is, 'between the two evenings' (Exo 12:6; Lev 23:5; Num 9:3,5). According to the Samaritans, the Karaite Jews, and many modern interpreters, this means between actual sunset and complete darkness (or, say, between six and seven p.m.); but from the contemporary testimony of Josephus (*Jew. Wars*, vi. 9, 3), and from Talmudical authorities, there cannot be a doubt that, at the time of our Lord, it was regarded as the interval between the sun's commencing to decline and his actual disappearance. This allows a sufficient period for the numerous lambs which had to be killed, and agrees with the traditional account that on the eve of the Passover the daily evening sacrifice was offered an hour, or, if it fell on a Friday, two hours, before the usual time.

Institution of the Passover

In the original institution the blood of the sacrifice was to be sprinkled with hyssop on the lintel and the

two doorposts of the house, probably as being the most prominent place of entrance. Then the whole animal, without breaking a bone of it, was to be roasted, and eaten by each family—, if the number of its members were too small, by two neighbouring families— with unleavened bread and bitter herbs, to symbolise the bitterness of their bondage and the haste of their deliverance, and also to point forward to the manner in which the true Israel were in all time to have fellowship in the Paschal Lamb (1 Cor 5:7,8). All who were circumcised were to partake of this meal, and that arrayed as for a journey; and whatsoever was not consumed was to be burnt on the spot. These ordinances in regard to the Passover were afterwards modified during the journey in the wilderness to the effect, that all males were to appear 'in the place which the Lord shall choose,' and there alike to sacrifice and to eat the lamb or kid, bringing at the same time also another offering with them (Exo 34:18-20; Deut 16:2,16,17). Lastly, it was also ordered that if any man were unclean at the time of the regular Passover, or 'in a journey afar off,' he should celebrate it a month later (Num 9:9-11).

Directions in the Mishnah

The *Mishnah* (*Pes.* ix. 5) contains the following, as the distinctions between the 'Egyptian' and the 'Permanent' Passover: 'The Egyptian Passover was selected on the 10th, and the blood was to be sprinkled with a sprig of hyssop on the lintel and the two door-posts, and it was to be eaten in haste in the first night; but the Permanent Passover is observed all the seven days'; i.e. the use of unleavened cakes was, on its first observance, enjoined only for that one night, though, from Israel's haste, it must, for several days, have been the only available bread; while afterwards its exclusive use was ordered during the whole week. Similarly, also, the journey of the children of Israel commenced on the 15th of Nisan, while in after-times that day as observed as a festival like a Sabbath (Exo 12:16; Lev 23:7; Num 28:18). To these distinctions the following are also added (*Tos. Pes.* viii): In Egypt the Passover was selected on the 10th, and killed on the 14th, and they did not, on account of the Passover, incur the penalty of 'cutting off,' as in later generations; of the Egyptian Passover it was said, 'Let him and his neighbour next unto his house take it,' while afterwards the Passover-companies might be indiscriminately chosen; in Egypt it was not ordered to sprinkle the blood and burn the fat on the altar, as afterwards; at the first Passover it was said, 'None of you shall go out of the door of his house until the morning,' which did not apply to later times; in Egypt it was slain by every one in his own house, while afterwards it was slain by all Israel in one place; lastly, formerly where they ate the Passover, there they lodged, but afterwards they might eat it in one, and lodge in another place.

Scripture Records of the Feast

Scripture records that the Passover was kept the second year after the Exodus (Num 9:1-5), and then not again till the Israelites actually reached the promised land (Josh 5:10); but, as the Jewish commentators rightly observe, this intermission was directed by God Himself (Exo 12:25; 13:5). After that, public celebrations of the Passover are only mentioned once during the reign of Solomon (2 Chron 8:13), again under that of Hezekiah (2 Chron 30:15), at the time of Josiah (2 Kings 23:21), and once more after the return from Babylon under Ezra (Ezra 6:19). On the other hand, a most significant allusion to the typical meaning of the Passover-blood, as securing immunity from destruction, occurs in the prophecies of Ezekiel (Eze 9:4-6), where 'the man clothed with linen' is directed to 'set a mark upon the foreheads' of the godly (like the first Passover-mark), so that they who were to 'slay utterly old and young' might not 'come near any' of them. The same symbolic reference and command occur in the Book of Revelation (Rev 7:2,3; 9:4), in regard to those who have been 'sealed as the servants of our God in their foreheads.'

Later Celebrations

But the inference that the Passover was only celebrated on the occasions actually mentioned in Scripture seems the less warranted, that in later times it was so punctiliously and universally observed. We can form a sufficiently accurate idea of all the circumstances attending it at the time of our Lord. On the 14th of Nisan every Israelite who was physically able, not in a state of Levitical uncleanness, nor further distant from the city than fifteen miles, was to appear in Jerusalem. Though women were not legally obliged to go up, we know from Scripture (1 Sam 1:3-7; Luke 2:41,42), and from the rules laid down by Jewish authorities (Jos. *Wars*, vi. 9-3; and *Mishnah Pes.* ix. 4, for ex.), that such was the common practice. Indeed, it was a joyous time for all Israel. From all parts of the land and from foreign countries the festive pilgrims had come up in bands, singing their pilgrim psalms, and bringing with them burnt- and peace-offerings, according as the Lord had blessed them; for none might appear empty before Him (Exo 23:15; Deut 16:16,17). How large the number of worshippers was, may be gathered from Josephus, who records that, when Cestius requested the high-priest to make a census, in order to convince Nero of the importance of Jerusalem and of the Jewish nation, the number of lambs slain was found to be 256,500, which, at the lowest computation of ten persons to every sacrificial lamb, would give a population of 2,565,000, or, as Josephus himself puts it, 2,700,200 persons, while on an earlier occasion (AD 65) he computes the number present at not fewer than three millions (*Jew. Wars*, vi. 9, 3; ii. 14, 3). *

* These computations, being derived from official documents, can scarcely have been much exaggerated. Indeed, Josephus expressly guards himself against this charge.

Of course, many of these pilgrims must have camped outside the city walls. *

* It is deeply interesting that the Talmud (*Pes.* 53) specially mentions Bethphage and Bethany as celebrated for their hospitality towards the festive pilgrims.

Those who lodged within the walls were gratuitously accommodated, and in return left to their hosts the skins of the Passover lambs and the vessels which they had used in their sacred services. In such festive 'company' the parents of Jesus went to, and returned from this feast 'every year,' taking their 'holy child' with them, after He had attained the age of twelve— in accordance with Rabbinical law (*Yoma*, 82a)— He remained behind, 'sitting in the midst of the doctors, both hearing them and asking them questions' (Luke 2:41-49). We know that the Lord Himself afterwards attended the Paschal feast, and that on the last occasion He was hospitably entertained in Jerusalem, apparently by a disciple (Matt 26:18; Mark 14:12-16; Luke 22:7-13), although he seems to have intended spending the night outside the city walls (Matt 26:30,36; Mark 14:26,32; Luke 22:39; John 18:1).

The Preparations for the Passover

But the preparations for the Passover had begun long before the 14th of Nisan. Already a month previously (on the 15th of Adar), bridges and roads had been repaired for the use of the pilgrims. That was also the time for administering the testing draught to women suspected of adultery, for burning the red heifer, and for boring the ears of those who wished to remain in servitude— short, for making all kinds of preliminary arrangements before the festive season began. One of these is specially interesting as recalling the words of the Saviour. In general, cemeteries were outside the cities; but any dead body found

in the field was (according to an ordinance which tradition traces up to Joshua) to be buried on the spot where it had been discovered. Now, as the festive pilgrims might have contracted 'uncleanness' by unwitting contact with such graves, it was ordered that all 'sepulchres' should be 'whitened' a month before the Passover. It was, therefore, evidently in reference to what He actually saw going on around Him at the time He spoke, that Jesus compared the Pharisees 'unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness' (Matt 23:27). Then, two weeks before Pesach, and at the corresponding time before the other two great festivals, the flocks and herds were to be tithed, and also the Temple treasury-chests publicly opened and emptied. Lastly, we know that 'many went out of the country up to Jerusalem before the Passover to purify themselves' (John 11:55). It is this practice which finds its spiritual application in regard to the better Passover, when, in the words of St. Paul (1 Cor 11:27,28), 'whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.'

The Custom of Modern Days

The modern synagogue designates the Sabbath before the Passover as 'the Great Sabbath,' and prescribes particular prayers and special instruction with a view to the coming festival. For, according to Jewish tradition, at the original institution of the Passover (Exo 12:3), the 10th of Nisan, on which the sacrifice was to be selected, had fallen on a Sabbath. But there is no evidence that either the name or the observance of this 'Great Sabbath' had been in use at the time of our Lord, although it was enjoined to teach the people in the various synagogues about the Passover during the month which preceded the festival. There is also a significant tradition that some were wont to select their sacrificial lamb four days before the Passover, and to keep it tied in a prominent place within view, so as constantly to remind them of the coming service.

The Three Things

We have already explained that according to the Rabbis (*Chag.* ii, 1; vi. 2), three things were implied in the festive command to 'appear before the Lord'—'Presence,' the 'Chagigah,' and 'Joyousness.' As specially applied to the Passover, the first of these terms meant, that every one was to come up to Jerusalem and to offer a burnt-offering, if possible on the first, or else on one of the other six days of the feast. This burnt-offering was to be taken only from 'Cholin' (or profane substance), that is, from such as did not otherwise belong to the Lord, either as tithes, firstlings, or things devoted, etc. The Chagigah, which was strictly a peace-offering, might be twofold. This first Chagigah was offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chagigah was offered on the 15th of Nisan, or the first day of the feast of unleavened bread. It is this second Chagigah which the Jews were afraid they might be unable to eat, if they contracted defilement in the judgment-hall of Pilate (John 18:28). In reference to the first Chagigah, the *Mishnah* lays down the rule, that it was only to be offered if the Paschal day fell on a week-day, not on a Sabbath, and if the Paschal lamb alone would not have been sufficient to give a satisfying supper to the company which gathered around it (*Pes.* vi. 4). As in the case of all other peace-offerings, part of this Chagigah might be kept, though not for longer than one night and two days from its sacrifice. Being a voluntary offering, it was lawful to bring it from sacred things (such as tithes of the flock). But the Chagigah for the 15th of Nisan was obligatory, and had therefore to be brought from 'Cholin.' The third duty incumbent on those who appeared at the feast was 'joyousness.' This expression, as we have seen, simply referred to the fact

that, according to their means, all Israel were, during the course of this festival, with joyous heart to offer peace-offerings, which might be chosen from sacred things (Deut 27:7). Thus the sacrifices which every Israelite was to offer at the Passover were, besides his share in the Paschal lamb, a burnt-offering, the Chagigah (one or two), and offerings of joyousness— as God had blessed each household. As stated in a previous chapter, all the twenty-four courses, into which the priests were arranged, ministered in the temple on this, as on the other great festivals, and they distributed among themselves alike what fell to them of the festive sacrifices and the shewbread. But the course which, in its proper order, was on duty for the week, alone offered all votive, and voluntary, and the public sacrifices for the whole congregation, such as those of the morning and the evening (*Succah* v. 7).

Special Preparations

The special preparations for the Passover commenced on the evening of the 13th of Nisan, with which, according to Jewish reckoning, the 14th began, the day being always computed from evening to evening.

*

* The article in Kitto's *Cyc.* (3rd edition), vol. iii. p. 425, calls this day, 'the preparation for the Passover,' and confounds it with John 19:14. But from the evening of the 14th to that of the 15th is never called in Jewish writings 'the preparation for,' but 'the eve of, the Passover.' Moreover, the period described in John 19:14 was after, not before, the Passover. Dean Alford's notes on this passage, and on Matthew 26:17, suggest a number of needless difficulties, and contain inaccuracies, due to a want of sufficient knowledge of Hebrew authorities. In attempting an accurate chronology of these days, it must always be remembered that the Passover was sacrificed between the evenings of the 14th and the 15th of Nisan; that is, before the close of the 14th and the beginning of the 15th. The Paschal Supper, however, took place on the 15th itself (that is, according to Jewish reckoning— day beginning as the first stars became visible). 'The preparation' in John 19:14 means, as in verse 31, the preparation-day for the Sabbath, and the 'Passover,' as in 18:39, the whole Paschal week.

Then the head of the house was to search with a lighted candle all places where leaven was usually kept, and to put what of it he found in the house in a safe place, whence no portion could be carried away by any accident. Before doing this, he prayed: 'Blessed art Thou, Jehovah, our God, King of the Universe, who hast sanctified us by Thy commandments, and commanded us to remove the leaven.' And after it he said: 'All the leaven that is in my possession, that which I have seen and that which I have not seen, be it null, be it accounted as the dust of the earth.' The search itself was to be accomplished in perfect silence and with a lighted candle. To this search the apostle may have referred in the admonition to 'purge out the old leaven' (1 Cor 5:7). Jewish tradition sees a reference to this search with candles in Zephaniah 1:12: 'And it shall come to pass at that time that I will search Jerusalem with candles.' If the leaven had not been removed on the evening of the 13th, it might still be done on the forenoon of the 14th of Nisan. The question what substances constituted leaven was thus solved. The unleavened cakes, which were to be the only bread used during the feast, might be made of these five kinds of grain—, barley, spelt, oats, and rye— cakes being prepared before fermentation had begun. Anything prepared of these five kinds of grain— only of these— come within range of the term 'leaven,' that is, if kneaded with water, but not if made with any other fluid, such as fruit-liquor, etc.

Time of its Commencement

Early on the forenoon of the 14th of Nisan the feast of the Passover may be said to have begun. In Galilee, no work was done all that day; in Judea it was continued till mid-day; the rule, however, being that no new work was to be commenced, though that which was in hand might be carried on. The only exception to this was in the case of tailors, barbers, and those engaged in the laundry. Even earlier than mid-day of the 14th it was no longer lawful to eat leaven. The strictest opinion fixes ten o'clock as the latest hour when leaven might be eaten, the more lax eleven. From that hour to twelve o'clock it was required to abstain from leaven, while at twelve it was to be solemnly destroyed, either by burning, immersing it in water, or scattering it to the winds. To secure strict obedience and uniformity, the exact time for abstaining from and for destroying the leaven was thus made known: 'They laid two desecrated cakes of a thank-offering on a bench in the porch (of the Temple). So long as they lay there, all the people might eat (leavened); when one of them was removed, they abstained from eating, but they did not burn (the leaven); when both were removed, all the people burnt (the leaven)' (*Pes.* i. 5).

Choice of the Lamb

The next care was to select a proper Paschal lamb which, of course, must be free from all blemish, and neither less than eight days, nor more than exactly one year, old. Each Paschal lamb was to serve for a 'company,' which was to consist of not less than ten, nor of more than twenty persons. The company at the 'Lord's Passover Supper' consisted of Himself and His disciples. Two of them, Peter and John, the Master had sent early forward to 'prepare the Passover,' that is, to see to all that was needful for the due observance of the Paschal Supper, especially the purchase and sacrifice of the Paschal lamb. Probably they may have purchased it in the Holy City, though not, as in the majority of cases, within the Temple-court itself, where a brisk and very profitable traffic in all such offerings was carried on by the priests. For against this the Lord Jesus had inveighed only a few days before, when He 'cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers' (Matt 21:12,13), to the astonishment and indignation of those who would intensely resent His interference with their authority and gains (John 2:13-18).

Slaying of the Lamb

While the Saviour still tarried with the other disciples outside the city, Peter and John were completing their preparations. They followed the motley crowd, all leading their sacrificial lambs up the Temple-mount. Here they were grouped into three divisions. Already the evening sacrifice had been offered. Ordinarily it was slain at 2:30 p.m., and offered at about 3:30. But on the eve of the Passover, as we have seen, it was killed an hour earlier; and if the 14th of Nisan fell on a Friday— rather from Thursday at eve to Friday at eve— `63 hours earlier, so as to avoid any needless breach of the Sabbath. On the occasion to which we refer the evening sacrifice had been slain at 1:30, and offered at 2:30. But before the incense was burned or the lamps were trimmed, the Paschal sacrifice had to be offered. *

* According to the Talmud, 'the daily (evening) sacrifice precedes that of the Paschal lamb; the Paschal lamb the burning of the incense, the incense the trimming of the lamps' (for the night).

It was done on this wise:— First of the three festive divisions, with their Paschal lambs, was admitted within the Court of the Priests. Each division must consist of not less than thirty persons (3 x 10, the symbolical number of the Divine and of completeness). Immediately the massive gates were closed behind them. The priests drew a threefold blast from their silver trumpets when the Passover was slain.

Altogether the scene was most impressive. All along the Court up to the altar of burnt-offering priests stood in two rows, the one holding golden, the other silver bowls. In these the blood of the Paschal lambs, which each Israelite slew for himself (as representative of his company at the Paschal Supper), was caught up by a priest, who handed it to his colleague, receiving back an empty bowl, and so the bowls with the blood were passed up to the priest at the altar, who jerked it in one jet at the base of the altar. While this was going on, a most solemn 'hymn' of praise was raised, the Levites leading in song, and the offerers either repeating after them or merely responding. Every first line of a Psalm was repeated by the people, while to each of the others they responded by a 'Hallelujah,' or 'Praise ye the Lord.' This service of song consisted of the so-called 'Hallel,' which comprised Psalms 113 to 118. Thus—

The Levites began: '*Hallelu Jah*' (Praise ye the Lord).

The people repeated: '*Hallelu Jah.*'

The Levites: 'Praise (*Hallelu*), O ye servants of Jehovah.'

The people responded: '*Hallelu Jah.*'

The Levites: 'Praise (*Hallelu*) the name of Jehovah.'

The people responded: '*Hallelu Jah.*'

Similarly, when Psalm 113 had been finished— 114:

The Levites: 'When Israel went out of Egypt.'

The people repeated: 'When Israel went out of Egypt.'

The Levites: 'The house of Jacob from a people of strange language.'

The people responded: '*Hallelu Jah.*'

And in the same manner, repeating each first line and responding at the rest, till they came to Psalm 118, when, besides the first, these three lines were also repeated by the people (vv 25, 26):

'Save now, I beseech Thee, Jehovah.'

'O Jehovah, I beseech Thee, send now prosperity'; and

'Blessed be He that cometh in the name of Jehovah.'

May it not be that to this solemn and impressive 'hymn' corresponds the Alleluia song of the redeemed Church in heaven, as described in Revelation 19:1, 3, 4, 6?

The 'Hallel'

The singing of the 'Hallel' at the Passover dates from very remote antiquity. The Talmud dwells on its peculiar suitableness for the purpose, since it not only recorded the goodness of God towards Israel, but especially their deliverance from Egypt, and therefore appropriately opened (Psa 113) with 'Praise ye Jehovah, ye servants of Jehovah'— no longer of Pharaoh. Hence also this 'Hallel' is called the Egyptian, or 'the Common,' to distinguish it from the great 'Hallel,' sung on very rare occasions, which comprised Psalms 120 to 136. According to the Talmud, the 'Hallel' recorded five things: 'The coming out of Egypt, the dividing of the sea, the giving of the law, the resurrection of the dead, and the lot of the Messiah.' The Egyptian 'Hallel,' it may here be added, was altogether sung on eighteen days and on one night in the year. These eighteen days were, that of the Passover sacrifice, the Feast of Pentecost, and each of the eight days of the Feasts of Tabernacles and of the Dedication of the Temple. The only night in which it was recited was that of the Paschal Supper, when it was sung by every Paschal company in their houses, in a manner which will hereafter be explained.

Completion of the Sacrifice

If the 'Hallel' had been finished before the service of one division was completed, it was repeated a second and, if needful, even a third time. The *Mishnah* remarks, that as the Great Court was crowded by the first two divisions, it rarely happened that they got further than Psalm 116 before the services of the third division were completed. Next, the sacrifices were hung up on hooks along the Court, or laid on staves which rested on the shoulders of two men (on Sabbaths they were not laid on staves), then flayed, the entrails taken out and cleansed, and the inside fat separated, put in a dish, salted, and placed on the fire of the altar of burnt-offering. This completed the sacrifice. The first division of offerers being dismissed, the second entered, and finally the third, the service being in each case conducted in precisely the same manner. Then the whole service concluded by burning the incense and trimming the lamps for the night.

When all had been finished in the Temple, the priests washed the Great Court, in which so much sacrificial blood had been shed. But this was not done if the Passover had been slain on the Sabbath. In that case, also, the three divisions waited— first in the Court of the Gentiles, the second on the Chel, and the third in the Great Court— as not needlessly to carry their burdens on the Sabbath.

But, as a general rule, the religious services of the Passover, like all positive religious injunctions, 'made void the Sabbath.' In other respects the Passover, or rather the 15th of Nisan, was to be observed like a Sabbath, no manner of work being allowed. There was, however, one most important exception to this rule. It was permitted to prepare the necessary articles of food on the 15th of Nisan. This explains how the words of Jesus to Judas during the Paschal (not the Lord's) Supper could be misunderstood by the disciples as implying that Judas, 'who had the bag,' was to 'buy those things' that they had 'need of against the feast' (John 13:29).

Our Lord's Celebration of the Feast

It was probably as the sun was beginning to decline in the horizon that Jesus and the other ten disciples descended once more over the Mount of Olives into the Holy City. Before them lay Jerusalem in her festive attire. All around pilgrims were hastening towards it. White tents dotted the sward, gay with the

bright flowers of early spring, or peered out from the gardens and the darker foliage of the olive plantations. From the gorgeous Temple buildings, dazzling in their snow-white marble and gold, on which the slanting rays of the sun were reflected, rose the smoke of the altar of burnt-offering. These courts were now crowded with eager worshippers, offering for the last time, in the real sense, their Paschal lambs. The streets must have been thronged with strangers, and the flat roofs covered with eager gazers, who either feasted their eyes with a first sight of the Sacred City for which they had so often longed, or else once more rejoiced in view of the well-remembered localities. It was the last day-view which the Lord had of the Holy City— His resurrection! Only once more in the approaching night of His betrayal was He to look upon it in the pale light of the full moon. He was going forward to 'accomplish His death' in Jerusalem; to fulfil type and prophecy, and to offer Himself up as the true Passover Lamb—'the Lamb of God, which taketh away the sin of the world.' They who followed Him were busy with many thoughts. They knew that terrible events awaited them, and they had only a few days before been told that these glorious Temple-buildings, to which, with a national pride not unnatural, they had directed the attention of their Master, were to become desolate, not one stone being left upon the other. Among them, revolving his dark plans, and goaded on by the great Enemy, moved the betrayer. And now they were within the city. Its Temple, its royal bridge, its splendid palaces, its busy marts, its streets filled with festive pilgrims, were well known to them, as they made their way to the house where the guest-chamber had been prepared for them. Meanwhile the crowd came down from the Temple-mount, each bearing on his shoulders the sacrificial lamb, to make ready for the Paschal Supper.

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 12

The Paschal Feast and the Lord's Supper

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Judas Iscariot

Our Lord's Agony

'And as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take, eat; this is My Body. And He took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins.'—
26:26-28

Jewish Traditions about the Passover

Jewish tradition has this curious conceit: that the most important events in Israel's history were connected with the Paschal season. Thus it is said to have been on the present Paschal night that, after his sacrifice, the 'horror of great darkness' fell upon Abraham when God revealed to him the future of his race (Gen 15). Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that— 'cake of barley bread' seen in the dream, which led to the destruction of Midian's host, had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just as at a later period alike the captains of Sennacherib and the King of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season. It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Haman perished. And so also in the last days it would be the Paschal night when the final judgments should come upon 'Edom,' and the glorious deliverance of Israel take place. Hence to this day, in every Jewish home, at a certain part of the Paschal service— after the 'third cup,' or the 'cup of blessing,' has been drunk— door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations (Psa 79:6; 69:25; Lam 3:66). It is a remarkable coincidence that, in instituting His own Supper, the Lord Jesus connected the symbol, not of judgment, but of His dying love, with this 'third cup.' But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews.

If we could only believe that the prayers and ceremonies which it embodies were the same as those at the time of our Lord, we should have it in our power to picture in minutest detail all that took place when He instituted his own Supper. We should see the Master as He presided among the festive company of His disciples, know what prayers He uttered, and at what special parts of the service, and be able to reproduce the arrangement of the Paschal table around which they sat.

The Modern Ceremonies

At present and for many centuries back the Paschal Supper has been thus laid out: three large unleavened cakes, wrapped in the folds of a napkin, are placed on a salver, and on them the seven articles necessary for the 'Passover Supper' are ranged in this manner:

A roasted Egg
(Instead of the 14th day *Chagigah*)

Roasted Shankbone of a Lamb
(Instead of the Paschal Lamb)

Charoseth
(To represent the mortar of Egypt)

Bitter
Herbs

Lettuce

Salt Water

Chervil and Parsley

Present Ritual not the Same as the New Testament Times

But, unfortunately, the analogy does not hold good. As the present Passover liturgy contains comparatively very few relics from New Testament times, so also the present arrangement of the Paschal table evidently dates from a time when sacrifices had ceased. On the other hand, however, by far the greater number of the usages observed in our own days are precisely the same as eighteen hundred years ago. A feeling, not of gratified curiosity, but of holy awe, comes over us, as thus we are able to pass back through those many centuries into the upper chamber where the Lord Jesus partook of that Passover which, with the loving desire of a Saviour's heart, He had desired to eat with His disciples. The leading incidents of the feast are all vividly before us—handling of 'the sop dipped in the dish,' 'the breaking of bread,' 'the giving thanks,' 'the distributing of the cup,' and 'the concluding hymn.' Even the exact posture at the Supper is known to us. But the words associated with those sacred memories come with a strange sound when we find in Rabbinical writings the 'Passover lamb' * designated as 'His body,' or when our special attention is called to the cup known as 'the cup of blessing, which we bless'; nay, when the very term for the Passover liturgy itself, the 'Haggadah,' ** which means 'showing forth,' is exactly the same as that used by St. Paul in describing the service of the Lord's Supper! (1 Cor 11:23-29)

* The words of the *Mishnah* (*Pes.* x. 3) are: 'While the Sanctuary stood, they brought before him his body of (or for) the Passover.' The term 'body' also sometimes means 'substance.'

** The same root as employed in Exodus 13:8—'And thou shalt show thy son in that day,' and from this the term 'Haggadah' has unquestionably been derived.

The Roasting of the Lamb

Before proceeding further we may state that, according to Jewish ordinance, the Paschal lamb was roasted on a spit made of pomegranate wood, the spit passing right through from mouth to vent. Special care was to be taken that in roasting the lamb did not touch the oven, otherwise the part touched had to be cut away. This can scarcely be regarded as an instance of Rabbinical punctiliousness. It was intended to carry out the idea that the lamb was to be undefiled by any contact with foreign matter, which might otherwise have adhered to it. For everything here was significant, and the slightest deviation would mar the harmony of the whole. If it had been said, that not a bone of the Paschal lamb was to be broken, that it was not to be

'sodden at all with water, but roast with fire— head with his legs, and with the purtenance thereof,' and that none of it was to 'remain until the morning,' all that had not been eaten being burnt with fire (Exo 12:8-10)— ordinances had each a typical object. Of all other sacrifices, even the most holy (Lev 6:21), it alone was not to be 'sodden,' because the flesh must remain pure, without the admixture even of water. Then, no bone of the lamb was to be broken: it was to be served up entire— of it was to be left over; and those who gathered around it were to form one family. All this was intended to express that it was to be a complete and unbroken sacrifice, on the ground of which there was complete and unbroken fellowship with the God who had passed by the blood-sprinkled doors, and with those who together formed but one family and one body. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread' (1 Cor 10:16,17).

Distinct From All Levitical Sacrifices

Such views and feelings, which, no doubt, all truly spiritual Israelites shared, gave its meaning to the Paschal feast at which Jesus sat down with His disciples, and which He transformed into the Lord's Supper by linking it to His Person and Work. Every sacrifice, indeed, had prefigured His Work; but none other could so suitably commemorate His death, nor yet the great deliverance connected with it, and the great union and fellowship flowing from it. For other reasons also it was specially suited to be typical of Christ. It was a sacrifice, and yet quite out of the order of all Levitical sacrifices. For it had been instituted and observed before Levitical sacrifices existed; before the Law was given; nay, before the Covenant was ratified by blood (Exo 24). In a sense, it may be said to have been the cause of all the later sacrifices of the Law, and of the Covenant itself. Lastly, it belonged neither to one nor to another class of sacrifices; it was neither exactly a sin-offering nor a peace-offering, but combined them both. And yet in many respects it quite differed from them. In short, just as the priesthood of Christ was a real Old Testament priesthood, yet not after the order of Aaron, but after the earlier, prophetic, and royal order of Melchisedek, so the sacrifice also of Christ was a real Old Testament sacrifice, yet not after the order of Levitical sacrifices, but after that of the earlier prophetic Passover sacrifice, by which Israel had become a royal nation.

Guests of the Paschal Table

As the guests * gathered around the Paschal table, they came no longer, as at the first celebration, with their 'loins girded,' with shoes on their feet, and a staff in their hand— is, as travellers waiting to take their departure.

* The Karaites are alone in not admitting women to the Paschal Supper.

On the contrary, they were arrayed in their best festive garments, joyous and at rest, as became the children of a king. To express this idea the Rabbis also insisted that the Paschal Supper— at least part of it— be eaten in that recumbent position with which we are familiar from the New Testament. 'For,' say they, 'they use this leaning posture, as free men do, in memorial of their freedom.' And, again, 'Because it is the manner of slaves to eat standing, therefore now they eat sitting and leaning, in order to show that they have been delivered from bondage into freedom.' And, finally: 'No, not the poorest in Israel may eat till he has sat down, leaning.' But, though it was deemed desirable to 'sit leaning' during the whole Paschal Supper, it was only absolutely enjoined while partaking of the bread and the wine. This recumbent posture

so far resembled that still common in the East, that the body rested on the feet. Hence, also, the penitent woman at the feast given by Simon is said to have 'stood at His feet, behind,' 'weeping' (Luke 7:38). At the same time, the left elbow was placed on the table, and the head rested on the hand, sufficient room being of course left between each guest for the free movements of the right hand. This explains in what sense John 'was leaning on Jesus' bosom,' and afterwards 'lying on Jesus' breast,' when he bent back to speak to Him (John 13:23,25).

The Use of Wine

The use of wine in the Paschal Supper, * though not mentioned in the Law, was strictly enjoined by tradition.

* Every reader of the Bible knows how symbolically significant alike the vine and its fruit are throughout Scripture. Over the entrance to the Sanctuary a golden vine of immense proportions was suspended.

According to the Jerusalem Talmud, it was intended to express Israel's joy on the Paschal night, and even the poorest must have 'at least four cups, though he were to receive the money for it from the poor's box' (*Pes. x. 1*). If he cannot otherwise obtain it, the Talmud adds, 'he must sell or pawn his coat, or hire himself out for these four cups of wine.' The same authority variously accounts for the number *four* as either corresponding to the four words used about Israel's redemption (bringing out, delivering, redeeming, taking), or to the fourfold mention of the cup in connection with the chief butler's dream (Gen 40:9-15), or to the four cups of vengeance which God would in the future give the nations to drink (Jer 25:15; 51:7; Psa 75:8; 11:6), while four cups of consolation would be handed to Israel, as it is written: 'The Lord is the portion of my cup' (Psa 16:5); 'My cup runneth over' (Psa 23:5); 'I will take the cup of salvation' (Psa 116:13), 'which,' it is added, 'was two'— from a second allusion to it in verse 17. In connection with this the following parabolic story from the Talmud may possess some interest: 'The holy and blessed God will make a feast for the righteous in the day that His mercy shall be shown to the seed of Israel. After they have eaten and drunk, they give the cup of blessing to Abraham our father. But he saith: I cannot bless it, because Ishmael came from me. Then he gives it to Isaac. But he saith: I cannot bless it, because Esau came from me. Then he hands it to Jacob. But he saith: I cannot take it, because I married two sisters, which is forbidden in the Law. He saith to Moses: Take it and bless it. But he replies: I cannot, because I was not counted worthy to come into the land of Israel, either alive or dead. He saith to Joshua: Take it and bless it. But he answers: I cannot, because I have no son. He saith to David: Take it and bless it. And he replies: I will bless it, and it is fit for me so to do, as it is written, "I will take the cup of salvation, and call upon the name of the Lord."'

The Mishnah Account

As detailed in the earliest Jewish record of ordinances— *Mishnah*— service of the Paschal Supper was exceedingly simple. Indeed, the impression left on the mind is, that, while all the observances were fixed, the prayers, with some exceptions preserved to us, were free. Rabbi Gamaliel, the teacher of St. Paul, said (*Pes. x. 15*): 'Whoever does not explain three things in the Passover has not fulfilled the duty incumbent on him. These three things are: the Passover lamb, the unleavened bread, and the bitter herbs. *The Passover lamb* means that God passed over the blood-sprinkled place on the houses of our fathers in Egypt; *the unleavened bread* means that our fathers were delivered out of Egypt (in haste); and *the bitter*

herbs mean that the Egyptians made bitter the lives of our fathers in Egypt.' A few additional particulars are necessary to enable the reader to understand all the arrangements of the Paschal Supper. From the time of the evening-sacrifice nothing was to be eaten till the Paschal Supper, so that all might come to it with relish (*Pes*, x. 1). It is a moot point, whether at the time of our Lord two, or, as at present, three, large cakes of unleavened bread were used in the service. The *Mishnah* mentions (*Pes*. ii. 6) these five kinds as falling within the designation of 'bitter herbs,' viz. lettuce, endive, succory (garden endive?), what is called 'Charchavina' (*urtica*, *beets*?), and horehound (bitter coriander?). The 'bitter herbs' seem to have been twice partaken of during the service, once dipped in salt water or vinegar, and a second time with Charoeth, a compound of dates, raisins, etc., and vinegar, though the *Mishnah* expressly declares (*Pes*. x. 3) that Charoeth was not obligatory. Red wine alone was to be used at the Paschal Supper, and always mixed with water. *

* Of this there cannot be the slightest doubt. Indeed, the following quotation from the *Mishnah* (*Pes*. vii. 13) might even induce one to believe that *warm* water was mixed with the wine: 'If two companies eat (the Passover) in the same house, the one turns its face to one side, the other to the other, and the kettle (warming kettle) stands between them.'

Each of the four cups must contain at least the fourth of a quarter of an hin (the hin = one gallon two pints). Lastly, it was a principle that, after the Paschal meal, they had no *Aphikomen* (after-dish), an expression which may perhaps best be rendered by 'dessert.'

The 'Giving Thanks'

The Paschal Supper itself commenced by the head of 'the company' taking the first cup of wine in his hand, and 'giving thanks' over it in these words: 'Blessed art Thou, Jehovah our God, who has created the fruit of the vine! Blessed art Thou, Jehovah our God King of the Universe, who hast chosen us from among all people, and exalted us from among all languages, and sanctified us with Thy commandments! And Thou hast give us, O Jehovah our God, in love, the solemn days for joy, and the festivals and appointed seasons for gladness; and this the day of the feast of unleavened bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt. For us hast Thou chosen; and us hast Thou sanctified from among all nations, and Thy holy festivals with joy and with gladness hast Thou caused us to inherit. Blessed art Thou, O Jehovah, who sanctifiest Israel and the appointed seasons! Blessed art Thou, Jehovah, King of the Universe, who hast preserved us alive and sustained us and brought us to this season!' *

* Such, according to the best criticism, were the words of this prayer at the time of Christ. But I must repeat that in regard to many of these prayers I cannot help suspecting that they rather indicate the spirit and direction of a prayer than embody the *ipsissima verba*.

The First Cup

The first cup of wine was then drunk, and each washed his hands. *

* The modern practice of the Jews slightly differs from the ancient here, and in some other little matters of detail.

It was evidently at this time that the Saviour in His self-humiliation proceeded also to wash the disciples' feet (John 13:5). Our Authorised Version wrongly translates verse 2 by, 'and supper being ended,' instead of 'and when supper had come,' or 'was begun.' Similarly, it was, in all probability, in reference to the first cup that Luke gives the following account (Luke 22:17): 'And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves'— 'cup of blessing,' which was the third, and formed part of the new institution of the Lord's Supper, being afterwards mentioned in verse 20. In washing their hands this customary prayer was repeated: 'Blessed art Thou, Jehovah our God, who hast sanctified us with Thy commandments, and hast enjoined us concerning the washing of our hands.' Two different kinds of 'washing' were prescribed by tradition—'dipping' and 'pouring.' At the Paschal Supper the hands were to be 'dipped' in water. *

* The distinction is also interesting as explaining Mark 7:3. For when water was poured on the hands, they had to be lifted, yet so that the water should neither run up above the wrist, nor back again upon the hand; best, therefore, by doubling the fingers into a fist. Hence (as Lightfoot rightly remarks) Mark 7:3, which should be translated: 'For the Pharisees...except they wash their hands with the fist, eat not, holding the tradition of the elders.' The rendering of our Authorised Version, 'except they wash oft,' has evidently no meaning.

The Herbs

These preliminaries ended, the Paschal table was brought forward. The president of the feast first took some of the herbs, dipped them in salt water, ate of them, and gave to the others. Immediately after it, all the dishes were removed from the table (as it was thought so strange a proceeding would tend to excite the more curiosity), and then the second cup was filled. A very interesting ceremony now took place, It had been enjoined in the law that at each Paschal Supper the father was to show his son the import of this festival. By way of carrying out this duty, the son (or else the youngest) was directed at this particular part of the service to make inquiry; and, if the child were too young or incapable, the father would do it for him.

The Son's Question

The son asks: 'Why is this night distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread? On all other nights we eat any kind of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?' Thus far according to the earliest and most trustworthy tradition. It is added (*Mishnah, Pes. x. 4*): 'Then the father instructs his child according to the capacity of his knowledge, beginning with our disgrace and ending with our glory, and expounding to him from, "A Syrian, ready to perish, was my father," till he has explained all through, to the end of the whole section' (Deut 26:5-11). In other words, the head of the house was to relate the whole national history, commencing with Terah, Abraham's father, and telling of his idolatry, and continuing, in due order, the story of Israel up to their deliverance from Egypt and the giving of the Law; and the more fully he explained it all, the better.

The Dishes

This done, the Paschal dishes were brought back on the table. The president now took up in succession the

dish with the Passover lamb, that with the bitter herbs, and that with the unleavened bread, and briefly explained the import of each; for, according to Rabbi Gamaliel: 'From generation to generation every man is bound to look upon himself not otherwise than if he had himself come forth out of Egypt. For so it is written (Exo 13:8), "And thou shalt show thy son in that day, saying, This is done because of that which Jehovah did unto me when I came forth out of Egypt." Therefore,' continues the *Mishnah*, giving the very words of the prayer used, 'we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him, because He hath wrought for our fathers, and for us all these miracles. He brought us forth from bondage into freedom, from sorrow into joy, from mourning to a festival, from darkness to a great light, and from slavery to redemption. Therefore let us sing before Him: Hallelujah!' Then the first part of the 'Hallel' was sung, comprising Psalms 113 and 114, with this brief thanksgiving at the close: 'Blessed art Thou, Jehovah our God, King of the Universe, who hast redeemed us and redeemed our fathers from Egypt.' Upon this the second cup was drunk. Hands were now washed a second time, with the same prayer as before, and one of the two unleavened cakes broken and 'thanks given.'

The Breaking of the Bread

Rabbinical authorities distinctly state that this thanksgiving was to follow not to precede, the breaking of the bread, because it was the bread of poverty, 'and the poor have not whole cakes, but broken pieces.' The distinction is important, as proving that since the Lord in instituting His Supper, according to the uniform testimony of the three Gospels and of St. Paul (Matt 26:26; Mark 14:22; Luke 22:19; 1 Cor 11:24), first gave thanks and then brake the bread ('having given thanks, He brake it'), it must have been at a later period of the service.

Pieces of the broken cake with 'bitter herbs' between them, and 'dipped' in the Charoseth, were next handed to each in the company. This, in all probability, was 'the sop' which, in answer to John's inquiry about the betrayer, the Lord 'gave' to Judas (John 13:25, etc.; compare Matt 26:21, etc.; Mark 14:18, etc.). The unleavened bread with bitter herbs constituted, in reality, the beginning of the Paschal Supper, to which the first part of the service had only served as a kind of introduction. But as Judas, after 'having received the sop, went immediately out,' he could not even have partaken of the Paschal lamb, far less of the Lord's Supper. The solemn discourses of the Lord recorded by St. John (John 13:31; 16) may therefore be regarded as His last 'table-talk,' and the intercessory prayer that followed (John 17) as His 'grace after meat.'

The Three Elements of the Feast

The Paschal Supper itself consisted of the unleavened bread with bitter herbs, of the so-called Chagigah, or festive offering (when brought), and, lastly, of the Paschal lamb itself. After that nothing more was to be eaten, so that the flesh of the Paschal Sacrifice might be the last meat partaken of. But since the cessation of the Paschal Sacrifice the Jews conclude the Supper with a piece of unleavened cake, which they call the *Aphikomen*, or after-dish. Then, having again washed hands, the third cup is filled, and grace after meat said. Now, it is very remarkable that our Lord seems so far to have anticipated the present Jewish practice that He brake the bread 'when He had given thanks,' instead of adhering to the old injunction of not eating anything after the Passover lamb. And yet in so doing He only carried out the spirit of the Paschal feast. For, as we have already explained, it was commemorative and typical. It commemorated an event which pointed to and merged in another event—the offering of the better Lamb, and the better freedom connected with that sacrifice. Hence, after the night of His betrayal, the Paschal

lamb could have no further meaning, and it was right that the commemorative *Aphikomen* should take its place. The symbolical cord, if the figure may be allowed, had stretched to its goal— offering up of the Lamb of God; and though again continued from that point onwards till His second coming, yet it was, in a sense, as from a new beginning.

The Third Cup

Immediately afterwards the third cup was drunk, a special blessing having been spoken over it. There cannot be any reasonable doubt that this was the cup which our Lord connected with His own Supper. It is called in Jewish writings, just as by St. Paul (1 Cor 10:16), 'the cup of blessing,' partly because it and the first cup required a special 'blessing,' and partly because it followed on the 'grace after meat.' Indeed, such importance attached to it, that the Talmud (*Berac.* 51, 1) notes ten peculiarities, too minute indeed for our present consideration, but sufficient to show the special value set upon it. *

* It is a curious circumstance that the *Mishnah* seems to contemplate the same painful case of drunkenness at the Paschal Supper, which, as we know, actually occurred in the church at Corinth, that so closely imitated the Jewish practice. The *Mishnah* does not, indeed, speak in so many words of drunkenness, but it lays down this rule: 'Does any one sleep at the Passover meal and wake again, he may not eat again after he is awaked.'

The service concluded with the fourth cup, over which the second portion of the 'Hallel' was sung, consisting of Psalms 115, 116, 117, and 118, the whole ending with the so-called 'blessing of the song,' which comprised these two brief prayers: 'All Thy works shall praise Thee, Jehovah our God. And Thy saints, the righteous, who do Thy good pleasure, and all Thy people, the house of Israel, with joyous song let them praise, and bless, and magnify, and glorify, and exalt, and reverence, and sanctify, and ascribe the kingdom to Thy name, O our King! For it is good to praise Thee, and pleasure to sing praises unto Thy name, for from everlasting to everlasting Thou art God.'

'The breath of all that lives shall praise Thy name, Jehovah our God. And the spirit of all flesh shall continually glorify and exalt Thy memorial, O our King! For from everlasting to everlasting Thou art God, and besides Thee we have no King, Redeemer, or Saviour,' etc. *

* Exceptionally a fifth cup was drunk, and over it 'the great Hallel' was said, comprising Psalms 120-137.

The Supper in Our Lord's Time

In this manner was the Paschal Supper celebrated by the Jews at the time when our Lord for the last time sat down to it with His disciples. So important is it to have a clear understanding of all that passed on that occasion, that, at the risk of some repetition, we shall now attempt to piece together the notices in the various Gospels, adding to them again those explanations which have just been given in detail. At the outset we may dismiss, as unworthy of serious discussion, the theory, either that our Lord had observed the Paschal Supper at another than the regular time for it, or that St. John meant to intimate that He had partaken of it on the 13th instead of the 14th of Nisan. To such violent hypotheses, which are wholly uncalled for, there is this one conclusive answer, that, except on the evening of the 14th of Nisan, no Paschal lamb could have been offered in the Temple, and therefore no Paschal Supper celebrated in

Jerusalem. But abiding by the simple text of Scripture, we have the following narrative of events:— on the forenoon of the 14th of Nisan, the Lord Jesus having sent Peter and John before Him 'to prepare the Passover,' 'in the evening He cometh with the twelve' (Mark 14:17) to the 'guest-chamber,' the 'large upper room furnished' (Luke 22:11,12) for the Supper, although He seems to have intended 'after Supper' to spend the night outside the city. Hence Judas and the band from the chief priests do not seek for Him where He had eaten the Passover, but go at once to 'the garden into which He had entered, and His disciples'; for Judas 'knew the place,' (John 18:1,2) and it was one to which 'Jesus oftentimes resorted with His disciples.' 'When the hour was come' for the commencement of the Paschal Supper, Jesus 'sat down, and the twelve apostles with Him,' all, as usual at the feast, 'leaning' (John 13:23), John on 'Jesus' bosom,' being placed next before Him, and Judas apparently next behind, while Simon Peter faced John, and was thus able to 'beckon unto him' when he wished inquiry to be made of the Lord. The disciples being thus ranged, the Lord Jesus 'took the cup and gave thanks, and said, Take this, and divide it among yourselves' (Luke 22:17). This was the first cup, over which the first prayer in the service was spoken. Next, as in duty bound, all washed their hands, only that the Lord here also gave meaning to the observance, when, expanding the service into Christian fellowship over His broken body, He 'riseth from Supper,' 'and began to wash the disciples' feet' (John 13:4,5). It is thus we explain how this ministry, though calling forth Peter's resistance to the position which the Master took, did not evoke any question as to its singularity. As the service proceeded, the Lord mingled teaching for the present with the customary lessons of the past (John 13:12-20); for, as we have seen considerable freedom was allowed, provided the instruction proper at the feast were given. The first part of the 'Hallel' had been sung, and in due order He had taken the 'bread of poverty' and the 'bitter herbs,' commemorative of the sorrow and the bitterness of Egypt, when 'He was troubled in spirit' about 'the root of bitterness' about to spring up among, and to 'trouble' them, by which 'many would be defiled.' The general concern of the disciples as to which of their number should betray Him, found expression in the gesture of Peter. His friend John understood its meaning, and 'lying back on Jesus' breast,' he put the whispered question, to which the Lord replied by giving 'the sop' of unleavened bread with bitter herbs, 'when He had dipped' it, to Judas Iscariot.

Judas Iscariot

'And after the sop Satan entered into him,' and he 'went out immediately.' It was an unusual time to leave the Paschal table, for with 'the sop dipped' into the 'Charoseth' the Paschal Supper itself had only just begun. But then 'some of them thought'— without fully considering it in their excitement— Judas, who 'had the bag,' and on whom, therefore, the care of such things devolved, had only gone to see after 'those things that they had need of against the feast,' or to 'give something to the poor'— some of the common stock of money in helping to provide 'peace-offerings' for the poor. This would have been quite in accordance with the spirit of the ordinance, while neither supposition necessarily involved a breach of the law, since it was permitted to prepare all needful provision for the feast, and of course also for the Sabbath, which in this instance followed it. For, as we have seen, the festive observance of the 15th of Nisan differed in this from the ordinary Sabbath-law, although there is evidence that even the latter was at that time by no means so strict as later Jewish tradition has made it. And then it was, after the regular Paschal meal, that the Lord instituted His own Supper, for the first time using the *Aphikomen* 'when He had given thanks' (after meat), to symbolise His body, and the third cup, or 'cup of blessing which we bless' (1 Cor 10:16)— 'the cup after supper' (Luke 22:20)— symbolise His blood. 'And when they had sung an hymn' (Psa 115-118) 'they went out into the mount of Olives' (Matt 26:30).

Our Lord's Agony

Then it was that the Lord's great heaviness and loneliness came upon Him; when all around seemed to give way, as if crushed under the terrible burden about to be lifted; when His disciples could not watch with Him even one hour; when in the agony of His soul 'His sweat was as it were great drops of blood, falling down to the ground'; and when He 'prayed, saying: O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.' But 'the cup which the Father' had given Him, He drank to the bitter dregs; and 'when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him' (Heb 5:7-9).

Thus the 'Lamb without blemish and without spot, who verily was foreordained before the foundation of the world' (1 Peter 1:20)—, indeed, 'slain from the foundation of the world' (Rev 13:8)— selected, ready, willing, and waiting. It only remained, that it should be actually offered up as 'the propitiation for our sins: and not for ours only, but also for the whole world' (1 John 2:2).

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 13

The Feast of Unleavened Bread and the Day of Pentecost

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The Feast of Unleavened Bread

The 'Feast of Unleavened Bread,' which commenced in the Paschal night itself and lasted for seven days, derived its name from the *Mazoth*, or unleavened cakes, which were the only bread allowed during that week. This is called in Scripture 'the bread of affliction' (Deut 16:3), as is commonly supposed, because its insipid and disagreeable taste symbolised the hardship and affliction of Egypt. But this explanation must be erroneous. It would convert one of the most joyous festivals into an annual season of mourning. The idea intended to be conveyed by the Scriptural term is quite different. For, just as we should ever remember the death of our Saviour in connection with His resurrection, so were Israel always to remember their bondage in connection with their deliverance. Besides, the bread of the Paschal night was not that of affliction because it was unleavened; it was unleavened because it had been that of affliction. For it had been Israel's 'affliction,' and a mark of their bondage and subjection to the Egyptians, to be driven forth in such 'haste' (Deut 16:3; Exo 12:33,39) as not even to have time for leavening their bread. Hence also the prophet, when predicting another and far more glorious deliverance, represents Israel, in contrast to the past, as too holy to seek enrichment by the possessions, and as too secure to be driven forth in haste by the fear of those who had held them captives:

'Depart ye, depart ye, go ye out from thence,— no unclean thing;
Go ye out of the midst of her; be ye clean that bear the vessels of Jehovah.
For ye shall not go out with hast,— go by flight:
For Jehovah will go before you; and the God of Israel will be your reward' (Isa 52:11,12).

The Passover, therefore, was not so much the remembrance of Israel's bondage as of Israel's deliverance from that bondage, and the bread which had originally been that of affliction, because that of haste, now became, as it were, the bread of a new state of existence. None of Egypt's leaven was to pervade it; nay, all the old leaven, which served as the symbol of corruption and of death, was to be wholly banished from their homes. They were to be 'a new lump,' as they were 'unleavened' (1 Cor 5:7). Thus what had originally been the necessity of one day, became the ordinance of a feast, bearing the sacred number of seven days. As the cross has become to us the tree of life; as death hath been abolished by death, and captivity been led captive by the voluntary servitude (Psa 40:6,7) of the Lord of glory, so to Israel the badge of former affliction became the symbol of a new and joyous life, in which they were to devote themselves and all that they had unto the Lord.

The First Day of the Feast

The same truth is fully symbolised in the sacrifices of this feast, and especially in the presentation of the first ripe sheaf on the second day of the Passover. The first day of 'unleavened bread,' or the 15th of Nisan, was a 'holy convocation,' when neither servile nor needless work was to be done, that only being allowed which was necessary for the joyous observance of the festival. After the regular morning sacrifice the public offerings were brought. These consisted, on each of the seven days of the festive week, of two

young bullocks, one ram, and seven lambs for a burnt-offering, with their appropriate meat-offerings; and of 'one goat for a sin-offering, to make an atonement for you' (Num 28:19-24). After these public sacrifices (for the whole congregation), the private offerings of each individual were brought, commonly on the first day of the feast (the 15th of Nisan), but if this had been neglected, on any of the other days. These sacrifices were a burnt-offering, of the value of at least one *meah* of silver * (= 1/3 denar, or about 2 1/2 d.); then, the 15th day Chagigah (literally, festivity), of the value of at least two meahs of silver (= 5d.); and lastly, the so-called 'sacrifices of joyousness' (Deut 27:7), in which every one was left at liberty to offer, according to 'the blessing which the Lord had given' to each (Deut 16:17).

* In this, as in many other particulars, the teaching of Shammai differed from that of Hillel. We have followed Hillel, whose authority is generally recognised.

Both the Chagigah and the 'offerings of joyousness' were 'peace-offerings.' They required imposition of hands, sprinkling of blood, burning of the inside fat and kidneys on the altar, and the proper setting aside of what went to the priest, viz. the breast as a wave- and the right shoulder as a heave-offering (Lev 3:1-5; 7:29-34); the difference, as we have seen, being, that the wave-offering belonged originally to Jehovah, who gave *His* portion to the priests, while the heave-offering came to them directly from the people. The rest was used by the offerers in their festive meals (but only during two days and one night from the time of sacrifice). Tradition allowed the poor, who might have many to share at their board, to spend even less than one meah on their burnt-offerings, if they added what had been saved to their peace-offerings. Things devoted to God, such as tithes, firstlings, etc., might be used for this purpose, and it was even lawful for priests to offer what had come to them as priestly dues (*Mishnah, Chag. i. 3, 4*). In short, it was not to be a heavy yoke of bondage, but a joyous festival. But on one point the law was quite explicit— Chagigah might not be offered by any person who had contracted Levitical defilement (*Pes. vi. 3*). It was on this ground that, when the Jews led 'Jesus from Caiaphas unto the hall of judgment,' they themselves went not into the judgment-hall, lest they should be defiled, but that they might 'eat the Passover' (John 18:28). And this brings us once more to the history of the last real Passover.

The Day of Our Lord's Betrayal

'It was early' on the 15th day of Nisan when the Lord was delivered into the hands of the Gentiles. In the previous night He and His disciples had partaken of the Paschal Supper. The betrayer alone was too busy with his plans to finish the meal. He had, so to speak, separated from the fellowship of Israel before he excommunicated himself from that of Christ. While the Paschal services in the 'guest-chamber' were prolonged by the teaching and the intercession of the Master, and when the concluding rites of that night merged in the institution of the Lord's Supper, Judas was completing, with the chief priests and elders, the betrayal of Jesus, and received the 'reward of iniquity' (Acts 1:18). Either the impetuosity of the traitor, or, more probably, the thought that such an opportunity might never come to them again, decided the elders, who, till then, had intended to delay the capture of Jesus till after the Feast, for 'fear of the multitude.' It was necessary to put aside, not only considerations of truth and of conscience, but to violate almost every fundamental principle of their own judicial administration. In such a cause, however, the end would sanctify any means.

The Arrest of Our Lord

Some of their number hastily gathered the Temple guard under its captains. A detachment of Roman

soldiers under an officer * would readily be granted from the neighbouring fortress, Antonia, when the avowed object was to secure a dangerous leader of rebellion and to prevent the possibility of a popular tumult in his favour.

* We derive our account from all the four Gospels. The language of St. John (18:3,12) leaves no doubt that a detachment of Roman soldiers accompanied such of the elders and priests as went out with the Temple guard to take Jesus. There was no need to apply for Pilate's permission (as Lange supposes) before securing the aid of the soldiers.

A number of trusty fanatics from the populace accompanied 'the band.' They were all armed with clubs and swords, 'as against a murderer'; and though the dazzling light of a full moon shone on the scene, they carried torches and lamps, in case He or His followers should hide in the recesses of the garden or escape observation. But far other than they had expected awaited them in 'the garden.' He whom they had come to take prisoner by violent means first overcame, and then willingly surrendered to them, only stipulating for the freedom of His followers. They led Him back into the city, to the Palace of the High Priest, on the slope of Mount Zion, almost opposite to the Temple. What passed there need not be further described, except to say, that, in their treatment of Jesus, the Sanhedrim violated not only the law of God, but grossly outraged every ordinance of their own traditions. *

* We cannot here enter on the evidence; the fact is generally admitted even by Jewish writers.

Possibly the consciousness of this, almost as much as political motives, may have influenced them in handing over the matter to Pilate. The mere fact that they possessed not the power of capital punishment would scarcely have restrained them from killing Jesus, as they afterwards stoned Stephen, and would have murdered Paul but for the intervention of the Roman garrison from Fort Antonia. On the other hand, if it was, at the same time, their object to secure a public condemnation and execution, and to awaken the susceptibilities of the civil power against the movement which Christ had initiated, it was necessary to carry the case to Pilate. And so in that grey morning light of the first day of unleavened bread the saddest and strangest scene in Jewish history was enacted. The chief priests and elders, and the most fanatical of the people were gathered in Fort Antonia. From where they stood outside the Praetorium they would, in all probability, have a full view of the Temple buildings, just below the rocky fort; they could see the morning sacrifice offered, and the column of sacrificial smoke and of incense rise from the great altar towards heaven. At any rate, even if they had not seen the multitude that thronged the sacred buildings, they could hear the Levites' song and the blasts of the priests' trumpets. and now the ordinary morning service was over, and the festive sacrifices were offered. It only remained to bring the private burnt-offerings, and to sacrifice the Chagigah, * which they must offer undefiled, if they were to bring it at all, or to share in the festive meal that would afterwards ensue.

* The evidence that the expression in John 18:28, 'They went not into the judgment-hall...that they might eat the Passover,' refers *not* to the Paschal lamb, but to the Chagigah, is exceedingly strong, in fact, such as to have even convinced an eminent but impartial Jewish writer (Saalschutz, *Mos. Recht*, p. 414). It does seem strange that it should be either unknown to, or ignored by, 'Christian' writers.

And so the strangest contradiction was enacted. They who had not hesitated to break every law of God's and of their own making, would not enter the Praetorium, lest they should be defiled and prevented from the Chagigah! Surely, the logic of inconsistency could go no further in punctiliously observing the letter

and violating the spirit of the law.

The Darkness

That same afternoon of the first Passover day, 'when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast Thou forsake Me?...And Jesus cried with a loud voice, and gave up the ghost. And the veil of the Temple was rent in twain, from the top to the bottom.' This, just about the time when the evening sacrifice had been offered, so that the incensing priest standing in the Holy Place must have witnessed the awful sight. *

* This would not necessarily disclose a view of the Most Holy Place if, as the Rabbis assert, there were *two* veils between the Holy and the Most Holy Place.

The Sheaf of Firstfruits

A little later on in the evening of that same day, just as it was growing dark, a noisy throng followed delegates from the Sanhedrim outside the city and across the brook Kedron. It was a very different procession, and for a very different purpose, from the small band of mourners which, just about the same time, carried the body of the dead Saviour from the cross to the rock-hewn tomb wherein no man had yet been laid. While the one turned into 'the garden' (John 20:15), perhaps to one side, the other emerged, amidst loud demonstrations, in a field across Kedron, which had been marked out for the purpose. They were to be engaged in a service most important to them. It was probably to this circumstance that Joseph of Arimathea owed their non-interference with his request for the body of Jesus, and Nicodemus and the women, that they could go undisturbed about the last sad offices of loving mourners. The law had it, 'Ye shall bring a sheaf [literally the omer] of the firstfruits of your harvest unto the priest; and he shall wave the omer before Jehovah, to be accepted for you: on the morrow after the Sabbath the priest shall wave it' (Lev 23:10,11). This Passover-sheaf, or rather omer, was to be accompanied by a burnt-offering of a 'he lamb, without blemish, of the first year,' with its appropriate meat- and drink-offering, and after it had been brought, but not till then, fresh barley might be used and sold in the land. Now, this Passover-sheaf was reaped in public the evening before it was offered, and it was to witness this ceremony that the crowd gathered around 'the elders,' who took care that all was done according to traditionary ordinance.

'The Morrow After the Sabbath'

The expression, 'the morrow after the Sabbath' (Lev 23:11), has sometimes been misunderstood as implying that the presentation of the so-called 'first sheaf' was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the 'Boethusians' and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word 'Sabbath' (Lev 23:24,32,39). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (*Antiq.* iii. 10, 5, 6), or Philo (*Op.* ii. 294), and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the 'Sabbath' the 15th of Nisan, on whatever day of the week it might fall. Already, on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, by tying together in bundles, while still standing, the barley that was to be cut down. Though,

for obvious reasons, it was customary to choose for this purpose the sheltered Ashes-valley across Kedron, there was no restriction on that point, provided the barley had grown in an ordinary field—course in Palestine itself— not in garden or orchard land, and that the soil had not been manured nor yet artificially watered (*Mishnah, Menach.* viii. 1, 2). *

* The field was to be ploughed in the autumn, and sowed seventy days before the Passover.

When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it were a Sabbath *), just as the sun went down, three men, each with a sickle and basket, formally set to work.

* There was a controversy on this point between the Pharisees and the Sadducees. The article in Kitto's *Cycl.* erroneously names the afternoon of the 16th of Nisan as that on which the sheaf was cut. It was really done after sunset on the 15th, which was the beginning of the 16th of Nisan.

But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: 'Has the sun gone down?' 'With this sickle?' 'Into this basket?' 'On this Sabbath (or first Passover-day)?'—, lastly, 'Shall I reap?' Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about three pecks and three pints of our English measure. The ears were brought into the Court of the Temple, and thrashed out with canes or stalks, so as not to injure the corn; then 'parched' on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. The corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successfully passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational— it was only done till the flour was sufficiently fine (*Men.* vi. 6, 7), which was ascertained by one of the 'Gizbarim' (treasurers) plunging his hands into it, the sifting process being continued so long as any of the flour adhered to the hands (*Men.* viii. 2). Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5 1 pints of our measure, was offered in the Temple on the second Paschal, or 16th day of Nisan. The rest of the flour might be redeemed, and used for any purpose. The omer of flour was mixed with a 'log,' or very nearly three-fourths of a pint of oil, and a handful * of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar.

* The term is difficult to define. The *Mishnah* (*Men.* ii. 2) says, 'He stretcheth the fingers over the flat of the hand.' I suppose, bending them inwards.

The remainder belonged to the priest. This was what is popularly, though not very correctly, called 'the presentation of the first or wave-sheaf' on the second day of the Passover-feast, of the 16th of Nisan.

The Last Day of the Passover

Thus far the two first days. The last day of the Passover, as the first, was a 'holy convocation,' and observed like a Sabbath. The intervening days were 'minor festivals,' or Moed Katon. The *Mishnah* (*Tract. Moed Katon*) lays down precise rules as to the kind of work allowed on such days. As a general principle, all that was necessary either for the public interest or to prevent private loss was allowed; but no new work of any kind for private or public purposes might be begun. Thus you might irrigate dry soil, or repair

works for irrigation, but not make new ones, nor dig canals, etc. It only remains to add, that any one prevented by Levitical defilement, disability, or distance from keeping the regular Passover, might observe what was called 'the second,' or 'the little Passover,' exactly a month later (Num 9:9-12). The *Mishnah* has it (*Pes. ix. 3*) that the second differed from the first Passover in this— leaven might be kept in the house along with the unleavened bread, that the Hallel was not sung at the Paschal Supper, and that no Chagigah was offered.

Pentecost

The 'Feast of Unleavened Bread' may be said not to have quite passed till fifty-days after its commencement, when it merged in that of Pentecost, or 'of Weeks.' According to unanimous Jewish tradition, which was universally received at the time of Christ, the day of Pentecost was the anniversary of the giving of the Law on Mount Sinai, which the Feast of Weeks was intended to commemorate. Thus, as the dedication of the harvest, commencing with the presentation of the first omer on the Passover, was completed in the thank-offering of the two wave-loaves at Pentecost, so the memorial of Israel's deliverance appropriately terminated in that of the giving of the Law— as, making the highest application of it, the Passover sacrifice of the Lord Jesus may be said to have been completed in the outpouring of the Holy Spirit on the day of Pentecost (Acts 2). Jewish tradition has it, that on the 2nd of the third month, or Sivan, Moses had ascended the Mount (Exo 19:1-3), that he communicated with the people on the 3rd (Exo 19:7), reascended the Mount on the 4th (Exo 19:8), and that then the people sanctified themselves on the 4th, 5th, and 6th of Sivan, on which latter day the ten commandments were actually given them (Exo 19:10-16). *

* Owing to the peculiarity of the Jewish calendar, Pentecost did not always take place exactly on the 6th Sivan. Care was taken that it should not occur on a Tuesday, Thursday, or Saturday. (Reland. p. 430.)

Accordingly the days before Pentecost were always reckoned as the first, second, third, etc., since the presentation of the omer. Thus Maimonides beautifully observes: 'Just as one who is expecting the most faithful of his friends is wont to count the days and hours to his arrival, so we also count from the omer of the day of our Exodus from Egypt to that of the giving of the law, which was the object of our Exodus, as it is said: "I bare you on eagle's wings, and brought you unto Myself." And because this great manifestation did not last more than one day, therefore we annually commemorate it only one day.'

Full seven weeks after the Paschal day, counting from the presentation of the omer on the 16th of Nisan, or exactly on the fiftieth day (Lev 23:15,16), was the Feast of Weeks, or Pentecost, 'a holy convocation,' in which 'no servile work' was to be done (Lev 23:21; Num 28:26), when 'all males' were to 'appear before Jehovah' in His sanctuary (Exo 23:14-17), and the appointed sacrifices and offerings to be brought. The names, 'Feast of Weeks' (Exo 34:22; Deut 16:10,16; 2 Chron 8:13) and 'Feast of the Fiftieth Day,' or 'Day of Pentecost' (Jos. *Jew. Wars*, ii. e, 1; Acts 2:1; 20:16; 1 Cor 16:8), bear reference to this interval from the Passover. Its character is expressed by the terms 'feast of harvest' (Exo 23:16) and 'day of firstfruits' (Num 28:26), while Jewish tradition designates it as 'Chag ha Azereth,' or simply 'Azereth' (the 'feast of the conclusion,' or simply 'conclusion'), and the 'Season of the giving our our Law.'

The festive sacrifices for the day of Pentecost were, according to Numbers 28:26-31, 'two young bullocks, one ram, and seven lambs of the first year' for a burnt-offering, along with their appropriate meat-

offerings; and 'one kid of the goats' for a sin-offering— these, of course, irrespective of the usual morning sacrifice. But what gave to the feast its distinctive peculiarity was the presentation of the two loaves, and the sacrifices which accompanied them. Though the attendance of worshippers at the Temple may not have been so large as at the Passover, yet tens of thousands crowded to it (Jos. *Antiq.* xiv. 13, 4; xvii. 10, 2). From the narrative in Acts 2 we also infer that perhaps, more than at any of the other great festivals, Jews from distant countries came to Jerusalem, possibly from the greater facilities for travelling which the season afforded. On the day before Pentecost the pilgrim bands entered the Holy City, which just then lay in the full glory of early summer. Most of the harvest all over the country had already been reaped, * and a period of rest and enjoyment seemed before them.

* The *completion* of the wheat harvest throughout the land is computed by the Rabbis at about a month later. See Relandus, *Antiq.* p. 428.

As the stars shone out in the deep blue sky with the brilliancy peculiar to an Eastern clime, the blasts of the priests' trumpets, announcing the commencement of the feast, sounded from the Temple mount through the delicious stillness of the summer night. Already in the first watch the great altar was cleansed, and immediately after midnight the Temple gates were thrown open. For before the morning sacrifice all burnt- and peace-offerings which the people proposed to bring at the feast had to be examined by the officiating priesthood. Great as their number was, it must have been a busy time, till the announcement that the morning glow extended to Hebron put an end to all such preparations, by giving the signal for the regular morning sacrifice. After that the festive offerings prescribed in Numbers 28:26-30 were brought—, the sin-offering, with proper imposition of hands, confession of sin, and sprinkling of blood; and similarly the burnt-offerings, with their meat-offerings. The Levites were now chanting the 'Hallel' to the accompanying music of a single flute, which began and ended the song, so as to give it a sort of soft sweetness. The round, ringing treble of selected voices from the children of Levites, who stood below their fathers, gave richness and melody to the hymn, while the people either repeated or responded, as on the evening of the Passover sacrifice.

The Two Wave-loaves

Then came the peculiar offering of the day— of the two wave-loaves, with their accompanying sacrifices. These consisted of seven lambs of the first year, without blemish, one young bullock, and two rams for a burnt-offering, with their appropriate meat-offerings; and then 'one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings' (Lev 23:19). *

* This offering, accompanying the wave-loaves, has by some been confounded with the festive sacrifices of the day, as enumerated in Numbers 28:27. But the two are manifestly quite distinct.

As the omer for the 16th of Nisan was of barley, being the first ripe corn in the land, so the 'two wave-loaves' were prepared from wheat grown in the best district of the country— conditions similar to those already noticed about the Passover-sheaf. Similarly, three *seahs*, or about three pecks and three pints of wheat, were cut down, brought to the Temple, thrashed like other meat-offerings, ground, and passed through twelve sieves. *

* In the case of the first omer it had been thirteen sieves; but both specifications may be regarded as Rabbinical fancifulness.

From the flour thus obtained two omers (or double the quantity of that at the Passover) were used for 'the two loaves'; the rest might be redeemed and used for any purpose. Care was taken that the flour for each loaf should be taken separately from one and a half seah, that it should be separately kneaded with lukewarm water (like all thank-offerings), and separately baked— latter in the Temple itself. The loaves were made the evening preceding the festival; or, if that fell on the Sabbath, two evenings before. In shape they were long and flat, and turned up, either at the edges or at the corners. According to the *Mishnah*, each loaf was four handbreadths wide, seven long, and four fingers high, and as it contained one omer of flour (5 1 pints, or rather less than four pounds' weight), the dough would weigh about five pounds and three-quarters, yielding, say, five pounds and a quarter of bread, or ten and a half for the two 'wave-loaves.' *

* These numbers are sufficiently accurate for general computation. By actual experiment I find that a pint of flour weighs about three-quarters of a pound and two ounces, and that 3 3/4 lbs. of flour, with half a teacup of barm and an ounce of salt, yield 5 3/4 pounds of dough and 5 1/4 lbs. of bread.

The Wave-loaves Were Leavened

Contrary to the common rule of the Sanctuary, these loaves were leavened, which, as the *Mishnah*, informs us (*Men. v. 1*), was the case in all thank-offerings. The common explanation— the wave-loaves were leavened because they represented the ordinary food of the people— partially accounts for this. No doubt these wave-loaves expressed the Old Testament acknowledgment of the truth which our Lord embodied in the prayer, 'Give us this day our daily bread.' But this is not all. Let it be remembered that these two loaves, with the two lambs that formed part of the same wave-offering, were the only public peace- and thank-offerings of Israel; that they were accompanied by burnt- and sin-offerings; and that, unlike ordinary peace-offerings, they were considered as 'most holy.' Hence they were leavened, because Israel's public thank-offerings, even the most holy, are leavened by imperfectness and sin, and they need a sin-offering. This idea of a public thank-offering was further borne out by all the services of the day. First, the two lambs were 'waved' while yet alive; that is, before being made ready for use. Then, after their sacrifice, the breast and shoulder, or principal parts of each, were laid beside the two loaves, and 'waved' (generally towards the east) forwards and back wards, and up and down. *

* The Rabbinical statement is, that the whole offering was to be waved together by a priest; but that if each loaf, with one breast and shoulder of lamb, was waved separately, it was valid. From the weight of the mass, this must have been the common practice.

After burning the fat, the flesh belonged, not to the offerers, but to the priests. As in the case of the most holy sacrifices, the sacrificial meal was to take place within the Temple itself, nor was any part of it to be kept beyond midnight. One of the wave-loaves and of the lambs went to the high-priest; the other belonged to all the officiating priesthood. Lastly, after the ceremony of the wave-loaves, the people brought their own freewill-offerings, each as the Lord had prospered him— afternoon and evening being spent in the festive meal, to which the stranger, the poor, and the Levite were bidden as the Lord's welcome guests. On account of the number of such sacrifices, the Feast of Weeks was generally protracted for the greater part of a week; and this the more readily that the offering of firstfruits also began at this time. Lastly, as the bringing of the omer at the Passover marked the period when new corn might be used in the land, so the presentation of the wave-loaves that when new flour might be brought for meat-offerings in the Sanctuary.

The Later Significance of Pentecost

If Jewish tradition connected the 'Feast of Firstfruits' with the 'Mount that might be touched,' and the 'voice of words which they that heard entreated that the word should not be spoken to them any more,' we have in this respect also 'come unto Mount Zion,' and to the better things of the New Covenant. To us the Day of Pentecost is, indeed, the 'feast of firstfruits,' and that of the giving of the better law, 'written not in tables of stone, but on the fleshy tables of the heart,' 'with the Spirit of the living God.' For, as the worshippers were in the Temple, probably just as they were offering the wave-lambs and the wave-bread, the multitude heard that 'sound from heaven, as of a mighty rushing wind,' which drew them to the house where the apostles were gathered, there to hear 'every man in his own language' 'the wonderful works of God.' And on that Pentecost day, from the harvest of firstfruits, not less than three thousand souls added to the Church were presented as a wave-offering to the Lord. The cloven tongues of fire and the apostolic gifts of that day of firstfruits have, indeed, long since disappeared. But the mighty rushing sound of the Presence and Power of the Holy Ghost has gone forth into all the world.

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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The Feast of Tabernacles

The most joyous of all festive seasons in Israel was that of the 'Feast of Tabernacles.' It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the 'latter rain,' to prepare it for a new crop. It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, and the full ingathering of the corn by the two wave-loaves, there should now be a harvest feast of thankfulness and of gladness unto the Lord. But that was not all. As they looked around on the goodly land, the fruits of which had just enriched them, they must have remembered that by miraculous interposition the Lord their God had brought them to this land and given it them, and that He ever claimed it as peculiarly His own. For the land was strictly connected with the history of the people; and both the land and the history were linked with the mission of Israel. If the beginning of the harvest had pointed back to the birth of Israel in their Exodus from Egypt, and forward to the true Passover-sacrifice in the future; if the corn-harvest was connected with the giving of the law on Mount Sinai in the past, and the outpouring of the Holy Spirit on the Day of Pentecost; the harvest-thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord. Thus the first of the three great annual feasts spoke, in the presentation of the first sheaf, of the founding of the Church; the second of its harvesting, when the Church in its present state should be presented as two leavened wave-loaves; while the third pointed forward to the full harvest in the end, when 'in this mountain shall the Lord of Hosts make unto all people a feast of fat things...And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people (Israel) shall He take away from all the earth' (Isa 25:6-8; comp.. Rev 21:4, etc.)

The Names of the Feast

That these are not ideal comparisons, but the very design of the Feast of Tabernacles, appears not only from the language of the prophets and the peculiar services of the feast, but also from its position in the Calendar, and even from the names by which it is designated in Scripture. Thus in its reference to the harvest it is called 'the feast of ingathering' (Exo 23:16; 34:22); in that to the history of Israel in the past, 'the Feast of Tabernacles' (Lev 23:34; and specially v 43; Deut 16:13,16; 31:10; 2 Chron 8:13; Ezra 3:4); while its symbolical bearing on the future is brought out in its designation as emphatically 'the feast' (1 Kings 8:2; 2 Chron 5:3; 7:8,9); and 'the Feast of Jehovah' (Lev 23:39). In this sense also Josephus, Philo, and the Rabbis (in many passages of the *Mishnah*) single it out from all the other feasts. And quite decisive on the point is the description of the 'latter-day' glory at the close of the prophecies of Zechariah, where the conversion of all nations is distinctly connected with the 'Feast of Tabernacles' (Zech 14:16-21). That this reference is by no means isolated will appear in the sequel.

The Time of the Feast

The Feast of Tabernacles was the third of the great annual festivals, at which every male in Israel was to appear before the Lord in the place which He should choose. It fell on the 15th of the seventh month, or Tishri (corresponding to September or the beginning of October), as the Passover had fallen on the 15th of the first month. The significance of these numbers in themselves and relatively will not escape attention, the more so that this feast closed the original festive calendar; for Purim and 'the feast of the dedication of the Temple,' which both occurred later in the season, were of post-Mosaic origin. The Feast of Tabernacles, or, rather (as it should be called), of 'booths,' lasted for seven days— the 15th to the 21st Tishri— was followed by an Octave on the 22nd Tishri. But this eighth day, though closely connected with the Feast of Tabernacles, formed no part of that feast, as clearly shown by the difference in the sacrifices and the ritual, and by the circumstance that the people no longer lived in 'booths.' The first day of the feast, and also its Octave, or Azereth (*clausura, conclusio*), were to be days of 'holy convocation' (Lev 23:35,36), and each 'a Sabbath' (Lev 23:39), not in the sense of the weekly Sabbath, but of festive rest in the Lord (Lev 23:25,32), when no servile work of any kind might be done.

It Followed Close Upon the Day of Atonement

There is yet another important point to be noticed. The 'Feast of Tabernacles' followed closely on the Day of Atonement. Both took place in the seventh month; the one on the 10th, the other on the 15th of Tishri. What the seventh day, or Sabbath, was in reference to the week, the seventh month seems to have been in reference to the year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and of the winter equinox, and determined alike the commencement and the close of a sabbatical year (Deut 31:10). Coming on the 15th of this seventh month— is, at full moon, when the 'sacred' month had, so to speak, attained its full strength— Feast of Tabernacles appropriately followed five days after the Day of Atonement, in which the sin of Israel had been removed, and its covenant relation to God restored. Thus a sanctified nation could keep a holy feast of harvest joy unto the Lord, just as in the truest sense it will be 'in that day' (Zech 14:20) when the meaning of the Feast of Tabernacles shall be really fulfilled. *

* Quite another picture is drawn in Hosea 9, which seems also to refer to the Feast of Tabernacles (see specially verse 5). Indeed, it is remarkable how many allusions to this feast occur in the writings of the prophets, as if its types were the goal of all their desires.

The Three Chief Features of the Feast

Three things specially marked the Feast of Tabernacles: its joyous festivities, the dwelling in 'booths,' and the peculiar sacrifices and rites of the week. The first of these was simply characteristic of a 'feast of ingathering': 'Because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice—, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.' Nor were any in Israel to 'appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee' (Deut 16:13-17). Votive, freewill, and peace-offerings would mark their gratitude to God, and at the meal which ensued the poor, the stranger, the Levite, and the homeless would be welcome guests, for the Lord's sake. Moreover, when the people saw the treasury chests opened and emptied at this feast for the last time in the year, they would remember their brethren at a distance, in whose name, as well as their own, the daily and festive sacrifices were offered. Thus their liberality would not only be stimulated, but all Israel, however widely dispersed, would feel itself anew one before the Lord their God and in the courts of His House. There was, besides, something about this feast which would peculiarly remind them, if not of their dispersion, yet of their being 'strangers and pilgrims in the earth.' For its *second characteristic* was, that during the seven days of its continuance 'all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt' (Lev 23:42,43).

The Booths

As usual, we are met at the outset by a controversy between the Pharisees and the Sadducees. The law had it (Lev 23:40): 'Ye shall take you on the first day the fruit (so correctly in the margin) of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook,' which the Sadducees understood (as do the modern Karaite Jews) to refer to the materials whence the booths were to be constructed, while the Pharisees applied it to what the worshippers were to carry in their hands. The latter interpretation is, in all likelihood, the correct one; it seems borne out by the account of the festival at the time of Nehemiah (Neh 8:15,18), when the booths were constructed of branches of other trees than those mentioned in Leviticus 23; and it was universally adopted in practice at the time of Christ. The *Mishnah* gives most minute details as to the height and construction of these 'booths,' the main object being to prevent any invasion of the law. Thus it must be a real booth, and constructed of boughs of living trees, and solely for the purposes of this festival. Hence it must be high enough, yet not too high— least ten handbreadths, but not more than thirty feet; three of its walls must be of boughs; it must be fairly covered with boughs, yet not so shaded as not to admit sunshine, nor yet so open as to have not sufficient shade, the object in each case being neither sunshine nor shade, but that it should be a real booth of boughs of trees. It is needless to enter into further details, except to say that these booths, and not their houses, were to be the regular dwelling of all in Israel during the week, and that, except in very heavy rain, they were to eat, sleep, pray, study— short, entirely to live in them. The only exceptions were in favour of those absent on some pious duty, the sick, and their attendants, women, slaves, and infants who were still depending on their mothers. Finally, the rule was that, 'whatever might contract Levitical defilement (such as boards, cloth, etc.), or whatever did not grow out of the earth, might not be used' in constructing the 'booths.'

The Fruit and Palm Branches

It has already been noticed that, according to the view universally prevalent at the time of Christ, the direction on the first day of the feast to 'take the fruit of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook,' was applied to what the worshippers were to carry in their hands. The Rabbis ruled, that 'the fruit of the goodly trees' meant the *aethrog*, or citron, and 'the boughs of thick trees' the myrtle, provided it had 'not more berries than leaves.' The *aethrogs* must be without blemish or deficiency of any kind; the palm branches at least three handbreadths high, and fit to be shaken; and each branch fresh, entire, unpolluted, and not taken from any idolatrous grove. Every worshipper carried the *aethrog* in his left hand, and in his right the *lulav*, or palm, with myrtle and willow branch on either side of it, tied together on the outside with its own kind, though in the inside it might be fastened even with gold thread. There can be no doubt that the *lulav* was intended to remind Israel of the different stages of their wilderness journey, as represented by the different vegetation— palm branches recalling the valleys and plains, the 'boughs of thick trees,' the bushes on the mountain heights, and the willows those brooks from which God had given His people drink; while the *aethrog* was to remind them of the fruits of the good land which the Lord had given them. The *lulav* was used in the Temple on each of the seven festive days, even children, if they were able to shake it, being bound to carry one. If the first day of the feast fell on a Sabbath, the people brought their *lulavs* on the previous day into the synagogue on the Temple Mount, and fetched them in the morning, so as not needlessly to break the Sabbath rest.

The Offerings

The *third characteristic* of the Feast of Tabernacles was its offerings. These were altogether peculiar. The sin-offering for each of the seven days was 'one kid of the goats.' The burnt-offerings consisted of bullocks, rams, and lambs, with their appropriate meat- and drink-offerings. But, whereas the number of the rams and lambs remained the same on each day of the festival, that of the bullocks decreased every day by one— thirteen on the first to seven bullocks on the last day, 'that great day of the feast.' As no special injunctions are given about the drink-offering, we infer that it was, as usually (Num 15:1-10), 1/4 of a hin of wine for each lamb, 1/3 for each ram, and 1/2 for each bullock (the hin = 1 gallon 2 pints). The 'meat-offering' is expressly fixed (Num 19:12, etc.) at 1/10 of an ephah of flour, mixed with 1/4 of a hin of oil, for each lamb; 2/10 of an ephah with 1/3 hin of oil, for each ram; and 3/10 of an ephah, with 1/2 hin of oil, for each bullock. Three things are remarkable about these burnt-offerings. First, they are evidently the characteristic sacrifice of the Feast of Tabernacles. As compared with the Feast of Unleavened Bread, the number of the rams and lambs is double, while that of the bullocks is fivefold (14 during the Passover week, 5 x 14 during that of Tabernacles). Secondly, the number of the burnt-sacrifices, whether taking each kind by itself or all of them together, is always divisible by the sacred number *seven*. We have for the week 70 bullocks, 14 rams, and 98 lambs, or altogether 182 sacrifices (26 x 7), to which must be added 336 (48 x 7) tenths of ephahs of flour for the meat-offering. We will not pursue the tempting subject of this symbolism of numbers further than to point out that, whereas the sacred number 7 appeared at the Feast of Unleavened Bread only in the number of its days, and at Pentecost in the period of its observance (7 x 7 days after Passover), the Feast of Tabernacles lasted seven days, took place when the seventh month was at its full height, and had the number 7 impressed on its characteristic sacrifices. It is not so easy to account for the third peculiarity of these sacrifices— of the daily diminution in the number of bullocks offered. The common explanation, that it was intended to indicate the decreasing sanctity of each successive day of the feast, while the sacred number 7 was still to be reserved for the last day, is not more satisfactory than the view propounded in the Talmud, that these sacrifices were offered, not for Israel, but for the nations of the world: 'There were seventy bullocks, to correspond to the number of the seventy nations in the world.' But did the Rabbis understand the prophetic character of this feast? An

attentive consideration of its peculiar ceremonial will convince that it must have been exceedingly difficult to ignore it entirely.

On the day before the Feast of Tabernacles— 14th Tishri— festive pilgrims had all arrived in Jerusalem. The 'booths' on the roofs, in the courtyards, in streets and squares, as well as roads and gardens, within a Sabbath day's journey, must have given the city and neighbourhood an unusually picturesque appearance. The preparation of all that was needed for the festival—, the care of the offerings that each would bring, and friendly communications between those who were to be invited to the sacrificial meal— doubt sufficiently occupied their time. When the early autumn evening set in, the blasts of the priests' trumpets on the Temple Mount announced to Israel the advent of the feast.

Special Service at the Temple

As at the Passover and at Pentecost, the altar of burnt-offering was cleansed during the first night-watch, and the gates of the Temple were thrown open immediately after midnight. The time till the beginning of the ordinary morning sacrifice was occupied in examining the various sacrifices and offerings that were to be brought during the day. While the morning sacrifice was being prepared, a priest, accompanied by a joyous procession with music, went down to the Pool of Siloam, whence he drew water into a golden pitcher, capable of holding three log (rather more than two pints). But on the Sabbaths they fetched the water from a golden vessel in the Temple itself, into which it had been carried from Siloam on the preceding day. At the same time that the procession started for Siloam, another went to a place in the Kedron valley, close by, called Motza, whence they brought willow branches, which, amidst the blasts of the priests' trumpets, they stuck on either side of the altar of burnt-offering, bending them over towards it, so as to form a kind of leafy canopy. Then the ordinary sacrifice proceeded, the priest who had gone to Siloam so timing it, that he returned just as his brethren carried up the pieces of the sacrifice to lay them on the altar. As he entered by the 'Water-gate,' which obtained its name from this ceremony, he was received by a threefold blast from the priests' trumpets. The priest then went up the rise of the altar and turned to the left, where there were two silver basins with narrow holes— eastern a little wider for the wine, and the western somewhat narrower for the water. Into these the wine of the drink-offering was poured, and at the same time the water from Siloam, the people shouting to the priest, 'Raise thy hand,' to show that he really poured the water into the basin which led to the base of the altar. For, sharing the objections of the Sadducees, Alexander Jannaeus, the Maccabean king-priest (about 95 BC), had shown his contempt for the Pharisees by pouring the water at this feast upon the ground, on which the people pelted him with their *aethrogs*, and would have murdered him, if his foreign body-guard had not interfered, on which occasion no less than six thousand Jews were killed in the Temple.

The Music of the Feast

As soon as the wine and the water were being poured out, the Temple music began, and the 'Hallel' (Psa 113-118) was sung in the manner previously prescribed, and to the accompaniment of flutes, except on the Sabbath and on the first day of the feast, when flute-playing was not allowed, on account of the sanctity of the days. When the choir came to these words (Psa 118:1), 'O give thanks to the Lord,' and again when they sang (Psa 118:25), 'O work then now salvation, Jehovah'; and once more at the close (Psa 118:29), 'O give thanks unto the Lord,' all the worshippers shook their *lulavs* towards the altar. When, therefore, the multitudes from Jerusalem, on meeting Jesus, 'cut down branches from the trees, and strewed them in the way, and...cried, saying, O then, work now salvation to the Son of David!' (Matt

21:8,9; John 12:12,13) they applied, in reference to Christ, what was regarded as one of the chief ceremonies of the Feast of Tabernacles, praying that God would now from 'the highest' heavens manifest and send that salvation in connection with the Son of David, which was symbolised by the pouring out of water. For though that ceremony was considered by the Rabbis as bearing a subordinate reference to the dispensation of the rain, the annual fall of which they imagined was determined by God at that feast, its main and real application was to the future outpouring of the Holy Spirit, as predicted— in allusion to this very rite— Isaiah the prophet (Isa 12:3). *

* Of course, one or other of these two views is open, either, that the words of Isaiah were based on the ceremony of water-pouring, or that this ceremony was derived from the words of Isaiah. In either case, however, our inference from it holds good. It is only fair to add, that by some the expression 'water' in Isaiah 12:3 is applied to the 'law.' But this in no way vitiates our conclusion, as the Jews expected the general conversion of the Gentiles to be a conversion to Judaism.

Thus the Talmud says distinctly: 'Why is the name of it called, The drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said: "With joy shall ye draw water out of the wells of salvation.'" Hence, also, the feast and the peculiar joyousness of it are alike designated as those of 'the drawing out of water'; for, according to the same Rabbinical authorities, the Holy Spirit dwells in many only through joy.

The Daily Circuit of the Altar

A similar symbolism was expressed by another ceremony which took place at the close, not of the daily, but of the festive sacrifices. On every one of the seven days the priests formed in procession, and made the circuit of the altar, singing: 'O then, now work salvation, Jehovah! O Jehovah, give prosperity!' (Psa 118:25). But on the seventh, 'that great day of the feast,' they made the circuit of the altar seven times, remembering how the walls of Jericho had fallen in similar circumstances, and anticipating how, by the direct interposition of God, the walls of heathenism would fall before Jehovah, and the land lie open for His people to go in and possess it.

The References in John 7:37

We can now in some measure realise the event recorded in John 7:37. The festivities of the Week of Tabernacles were drawing to a close. 'It was the last day, that great day of the feast.' It obtained this name, although it was not one of 'holy convocation,' partly because it closed the feast, and partly from the circumstances which procured it in Rabbinical writings the designations of 'Day of the Great Hosannah,' on account of the sevenfold circuit of the altar with 'Hosannah'; and 'Day of Willows,' and 'Day of Beating the Branches,' because all the leaves were shaken off the willow boughs, and the palm branches beaten in pieces by the side of the altar. It was on that day, after the priest had returned from Siloam with his golden pitcher, and for the last time poured its contents to the base of the altar; after the 'Hallel' had been sung to the sound of the flute, the people responding and worshipping as the priests three times drew the threefold blasts from their silver trumpets— when the interest of the people had been raised to its highest pitch, that, from amidst the mass of worshippers, who were waving towards the altar quite a forest of leafy branches as the last words of Psalm 118 were chanted— voice was raised which resounded through the temple, startled the multitude, and carried fear and hatred to the hearts of their leaders. It was Jesus, who 'stood and cried, saying, If any man thirst, let him come unto Me, and drink.' Then by faith in Him should

each one truly become like the Pool of Siloam, and from his inmost being 'rivers of living waters flow' (John 7:38). 'This spake He of the Spirit, which they that believe on Him should receive.' Thus the significance of the rite, in which they had just taken part, was not only fully explained, but the mode of its fulfilment pointed out. The effect was instantaneous. It could not but be, that in that vast assembly, so suddenly roused by being brought face to face with Him in whom every type and prophecy is fulfilled, there would be many who, 'when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ.' Even the Temple-guard, whose duty it would have been in such circumstances to arrest one who had so interrupted the services of the day, and presented himself to the people in such a light, owned the spell of His words, and dared not to lay hands on Him. 'Never man spake like this man,' was the only account they could give of their unusual weakness, in answer to the reproaches of the chief priests and Pharisees. The rebuke of the Jewish authorities, which followed, is too characteristic to require comment. One only of their number had been deeply moved by the scene just witnessed in the Temple. Yet, timid as usually, Nicodemus only laid hold of this one point, that the Pharisees had traced the popular confession of Jesus to their ignorance of the law, to which he replied, in the genuine Rabbinical manner of arguing, without meeting one's opponent face to face: 'Doth our law judge any man before it hear him, and know what he doeth?'

The Man Born Blind

But matters were not to end with the wrangling of priests and Pharisees. The proof which Nicodemus had invited them to seek from the teaching and the miracles of Christ was about to be displayed both before the people and their rulers in the healing of the blind man. Here also it was in allusion to the ceremonial of the Feast of Tabernacles that Jesus, when He saw the 'man blind from his birth,' said (John 9:5): 'As long as I am in the world, I am the light of the world'; having 'anointed the eyes of the blind man with the clay,' just as He told him, 'Go, wash in the Pool of Siloam (which is, by interpretation, Sent).' For the words, 'I am the light of the world,' are the same which He had just spoken in the Temple (John 8:12), and they had in all probability been intended to point to another very peculiar ceremony which took place at the Feast of Tabernacles. In the words of the *Mishnah* (*Succah* v. 2, 3, 4), the order of the services for the feast was as follows: 'They went first to offer the daily sacrifice in the morning, then the additional sacrifices; after that the votive and freewill-offerings; from thence to the festive meal; from thence to the study of the law; and after that to offer the evening sacrifice; and from thence they went to the joy of the pouring out of the water.' It is this 'joy of the pouring out of the water' which we are about to describe.

The Ceremonies in the Court of the Women

At the close of the first day of the feast the worshippers descended to the Court of the Women, where great preparations had been made. Four golden candelabras were there, each with four golden bowls, and against them rested four ladders; and four youths of priestly descent held, each a pitcher of oil, capable of holding one hundred and twenty log, from which they filled each bowl. The old, worn breeches and girdles of the priests served for wicks to these lamps. There was not a court in Jerusalem that was not lit up by the light of 'the house of water-pouring.' The 'Chassidim' and 'the men of Deed' danced before the people with flaming torches in their hands, and sang before them hymns and songs of praise; and the Levites, with harps, and lutes, and cymbals, and trumpets, and instruments of music without number, stood upon the fifteen steps which led down from the Court of Israel to that of the Women, according to the number of the fifteen Songs of Degrees in the Book of Psalms. They stood with their instruments of music, and sang hymns. Two priests, with trumpets in their hands, were at the upper gate (that of

Nicanor), which led from the Court of Israel to that of the Women. At cock-crowing they drew a threefold blast. As they reached the tenth step, they drew another threefold blast; as they entered the court itself, they drew yet another threefold blast; and so they blew as they advanced, till they reached the gate which opens upon the east (the Beautiful Gate). As they came to the eastern gate, they turned round towards the west (to face the Holy Place), and said: 'Our fathers who were in this place, they turned their back upon the Sanctuary of Jehovah, and their faces toward the east, and they worshipped towards the rising sun; but as for us, our eyes are towards the Lord.'

A fragment of one of the hymns sung that night has been preserved. It was sung by the 'Chassidim' and 'men of Deed,' and by those who did penance in their old age for the sins of their youth:

The Chassidim and Men of Deed.
'Oh joy, that our youth, devoted, sage,
Doth bring no shame upon our old age!'

The Penitents.
'Oh joy, we can in our old age
Repair the sins of youth not sage!'

Both in unison.
'Yes, happy he on whom no early guilt doth rest,
And he who, having sinned, is now with pardon blest.

Significance of the Illumination

It seems clear that this illumination of the Temple was regarded as forming part of, and having the same symbolical meaning as, 'the pouring out of water.' The light shining out of the Temple into the darkness around, and lighting up every court in Jerusalem, must have been intended as a symbol not only of the Shechinah which once filled the Temple, but of that 'great light' which 'the people that walked in darkness' were to see, and which was to shine 'upon them that dwell in the land of the shadow of death' (Isa 9:2). May it not be, that such prophecies as Isaiah 9 and 60 were connected with this symbolism? At any rate, it seems most probable that Jesus had referred to this ceremony in the words spoken by Him in the Temple at that very Feast of Tabernacles: 'I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life' (John 8:12).

The Six Minor Days

Only the first of the seven days of this feast was 'a holy convocation'; the other six were 'minor festivals.' On each day, besides the ordinary morning and evening sacrifices, the festive offerings prescribed in Numbers 29:12-38 were brought. The Psalms sung at the drink-offering after the festive sacrifices (or *Musaph*, as they are called), were, for the first day of the feast, Psalm 105; for the second, Psalm 29; for the third, Psalm 50, from verse 16; for the fourth, Psalm 94, from verse 16; for the fifth, Psalm 94, from verse 8; for the sixth, Psalm 81, from verse 6; for the last day of the feast, Psalm 82, from verse 5. As the people retired from the altar at the close of each day's service, they exclaimed, 'How beautiful art thou, O altar!'—, according to a later version, 'We give thanks to Jehovah and to thee, O altar!' All the four-and-

twenty orders of the priesthood were engaged in the festive offerings, which were apportioned among them according to definite rules, which also fixed how the priestly dues were to be divided among them. Lastly, in every sabbatical year the Law was to be publicly read on the first day of the feast (Deut 31:10-13). *

* In later times only certain portions were read, the law as a whole being sufficiently known from the weekly prelections in the synagogues.

On the afternoon of the seventh day of the feast the people began to remove from the 'booths.' For at the Octave, on the 22nd of Tishri, they lived no longer in booths, nor did they use the *lulav*. But it was observed as 'a holy convocation'; and the festive sacrifices prescribed in Numbers 29:36-38 were offered, although no more by all the twenty-four courses of priests, and finally the 'Hallel' sung at the drink-offering.

The Pouring and Lighting Post-Mosaic

It will have been observed that the two most important ceremonies of the Feast of Tabernacles— pouring out of water and the illumination of the Temple— of post-Mosaic origin. According to Jewish tradition, the pillar of cloud by day and of fire by night had first appeared to Israel on the 15th of Tishri, the first day of the feast. On that day also Moses was said to have come down from the Mount, and accounted to the people that the Tabernacle of God was to be reared among them. We know that the dedication of Solomon's Temple and the descent of the Shechinah took place at this feast (1 Kings 8; 2 Chron 7). Nor can we greatly err in finding an allusion to it in this description of heavenly things: 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb' (Rev 7:9,10).

Whether or not our suggestions be adopted as to the typical meaning of the two great ceremonies of the 'pouring out of the water' and the Temple illumination, the fact remains, that the Feast of Tabernacles is the one only type in the Old Testament which has not yet been fulfilled.

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 15

The New Moons: The Feast of the Seventh New Moon, or of Trumpets, or New Year's Day

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'Let no man therefore judge you in meat, or in drink, or in

respect of an holy day, or of the new moon, or of the Sabbath: which are a shadow of things to come; but the body is of Christ.'— 2:16, 17

The New Moons

Scarcely any other festive season could have left so continuous an impress on the religious life of Israel as the 'New Moons.' Recurring at the beginning of every month, and marking it, the solemn proclamation of the day, by—'It is sanctified,' was intended to give a hallowed character to each month, while the blowing of the priests' trumpets and the special sacrifices brought, would summon, as it were, the Lord's host to offer their tribute unto their exalted King, and thus bring themselves into 'remembrance' before Him. Besides, it was also a popular feast, when families, like that of David, might celebrate their special annual sacrifice (1 Sam 20:6,29); when the king gave a state-banquet (1 Sam 20:5,24); and those who sought for instruction and edification resorted to religious meetings, such as Elisha seems to have held (2 Kings 4:23). And so we trace its observance onwards through the history of Israel; marking in Scripture a special Psalm for the New Moon (in Tishri) (Psa 81:3); noting how from month to month the day was kept as an outward ordinance, even in the decay of religious life (Isa 1:13; Hosea 2:11), apparently all the more rigidly, with abstinence from work, not enjoined in the law, that its spirit was no longer understood (Amos 8:5); and finally learning from the prophecies of Isaiah and Ezekiel that it also had a higher meaning, and was destined to find a better fulfilment in another dispensation, when the New Moon trumpet should summon 'all flesh to worship before Jehovah' (Isa 66:23), and the closed eastern gate to the inner court of the new Temple be opened once more to believing Israel (Eze 46:1). And in New Testament times we still find the 'New Moon' kept as an outward observance by Jews and Judaising Christians, yet expressly characterised as 'a shadow of things to come; but the body is of Christ' (Col 2:16,17).

The Determination of the New Moon

We have already shown of what importance the right determination of the new moon was in fixing the various festivals of the year, and with what care and anxiety its appearance was ascertained from witnesses who had actually seen it; also how the tidings were afterwards communicated to those at a distance. For the new moon was reckoned by actual personal observation, not by astronomical calculation, with which, however, as we know, many of the Rabbis must have been familiar, since we read of astronomical pictures, by which they were wont to test the veracity of witnesses. So important was it deemed to have faithful witnesses, that they were even allowed, in order to reach Jerusalem in time, to travel on the Sabbath, and, if necessary, to make use of horse or mule (*Mish. Rosh ha Sh. i. 9; iii. 2*). While strict rules determined who were not to be admitted as witnesses, every encouragement was given to trustworthy persons, and the Sanhedrim provided for them a banquet in a large building specially destined for that purpose, and known as the *Beth Yaazek*.

The Blowing of Trumpets

In the law of God only these two things are enjoined in the observance of the 'New Moon'— 'blowing of trumpets' (Num 10:10) and special festive sacrifices (Num 28:11-15). Of old the 'blowing of trumpets' had been the signal for Israel's host on their march through the wilderness, as it afterwards summoned them to

warfare, and proclaimed or marked days of public rejoicing, and feasts, as well as the 'beginning of their months' (Num 10:1-10). The object of it is expressly stated to have been 'for a memorial,' that they might 'be remembered before Jehovah,' it being specially added: 'I am Jehovah your God.' It was, so to speak, the host of God assembled, waiting for their Leader; the people of God united to proclaim their King. At the blast of the priests' trumpets they ranged themselves, as it were, under His banner and before His throne, and this symbolical confession and proclamation of Him as 'Jehovah their God,' brought them before Him to be 'remembered' and 'saved.' And so every season of 'blowing the trumpets,' whether at New Moons, at the Feast of Trumpets or New Year's Day, at other festivals, in the Sabbatical and Year of Jubilee, or in the time of war, was a public acknowledgment of Jehovah as King. Accordingly we find the same symbols adopted in the figurative language of the New Testament. As of old the sound of the trumpet summoned the congregation before the Lord at the door of the Tabernacle, so 'His elect' shall be summoned by the sound of the trumpet in the day of Christ's coming (Matt 24:31), and not only the living, but those also who had 'slept' (1 Cor 15:52)—'the dead in Christ' (1 Thess 4:16). Similarly, the heavenly hosts are marshalled to the war of successive judgments (Rev 8:2; 10:7), till, as 'the seventh angel sounded,' Christ is proclaimed King Universal: 'The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever' (Rev 11:15).

The Sacrifices of the New Moon

Besides the 'blowing of trumpets,' certain festive sacrifices were ordered to be offered on the New Moon (Num 28:11-15). These most appropriately mark 'the beginnings of months' (Num 28:11). For it is a universal principle in the Old Testament, that 'the first' always stands for the whole—firstfruits for the whole harvest, the firstborn and the firstlings for all the rest; and that 'if the firstfruit be holy, the lump is also holy.' And so the burnt-offerings and the sin-offerings at 'the beginning' of each month consecrated the whole. These festive sacrifices consisted of two young bullocks, one ram, and seven lambs of the first year for a burnt-offering, with their appropriate meat- and drink-offerings, and also of 'one kid of the goats for a sin-offering unto Jehovah.' *

* There is a curious and somewhat blasphemous *Haggadah*, or story, in the Talmud on this subject. It appears that at first the sun and moon had been created of equal size, but that when the moon wished to be sole 'ruler' to the exclusion of the sun, her jealousy was punished by diminution. In reply to her arguments and importunity, God had then tried to comfort the moon, that the three righteous men, Jacob, Samuel, and David, were likewise to be small—when even thus the moon had the better of the reasoning, God had directed that a 'sin-offering' should be brought on the new moon, because He had made the moon smaller and less important than the sun!

When we pass from these simple Scriptural directions to what tradition records of the actual observance of 'New Moons' in the Temple, our difficulties increase. For this and New Year's Day are just such feasts, in connection with which superstition would most readily grow up, from the notions which the Rabbis had, that at changes of seasons Divine judgments were initiated, modified, or finally fixed.

Necessity for Distinguishing the Temple and Synagogue Use

Modern critics have not been sufficiently careful in distinguishing what had been done in the Temple from what was introduced into the synagogue, gradually and at much later periods. Thus, prayers which date long after the destruction of Jerusalem have been represented as offered in the Temple, and the

custom of chanting the 'Hallel' (Psa 113-118) on New Moons in the synagogue has been erroneously traced to Biblical times. So far as we can gather, the following was the order of service on New Moon's Day. The Council sat from early morning to just before the evening sacrifice, to determine the appearance of the new moon. The proclamation of the Council—'It is sanctified!'—not the actual appearance of the new moon, determined the commencement of the feast. Immediately afterwards, the priests blew the trumpets which marked the feast. After the ordinary morning sacrifice, the prescribed festive offerings were brought, the blood of the burnt-offerings being thrown round the base of the altar below the red line, and the rest poured out into the channel at the south side of the altar; while the blood of the sin-offering was sprinkled or dropped from the finger on the horns of the altar of burnt-offering, beginning from the east, the rest being poured out, as that of the burnt-offerings. The two bullocks of the burnt-offerings were hung up and flayed on the uppermost of the three rows of hooks in the court, the rams on the middle, and the lambs on the lowest hooks. In all no less than 107 priests officiated at this burnt-offering? with every bullock, 11 with every ram, and 8 with every lamb, including, of course, those who carried the appropriate meat- and drink-offerings. At the offering of these sacrifices the trumpets were again blown. All of them were slain at the north side of the altar, while the peace- and freewill-offerings, which private Israelites were wont at such seasons to bring, were sacrificed at the south side. The flesh of the sin-offering and what of the meat-offering came to them, was eaten by the priests in the Temple itself; their portion of the private thank-offerings might be taken by them to their homes in Jerusalem, and there eaten with their households.

A Prayer of the Third Century, AD

If any special prayers were said in the Temple on New Moons' Days, tradition has not preserved them, the only formula dating from that period being that used on first seeing the moon—'Blessed be He who reneweth the months.' To this the synagogue, towards the close of the third century, added the following: 'Blessed be He by whose word the heavens were created, and by the breath of whose mouth all the hosts thereof were formed! He appointed them a law and time, that they should not overstep their course. They rejoice and are glad to perform the will of their Creator, Author of truth; their operations are truth! He spoke to the moon, Be thou renewed, and be the beautiful diadem (i.e. the hope) of man (i.e. Israel), who shall one day be quickened again like the moon (i.e. at the coming of Messiah), and praise their Creator for His glorious kingdom. Blessed be He who reneweth the moons.' At a yet much later period, a very superstitious prayer was next inserted, its repetition being accompanied by leaping towards the moon! New Moon's Day, though apparently observed in the time of Amos as a day of rest (Amos 8:5), is not so kept by the Jews in our days, nor, indeed, was abstinence from work enjoined in the Divine Law. *

* The Talmud has this curious story in explanation of the custom that women abstain from work on New Moons— the women had refused to give their earrings for the golden calf, while the men gave theirs, whereas, on the other hand, the Jewish females contributed their ornaments for the Tabernacle.

The Moon of the Seventh Month

Quite distinct from the other new moons, and more sacred than they, was that of the *seventh* month, or *Tishri*, partly on account of the symbolical meaning of the seventh or sabbatical month, in which the great feasts of the Day of Atonement and of Tabernacles occurred, and partly, perhaps, because it also marked the commencement of the civil year, always supposing that, as Josephus and most Jewish writers

maintain, the distinction between the sacred and civil year dates from the time of Moses. *

* In another place we have adopted the common, modern view, that this distinction only dates from the return from Babylon. But it must be admitted that the weight of authority is all on the other side. The Jews hold that the world was created in the month Tishri.

In Scripture this feast is designated as the 'memorial blowing' (Lev 23:24), or 'the day of blowing' (Num 29:1), because on that day the trumpets, or rather, as we shall see, the horns were blown all day long in Jerusalem. It was to be observed as 'a Sabbath,' and 'a holy convocation,' in which 'no servile work' might be done. The prescribed offerings for the day consisted, besides the ordinary morning and evening sacrifices, first, of the burnt-offerings, *but not the sin-offering*, of ordinary new moons, with their meat- and drink-offerings, and after that, of another festive burnt-offering of one young bullock, one ram, and seven lambs, with their appropriate meat- and drink-offerings, together with 'one kid of the goats for a sin-offering, to make an atonement for you.' While the drink-offering of the festive sacrifice was poured out, the priests and Levites chanted Psalm 81, and if the feast fell on a Thursday, for which that Psalm was, at any rate, prescribed, it was sung twice, beginning the second time at verse 7 in the Hebrew text, or verse 6 of our Authorised Version. At the evening sacrifice Psalm 29 was sung. For reasons previously explained (chiefly to prevent possible mistakes), it became early common to observe the New Year's Feast on two successive days, and the practice may have been introduced in Temple times.

The Mishnah on New Year's Day

The *Mishnah*, which devotes a special tractate to this feast, remarks that a year may be arranged according to four different periods; the first, beginning with the 1st of Nisan, being for 'kings' (to compute taxation) and for computing the feasts; the second, on the 1st of Elul (the sixth month), for tithing flocks and herds, any animal born after that not being reckoned within the previous year; the third, on the 1st of Tishri (the seventh month), for the Civil, the Sabbatical, and the Jubilee year, also for trees and herbs; and lastly, that on the 1st of Shebat (the eleventh month), for all fruits of trees. Similarly, continues the *Mishnah*, there are four seasons when judgment is pronounced upon the world: at the Passover, in regard to the harvest; at Pentecost, in regard to the fruits of trees; on the Feast of Tabernacles, in regard to the dispensation of rain; while on 'New Year's Day all the children of men pass before Him like lambs (when they are counted for the tithing), as it is written (Psa 33:15), "He fashioneth their hearts alike; He considereth all their works."'

The Talmud on the New Year

To this we may add, as a comment of the Talmud, that on New Year's Day *three* books were opened— of life, for those whose works had been good; another of death, for those who had been thoroughly evil; and a third, intermediate, for those whose case was to be decided on the Day of Atonement (ten days after New Year), the delay being granted for repentance, or otherwise, after which their names would be finally entered, either in the book of life, or in that of death. By these terms, however, eternal life or death are not necessarily meant; rather earthly well-being, and, perhaps, temporal life, or the opposite. It is not necessary to explain at length on what Scriptural passages this curious view about the *three* books is supposed to rest. *

* The two principal passages are Psalm 69:28, and Exodus 32:32; the former is thus explained: 'Let them be blotted out of the book,' which means the book of the wicked, while the expression 'of the

living' refers to that of the righteous, so that the next clause, 'and not be written with the righteous,' is supposed to indicate the existence of a third or intermediate book!

But so deep and earnest are the feelings of the Rabbis on this matter, that by universal consent the ten days intervening between New Year and the Day of Atonement are regarded as 'days of repentance.' Indeed, from a misunderstanding of a passage in the *Mishnah* (*Sheb.* i. 4, 5), a similar superstition attaches to every new moon, the day preceding it being kept by rigid Jews as one of fasting and repentance, and called the 'Lesser Day of Atonement.' In accordance with this, the Rabbis hold that the blowing of the trumpets is intended, first, to bring Israel, or rather the merits of the patriarchs and God's covenant with them, in remembrance before the Lord; secondly, to be a means of confounding Satan, who appears on that day specially to accuse Israel; and, lastly, as a call to repentance— it were, a blast to wake men from their sleep of sin (Maimonides, *Moreh Nev.* iii. 43). *

* In opposition to this, Luther annotates as follows: 'They were to blow with the horn in order to call God and His wondrous works to remembrance; how He had redeemed them— it were to preach about it, and to thank Him for it, just as among us Christ and His redemption is remembered and preached by the Gospel'; to which the *Weimar Glossary* adds: 'Instead of the horn and trumpets we have bells.' See Lundius, *Jud. Heiligth.* p. 1024, col. ii. Buxtorf applies Amos 3:16 to the blowing of the horn.

New Year's Day in Jerusalem

During the whole of New Year's Day, trumpets and horns were blown in Jerusalem from morning to evening. In the Temple it was done, even on a Sabbath, but not outside its walls. Since the destruction of Jerusalem this restriction has been removed, and the horn is blown in every synagogue, even though the feast fall upon a Sabbath. It has already been hinted that the instruments used were not the ordinary priests' trumpets, but *horns*. The *Mishnah* holds that any kind of horns may be blown except those of oxen or calves, in order not to remind God of the sin of the golden calf! The *Mishnah*, however, specially mentions the straight horn of the antelope and the bent horn of the ram; the latter with special allusion to the sacrifice in substitution of Isaac, it being a tradition that New Year's Day was that in which Abraham, despite Satan's wiles to prevent or retard him, had offered up his son Isaac on Mount Moriah. The mouthpiece of the horns for New Year's Day were fitted with gold— used on fast days with silver. Another distinction was this— New Year's Day those who blew the horn were placed between others who blew the trumpets, and the sound of the horn was prolonged beyond that of the trumpets; but on fast days those who sounded the trumpets stood in the middle, and their blast was prolonged beyond that of the horn. For the proper observance of these solemn seasons, it was deemed necessary not only to hear but to listen to the sound of the horns, since, as the *Mishnah* adds, everything depends on the intent of the heart, not on the mere outward deed, just as it was not Moses lifting up his hands that gave Israel the victory, nor yet the lifting up of the brazen serpent which healed, but the upturning of the heart of Israel to 'their Father who is in heaven'— faith (*Rosh ha Sh.* iii. 8). We quote the remark, not only as one of the comparatively few passages in the *Mishnah* which turn on the essence of religion, but as giving an insight into the most ancient views of the Rabbis on these types, and as reminding us of the memorable teaching of our Lord to one of those very Rabbis (John 3:14,15).

The New Year's Blessings

The *Mishnah* (*Rosh ha Sh.* iv. 5, etc.) mentions various 'Berachoth' or 'benedictions' as having been repeated on New Year's Day. These, with many others of later date, still form part of the liturgy in the synagogue for that day. But there is internal evidence that the prayers, at any rate in their present form, could not have been used, at least, in the Temple. *

* From the text of *Rosh ha Sh.* iv. 7, it distinctly appears that they were intended to be used in the synagogues. Of course, this leaves the question open, whether or not something like them was also said in the Temple. The *Mishnah* mentions altogether nine of these 'benedictions.'

Besides, the Rabbis themselves differ as to their exact amount and contents, and finally satisfy themselves by indicating that the titles of these benedictions are rather intended as *headings*, to show their contents, and what special direction their prayers had taken. One set of them bore on 'the kingdom' of God, and is accordingly called *Malchiyoth*; another, the *Sichronoth*, referred to the various kinds of 'remembrance' on the part of God; while a third, called *Shopharoth*, consisted of benedictions, connected with the 'blowing of the horn.' It is said that any one who simply repeated ten passages from Scripture— to another authority, three— on 'the kingdom of God,' 'the remembrance of God,' and 'the blowing of horns,' had fulfilled his duty in regard to these 'benedictions.'

The First Day of the Seventh Month

From Scripture we know with what solemnity the first day of the seventh month as observed at the time of Ezra, and how deeply moved the people were by the public reading and explanation of the law, which to so many of them came like a strange sound, all the more solemn, that after so long a period they heard it again on that soil which, as it were, bore witness to its truth (Neh 8:1-12). In the New Testament there is no reference to our Lord having ever attended this feast in Jerusalem. Nor was this necessary, as it was equally celebrated in all the synagogues of Israel. *

* But in the synagogues out of Jerusalem, the *horn*, not trumpets, was blown on New Year's Day.

Yet there seems some allusion to the blowing of the horn in the writings of St. Paul. We have already stated that, according to Maimonides (*Moreh Nev.* iii. c. 43), one of its main purposes was to rouse men to repentance. In fact, the commentator of Maimonides makes use of the following words to denote the meaning of the blowing of trumpets: 'Rouse ye, rouse ye from your slumber; awake, awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you. Take it to heart, before Whom you are to give an account in the judgment.' May not some such formula also have been anciently used in the synagogue; and may not the remembrance of it have been present to the mind of the apostle, when he wrote (Eph 5:14): 'Wherefore it is said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!' If so, we may possibly find an allusion to the appearance of the new moon, specially to that of the seventh month, in these words of one of the preceding verses (Eph 5:8): 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light!'

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'But into the second (tabernacle) went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people...But Christ being come an high-priest of good things to come...by His own blood He entered in once into the holy place, having obtained eternal redemption for us.'— 9:7, 11, 12

Weakness of the Law

It may sound strange, and yet it is true, that the clearest testimony to 'the weakness and unprofitableness' 'of the commandment' is that given by 'the commandment' itself. The Levitical arrangements for the removal of sin bear on their forefront, as it were, this inscription: 'The law made nothing perfect'— neither a perfect mediatorship in the priesthood, nor a perfect 'atonement' in the sacrifices, nor yet a perfect forgiveness as the result of both. 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect' (Heb 10:1). And this appears, *first*, from the continual recurrence and the multiplicity of these sacrifices, which are intended the one to supplement the other, and yet always leave something to be still supplemented; and, *secondly*, from the broad fact that, in general, 'it is not possible

that the blood of bulls and of goats should take away sins' (Heb 10:4). It is therefore evident that the Levitical dispensation, being stamped with imperfectness alike in the means which it employed for the 'taking away' of sin, and in the results which it obtained by these means, declared itself, like John the Baptist, only a 'forerunner,' the breaker up and preparer of the way—the satisfying, but, on the contrary, the calling forth and 'the bringing in of a better hope' (Heb 7:19; see marginal rendering).

The Day of Atonement

As might have been expected, this 'weakness and unprofitableness of the commandment' became most apparent in the services of the day in which the Old Testament provision for pardon and acceptance attained, so to speak, its *climax*. On the Day of Atonement, not ordinary priests, but the high-priest *alone* officiated, and that not in his ordinary dress, nor yet in that of the ordinary priesthood, but in one peculiar to the day, and peculiarly expressive of purity. The worshippers also appeared in circumstances different from those on any other occasion, since they were to fast and to 'afflict their souls'; the day itself was to be 'a Sabbath of Sabbatism' (rendered 'Sabbath of rest' in Authorised Version), while its central services consisted of a series of grand expiatory sacrifices, unique in their character, purpose, and results, as described in these words: 'He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation' (Lev 16:33). But even the need of such a Day of Atonement, after the daily offerings, the various festive sacrifices, and the private and public sin-offerings all the year round, showed the insufficiency of all such sacrifices, while the very offerings of the Day of Atonement proclaimed themselves to be only temporary and provisional, 'imposed until the time of reformation.' We specially allude here to the mysterious appearance of the so-called 'scape-goat,' of which we shall, in the sequel, have to give an account differing from that of previous writers.

Its Names

The names 'Day of Atonement,' or in the Talmud, which devotes to it a special tractate, simply '*the day*' (perhaps also in Hebrews 7:27 *), and in the Book of Acts 'the fast' (Acts 27:9), sufficiently designate its general object.

* In that case we should translate Hebrews 7:27, 'Who needeth not on each day (viz. of atonement), as those high-priests, to offer up his sacrifices,' etc.

It took place on the tenth day of the seventh month (*Tishri*), that is, symbolically, when the sacred or Sabbath of months had just attained its completeness. Nor must we overlook the position of that day relatively to the other festivals. The seventh or sabbatical month closed the festive cycle, the Feast of Tabernacles on the 15th of that month being the last in the year. But, as already stated, before that grand festival of harvesting and thanksgiving Israel must, as a nation, be reconciled unto God, for only a people at peace with God might rejoice before Him in the blessing with which He had crowned the year. And the import of the Day of Atonement, as preceding the Feast of Tabernacles, becomes only more striking, when we remember how that feast of harvesting prefigured the final ingathering of all nations. In connection with this point it may also be well to remember that the Jubilee Year was always proclaimed on the Day of Atonement (Lev 25:9). *

* According to the Jewish view, it was also the day on which Adam had both sinned and repented;

that on which Abraham was circumcised; and that on which Moses returned from the mount and made atonement for the sin of the golden calf.

The Teaching of Scripture about the Day

In briefly reviewing the Divine ordinances about this day (Lev 16; 23:26-32; Num 29:11), we find that only on that one day in every year the high-priest was allowed to go into the Most Holy Place, and then arrayed in a peculiar white dress, which differed from that of the ordinary priests, in that its girdle also was white, and not of the Temple colours, while 'the bonnet' was of the same shape, though not the same material as 'the mitre,' which the high-priest ordinarily wore. The simple white of his array, in distinction to the 'golden garments' which he otherwise wore, pointed to the fact that on that day the high-priest appeared, not 'as the bridegroom of Jehovah,' but as bearing in his official capacity the emblem of that perfect purity which was sought by the expiations of that day. Thus in the prophecies of Zechariah the removal of Joshua's 'filthy garments' and the clothing him with 'change of raiment,' symbolically denoted—'I have caused thine iniquity to pass from thee' (Zech 3:3,4). Similarly those who stand nearest to God are always described as arrayed 'in white' (see Eze 9:2, etc.; Dan 10:5; 12:6). And because these were emphatically 'the holy garments,' 'therefore' the high-priest had to 'wash his flesh in water, and so put them on' (Lev 16:4), that is, he was not merely to wash his hands and feet, as before ordinary ministrations, but to bathe his whole body.

Numbers 29:7-11

From Numbers 29:7-11 it appears that the offerings on the Day of Atonement were really of a threefold kind—'the continual burnt-offering,' that is, the daily morning and evening sacrifices, with their meat- and drink-offerings; the festive sacrifices of the day, consisting for the high-priest and the priesthood, of 'a ram for a burnt-offering' (Lev 16:3), and for the people of one young bullock, one ram, and seven lambs of the first year (with their meat-offerings) for a burnt-sacrifice, and one kid of the goats for a sin-offering; and, thirdly, and chiefly, the peculiar expiatory sacrifices of the day, which were a young bullock as a *sin-offering* for the high-priest, his house, and the sons of Aaron, and another *sin-offering* for the people, consisting of two goats, one of which was to be killed and its blood sprinkled, as directed, while the other was to be sent away into the wilderness, bearing 'all the iniquities of the children of Israel, and all their transgressions in all their sins' which had been confessed 'over him,' and laid upon him by the high-priest. Before proceeding further, we note the following as the *order* of these sacrifices—, the ordinary morning sacrifice; next the expiatory sacrifices for the high-priest, the priesthood, and the people (one bullock, and one of the two goats, the other being the so-called scape-goat); then the festive burnt-offerings of the priests and the people (Num 29:7-11), and with them another sin-offering; and, lastly, the ordinary evening sacrifice, being, as Maimonides observes, in all fifteen sacrificial animals. According to Jewish tradition, the whole of the services of that day were performed by the high-priest himself, of course with the assistance of others, for which purpose more than 500 priests were said to have been employed. Of course, if the Day of Atonement fell on a Sabbath, besides all these, the ordinary Sabbath sacrifices were also offered. On a principle previously explained, the high-priest purchased from his own funds the sacrifices brought for himself and his house, the priesthood, however, contributing, in order to make them sharers in the offering, while the public sacrifices for the whole people were paid for from the Temple treasury. Only while officiating in the distinctly expiatory services of the day did the high-priest wear his 'linen garments'; in all the others he was arrayed in his 'golden vestments.' This necessitated a frequent change of dress, and before each he bathed his whole body. All this will be best understood by a

more detailed account of the order of service, as given in the Scriptures and by tradition.

The Duties of the High-priest

Seven days before the Day of Atonement the high-priest left his own house in Jerusalem, and took up his abode in his chambers in the Temple. A substitute was appointed for him, in case he should die or become Levitically unfit for his duties. Rabbinical punctiliousness went so far as to have him twice sprinkled with the ashes of the red heifer— the 3rd and the 7th day of his week of separation— case he had unwittingly to himself, been defiled by a dead body (Num 19:13). *

* May not the 'sprinkling of the ashes of an heifer' in Hebrews 9:13 refer to this? The whole section bears on the Day of Atonement.

During the whole of that week, also, he had to practise the various priestly rites, such as sprinkling the blood, burning the incense, lighting the lamp, offering the daily sacrifice, etc. For, as already stated, every part of that day's services devolved on the high-priest, and he must not commit any mistake. Some of the elders of the Sanhedrim were appointed to see to it, that the high-priest fully understood, and knew the meaning of the service, otherwise they were to instruct him in it. On the eve of the Day of Atonement the various sacrifices were brought before him, that there might be nothing strange about the services of the morrow. Finally, they bound him by a solemn oath not to change anything in the rites of the day. This was chiefly for fear of the Sadducean notion, that the incense should be lighted *before* the high-priest actually entered into the Most Holy Place; while the Pharisees held that this was to be done only within the Most Holy Place itself. *

* The only interesting point here is the Scriptural argument on which the Sadducees based their view. They appealed to Leviticus 16:2, and explained the expression, 'I will appear in the cloud upon the mercy-seat,' in a rationalistic sense as applying to the cloud of incense, not to that of the Divine Presence, while the Pharisees appealed to verse 13.

The evening meal of the high-priest before the great day was to be scanty. All night long he was to be hearing and expounding the Holy Scriptures, or otherwise kept employed, so that he might not fall asleep (for special Levitical reasons). At midnight the lot was cast for removing the ashes and preparing the altar; and to distinguish the Day of Atonement from all others, *four*, instead of the usual three, fires were arranged on the great altar of burnt-offering.

The Morning Service

The services of the day began with the first streak of morning light. Already the people had been admitted into the sanctuary. So jealous were they of any innovation or alteration, that only a linen cloth excluded the high-priest from public view, when, each time before changing his garments, he bathed— in the ordinary place of the priests, but in one specially set apart for his use. Altogether he changed his raiments and washed his whole body *five* times on that day, * and his hands and feet *ten* times. **

* In case of age or infirmity, the bath was allowed to be heated, either by adding warm water, or by putting hot irons into it.

** The high-priest did not on that day wash in the ordinary laver, but in a golden vessel specially provided for the purpose.

When the first dawn of morning was announced in the usual manner, the high-priest put off his ordinary (layman's) dress, bathed, put on his golden vestments, washed his hands and feet, and proceeded to perform all the principal parts of the ordinary morning service. Tradition has it, that immediately after that, he offered certain parts of the burnt-sacrifices for the day, viz. the bullock and the seven lambs, reserving his own ram and that of the people, as well as the sin-offering of a kid of the goats (Num 29:8-11), till after the special expiatory sacrifices of the day had been brought. But the text of Leviticus 16:24 is entirely against this view, and shows that the *whole* of the burnt-offerings and the festive sin-offering were brought *after* the expiatory services. Considering the relation between these services and sacrifices, this might, at any rate, have been expected, since a burnt-offering could only be acceptable *after*, not before, expiation.

The Sin-offering

The morning service finished, the high-priest washed his hands and feet, put off his golden vestments, bathed, put on his 'linen garments,' again washed his hands and feet, and proceeded to the peculiar part of the day's services. The bullock for his sin-offering stood between the Temple-porch and the altar. It was placed towards the south, but the high-priest, who stood facing the east (that is, the worshippers), turned the head of the sacrifice towards the west (that is, to face the sanctuary). He then laid both his hands upon the head of the bullock, and confessed as follows:—'Ah, JEHOVAH! I have committed iniquity; I have transgressed; I have sinned— and my house. Oh, then, JEHOVAH, I entreat Thee, cover over (atone for, let there be atonement for) the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee, I and my house— as it is written in the law of Moses, Thy servant: "For, on that day will He cover over (atone) for you to make you clean; from all your transgressions before JEHOVAH ye shall be cleansed.'" It will be noticed that in this solemn confession the name JEHOVAH occurred three times. Other three times was it pronounced in the confession which the high-priest made over the same bullock for the priesthood; a seventh time was it uttered when he cast the lot as to which of the two goats was to be 'for JEHOVAH'; and once again he spoke it three times in the confession over the so-called 'scape-goat' which bore the sins of the people. All these *ten* times the high-priest pronounced the very name of JEHOVAH, and, as he spoke it, those who stood near cast themselves with their faces on the ground, while the multitude responded: 'Blessed be the Name; the glory of His kingdom is for ever and ever' (in support of this benediction, reference is made to Deut 32:3). Formerly it had been the practice to pronounce the so-called 'Ineffable Name' distinctly, but afterwards, when some attempted to make use of it for magical purposes, it was spoken with bated breath, and, as one relates (Rabbi Tryphon in the *Jerus. Talm.*) * who had stood among the priests in the Temple and listened with rapt attention to catch the mysterious name, it was lost amidst the sound of the priests' instruments, as they accompanied the benediction of the people.

* Possibly some readers may not know that the Jews never pronounce the word *Jehovah*, but always substitute for it 'Lord' (printed in capitals in the Authorised Version). Indeed, the right pronunciation of the word has been lost, and is matter of dispute, all that we have in the Hebrew being the letters I. H. V. H.— the so-called *tetragrammaton*, or 'four-lettered word.'

Choosing the Scape-goat

The first part of the expiatory service— for the priesthood— taken place close to the Holy Place, between the porch and the altar. The next was performed close to the worshipping people. In the eastern part of the Court of Priests, that is, close to the worshippers, and on the north side of it, stood an urn, called *Calpi*, in which were two lots of the same shape, size, and material— the second Temple they were of gold; the one bearing the inscription 'la-JEHOVAH,' for Jehovah, the other 'la-Azazel,' for Azazel, leaving the expression (Lev 16:8,10,26) (rendered 'scape-goat' in the Authorised Version) for the present untranslated. These two goats had been placed with their backs to the people and their faces towards the sanctuary (westwards). The high-priest now faced the people, as, standing between his substitute (at his right hand) and the head of the course on ministry (on his left hand), he shook the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat. Popularly it was deemed of good augury if the right-hand lot had fallen 'for Jehovah.' The two goats, however, must be altogether alike in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these two formed parts of one and the same sacrifice, that it was arranged they should, if possible, even be purchased at the same time. The importance of this view will afterwards be explained.

The Goat Shown to the People

The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel— so-called 'scape-goat'— another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into 'a land not inhabited.' Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people. And, as if to add to the significance of the rite, tradition has it that when the sacrifice was fully accepted the scarlet mark which the scape-goat had borne became white, to symbolise the gracious promise in Isaiah 1:18; but it adds that this miracle did not take place for forty years before the destruction of the Temple!

The Confession of Sin and the Sacrifice

With this presentation of the scape-goat before the people commenced the third and most solemn part of the expiatory services of the day. The high-priest now once more returned towards the sanctuary, and a second time laid his two hands on the bullock, which still stood between the porch and the altar, to confess over him, not only as before, his own and his household's sins, but also those of the priesthood. The formula used was precisely the same as before, with the addition of the words, 'the seed of Aaron, Thy holy people,' both in the confession and in the petition for atonement. Then the high-priest killed the bullock, caught up his blood in a vessel, and gave it to an attendant to keep it stirring, lest it should coagulate. Advancing to the altar of burnt-offering, he next filled the censer with burning coals, and then ranged a handful of frankincense in the dish destined to hold it. Ordinarily, everything brought in actual ministry unto God must be carried in the right hand— the incense in the right and the censer in the left. But on this occasion, as the censer for the Day of Atonement was larger and heavier than usual, the high-priest was allowed to reverse the common order. Every eye was strained towards the sanctuary as, slowly bearing the censer and the incense, the figure of the white-robed high-priest was seen to disappear within the Holy Place. After that nothing further could be seen of his movements.

The Mercy-seat

The curtain of the Most Holy Place was folded back, and the high-priest stood alone and separated from all the people in the awful gloom of the Holiest of All, only lit up by the red glow of the coals in the priest's censer. In the first Temple the ark of God had stood there with the 'mercy-seat' over-shadowing it; above it, the visible presence of Jehovah in the cloud of the *Shechinah*, and on either side the outspread wings of the cherubim; and the high-priest had placed the censer between the staves of the ark. But in the Temple of Herod there was neither *Shechinah* nor ark— was empty; and the high-priest rested his censer on a large stone, called the 'foundation-stone.' He now most carefully emptied the incense into his hand, and threw it on the coals of the censer, as far from himself as possible, and so waited till the smoke had filled the Most Holy Place. Then, retreating backwards, he prayed outside the veil as follows: * 'May it please Thee, O Lord our God, and the God of our fathers, that neither this day nor during this year any captivity come upon us. Yet, if captivity befall us this day or this year, let it be to a place where the law is cultivated. May it please Thee, O Lord our God, and the God of our fathers, that want come not upon us, either this day or this year. But if want visit us this day or this year, let it be due to the liberality of our charitable deeds. May it please Thee, O Lord our God, and the God of our fathers, that this year may be a year of cheapness, of fulness, of intercourse and trade; a year with abundance of rain, of sunshine, and of dew; one in which Thy people Israel shall not require assistance one from another. And listen not to the prayers of those who are about to set out on a journey. ** And as to Thy people Israel, may no enemy exalt himself against them. May it please Thee, O Lord our God, and the God of our fathers, that the houses of the men of Saron may not become their graves.' *** The high-priest was not to prolong this prayer, lest his protracted absence might fill the people with fears for his safety.

* We give the prayer in its simplest form from the Talmud. But we cannot help feeling that its *form* savours of later than Temple-times. Probably only its substance dates from those days, and each high-priest may have been at liberty to formulate it according to his own views.

** Who might pray against the fall of rain. It must be remembered that the autumn rains, on which the fruitfulness of the land depended, were just due.

*** This on account of the situation of that valley, which was threatened either by sudden floods or by dangerous landslips.

The Sprinkling of the Blood

While the incense was offering in the Most Holy Place the people withdrew from proximity to it, and worshipped in silence. At last the people saw the high-priest emerging from the sanctuary, and they knew that the service had been accepted. Rapidly he took from the attendant, who had kept it stirring, the blood of the bullock. Once more he entered into the Most Holy Place, and sprinkled with his finger once upwards, towards where the mercy-seat had been, and seven times downwards, counting as he did so : 'Once' (upwards), 'once and once' (downwards), 'once and twice' and so on to 'once and seven times,' always repeating the word 'once,' which referred to the upwards sprinkling, so as to prevent any mistake. Coming out from the Most Holy Place, the high-priest now deposited the bowl with the blood before the veil. Then he killed the goat set apart for Jehovah, and, entering the Most Holy Place a third time, sprinkled as before, once upwards and seven times downwards, and again deposited the bowl with the blood of the goat on a second golden stand before the veil. Taking up the bowl with the bullock's blood,

he next sprinkled once upwards and seven times downwards towards the veil, outside the Most Holy Place, and then did the same with the blood of the goat. Finally, pouring the blood of the bullock into the bowl which contained that of the goat, and again the mixture of the two into that which had held the blood of the bullock, so as thoroughly to commingle the two, he sprinkled each of the horns of the altar of incense, and then, making a clear place on the altar, seven times the top of the altar of incense. Thus he had sprinkled forty-three times with the expiatory blood, taking care that his own dress should never be spotted with the sin-laden blood. What was left of the blood the high-priest poured out on the west side of the base of the altar of burnt-offering.

The Cleansing Completed

By these expiatory sprinklings the high-priest had cleansed the sanctuary in all its parts from the defilement of the priesthood and the worshippers. The Most Holy Place, the veil, the Holy Place, the altar of incense, and the altar of burnt-offering were now clean alike, so far as the priesthood and as the people were concerned; and in their relationship to the sanctuary both priests and worshippers were atoned for. So far as the law could give it, there was now again free access for all; or, to put it otherwise, the continuance of typical sacrificial communion with God was once more restored and secured. Had it not been for these services, it would have become impossible for priests and people to offer sacrifices, and so to obtain the forgiveness of sins, or to have fellowship with God. But the *consciences* were not yet free from a sense of personal guilt and sin. That remained to be done through the 'scape-goat.' All this seems clearly implied in the distinctions made in Leviticus 16:33: 'And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.'

The Scape-goat

Most solemn as the services had hitherto been, the worshippers would chiefly think with awe of the high-priest going into the immediate presence of God, coming out thence alive, and securing for them by the blood the continuance of the Old Testament privileges of sacrifices and of access unto God through them. What now took place concerned them, if possible, even more nearly. Their own personal guilt and sins were now to be removed from them, and that in a symbolical rite, at one and the same time the most mysterious and the most significant of all. All this while the 'scape-goat,' with the 'scarlet-tongue,' telling of the guilt it was to bear, had stood looking eastwards, confronting the people, and waiting for the terrible load which it was to carry away 'unto a land not inhabited.' Laying both his hands on the head of this goat, the high-priest now confessed and pleaded: 'Ah, JEHOVAH! they have committed iniquity; they have transgressed; they have sinned— people, the house of Israel. Oh, then, JEHOVAH! cover over (atone for), I entreat Thee, upon their iniquities, their transgressions, and their sins, which they have wickedly committed, transgressed, and sinned before Thee— people, the house of Israel. As it is written in the law of Moses, Thy servant, saying: "For on that day shall it be covered over (atoned) for you, to make you clean from all your sins before JEHOVAH ye shall be cleansed.'" And while the prostrate multitude worshipped at the name of Jehovah, the high-priest turned his face towards them as he uttered the last words, '*Ye shall be cleansed!*' as if to declare to them the absolution and remission of their sins.

The Goat Sent into the Wilderness

Then a strange scene would be witnessed. The priests led the sin-burdened goat out through 'Solomon's Porch,' and, as tradition has it, through the eastern gate, which opened upon the Mount of Olives. *

* The Talmud has it, that the foreign Jews present used to burst into words and deeds of impatience, that the 'sin-bearer' might be gone.

Here an arched bridge spanned the intervening valley, and over it they brought the goat to the Mount of Olives, where one, specially appointed for the purpose, took him in charge. Tradition enjoins that he should be a stranger, a non-Israelite, as if to make still more striking the type of Him who was delivered over by Israel unto the Gentiles! Scripture tells us no more of the destiny of the goat that bore upon him all the iniquities of the children of Israel, than that they 'shall send him away by the hand of a fit man into the wilderness,' and that 'he shall let go the goat in the wilderness' (Lev 16:22). But tradition supplements this information. The distance between Jerusalem and the beginning of 'the wilderness' is computed at ninety *stadia*, making precisely ten intervals, each half a Sabbath-day's journey from the other. At the end of each of these intervals there was a station, occupied by one or more persons, detailed for the purpose, who offered refreshment to the man leading the goat, and then accompanied him to the next station. By this arrangement two results were secured: some trusted persons accompanied the goat all along his journey, and yet none of them walked more than a Sabbath-day's journey— is, half a journey going and the other half returning. At last they reached the edge of the wilderness. Here they halted, viewing afar off, while the man led forward the goat, tore off half the 'scarlet-tongue,' and stuck it on a projecting cliff; then, leading the animal backwards, he pushed it over the projecting ledge of rock. There was a moment's pause, and the man, now defiled by contact with the sin-bearer, retraced his steps to the last of the ten stations, where he spent the rest of the day and the night. But the arrival of the goat in the wilderness was immediately telegraphed, by the waving of flags, from station to station, till, a few minutes after its occurrence, it was known in the Temple, and whispered from ear to ear, that 'the goat had borne upon him all their iniquities into a land not inhabited.'

The Meaning of the Rite

What then was the meaning of a rite on which such momentous issue depended? Everything about it seems strange and mysterious— lot that designated it, and that 'to Azazel'; the fact, that though the highest of all sin-offerings, it was neither sacrificed nor its blood sprinkled in the Temple; and the circumstance that it really was only *part* of a sacrifice— two goats together forming one sacrifice, one of them being killed, and the other 'let go,' there being no other analogous case of the kind except at the purification of a leper, when one bird was killed and the other dipped in its blood, and let go free. Thus these two sacrifices— in the removal of what symbolically represented indwelling sin, the other contracted guilt— in requiring two animals, of whom one was killed, the other 'let go.' This is not the place to discuss the various views entertained of the import of the scape-goat. But it is destructive of one and all of the received interpretations, that the sins of the people were confessed not on the goat which was killed, but on that which was 'let go in the wilderness,' and that it was this goat— the other— 'bore upon him all the iniquities' of the people. So far as the conscience was concerned, this goat was the real and the only sin-offering 'for all the iniquities of the children of Israel, and all their transgressions in all their sins,' for upon it the high-priest laid the sins of the people, after he had by the blood of the bullock and of the other goat 'made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar' (Lev 16:20). The blood sprinkled had effected this; but it had done no more, and it could do no more, for it 'could not make him that did the service perfect, as pertaining to the conscience' (Heb 9:9). The

symbolical representation of *this* perfecting was by the live goat, which, laden with the confessed sins of the people, carried them away into 'the wilderness' to 'a land not inhabited.' The only meaning of which this seems really capable, is that though confessed guilt was removed from the people to the head of the goat, as the symbolical substitute, yet as the goat was not killed, only sent far away, into 'a land not inhabited,' so, under the Old Covenant, sin was not really blotted out, only put away from the people, and put aside till Christ came, not only to take upon Himself the burden of transgression, but to *blot it out and to purge it away*. *

* May there be here also a reference to the doctrine of Christ's descent into *Hades*?

The Teaching of Scripture

Thus viewed, not only the text of Leviticus 16, but the language of Hebrews 9 and 10, which chiefly refer to the Day of Atonement, becomes plain. The 'blood,' both of the bullock and of the goat which the high-priest carried 'once a year' within 'the sacred veil,' was 'offered for himself (including the priesthood) and for the errors (or rather ignorances) of the people.' In the language of Leviticus 16:20, it reconciled 'the Holy Place, and the tabernacle of the congregation, and the altar,' that is, as already explained, it rendered on the part of priests and people the continuance of sacrificial worship possible. But this live scape-goat 'let go' in the wilderness, over which, in the exhaustive language of Leviticus 16:21, the high-priest had confessed and on which he had laid 'all the iniquities of the children of Israel, and all their transgressions in all their sins,' meant something quite different. It meant the inherent 'weakness and unprofitableness of the commandment'; it meant, that 'the law made nothing perfect, but was the bringing in of a better hope'; that in the covenant mercy of God guilt and sin were indeed removed from the people, that they were 'covered up,' and in that sense atoned for, or rather that they were both 'covered up' and removed, but that they were not really *taken away and destroyed* till Christ came; that they were only taken into a land not inhabited, till He should blot it out by His own blood; that the provision which the Old Testament made was only preparatory and temporary, until the 'time of the reformation'; and that hence real and true forgiveness of sins, and with it the spirit of adoption, could only be finally obtained after the death and resurrection of 'the Lamb of God which taketh away the sin of the world.' Thus in the fullest sense it was true of the 'fathers,' that 'these all...*received* not the promise: God having provided some better things for us, that they without us should not be made perfect.' For 'the law having a shadow of the good things to come,' could not 'make the comers thereunto perfect'; nor yet was it possible 'that the blood of bulls and of goats should take away sins.' The live goat 'let go' was every year a remover of sins which yet were never really removed in the sense of being blotted out— deposited, as it were, and reserved till He came 'whom God hath set forth as a propitiation...because of the passing over of the former sins, in the forbearance of God' (Rom 3:25). *

* We have generally adopted the rendering of Dean Alford, where the reader will perceive any divergence from the Authorised Version.

'And for this cause He is the mediatory of a new covenant, in order that, death having taken place for the propitiation of the transgressions under the first covenant, they which have been called may receive the promise of the eternal inheritance' (Heb 9:15).

This is not the place for following the argument further. Once understood, many passages will recur which manifest how the Old Testament removal of sin was shown in the law itself to have been complete

indeed, so far as the individual was concerned, but not really and in reference to God, till He came to Whom as the reality these types pointed, and Who 'now once at the end of the world hath been manifested to put away sin by the sacrifice of Himself' (Heb 9:26). And thus did the types themselves prove their own inadequacy and insufficiency, showing that they had only 'a shadow of the good things to come, and not the very image of the things themselves' (Heb 10:1). With this also agree the terms by which in the Old Testament atonement is designated as a 'covering up' by a substitute, and the mercy-seat as 'the place of covering over.'

The Term 'la-Azazel'

After this it is comparatively of secondary importance to discuss, so far as we can in these pages, the question of the meaning of the term 'la-Azazel' (Lev 16:8,10,26). Both the interpretation which makes it a designation of the goat itself (as 'scape-goat' in our Authorised Version), and that which would refer it to a certain locality in the wilderness, being, on many grounds, wholly untenable, two other views remain, one of which regards *Azazel* as a person, and denoting *Satan*; while the other would render the term by 'complete removal.' The insurmountable difficulties connected with the first of these notions lie on the surface. In reference to the second, it may be said that it not only does violence to Hebrew grammar, but implies that the goat which was to be for 'complete removal' was not even to be sacrificed, but actually 'let go!' Besides, what in that case could be the object of the first goat which *was* killed, and whose blood was sprinkled in the Most Holy Place? We may here at once state, that the later Jewish practice of pushing the goat over a rocky precipice was undoubtedly an *innovation*, in no wise sanctioned by the law of Moses, and not even introduced at the time the Septuagint translation was made, as its rendering of Leviticus 16:26 shows. The *law* simply ordained that the goat, once arrived in 'the land not inhabited,' was to be 'let go' free, and the Jewish ordinance of having it pushed over the rocks is signally characteristic of the Rabbinical perversion of its spiritual type. The word *Azazel*, which only occurs in Leviticus 16, is by universal consent derived from a root which means 'wholly to put aside,' or, 'wholly to go away.' Whether, therefore, we render 'la-Azazel' by 'for him who is wholly put aside,' that is, the sin-bearing Christ, or 'for being wholly separated,' or 'put wholly aside or away,' the truth is still the same, as pointing through the temporary and provisional removal of sin by the goat 'let go' in 'the land not inhabited,' to the final, real, and complete removal of sin by the Lord Jesus Christ, as we read it in Isaiah 53:6: 'Jehovah hath made the iniquities of us all to meet on Him.'

The Carcasses Burnt 'Outside the City'

While the scape-goat was being led into the wilderness, the high-priest proceeded to cut up the bullock and the goat with whose blood he had previously 'made atonement,' put the 'inwards' in a vessel which he committed to an attendant, and sent the carcasses to be burnt 'outside the city,' in the place where the Temple ashes were usually deposited. Then, according to tradition, the high-priest, still wearing the linen garments, * went into the 'Court of the Women,' and read the passages of Scripture bearing on the Day of Atonement, viz. Leviticus 16; 23:27-32; also repeating by heart Numbers 29:7-11.

* But this was not strictly necessary; he might in this part of the service have even officiated in his ordinary layman's dress.

A series of prayers accompanied this reading of the Scriptures. The most interesting of these supplications may be thus summed up:— of sin with prayer for forgiveness, closing with the words, '*Praise be to Thee,*

O Lord, Who in Thy mercy forgivest the sins of Thy people Israel'; prayer for the permanence of the Temple, and that the Divine Majesty might shine in it, closing with—'*Praise be to Thee, O Lord, Who inhabitest Zion*'; prayer for the establishment and safety of Israel, and the continuance of a king among them, closing—'*Thanks be to Thee, O Lord, Who hast chosen Israel*'; prayer for the priesthood, that all their doings, but especially their sacred services, might be acceptable unto God, and He be gracious unto them, closing with—'*Thanks be to Thee, O Lord, Who hast sanctified the priesthood*'; and, finally (in the language of Maimonides), prayers, entreaties, hymns, and petitions of the high-priest's own, closing with the words: '*Give help, O Lord, to Thy people Israel, for Thy people needeth help; thanks be unto Thee, O Lord, Who hearest prayer.*'

The High-priest in Golden Garments

These prayers ended, the high-priest washed his hands and feet, put off his 'linen,' and put on his 'golden vestments,' and once more washed hands and feet before proceeding to the next ministry. He now appeared again before the people as the Lord's anointed in the golden garments of the bride-chamber. Before he offered the festive burnt-offerings of the day, he sacrificed 'one kid of the goats for a sin-offering' (Num 29:16), probably with special reference to these festive services, which, like everything else, required atoning blood for their acceptance. The flesh of this sin-offering was eaten at night by the priests within the sanctuary. Next, he sacrificed the burnt-offerings for the people and that for himself (one ram, Lev 16:3), and finally burned the 'inwards' of the expiatory offerings, whose blood had formerly been sprinkled in the Most Holy Place. This, properly speaking, finished the services of the day. But the high-priest had yet to offer the ordinary evening sacrifice, after which he washed his hands and his feet, once more put off his 'golden' and put on his 'linen garments,' and again washed his hands and feet. This before entering the Most Holy Place a fourth time on that day, * to fetch from it the censer and incense-dish which he had left there.

* Hebrews 9:7 states that the high-priest went 'once in every year,' that is, on one day in every year, *not* on one occasion during that day.

On his return he washed once more hands and feet, put off his linen garments, which were never to be used again, put on his golden vestments, washed hands and feet, burnt the evening incense on the golden altar, lit the lamps on the candlestick for the night, washed his hands and feet, put on his ordinary layman's dress, and was escorted by the people in procession to his own house in Jerusalem. The evening closed with a feast.

The Mishnah

If this ending of the Day of Atonement seems incongruous, the *Mishnah* records (*Taan.* iv. 8) something yet more strange in connection with the day itself. It is said that on the afternoon of the 15th of Ab, when the collection of wood for the sanctuary was completed, and on that of the Day of Atonement, the maidens of Jerusalem went in white garments, specially lent them for the purpose, so that rich and poor might be on an equality, into the vineyards close to the city, where they danced and sung. The following fragment of one of their songs has been preserved: *

'Around in circle gay, the Hebrew maidens see;
From them our happy youths their partners choose.

Remember! Beauty soon its charm must lose—
And seek to win a maid of fair degree.

When fading grace and beauty low are laid,
Then praise shall her who fears the Lord await;
God does bless her handiwork—, in the gate,
"Her works do follow her," it shall be said.'

* The Talmud repeatedly states the fact and gives the song. Nevertheless we have some doubt on the subject, though the reporter in the *Mishnah* is said to be none other than Rabbi Simeon, the son of Gamaliel, Paul's teacher.

The Day of Atonement in the Modern Synagogue

We will not here undertake the melancholy task of describing what the modern synagogue has made the Day of Atonement, nor how it observes the occasion— in view of their gloomy thoughts, that on that day man's fate for the year, if not his life or death, is finally fixed. But even the *Mishnah* already contains similar perverted notions of how the day should be kept, and what may be expected from its right observance (*Mish. Yoma*, viii). Rigorous rest and rigorous fasting are enjoined from sundown of one day to the appearance of the first stars on the next. Neither food nor drink of any kind may be tasted; a man may not even wash, nor anoint himself, nor put on his sandals. *

* Only woollen socks are to be used— only exception is, where there is fear of serpents or scorpions.

The sole exception made is in favour of the sick and of children, who are only bound to the full fast— at the age of twelve years and one day, and boys at that of thirteen years and one day, though it is recommended to train them earlier to it. *

* Kings and brides within thirty days of their wedding are allowed to wash their faces; the use of a towel which has been dipped the *previous day* in water is also conceded.

In return for all this 'affliction' Israel may expect that *death along with the Day of Atonement* will finally blot out all sins! That is all— Day of Atonement and our own death! Such are Israel's highest hopes of expiation! It is unspeakably saddening to follow this subject further through the *minutiae* of rabbinical ingenuity— much exactly the Day of Atonement will do for a man; what proportion of his sins it will remit, and what merely suspend; how much is left over for after-chastisements, and how much for final extinction at death. The law knows nothing of such miserable petty misrepresentations of the free pardon of God. In the expiatory sacrifices of the Day of Atonement every kind * of transgression, trespass, and sin is to be removed from the people of God.

* For high-handed, purposed sins, the law provided no sacrifice (Heb 10:26), and it is even doubtful whether they are included in the declaration Leviticus 16:21, wide as it is. Thank God, we know that 'the blood of Jesus Christ His Son cleanseth from *all sin*,' without exception.

Yet annually anew, and each time confessedly only provisionally, not really and finally, till the gracious

promise (Jer 31:34) should be fulfilled: 'I will forgive their iniquity, and I will remember their sin no more.' Accordingly it is very marked, how in the prophetic, or it may be symbolical, description of Ezekiel's Temple (Eze 40-46) all mention of the Day of Atonement is omitted; for Christ has come 'an high-priest of good things to come,' and 'entered in once into the Holy Place,' 'to *put away* sin by the sacrifice of Himself' (Heb 9:11,12,26).

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the Temple in Solomon's Porch.'— 10:22, 23

Post-Mosaic Festivals

Besides the festivals mentioned in the Law of Moses, other festive seasons were also observed at the time of our Lord, to perpetuate the memory either of great national deliverances or of great national calamities. The former were popular feasts, the latter public fasts. Though most, if not all of them, are alluded to in the Canonical Scriptures, it is extremely difficult to form a clear idea of how they were kept in the *Temple*. Many of the practices connected with them, as described in Jewish writings, or customary at present, are of much later date than Temple times, or else apply rather to the festive observances in the various synagogues of the land than to those in the central sanctuary. And the reason of this is evident. Though those who were at leisure might like to go to Jerusalem for every feast, yet the vast majority of the people would, except on the great festivals, naturally gather in the synagogues of their towns and villages. Moreover, these feasts and fasts were rather *national* than typical— commemorated a past event instead of pointing forward to a great and world-important fact yet to be realised. Lastly, being of later, and indeed, of human, not Divine institution, the authorities at Jerusalem did not venture to prescribe for them special rites and sacrifices, which, as we have seen, constituted the essence of Temple worship.

Arranging these various feasts and fasts in the order of their institution and importance, we have:—

The Feast of Purim

1. The Feast of *Purim*, that is 'of lots,' or the Feast of Esther, also called in 2 Maccabees xv. 36 'the day of *Mordecai*,' which was observed in memory of the preservation of the Jewish nation at the time of Esther. The name '*Purim*' is derived from 'the lot' which Haman cast in connection with his wicked desire (Esth 3:7; 9:24). It was proposed by Mordecai to perpetuate the anniversary of this great deliverance on the 14th and the 15th of Adar (about the beginning of March), and universally agreed to by the Jews of his time (Esth 9:17-24). Nevertheless, according to the Jerusalem Talmud, its general introduction after the return from Babylon formed a subject of grave doubt and deliberation among the 'eighty-five elders'— number which, according to tradition, included upwards of thirty prophets (*Jer. Megillah*, 70 b). *

* The learned Jost (*Gesch. d. Judenth.*, i. 42, note 1) suggests that these '85 elders' were really the commencement of 'the great synagogue,' to which so many of the Jewish ordinances were traced in later times. The number was afterwards, as Jost thinks, arbitrarily increased to 120, which is that assigned by tradition to 'the great synagogue.' 'The great synagogue' may be regarded as the 'constituent' Jewish authority on all questions of ritual after the return from Babylon. Lastly, Jost suggests that the original 85 were the signatories to 'the covenant,' named in Nehemiah 10:1-27.

Even this shows that *Purim* was never more than a popular festival. As such it was kept with great merriment and rejoicing, when friends and relations were wont to send presents to each other. There seems little doubt that this was the 'feast of the Jews,' to which the Saviour 'went up to Jerusalem' (John 5:1), when He healed the 'impotent man' at the Pool of Bethesda. For no other feast could have intervened between December (John 4:35) and the Passover (John 6:4), except that of the 'Dedication of the Temple,' and that is specially designated as such (John 10:22), and not simply as 'a feast of the Jews.'

Ceremonies of the Feast

So far as we can gather, the religious observances of *Purim* commenced with a *fast*—'the Fast of Esther'— the 13th of Adar. But if *Purim* fell on a Sabbath or a Friday, the fast was relegated to the previous *Thursday*, as it was not lawful to fast either on a Sabbath or the day preceding it. But even so, there were afterwards disputes between the Jews in Palestine and the much larger and more influential community that still resided in Babylon as to this fast, which seem to throw doubt on its very early observance. On the evening of the 13th of Adar, or rather on the beginning of the 14th, the Book of Esther, or the *Megillah* ('the roll,' as it is called *par excellence*), was publicly read, as also on the forenoon of the 14th day, except in ancient walled cities, where it was read on the 15th. In Jerusalem, therefore, it would be read on the evening of the 13th, and on the 15th— provided the day fell not on a Sabbath, on which the *Megillah* was not allowed to be read. In the later Jewish calendar arrangements care was taken that the first day of *Purim* should fall on the first, the third, the fifth, or the sixth day of the week. Country people, who went into their market towns every week on the Monday and Thursday, were not required to come up again specially for *Purim*, and in such synagogues the *Megillah*, or at least the principal portions of it, was read on the previous Thursday. It was also allowed to read the Book of Esther in any language other than the Hebrew, if spoken by the Jews resident in the district, and any person, except he were deaf, an idiot or a minor, might perform this service. The prayers for the occasion now used in the synagogue, as also the practice of springing rattles and other noisy demonstrations of anger, contempt, and scorn, with which the name of Haman, where it occurs in the *Megillah*, is always greeted by young and old, are, of course, of much later date. Indeed, so far from prescribing any fixed form of prayer, the *Mishnah* (*Megill.* iv. 1) expressly leaves it an open question, to be determined according to the usage of a place, whether or not to accompany the reading of the *Megillah* with prayer. According to the testimony of Josephus (*Antiq.* xi. 6, 13), in his time 'all the Jews that are in the habitable earth' kept 'these days festivals,' and sent 'portions to one another.' In our own days, though the synagogue has prescribed for them special prayers and portions of Scripture, they are chiefly marked by boisterous and uproarious merrymaking, even beyond the limits of propriety.

The Feast of the Dedication of the Temple

2. The Feast of the Dedication of the Temple, *Chanuchah* ('the dedication'), called in 1 Maccabees iv. 52-59 'the dedication of the altar,' and by Josephus (*Antiq.* xii. 7, 7) 'the Feast of Lights,' was another popular and joyous festival. It was instituted by Judas Maccabeus in 164 BC, when, after the recovery of Jewish independence from the Syro-Grecian domination, the Temple of Jerusalem was solemnly purified, the old polluted altar removed, its stones put in a separate place on the Temple-mount, and the worship of the Lord restored. The feast commenced on the 25th of Chislev (December), and lasted for *eight days*. On each of them the 'Hallel' was sung, the people appeared carrying palm and other branches, and there was a grand illumination of the Temple and of all private houses. These three observances bear so striking a resemblance to what we know about the Feast of Tabernacles, that it is difficult to resist the impression of some intended connection between the two, in consequence of which the daily singing of the 'Hallel,' and the carrying of palm branches was adopted during the Feast of the Dedication, while the practice of Temple-illumination was similarly introduced into the Feast of Tabernacles. *

* In point of fact, the three are so compared in 2 Maccabees x. 6, and even the same name applied to them, i. 9, 18.

All this becomes the more interesting, when we remember, on the one hand, the typical meaning of the Feast of Tabernacles, and on the other that the date of the Feast of the Dedication— 25th of Chislev— to

have been adopted by the ancient Church as that of the birth of our blessed Lord—— Dedication of the true Temple, which was the body of Jesus (John 2:19).

The Origin of this Festival

From the hesitating language of Josephus (*Antiq.* xii. 7, 7), we infer that even in his time the real origin of the practice of illuminating the Temple was unknown. Tradition, indeed, has it that when in the restored Temple the sacred candlestick * was to be lit, only one flagon of oil, sealed with the signet of the high-priest, was found to feed the lamps.

* According to tradition, the first candlestick in that Temple was of iron, tinned over; the second of silver, and then only a golden one was procured.

This, then, was *pure* oil, but the supply was barely sufficient for one day—, lo, by a miracle, the oil increased, and the flagon remained filled for eight days, in memory of which it was ordered to illuminate for the same space of time the Temple and private houses. A learned Jewish writer, Dr. Herzfeld, suggests, that to commemorate the descent of fire from heaven upon the altar in the Temple of Solomon (2 Chron 7:1), 'the feast of lights' was instituted when the sacred fire was relit on the purified altar of the second Temple. But even so the practice varied in its details. Either the head of a house might light one candle for all the members of his family, or else a candle for each inmate, or if very religious he would increase the number of candles for each individual every evening, so that if a family of ten had begun the first evening with ten candles they would increase them the next evening to twenty, and so on, till on the eighth night eighty candles were lit. But here also there was a difference between the schools of Hillel and Shammai— former observing the practice as just described, the latter burning the largest number of candles the first evening, and so on decreasingly to the last day of the feast. On the Feast of the Dedication, as at Purim and New Moons, no public fast was to be kept, though private mourning was allowed.

The forms of prayer at present in use by the Jews are of comparatively late date, and indeed the Karaites, who in many respects represent the more ancient traditions of Israel, do not observe the festival at all. But there cannot be a doubt that our blessed Lord Himself attended this festival at Jerusalem (John 10:22), on which occasion He told them plainly: 'I and My Father are one.' This gives it a far deeper significance than the rekindling of the fire on the altar, or even the connection of this feast with that of Tabernacles.

The Feast of Wood-offering

3. *The Feast of Wood-offering* took place on the 15th Ab (August), being the last of the *nine* occasions on which offerings of wood were brought for the use of the Temple. For the other eight occasions the Talmud names certain families as specially possessing this privilege, which they had probably originally received 'by lot' at the time of Nehemiah (Neh 10:34; 13:31). At any rate, the names mentioned in the *Mishnah* are exactly the same as those in the Book of Ezra (Ezra 2). But on the 15th of Ab, along with certain families, *all* the people— proselytes, slaves, Nethinim, and bastards, but notably the priests and Levites, were allowed to bring up wood, whence also the day is called 'the time of wood for the priests.' The other eight seasons were the 20th of Elul (September), the 1st of Tebeth (January), the 1st of Nisan (end of March or April), the 20th of Thammus (save, 'for the family of David'), the 5th, the 7th, the 10th, and the 20th of Ab. It will be observed that five of these seasons fall in the month of Ab, probably

because the wood was then thought to be in best condition. The Rabbinical explanations of this are confused and contradictory, and do not account for the 15th of Ab being called, as it was, 'the day on which the axe is broken,' unless it were that after that date till spring no wood might be *felled* for the altar, although what had been previously cut might be brought up. The 15th of the month was fixed for the feast, probably because at full moon the month was regarded as at its maturity. Tradition, of course, had its own story to account for it. According to one version it was Jeroboam, the wicked King of Israel, to whom so much evil is always traced; according to another, a Syro-Grecian monarch— Epiphanes; and according to yet a third, some unnamed monarch who had prohibited the carrying of wood and of the firstfruits to Jerusalem, when certain devoted families braved the danger, and on that day secretly introduced wood into the Temple, in acknowledgment whereof the privilege was for ever afterwards conceded to their descendants.

The Wood used in the Festivals

The wood was first deposited in an outer chamber, where that which was worm-eaten or otherwise unfit for the altar was picked out by priests who were disqualified from other ministry. The rest was handed over to the priests who were Levitically qualified for their service, and by them stored in 'the wood chamber.' The 15th of Ab was observed as a popular and joyous festival. On this occasion (as on the Day of Atonement) the maidens went dressed in white, to dance and sing in the vineyards around Jerusalem, when an opportunity was offered to young men to select their companions for life. We may venture on a suggestion to account for this curious practice. According to the Talmud, the 15th of Ab was the day on which the prohibition was removed which prevented heiresses from marrying out of their own tribes. If there is any historical foundation for this, it would be very significant, that when all Israel, without any distinction of tribes or families, appeared to make their offerings at Jerusalem, they should be at liberty similarly to select their partners in life without the usual restrictions.

Fasts/The Four Great Fasts

4. *Fasts*— may be arranged into *public* and *private*, the latter on occasions of personal calamity or felt need. The former alone can here claim our attention. Properly speaking, there was only one Divinely-ordained public fast, that of the Day of Atonement. But it was quite in accordance with the will of God, and the spirit of the Old Testament dispensation, that when great national calamities had overtaken Israel, or great national wants arose, or great national sins were to be confessed, a day of public fasting and humiliation should be proclaimed (see for example, Judg 20:26; 1 Sam 7:6; 1 Kings 21:27; 2 Chron 20:3). To these the Jews added, during the Babylonish captivity, what may be called *memorial-fasts*, on the anniversaries of great national calamities. Evidently this was an unhealthy religious movement. What were idly bewailed as national calamities were really Divine judgments, caused by national sins, and should have been acknowledged as righteous, the people turning from their sins in true repentance unto God. This, if we rightly understand it, was the meaning of Zechariah's reply (Zech 7; 8) to those who inquired whether the fasts of the fourth, the fifth, the seventh, and the tenth months, were to be continued after the return of the exiles from Babylon. At the same time, the inquiry shows, that the *four* great Jewish fasts, which, besides the Day of Atonement and the Fast of Esther, are still kept, were observed so early as the Babylonish captivity (Zech 8:19). 'The fast of the fourth month' took place on the 17th Thammus (about June or July), in memory of the taking of Jerusalem by Nebuchadnezzar and the interruption of the daily sacrifice. To this tradition adds, that it was also the anniversary of making the golden calf, and of Moses breaking the Tables of the Law. 'The fast of the fifth month,' on the 9th of Ab, was kept on account

of the destruction of the first (and afterwards of the second) Temple. It is significant that the second Temple (that of Herod) was destroyed on the *first day* of the week. Tradition has it, that on that day God had pronounced judgment that the carcasses of all who had come out of Egypt should fall in the wilderness, and also, that again it was fated much later to witness the fulfilment of Jeremiah 26:18-23, when a Roman centurion had the ploughshare drawn over the site of Zion and of the Temple. 'The fast of the seventh month,' on the 2nd of Tishri, is said by tradition to be in memory of the slaughter of Gedaliah and his associates at Mizpah (Jer 41:1). 'The fast of the tenth month' was on the 10th of Tebeth, when the siege of Jerusalem by Nebuchadnezzar commenced.

Other Fasts

Besides these four, the Day of Atonement, and the Fast of Esther, the Jewish calendar at present contains other twenty-two fast-days. But that is not all. It was customary to fast *twice a week* (Luke 18:12), between the Paschal week and Pentecost, and between the Feast of Tabernacles and that of the Dedication of the Temple. The days appointed for this purpose were the Monday and Thursday of every week—, according to tradition, Moses went up Mount Sinai the second time to receive the Tables of the Law on a Thursday, and came down again on a Monday. On public fasts, the practice was to bring the ark which contained the rolls of the law from the synagogue into the streets, and to strew ashes upon it. The people all appeared covered with sackcloth and ashes. Ashes were publicly strewn on the heads of the elders and judges. Then one more venerable than the rest would address the people, his sermon being based on such admonition as this: 'My brethren, it is not said of the men of Nineveh, that God had respect to their sackcloth or their fasting, but that "God saw their works, that they turned from their evil way" (Jonah 3:10). Similarly, it is written in the "traditions" (of the prophets): "rend your heart, and not your garments, and turn unto Jehovah your God"' (Joel 2:13). An aged man, whose heart and home 'God had emptied,' that he might give himself wholly to prayer, was chosen to lead the devotions. Confession of sin and prayer mingled with the penitential Psalms (Psa 102; 120; 121; 130). *

* Our account is based on the *Mishnah* (*Taan.* ii). But we have not given the Psalms in the order there mentioned, nor yet reproduced the prayers and 'benedictions,' because they seem mostly, if not entirely, to be of later date. In general, each of the latter bases the hope of being heard on some Scriptural example of deliverance in answer to prayer, such as that of Abraham on Mount Moriah, of Israel when passing through the Red Sea, of Joshua at Gilgal, of Samuel at Mizpah, of Elijah on Mount Carmel, of Jonah in the whale's belly, and of David and Solomon in Jerusalem. Certain relaxations of the fast were allowed to the priests when actually on their ministry.

In Jerusalem they gathered at the eastern gate, and seven times * as the voice of prayer ceased, they bade the priests 'blow!' and they blew with horns and their priests' trumpets.

* See the very interesting description of details in *Taan.* ii. 5.

In other towns, they only blew horns. After prayer, the people retired to the cemeteries to mourn and weep. In order to be a proper fast, it must be continued from one sundown till after the next, when the stars appeared, and for about twenty-six hours the most rigid abstinence from all food and drink was enjoined. Most solemn as some of these ordinances sound, the reader of the New Testament knows how sadly all degenerated into mere formalism (Matt 9:14; Mark 2:18; Luke 5:33); how frequent fasting became mere work- and self-righteousness, instead of being the expression of true humiliation (Luke

18:12); and how the very appearance of the penitent, unwashed and with ashes on his head, was even made matter of boasting and religious show (Matt 6:16). So true is it that all attempts at penitence, amendment, and religion, without the Holy Spirit of God and a change of heart, only tend to entangle man in the snare of self-deception, to fill him with spiritual pride, and still further to increase his real alienation from God. *

* Of the three sects or schools the Pharisees were here the strictest, being in this also at the opposite pole from the Sadducees. The fasts of the Essenes were indeed even more stringent, and almost constant, but they were intended not to procure *merit*, but to set the soul free from the bondage of the body, which was regarded as the seat of all sin. Besides the above-mentioned fast, and one of all the firstborn on the eve of every Passover, such of the 'men of the station' as went not up to Jerusalem with their company fasted on the Monday, Tuesday, Wednesday, and Thursday, in their respective synagogues, and prayed for a blessing on their brethren and on the people. They connected their fasts and prayers with the section in Genesis 1, which they read on those days— on the Monday (Gen 1:9) for those at sea; on the Tuesday (v 11,12) for all on a journey; on the Wednesday (v 14) on account of the supposed dangerous influence of sun and moon, against diseases of children; and on the Thursday (v 20) for women labouring with child and for infants.

Further particulars would lead us from a description of the Temple-services to those of the synagogue. But it is interesting to note how closely the Roman Church has adopted the practices of the synagogue. In imitation of the four Jewish fasts mentioned in Zechariah 8:19, the year was divided into four seasons— marked by a fast— of these being traced by tradition to Bishop Callistus (223), and the fourth to Pope Leo I (44). In 1095, Urban II fixed these four fasts on the Wednesdays after Ash-Wednesday, Whit-Sunday, the Exaltation of the Cross, and the Feast of S. Lucia (13th December). The early Church substituted for the two weekly Jewish fast-days— and Thursday— so-called 'dies stationum,' 'guard or watch-days' of the Christian soldier, or Christian fast-days— and Friday, on which the Saviour had been respectively betrayed and crucified.

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

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'And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.'— 8:4

Festive seasons were not the only occasions which brought worshippers to Jerusalem. Every trespass and sin, every special vow and offering, and every defilement called them to the Temple. All the rites then enjoined are full of deep meaning. Selecting from them those on which the practice of the Jews at the time of Christ casts a special light, our attention is first called to a service, distinguished from the rest by its unique character.

The Red Heifer

1. *The purification from the defilement of death by the ashes of the red heifer* (Num 19). In the worship of the Old Testament, where everything was *symbolical*, that is, where spiritual realities were conveyed through outwards signs, every physical defilement would point to, and carry with it, as it were, a spiritual counterpart. But especially was this the case with reference to birth and death, which were so closely connected with sin and the second death, with redemption and the second birth. Hence, all connected with the origin of life and with death, implied defilement, and required Levitical purification. But here there was considerable difference. Passing over the minor defilements attaching to what is connected with the origin of life, the woman who had given birth to a child was Levitically unclean for forty or for eighty days, according as she had become the mother of a son or a daughter (Lev 12). After that she was to offer for her purification a lamb for a burnt-, and a turtle-dove, or young pigeon, for a sin-offering; in case of poverty, altogether only two turtle-doves or two young pigeons. We remember that the mother of Jesus availed herself of that provision for the poor, when at the same time she presented in the Temple the Royal Babe, her firstborn son (Luke 2:22).

The Offering for the First-born

On bringing her offering, she would enter the Temple through 'the gate of the first-born,' and stand in waiting at the Gate of Nicanor, from the time that the incense was kindled on the golden altar. Behind her, in the Court of the Women, was the crowd of worshippers, while she herself, at the top of the Levites' steps, which led up to the great court, would witness all that passed in the sanctuary. At last one of the officiating priests would come to her at the gate of Nicanor, and take from her hand the 'poor's offering' (so it is literally called in the Talmud), which she had brought. The morning sacrifice was needed; and but few would linger behind while the offering for her purification was actually made. She who brought it mingled prayer and thanksgiving with the service. And now the priest once more approached her, and, sprinkling her with the sacrificial blood, declared her cleansed. Her 'first-born' was next redeemed at the hand of the priest, with five shekels of silver; * two benedictions being at the same time pronounced, one for the happy event which had enriched the family with a first-born, the other for the law of redemption.

* According to the *Mishnah* (*Bechor.* viii. 7) 'of Tyrian weight' = 10 to 12 shillings of our money. The Rabbis lay it down that redemption-money was only paid for a son who was the first-born of his mother, and who was 'suitable for the priesthood,' that is, had no disqualifying bodily blemishes.

And when, with grateful heart, and solemnised in spirit, she descended those fifteen steps where the Levites were wont to sing the 'Hallel,' a sudden light of heavenly joy filled the heart of one who had long been in waiting 'for the consolation of Israel.' If the Holy Spirit had revealed it to just and devout *Simeon*, that he 'should not see death before he had seen the Lord's Christ,' who should vanquish death, it was the same Spirit, who had led him up into the Temple 'when the parents brought in the child Jesus, to do for Him after the custom of the law.' Then the aged believer took the Divine Babe from His mother's into his own arms. He felt that the faithful Lord had truly fulfilled His word. Content now to depart in peace, he blessed God from the fulness of a grateful heart, for his eyes had seen His salvation—'a light to lighten the Gentiles,' and the 'glory of His people Israel.' But Joseph and Mary listened, wondering, to the words which fell from Simeon's lips.

Purification for the Dead

Such was the service of purification connected with the origin of life. Yet it was not nearly so solemn or important as that for the removal of defilement from contact with death. A stain attached indeed to the spring of life; but death, which cast its icy shadow from the gates of Paradise to those of Hades, pointed to the second death, under whose ban every one lay, and which, if unremoved, would exercise eternal sway. Hence defilement by the dead was symbolically treated as the greatest of all. It lasted seven days; it required a special kind of purification; and it extended not only to those who had touched the dead, but even to the house or tent where the body had lain, and all open vessels therein. More than that, to enter such a house; to come into contact with the smallest bone, or with a grave; * even to partake of a feast for the dead (Hosea 9:4), rendered ceremonially unclean for seven days (Num 19:11-16,18; 31:19).

* According to Jewish tradition, a dead body, however deeply buried, communicated defilement all the way up to the surface, unless indeed it were vaulted in, or vaulted over, to cut off contact with the earth above.

Nay, he who was thus defiled in turn rendered everything unclean which he touched (Num 19:22; comp. Hagg 2:13). For priests and Nazarites the law was even more stringent (Lev 21, etc; comp. Eze 44:25,

etc.; Num 6:7, etc.). The former were not to defile themselves by touching any dead body, except those of their nearest kin; the high-priest was not to approach even those of his own parents.

The Six Degrees of Defilement

In general, Jewish writers distinguish *six* degrees, which they respectively term, according to their intensity, the 'fathers of fathers,' the 'fathers,' and the 'first,' 'second,' 'third,' and 'fourth children of defilement.' They enumerate in all twenty-nine 'fathers of defilement,' arising from various causes, and of these no less than eleven arise from some contact with a dead body. Hence also the law made here exceptional provision for purification. 'A red heifer without spot,' that is, without any white or black hair on its hide, without 'blemish, and on which never yoke came,' was to be sacrificed as a *sin-offering* (Num 19:9,17), and that outside the camp, not in the sanctuary, and by the son of, or by the presumptive successor to the high-priest. The blood of this sacrifice was to be sprinkled seven times with the finger, not on the altar, but towards the sanctuary; then the whole animal—, flesh, blood, and dung—, the priest casting into the midst of the burning 'cedarwood, and hyssop, and scarlet.' The ashes of this sacrifice were to be gathered by 'a man that is clean,' and laid up 'without the camp in a clean place.' But the priest, he that burned the red heifer, and who gathered her ashes, were to be 'unclean until the even,' to wash their clothes, and the two former also to 'bathe,' their 'flesh in water' (Num 19:7,8). When required for purification, a clean person was to take of those ashes, put them in a vessel, pour upon them 'living water,' then dip hyssop in it, and on the third and seventh days sprinkle him who was to be purified; after which he had to wash his clothes and bathe his flesh, when he became 'clean' on the evening of the seventh day. The tent or house, and all the vessels in it, were to be similarly purified. Lastly, he that touched 'the water of separation,' 'of avoidance,' or 'of uncleanness,' was to be unclean until even, and he that sprinkled it to wash his clothes (Num 19:21).

Death the Greatest Defilement

From all these provisions it is evident that as death carried with it the greatest defilement, so the *sin-offering* for its purification was in itself and in its consequences the most marked. And its application must have been so frequently necessary in every family and circle of acquaintances that the great truths connected with it were constantly kept in view of the people. In general, it may here be stated, that the laws in regard to defilement were primarily intended as symbols of spiritual truths, and not for social, nor yet sanitary purposes, though such results would also flow from them. Sin had rendered fellowship with God impossible; sin was death, and had wrought death, and the dead body as well as the spiritually dead soul were the evidence of its sway.

Levitical Defilement Traceable to Death

It has been well pointed out (by Sommers, in his *Bibl. Abh.* vol. i. p. 201, etc.), that all classes of Levitical defilement can ultimately be traced back to death, with its two great outward symptoms, the corruption which appears in the skin on the surface of the body, and to which leprosy may be regarded as akin, and the fluxes from the dead body, which have their counterpart in the morbid fluxes of the living body. As the direct manifestation of sin which separates man from God, defilement by the dead required a *sin-offering*, and the ashes of the red heifer are expressly so designated in the words: 'It is a *sin-offering*' (Num 9:17). *

* The Authorised Version translates, without any reason: 'It is a purification for sin.'

But it differs from all other sin-offerings. The sacrifice was to be of pure red colour; one 'upon which never came yoke'; * and a female, all other sin-offerings for the congregation being males (Lev 4:14).

* The only other instance in which this is enjoined is Deuteronomy 21:3, though we read of it again in 1 Samuel 6:7.

These particulars symbolically point to life in its freshness, fulness, and fruitfulness— is, the fullest life and the spring of life. But what distinguished it even more from all others was, that it was a sacrifice offered once for all (at least so long as its ashes lasted); that its blood was sprinkled, not on the altar, but outside the camp towards the sanctuary; and that it was *wholly* burnt, along with cedarwood, as the symbol of imperishable existence, hyssop, as that of purification from corruption, and 'scarlet,' which from its colour was the emblem of life. Thus the sacrifice of highest life, brought as a sin-offering, and, so far as possible, once for all, was in its turn accompanied by the symbols of imperishable existence, freedom from corruption, and fulness of life, so as yet more to intensify its significance. But even this is not all. The gathered ashes with running water were sprinkled on the third and seventh days on that which was to be purified. Assuredly, if death meant 'the wages of sin,' this purification pointed, in all its details, to 'the gift of God,' which is 'eternal life,' through the sacrifice of Him in whom is the fulness of life.

The Scape-goat, the Red Heifer, and the Living Bird Dipped in Blood

And here there is a remarkable analogy between three sacrifices, which, indeed, form a separate group. The scape-goat, which was to remove the personal guilt of the Israelites— their theocratic alienation from the sanctuary; the red heifer, which was to take away the defilement of death, as that which stood between God and man; and the 'living bird,' dipped in 'the water and the blood,' and then 'let loose in the field' at the purification from leprosy, which symbolised the living death of personal sinfulness, were all, either wholly offered, or in their essentials completed *outside the sanctuary*. In other words, the Old Testament dispensation had confessedly within its sanctuary no real provision for the spiritual wants to which they symbolically pointed; their removal lay outside its sanctuary and beyond its symbols. Spiritual death, as the consequence of the fall, personal sinfulness, and personal guilt lay beyond the reach of the Temple-provision, and pointed directly to Him who was to come. Every death, every case of leprosy, every Day of Atonement, was a call for His advent, as the eye, enlightened by faith, would follow the goat into the wilderness, or watch the living bird as, bearing the mingled blood and water, he winged his flight into liberty, or read in the ashes sprung from the burning of the red heifer the emblem of purification from spiritual death. Hence, also, the manifest internal connection between these rites. In the sacrifices of the Day of Atonement and of the purified leper, the offering was twofold, one being slain, the other sent away alive, while the purification from leprosy and from death had also many traits in common.

These Sacrifices Defiled Those Who Took Part In Them

Lastly, all these sacrifices equally defiled those who took part in their offering, * except in the case of leprosy, where the application would necessarily only be *personal*.

* Hence the high-priest was prohibited from offering the red heifer.

Thus, also, we understand why the red heifer as, so to speak, the most intense of sin-offerings, was *wholly* burnt outside the camp, and other sin-offerings only partially so (Lev 4:11,12,20, etc.) For this burning signified that 'in the theocracy there was no one, who by his own holiness, could bear or take away the sin imputed to these sin-offerings, so that it was needful, as the wages of sin, to burn the sacrifice which had been made sin' (Keil, *Bibl. Archaeol.* vol. i. p. 283). The ashes of this sin-offering, mixed with living water and sprinkled with hyssop, symbolised purification from that death which separates between God and man. This parallelism between the blood of Christ and the ashes of an heifer, on the one hand, and on the other between the purification of the flesh by these means, and that of the conscience from dead works, is thus expressed in Hebrews 9:13, 14: 'If the blood of bulls and of goats, and the ashes of an heifer sprinkling the defiled, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purify your conscience from dead works to serve the living God?' And that this spiritual meaning of the types was clearly apprehended under the Old Testament appears, for example, from the reference to it in this prayer of David (Psa 51:7): 'Purge me from sin * (purify me) with hyssop, and I shall be clean: wash me, and I shall be whiter than snow'; which is again further applied in what the prophet Isaiah says about the forgiveness of sin (Isa 1:18).

* The Hebrew (*Piel*) form for 'purge from sin' has no English equivalent, unless we were to coin the word 'unsin' or 'unguilt' me— my sin.

Significance of the Red Heifer

This is not the place more fully to vindicate the views here propounded. Without some deeper symbolical meaning attaching to them, the peculiarities of the sin-offering of the red heifer would indeed be well-nigh unintelligible. This must be substantially the purport of a Jewish tradition to the effect that King Solomon, who knew the meaning of all God's ordinances, was unable to understand that of the red heifer. A 'Haggadah' maintains that the wisest of men had in Ecclesiastes 7:23 thus described his experience in this respect: 'All this have I proved by wisdom,' that is, all other matters; 'I said, I will be wise,' that is, in reference to the meaning of the red heifer; 'but it was far from me.' But if Jewish traditionalism was thus conscious of its spiritual ignorance in regard to this type, it was none the less zealous in prescribing, with even more than usual precision, its ceremonial. The first object was to obtain a proper 'red heifer' for the sacrifice. The *Mishnah* (*Parah*, i. ii.) states the needful age of such a *red heifer* as from two to four, and even five years; the colour of its hide, two white or black hairs springing from the *same follicle* disqualifying it; and how, if she have been put to any use, though only a cloth had been laid on her, she would no longer answer the requirement that upon her 'never came yoke.'

The Sacrifice of the Red Heifer

Even more particular are the Rabbis to secure that the sacrifice be properly offered (*Parah*, iii. iv.). Seven days before, the priest destined for the service was separated and kept in the Temple— 'the House of Stoves'— he was daily sprinkled with the ashes— the Rabbis fable— all the red heifers ever offered. When bringing the sacrifice, he was to wear his white priestly raiments. According to their tradition, there was an arched roadway leading from the east gate of the Temple out upon the Mount of Olives— arched, that is, arched also over the supporting pillars, for fear of any possible pollution through the ground upwards. Over this the procession passed. On the Mount of Olives the elders of Israel were already in

waiting. First, the priest immersed his whole body, then he approached the pile of cedar-, pine-, and fig-wood which was heaped like a pyramid, but having an opening in the middle, looking towards the west. Into this the red heifer was thrust, and bound, with its head towards the south and its face looking to the west, the priest standing east of the sacrifice, his face, of course, also turned westwards. Slaying the sacrifice with his right hand, he caught up the blood in his left. Seven times he dipped his finger in it, sprinkling it towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate. Then, immediately descending, he kindled the fire. As soon as the flames burst forth, the priest, standing outside the pit in which the pile was built up, took cedarwood, hyssop, and 'scarlet' wool, asking three times as he held up each: 'Is this cedarwood? Is this hyssop? Is this scarlet?' so as to call to the memory of every one the Divine ordinance. Then tying them together with the scarlet wool, he threw the bundle upon the burning heifer. The burnt remains were beaten into ashes by sticks or stone mallets and passed through coarse sieves; then divided into three parts— of which was kept in the Temple-terrace (the *Chel*), the other on the Mount of Olives, and the third distributed among the priesthood throughout the land.

Children Used in the Offering

The next care was to find one to whom no suspicion of possible defilement could attach, who might administer purification to such as needed it. For this purpose a priest was not required; but any one— a child— fit for the service. In point of fact, according to Jewish tradition, children were exclusively employed in this ministry. If we are to believe the *Mishnah* (*Parah*, iii. 2-5), there were at Jerusalem certain dwellings built upon rocks, that were hollowed beneath, so as to render impossible pollution from unknown graves beneath. Here the children destined for this ministry were to be born, and here they were reared and kept till fit for their service. Peculiar precautions were adopted in leading them out to their work. The child was to ride on a bullock, and to mount and descend it by boards. He was first to proceed to the Pool of *Siloam*, * and to fill a stone cup with its water, and thence to ride to the Temple Mount, which, with all its courts, was also supposed to be free from possible pollutions by being hollowed beneath.

* Or *Gihon*. According to Jewish tradition, the kings were always anointed at Siloam (1 Kings 1:33,38).

Dismounting, he would approach the 'Beautiful Gate,' where the vessel with the ashes of the red heifer was kept. Next a goat would be brought out, and a rope, with a stick attached to it, tied between its horns. The stick was put into the vessel with the ashes, the goat driven backwards, and of the ashes thereby spilt the child would take for use in the sacred service so much as to be visible upon the water. It is only fair to add, that one of the Mishnic sages, deprecating a statement which might be turned into ridicule by the Sadducees, declares that any clean person might take with his hand from the vessel so much of the ashes as was required for the service. The purification was made by sprinkling with hyssop. According to the Rabbis (*Parah*, xi. 9), three separate stalks, each with a blossom on it, were tied together, and the tip of these blossoms dipped into the water of separation, the hyssop itself being grasped while sprinkling the unclean. The same authorities make the most incredible assertion that altogether, from the time of Moses to the final destruction of the Temple, only seven, or else nine, such red heifers had been offered: the first by Moses, the second by Ezra, and the other five, or else seven, between the time of Ezra and that of the taking of Jerusalem by the Romans. We only add that the cost of this sacrifice, which was always great, since a pure red heifer was very rare, * was defrayed from the Temple treasury, as being offered for the

whole people. **

* It might be purchased even from non-Israelites, and the Talmud relates a curious story, showing at the same time the reward of filial piety, and the *fabulous* amount which it is *supposed* such a red heifer might fetch.

** Philo erroneously states that the high-priest was sprinkled with it each time before ministering at the altar. The truth is, he was only so sprinkled in preparation for the Day of Atonement, *in case* he might have been unwittingly defiled. Is the Romish use of 'holy water' derived from Jewish purifications, or from the Greek heathen practice of sprinkling on entering a temple?

Those who lived in the country would, for purification from defilement by the dead, come up to Jerusalem seven days before the great festivals, and, as part of the ashes were distributed among the priesthood, there could never be any difficulty in purifying houses or vessels.

Purification of the Leper

2. After what has already been explained, it is not necessary to enter into details about *the purification of the leper*, for which this, indeed, is not the place. Leprosy was not merely the emblem of sin, but of death, to which, so to speak, it stood related, as does our actual sinfulness to our state of sin and death before God. Even a Rabbinical saying ranks lepers with those who may be regarded as dead. *

* The other three classes are the blind, the poor, and those who have no children.

They were excluded from 'the camp of Israel,' by which, in later times, the Talmudists understood all cities walled since the days of Joshua, who was supposed to have sanctified them. Lepers were not allowed to go beyond their proper bounds, on pain of forty stripes. For every place which a leper entered was supposed to be defiled. They were, however, admitted to the synagogues, where a place was railed off for them, ten handbreadths high and four cubits wide, on condition of their entering the house of worship before the rest of the congregation, and leaving it after them (*Negaim*, xiii. 12). It was but natural that they should consort together. This is borne out by such passages as Luke 17:12, which at the same time show how even this living death vanished at the word or the touch of the Saviour.

Examination of the Leper

The Mishnic tractate, *Negaim*, enters into most wearisome details on the subject of leprosy, as affecting persons or things. It closes by describing the ceremonial at its purification. The actual *judgment* as to the existence of leprosy always belonged to the *priest*, though he might consult any one who had knowledge of the matter. Care was to be taken that no part of the examination fell on the Sabbath, nor was any on whom the taint appeared to be disturbed either during his marriage week, or on feast days. Great precautions were taken to render the examination thorough. It was not to be proceeded with early in the morning, nor 'between the evenings,' nor inside the house, nor on a cloudy day, nor yet during the glare of midday, but from 9 a.m. to 12 o'clock noon, and from 1 p.m. to 3 p.m.; according to Rabbi Jehudah, only at 10 or 11 o'clock a.m., and at 2 and 3 o'clock p.m. The examining priest must neither be blind of an eye, nor impaired in sight, nor might he pronounce as to the leprosy of his own kindred. For further caution, judgment was not to be pronounced at the same time about two suspicious spots, whether on the same or

on different persons.

Right Meaning of Leviticus 13:12, 13

A very curious mistake by writers on typology here requires passing notice. It is commonly supposed * that Leviticus 13:12, 13 refers to cases of true leprosy, so that if a person had presented himself covered with leprosy over 'all his flesh,' 'from his head even to his foot, wheresoever the priest looketh,' the priest was to pronounce: 'He is clean.'

* All popular writers on typology have fallen into this error. Even the learned Lightfoot has committed it. It is also adopted by Mr. Poole in *Smith's Dict. of the Bible* (ii. p. 94), and curiously accounted for by the altogether unfounded hypothesis that the law 'imposed segregation' only 'while the disease manifested activity'!

If this interpretation were correct, the priest would have had to declare what was *simply untrue!* And, mark, it is not a question about *cleansing* one who had been a leper, but about declaring such an one clean, that is, not a leper at all, while yet the malady covered his whole body from head to foot! Nor does even the doctrinal analogy, for the sake of which this strange view must have been adopted, hold good. For to confess oneself, or even to present oneself as wholly covered by the leprosy of sin, is not yet to be cleansed— requires purification by the blood of Christ. Moreover, the Old Testament type speaks of being *clean*, not of cleansing; of being non-leprous, not of being purified from leprosy! The correct interpretation of Leviticus 13:12, 13 evidently is, that an eruption having the symptoms there described is not that of true leprosy at all. *

* Even the modified view of Keil, which is substantially adopted in *Kitto's Encycl.* (3rd edit.), p. 812, that the state described in Leviticus 13:12, 13, 'was regarded as indicative of the crisis, as the whole evil matter thus brought to the surface formed itself into a scale, which dried and peeled off,' does not meet the requirements of the text.

But where, in the Divine mercy, one really leprous had been restored, the law (Lev 14) defined what was to be done for his 'purification.' The rites are, in fact, twofold— first (Lev 14:1-9), to restore him to fellowship with the congregation; the other to introduce him anew to communion with God (Lev 14:10-20). In both respects he had been dead, and was alive again; and the new life, so consecrated, was one higher than the old could ever have been.

The Mishnah

This will appear from an attentive study of the ceremonial of purification, as described in the *Mishnah* (*Negaim*, xiii.). The priest having pronounced the former leper clean, a quarter of a log (the log rather less than a pint) of 'living water' was poured into an earthenware dish. Then two 'clean birds' were taken— Rabbis say two sparrows * — whom one was killed over 'the living water,' so that the blood might drop into it, after which the carcass was buried.

* May not our Saviour refer to this when He speaks of 'sparrows' as of marketable value: 'Are not two sparrows sold for one farthing' (Matt 10:29)?

Next, cedar-wood, hyssop, and scarlet wool were taken and tied together (as at the burning of the red heifer), and dipped, along with the living bird, which was seized by the tips of his wings and of his tail, into the blood-stained water, when the person to be purified was sprinkled seven times on the back of his hand, or, according to others, on his forehead. Upon this the living bird was set free, neither towards the sea, nor towards the city, nor towards the wilderness, but towards the fields. Finally, the leper had all the hair on his body shorn with a razor, after which he washed his clothes, and bathed, when he was clean, though still interdicted his house * for seven days.

* The *Mishnah* and all commentators apply this to conjugal intercourse.

The Second Stage

The first stage of purification had now been completed, and the seven days' seclusion served as preparation for the second stage. The former might take place anywhere, but the latter required the attendance of the purified leper in the sanctuary. It began on the seventh day itself, when the purified leper had again all his hair shorn, as at the first, washed his clothes, and bathed. The *Mishnah* remarks (*Negaim*, xiv. 4) that three classes required this legal tonsure of all hair—, Nazarites, and the Levites at their consecration— parallel this between the purified lepers and the Levites, which appears even more clearly in their being anointed on the head with oil (Lev 14:29), and which was intended to mark that their new life was higher than the old, and that, like Levi, they were to be specially dedicated to God. *

* The significance of anointing the head with oil is sufficiently known.

Though not of any special importance, we may add that, according to the *Mishnah*, as in the analogous case of the two goats for the Day of Atonement, the two birds for the leper were to be of precisely the same colour, size, and value, and, if possible, bought on the same day— mark that the two formed integral parts of one and the same service; the cedar-wood was to be one cubit long and 'the quarter of a bedpost' thick; the hyssop of the common kind, that is, not such as had any other bye-name, as Grecian, Roman, ornamental, or wild; while the scarlet wool was to be a shekel's weight. The rest of the ceremonial we give in the words of the *Mishnah* itself (*Negaim*, xiv. 7, etc.):—'On the eighth day the leper brings three sacrifices— sin-, a trespass-, and a burnt-offering, and the poor brings a sin- and a burnt-offering of a bird. He stands before the trespass-offering, lays his hands upon it, and kills it. Two priests catch up the blood— in a vessel, the other in his hand. He who catches it up in the vessel goes and throws it on the side of the altar, and he who catches it in his hand goes and stands before the leper. And the leper, who had previously bathed in the court of the lepers, goes and stands in the gate of Nicanor. Rabbi Jehudah says:— needs not to bathe. He thrusts in his head (viz. into the great court which he may not yet enter), and the priest puts of the blood upon the tip of his ear; he thrusts in his hand, and he puts it upon the thumb of his hand; he thrusts in his foot, and he puts it upon the great toe of his foot. Rabbi Jehudah says:— thrusts in the three at the same time. If he have lost his thumb, great toe, or right ear, he cannot ever be cleansed. Rabbi Eliezer says:— priest puts in on the spot where it had been. Rabbi Simeon says:— it be applied on the corresponding left side of the leper's body, it sufficeth. The priest now takes from the log of oil and pours it into the palm of his colleague— if he poured it into his own it were valid. He dips his finger and sprinkles seven times towards the Holy of Holies, dipping each time he sprinkles. He goes before the leper; and on the spot where he had put the blood he puts the oil, as it is written, "upon the blood of the trespass-offering." And the remnant of the oil that is in the priest's hand, he pours on the head of him that is to be cleansed, for an atonement; if he so puts it, he is atoned for, but if not, he is not atoned for. So

Rabbi Akiba. Rabbi Jochanan, the son of Nuri, saith:— is only the remnant of the ordinance— it is done or not, the atonement is made; but they impute it to him (the priest?) as if he had not made atonement.'

Purification from Suspicion of Adultery

3. It still remains to describe the peculiar ceremonial connected with *the purification of a wife from the suspicion of adultery*. Strictly speaking, there was no *real* offering connected with this. The rites (Num 5:11-31) consisted of two parts, in the first of which the woman in her wave-offering solemnly commended her ways to the Holy Lord God of Israel, thus professing innocence: while in the second, she intimated her readiness to abide the consequences of her profession and appeal to God. Both acts were symbolical, nor did either of them imply anything like an *ordeal*. The meat-offering which she brought in her hand symbolised her works, the fruit of her life. But owing to the fact that her life was open to suspicion, it was brought, not of wheat, as on other occasions, but of barley-flour, which constituted the poorest fare, while, for the same reason, the customary addition of oil and frankincense was omitted. Before this offering was waved and part of it burned on the altar, the priest had to warn the woman of the terrible consequences of a false profession before the Lord, and to exhibit what he spoke in a symbolical act. He wrote the words of the curse upon a roll; then, taking water out of the laver, in which the daily impurities of the priests were, so to speak, symbolically cleansed, and putting into it dust of the sanctuary, he washed in this mixture the writing of the curses, which were denounced upon the special sin of which she was suspected. And the woman, having by a repeated *Amen* testified that she had quite apprehended the meaning of the whole, and that she made her solemn appeal to God, was then in a symbolical act to do two things. First, she presented in her meat-offering, which the priest waved, her life to the heart-searching God, and then, prepared for the consequences of her appeal, she drank the bitter mixture of the threatened curses, assured that it could do no harm to her who was innocent, whereas, if guilty, she had appealed to God, judgment would certainly at some time overtake her, and that in a manner corresponding to the sin which she had committed.

Regulations as Given in the Mishnah

According to the *Mishnah*, which devotes to this subject a special tractate (*Sotah*), a wife could not be brought to this solemn trial unless her husband have previously warned her, in presence of two witnesses, against intercourse with one whom he suspected, and also two witnesses had reported that she had contravened his injunction. The Rabbis, moreover, insist that the command must have been express, that it only applied to intercourse out of reach of public view, and that the husband's charge to his wife before witnesses should be preceded by private and loving admonition. *

* The tractate *Sotah* enters into every possible detail, with prurient casuistry— tendency, as always in Jewish criminal law, being in favour of the accused.

But if, after all this, she had left such warning unheeded, her husband had first to bring her before the Sanhedrim of his own place, who would dispatch two of their scholars with the couple to Jerusalem, where they were to appear before the Great Sanhedrim. The first endeavour of that tribunal was to bring the accused by any means to make confession. If she did so, she only lost what her husband had settled upon her, but retained her own portion. *

* According to Rabbinical law adulteresses only suffered death if they persisted in the actual crime

after having been warned of the consequences by two witnesses. It is evident that this canon must have rendered the infliction of the death penalty the rarest exception—, almost inconceivable.

If she persisted in her innocence, she was brought through the eastern gate of the Temple, and placed at the gate of Nicanor, where the priest tore off her dress to her bosom, and dishevelled her hair. If she wore a white dress, she was covered with black; if she had ornaments, they were taken from her, and a rope put round her neck. Thus she stood, exposed to the gaze of all, except her own parents. all this to symbolise the Scriptural warning (Isa 65:7): 'Therefore I will measure their former work into their bosom'; for in what had been her pride and her temptation she was now exposed to shame. The priest was to write, *in ink*, Numbers 5:19-22, of course leaving out the introductory clauses in verses 19 and 21, and the concluding 'Amen.' The woman's double response of *Amen* bore reference first to her innocence, and secondly to the threatened curse.

The waving of the woman's offering was done in the usual manner, but opinions differ whether she had to drink 'the bitter water' before or after part of her offering had been burned on the altar. If before the writing was washed into the water she refused to take the test, her offering was scattered among the ashes; similarly, if she confessed herself guilty. But if she insisted on her innocence after the writing was washed, she was forced to drink the water. The Divine judgment was supposed to overtake the guilty sooner or later, as some thought, according to their other works. The wave-offering belonged to the priest, except where the suspected woman was the wife of a priest, in which case the offering was burned. If a husband were deaf or insane, or in prison, the magistrates of the place would act in his stead in insisting on a woman clearing herself of just suspicion. An adulteress was prohibited from living with her seducer. It is beside our purpose further to enter into the various legal determinations of the *Mishnah*. But it is stated that, with the decline of morals in Palestine, the trial by the 'water of jealousy' gradually ceased (in accordance with what we read in Hosea 4:14), till it was finally abolished by Rabbi Jochanan, the son of Zacchai, some time after the death of our Lord. While recording this fact the *Mishnah* (*Sotah*, ix. 9-15) traces, in bitter language, the decay and loss of what had been good and precious to Israel in their worship, Temple, wisdom, and virtues, pointing forward to the yet greater sorrow of 'the last day,' 'shortly before the coming of Messiah,' when all authority, obedience, and fear of God would decline in the earth, and 'our only hope and trust' could spring from looking up to our Heavenly Father. Yet beyond it stands out, in the closing words of this tractate in the *Mishnah*, the final hope of a revival, of the gift of the Holy Spirit, and of the blessed resurrection, all connected with the long-expected ministry of Elijah!

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The Temple - It's Ministry and Services

by Alfred Edersheim

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The Temple: Its Ministry and Services **Alfred Edersheim**

Chapter 19
On Vows

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'But now is Christ risen from the dead, the firstfruits of them that sleep.'... 'These were purchased from among men— firstfruits unto God and to the Lamb.'? Corinthians 15:20; Revelation 14:4

Vows

'If a man vow a vow unto Jehovah, or swear an oath to bind his soul with a bond, he shall not profane his word; he shall do according to all that hath proceeded out of his mouth' (Num 30:2). These words establish the lawfulness of vows, define their character, and declare their inviolableness. At the outset a distinction is here made between a positive and a negative vow, an undertaking and a renunciation, a *Neder* and an *Issar*. In the former 'a man vowed a vow unto Jehovah'— is, he consecrated unto Him some one or more persons or things, which he expressly designated; in the latter he 'swore an oath to bind his soul with a bond'— is, he renounced the use of certain things binding himself to abstinence from them. The renunciation of the fruit of the vine would seem to place the Nazarite's vow in the class termed *Issar*. But, on the other hand, there was, as in the case of Samson and Samuel, also such positive dedication to the Lord, and such other provisions as seem to make the Nazarite's the vows of vows— is, the full carrying out of the idea of a vow, alike in its positive and negative aspects—, in fact, a voluntary and entire surrender unto Jehovah, such as, in its more general bearing, the Aaronic priesthood had been intended to express.

Man Can Only Vow His Own Things

It lies on the surface, that all vows were limited by higher obligations. A man could not have vowed anything that was not fairly his own; hence, according to the *Mishnah*, neither what of his fortune he owed to others, nor his widow's portion, nor yet what already of right belonged unto the Lord (Num 30:26-28); nor might he profane the temple by bringing to the altar the reward of sin or of unnatural crime (this is undoubtedly the meaning of the expression 'price of a dog' in Deut 23:18). Similarly, the Rabbinical law declared any vow of abstinence *ipso facto* invalid, if it interfered with the preservation of life or similar obligations, and it allowed divorce to a woman if her husband's vow curtailed her liberty or her rights. On this ground it was that Christ showed the profaneness of the traditional law, which virtually sanctioned transgression of the command to honour father and mother, by pronouncing over that by which they might have been profited the magic word *Corban*, which dedicated it to the Temple (Mark 7:11-13). In general, the Rabbinical ordinances convey the impression, on the one hand, of a desire to limit the obligation of vows, and, on the other, of extreme strictness where a vow had really been made. Thus a vow required to have been expressly spoken; yet if the words used had been even intentionally so chosen as afterwards to open a way of escape, or were such as connected themselves with the common form of a vow, they conveyed its obligations. In all such cases goods might be distrained to secure the performance of the vow; the law, however, providing that the recusant was to be allowed to retain food for a month, a year's

clothing, his beds and bedding, and, if an artisan, his necessary tools. In the case of women, a father or husband had the right to annul a vow, provided he did so *immediately* on hearing it (Num 30:3-8). All *persons* vowed unto the Lord had to be redeemed according to a certain scale; which, in the case of the poor, was to be so lowered as to bring it within reach of their means (Lev 27:2-8). *

* The *Mishnah* declares that this scale was only applicable, if express reference had been made to it in the vow; otherwise the price of redemption was, what the person would have fetched if sold in the market as a slave.

Such 'beasts' 'whereof men bring an offering,' went to the altar; all others, as well as any other thing dedicated, were to be valued by the priest, and might be redeemed on payment of the price, together with one-fifth additional, or else were sold for behoof of the Temple treasury (Lev 27:11-27). How carefully the law guarded against all profanity, or from the attempt to make merit out of what should have been the free outgoing of believing hearts, appears from Deuteronomy 23:22-24, Leviticus 27:9, 10, and such statements as Proverbs 20:25. As Scriptural instances of vows, we may mention that of Jacob (Gen 28:20), the rash vow of Jephthah (Judg 11:30,31), the vow of Hannah (1 Sam 1:11), the pretended vow of Absalom (2 Sam 15:7,8), and the vows of the sailors who cast Jonah overboard (Jonah 1:16). On the other hand, it will be understood how readily, in times of religious declension, vows might be turned from their proper object to purposes contrary to the Divine mind. *

* In general the later legislation of the Rabbis was intended to discourage vows, on account of their frequent abuse (*Nedar*, i., iii., ix.). It was declared that only evil-doers bound themselves in this manner, while the pious gave of their own free-will. Where a vow affected the interests of others, every endeavour was to be made, to get him who had made it to seek absolution from its obligations, which might be had from one 'sage,' or from three persons, in the presence of him who had been affected by the vow. Further particulars are beyond our present scope.

Carelessness in Later Times

In the latter times of the Temple such vows, made either thoughtlessly, or from Pharisal motives, became painfully frequent, and called forth protests on the part of those who viewed them in a more reverent and earnest spirit. Thus it is said, that the high-priest, *Simeon the Just*— whom tradition ascribes so much that is good and noble— that he had uniformly refused, except in one instance, to partake of the trespass-offering of Nazarites, since such vows were so often made rashly, and the sacrifice was afterwards offered reluctantly, not with pious intent. A fair youth, with beautiful hair, had presented himself for such a vow, with whom the high-priest had expostulated: 'My son, what could have induced thee to destroy such splendid hair?' To which the youth replied: 'I fed my father's flock, and as I was about to draw water for it from a brook, I saw my wraith, and the evil spirit seized and would have destroyed me (probably by vanity). Then I exclaimed: Miserable fool, why boastest thou in a possession which does not belong to thee, who art so soon to be the portion of maggots and worms? By the Temple! I cut off my hair, to devote it to God.' 'Upon this,' said *Simeon*, 'I rose and kissed him on the forehead, saying, Oh that many in Israel were like thee! Thou hast truly, and in the spirit of the Law, made this vow according to the will of God.'

That great abuses crept in appears even from the large numbers who took them. Thus the Talmud records that, in the days of King Jannai no fewer than 300 Nazarites presented themselves before Simeon, the son

of Shetach. Moreover, a sort of traffic in good works, like that in the Romish Church before the Reformation, was carried on. It was considered meritorious to 'be at charges' for poor Nazarites, and to defray the expenses of their sacrifices. King Agrippa, on arriving at Jerusalem, seems to have done this to conciliate popular favour (Jos. *Antiq.* xix. 6. 1). A far holier motive than this influenced St. Paul (Acts 21:23, etc.), when, to remove the prejudices of Jewish Christians, he was 'at charges' for four poor Christian Nazarites, and joined them, as it were, in their vow by taking upon himself some of its obligations, as, indeed, he was allowed to do by the traditional law.

The Nazarite Vow

1. The law concerning the Nazarite vow (Num 6) seems to imply, that it had been an institution already existing at the time of Moses, which was only further defined and regulated by him. The name, as well as its special obligations, indicate its higher bearing. For the term *Nasir* is evidently derived from *nazar*, to separate, and 'the vow of a Nazarite' was to separate himself unto Jehovah (Num 6:2). Hence the Nazarite was 'holy unto Jehovah' (Num 6:8). In the sense of separation the term *Nasir* was applied to Joseph (Gen 44:26; comp. Deut 32:16), and so the root is frequently used. But, besides separation and holiness, we have also here the idea of *royal priesthood*, since the word *Nezer* is applied to 'the holy crown upon the mitre' of the high-priest (Exo 29:6; 34:30; Lev 8:9), and 'the crown of the anointing oil' (Lev 21:12), as also, in a secondary sense, to the royal crown (2 Sam 1:10; 2 Kings 11:12; Zech 9:16). *

* The learned writer of the article 'Nazarite' in Kitto's *Encycl.* regards the meaning 'diadem' as the fundamental one, following in this the somewhat unsafe critical guidance of Saalschutz, *Mos. Recht.* p. 158. In proof, he appeals to the circumstance that the 'undressed vine' of the Sabbatical and the Jubilee year is designated by the term 'Nazir' in Leviticus 25:5, 11. But evidently the uncut, untrimmed vine of those years derived its designation from the Nazarite with his untrimmed hair, and not *vice versa*. Some of the Rabbis have imagined that the vine had grown in Paradise, and that somehow the Nazarite's abstinence from its fruit was connected with the paradisiacal state, and with our fall.

We have, therefore, in the Nazarite, the three ideas of separation, holiness, and the crown of the royal priesthood, all closely connected. With this agree the threefold obligations incumbent on a Nazarite. He was to be not only a priest, but one in a higher and more intense sense, since he became such by personal consecration instead of by mere bodily descent. If the priest was to abstain from wine during his actual ministrations in the sanctuary, the Nazarite must during the whole period of his vow refrain from all that belongs to the fruit of the vine, 'from the kernels even to the husk' (Num 6:3,4). A priest was to avoid all defilement from the dead, except in the case of his nearest relatives, but the Nazarite, like the high-priest (Lev 21:11), was to ignore in that respect even father and mother, brother and sister (Num 6:7). Nay more, if unwittingly he had become so defiled, the time of his vow which had already elapsed was to count for nothing; after the usual seven days purification (Num 19:11,12), he was to cut off his hair, which, in that case, was buried, not burnt, and on the eighth day to bring two turtle-doves, or two young pigeons, the one for a sin-, the other for a burnt-offering, with a lamb of the first year for a trespass-offering; after which he had to commence his Nazarite vow anew. Lastly, if the high-priest wore 'the holy *Nezer* upon the mitre,' the Nazarite was not to cut his hair, which was 'the *Nezer* of his God upon his head' (Num 6:7). And this use of the word *Nezer*, as applied to the high-priest's crown, as well as to the separation unto holiness of the Nazarite, casts additional light alike upon the object of the priesthood and the character of the Nazarite vow.

The Mishnah Regulations

According to the *Mishnah* (tractate *Nazir*), all epithets of, or allusions to, the Nazarite vow, carried its obligation. Thus if one said, 'I will be it! or, I will be a beautiful one!'— reference to the long hair— made any similar allusion, he had legally taken upon him the vow. If taken for an indefinite period, or without express declaration of the time, the vow lasted for thirty days, which was the shortest possible time for a Nazarite. There were, however, 'perpetual Nazarites,' the *Mishnah* distinguishing between an ordinary 'perpetual Nazarite' and a 'Samson-Nazarite.' Both were 'for life,' but the former was allowed occasionally to shorten his hair, after which he brought the three sacrifices. He could also be defiled by the dead, in which case he had to undergo the prescribed purification. But as Samson had not been allowed under any circumstances to poll his hair, and as he evidently had come into contact with death without afterwards undergoing any ceremonial (Judg 14:8, 15:15), so the Samson-Nazarite might neither shorten his hair, nor could he be defiled by the dead. However, practically such a question probably never arose, and the distinction was no doubt merely made to meet an exegetical necessity to the Jews,— of vindicating the conduct of Samson! As already stated, another might undertake part or the whole of the charges of a Nazarite, and thus share in his vow. A father, but not a mother, might make a Nazarite vow for a son, while he was under the legal age of thirteen. The *Mishnah* (*Naz.* vi.) discusses at great length the three things interdicted to a Nazarite: 'defilement, cutting the hair, and whatever proceedeth from the vine.' Any wilful trespass in these respects, provided the Nazarite had been expressly warned, carried the punishment of stripes, and that for every individual act of which he had been so warned.

Rabbinical Regulations

To prevent even the accidental removal of hair, the Rabbis forbade the use of a comb (*Naz.* vi. 3). According to the Law, defilement from death annulled the previous time of the vow, and necessitated certain offerings. To this the *Mishnah* adds, that if anyhow the hair were cut, it annulled the previous time of a vow up to thirty days (the period of an indefinite vow), while it is curiously determined that the use of anything coming from the vine did *not* interrupt the vow. Another Rabbinical contravention of the spirit of the law was to allow Nazarites the use of all intoxicating liquors other than what came from the vine (such as palm-wine, etc.). Lastly, the *Mishnah* determines that a master could not annul the Nazarite vow of his slave; and that, if he prevented him from observing it, the slave was bound to renew it on attaining his liberty. The offerings of a Nazarite on the completion of his vow are explicitly described in Numbers 6:13-21. Along with the 'ram without blemish for peace-offerings,' he had to bring 'a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil,' as well as the ordinary 'meat-offering and their drink offerings' (Num 6:14,15). The Rabbis explain, that the 'unleavened bread,' to accompany 'the peace-offerings,' was to be made of six-tenth deals and two-thirds of a tenth deal of flour, which were to be baked into ten unleavened cakes and ten unleavened wafers, all anointed with the fourth part of a log of oil; and that all this 'bread' was to be offered in *one* vessel, or 'basket.' The sin-offering was first brought, then the burnt-, and last of all the peace-offering. In the Court of the Women there was a special Nazarite's chamber. After the various sacrifices had been offered by the priest, the Nazarite retired to this chamber, where he boiled the flesh of his peace-offerings, cut off his hair, and threw it in the fire under the caldron. If he had already cut off his hair before coming to Jerusalem, he must still bring it with him, and cast it in the fire under the caldron; so that whether or not we understand Acts 18:18 as stating that Paul himself had taken a vow, he *might* have cut off his hair at Cenchrea (Acts 18:18), and brought it with him to Jerusalem. After that the priest waved the offering, as detailed in Numbers 6:19, 20, * and the fat was salted, and burned upon the altar.

* This part of the service was the same as at the consecration of the priests (Lev 8:26).

The breast, the fore-leg, the boiled shoulder, and the waved cake and wafer, belonged to the priests—remaining bread and meat were eaten by the Nazarite. Lastly, the expression, 'besides that that his hand shall get,' after mention of the other offerings (Num 6:21), seems to imply that the Nazarites were also wont to bring free-will offerings.

Scripture mentions three Nazarites for life: Samson, Samuel, and John the Baptist, to which Christian tradition adds the name of James the Just, 'the brother of the Lord,' who presided over the Church at Jerusalem when Paul joined in the Nazarite-offering (Eusebius, *Eccl. Hist.* ii. 23. 3). In this respect it is noteworthy that, among those who urged upon Paul to 'be at charges' with the four Christian Nazarites, James himself is not specially mentioned (Acts 21:20-25).

Offering the Firstfruits

2. Properly speaking, *the offering of the firstfruits* belonged to the class of religious and charitable contributions, and falls within our present scope only in so far as certain of them had to be presented in the Temple at Jerusalem. Two of these firstfruit offerings were *public* and *national*; viz. the first *omer*, on the second day of the Passover, and the wave-loaves at Pentecost. The other two kinds of 'firstfruits'—*Reshith*, 'the first, the beginning'—offered on the part of each family and of every individual who had possession in Israel, according to the Divine directions in Exodus 22:29; 23:19; 34:26; Numbers 15:20, 21; 18:12, 13; Deuteronomy 18:4; and Deuteronomy 26:2-11, where the ceremonial to be observed in the Sanctuary is also described. Authorities distinguish between the *Biccurim* (*primitiva*), or firstfruits offered in their natural state, and the *Terumoth* (*primitiae*), brought not as raw products, but in a prepared state,—flour, oil, wine, etc. *

* In our Authorised Version 'Terumah' is generally rendered by 'heave-offering,' as in Exodus 29:27; Leviticus 7:14, 32, 34; Numbers 15:19; 18:8, 11; 31:41; and sometimes simply by 'offering,' as in Exodus 25:2; 30:13; 35:5; 36:3, 6; Leviticus 22:12; Numbers 5:9.

The distinction is convenient, but not strictly correct, since the *Terumoth* also included vegetables and garden produce (*Ter.* ii. 5; iii. 1; x. 5). Still less accurate is the statement of modern writers that the Greek term *Protogennemata* corresponds to *Biccurim*, and *Aparchai* to *Terumoth*, an assertion not even supported by the use of those words in the version of the Septuagint, which is so deeply tinged with traditionalism.

The Biccurim and Terumoth

Adopting, however, the distinction of the terms, for convenience sake, we find that the *Biccurim* (*primitiva*) were only to be brought while there was a national Sanctuary (Exo 23:19; Deut 26:2; Neh 10:35). Similarly, they must be the produce of the Holy Land itself, in which, according to tradition, were included the ancient territories of Og and Sihon, as well as that part of Syria which David had subjugated. On the other hand, both the tithes * and the *Terumoth* were also obligatory on Jews in Egypt, Babylon, Ammon, and Moab.

* The *Mishnah* (*Bicc.* i. 10) expressly mentions 'the olive-trees beyond Jordan,' although R. Jose declared that *Biccurim* were not brought from east of Jordan, since it was not a land flowing with milk and honey (Deut 26:15)!

The *Biccurim* were only presented in the Temple, and belonged to the priesthood there officiating at the time, while the *Terumoth* might be given to any priest in any part of the land. The *Mishnah* holds that, as according to Deuteronomy 8:8 only the following seven were to be regarded as the produce of the Holy Land, from them alone *Biccurim* were due: viz. wheat, barley, grapes, figs, pomegranates, olives, and dates. *

* The expression 'honey' in Deuteronomy 8:8 must refer to the produce of the date-palm.

If the distance of the offerer from Jerusalem was too great, the figs and grapes might be brought in a dried state.

The amount of the *Biccurim* was not fixed in the Divine Law, any more than of the wheat which was to be left in the corners of the fields in order to be gleaned by the poor. *

* The *Mishnah* enumerates five things of which the amount is not fixed in the Law (*Peah*, i. 1): the corners of the field for the poor; the *Biccurim*; the sacrifices on coming up to the feasts; pious works, on which, however, not more than one-fifth of one's property was to be spent; and the study of the Law (Josh 1:8). Similarly, 'these are the things of which a man eats the fruit in this world, but their possession passes into the next world (literally, "the capital continueth for the next," as in this world we only enjoy the interest): to honour father and mother, pious works, peacemaking between a man and his neighbour, and the study of the Law, which is equivalent to them all.' In *Shab.* 127, a, six such things are mentioned.

But according to the Rabbis in both these cases one-sixtieth was to be considered as the *minimum*. From Exodus 23:16 and Leviticus 23:16, 17, it was argued that the *Biccurim* were not to be brought to Jerusalem before Pentecost; nor yet were they to be offered later than the Feast of the Dedication of the Temple. If given at any other time than between Pentecost and the 25th Kislev, the regular service was not gone through at their presentation. Before describing this, we add a few particulars about the *Terumoth*. In regard to them it was said that 'a fine eye' (a liberal man) 'gives one-fortieth,' 'an evil eye' (a covetous person) 'one-sixtieth,' while the average rate of contribution—'a middling eye'—to give one-fiftieth, or two per cent. The same proportion we may probably also set down as that of the *Biccurim*. Indeed, the Rabbis have derived from this the word *Terumah*, as it were *Terei Mimeah*, 'two out of a hundred.'

In the class *Terumoth* we may also include the *Reshith* or 'first of the fleece' (Deut 18:11); which, according to the *Mishnah* (*Chol.* xi. 1, 2), had to be given by every one who possessed at least five sheep, and amounted, without dust or dirt, as a *minimum*, to five Judean, or ten Galilean, shekel weight of pure wool (one Judean, or sacred shekel = to under two hundred and seventy-four Parisian grains); and, further, the *Reshith Challah*, or 'first of the dough' (Num 15:18-21), * which, if the dough was used for private consumption, was fixed by the Rabbis at one-twenty-fourth, if for sale at one-forty-eighth, while if it were made for non-Israelites, it was not taxed at all. The Rabbis have it that the 'first of the dough' was only due from wheat, barley, casmin, oats, and rye, but not if the dough has been made of other esculents, such as rice, etc.

* The *Mishnah* lays down varying rules as to the amount of the *Challah* in different places outside Palestine (*Chal.* iv. 8).

Of course, neither tithes, nor *Biccurim*, nor *Terumoth*, were to be given of what already belonged to the Lord, nor of what was not fairly the property of a person. Thus if only the trees, but not the land in which they grew, belonged to a man, he would not give firstfruits. If proselytes, stewards, women, or slaves brought firstfruits, the regular service was not gone through, since such could not have truthfully said either one or other of these verses (Deut 26:3,10): 'I am come to the country which the Lord sware to our fathers to give us'; or, 'I have brought the firstfruits of the land which Thou, O Lord, hast given me.' According to Leviticus 19:23-25, for three years the fruits of a newly-planted tree were to remain unused, while in the fourth year they were, according to the Rabbis, to be eaten in Jerusalem.

Biccurim, *Terumoth*, and what was to be left in the 'corners' of the fields for the poor were always set apart *before* the tithing was made. If the offering of 'firstfruits' had been neglected, one-fifth was to be added when they were brought. Thus the *prescribed* religious contributions of every Jewish layman at the time of the second Temple were as follows: *Biccurim* and *Terumoth*, say *two* percent; from the 'first of the fleece,' at least five shekels' weight; from the 'first of the dough,' say *four* per cent; 'corners of the fields' for the poor, say *two* per cent; the first, or Levitical tithe, *ten* per cent; the *second*, or festival tithe, to be used at the feasts in Jerusalem, and in the third and sixth years to be the 'poor's tithe,' *ten* per cent; the firstling of all animals, either in kind or money-value; five shekels for every first-born son, provided he were the first child of his mother, and free of blemish; and the half-shekel of the Temple-tribute. Together, these amounted to certainly more than the fourth of the return which an agricultural population would have. And it is remarkable, that the Law seems to regard Israel as intended to be only an agricultural people— contribution being provided for from trade or merchandise. Besides these prescribed, there were, of course, all manner of *voluntary* offerings, pious works, and, above all, the various sacrifices which each, according to his circumstances or piety, would bring in the Temple at Jerusalem.

Biccurim in the Temple

Having thus explained the nature of the various religious contributions, it only remains to describe the mode in which the *Biccurim* or 'firstfruits,' were ordinarily set apart, and the ceremonial with which they were brought to Jerusalem, and offered in the Temple. Strictly speaking, the presentation of the firstfruits was an act of family religion. As in the first *omer* at the Passover, and by the Pentecostal loaves, Israel as a nation owned their God and King, so each family, and every individual separately acknowledged, by the yearly presentation of the firstfruits, a living relationship between them and God, in virtue of which they gratefully received at His hands all they had or enjoyed, and solemnly dedicated both it and themselves to the Lord. They owned Him as the Giver and real Lord of all, and themselves as the recipients of His bounty, the dependents on His blessing, and the stewards of His property. Their daily bread they would seek and receive only at His hand, use it with thanksgiving, and employ it in His service; and this, their dependence upon God, was their joyous freedom, in which Israel declared itself the redeemed people of the Lord.

As a family feast the presentation of the firstfruits would enter more than any other rite into family religion and family life. Not a child in Israel— least of those who inhabited the Holy Land— have been ignorant of all connected with this service, and that even though it had never been taken to the beautiful

'city of the Great King,' nor gazed with marvel and awe at the Temple of Jehovah. For scarcely had a brief Eastern spring merged into early summer, when with the first appearance of ripening fruit, whether on the ground or on trees, each household would prepare for this service. The head of the family— we may follow the sketch in the harvest-picture of the household of the Shunammite— by his child, would go into his field and mark off certain portions from among the most promising of the crop. For only *the best* might be presented to the Lord, and it was set apart before it was yet ripe, the solemn dedication being, however, afterwards renewed, when it was actually cut. Thus, each time any one would go into the field, he would be reminded of the ownership of Jehovah, till the reapers cut down the golden harvest. So, also, the head of the house would go into his vineyards, his groves of broad-leaved fig-trees, of splendid pomegranates, rich olives and stately palms, and, stopping short at each best tree, carefully select what seemed the most promising fruit, tie a rush round the stem, and say: 'Lo, these are the firstfruits.' Thus he renewed his covenant-relationship to God each year as 'the winter was past, the rain over and gone, the flowers appeared on the earth, the time of the singing of birds was come, and the voice of the turtle was heard in the land, the fig-tree put forth his green figs, and the vines with the tender grapes gave a good smell.' And as these fruits gradually ripened, the ceremonies connected first with setting them apart, and then with actually offering them, must have continued in every Israelitish household during the greater portion of the year, from early spring till winter, when the latest presentation might be made in the Temple on the 25th Kislev (corresponding to our December).

Songs of Ascent

Of course every family could not always have sent its representatives to Jerusalem. But this difficulty was provided for. It will be remembered that as the priests and the Levites, so all Israel, were divided into twenty-four courses, who were represented in the Sanctuary by the so-called 'standing men,' or 'men of the station.' This implied a corresponding division of the land into twenty-four districts or circuits. In the capital of each district assembled those who were to go up with the firstfruits to the Temple. Though all Israel were brethren, and especially at such times would have been welcomed with the warmest hospitality each home could offer, yet none might at that season avail himself of it. For they must camp at night in the open air, and not spend it in any house, lest some accidental defilement from the dead, or otherwise, might render them unfit for service, or their oblation unclean. The journey was always to be made slowly, for the pilgrimage was to be a joy and a privilege, not a toil or weariness. In the morning, as the golden sunlight tipped the mountains of Moab, the stationary man of the district, who was the leader, summoned the ranks of the procession in the words of Jeremiah 31:6: 'Arise ye, and let us go up to Zion, and unto Jehovah our God.' To which the people replied, as they formed and moved onwards, in the appropriate language of Psalm 122: 'I was glad when they said unto me, Let us go into the house of Jehovah.' First went one who played the pipe; then followed a sacrificial bullock, destined for a peace-offering, his horns gilt and garlanded with olive-branches; next came the multitude, some carrying the baskets with the firstfruits, others singing the Psalms, which many writers suppose to have been specially destined for that service, and hence to have been called 'the Songs of Ascent'; in our Authorised Version 'the Psalms of Degrees.' The poorer brought their gifts in wicker baskets, which afterwards belonged to the officiating priests; the richer theirs in baskets of silver or of gold, which were given to the Temple treasury. In each basket was arranged, with vine-leaves between them, first the barley, then the wheat, then the olives; next the dates, then the pomegranates, then the figs; while above them all clustered, in luscious beauty, the rich swelling grapes.

And so they passed through the length and breadth of the land, everywhere wakening the echoes of praise.

As they entered the city, they sang Psalm 122:2: 'Our feet stand within thy gates, O Jerusalem.' A messenger had preceded them to announce their approach, and a deputation from the Temple, consisting of priests, Levites, and treasurers, varying in numbers according to the importance of the place from which the procession came, had gone out to receive them. In the streets of Jerusalem each one came out to welcome them, with shouts of, 'Brethren of such a place' (naming it), 'ye come to peace; welcome! Ye come in peace, ye bring peace, and peace be unto you!'

As they reached the Temple Mount, each one, whatever his rank or condition, took one of the baskets on his shoulder, and they ascended, singing that appropriate hymn (Psa 150), 'Praise ye Jehovah! praise God in His sanctuary: praise Him in the firmament of His power,' etc. As they entered the courts of the Temple itself, the Levites intoned Psalm 30: 'I will extol Thee, O Jehovah; for Thou hast lifted me up, and hast not made my foes to rejoice over me,' etc. Then the young pigeons and turtle-doves which hung from the baskets were presented for burnt-offerings. After that, each one, as he presented his gifts, repeated this solemn confession (Deut 26:3): 'I profess this day unto Jehovah thy God, that I am come unto the country that Jehovah swore unto our fathers for to give us.' At these words, he took the basket from his shoulder, and the priest put his hands under it and waved it, the offerer continuing: 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation—, mighty, and populous.' Then reciting in the words of inspiration the narrative of the Lord's marvellous dealings, he closed with the dedicatory language of verse 10: 'And now, behold, I have brought the firstfruits of the land which Thou, O Jehovah, hast given me.' So saying, he placed the basket at the side of the altar, cast himself on his face to worship, and departed. The contents of the baskets belonged to the officiating priests, and the offerers themselves were to spend the night at Jerusalem.

The Word 'Firstfruits' in the New Testament

Turning from this to what may be called its higher application, under the Christian dispensation, we find that the word rendered 'firstfruits' occurs just seven times in the New Testament. These seven passages are: Romans 8:13; Romans 11:16; Romans 16:5; 1 Corinthians 15:20-23; 1 Corinthians 16:15; James 1:18; Revelation 14:4. If we group these texts appropriately, one sentence of explanation may suffice in each case. First, we have (1 Cor 15:20,23), as the commencement of the new harvest, the Lord Jesus Himself, risen from the dead, the 'firstfruits'— first sheaf waved before the Lord on the second Paschal day, just as Christ actually burst the bonds of death at that very time. Then, in fulfilment of the Pentecostal type of the first loaves, we read of the primal outpouring of the Holy Spirit, dispensed on the day of Pentecost. The presentation of the firstfruits is explained by its application to such instances as Romans 16:5, and 1 Corinthians 16:15 (in the former of which passages the reading should be *Asia*, and not *Achaia*), while the character of these firstfruits is shown in James 1:18. The allusion in Romans 11:16 is undoubtedly to the 'first of the dough,' and so explains an otherwise difficult passage. The apostle argues, that if God chose and set apart the fathers— He took the first of the dough, then the whole lump (the whole people) is in reality sanctified to Him; and therefore God cannot, and 'hath not cast away His people which He foreknew.' Finally, in Revelation 14:4, the scene is transferred to heaven, where we see the full application of this symbol to the Church of the first-born. But to us all, in our labour, in our faith, and in our hope, there remain these words, pointing beyond time and the present dispensation: 'Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body' (Rom 8:23).

'Glory to God on account of all things.'— Chrysostom

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love thee. Psa
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Philologos Reference Guide

(formerly BPR Reference Guide)



Pray for the peace of
Jerusalem: they shall
prosper that love thee.
(Psa 122:6)

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Current Year

5762

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List of Jewish Holidays for

[5759 \(1998-1999\)](#) | [5760 \(1999-2000\)](#) | [5761 \(2000-2001\)](#) | [5762 \(2001-2002\)](#) |
[5763 \(2002-2003\)](#) | [5764 \(2003-2004\)](#) | [5765 \(2004-2005\)](#) | [5766 \(2005-2006\)](#) |
[5767 \(2006-2007\)](#) | [5768 \(2007-2008\)](#) | [5769 \(2008-2009\)](#) | [5770 \(2009-2010\)](#) |



Past calendar years:

<u>Year 5761</u>	<u>Year 5760</u>	<u>Year 5759</u>
Sep 2000-Sep 2001	Sep 1999 - Sep 2000	Oct 1998 - Sep 1999

Books of Interest:

(available at Amazon.com)

Understanding the Jewish Calendar

by Nathan Bushwick

The Feasts Of The Lord God's Prophetic Calendar From Calvary To The Kingdom

by Kevin Howard, Marvin J. Rosenthal

The Comprehensive Hebrew Calendar

by Arthur Spier



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What is Philologos?

<http://philologos.org>

The name Philologos is made up of two parts: philo which means "*loving; having an affinity for*" and logos which means "*word.*" We narrow the definition of logos down to mean **THE Word**, Jesus, and seek to provide materials that facilitate the acquiring of a personal relationship with the Messiah, Jesus Christ of Nazareth, with a special emphasis on his Jewish background and prophetic ministry. To this end we offer the following areas of study:



Online books: books by such noted authors as Alfred Edersheim, E. W. Bullinger, Louis Ginzburg, W. M. Ramsay, John Lightfoot etc.



Bible Prophecy Research (BPR): files dedicated to breaking down and examining different phrases/concepts mostly dealing with the Book of Revelation and its role as the "Grand Central Station" of Biblical prophecy; a place to use as a springboard for a journey that encompasses every nook and cranny of the Bible.



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Bible Prophecy Research

Title: California Earthquake 12/22/03

Submitted by: research-bpr@philologos.org

Date: 12/28/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms098.htm

California Earthquake 12/22/03

Ever since I read the article below that states that because of this earthquake planet Earth rang "like a bell" I've been obsessed with trying to find out what exactly this event portends for end-times watchers. Everyone in these circles are usually waiting to hear the sound of a trumpet/shofar but who would the sound of a bell interest? I have been meditating and praying about this and feel that this earthquake was a warning for the Church; the bell imagery denotes a church steeple as opposed to the Jewish imagery of a shofar and clarifies just who the message is for. Below the two leading articles are a few things that came to mind as I read them (I added the red font) which seem to point to something significant about to happen to/for the body of Christ.

Hark can you hear?...only time will tell...

Earthquake collapses historic building, killing 2

Tremors felt along much of California coast

Tuesday, December 23, 2003 Posted: 8:54 AM EST (1354 GMT)

PASO ROBLES, California (CNN) -- Two people died when a historic building collapsed in Paso Robles after a strong earthquake jolted the central California coast Monday and sent tremors from Los Angeles to San Francisco and beyond.

The quake registered a preliminary magnitude of 6.5 when it hit about **11:15 a.m.** (2:15 p.m. ET), the U.S. Geological Survey said.

Its epicenter was about six miles northeast of the coastal town of **San Simeon**, about 240 miles north of Los Angeles and 200 miles south of San Francisco. But it occurred at the relatively shallow depth of about five miles and was felt across a wide swath of the state.

"We have reports of motion being perceptible from way south of Los Angeles to way north of San Francisco," said Bill Ellsworth, chief scientist of the earthquake hazards team for the U.S. Geological Survey in Menlo Park near San Francisco.

About 50 aftershocks with magnitudes of about 3.0 were reported within three hours of the original quake, Ellsworth said.

In about one in 20 earthquakes, an aftershock is more powerful than the original quake, he said and urged area residents not to enter structures that may have been damaged.

Scientists had no warning of the shock, which occurred in an area that has experienced a large number of small earthquakes in recent years, he said.

"It apparently occurred without any significant foreshocks, but this is not unusual."

In Paso Robles, about 30 miles inland, Jennifer Murick, 19, of Atascadero, and Marilyn Zafuto, 55, of Paso Robles, were killed by falling debris from the collapse of the city's **landmark clock tower**, police said.

Police and fire officials completed a search of the rubble late Monday with cadaver-sniffing dogs and determined that there were no additional casualties.

The tower was on a corner of a two-story building constructed in 1892. It was across from a municipal park and housed a jewelry store, said Madelyn Stemper, an accountant at a nearby office.

"A lot of the buildings across from the park in both directions are pretty well demolished," she said.

In all, 40 people sought medical attention in northern San Luis Obispo County, said Sgt. Bob Adams of the Paso Robles Police Department.

One person who was pulled from a destroyed restaurant called the **House of Bread** suffered a broken arm, but the other complaints were chest pains, heart and respiratory problems, he said.

The streets were packed with holiday shoppers at the time of the collapse.

"We're fortunate we didn't have any additional fatalities," Adams said.

Firefighters worked Monday night to shore up or tear down some of the 46 buildings damaged in

the five square blocks of downtown Paso Robles, he said.

Another Paso Robles resident, Bijan Eskandanian, said he and his wife were walking down the street when the quake hit "like a shock wave in a bomb blast," he said. "It almost knocked us off our feet."

City officials said businesses and homes near downtown were destroyed by the quake, which ruptured gas and water lines. They urged residents to use bottled water for drinking and cooking until the city's water system can be checked and confirmed safe.

A hot springs well came uncapped in the quake, spreading a heavy sulfur smell over downtown.

Elsewhere, hospitals reported no patients arriving with injuries. A spokesman for Pacific Gas & Electric said about 40,000 customers were without power after the quake triggered rock slides that brought down power lines near San Luis Obispo.

No damage was reported at PG&E's **Diablo Canyon** nuclear plant, about 100 miles from the epicenter. A plant spokesman said **operations continued uninterrupted.**

Park rangers in San Simeon ordered evacuation of the **Hearst Castle, the palatial home built by newspaper magnate William Randolph Hearst.**

The castle is now a state historic site. Ruth Coleman, director of California's state park service, said **no structural damage had been detected**, but some artifacts from Hearst's extensive collection may have been damaged.

Mary Carson, executive director of the Chamber of Commerce in nearby Cambria, said the rolling lasted for what seemed like a minute.

"At first, it felt like a big truck was going by. Then it kind of rolled," she said.

"Things did fall off the shelves, a couple of windows broke and some ceilings came apart. But, as far as I can tell, I haven't heard of any injuries or severe damage."

Templeton resident Tony Vasquez said he was in the shower when the quake hit. He said he heard "a slight rumble, and then this enormous jolt knocked me down and actually sheared off the shower head."

"I never thought I'd have to wear a seat belt in the shower, " Vasquez said.

Brian Lassiege, a USGS geophysicist, said the quake was relatively shallow, striking about 4.7

miles below the Earth's surface. Lassiege said shallower earthquakes tend to inflict more damage.

USGS geophysicist Ross Stein said the last earthquake of similar size occurred along the same coastal area in 1952, but he said he was not sure on which fault the latest shake occurred.

"But we believe the earthquake occurred on the San Simeon fault not far from the Hearst Castle and Cambria," Stein said.

"This fault extends to the south where ... essentially one long fault that kisses the coastline all the way from where California takes its northward bend near Santa Barbara up to the Golden Gate."

(www.cnn.com)

Report: Mountains grew a foot in Calif. quake

Wednesday, December 24, 2003 Posted: 12:41 PM EST (1741 GMT)

LOS ANGELES, California (Reuters) -- California's largest earthquake in four years struck on Monday, causing **planet Earth to ring "like a bell"** and mountains to grow a foot (30 cm) taller, geologists said.

The magnitude 6.5 quake hit near the coastal city of San Simeon almost exactly half way between San Francisco and Los Angeles, setting high-rise buildings swaying in both cities.

Earthquakes relieve pressure between clashing continental plates. The plates float on the earth's mantle, which has a putty like consistency and moves as the earth's core heats it.

On Monday one piece of crust shoved beneath another about 4.75 miles (7.6 km) beneath the surface of the earth and at the intersection of the Pacific and North American plates, U.S. Geological Survey seismologists said

That sent tremors along America's west coast and beyond.

"For an earthquake this size, every single sand grain on the planet dances to the music of those seismic waves," Geological Survey geologist Ross Stein said Monday at a news conference.

"You may not be able to feel them, but the entire planet is rung like a bell."

The Monday earthquake struck on what is believed to be the San Simeon thrust fault. Pressure in

a thrust fault is relieved when one piece of earth pushes up on top of another, compared with lateral faults -- like the famous San Andreas -- in which two piece of crust slide next to one another.

Thrust faults produce mountains, and the San Simeon quake probably improved the view from the nearby hills, Stein said because, "mountains have probably been pushed up about a foot or so by this earthquake."

The tremor was the biggest in California since 1999, when the Hector Mine quake crashed through the desert east of Los Angeles, and it packed about half the power of the Northridge earthquake which shook Los Angeles a decade ago.

Earthquake power is measured on a scale which increases exponentially, so at 6.7 the Northridge quake was about twice as powerful as the 6.5-magnitude San Simeon quake.

The Northridge quake was also one of the costliest disasters in U.S. history, causing over \$40 billion of damage since it shook a heavily populated area.

Geologists expect smaller aftershocks of magnitude 5 to continue for days, weeks and longer, and there is a 5 percent to 10 percent chance that Monday's quake was a precursor to a bigger one.

The plates have created a patchwork of faults, said Susan Hough, a seismologist at the United States Geological Survey in the Los Angeles suburb of Pasadena.

"The crust is getting mangled over a zone," she said. "As the plates move they are sort of grinding California into ribbons," she said.

Eventually the movement will carve Mexico's Baja California, the peninsula that juts south below San Diego, California, off from the rest of Mexico.

But California is not going anywhere quickly.

From a geological perspective, the area has looked about the same for 5 million years, Hough told Reuters.

"We are not falling into the ocean," she said.

(www.cnn.com)

San is Spanish for Saint so San Simeon means Saint Simeon. In the New Testament Saint Simeon was the man who had it revealed to him by the Holy Ghost that he would not die before he had seen the Messiah; he knew how to discern the times:

(KJV) Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Strong's: 4826 Simeon/Simon ="harkening"

Webster's: hark = to pay close attention: Listen

The San Simeon pertinent to this earthquake is most famous for being near Hearst Castle. This building makes me think of the New Jerusalem.

San Simeon Chamber of Commerce:

It isn't accurate to say that San Simeon would not exist if it were not for William Randolph Hearst. It is close however. Perhaps the most famous piece of Hearst real estate is La Cuesta Encantada; Spanish for The Enchanted Hill.. After the death of William Randolph Hearst in 1951, it was deeded to the State of California and is now a tourist attraction.

(www.sansimeonsbest.com)

On the Piedra Blanca Rancho, William Randolph Hearst created La Cuesta Encantada (The Enchanted Hill) on the historic Piedras Blancas Ranch. The castle includes La Casa Grande (the large house) and adjacent buildings containing art treasures from around the world, beautiful architecture and gardens.

(www.sansimeonsbest.com)

piedra=rock
blanca=white
rancho=ranch

"The Enchanted Hill" with its "large house" sits on the "white rock ranch" not far from the earthquake's epicenter. It was not damaged.

Hearst Castle
Details

Site: Hilltop, 5 miles up winding path above the Pacific Ocean shore; 1,600 feet in altitude, above old whaling village of San Simeon.

Construction: Morgan's invoice for cost of construction (1919-1942): \$4,717,000. (Boutelle, p. 214). Morgan's fee is estimated at \$70,755. She both designed, supervised and ran the job. She made 558 trips between 1919 and 1939 by train for weekend work sessions on the site.

Poured in place reinforced concrete construction, with main building faced in stone. Fireproof and seismic braced construction throughout.

Four stairway towers, 24 feet in diameter, with earthquake-proof design.

Remarkable fine grade of concrete made from rock quarried on site and sand from the shore, with salt washed out, and white sand from Carmel.

[Strong's: 03760 Carmel="garden-land"]

Work done on site by carpenters, plasterers, stone casters, and skilled wood-carvers, who lived on the site or in village, many houses designed by Morgan. Morgan ran the job.

Siam teak to roof towers and carved to ornament balcony between them.

Program and built features: Main Building and guesthouses: 127 rooms, 58 bedrooms, 49 baths, 18 sitting rooms, 2 libraries.

Outbuildings: greenhouses, hot houses, kennels, switchboard and newspaper offices, her own architectural office (called the shack), zoo animal shelters.

Landscape Features: - pergola (encircling the hill for more than a mile), tall enough for "a tall man with a tall hat on a tall horse". - pools: main outdoor pool, the Neptune Pool, over 100 feet long with 345,000 gallon capacity, surrounded by two semicircular colonnades of marble. (At the center, Hearst installed a Greco-Roman temple facade.); indoor "Roman" pool.

"The engineering of the Neptune pool is as much a triumph as its aesthetic impact. On a site excavated from the steep hillside, the pool is hung by reinforced-concrete beams from the concrete retaining wall in such a way that a seismic movement would let it sway but not break. Water flows in from natural springs above, piped into two reserve tanks of tremendous capacity, one of 345,000 gallons, the other of 1,200,000 gallons. Below the pool is a large room housing a complex filter system based on the purifying power of sand and an electric heating unit used to keep the water at a brisk 70 degrees Fahrenheit." (Boutelle, p. 206). - tennis courts above Roman pool. - terrace for Neptune pool houses 17 dressing rooms with baths and mirrors in foundations. - garden design and planting and supervision of gardeners.

(www.greatbuildings.com)

Paso Robles Chamber of Commerce

Paso Robles was originally named by Spanish explorers as El Paso de Robles meaning "the pass of the oaks", most likely for the abundant oak trees that are found throughout the countryside. The Salinan Indians and Mission fathers also knew Paso Robles as Agua Caliente, meaning "hot water" for the many natural underground mineral springs in and around the area.

The area known as Paso Robles was originally part of a Mexican land grant. This grant consisted of 25,993 acres and was held in title by Petronillo Rios, a retired Mexican army sergeant. In 1857, the land was purchased for \$8,000 by the Blackburn and James families (Drury James was the uncle of famed outlaw Jesse James).

The partnership of Blackburn and James proceeded to develop the town. The arrival of the Southern Pacific railroad spurred the town's growing prosperity. The Blackburn brothers (Daniel and James) focused on developing the area's natural hot springs into the equivalent of today's popular day spas. As early as the 1860's, Paso Robles became a tourist attraction because of the healing properties of the hot springs and accompanying mud baths. "Taking the cure" became a popular pastime.

In 1891, the Hotel El Paso de Robles was built. Often compared to the finest hotels in San Francisco and featuring hot springs, this grand hotel enticed turn-of-the century world-renowned travelers. Pianist and Polish dignitary Ignace Paderewski discovered the hotel and the curative powers of its hot springs. It was Paderewski's music that often graced the hotels parlors and corridors.

The Paso Robles area has a rich history of winemaking and grape growing, beginning as early as 1797 at Mission San Miguel Archangel and continuing to present day. In addition to winemaking, farming and ranching played a key role in the development of Paso Robles. Grain crops, primarily wheat and barley, were the main source of income for many farmers in the early 1900's. Large cattle ranches also dotted the rolling hills. At one time Paso Robles was known as the Almond City because local almond growers created the largest concentration of almond orchards in the world.

[San Miguel Archangel = Named for: The Most Glorious Prince of the Celestial Militia, Archangel Saint Michael. The church is 144 feet long ,27 feet wide and 40 feet tall. The walls are 6 feet thick. (www.athanasius.com)

Almond: A tree and its fruit, called in Hebrew Shaked, the awaker, probably because it is the first tree to blossom in the spring...The cups on the branches of the golden candlestick were modeled after almond blossoms (Exo 25:33,34)...The rod of an almond tree, which Jeremiah saw in his earliest vision, signified Jehovah's wakefulness (Jer 1:11,12). (Davis Dictionary of the Bible)]

Paso Robles became incorporated in 1889, with 523 residents and 100 buildings. Today the population is near 25,000 and continues to grow with many newcomers moving here to enjoy the climate and year-round recreation. Of great interest to residents is the historic downtown which has a city park of two square blocks donated by the founders of Paso Robles to be cared for and to be used only for the pleasure of the public and is the home of the 1908 Carnegie Library museum. In addition to the clock tower building of 1892, there are many impressive buildings built in the late 1890's and early 1900's. Stately Victorian homes line Vine Street and are dotted throughout the city's historical west side.

(www.pasorobleschamber.com)

The Waters

As far back as 1795, Paso Robles has been spoken of and written about as "California's oldest watering place"-the place to go for springs and mud baths. In 1864, a correspondent to the San Francisco Bulletin wrote that there was every prospect of the Paso Robles hot springs becoming the watering place of the state. By 1868 people were coming from as far away as Oregon, Nevada, Idaho, and even Alabama. Besides the well-known mud baths, there were the Iron Spring and the Sand Spring, which bubbles through the sand and was said to produce delightful sensations.

(www.prcity.com)

Saturday, December 27, 2003 - Page updated at 12:00 A.M.

Quake-struck town trying to clean up

By Sally Ann Connell Los Angeles Times

PASO ROBLES, Calif. - As San Luis Obispo County officials estimated yesterday that damage from this week's magnitude-6.5 earthquake will top \$200 million, owners of even the tiniest of this city's businesses were sweeping up, digging out and trying to get back on their feet.

They worked even as stinking sulfuric steam rose from storm drains from the hot spring that was disturbed in the quake, and continues to pump an estimated 500 gallons of hot mud a minute through a growing hole in the City Hall & Library parking lot.

...

City Manager Jim App described the city's problems with damage from the wayward hot spring inching closer to the 10-year-old City Hall. "Then we have the hole from hell out in the parking lot," App told 80-plus citizens.

...

(seattletimes.nwsources.com)

Also in the Mastagni Building was Ann's dress shop, where the two women killed Monday, 20-year-old Jennifer Myrick and Marilyn Zafuto, 55, were employees. They apparently tried to escape as the building's roof crashed to the sidewalk. Their bodies were found underneath.

The 111-year-old building, like many other damaged structures downtown, had not been earthquake-retrofitted. Paso Robles has a law requiring owners of buildings with unreinforced masonry to strengthen their structures, but the deadline is not until 2018.

...

The smell of sulfur still hung over town, the result of a spring that burst from a pipe under the library parking lot during the quake. The pipe used to feed a bathhouse that was once on the site.

"It's about 111 degrees. It is not hazardous," said city building official Doug Monn. "People pay money to lay in that stuff. You can come out and lay in our gutter if you want."

...

Schwarzenegger promised townspeople that they would be offered as many resources as possible to rebuild.

"At 11 a.m. yesterday, this was an American main street, alive with energy," he said. "Today this is a site of devastation. But we will come together once again as Californians and as neighbors. We will rebuild this town square."

...

On the north side of Paso Robles, Mission San Miguel Arcangel was closed indefinitely while engineers tried to determine how badly the quake damaged it. For the first time in more than a century, Christmas Eve midnight Mass will be said elsewhere tonight.

www.sfgate.com)

[I don't know what it means but there are quite a few 11s in this news story.

Webster's: eleventh hour: the latest possible time (seeing the clocktower was demolished)]

Bethlehem = House of Bread

Diablo Canyon = Devil's Canyon

Earthquake occurred on winter solstice (first day of winter)

San Luis Obispo = Saint Louis the Bishop (overseer; shepherd to the flock of God)

Last global warning 9/11/01—how many days since?

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Bible Prophecy Research

Title: Prophecy Against Road Map Quartet (US, EU, UN, Russia)

Submitted by: research-bpr@philologos.org

Date: December 18, 2003

URL: http://philologos.org/bpr/files/Misc_Studies/ms097.htm

Prophecy Against Road Map Quartet (US, EU, UN, Russia)

23 Kislev, 5764

December 18, 2003

Zechariah 1:18-21:

18. Then lifted I up mine eyes, and saw, and behold four horns (Road Map Quartet: US, EU, UN, Russia/essentially the whole earth).

19. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which scattered Judah (International Community believes "West Bank" not considered part of Israel), Israel, and Jerusalem (in the International Community Jerusalem is not considered the capital of Israel but is a separate entity under United Nations control as per United Nations General Assembly [Resolution 181](#) dated November 29, 1947).

20. And the LORD showed me four carpenters.

21. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah. So that no man did lift up his head: but these are come to fray* them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

* fray 2729 charad; a primitive root; to *shudder* with terror; hence to *fear*; also to *hasten* (with anxiety): — be (make) afraid, be careful, discomfit, fray (away), quake, tremble

Please see [Four: Number in Scripture, E. W. Bullinger](#)

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These files are a result of our personal studies. They deal with etymology, difficult phrases, biblical personalities and places. They contain references and comments related to the topic in question and are thus presented as a source of information. It is not our intention to provide infallible answers to Biblical questions, so it is therefore up to the reader, with the guidance of the Holy Spirit, to come to their own understanding. These documents are simply a representation of our own journey to understanding with the express notion that we believe that there may be many different times when a prophecy is fulfilled to some extent with the ultimate fulfillment to be realized when Jesus, our Lord and Messiah, returns. We trust your journey through the Bible will be as enjoyable as ours.

Note that some of our files have been moved to different pages. Please use the following links to access these files.

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~A~

Abaddon/Apollyon/Apollo

Abraham

Alexander the Great

Alpha and Omega

"...to the angel of the church...he that hath an ear..."

Angels

Anti-Christ

Antioch

Antiochus Epiphanes

Antipas

Apple of the Eye

Armageddon

Azazel/Bottomless Pit

~B~

Babylon

Babylon: New York City, September 11, 2001

Balaam

Bath Kol/Heavenly Voice

"The beginning of the creation of God"

"Blessed is he that watcheth, and keepeth his garments"

"Blood even unto the horses bridles"

The Book of Life

The Bread of Life

The Bride

~C~

"...the caves of the earth..."

"...and think to change times and laws..."

"thus shall they cleanse the land"

Clouds

Command the Bride: Parashas Tzav 

"...a crown of twelve stars..."

Crowns

~D~

Darius the Mede

Departure Time 

Dinosaurs

THE Donkey

Dragons

~E~

"...a great earthquake..."

Edom, Moab, Ammon (Dan 11:41)

Four and Twenty *Elders*

Elijah

"In sight like unto an emerald"

Enoch

Enoch (Excerpts from "The Legends of the Jews")

Enoch (Excerpts from "The Book of Enoch")

The Church of Ephesus

Euphrates

~F~

Fallen Angels/Nephilim

"So that he maketh *fire* come down from heaven"

First Voice

May the force not be with you 

Forehead and Hand

Forty-five Days

Four Beasts

The Four Horsemen

~G~

Gog

Gogmagog

Going down for the sake of going up

~H~

"hail and fire mixed with blood"

"...great hail...about the weight of a talent..." UPDATE

Hamon-gog

Harps / New Song

Harvest

Harvest: Barley, Wheat, Produce of Vines/Trees

Heaven

Hell

Herod the Great

Horn

"...hurt not the oil and wine"

~I~

"...that the image of the beast should speak..."

~J~

Time of Jacob's Trouble

"Like a jasper and sardine stone"

'...when ye shall see *Jerusalem compassed with armies...*'

"Say they are Jews, and are not"

Jezebel

~K~

Keys

"And his kingdom was full of darkness"

~L~

Lake of Fire

Laodicea

The Last Trump

Leprosy

Leviathan

Not in your lifetime 

"...light like unto a stone..."

Living Beings (Ezekiel 1)

Locusts

~M~

Mark

Marriage

'...A Measure of Wheat for a Penny...'

Meshech and Tubal

Morning Star

"...a great mountain burning with fire..."

Mystery Babylon

~N~

Nephilim/Fallen Angels

New Jerusalem

"...a new name..."

Nicolaitanes

"...no need of the sun, neither of the moon..."

"But as the days of Noe were..."

The Number 3

The Number 4

The Number 6

The Number 7

The Numbers 10, 11, and 12

The Number 13

The Number 42

The Number 666

~O~

~P~

A Pale Horse

The Name Palestine

Passover Lamb

Pergamum

Philadelphia

"...a pillar in the temple of My God..."

~Q~

~R~

Rapture

Ravenous Birds

~S~

Sardis

Scroll

Sea of Glass

The Seal of God

"...serpent cast of out of his mouth water as a flood..."

The Seven Churches in Revelation

Seven Heads

Seven Stars

Seven Spirits

Seven Thunders

Shavuot/Pentecost

Shechem/Tomb of Joseph

Sheol/Hell/Gehenna

Smyrna

"I stand at the door and knock..."

Stone

Sun, Moon, and Stars smitten

~T~

The Temple

Ten Crowns/Horns/Kings

"...a day is as a thousand years..."

Thyatira

Time Intervals

Torah Portions/Parshah

Tree of Life

Echad (One)/Trinity/Abraham, Isaac, Jacob

Trumpet Judgments

"...in the twinkling of an eye..."

~U~

Under the Altar

~V~

Seven vials

~W~

70 Weeks

70 Weeks (Word Study)

Four Winds

Winepress

"On the wing [of the temple]"

Two Witnesses

White Raiment

White Stone

Worm, Scarlet Worm

Wormwood

~X~

~Y~

YHVH (hwhy)

~Z~

Zot Ha'bracha (this is the blessing)

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NEW [Elul, 5763/Tishri, 5764 \(September/October, 2003\)](#) (Fall Feasts, 2003)

NEW [Elul](#)

NEW [Iyyar/Sivan, 5763 \(May/June, 2003\)](#) (Passover season, 2003)

NEW [Shabbat HaGadol \(The Great Sabbath\)/Nissan 10](#)

[Fast of Tammuz 17/Tisha B'Av](#) -- This three week period is called Bein Hametzarim "between the troubles" ... (Sep, 1998)

[Shavuot/Pentecost](#)

[Shavuot/Pentecost 2 \(Harvest: Barley, Wheat, Produce of Vines/Trees\)](#)

[Pesach/Passover; Hag HaMatzah/Feast of Unleavened Bread; Sfirat Haomer/Yom](#)

[HaBikkurim/First Fruits](#) -- (April, 2000)

[Purim](#) -- Purim, the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman... (Jan, 2000)

[Fast of Tevet 10](#) -- On this day, the siege of Jerusalem began during the reign of Nebuchadnezzar, prior to the destruction of the First Temple. The citizens of Jerusalem knew hunger as never before... This sad day was proclaimed a fast by the rabbis to commemorate the Destruction of the Temple and the consequent dispersion. The sages pointed out that the day should be devoted to contemplation of the events leading up to the siege. (Dec, 1998)

[Rosh HaShanah](#) -- "And the LORD spake unto Moses, saying, Speak unto the children of Israel,

saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation..." (Sep, 1998)

Lag B'Omer (May 4, 1999) -- From the second night of Passover/Pesach, every night for seven weeks, the Jews count the days that have passed until Pentecost/Feast of Weeks. This process is called "the counting of the Omer." This period is usually one of semi-mourning with many things being prohibited during these 7 weeks--with one exception--on the 33rd day, Lag B'Omer. (Sep, 1998)

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Catastrophism/Planet X - Catastrophism is the belief that at certain times in earth's history there have been sudden, dramatic events that have altered the landscape. This flies in the face of evolutionary thought with its description of slow, plodding, subtle earth changes that have taken millennia to form. One of the most recent documented examples of catastrophism is the Mount St. Helens eruption—a few scant seconds changed the skyline forever.

Earth's Second Moon -- A 3-mile-wide Trojan asteroid named Cruithne has become Earth's second moon. (Feb, 2000)

The January 20, 2000 Lunar Eclipse -- "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great." (Jan, 2000)

The Lunar Eclipse and Number Patterns in Scripture Declare God's Glory -- By applying number patterns in Scriptures, God's glory can be seen in the eclipse. The interaction between sun (bridegroom) and moon (bride) during an eclipse can be seen to be like a marriage union speaking to us of our coming redemption. (Article by BPR List member, Jan, 2000)

Look to the skies (week of Nov 14, 1999) -- Interesting week... (Nov, 1999)

Is Space a Waste? -- "There has to be life somewhere else in the Universe. Otherwise, why is it so big?" (Nov, 1999)

October 5, 1999: Heavenly Triangle -- "Early October [the 5th] features a special treat as the slender crescent Moon, brilliant Venus and blue-white Regulus form a perfect triangle in the eastern dawn sky." (Oct, 1999)

August 11, 1999 Eclipse Path -- Taking special notice of the various cathedrals and temples in the path of the eclipse. (Oct, 1999)

Late 1999 Sky Signs -- Things sure are happenin' in the skies lately. (May, 1999)

Chiron/Pluto Conjunction -- There will be a conjunction of Chiron (half comet/half planet or asteroid) and Pluto on December 30, 1999. The last time they were in conjunction was July 18, 1941 (about the time Nazi Germany was initiating its final solution to the "Jewish problem"). (Mar, 1999)

Pluto -- Although the recent discussion on whether to downgrade Pluto to a minor planet has resulted in no change to its planetary status, we thought we would take a very brief look into Pluto's history ourselves. (Mar, 1999)

"...a woman clothed with the sun..." -- With today's astronomy programs it's possible to re-create the various alignments of the constellations and planets on any given day. So we became curious as to what John may have been witnessing when he saw this "great wonder" in heaven. (Oct, 1998)

Asteroid 3288 Seleucus -- "...Antiochus IV, king of Syria (a king of the Seleucid dynasty who sacrificed a pig on the altar--abomination of desolation ... (July, 1998)

The Millennium's Last Total Solar Eclipse -- NEARLY FOUR DECADES have passed since a total eclipse of the Sun was visible from Europe. The long drought finally ends with the last total eclipse of the Second Millennium on Wednesday, August 11, 1999. (June, 1998)

Hydra -- (Rev 12:3,4) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was eady to be delivered, for to devour her child as soon as it was born. (June, 1998)

Rev 12:15 Flood -- A series of spectacular images produced by state-of-the-art cameras on NASA's Polar spacecraft have confirmed that Earth is being pelted by thousands of small comets each day. These never-before-seen images establish the physical reality of the house-sized "snowballs" that weigh tens of tons, break up as they approach Earth, and deposit large clouds of water vapor in the upper atmosphere. (June, 1998)

The Tail of the Dragon -- "...one of the repeated themes in the myth of the prototypical comet is that it appears as a divine weapon hurled against rebelling powers." (June, 1998)

Hail, Hale-Bopp! -- Whilst listening to an audio file on the net regarding "Prophecy of the Stars," the speaker outlined how he had plotted the course of comet Hyakutake (hi-yah-coo-tah-key), taking note of each constellation that it had passed through. Armed with a copy of E. W. Bullinger's "Witness of the Stars," he threaded the meaning of each constellation together in the order of the comet's path and came up with the following... (May, 1998)

The Womans as Virgo (Parts 1 & 2) -- The fact that the woman in Revelation 12:1-2 is clothed

with the sun indicates that she is hidden - exactly what happens when the sun is in the constellation Virgo. (May, 1998)

Double Occultation of Venus and Jupiter -- Astronomers have observed an event that has not been witnessed from earth for more than 1,000 years - the Moon simultaneously passing in front of Venus and Jupiter. (May, 1998)

Alignment of Planets -- The moon and eight of the planets will be lined up in the sky this week "like pearls on a string" in a sight that won't be visible again from Earth for at least another century. (May, 1998)

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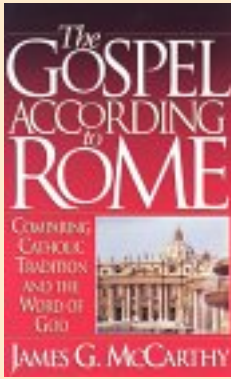
The Pope in the News -- (Jan, 1999)

Catholic Protestants -- Many Catholics today are "CATHOLIC PROTESANTS." To reject any Catholic teaching is to "PROTEST." "The nature of the Catholic faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety or it is rejected totally. This is the Catholic Faith which, unless a man believes faithfully and firmly, he cannot be saved" (Pope Benedict XV). It is not impious, and cannot be diluted, for it is as pure as God is. (an excerpt from the "Fatima Crusader Magazine". issue # 57) (Sep, 1998)

Salvation Through Sincerity? -- "On Wednesday, Sept. 9th 1998 at the general audience in St. Peter's Square, the Pope spoke on the theme of The Spirit of God and the 'Seeds of Truth' in non-Christian Religions...The 'seeds of truth', said John Paul II, are 'the effect of the Spirit of truth operating outside the visible confines of the Mystical Body', Pope Paul explained that in all authentic religious experiences, the most characteristic manifestation is prayer. ... Every true prayer is inspired by the Holy Spirit, Who is mysteriously present in the heart of every person." (Sep, 1998)

A Series of Articles on Cardinal Alojzije Stepinac of the Catholic Church -- Archbishop Stepinac: "God, who directs the destiny of nations and controls the hearts of Kings, has given us Ante Pavelic [head of a Nazi puppet regime in Yugoslavia] and moved the leader of a friendly and allied people, Adolf Hitler, to use his victorious troops to disperse our oppressors... Glory be to God, our gratitude to Adolf Hitler and loyalty to our Poglavnik [fuhrer], Ante Pavelic." (May, 1998)

Fundamental Agreement Between the Holy See and the State of Israel -- "Mindful of the singular character and universal significance of the Holy Land..." (May, 1998)



The Gospel According to Rome: Comparing Catholic Tradition and the Word of God

by James G. McCarthy

Paperback - 397 pages

January 1995

Harvest House Publishers, Inc.

ISBN: 1565071077

From the author: "...I left the Roman Catholic Church. It was the most painful decision that I have ever had to make. But when I became convinced that the teachings of the Catholic Church could not be reconciled with Christianity as taught in the New Testament, I realized that I had no alternative.

"I have written this book because I owe a debt, a debt of love to my Catholic family and friends and the millions of sincere Catholics whom they represent. My motivation in writing is the same desire that Paul had for his kinsmen:

"Brethren, my heart's desire and my prayer to God for them is for their salvation. For I bear them witness that they have a zeal for God, but not in accordance with knowledge.(Romans 10:1-2)"

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NEW [California Earthquake 12/22/03](#)

NEW [Prophecy Against Road Map Quartet \(US, EU, UN, Russia\)](#)

NEW [Geneva Accord](#) - The Geneva Accord is an effort to formulate a complete final-status agreement, without Sharon's long-term interim agreements. The agreement is presented as a draft for the final phase of the "road map" peace plan, which is due to end in 2005. The proposal offers highly specific solutions and calls for major compromises on the most sensitive issues that have torpedoed previous peace efforts, ranging from the status of Palestinian refugees to Israeli settlements.

NEW [Road Map Documents](#)

NEW [SARS: Bible Codes Provide a New Perspective: Is SARS a Judgment from God?](#)

NEW [Road Map to Armageddon](#)

NEW [Palestine, Palestine, Palestine](#) - Whenever I turn on the tv lately I see Palestine in the news; not the land of Israel in the Middle East, but Palestine, TX, Palestine, WV and the Palestine Hotel. The fact that so many news items have to do with this one word is sign enough to me to keep track of them even though I can't explain every instance to my satisfaction. Is this just coincidence? I don't think so.

NEW [Men in Black/Lamed-Vav Tzaddikim](#) - "We are the best kept secret in the universe. Our mission is to monitor extraterrestrial activity on earth. We are your best, last, and only line of

defense. We work in secret, we exist in shadow and we dress in black."

Space Shuttle Columbia - On the Sabbath day, February 1, 2003, following a week that saw Ariel Sharon overwhelmingly re-elected although ignoring his constituents views against a Palestinian state, President Bush's State of the Union Address and coincides with the reading of Parsha Mishpatim, the Space Shuttle Columbia disintegrates in the sky over President Bush's home state, not far from his Crawford, TX ranch, with the first debris being sighted in Palestine, TX. Six Americans and the first Israeli astronaut were aboard. This is a dire warning that should not be ignored—the deaths of Americans and Israelis over Palestine...this is where the MidEast Road Map will lead.

Rome Statute, International Criminal Court - The International Criminal Court (ICC) will be a permanent court for trying individuals accused of committing genocide, war crimes and crimes against humanity. The ICC will be formally established after 60 countries have ratified the Rome Statute of the International Criminal Court.

Ark of Hope - The Ark of Hope, a 49" x 32" x 32" wooden chest was created as a place of refuge for the Earth Charter document, an international peoples treaty for building a just, sustainable, and peaceful global society in the 21st century. The Earth Charter will be presented to the United Nations in 2002 for endorsement.

Global Stock Market - After two years of extensive discussions, the New York Stock Exchange and nine other exchanges around the world last month announced their intention to create a 24-hour global equity market. The NYSE and the participating exchanges from three main time zones- Australia, Tokyo and Hong Kong in the Asia-Pacific; Sao Paulo, Mexico and Toronto in the Americas; and Euronext, the combined Amsterdam, Brussels and Paris exchanges, in Europe-plan to form a trading mechanism that would allow trading of the world's global companies to "follow the sun." (Sept, 2001)

America's New Religiosity - "America has all of a sudden gotten very religious. There are vigils and candlelight prayer services on every corner. People who hadn't said 'God' except in profanity for years are all of a sudden very pious and reflective. Radio personalities who were focused upon tax cuts or some other political issue on Monday, September 10th are now mulling over the role of "evil" in our world. The past week has turned the landscape upside down in many ways, to be sure. Lest anyone think this new religiosity is a reason for rejoicing for Christians, it most surely is not...." (Oct, 2001)

Chapel for Europe - "On Tuesday, a chapel in the heart of the European Quarter of Brussels was reopened after 20 years as a 'Chapel for Europe'. It is hoped that the chapel, renamed as Chapelle de la Résurrection (Chapel of the Resurrection), will act as 'a crucible of hope and unity' in the future integration of the EU. Robert Schuman, widely credited as one of the founding fathers of the EU, once said: 'Europe cannot remain economic and technical: it needs a soul.' It is expected that this new 'Chapel for Europe' will provide the level of spirituality that Mr Schuman was talking about." (Oct, 2001)

September 11, 2001 - "As part of an effort to read Biblical and historical significance into the events of the last two weeks, some people turned to Nostradamus and came up with a prediction that was never written by him. Some people even felt poetic license to alter an already false quote to make it "fit" the events a little tighter. What a waste of time. All they had to do was open a Tanach [Hebrew Bible/Old Testament] and read, among other prophets, Yeshayahu [Isaiah] and Daniel (Chapter 8)..." (Sept, 2001)

Life is in the Blood (Premarital Sex, Cloning, etc) - A commentary from the newsletter presented by "A Voice in the Wilderness" (April, 2001)

Drug Abuse/Sorceries - "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (March, 2001)

Miscellaneous Tidbits on Revelation -- from The New John Gill's Exposition of the Entire Bible (February, 2001)

Jubilee -Excerpt from "War with Amalek: Crisis Explodes in Autumn 2000" from Vendyl Jones Research Institutes (March, 2001)

Ariel Sharon - A look at the name and meaning from a Biblical perspective. (February, 2001)

Exodus/Sharm al Sheikh - "I just finished reading 'The Gold of Exodus' by Howard Blum. This book allegedly proves that what we traditionally refer to as Mount Sinai is really a mountain in Saudi Arabia. There are a few things the author wrote about that seem plausible..." (November, 2000)

Big Brother - A newsletter issue from "A Voice in the Wilderness."

Name of Blashemy/Queen of Heaven - A study on the "forehead" of Jordan and place named Naqb. (September, 2000; *Article by BPR list member*)

Camp David and the Temple Mount -- Excellent overview and insight in regards to the talks at Camp David on the issue of Jerusalem and the Temple Mount. (*Article by BPR List member*, Aug, 2000)

The Jerusalem Covenant -- "... my husband has placed on his website...a copy of a covenant that was published in the 'Israel 1992' magazine..." (*Article by BPR List member*, July, 2000)

Chronology of the Book of Revelation? — Every Sabbath the Jews read certain portions of the scriptures. These portions are divided into two groups: a reading from the Pentateuch (first 5 books) and the haftorah (prophetic). The schedule is either a one year or three year cycle. I have taken the book of Revelation and looked for parallels in the Pentateuch and have shown at what time each of

these sections are read in a synagogue using either the one year or three year cycle. (Aug, 1999)

5760+240=6000 — If Hashem (G-d) is wanting to let us in on the little secret about the End Times, there's a better way of doing it than counting down 2000 years. It is called the Seder Olam Rabbah, a Jewish instrument written in the year 240 C.E. (about 1,760 years ago) that records historical events from the start of Creation according to a pre-determined 6,000-year plan. (July, 2000)

Characteristics of the 1,000 Years — Excerpts from Nathaniel West's *Studies in Eschatology* (1899) (June, 2000)

Daniel 12:11-12 and End Time Events — The period to the end of the 7 years is 1,260 days but the prophecy above states there will be 1,290 days from the time the daily sacrifice is taken away, which is an additional 30 days. What will take place at the end of the 30 days is not stated but I think it will be the setting up of the 'abomination that maketh desolate.' In addition, the prophecy does not state what will take place during the 30 days but I think the Revelation of Jesus Christ reveals that to us. (*Article by BPR List Member*, May, 2000)

The Winds of Revelation — The four winds are not the natural winds but (as we have seen) are the spiritual rulers of the four Gentile empires, the apocalyptic horsemen. (*Article by BPR List member*, May, 2000)

What Was; What Is, and What Is To Come — When John was given the 'Revelation' on the Isle of Patmos, he was told, in Revelation 1: 19 "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" - what was; what is, and what is to come. Many Bible prophecies are presented in this sequence. The prophet tells what was, then what is and, lastly, what is to come. (*Article written by BPR List member*, May, 2000)

The Guests of Matthew 22 — The who, what, where, when and why of Matthew chap. 22. (*Article by BPR List Member*, May, 2000)

Creature of Jekyll Island — This is a transcription of a two tape set provided for free by Firefighters for Christ of a talk about the Federal Reserve System. Place and person names will probably be incorrect but the overall gist of what is going on is fascinating enough so that you will hopefully be able to overlook my errors. This work has been edited to make it more readable. (April, 2000)

Mary, Mary, Quite Contrary — Is the Roman Catholic Mary the same Mary, mother of Jesus, in the Bible? (Mar, 2000)

Menorah — "...the seven-lamped candlestick that lit up the Temple of the Most High God — has been the most common symbol of the Jews for centuries. Long after the destruction of the Temple, it remains an amazing symbol that lives on. What is its true meaning? What relevance does it have for us today?" Excerpt from *The Mystery of the Menorah* by William F. Dankenbring as presented by Prophecy Flash! (Mar, 2000)

Biblical Calculations — An overview of biblical numerics including gematria, bible codes, theomatics, etc. (Feb, 2000)

Number Chapter 7 — Number patterns in Scripture unlock a deeper understanding of Numbers Chapter 7. This chapter is a real gem of God's number pattern worthy of the honor of the longest chapter of the Pentateuch or the Five Books of Moses. (*Article by BPR List member*, Feb, 2000)

Eternal Life — I'm going to tell you right up front: what I know about this area of science could fit quite nicely (and have room to spare) in a very small thimble. The logistics as represented by me in this article may be off, but the basic concept is sound. I always know if something is worth persuing if I feel like I want to dance a jig as I hear the news. For this I wanted to dance two jigs. (Jan, 2000)

A Picture Paints a Thousand Words? — Take a look yourself. Do you see what I see? (Jan, 2000)

The Efficacy of Prayer — I've been reading about geo-time. A second of geo-time would be two years of real time. On the geo-time scale a man lives for half a minute. If the Earth were a human being it would be about 70 years old now which is over 4 billion in geo-time. (Nov, 1999)

5760 / Tower of Babel — Each week a different portion (parashah/parshah) of the Pentateuch (first 5 books of the Bible) is read in Jewish synagogues... The readings from the book of Deuteronomy are said "to correspond to what will happen in each one hundred years of the sixth millennium—ten [portions] corresponding to ten periods of one hundred years." (Sept, 1999)

Y2K / Jabbok River Experience — "It is interesting to note, a rabbi pointed (half-seriously), that the letters "Y2K," which stand for the "Year 2000," when translated into Hebrew spell the work "Yavok"... Does this mean anything special? Perhaps not. Then again...." (August, 1999)

Messiah in *The Legends of the Jews* — The following are all the passages (heavily edited in most cases) dealing with the word "Messiah" (as per the index) which are in "The Legends of the Jews" by Louis Ginzberg. This is just for comparison and does not in any way admit to the veracity of certain passages. It is interesting in light of the fact that someone could take these expectations and use them to their advantage to counterfeit the pure office of the true Messiah. (Aug, 1999)

How Long is a Generation? — Discussion and comments by various BPR List members on the topic. (Aug, 1999)

Ape-man — In my reading of *The Legends of the Jews*, I came across the following that might help explain where Darwin's ape-man came from... (July, 1999)

An Elephant Tale — In Africa lie the largest savannahs in the world, home to an abundance of wildlife including the magnificent African elephant, the largest living land mammal. (July, 1999)

The Judgment of the Fever — When we look at the curses that were placed upon a man in Det. 28:22, 27 we notice that as they continue they become more and more personal. Here are some listed and their meanings: fever (to burn, kindle), inflammation (to flame, burn), sword (to parch), blastings (scorch), mildew (paleness), and botch (to burn). The general theme of all the various curses have almost the identical meaning which is "TO BURN." (*Article by BPR List member, June, 1999*)

The Prince of the Power of the Air Plays a Mean HAARP — My Online Bible says the word "air" above means: 1. the air, particularly the lower and denser air as distinguished from the higher and rarer air; 2. the atmospheric region. This is the area I'd like to concentrate on for this study—the atmosphere surrounding our earth. (June, 1999)

King Abdullah of Jordan — Recent news items. (June, 1999)

Ehud Barak, Israel's New Prime Minister — My Online Bible says that the name Ehud means "I will give thanks: I will be praised" or "undivided, union." Ehud's story is told in Judges 3:15-30 where he is described as a lefthanded deliverer with a two edged dagger that was worn on his right thigh. (May, 1999)

Y2K/Yahoo — "The Hebrew language has always been the best clue to understanding Biblical affairs. Not only is it the original text of most of the Bible, but it is full of hidden clues to meanings..." (May, 1999)

Number Patterns in Scripture — Have you noticed how often certain numbers appear together in Scripture passages? Information that is not hidden in Hebrew or Greek letter values or in letters found after repeated spacings, but right on the surface as words in the text. A number code available to anyone who can read. The numbers 7, 12, 40, and 50 occur frequently within the same Bible passage. God as the master mathematician talks in number patterns. To begin a discussion on number patterns in Scriptures, first we need to see the pattern, then ask what does it mean? (*Article by BPR List member, May, 1999*)

John 21: The 153 Fish and the Net — Arthur Custance is a very wise and intelligent man, with a list of degrees as long as my arm, covering fields such as languages and psychology. He shows, as others have also shown and said, that Jesus was the 77th generation from Adam. This number of generations remained in my mind, and it was while contemplating the meaning of the 153 fish in John 21:11, that the Holy Spirit enlightened me as to the meaning, not only of the 153 fish, but also the chapter itself. (*Article by BPR List member, May, 1999*)

Flowing Water from Foundation Stone on Temple Mount? — Rumors of flowing water from the Foundation Stone on the Temple Mount have cost at least one man a few hours of freedom. Rabbi Yosef Elbaum, who regularly takes visitors on tours to Halakhically-permitted areas of the Temple Mount, was arrested yesterday when he attempted to verify the rumors of the flowing water. (May, 1999)

Coat of Arms of Prince Charles of Wales — An examination of Prince Charles' Coat of Arms. Information mostly taken from Tim Cohen's *The Antichrist and a Cup of Tea*. (April, 1999)

Nostradamus — Man of God? — For the past couple of months people have been asking me/ referring to Nostradamus and wondering whether or not he was a man of God. I, personally, don't believe so. (April, 1999)

The History of Syria — Information from Country Studies/Area Handbook Program of the Federal Research Division of the Library of Congress. (April, 1999)

The Image and Mark of God — and of the Beast — The image of the beast in Revelation comes to my mind frequently and so I found myself thinking about the word "image" today and decided to investigate it a little bit. I thought I'd share with you where my thoughts and investigations went. (Article by BPR List member, April, 1999)

This Century in the Psalms — I've seen in a couple of places where people have said that you can take a Psalm and it will describe the happenings of that year in this century—for example, Psalm 2 would be 1902, etc. (Mar, 1999)

Canada Mulls Taking Russian Plutonium — Ezekiel 39 speaks about the Gog/Magog war and states that the weapons used in this war will be used for fuel after the war. The following article discusses Canada taking Russia's plutonium off warheads to burn in nuclear reactors. (Mar, 1999)

The "Millennium Bug" Computer Problem in the Bible Codes — Possible bible code references in the book of Numbers. (Nov, 1998)

Red Beast/Islam/Ottoman Empire — "It is a well-known halachah [law] that Esau hates Jacob..." (Nov, 1998)

The PLO Charter — THE PLO CHARTER: Resolutions of the Palestine National Council; July 1-17, 1968; TEXT OF THE CHARTER. (Sep, 1998)

The Two Genealogies of Jesus Christ — A few interesting things from *Number in Scripture—Its Supernatural Design and Spiritual Significance* by E.W. Bullinger. (Aug, 1998)

Last Hashemite King? — Sermon on Temple Mount (Al-Aqsa Mosque) dated July 31, 1998. (Aug, 1998)

Dragons and Floods — "It is a cloudless September summer night, and the moon casts its shining image on the banks of the gentle Euphrates River..." (June, 1998)

The Great Pyramid — Questions on the great pyramid of Egypt. (May, 1998)

Chronology of the Crucifixion Week — I came across the following and found it so interesting I decided to type the whole thing and place it on the BPR website. I received the original from Chapel Library at <http://www.mountzion.org> and just wanted to pass it along. (May, 1998)

King Hussein of Jordan — Activities surrounding Hussein and the Temple Mount. (May, 1998)

King Hussein of Jordan: An Historical View — Background material on Hussein and his country. (May, 1998)

The Future Glory of the Christ — *The Christ of God* Horatius Bonar (1808-1890) (May, 1998)

History Improved — Or, Christian Applications and Improvements of Divers Remarkable Passages in History by Thomas Wilcox. (May, 1998)

City of Angels — The following is a short study on the new movie "City of Angels" due to be released April 10, 1998...The 20th century has seen the proliferation of books and movies bowing to the "Lord of Romance" who is one of the oldest members of the pantheon of gods, and this movie could be his clarion call (along with "Ghost"). (April, 1998)

The Ten Plagues — The Learning Channel recently aired a program on the Ten Plagues (4/98) that discussed the theory that the plagues weren't ten separate events, but one long series of connected events. (April, 1998)

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Under Construction

Bible Prophecy Research had a companion email list from May, 1998 through September, 2001. It evolved into mainly a news list. In mid 2001 we found that we were repeating essentially the same stories over and over and decided to discontinue the list; every prophecy of the Bible had been plausibly explained through the daily news and we were just adding bits and pieces to the overall structure which was already in place and well developed.

We are in the process of revamping this area starting with June, 2001 and working backwards. The Digests for July 1, 2001 through the end of its run are missing.

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The Life and Times of Jesus the Messiah by Alfred Edersheim

Bible History, Old Testament by Alfred Edersheim

[Sketches of Jewish Social Life](#) by Alfred Edersheim

[Selected Writings of John Bunyan](#)

[How Shall We Tell The Children?](#) by Edward Chamberlain

[A Commentary on the New Testament ...](#) by John Lightfoot

[The Legends of the Jews](#) by Louis Ginzberg

[The Letters to the Seven Churches of Asia](#) by W.M. Ramsay

[Ten Sermons on the Second Advent](#) by E.W. Bullinger

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[How to Enjoy the Bible](#) by E.W. Bullinger

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[Hitchcock's Bible Names Dictionary](#)

[Smith's Bible Dictionary](#)

[Hypertext Webster Gateway](#)

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[E-Conflict World Encyclopedia](#)

[Columbia 2000 Encyclopedia](#)

[Encyclopedia of World History \(Ancient, Medieval and Modern\)](#)

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[*Various Collections and Libraries*](#)

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[History of Herodotus](#)

[The Works of Flavius Josephus](#)

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[The Nando Times](#)

[WorthyNews.com](#)

[USIA Washintgon Files](#)

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Camera Media Report

Israel Information Center - Ministry of Foreign Affairs

Israeli & Global News

Arutz-7 Daily News

The Jerusalem Post

Middle East Peace Process

Audio Ondemand - Israeli News Radio/TV

Jerusalem Post Radio

News From Israel

Arutz Sheva

Tzemach Israeli News Monthly in Spanish

Biblical Links

Bible Astronomy Newsletter

Today's Technology in Bible Prophecy

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About.com

Lives - the Biography Resource

Time/Calendar Resources

The Executive's Toolbox - lots of handy links

The World Factbook

Earth and Sky Watch

IRIS Seismic Monitor

Constitutions of China, Russia, Czech Republic, etc.

Atlapedia - Country and World Maps

The World Factbook

Hubble Space Telescope Site

OnlineNewspapers.com - index to 10,000 online newspapers

How to Cite Online Sources

Archaeology

BIBARCH™ - The Premier Biblical Archaeology Web Site

Jerusalem Christian Review .

West Semitic Research Project

Biblical Archaeology Society (Includes: Biblical Archaeology Review, Bible Review, Archaeology Odyssey)

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Title: Geneva Accord

Submitted by: research-bpr@philologos.org

Date: 11/26/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms096.htm

Geneva Accord

The following is the text of the Geneva Accord printed in the Israeli daily Haaretz:

Draft Permanent Status Agreement

Preamble

The State of Israel (hereinafter "Israel") and the Palestine Liberation Organization (hereinafter "PLO"), the representative of the Palestinian people (hereinafter the "Parties"):

Reaffirming their determination to put an end to decades of confrontation and conflict, and to live in peaceful coexistence, mutual dignity and security based on a just, lasting, and comprehensive peace and achieving historic reconciliation;

Recognizing that peace requires the transition from the logic of war and confrontation to the logic of peace and cooperation, and that acts and words characteristic of the state of war are neither appropriate nor acceptable in the era of peace;

Affirming their deep belief that the logic of peace requires compromise, and that the only viable solution is a two-state solution based on UNSC Resolution 242 and 338;

Affirming that this agreement marks the recognition of the right of the Jewish people to statehood and the recognition of the right of the Palestinian people to statehood, without prejudice to the equal rights of the Parties' respective citizens;

Recognizing that after years of living in mutual fear and insecurity, both peoples need to enter an era of peace, security and stability, entailing all necessary actions by the parties to guarantee the realization of this era;

Recognizing each other's right to peaceful and secure existence within secure and recognized boundaries free from threats or acts of force;

Determined to establish relations based on cooperation and the commitment to live side by side as good neighbors aiming both separately and jointly to contribute to the well-being of their peoples;

Reaffirming their obligation to conduct themselves in conformity with the norms of international law and the Charter of the United Nations;

Confirming that this Agreement is concluded within the framework of the Middle East peace process initiated in Madrid in October 1991, the Declaration of Principles of September 13, 1993, the subsequent agreements including the Interim Agreement of September 1995, the Wye River Memorandum of October 1998 and the Sharm El-Sheikh Memorandum of September 4, 1999, and the permanent status negotiations including the Camp David Summit of July 2000, the Clinton Ideas of December 2000, and the Taba Negotiations of January 2001;

Reiterating their commitment to United Nations Security Council Resolutions 242, 338 and 1397 and confirming their understanding that this Agreement is based on, will lead to, and - by its fulfillment - will constitute the full implementation of these resolutions and to the settlement of the Israeli-Palestinian conflict in all its aspects;

Declaring that this Agreement constitutes the realization of the permanent status peace component envisaged in President Bush's speech of June 24, 2002 and in the Quartet Roadmap process;

Declaring that this Agreement marks the historic reconciliation between the Palestinians and Israelis, and paves the way to reconciliation between the Arab World and Israel and the establishment of normal, peaceful relations between the Arab states and Israel in accordance with the relevant clauses of the Beirut Arab League Resolution of March 28, 2002; and

Resolved to pursue the goal of attaining a comprehensive regional peace, thus contributing to stability, security, development and prosperity throughout the region;

Have agreed on the following:

Articles 1-4

Article 1 - Purpose of the Permanent Status Agreement

1. The Permanent Status Agreement (hereinafter "this Agreement") ends the era of conflict and ushers in a new era based on peace, cooperation, and good neighborly relations between the Parties.

2. The implementation of this Agreement will settle all the claims of the Parties arising from events occurring prior to its signature. No further claims related to events prior to this Agreement may be raised by either Party.

Article 2 - Relations between the Parties

1. The state of Israel shall recognize the state of Palestine (hereinafter "Palestine") upon its establishment. The state of Palestine shall immediately recognize the state of Israel.

2. The state of Palestine shall be the successor to the PLO with all its rights and obligations.

3. Israel and Palestine shall immediately establish full diplomatic and consular relations with each other and will exchange resident Ambassadors, within one month of their mutual recognition.

4. The Parties recognize Palestine and Israel as the homelands of their respective peoples. The Parties are committed not to interfere in each other's internal affairs.

5. This Agreement supercedes all prior agreements between the Parties.

6. Without prejudice to the commitments undertaken by them in this Agreement, relations between Israel and Palestine shall be based upon the provisions of the Charter of the United Nations.

7. With a view to the advancement of the relations between the two States and peoples, Palestine and Israel shall cooperate in areas of common interest. These shall include, but are not limited to, dialogue between their legislatures and state institutions, cooperation between their appropriate local authorities, promotion of non-governmental civil society cooperation, and joint programs and exchange in the areas of culture, media, youth, science, education, environment, health, agriculture, tourism, and crime prevention. The Israeli-Palestinian Cooperation Committee will oversee this cooperation in accordance with Article 8.

8. The Parties shall cooperate in areas of joint economic interest, to best realize the human potential of their respective peoples. In this regard, they will work bilaterally, regionally, and with the international community to maximize the benefit of peace to the broadest cross-section of their respective populations. Relevant standing bodies shall be established by the Parties to this effect.

9. The Parties shall establish robust modalities for security cooperation, and engage in a comprehensive and uninterrupted effort to end terrorism and violence directed against each others persons, property, institutions or territory. This effort shall

continue at all times, and shall be insulated from any possible crises and other aspects of the Parties' relations.

10. Israel and Palestine shall work together and separately with other parties in the region to enhance and promote regional cooperation and coordination in spheres of common interest.

11. The Parties shall establish a ministerial-level Palestinian-Israeli High Steering Committee to guide, monitor, and facilitate the process of implementation of this Agreement, both bilaterally and in accordance with the mechanisms in Article 3 hereunder.

Article 3: Implementation and Verification Group

1. Establishment and Composition

(a) An Implementation and Verification Group (IVG) shall hereby be established to facilitate, assist in, guarantee, monitor, and resolve disputes relating to the implementation of this Agreement.

(b) The IVG shall include the U.S., the Russian Federation, the EU, the UN, and other parties, both regional and international, to be agreed on by the Parties.

(c) The IVG shall work in coordination with the Palestinian-Israeli High Steering Committee established in Article 2/11 above and subsequent to that with the Israeli-Palestinian Cooperation Committee (IPCC) established in Article 8 hereunder.

(d) The structure, procedures, and modalities of the IVG are set forth below and detailed in Annex X.

2. Structure

(a) A senior political-level contact group (Contact Group), composed of all the IVG members, shall be the highest authority in the IVG.

(b) The Contact Group shall appoint, in consultation with the Parties, a Special Representative who will be the principal executive of the IVG on the ground. The Special Representative shall manage the work of the IVG and maintain constant contact with the Parties, the Palestinian-Israeli High Steering Committee, and the Contact Group.

(c) The IVG permanent headquarters and secretariat shall be based in an agreed upon location in Jerusalem.

(d) The IVG shall establish its bodies referred to in this Agreement and additional

bodies as it deems necessary. These bodies shall be an integral part of and under the authority of the IVG.

(e) The Multinational Force (MF) established under Article 5 shall be an integral part of the IVG. The Special Representative shall, subject to the approval of the Parties, appoint the Commander of the MF who shall be responsible for the daily command of the MF. Details relating to the Special Representative and MF Force Commander are set forth in Annex X.

(f) The IVG shall establish a dispute settlement mechanism, in accordance with Article 16.

3. Coordination with the Parties

A Trilateral Committee composed of the Special Representative and the Palestinian-Israeli High Steering Committee shall be established and shall meet on at least a monthly basis to review the implementation of this Agreement. The Trilateral Committee will convene within 48 hours upon the request of any of the three parties represented.

4. Functions

In addition to the functions specified elsewhere in this Agreement, the IVG shall:

- (a) Take appropriate measures based on the reports it receives from the MF,
- (b) Assist the Parties in implementing the Agreement and preempt and promptly mediate disputes on the ground.

5. Termination

In accordance with the progress in the implementation of this Agreement, and with the fulfillment of the specific mandated functions, the IVG shall terminate its activities in the said spheres. The IVG shall continue to exist unless otherwise agreed by the Parties.

Article 4 - Territory

1. The International Borders between the States of Palestine and Israel

(a) In accordance with UNSC Resolution 242 and 338, the border between the states of Palestine and Israel shall be based on the June 4th 1967 lines with reciprocal modifications on a 1:1 basis as set forth in attached Map 1.

(b) The Parties recognize the border, as set out in attached Map 1, as the permanent, secure and recognized international boundary between them.

2. Sovereignty and Inviolability

(a) The Parties recognize and respect each other's sovereignty, territorial integrity, and political independence, as well as the inviolability of each others territory, including territorial waters, and airspace. They shall respect this inviolability in

accordance with this Agreement, the UN Charter, and other rules of international law.

(b) The Parties recognize each other's rights in their exclusive economic zones in accordance with international law.

3. Israeli Withdrawal

(a) Israel shall withdraw in accordance with Article 5.

(b) Palestine shall assume responsibility for the areas from which Israel withdraws.

(c) The transfer of authority from Israel to Palestine shall be in accordance with Annex X.

(d) The IVG shall monitor, verify, and facilitate the implementation of this Article.

4. Demarcation

(a) A Joint Technical Border Commission (Commission) composed of the two Parties shall be established to conduct the technical demarcation of the border in accordance with this Article. The procedures governing the work of this Commission are set forth in Annex X.

(b) Any disagreement in the Commission shall be referred to the IVG in accordance with Annex X.

(c) The physical demarcation of the international borders shall be completed by the Commission not later than nine months from the date of the entry into force of this Agreement.

5. Settlements

(a) The state of Israel shall be responsible for resettling the Israelis residing in Palestinian sovereign territory outside this territory.

(b) The resettlement shall be completed according to the schedule stipulated in Article 5.

(c) Existing arrangements in the West Bank and Gaza Strip regarding Israeli settlers and settlements, including security, shall remain in force in each of the settlements until the date prescribed in the timetable for the completion of the evacuation of the relevant settlement.

(d) Modalities for the assumption of authority over settlements by Palestine are set forth in Annex X. The IVG shall resolve any disputes that may arise during its implementation.

(e) Israel shall keep intact the immovable property, infrastructure and facilities in Israeli settlements to be transferred to Palestinian sovereignty. An agreed inventory shall be drawn up by the Parties with the IVG in advance of the completion of the evacuation and in accordance with Annex X.

(f) The state of Palestine shall have exclusive title to all land and any buildings, facilities, infrastructure or other property remaining in any of the settlements on the date prescribed in the timetable for the completion of the evacuation of this settlement.

6. Corridor

(a) The states of Palestine and Israel shall establish a corridor linking the West Bank and Gaza Strip. This corridor shall:

i. Be under Israeli sovereignty.

ii. Be permanently open.

iii. Be under Palestinian administration in accordance with Annex X of this Agreement. Palestinian law shall apply to persons using and procedures appertaining to the corridor.

iv. Not disrupt Israeli transportation and other infrastructural networks, or endanger the environment, public safety or public health. Where necessary, engineering solutions will be sought to avoid such disruptions.

v. Allow for the establishment of the necessary infrastructural facilities linking the West Bank and the Gaza Strip. Infrastructural facilities shall be understood to include, inter alia, pipelines, electrical and communications cables, and associated equipment as detailed in Annex X.

vi. Not be used in contravention of this Agreement.

(b) Defensive barriers shall be established along the corridor and Palestinians shall not enter Israel from this corridor, nor shall Israelis enter Palestine from the corridor.

(c) The Parties shall seek the assistance of the international community in securing the financing for the corridor.

(d) The IVG shall guarantee the implementation of this Article in accordance with Annex X.

(e) Any disputes arising between the Parties from the operation of the corridor shall be resolved in accordance with Article 16.

(f) The arrangements set forth in this clause may only be terminated or revised by agreement of both Parties.

Article 5 - Security

1. General Security Provisions

(a) The Parties acknowledge that mutual understanding and co-operation in security-related matters will form a significant part of their bilateral relations and will further enhance regional security. Palestine and Israel shall base their security relations on cooperation, mutual trust, good neighborly relations, and the protection of their joint interests.

(b) Palestine and Israel each shall:

- i. Recognize and respect the other's right to live in peace within secure and recognized boundaries free from the threat or acts of war, terrorism and violence;
- ii. refrain from the threat or use of force against the territorial integrity or political independence of the other and shall settle all disputes between them by peaceful means;
- iii. refrain from joining, assisting, promoting or co-operating with any coalition, organization or alliance of a military or security character, the objectives or activities of which include launching aggression or other acts of hostility against the other;
- iv. refrain from organizing, encouraging, or allowing the formation of irregular forces or armed bands, including mercenaries and militias within their respective territory and prevent their establishment. In this respect, any existing irregular forces or armed bands shall be disbanded and prevented from reforming at any future date;
- v. refrain from organizing, assisting, allowing, or participating in acts of violence in or against the other or acquiescing in activities directed toward the commission of such acts.

(c) To further security cooperation, the Parties shall establish a high level Joint Security Committee that shall meet on at least a monthly basis. The Joint Security Committee shall have a permanent joint office, and may establish such sub-committees as it deems necessary, including sub-committees to immediately resolve localized tensions.

2. Regional Security

i. Israel and Palestine shall work together with their neighbors and the international community to build a secure and stable Middle East, free from weapons of mass destruction, both conventional and non-conventional, in the context of a comprehensive, lasting, and stable peace, characterized by reconciliation, goodwill, and the renunciation of the use of force.

ii. To this end, the Parties shall work together to establish a regional security regime.

3. Defense Characteristics of the Palestinian State

(a) No armed forces, other than as specified in this Agreement, will be deployed or stationed in Palestine.

(b) Palestine shall be a non-militarized state, with a strong security force. Accordingly, the limitations on the weapons that may be purchased, owned, or used by the Palestinian Security Force (PSF) or manufactured in Palestine shall be specified in Annex X. Any proposed changes to Annex X shall be considered by a trilateral committee composed of the two Parties and the MF. If no agreement is reached in the trilateral committee, the IVG may make its own recommendations.

i. No individuals or organizations in Palestine other than the PSF and the organs of the IVG, including the MF, may purchase, possess, carry or use weapons except as provided by law.

(c) The PSF shall:

- i. Maintain border control;
- ii. Maintain law-and-order and perform police functions;
- iii. Perform intelligence and security functions;
- iv. Prevent terrorism;
- v. Conduct rescue and emergency missions; and
- vi. Supplement essential community services when necessary.

(d) The MF shall monitor and verify compliance with this clause.

4. Terrorism

(a) The Parties reject and condemn terrorism and violence in all its forms and shall pursue public policies accordingly. In addition, the parties shall refrain from actions and policies that are liable to nurture extremism and create conditions conducive to terrorism on either side.

(b) The Parties shall take joint and, in their respective territories, unilateral comprehensive and continuous efforts against all aspects of violence and terrorism. These efforts shall include the prevention and preemption of such acts, and the prosecution of their perpetrators.

(c) To that end, the Parties shall maintain ongoing consultation, cooperation, and exchange of information between their respective security forces.

(d) A Trilateral Security Committee composed of the two Parties and the United States shall be formed to ensure the implementation of this Article. The Trilateral Security Committee shall develop comprehensive policies and guidelines to fight terrorism and violence.

5. Incitement

(a) Without prejudice to freedom of expression and other internationally recognized human rights, Israel and Palestine shall promulgate laws to prevent incitement to irredentism, racism, terrorism and violence and vigorously enforce them.

(b) The IVG shall assist the Parties in establishing guidelines for the implementation of this clause, and shall monitor the Parties' adherence thereto.

6. Multinational Force

(a) A Multinational Force (MF) shall be established to provide security guarantees to the Parties, act as a deterrent, and oversee the implementation of the relevant provisions of this Agreement.

(b) The composition, structure and size of the MF are set forth in Annex X.

(c) To perform the functions specified in this Agreement, the MF shall be deployed in the state of Palestine. The MF shall enter into the appropriate Status of Forces Agreement (SOFA) with the state of Palestine.

(d) In accordance with this Agreement, and as detailed in Annex X, the MF shall:

i. In light of the non-militarized nature of the Palestinian state, protect the territorial integrity of the state of Palestine.

ii. Serve as a deterrent against external attacks that could threaten either of the Parties.

iii. Deploy observers to areas adjacent to the lines of the Israeli withdrawal during the phases of this withdrawal, in accordance with Annex X.

iv. Deploy observers to monitor the territorial and maritime borders of the state of Palestine, as specified in clause 5/13.

v. Perform the functions on the Palestinian international border crossings specified in clause 5/12.

vi. Perform the functions relating to the early warning stations as specified in clause 5/8.

vii. Perform the functions specified in clause 5/3.

viii. Perform the functions specified in clause 5/7.

ix. Perform the functions specified in Article 10.

x. Help in the enforcement of anti-terrorism measures.

xi. Help in the training of the PSF.

(e) In relation to the above, the MF shall report to and update the IVG in accordance with Annex X.

(f) The MF shall only be withdrawn or have its mandate changed by agreement of the Parties.

7. Evacuation

(a) Israel shall withdraw all its military and security personnel and equipment, including landmines, and all persons employed to support them, and all military installations from the territory of the state of Palestine, except as otherwise agreed in Annex X, in stages.

(b) The staged withdrawals shall commence immediately upon entry into force of this Agreement and shall be made in accordance with the timetable and modalities set forth in Annex X.

(c) The stages shall be designed subject to the following principles:

i. The need to create immediate clear contiguity and facilitate the early implementation of Palestinian development plans.

ii. Israel's capacity to relocate, house and absorb settlers. While costs and inconveniences are inherent in such a process, these shall not be unduly disruptive.

iii. The need to construct and operationalize the border between the two states.

iv. The introduction and effective functioning of the MF, in particular on the eastern border of the state of Palestine.

(d) Accordingly, the withdrawal shall be implemented in the following stages:

i. The first stage shall include the areas of the state of Palestine, as defined in Map X, and shall be completed within 9 months.

ii. The second and third stages shall include the remainder of the territory of the state of Palestine and shall be completed within 21 months of the end of the first stage.

(e) Israel shall complete its withdrawal from the territory of the state of Palestine within 30 months of the entry into force of this Agreement, and in accordance with this Agreement.

(f) Israel will maintain a small military presence in the Jordan Valley under the authority of the MF and subject to the MF SOFA as detailed in Annex X for an additional 36 months. The stipulated period may be reviewed by the Parties in the event of relevant regional developments, and may be altered by the Parties'

consent.

(g) In accordance with Annex X, the MF shall monitor and verify compliance with this clause.

8. Early Warning Stations

(a) Israel may maintain two EWS in the northern, and central West Bank at the locations set forth in Annex X.

(b) The EWS shall be staffed by the minimal required number of Israeli personnel and shall occupy the minimal amount of land necessary for their operation as set forth in Annex X.

(c) Access to the EWS will be guaranteed and escorted by the MF.

(d) Internal security of the EWS shall be the responsibility of Israel. The perimeter security of the EWS shall be the responsibility of the MF.

(e) The MF and the PSF shall maintain a liaison presence in the EWS. The MF shall monitor and verify that the EWS is being used for purposes recognized by this Agreement as detailed in Annex X.

(f) The arrangements set forth in this Article shall be subject to review in ten years, with any changes to be mutually agreed. Thereafter, there will be five-yearly reviews whereby the arrangements set forth in this Article may be extended by mutual consent.

(g) If at any point during the period specified above a regional security regime is established, then the IVG may request that the Parties review whether to continue or revise operational uses for the EWS in light of these developments. Any such change will require the mutual consent of the Parties.

9. Airspace

(a) Civil Aviation

i. The Parties recognize as applicable to each other the rights, privileges and obligations provided for by the multilateral aviation agreements to which they are both party, particularly by the 1944 Convention on International Civil Aviation (The Chicago Convention) and the 1944 International Air Services Transit Agreement.

ii. In addition, the Parties shall, upon entry into force of this Agreement, establish a trilateral committee composed of the two Parties and the IVG to design the most efficient management system for civil aviation, including those relevant aspects of the air traffic control system. In the absence of consensus the IVG may make its own recommendations.

(b) Training

i. The Israeli Air Force shall be entitled to use the Palestinian sovereign airspace for training purposes in accordance with Annex X, which shall be based on rules pertaining to IAF use of Israeli airspace.

ii. The IVG shall monitor and verify compliance with this clause. Either Party may submit a complaint to the IVG whose decision shall be conclusive.

iii. The arrangements set forth in this clause shall be subject to review every ten years, and may be altered or terminated by the agreement of both Parties.

10. Electromagnetic Sphere

(a) Neither Party's use of the electromagnetic sphere may interfere with the other Party's use.

(b) Annex X shall detail arrangements relating to the use of the electromagnetic sphere.

(c) The IVG shall monitor and verify the implementation of this clause and Annex X.

(d) Any Party may submit a complaint to the IVG whose decision shall be conclusive.

11. Law Enforcement

The Israeli and Palestinian law enforcement agencies shall cooperate in combating illicit drug trafficking, illegal trafficking in archaeological artifacts and objects of arts, cross-border crime, including theft and fraud, organized crime, trafficking in women and minors, counterfeiting, pirate TV and radio stations, and other illegal activity.

12. International Border Crossings

(a) The following arrangements shall apply to borders crossing between the state of Palestine and Jordan, the state of Palestine and Egypt, as well as airport and seaport entry points to the state of Palestine.

(b) All border crossings shall be monitored by joint teams composed of members of the PSF and the MF. These teams shall prevent the entry into Palestine of any weapons, materials or equipment that are in contravention of the provisions of this Agreement.

(c) The MF representatives and the PSF will have, jointly and separately, the authority to block the entry into Palestine of any such items. If at any time a disagreement regarding the entrance of goods or materials arises between the PSF

and the MF representatives, the PSF may bring the matter to the IVG, whose binding conclusions shall be rendered within 24 hours.

(d) This arrangement shall be reviewed by the IVG after 5 years to determine its continuation, modification or termination. Thereafter, the Palestinian party may request such a review on an annual basis.

(e) In passenger terminals, for thirty months, Israel may maintain an unseen presence in a designated on-site facility, to be staffed by members of the MF and Israelis, utilizing appropriate technology. The Israeli side may request that the MF-PSF conduct further inspections and take appropriate action.

(f) For the following two years, these arrangements will continue in a specially designated facility in Israel, utilizing appropriate technology. This shall not cause delays beyond the procedures outlined in this clause.

(g) In cargo terminals, for thirty months, Israel may maintain an unseen presence in a designated on-site facility, to be staffed by members of the MF and Israelis, utilizing appropriate technology. The Israeli side may request that the MF-PSF conduct further inspections and take appropriate action. If the Israeli side is not satisfied by the MF-PSF action, it may demand that the cargo be detained pending a decision by an MF inspector. The MF inspector's decision shall be binding and final, and shall be rendered within 12 hours of the Israeli complaint.

(h) For the following three years, these arrangements will continue from a specially designated facility in Israel, utilizing appropriate technology. This shall not cause delays beyond the timelines outlined in this clause.

(i) A high level trilateral committee composed of representatives of Palestine, Israel, and the IVG shall meet regularly to monitor the application of these procedures and correct any irregularities, and may be convened on request.

(j) The details of the above are set forth in Annex X.

13. Border Control

(a) The PSF shall maintain border control as detailed in Annex X.

(b) The MF shall monitor and verify the maintenance of border control by the PSF.

Article 6 - Jerusalem

1. Religious and Cultural Significance:

(a) The Parties recognize the universal historic, religious, spiritual, and cultural significance of Jerusalem and its holiness enshrined in Judaism, Christianity, and

Islam. In recognition of this status, the Parties reaffirm their commitment to safeguard the character, holiness, and freedom of worship in the city and to respect the existing division of administrative functions and traditional practices between different denominations.

(b) The Parties shall establish an inter-faith body consisting of representatives of the three monotheistic faiths, to act as a consultative body to the Parties on matters related to the city's religious significance and to promote inter-religious understanding and dialogue. The composition, procedures, and modalities for this body are set forth in Annex X.

2. Capital of Two States

The Parties shall have their mutually recognized capitals in the areas of Jerusalem under their respective sovereignty.

3. Sovereignty

Sovereignty in Jerusalem shall be in accordance with attached Map 2. This shall not prejudice nor be prejudiced by the arrangements set forth below.

4. Border Regime

The border regime shall be designed according to the provisions of Article 11, and taking into account the specific needs of Jerusalem (e.g., movement of tourists and intensity of border crossing use including provisions for Jerusalemites) and the provisions of this Article.

5. al-Haram al-Sharif/Temple Mount (Compound)

(a) International Group

i. An International Group, composed of the IVG and other parties to be agreed upon by the Parties, including members of the Organization of the Islamic Conference (OIC), shall hereby be established to monitor, verify, and assist in the implementation of this clause.

ii. For this purpose, the International Group shall establish a Multinational Presence on the Compound, the composition, structure, mandate and functions of which are set forth in Annex X.

iii. The Multinational Presence shall have specialized detachments dealing with security and conservation. The Multinational Presence shall make periodic conservation and security reports to the International Group. These reports shall be made public.

iv. The Multinational Presence shall strive to immediately resolve any problems arising and may refer any unresolved disputes to the International Group that will function in accordance with Article 16.

v. The Parties may at any time request clarifications or submit complaints to the International Group which shall be promptly investigated and acted upon.

vi. The International Group shall draw up rules and regulations to maintain security on and conservation of the Compound. These shall include lists of the weapons and equipment permitted on the site.

(b) Regulations Regarding the Compound

i. In view of the sanctity of the Compound, and in light of the unique religious and cultural significance of the site to the Jewish people, there shall be no digging, excavation, or construction on the Compound, unless approved by the two Parties. Procedures for regular maintenance and emergency repairs on the Compound shall be established by the IG after consultation with the Parties.

ii. The state of Palestine shall be responsible for maintaining the security of the Compound and for ensuring that it will not be used for any hostile acts against Israelis or Israeli areas. The only arms permitted on the Compound shall be those carried by the Palestinian security personnel and the security detachment of the Multinational Presence.

iii. In light of the universal significance of the Compound, and subject to security considerations and to the need not to disrupt religious worship or decorum on the site as determined by the Waqf, visitors shall be allowed access to the site. This shall be without any discrimination and generally be in accordance with past practice.

(c) Transfer of Authority

i. At the end of the withdrawal period stipulated in Article 5/7, the state of Palestine shall assert sovereignty over the Compound.

ii. The International Group and its subsidiary organs shall continue to exist and fulfill all the functions stipulated in this Article unless otherwise agreed by the two Parties.

6. The Wailing Wall

The Wailing Wall shall be under Israeli sovereignty.

7. The Old City

(a) Significance of the Old City

i. The Parties view the Old City as one whole enjoying a unique character. The Parties agree that the preservation of this unique character together with safeguarding and promoting the welfare of the inhabitants should guide the administration of the Old City.

ii. The Parties shall act in accordance with the UNESCO World Cultural Heritage List

regulations, in which the Old City is a registered site.

(b) IVG Role in the Old City

i. Cultural Heritage

1. The IVG shall monitor and verify the preservation of cultural heritage in the Old City in accordance with the UNESCO World Cultural Heritage List rules. For this purpose, the IVG shall have free and unimpeded access to sites, documents, and information related to the performance of this function.

2. The IVG shall work in close coordination with the Old City Committee of the Jerusalem Coordination and Development Committee (JCDC), including in devising a restoration and preservation plan for the Old City.

ii. Policing

1. The IVG shall establish an Old City Policing Unit (PU) to liaise with, coordinate between, and assist the Palestinian and Israeli police forces in the Old City, to defuse localized tensions and help resolve disputes, and to perform policing duties in locations specified in and according to operational procedures detailed in Annex X.

2. The PU shall periodically report to the IVG.

iii. Either Party may submit complaints in relation to this clause to the IVG, which shall promptly act upon them in accordance with Article 16.

(c) Free Movement within the Old City

Movement within the Old City shall be free and unimpeded subject to the provisions of this article and rules and regulations pertaining to the various holy sites.

(d) Entry into and Exit from the Old City

i. Entry and exit points into and from the Old City will be staffed by the authorities of the state under whose sovereignty the point falls, with the presence of PU members, unless otherwise specified.

ii. With a view to facilitating movement into the Old City, each Party shall take such measures at the entry points in its territory as to ensure the preservation of security in the Old City. The PU shall monitor the operation of the entry points.

iii. Citizens of either Party may not exit the Old City into the territory of the other Party unless they are in possession of the relevant documentation that entitles them to. Tourists may only exit the Old City into the territory of the Party which they possess valid authorization to enter.

(e) Suspension, Termination, and Expansion

i. Either Party may suspend the arrangements set forth in Article 6.7.iii in cases of emergency for one week. The extension of such suspension for longer than a week shall be pursuant to consultation with the other Party and the IVG at the Trilateral

Committee established in Article 3/3.

ii. This clause shall not apply to the arrangements set forth in Article 6/7/vi.

iii. Three years after the transfer of authority over the Old City, the Parties shall review these arrangements. These arrangements may only be terminated by agreement of the Parties.

iv. The Parties shall examine the possibility of expanding these arrangements beyond the Old City and may agree to such an expansion.

(f) Special Arrangements

i. Along the way outlined in Map X (from the Jaffa Gate to the Zion Gate) there will be permanent and guaranteed arrangements for Israelis regarding access, freedom of movement, and security, as set forth in Annex X.

1. The IVG shall be responsible for the implementation of these arrangements.

ii. Without prejudice to Palestinian sovereignty, Israeli administration of the Citadel will be as outlined in Annex X.

(g) Color-Coding of the Old City

A visible color-coding scheme shall be used in the Old City to denote the sovereign areas of the respective Parties.

(h) Policing

i. An agreed number of Israeli police shall constitute the Israeli Old City police detachment and shall exercise responsibility for maintaining order and day-to-day policing functions in the area under Israeli sovereignty.

ii. An agreed number of Palestinian police shall constitute the Palestinian Old City police detachment and shall exercise responsibility for maintaining order and day-to-day policing functions in the area under Palestinian sovereignty.

iii. All members of the respective Israeli and Palestinian Old City police detachments shall undergo special training, including joint training exercises, to be administered by the PU.

iv. A special Joint Situation Room, under the direction of the PU and incorporating members of the Israeli and Palestinian Old City police detachments, shall facilitate liaison on all relevant matters of policing and security in the Old City.

(i) Arms

No person shall be allowed to carry or possess arms in the Old City, with the exception of the Police Forces provided for in this agreement. In addition, each

Party may grant special written permission to carry or possess arms in areas under its sovereignty.

(j) *Intelligence and Security*

i. The Parties shall establish intensive intelligence cooperation regarding the Old City, including the immediate sharing of threat information.

ii. A trilateral committee composed of the two Parties and representatives of the United States shall be established to facilitate this cooperation.

8. Mount of Olives Cemetery

(a) The area outlined in Map X (the Jewish Cemetery on the Mount of Olives) shall be under Israeli administration; Israeli law shall apply to persons using and procedures appertaining to this area in accordance with Annex X.

i. There shall be a designated road to provide free, unlimited, and unimpeded access to the Cemetery.

ii. The IVG shall monitor the implementation of this clause.

iii. This arrangement may only be terminated by the agreement of both Parties.

9. Special Cemetery Arrangements

Arrangements shall be established in the two cemeteries designated in Map X (Mount Zion Cemetery and the German Colony Cemetery), to facilitate and ensure the continuation of the current burial and visitation practices, including the facilitation of access.

10. The Western Wall Tunnel

(a) The Western Wall Tunnel designated in Map X shall be under Israeli administration, including:

i. Unrestricted Israeli access and right to worship and conduct religious practices.

ii. Responsibility for the preservation and maintenance of the site in accordance with this Agreement and without damaging structures above, under IVG supervision.

iii. Israeli policing.

iv. IVG monitoring

v. The Northern Exit of the Tunnel shall only be used for exit and may only be closed in case of emergency as stipulated in Article 6/7.

(b) This arrangement may only be terminated by the agreement of both Parties.

11. Municipal Coordination

(a) The two Jerusalem municipalities shall form a Jerusalem Co-ordination and Development Committee ("JCDC") to oversee the cooperation and coordination between the Palestinian Jerusalem municipality and the Israeli Jerusalem

municipality. The JCDC and its sub-committees shall be composed of an equal number of representatives from Palestine and Israel. Each side will appoint members of the JCDC and its subcommittees in accordance with its own modalities.

(b) The JCDC shall ensure that the coordination of infrastructure and services best serves the residents of Jerusalem, and shall promote the economic development of the city to the benefit of all. The JCDC will act to encourage cross-community dialogue and reconciliation.

(c) The JCDC shall have the following subcommittees:

i. A Planning and Zoning Committee: to ensure agreed planning and zoning regulations in areas designated in Annex X.

ii. A Hydro Infrastructure Committee: to handle matters relating to drinking water delivery, drainage, and wastewater collection and treatment.

iii. A Transport Committee: to coordinate relevant connectedness and compatibility of the two road systems and other issues pertaining to transport.

iv. An Environmental Committee: to deal with environmental issues affecting the quality of life in the city, including solid waste management.

v. An Economic and Development Committee: to formulate plans for economic development in areas of joint interest, including in the areas of transportation, seam line commercial cooperation, and tourism.

vi. A Police and Emergency Services Committee: to coordinate measures for the maintenance of public order and crime prevention and the provision of emergency services;

vii. An Old City Committee: to plan and closely coordinate the joint provision of the relevant municipal services, and other functions stipulated in Article 6/7.

viii. Other Committees as agreed in the JCDC.

12. Israeli Residency of Palestinian Jerusalemites

Palestinian Jerusalemites who currently are permanent residents of Israel shall lose this status upon the transfer of authority to Palestine of those areas in which they reside.

13. Transfer of authority

The Parties will apply in certain socio-economic spheres interim measures to ensure the agreed, expeditious, and orderly transfer of powers and obligations from Israel to Palestine. This shall be done in a manner that preserves the accumulated socio-

economic rights of the residents of East Jerusalem.

Article 7 - Refugees

1. Significance of the Refugee Problem

(a) The Parties recognize that, in the context of two independent states, Palestine and Israel, living side by side in peace, an agreed resolution of the refugee problem is necessary for achieving a just, comprehensive and lasting peace between them.

(b) Such a resolution will also be central to stability building and development in the region.

2. UNGAR 194, UNSC Resolution 242, and the Arab Peace Initiative

(a) The Parties recognize that UNGAR 194, UNSC Resolution 242, and the Arab Peace Initiative (Article 2.ii.) concerning the rights of the Palestinian refugees represent the basis for resolving the refugee issue, and agree that these rights are fulfilled according to Article 7 of this Agreement.

3. Compensation

(a) Refugees shall be entitled to compensation for their refugeehood and for loss of property. This shall not prejudice or be prejudiced by the refugee's permanent place of residence.

(b) The Parties recognize the right of states that have hosted Palestinian refugees to remuneration.

4. Choice of Permanent Place of Residence (PPR)

The solution to the PPR aspect of the refugee problem shall entail an act of informed choice on the part of the refugee to be exercised in accordance with the options and modalities set forth in this agreement. PPR options from which the refugees may choose shall be as follows;

(a) The state of Palestine, in accordance with clause a below.

(b) Areas in Israel being transferred to Palestine in the land swap, following assumption of Palestinian sovereignty, in accordance with clause a below.

(c) Third Countries, in accordance with clause b below.

(d) The state of Israel, in accordance with clause c below.

(e) Present Host countries, in accordance with clause d below.

i. PPR options i and ii shall be the right of all Palestinian refugees and shall be in accordance with the laws of the State of Palestine.

ii. Option iii shall be at the sovereign discretion of third countries and shall be in accordance with numbers that each third country will submit to the International Commission. These numbers shall represent the total number of Palestinian refugees that each third country shall accept.

iii. Option iv shall be at the sovereign discretion of Israel and will be in accordance with a number that Israel will submit to the International Commission. This number

shall represent the total number of Palestinian refugees that Israel shall accept. As a basis, Israel will consider the average of the total numbers submitted by the different third countries to the International Commission.

iv. Option v shall be in accordance with the sovereign discretion of present host countries. Where exercised this shall be in the context of prompt and extensive development and rehabilitation programs for the refugee communities.

Priority in all the above shall be accorded to the Palestinian refugee population in Lebanon.

5. Free and Informed Choice

The process by which Palestinian refugees shall express their PPR choice shall be on the basis of a free and informed decision. The Parties themselves are committed and will encourage third parties to facilitate the refugees' free choice in expressing their preferences, and to countering any attempts at interference or organized pressure on the process of choice. This will not prejudice the recognition of Palestine as the realization of Palestinian self-determination and statehood.

6. End of Refugee Status

Palestinian refugee status shall be terminated upon the realization of an individual refugee's permanent place of residence (PPR) as determined by the International Commission.

7. End of Claims

This agreement provides for the permanent and complete resolution of the Palestinian refugee problem. No claims may be raised except for those related to the implementation of this agreement.

8. International Role

The Parties call upon the international community to participate fully in the comprehensive resolution of the refugee problem in accordance with this Agreement, including, inter alia, the establishment of an International Commission and an International Fund.

9. Property Compensation

(a) Refugees shall be compensated for the loss of property resulting from their displacement.

(b) The aggregate sum of property compensation shall be calculated as follows:
i. The Parties shall request the International Commission to appoint a Panel of Experts to estimate the value of Palestinians' property at the time of displacement.

ii. The Panel of Experts shall base its assessment on the UNCCP records, the records of the Custodian for Absentee Property, and any other records it deems relevant. The Parties shall make these records available to the Panel.

- iii. The Parties shall appoint experts to advise and assist the Panel in its work.
- iv. Within 6 months, the Panel shall submit its estimates to the Parties.
- v. The Parties shall agree on an economic multiplier, to be applied to the estimates, to reach a fair aggregate value of the property.

(c) The aggregate value agreed to by the Parties shall constitute the Israeli "lump sum" contribution to the International Fund. No other financial claims arising from the Palestinian refugee problem may be raised against Israel.

(d) Israel's contribution shall be made in installments in accordance with Schedule X.

(e) The value of the Israeli fixed assets that shall remain intact in former settlements and transferred to the state of Palestine will be deducted from Israel's contribution to the International Fund. An estimation of this value shall be made by the International Fund, taking into account assessment of damage caused by the settlements.

10. Compensation for Refugeehood

(a) A "Refugeehood Fund" shall be established in recognition of each individual's refugeehood. The Fund, to which Israel shall be a contributing party, shall be overseen by the International Commission. The structure and financing of the Fund is set forth in Annex X.

(b) Funds will be disbursed to refugee communities in the former areas of UNRWA operation, and will be at their disposal for communal development and commemoration of the refugee experience. Appropriate mechanisms will be devised by the International Commission whereby the beneficiary refugee communities are empowered to determine and administer the use of this Fund.

11. The International Commission (Commission)

(a) Mandate and Composition

i. An International Commission shall be established and shall have full and exclusive responsibility for implementing all aspects of this Agreement pertaining to refugees.

ii. In addition to themselves, the Parties call upon the United Nations, the United States, UNRWA, the Arab host countries, the EU, Switzerland, Canada, Norway, Japan, the World Bank, the Russian Federation, and others to be the members of the Commission.

iii. The Commission shall:

1. Oversee and manage the process whereby the status and PPR of Palestinian refugees is determined and realized.
2. Oversee and manage, in close cooperation with the host states, the rehabilitation and development programs.
3. Raise and disburse funds as appropriate.

iv. The Parties shall make available to the Commission all relevant documentary records and archival materials in their possession that it deems necessary for the functioning of the Commission and its organs. The Commission may request such materials from all other relevant parties and bodies, including, inter alia, UNCCP and UNRWA.

(b) Structure

- i. The Commission shall be governed by an Executive Board (Board) composed of representatives of its members.
- ii. The Board shall be the highest authority in the Commission and shall make the relevant policy decisions in accordance with this Agreement.
- iii. The Board shall draw up the procedures governing the work of the Commission in accordance with this Agreement.
- iv. The Board shall oversee the conduct of the various Committees of the Commission. The said Committees shall periodically report to the Board in accordance with procedures set forth thereby.
- v. The Board shall create a Secretariat and appoint a Chair thereof. The Chair and the Secretariat shall conduct the day-to-day operation of the Commission.

(c) Specific Committees

- i. The Commission shall establish the Technical Committees specified below.
- ii. Unless otherwise specified in this Agreement, the Board shall determine the structure and procedures of the Committees.
- iii. The Parties may make submissions to the Committees as deemed necessary.
- iv. The Committees shall establish mechanisms for resolution of disputes arising from the interpretation or implementation of the provisions of this Agreement relating to refugees.
- v. The Committees shall function in accordance with this Agreement, and shall render binding decisions accordingly.

vi. Refugees shall have the right to appeal decisions affecting them according to mechanisms established by this Agreement and detailed in Annex X.

(d) Status-determination Committee:

i. The Status-determination Committee shall be responsible for verifying refugee status.

ii. UNRWA registration shall be considered as rebuttable presumption (prima facie proof) of refugee status.

(e) Compensation Committee:

i. The Compensation Committee shall be responsible for administering the implementation of the compensation provisions.

ii. The Committee shall disburse compensation for individual property pursuant to the following modalities:

1. Either a fixed per capita award for property claims below a specified value. This will require the claimant to only prove title, and shall be processed according to a fast-track procedure, or

2. A claims-based award for property claims exceeding a specified value for immovables and other assets. This will require the claimant to prove both title and the value of the losses.

iii. Annex X shall elaborate the details of the above including, but not limited to, evidentiary issues and the use of UNCCP, "Custodian for Absentees' Property", and UNRWA records, along with any other relevant records.

(f) Host State Remuneration Committee:

There shall be remuneration for host states.

(g) Permanent Place of Residence Committee (PPR Committee):

The PPR Committee shall,

i. Develop with all the relevant parties detailed programs regarding the implementation of the PPR options pursuant to Article 7/4 above.

ii. Assist the applicants in making an informed choice regarding PPR options.

iii. Receive applications from refugees regarding PPR. The applicants must indicate a number of preferences in accordance with article 7/4 above. The applications shall be received no later than two years after the start of the International Commission's operations. Refugees who do not submit such applications within the two-year period shall lose their refugee status.

iv. Determine, in accordance with sub-Article (a) above, the PPR of the applicants,

taking into account individual preferences and maintenance of family unity. Applicants who do not avail themselves of the Committee's PPR determination shall lose their refugee status.

v. Provide the applicants with the appropriate technical and legal assistance.

vi. The PPR of Palestinian refugees shall be realized within 5 years of the start of the International Commission's operations.

(h) Refugeehood Fund Committee

The Refugeehood Fund Committee shall implement Article 7/10 as detailed in Annex X.

(i) Rehabilitation and Development Committee

In accordance with the aims of this Agreement and noting the above PPR programs, the Rehabilitation and Development Committee shall work closely with Palestine, Host Countries and other relevant third countries and parties in pursuing the goal of refugee rehabilitation and community development. This shall include devising programs and plans to provide the former refugees with opportunities for personal and communal development, housing, education, healthcare, re-training and other needs. This shall be integrated in the general development plans for the region.

12. The International Fund

(a) An International Fund (the Fund) shall be established to receive contributions outlined in this Article and additional contributions from the international community. The Fund shall disburse monies to the Commission to enable it to carry out its functions. The Fund shall audit the Commission's work.

(b) The structure, composition and operation of the Fund are set forth in Annex X.

13. UNRWA

(a) UNRWA should be phased out in each country in which it operates, based on the end of refugee status in that country.

(b) UNRWA should cease to exist five years after the start of the Commission's operations. The Commission shall draw up a plan for the phasing out of UNRWA and shall facilitate the transfer of UNRWA functions to host states.

14. Reconciliation Programs

(a) The Parties will encourage and promote the development of cooperation between their relevant institutions and civil societies in creating forums for exchanging historical narratives and enhancing mutual understanding regarding the past.

(b) The Parties shall encourage and facilitate exchanges in order to disseminate a richer appreciation of these respective narratives, in the fields of formal and informal education, by providing conditions for direct contacts between schools, educational institutions and civil society.

(c) The Parties may consider cross-community cultural programs in order to promote the goals of conciliation in relation to their respective histories.

(d) These programs may include developing appropriate ways of commemorating those villages and communities that existed prior to 1949.

Articles 8-17

Article 8 - Israeli-Palestinian Cooperation Committee (IPCC)

1. The Parties shall establish an Israeli-Palestinian Cooperation Committee immediately upon the entry into force of this agreement. The IPCC shall be a ministerial-level body with ministerial-level Co-Chairs.

2. The IPCC shall develop and assist in the implementation of policies for cooperation in areas of common interest including, but not limited to, infrastructure needs, sustainable development and environmental issues, cross-border municipal cooperation, border area industrial parks, exchange programs, human resource development, sports and youth, science, agriculture and culture.

3. The IPCC shall strive to broaden the spheres and scope of cooperation between the Parties.

Article 9 - Designated Road Use Arrangements

1. The following arrangements for Israeli civilian use will apply to the designated roads in Palestine as detailed in Map X (Road 443, Jerusalem to Tiberias via Jordan Valley, and Jerusalem -Ein Gedi).

2. These arrangements shall not prejudice Palestinian jurisdiction over these roads, including PSF patrols.

3. The procedures for designated road use arrangements will be further detailed in Annex X.

4. Israelis may be granted permits for use of designated roads. Proof of authorization may be presented at entry points to the designated roads. The sides will review options for establishing a road use system based on smart card technology.

5. The designated roads will be patrolled by the MF at all times. The MF will establish with the states of Israel and Palestine agreed arrangements for cooperation in emergency medical evacuation of Israelis.

6. In the event of any incidents involving Israeli citizens and requiring criminal or legal proceedings, there will be full cooperation between the Israeli and Palestinian authorities according to arrangements to be agreed upon as part of the legal cooperation between the two states. The Parties may call on the IVG to assist in this respect.

7. Israelis shall not use the designated roads as a means of entering Palestine without the relevant documentation and authorization.

8. In the event of regional peace, arrangements for Palestinian civilian use of designated roads in Israel shall be agreed and come into effect.

Article 10 - Sites of Religious Significance

1. The Parties shall establish special arrangements to guarantee access to agreed sites of religious significance, as will be detailed in Annex X. These arrangements will apply, inter alia, to the Tomb of the Patriarchs in Hebron and Rachel's Tomb in Bethlehem, and Nabi Samuel.

2. Access to and from the sites will be by way of designated shuttle facilities from the relevant border crossing to the sites.

3. The Parties shall agree on requirements and procedures for granting licenses to authorized private shuttle operators.

4. The shuttles and passengers will be subject to MF inspection.

5. The shuttles will be escorted on their route between the border crossing and the sites by the MF.

6. The shuttles shall be under the traffic regulations and jurisdiction of the Party in whose territory they are traveling.

7. Arrangements for access to the sites on special days and holidays are detailed in Annex X.

8. The Palestinian Tourist Police and the MF will be present at these sites.

9. The Parties shall establish a joint body for the religious administration of these sites.

10. In the event of any incidents involving Israeli citizens and requiring criminal or legal proceedings, there will be full cooperation between the Israeli and Palestinian authorities according to arrangements to be agreed upon. The Parties may call on the IVG to assist in this respect.

11. Israelis shall not use the shuttles as a means of entering Palestine without the relevant documentation and authorization.

12. The Parties shall protect and preserve the sites of religious significance listed in Annex X and shall facilitate visitation to the cemeteries listed in Annex X.

Article 11 - Border Regime

1. There shall be a border regime between the two states, with movement between them subject to the domestic legal requirements of each and to the provisions of this Agreement as detailed in Annex X.

2. Movement across the border shall only be through designated border crossings.

3. Procedures in border crossings shall be designed to facilitate strong trade and economic ties, including labor movement between the Parties.

4. Each Party shall each, in its respective territory, take the measures it deems necessary to ensure that no persons, vehicles, or goods enter the territory of the other illegally.

5. Special border arrangements in Jerusalem shall be in accordance with Article 6 above.

Article 12 - Water: still to be completed

Article 13 - Economic Relations: still to be completed

Article 14 - Legal Cooperation: still to be completed

Article 15 - Palestinian Prisoners and Detainees

1. In the context of this Permanent Status Agreement between Israel and Palestine, the end of conflict, cessation of all violence, and the robust security arrangements set forth in this Agreement, all the Palestinian and Arab prisoners detained in the framework of the Israeli-Palestinian conflict prior to the date of signature of this Agreement, DD/MM/2003, shall be released in accordance with the categories set forth below and detailed in Annex X.

(a) Category A: all persons imprisoned prior to the start of the implementation of the Declaration of Principles on May 4, 1994, administrative detainees, and minors, as well as women, and prisoners in ill health shall be released immediately upon the entry into force of this Agreement.

(b) Category B: all persons imprisoned after May 4, 1994 and prior to the signature of this Agreement shall be released no later than eighteen months from the entry into force of this Agreement, except those specified in Category C.

(c) Category C: Exceptional cases - persons whose names are set forth in Annex X - shall be released in thirty months at the end of the full implementation of the territorial aspects of this Agreement set forth in Article 5/7/v.

Article 16 - Dispute Settlement Mechanism

1. Disputes related to the interpretation or application of this Agreement shall be resolved by negotiations within a bilateral framework to be convened by the High Steering Committee.

2. If a dispute is not settled promptly by the above, either Party may submit it to mediation and conciliation by the IVG mechanism in accordance with Article 3.

3. Disputes which cannot be settled by bilateral negotiation and/or the IVG mechanism shall be settled by a mechanism of conciliation to be agreed upon by the Parties.

4. Disputes which have not been resolved by the above may be submitted by either Party to an arbitration panel. Each Party shall nominate one member of the three-member arbitration panel. The Parties shall select a third arbiter from the agreed list of arbiters set forth in Annex X either by consensus or, in the case of disagreement, by rotation.

Article 17 - Final Clauses

Including a final clause providing for a UNSCR/UNGAR resolution endorsing the agreement and superceding the previous UN resolutions.

The English version of this text will be considered authoritative.

(<http://www.fmep.org>)

The "Geneva Accord"
October 15, 2003
By MIFTAH

The Geneva Accords are an effort to formulate a complete final-status agreement, without Sharon's long-term interim agreements. The agreement is presented as a draft for the final phase of the "road map" peace plan, which is due to end in 2005.

The 50-page draft peace agreement was completed over the weekend in neighboring Jordan by the two delegations, which included current legislators and former cabinet members on both sides. The proposal offers highly specific solutions and calls for major compromises on the most sensitive issues that have torpedoed previous peace efforts, ranging from the status of Palestinian refugees to Israeli settlements.

No official document has yet been made public to list the agreements reached between Israeli left-wing politicians and senior Palestinian representatives. Israeli and Palestinian negotiators hope to sign the "Geneva Accord" in the Swiss city on November 4, 2003, the eighth anniversary of the assassination of Israeli Prime Minister Yitzhak Rabin. The following are concessions agreed to by the sides, according to media reports.

Israeli concessions

1. Israel will agree to the establishment of a demilitarized Palestinian state and will withdraw to the 1967 borders, except for certain territorial exchanges, as described below.
2. Jerusalem will be divided, with Arab (Muslim and Christian) neighborhoods of East Jerusalem becoming part of the Palestinian state.
3. Temple Mount will be under Palestinian sovereignty, however, in light of the sanctity of the site and its religious and cultural significance to the Jewish people, there will be no archaeological digs or construction without the consent of both sides. The Mount would be transferred to the Palestinians 30 months after the agreement is signed.
4. An international force stationed permanently will supervise Jerusalem's holy sites, ensuring freedom of access for visitors of all faiths. However, Jewish prayer will not be permitted on the mount.
5. The Muslim, Armenian and Christian quarters of the Old City would be Palestinian. There would be special arrangements to allow Israelis to pass through the Armenian quarter on their way to the Jewish quarter. The entire Old City would be open: the borders between the quarters would be marked, but they would not be separated by physical barriers.
6. Most of West Bank, including the settlements of Ariel, Efrat and Har Homa, all of Gaza and the Jordan Valley will be turned over to the Palestinians. Israel's withdrawal from the territories will be completed within 30 months, during which time the settlements will be dismantled, but

the Israel forces will be allowed to deploy in the Jordan Valley for an additional three years.

7. Israel will transfer to Palestinians parts of the Negev adjacent to Gaza, but not including Halutza, to the Palestinians in exchange for the parts of the West Bank it will receive, including Maale Adumim and Gush Etzion.

8. Safe passage route between Gaza and West Bank will be established.

Palestinian concessions

1. Palestinians will waive "right of return" for refugees, except for a limited number of that will be allowed to settle in Israel, mainly for the purposes of reuniting families, but this will not be defined as realization of the right of return.

2. Some refugees will remain in the countries where they now live, others will be absorbed by the PA, some will be absorbed by other countries and some will receive financial compensation.

3. Western Wall and Jewish Quarter will be under Israeli sovereignty, the "holy basin" will be under international supervision.

4. Jewish neighborhoods of East Jerusalem, including Pisgat Ze'ev and Ramot as well as the West Bank suburbs of Givat Ze'ev, Ma'aleh Adumim and the historic part of Gush Etzion - but not Efrat - will remain under Israeli sovereignty. Jewish and Arab areas in East Jerusalem would be separated by physical barriers, but the two parties would consider removing them after three years.

5. The Palestinians will pledge to prevent terror and incitement and disarm all militias. Their state will be demilitarized, and border crossings will be supervised by an international, but not an Israeli, force.

6. Palestinians will collect all illegal weaponry.

7. Palestinians will recognize Israel as a Jewish state, and announce an end to their conflict with Israel.

Common Clauses

1. Law and order in the Old City would be maintained by a special international force that would include Israeli and Palestinian policemen.

2. Visas would be needed to cross from Israeli to Palestinian Jerusalem or vice versa. Both the

Israeli and the Palestinian sections of the city would be territorially contiguous, without enclaves.

3. The agreement will replace all UN resolutions and previous agreements.

(<http://www.miftah.org>)

Funding for the Geneva Initiative

11:40 Oct 27, '03 / 1 Cheshvan 5764

Not only Switzerland is involved in paying for the left-wing Geneva initiative. Foreign Minister Silvan Shalom revealed at yesterday Cabinet's meeting that France and Belgium, as well, have offered to foot part of the bill. Shalom said that the Foreign Ministers of these two countries offered \$7 million to Yossi Beilin, the prime mover of the agreement, for the purpose of marketing the plan in the international community.

Israel has protested via diplomatic channels against their intervention in Israel's internal matters, but will not submit a formal protest. Prime Minister Sharon told the ministers that efforts must be made against the adoption of the 'Geneva agreement' and the aid given to it by various European countries.

Swiss Foreign Ministry officials announced two weeks ago that Switzerland was participating in funding the efforts to formulate the Geneva document, though they did not disclose the amount.

The accord was formulated by Israeli politicians from the extreme left such as Yossi Beilin, Amram Mitzna and Avraham Burg, together with Yasser Abed Rabbo of the Palestinian Authority. They plan to sign the agreement with great fanfare in Jordan next week, on the eighth anniversary of Yitzchak Rabin's death.

The document has aroused strong objections from both the left and right, and in both Israel and the PA. Though the Israeli signers say that its main advantage is that the Palestinians have agreed to it, this appears to be a mis-statement. Yasser Arafat, for instance, said that the agreement does not reflect the PA's position, and senior PA official Fares Kadura, who took part in the negotiations, said that the agreement's only purpose was to cause internal squabbling in Israel. Nabil Shaath, Fatah official Hussein A-Sheikh, and others have also come out against the agreement.

The "Palestinian Return Centre" (PRC) convened a conference in London this month in support of the so-called "right of return" for Arabs who left Israel in 1948. The conferees emphasized their allegiance to the Palestinian Liberation Organization, and rejected the Geneva Agreement. In its summing-up statement, the conference "expressed its astonishment how a few persons

could assign to themselves the task of compromising the right of return and confine it to return to the areas of self-rule or resettlement in Arab countries... The conference declared that the Palestinian National Authority is obliged to put an end to the initiatives of these individuals..."

In Israel, President Moshe Katzav said that the Geneva understanding "sabotages the Road Map plan and interferes with the government's efforts towards future negotiations with the PA." Tourism Minister Benny Elon said that Yossi Beilin is "cooperating with the enemy" in his attempts to advance this agreement, and Defense Minister Sha'ul Mofaz has labeled the Geneva understanding a "dangerous effort that is harmful to the security of the state." Prof. Shimon Sheetrit, a Labor Party minister in Yitzchak Rabin's government, told Arutz-7 last week that the contacts between unauthorized persons and PA officials are harmful to democracy and that the Attorney-General should take regulatory action.

The Geneva agreement stipulates that 100,000 Jews will be evicted from their homes in Yesha; that the Temple Mount and most of eastern Jerusalem will be given over to foreign control; and that Israel complete its withdrawal from all of Yesha, except for minor changes, within 30 months. In exchange, the Arabs are to agree to allow Israel to limit Arab refugees to 30,000 and others who are eligible for "family reunification."

Yossi Beilin has said many times that the full text of the agreement - a 70-page booklet - will be delivered to every household in Israel, although the funding for such a grandiose operation has not yet been revealed. Beilin, a four-time MK and former Justice Minister, resigned from the Labor Party late last year after he was relegated to a low spot on its list of Knesset candidates. He then joined Meretz, but was not elected to the Knesset.

[\(Arutz-7\)](#)

'Geneva accord' irks Israel

By John Zarocostas

THE WASHINGTON TIMES

GENEVA — Israeli officials are fuming over Swiss funding for an unofficial peace agreement negotiated by Israeli liberals and moderate Palestinians in Geneva, which will debut later this month at a signing ceremony with former President Jimmy Carter.

The Israeli Foreign Ministry called in the Swiss charge d'affaires early last week to express its displeasure at the Swiss foreign minister, Micheline Calmy-Rey, for funding the project and promoting the plan in the United Nations and other diplomatic forums.

The United States, whose approval the sponsors consider key to the plan's viability, appeared more open to the scheme when a copy was presented to David Satterfield, deputy assistant secretary of state for Near East affairs.

"We will be reviewing this document and welcome the interest in advancing the cause of Middle East peace exhibited by the participants," said one U.S. official, who added that Washington remains committed to the "road map" peace plan proposed by President Bush on June 24.

That plan calls for the creation of a Palestinian state alongside Israel by 2005

The "Geneva accord," as it is being called, is far more detailed, with 50 pages of annexes, formulas and maps that tackle issues that have been deal-breakers in previous peace talks — such as the final political status of Jerusalem, Israeli settlements and the status of Palestinian refugees — including compensation for the loss of property.

"You have both sides willing to go to the end of the road. This is very significant," said Pierre Allen, dean of economic and social sciences at the University of Geneva and a member of the Swiss academic team that facilitated the secret two-year discussions between Israeli and Palestinian teams in Europe and the Middle East.

Key figures in the initiative included former Israeli Justice Minister Yossi Beilin and former Palestinian Minister of Information Yasser Abed Rabbo.

"The road map is the only game in town," said Alexis Keller, a Geneva-based academic, who also played a key role in the process but was quick to add the Geneva accord provides details on how to negotiate the third phase of the road map.

The Geneva accord is "the first time ever you have a final-status agreement" crafted by Israelis and Palestinians, Mr. Keller said.

Sources close to the initiative say that getting the Bush administration's support — and winning the confidence of Israeli public opinion — are critical if the plan is to ever go beyond an academic exercise and provide the basis for new peace talks.

"We can't afford to lose the Bush administration. The [pro-Israel] hawks are strong," said a source familiar with the behind-the-scenes diplomacy.

The plan has been roundly condemned by the government of Israeli Prime Minister Ariel Sharon, which has argued throughout the three-year uprising that the Palestinians should not be rewarded with negotiations before they get serious about halting terror attacks on Israel.

"We stress: Israel is committed to President Bush's vision for the Middle East and to the road

map," Israel's ambassador to the United Nations in Geneva, Yaakov Levy, said in an interview Friday.

"Any efforts to promote alternative initiatives could be injurious to the road map," he said.

Nevertheless, international diplomatic support for the scheme has been growing ahead of the Nov. 20 signing ceremony, with backers claiming support from such foreign capitals as London, Paris, Brussels and Tokyo.

U.N. Secretary-General Kofi Annan said last week that "grass-roots initiatives which bring ordinary Israelis and Palestinians together help to create a vision for a common future," while stressing there is no substitute for official negotiations between the Sharon government and the Palestinian Authority.

Arab diplomatic sources say the initiative also has the tacit support of the Palestinian Authority and Palestine Liberation Organization chief Yasser Arafat.

The Geneva accord envisages the creation of a nonmilitarized Palestinian state with a strong security force, its borders based on pre-June 1967 Middle East war lines with modifications; a corridor between the West Bank and Gaza that will be under Israeli sovereignty but be permanently open; and a multinational force to oversee implementation of the accord.

The blueprint also envisions mutually recognized capitals in the area of Jerusalem under their respective sovereignty, freedom of access to sites of religious and cultural significance, and a complex formula to determine how many refugees could return to Israel proper.

(<http://www.washingtontimes.com>)

New York, 5 November 2003 - Statement attributable to the Spokesman for the Secretary-General on the "Geneva Accord"

The Secretary-General welcomes the "Geneva Accord" drafted by prominent Israelis and Palestinians, which outlines comprehensive and detailed steps to resolve the Israeli-Palestinian conflict. Such private initiatives, while not a substitute for official diplomatic negotiations between the Government of Israel and the Palestinian Authority, deserve praise and encouragement as courageous attempts to break the stalemate on both sides and to generate the popular support needed for peace in the Middle East.

The Secretary-General considers the "Geneva Accord" both consistent and compatible with the Quartet's Road Map, the last phase of which calls for agreement on such sensitive final status

issues as Jerusalem, settlements and refugees.

It is now of paramount importance that the parties start implementing the Road Map provisions without delay.

(<http://www.un.org>)

Nov. 8, 2003

'Dear Yossi and Yasser': Powell praises Geneva Accord

By JPOST.COM STAFF

US Secretary of State Colin Powell praised the Geneva Initiative in a letter to the authors of the so-called Geneva Accord, made public Friday.

"[The Administration is] trying to send a message to Sharon, without saying so explicitly," said former US mediator Dennis Ross.

"It does reflect a deep concern," former Assistant Secretary of State Martin Indyk said, referring to the virtual halt to any active US diplomacy.

Seen as a veiled rebuke to Prime Minister Ariel Sharon, who has attacked the accord as subversive, Powell's letter came a week after Deputy US Defense Secretary Paul Wolfowitz praised another unofficial peace plan drawn up by Sari Nusseibeh, a prominent Palestinian moderate, and Ami Ayalon, former head of Israel's Shin Bet security service. "As Americans, we know there are times when great changes can extend from the grass roots," said Wolfowitz after meeting Ayalon and Nusseibeh.

"Dear Yossi and Yasser," Powell wrote, according to a copy given to The Associated Press by a Beilin aide. "The US remains committed to the president's two-state vision and to the road map, but we also believe that projects such as yours are important in helping sustain an atmosphere of hope."

State Department spokesman Richard Boucher said Friday that Powell wanted to "express appreciation" for their efforts. "The United States is always encouraged when there is discussion," he said.

Responding to questions, Boucher said the administration was not engaged in "some kind of end run around leaders in the region."

Nor, he said, did the praise undercut the road map.

Dennis Ross, the top US mediator for 12 years, said he believes Powell was trying to inspire Sharon to get started on "diplomacy of his own" by praising alternative efforts. "[Powell and Wolfowitz] are trying to create more formal efforts," he said.

Martin Indyk, a former US ambassador to Israel and a member of former President Bill Clinton's negotiating team, said he believes Powell's letter "reflects a deep concern that with nothing happening, the prospects for President Bush's vision of a two-state solution could also start to disappear."

But, he said of the letter, "it's a weak substitute for doing something serious."

With The Associated Press

(<http://www.jpost.com>)

Geneva Accord maps out new road to peace
November 24, 2003 8:59 PM

A Swiss-backed peace plan for the Middle East is to be signed in Geneva on December 1, amid opposition from the Israeli government.

The Swiss foreign minister, Micheline Calmy-Rey, told swissinfo the accord was not a substitute for the "road map" but could provide a new impetus for peace.

The "Geneva Accord" was signed by a former Israeli cabinet minister, Yossi Beilin, and his Palestinian counterpart, Yasser Abed Rabbo, in Jordan on October 12, following two years of secret negotiations.

The signing ceremony in Geneva on December 1 will be a symbolic event, and comes after a campaign to promote the accord among Israelis and Palestinians.

The Israeli government is firmly opposed to the plan - the prime minister, Ariel Sharon, insists that the United States-backed "road map" is the only route to peace in the Middle East.

The accord covers many divisive issues between Israelis and Palestinians: Jerusalem, a

Palestinian state, the right of return for Palestinian refugees and Jewish settlements.

swissinfo: How did this process start, and what was the motivation for Switzerland's involvement?

Micheline Calmy-Rey: Switzerland got involved at the request of the groups concerned. We support political dialogue between personalities from civil society, both Israeli and Palestinian. And this is part of Switzerland's commitment to peace promotion measures. We are pursuing such measures in many other countries in the world and it's not the only country where we are going to promote peace.

swissinfo: Switzerland has been involved right from the start then in a supporting role?

M.C-R.: Yes, but Switzerland did not have any influence on the substance [of the accord]. The Swiss support was logistical and financial... because we support political dialogue, and we did not provide mediation. We didn't make compromises - the compromises were made by the parties themselves.

swissinfo: How exactly did the facilitator's role work, what services did Switzerland provide?

M.C-R.: Financial and logistical support - we made this political dialogue possible. And you know this commitment to peace promotion [is something] we are doing in other countries too. Sometimes this takes the form of facilitation, as in the Geneva Accord, but sometimes other means are used. For example, good offices or provision of expert services, or... well, there's a whole list of those sorts of actions.

swissinfo: You've been very open about peace promotion on many occasions. Do you see this as a fundamental part of Swiss foreign policy, particularly bearing in mind that Switzerland is a neutral country?

M.C-R.: Switzerland's commitment to peace promotion is an important part of our foreign policy. Because of that the groups concerned came and asked for Switzerland's support - because we are not involved in strategic discussions in the country, because we are neutral, because our support is not provocative, if I can put it like that.

swissinfo: Do you feel Swiss neutrality is an important factor - an advantage that Switzerland has?

M.C-R.: I think it was an advantage in this case, but it's not an exclusive advantage. Competence and credibility are advantages too, and I think if we had not had competence and credibility they would not have asked for our support.

swissinfo: You have been to Britain and the United States recently, where you were looking for support for the Geneva Accord. What sort of reaction did you get?

M.C-R.: I think the reaction has been on the whole positive. Take the example of Israel first - 39 per cent of the population, of the Israeli people, are in favour, according to a survey.

In Britain the prime minister and the foreign minister publicly welcomed this initiative. In America, some reactions were neutral ones, and others recognised the merit of this initiative [such as US Secretary of State] Colin Powell. I think this initiative has had quite positive reactions around the world.

swissinfo: How does the Swiss government view the accord? Is this a replacement for the [US-backed] road map, or something extra?

M.C-R.: It complements the road map. It answers questions that are not solved by the road map, so it could be considered a useful addition.

swissinfo: What about the Israeli government? The prime minister, Ariel Sharon, has refused even to accept a copy of the accord. What is your reaction? Is there anything you would like to say to him?

M.C-R.: It's not my place to deliver any message. The only thing I want to underline is that this text is a kind of service given by the authors to the authorities, who may find themselves in a situation where the text might be useful to them. So it's a service and that's all, and that's the only thing I want to underline.

swissinfo: Are you personally optimistic about this accord?

M.C-R.: Yes I am. You know, this text is a hope for peace. This text is a little light in the darkness, and I hope, I really hope, that it will be useful for peace.

The people who are now discussing together, who made these compromises; many of them have suffered from the conflict. Many of them have lost friends or loved ones, and it was very difficult for them to make compromises. It was very difficult to enter into that process and to go beyond the feelings one has in that situation, and to work with reason in order to find solutions. And I am very proud that Switzerland can support such a political dialogue, and I hope that this little light will be lasting.

swissinfo: What's the next step after the signing ceremony in Geneva on December 1?

M.C-R.: The signing is a public commitment. [After that] the authors of the text will set about in explaining the text [to the Israeli and Palestinian populations], to defend the compromises they

reached together, and in that way the ceremony in Geneva is not an end, it's the beginning of the process.

swissinfo-interview: Imogen Foulkes

(<http://www.swissinfo.org>)

Jimmy Carter: Camp David to the Geneva Accord

November 24, 2003 7:50 AM

The former American president, Jimmy Carter, has offered his backing to the Geneva Accord, an unofficial peace treaty for the Palestinians and the Israelis.

Carter told swissinfo that the accord could help boost the United States-backed road map, but added that the US must rein in its perceived pro-Israeli bias.

The unofficial peace plan is backed by a number of Israeli and Palestinian personalities, and the Swiss government has offered financial and logistical support to the initiative.

But the accord, which will be launched in Geneva on December 1, has attracted severe criticism from Israel's government and Jewish groups, as well as Palestinian factions.

Carter, who was US president from 1977 to 1981, was awarded the Nobel peace prize in 2002 for his work in mediating conflicts.

swissinfo: President Carter, why did you decide to accept Switzerland's invitation to attend the signing of the Geneva Accord?

Jimmy Carter: The Carter Center has been informed for several years about the good work being done by the parties involved in this accord, and for the last few months, I've had a representative at the negotiations.

Furthermore, I've been very discouraged and disappointed by the lack of progress in the so-called road map process. Israelis and Palestinians have not made any movement toward peace. In particular, there is continued settlement activity.

What the Geneva Accord does envisage is quite accurately compatible with the ultimate goal of the road map and the Oslo accords of 1993.

swissinfo: Some parties have criticised the role of Switzerland as an instigator and promoter of this document. Do you believe that it is appropriate for a country such as Switzerland to get involved?

J.C.: We are very grateful to the Swiss. I note that Oslo was a major step towards peace, and that it was almost entirely done by the Norwegians without much support from the United States.

swissinfo: President Bill Clinton was also invited but has not yet accepted the Swiss invitation. No one from the Bush administration will attend the signing. In your view, would it be important that Clinton and the Bush administration attend the signing?

J.C.: Yes, I would like very much for them to attend. I am pleased that the Bush administration has not condemned the Geneva Accord. My guess is that there will be growing support for it, both in Israel and elsewhere.

swissinfo: Proponents of the Geneva Accord say that it is largely based on the proposals Clinton made to Ehud Barak and Yasser Arafat at Camp David in 2000. Is that correct?

J.C.: It's a continuation of Camp David. Now, the proposals that were made at Camp David were unacceptable to the Palestinians.

Yasser Arafat could not have survived politically if he had accepted those proposals. They still maintained a wide array of settlements in Gaza and the West Bank.

Also, there was no tangible solution to the Jerusalem and refugee issues. But it was a base, and the Geneva Accord is a culmination of all previous accords that have been passed.

swissinfo: The authors of the Geneva accord also say that their document is a comprehensive one that deals with all the issues including refugees, settlements, and the status of Jerusalem. What is your assessment of the text of the accord itself?

J.C: Generally speaking, it seems to me that it is a positive step based on concessions on both sides. I note that the dispositions on returnees will have to be approved by the Israeli government.

It's also a good step forward on the issue of settlements. For the first time, it is provided that settlers could stay in their homes on Palestinian land.

There's also the removal of outlying Israeli settlements that are illegal in the first place.

swissinfo: Is the Geneva Accord the best agreement that can be achieved right now?

J.C.: It's the best we can get at this point and it is a very difficult thing to do to make these concessions.

swissinfo: Looking at the situation on the ground, it seems like the road map, sponsored by the United States, Russia, the European Union and the United Nations, is not working. What is needed in order to get out of the current impasse?

J.C.: The Geneva Accord is quite compatible with the ultimate goal of the roadmap. The step-by-step process is what has killed the road map.

The Israeli government has not been willing to take the first steps such as dismantling settlements and that has spurred Palestinian violence. But I believe the Geneva Accord provides a picture of what can be done.

swissinfo: In Switzerland, as in other countries in western Europe, there is a widespread view that, especially since Bush entered the White House, the US favours Israel to the detriment of the Palestinians. Do you share that view?

J.C.: President Bush is the first American president, since the foundation of Israel, who has taken a position strongly biased to the Israeli side.

It has not been easy for his predecessors in the US who have been criticised every time they criticised the US policy in the Middle East or the Israeli government. What is needed is a set of balanced proposals.

Unfortunately, President Bush has almost invariably sided with Prime Minister Sharon, or when Sharon has refused to accept Washington's proposals, Washington has, in effect, ignored what Israel did subsequently.

There have been a few weak statements from the Bush administration on settlements and the fence, but no real effort to do more.

swissinfo-interview: Marie-Christine Bonzom in Washington

(<http://www.swissinfo.org>)

Nov. 25, 2003

MK Yuli Edelstein's 'Logan Act' to Knesset By NINA GILBERT

An initiative for the Knesset to legislate a law, similar to the US's Logan Act, to prohibit citizens from interfering in the government's foreign relations is to be expedited.

Yuli Edelstein (Likud) received permission Monday to advance a private member's bill on the subject. Edelstein and Moshe Kahlon (Likud) initiated the legislation in reaction to the Geneva Accord reached between a group of leftist politicians led by Yossi Beilin and a Palestinian Authority team headed by former information minister Yasser Abed Rabbo. The document is to be signed Monday in Geneva.

Edelstein is aiming to bring the bill for a preliminary vote next Wednesday. Under the proposed amendment to the Penal Code, a person who has contact with a foreign country without the consent of his government, and thereby interferes with its policies and influences the policies of a foreign government toward a conflict with Israel, would be subject to a three-year jail sentence or a fine.

In the US, the 200-year-old measure has gone largely unenforced.

Edelstein conceded that the bill could not be implemented retroactively against Beilin and his partners, but said that its advancement now would at least send a message. He said the bill is likely to win wide support because it is in the interest of any government in office.

The Geneva Accord is "an unprecedented case" of individuals conducting foreign policy, he said. Their actions have caused Israel "irreparable international damage," he added.

The House Committee agreed Monday to waive the 45-day waiting period for Yudelstein's bill. Kahlon did not ask for a waiver for his bill, but can raise his proposal with Edelstein's.

Justice Minister Yosef Lapid did not oppose Edelstein's request to advance the bill. The Ministerial Committee on Legislation will meet on Sunday to determine its position.

(<http://www.jpost.com>)

See also:

[Road Map to Armageddon](#)

[Road Map Documents](#)

[BPR Home](#) | [Miscellaneous Files](#) | [Jewish Calendar](#) | [Reference Guide](#) | [Online Books](#) | [Search](#) | [About Us](#)

Please be advised that this domain (Philologos.org) does not endorse 100 per cent any link contained herein. This forum is for the dissemination of pertinent information on an end-times biblical theme which includes many disturbing, unethical, immoral, etc. topics and should be viewed with a mature, discerning eye.

Philologos

Bible Prophecy Research

Title: Road Map Documents

Submitted by: research-bpr@philologos.org

Date: 11/19/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms095

Road Map Documents

- [Israeli Statement on UN Security Council Roadmap Resolution, November 20, 2003](#)
- [Security Council Adopts Resolution 1515 Endorsing Road Map, November 19, 2003](#)
- [Madrid Peace Conference, October 30, 1991](#)
- [United Nations Security Council Resolution 242, November 22, 1967](#)
- [United Nations Security Council Resolution 338, 1973](#)
- [United Nations Security Council Resolution 1397, March 12, 2002](#)
- [Beirut Declaration \("Arab Initiative" of Saudi Crown Prince Abdullah endorsed by Council of League of Arab States\), March 28, 2002](#)
- [United Nations General Assembly Resolution 194, December, 1948](#)
- [United Nations General Assembly Resolution 181, November 29, 1947](#)
- [S/2003/529 Road Map, May 7, 2003](#)
- [Mitchell Report, May 4, 2001](#)
- [Tenet Cease-Fire Plan, June 10, 2001](#)
- [Zinni Paper, March 26, 2002](#)

STATEMENT ON UN SECURITY COUNCIL ROADMAP RESOLUTION

(Communicated by the Prime Minister's Media Adviser)

Thursday, November 20, 2003

[IMRA: IMRA has asked the Prime Minister's Office if the reference to the Ha'aretz "Unofficial Text" of the [14 clarifications](#) constitutes confirmation by the Prime Minister's Office of the accuracy of the text. For some reason until now the Government has refused to release an official text of this important document.]

In light of the United Nations Security Council resolution regarding the roadmap, Israel would like to reiterate the following: The Government of Israel [accepted the roadmap](#) along with 14 clarifications that it decided upon and this is the one and only diplomatic plan that Israel is prepared to carry out.

The peace plan known as "the roadmap", as accepted by Israel, can be carried out only through negotiations and agreements between Israel and the Palestinians. Judging in relation to the plan's implementation will be in the hands of the United States. Israel will not accept any other intervention in implementing the plan.

The State of Israel is committed to the roadmap and expects and hopes that the Palestinians will begin to carry out their commitments, including the cessation of terror, dismantling the terrorist organizations and carrying out a full reform of the Palestinian administration, thus making it possible to reach a settlement that will lead to quiet and peace for both Israel and the Palestinians.

IMRA - Independent Media Review and Analysis

Website: www.imra.org.il

Jerusalem, May 25, 2003

Government meeting about the Prime Minister's statement on the Roadmap

A. The Government of Israel, today (Sunday), May 25, 2003, considered the Prime Minister's statement on the Roadmap, as well as Israel's comments on its implementation. Following its deliberations, the Government, by a majority vote, resolved:

Based on the [23 May 2003 statement of the United States Government](#), in which the United States committed to fully and seriously address Israel's comments to the Roadmap during the implementation phase, the [Prime Minister announced on 23 May 2003](#) that Israel has agreed to accept the steps set out in the Roadmap.

The Government of Israel affirms the Prime Minister's announcement, and resolves that all of Israel's comments, as addressed in the Administration's statement, will be implemented in full during the implementation phase of the Roadmap.

A list of the comments forwarded by Israel for the review of the Administration in the United States has been attached to this decision.

B. The Government also resolved, concerning the issue of the refugees, as follows:

The Government of Israel today accepted the steps set out in the Roadmap. The Government of Israel expresses its hope that the political process that will commence, in accordance with the [24 June 2002 speech of President Bush](#), will bring security, peace and reconciliation between Israel and the Palestinians.

The Government of Israel further clarifies that, both during and subsequent to the political process, the resolution of the issue of the refugees will not include their entry into or settlement within the State of Israel.

(<http://www.israel-mfa.gov.il>)

Jerusalem, May 23, 2003

Statement from PM Sharon's Bureau
(Communicated by the Prime Minister's Media Adviser)

Prime Minister Ariel Sharon's Bureau has, today (Friday), May 23, 2003, released the following statement:

"In view of the [recent statement of the US](#) regarding the Israeli comments on the Roadmap, which shares the view of the Government of Israel that these are real concerns and in view of the US promise to address those concerns fully and seriously in the implementation of the Roadmap to fulfill the President's vision of June 24, 2002, we are prepared to accept the steps set out in the Roadmap. I intend to submit this acceptance to the Government of Israel's approval."

(<http://www.israel-mfa.gov.il>)

Statement by Secretary of State Colin L. Powell and National Security Advisor Condoleezza Rice

Secretary Colin L. Powell and National Security Advisor Condoleezza Rice
Washington, DC
May 23, 2003

Released by the White House Office of the Press Secretary

The roadmap was presented to the Government of Israel with a request from the President that it respond with contributions to this document to advance true peace. The United States Government received a response from the Government of Israel, explaining its significant concerns about the roadmap.

The United States shares the view of the Government of Israel that these are real concerns, and

will address them fully and seriously in the implementation of the roadmap to fulfill the President's vision of June 24, 2002. [End]

(<http://www.state.gov>)

For Immediate Release
Office of the Press Secretary
June 24, 2002

President Bush Calls for New Palestinian Leadership
The Rose Garden

3:47 P.M.

THE PRESIDENT: For too long, the citizens of the Middle East have lived in the midst of death and fear. The hatred of a few holds the hopes of many hostage. The forces of extremism and terror are attempting to kill progress and peace by killing the innocent. And this casts a dark shadow over an entire region. For the sake of all humanity, things must change in the Middle East.

It is untenable for Israeli citizens to live in terror. It is untenable for Palestinians to live in squalor and occupation. And the current situation offers no prospect that life will improve. Israeli citizens will continue to be victimized by terrorists, and so Israel will continue to defend herself.

In the situation the Palestinian people will grow more and more miserable. My vision is two states, living side by side in peace and security. There is simply no way to achieve that peace until all parties fight terror. Yet, at this critical moment, if all parties will break with the past and set out on a new path, we can overcome the darkness with the light of hope. Peace requires a new and different Palestinian leadership, so that a Palestinian state can be born.

I call on the Palestinian people to elect new leaders, leaders not compromised by terror. I call upon them to build a practicing democracy, based on tolerance and liberty. If the Palestinian people actively pursue these goals, America and the world will actively support their efforts. If the Palestinian people meet these goals, they will be able to reach agreement with Israel and Egypt and Jordan on security and other arrangements for independence.

And when the Palestinian people have new leaders, new institutions and new security arrangements with their neighbors, the United States of America will support the creation of a Palestinian state whose borders and certain aspects of its sovereignty will be provisional until resolved as part of a final settlement in the Middle East.

In the work ahead, we all have responsibilities. The Palestinian people are gifted and capable, and I am confident they can achieve a new birth for their nation. A Palestinian state will never be created by terror -- it will be built through reform. And reform must be more than cosmetic change, or veiled attempt to preserve the status quo. True reform will require entirely new political and economic institutions, based on democracy, market economics and action against terrorism.

Today, the elected Palestinian legislature has no authority, and power is concentrated in the hands of an unaccountable few. A Palestinian state can only serve its citizens with a new constitution which separates the powers of government. The Palestinian parliament should have the full authority of a legislative body. Local officials and government ministers need authority of their own and the independence to govern effectively.

The United States, along with the European Union and Arab states, will work with Palestinian leaders to create a new constitutional framework, and a working democracy for the Palestinian people. And the United States, along with others in the international community will help the Palestinians organize and monitor fair, multi-party local elections by the end of the year, with national elections to follow.

Today, the Palestinian people live in economic stagnation, made worse by official corruption. A Palestinian state will require a vibrant economy, where honest enterprise is encouraged by honest government. The United States, the international donor community and the World Bank stand ready to work with Palestinians on a major project of economic reform and development. The United States, the EU, the World Bank, the International Monetary Fund are willing to oversee reforms in Palestinian finances, encouraging transparency and independent auditing.

And the United States, along with our partners in the developed world, will increase our humanitarian assistance to relieve Palestinian suffering. Today, the Palestinian people lack effective courts of law and have no means to defend and vindicate their rights. A Palestinian state will require a system of reliable justice to punish those who prey on the innocent. The United States and members of the international community stand ready to work with Palestinian leaders to establish finance -- establish finance and monitor a truly independent judiciary.

Today, Palestinian authorities are encouraging, not opposing, terrorism. This is unacceptable. And the United States will not support the establishment of a Palestinian state until its leaders engage in a sustained fight against the terrorists and dismantle their infrastructure. This will require an externally supervised effort to rebuild and reform the Palestinian security services. The security system must have clear lines of authority and accountability and a unified chain of command.

America is pursuing this reform along with key regional states. The world is prepared to help, yet

ultimately these steps toward statehood depend on the Palestinian people and their leaders. If they energetically take the path of reform, the rewards can come quickly. If Palestinians embrace democracy, confront corruption and firmly reject terror, they can count on American support for the creation of a provisional state of Palestine.

With a dedicated effort, this state could rise rapidly, as it comes to terms with Israel, Egypt and Jordan on practical issues, such as security. The final borders, the capital and other aspects of this state's sovereignty will be negotiated between the parties, as part of a final settlement. Arab states have offered their help in this process, and their help is needed.

I've said in the past that nations are either with us or against us in the war on terror. To be counted on the side of peace, nations must act. Every leader actually committed to peace will end incitement to violence in official media, and publicly denounce homicide bombings. Every nation actually committed to peace will stop the flow of money, equipment and recruits to terrorist groups seeking the destruction of Israel -- including Hamas, Islamic Jihad, and Hezbollah. Every nation actually committed to peace must block the shipment of Iranian supplies to these groups, and oppose regimes that promote terror, like Iraq. And Syria must choose the right side in the war on terror by closing terrorist camps and expelling terrorist organizations.

Leaders who want to be included in the peace process must show by their deeds an undivided support for peace. And as we move toward a peaceful solution, Arab states will be expected to build closer ties of diplomacy and commerce with Israel, leading to full normalization of relations between Israel and the entire Arab world.

Israel also has a large stake in the success of a democratic Palestine. Permanent occupation threatens Israel's identity and democracy. A stable, peaceful Palestinian state is necessary to achieve the security that Israel longs for. So I challenge Israel to take concrete steps to support the emergence of a viable, credible Palestinian state.

As we make progress towards security, Israel forces need to withdraw fully to positions they held prior to September 28, 2000. And consistent with the recommendations of the [Mitchell Committee](#), Israeli settlement activity in the occupied territories must stop.

The Palestinian economy must be allowed to develop. As violence subsides, freedom of movement should be restored, permitting innocent Palestinians to resume work and normal life. Palestinian legislators and officials, humanitarian and international workers, must be allowed to go about the business of building a better future. And Israel should release frozen Palestinian revenues into honest, accountable hands.

I've asked Secretary Powell to work intensively with Middle Eastern and international leaders to realize the vision of a Palestinian state, focusing them on a comprehensive plan to support Palestinian reform and institution-building.

Ultimately, Israelis and Palestinians must address the core issues that divide them if there is to be a real peace, resolving all claims and ending the conflict between them. This means that the Israeli occupation that began in 1967 will be ended through a settlement negotiated between the parties, based on U.N. Resolutions [242](#) and [338](#), with Israeli withdrawal to secure and recognize borders.

We must also resolve questions concerning Jerusalem, the plight and future of Palestinian refugees, and a final peace between Israel and Lebanon, and Israel and a Syria that supports peace and fights terror.

All who are familiar with the history of the Middle East realize that there may be setbacks in this process. Trained and determined killers, as we have seen, want to stop it. Yet the Egyptian and Jordanian peace treaties with Israel remind us that with determined and responsible leadership progress can come quickly.

As new Palestinian institutions and new leaders emerge, demonstrating real performance on security and reform, I expect Israel to respond and work toward a final status agreement. With intensive effort by all, this agreement could be reached within three years from now. And I and my country will actively lead toward that goal.

I can understand the deep anger and anguish of the Israeli people. You've lived too long with fear and funerals, having to avoid markets and public transportation, and forced to put armed guards in kindergarten classrooms. The Palestinian Authority has rejected your offer at hand, and trafficked with terrorists. You have a right to a normal life; you have a right to security; and I deeply believe that you need a reformed, responsible Palestinian partner to achieve that security.

I can understand the deep anger and despair of the Palestinian people. For decades you've been treated as pawns in the Middle East conflict. Your interests have been held hostage to a comprehensive peace agreement that never seems to come, as your lives get worse year by year. You deserve democracy and the rule of law. You deserve an open society and a thriving economy. You deserve a life of hope for your children. An end to occupation and a peaceful democratic Palestinian state may seem distant, but America and our partners throughout the world stand ready to help, help you make them possible as soon as possible.

If liberty can blossom in the rocky soil of the West Bank and Gaza, it will inspire millions of men and women around the globe who are equally weary of poverty and oppression, equally entitled to the benefits of democratic government.

I have a hope for the people of Muslim countries. Your commitments to morality, and learning, and tolerance led to great historical achievements. And those values are alive in the Islamic world today. You have a rich culture, and you share the aspirations of men and women in every culture.

Prosperity and freedom and dignity are not just American hopes, or Western hopes. They are universal, human hopes. And even in the violence and turmoil of the Middle East, America believes those hopes have the power to transform lives and nations.

This moment is both an opportunity and a test for all parties in the Middle East: an opportunity to lay the foundations for future peace; a test to show who is serious about peace and who is not. The choice here is stark and simple. The Bible says, "I have set before you life and death; therefore, choose life." The time has arrived for everyone in this conflict to choose peace, and hope, and life.

Thank you very much.

END 4:04 P.M. EDT

(<http://www.whitehouse.gov>)

PM SHARON'S 14 ROAD-MAP "RED LINES"

Yesterday's Cabinet vote in favor of the Road Map made it contingent upon 14 "comments" that Israel submitted to the Americans. The exact wording of the resolution:

"The Government of Israel... resolves that all of Israel's comments, as addressed in the [Bush] Administration's statement, will be implemented in full during the implementation phase of the Road Map."

Emphasizing the importance of these 14 reservations, the Prime Minister called them "red lines beyond which we cannot and will not withdraw." Despite this, he has yet to publicize them - thus making it difficult for the public to ascertain whether or not he will stick to this statement.

Public Security Minister Uzi Landau, who led the fight against the Road Map yesterday, told Arutz-7's Haggai Seri today, "I would hope that no ministers resign at this point; we must continue to struggle... We still have a big fight ahead of us to ensure that our 14 reservations are implemented, and we can't abandon this battlefield..."

As a public service, Arutz-7 publishes the essence of the 14 reservations below, as received from, and first publicized by, IMRA (www.imra.org.il):

1) There must be no terrorism during the process. The Palestinians will dismantle the existing security organizations and will form new organizations to combat terror, violence and incitement

(incitement must cease immediately and the Palestinian Authority must educate for peace).

In the first phase of the plan and as a condition for progress to the second phase, the Palestinians will complete the dismantling of terrorist organizations (Hamas, Islamic Jihad, the Popular Front, the Democratic Front, Al-Aqsa Brigades and others) and their infrastructure, collect all illegal weapons and transfer them to a third party, cease weapons smuggling and weapons production inside the Palestinian Authority, activate the full prevention apparatus and cease incitement. The security plans to be implemented are the [Tenet](#) and [Zinni](#) plans. [As in the other mutual frameworks, the Roadmap will not state that Israel must cease violence and incitement against the Palestinians].

- 2) Full performance will be a condition for progress between phases and for progress within phases. The first condition for progress will be the complete cessation of terror, violence and incitement. Progress between phases will come only following the full implementation of the preceding phase. Attention will be paid not to timelines, but to performance benchmarks (timelines will serve only as reference points).
- 3) The emergence of a new and different leadership in the Palestinian Authority within the framework of governmental reform; this is a condition for progress to the second phase of the plan. New elections for the Palestinian Legislative Council.
- 4) The Monitoring mechanism will be under American management.
- 5) The character of the provisional PA state will be determined through negotiations between the Palestinian Authority and Israel. The provisional state will have provisional borders and certain aspects of sovereignty. It will be fully demilitarized, will have only police and internal security forces of limited scope and armaments, and will not have authority to undertake defense alliances or military cooperation. Israel will control the entry and exit of all persons and cargo, as well as of its air space and electromagnetic spectrum.
- 6) Declared references must be made to Israel's right to exist as a Jewish state and to the waiver of any right of return for Palestinian refugees to the State of Israel.
- 7) The end of the process will lead to the end of all claims, and not only the end of the conflict.
- 8) The future settlement will be reached through agreement and direct negotiations between the two parties, in accordance with the vision outlined by President Bush in his 24 June address.
- 9) There will be no involvement with issues pertaining to the final settlement. Among issues not to be discussed: settlement in Judea, Samaria and Gaza (excluding a settlement freeze and illegal outposts), the status of the Palestinian Authority and its institutions in Jerusalem, and all other matters whose substance relates to the final settlement.

10) The removal of references to UN Resolution [1397](#), the [Saudi Initiative and the Arab Initiative adopted in Beirut](#). A settlement based upon the Roadmap will be an autonomous settlement that is valid on its own. The only possible reference should be to Resolutions [242](#) and [338](#), and then only as an outline for the conduct of future negotiations on a permanent settlement.

11) Promotion of the reform process in the Palestinian Authority: a transitional Palestinian constitution will be composed, a Palestinian legal infrastructure will be constructed and cooperation with Israel in this field will be renewed. In the economic sphere: international efforts to rehabilitate the Palestinian economy will continue. In the financial sphere: the American-Israeli-Palestinian agreement will be implemented in full as a condition for the continued transfer of tax revenues.

12) The deployment of IDF forces along the September 2000 lines will be subject to the absolute quiet noted above, and will be carried out in keeping with the new circumstances and needs.

13) Subject to security conditions, Israel will work to restore Palestinian life to normal: promote an improved economic situation, cultivation of commercial connections, encouragement and assistance for the activities of recognized humanitarian agencies. No reference will be made to the [Bertini Report](#) as a binding source document within the framework of the humanitarian issue.

14) Arab states will assist the process through the condemnation of terrorist activity. No link will be established between the Palestinian track and other tracks (Syrian-Lebanese).

Arutz Sheva News Service
<http://www.IsraelNationalNews.com>
Monday, May 26, 2003 / Iyar 24, 5763

19/11/2003

Press Release SC/7924

Security Council
4862nd Meeting (PM)

SECURITY COUNCIL ADOPTS RESOLUTION ENDORSING ROAD MAP LEADING TOWARDS TWO-STATE RESOLUTION OF ISRAELI-PALESTINIAN CONFLICT

The Security Council this afternoon endorsed the Middle East Quartet's Road Map towards a

permanent, two-State solution to the Israeli-Palestinian conflict.

By its unanimous adoption of resolution 1515 (2003), the Council called on the parties to fulfil their obligations under the plan in cooperation with the Quartet.

In its preambular section, the text also reiterated the Council's demand for an immediate cessation of all acts of violence, including all acts of terrorism, provocation, incitement and destruction. It emphasized that a just and lasting peace should take into account the Israeli-Syrian and Israeli-Lebanese tracks, as well as the Israeli-Palestinian question.

[On 20 December 2002, the "Quartet" (Russian Federation, United States, European Union, United Nations) reached agreement on the text of the Road Map with the goal of resolving the Israeli-Palestinian conflict and ending the occupation that began in 1967. That goal was to be achieved on the basis of the [1991 Madrid peace conference](#), the principle of land for peace, Council resolutions [242 \(1967\)](#), [338 \(1973\)](#) and [1397 \(2002\)](#), agreements reached previously by the parties, and the ["Arab Initiative" of Saudi Crown Prince Abdullah endorsed by the Council of the League of Arab States on 28 March 2002](#). The performance-based and goal-driven Road Map presented clear phases, time lines, target dates and benchmarks aimed at the progression by the two parties through reciprocal steps in the political, security, economic, humanitarian and institution-building fields, under the auspices of the Quartet. The Road Map was officially submitted to the parties on 30 April 2003.]

The meeting began at 12:20 p.m. and adjourned at 12:25 p.m.

Resolution

Following is the full text of Council resolution 1515 (2003):

"The Security Council,

"Recalling all its previous relevant resolutions, in particular resolutions 242 (1967), 338 (1973), 1397 (2002) and the Madrid principles,

"Expressing its grave concern at the continuation of the tragic and violent events in the Middle East,

"Reiterating the demand for an immediate cessation of all acts of violence, including all acts of terrorism, provocation, incitement and destruction,

"Reaffirming its vision of a region where two States, Israel and Palestine, live side by side within secure and recognized borders,

"*Emphasizing* the need to achieve a comprehensive, just and lasting peace in the Middle East, including the Israeli-Syrian and Israeli-Lebanese tracks,

"*Welcoming* and *encouraging* the diplomatic efforts of the international Quartet and others,

"1. *Endorses* the [Quartet Performance-based Roadmap to a Permanent Two-State Solution to the Israeli-Palestinian Conflict \(S/2003/529\)](#);

"2. *Calls* on the parties to fulfil their obligations under the Roadmap in cooperation with the Quartet and to achieve the vision of two States living side by side in peace and security;

"3. *Decides* to remain seized of the matter."

* *** *

(<http://www.un.org>)

Madrid Peace Conference
October 30, 1991

Introduction

Toward the end of the 80s, the US prepared a fresh peace initiative, that was to culminate in an international multilateral conference. The Israelis were not interested in such a conference because they felt that they would get better terms when negotiating with individual arab countries. However, US Secretary of State James Baker made eight trips to the region in the eight months following the Gulf War. The Madrid Invitation, inviting Israel, Syria, Lebanon, Jordan and the Palestinians to the conference represents the result. The invitation, an outcome of compromises by all sides, details the structure of the Madrid process:

- * An opening conference having no power to impose solutions + bilateral talks with the Arab states bordering Israel
- * Talks with the Palestinians on 5-year interim self-rule, to be followed by talks on the permanent status
- * Multilateral talks on key regional issues, such as refugees.

The program regarding the Palestinians seems to echo exactly the earlier proposal of the Shamir government in 1989. The conference ultimately made little progress, but after the Rabin government came to power in 1992, Israelis and Palestinians opened an independent line of negotiations. The subsequent Oslo agreements in fact opened the way for peace with Jordan.

(<http://www.mideastweb.org>)

United Nations Security Council Resolution 242

NOVEMBER 22, 1967

The Security Council,

Expressing its continuing concern with the grave situation in the Middle East,

Emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security,

Emphasizing further that all Member States in their acceptance of the Charter of the United Nations have undertaken a commitment to act in accordance with Article 2 of the Charter,

Affirms that the fulfillment of Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:

Withdrawal of Israeli armed forces from territories occupied in the recent conflict;

Termination of all claims or states of belligerency and respect for and acknowledgement of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force;

Affirms further the necessity

For guaranteeing freedom of navigation through international waterways in the area;

For achieving a just settlement of the refugee problem;

For guaranteeing the territorial inviolability and political independence of every State in the area, through measures including the establishment of demilitarized zones;

Requests the Secretary General to designate a Special Representative to proceed to the Middle East to establish and maintain contacts with the States concerned in order to promote agreement and assist efforts to achieve a peaceful and accepted settlement in accordance with the provisions and principles in this resolution;

Requests the Secretary-General to report to the Security Council on the progress of the efforts of the Special Representative as soon as possible.

(<http://www.yale.edu>)

United Nations Security Council Resolution 338

The Security Council,

Calls upon all parties to present fighting to cease all firing and terminate all military activity immediately, no later than 12 hours after the moment of the adoption of this decision, in the positions after the moment of the adoption of this decision, in the positions they now occupy; Calls upon all parties concerned to start immediately after the cease-fire the implementation of Security Council Resolution 242 (1967) in all of its parts;

Decides that, immediately and concurrently with the cease-fire, negotiations start between the parties concerned under appropriate auspices aimed at establishing a just and durable peace in the Middle East.

(<http://www.yale.edu>)

U.N. Security Council Resolution 1397

March 12, 2002

The Security Council,

Recalling all its previous relevant resolutions, in particular resolutions 242 (1967) and 338 (1973),

Affirming a vision of a region where two States, Israel and Palestine, live side by side within secure and recognized borders,

Expressing its grave concern at the continuation of the tragic and violent events that have taken place since September 2000, especially the recent attacks and the increased number of casualties,

Stressing the need for all concerned to ensure the safety of civilians,

Stressing also the need to respect the universally accepted norms of international humanitarian law,

Welcoming and encouraging the diplomatic efforts of special envoys from the United States of America, the Russian Federation, the European Union and the United Nations Special Coordinator and others to bring about a comprehensive, just and lasting peace in the Middle East,

Welcoming the contribution of Saudi Crown Prince Abdullah,

1. Demands immediate cessation of all acts of violence, including all acts of terror, provocation, incitement and destruction;
2. Calls upon the Israeli and Palestinian sides and their leaders to cooperate in the implementation of the [Tenet work plan](#) and [Mitchell Report](#) recommendations with the aim of resuming negotiations on a political settlement;
3. Expresses support for the efforts of the Secretary-General and others to assist the parties to halt the violence and to resume the peace process;
4. Decides to remain seized of the matter.

(<http://www.mfa.gov.il>)

Saudi Arabia
March/April 2002

Arab Summit Endorses Crown Prince Abdullah's Mideast Peace Initiative

Arab leaders attending the 14th Summit of the League of Arab States in Beirut, Lebanon, on March 28 endorsed the peace initiative presented by Deputy Prime Minister and Commander of the National Guard Crown Prince Abdullah bin Abdulaziz, and declared that it is now an Arab initiative to be known as the "Beirut Declaration".

Crown Prince Abdullah submitted his initiative to the summit on March 27, proposing that the

league present to the United Nations Security Council an offer to Israel for normal relations with all Arab states in exchange for full withdrawal from Arab territories, recognition of an independent State of Palestine with East Jerusalem as its capital, and the return of Palestinian refugees. In his statement to the summit, Crown Prince Abdullah appealed to all friendly countries throughout the world to support this proposal, which seeks to remove the danger of destructive wars and establish peace for all the inhabitants of the region, without exception.

During their two-day deliberations, the Arab leaders reviewed the serious regional and international developments that have led to perilous repercussions and dire challenges for the Arab community, notably those pertaining to the occupied Palestinian territories and the destructive war launched by Israel under the pretext of fighting terrorism, exploiting the tragic incidents of September 11 in the United States.

The summit issued a communiqué emphasizing that peace in the Middle East will not be successful if it is not just and comprehensive in line with UN Security Council resolutions 242, 338 and 425, and the principle of land for peace. It also stressed the unity of the Syrian and Lebanese tracks and their integral linkage with the Palestinian track for the realization of the Arab goals of a comprehensive solution.

The communiqué called on the Israeli government and all Israeli citizens to accept the peace initiative, now known as the Beirut Declaration, in order to preserve a chance for peace and to halt bloodshed, enable Arab countries and Israel to live side by side in peace and to provide future generations with a secure future filled with prosperity and stability. It urged all the countries and international organizations to support the initiative.

The communiqué expressed solidarity with Lebanon for full liberation of its territories and for its development and reconstruction, demanding the immediate release of all Lebanese detained in Israeli jails and condemning the repeated Israeli aggression against Lebanon's sovereignty, notably the violation of its airspace and territorial waters, attributing to Israel full responsibility for the serious consequences of its provocations. The Arab leaders stressed their solidarity with Syria as well as Lebanon against Israel's aggressive threats that undermine the security and stability in the region, considering any attack on the two countries as an act of aggression against all Arab countries.

The Arab leaders welcomed statements by Iraq to respect the independence, sovereignty, security and territorial integrity of Kuwait in a way that leads to avoidance of all that can cause the reoccurrence of the events of 1990.

They condemned international terrorism and the terrorist attacks on the United States on September 11, 2001, and condemned its exploitation by the Israeli government as a pretext to launch a destructive and aggressive war against the Palestinian people. They stressed the distinction between international terrorism and the legitimate right of peoples to resist foreign

occupation.

(<http://www.saudiembassy.net>)

Royal Embassy of Saudi Arabia
Information Office
Washington, DC

March 28, 2002

THE BEIRUT DECLARATION

The Council of the League of Arab States at the Summit Level, at its 14th Ordinary Session:

- Reaffirming the resolution taken in June 1996 at the Cairo extraordinary Arab Summit that a just and comprehensive peace in the Middle East is the strategic option of the Arab countries, to be achieved in accordance with international legality, and which would require a comparable commitment on the part of the Israeli Government;
- Having listened to the statement made by His Royal Highness Prince Abdullah Bin Abdulaziz, the Crown Prince of the Kingdom of Saudi Arabia, in which His Highness presented his initiative, calling for full Israeli withdrawal from all the Arab territories occupied since June 1967, in implementation of Security Council Resolutions 242 and 338, reaffirmed by the Madrid Conference of 1991 and the land for peace principle; and for Israel's acceptance of an independent Palestinian State, with East Jerusalem as its capital, in return for the establishment of normal relations in the context of a comprehensive peace with Israel;
- Emanating from the conviction of the Arab countries that a military solution to the conflict will not achieve peace or provide security for the parties, the Council:
 1. Requests Israel to reconsider its policies and declare that a just peace is its strategic option as well.
 2. Further calls upon Israel to affirm:
 - a. Full Israeli withdrawal from all the territories occupied since 1967, including the Syrian Golan Heights to the lines of June 4, 1967, as well as the remaining occupied Lebanese territories in the south of Lebanon.
 - b. Achievement of a just solution to the Palestinian Refugee problem to be agreed upon in

accordance with [UN General Assembly Resolution 194](#).

c. The acceptance of the establishment of a Sovereign Independent Palestinian State on the Palestinian territories occupied since the 4th of June 1967 in the West Bank and Gaza strip, with East Jerusalem as its capital.

3. Consequently, the Arab Countries affirm the following:

a. Consider the Arab-Israeli conflict ended, and enter into a peace agreement with Israel, and provide security for all the states of the region.

b. Establish normal relations with Israel in the context of this comprehensive peace.

4. Assures the rejection of all forms of Palestinian patriation which conflict with the special circumstances of the Arab host countries.

5. Calls upon the Government of Israel and all Israelis to accept this initiative in order to safeguard the prospects for peace and stop the further shedding of blood, enabling the Arab countries and Israel to live in peace and good neighborliness and provide future generations with security, stability, and prosperity.

6. Invites the international community and all countries and organizations to support this initiative.

7. Requests the Chairman of the Summit to form a special committee composed of some of its concerned member states and the Secretary General of the League of Arab States to pursue the necessary contacts to gain support for this initiative at all levels, particularly from the United Nations, the Security Council, the United States of America, the Russian Federation, the Muslim States and the European Union.

- end -

(<http://www.saudiembassy.net>)

United Nations General Assembly Resolution 194 (III)

The third session of the UN General Assembly refused to accept any decision altering the [Partition Resolution 181](#) of the preceding year, nor did it decide on any means of implementation. Instead, it decided to set up a UN Conciliation Commission, reiterated the

decision on internationalization of Jerusalem, and presented several principles on the question of refugees. It is in this context that Resolution 194 is still evoked today by various Arab parties.

United Nations General Assembly Resolution 194 (III)

PROGRESS REPORT OF THE UNITED NATIONS MEDIATOR CREATION OF A
CONCILIATION COMMISSION

Resolution Adopted by the General Assembly on 11
December 1948
(186th Plenary Meeting)

THE GENERAL ASSEMBLY,

HAVING CONSIDERED FURTHER the situation in Palestine,

1. EXPRESSES its deep appreciation of the progress achieved through the good offices of the late United Nations Mediator in promoting a peaceful adjustment of the future situation of Palestine, for which cause he sacrificed his life; and

EXTENDS its thanks to the Acting Mediator and his staff for their continued efforts and devotion to duty in Palestine;

2. ESTABLISHES a Conciliation Commission consisting of three States Members of the United Nations which shall have the following functions:

(a) To assume, in so far as it considers necessary in existing circumstances, the functions given to the United Nations Mediator on Palestine by the resolution of the General Assembly of 14 May 1948;

(b) To carry out the specific functions and directives given to it by the present resolution and such additional functions and directives as may be given to it by the General Assembly or by the Security Council;

(c) To undertake, upon the request of the Security Council, any of the functions now assigned to the United Nations Mediator on Palestine or to the United Nations Truce Commission by resolutions of the Security Council; upon such request to the Conciliation Commission by the Security Council with respect to all the remaining functions of the United Nations Mediator on Palestine under Security Council resolutions, the office of the Mediator shall be terminated;

3. DECIDES that a Committee of the Assembly, consisting of China, France, the Union of Soviet Socialist Republics, the United Kingdom and the United States of America, shall present, before

the end of the first part of the present session of the General Assembly, for the approval of the Assembly a proposal concerning the names of the three States which will constitute the Conciliation Commission;

4. REQUESTS the Commission to begin its functions at once, with a view to the establishment of contact between the parties themselves and the Commission at the earliest possible date;

5. CALLS UPON the Governments and authorities concerned to extend the scope of the negotiations provided for in the Security Council's resolution of 16 November 1948 and to seek agreement by negotiations conducted either with the Conciliation Commission or directly with a view to the final settlement of all questions outstanding between them;

6. INSTRUCTS the Conciliation Commission to take steps to assist the Governments and authorities concerned to achieve a final settlement of all questions outstanding between them;

7. RESOLVES that the Holy Places - including Nazareth -, religious buildings and sites in Palestine should be protected and free access to them assured, in accordance with existing rights and historical practice; that arrangements to this end should be under effective United Nations supervision; that the United Nations Conciliation Commission, in presenting to the fourth regular session of the General Assembly its detailed proposal for a permanent international regime for the territory of Jerusalem, should include recommendations concerning the Holy Places in that territory; that with regard to the Holy Places in the rest of Palestine the Commission should call upon the political authorities of the areas concerned to give appropriate formal guarantees as to the protection of the Holy Places and access to them; and that these undertakings should be presented to the General Assembly for approval;

8. RESOLVES that, in view of its association with three world religions, the Jerusalem area, including the present municipality of Jerusalem plus the surrounding villages and towns, the most Eastern of which shall be Avu Dis; the most Southern, Bethlehem; the most Western, Ein Karim (including also the built-up area of Motsa); and the most Northern Shufat, should be accorded special and separate treatment from the rest of Palestine and should be placed under effective United Nations control;

REQUESTS the Security Council to take further steps to ensure the demilitarization of Jerusalem at the earliest possible date;

INSTRUCTS the Conciliation Commission to present to the fourth regular session of the General Assembly detailed proposals for a permanent international regime for the Jerusalem area which will provide for the maximum local autonomy for distinctive groups consistent with the special international status of the Jerusalem area;

The Conciliation Commission is authorized to appoint a United Nations representatives who shall

cooperate with the local authorities with respect to the interim administration of the Jerusalem area;

9. RESOLVES that, pending agreement on more detailed arrangements among the Governments and authorities concerned, the freest possible access to Jerusalem by road, rail or air should be accorded to all inhabitants of Palestine;

INSTRUCTS the Conciliation Commission to report immediately to the Security Council, for appropriate action by that organ, any attempt by any party to impede such access;

10. INSTRUCTS the Conciliation Commission to seek arrangements among the Governments and authorities concerned which will facilitate the economic development of the area, including arrangements for access to ports and airfields and the use of transportation and communication facilities;

11. RESOLVES that the refugees wishing to return to their homes and live at peace with their neighbours should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the Governments or authorities responsible;

INSTRUCTS the Conciliation Commission to facilitate the repatriation, resettlement and economic and social rehabilitation of the refugees and the payment of compensation, and to maintain close relations with the Director of the United Nations Relief for Palestine Refugees and, through him, with the appropriate organs and agencies of the United Nations;

12. AUTHORIZES the Conciliation Commission to appoint such subsidiary bodies and to employ such technical experts, acting under its authority, as it may find necessary for the effective discharge of its functions and responsibilities under the present resolution;

The Conciliation Commission will have its official headquarters at Jerusalem. The authorities responsible for maintaining order in Jerusalem will be responsible for taking all measures necessary to ensure the security of the Commission. The Secretary-General will provide a limited number of guards for the protection of the staff and premises of the Commission;

13. INSTRUCTS the Conciliation Commission to render progress reports periodically to the Secretary-General for transmission to the Security Council and to the Members of the United Nations;

14. CALLS UPON all Governments and authorities concerned to cooperate with the Conciliation Commission and to take all possible steps to assist in the implementation of the present resolution;

15. REQUESTS the Security-General to provide the necessary staff and facilities and to make appropriate arrangements to provide the necessary funds required in carrying out the terms of the present resolution.

(<http://www.mfa.gov.il>)

UN General Assembly Resolution 181 (Partition Plan)
November 29, 1947

United Nations General Assembly Resolution 181 called for the partition of the British-ruled Palestine Mandate into a Jewish state and an Arab state. It was approved on November 29, 1947 with 33 votes in favor, 13 against, 10 abstentions and one absent (see list at end of document).

The resolution was accepted by the Jews in Palestine, yet rejected by the Arabs in Palestine and the Arab states.

Text:

The General Assembly,

Having met in special session at the request of the mandatory Power to constitute and instruct a Special Committee to prepare for the consideration of the question of the future Government of Palestine at the second regular session;

Having constituted a Special Committee and instructed it to investigate all questions and issues relevant to the problem of Palestine, and to prepare proposals for the solution of the problem, and

Having received and examined the report of the Special Committee (document A/364)(1) including a number of unanimous recommendations and a plan of partition with economic union approved by the majority of the Special Committee,

Considers that the present situation in Palestine is one which is likely to impair the general welfare and friendly relations among nations;

Takes note of the declaration by the mandatory Power that it plans to complete its evacuation of Palestine by 1 August 1948;

Recommends to the United Kingdom, as the mandatory Power for Palestine, and to all other

Members of the United Nations the adoption and implementation, with regard to the future Government of Palestine, of the Plan of Partition with Economic Union set out below;

Requests that

a. The Security Council take the necessary measures as provided for in the plan for its implementation;

b. The Security Council consider, if circumstances during the transitional period require such consideration, whether the situation in Palestine constitutes a threat to the peace. If it decides that such a threat exists, and in order to maintain international peace and security, the Security Council should supplement the authorization of the General Assembly by taking measures, under Articles 39 and 41 of the Charter, to empower the United Nations Commission, as provided in this resolution, to exercise in Palestine the functions which are assigned to it by this resolution;

c. The Security Council determine as a threat to the peace, breach of the peace or act of aggression, in accordance with Article 39 of the Charter, any attempt to alter by force the settlement envisaged by this resolution;

d. The Trusteeship Council be informed of the responsibilities envisaged for it in this plan;

Calls upon the inhabitants of Palestine to take such steps as may be necessary on their part to put this plan into effect;

Appeals to all Governments and all peoples to refrain from taking any action which might hamper or delay the carrying out of these recommendations, and

Authorizes the Secretary-General to reimburse travel and subsistence expenses of the members of the Commission referred to in Part 1, Section B, Paragraph I below, on such basis and in such form as he may determine most appropriate in the circumstances, and to provide the Commission with the necessary staff to assist in carrying out the functions assigned to the Commission by the General Assembly.*

The General Assembly,

Authorizes the Secretary-General to draw from the Working Capital Fund a sum not to exceed 2,000,000 dollars for the purposes set forth in the last paragraph of the resolution on the future government of Palestine.

PLAN OF PARTITION WITH ECONOMIC UNION

Part I. - Future Constitution and Government of Palestine

A. TERMINATION OF MANDATE, PARTITION AND INDEPENDENCE

1. The Mandate for Palestine shall terminate as soon as possible but in any case not later than 1 August 1948.

2. The armed forces of the mandatory Power shall be progressively withdrawn from Palestine, the withdrawal to be completed as soon as possible but in any case not later than 1 August 1948.

The mandatory Power shall advise the Commission, as far in advance as possible, of its intention to terminate the mandate and to evacuate each area. The mandatory Power shall use its best endeavours to ensure that an area situated in the territory of the Jewish State, including a seaport and hinterland adequate to provide facilities for a substantial immigration, shall be evacuated at the earliest possible date and in any event not later than 1 February 1948.

3. Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set forth in Part III of this Plan, shall come into existence in Palestine two months after the evacuation of the armed forces of the mandatory Power has been completed but in any case not later than 1 October 1948. The boundaries of the Arab State, the Jewish State, and the City of Jerusalem shall be as described in Parts II and III below.

4. The period between the adoption by the General Assembly of its recommendation on the question of Palestine and the establishment of the independence of the Arab and Jewish States shall be a transitional period.

B. STEPS PREPARATORY TO INDEPENDENCE

1. A Commission shall be set up consisting of one representative of each of five Member States. The Members represented on the Commission shall be elected by the General Assembly on as broad a basis, geographically and otherwise, as possible.

2. The administration of Palestine shall, as the mandatory Power withdraws its armed forces, be progressively turned over to the Commission, which shall act in conformity with the recommendations of the General Assembly, under the guidance of the Security Council. The mandatory Power shall to the fullest possible extent coordinate its plans for withdrawal with the plans of the Commission to take over and administer areas which have been evacuated.

In the discharge of this administrative responsibility the Commission shall have authority to issue necessary regulations and take other measures as required. The mandatory Power shall not take any action to prevent, obstruct or delay the implementation by the Commission of the measures recommended by the General Assembly.

3. On its arrival in Palestine the Commission shall proceed to carry out measures for the establishment of the frontiers of the Arab and Jewish States and the City of Jerusalem in accordance with the general lines of the recommendations of the General Assembly on the partition of Palestine. Nevertheless, the boundaries as described in Part II of this Plan are to be modified in such a way that village areas as a rule will not be divided by state boundaries unless pressing reasons make that necessary.

4. The Commission, after consultation with the democratic parties and other public organizations of the Arab and Jewish States, shall select and establish in each State as rapidly as possible a Provisional Council of Government. The activities of both the Arab and Jewish Provisional Councils of Government shall be carried out under the general direction of the Commission.

If by 1 April 1948 a Provisional Council of Government cannot be selected for either of the States, or, if selected, cannot carry out its functions, the Commission shall communicate that fact to the Security Council for such action with respect to that State as the Security Council may deem proper, and to the Secretary-General for communication to the Members of the United Nations.

5. Subject to the provisions of these recommendations, during the transitional period the Provisional Councils of Government, acting under the Commission, shall have full authority in the areas under their control including authority over matters of immigration and land regulation.

6. The Provisional Council of Government of each State, acting under the Commission, shall progressively receive from the Commission full responsibility for the administration of that State in the period between the termination of the Mandate and the establishment of the State's independence.

7. The Commission shall instruct the Provisional Councils of Government of both the Arab and Jewish States, after their formation, to proceed to the establishment of administrative organs of government, central and local.

8. The Provisional Council of Government of each State shall, within the shortest time possible, recruit an armed militia from the residents of that State, sufficient in number to maintain internal order and to prevent frontier clashes.

This armed militia in each State shall, for operational purposes, be under the command of Jewish or Arab officers resident in that State, but general political and military control, including the choice of the militia's High Command, shall be exercised by the Commission.

9. The Provisional Council of Government of each State shall, not later than two months after the withdrawal of the armed forces of the mandatory Power, hold elections to the Constituent Assembly which shall be conducted on democratic lines.

The election regulations in each State shall be drawn up by the Provisional Council of Government and approved by the Commission. Qualified voters for each State for this election shall be persons over eighteen years of age who are (a) Palestinian citizens residing in that State; and (b) Arabs and Jews residing in the State, although not Palestinian citizens, who, before voting, have signed a notice of intention to become citizens of such State. Arabs and Jews residing in the City of Jerusalem who have signed a notice of intention to become citizens, the Arabs of the Arab State and the Jews of the Jewish State, shall be entitled to vote in the Arab and Jewish States respectively.

Women may vote and be elected to the Constituent Assemblies.

During the transitional period no Jew shall be permitted to establish residence in the area of the proposed Arab State, and no Arab shall be permitted to establish residence in the area of the proposed Jewish State, except by special leave of the Commission.

10. The Constituent Assembly of each State shall draft a democratic constitution for its State and choose a provisional government to succeed the Provisional Council of Government appointed by the Commission. The Constitutions of the States shall embody Chapters 1 and 2 of the Declaration provided for in section C below and include, inter alia, provisions for:

a. Establishing in each State a legislative body elected by universal suffrage and by secret ballot on the basis of proportional representation, and an executive body responsible to the legislature;

b. Settling all international disputes in which the State may be involved by peaceful means in such a manner that international peace and security, and justice, are not endangered;

c. Accepting the obligation of the State to refrain in its international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purpose of the United Nations;

d. Guaranteeing to all persons equal and non-discriminatory rights in civil, political, economic and religious matters and the enjoyment of human rights and fundamental freedoms, including freedom of religion, language, speech and publication, education, assembly and association;

e. Preserving freedom of transit and visit for all residents and citizens of the other State in Palestine and the City of Jerusalem, subject to considerations of national security, provided that each State shall control residence within its borders.

11. The Commission shall appoint a preparatory economic commission of three members to make whatever arrangements are possible for economic co-operation, with a view to establishing, as soon as practicable, the Economic Union and the Joint Economic Board, as provided in section D

below.

12. During the period between the adoption of the recommendations on the question of Palestine by the General Assembly and the termination of the Mandate, the mandatory Power in Palestine shall maintain full responsibility for administration in areas from which it has not withdrawn its armed forces. The Commission shall assist the mandatory Power in the carrying out of these functions. Similarly the mandatory Power shall co-operate with the Commission in the execution of its functions.

13. With a view to ensuring that there shall be continuity in the functioning of administrative services and that, on the withdrawal of the armed forces of the mandatory Power, the whole administration shall be in the charge of the Provisional Councils and the Joint Economic Board, respectively, acting under the Commission, there shall be a progressive transfer, from the mandatory Power to the Commission, of responsibility for all the functions of government, including that of maintaining law and order in the areas from which the forces of the mandatory Power have been withdrawn.

14. The Commission shall be guided in its activities by the recommendations of the General Assembly and by such instructions as the Security Council may consider necessary to issue.

The measures taken by the Commission, within the recommendations of the General Assembly, shall become immediately effective unless the Commission has previously received contrary instructions from the Security Council.

The Commission shall render periodic monthly progress reports, or more frequently if desirable, to the Security Council.

15. The Commission shall make its final report to the next regular session of the General Assembly and to the Security Council simultaneously.

C. DECLARATION

A declaration shall be made to the United Nations by the Provisional Government of each proposed State before independence. It shall contain, inter alia, the following clauses:

General Provision

The stipulations contained in the Declaration are recognized as fundamental laws of the State and no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

Chapter I: Holy Places, Religious Buildings and Sites

1.Existing rights in respect of Holy Places and religious buildings or sites shall not be denied or impaired.

2.In so far as Holy Places are concerned, the liberty of access, visit, and transit shall be guaranteed, in conformity with existing rights, to all residents and citizen of the other State and of the City of Jerusalem, as well as to aliens, without distinction as to nationality, subject to requirements of national security, public order and decorum.

Similarly, freedom of worship shall be guaranteed in conformity with existing rights, subject to the maintenance of public order and decorum.

3.Holy Places and religious buildings or sites shall be preserved. No act shall be permitted which may in an way impair their sacred character. If at any time it appears to the Government that any particular Holy Place, religious, building or site is in need of urgent repair, the Government may call upon the community or communities concerned to carry out such repair. The Government may carry it out itself at the expense of the community or community concerned if no action is taken within a reasonable time.

4.No taxation shall be levied in respect of any Holy Place, religious building or site which was exempt from taxation on the date of the creation of the State.

No change in the incidence of such taxation shall be made which would either discriminate between the owners or occupiers of Holy Places, religious buildings or sites, or would place such owners or occupiers in a position less favourable in relation to the general incidence of taxation than existed at the time of the adoption of the Assembly's recommendations.

5.The Governor of the City of Jerusalem shall have the right to determine whether the provisions of the Constitution of the State in relation to Holy Places, religious buildings and sites within the borders of the State and the religious rights appertaining thereto, are being properly applied and respected, and to make decisions on the basis of existing rights in cases of disputes which may arise between the different religious communities or the rites of a religious community with respect to such places, buildings and sites. He shall receive full co-operation and such privileges and immunities as are necessary for the exercise of his functions in the State.

Chapter 2: Religious and Minority Rights

1.Freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, shall be ensured to all.

2.No discrimination of any kind shall be made between the inhabitants on the ground of race, religion, language or sex.

3.All persons within the jurisdiction of the State shall be entitled to equal protection of the laws.

4.The family law and personal status of the various minorities and their religious interests, including endowments, shall be respected.

5.Except as may be required for the maintenance of public order and good government, no measure shall be taken to obstruct or interfere with the enterprise of religious or charitable bodies of all faiths or to discriminate against any representative or member of these bodies on the ground of his religion or nationality.

6.The State shall ensure adequate primary and secondary education for the Arab and Jewish minority, respectively, in its own language and its cultural traditions.

The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the State may impose, shall not be denied or impaired. Foreign educational establishments shall continue their activity on the basis of their existing rights.

7.No restriction shall be imposed on the free use by any citizen of the State of any language in private intercourse, in commerce, in religion, in the Press or in publications of any kind, or at public meetings.(3)

8.No expropriation of land owned by an Arab in the Jewish State (by a Jew in the Arab State)(4) shall be allowed except for public purposes. In all cases of expropriation full compensation as fixed by the Supreme Court shall be said previous to dispossession.

Chapter 3: Citizenship, International Conventions and Financial Obligations

1. Citizenship

Palestinian citizens residing in Palestine outside the City of Jerusalem, as well as Arabs and Jews who, not holding Palestinian citizenship, reside in Palestine outside the City of Jerusalem shall, upon the recognition of independence, become citizens of the State in which they are resident and enjoy full civil and political rights. Persons over the age of eighteen years may opt, within one year from the date of recognition of independence of the State in which they reside, for citizenship of the other State, providing that no Arab residing in the area of the proposed Arab State shall have the right to opt for citizenship in the proposed Jewish State and no Jew residing in the proposed Jewish State shall have the right to opt for citizenship in the proposed Arab State. The exercise of this right of option will be taken to include the wives and children under eighteen years of age of persons so opting.

Arabs residing in the area of the proposed Jewish State and Jews residing in the area of the proposed Arab State who have signed a notice of intention to opt for citizenship of the other State shall be eligible to vote in the elections to the Constituent Assembly of that State, but not in the elections to the Constituent Assembly of the State in which they reside.

2. International conventions

a. The State shall be bound by all the international agreements and conventions, both general and special, to which Palestine has become a party. Subject to any right of denunciation provided for therein, such agreements and conventions shall be respected by the State throughout the period for which they were concluded.

b. Any dispute about the applicability and continued validity of international conventions or treaties signed or adhered to by the mandatory Power on behalf of Palestine shall be referred to the International Court of Justice in accordance with the provisions of the Statute of the Court.

3. Financial obligations

a. The State shall respect and fulfil all financial obligations of whatever nature assumed on behalf of Palestine by the mandatory Power during the exercise of the Mandate and recognized by the State. This provision includes the right of public servants to pensions, compensation or gratuities.

b. These obligations shall be fulfilled through participation in the Joint Economic Board in respect of those obligations applicable to Palestine as a whole, and individually in respect of those applicable to, and fairly apportionable between, the States.

c. A Court of Claims, affiliated with the Joint Economic Board, and composed of one member appointed by the United Nations, one representative of the United Kingdom and one representative of the State concerned, should be established. Any dispute between the United Kingdom and the State respecting claims not recognized by the latter should be referred to that Court.

d. Commercial concessions granted in respect of any part of Palestine prior to the adoption of the resolution by the General Assembly shall continue to be valid according to their terms, unless modified by agreement between the concession-holders and the State.

Chapter 4: Miscellaneous Provisions

1. The provisions of chapters 1 and 2 of the declaration shall be under the guarantee of the United Nations, and no modifications shall be made in them without the assent of the General Assembly of the United Nations.

Any Member of the United Nations shall have the right to bring to the attention of the General Assembly any infraction or danger of infraction of any of these stipulations, and the General Assembly may thereupon make such recommendations as it may deem proper in the circumstances.

2. Any dispute relating to the application or interpretation of this declaration shall be referred, at the request of either party, to the International Court of Justice, unless the parties agree to another mode of settlement.

D. ECONOMIC UNION AND TRANSIT

1. The Provisional Council of Government of each State shall enter into an undertaking with respect to Economic Union and Transit. This undertaking shall be drafted by the Commission provided for in section B, paragraph 1, utilizing to the greatest possible extent the advice and cooperation of representative organizations and bodies from each of the proposed States. It shall contain provisions to establish the Economic Union of Palestine and provide for other matters of common interest. If by 1 April 1948 the Provisional Councils of Government have not entered into the undertaking, the undertaking shall be put into force by the Commission.

The Economic Union of Palestine

2. The objectives of the Economic Union of Palestine shall be:

a. A customs union;

b. A joint currency system providing for a single foreign exchange rate;

c. Operation in the common interest on a non-discriminatory basis of railways inter-State highways; postal, telephone and telegraphic services and ports and airports involved in international trade and commerce;

d. Joint economic development, especially in respect of irrigation, land reclamation and soil conservation;

e. Access for both States and for the City of Jerusalem on a non-discriminatory basis to water and power facilities.

3. There shall be established a Joint Economic Board, which shall consist of three representatives of each of the two States and three foreign members appointed by the Economic and Social Council of the United Nations. The foreign members shall be appointed in the first instance for a term of three years; they shall serve as individuals and not as representatives of States.

4. The functions of the Joint Economic Board shall be to implement either directly or by delegation the measures necessary to realize the objectives of the Economic Union. It shall have all powers of organization and administration necessary to fulfil its functions.
5. The States shall bind themselves to put into effect the decisions of the Joint Economic Board. The Board's decisions shall be taken by a majority vote.
6. In the event of failure of a State to take the necessary action the Board may, by a vote of six members, decide to withhold an appropriate portion of the part of the customs revenue to which the State in question is entitled under the Economic Union. Should the State persist in its failure to cooperate, the Board may decide by a simple majority vote upon such further sanctions, including disposition of funds which it has withheld, as it may deem appropriate.
7. In relation to economic development, the functions of the Board shall be planning, investigation and encouragement of joint development projects, but it shall not undertake such projects except with the assent of both States and the City of Jerusalem, in the event that Jerusalem is directly involved in the development project.
8. In regard to the joint currency system, the currencies circulating in the two States and the City of Jerusalem shall be issued under the authority of the Joint Economic Board, which shall be the sole issuing authority and which shall determine the reserves to be held against such currencies.
9. So far as is consistent with paragraph 2(b) above, each State may operate its own central bank, control its own fiscal and credit policy, its foreign exchange receipts and expenditures, the grant of import licences, and may conduct international financial operations on its own faith and credit. During the first two years after the termination of the Mandate, the Joint Economic Board shall have the authority to take such measures as may be necessary to ensure that - to the extent that the total foreign exchange revenues of the two States from the export of goods and services permit, and provided that each State takes appropriate measures to conserve its own foreign exchange resources - each State shall have available, in any twelve months' period, foreign exchange sufficient to assure the supply of quantities of imported goods and services for consumption in its territory equivalent to the quantities of such goods and services consumed in that territory in the twelve months' period ending 31 December 1947.
10. All economic authority not specifically vested in the Joint Economic Board is reserved to each State.
11. There shall be a common customs tariff with complete freedom of trade between the States, and between the States and the City of Jerusalem.
12. The tariff schedules shall be drawn up by a Tariff Commission, consisting of representatives of each of the States in equal numbers, and shall be submitted to the Joint Economic Board for

approval by a majority vote. In case of disagreement in the Tariff Commission, the Joint Economic Board shall arbitrate the points of difference. In the event that the Tariff Commission fails to draw up any schedule by a date to be fixed, the Joint Economic Board shall determine the tariff schedule.

13. The following items shall be a first charge on the customs and other common revenue of the Joint Economic Board:

a. The expenses of the customs service and of the operation of the joint services;

b. The administrative expenses of the Joint Economic Board;

c. The financial obligations of the Administration of Palestine, consisting of:

i. The service of the outstanding public debt;

ii. The cost of superannuation benefits, now being paid or falling due in the future, in accordance with the rules and to the extent established by paragraph 3 of chapter 3 above.

14. After these obligations have been met in full, the surplus revenue from the customs and other common services shall be divided in the following manner: not less than 5 per cent and not more than 10 per cent to the City of Jerusalem; the residue shall be allocated to each State by the Joint Economic Board equitably, with the objective of maintaining a sufficient and suitable level of government and social services in each State, except that the share of either State shall not exceed the amount of that State's contribution to the revenues of the Economic Union by more than approximately four million pounds in any year. The amount granted may be adjusted by the Board according to the price level in relation to the prices prevailing at the time of the establishment of the Union. After five years, the principles of the distribution of the joint revenue may be revised by the Joint Economic Board on a basis of equity.

15. All international conventions and treaties affecting customs tariff rates, and those communications services under the jurisdiction of the Joint Economic Board, shall be entered into by both States. In these matters, the two States shall be bound to act in accordance with the majority of the Joint Economic Board.

16. The Joint Economic Board shall endeavour to secure for Palestine's exports fair and equal access to world markets.

17. All enterprises operated by the Joint Economic Board shall pay fair wages on a uniform basis.

Freedom of Transit and Visit

18.The undertaking shall contain provisions preserving freedom of transit and visit for all residents or citizens of both States and of the City of Jerusalem, subject to security considerations; provided that each State and the City shall control residence within its borders.

Termination, Modification and Interpretation of the Undertaking

19.The undertaking and any treaty issuing therefrom shall remain in force for a period of ten years. It shall continue in force until notice of termination, to take effect two years thereafter, is given by either of the parties.

20.During the initial ten-year period, the undertaking and any treaty issuing therefrom may not be modified except by consent of both parties and with the approval of the General Assembly.

21.Any dispute relating to the application or the interpretation of the undertaking and any treaty issuing therefrom shall be referred, at the request of either party, to the International Court Of Justice, unless the parties agree to another mode of settlement.

E. ASSETS

1.The movable assets of the Administration of Palestine shall be allocated to the Arab and Jewish States and the City of Jerusalem on an equitable basis. Allocations should be made by the United Nations Commission referred to iii section B, paragraph 1, above. Immovable assets shall become the property of the government of the territory in which they are situated.

2.During the period between the appointment of the United Nations Commission and the termination of the Mandate, the mandatory Power shall, except in respect of ordinary operations, consult with the Commission on any measure which it may contemplate involving the liquidation, disposal or encumbering of the assets of the Palestine Government, such as the accumulated treasury surplus, the proceeds of Government bond issues, State lands or any other asset.

F. ADMISSION TO MEMBERSHIP IN THE UNITED NATIONS

When the independence of either the Arab or the Jewish State as envisaged in this plan has become effective and the declaration and undertaking, as envisaged in this plan, have been signed by either of them, sympathetic consideration should be given to its application for admission to membership in the United Nations in accordance with article 4 of the Charter of the United Nations.

Part II. - Boundaries

A. THE ARAB STATE

The area of the Arab State in Western Galilee is bounded on the west by the Mediterranean and on the north by the frontier of the Lebanon from Ras en Naqura to a point north of Saliha. From there the boundary proceeds southwards, leaving the built-up area of Saliha in the Arab State, to join the southernmost point of this village. There it follows the western boundary line of the villages of 'Alma, Rihaniya and Teitaba, thence following the northern boundary line of Meirun village to join the Acre-Safad Sub-District boundary line. It follows this line to a point west of Es Sammu'i village and joins it again at the northernmost point of Farradiya. Thence it follows the sub-district boundary line to the Acre-Safad main road. From here it follows the western boundary of Kafr-I'nan village until it reaches the Tiberias-Acre Sub-District boundary line, passing to the west of the junction of the Acre-Safad and Lubiya-Kafr-I'nan roads. From the south-west corner of Kafr-I'nan village the boundary line follows the western boundary of the Tiberias Sub-District to a point close to the boundary line between the villages of Maghar and 'Eilabun, thence bulging out to the west to include as much of the eastern part of the plain of Battuf as is necessary for the reservoir proposed by the Jewish Agency for the irrigation of lands to the south and east.

The boundary rejoins the Tiberias Sub-District boundary at a point on the Nazareth-Tiberias road south-east of the built-up area of Tur'an; thence it runs southwards, at first following the sub-district boundary and then passing between the Kadoorie Agricultural School and Mount Tabor, to a point due south at the base of Mount Tabor. From here it runs due west, parallel to the horizontal grid line 230, to the north-east corner of the village lands of Tel Adashim. It then runs to the northwest corner of these lands, whence it turns south and west so as to include in the Arab State the sources of the Nazareth water supply in Yafa village. On reaching Ginneiger it follows the eastern, northern and western boundaries of the lands of this village to their south-west corner, whence it proceeds in a straight line to a point on the Haifa-Afula railway on the boundary between the villages of Sarid and El-Mujeidil. This is the point of intersection. The south-western boundary of the area of the Arab State in Galilee takes a line from this point, passing northwards along the eastern boundaries of Sarid and Gevat to the north-eastern corner of Nahalal, proceeding thence across the land of Kefar ha Horesh to a central point on the southern boundary of the village of 'Ilut, thence westwards along that village boundary to the eastern boundary of Beit Lahm, thence northwards and north-eastwards along its western boundary to the north-eastern corner of Waldheim and thence north-westwards across the village lands of Shafa 'Amr to the southeastern corner of Ramat Yohanan. From here it runs due north-north-east to a point on the Shafa 'Amr-Haifa road, west of its junction with the road of I'billin. From there it proceeds north-east to a point on the southern boundary of I'billin situated to the west of the I'billin-Birwa road. Thence along that boundary to its westernmost point, whence it turns to the north, follows across the village land of Tamra to the north-westernmost corner and along the western boundary of Julis until it reaches the Acre-Safad road. It then runs westwards along the southern side of the Safad-Acre road to the Galilee-Haifa District boundary, from which point it follows that boundary to the sea.

The boundary of the hill country of Samaria and Judea starts on the Jordan River at the Wadi

Malih south-east of Beisan and runs due west to meet the Beisan-Jericho road and then follows the western side of that road in a north-westerly direction to the junction of the boundaries of the Sub-Districts of Beisan, Nablus, and Jenin. From that point it follows the Nablus-Jenin sub-District boundary westwards for a distance of about three kilometres and then turns north-westwards, passing to the east of the built-up areas of the villages of Jalbun and Faqqu'a, to the boundary of the Sub-Districts of Jenin and Beisan at a point northeast of Nuris. Thence it proceeds first northwestwards to a point due north of the built-up area of Zie'in and then westwards to the Afula-Jenin railway, thence north-westwards along the District boundary line to the point of intersection on the Hejaz railway. From here the boundary runs southwestwards, including the built-up area and some of the land of the village of Kh. Lid in the Arab State to cross the Haifa-Jenin road at a point on the district boundary between Haifa and Samaria west of El- Mansi. It follows this boundary to the southernmost point of the village of El-Buteimat. From here it follows the northern and eastern boundaries of the village of Ar'ara rejoining the Haifa-Samaria district boundary at Wadi 'Ara, and thence proceeding south-south-westwards in an approximately straight line joining up with the western boundary of Qaqun to a point east of the railway line on the eastern boundary of Qaqun village. From here it runs along the railway line some distance to the east of it to a point just east of the Tulkarm railway station. Thence the boundary follows a line half-way between the railway and the Tulkarm-Qalqiliya-Jaljuliya and Ras El-Ein road to a point just east of Ras El-Ein station, whence it proceeds along the railway some distance to the east of it to the point on the railway line south of the junction of the Haifa-Lydd and Beit Nabala lines, whence it proceeds along the southern border of Lydda airport to its south-west corner, thence in a south-westerly direction to a point just west of the built-up area of Sarafand El 'Amar, whence it turns south, passing just to the west of the built-up area of Abu El-Fadil to the north-east corner of the lands of Beer Ya'aqov. (The boundary line should be so demarcated as to allow direct access from the Arab State to the airport.) Thence the boundary line follows the western and southern boundaries of Ramle village, to the north-east corner of El Na'ana village, thence in a straight line to the southernmost point of El Barriya, along the eastern boundary of that village and the southern boundary of 'Innaba village. Thence it turns north to follow the southern side of the Jaffa-Jerusalem road until El-Qubab, whence it follows the road to the boundary of Abu-Shusha. It runs along the eastern boundaries of Abu Shusha, Seidun, Hulda to the southernmost point of Hulda, thence westwards in a straight line to the north-eastern corner of Umm Kalkha, thence following the northern boundaries of Umm Kalkha, Qazaza and the northern and western boundaries of Mukhezim to the Gaza District boundary and thence runs across the village lands of El-Mismiya El-Kabira, and Yasur to the southern point of intersection, which is midway between the built-up areas of Yasur and Batani Sharqi.

From the southern point of intersection the boundary lines run north-westwards between the villages of Gan Yavne and Barqa to the sea at a point half way between Nabi Yunis and Minat El-Qila, and south-eastwards to a point west of Qastina, whence it turns in a south-westerly direction, passing to the east of the built-up areas of Es Sawafir Esh Sharqiya and 'Ibdis. From the south-east corner of 'Ibdis village it runs to a point southwest of the built-up area of Beit 'Affa, crossing the Hebron-El-Majdal road just to the west of the built-up area of 'Iraq Suweidan. Thence it proceeds southward along the western village boundary of El-Faluja to the Beersheba

Sub-District boundary. It then runs across the tribal lands of 'Arab El-Jubarat to a point on the boundary between the Sub-Districts of Beersheba and Hebron north of Kh. Khuweilifa, whence it proceeds in a south-westerly direction to a point on the Beersheba-Gaza main road two kilometres to the north-west of the town. It then turns south-eastwards to reach Wadi Sab' at a point situated one kilometer to the west of it. From here it turns north-eastwards and proceeds along Wadi Sab' and along the Beersheba-Hebron road for a distance of one kilometer, whence it turns eastwards and runs in a straight line to Kh. Kuseifa to join the Beersheba-Hebron Sub-District boundary. It then follows the Beersheba-Hebron boundary eastwards to a point north of Ras Ez-Zuweira, only departing from it so as to cut across the base of the indentation between vertical grid lines 150 and 160.

About five kilometres north-east of Ras Ez-Zuweira it turns north, excluding from the Arab State a strip along the coast of the Dead Sea not more than seven kilometres in depth, as far as 'Ein Geddi, whence it turns due east to join the Transjordan frontier in the Dead Sea.

The northern boundary of the Arab section of the coastal plain runs from a point between Minat El-Qila and Nabi Yunis, passing between the built-up areas of Gan Yavne and Barqa to the point of intersection. From here it turns south-westwards, running across the lands of Batani Sharqi, along the eastern boundary of the lands of Beit Daras and across the lands of Julis, leaving the built-up areas of Batani Sharqi and Julis to the westwards, as far as the north-west corner of the lands of Beit-Tima. Thence it runs east of El-Jiya across the village lands of El-Barbara along the eastern boundaries of the villages of Beit Jirja, Deir Suneid and Dimra. From the south-east corner of Dimra the boundary passes across the lands of Beit Hanun, leaving the Jewish lands of Nir-Am to the eastwards. From the south-east corner of Beit Hanun the line runs south-west to a point south of the parallel grid line 100, then turns north-west for two kilometres, turning again in a southwesterly direction and continuing in an almost straight line to the north-west corner of the village lands of Kirbet Ikhza'a. From there it follows the boundary line of this village to its southernmost point. It then runs in a southerly direction along the vertical grid line 90 to its junction with the horizontal grid line 70. It then turns south-eastwards to Kh. El-Ruheiba and then proceeds in a southerly direction to a point known as El-Baha, beyond which it crosses the Beersheba-El 'Auja main road to the west of Kh. El-Mushrif. From there it joins Wadi El-Zaiyatin just to the west of El-Subeita. From there it turns to the north-east and then to the south-east following this Wadi and passes to the east of 'Abda to join Wadi Nafkh. It then bulges to the south-west along Wadi Nafkh, Wadi 'Ajrim and Wadi Lassan to the point where Wadi Lassan crosses the Egyptian frontier.

The area of the Arab enclave of Jaffa consists of that part of the town-planning area of Jaffa which lies to the west of the Jewish quarters lying south of Tel-Aviv, to the west of the continuation of Herzl street up to its junction with the Jaffa-Jerusalem road, to the south-west of the section of the Jaffa-Jerusalem road lying south-east of that junction, to the west of Mique Yisrael lands, to the northwest of Holon local council area, to the north of the line linking up the north-west corner of Holon with the northeast corner of Bat Yam local council area and to the north of Bat Yam local council area. The question of Karton quarter will be decided by the

Boundary Commission, bearing in mind among other considerations the desirability of including the smallest possible number of its Arab inhabitants and the largest possible number of its Jewish inhabitants in the Jewish State.

B. THE JEWISH STATE

The north-eastern sector of the Jewish State (Eastern Galilee) is bounded on the north and west by the Lebanese frontier and on the east by the frontiers of Syria and Trans-jordan. It includes the whole of the Huleh Basin, Lake Tiberias, the whole of the Beisan Sub-District, the boundary line being extended to the crest of the Gilboa mountains and the Wadi Malih. From there the Jewish State extends north-west, following the boundary described in respect of the Arab State. The Jewish section of the coastal plain extends from a point between Minat El-Qila and Nabi Yunis in the Gaza Sub-District and includes the towns of Haifa and Tel-Aviv, leaving Jaffa as an enclave of the Arab State. The eastern frontier of the Jewish State follows the boundary described in respect of the Arab State.

The Beersheba area comprises the whole of the Beersheba Sub-District, including the Negeb and the eastern part of the Gaza Sub-District, but excluding the town of Beersheba and those areas described in respect of the Arab State. It includes also a strip of land along the Dead Sea stretching from the Beersheba-Hebron Sub-District boundary line to 'Ein Geddi, as described in respect of the Arab State.

C. THE CITY OF JERUSALEM

The boundaries of the City of Jerusalem are as defined in the recommendations on the City of Jerusalem. (See Part III, section B, below).

Part III. - City of Jerusalem(5)

A. SPECIAL REGIME

The City of Jerusalem shall be established as a corpus separatum under a special international regime and shall be administered by the United Nations. The Trusteeship Council shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations.

B. BOUNDARIES OF THE CITY

The City of Jerusalem shall include the present municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern, Bethlehem; the most western, 'Ein Karim (including also the built-up area of Motsa); and the most northern Shu'fat, as indicated on the attached sketch-map (annex B).

C. STATUTE OF THE CITY

The Trusteeship Council shall, within five months of the approval of the present plan, elaborate and approve a detailed statute of the City which shall contain, inter alia, the substance of the following provisions:

1. Government machinery; special objectives. The Administering Authority in discharging its administrative obligations shall pursue the following special objectives:

a. To protect and to preserve the unique spiritual and religious interests located in the city of the three great monotheistic faiths throughout the world, Christian, Jewish and Moslem; to this end to ensure that order and peace, and especially religious peace, reign in Jerusalem;

b. To foster cooperation among all the inhabitants of the city in their own interests as well as in order to encourage and support the peaceful development of the mutual relations between the two Palestinian peoples throughout the Holy Land; to promote the security, well-being and any constructive measures of development of the residents having regard to the special circumstances and customs of the various peoples and communities.

2. Governor and Administrative staff. A Governor of the City of Jerusalem shall be appointed by the Trusteeship Council and shall be responsible to it. He shall be selected on the basis of special qualifications and without regard to nationality. He shall not, however, be a citizen of either State in Palestine.

The Governor shall represent the United Nations in the City and shall exercise on their behalf all powers of administration, including the conduct of external affairs. He shall be assisted by an administrative staff classed as international officers in the meaning of Article 100 of the Charter and chosen whenever practicable from the residents of the city and of the rest of Palestine on a non-discriminatory basis. A detailed plan for the organization of the administration of the city shall be submitted by the Governor to the Trusteeship Council and duly approved by it.

3.3. Local autonomy

a. The existing local autonomous units in the territory of the city (villages, townships and municipalities) shall enjoy wide powers of local government and administration.

b. The Governor shall study and submit for the consideration and decision of the Trusteeship Council a plan for the establishment of special town units consisting, respectively, of the Jewish and Arab sections of new Jerusalem. The new town units shall continue to form part the present municipality of Jerusalem.

4. Security measures

a. The City of Jerusalem shall be demilitarized; neutrality shall be declared and preserved, and no para-military formations, exercises or activities shall be permitted within its borders.

b. Should the administration of the City of Jerusalem be seriously obstructed or prevented by the non-cooperation or interference of one or more sections of the population the Governor shall have authority to take such measures as may be necessary to restore the effective functioning of administration.

c. To assist in the maintenance of internal law and order, especially for the protection of the Holy Places and religious buildings and sites in the city, the Governor shall organize a special police force of adequate strength, the members of which shall be recruited outside of Palestine. The Governor shall be empowered to direct such budgetary provision as may be necessary for the maintenance of this force.

5. Legislative Organization.

A Legislative Council, elected by adult residents of the city irrespective of nationality on the basis of universal and secret suffrage and proportional representation, shall have powers of legislation and taxation. No legislative measures shall, however, conflict or interfere with the provisions which will be set forth in the Statute of the City, nor shall any law, regulation, or official action prevail over them. The Statute shall grant to the Governor a right of vetoing bills inconsistent with the provisions referred to in the preceding sentence. It shall also empower him to promulgate temporary ordinances in case the Council fails to adopt in time a bill deemed essential to the normal functioning of the administration.

6. Administration of Justice.

The Statute shall provide for the establishment of an independent judiciary system, including a court of appeal. All the inhabitants of the city shall be subject to it.

7. Economic Union and Economic Regime.

The City of Jerusalem shall be included in the Economic Union of Palestine and be bound by all stipulations of the undertaking and of any treaties issued therefrom, as well as by the decisions of the Joint Economic Board. The headquarters of the Economic Board shall be established in the territory City. The Statute shall provide for the regulation of economic matters not falling within the regime of the Economic Union, on the basis of equal treatment and non-discrimination for all members of the United Nations and their nationals.

8. Freedom of Transit and Visit: Control of residents.

Subject to considerations of security, and of economic welfare as determined by the Governor under the directions of the Trusteeship Council, freedom of entry into, and residence within the borders of the City shall be guaranteed for the residents or citizens of the Arab and Jewish States. Immigration into, and residence within, the borders of the city for nationals of other States shall be controlled by the Governor under the directions of the Trusteeship Council.

9. Relations with Arab and Jewish States.

Representatives of the Arab and Jewish States shall be accredited to the Governor of the City and charged with the protection of the interests of their States and nationals in connection with the international administration of the City.

10. Official languages.

Arabic and Hebrew shall be the official languages of the city. This will not preclude the adoption of one or more additional working languages, as may be required.

11. Citizenship.

All the residents shall become ipso facto citizens of the City of Jerusalem unless they opt for citizenship of the State of which they have been citizens or, if Arabs or Jews, have filed notice of intention to become citizens of the Arab or Jewish State respectively, according to Part 1, section B, paragraph 9, of this Plan. The Trusteeship Council shall make arrangements for consular protection of the citizens of the City outside its territory.

12. Freedoms of citizens

a. Subject only to the requirements of public order and morals, the inhabitants of the City shall be ensured the enjoyment of human rights and fundamental freedoms, including freedom of conscience, religion and worship, language, education, speech and press, assembly and association, and petition.

b. No discrimination of any kind shall be made between the inhabitants on the grounds of race, religion, language or sex.

c. All persons within the City shall be entitled to equal protection of the laws.

d. The family law and personal status of the various persons and communities and their religious interests, including endowments, shall be respected.

e. Except as may be required for the maintenance of public order and good government, no

measure shall be taken to obstruct or interfere with the enterprise of religious or charitable bodies of all faiths or to discriminate against any representative or member of these bodies on the ground of his religion or nationality.

f. The City shall ensure adequate primary and secondary education for the Arab and Jewish communities respectively, in their own languages and in accordance with their cultural traditions. The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the City may impose, shall not be denied or impaired. Foreign educational establishments shall continue their activity on the basis of their existing rights.

g. No restriction shall be imposed on the free use by any inhabitant of the City of any language in private intercourse, in commerce, in religion, in the Press or in publications of any kind, or at public meetings.

13. Holy Places

a. Existing rights in respect of Holy Places and religious buildings or sites shall not be denied or impaired.

b. Free access to the Holy Places and religious buildings or sites and the free exercise of worship shall be secured in conformity with existing rights and subject to the requirements of public order and decorum.

c. Holy Places and religious buildings or sites shall be preserved. No act shall be permitted which may in any way impair their sacred character. If at any time it appears to the Governor that any particular Holy Place, religious building or site is in need of urgent repair, the Governor may call upon the community or communities concerned to carry out such repair. The Governor may carry it out himself at the expense of the community or communities concerned if no action is taken within a reasonable time.

d. No taxation shall be levied in respect of any Holy Place, religious building or site which was exempt from taxation on the date of the creation of the City. No change in the incidence of such taxation shall be made which would either discriminate between the owners or occupiers of Holy Places, religious buildings or sites or would place such owners or occupiers in a position less favourable in relation to the general incidence of taxation than existed at the time of the adoption of the Assembly's recommendations.

14. Special powers of the Governor in respect of the Holy Places, religious buildings and sites in the City and in any part of Palestine.

a. The protection of the Holy Places, religious buildings and sites located in the City of Jerusalem

shall be a special concern of the Governor.

b. With relation to such places, buildings and sites in Palestine outside the city, the Governor shall determine, on the ground of powers granted to him by the Constitution of both States, whether the provisions of the Constitution of the Arab and Jewish States in Palestine dealing therewith and the religious rights appertaining thereto are being properly applied and respected.

c. The Governor shall also be empowered to make decisions on the basis of existing rights in cases of disputes which may arise between the different religious communities or the rites of a religious community in respect of the Holy Places, religious buildings and sites in any part of Palestine. In this task he may be assisted by a consultative council of representatives of different denominations acting in an advisory capacity.

D. DURATION OF THE SPECIAL REGIME

The Statute elaborated by the Trusteeship Council the aforementioned principles shall come into force not later than 1 October 1948. It shall remain in force in the first instance for a period of ten years, unless the Trusteeship Council finds it necessary to undertake a re-examination of these provisions at an earlier date. After the expiration of this period the whole scheme shall be subject to examination by the Trusteeship Council in the light of experience acquired with its functioning. The residents the City shall be then free to express by means of a referendum their wishes as to possible modifications of regime of the City.

Part IV. Capitulations

States whose nationals have in the past enjoyed in Palestine the privileges and immunities of foreigners, including the benefits of consular jurisdiction and protection, as formerly enjoyed by capitulation or usage in the Ottoman Empire, are invited to renounce any right pertaining to them to the re-establishment of such privileges and immunities in the proposed Arab and Jewish States and the City of Jerusalem.

Adopted at the 128th plenary meeting:

In favour: 33

Australia, Belgium, Bolivia, Brazil, Byelorussian S.S.R., Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxemburg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, Ukrainian S.S.R., Union of South Africa, U.S.A., U.S.S.R., Uruguay, Venezuela.

Against: 13

Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, Yemen.

Abstained: 10

Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom, Yugoslavia.

(1) See Official Records of the General Assembly, Second Session Supplement No. 11, Volumes I-IV.

* At its hundred and twenty-eighth plenary meeting on 29 November 1947 the General Assembly, in accordance with the terms of the above resolution, elected the following members of the United Nations Commission on Palestine: Bolivia, Czechoslovakia, Denmark, Panama, and Philippines.

(2) This resolution was adopted without reference to a Committee.

(3) The following stipulation shall be added to the declaration concerning the Jewish State: "In the Jewish State adequate facilities shall be given to Arabic-speaking citizens for the use of their language, either orally or in writing, in the legislature, before the Courts and in the administration."

(4) In the declaration concerning the Arab State, the words "by an Arab in the Jewish State" should be replaced by the words "by a Jew in the Arab State."

(5) On the question of the internationalization of Jerusalem, see also General Assembly resolutions 185 (S-2) of 26 April 1948; 187 (S-2) of 6 May 1948, 303 (IV) of 9 December 1949, and resolutions of the Trusteeship Council (Section IV).

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Letter dated 7 May 2003 from the Secretary-General addressed to the President of the Security Council

I have the honour to transmit to you herewith the text of a road map to realize the vision of two States, Israel and Palestine, living side by side in peace and security, as affirmed in Security Council resolution 1397 (2002) (see annex).

The text has been prepared by the Quartet — consisting of representatives of the United States of America, the European Union, the Russian Federation and the United Nations — and was presented to the Government of Israel and the Palestinian Authority on 30 April 2003.

I should be grateful if you would bring this text to the attention of the members of the Security Council.

(Signed) Kofi A. Annan

Annex

A performance-based roadmap to a permanent two-state solution to the Israeli-Palestinian conflict

The following is a performance-based and goal-driven roadmap, with clear phases, timelines, target dates, and benchmarks aiming at progress through reciprocal steps by the two parties in the political, security, economic, humanitarian, and institution-building fields, under the auspices of the Quartet [the United States, European Union, United Nations, and Russia]. The destination is a final and comprehensive settlement of the Israel-Palestinian conflict by 2005, as presented in President Bush's speech of 24 June, and welcomed by the EU, Russia and the UN in the 16 July and 17 September Quartet Ministerial statements.

A two state solution to the Israeli-Palestinian conflict will only be achieved through an end to violence and terrorism, when the Palestinian people have a leadership acting decisively against terror and willing and able to build a practicing democracy based on tolerance and liberty, and through Israel's readiness to do what is necessary for a democratic Palestinian state to be established, and a clear, unambiguous acceptance by both parties of the goal of a negotiated settlement as described below. The Quartet will assist and facilitate implementation of the plan, starting in Phase I, including direct discussions between the parties as required. The plan establishes a realistic timeline for implementation. However, as a performance-based plan, progress will require and depend upon the good faith efforts of the parties, and their compliance with each of the obligations outlined below. Should the parties perform their obligations rapidly, progress within and through the phases may come sooner than indicated in the plan. Non-compliance with obligations will impede progress.

A settlement, negotiated between the parties, will result in the emergence of an independent, democratic, and viable Palestinian state living side by side in peace and security with Israel and its other neighbors. The settlement will resolve the Israel-Palestinian conflict, and end the occupation that began in 1967, based on the foundations of the Madrid Conference, the principle of land for peace, UNSCRs 242, 338 and 1397, agreements previously reached by the parties, and the initiative of Saudi Crown Prince Abdullah -- endorsed by the Beirut Arab League Summit -- calling for acceptance of Israel as a neighbor living in peace and security, in the context of a comprehensive settlement. This initiative is a vital element of international efforts to promote a comprehensive peace on all tracks, including the Syrian-Israeli and Lebanese-Israeli tracks.

The Quartet will meet regularly at senior levels to evaluate the parties' performance on implementation of the plan. In each phase, the parties are expected to perform their obligations in parallel, unless otherwise indicated.

PHASE I: ENDING TERROR AND VIOLENCE, NORMALIZING PALESTINIAN LIFE, AND BUILDING PALESTINIAN INSTITUTIONS -- PRESENT TO MAY 2003

In Phase I, the Palestinians immediately undertake an unconditional cessation of violence according to the steps outlined below; such action should be accompanied by supportive measures undertaken by Israel. Palestinians and Israelis resume security cooperation based on the Tenet work plan to end violence, terrorism, and incitement through restructured and effective Palestinian security services. Palestinians undertake comprehensive political reform in preparation for statehood, including drafting a Palestinian constitution, and free, fair and open elections upon the basis of those measures. Israel takes all necessary steps to help normalize Palestinian life. Israel withdraws from Palestinian areas occupied from September 28, 2000 and the two sides restore the status quo that existed at that time, as security performance and cooperation progress. Israel also freezes all settlement activity, consistent with the Mitchell report.

At the outset of Phase I:

Palestinian leadership issues unequivocal statement reiterating Israel's right to exist in peace and security and calling for an immediate and unconditional ceasefire to end armed activity and all acts of violence against Israelis anywhere. All official Palestinian institutions end incitement against Israel.

Israeli leadership issues unequivocal statement affirming its commitment to the two-state vision of an independent, viable, sovereign Palestinian state living in peace and security alongside Israel, as expressed by President Bush, and calling for an immediate end to violence against Palestinians everywhere. All official Israeli institutions end incitement against Palestinians.

SECURITY

Palestinians declare an unequivocal end to violence and terrorism and undertake visible efforts on the ground to arrest, disrupt, and restrain individuals and groups conducting and planning violent attacks on Israelis anywhere.

Rebuilt and refocused Palestinian Authority security apparatus begins sustained, targeted, and effective operations aimed at confronting all those engaged in terror and dismantlement of terrorist capabilities and infrastructure. This includes commencing confiscation of illegal weapons and consolidation of security authority, free of association with terror and corruption.

GOI takes no actions undermining trust, including deportations, attacks on civilians; confiscation and/or demolition of Palestinian homes and property, as a punitive measure or to facilitate Israeli construction; destruction of Palestinian institutions and infrastructure; and other measures specified in the Tenet work plan.

Relying on existing mechanisms and on-the-ground resources, Quartet representatives begin informal monitoring and consult with the parties on establishment of a formal monitoring mechanism and its implementation.

Implementation, as previously agreed, of U.S. rebuilding, training and resumed security cooperation plan in collaboration with outside oversight board (U.S.-Egypt-Jordan). Quartet support for efforts to achieve a lasting, comprehensive cease-fire.

All Palestinian security organizations are consolidated into three services reporting to an empowered Interior Minister.

Restructured/retrained Palestinian security forces and IDF counterparts progressively resume security cooperation and other undertakings in implementation of the Tenet work plan, including regular senior-level meetings, with the participation of U.S. security officials.

Arab states cut off public and private funding and all other forms of support for groups supporting and engaging in violence and terror.

All donors providing budgetary support for the Palestinians channel these funds through the Palestinian Ministry of Finance's Single Treasury Account.

As comprehensive security performance moves forward, IDF withdraws progressively from areas occupied since September 28, 2000 and the two sides restore the status quo that existed prior to September 28, 2000. Palestinian security forces redeploy to areas vacated by IDF.

PALESTINIAN INSTITUTION-BUILDING

Immediate action on credible process to produce draft constitution for Palestinian statehood. As rapidly as possible, constitutional committee circulates draft Palestinian constitution, based on strong parliamentary democracy and cabinet with empowered prime minister, for public comment/debate. Constitutional committee proposes draft document for submission after elections for approval by appropriate Palestinian institutions.

Appointment of interim prime minister or cabinet with empowered executive authority/decision-making body.

GOI fully facilitates travel of Palestinian officials for PLC and Cabinet sessions, internationally supervised security retraining, electoral and other reform activity, and other supportive measures related to the reform efforts.

Continued appointment of Palestinian ministers empowered to undertake fundamental reform. Completion of further steps to achieve genuine separation of powers, including any necessary Palestinian legal reforms for this purpose.

Establishment of independent Palestinian election commission. PLC reviews and revises election law.

Palestinian performance on judicial, administrative, and economic benchmarks, as established by the International Task Force on Palestinian Reform.

As early as possible, and based upon the above measures and in the context of open debate and transparent candidate selection/electoral campaign based on a free, multi-party process, Palestinians hold free, open, and fair elections.

GOI facilitates Task Force election assistance, registration of voters, movement of candidates and voting officials. Support for NGOs involved in the election process.

GOI reopens Palestinian Chamber of Commerce and other closed Palestinian institutions in East Jerusalem based on a commitment that these institutions operate strictly in accordance with prior agreements between the parties.

HUMANITARIAN RESPONSE

Israel takes measures to improve the humanitarian situation. Israel and Palestinians implement in full all recommendations of the Bertini report to improve humanitarian conditions, lifting curfews and easing restrictions on movement of persons and goods, and allowing full, safe, and unfettered access of international and humanitarian personnel.

AHLC reviews the humanitarian situation and prospects for economic development in the West

Bank and Gaza and launches a major donor assistance effort, including to the reform effort.

GOI and PA continue revenue clearance process and transfer of funds, including arrears, in accordance with agreed, transparent monitoring mechanism.

CIVIL SOCIETY

Continued donor support, including increased funding through PVOs/NGOs, for people to people programs, private sector development and civil society initiatives.

SETTLEMENTS

GOI immediately dismantles settlement outposts erected since March 2001.

Consistent with the Mitchell Report, GOI freezes all settlement activity (including natural growth of settlements).

PHASE II: TRANSITION JUNE 2003-DECEMBER 2003

In the second phase, efforts are focused on the option of creating an independent Palestinian state with provisional borders and attributes of sovereignty, based on the new constitution, as a way station to a permanent status settlement. As has been noted, this goal can be achieved when the Palestinian people have a leadership acting decisively against terror, willing and able to build a practicing democracy based on tolerance and liberty. With such a leadership, reformed civil institutions and security structures, the Palestinians will have the active support of the Quartet and the broader international community in establishing an independent, viable, state.

Progress into Phase II will be based upon the consensus judgment of the Quartet of whether conditions are appropriate to proceed, taking into account performance of both parties. Furthering and sustaining efforts to normalize Palestinian lives and build Palestinian institutions, Phase II starts after Palestinian elections and ends with possible creation of an independent Palestinian state with provisional borders in 2003. Its primary goals are continued comprehensive security performance and effective security cooperation, continued normalization of Palestinian life and institution-building, further building on and sustaining of the goals outlined in Phase I, ratification of a democratic Palestinian constitution, formal establishment of office of prime minister, consolidation of political reform, and the creation of a Palestinian state with provisional borders.

INTERNATIONAL CONFERENCE:

Convened by the Quartet, in consultation with the parties, immediately after the successful conclusion of Palestinian elections, to support Palestinian economic recovery and launch a

process, leading to establishment of an independent Palestinian state with provisional borders.

Such a meeting would be inclusive, based on the goal of a comprehensive Middle East peace (including between Israel and Syria, and Israel and Lebanon), and based on the principles described in the preamble to this document.

Arab states restore pre-intifada links to Israel (trade offices, etc.).

Revival of multilateral engagement on issues including regional water resources, environment, economic development, refugees, and arms control issues.

New constitution for democratic, independent Palestinian state is finalized and approved by appropriate Palestinian institutions. Further elections, if required, should follow approval of the new constitution.

Empowered reform cabinet with office of prime minister formally established, consistent with draft constitution.

Continued comprehensive security performance, including effective security cooperation on the bases laid out in Phase I.

Creation of an independent Palestinian state with provisional borders through a process of Israeli-Palestinian engagement, launched by the international conference. As part of this process, implementation of prior agreements, to enhance maximum territorial contiguity, including further action on settlements in conjunction with establishment of a Palestinian state with provisional borders.

Enhanced international role in monitoring transition, with the active, sustained, and operational support of the Quartet.

Quartet members promote international recognition of Palestinian state, including possible UN membership.

PHASE III: PERMANENT STATUS AGREEMENT AND END OF THE ISRAELI-PALESTINIAN CONFLICT 2004-2005

Progress into Phase III, based on consensus judgment of Quartet, and taking into account actions of both parties and Quartet monitoring. Phase III objectives are consolidation of reform and stabilization of Palestinian institutions, sustained, effective Palestinian security performance, and Israeli-Palestinian negotiations aimed at a permanent status agreement in 2005.

SECOND INTERNATIONAL CONFERENCE:

Convened by Quartet, in consultation with the parties, at beginning of 2004 to endorse agreement reached on an independent Palestinian state with provisional borders and formally to launch a process with the active, sustained, and operational support of the Quartet, leading to a final, permanent status resolution in 2005, including on borders, Jerusalem, refugees, settlements; and, to support progress toward a comprehensive Middle East settlement between Israel and Lebanon and Israel and Syria, to be achieved as soon as possible.

Continued comprehensive, effective progress on the reform agenda laid out by the Task Force in preparation for final status agreement.

Continued sustained and effective security performance, and sustained, effective security cooperation on the bases laid out in Phase I.

International efforts to facilitate reform and stabilize Palestinian institutions and the Palestinian economy, in preparation for final status agreement.

Parties reach final and comprehensive permanent status agreement that ends the Israel-Palestinian conflict in 2005, through a settlement negotiated between the parties based on UNSCR 242, 338, and 1397, that ends the occupation that began in 1967, and includes an agreed, just, fair, and realistic solution to the refugee issue, and a negotiated resolution on the status of Jerusalem that takes into account the political and religious concerns of both sides, and protects the religious interests of Jews, Christians, and Muslims worldwide, and fulfills the vision of two states, Israel and sovereign, independent, democratic and viable Palestine, living side-by-side in peace and security.

Arab state acceptance of full normal relations with Israel and security for all the states of the region in the context of a comprehensive Arab-Israeli peace.

<http://www.un.org>

The Mitchell Report

(May 4, 2001)

This is the text of the report submitted by the investigatory committee set up to look into the cause of violence that began in mid-2000. It is named after the chairman of the committee, former U.S. Senator George Mitchell. The Israelis and Palestinians were given until May 15 to respond to the report.

INTRODUCTION

On October 17, 2000, at the conclusion of the Middle East Peace Summit at Sharm el-Sheikh, Egypt, the President of the United States spoke on behalf of the participants (the government of Israel, the Palestinian Authority, the governments of Egypt, Jordan, and the United States, the United Nations, and the European Union). Among other things, the President stated that:

The United States will develop with the Israelis and Palestinians, as well as in consultation with the United States Secretary General, a committee of fact-finding on the events of the past several weeks and how to prevent their recurrence...

On November 7, 2000, following consultations with the other participants, the president asked us to serve on what has come to be known as the Sharm el-Sheikh Fact-Finding Committee...

After our first meeting, held before we visited the region, we urged an end to all violence. Our meetings and our observations during our subsequent visits to the region have intensified our convictions in this regard. It will only make them worse. Death and destruction will not bring peace, but will deepen the hatred and harden the resolve on both sides. There is only one way to bring peace, justice and security in the Middle East, and that is through negotiation.

Despite their long history and close proximity, some Israelis and Palestinians seem not to fully appreciate each other's concerns. Some Israelis appear not to comprehend the humiliation and frustration that Palestinians must endure every day as a result of living with the continuing effects of occupation, sustained by the presence of Israeli military forces and settlements in their midst, or the determination of the Palestinians to achieve independence and genuine self-determination. Some Palestinians appear not to comprehend the extent to which terrorism creates fear among the Israeli people and undermines their belief in the possibility of co-existence, or the determination of the GOI to do whatever is necessary to protect its people.

Fear, hate, anger, and frustration have risen on both sides. The greatest danger of all that the culture of peace, nurtured over the past decade is being shattered. In its place there is a growing sense of futility and despair, and a growing resort to violence.

Two proud people share a land and a destiny. Their competing claims and religious differences have led to a grinding, demoralizing, dehumanizing conflict. They can continue in conflict or they can negotiate to find a way to live side-by-side in peace.

So much has been achieved. So much is at risk. If the parties are to succeed in completing their journey to their common destination, agreed commitments must be implemented, international law respected, and human rights protected. We encourage them to return to negotiation, however difficult. It is the only path to peace, justice and security.

DISCUSSION

The violence has not ended (since the Sharm el-Sheikh summit). It has worsened. Thus the overriding concern of those in the region with whom we spoke is to end the violence and to return to the process of shaping a sustainable peace.

Their concern must be ours. If our report is to have effect, it must deal with the situation that exists, which is different from that envisaged by the summit participants. In this report, we will try to answer the questions assigned to us by the Sharm el-Sheikh summit: What happened? Why did it happen?

In light of the current situation, however, we must elaborate on the third part of our mandate: How can the recurrence of violence be prevented? The relevance and impact of our work, in the end, will be measured by the recommendations we make concerning the following:

- Ending the Violence
- Rebuilding Confidence
- Resuming Negotiations

WHAT HAPPENED?

We are not a tribunal. We complied with the request that we do not determine the guilt or innocence of individuals or of the parties...

In late September 2000, Israeli, Palestinian, and other officials received reports that Member of the Knesset (now Prime Minister) Ariel Sharon was planning a visit to the Haram al-Sharif/ Temple Mount in Jerusalem. Palestinian and U.S. officials urged then Prime Minister Ehud Barak to prohibit the visit. Mr. Barak told us that he believed the visit was intended to be an internal political act directed against him by a political opponent, and he declined to prohibit it.

Mr. Sharon made the visit on September 28 accompanied by over 1,000 Israeli police officers. Although Israelis viewed the visit in an internal political context, Palestinians saw it as highly provocative to them. On the following day, in the same place, a large number of unarmed Palestinian demonstrators and a large Israeli police contingent confronted each other. According to the U.S. Department of State, "Palestinians held large demonstrations and threw stones at police in the vicinity of the Western Wall. Police used rubber-coated metal bullets and live ammunition to disperse the demonstrators, killing 4 persons and injuring about 200." According to the GOI, 14 policemen were injured.

Similar demonstrations took place over the following several days. Thus began what has become known as the "Al-Aqsa Intifada" (Al-Aqsa being a mosque at the Haram al- Sharif/Temple Mount).

The GOI asserts that the immediate catalyst for the violence was the breakdown of the Camp David negotiations on July 25, 2000 and the "widespread appreciation in the international community of Palestinian responsibility for the impasse." In this view, Palestinian violence was planned by the PA leadership, and was aimed at "provoking and incurring Palestinian casualties as a means of regaining the diplomatic initiative."

The Palestinian Liberation Organization (PLO) denies the allegation that the Intifada was planned. It claims, however, that "Camp David represented nothing less than an attempt by Israel to extend the force it exercises on the ground to negotiations."

From the perspective of the PLO, Israel responded to the disturbances with excessive and illegal use of deadly force against demonstrators; behavior which, in the PLO's view, reflected Israel's contempt for the lives and safety of Palestinians. For Palestinians, the widely seen images of Muhammad al Durra in Gaza on September 30, shot as he huddled behind his father, reinforced that perception.

From the perspective of the GOI, the demonstrations were organized and directed by the Palestinian leadership to create sympathy for their cause around the world by provoking Israeli security forces to fire upon demonstrators, especially young people. For Israelis, the lynching of two military reservists, First Sgt. Vadim Novesche and First Cpl. Yosef Avrahani, in Ramallah on October 12, reflected a deep-seated Palestinian hatred of Israel and Jews.

What began as a series of confrontations between Palestinian demonstrators and Israeli security forces, which resulted in the GOI's initial restrictions of the movement of people and goods in the West Bank and Gaza Strip (closures), has since evolved into a wider array of violent actions and responses.

In their submissions, the parties traded allegations about the motivation and degree of control exercised by the other. However, we were provided with no persuasive evidence that the Sharon visit was anything other than an internal political act; neither were we provided with persuasive evidence that the PA planned the uprising.

Accordingly, we have no basis on which to conclude that there was a deliberate plan by the PA to initiate a campaign of violence at the first opportunity; or to conclude that there was a deliberate plan by the GOI to respond with lethal force.

However, there is also no evidence on which to conclude that the PA made a consistent effort to contain the demonstrations and control the violence once it began; or that the GOI made a consistent effort to use non-lethal means to control demonstrations of unarmed Palestinians. Amid rising anger, fear, and mistrust, each side assumed the worst about the other and acted accordingly.

The Sharon visit did not cause the "Al-Aqsa Intifada." But it was poorly timed and the provocative effect should have been foreseen; indeed, it was foreseen by those who urged that the visit be prohibited. More significant were the events that followed: The decision of the Israeli police on September 29 to use lethal means against the Palestinian demonstrators; and the subsequent failure, as noted above, of either party to exercise restraint.

WHY DID IT HAPPEN?

The roots of the current violence extend much deeper than an inconclusive summit conference. Both sides have made clear a profound disillusionment with the behavior of the other in failing to meet the expectations arising from the peace process.

Divergent Expectations: We are struck by the divergent expectations expressed by the parties in relating to the implementation of the Oslo process. Results achieved from this process were unthinkable less than 10 years ago. During the latest round of negotiations, the parties were closer to a permanent settlement than ever before.

Nonetheless, Palestinians and Israeli alike told us that the premise on which the Oslo process is based – that tackling the hard "permanent status" issues be deferred to the end of the process – has gradually come under serious pressure.

The GOI has placed primacy on moving toward a Permanent Status Agreement in a nonviolent atmosphere, consistent with commitments contained in the agreements between the parties.

The PLO view is that delays in the process have been the result of an Israeli attempt to prolong and solidify the occupation... "In sum, Israel's proposals at Camp David provided for Israel's annexation of the best Palestinian lands, the perpetuation of Israeli control over East Jerusalem, a continued military presence on Palestinian territory, Israeli control over Palestinian natural resources, airspace and borders, and the return of fewer than 1% of refugees to their homes."

Both sides see the lack of full compliance with agreements reached since the opening of the peace process as evidence of a lack of good faith. This conclusion led to an erosion of trust even before the permanent status negotiations began.

Divergent Perspectives: During the last seven months, these views have hardened into divergent realities. Each side views the other as having acted in bad faith; as having turned the optimism of Oslo into suffering and grief of victims and their loved ones. In their statements and actions, each side demonstrates a perspective that fails to recognize any truth in the perspective of the other.

The Palestinian Perspective: For the Palestinian side, "Madrid" and "Oslo" heralded the prospect of a State, and guaranteed an end to the occupation and a resolution of outstanding matters within

an agreed time. Palestinians are genuinely angry at the continued growth of settlements and at their daily experiences of humiliation and disruption as a result of Israel's presence in the Palestinian territories. Palestinians see settlers and settlements in their midst not only as violating the spirit of the Oslo process, but also as application of force in the form of Israel's overwhelming military superiority.

The PLO also claims that the GOI has failed to comply with other commitments, such as the further withdrawal from the West Bank and the release of Palestinian prisoners. In addition, Palestinians expressed frustration with the impasse over refugees and the deteriorating economic circumstances in the West Bank and Gaza Strip.

The Israeli Perspective: From the GOI perspective, the expansion of settlement activity and the taking of measures to facilitate the convenience and safety of settlers do not prejudice the outcome of permanent status negotiations...

Indeed, Israelis point out that at the Camp David summit and during subsequent talks, the GOI offered to make significant concessions with respect to the settlements in the context of an overall agreement.

Security, however, is the key GOI concern. The GOI maintains that the PLO has breached its solemn commitments by continuing the use of violence in the pursuit of political objectives...

According to the GOI, the Palestinian failure takes on several forms: Institutionalized anti-Israel, anti-Jewish incitement; the release from detention of terrorists; the failure to control illegal weapons; and the actual conduct of violent operations... The GOI maintains that the PLO has significantly violated its renunciation of terrorism and other acts of violence, thereby significantly eroding trust between the parties.

END THE VIOLENCE

For Israelis and Palestinians alike the experience of the past seven months has been intensely personal. We were touched by their stories. Israeli and Palestinian families used virtually the same words to describe their grief.

With widespread violence, both sides have resorted to portrayals of each other in hostile stereotypes. This cycle cannot be easily broken. Without considerable determination and readiness to compromise, the rebuilding of trust will be impossible.

Cessation of Violence: Since 1991, the parties have consistently committed themselves, in all their agreements, to the path of nonviolence. To stop the violence now, the PA and GOI need not "reinvent the wheel." Rather they should take immediate steps to end the violence, reaffirm their mutual commitments, and resume negotiations.

Resumption of Security Cooperation: Palestinian security officials told us that it would take some time for the PA to reassert full control over armed elements nominally under its command and to exert decisive influence over other armed elements operating in Palestinian area. Israeli security officials have not disputed these assertions. What is important is that the PA make an all-out effort to enforce a complete cessation of violence and that it be clearly seen by the GOI as doing so. The GOI must likewise exercise a 100 percent effort to ensure that potential friction points, where Palestinians come into contact with armed Israelis, do not become stages for renewed hostilities.

The collapse of the security cooperation in early October reflected the belief by each party that the other had committed itself to a violent course of action. If parties wish to attain the standard of 100 percent effort to prevent violence, the immediate resumption of security cooperation is mandatory.

REBUILD CONFIDENCE

The historic handshake between Chairman Arafat and the late Prime Minister Rabin at the White House in September 1993 symbolized the expectation of both parties that the door to the peaceful resolution of differences had been opened. Despite the current violence and mutual loss of trust, both communities have repeatedly expressed a desire for peace. Channeling this desire into substantive progress has proved difficult. The restoration of trust is essential, and the parties should take affirmative steps to this end. Given the high level of hostility and mistrust, the timing and sequence of these steps are obviously crucial. This can be decided only by the parties. We urge them to begin the process of decision immediately.

Terrorism: In September 1999 Sharm el-Sheikh Memorandum, the parties pledged to take action against "any threat or act of terrorism, violence, or incitement."

Terrorism involves the deliberate killing and injuring of randomly selected noncombatants for political ends. It seeks to promote a political outcome by spreading terror and demoralization throughout a population.

In its official submissions and briefings, the GOI has accused the PA of supporting terrorism by releasing incarcerated terrorists, by allowing PA security personnel to abet, and in some cases to conduct terrorist operations, and by terminating security cooperation the GOI. The PA vigorously denies the accusations. But Israelis hold the view that the PA's leadership has made no real effort to prevent anti-Israeli terrorism. The belief that is, in and of itself, it is a major obstacle to the rebuilding of confidence.

We believe that the PA has a responsibility to help rebuild confidence by making it clear to both communities that terrorism is reprehensible and unacceptable, and by taking all measures to

prevent terrorist operations and to punish perpetrators. This effort should include immediate steps to apprehend and incarcerate terrorists operating within the PA's jurisdiction.

Settlements: The GOI also has a responsibility to help rebuild confidence. A cessation of Palestinian-Israeli violence will be particularly hard to sustain unless the GOI freezes all settlement construction activity. Settlement activities must not be allowed to undermine the restoration of calm and the resumption of negotiations.

On each of our two visits to the region, there were Israeli announcements regarding expansion of settlements, and it was almost always the first issue raised by Palestinians with whom we met. The GOI describes its policy as prohibiting new settlements but permitting expansion of existing settlements to accommodate "natural growth." Palestinians contend that there is no distinction between "new" and "expanded" settlements; and that, except for a brief freeze during the tenure of Prime Minister Yitzhak Rabin, there has been a continuing, aggressive effort by Israel to increase the number and size of settlements.

Reducing Tension: We were told by both Palestinians and Israelis that emotions generated by the many recent deaths and funerals have fueled additional confrontations, and, in effect, maintained the cycle of violence. Both sides must make clear that violent demonstrations will not be tolerated. We can and do urge that both sides exhibit a greater respect for human life when demonstrators confront security personnel.

Actions and Responses: For the first three months of the current uprising, most incidents did not involve Palestinian use of firearms and explosives... Altogether, nearly 500 people were killed and over 10,000 injured over the past seven months; the overwhelming majority in both categories were Palestinian.

Israel's characterization of the conflict, as "armed conflict short of war," does not adequately describe the variety of incidents reported since late September 2000. Moreover, by thus defining the conflict, the IDF has suspended its policy of mandating investigations by the Department of Military Police Investigations whenever a Palestinian in the territories dies at the hands of an IDF soldier in an incident not involving terrorism.

Controversy has arisen between the parties over what Israel calls "the targeting of individual enemy combatants." The PLO describes these actions as "extra-judicial" that is "in clear violation of Article 32 of the Fourth Geneva Convention...." The GOI states that, "whatever action Israel has taken has been taken firmly within the bounds of the relevant and accepted principles relating to the conduct of hostilities."

We are deeply concerned about the public safety implications of exchanges of fire between populated areas. Palestinian gunmen have directed small arms fire at Israeli settlements and at nearby IDF positions from within or adjacent to civilian dwellings in Palestinian areas, thus

endangering innocent Israeli and Palestinian civilians alike. We condemn the positioning of gunmen within or near civilian dwellings... We urge that such provocations cease and that the IDF exercise maximum restraint in its responses if they do occur. Inappropriate or excessive uses of force often lead to escalation.

On the Palestinian side there are disturbing ambiguities in the basic areas of responsibility and accountability. We urge the PA to take all necessary steps to establish a clear and unchallenged chain of command for armed personnel operating under its authority.

Incitement: In their submissions and briefings to the Committee, both sides expressed concerns about hateful language and images emanating from the other... We call on the parties to renew their formal commitments to foster mutual understanding and tolerance and to abstain from incitement and hostile propaganda.

Economic and Social Impact of Violence: Further restrictions on the movement of people and goods have been imposed by Israel on the West Bank and the Gaza Strip. These closures take the three forms: Those which restrict movement between the Palestinian areas and Israel; those which restrict movement within the Palestinian areas; and those which restrict movement from the Palestinian areas to foreign countries. These measures have disrupted the lives of hundreds of thousands of Palestinians.

Of particular concern to the PA has been the destruction by Israeli security forces and settlers of tens of thousands of olive and fruit trees and other agricultural property. The closures have also had other adverse effects.

We acknowledge Israel's security concerns. We believe, however, that the GOI should lift closures, transfer to the PA all revenues owed, and permit Palestinians who have been employed in Israel to return to their jobs. Closure policies play into the hands of extremists seeking to expand their constituencies and thereby contribute to escalation. The PA should resume cooperation with Israeli security agencies to ensure that Palestinian workers employed within Israel are fully vetted and free of connections to terrorist organizations.

Holy Places: It is particularly regrettable that the places such as the Temple Mount/Haram al-Sharif in Jerusalem, Joseph's Tomb in Nablus, and Rachel's Tomb in Bethlehem have been the scenes of violence, death and injury. These are places of peace, prayer and reflection which must be accessible to all believers. Places deemed holy by Muslims, Jews, and Christians merit respect, protection and preservation.

International Force: One of the most controversial subjects raised during our inquiry was the issue of deploying an international force to the Palestinian areas. The PA is strongly in favor of having such a force to protect Palestinian civilians and their property... The GOI is just as adamantly opposed to an "international protection force," believing it would prove unresponsive

to Israeli security concerns and interfere with bilateral negotiations to settle the conflict. We believe that to be effective such a force would need the support of both parties.

RESUME NEGOTIATIONS

Israeli leaders do not wish to be perceived as "rewarding violence." Palestinian leaders do not wish to be perceived as "rewarding occupation." We appreciate the political constraints on leaders of both sides. Nevertheless, if the cycle of violence is to be broken and the search for peace resumed, there needs to be a new bilateral relationship incorporating both security cooperation and negotiations.

We cannot prescribe to the parties how best to pursue their political objectives. Yet the construction of a new bilateral relationship solidifying and transcending an agreed cessation of violence requires intelligent risk-taking. It requires, in the first instance, that each party again be willing to regard the other as a partner.

To define a starting point is for the parties to decide. Both parties have stated that they remain committed to their mutual agreements and undertakings. It is time to explore further implementation. The parties should declare their intention to meet on this basis, in order to resume full and meaningful negotiations, in the spirit of their undertakings at Sharm el-Sheikh in 1999 and 2000.

RECOMMENDATIONS

The GOI and the PA must act swiftly and decisively to halt the violence. Their immediate objectives then should be to rebuild confidence and resume negotiations.

END THE VIOLENCE

- The GOI and the PA should reaffirm their commitment to existing agreements and undertakings and should immediately implement an unconditional cessation of violence.
- The GOI and PA should immediately resume security cooperation.

Effective bilateral cooperation aimed at preventing violence will encourage the resumption of negotiations... We believe that the security cooperation cannot long be sustained if meaningful negotiations are unreasonably deferred, if security measures "on the ground" are seen as hostile, or if steps are taken that are perceived as provocative or as prejudicing the outcome of negotiations.

REBUILD CONFIDENCE

- The PA and GOI should work together to establish a meaningful "cooling off period" and implement additional confidence building measures.
- The PA and GOI should resume their efforts to identify, condemn and discourage incitement in all its forms.
- The PA should make clear through concrete action to Palestinians and Israelis alike that terrorism is reprehensible and unacceptable, and that the PA will make a 100 percent effort to prevent terrorist operations and to punish perpetrators. This effort should include immediate steps to apprehend and incarcerate terrorists operating within the PA's jurisdiction.
- The GOI should freeze all settlement activity, including the "natural growth" of existing settlements. The kind of security cooperation desired by the GOI cannot for long co-exist with settlement activity.
- * The GOI should give careful consideration to whether settlements which are focal points for substantial friction are valuable bargaining chips for future negotiations or provocations likely to preclude the onset of productive talks.
- * The GOI may wish to make it clear to the PA that a future peace would pose no threat to the territorial contiguity of a Palestinian State to be established in the West Bank and the Gaza Strip.
- The IDF should consider withdrawing to positions held before September 28, 2000 which will reduce the number of friction points and the potential for violent confrontations.
- The GOI should ensure that the IDF adopt and enforce policies and procedures encouraging non-lethal responses to unarmed demonstrators, with a view to minimizing casualties and friction between the two communities.
- The GOI should lift closures, transfer to the PA all tax revenues owed, and permit Palestinians who had been employed in Israel to return to their jobs; and should ensure that security forces and settlers refrain from the destruction of homes and roads, as well as trees and other agricultural property in Palestinian areas.
- The PA should renew cooperation with Israeli security agencies to ensure, to the maximum extent possible, that Palestinian workers employed within Israel are fully vetted and free of connections to organizations and individuals engaged in terrorism.
- The PA should prevent gunmen from using Palestinian populated areas to fire upon Israeli populated areas and IDF positions. This tactic places civilians on both sides at unnecessary risk.
- The GOI and IDF should adopt and enforce policies and procedures designed to ensure that the

response to any gunfire emanating from Palestinian civilians, bearing in mind that it is probably the objective of the gunmen to elicit an excessive IDF response.

RESUME NEGOTIATIONS

· We reiterate our belief that a 100 percent effort to stop the violence, an immediate resumption of security cooperation and an exchange of confidence building measures are all important for the resumption of negotiations. Yet none of these steps will long be sustained absent a return to serious negotiations.

It is not within our mandate to prescribe the venue, the basis or the agenda of negotiations. However, in order to provide an effective political context for practical cooperation between the parties, negotiations must not be unreasonably deferred and they must, in our view, manifest a spirit of compromise, reconciliation and partnership, notwithstanding the events of the past seven months.

George J. Mitchell, Chairman
Former member and Majority Leader of the United States Senate

Suleyman Demirel
9th President of the Republic of Turkey

Thorbjoern Jagland
Minister of Foreign Affairs of Norway

Warren B. Rudman
Former Member of the United States Senate

Javier Solana
High European Representative for the Common Foreign and Security Policy, European Union

Source: Ha'aretz, (May 6, 2001)

(<http://www.us-israel.org>)

The Tenet Cease-Fire Plan

(June 10, 2001)

CIA Director George Tenet traveled to the Middle East in an effort to solidify a cease-fire between Israel and the Palestinian Authority and lay the groundwork for a resumption of peace talks. The following is the unofficial text (it has not officially been made public) of the plan:

The security organizations of the Government of Israel (GOI) and of the Palestinian Authority (PA) reaffirm their commitment to the security agreements forged at Sharm al-Sheikh in October 2000 embedded in the Mitchell Report of April 2001.

The operational premise of the workplan is that the two sides are committed to a mutual, comprehensive cease-fire, applying to all violent activities, in accordance with the public declaration of both leaders. In addition, the joint security committee referenced in this workplan will resolve issues that may arise during the implementation of this workplan.

The security organizations of the GOI and PA agree to initiate the following specific, concrete, and realistic security steps immediately to reestablish security cooperation and the situation on the ground as they existed prior to 28 September.

1. The GOI and the PA will immediately resume security cooperation.

* A senior-level meeting of Israeli, Palestinian, and US security officials will be held immediately and will reconvene at least once a week, with mandatory participation by designated senior officials.

* Israeli-Palestinian DCOs will be reinvigorated. They will carry out their daily activities, to the maximum extent possible, according to the standards established prior to 28 September 2000. As soon as the security situation permits, barriers to effective cooperation – which include the erection of walls between the Israeli and Palestinian sides – will be eliminated and joint Israeli-Palestinian patrols will be reinitiated.

* US-supplied video conferencing systems will be provided to senior-level Israeli and Palestinian officials to facilitate frequent dialogue and security cooperation.

2. Both sides will take immediate measures to enforce strict adherence to the declared cease-fire and to stabilize the security environment.

* Specific procedures will be developed by the senior-level security committee to ensure the secure movement of GOI and PA security personnel traveling in areas outside their respective control, in accordance with existing agreements.

* Israel will not conduct attacks of any kind against the Palestinian Authority Ra'is facilities: the headquarters of Palestinian security, intelligence, and police organization; or prisons in the West Bank and Gaza.

* The PA will move immediately to apprehend, question, and incarcerate terrorists in the West Bank and Gaza and will provide the security committee the names of those arrested as soon as they are apprehended, as well as a readout of actions taken.

* Israel will release all Palestinians arrested in security sweeps who have no association with terrorist activities.

* In keeping with its unilateral cease-fire declaration, the PA will stop any Palestinian security officials from inciting, aiding, abetting, or conducting attacks against Israeli targets, including settlers.

* In keeping with Israel's unilateral cease-fire declaration, Israeli forces will not conduct "proactive" security operations in areas under the control of the PA or attack against innocent civilian targets.

* The GOI will re-institute military police investigations into Palestinian deaths resulting from IDF actions in the West Bank and Gaza in incidents not involving terrorism.

3. Palestinian and Israeli security officials will use the security committee to provide each other, as well as designated US officials, terrorist threat information, including information on known or suspected terrorist operation in – or moving to – areas under the other's control.

* Legitimate terrorist and threat information will be acted upon immediately, with follow-up actions and results reported to the security committee.

* The PA will undertake preemptive operations against terrorists, terrorist safehouses, arms depots, and mortar factories. The PA will provide regular progress reports of these actions to the security committee.

* Israeli authorities will take action against Israeli citizens inciting, carrying out, or planning to carry out violence against Palestinians, with progress reports on these activities provided to the security committee.

4. The PA and GOI will move aggressively to prevent individuals and groups from using areas under their respective control to carry out acts of violence. In addition, both sides will take steps to ensure that areas under their control will not be used to launch attacks against the other side nor be used as refuge after attacks are staged.

* The security committee will identify key flash points, and each side will inform the other of the names of senior security personnel responsible for each flash point.

- * Joint Standard Operating Procedures (SOP's) will be developed for each flash point. These SOP's will address how the two sides handle and respond to security incidents; the mechanisms for emergency contact; and the procedures to deescalate security crises.
- * Palestinian and Israeli security officials will identify and agree to the practical measures needed to enforce "no demonstration zones" and "buffer zones" around flash points to reduce opportunities for confrontation. Both sides will adopt all necessary measures to prevent riots and to control demonstration, particularly in flash point areas.
- * Palestinian and Israeli security officials will make a concerted effort to locate and confiscate illegal weapons, including mortars, rockets, and explosives, in areas under their respective control. In addition, intensive efforts will be made to prevent smuggling and illegal production of weapons. Each side will inform the security committee of the status and success of these efforts.
- * The Israeli Defense Forces (IDF) will adopt additional non-lethal measures to deal with Palestinian crowds and demonstrators, and more generally, seek to minimize the danger to lives and property of Palestinian civilians in responding to violence.

5. The GOI and the PA, through the auspices of the senior-level security committee, will forge – within one week of the commencement of security committee meetings and resumption of security cooperation – an agreed-upon schedule to implement the complete redeployment of IDF forces to positions held before 28 September 2000.

- * Demonstrable on-the-ground redeployment will be initiated within the first 48 hours of this one-week period and will continue while the schedule is being forged.

6. Within one week of the commencement of security committee meetings and resumption of security cooperation, a specific timeline will be developed for the lifting of internal closures as well as for the reopening of internal roads, the Allenby Bridge, Gaza Airport, Port of Gaza, and border crossings. Security checkpoints will be minimized according to legitimate security requirements and following consultation between the two sides.

- * Demonstrable on-the-ground actions on the lifting of the closures will be initiated within the first 48 hours of this one-week period and will continue while the timeline is being developed.

The parties pledge that even if untoward events occur, security cooperation will continue through the joint security committee.

Source: Ha'aretz, (June 14, 2001)

(<http://www.us-israel.org>)

Second U.S. "Joint Goals" Proposal (The "Zinni Paper")

Presented March 26, 2002

1. Phase 1 – Immediate – 48 hours

GOI (Government Of Israel) and PA (Palestinian Authority) leaders make public declarations of cease-fire to their respective populations.

GOI commits to cease "proactive" operations in areas under the control of the PA, including attacks on PA Ra'is Facilities; and headquarters of Palestinian Security, Intelligence, and Police Organizations; or prisons in the West Bank and Gaza Strip unless responding in self-defense to an imminent terrorist attack.

PA issues clear orders to field commanders to take action to prevent terrorism or violent attacks, arrest persons involved in ongoing terrorist activities, ceases PA security forces involvement in inciting aiding, abetting attacks against all Israeli targets. PA and GOI issue clear orders to their field commanders and take other measures necessary to prevent individuals and groups from using areas under their respective control to carry out acts of violence.

GOI, acting on information made known to the Trilateral Security Committee, takes action against Israeli citizens inciting, carrying out, or planning to carry out violence against Palestinians, with progress reports to the Security Committee.

GOI and PA resume security cooperation through reinvigoration of DCOs based on the standards existing before September 28, 2000. GOI and PA share information on terrorists' threats directly and through the Trilateral Security Committee followed by immediate actions and reporting of results to the Security Committee. IDF adopts measures to reduce lethality of rules of engagement.

GOI and PA allow secure movement of security personnel within Gaza and WB, in accordance with existing agreements.

PA makes public commitment to prevent smuggling, production, acquisition of illegal weapons, prepares plan for collecting weapons, preventing smuggling, and closing factories and arresting those involved.

IDF carries out demonstrable redeployment (locations to be notified to the Trilateral Security Committee).

GOI takes demonstrable action to lift closures (locations to be notified to the Trilateral Security Committee).

PA assumes security responsibility where it has jurisdiction at locations where GOI eases security restrictions. GOI takes measures to facilitate the transfer of these responsibilities.

2. 48 Hours – End of Phase 1 – Trilateral Security Committee Meeting to Assess Progress (Phase 2: 48 Hours – 1 Week)

PA acts decisively to prevent attacks, enforce cease-fire, including arrest of activists in breach of cease-fire, action against those who incite, aid and abet such activities.

GOI and PA act to prevent incitement to violence among their respective populations.

GOI and PA allow secure movement of security personnel within and between Gaza and WB, in accordance with existing agreements.

GOI completes withdrawal from Area A, continues removal of internal closures and redeployment according to agreed schedule, including removal of permanent roadblocks in Gaza, supervised entry of vehicles at Mawasi area, removal of IDF positions from Palestinian houses, continues removal of other checkpoints and earth barriers, further redeployment of armored vehicles.

PA continues to assume security responsibility at locations where GOI eases security restrictions. GOI continues to take measures to facilitate the transfer of these responsibilities.

Trilateral committee identifies "flashpoints," each side designates senior security personnel responsible for them, develops JSOP for each.

PA presents comprehensive plan for collection of illegal weapons as defined in existing agreements including the Israel-Palestinian Interim Agreement, Annex I, articles IV and XI. PA begins actions in concert with GOI to prevent smuggling of illegal weapons. PA takes demonstrable action against weapons and mortar factories, based on PA information and information developed in conjunction with the GOI. Each side informs the security committee of the status and success of these efforts.

GOI takes specified actions to ease economic restrictions and movement of Palestinian civilians, as detailed in Israeli proposal, p. 6.

GOI identifies Palestinian prisoners, including PA security personnel, arrested in security sweeps and not involved in terrorist activities. Begins releasing prisoners in this category.

Trilateral Security Committee using information provided by the parties, identifies activists involved in planning or carrying out terrorist activities. PA takes demonstrable actions to arrest individuals on this list.

GOI re-institutes military police investigations into Palestinian deaths resulting from IDF actions in the West Bank and the Gaza Strip in incidents not involving terrorism.

3. 1 Week – End of Phase 2 – Trilateral Security Meeting to Assess Progress - Phase 3 – 1 Week – 4 Weeks (plus or minus) (Further Trilateral Security Meetings will be held to assess interim progress during the course of Phase 3)

Pursuant to agreed schedule, GOI completes redeployment and lifting of all internal closures to 28 September 2000 positions including reopening of internal roads, the Allenby bridge, Gaza Airport, Port of Gaza, and border crossings.

GOI further eases specified civilian restrictions, as detailed in Israeli proposal, p.7.

PA arrests terrorist activists from names made known to the trilateral security committee and provides the committee the names of those arrested, as soon as they are apprehended, as well as summary of actions taken.

PA takes credible and sustained judicial action ("due process") against arrested individuals for the purpose of further investigation and prosecution and punishment of all persons involved in acts of violence and terror.

PA continues to undertake preemptive operations against terrorism, continues implementation of illegal weapons collection plan, and transfer of collected weapons to a third party, continues actions to prevent smuggling. Measures include taking demonstrable action against weapons factories, laboratories, safe-houses, and arms depots at locations identified by the trilateral security committee, arrests and prosecutes individuals connected with these locations and other actions against the support structure of terrorism, including the financing of terrorist activities and mechanisms for inciting terror.

4. 4 Weeks (plus or minus) – End of Phase 3 – Trilateral Security Committee Meets to Assess Progress and Decide on Transition to Next Steps

ENDS

(<http://www.bitterlemons.org>)

See also:

[Road Map to Armageddon](#)

[Geneva Accord](#)

[BPR Home](#) | [Miscellaneous Files](#) | [Jewish Calendar](#) | [Reference Guide](#) | [Online Books](#) | [Search](#) | [About Us](#)

Please be advised that this domain (Philologos.org) does not endorse 100 per cent any link contained herein. This forum is for the dissemination of pertinent information on an end-times biblical theme which includes many disturbing, unethical, immoral, etc. topics and should be viewed with a mature, discerning eye.

Philologos

Bible Prophecy Research

Title: Elul, 5763/Tishri, 5764 (September/October, 2003)

Submitted by: research-bpr@philologos.org

URL: http://philologos.org/bpr/files/Jewish_Feasts/js013.htm

Elul, 5763/Tishri, 5764 (September/October, 2003)

(Please keep in mind that Jewish dates begin on the evening before.

This is a work in progress and will be updated as needed.)

- [14 Elul, 5763 \(Sept 11, 2003\) Secular Anniversary of 9/11/01 \(please see 23 Elul, 5763 \[Jewish date\] and 26 Elul, 5763 "September 11, 3 B.C. -The great sign in heaven"\)](#)
- [14 Elul, 5763 \(Sept 11, 2003\) Israeli cabinet decides to expel Arafat](#)

[16 Elul, 5763 \(Sept 13, 2003\) US stopped Israeli raid to seize Arafat](#)

September 13, 2003 Tenth Anniversary of signing of Oslo Accords in 1993 (please see 27 Elul, 5763 [Jewish date])

Isabel's path (does it intensify when UN resolutions are pending and then decrease and change course after resolutions voted on?)

[18 Elul, 5763 \(Sept 15, 2003\) United Nations Security Council resolution condemning Israel's proposed deportation of Arafat to be voted on soon](#)

September 16, 2003 25th Anniversary of Camp David Accords

[20 Elul, 5763 \(Sept 17, 2003\) US vetoes resolution!!!!](#)

- [21 Elul, 5763 \(Sept 18, 2003\) Palestinians trying to get UN General Council to pass resolution against Israel's plans to remove Arafat \(could meet as early as Friday\)](#)
- [21 Elul, 5763 \(Sept 18, 2003\) Isabel makes landfall](#)
- [21 Elul, 5763 \(Sept 18, 2003\) King Abdullah at Camp David](#)
- [22 Elul, 5763 \(Sept 19, 2003\) Bush has prayer put at Wailing Wall](#)
- [22 Elul, 5763 \(Sept 19, 2003\) UN observance of Int'l Day of Peace in NY \(please see 24 Elul \[official date\]\)](#)
- [22 Elul, 5763 \(Sept 19, 2003\) UN General Council votes 133-4-15 to censor Israel re: Arafat](#)

23 Elul (Sept 20, 2003) 911 anniversary (please see 26 Elul, 5763 "September 11, 3 B.C. -The great sign in heaven")

- [24 Elul, 5763 \(Sept 21, 2003\) Galileo impacts Jupiter](#)
- [24 Elul, 5763 \(Sept 21, 2003\) UN Int'l Day of Peace](#)
- [24 Elul \(Sept 21, 2003\) David marries Bathshebah](#)

- 25 Elul (Sept 22, 2003) Day 1 of Creation
- [25 Elul, 5763 \(Sept 22, 2003\) Largest Arctic Ice Shelf breaks off](#)

- 26 Elul (Sept 23, 2003) Day 2 of Creation
- [26 Elul, 5763 \(Sept 23, 2003\) Autumnal Equinox](#)

- 27 Elul (Sept 24, 2003) Day 3 of Creation
- [27 Elul, 5763 \(Sept 24, 2003\) Tenth Anniversary of 1993 Oslo Accords](#)
- [27 Elul, 5763 \(Sept 24, 2003\) Mosque wall collapses on Temple Mount](#)

- 28 Elul (Sept 25, 2003) Day 4 of Creation
- 28 Elul, 5763 (Sept 25, 2003) 1922 Harding signs joint resolution of Congress approving establishment of Jewish homeland (<http://www.ou.org/about/judaism/bhyom/hebrew/elul.htm>)
- [28 Elul, 5763 \(Sept 25, 2003\) Address by Silvan Shalom Deputy Prime Minister and Minister of Foreign Affairs of the State of Israel to UN General Assembly](#)

- 29 Elul, 5763 (Sept 26, 2003) Rosh HaShannah Eve (3 year anniversary of latest round of Oslo War) (please see [Philologos Rosh HaShannah file](#))
- [29 Elul, 5763 \(Sept 26, 2003\) Roadmap meeting in NY](#)
- [29 Elul, 5763 \(Sept 26, 2003\) Powell Asking Europeans to Shun Arafat as a Failed Leader](#)
- 29 Elul, 5763 (Sept 26, 2003) Bush/Putin at Camp David 26 and 27

[Tishri, 5764 \(September/October, 2003\)](#)

14 Elul, 5763 (Sept 11, 2003) Secular Anniversary of 9/11/01 (please see 27 Elul, 5763)

Moslem Group Celebrates 9/11
16:27 Sep 12, '03 / 15 Elul 5763

While the U.S. mourns its 3,000 victims of 9/11 in New York, Washington, and Pennsylvania, some Moslem groups are celebrating. The United Kingdom-based Islamist organization al-Muhajiroun is marking the anniversary of the horrific September 11, 2001 terrorist attacks with an event entitled "The Magnificent 19," after doing the same last year with "A Towering Day in History."

Al-Muhajiroun was founded by Sheikh Omar Bakri Mohammed, who moved to London in 1986 after being expelled from Saudi Arabia. It now claims 30 offices across Britain, and has branches in Pakistan, Algeria, France and throughout the Middle East. British media report that al-Muhajiroun was linked to attempts to recruit British Muslims to fight in Afghanistan and elsewhere, and to British suicide bombers who struck a pub in Israel this year.

Last year's Muhajiroun 9/11 event, held at Finsbury mosque in north London, led to the removal of the mosque's religious cleric, Abu Hamza. This year, the organization placed posters around Birmingham with images of the Twin Towers aflame, a smiling Osama Bin Laden, and the faces of the 19 hijackers who perpetrated the attacks. The "commemoration," as the organization's literature calls it, was to include "a public invitation to all non-Muslims to embrace Islam so that they will be safe..." and will "examine the driving force and motivation of the 19 men who partook in the [9/11] operation..."

The event was suddenly postponed, according to an al-Muhajiroun announcement, "due to unforeseeable difficulties, including cancellations of venues..." Instead, the Islamists held an "introduction to the Magnificent 19 Conference" last night elsewhere in London. (<http://www.israelnationalnews.com/news.php3?id=49657>)

14 Elul, 5763 (Sept 11, 2003) Cabinet Decides to Expel Arafat

(IsraelNN.com) A decision was reached by the cabinet a short time ago to expel Yasser Arafat. It is being reported that the decision was made "in principle" and actual logistics pertaining to such a move are not being discussed at this time.

(<http://www.israelnationalnews.com/news.php3?id=49619>)

Israel Decides to Expel Arafat - "In Principle"
15:43 Sep 12, '03 / 15 Elul 5763

Though the decision was made "in principle" and not "in practice," as a senior government source emphasized today, it drew much criticism from around the

world and the PA, and by some in Israel.

U.S. Ambassador Dan Kurtzer met with Defense Minister Sha'ul Mofaz this morning, in an attempt to convince him not to implement the expulsion. Mofaz told him, "Israel made a historic mistake by not expelling him a long time ago. The entire world now knows that it was he who caused the peace process to fail." Minister Mofaz said last night that Arafat should be killed, not expelled - but Prime Minister Sharon and others dismissed such talk out of hand.

The White House spokesman said that Arafat is a problem, but that expelling him would not solve it. Egyptian President Hosni Mubarak, who said yesterday that he would be willing to accept an expelled Arafat "with open arms," says that he is against expelling him, "not for Arafat's sake, but to ensure stability." The European Union's position is that steps that will "lead to an escalation" must be avoided.

IDF Deputy Chief of Staff Maj.-Gen. Gabi Ashkenazi said last night that the military is ready with a plan to remove Yasser Arafat from the Mukata and expel him. He said that the plan was devised and rehearsed long ago, and that troops are ready to implement it upon command.

Thousands of PA residents took to the streets in Ramallah last night upon hearing the news of the Cabinet decision, demonstrating in support of Yasser Arafat. Arafat, mincing no words, told them, "We will march to Jerusalem with millions of martyrs!" He further said he would not agree to be expelled, even at the price of his death.

Newly-appointed PA chief Ahmed Qureia (Abu Ala), who has called for Israel to make gestures *towards* Arafat, was sharply critical of Israel's decision. PA terror organizations threatened a major terrorist response if Arafat is expelled - while at the same time PA sources said they would protest the Israeli decision in the United Nations Security Council.

<http://www.israelnationalnews.com/news.php3?id=49654>

Abu Mazen Submits his Resignation
00:17 Sep 07, '03 / 10 Elul 5763

(IsraelNN.com) PA Prime Minister Mahmoud Abbas (Abu Mazen) on Saturday submitted his resignation, blaming Yasser Arafat and his closest aides of intentionally sabotaging his government.

Israel has released a statement that the resignation is an internal PA matter and Jerusalem will continue to monitor events. The statement added Jerusalem would not tolerate a return of Yasser Ararat to the helm of the PA.

<http://www.israelnationalnews.com/news.php3?id=49260>

16 Elul, 5763 (Sept 13, 2003) US stopped Israeli raid to seize Arafat

U.S. stopped Israeli raid to seize Arafat

By WORLD TRIBUNE.COM

Sep 15, 2003, 10:05

WORLD TRIBUNE.COM -- The United States has prevented Israel's military from capturing the headquarters of Palestinian Authority Chairman Yasser Arafat.

U.S. government sources said the Bush administration sent a harsh message to Israel to suspend plans to capture Arafat's headquarters in Ramallah over the weekend. The sources said the had military planned to raid the so-called Muqata'a on late Friday and capture Arafat.

Both Secretary of State Colin Powell and National Security Adviser Condoleezza Rice telephoned Israeli and PA leaders and warned Israeli Prime Minister Ariel Sharon to suspend the military plans, Middle East Newline reported.

The U.S. sources said the Bush administration was alarmed by the Israeli entry into Ramallah on Thursday. An Israeli military force captured a PA ministry about 300 meters from Arafat's headquarters and established a command post for the capture of the Muqata'a.

At that point, the sources said, the administration was informed by the CIA that Israel planned to imminently capture Arafat's headquarters and seize the PA chairman. They said Israel planned to exile Arafat to a distant Arab country. "The United States does not support either the elimination or the exile of Mr. Arafat," Powell said. "It is not our position and the Israeli government knows this. There would be rage in the Arab world and the Muslim world. And I don't see this moving forward the roadmap."

Powell and Rice sent Israel a message, the sources said, that the United States regards any move to exile Arafat as harmful to Washington's interests in the

Middle East, including the roadmap for a Palestinian state. At the same time, U.S. ambassador to Israel Daniel Kurtzer met Defense Minister Shaul Mofaz and warned of an international backlash to Arafat's exile.

The sources said the U.S. pressure worked and by Saturday Mofaz ordered the withdrawal of the Israeli military force from Ramallah. At the same time, Powell telephoned PA International Cooperation Minister Nabil Shaath and pledged that Washington will continue to ensure that Arafat is not harmed.

(http://bigjweb.com/artman/publish/article_971.shtml)

18 Elul, 5763 (Sept 15, 2003) United Nations Security Council resolution condemning Israel's proposed deportation of Arafat to be voted on

MIDDLE EAST PEACE PROCESS AT TURNING POINT BETWEEN RECOMMITMENT, DESCENT INTO MAJOR BLOODSHED, UN ENVOY TELLS SECURITY COUNCIL Speakers Warn against Incalculable Consequences of Israel's Decision 'In Principle' to Remove Palestinian Authority President ([un.org press release](#))

20 Elul, 5763 (Sept 17, 2003) US vetoes resolution

S/2003/891
16 September 2003

Pakistan, South Africa, Sudan and Syrian Arab Republic: draft resolution

The Security Council,

Reaffirming its resolutions 242 (1967) of 22 November 1967, 338 (1973) of 22 October 1973, 1397 (2002) of 12 March 2002, 1402 (2002) of 30 March 2002, 1403 (2002) of 4 April 2002, 1405 (2002) of 19 April 2002 and 1435 (2002) of 24 September 2002,

Reiterating its grave concern at the tragic and violent events that have taken place since September 2000 throughout the Occupied Palestinian Territory and in Israel and the recent dangerous deterioration of the situation, including the escalation in

extrajudicial executions and suicide bombing attacks, all of which have caused enormous suffering and many innocent victims,

Reaffirming the illegality of the deportation of any Palestinian by Israel, the occupying Power, and affirming its opposition to any such deportation,

Reiterating also the need for respect in all circumstances of international humanitarian law, including the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949,

1. Reiterates its demands for the complete cessation of all acts of violence, including all acts of terrorism, provocation, incitement and destruction;
2. Demands that Israel, the occupying Power, desist from any act of deportation and cease any threat to the safety of the elected President of the Palestinian Authority ;
3. Expresses its full support for the efforts of the Quartet and calls for increased efforts to ensure the implementation of the road map by the two sides, and underlines, in this regard, the importance of the forthcoming meeting of the Quartet in New York;
4. Decides to remain seized of the matter.

[\(un.org draft resolution\)](#)

Security Council
4828th Meeting* (PM)
SC/7875
17 September 2003

SECURITY COUNCIL FAILS TO ADOPT TEXT ON PALESTINIAN LEADER'S DEPORTATION, AS UNITED STATES CASTS NEGATIVE VOTE

The Security Council this afternoon failed to adopt a draft resolution by which it would have demanded that Israel desist from any act of deportation and cease any threat to the safety of the elected President of the Palestinian Authority.

By a vote of 11 in favour, 1 against (United States) and 3 abstentions (Bulgaria,

Germany, United Kingdom), the Council rejected the text, which was submitted by Pakistan, South Africa, Sudan and Syria.

The representative of the United States said he had voted against the draft resolution because it failed to include a robust condemnation of acts of terrorism or call for the dismantling of the infrastructure which supported terrorist operations. The United States had already made it clear it did not support either the elimination of Palestinian Authority President Yasser Arafat or his forced exile.

Calling the draft "extremely balanced" and the United States' veto "highly regrettable", the Syrian representative expressed regret that the Council had not been able to achieve the desired result. The fact that international law was being threatened and that the Council had been unable to fulfil its task, in terms of safeguarding international peace and security, was also regrettable and had complicated an already extremely complicated situation.

Similarly, the Observer for Palestine called the text "very moderate" and one that he thought would receive 14 votes in favour. The United States delegation should have informed the Observer Mission of its intention, even as a courtesy, he said, adding that the delegation had not proposed any direct amendments to the text. The long-held United States' position in favour of Israel had now transformed into acceptance of Israeli positions to the extent that it could no longer play an honest role as mediator in the Arab-Israeli conflict.

Asserting that the draft was "tragically lopsided", the representative of Israel said the text had not focused on the killings due to terrorism or the clear responsibility of the Palestinian leadership to dismantle the terrorist structure. In fact, it had equated Israel's counter-terrorism efforts with terrorism itself. What was needed was for both sides to commit themselves to the cause of peace, without violence and incitement, which had been the tools of Mr. Arafat's leadership for a long time.

The meeting began at 4:25 p.m. and adjourned at 5:07 p.m.

Action

The draft resolution submitted by Pakistan, South Africa, Sudan and Syria was rejected following a vote of 11 in favour to 1 against (United States), with 3 abstentions (Bulgaria, Germany, United Kingdom).

Explanations of Vote

JOHN D. NEGROPONTE (United States), speaking after vote, said he had stated

yesterday that, while all parties had a responsibility to bring peace to the Middle East, ending terrorism was the highest priority. Today's resolution was flawed as it failed to include a robust condemnation of acts of terrorism, particularly an explicit condemnation of Hamas, Palestinian Islamic Jihad, and the Al-Aqsa Martyr Brigades, or to call for the dismantling of the infrastructure which supported those terrorist operations, wherever they were located, consistent with Council resolution 1373 (2001). The resolution had not taken a clear stand against the actions of those terrorist groups or called for decisive actions against them.

He said the Palestinian Authority must take action to remove the capacity of extremist groups to conduct such outrageous acts. In addition, Israel must move forward to fulfil its obligations under the Road Map and the Aqaba Summit, including improving the daily lives of Palestinians. The United States would not support any resolution that evaded the explicit threat to the Middle East peace process posed by Hamas and other such terrorist groups and, therefore, opposed the resolution as it failed to do just that.

The Government of Israel was already aware of the views of Council members on the issue of Mr. Arafat, he said. Moreover, Secretary of State Colin Powell had stated that the United States did not support either the elimination of Mr. Arafat or his forced exile. While Mr. Arafat was part of the problem, the best solution would be through diplomatic isolation. For its part, the United States and its Quartet partners would continue to work towards the implementation of President Bush's vision of a two-State solution to the Israeli-Palestinian conflict, as set forth in the Road Map to which it remained committed as the way forward towards the goal of two States living side by side in peace, security and freedom.

STEFAN TAFROV (Bulgaria) said his delegation had abstained because of the lack of unanimity in the Council. Bulgaria appealed urgently to the Palestinian Authority to stop suicide bombings, and to Israel to stop extrajudicial killings and threats against Yasser Arafat.

GUNTER PLEUGER (Germany) expressed his disappointment with the vote, which would reinforce the view that the Council was incapable of action on the issue. He called on the Israeli Government to rescind its decision on Mr. Arafat and on both parties to exercise restraint and to follow the Road Map.

MUNIR AKRAM (Pakistan) said his delegation had sponsored the text and voted in favour of it because it was important to send a message to all concerned that any contemplated deportation of Mr. Arafat would be illegal and inconsistent with the objectives of the Middle East peace process. That message clearly had been transmitted yesterday in the open debate. The resolution enjoyed the broad support

of the Non-Aligned members and was sponsored by the Arab Group. The vote taken today reflected that it had also enjoyed the support of the majority of Council members. Pakistan regretted that it had not been possible for the Council to move forward in a united way, he said, adding that that would have implications for Council actions in other areas.

Noting that several Council members had tried until the last minute to evolve a text that would be acceptable to all sides, he reaffirmed Pakistan's opposition to terrorism in all its forms and manifestations, anywhere in the world. That included State terrorism. At the same time, the issue of terrorism should not be used to demonize political opponents and delegitimize legitimate political grievances. States fighting various forms of unrest or insurgency were finding it tempting to abandon the slow, but sometimes necessary, processes of political negotiations for the deceptively easy option of military action. He had advised all to act with determination to address, and indeed solve, the political disputes and long-standing conflicts that bred terrorism.

Unfortunately, States were suppressing the right of a people to self-determination in the Middle East and South Asia; they were joining together in an alliance against terrorism, but would more likely emerge as an axis of oppression. Pakistan strongly urged the Government of Israel that, rather than resort to extreme actions, such as the deportation of Mr. Arafat, it should join in concerted action to assist the Palestinian people to regain their rights and facilitate the end of their dispossession. Another unambiguous message from yesterday's debate had been the need for the parties to rededicate themselves to the Road Map and to commence its implementation in good faith, he said.

JEAN-MARC DE LA SABLIERE (France) said that the draft expressed the general message of yesterday's meeting in a balanced way that France could support. Today's vote was, therefore, a seriously counterproductive result.

HERALDO MUÑOZ (Chile) said his delegation had voted for the draft because it countered the removal of Mr. Arafat. He would have preferred consensus on the issue and feared that the action would not help the situation in the Middle East. However, it was necessary to return to the implementation of the Road Map and all relevant Council resolutions. With patience, it was hoped that the Council could achieve an outcome that the people of the region deserved.

FAYSSAL MEKDAD (Syria) said it was regrettable that all efforts made by the Arab Group, in general, and the Syrian delegation, in particular, had not enabled the Council to achieve the desired result. The draft had also been supported by the Non-Aligned Movement and was extremely balanced. The majority of the

provisions had been inspired by other texts adopted by the Council on the situation in the Middle East, and it was highly regrettable that the United States delegation had vetoed the draft. The fact that international law was being threatened and the Council had been unable to fulfil its task in terms of safeguarding international peace and security was also regrettable and had complicated an already extremely complicated situation in the region.

He said he had made all efforts to reflect the discussions calling for an end to the Israeli destruction of the past few years and to the violence, which had resulted in thousands of deaths. Israel had tried to expel the Palestinians from their land and build settlements in Palestinian territories, and recently it had threatened to kill the Palestinian President or exile him, contrary to international law, the United Nations Charter, and the Fourth Geneva Convention.

Setting aside fact that the draft had not been accepted, the Council, in its deliberations yesterday, had stated its refusal of Israeli actions and policies in that regard, he said. Israel was responsible for its illogical policy and for having "scuttled" the peace process in the Middle East.

INOCENCIO ARIAS (Spain) said the vote was disappointing because the Council needed to send a strong message against the decision of Israel regarding the leader of the Palestinian Authority. The draft contained, in addition, language demanding an end to terrorism, and it should have been possible to create a consensus around it.

EMYR JONES PARRY (United Kingdom) said his country had made clear to Israel its opposition to the removal of the leader of the Palestinian Authority. He urged the Council and the members of the Quartet to work for the full implementation of the Road Map, which called on the Palestinian Authority to dismantle terrorist groups and called on Israel to desist from actions that would undermine trust.

The United Kingdom had abstained, he said, because the current text was insufficiently balanced and unhelpful in the implementation of the Road Map. It was regrettable, however, that a balanced resolution had failed to pass and make a strong statement against the decision of Israel to remove Mr. Arafat.

NASSER AL-KIDWA, Observer for Palestine, questioned the procedure that had just been used in which he had not been permitted to be present during the voting, whereas he had co-sponsored the draft with the Arab Group. The text was very moderate, and the United States delegation had not declared that it would use its veto. It should have informed the Permanent Observer of its intention as a

courtesy. The United States delegation had not made any direct proposals for amendments to the draft, nor had it conducted any discussions with the Permanent Observer. That raised a question about what had transpired.

He expressed regret that the United States' position had been biased in favour of Israel for so many years; now that had transformed into acceptance of Israeli logic and positions to the extent that it had basically become "a long, dark shadow being cast on the entire process". As a result, the United States had been unable to play an honest role as a mediator in the Arab-Israeli conflict. As for President Arafat and the Palestinian leadership, the Palestinian people had not accepted interference by outside entities, particularly those that were considered unfriendly. The Palestinian people would not accept any interference in who would be politically isolated or who would keep their positions.

Serious consequences might follow the use of the veto, for which the United States bore sole responsibility, he said. It remained incomprehensible that the British and German delegations had abstained on the draft.

Mr. JONES PARRY (United Kingdom), speaking as Council President for the month, said the procedure used in the voting was in conformity with established practices of the Security Council.

DAN GILLERMAN (Israel) said the draft was tragically lopsided and he commended those countries that did not support it. It did not focus on killings by terrorists and the clear responsibility of the Palestinian leadership to dismantle the terrorist infrastructure. It focused, instead, on Israel's response to terrorism.

The draft, he said, also perversely equated the murder of civilians with counter-terrorism efforts and it would have harmed the peace process by coming to the defence of a man who consistently stood in its way. What was needed was for both sides to commit themselves to the cause of peace, without violence and incitement, which had been the tools of Mr. Arafat's leadership for a long time.

Mr. AL-KIDWA, Observer for Palestine, said, in response, that today marked the twenty-first anniversary of the massacres at Sabra and Shatila in Lebanon, and that he wished to remind the Council of that for the record.

(un.org)

21 Elul, 5763 (Sept 18, 2003) Palestinians trying to get UN General Council to pass

resolution against Israel's plans to remove Arafat seeing resolution failed in Security Council (could meet as early as Friday). General Assembly resolutions are not binding.

A/ES-10/L.12

18 September 2003

Tenth emergency special session

Agenda item 5

Illegal Israeli actions in Occupied East Jerusalem and the rest of the Occupied Palestinian Territory

Afghanistan, Algeria, Bahrain, Egypt, Indonesia, Jordan, Kuwait, Malaysia, Oman, Qatar, Saudi Arabia, Somalia, South Africa, Sudan, Tunisia, United Arab Emirates, Yemen and Palestine: draft resolution

Illegal Israeli actions in Occupied East Jerusalem and the rest of the Occupied Palestinian Territory

The General Assembly,

Recalling the previous resolutions adopted at its tenth emergency special session,

Recalling also Security Council resolutions 242 (1967) of 22 November 1967, 338 (1973) of 22 October 1973, 1397 (2002) of 12 March 2002, 1402 (2002) of 30 March 2002, 1403 (2002) of 4 April 2002, 1405 (2002) of 19 April 2002 and 1435 (2002) of 24 September 2002,

Reiterating its grave concern at the tragic and violent events that have taken place since September 2000 throughout the Occupied Palestinian Territory and in Israel and the recent dangerous deterioration of the situation, including the escalation in extrajudicial executions and suicide bombing attacks, all of which have caused enormous suffering and many innocent victims,

Reaffirming the illegality of the deportation of any Palestinian by Israel, the occupying Power, and affirming its opposition to any such deportation,

Reiterating also the need for respect in all circumstances of international humanitarian law, including the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, 1

1. Reiterates its demand for the complete cessation of all acts of violence, including all acts of terrorism, provocation, incitement and destruction;

2. Demands that Israel, the occupying Power, desist from any act of deportation and cease any threat to the safety of the elected President of the Palestinian Authority;

3. Expresses its full support for the efforts of the Quartet, and demands that the two sides fully implement their obligations in accordance with the road map, 2 and emphasizes in this context the importance of the forthcoming meeting of the Quartet in New York;

4. Decides to adjourn the tenth emergency special session temporarily and to authorize the current President of the General Assembly to resume its meeting upon request from Member States.

(un.org)

21 Elul, 5763 (Sept 18, 2003) Isabel makes landfall

Sept. 18, 2003 — The NOAA National Hurricane Center in Miami, Fla [reports]... the center of Isabel is expected to make landfall between Cape Hatteras and Cape Lookout, N.C., within the next couple of hours and move inland over eastern North Carolina and southeastern Virginia over the next 24 hours. (<http://www.noaanews.noaa.gov/stories/s2085.htm>)

Cape Hatteras

1. Stretched over 70 miles of barrier islands, Cape Hatteras National Seashore is a fascinating combination of natural and cultural resources, and provides a wide variety of recreational opportunities. Once dubbed the "Graveyard of the Atlantic" for its treacherous currents, shoals, and storms, Cape Hatteras has a wealth of history relating to shipwrecks, lighthouses, and the U.S. Lifesaving Service. These dynamic islands provide a variety of habitats and are a valuable wintering area for migrating waterfowl. The park's fishing and surfing are considered the best on the east coast. (<http://www.nps.gov/caha/>)

2. Cape Hatteras Lighthouse is the tallest in the nation and famous symbol of North Carolina...The beacon from the light can be seen some 20-miles out to sea and has warned sailors for more than 100 years of the treacherous Diamond Shoals, the shallow sandbars which extend some 14 miles out into the ocean off Cape Hatteras.

It is said that the engineer who was originally assigned the task of painting North Carolina's lighthouses, got the plans mixed up and the diamond-shaped figures, suitable for warning traffic away from Diamond Shoals, went to Cape Lookout and the Cape Hatteras Lighthouse received the spiral striping, thereby forever gaining the nickname "The Big Barber Pole." (<http://www.hatteras-nc.com/light/>)

lookout = watchman

21 Elul, 5763 (Sept 18, 2003) King Abdullah at Camp David

22 Elul, 5763 (Sept 19, 2003) Bush has prayer put at Wailing Wall

PRAYER FROM US PRES. BUSH PLACED IN WESTERN WALL

(Communicated by Tourism Ministry Spokesman)

Thursday, September 18, 2003

A note with a prayer from US President George Bush and his wife Laura will tomorrow morning (Friday), 19.9.2003, at 09:30, be inserted into the Western Wall by Ruth Maizel, 81, a personal friend of the Bush family who is currently visiting Israel. There will be a photo-opportunity. Ms. Maizel arrived in Israel several days ago as a member of a multi-religious group that also includes noted Anaheim, California minister Rev. Ralph Wilkerson.

IMRA - Independent Media Review and Analysis Website: www.imra.org.il

22 Elul, 5763 (Sept 19, 2003) UN observance of Int'l Day of Peace in New York (please see 24 Elul)

Annan rings Peace Bell, marking International Day of Peace

19 September – Secretary-General Kofi Annan rang the Peace Bell at United Nations Headquarters in New York today to mark the annual International Day of Peace, cautioning that for some, the direst threat to peace was terrorism and weapons of mass destruction, while for others it was poverty, disease, deprivation and civil war.

...

Standing at his side as rang the bell, a gift from Japan cast from the pennies

donated by children from 60 nations, were five UN Messengers of Peace: former world boxing champion Muhammad Ali, author and journalist Anna Cataldi, film actor and director Michael Douglas, wildlife researcher and conservationist Jane Goodall and Nobel Peace Prize laureate Elie Wiesel.

...

For the first time this year, students participated in a pageantry of flags representing the 191 UN Member States. The UN Assistance Mission in Afghanistan (UNAMA), the UN Disengagement Observer Force (UNDOF) in the Syrian Golan Heights and the UN Mission in Sierra Leone (UNAMSIL) joined in the Headquarters observance via satellite.

Following the ceremony, the annual student observance was held with the five Messengers of Peace sharing experiences with young men and women visiting from Kuwait and Rwanda, and by videoconference from Afghanistan and Sierra Leone.

Other ceremonies were held at UN outposts throughout the world, including cultural and sports events in the name of peace. In Somalia the UN called for a suspension of all fighting; in Lebanon, the world body was giving eco-tourism awards to rural and urban planners; in Guatemala, it was to inaugurate a children's park; in Burundi, local leaders were meeting in round tables on how to reach lasting peace; in Bougainville in the South Pacific weapons were to be destroyed.

(un.org)

22 Elul, 5763 (Sept 19, 2003) UN General Council (NOT Security Council) votes 133-4-15 to censor Israel re: Arafat

General Assembly Plenary
Tenth Emergency Special Session
20th Meeting (AM)
GA/10152
19 September 2003

GENERAL ASSEMBLY, MEETING IN RESUMED EMERGENCY SPECIAL SESSION, DEMANDS ISRAEL NOT DEPORT OR THREATEN SAFETY OF YASSER ARAFAT

Reiterating its grave concern at the tragic and violent events that have taken place throughout the occupied Palestinian territory since September 2000, the General

Assembly this afternoon demanded that Israel, the occupying Power, not deport or threaten the safety of elected Palestinian leader Yasser Arafat.

The measure was adopted by a vote of 133 in favour, to 4 against (Israel, United States, Marshall Islands and Federated States of Micronesia), with 15 abstentions, as the Assembly resumed its tenth emergency special session on illegal Israeli actions in occupied East Jerusalem and the rest of the occupied territories.

The emergency meeting of the Assembly was called by the Arab Group and non-aligned countries following the United States' veto of a similar text in the Security Council on Tuesday. In a letter to the Assembly, the delegation of Sudan requested the meeting "in the light of the inability of the Security Council to fulfil its responsibility for the maintenance of international peace and security due to the exercise by one of its permanent members of the veto".

As well as enjoining any Israeli action against Mr. Arafat, the Assembly demanded the complete cessation of all acts of violence, including all acts of terrorism, provocation, incitement and destruction, and expressed full support for the "Road Map" peace plan. The Road Map put forward by the "Quartet" -- United Nations, European Union, Russian Federation and United States -- calls for parallel and reciprocal steps by Israel and the Palestinians leading to two States living side by side in peace by 2005.

"The situation in the Middle East has reached a new nadir with the Israeli Government's decision to remove Yasser Arafat", said the Observer for Palestine, adding that the Security Council's failure to act had prevented the international community from addressing the grave consequences that could ensue from that decision. "It is high time to admit that the central problem is the position of Israel", he said.

He said the Palestinian Authority had condemned Israel's policy as "illegal and insane" -- an assault on the dignity of the Palestinian people that, if carried out, would ultimately constitute a terrorist act. Emphasizing the suffering of the Palestinian people under occupation, he called on the authorities to bring to justice those Israelis who had committed war crimes against the Palestinian people, including Israeli Prime Minister Sharon.

Israel's representative said the Security Council had rejected a resolution that would have come to the defence of a man who "sought to sabotage the Road Map and prevent the emergence of a new and empowered Palestinian leadership". He argued, however, that the text introduced today in the Assembly, which failed to condemn the Palestinian leadership's abject refusal to dismantle the terrorist

infrastructure, treated with disrespect the thousands of lives devastated by Palestinian terrorism.

He said the decision of the Israeli cabinet, in principle, merely stated what world leaders had already recognized and what the Road Map had affirmed, namely that Mr. Arafat was an obstacle to peace. "He is his own people's greatest tragedy", he said. While Israel continued to hold out hope for a new Palestinian leadership that would live up to its obligations, it could not negotiate with those in the Palestinian leadership that were more devoted to destroying the Jewish State than to creating a democratic and vibrant Palestinian State.

The representative of the United States said that while he did not support the elimination or exile of Mr. Arafat, he had opposed and had voted against the resolutions considered during the past week due to their imbalance and omission of certain elements, namely a condemnation of acts of terrorism; an explicit condemnation of Hamas, the Palestinian Islamic Jihad, and the Al-Aqsa Martyrs Brigade; and a call for the dismantlement of the infrastructure that supported those terrorists operations.

Speaking on behalf of the Non-Aligned Movement, Malaysia's representative said that the Council, in failing to uphold the rule of law, had left the Assembly as the last bastion of hope for the Palestinian people. The Security Council's action Tuesday failed to send the correct signal to Israel. Even as the Non-Aligned Movement remained committed to the peaceful settlement of the Palestinian-Israeli conflict, its members believed that the Assembly had an obligation to take a strong stand against any actions that further undermined the peace process. The Assembly must show that the international community and the United Nations had not abandoned the Palestinian people through strong support for the text.

Also speaking today were the representatives of Sudan (on behalf of the Arab Group), Cuba, Russian Federation, China, South Africa, Venezuela, Iran, Guinea, Democratic People's Republic of Korea, and Italy (on behalf of the European Union).

Speaking in explanation of vote were the representatives of Sudan, Turkey, Nauru, Chile, Guatemala, Peru, Canada, Japan, Syria, Israel, Lebanon, Cameroon and Cuba.

The Observer of Palestine also spoke after the adoption.

The General Assembly will convene on Monday, 22 September, at 10 a.m. for a one-day, high-level plenary to follow up the outcome of its twenty-sixth special

session and the implementation of the Declaration of Commitment on HIV/AIDS.

Background

The General Assembly resumed its tenth emergency special session this morning to consider illegal Israeli actions in occupied East Jerusalem and the rest of the occupied territories, at the request of the League of Arab States.

Tensions heightened last week after the 15-member Israeli Security Cabinet decided to remove Yasser Arafat, whom it accuses of fomenting terrorism. But the decision did not include specific orders to move against the Palestinian leader. The cycle of violence between the parties has steadily increased since the collapse a ceasefire between the Israeli Government and Palestinian groups in late June.

Before the emergency session is a draft resolution on illegal Israeli actions in occupied East Jerusalem and the rest of the occupied territories (document A/ES-10/L.12), which would have the Assembly demand that Israel, the occupying Power, desist from any act of deportation and cease any threat to the safety of the elected President of the Palestinian Authority. It would also have the Assembly reiterate its demand for the complete cessation of all acts of violence, including acts of terrorism, provocation, incitement and destruction.

The tenth emergency special session dates back to 1997 when Israel began construction of a new settlement south of East Jerusalem. The Security Council met twice on this issue, but failed to adopt resolutions. Using the "Uniting for Peace" formula, a special emergency session of the Assembly was convened in April and again in July and November of 1997. It also resumed in 1998, 1999, 2000 and 2001.

In May 2002, the Assembly convened an emergency session and adopted a resolution which, among other things, requested the Secretary-General to present a report on the events that took place in the town of Jenin and other Palestinian cities between March and early May of that year.

Reconvening in August 2002 following the release of the report, the emergency session adopted a resolution demanding the immediate cessation of military incursions and all acts of violence, terror, provocation, incitement and destruction in Israel and the occupied Palestinian territories. The text was passed by a vote of 114 in favour, to 4 against, with 11 abstentions.

[Read Statements from individual countries at url provided]

(un.org)

24 Elul, 5763 (Sept 21, 2003) Galileo impacts Jupiter

Launched via the Space Shuttle Atlantis on October 18, 1989, Galileo is now in its 13th year in space and its seventh orbiting the giant planet...To eliminate any potential that the spacecraft could someday contaminate Europa, a moon that may harbor primitive life, Galileo will be directed to fall into Jupiter's atmosphere on September 21, 2003, when it will plunge into the Equatorial Zone at 48 km per second. [Approx. 107,000 mph] (http://skyandtelescope.com/news/current/article_460_1.asp)

[For some reason NASA decided to have Galileo impact on the side away from us so that observation could not be made by any interested astronomers here on earth. This has led to the theory that NASA didn't want anyone to know that they just reprogrammed it to go on an extended orbit to check out and observe what seems to be coming into our solar system re: Planet X type scenario. (Please see [Catastrophism/Planet X](#) file for more info.)]

Excerpt from Philologos [Sky Signs 1999 file](#) on Galileo:

November/December, 1999 Galileo drops plutonium in Jupiter? I've seen dates between November 1st through December.

"According to many, the great pyramids were built to commemorate and observe a supernova explosion that occurred in the year 4000 BC. Dr. Anthony Hewish, 1974 Nobel Prize winner in physics, discovered a rhythmic series of radio pulses which he proved were emissions from a star that had exploded around 4000 BC. The Freemasons begin their calendar from AL, "In the Year of Light," found by adding 4000 to the modern year. Thus 1990+4000=5990 AL. George Michanowsky wrote in The Once and Future Star that 'The ancient Sumerian cuneiform...described a giant star exploding within a triangle formed by...Zeta Puppis, Gamma Velorum, and Lambda Velorum...located in the southern sky...[An] accurate star catalogue now stated that the blazing star that had exploded within the triangle would again be seen by man in 6000 years.' According to the Freemason's calendar it will occur in the year 2000, and indeed it will.

"The spacecraft called Galileo is on its way to Jupiter, a baby star with a gaseous makeup exactly the same as our sun, with a load of 49.7 pounds of plutonium, supposedly being used as batteries to power the craft. When its final orbit decays in December 1999, Galileo will deliver its payload into the center of Jupiter. The unbelievable pressure that will be encountered will cause a reaction exactly as occurs when an atomic bomb is exploded by an implosion detonator. The plutonium will explode in an atomic reaction, lighting the hydrogen and helium atmosphere of Jupiter and resulting in the birth of the star that has already been named Lucifer...Simultaneously a vault containing the ancient records of the earth will be opened in Egypt. The return of Lucifer and the opening of the vault will usher in the millennium. A great celebration has already been planned by the Millennium Society to take place at the pyramids in Egypt."

Behold A Pale Horse, Secret Societies/New World Order by Milton William Cooper

24 Elul, 5763 (Sept 21, 2003) UN Int'l Day of Peace

Established by the General Assembly in 1981, the International Day of Peace was, until two years ago, observed each year on the opening day of the UN General Assembly's session. In 2001, however, the Assembly called for the Day to be observed on 21 September each year, as a day of non-violence and ceasefire. (un.org)

24 Elul (Sept 21, 2003) David marries Bathshebah

25 Elul, 5763 (Sept 22, 2003) Largest Arctic Ice Shelf breaks off

Arctic ice shelf breakup reported
Largest ice shelf in region was solid for 3,000 years
By Maggie Fox

WASHINGTON, Sept. 22 — The largest ice shelf in the Arctic, a solid feature for 3,000 years, has broken up, scientists in the United States and Canada said Monday. They said the Ward Hunt Ice Shelf, on the north coast of Ellesmere Island in Canada's Nunavut territory, broke into two main parts, themselves cut through with fissures. A freshwater lake drained into the sea, the researchers reported.

(<http://www.msnbc.com/news/970325.asp?0cv=CB10&cp1=1>)

26 Elul, 5763 (Sept 23, 2003) Autumnal Equinox

The point, presently lying in the constellation Virgo, where the Ecliptic crosses the Celestial Equator. When the Sun passes this point, on about 23 September each year, nights begin to grow longer than days, and continue to do so until the Winter Solstice in December. (In the southern hemisphere, this situation is reversed).

(<http://www.glyphweb.com/esky/default.htm?http://www.glyphweb.com/esky/concepts/autumnalequinox.html>)

Please see Philologos file "[...a woman clothed with the sun...](#)" with links to:

1. [The Woman as Virgo, Part 1](#)
2. [The Woman as Virgo, Part 2](#)
3. [Greg Killian's "Revelation 12:1 - A Great Sign!"](#)
4. [Michael Cortright's "September 11, 3 B.C. -The great sign in heaven"](#)

27 Elul, 5763 (Sept 24, 2003) Tenth Anniversary of 1993 Oslo Accords

Oslo Accords

From [Wikipedia](#), the free encyclopedia.

The Oslo Accords were a series of agreements negotiated between the Israeli government and the Palestine Liberation Organization (PLO, acting as representatives of the Palestinian people) in 1993 as part of a peace process between the countries, officially called the Declaration of Principles. Despite the high hopes expressed in the Accords and in the subsequent agreements, that also promised the normalization of Israel's relations with the Arab world, the problem has not been resolved.

The talks leading to the agreement was initiated by the Norwegian government, who were at reasonably good terms with both parties. Main architects behind the plan was Terje Rød-Larsen and Mona Juul. The negotiations were undertaken in total secrecy in and around Oslo, and was signed on August 20, 1993. There was a

subsequent public ceremony in Washington D.C. on September 13, 1993 with Yasser Arafat and Yitzhak Rabin.

The principles agreed were, in essence, the withdrawal of Israeli forces from the Gaza Strip and the West Bank and the Palestinian right to self-government within those areas through the creation of the Palestinian Authority. The Palestinian rule would last for a five year interim period during which permanent status would be negotiated (beginning not later than May 1996). Permanent issues such as Jerusalem, refugees, Israeli settlements in the area, security and borders were deliberately excluded from the Accords and determined as not prejudged. The interim self-government was to be granted in phases. Until a final status accord was made, West Bank and Gaza would be divided into three zones:

Area A - full control of the Palestinian Authority.

Area B - Palestinian civil control, Israeli military control.

Area C - full Israeli control.

Together with the principles the two groups signed Letters of Mutual Recognition - The Israeli government recognized the PLO as the legitimate representative of the Palestinian people while the PLO recognized the right of the state of Israel to exist and renounced terrorism, violence and its desire for the destruction of Israel.

In addition to the first accord, namely the Declaration of Principles on Interim Self-Government, other more specific accords are often informally known as Oslo. The Interim Agreement on the West Bank and the Gaza Strip (also called Oslo 2), signed in September 1995 which gave the Palestinians self-rule in Bethlehem, Hebron, Jenin, Nablus, Qalqilya, Ramallah, Tulkarm, and some 450 villages.

Additional Israeli-Palestinian documents related to the Oslo Accords are the 1994 Cairo Agreement on the Gaza Strip and the Jericho Area (May 4, 1994), the 1994 Washington Declaration (July 25, 1994), the Agreement on Preparatory Transfer of Powers and Responsibilities Between Israel and the PLO (August 29, 1994), the 1997 Protocol on Redeployment in Hebron (January 15, 1997) and the 1998 Wye River Memorandum (October 23, 1998).

In 2000 USA President Bill Clinton sought to keep the "Oslo Peace Process" moving forward by convening a summit between PLO Chairman Yasser Arafat and Israeli Prime Minister Ehud Barak to solve the Israeli-Palestinian conflict. This Camp David 2000 Summit ended in failure, with no resolution to the conflict. The al-Aqsa Intifada that started up in 2000 following the collapse of the summit added to the crumbling of the credibility of the Oslo Accords, to the point that by 2003 the right wing in Israel, and Palestinian Islamic groups such as Islamic Jihad and

Hezbollah considered the accords to be dead for all practical purposes.

27 Elul, 5763 (Sept 24, 2003) Mosque wall collapses on Temple Mount

WALL IN TEMPLE MOUNT COMPOUND COLLAPSES

One side of a wall in the Temple Mount compound - completely visible to worshippers at the Western Wall - collapsed on Tuesday, uncovering an area of some 40 square meters of dirt and fill. The wall belongs to the Islamic Museum on the Temple Mount, a building to the right and above the worshipers at the Western Wall, identified by a small gray dome.

Archaeologist Dr. Eilat Mazar, a member of the Committee to Prevent the Destruction of Temple Mount Antiquities, said that the collapse is connected with the illegal construction works being carried out on the Temple Mount by the Moslem Waqf. Speaking with Yisrael Medad on Arutz-7's "Freedom of Broadcast" program, Dr. Mazar said that these works have been ongoing for many years without supervision by either the Planning and Construction authorities or the Antiquities Authority.

"No one is concerned about preserving the ancient compound," she said, "nor has anyone mapped, surveyed or buttressed the hollow areas under the Temple Mount and under the mosques... It is frightening to think of this collapse, and of what could happen in the future when many tens of thousands of people visit the Temple Mount, and tractors and trucks - and all of this atop hollow areas that have never been professionally checked. This collapse should be a warning bell. If a catastrophe occurs, the whole world will blame Israel."

She said that opening the compound to Jewish visitors is "just the beginning; pressure must be exerted in order that the supervisory authorities do what they are supposed to. The press must get involved in this cause."

Photos of the collapsed wall can be seen at <http://www.israelnationalnews.com/news.php3?id=50321>

Arutz Sheva News Service

<http://www.IsraelNationalNews.com>

Thursday, Sep. 25, 2003 / Elul 28, 5763

28 Elul, 5763 (Sept 25, 2003) Address by Silvan Shalom Deputy Prime Minister and Minister of Foreign Affairs of the State of Israel to UN General Assembly

Address by Silvan Shalom Deputy Prime Minister and Minister of Foreign Affairs of the State of Israel

United Nations 58th General Assembly

25 September 2003 New York

Mr. Secretary General,
Mr. President,
Distinguished Delegates,
Ladies and Gentlemen,

I would like to congratulate His Excellency, the Foreign Minister of St. Lucia, upon his assumption of the presidency of the General Assembly, and wish him much success.

Mr. President,
Until just one month ago, every person in this hall and every member of this organization joined us in the hope that the Middle East peace process might finally be back on track, and that a resolution of the Israeli-Palestinian conflict might be on the horizon.

The establishment of a new Palestinian government promised an end to terror and a new beginning.

This glimmer of hope was darkened on August 19th by the extremists who blew up a bus full of Jewish families on their way home from prayers at the Western Wall, the holiest site in the Jewish religion. Twenty three people, young and old, mothers and babies in their cradles, were slaughtered in this attack. This attack was carried out by Hamas, a terrorist organization, which under the Roadmap should have been dismantled by the Palestinian Authority.

Failure to dismantle Hamas has brought our diplomatic efforts to a standstill. Rather than acting to fulfill its obligation, the Palestinian Authority has chosen the route of inaction, and complicity in terror.

We cannot allow this to continue. We must bring back the hope that we can build a better future for our children. The infrastructure of terror must be dismantled so that we can put our peace efforts back on track. There is no other time. There is no

other way.

Mr. President,

For many years it was thought that terrorism in the Middle East was Israel's problem, not the world's. Today, the world knows otherwise.

Today, it is not only Israel which mourns the loss of its loved ones, women and children and babies, at the hands of the terrorists. We have sadly been joined by peoples from across the globe - from Mombassa to Casablanca, Moscow to Bali.

Even the United Nations, that for so many is a symbol of peace and goodwill, is not immune.

Standing here today in New York, just two short years after September 11th, the community of nations knows - that those who seek to advance their political agendas through killing innocents, are ready to strike at anyone or anything that represents the values of freedom and human life.

Terrorism has declared war on us all.

Israel has often stood alone in this battle. A country which has suffered more than any other from terrorism, we have always understood the danger it poses to democracy and freedom everywhere, even when others refused to see, and condemned us for our actions. We have always understood that terrorism - no matter what cause it claims to serve - seeks only to destroy, not to build.

There can be no neutrality in the war against terrorism and there can be no immunity for those who engage in it. Abstaining is not an option.

This is not a war of choice. Terrorism will not be eliminated until the world unites against it. Our only choice is to win. Every member of the international community must take concrete and proactive measures to cut off all channels of financial, moral and political support to this common enemy.

States - members of this institution - that sponsor terrorists and give them shelter, are accomplices in the acts of terror themselves. They must be held accountable for their crimes. It is no coincidence that states that sponsor terrorism like Iran and Syria, are also striving to acquire Weapons of Mass Destruction. Their hostility to freedom and the rule of law puts the very future of humanity in jeopardy.

Mr. President,

I know that for many in this place Yasser Arafat is seen as the symbol of the

Palestinian struggle. Tragically - for his people and for ours - he is one of the world's icons of terror.

In the ten years since Arafat declared his commitment to Israel - and the world - that he would no longer use terror, 1,126 Israelis have been killed and thousands wounded in 19,000 separate Palestinian terrorist attacks.

In relative numbers, this would be the same as 11,000 French or 56,000 Americans dying from terrorism in the same period of time.

This carnage must stop. Its impact on both societies is devastating.

Yasser Arafat bears direct responsibility for this terrible suffering. He has led his people on the path of terror - from hijackings to suicide bombings - for more than thirty years. Always preferring Israeli pain over Palestinian gain.

He has been - and he remains - the greatest obstacle to peace between our peoples. For as long as he controls the levers of power - no moderate leadership can emerge.

To vote for Arafat - like we saw in this Assembly just last week - is to vote against the Palestinian people. When Arafat wins - terrorism wins, and we all lose.

Instead of rallying around Arafat, the international community must rally around the genuine interests of the Palestinian people.

They must do so now, before he leads them even further down the path of terror and destruction.

Mr. President,

When a responsible and empowered Palestinian leadership finally emerges - a leadership ready to join the war on terror - it will find us a willing partner for peace.

Israel is committed to the vision for Middle East peace laid out by US President George Bush on June 24th, 2002.

Israel will not compromise on the safety of its citizens. But we will go the extra mile - as we have proven before - to bring peace and security to both our peoples.

We are ready to work with the Palestinians and the international community to make this vision a reality. For this to happen, the Palestinian leadership must take the moral and strategic decision to abandon terrorism once and for all, and make

peacemaking possible.

They must guide their people to build their own society, rather than seeking to destroy ours. They, too, must understand that it is not poverty that breeds terror but terror that breeds poverty.

Dear Colleagues,

We cannot stop only at dismantling the infrastructure of terror. We must also build an infrastructure of peace. It is up to political and moral leaders, everywhere, to foster an environment which rejects extremism and empowers the peacemakers.

This is particularly so in the Arab and Muslim world, where incitement against Israel closes hearts and minds to the possibility of peace.

Leaders must guide their people away from the culture of hate, and replace it with a culture of tolerance. Concrete expressions of cooperation and exchange must be built - in media and government, education, science and business - to reinforce the message of tolerance and acceptance.

For the sake of our collective future, voices of moderation must be heard.

Mr. President,

This culture of peace must permeate not only the borders of the Middle East. It must permeate the walls of the United Nations as well.

In the past, the United Nations has shown that it can play a positive role. This Assembly was key in the founding of the State of Israel, fifty-five years ago. Security Council Resolutions 242 and 338 are our guideposts, to negotiations and peace.

To play such a constructive role in the future, the UN must reform. It must move away from the partisan hostility that has taken over its Middle East agenda.

For more than three decades, this Assembly has passed every year a litany of resolutions designed to discredit Israel, challenge its interests, and promote the will of its greatest enemies.

In my hand, I am holding a collection of the decisions of the 57th General Assembly on the Middle East. One hundred and seventy five pages filled not with hope, but with the negative agendas of the past.

No other country has suffered such unjustified attack and consistent discrimination

within the UN system. The time has come to end this campaign of diplomatic incitement.

For the sake of Israelis and Palestinians - for the sake of the UN and peace itself - I call on this body to rise above the tired politics of yesterday, and adopt a new, courageous agenda for tomorrow.

I call on the General Assembly to abandon the automatic adoption of anti-Israel resolutions, and to find ways of making itself relevant once again, to the interests of the people it claims to serve. I call on this Assembly to fulfill its historic mission and help promote what unites us, not what divides us.

Mr. President,

On the morning of February 1st of this year, Israel lost its first astronaut in the Columbia-space-shuttle disaster - a skilled and courageous pilot whom I knew personally, a child of Holocaust survivors, a national hero.

Colonel Ilan Ramon embodied the spirit of our nation. A man of courage and action, dedicated to the well-being of his people, just as he sought to contribute to the advancement of his fellow man.

He met his death together with colleagues from the United States and India, on a scientific mission in the name of humanity as a whole.

Israel's place in such endeavors of international cooperation and accomplishment is no coincidence. In the fifty-five years since the State of Israel was established, recognized, and welcomed into the family of nations - our achievements in the fields of science and technology, the arts and literature, agriculture and medicine, have come to rank with the best in the world.

Our international cooperation program is celebrated in over a hundred countries around the globe - sharing skills, experience and knowledge to the benefit of millions of people.

We extend this hand of friendship to all the nations of the world. We welcome our improving relations with Europe, just as we remain committed to promoting closer ties with the nations of Africa, Asia and the Americas.

Mr. President,

The Zionist vision of Israel's founders was to bring into the world a state in our ancient homeland to serve as a haven for our people from persecution. A place where the Jewish people could fulfill its right to self-determination in the modern

era. A bastion of democracy and opportunity for all its citizens.

Our founders also made a promise not just to the people of Israel, but to the people of the Middle East as a whole - to pursue peace and to work for the common advancement of our region.

I know personally the profound meaning of this historic undertaking. I came to Israel as a young refugee from Tunisia. I serve as one of hundreds of thousands of immigrants to whom Israel has granted promise and protection, freedom and opportunity, through the values and institutions of democracy.

I stand here today to reaffirm, before the nations of the world, the commitment of my country to peace.

Peace for the people of Israel is both a moral and historic imperative. "Shalom" - the word for peace in Hebrew - is central to our language and our heritage. It is how we say Hello and it is how we say Goodbye. It is a name we give to our children. It is my own family name.

It was our prophet Isaiah, who brought this message of peace to the world already centuries ago, when he said: "And they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more".

Israel's historic record is clear. Whenever a true partner for peace emerged, he was met with Israel's extended hand.

This was true when President Anwar Sadat of Egypt came to Jerusalem in 1977 and it was true when King Hussein of Jordan signed the Peace Treaty with us in 1994. The same is true today.

Israel stands ready to complete the circle of peace with all its neighbors. Real peace. Not just peace for the headlines, but peace which brings an end to violence and hostility, and positive change for the citizens of our region.

From this great podium - a podium shared by all humanity - I call on the leaders of Syria and Lebanon, of Iran and of the Palestinian people - to abandon once and for all their hostility towards us, and join us in building a better future for our children.

Mr. President,

This evening I shall return to Jerusalem, the eternal capital of the Jewish people, to join with them in celebrating Rosh Hashanah, the Jewish New Year.

According to our tradition, this is a time when G-d determines the fate of each and every individual for the coming year.

These are days of reflection and prayer.

May all our prayers for peace and for life be answered.

And may the actions and deeds of all the states and peoples represented here in this hall, bring to mankind - peace and security, and all the blessings that life can offer.

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29 Elul, 5763 (Sept 26, 2003) Roadmap meeting in NY

Mideast roadmap meeting planned

NEW YORK, Sept. 24 (UPI) -- A high-level meeting of the four mediators in the Israeli-Palestinian peace process are planning to formally meet in New York on Sept. 26, it was announced.

Fred Ekhard, official representative of the U.N. secretary-general, told Novosti news service the participants will include Russian Foreign Minister Igor Ivanov and U.S. Secretary of State Colin Powell. The third member, the European Union, will be represented by Italian Prime Minister Silvio Berlusconi, Italian Foreign Minister Franco Frattini and Javier Solana, High Commissioner for EU foreign contacts.

Secretary-General Kofi Annan will represent the fourth member of the group, the United Nations, at the meeting.

Ivanov said he is going to invite the Quartet to work more vigorously to regain its authority and get Middle East peace talks back on course.

(<http://washingtontimes.com/upi-breaking/20030924-040734-7840r.htm>)

29 Elul, 5763 (Sept 26, 2003) Powell Asking Europeans to Shun Arafat as a Failed Leader

Quartet meeting at UN; Powell to ask members to shun Arafat

Friday, September 26, 2003 Elul 29, 5763

By Reuters and Haaretz Service

Middle East mediators were meeting in New York on Friday in an atmosphere of pessimism about the prospects for Arab-Israeli peace because of persistent violence, uncertainty in Palestinian politics and preoccupation with Iraq.

High-level representatives of the United States, the European Union, Russia and the United Nations gathered at UN headquarters to take stock of the stalemate in carrying out the Middle East peace plan they floated in April.

The meeting brings together U.S. Secretary of State Colin Powell, Russian Foreign Minister Igor Ivanov, UN Secretary-General Kofi Annan and three European officials led by foreign policy chief Javier Solana.

Powell was expected to ask the other participants to tell Palestinian Authority Chairman Yasser Arafat that the time has come to step aside.

Speaking ahead of his meeting with officials from the United Nations, European Union and Russia, Powell said that although the road map was still alive, Washington was waiting on the emergence of the new Palestinian cabinet.

"We believe firmly in the concept of the road map," he said. "And it is still there."

But, he said, "We are waiting for the Palestinian side to determine the makeup of its new government so that we have a partner we can work with."

The secretary planned to ask UN Secretary-General Kofi Annan, Russian Foreign Minister Igor Ivanov and EU foreign policy chief Javier Solana to make clear to Arafat that he should "get out of the way" and cede authority to security officials who intend to dismantle terror groups.

French President Jacques Chirac offered a different approach this week, saying, "We believe we cannot simply let the road map disappear because of the dramatic circumstances there."

"A good method may be to move straight to an international conference. We're in favor of holding such a conference as soon as possible," Chirac said.

Diplomats say expectations from the Quartet meeting are low because the last

Palestinian prime minister, Mahmoud Abbas, has resigned, and the prime minister-designate, Ahmed Qureia, has not yet formed a new government.

Israel promises to consult with U.S. before deciding on Arafat's fate
Israel has promised to consult with the United States before deciding whether to expel Arafat from the territories, a senior U.S. official said Thursday.

Foreign Minister Silvan Shalom gave the promise during talks in New York on Thursday with Powell, the State Department official said.

Israel decided in principle earlier this month to remove Arafat, who has been confined to his headquarters in the West Bank town of Ramallah for over a year.

Shalom said at the time of the decision that Israel should ignore U.S. objections and expel him.

"We are now in a situation that if we ask for such permission [from Washington], it will be virtually impossible to get it. But sometimes, there are situations where you have to make decisions independent of outside influence," he said.

But the U.S. official, who asked not to be identified, said: "The Israelis told us they didn't intend to take action right away and they would consult with us if they were moving towards a decision on that. They would talk to us."

The United States says it opposes expelling Arafat because abroad he would have a larger stage. It prefers to isolate him in Ramallah and refuse to deal with him.

The official also said that he did not think the long-standing disagreement over Arafat would be a major issue.

"Arafat is a perennial but it's not a critical issue. It's not an agenda item," he said.

Shalom said that Israel is waiting for Qureia to announce the composition of his cabinet and program of work before it would make a judgement on whether to support him.

Israel and the United States have blamed Arafat for obstacles to the implementation of the Quartet's road map to Middle East peace, which aims at establishing a Palestinian state by 2005. U.S. President George W. Bush last week admitted that the road map has stalled, and blamed the Palestinian leadership.

The 191-nation General Assembly last week overwhelmingly adopted a resolution calling on Israel to stop all threats to deport Arafat.

That resolution failed in the UN Security Council due to a veto by the United States. The General Assembly resolution is not binding.

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Bible Prophecy Research

Title: Not in your lifetime

Submitted by: research-bpr@philologos.org

Date: August 1, 2003

URL: <http://philologos.org/bpr/files/1010.htm>

Not in your lifetime

3 Av, 5763

Aug 1, 2003

There are instances in the Bible where some righteous person is given the great honor of having some calamity forestalled until after his days have been fulfilled (or he was removed). Not having to witness the bad event(s) is a privilege afforded to just a few. The question of the validity of a pre-trib rapture seems to be answered with these examples from Scripture. These people were spared in their day so why not those of us living in the endtime?

There are scoffers today, just like the ten spies (Numbers 13), who have studied the Promised Land but don't believe they can just move right in even though that is what Hashem had planned for them. Only the overcomers of today will be spared another wilderness journey at the end of the age.

Numbers 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Genesis 18:17 And the LORD said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 26

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. 30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and shut the door after him, 7 And said, I pray you, brethren, do not so wickedly. 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. 15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

1 Kings 11:8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. ..34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

1 Kings 21:29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

2 Kings 22:19 Because thine [King Josiah] heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. 20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.

2 Chronicles 32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

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Philologos

Bible Prophecy Research

Title: Elul

Submitted by: research-bpr@philologos.org

Date: August 1, 2003

URL: http://philologos.org/bpr/files/Jewish_Feasts/js012.htm

Elul

3 Av, 5763

Aug 1, 2003

[All info in brackets was added by me.

Elul, 5763 runs from August 29 - September 26, 2003.

The New Moon for Elul is celebrated starting on the eve of 29 Av (Aug 27, 2003) through 30 Av (Aug 28, 2003) and 1 Elul (Aug 29, 2003). Interestingly, 29 Av, 5763 (Aug 27, 2003), is the day when Mars is going to be the closest to earth since anywhere between 5,000 and 60,000 years. (Mars is considered to be the god of war.)]

And TODAY is the first day of the Hebrew month of Elul, the beginning of this 40-day period of time which our Sages tell us is uniquely suited for sensing the closeness of G-d and for succeeding at the task of raising ourselves closer to Him and His Torah. "Days of Divine favor and acceptance (y'mei ratzon)," they are called. Throughout Jewish history, Elul has been treasured--and regarded with appropriate awe--as the necessary period of preparation for the High Holy Days.

(<http://www.ou.org/torah/savannah/5760/shoftim60.htm>)

[Rosh Chodesh=New Moon

Egel=Golden Calf

Teshuvah=Repentance]

Special Significance (Biblical and by "Minhag," (Jewish Custom)) of Rosh Chodesh Elul

Biblical

After the Jewish People sinned by creating and worshipping the Golden Calf, and participating in other sinful activities centered around the worship of that idol, Moshe prayed to G-d for forty days and forty nights, beginning on Rosh Chodesh Elul, to spare the Jewish People and to return His full Presence among them. G-d responded favorably to Moshe's prayers by commanding Moshe to create a new set of "Luchot," "Tablets upon which were inscribed the Ten Commandments." He also restored His Presence to the Jewish People by authorizing the construction of the "Mishkan," the Temporary Structure which served as a "Residence," so to speak, for the Divine Presence, before the building of the First Temple in Jerusalem.

Minhagim (Customs) Related to Rosh Chodesh Elul

The Custom:

Beginning the second day of Rosh Chodesh Elul, and continuing until-but-not-including Erev Rosh HaShanah (the day preceding Rosh HaShanah), the custom is to blow the Shofar every weekday (excluding Shabbat, but not Sunday), four sounds -

1. Tekiah - a flat straight sound, "Tuuuu"

2.- 3. Combination of Shevarim - three broken sounds, resembling sighing, "U-Tu, U-Tu, U-Tu," and Teruah - nine rapid sounds resembling wailing, "Tu, Tu, Tu, Tu, Tu, Tu, Tu, Tu, Tu"

4. And a final Tekiah

Note: The duration of the "Tekiah" sounds at the beginning and at the end, both during this Elul-introductory period of Shofar-blowing, and on Rosh HaShanah itself, the Day of Sounding the Shofar, must be equal to the duration of the Shevarim-Teruah (or Shevarim alone, or Teruah alone, as we shall see, placed in between them).

The Background:

When Moshe went up the Second Time to receive the "Aseret HaDibrot," the "Ten Commandments," the Jewish People blew the Shofar in the Camp. They did this to impress upon themselves that Moshe had once again gone up the mountain of Sinai, so that they would not again make the tragic mistake in judging the time of Moshe's return, and fall again into Idol Worship.

Therefore, the Jewish People in later generations accepted upon themselves the custom of blowing the Shofar, beginning with Rosh Chodesh Elul to remind themselves that the people of Israel in the desert had sinned with the Egel, had repented, had been forgiven by G-d and restored

to their former level of holiness. This would arouse in their hearts and minds the importance and the effectiveness of doing "Teshuvah."

The Custom:

Ashkenazic (Northern, Western and Eastern Europe) have the custom, beginning with the second day of Rosh Chodesh Elul, of reciting Chapter 27 of Tehilim (Psalms), beginning "By (King) David, 'The L-rd is my Light and my Salvation,' " until and including Hoshannah Rabbah.

The Background:

This custom is based on the Medrash which links the "Light" of David, and the "Light" of all human beings, to Rosh HaShanah, the Day of Judgment, when by the light of the "neshamah," the soul, Hashem searches out the recesses and "hidden" areas of the human being. This idea is in turn based on the verse "The Lamp of Hashem is the human soul, which searches out all the recesses of his being." And the "Salvation" of David and of all human beings is linked to Yom Kippur, the Day of Atonement, when Hashem atones for the sins of His creatures.

(<http://www.ou.org/chagim/elul/rchelul.htm>)

Psalm 27

"The Rabbis expound this psalm with reference to Rosh Hashanah and Yom Kippur: *The Lord is my light*—on Rosh Hashanah, the day of judgment, as it is written 'He will make your righteousness shine clear *like a light*, and the justice of your cause like the noonday sun' (Psalm 37:6). And my salvation—on Yom Kippur, when He grants us salvation and pardons all our sins (*Midrash Tillim* on Psalm 27).

"The recitation of this psalm each day in synagogue extends until after the seventh day of the festival of Tabernacles, *Hoshana Rabbah*, which also partakes of the nature of a 'Day of Judgment.' The psalm also contains a reference to God hiding the psalmist 'in His *sukkah*,' and this ensured that its recitation was declared appropriate for the duration of the Tabernacles festival."

(*1001 Questions and Answers on Rosh Hashanah and Yom Kippur*, Jeffrey M. Cohen)

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and

the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 9:5 As long as I am in the world, I am the light of the world.

Psalm 27

1 (A Psalm of David.) The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? 2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. 3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. 4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. 5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. 6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. 7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. 8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. 9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. 10 When my father and my mother forsake me, then the LORD will take me up. 11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. 12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. 13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. 14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say,

on the LORD.

What does the name Elul mean?

"Elul" has been interpreted as an acronym, with its Hebrew letters "Aleph," "Lamed," "Vav," "Lamed" representing the words "Ani L'Dodi V'Dodi Li" (Song of Songs: 6,3).

The words mean "I am my Beloved's and my Beloved is mine," where my "Beloved" is G-d, and "I" am the Jewish People.

(<http://www.ou.org/chagim/elul/introelul.htm>)

Reviewing Our Service of G-d

As part of this dual process of stocktaking and preparation, Elul is marked by heightened attention to the three elements of divine service - the study of Torah, avodah (prayer), and deeds of kindness - which are the "pillars upon which the world stands." [2] The connection between Elul and these three modes of divine service is reflected in the name of the month; [3] "Elul" is an acronym for a number of four-word phrases from the Tanach associated with each of these three modes.

Our Rabbis [4] relate the phrase, [5] Inah L'Yodo V'Samti Luch (a reference to the cities of refuge established for the unintentional manslaughterer), to Torah study, because "the words of Torah are a refuge." [6] They relate the phrase, [7] Ani Ledoidi V'Dodi Li ("I am my Beloved's and my Beloved is mine"), to prayer, for in prayer our relationship with G-d finds expression. And in reference to deeds of kindness, the Sages cite the phrase, [8] Ish L'Rei'eihu U'Matonois L'Evyonim ("[Sending portions] each man to his friend and gifts to the poor").

[Romans 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.]

...

Illuminating Our Divine Service with the Light of Teshuvah

Inevitably, in taking stock of our efforts throughout the year, we discover shortcomings, thus establishing a connection between the month of Elul and teshuvah, a process which requires "regret for the past and positive resolves for the future." [9] Our Rabbis highlight the connection between Elul and the drive toward teshuvah by citing the acronym for the name Elul that is formed by the initials of a fourth Biblical phrase, [10] Oomul Hashem Elokecha Es Levavcha V'Es Levav Zareicha ("[The L-rd, your G-d, will circumcise] your heart and the hearts of your descendants").

[Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.]

...

Elul and Redemption

The possibility of such a connection with G-d is reflected in the name Elul, which is also an acronym for a fifth phrase, [25] [Az Yashir Moshe U'vnei Yisroel Es Hashira Hazos] L'Hashem Vayomru Leimor Ashira - "[Then Moshe and the Children of Israel sang this song] to G-d and they spoke, saying, 'I shall sing....' " (In this passage, the letters Elul are found in reverse order.) Our Sages [26] explain that this verse uses what is literally the future tense, in allusion to the

ultimate revelation to be realized during the Era of the Redemption with the Resurrection of the Dead, at which time G-d's essence will be revealed throughout the world.

[Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

Revelation 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.]

The connection to G-d which characterizes redemption - itself a means of serving G-d - is not distinct from the other four modes of divine service that are stressed during Elul. Through Torah, prayer, deeds of lovingkindness and particularly, through teshuvah, one connects with his essential source - the level at which "Israel and the Holy One, blessed be He, are one." These four modes of divine service together enable an individual to connect to G-d in the singleminded

approach characteristic of redemption.

Footnotes:

2. Avos 1:2.

3. A name reflects the fundamental nature of an entity and reveals its life-force (Tanya, Shaar HaYichud VebaEmunah, ch. 1). Although the names of the months are of Babylonian origin (Jerusalem Talmud, Rosh HaShanah 1:2; Bereishis Rabbah 48:9), they have been lent significance by the fact that they are mentioned in the Tanach (Nechemiah 6:9 regarding Elul; see also Likkutei Sichos, Vol. XIX, p. 162; Vol. XXIII, pp. 214-15) and have been incorporated into our Torah practice.

4. Pri Etz Chayim, Shaar Rosh HaShanah, sec. 1; Mateh Ephraim, sec. 581; Elef LaMateh, sec. 1.

5. Shmos 21:13.

6. Makkos 10a.

7. Shir HaShirim 6:3.

8. Esther 9:22.

9. Rambam, Mishneh Torah, Hilchos Teshuvah 2:2.

10. Devarim 30:6.

25. Shmos 15:1-2.

(<http://www.sichosinenglish.org/books/timeless-patterns/50.htm>)

Historical Background of "Elul"

1. According to Jewish tradition, the World was created by G-d on the twenty-fifth of Elul, according to the opinion in the Talmud of Rabbi Eliezer, whose opinion is followed generally in connection with questions of astronomical and cosmological (having to do with the "cosmos," or the entire universe) matters. And according to the Biblical narrative in the beginning of the Bible (Bereshit 1:1-31), Original Man and Original Woman were created six Days after the Creation of the Universe. The "Day of Creation" of the first human beings is called "Rosh HaShanah."

Hence, it follows that the "Day of Creation" of the Universe was the twenty-fifth of Elul.

2. According to Jewish tradition, it was on the 17th of Elul, that the spies who gave the tragic and catastrophic report about Eretz Yisrael (the Land of Israel), died, as the Bible says in BaMidbar (14:37), "The Men who gave a bad report concerning "The Land" died in a plague before G-d."

[I believe that the book of Revelation speaks of another Exodus scenario. We are now living in times where some believers say there is no way to get to the Promised Land without going through another wilderness experience (The tribulation). I believe that Caleb and Joshua had it right and have faith that Hashem can get me there immediately without wandering through the desert during the final seven years of this earth age.

Please see [Not in your lifetime](#) file for instances where calamity was delayed while certain tzaddiks (righteous men) were still on earth. Once they were removed, however, the area was doomed to witness all that the Lord had decreed.]

Rabbi Elazar son of Parta said, "Come and see how great is the negative power of evil speech and consequently the greatness of the punishment that it brings! We learn this lesson from the spies. For they slandered only trees and stones (the Land of Israel) - how much worse is the punishment if someone slanders a human being!"

3. In the Book of Nechemiah (6:15), we find, "And the wall was finished on the 25th of Elul, after fifty two days."

When Nechemiah came up from the Diaspora of Babylon to Yerushalayim, and saw the city in its ruined state, its walls filled with gaps and its gates burnt with fire, he urged the Jewish People to rebuild the walls, in order that they no longer be a shame among the nations.

The enemies of the Jewish People, Sanbalat the Choronite, Toviah the Amonite and Geshem the Arab attempted to forge a conspiracy to prevent the rebuilding of the walls. When they tried to disrupt the work by physical force, they were repelled by the workers who worked with their tools in one hand and their weapons in the other as the verses there attest, "Those who built the walls and those who lifted and carried the burdens would do their work with one hand, while one hand held a weapon." (Nechemiah 4:11)

And the following additional dramatic descriptions of the situation, which bring to mind the battles of the early Kibbutz-niks against the Arabs at the birth of the modern State of Israel, when tremendous levels of bravery and self-sacrifice were exhibited by the Israeli worker-fighters. "So we did the work, with half of them grasping the spears, from the rising of the dawn until the emergence of the stars. Also, at that time I said to the People, 'Let each man and his attendant spend the night in Jerusalem. Thus, the night was a watch for us and the day was for work. Thus

neither I nor my brothers nor my servants nor the men of the watch who were under me, none of us removed our garments; no one disrobed even to wash their clothes." (Nechemiah 4:15-17)

When the enemies realized that their military attacks were to no avail, they attempted to trap Nechemiah by encouraging him to meet with them, where they would do away with him, he saw through their attempts, as it says, "Then Sanballat sent me the same message with his servant, with an open letter in his hand. In it were written these words: 'It has been heard among the nations, and Geshem confirms it, that you and the Jews plan to rebel, and that is why you are building the wall; and that you are becoming their king, and similar things; and that you have also set up prophets to proclaim about you in Jerusalem, 'There is a king in Judah!' Now these things will be heard by the king! So now, let us come and take counsel together!'" (Nechemiah 6:5-7)

But Nechemiah responded, "I sent word to him, saying, 'These things that you say have never happened; you have fabricated them from your heart! For you all try to frighten us, saying, 'Let the resolve of their hands for doing the work be weakened, so that it will not be done.' But now you strengthen my hand!'" (Nechemiah 6:8-9)

When the wall was successfully rebuilt, a great "Kiddush Hashem" "Sanctification of G-d's Name" occurred. As we read, "The wall was completed on the twenty-fifth of Elul, after fifty-two days. It happened that when all our enemies heard this, and all the nations around us saw, they fell greatly in their own eyes, for they realized that this work was accomplished by our G-d." (Nechemiah 6:15-16)

(<http://www.ou.org/chagim/elul/introelul.htm>)

Read about Rabbi Akiva, Master of Teshuvah [Repentance] who is venerated during the month of Elul <http://www.ou.org/chagim/elul/akiva.htm>. Interesting to note (although not covered in the link provided) is that some Jews consider Akiva as the greatest(?) tzaddik (righteous man) ever who is said to have been tortured by the Romans, having his flesh stripped from his body; his life and death considered a mystery. The parallels to Jesus are uncanny.

Preparation For Judgment

In modern society, a person would not appear in court (even small claims court), without preparing his or her case, so as to be able to present it to the judge in the most convincing fashion.

Thus, Kal Vachomer (a Talmudic term meaning "certainly") a person should not come into Rosh

HaShanah without properly preparing their case for presentation before the Heavenly court.

Hence the month of Elul - an annual opportunity for self-examination and preparation for judgment

(<http://www.ou.org/chagim/elul/prepforjudg.htm>)

Conclusion & Summation

Let us consider the following selection as an appropriate summation of all we have learned about Elul and Teshuva:

"When you really get down to it, teshuvah today is a kind of death and rebirth: a demise of the past and a birth of a new life and a new creature. There is a severing with the previous "me" and the creation of a new "me" who has a new awareness, a new sensitivity, new ambitions and dreams and longings.

[John 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not

his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.]

"Somehow, the connections to the new life become very powerful, and at the end of the trail, the rewards are enormous: a sense of having returned home and of being part of our majestic tradition, a sense of the grandeur and beauty and warmth of it all, the awareness of God's presence in one's daily life, the feeling of meaning and purpose that permeates one's self.

"Life becomes coherent and whole again."

Rabbi Emanuel Feldman

On Judaism: Conversations on Being Jewish In Today's World

(<http://www.ou.org/chagim/elul/summary.htm>)

Zodiac Sign of the Month

The Zodiac Sign of the Month is the "Maiden," because of the verse, (Yirmiyahu 31:20), "... Return, O Maiden of Israel, return to these cities of yours!" Because this month is set aside for return to G-d and Repentance.

(<http://www.ou.org/chagim/elul/introelul.htm>)

Please see [Revelation 12](#) files.

The Mahril writes that once we enter the month of Elul, anytime a person writes a letter to someone, it is incumbent upon the writer to somehow allude to the fact at the beginning of the letter that he wishes and hopes that the person have a good year. Others write that expressing these wishes can be done at the end of the letter as well. The standard blessing is "K'siva V'chasima Tova," literally "A good writing and sealing," meaning that the person should be written, so to speak, in the Book of Life, the Book of Good, and be sealed in that book as well.

(<http://www.torah.org/learning/yomtov/elulrosh/vol1no35.html>)

[Philippians 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Also please see [Book of Life](#) file.]

The Month of Elul:

The dominant spiritual theme of the month of Elul is the tikkun habit, the tikkun for the abuse of the Holy Covenant. A person who achieves this will find his true partner in life, a partner who will help him in his aspirations rather than fight against him constantly (Likutey Moharan II, 87. See also Likutey Moharan I, 6 for a discussion of the spiritual meaning of Elul.).

[Revelation 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Also please see [New Jerusalem](#) file.]

Elul is a specially favorable time to attain Da'at, knowledge of God. A person can come to know and understand what he did not know before. New clothes are fashioned for his soul and he is released from all troubles.

[Revelation 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.]

Elul is the time to 'circumcise the foreskin of the heart' (cf. Deuteronomy 10:16). Only then does a person have the sensitivity to feel real pain in his heart over the sins he has committed. His sensitivity will become so acute that the very hearts of all the drops of seed he cast away will also feel the pain, no matter where they may have fallen. They will all rise up in a great commotion and also return to God.

Elul is the time most suited to teshuvah, the return to God. It is a period of Divine favor, because it was at this time that Moses went up to receive the second tablets and opened a wide path towards God. The key to this path is to understand that God is present in every place and every situation. No matter how far you may have fallen, God is with you there just as much as He is present in the heights of the universe. In fact it is equally important to remember that He is present in the heights, because there are times when a man rises -- for example if he becomes wealthy and then forgets about God. There are even cases of people who have climbed to very high levels of religious devotion only to turn into atheists in the end. You should pray to God not to let you come to any harm as you draw closer to Him. On the other hand, no matter how low you may have fallen, even to the lowest of levels, even to the ten Crowns of Impurity themselves, you must still bind yourself to God from there. Because His dominion extends over everything

(Likutey Moharan II, 82).

(<http://www.breslov.org/elul.html>)

The Baal ShemTov called the days of Elul the days when the King is in the field. He explained with a parable. Normally, in order to gain an audience with the King, one must go through a lengthy procedure. He must travel to the capitol city, arrange an appointment, and then get permission to enter the palace. Even when permission is granted it may be days or weeks before he is finally allowed to enter. When he does finally get to see the King, the audience is likely to be short and very formal. The citizen, not used to the royal surroundings doubtlessly feels out of place, and maybe even regrets his decision to see the King. From his great fear and uneasiness, he may forget to put his request before the King.

Once a year, the King leaves his capitol to visit the various regions of his Kingdom. Now a King can't just enter a city unannounced. When he reaches the outskirts of the city he is to visit, his entourage sets up a camp while a special delegation goes ahead to the city to make preparations for the King's visit.

In the meantime, the King is in the field; relaxed and enjoying the early fall weather. He doesn't stand on the same formality that he does when in the palace. The common folk are allowed to come out to greet the King and receive his blessing.

During Chodesh Elul, the King is in the field and he is easily accessible. We need only make the effort to go out and greet Him.

(<http://www.nishmas.org.il/minhagim/elul.htm>)

[During the month of Elul it is customary to visit a tzaddik (righteous man).
Visiting the ultimate tzaddik, Jesus, at his home in heaven would be the ultimate fulfillment of this custom!

Chassid=pious one]

The Journey to the Tzaddik

The days of Elul are days of journeys, inner spiritual journeys as well as journeys of miles and kilometers traversed across the hills and highways of America and Israel.

The journey to the Tzaddik that was often not easy, and it required great mesirus nefesh (self sacrifice) on the part of the Chassidim as well as their families. The path from Warsaw to Gur, was often full of barefooted Chassidim walking through the fields in order to save their shoes to wear for the honor of Yom Tov. Some Chassidim were gone for a month or more, and their families were left to provide for themselves. Yet many wives and families urged and blessed their husbands and fathers to make the yearly pilgrimage for the month of Elul, Rosh HaShanah, Yom Kippur and Sukkos.

The trip to the Tzaddik in times past had a special Ta'am (flavor or ambiance). Chassidim would travel for days and weeks in the company of their brethren to reach their destination. The trip was usually made in the company of one's friends; often Chassidim of the first order and highest caliber, all traveling together in a bond of unique and unwavering friendship. Chassidim used to say, that in the company of such seekers, it was possible to attain a Tikkun HaNefesh (a healing of the soul) even before they reached the Rebbe.

Those early Chassidim would quote a verse from Jeremiah (2:2) when reflecting on their experiences traversing the dirt roads of Eastern Europe on the way to the Tzaddik. "I remembered the kindness of your youth when you went after Me in the desert; through an unsown and desolate environment."

R' Elimelech of Lizhensk used to comment that this kindness, the willingness of the Chassid to take to the road to visit the Rebbe/Tzaddik in his youth, during the years when he was in full strength, will stand for him in his later years. Hashem will remember him when his physical strength has waned, remembering his joy and enthusiasm and how he dropped all his worldly pursuits to travel so to speak, in an unsown land as he traveled to be with the Rebbe, cut off from all worldly pursuits. Hashem will remember him and grant the Chassid the strength to make the journey yet another year.

The question is by now obvious. Why undertake the expense of time and money to make the journey to the Tzaddik? Is it not possible for one to study in his own home from books of Chassidus and Ethics? Cannot one accomplish spiritual growth on his own without the trouble of the arduous journey?

R' Elimelech of Lizhensk pointed out that the classic Torah commentator, Rashi, asked the same question in his commentary on Parshas Yisro.

The verse states, "Yisro, the father-in-law of Moshe heard about all that Hashem had done for Moshe and his people Israel when he brought Israel out of Egypt. . . Yisro came together with Moshe's wife and sons to the desert where Moshe was staying near Hashem's mountain". (Shemos 18:1,5)

Traveling to the Tzaddik in our Day - Chassidim Arrive in Eretz Yisrael Rashi asks, "What did

Yisro hear that made him come to Moshe?" Wasn't it enough that Yisro heard all about the miracles that happened to the Jews and his son-in-law Moshe? In other words, wasn't it enough for Yisro to reflect on the miracles that happened to the Jewish people, take the lessons to heart and continue with his life in Midian? Why did he make the treacherous desert journey with his daughter and grandchildren to the Israelite camp to meet Moshe?

Rashi answers that Yisro heard about the Exodus from Egypt and its accompanying miracles, and Amalek's war against the Israelites. The miracles of Hashem surrounding the Exodus and the splitting of the Red Sea was known to the whole world. But Yisro also heard about the war against Amalek, and how when Moshe raised his arms in towards heaven, the nation prevailed and was victorious. Yisro understood that the war against Amalek was really the war against the Yetzer Hara (the negative inclination). It is a battle that one cannot wage without assistance; the assistance of a Tzaddik. Therefore, Yisro made the journey to his son-in-law, Moshe Rabbenu; the to Tzaddik of the times.

R' Yisroel of Modjitz, in his classic work Divrei Yisroel explains the journey of Yisro to Moshe in a different way. Yisro studied Torah and ethics alone at home, absorbing the wisdom that was available at that time and weaning himself further and further from idol worship, and coming closer to the service of One G-d. Nevertheless, Yisro didn't come immediately when he heard about the Exodus from Egypt and the splitting of the sea. He waited. What did he hear that now caused him to come to Moshe?

As Rashi says, he heard about the splitting of the Red Sea and about the war against Amalek. He understood that miracle of the splitting of the Red Sea was a result of the intense connection that the nation had to their leader, the Tzaddik, Moshe Rabbenu. (. . .vayaminu baHashem u'v'Moshe avdo. And they believed in Hashem and his servant Moshe. Shemos 14:31)

During the Splitting of the Sea, even a maid servant, the member of society least likely to be highly spiritually developed, experienced a prophetic vision more profound than even the prophet Ezekiel ever saw.

When the Red Sea split, all the waters in the world split, including a cup of water sitting on the kitchen table. The whole world therefore knew about the great miracle that had taken place. Despite this, the rogue nation of Amalek had the chutzpah to attack Israel, even though Israel was clearly now enjoying Hashem's unique favor. In stark contra-distinction to Israel, Yisro understood the result of having no connection to the Tzaddik and no connection to Divinity. That realization caused him to take up his walking staff and to put himself at the side of the Tzaddik of the generation.

A story is told of the Chassid whose neighbor once asked him about the necessity of his travels to the Rebbe. "Isn't it enough", asked the neighbor. "To pore over the Chassidic and mussar literature in your own home?"

Answered the Chassid, "When I sit in my house with a book and begin to learn, the Yetzer Hara eventually gets up and begins to dance on my table and finally kicks my book open to the chapter that speaks about the inherent weakness of man and how he must exert himself to overcome the Yetzer Hara. I am instantly become forlorn, overcome with uncertainty about my ability to best the Yetzer. When I travel to the Tzaddik, he knows exactly what I am lacking and what need to repair my faults. He strengthens me and gives me the Tikkun that my soul needs.

The desire to travel to the Tzaddik is really the intense longing of the soul to shake off its impurities and empty husks and to return to a state of purity. It is the light of the Tzaddik which cleanses and straightens out the soul of the Chassid.

[1 Cor 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.]

The journey to the Tzaddik is just as relevant today as it was in previous generations. The Torah states in Parshas Shoftim, concerning bringing a case to the Sanhedrin in Jerusalem, "And you shall come to the Cohenim and the judges who will be there in those times, and you shall inquire of them and they will instruct you what to do". (Devarim 17:9)

On the words, "in those times", Rashi asks, "Would it occur to you to go to ask judges who are not there? Rather, ones should not say, 'The judges (read: Tzaddikim, sages) in this generation are not of the same stature as those of previous generations, therefore I needn't inquire of them'. In each generation we have the judges who are right for our times."

The meaning is clear. Even in our generation there are Tzaddikim and teachers who are right for us. One shouldn't think, "There are no spiritual leaders today, so I'll do the best I can according to what I feel is best." No!! The Rebbes, and teachers and Tzaddikim are out there, and the Torah bids us to seek them out.

(<http://www.nishmas.org.il/minhagim/traveltzaddik.htm>)

Enoch was then sent to earth to remain there for thirty days to instruct his sons, but before he left

heaven, God sent an angel to him whose appearance was like snow, and his hands were like ice. Enoch looked at him, and his face was chilled, that men might be able to endure the sight of him. The angels who took him to heaven put him upon his bed, in the place where his son Methuselah was expecting him by day and by night. Enoch assembled his sons and all his household, and instructed them faithfully about all things he had seen, heard, and written down, and he gave his books to his sons, to keep them and read them, admonishing them not to conceal the books, but tell them to all desiring to know. When the thirty days had been completed, the Lord sent darkness upon the earth, and there was gloom, and it hid the men standing with Enoch. And the angels hastened and took Enoch, and carried him to the highest heaven, where the Lord received him and set him before His face, and the darkness departed from the earth, and there was light. And the people saw, and did not understand how Enoch was taken, and they glorified God.

Enoch was born on the sixth day of the month of Siwan, and he was taken to heaven in the same month, Siwan, on the same day and in the same hour when he was born. And Methuselah hastened and all his brethren, the sons of Enoch, and built an altar in the place called Achuzan, whence Enoch was taken up to heaven. The elders and all the people came to the festivity and brought their gifts to the sons of Enoch, and made a great festivity, rejoicing and being merry for three days, praising God, who had given such a sign by means of Enoch, who had found favor with them.[60]

60. The assertion that Enoch was translated to heaven on the anniversary of the day and the hour on which he was born goes back to a view prevalent in rabbinic writings that the pious die on their birthday. The statement that it was the sixth of Sivan on which Enoch was born, and later translated, certainly proves that by this author this day was considered the day of the Revelation. In other words, this author regards Pentecost as the Festival of Revelation, a view with which we meet for the first time in the rabbinic sources of the middle of the second century of the common era. It may be remarked that the text is not quite in order, since if Enoch reached heaven on the first of Sivan (one text reads Nisan), remained there for sixty days, and after a stay of thirty days on earth was translated for ever, his translation must have taken place in Elul (as in the case of Moses).

THE TRANSLATION OF ENOCH

The sinfulness of men was the reason why Enoch was translated to heaven. Thus Enoch himself told Rabbi Ishmael. When the generation of the deluge transgressed, and spoke to God, saying, "Depart from us, for we do not desire to know Thy ways," Enoch was carried to heaven, to serve there as a witness that God was not a cruel God in spite of the destruction decreed upon all living beings on earth.

(<http://philologos.org/bpr/files/e010.htm>)

Please also see [Enoch](#) file.

The Temple Treasury

The Temple had need of considerable amounts of gold and silver (II Macc. 3:4) for the purchase of the required sacrifices, for the ritual vessels, garments, and other utensils, for the administration, and for miscellaneous public expenses. In the course of time a great treasure accumulated in the store-chambers appointed for this purpose (Wars 6:282). Just as in the period of the First Temple, so during the days of the Second Temple money and precious vessels reached the Temple from various sources. When Judea was subject to foreign hegemony, the gentile kings sometimes covered the Temple expenses from their own treasury, or at any rate presented it with gifts to defray the cost of the upkeep...Many people devoted houses and fields to the Temple, but since the Temple at Jerusalem did not keep landed property, it was sold and the proceeds deposited in the Temple treasury (Tosef., Shek. 2:15; Mish., Ar. 8). The Temple treasury also contained the deposits of individuals, such as widows and orphans (II Macc. 3:10), but particularly of the wealthy (such as Hyrcanus the Tobiad: II Macc. 3:11) "who deposited there the entire wealth of their house" (Jos., Wars 6:282). This portion of the treasure house was so vast that Josephus wrote that "it was the general repository of all Jewish wealth" (ibid.). However, the most important, or at any rate the steadiest, source of income was the half-shekel tax paid annually by every Jewish adult male from the age of 20 (on the basis of Ex. 30:14–15; cf. Philo, Spec. 1:76–78). These moneys were used to defray the expense of the offerings sacrificed for the entire community and other expenses. The half-shekel was levied upon everyone—except women, slaves, and minors, and even from these it was accepted if offered (Shek. 1:5)—whether they lived in the land of Israel or in the Diaspora, but the wealthy used to give "golden drachmas" (Tosef., Shek. 2:4). In spite of temporary difficulties caused by gentiles on occasion (Jos., Ant. 14:110ff.) the flow of money never stopped for any length of time. In the Roman period, rulers of cities and governors of provinces attempted to lay their hands on the funds or at least to place difficulties in the way of their collection and remission to Jerusalem, and one of the important privileges granted the Jews in the days of Julius Caesar and Augustus was the permission to collect and send the half-shekels to Jerusalem without hindrance. Augustus even included them in the category of "sacred money" and thus anyone stealing them was subject to the death penalty on the grounds of sacrilege (Cicero pro Flacco, 28; Jos., Ant. 14:215 et al.; 16:163ff.). Collections made in Babylon were first deposited in the fortified cities of Nisibis and Nehardea and later transferred to Jerusalem under armed guard (Ant. 18:310–3). Every year, on the first of Adar, the bet din ha-gadol (the high court in Jerusalem) used to send out messengers to the provincial areas (in Judea), to announce publicly the obligation to bring the half-shekels in due time for them to be delivered to the Temple chamber on the first of Nisan (TJ, Shek. 1:1, 45d). On the 15th of Adar tables of money changers were set up in the country at large (Shek. 1:3), and on the 25th day they were set up in the Temple, and pledges were taken from those who could not pay (with the exception of the priests; ibid.). Both in the Temple and in the country at large shofarot were set up for this purpose. There were 13 shofarot in the Temple (Shek. 6:1, 5),

each inscribed with the object for which the money collected was to be spent (i.e., "new shekels" for use during the coming year, "old shekels" to defray the expenses of the outgoing year, others for specific types of sacrifice, such as wood for the altar, incense, and the like). The money collected was divided into two parts: three kuppot ("large containers") of nine se'ah each were set aside as the *terumat ha-lishkah* (contribution to the Temple treasury chamber) and the rest was collected in a special container called the *sheyarei ha-lishkah* ("surplus funds"). The appropriations were made from the shekels in the Temple treasury chamber three times a year, 15 days before Passover, 15 days before Shavuot, and on the 29th of Elul. The money was used mainly for the purchase of the communal offerings and the incense (Shek. 4:1), but it was used as wages for those who watched the aftergrowths in the seventh year, with the object of gathering them for use in the communal offering, and for the women who wove curtains for the gates of the Temple (TJ, Shek. 4:3, 48a; Ket. 106a). In addition, the red heifer, as well as the scapegoat which was sent out into the wilderness on the Day of Atonement, were bought from these funds, as were the vestments of the high priest. The inspectors of animal blemishes in Jerusalem were also paid from the *terumat ha-lishkah*, as were the experts who taught the priests the laws of ritual slaughtering and those who examined the scrolls for mistakes. The money from the *sheyarei ha-lishkah* was used to defray the expenses of the erection of a special bridge across the Kidron Valley, and for the expenses connected with the altar of the burnt offerings, the sanctuary, and the courts (Shek. 4:2; TJ, Shek 4:3; 48a; according to Ket. 106b these expenses were covered by the funds donated for the maintenance of the Temple). The money was also for all the needs of the city of Jerusalem, especially the maintenance of the water system and the repair of the towers (Shek. 4:2; TJ, Shek. 4:3, 48a).

(Encyclopaedia Judaica, CD-ROM Edition)

"...on the 1st of Elul (the sixth month), [New Year] for tithing flocks and herds, any animal born after that not being reckoned within the previous year"

(*The Temple: Its Ministry and Services*, Alfred Edersheim)

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Philologos

Bible Prophecy Research

Title: Departure Time

Submitted by: research-bpr@philologos.org

Date: June 11, 2003

URL: <http://philologos.org/bpr/files/d005.htm>

Departure Time

11 Sivan, 5763

June 11, 2003

Will we know when it's time for us to "leave this earthly dwelling"? Following are some examples from the Bible showing that some people knew beforehand that it was their time to depart.

2 Kings 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. 3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. 5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. 6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. 7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. 8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

The sons of the prophets at Bethel and Jericho as well as Elisha knew the day of Elijah's departure. Fifty men of the sons of the prophets in Jordan were so

convinced something was going to happen they went and stood outside watching.

Matthew 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Even some devils know how to tell the time.

John 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Acts 20:38 Sorrowing most of all for the words which he [Paul] spake, that they should see his face no more. And they accompanied him unto the ship.

2 Timothy 4:6 For I [Paul] am now ready to be offered, and the time of my departure is at hand.

2 Peter 1:14 Knowing that shortly I [Peter] must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Numbers 20:23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, 24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. 25 Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. 27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Deuteronomy 32:48 And the LORD spake unto Moses that selfsame day, saying, 49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: 50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

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Philologos

Bible Prophecy Research

Title: Iyyar/Sivan, 5763 (May/June, 2003)

Submitted by: research-bpr@philologos.org

URL: http://philologos.org/bpr/files/Jewish_Feasts/js011.htm

Iyyar/Sivan, 5763 (May/June, 2003)

...[the second] half of Nisan, Iyar, and [the first] half of Sivan is the period of harvests...
(Talmud - Mas. Baba Metzia 106b)

(Please keep in mind that Jewish dates begin on the evening before.

This is a work in progress and will be updated as needed.

Very simple grid of [May](#) and [June](#) suitable for printing.)

[April 30, 2003 USA presents roadmap to Israel and PA \(please see Road Map to Armageddon, Road Map Documents and Geneva Accords\)](#)

[1 Iyyar \(May 3, 2003\) Second Day Rosh Chodesh Iyyar/New Moon for month of Iyyar](#)

[1 Iyyar \(May 3, 2003\) Date of first population survey of Israelite people by Moses](#)

[1 Iyyar, 5763 \(May 3, 2003\) New Hampshire's "Old Man of the Mountain" catastrophic collapse](#)

[2 Iyyar \(May 4, 2003\) Traditional date King Solomon begins building Temple](#)

[May 4-10, 2003 USA Jewish Heritage Week](#)

[May 4-10, 2003 USA Worse week for tornadoes in recorded history](#)

[5 Iyyar \(May 7, 2003\) Yom HaAtzma'ut/Israel Independence Day](#)

[5 Iyyar, 5763 \(May 7, 2003\) Mercury Transits Sun \(passage of planet across face of sun\)](#)

[10 Iyyar \(May 12, 2003\) One week notice to Noah before flood starts](#)

[10 Iyyar, 5763 \(May 12, 2003\) Behab Fast](#)

May 14, 1948 Israel becomes a state (please see [Israel Independence Day](#))

May 14, 2003 Mohammed's birthday

[13 Iyyar, 5763 \(May 15, 2003\) Lunar eclipse/"Night of the Scorpion Moon"](#)

13 Iyyar, 5763 (May 15, 2003) Planet X projected flyby

13 Iyyar, 5763 (May 15, 2003) Behab Fast

13 Iyyar, 5763 (May 15, 2003) Bilderberg Meeting Convenes in Versailles, France

May 15, 1948 British Mandate Ends/Five Arab states invade new state of Israel

May 15-16, 1916 The Sykes-Picot agreement between Britain and France carves up Arab regions of the former Ottoman empire.

May 15, 1923 Britain formally recognizes Emirate of Transjordan as a state

14 Iyyar (May 16, 2003) Pesach Sheini/Second Passover

14 Iyyar, 5763 (May 16, 2003) ~~Sharon-Abbas meeting~~ (moved to Saturday night)

15 Iyyar (May 17, 2003) Manna given to Israel

15 Iyyar (May 17, 2003) Sharon-Abbas meeting

May 17, 2003 Parashas Behar

May 17, 1939 British White Paper

17 Iyyar (May 19, 2003) God shuts door of ark, flood begins

17 Iyyar, 5763 (May 19, 2003) ~~Washington DC to celebrate Israel's birthday/~~
Jewish Covenant of 1993

17 Iyyar, 5763 (May 19, 2003) Behab Fast

18 Iyyar (May 20, 2003) Lag B'Omer

18 Iyyar (May 20, 2003) ~~Sharon to meet with Bush in US?~~ (cancelled due to terror attacks)

18 Iyyar (May 20, 2003) Bush talks to Abbas, Sharon by phone

19 Iyyar, 5763 (May 21, 2003) U.S. demanding Israel formally accept road map

21 Iyyar, 5763 (May 23, 2003) US issues statement regarding Israeli concerns about Road Map

21 Iyyar, 5763 (May 23, 2003) Sharon accepts Road Map to Peace (PA already on board)

May 24, 2003 Parashas Bechukosai

23 Iyyar, 5763 (May 25, 2003) Israeli Cabinet Approves Road Map (with 14 reservations)

24 Iyyar, 5763 (May 26, 2003) Start of week of increased solar activity

27 Iyyar, 5763 (May 29, 2003) Sharon, Abbas meeting in Jerusalem

28 Iyyar, 5763 (May 30, 2003) Jesus' Ascension Day

28 Iyyar (May 30, 2003) Yom Yerushalayim/Jerusalem Day (reunification/
liberation of Jerusalem in 1967)

28 Iyyar 2884 Traditional date of death of Samuel

28 Iyyar (May 17, 1939) British White Paper

29 Iyyar, 5763 (May 31, 2003) Strange Annular Solar Eclipse

29 Iyyar, 5763 (May 31, 2003) Shabbat Kallah/Sabbath of the Bride

Sivan, 5763 (June, 2003)

1 Iyyar (May 3, 2003) Second Day Rosh Chodesh Iyyar/New Moon for month of Iyyar

1 Iyyar (May 3, 2003) Date of first population survey of Israelite people by Moses

1 Iyyar, 5763 (May 3, 2003) New Hampshire's "Old Man of the Mountain" catastrophic collapse

1. "Symbols: Some are made by man; others, by the hand of God. The Flag, Niagara Falls, the Statue of Liberty, the Grand Canyon, Golden Gate Bridge, Old Faithful Geyser, Mount Rushmore, the Old Man of the Mountain."

"The Historical Society's Tuck Library in Concord has a file full of postcards that feature the granite profile. Among them is a card printed in 1959 that described the Old Man as 'the most perfect natural stone face in the world.'"

"Mike Pelchat lay against granite on his belly to peer over an outcropping of what for thousands of years stood as a symbol of God's handiwork. Huge metal turnbuckles that for the past few decades held The Old Man of the Mountain's forehead in place, swayed in the whipping wind. Below him, 1,000 feet straight down the rock wall, he gasped at the sight. What was left of what Daniel Webster once called God's sign 'that here in New England, He makes men,' was a pile of rock strewn about and a few fresh scrapes on the cliff walls showing where the 40-foot-high edifice cascaded into rubble...He described the Old Man

as put together like layers of a cake, all at an angle, held by an Adam's apple, which was the keystone, which was falling apart...Lake View, an intermediate rock climb that is a favorite on the Cannon Cliffs, now has tons of dirt and pulverized granite making it now impossible to climb. Pelchat said it would likely be a while before the climb was opened again, and it would require many rain storms 'to wash away his blood.'"

"It was essentially miraculous. There was no way I could justify on paper as an engineer that the thing should be there. It was delicate at best."

"We all knew it was a matter of time that something was going to happen up there. It seemed like the hand of God that was holding him up. "

The Old Man "didn't slide off of its perch; it fell off of its perch down onto the cliff below, and broke up into a million pieces."

"What was so unique about the Old Man was that it was not manmade, it was made by God. I think it will continue to remain the emblem."

"In his personal collection, Mori treasures a postcard bearing a quotation attributed to Daniel Webster. Mori thinks Webster would have written it in about 1831, when he was a guest of Ethan Allen Crawford at nearby Crawford Notch. The postcard reads: 'Men hang out their signs indicative of their respective trades. Shoemakers hang a giant shoe, jewelers a monster watch. And even the dentist hangs out a gold tooth; but in Franconia Mountains God Almighty has hung out a sign to show that in New England he makes men.'" (excerpts from five May 4, 2003 articles at [Union Leader](#) discussing the disappearance of the landmark sometime on the evening of Friday May 2nd and the morning of Saturday May 3rd)

2. WMUR-TV 9 (NH) Saturday night 11 pm news program had one reporter who said something to the effect that (paraphrase): "Residents are left wondering why God chose this day for the Old Man to come down." The News Anchor then said something to the effect that (paraphrase): "We all knew this day would come but we thought we'd be on the other side of heaven when it happened."

2 Iyyar (May 4, 2003) King Solomon begins building Temple

1 Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

May 4-10, 2003 USA Jewish Heritage Week

Parashas Behar (read week of May 11-17, 2003)

"The land shall not be sold in perpetuity, for the land is Mine; for you are sojourners and residents with Me. In the entire land of your ancestral heritage you shall provide redemption for the land." (Lev 25:23,24)

Footnotes:

"...ancestral plots of land that have been sold between one Jubilee and the next revert to their original owners with the arrival of the Jubilee Year (Rashi).

The word *heritage* is derived from *to grasp*. One who owns land holds it in his grasp. Additionally the land grasps him as well, because one develops an attachment and loyalty to one's land (Radak, Shorashim).

Stone Chumash

If the US pushes the Road Map and tries to divide Israel then God will divide the US? will show his wrath? See next item...

May 4-10, 2003 USA Worse week for tornadoes in recorded history

U.S. set tornado record last week
Tuesday, May 13, 2003

WASHINGTON (AP) -- Last week's almost 400 tornadoes set a record for the number of twisters in the United States during a single week, the National Oceanic and Atmospheric Administration said Tuesday.

A preliminary count showed 384 tornadoes in 19 states between May 4 and May 10, NOAA's National Weather Service said.

More than 40 deaths were blamed on the storms.

The most active previous week for tornadoes was May 12-18, 1995, when 171 tornadoes occurred.

The 412 tornadoes during the first 10 days of May were the most since record keeping began in 1950, the agency said. The previous record for the first 10 days of May was 177 in 1999.

(<http://www.cnn.com/2003/WEATHER/05/13/tornado.record.ap/index.html>)

5 Iyyar (May 7, 2003) Yom HaAtzma'ut/Israel Independence Day

1. Israel was declared a state on 5th Iyar, 5708 - May 14, 1948

In Israel, Yom Ha'atzma'ut is: A national holiday.

Independence Day in Israel is preceded by Yom Hazikaron, a national day of remembrance for the fallen in its defense and by the hands of terrorists, that is marked by national ceremonies and periods of silence. Surprisingly, Israelis are still searching for a traditional way to celebrate Independence Day. In recent years the emphasis on military parades has been withdrawn, and during this national holiday, Israelis tend to go on family picnics, visit the battle sites, and fill the streets with festivities. Some religious Jews offer special prayers of thanks and the opportunity is also taken to hold the International Bible Quiz on Yom Ha'atzma'ut. ([Answers to Yom Ha'atzma'ut Quiz](#))

2. Like all Jewish holidays the festivities begin on the evening of what Westerners would call the day before. (the Jewish day begins at sundown) Public buildings are edged with colored lights (like Christmas lights in America). Of course, there are flags and Star-of-David banners hanging from buildings and lampposts and even flying from cars. Bands play patriotic songs, some old traditional Jewish melodies, some new Israeli compositions.

Street vendors sell tiras (corn on the cob) and plastic squeaky hammers (huh?!) This is beyond doubt the oddest custom to typify this holiday in Israel: the custom of bopping total strangers over the head with a toy hammer which emits a high pitched squeaking noise when it hits! Why? Why not? It seems to be just one of those things that somebody started one year and it caught on and became a tradition.

Spraying people with "silly string" string is another custom in the same vein.

Of course, there are fireworks, too, and a joy to watch over the flood-lit walls of the Old City. The following day there are speeches, parades and barbecues. ([Yom Ha-Atzma'ut](#))

5 Iyyar, 5763 (May 7, 2003) Mercury Transits Sun (passage of planet across face of sun)

1. Mercury is the second smallest planet in our solar system. Only the planet Pluto is smaller. Mercury is about the same size as our Moon. It is very close to the Sun. Mercury travels around the Sun faster than any other planet. That is how it got its name. It was named after Mercury, the swift messenger of the gods in ancient Roman mythology. Mercury can only be seen from Earth just before sunrise or just after sunset, but not in the middle of the night. That is because Mercury always appears near the Sun when viewed from Earth. Mercury has a very thin atmosphere. Humans would not be able to live there. The surface of Mercury has holes in it where objects such as meteorites and asteroids crashed into it. ([StarChild: Mercury](#))

2. mercury - [L. *Mercurius*, Roman god and the planet] 1. a *cap*: a Roman god of commerce, eloquence, travel, cunning, and theft who serves as messenger to the other gods—compare HERMES; b. *often cap, archaic*: a bearer of messages or news or a conductor of travelers (Webster's)

Hermes [L. fr. Gk *Hermes*]: a Greek god of commerce, eloquence, invention, travel, and theft who serves as herald and messenger of the other gods—compare MERCURY (Webster's)

Hermes' main role is as a messenger but he has many other functions as well. He is also known as Mercury (Roman) and Argeiphontes (Slayer of Argos). His attributes in iconography include the kerykeion (messenger's staff), winged boots, and petassos (*cap*). ([Classical Myth](#))

3. May 15th yearly Mercuralia festival (ancient Roman festival for worship of Mercury) (see [13 Iyyar](#))
Mercury/Nebo son of Jupiter/Marduk king of the gods
Mercury = god of sleep
Mercury brings souls to underworld
Because of Mercury's swiftness he is considered god of winds (see [tornadoes](#))

4. transit n. 1. a: an act, process, or instance of passing through or over: PASSAGE b: CHANGE, TRANSITION c: (1): conveyance of persons or things from one place to another (2): usu. local transportation esp. of people by public conveyance; *also*: vehicles or a system engaged in such transportation 2 a: passage of a celestial body over the meridian of a place or through the field of a telescope b: passage of a smaller body (as Venus) across the disk of a larger (as the sun) 3: a theodolite with the telescope mounted so that it can be transited.

transit vi vt 1 a: to pass over or through: TRAVERSE b: to cause to pass over or through 2: to pass across (a meridian, a celestial body, or the field of view of a telescope 3: to turn (a telescope) over about the horizontal transverse axis in surveying. (Webster's)

10 Iyyar (May 12, 2003) One week notice to Noah before flood starts, ark loading begins
(see [17 Iyyar \(May 19, 2003\)](#))

10 Iyyar, 5763 (May 12, 2003) Behab Fast

1. "BeHaB" is an acronym for the letters Bet, Heh, Bet, which stand for the second and fifth days of the first week, and the second day of the second week. (<http://shamash.org/listarchives/mail-jewish/volume12/v12n39>)
2. Some have a custom to fast on the Monday-Thursday-Monday after Passover and Succos. They should wait until the month of Nissan or Tishrei finishes.

The reason for the fast is since there are many days of rejoicing, they fear that a sin was done through rejoicing. (Since one rejoices by drinking wine and eating, we fear that he may have drunk too much and said or did something inappropriate.)

The synagogues make a blessing for those who accept upon themselves to fast. They make the blessing on the first Shabbos [Sabbath] after Rosh Chodesh [New Moon], after Krias HaTorah [Torah reading]. One who answers Amen to the blessing and has in mind to fast needs no further acceptance on his part. If he changes his mind thereafter, he does not have to make the fast up.

If, on the day of the fast, there is a simcha [rejoicing], one should not fast, but should eat at the meal of the simcha. He need not make up the fast.

The custom is in many places to say Selichos, or prayers for forgiveness, on the fast days, regardless of if anyone is fasting. If there is in the shul [synagogue] a minyan [quorum of ten men] of people who are fasting, they read the portion read for fasts, Exodus 32:11-14, 34:1-10, during the morning and afternoon services. They also add Aneinu [fast day prayer] to Shemonah Esrei [daily prayer]. ([Fasting BaHaB](#) with my comments in brackets)

13 Iyyar, 5763 (May 15, 2003) Lunar eclipse/"Night of the Scorpion Moon"

1. ...on Thursday night May 15th North America will experience the first of two total lunar eclipses of 2003...10 p.m. Eastern Daylight Time facing southeast...you will see a brilliant white full Moon just above the head of Scorpius the Scorpion and smack dab between his

claws...the Moon will start to enter the Earth's dark shadow called the umbra at 10:03 p.m. Eastern Daylight Time or your local equivalent. Then as the Moon slowly glides deeper into our Earth's shadow, the umbra, you'll actually see the curvature of our Earth's shadow, which the ancient Greek, Aristotle said was a proof that our Earth was a sphere over 2,000 years ago.

As the eclipse progresses the Moon will gradually darken and change color and from 11:14 p.m. to 12:07 a.m. the Moon will be completely within the Earth's shadow, totally eclipsed for 53 minutes, after which the whole process will slowly reverse. Things to watch for are the curvature of our Earth's shadow and the unpredictable color the Moon will gradually turn during totality. During the last eclipse, many astronomers remarked that during totality the Moon looked the same reddish-orange color as Mars and as big as Mars would look if Mars were only half a million miles away.

Now as the eclipse progresses you will notice that The Scorpion gradually rises higher. And because the light of the full Moon will be so incredibly dimmed down all the stars of The Scorpion will appear to slowly brighten as totality approaches. And during totality you will be able to see with no trouble the red star that marks the heart of the scorpion, Antares, a star so huge that we could fit 14 quadrillion of our Moons inside it. Wow! In fact, at totality the Moon may turn the same reddish-orange color as Antares... ([Stargazer: May 15th's Total Lunar Eclipse: The Night of the Scorpion Moon](#))

2. Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who dwell in the east; if in the west, it is a bad omen for those who dwell in the west; if in the midst of heaven it is bad omen for the whole world. If its face is red as blood, [it is a sign that] the sword is coming to the world; if it is like sack-cloth, the arrows of famine are coming to the world; if it resembles both, the sword and the arrows of famine are coming to the world. If the eclipse is at sunset calamity will tarry in its coming; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no nation which is smitten that its gods are not smitten together with it, as it is said, And against all the gods of Egypt I will execute judgments. (Talmud - Mas. Sukkah, 29 a)

3. Please see online book "Witness of the Stars" by E. W. Bullinger, chapter on [Scorpio](#).

13 Iyyar, 5763 (May 15, 2003) Planet X flyby (please see [Catastrophism/Planet X](#) file)

13 Iyyar, 5763 (May 15, 2003) Behab Fast (see [10 Iyyar, 5763 \(May 12, 2003\) Behab Fast](#))

13 Iyyar, 5763 (May 15, 2003) Bilderberg Meeting Convenes in Versailles, France

Elite power brokers' secret talks

By Emma Jane Kirby

BBC correspondent in Paris

Thursday, 15 May, 2003

The world's financial and political elite are to hold a closed meeting in France on Thursday where delegates are expected to be focusing their attention on post war Iraq.

The Bilderberg meeting will be held in Versailles just before the start of the Group of Seven meeting of finance ministers in nearby Paris.

(Group of Seven)

Bilderberg, which was founded in the 1950s by Prince Bernhard of the Netherlands, is said to steer international policy from behind closed doors.

Its critics say that it is a capitalist organisation which operates entirely through self interest.

By anyone's standards, it is a bit of a mystery.

There are no members as such - instead, an invitation list is comprised each year by an unknown steering committee, but participants are mainly leading and powerful figures in the fields of business and politics.

Political clout

The meetings are cloaked in secrecy and participants rarely reveal their attendance, although this year's list is rumoured to include the American banker David Rockefeller and Henry Kissinger.

What the group actually does is no clearer either, although it's known to be an extremely influential lobbying group with a good deal of political clout on both sides of the Atlantic.

Key members of both the British and the US governments are said to have attended gatherings.

But critics accuse Bilderberg of being sinister and conspiratorial - if what the delegates are discussing is really for the good of ordinary people they ask, then

why can't they publicise it?

(<http://news.bbc.co.uk/1/hi/world/europe/3031717.stm>)

May 15, 1948 British Mandate Ends/Five Arab states invade new state of Israel

May 14, 1948: late morning eastern standard time (late afternoon in Palestine): David Ben-Gurion, Israel's first prime minister, reads a "[Declaration of Independence](#)," which proclaims the existence of a Jewish state called Israel beginning on May 15, 1948, at 12:00 midnight Palestine time (6:00 p.m., May 14, 1948, eastern standard time).

May 14, 6 p.m. eastern standard time (12:00 midnight in Palestine): The British mandate for Palestine expires, and the state of Israel comes into being.

May 14, 6:11 p.m. eastern standard time: The United States recognizes Israel on a de facto basis. The White House issues the following statement: "This Government has been informed that a Jewish state has been proclaimed in Palestine, and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the de facto authority of the State of Israel." [To see a color copy of this document click here.](#)

May 14, shortly after 6:11 p.m. eastern standard time: United States representative to the United Nations Warren Austin leaves his office at the United Nations and goes home. Secretary of State Marshall sends a State Department official to the United Nations to prevent the entire United States delegation from resigning.

May 15: On May 15, 1948, the Arab states issued their response statement and Egypt, Syria, Jordan, Lebanon and Iraq attack Israel.

([Truman Presidential Museum & Library: The Recognition of the State of Israel](#).

About the Collection: This collection focuses on The Recognition of the State of Israel. It includes 87 documents totaling 338 pages, four photographs, and chronologies of events spanning 1939-1949. Supporting materials include a finding aid, U.S.-Israeli Relations Subject Guide, and an online exhibit, the 50th Anniversary of the creation of the State of Israel, 1948-1998.)

May 15-16, 1916 The Sykes-Picot agreement between Britain and France carves up Arab regions of the former Ottoman empire.

May 15, 1923 Britain formally recognizes Emirate of Transjordan as a state

Emir Abdullah soon succeeded in loosening the British mandate over Transjordan with an Anglo-Transjordanian treaty. On May 15, 1923, Britain formally recognized the Emirate of Transjordan as a state under the leadership of Emir Abdullah. This angered the Zionists, as it effectively severed Transjordan from Palestine and so reduced the area of any future Jewish national home in the region. The treaty stipulated that Transjordan would be prepared for independence under the general supervision of the British high commissioner in Jerusalem, and recognized Emir Abdullah as head of state. In May 1925, the Aqaba and Ma'an districts of the Hijaz became part of Transjordan. ([The Making of Transjordan](#))

14 Iyyar (May 16, 2003) Pesach Sheini/Second Passover

1. KJV Numbers 9:9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. 11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. 13 But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. 14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.
2. Second Passover celebrated after a 30 day grace period.
3. If we follow the "rules" of the first Passover we should subtract four days from the 14th and come to the day that the Passover lambs were picked, 10 Iyyar, which is the day that the ark began to be loaded; certain people and animals were chosen to be brought aboard.

~~14 Iyyar, 5763 (May 16, 2003) Sharon-Abbas meeting~~

Official: Sharon-Abbas Meeting Set for Friday
Mon May 12, 2003 02:57 PM ET

JERUSALEM (Reuters) - Israeli Prime Minister Ariel Sharon and his Palestinian

counterpart Mahmoud Abbas, under U.S. pressure to renew peace talks, will meet for the first time on May 16, a Palestinian official said on Monday... (<http://www.reuters.com/newsArticle.jhtml?type=topNews&storyID=2725731>)

15 Iyyar (May 17, 2003) Manna given to Israel

In Iyyar appeared the merit of the lesser Passover and of the manna which was given to Israel on the fifteenth of this month. (Midrash Rabbah - Esther VII:11)

15 Iyyar (May 17, 2003) Sharon-Abbas meeting

1. Meeting Between PM Ariel Sharon and Palestinian PM Mahmoud Abbas (Abu Mazen) (Communicated by the Prime Minister's Media Adviser) Jerusalem, May 17, 2003

Prime Minister Ariel Sharon and Palestinian Prime Minister Mahmoud Abbas (Abu-Mazen) met this evening at the Prime Minister's Office in Jerusalem. At the opening of the meeting, Prime Minister Ariel Sharon expressed his outrage at the Hamas terrorist attack earlier in Hebron.

Prime Minister Abbas expressed his regrets over the attack.

Also present at the meeting, which lasted approximately 3 hours, were the Chief of the Prime Minister's Bureau, Dov Weissglas, the Prime Minister's Military Secretary, Maj. Gen. Yoav Gallant, the Prime Minister's Foreign Policy Adviser, Shalom Tourgeman, and Media Adviser Arnon Perlman.

From the Palestinian side the meeting included Chairman of the Legislative Council, Ahmed Karia, and Minister of State Muhammad Dahlan. During the meeting, there was an exchange of opinions between the parties with regard to the manner in which to proceed. The parties agreed that a cessation of terrorism is a first and vital step to any progress, and the Palestinians promised to make a true and genuine effort to put a stop to terrorism.

Prime Minister Ariel Sharon and Prime Minister Abbas agreed to meet again soon after Prime Minister Sharon's return from the United States.

* * *

May 18, 2003: Due to the wave of terror attacks, PM Sharon has decided to postpone his

departure for planned meeting with US Pres Bush in Washington. PM Sharon will hold discussions and assessments with relevant officials.

IMRA - Independent Media Review and Analysis
Website: www.imra.org.il

2. Saturday to Monday Terror Attacks

The following is a list of terror attacks from the Israel Government web site <http://www.mfa.gov.il/mfa/go.asp?MFAH0i5d0> (this started shortly after talks between Sharon-Abbas finished).

May 17 - Gadi Levy and his wife Dina, aged 31 and 37, of Kiryat Arba were killed by a suicide bomber in Hebron. Hamas claimed responsibility for the attack.

May 18 - Seven people were killed and 20 wounded in a suicide bombing on Egged bus no. 6 near French Hill in Jerusalem. Hamas claimed responsibility for the attack. (A second suicide bomber detonated his bomb when intercepted by police in northern Jerusalem. The terrorist was killed; no one else was injured.)

May 19 - Three IDF soldiers were lightly injured when a Palestinian on a bicycle detonated explosives next to a military jeep near Kfar Darom in the southern Gaza Strip. The bomber was killed. Hamas claimed responsibility for the attack.

May 19 - (Fox News) A homicide bomber blew herself up at the entrance to a shopping center in the northern Israeli town of Afula late Monday, killing three people and wounding as many as 15 others .

It was Israel's fifth suicide bombing in two days; the other four -- which killed at least nine people, along with four bombers -- were carried out by the militant group Hamas. Israel holds Palestinian leader Yasser Arafat responsible for the violence.

The blast went off at 5:14 p.m. at the Shaarei Amakim mall, near one of the mall entrances where shoppers were waiting in line for a security check.

(Koenig's International News email)

May 17, 2003 (15 Iyyar, 5763) Parashas Behar (Lev 25:1-26:2)

(Every week a different portion of the Torah is read. The reading for the week of May 11-17,

2003 is Behar. This portion deals with the land and people of Israel.)

(JPS) Leviticus 25:3 But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me.

1. shemittah laws—land to lie fallow every seventh year
2. Jubilee laws—all land returned to its original owners; Jewish servants freed
3. prohibition against lending with interest

Haftarah Reading (reading from prophets): Jeremiah 32:6-27

Stone Chumash footnote:

As the companion reading to a Sidrah [Torah portion] that discusses the sale and redemption of land, the Haftarah is the story of God's message of hope to Jeremiah, at a time when all seemed to be lost. It was the period of the Babylonian siege of Jerusalem, and Jeremiah was in prison because he had prophesied what the people refused to hear—that their sins and stubborn refusal to repent was bringing upon them destruction and exile. In the midst of Jeremiah's imprisonment came God's command that he was to redeem a family property. Even the prophet found it hard to understand why he should redeem land that was about to be conquered by the enemy, but God informed him that no tragedy is so great or downfall so complete that it is beyond God's power to change it to hope and rebirth....It was by no means a symbolic purchase with no permanent meaning; Israel's history is not ended by conquest, destruction, and exile. Its destiny is merely delayed, but its mission and the Divine assurance of ultimate survival and success remain intact, always.

May 17, 1939 British White Paper (please see [28 Iyyar](#))

17 Iyyar (May 19, 2003) God shuts door of ark, flood begins

1. KJV, Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. 5 And Noah did according unto all that the LORD commanded him. 6 And Noah was six hundred years old when the flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of

beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, that the waters of the flood were upon the earth. 11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

2. 'In the sixth hundredth year of Noah's life, in the second month, on the seventeenth day of the month. (Gen 7:11) R. Joshua said: That day was the seventeenth day of Iyar, when the constellation of Pleiades sets at daybreak and the fountains begin to dry up, and because they [mankind] perverted their ways, the Holy One, blessed be He, changed for them the work of creation and made the constellation of Pleiades rise at daybreak and took two stars from the Pleiades and brought a flood on the world. R. Eliezer said: That day was the seventeenth of Marheshvan.. (Talmud - Mas. Rosh HaShana 11b) (some think this relates to the second month of the sacred year which starts in Nissan (spring) and others think this relates to the second month of the civil year which starts in Tishri (fall))

"...there is a cluster of stars known as the Pleiades. This word, which means the congregation of the judge or ruler, comes to us through the Greek Septuagint as the translation of the Hebrew kimah, which means the heap or accumulation...

"It consists of a number of stars (in the neck of Taurus) which appear to be near together. The brightest of them...has come down to us with an Arabic name--Al Cyone, which means the centre, and has given the idea to some astronomers that it is the centre of the whole universe. The Syriac name for the Pleiades is Succoth, which means booths." ([The Witness of the Stars](#), E. W. Bullinger)

The Pleiades are also called the 7 sisters. Two of the 7 sisters/congregation were removed and the flood began.

17 Iyyar, 5763 (May 19, 2003) ~~Washington DC to celebrate Israel's birthday~~/Jewish Covenant of 1993

1. ...Israeli Prime Minister Ariel Sharon may meet with US President George W Bush in Washington...at a concert there to celebrate the anniversary of Israel's creation... Mr Bush has been invited to act as the host of honour at the May 19 concert, to mark Israel's 55th birthday, and Mr Sharon will attend if the situation at home permits him to travel, spokesman Raanan Gissin said. (<http://www.abc.net.au/news/newsitems/s840823.htm>)

Explanations differ for gala snafu:

Was it Sharon, or poor ticket sales?

By Matthew E. Berger

WASHINGTON, May 14 (JTA) — A gala concert for Israel's 55th birthday has been postponed, just one week before it was to take place — and no one seems to agree why.

Organizers maintain that the concert was delayed from May 19 until December because of a request from Israeli Prime Minister Ariel Sharon's office, not because of poor ticket sales.

...

Organizers said arrangements were being made to determine which performers would or would not be able to attend on Dec. 18, the new date for the concert.

The new date is one day before the first night of Chanukah, and the new concert is being touted as a celebration of the holiday.

...

http://www.jta.org/page_view_story.asp?strwebhead=Why+was+Israel+gala+nixed%3F&intcategoryid=3

2. Covenant of Jerusalem - Key to 25th Anniversary

by Kaye Corbett

Jerusalem - The historic Covenant of Jerusalem was presented to the Israeli government on Wednesday, May 19, 1993.

It marked the conclusion of a year of celebrating the 25th anniversary of the Holy City's reunification, which reaffirmed the indelible bond between the Jewish people and its eternal spiritual and cultural capital.

On May 31, 1992 a proclamation, under the signatures of Deputy Minister Avraham Verdiger, Mayor Teddy Kollek and Jewish Agency Chairman Simcha Dinitz, was sent to Jewish communities around the world, inviting them to share in this moment of history with Jerusalem.

Ministry Director-General Yeshayahu Barzel said the year-long celebration had three goals. First, to strengthen the feeling that the entire Jewish people stand united with Israel on the indivisibility of Jerusalem; second, to impart to all Jews - especially those in the former Soviet Union who have been cut off from world Jewry for four generations - a feeling of unity; and third, to remind the non-Jewish world that the entire Jewish people are unified on the emotional and religious significance Jerusalem has for Jews everywhere.

Although there has been considerable opposition from those who want Jerusalem to be an "international city," the covenant of Jerusalem was inspired by the covenant renewal ceremony convened by Ezra and Nehemiah for the Israelites who returned to their homeland from Babylon.

According to David A. Gross's article in Israel Magazine, the Covenant has seven paragraphs, as Jerusalem has seven gates from Ezra's day. Even today, there are seven open gates to the Old City: Jaffa Gate, New Gate, Damascus Gate, Herod's Gate, Lion's Gate, Dung Gate and Zion Gate.

There's a legend which says Jerusalem will have seven gates in the days to come and shine "from one end of the world to the other."

Prepared by Justice Menahem Elon, Deputy President of the Supreme Court Vice, and with input from a wide range of writers, historians and archaeologists, the Covenant, in the form of a scroll written on parchment, was signed by President Chaim Herzog on May 31, 1992.

Besides Herzog, the original scroll was also signed by a lengthy list of dignitaries and national leaders.

Two parchment scrolls of the Covenant were sent to authorities in Israel from Metulla in the north to Eilat in the south and there were signing ceremonies throughout the world, similar to the main signing ceremony in Jerusalem. ([The Jerusalem Covenant](#))

The Jerusalem Covenant

As of this day, Jerusalem Day, the twenty-eight day of the month of Iyar in the year five thousand seven hundred fifty-two; one thousand nine hundred and twenty-two years after the destruction of the Second Temple; forty-four years since the founding of the State of Israel; twenty-five years since the Six Day War during which the Israel Defense Forces, in defense of our very existence, broke through the walls of the city and restored the Temple Mount and the unity of Jerusalem; twelve years since the Knesset of Israel

reestablished the 'Jerusalem, unified and whole, is the Capital of Israel'; the State of Israel is the State of the 'Jewish People' and the Capital of Israel is the Capital of the People of Israel. We have gathered together in Zion, national leaders and heads, of our communities everywhere, to enter into a covenant with Jerusalem, as was done by the leaders of our nation and all the people of Israel upon Israel's return to its Land from the "Babylonian exile; and the people and their leaders will dwell in Jerusalem, the Holy City.

Once again, 'our feet stand within your gates, O Jerusalem - Jerusalem built as a city joined together' which 'unites the people of Israel to one another', and 'links heavenly Jerusalem with earthly Jerusalem.'

We have returned to the place that the Lord vowed to bestow upon the descendants of Abraham, Father of our Nation; to the City of David, King of Israel; where Solomon, son of David, built a Holy Temple; a Capital City which became the Mother of all Israel; a metropolis for justice and righteousness and for the wisdom and insights of the ancient world; where a Second Temple was erected in the days of Ezra and Nehemiah. In this city the prophets of the Lord prophesied; in the City the Sages taught Torah; in this City the Sanhedrin convened in session in its stone chamber. 'For there were the seats of Justice, the Throne of the House of David', 'for out of Zion shall go forth Torah, and the Word of the Lord from Jerusalem.'

Today, as of old, we hold fast to the truth of the words of the Prophets of Israel, that all the inhabitants of the world shall enter within the gates of Jerusalem: 'And it shall come to pass at the end of days, the mountain of the House of the Lord will be well established at the peak of the mountains and will tower above the hills, and all the nation shall stream towards it.' Each and every nation will live in it by its own faith: 'For all the nation will go forward, each with its own Divine Name; we shall go in the name of the Lord our God forever and ever.' And in this spirit the Knesset of the State of Israel has enacted a law: The places holy to the peoples of all religions shall be protected from any desecration and from any restriction of free access to them.

Jerusalem - peace and tranquility shall reign in the city: 'Pray for the peace of Jerusalem; may those who love you be tranquil. May there be peace within your walls, and tranquility within your palaces.' Out of Jerusalem, a message of peace went forth and shall yet go forth again to all the inhabitants of the earth: 'And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation will not lift up sword against nation, nor shall they learn war any more.' Our sages, peace be upon them,

said. In the future, The Holy One, the Blessed, will comfort Jerusalem only with peace.

From this place, we once again take this vow: "If I forget thee, O Jerusalem, may my right hand lose its strength; may my tongue cleave to my palate if I do not remember you, if I do not raise up Jerusalem at the very height of my rejoicing."

And with all these understandings, we enter into this Covenant and write: We shall bind you to us forever; we shall bind you to us with faithfulness, with righteousness and justice, with steadfast love and compassion. We love you, O Jerusalem, with eternal love, with unbounded love, under siege and when liberated from the yoke of oppressors. We have been martyred for you; we have yearned for you, we have clung to you. Our faithfulness to you we shall bequeath to our children after us. Forevermore our home shall be within you.

3. [Copy of a portion of the original Jerusalem Covenant document](#)

4. This is very confusing as Washington has picked Iyyar 17 (May 19, 2003) to celebrate Israel Independence Day which is celebrated on Iyyar 5 (May 7, 2003). The Jerusalem Covenant, which deals with Jerusalem Day, coincidentally fell on May 19th in 1993 but is, as usual, to be celebrated later this month on Iyyar 28 (May 30, 2003). May 19, 2003 seems to have been chosen because it is the anniversary of the Jerusalem Covenant signed and delivered on Jerusalem Day in 1993 but they somehow got the anniversary of Israel's creation mixed up with it? Killing two birds with one stone?

17 Iyyar, 5763 (May 19, 2003) Behab Fast (see [10 Iyyar, 5763 \(May 12, 2003\) Behab Fast](#))

18 Iyyar (May 20, 2003) Lag B'Omer

1. Lag B'Omer (acronym for the number 33 in Hebrew) - 33rd day of the counting of the Omer From the second night of Passover/Pesach, every night for seven weeks, the Jews count the days that have passed until Pentecost/Feast of Weeks. This process is called "the counting of the Omer." This period is usually one of semi-mourning with many things being prohibited during these 7 weeks--with one exception--on the 33rd day, Lag B'Omer. On this day a great plague is said to have ceased and therefore the ban on weddings, getting haircuts, etc. is lifted.
2. "Some Jews will not marry during the 33-day period until Lag B'Omer, so scores of

weddings are held that day...the Jewish wedding season traditionally begins on Lag Ba'Omer..." (http://www.uahc.org/va/bnai_shalom/lagbomer_shavuot.html)

18 Iyyar (May 20, 2003) ~~Sharon to meet with Bush in US?~~

Sharon will head to the United States on May 18 and will meet with Bush May 20 to discuss the newly released "road map" for Middle East peace, the sources said. ([Sharon, Bush to meet in US](#), May 8, 2003)

19 Iyyar, 5763 (May 21, 2003) U.S. demanding Israel formally accept road map

U.S. demanding Israel formally accept road map
By Aluf Benn and Nathan Guttman, Haaretz Correspondents
Ha'aretz 22 May 2003
<http://www.haaretzdaily.com/hasen/spages/295704.html>

The U.S. administration is demanding Israel formally accept the road map to a solution to the Israeli-Palestinian conflict, so that it does not appear to be recalcitrant trying to delay advancing the political process.

Prime Minister Ariel Sharon's chief of staff, attorney Dov Weisglass met Wednesday with U.S. National Security Adviser Condoleezza Rice in an effort to find a formula that would enable Israel to accept the plan, while taking into account its comments and reservations about it. Rice also met with Palestinian Finance Minister Salam Fayyad, who is in Washington for parallel talks with administration officials.

Meanwhile, reports in the U.S. press say President George W. Bush is considering inviting Sharon and Palestinian Prime Minister Mahmoud Abbas to a three-way summit in Geneva, possibly next week, when Bush is attending a G8 summit. The New York Times reported Wednesday morning that Bush is also considering a Middle East trip, to promote his peace plan, but Israeli and American officials downplayed the idea, saying it would not be likely if the president was not certain of achieving progress during the trip.

As reported Wednesday night by Channel Two news, the U.S. administration has reversed its position in the last two days. Until now, the Americans have been saying there is no importance to a formal acceptance of the plan, and that the important thing is to start its implementation on the ground.

But the Palestinians have insisted that they won't start acting against terror until Israel declares its formal acceptance of the road map. The issue was at the heart of the meeting between Sharon and Palestinian Prime Minister Mahmoud Abbas during their meeting last Saturday night.

U.S. President George W. Bush told Sharon on Tuesday that it is important to proceed with the political process according to the road map. American officials told senior Israeli officials that they are under heavy pressure from Arab countries to make Israel accept the road map. They made clear that the issue of "acceptance" not become an obstacle to its implementation, giving the Palestinians an excuse not to act against the terror groups. The administration has also rejected Israel's distinction between Bush's June 24 speech and the road map meant to implement it.

The road map, which was formally presented to the sides on April 30, calls for a three-phase process: calming the situation on the ground; establishment of a Palestinian state in provisional borders; and a permanent agreement by 2005. Israel has accepted the phases in principle, but has presented many reservations about the specifics of the plan, starting with a demand the process begin with the Palestinians dropping their demand for the right of return of refugees to the country.

The road map puts the refugee issue in the third phase of the process, during the final status negotiations. Israel is also against the road map's predication on the Saudi Arabian initiative, which calls for an Israeli withdrawal from all the territories captured in 1967. Sharon and Foreign Minister Silvan Shalom have told the Americans that the road map, in its current form, could not pass the current government coalition.

The administration is also demanding that Sharon dismantle the illegal outposts in the West Bank, in a move that is clearly seen by the world, immediately after the next meeting between Sharon and Bush. But the administration has accepted an Israeli distinction being drawn between "illegal" outposts and "legal" ones. For Washington, the issue has become a matter of Sharon meeting his commitments.

IMRA - Independent Media Review and Analysis
Website: www.imra.org.il

21 Iyyar, 5763 (May 23, 2003) US issues statement regarding Israeli concerns about Road Map

Text of Powell Rice statement [black day]

23 May 2003

Statement by Secretary of State Colin L. Powell and National Security Advisor Condoleezza Rice

<http://www.whitehouse.gov/news/releases/2003/05/20030523.html>

The roadmap was presented to the Government of Israel with a request from the President that it respond with contributions to this document to advance true peace. The United States Government received a response from the Government of Israel, explaining its significant concerns about the roadmap.

The United States shares the view of the Government of Israel that these are real concerns, and will address them fully and seriously in the implementation of the roadmap to fulfill the President's vision of June 24, 2002.

This amorphous fig leaf solution is sheer madness.

This American statement isn't a solution. It is another problem. A source for future American-Israeli friction.

What does it mean to "address them fully and seriously in the implementation of the roadmap"? This when the roadmap itself is not being changed?

Would anyone commit to a defective contract based on the assurance that even though the written text is dangerously defective that when the contract is implemented that the problems will be addressed?

How can they be addressed when the text calls for one thing and "addressing" these problems means doing something completely differently?

Washington has already been bending over backwards to ignore the failure of the Arafat-Mazen government to meet expectations. More of the same can be expected in the future.

Prime Minister Sharon's statement after the announcement indicates a serious failure in his team to think beyond the next 24 hours.

It should be noted that the "response from the Government of Israel, explaining its significant concerns about the roadmap" is not in the public record. A third party - concerned Israeli citizens - have no

way of even establishing if what happens in the future does or doesn't address these problems since it can always be claimed that newspaper reports regarding Israel's concerns were no accurate.

If the wording of the statement was coordinated with Sharon the ramifications are even more serious. It indicates that the true "enemy" of both Bush and Sharon is the Israeli public, hence the move to try and strip it of its ability to effectively monitor and criticize implementation.

Today is a black mark on American Israeli relations and a black mark on Prime Minister Ariel Sharon.

The question remains if the ministers who make up his cabinet have the will to put the interest of the nation over personal considerations and stop this madness. This is particularly challenging for ministers who see themselves only a conviction away from the prime minister's slot (unlike other Israeli politicians who tried to separate themselves from illegal fundraising activity, Sharon relied on his sons and developed a paper trail that even the most political attorney general can ignore for long).

To date no vote has been held on this matter by the Cabinet in point of fact, no official discussion has been held by the Cabinet of the roadmap.

Under the law, each minister bears responsibility for the decisions of the Government.

We will see this Sunday if the ministers have the intestinal fortitude to act on that responsibility.

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21 Iyyar, 5763 (May 23, 2003) Sharon Accepts Road Map to Peace (PA already on board)

Sharon Accepts 'Road Map' to Peace
Friday, May 23, 2003

JERUSALEM — After weeks of hesitation, Prime Minister Ariel Sharon told the United States on Friday that he accepts a U.S.-backed peace plan that would create a Palestinian state within three years. Sharon said he will present the plan to his Cabinet for approval as early as Sunday.

Sharon's statement came just hours after the Bush administration announced it would "fully and seriously" address Israel's concerns about the plan -- though Secretary of State Colin Powell said Washington did not intend to change the road map.

The assurances from Bush aimed to spur momentum over the plan, which has stalled over the issue of how to stop violence. Israel wants the Palestinians to rein in militants before Israel moves on its obligations under the plan -- though the road map calls for the steps to be taken in parallel.

With the U.S. statement, Sharon should be able to win a majority of support in his Cabinet, where hardline ministers oppose the plan, said a Sharon adviser, Raanan Gissin.

The Israeli Cabinet will discuss the peace plan on Sunday or Monday, Gissin said.

The Palestinians, who accepted the plan last month, welcomed the Israeli announcement, but reiterated that they had assurances from Washington that the three-stage plan, which envisions Palestinian statehood by 2005, would not be altered.

An Israeli Cabinet vote could pave the way for the first stage of the plan: Palestinians are to crack down on militias, while Israel is to withdraw troops from Palestinian towns and freeze construction in Jewish settlements in the West Bank and Gaza Strip.

It was not clear from the White House statement whether the United States was addressing Israeli concerns already in the first stage.

Israel has also demanded that the Palestinians drop without further discussion a demand for the "right of return" of about 4 million Palestinian refugees and their descendants to former homes in Israel. The fate of refugees is to be addressed in the last stage of the road map.

Just hours after the White House statement, Sharon's office announced that the prime minister "has informed the United States that the state of Israel is prepared to accept the steps prescribed in the road map."

Palestinian Information Minister Nabil Amr said the Palestinians "consider the Israeli acceptance as a positive step, but at the same time we still insist on the American and European promises and guarantees not to have any changes in the road map."

In the Gaza Strip, meanwhile, the Islamic militant group Hamas attacked an Israeli bus with explosives Friday, wounding two people.

The bombing -- Hamas' fifth in a week -- was an apparent challenge to Palestinian Prime Minister Mahmoud Abbas, who a day earlier had asked the Islamic militant group to halt attacks against Israelis.

Hamas told Abbas it would consider stopping attacks on civilians in Israel, but would continue targeting Israeli settlers and soldiers in the West Bank and Gaza. Israel has said it would not accept a partial truce.

Sharon, meanwhile, faces stiff opposition to the U.S. road map from hard-liners, including many members of his own Cabinet and Jewish settler leaders.

"In its present form, the roadmap is a recipe for more terror," said Cabinet minister Uzi Landau.

The settlers' umbrella organization asked Sharon on Friday not to endorse the road map, saying "acceptance of the map ... is likely to be interpreted as a prize for terror."

Bush is also considering a three-way meeting with Sharon and Abbas in Egypt to prod them into implementing the road map, officials involved in the planning said Thursday.

However, the meeting would only occur if both sides take steps toward peace in the coming days, a senior Bush administration said on condition of anonymity.

One major obstacle to the road map is the differences over how to deal with Palestinian militant groups that carried out scores of shootings and bombings in the past 32 months of fighting. Abbas wants to persuade militants to lay down their arms, while Sharon insists they be disarmed and arrested.

Abbas summoned Hamas leaders to his Gaza City office Thursday evening in his first visible effort to help end attacks on Israeli civilians.

Abbas is trying to avoid using force against the militias, in part because he may not have enough of a power base to risk a full-fledged confrontation. Hamas has grown in popularity in the West Bank and Gaza Strip, where many Palestinians are embittered by Israeli military strikes and travel bans that cause much hardship.

Earlier this week, Hamas and other Palestinian militias carried out five suicide bombings that killed 12 Israelis and wounded dozens.

The bus attacked Friday was en route from the Jewish settlement of Netzarim in central Gaza to Israel, with 15 people on board, when the explosion went off.

Hamas claimed responsibility during a rally in the Gaza refugee camp of Jabaliya, saying it had targeted the bus with a pipe bomb. The Israeli military said the explosion came from a "roadside bomb."

Following the attack, the Israeli army fired tank shells near neighboring Palestinian areas, and soldiers began searching farms, according to residents.

<http://www.foxnews.com/story/0,2933,87654,00.html>

May 24, 2003 Parashas Bechukosai (Lev 26:3-27:34)

(Every week a different portion of the Torah is read. The reading for the week of May 18-24, 2003 is Bechukosai. This portion deals with the land and people of Israel.)

Lev 26:3 If ye walk in my statutes, and keep my commandments, and do them; 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. 6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. 7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. 9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. 10 And ye shall eat old store, and bring forth the old because of the new. 11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And I will walk among you, and will be your God, and ye shall be my people. 13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all these commandments; 15 And if ye

shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

The content of parashat Behukotai is basically a contractual statement of blessings and curses, and the laws of valuation. Allow me to explain. The contract states that if we as a nation follow the commandments, our national life on our homeland will be idyllic. If we don't follow the commandments then we will be chased out of our land and great calamities will occur.

(http://www.asbee.org/bechukosai_summary.htm)

Haftarah Reading (reading from prophets): Jeremiah 16:19-17:14

This week's haftarah teaches us a profound lesson in trust and faith in Hashem. The prophet Yirmiyahu introduces the haftarah by proclaiming, "Hashem is my strength, my stronghold, my refuge in the day of trouble." Yirmiyahu proceeds and admonishes the Jewish people for pursuing foreign avenues and engaging in strange practices for security. He warns them that they are subject to forfeiting their wealth and possessions because of their public involvement in idolatry.

He then delivers a crushing blow in the name of Hashem and says, "And you will forsake your land which you are to blame for mistreating the inheritance I gave you and you will be enslaved to your enemies in a foreign land." (17:4) This is the dreadful prophecy about their pending exile from their precious homeland, Eretz Yisroel. Yet, Yirmiyahu devotes his attention to one specific detail as the cause of their exile. He immediately follows with serious reprimand about trust and says, "Cursed is the person who trusts in man...and turns his heart away from Hashem... Blessed is the person who trusts in Hashem." The juxtaposition of these words suggests that the Jewish exile was caused by lack of trust. Apparently, the previous criticism of mistreating the land related to this fault. Rashi develops this and explains that the admonition referred to their failure to properly observe Shmita laws. Yirmiyahu chastised them for mistreating their inheritance by refusing to return it to its true owner during Shmita.

([Parshas Bechukosai: Yirmiyahu 16:19, by Rabbi Dovid Siegel](#))

23 Iyyar, 5763 (May 25, 2003) Israeli Cabinet Approves Road Map (with 14 reservations)

1. STATEMENT FROM PM'S BUREAU [With the 14 Israeli remarks attached]

Israel Government Press Office Israel Sent: Sunday, May 25, 2003 7:14 PM Sunday, May 25, 2003 7:14 PM

A. The Government of Israel, today (Sunday), 25.5.03, considered the Prime Minister's statement on the Roadmap, as well as Israel's comments on its implementation. Following its deliberations, the Government, by a majority vote, resolved:

Based on the 23 May 2003 statement of the United States Government, in which the United States committed to fully and seriously address Israel's comments to the Roadmap during the implementation phase, the Prime Minister announced on 23 May 2003 that Israel has agreed to accept the steps set out in the Roadmap.

The Government of Israel affirms the Prime Minister's announcement, and resolves that all of Israel's comments, as addressed in the Administration's statement, will be implemented in full during the implementation phase of the Roadmap.

A list of the comments forwarded by Israel for the review of the Administration in the United States has been attached to this decision.[IMRA: attached below]

B. The Government also resolved, concerning the issue of the refugees, as follows:

The Government of Israel today accepted the steps set out in the Roadmap. The Government of Israel expresses its hope that the political process that will commence, in accordance with the 24 June 2002 speech of President Bush, will bring security, peace and reconciliation between Israel and the Palestinians.

The Government of Israel further clarifies that, both during and subsequent to the political process, the resolution of the issue of the refugees will not include their entry into or settlement within the State of Israel.

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The Roadmap: Primary Themes of Israel's Remarks

1. Both at the commencement of and during the process, and as a condition to its continuance, calm will be maintained. The Palestinians will dismantle the existing security organizations and implement security reforms during the course of which new organizations will be formed and act to combat terror, violence and incitement (incitement

must cease immediately and the Palestinian Authority must educate for peace). These organizations will engage in genuine prevention of terror and violence through arrests, interrogations, prevention and the enforcement of the legal groundwork for investigations, prosecution and punishment. In the first phase of the plan and as a condition for progress to the second phase, the Palestinians will complete the dismantling of terrorist organizations (Hamas, Islamic Jihad, the Popular Front, the Democratic Front Al-Aqsa Brigades and other apparatuses) and their infrastructure, collection of all illegal weapons and their transfer to a third party for the sake of being removed from the area and destroyed., cessation of weapons smuggling and weapons production inside the Palestinian Authority, activation of the full prevention apparatus and cessation of incitement. There will be no progress to the second phase without the fulfillment of all above-mentioned conditions relating to the war against terror. The security plans to be implemented are the Tenet and Zinni plans. [As in the other mutual frameworks, the Roadmap will not state that Israel must cease violence and incitement against the Palestinians].

2. Full performance will be a condition for progress between phases and for progress within phases. The first condition for progress will be the complete cessation of terror, violence and incitement. Progress between phases will come only following the full implementation of the preceding phase. Attention will be paid not to timelines, but to performance benchmarks (timelines will serve only as reference points).

3. The emergence of a new and different leadership in the Palestinian Authority within the framework of governmental reform. The formation of a new leadership constitutes a condition for progress to the second phase of the plan. In this framework, elections will be conducted for the Palestinian Legislative Council following coordination with Israel.

4. The Monitoring mechanism will be under American management. The chief verification activity will concentrate upon the creation of another Palestinian entity and progress in the civil reform process within the Palestinian Authority. Verification will be performed exclusively on a professional basis and per issue (economic, legal, financial) without the existence of a combined or unified mechanism. Substantive decisions will remain in the hands of both parties.

5. The character of the provisional Palestinian state will be determined through negotiations between the Palestinian Authority and Israel. The provisional state will have provisional borders and certain aspects of sovereignty, be fully demilitarized with no military forces, but only with police and internal security forces of limited scope and armaments, be without the authority to undertake defense alliances or military cooperation, and Israeli control over the entry and exit of all persons and cargo, as well as of its air space and electromagnetic spectrum.

6. In connection to both the introductory statements and the final settlement, declared references must be made to Israel's right to exist as a Jewish state and to the waiver of any right of return for Palestinian refugees to the State of Israel.
7. End of the process will lead to the end of all claims and not only the end of the conflict.
8. The future settlement will be reached through agreement and direct negotiations between the two parties, in accordance with the vision outlined by President Bush in his 24 June address.
9. There will be no involvement with issues pertaining to the final settlement. Among issues not to be discussed: settlement in Judea, Samaria and Gaza (excluding a settlement freeze and illegal outposts), the status of the Palestinian Authority and its institutions in Jerusalem, and all other matters whose substance relates to the final settlement.
10. The removal of references other than 242 and 338 (1397, the Saudi Initiative and the Arab Initiative adopted in Beirut). A settlement based upon the Roadmap will be an autonomous settlement that derives its validity therefrom. The only possible reference should be to Resolutions 242 and 338, and then only as an outline for the conduct of future negotiations on a permanent settlement.
11. Promotion of the reform process in the Palestinian Authority: a transitional Palestinian constitution will be composed, a Palestinian legal infrastructure will be constructed and cooperation with Israel in this field will be renewed. In the economic sphere: international efforts to rehabilitate the Palestinian economy will continue. In the financial sphere: the American-Israeli-Palestinian agreement will be implemented in full as a condition for the continued transfer of tax revenues.
12. The deployment of IDF forces along the September 2000 lines will be subject to the stipulation of Article 4 (absolute quiet) and will be carried out in keeping with changes to be required by the nature of the new circumstances and needs created thereby. Emphasis will be placed on the division of responsibilities and civilian authority as in September 2000, and not on the position of forces on the ground at that time.
13. Subject to security conditions, Israel will work to restore Palestinian life to normal: promote the economic situation, cultivation of commercial connections, encouragement and assistance for the activities of recognized humanitarian agencies. No reference will be made to the Bertini Report as a binding source document within the framework of the humanitarian issue.
14. Arab states will assist the process through the condemnation of terrorist activity. No link will be established between the Palestinian track and other tracks (Syrian-Lebanese).

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2. GOV'T VOTES TO ACCEPT PALESTINIAN STATE - WITH RESERVATIONS

The Israeli Government voted to accept the Road Map plan today, recognizing a Palestinian state for the first time. Twelve ministers voted for the plan: Five from the Shinui party, and seven Likud ministers: Ariel Sharon, Sha'ul Mofaz, Silvan Shalom, Meir Sheerit, Tzippy Livny, Gideon Ezra, and Ehud Olmert.

Ministers Binyamin Netanyahu, Tzachi HaNegbi, Limor Livnat, and Danny Naveh - all of the Likud - abstained.

Seven ministers opposed the plan: Uzi Landau and Yisrael Katz (Likud); Effie Eitam and Zevulun Orlev (NRP); Benny Elon and Avigdor Lieberman (National Union); and Natan Sharansky (Likud-Yisrael B'Aliyah).

The Cabinet meeting lasted close to six hours, and was very stormy at times. Each minister was given a chance to speak. The exact wording of the approved resolution reads as follows:

"The Government of Israel announces that it approves the declaration of the Prime Minister [see item 3 below] regarding the acceptance of the steps included in the Road Map, and resolves that the implementation of the plan will take place contingent upon the 14 comments that Israel submitted to the Americans."

The Cabinet also voted 16-1 that it would not accept the Arabs' claimed "right of return." Only Minister Benny Elon voted against it, explaining that the resolution rules out the return of Arab refugees to the State of Israel - but not to Judea and Samaria. Elon has long said that an influx of millions of Arabs to Yesha would be a tremendous demographic danger to Israel.

Under the banner, "The Road Map is Worse than Oslo," the Yesha Council, Women in Green, and Jewish Leadership organized protests opposite the Prime Minister's Office this morning. Yesha leaders say that a Palestinian state will be a calamity for Israel, and demanded that the Road Map be voted down.

The Likud Party ministers were strongly divided this morning, and Prime Minister Sharon met with them before the Cabinet meeting today. The main threat that Sharon hung over the ministers' heads was that a rejection of the Road Map would lead to a crisis between

Jerusalem and the White House. He further tried to convince the ministers to support the plan by noting a "direct connection between Israel's sorry economic state and the security situation."

Mr. Sharon is expected to meet with Palestinian Authority leader Abu Mazen tomorrow, for the second time.

2. MINISTERIAL COMMENTS ON THE VOTE

Prime Minister Sharon himself said that today was a "difficult" day for him, and that the choice was between "the least of the evils." He said that the reservations included in today's resolution represent Israel's "red lines." In this morning's Yediot Acharonot newspaper, however, he was quoted as singing a slightly different tune: "It's time to divide the land," Sharon told the paper, following his fairly sudden decision to accept the Road Map plan. "No one can compete with me over these areas. I am connected to these parts of the land that we will be required to leave no less than those who are speaking so stridently [in favor of the Land of Israel and against the plan]."

Finance Minister Binyamin Netanyahu had earlier said he would vote against the plan. However, when the resolution brought to vote stated that the plan would be implemented only "contingent upon Israel's 14 reservations," he agreed to abstain.

Minister Ehud Olmert said before the meeting that the Road Map was bad, yet he voted for it. Defense Minister Mofaz said the same a few days ago, but explained that he was not voting for the plan, but rather for the "package of understandings with the U.S., which include Israel's reservations against the plan."

Minister Tzippy Livny had an interesting approach. She said that she accepts the two-state solution in principle, but is worried that merely pushing off the 'right of return' issue might lead to the flooding of Israel with millions of Arab 'refugees' in the future. "There is a national consensus against this now," she said, "but we don't know what will be in the future." The Foreign Ministry's legal counsel was called to the meeting to explain the dangers of the 'right of return.' Minister Livny distributed to the ministers a position paper on the dangers of the 'right of return,' and only after an accompanying resolution against the 'right of return' was formulated did she agree to vote in favor of the Road Map.

Minister Benny Elon said that the ministers could not be expected to vote on a plan of this magnitude on such short notice. "We have not even been given a Hebrew translation of the document," he lamented.

Minister Natan Sharansky said that Prime Minister Sharon always promised that the Road Map would not be brought for a Cabinet vote without a deep and intense discussion and

debate - contrary to what in fact happened today.

Education Minister Limor Livnat, who has expressed opposition to the plan in the past, proposed that the Cabinet include a declaration that there would be no Palestinian state until the terrorist bases are totally and completely uprooted; no compromise on the 'right of return;' no return to the '67 borders; and no division of Jerusalem. This proposal was also debated in the Cabinet today, but was not voted upon.

Likud MK Michael Eitan told Arutz-7 this morning that though the Road Map plan is dangerous, "now is not necessarily the time to vote against it." He said that Israel's 14 reservations must be implemented, and that if the dangers in fact materialize, "we will be able to stop it then." He said that we must not be the ones to destroy whatever small chance for peace currently exists.

Minister without portfolio Gideon Ezra took a similar position while speaking with Voice of Israel this morning. He said that he is confident that if the PA does not honor its obligations, Prime Minister Sharon will put an end to Road Map progress.

Coalition head Gideon Saar, a Likud MK, said that the Road Map in its current framework is "a dangerous diplomatic document that includes the Saudi initiative, which returns Israel to the May 1967 borders on all fronts and divides Jerusalem."

Opposition leader MK Dalia Itzik (Labor) rejoiced in the decision: "The government finally understood that which the Labor Party has been saying for years. The Road map is a victory for Labor's way." Other left-wing politicians echoed her satisfaction, though some were already looking ahead: "Sharon's intentions will be tested by whether he removes 100 outposts or not," said Labor MK Amram Mitzna.

3. HISTORY OF THE TURNABOUT, AND MORE COMMENTS

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Eli Kornfeld, head of the "Darkecha Darkeinu" (Your Way is Our Way) forum in the Likud Party, was noticeably saddened by the decision to bring the Road Map up for a Cabinet vote: "This is a hasty decision that seals the fate of the Nation of Israel for a very difficult period that we will face. It is a decision that is forced upon us, for some reason, by the United States. The economic thriving that the Prime Minister sees as a result of this - it's just a dream, just as it was before Oslo - when they promised us a great period, but many people paid with their lives. This is a prize to Arafat for his 2.5 years of terrorism. It's terrible, if this is the approach - we have learned absolutely nothing; just terrible."

The Yesha Council, representing the Jewish communities in Judea, Samaria, and Gaza,

released a strong announcement today condemning the Cabinet's approval of the Road Map. The council said that the decision "would be remembered as an eternal disgrace in the history of the State of Israel," and that it "ignores our historical rights over the Land of Israel, and causes damage to the national security interests of Israel."

Deputy Education Minister Tzvi Hendel (National Union) told Arutz-7 today that there were so many points to raise against this Road Map, "but let me just give you two or three. For years, Arafat has wanted to internationalize the dispute, yet no Israeli government ever agreed - until now. This means that Arafat has succeeded in having the Europeans and the UN decide whether the Palestinians are fulfilling their obligations... A terrorist state will be established aside us... I can only hope that the normative, Jewish, logical point of view will prevail - I have no hope from Shinui, but at least among the Likud ministers."

Reminded that Sharon was facing very strong American pressure, Hendel replied: "Last night we spoke to some U.S. Congressmen, and they said that they feel that Israel is undermining them and their objections to this plan. They are trying to reject it, and we are supporting it! There are many in the Administration who don't like this plan. It could be that Blair is pushing Bush to come through on his pre-Iraq-war promises, and it could be that Sharon thinks that nothing will come of it, etc. - but the fact is that the Israeli government will be making a tremendous mistake by making this statement for history that it accepts a Palestinian state... This will be one of the absolute worst decisions in the history of the State of Israel. We can't always worry about tactics and maneuvering. We must stand up for what is right."

Arutz Sheva News Service

<http://www.IsraelNationalNews.com>

Sunday, May 25, 2003 / Iyar 23, 5763

3. For more info please see [Road Map to Armageddon](#).
4. For more info please see [Space Shuttle Columbia](#).

24 Iyyar, 5763 (May 26, 2003) Start of week of increased solar activity

Very low and low readings all month of May until May 26th when activity picked up. May 27th moderate activity. May 28, 29 high. May 30th moderate. ([Big Bear Solar Observatory: Solar Activity Reports](#))

27 Iyyar, 5763 (May 29, 2003) Sharon, Abbas meeting in Jerusalem

STATEMENT FROM PM SHARON'S OFFICE After meeting with PA PM

Press Release

May 29, 2003

Prime Minister Ariel Sharon met, once again, with the Palestinian Prime Minister Mahmud Abbas, and the Ministers Nabil Shaath and Mahmud Dahlan at the Prime Minister's Office in Jerusalem. The meeting lasted two and a half hours, and was conducted in a positive and very good atmosphere.

The Prime Minister welcomed his guests, and expressed hope that following the meeting, and as a result of the changes in the Middle East, the State of Israel and the Palestinian Authority would move forward in achieving security and peace.

The Prime Minister demanded from his Palestinian colleagues that they act decisively to stop terror, and take real, practical steps, such as: dismantling terror organizations, arresting terrorists, confiscating illegal weapons, putting a stop to incitement and creating an atmosphere of peace. The Prime Minister clarified that only after a real effort to eradicate terrorism has been undertaken, will it be possible to achieve the desired peace.

The Prime Minister repeated his offer from the previous meeting, and suggested that he would direct the security forces to redeploy immediately in the Gaza Strip and in Judea and Samaria in such a way that would make it easier for the Palestinians to take responsibility for security in these areas, and act in a genuine and real manner to stop terror. The significance of this step would be a different deployment of our troops, and in the framework of this change pulling out of city centers in Judea and Samaria, and the reduction of the Israeli military presence there would be included. In addition, the Prime Minister emphasized that if an imminent threat to the lives of Israelis occurs in areas which are handed over to Palestinian control, and no action to prevent it is taken by the Palestinian forces, the IDF would not hesitate to take action to prevent that danger.

In addition, the Prime Minister announced a comprehensive review of Palestinian prisoner lists, in order to assess if there are any who could be released. The Prime Minister also announced a long list of steps, the purpose of which is to ease the living conditions of the Palestinians, foster trade and encourage the Palestinian economy. Some of the steps the Prime Minister detailed include:

1. Removing the closure of Judea, Samaria and the Gaza Strip.
2. Granting permanent transit permits to senior Palestinian officials, according to the lists which were submitted.
3. Israel would undertake a comprehensive review of prisoner lists, and would examine which prisoners could be released. Israel would release 100 administrative detainees. Furthermore, in response to a Palestinian request, it was decided to release the prisoners Tiysar Chaled and Abu Sukar. Every prisoner would be required to sign a document, which obliges him or her from engaging in terror.
4. It was decided to increase the transfers of Israeli-held Palestinian tax funds to the amount of NIS 150 million per month.
5. A quota of 25 thousand workers will be allocated to work in Israel, 15,000 from Gaza and 10,000 from Judea and Samaria.
6. Over night stays will be approved for 2,000 Palestinian workers in Israel.
7. The travel permits for Palestinian businesspeople travelling within Palestinian Authority areas and into Israel was increased to 8,000.
8. The series of measures easing operation of humanitarian organizations operating in the territories was expanded.

The Prime Minister stated that as long as the security situation continues to improve, and quiet prevails, Israel's willingness and capability to reciprocate in a positive manner would increase, and so would the ability of the Palestinian population to feel the change.

The Prime Minister clarified to the Palestinian Prime Minister that if the Palestinians would indeed act to stop terror and violence, Israel would consider commence political negotiations, in accordance with the conditions, principles and stages laid out in President Bush's June 24, 2002 speech, and it is in that framework, it will be agreed to establish a provisional Palestinian state, which would lead to a permanent state.

At the conclusion of the meeting, it was agreed that a comprehensive dialogue would continue, and in that framework professional meetings would be held at different levels and echelons, while the progress of the process will be supervised by the two leaders.

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KJV Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

28 Iyyar (May 30, 2003) Yom Yerushalayim/Jerusalem Day (reunification/liberation of Jerusalem in 1967)

On June 7, 1967 / Iyar 28, 5727, Israeli troops crashed through the defenses set up by Arab troops and recaptured those parts of the holy city of Jerusalem which had previously been in Arab possession. Yom Yerushalayim commemorates this significant day.

28 Iyyar 2884 Traditional date of death of Samuel

Samuel: Israelite judge and prophet who lived in the 11th century B.C.E. Standing at the close of one era and the beginning of another, Samuel was instrumental in the painful, but necessary, transition from a loose confederation of Hebrew tribes to a centralized monarchy. He played a part in events which eventually saw his people completely freed from subjection to the Philistines and from the threat of the utter loss of national life. (Encyclopaedia Judaica)

28 Iyyar (May 17, 1939) British White Paper

The 1939 White Paper: Issued on May 17, 1939, it rejected, in essence, the Peel Commission's partition plan on the grounds that it was not feasible. The document stated that Palestine would be neither a Jewish state nor an Arab one, but an independent state to be established within ten years. Jewish immigration to Palestine was limited to 75,000 for the first five years, subject to the country's "economic absorptive capacity", and would later be contingent on Arab consent. Stringent restrictions were imposed on land acquisition by Jews. ([White Papers](#))

29 Iyyar, 5763 (May 31, 2003) Annular Solar Eclipse

Viewer's Guide: Strange Solar Eclipse on May 31

By Joe Rao

Special to SPACE.com posted: 07:00 am ET 23 May 2003

A partial eclipse of the Sun surrounded by strange circumstances is on tap for Saturday, May 31 and will be visible in parts of North America, Europe and the Middle East. The event could be quite spectacular at sunrise in Europe, especially in the United Kingdom.

Looking directly at the Sun is dangerous, so proper viewing techniques (below) are necessary. The most impressive aspect of the event will be an annular, or ring eclipse, so named because the Moon's disk will be too small to completely cover the Sun's disk. The result is a ring of fire surrounding the black circle of the Moon. It's like a dull penny sitting atop a shiny nickel.

Annular eclipses can occur because the Moon's orbit around Earth is not quite a circle. When the Moon is closer to Earth than average, a total solar eclipse can occur. When it is farther than average, an annular eclipse can result. The annular eclipse will be visible across a sparsely populated swath of Earth from Scotland to the Canadian Arctic.

Strange site

The extreme northern track of the Moon's shadow will likely make this one of the most unusual solar eclipses that will occur in the 21st century.

Here's why:

The antumbra or negative shadow of the Moon – from where the annular phase of eclipse is visible – will strike the Earth at a very oblique angle. In fact, the shadow

will actually pass above the North Pole and a bit beyond it before it finally makes contact with the Earth's surface. As a result of this extraordinary geometry, the antumbra appears to graze the Earth's surface resulting in a broad, semicircular region that will experience the "ring of fire" effect.

Also, because of this unusual circumstance, instead of moving in a typical west-to-east fashion, as is the case with most solar eclipses, the shadow's movement will actually run in reverse – from east to west.

Where to see a partial eclipse

Outside of the zone of the annular eclipse, most of Europe, the Middle East, central and northern Asia and northwestern sections of North America will be underneath the Moon's outer shadow, or penumbra, and will see a partial eclipse. The effect is that of the Moon taking a bite out of the Sun.

The closer one is positioned to the region of visibility of the annular eclipse, the larger the eclipse. Those living in northern and eastern sections of Europe will be in position to see more than 80 percent of the Sun's diameter eclipsed at, or soon after sunrise. Across parts of central Europe, which includes Ireland, much of England and France, Switzerland and Italy, the peak of the eclipse will have already occurred when the Sun finally comes up above the horizon – nonetheless still making for a most unusual sunrise! Interestingly, the partial eclipse will also be visible across all of Alaska as well as a swath of northern and western Canada. Depending on where you are located, you might expect to see anywhere from about 40 to 80 percent coverage.

However, adding to the oddities associated with this eclipse, for these "Al-Can localities," since the Moon's penumbral shadow falls to the east of the International Date Line, local clocks will be set to the previous day: Friday, May 30. Moreover, for these particular locations the eclipse will be occurring not at sunrise, but around the time of sunset.

Where to see the annular eclipse

The region from where the annular phase will be visible takes on an outline resembling a peculiar "D" shape that spans nearly 750 miles (1,200 kilometers), broader than any eclipse path in this century. The antumbra itself, thanks to the grazing angle it makes from the low Sun, projects onto the Earth's surface as an extremely elongated ellipse. The broad area of visibility includes northern Scotland, encompasses all of Iceland before crossing into central Greenland, before ending in Baffin Bay, Canada.

The antumbral shadow will sweep over the Earth in a little under 47 minutes, beginning at 3:45 GMT. The actual axis of the shadow will ever-so-briefly touch down on the Earth for just 12 minutes, from 4:02 to 4:14 GMT, tracing a short semicircular path that starts and ends at local sunrise. This is in stark contrast to most other total or annular eclipses, whose tracks usually begin at sunrise and take a course in a general easterly direction, ending a few hours later at sunset.

The annular eclipse will begin somewhere on Rannoch Moor in the midst of the Grampian Mountains of the Scottish highlands. This is about 62 miles (100 kilometers) north of Glasgow. Notable locations in Scotland that will see (local weather conditions permitting) the Sun appearing as a glowing ring at or shortly after sunrise include the Northwest Highlands, Loch Ness, the Isle of Lewis (Outer Hebrides), the Orkney and Shetland Islands.

Several minutes later, as the antumbral shadow moves in a northwesterly direction, the Faeroe Islands (which belong to Denmark) will experience the annular eclipse. Less than ten minutes later, the shadow will envelop Iceland. From the capital city of Reykjavik, the annular eclipse will last 3 minutes 36 seconds.

But prospects for clear skies here are not at all good. According to Jay Anderson, a meteorologist with Environment Canada, "The Icelandic low (about 600 miles or 1,000 kilometers to the southwest) is the source of a frequent and endless supply of weather systems that move past the island, each one bringing its own retinue of cloud and precipitation; overcast skies with rain or snow are the norm."

Yet, even if skies dawn perfectly clear over Reykjavik, many of its 106,000 inhabitants may still miss the low-altitude spectacle because of mountains that could block their view toward the northeast. Continuing in a northwest direction, the eclipse reaches its maximum about 120 miles (200 kilometers) beyond Iceland in the Denmark Strait at 4:08 GMT. Here, the annular eclipse will last 3 minutes 37 seconds, with the Sun standing a mere 3° above the horizon. The shadow then cuts across the center of the sparsely inhabited island of Greenland, before finally leaving the Earth over Canada's Baffin Bay.

...

http://www.space.com/spacewatch/annular_eclipse_030523.html

29 Iyyar, 5763 (May 31, 2003) Shabbat Kallah/Sabbath of the Bride

In Sephardi communities, the Shabbat before Shavuot is called "Shabbat Kallah".

The Torah is likened to a bride, and the Jewish people to a bridegroom coming to meet his bride. Thus the poets composed wedding songs and instituted a special version of a "ketubah" (marriage certificate) that is read out in the synagogue, when the Sefer Torah [Torah Scroll] is taken from the Ark, just as the "ketubah" is read under the wedding canopy.

This Shabbat is widely celebrated in Jewish communities. The synagogue service is followed by dancing and refreshments. ([Shavuot: Laws & Customs](#))

Quotes from Talmud taken from The Soncino Talmud CD-ROM, Davka Corp. 1991-1995.
Quotes from Midrash Rabbah taken from The Soncino Midrash Rabbah CD-ROM, Davka Corp. 1992-1995.

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Bible Prophecy Research

Title: Catastrophism/Planet X

Submitted by: research-bpr@philologos.org

Date: April 11, 2003

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Catastrophism/Planet X

9 Nissan, 5763

April 11, 2003

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Catastrophism is the belief that at certain times in earth's history there have been sudden, dramatic events that have altered the landscape. This flies in the face of evolutionary thought with its description of slow, plodding, subtle earth changes that have taken millennia to form. One of the most recent documented examples of catastrophism is the Mount St. Helens eruption—a few scant seconds changed the skyline forever.

One of the greatest proponents of catastrophism was Immanuel Velikovsky. He wrote a book in the mid 20th century called "Worlds in Collision" where he theorized that the Bible narrative along with myths, legends and ancient manuscripts from around the world document cataclysmic events in history. One of these is the time period that included the ten plagues and the Exodus from Egypt. Seeing there are so many parallels between these and the "plagues" in the book of Revelation it would seem to be a fertile area to examine in these end-times. Taking as our axiom that "there is nothing new under the sun," history is the place to look for examples of the future events described within the last book of the Bible.

Velikovsky starts off the first book in his series describing different theories on the creation of the solar system and sums them all up by saying:

"The origin of the planets and their satellites remains unsolved. The theories not only contradict one another, but each of them bears within itself its own

contradictions."

This leaves the door open for his hypothesis which deals with comets—their formation, close encounters with earth and subsequent altered paths as a consequence of the interaction with our solar system. Seeing we weren't around at the beginning of the solar system every theory is only speculation so:

"The most we can do, it is believed, is to investigate one planet, the one under our feet, in order to learn its past; and then, by the deductive method, to apply the results to other members of the solar system."

This seems like good science, however, the name Velikovsky in scientific circles is tantamount to a curse word and the brouhaha after the publishing of "Worlds in Collision" even sparked what is now called the "Velikovsky affair" where he was mercilessly skewered by "educated men" while remaining on the best-seller list for many, many weeks. His views were, and still are, very controversial.

The bulk of the book is made up of quotes from different sources from peoples, cultures, and traditions that span the entire globe. For each heading there are at least 3-4 sources quoted, which on their own may not be very impressive, but drawn together as he has done present a mighty convincing tale. Take, for instance, one section he tackles entitled, "World Ages." He explains that:

"A conception of ages that were brought to their end by violent changes in nature is common all over the world. The number of ages differs from people to people and from tradition to tradition. The difference depends on the number of catastrophes that the particular people retained in its memory, or on the way it reckoned the end of an age."

He then backs this up with these examples:

- "In the annals of ancient Etruria, according to Varro, were records of seven elapsed ages. Censorinus, an author of the third Christian century and compiler of Varro, wrote that 'men thought that different prodigies appeared by means of which the gods notified mortals at the end of each age. The Etruscans were versed in the science of the stars, and after having observed the prodigies with attention, they recorded these observations in their books.'
- "The Greeks had similar traditions. 'There is a period,' wrote Censorinus, 'called "the supreme year" by Aristotle, at the end of which the sun, moon, and all the planets return to their original position. This "supreme year" has a great winter, called by the Greeks kataklysmos, which means deluge, and a great summer, called by the Greeks ekpyrosis, or combustion of the world. The world, actually, seems to be inundated and burned

alternately in each of these epochs."

- "Anaximenes and Anaximander in the sixth pre-Christian century, and Diogenes of Apollonia in the Fifth century, assumed the destruction of the world with subsequent recreation."
- "Heraclitus (540 to 475 BC) taught that the world is destroyed in conflagration after every period of 10,800 years."
- "Aristarchus of Samos in the third century before the present era taught that in a period of 2,484 years the earth undergoes two destructions—of combustion and deluge."
- He goes on to quote from the Stoics, Hindus, Mazdaism, Chinese, Incas, Aztecs, Mayas, Hawaiians, Jewish traditions.

There is enough information of this sort in each section to determine for yourself whether or not he has made his case. After reading this section I come away with the understanding that many cultures had a tradition that there were certain time periods, they for the most part called "ages," where there was some sort of catastrophic event that heralded the close of one age and the beginning of the next. This is a detailed example of what you can find for each of the following areas discussed below.

The first half of the book deals with the middle of the second millennium BC when the earth "underwent one of the greatest catastrophes in its history." A new member of the solar system, a comet, came very close to earth. Coming into contact with the tail of this comet, these phenomena were seen:

- earth covered with a red dust that made bodies of water look bloody (Mayan manuscript says the earth quaked, sun's motion interrupted, and waters in the rivers turned to blood; Egyptian Papyrus Ipuwer states "The river is blood." "Men shrink from tasting, human beings thirst after water"; Finnish Kalevala describes cosmic upheaval and the world being sprinkled with red milk; Tartars tell of when "blood turns whole world red," etc.)
- earthquakes, noisy earth
- rain of fire, naphtha

"Crude petroleum is composed of two elements, carbon and hydrogen...The tails of comets are composed mainly of carbon and hydrogen gases. Lacking oxygen, they do not burn in flight, but the inflammable gases, passing through an atmosphere containing oxygen, will be set on fire. If carbon and hydrogen gases, or vapor of a composition of these two elements, enter the atmosphere in huge masses, a part of them will burn, binding all the oxygen available at the moment; the rest will escape combustion, but in swift transition will become liquid. Falling on the ground, the substance, if liquid, would sink into the pores of the sand and into clefts between the rocks; falling on water, it would remain floating if the fire in the air is extinguished before new supplies of oxygen arrive from other regions."

(Does this explain the origins of the oil deposits in the Middle East? Is the Jordan Rift Valley which ends in the lowest place on earth, the Dead Sea, the path of a huge incoming bolide that deposited its "tail" in the regions surrounding it?)

- prolonged night in one hemisphere, prolonged day in other hemisphere
- hurricanes
- great ocean tides
- "battle in the sky"

"The events in the sky were viewed by the peoples of the world as a fight between an evil monster in the form of a serpent and the light-god who engaged the monster in battle and thus saved the world."

- great lightnings between earth and comet
- "the collapsed sky"
- boiling earth and sea (the interior of the earth pushed outward toward comet) (Mount Sinai?)
- earth's rotation changed, used to be East to West, now West to East
- reversed polarity of earth
- loathsome vermin
- changes in times and seasons

(Velikovsky thinks this first encounter with the comet happened around the time of the Exodus. This seems to help explain to those people who wonder why God needed to tell Moses how to arrange the calendar in Exodus 12 that it wasn't because Moses somehow forgot the workings of the calendar [he was trained, after all, in Pharaoh's house] but that the world had gone crazy and times and seasons needed to be re-established [some believe that Exodus 12 was just God establishing his own calendar]. There is a section in "Worlds in Collision" that speaks of how the Chinese Emperor Yehou's reign was remembered because he sent scholars to different parts of China to find out where north, south, east and west were and to draw up a new calendar because the seasons were out of whack; there had been a period of time where the sun didn't set for ten days and other cataclysmic events happened. Both Moses and Emperor Yehou supposedly were speaking of the same time period.)

Every one of the items listed above could be said to be included in the book of Revelation and makes me wonder whether the manifestation of all the signs in that apocalyptic book might be explained by the passing of a comet close to earth? Within a short period of time every "curse" recorded there could come to pass and be considered a fulfillment of the wrath of God.

The earth came into contact with a comet, which Velikovsky names as the planet Venus; it came close to the earth and then was trapped into its present orbit as the 2nd planet closest to the sun in our solar system. Ancient tablets corroborate his theory as they show only four known planets: Mercury, Mars, Jupiter and Saturn adding Venus, the fifth, at a later date. This is hard to understand seeing Venus is so easily seen in the sky nowadays unless at one time it wasn't there (or maybe considered as a permanent member?). Early traditions speak of how Venus had a tail, a "beard," had "horns" like a bull. It was also called the "star that smoked" and was considered the one that became wild and attacked the planets. The month of April was dedicated to Venus. Venus along with the Moon and the Sun were considered the Babylonian holy trinity. Human sacrifices were offered to the Morning Star in various places.

Other names for Venus are:

- Morning Star
- Ishtar
- Lucifer
- Phosphorus
- Baal
- Athene
- Noga
- Isis
- star of lamentation
- queen of heaven
- celestial cow (start of Hindu cow worship)

Venus had once been a comet. After close encounters with the earth it settled into an elliptical orbit that threatened not only earth but Mars as well. Velikovsky postulates that Venus' close approach to Mars on one of these passes pushed it off its path and close to earth at the time of the Iliad and the Odyssey about seven centuries after the events of the Exodus; he believes Homer wrote of this close encounter in both books. Before that time Mars had never been feared but after its close approach to the earth it became the god of war and the peoples of the earth trembled at the name. As it approached the earth its atmosphere was stretched out and appeared like a sword and it, too, caused cataclysmic events to unfold.

The rest of "Worlds in Collision" describes how Mars impacted the earth and is outside the scope of this study. The near approach of a comet/planet towards earth, whether Venus or Mars, culminated in the same phenomena being felt throughout the world as has been described above. Having said that, I would like to point out a few things of interest in the section on Mars:

- Amos predicted "a cosmic upheaval and after the catastrophe Isaiah, Joel, Hosea and Micah insisted unanimously and with great emphasis on the inevitability of another encounter of the earth with some cosmic body."

- some astronomical event warranted the adoption of a new calendar in 747 BC
- Seneca relates of a time when "the luminaries crossed their former paths obliquely; the poles were shifted; the year lengthened, the orbit of the earth became wider."
- destruction of Sennacherib's army coincides with manuscripts from around the world describing celestial phenomena; Talmud and Midrashim say on Passover; Confucius records March 23, 687(?) BC
- Roman tradition states that the conception of Romulus, the foundation of Rome and the death of Romulus were accompanied by celestial signs.

Plutarch writes: "The legend says that Romulus was conceived in the first year of the second Olympiad (772 BC) when the sun was totally eclipsed. According to Latin historians, on the very day of Rome's foundation, the sun was disrupted in its movement and the world was darkened. In Romulus' time 'a plague fell upon the land, bringing sudden death without previous sickness,' and 'a rain of blood' and other calamities. Earthquakes convulsed the earth for a long period. Jewish tradition knows that 'the first settlers of Rome found that the huts collapsed as soon as built.'

"The death of Romulus occurred when, according to Plutarch, 'suddenly strange and unaccountable disorders with incredible changes filled the air; the light of the sun failed, and night came down upon them, not with peace and quiet, but with awful peals of thunder and furious blasts,' and amidst this storm Romulus disappeared.

"Ovid's description of the phenomena on the day of Romulus' death is this: 'Both the poles shook, and Atlas shifted the burden of the sky...The sun vanished and rising clouds obscured the heaven...the sky was riven by shooting flames. The people fled and the king [Romulus] upon his father's [Mars'] steeds soared to the stars.'"

- "when Mars clashed with Venus, asteroids, meteorites and gases were torn" from the tail and formed "newborn comets" They "looked like revolving torches or writhing snakes; they assumed the form of spinning wheels, and the celestial phantasmagoria appeared like swift chariots, changing their forms [they] looked like horses racing along the sky, and then again like a host of warriors, leaping, climbing irresistible." (Ezekiel 1?)
- "there are seven archangels each of whom is associated with a planet"; Michael/Venus, Gabriel/Mars
- orientation of palaces, obelisks, water clocks show discrepancies that are attributed to the movement of the earth in its orbit
- lengthy section on the change from 360 day years to 365 1/4 day years

Cosmic collisions amongst the planets of our solar system have happened since time immemorial. You have only to look at large craters on earth and the pock-marked moon for evidence of deep impacts as well as the recent Comet Shoemaker-Levy 9 encounter with the planet Jupiter (interestingly, Velikovsky believes Venus was torn from Jupiter).

"Traditions about upheavals and catastrophes, found among all peoples, are generally discredited because of the shortsighted belief that no forces could have shaped the world in the past that are not at work also at the present time, a belief that is the very foundation of modern geology and of the theory of evolution. 'Present continuity implies the improbability of past catastrophism and violence of change, either in the lifeless or in the living world; moreover, we seek to interpret the changes and laws of past time through those which we observe at the present time. This was Darwin's secret, learned from Lyell.' It has been shown in this book, however, that forces which at present do not act on the earth, did so act in historical times, and that these forces are of a purely physical character. Scientific principles do not warrant maintaining that a force which does not act now, could not have acted previously. Or must we be in permanent collision with the planets and comets in order to believe in such catastrophes?"

Planet X

May 15, 2003 has been chosen by some in the "planet x" community as the time when a mysterious tenth planet will make its way into our solar system and wreak havoc on the earth and surrounding planets. Is this true or false? I don't know. The date seems to be pure speculation and some have hypothesized that someone (conspiracy theorists take note!) is pushing this date so that when it comes and goes with nary a ripple in space everyone will laugh it off and forget the whole thing until the REAL menace shows up months or years later—they're selling a false sense of security as not to panic the general public.

"ZetaTalk began on January 19, 1995 in Michael Lindemann's ISCNI chat group, and lead its introduction by announcing that at approximately May 15, 2003 the world would experience another pole shift...In short, ZetaTalk was the source of a warning about a passage of Planet X in 2003. Accept no substitutes." (<http://www.zetatalk.com/index/px2003.htm>)

Whether or not May 15th will be the day when something comes close to earth or not isn't the concern of this study for, as I said, I don't know about the date. What I DO believe is that something IS scheduled to make a near approach to earth. After reading and studying Velikovsky's work for the last decade I have become more and more convinced that it is just a matter of time, and during my lifetime, that the earth will witness another close encounter with

some large object, whether comet or planet, which will inaugurate the Day of the Lord and the end of the present age and the beginning of the Millennial Messianic Age. There are too many parallels between what is recorded in ancient history and what is recorded as future events in the book of Revelation to be just a coincidence—it takes more faith to believe that it won't happen than to believe it will.

Some questions:

- what used to be in the asteroid belt?
- why is the sun acting so strangely even after solar maximum has come and gone?
- why is the weather so crazy? is it man-made or space age?
- why so many close calls with asteroids lately? better data recording or cosmic push?
- why all the hype for a May 15th Planet X encounter? where do they get this stuff?
- is there anything out there heading our way? is it a comet, Planet X, Nibiru, Rahab, New Jerusalem, Satan's Hammer, Wormwood or a figment of someone's overactive imagination?
- what happens if we're wrong?

White cult on the move as doomsday approaches

The expected arrival of the Panawave Laboratory doomsday cult in the normally tranquil Yamanashi Prefecture village of Oizumi has unsettled residents, as the motorcade of cultists continued to snake around central Japan on Friday.

The white-clad cult members, who were forced by police Thursday to leave Hachiman, Gifu Prefecture, where they had occupied a section of road for a week since April 25, made a short journey in their fleet of white vehicles and arrived at a neighboring village of Kiyomi in the predawn hours of Friday.

The dozens of cultists immediately covered crash barriers and trees alongside the road where they have parked their vehicles with white cloths, which they believe will protect them and their ailing guru from "harmful electromagnetic waves."

Local authorities have promptly demanded cult representative Keiichi Hasegawa to move out. The cult members are expected to move on from their latest stopover, which has put the residents of Oizumi, their likeliest final destination, on full alert.

In Oizumi, Panawave Laboratory members are constructing dome-shaped structures, which they claim to be resistant to any kind of natural disasters.

The cult's publications indicated that its members are convinced that the human race will be destroyed on May 15 this year because of a dramatic change in the angles of the Earth's axis.

In response, the Oizumi Municipal Government set up a task force Friday to deal with the cult.

Eighty members of the task force were drawn from local assembly members as well as representatives from Oizumi villagers. They will hold their first meeting on Saturday.

"All of us will work together to get rid of them if they do come to our village," Akira Kobayashi, a deputy mayor of Oizumi, said.

Meanwhile, the discovery of a mysterious white van in the Tokyo suburb of Chofu prompted residents to alert police.

Eyewitnesses said the vehicle has been parked at a parking lot in the city's Jindaiji district for the past couple of weeks.

Although there was no one was inside the van, the interior was all painted prompting police to investigate whether the vehicle, which bears number plates issued in Okayama, is related to the Panawave cult. (Compiled from Mainichi and wire reports, May 2, 2003)

(<http://mdn.mainichi.co.jp/news/20030502p2a00m0fp025001c.html>)

(Many people believe that the end-time book of Revelation is another Exodus scenario.)

Excerpt from *Ages in Chaos*,
by Immanuel Velikovsky:

"It is not known under what circumstances the papyrus containing the words of **Ipuwer** was found. According to its first possessor (Anastasi), it was found in "Memphis", by which is probably meant the neighborhood of the pyramids of Saqqara. In 1828 the papyrus was acquired by the Museum of Leiden or [Rijksmuseum van Oudheden](#) in the Netherlands and is listed in the catalogue as Leiden 344.

The papyrus is written on both sides. The face (recto) and the back (verso) are differentiated by the direction of the fiber tissues; the story of **Ipuwer** is written on the face, on the back is a hymn to a deity. A facsimile copy of both texts was published by the authorities of the museum together with other Egyptian documents. The text of **Ipuwer** is now bolded into a book of seventeen pages, most of them containing fourteen lines of hieratic signs (a flowing writing used by the scribes, quite different from pictorial hieroglyphics). Of the first page only a third -- the left or last part of eleven lines -- is preserved; pages 9 to 16 are in veery bad condition -- there are but a few lines at the top and bottom of the pages -- and of the seventeenth page only the beginning of the first two lines remains.

In 1909 the text, translated anew, was published by Alan H. Gardiner under the title, *The Admonitions of an Egyptian Sage from a Hieratic Papyrus* in Leiden. Gardiner argued that all the internal evidence of the text points to the historical character of the situation. Egypt was in distress; the social system had become disorganized; violence filled the land. Invaders preyed upon the defenceless population; the rich were stripped of everything and slept in the open, and the poor took their possessions. "It is no merely local disturbance that is here described, but a great and overwhelming national disaster."

Gardiner... interprets the text as though the words of a sage name **Ipuwer** were directed to some king, blaming him for inactivity which has brought confusion, insecurity, and suffering to the people. "The Almighty", to whom **Ipuwer** directs his words, is a customary appellation of great gods. Because the introductory passages of the papyrus, where the author and his listeners would be likely to be mentioned, are missing, the presence of the king listening to the sage is assumed on the basis of the preferred form of certain other literary examples of the Middle Kingdom. In accordance with this interpretation, the papyrus containing the words of **Ipuwer** is called, in the Gardiner edition, *Admonitions of an Egyptian Sage*.

Egypt in Upheaval

The **Papyrus Ipuwer** is not a collection of proverbs... or riddles; no more is it a literary prophecy... or an admonition concerning profound social changes. It is the Egyptian version of a great catastrophe.

The papyrus is a script of lamentations, a description of ruin and horror.

PAPYRUS 2:8 Forsooth, the land turns round as does a potter's wheel.

2:11 The towns are destroyed. Upper Egypt has become dry (wastes?).

3:13 All is ruin!

7:4 The residence is overturned in a minute.

4:2 ... Years of noise. There is no end to noise.

What do "noise" and "years of noise" denote? The translator wrote: "There is clearly some play upon the word *hrw* (noise) here, the point of which is to us obscure." Does it mean "earthquake" and "years of earthquake"? In Hebrew the word *raash* signifies "noise", "commotion", as well as "earthquake". Earthquakes are often accompanied by loud sounds, subterranean rumbling and roaring, and this acoustic phenomenon gives the name to the upheaval itself.

Apparently the shaking returned again and again, and the country was reduced to ruins, the state went into sudden decline, and life became unbearable.

Ipuwer says:

PAPYRUS 6:1 Oh, that the earth would cease from noise, and tumult (uproar) be no more.

The noise and the tumult were produced by the earth. The royal residence would be overthrown "in a minute" and left in ruins....

The papyrus of **Ipuwer** contains evidence of some natural cataclysm accompanied by earthquakes and bears witness to the appearance of things as they happened at that time.

I shall compare some passages from the Book of Exodus and from the papyrus. As, prior to the publication of *Worlds in Collision* and *Ages in Chaos*, no parallels had been drawn between the Bible and the text of the **Papyrus Ipuwer**, the translator of the papyrus could not have been influenced by a desire to make his translation resemble the biblical text.

PAPYRUS 2:5-6 Plague is throughout the land. Blood is everywhere.

EXODUS 7:21 ... there was blood throughout all the land of Egypt.

This was the first plague.

PAPYRUS 2:10 The river is blood.

EXODUS 7:20 ... all the waters that were in the river were turned to blood.

This water was loathsome, and the people could not drink it.

PAPYRUS 2:10 Men shrink from tasting -- human beings, and thirst after water.

EXODUS 7:24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

The fish in the lakes and the river died, and worms, insects, and reptiles bred prolifically.

EXODUS 7:21 ... and the river stank.

PAPYRUS 3:10-13 That is our water! That is our happiness! What shall we do in respect thereof? All is ruin!

The destruction in the fields is related in these words:

EXODUS 9:25 ... and the hail smote every herb of the field, and brake every tree of the field.

PAPYRUS 4:14 Trees are destroyed.

6:1 No fruit nor herbs are found..

This portent was accompanied by consuming fire. Fire spread all over the land.

EXODUS 9:23-24 ... the fire ran along the ground.... there was hail, and fire mingled with the hail, very grievous.

PAPYRUS 2:10 Forsooth, gates, columns and walls are consumed by fire.

The fire which consumed the land was not spread by human hand but fell from the skies.

By this torrent of destruction, according to Exodus,

EXODUS 9:31-32 ... the flax and the barley was smitten; for the barley was in the ear, and the flax was boiled. But the wheat and the rye were not smitten: for they were not grown up.

It was after the next plague that the fields became utterly barren. Like the Book of Exodus (9:31-32 and 10:15), the papyrus relates that no duty could be rendered to the crown for wheat and barley; and as in Exodus 7:21 ("And the fish that was in the river died"), there was no fish for the royal storehouse.

PAPYRUS 10:3-6 Lower Egypt weeps... The entire palace is without its revenues. To it belong (by right) wheat and barley, geese and fish.

The fields were entirely devastated.

EXODUS 10:15 ... there remained not any green thing in the trees, or in the herbs of the fields, through all the land of Egypt.

PAPYRUS 6:3 Forsooth, grain has perished on every side.

5:12 Forsooth, that has perished which yesterday was seen. The land is left over to its weariness like the cutting of flax.

The statement that the crops of the fields were destroyed in a single day ("which yesterday was seen") excludes drought, the usual cause of a bad harvest; only hail, fire, or locusts could have left the fields as though after "the cutting of flax". The plague is described in Psalms 105:34-35 in these words: "... the locusts came, and caterpillars, and that without number. And did eat up all the herbs in their land, and devoured the fruit of their ground."

PAPYRUS 6:1 No fruit nor herbs are found... hunger.

The cattle were in a pitiful condition.

EXODUS 9:3 ... the hand of the Lord is upon the cattle which is in the field... there shall be a very grievous murrain.

PAPYRUS 5:5 All animals, their hearts weep. Cattle moan....

Hail and fire made the frightened cattle flee.

EXODUS 9:19 .. gather thy cattle, and all that thou hast in the field...

21 And he that regarded not the word of the Lord left his servants and his cattle in the field.

PAPYRUS 9:2-3 Behold, cattle are left to stray, and there is none to gather them together. Each man fetches for himself those that are branded with his name.

The ninth plague, according to the Book of Exodus, covered Egypt with profound darkness.

EXODUS 10:22 ... and there was a thick darkness in all the land of Egypt.

PAPYRUS 9:11 The land is not light....

"Not light" is in Egyptian equivalent to "without light" or "dark". But there is some question as to whether the two sentences are entirely parallel. The years of wandering in the desert are described as spent in gloom under a cover of thick clouds....

The Last Night before the Exodus

According to the Book of Exodus, the last night the Israelites were in Egypt was a night in which death struck instantly and took victims from every Egyptian home. The death of so many in a single night, even at the same hour of midnight, cannot be explained by a pestilence, which would last more than a single hour. The story of the last plague does seem like a myth; it is a stranger in the sequence of the other plagues, which can be explained...

...Apparently we have before us the testimony of an Egyptian witness of the plagues.

On careful reading of the papyrus, it appeared that the slaves were still in Egypt when at least one great shock occurred, ruining houses and destroying life and fortune. It precipitated a general flight of the population from the cities, while the other plagues probably drove them from the country into the cities.

The biblical testimony was reread. It became evident that it had not neglected this most conspicuous event: it was the tenth plague.

In the papyrus it is said: "The residence is overturned in a minute." On a previous page it was stressed that only an earthquake could have overturned and ruined the royal residence in a minute. Sudden and simultaneous death could be inflicted on many....

EXODUS 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

A great part of the people lost their lives in one violent shock. Houses were struck a furious blow.

EXODUS 12:27 [The Angel of the Lord] passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

The word *nogaf* for "smote" is used for a violent blow, e.g. for thrusting with his horns by an ox.

The residence of the king and the palaces of the rich were tossed to the ground, and with them the houses of the common people and the dungeons of captives.

EXODUS 12:29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon.

PAPYRUS 4:3, and 5:6 Forsooth, the children of princes are dashed against the walls.

6:12 Forsooth, the children of princes are cast out in the streets.

PAPYRUS 6:3 The prison is ruined.

2:13 He who places his brother in the ground is everywhere.

To it correspond Exodus 12:30:

... there was not a house where there was not one dead.

In Exodus 12:30 it is written:

... there was a great cry in Egypt.

To it corresponds the papyrus 3:14:

It is groaning that is throughout the land, mingled with lamentations.

The statues of the gods fell and broke in pieces: "this night... against all the gods of Egypt I will execute judgment" (Exodus 12:12).

A book by Artapanus, no longer extant, which quoted some unknown ancient source and which in its turn was quoted by Eusebius, tells of "hail and earthquake by night [of the last plague], so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquake. And at that time all the houses fell in, and most of the temples."

The earth was equally pitiless towards the dead in their graves: the sepulchers opened, and the buried were disinterred.

PAPYRUS 4:4, also 6:14 Forsooth, those who were in the place of embalmment are laid on the high ground.

Revolt and Flight

The description of disturbances in the **Papyrus Ipuwer**, when compared with the scriptural narrative, gives a strong impression that both sources relate the very same events. It is therefore only natural to look for mention of revolt among the population, of a flight of wretched slaves from this country visited by disaster, and of a cataclysm in which the pharaoh perished.

Although in the mutilated papyrus there is no explicit reference to the Israelites or their leaders, three facts are clearly described as consequences of the upheaval: the population revolted; the wretched or the poor men fled; the king perished under unusual circumstances....

PAPYRUS 4:2 Forsooth, great and small say: I wish I might die.

5:14f. Would that there might be an end of men, no conception, no birth! Oh, that the earth would cease from noise, and tumult be no more!

The escaped slaves hurried across the border of the country. By day a column of smoke went before them in the sky; by night it was a pillar of fire.

EXODUS 13:21 ... by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

PAPYRUS 7:1 Behold, the fire has mounted up on high. Its burning goes forth against the enemies of the land.

The translator added this remark: "Here the 'fire' is regarded as something disastrous."

After the first manifestations of the protracted cataclysm the Egyptians tried to bring order into the land. They traced the route of the escaped slaves. The wanderers became "entangled in the land, the wilderness hath shut them in" (Exodus 14:3). They turned to the sea, they stood at Pi-ha-Khiroth. "The Egyptians pursued after them. The Egyptians marched after them." A hurricane blew all the night and the sea fled.

In a great avalanche of water "the sea returned to his strength", and "the Egyptians fled against it". The sea engulfed the chariots and the horsemen, the pharaoh and all his host.

The **Papyrus Ipuwer** (7:1-2) records only that the pharaoh was lost under unusual circumstances "that have never happened before". The Egyptian wrote his lamentations, and even in the broken

lines they are perceptible:

... weep... the earth is... on every side... weep...

Excerpt from *Ages in Chaos*, by Immanuel Velikovsky (pages 18-31)
(<http://www.geocities.com/regkeith/linkipuw.htm>)

(Here are some examples of the texts Velikovsky used when formulating his theory.)

(KJV) Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Joshua implores sun and moon to stand still

(KJV) Joshua 10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. 12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

Legends of the Jews, Louis Ginzberg

THE SUN OBEYS JOSHUA

The task of protecting the Gibeonites involved in the offensive and defensive alliance made with them, Joshua fulfilled scrupulously. He had hesitated for a moment whether to aid the Gibeonites in their distress, but the words of God sufficed to recall him to his duty. God said to him: "If thou dost not bring near them that are far off, thou wilt remove them that are near by." (37) God granted Joshua peculiar favor in his conflict with the assailants of the Gibeonites. The hot hailstones which, at Moses' intercession, had remained suspended in the air when they were about to fall upon the Egyptians, were now cast down upon the Canaanites. (38) Then happened the great wonder of the sun's standing still, the sixth (39) of the great wonders since the creation of the world.

The battle took place on a Friday. Joshua knew it would pain the people deeply to be compelled to desecrate the holy Sabbath day. Besides, he noticed that the heathen were using sorcery to make the heavenly hosts intercede for them in the fight against the Israelites. He, therefore, pronounced the Name of the Lord, and the sun, moon and stars stood still. (40) The sun at first refused to obey Joshua's behest, seeing that he was older than man by two days. Joshua replied that there was no reason why a free-born youth should refrain from enjoining silence upon an old slave whom he owns, and had not God given heaven and earth to our father Abraham? (41) Nay, more than this, had not the sun himself bowed down like a slave before Joseph? "But," said the sun, "who will praise God if I am silent?" (42) Whereupon Joshua: "Be thou silent, and I will intone a song of praise." (43) And he sang thus:

1. Thou hast done mighty things, O Lord, Thou has performed great deeds. Who is like unto Thee? My lips shall sing unto Thy name.
2. My goodness and my fortress, my refuge, I will sing a new song unto Thee, with thanksgiving I will sing unto Thee, Thou art the strength of my salvation.
3. All the kings of the earth shall praise Thee, the princes of the world shall sing unto Thee, the children of Israel shall rejoice in Thy salvation, they shall sing and praise Thy power.
4. In Thee, O God, did we trust; we said, Thou art our God, for Thou wast our shelter and our strong tower against our enemies.
5. To Thee we cried, and we were not ashamed; in Thee we trusted, and we were delivered; when we cried unto Thee, Thou didst hear our voice, Thou didst deliver our souls from the sword.
6. Thou hast shown unto us Thy mercy, Thou didst give unto us Thy salvation, Thou didst rejoice our hearts with Thy strength.
7. Thou wentest forth for our salvation; with the strength of Thy arm Thou didst redeem Thy people; Thou did console us from the heavens of Thy holiness, Thou didst save us from tens of thousands.

8. Sun and moon stood still in heaven, and Thou didst stand in Thy wrath against our oppressors, and Thou didst execute Thy judgements upon them.
9. All the princes of the earth stood up, the kings of the nations had gathered themselves together, they were not moved at Thy presence, they desired Thy battles.
10. Thou didst rise against them in Thine anger, and Thou didst bring down Thy wrath upon them, Thou didst destroy them in Thy fury, and Thou didst ruin them in Thy rage.
11. Nations raged from fear of Thee, kingdoms tottered because of Thy wrath, Thou didst wound kings in the day of Thine anger.
12. Thou didst pour out Thy fury upon them, Thy wrathful anger took hold of them, Thou didst turn their iniquity upon them, and Thou didst cut them off in their wickedness.
13. They spread a trap, they fell therein, in the net they hid their foot was caught.
14. Thine hand found all Thine enemies, who said, through their sword they possessed the land, through their arm they dwelt in the city.
15. Thou didst fill their faces with shame, Thou didst bring their horns down to the ground.
16. Thou didst terrify them in Thy wrath, and thou didst destroy them from before Thee.
17. The earth quaked and trembled from the noise of Thy thunder against them; Thou didst not withhold their souls from earth, and Thou didst bring down their lives to the grave.
18. Thou didst pursue them in Thy storm, Thou didst consume them in the whirlwind, Thou didst turn their rain into hail, they fell in floods, so that they could not rise.
19. Their carcasses were like rubbish cast out in the middle of the streets.
20. They were consumed, and they perished before Thee, Thou hast delivered Thy people in Thy might.
21. Therefore our hearts rejoice in Thee, our souls exult in Thy salvation.
22. Our tongues shall relate Thy might, we will sing and praise Thy wondrous works.
23. For Thou didst save us from our enemies, Thou didst deliver us from those who rose up

against us, Thou didst destroy them from before us, and depress them beneath our feet.

24. Thus shall all Thine enemies perish, O Lord, and the wicked shall be like chaff driven by the wind, and Thy beloved shall be like trees planted by the waters. (44)

The first 4 volumes of Ginzberg's Legends of the Jews are online but the 5th and 6th volumes that hold the footnotes are not.

(http://philologos.org/_eb-lotj/vol4/p01.htm#THE SUN OBEYS JOSHUA)

FOOTNOTES:

38. Berakot 54b; Tan. Wa-Era 16; Ephraem I, 210F. Comp. vol. II, p. 357.

39. PRE 52. On the "seven great miracles," of which the stand-still of the sun is one, see note 272 on vol. I, p. 291.

40. PRE 52, and comp. vol. III, p. 61. Opinions differ as to how long the sun stood still; see 'Abodah Zarah 25a; Targum Hab. 3.11, according to the reading of Mahzor Vitry 171; Shu'aib, Bereshit (end). The miracle took place on a summer's day in the month of Tammuz; comp. Seder 'Olam 11; Aggadat Esther 29.

41. Tan B. III, 68; Tan. Ahare 9; BR 6 (end). Comp. vol III, pp. 18-19. Opinions differ as to what is meant by the "Book of Yashar" of which Joshua spoke on that occasion (Josh 10.13). Gen., Num., Deut., and Jud. are named by one authority or another as the book to which Joshua referred; comp. BR, loc cit.; 'Abodah Zarah 25a; Yerushalmi Sotah 1, 17; Targum 2 Sam 1.18 (here the "Book of Yashar" = Pentateuch); Jerome, Is. 44.2 and Ezek. 18.4. Comp. Ginzberg, *Haggada bei den Kirchenv.*, 39-41.

42. Tan B. III, 68; Tan. Ahare 9; BR 6 (end).

43. Tan. B. III, 68; Tan. Ahare 9. On the conception that the praise of God rendered by the pious might take the place of the song chanted by nature to the glory of God, see DR 11.5, and note 947 on vol. III, p. 471.

44. Yashar Joshua, 135b-136a. As during the war for the defence of the Gibeonites a great miracle was wrought for Joshua, so also later in his war against the united kings of Canaan (see Josh. 11), when the enemies of Israel at the prayer of Joshua "became still as a stone"; Mekilta Shirah 9, 43a. Comp. note 515 on vol. III, p. 269.

Periodic collapses of the firmament

They said; "Once every 1656 years (296) the heavens convulse as He did in the days of the Flood. Come, let us make supports for it. (297)

FOOTNOTES:

296 The period that elapsed between Creation and the Flood.

297 Ber. Rab. 38, 6.

(Bereishis, Book 1: Genesis

[NOACH - NOTES ON RASHI COMMENTARY](#))

Sun Stood Still

Talmud - Mas. Avodah Zarah 25a

[The same Rabbis also discuss the following:] And the sun stood still, and the moon stayed until the nation had avenged themselves of their enemies. Is not this written in the book of Jashar. What is the book of Jashar? — Said R. Hiyya b. Abba in the name of R. Johanan: It is the book of Abraham, Isaac and Jacob,¹ who are designated as righteous,² as it is said, Let me die the death of the righteous:³ And where is this incident hinted at [in Genesis]? — And his seed shall fill the nations:⁴ When shall [Ephraim's fame] reach the nations? When the sun shall stand still for Joshua. And the sun stayed in the midst of the heaven and hastened not to go down about a whole day.⁵ How long [is day-time said to have lasted]? — Said R. Joshua b. Levi: Twenty four hours: [The sun] moved for six hours and stood still for six, then it moved for six and stood still for six, then it moved for six and stood still for six; the whole incident equalled a whole day.

R. Eleazar said: Thirty-six hours; it moved for six hours and stood still for twelve, it then moved for six and stood still for twelve so that the halt alone equalled a whole day. R. Samuel b. Nahmani said: Forty-eight; it moved for six and stood for twelve, it then moved for six and stood still for twenty-four, for Scripture says, and hastened not to go down about a whole day, which implies that the previous halt did not equal a whole day. Some report that it is the additional hours of daytime which are disputed. R. Joshua b. Levi said: They were twenty-four; it moved for six and stood for twelve, then moved for six and stood for twelve — its halt thus equalled a whole day; while R. Eleazar said: Thirty-six; it moved for six and stood for twelve, then moved for six and stood for twenty-four [which is meant by] and hastened not to go down about a whole day. R. Samuel b. Nahmani said: Forty-eight; it moved for six and stood for twenty-four, then moved for six and again stood for twenty-four; the standing still [at noon] equalled that of setting

time; as the one at setting time equalled a whole day, so the standing still [in the midst of the heaven] equalled a whole day.

A Tanna taught:⁶ Just as the sun stood still for Joshua, so did the sun stand still for Moses and for Nakdimon b. Gorion. [As to the case of] Joshua, there are the scriptural verses; [that of] Nakdimon b. Gorion is a tradition;⁷ whence do we know about Moses? — It may be derived from the identical [expression] I will begin [used in the two cases]. Here is written, I will begin to put the dread of thee,⁸ and there, referring to Joshua, it is written, I will begin to magnify thee.⁹ R. Johanan¹⁰ said: It may be derived from the use of the identical word teth¹¹ ['put'] [in both cases]. Here is written, I will begin to put the dread of thee,¹² and there, concerning Joshua, it is written, In the day when the Lord put the Amorites.¹³ R. Samuel b. Nahmani said: You can detect it in the very wording of the verse itself, [The peoples that are under the whole heaven] who shall hear the report of thee, and shall tremble and be in anguish because of thee:¹⁴ When did they tremble and were in anguish because of Moses? When the sun stood still for him.

The question was asked: [Does not Scripture say in the case of Joshua] And there was no day like that before it or after it?¹⁵ [The answer given was,] You may explain this [to mean that] there was none that lasted as long as that one; or, if you wish, you may say it means that there were no hailstones [as in the case of Joshua], of which it is written, And it came to pass, as they fled from before Israel, while they were in the going down of Beth-Horon, that the Lord cast down great stones from heaven upon them unto Azeka and they died.¹⁶

FOOTNOTES: (1) I.e., the Book of Genesis.

(2) Josh. X, 13. rah, righteous.

(3) Num. XXIII, 10, which is taken to refer to the peaceful ending of the Patriarchs.

(4) Gen. XLVIII, 19, spoken of Ephraim to whose tribe Joshua belonged.

(5) Josh. *ibid.* The wording implies a double halt by the sun: (a) in the midst of the heaven, i.e., at noon; (b) hastened not to go down, i.e., towards evening.

(6) V. Ta'an. 20a.

(7) V. *Ibid.*

(8) Deut. II, 25, referring to Moses.

(9) Josh. III, 7.

(10) In Ta'an. R. Samuel b. Nahmani is given.

(11) ,,.

(12) Deut. *ibid.*

(13) Josh. X, 12.

(14) Deut. *ibid.*

(15) Josh. X, 14.

(16) *Ibid.* 11.

(The Soncino Talmud CD, Davka Corporation, 1991-1995)

Hail of hot stones

Talmud - Mas. Berachoth 54b

'Hailstones [abne elgabish]'. What are 'abne elgabish'? A Tanna taught: Stones [abanim] which remained suspended for the sake of a man ['al gab ish] and came down for the sake of a man. 'They remained suspended for the sake of a man': this was Moses, of whom it is written, Now the man Moses was very meek,⁵ and it is also written, And the soldiers and hail ceased, and the rain poured not upon the earth.⁶ 'They came down for the sake of a man': this was Joshua, of whom it is written, Take thee Joshua the son of Nun, a man in whom there is spirit,⁷ and it is written, And it came to pass as they fled from before Israel, while they were at the descent of Beth-Horon, that the Lord cast down great stones.⁸

FOOTNOTES:

(5) Num. XII, 3.

(6) Ex. IX, 33.

(7) Num. XXVII, 18.

(8) Josh. X, 11.

(The Soncino Talmud CD, Davka Corporation, 1991-1995)

Thus did God proceed against the Egyptians. First He cut off their water supply by turning their rivers into blood. They refused to let the Israelites go, and He sent the noisy, croaking frogs into their entrails. They refused to let the Israelites go, and He brought lice against them, which pierced their flesh like darts. They refused to let the Israelites go, and He sent barbarian legions against them, mixed hordes of wild beasts. They refused to let the Israelites go, and He brought slaughter upon them, a very grievous pestilence. They refused to let the Israelites go, and He poured out naphtha over them, burning blains. They refused to let the Israelites go, and He caused His projectiles, the hail, to descend upon them. They refused to let the Israelites go, and He placed scaling-ladders against the wall for the locusts, which climbed them like men of war. They refused to let the Israelites go, and He cast them into dungeon darkness. They refused to let the Israelites go, and He slew their magnates, their first-born sons

(Legends of the Jews,

http://philologos.org/_eb-lotj/vol2/fourd.htm#2)

News Items of Interest

The World's No.1 Science & Technology News Service

Anomalies hint at magnetic pole flip

19:00 10 April 02

Exclusive from New Scientist Print Edition

The Earth's magnetic poles might be starting to flip say researchers who have seen strange anomalies in our planet's magnetic field.

The magnetic field is created by the flow of molten iron inside the Earth's core. These circulation patterns are affected by the planet's rotation, so the field normally aligns with the Earth's axis - forming the north and south poles.

But the way minerals are aligned in ancient rock shows that the planet's magnetic dipole occasionally disappears altogether, leaving a much more complicated field with many poles all over the planet. When the dipole comes back into force, the north and south poles can swap places.

The last reversal happened about 780,000 years ago, over a period of several thousand years. Now Gauthier Hulot from the Institute of Earth Sciences in Paris and his colleagues think they have spotted early signs of another reversal.

South African anomaly

They used data from the Ørsted satellite to study strange variations in the Earth's magnetic field. In particular, one large patch under South Africa is pointing in the opposite direction from the rest of the Earth's field and has been growing for hundreds of years.

The anomalies have already reduced the overall strength of the planet's magnetic field by about 10 per cent. If they continue to grow at the same rate, the Earth's dipole will disappear within just two millennia.

But Ørsted is the first satellite to take a snapshot of the Earth's magnetic field for 20 years, and such scant data makes it difficult to predict future shifts.

"We can't really tell what will happen," says Hulot. "But we speculate that we're in an unusual situation that might be related to a reversal."

Journal reference: Nature (vol 416, p 620)

Nicola Jones

(<http://www.newscientist.com/news/news.jsp?id=ns99992152>)

(What could be headed our way?)

NASA DETECTS ONE OF CLOSEST AND BRIGHTEST GAMMA RAY BURSTS

BBSNews - 2003-04-01 -- The Universe clearly works weekends; delivering one of the brightest and closest gamma ray bursts yet on Saturday, March 29, at 6:37 a.m. EST.

NASA's High-Energy Transient Explorer (HETE) detected the burst, signaling the birth of a black hole, in the constellation Leo. For more than 30 seconds, the burst out shone the entire Universe in gamma rays, and its afterglow was still over a trillion times brighter than the sun two hours later. This was the brightest burst yet detected by HETE and is in the top one percent of all bursts in terms of intrinsic brightness. Within seconds, HETE nailed down a location and subsequently relayed the coordinates to the astronomy community, allowing hundreds of scientists and amateur astronomers to join the observation, from Australia to Finland and across the ocean to America. Observations continue to pour in as scientists attempt to unravel what caused the burst. The region is still too bright to determine which galaxy this burst came from.

"This was our biggest one ever, and it didn't get away," said Dr. George Ricker of the Massachusetts Institute of Technology (MIT), Cambridge, Mass., and principal investigator for the HETE mission. "With scores of observations now completed and more on the way, we should get a rather clear picture of what triggered this burst."

Gamma ray bursts are the most powerful explosions in the Universe; likely caused by the death of a massive star, in which the core implodes to form a black hole. Bursts appear to occur randomly, and few last more than a minute, making them hard to study.

HETE detects the fleeting gamma ray and X-ray portions of these bursts, and its prompt localization enables scientists to study the burst afterglow, which can linger from days to weeks in optical light and radio waves. Most bursts originate in the early universe, traveling upwards of 10 billion years at light speed to reach us.

The burst on March 29 was named GRB 030329. Both the burst and its afterglow were brilliant. The burst poured out a thousand trillion, trillion times the gamma rays seen in a solar flare. When measured more than one hour after the burst, the afterglow was still about as bright as a 12th magnitude star. This means it was only about 10 to 100 times dimmer than what can be seen with the naked eye, visible with backyard telescopes. At its peak, the afterglow may have been visible to the naked eye.

The burst originated approximately two billion light years from Earth, which is relatively close. The GRB 030329 redshift measurement was 0.168, making this the second closest burst with a known redshift measurement. (Redshift is a measurement of how light from distant regions of the Universe is "shifted" to lower energy as the Universe expands; the greater the redshift, the greater the distance from Earth.) "Few amateur astronomers are treated to an event that originated billions of light years away," said Ricker.

...

<http://bbsnews.net/bw2003-04-01a.html>

EARTH'S LITTLE BROTHER FOUND

By Dr David Whitehouse

BBC

October 21, 2002

Astronomers have discovered the first object ever that is in a companion orbit to the Earth.

Asteroid 2002 AA29 is only about 100 metres wide and never comes closer than 3.6 million miles to our planet.

But it shares the Earth's orbit around the Sun, at first on one side of the Earth and then escaping to travel along our planet's path around the Sun until it encounters the Earth from the other side. Then it goes back again.

Researchers are speculating that 2002 AA29 could be visited by astronauts or used to understand the threat to our planet posed by such rocks from space.

2002 AA29 was discovered by the linear automated sky survey project on 9 January 2002.

Martin Connors of Athabasca University in Canada writes in the journal *Meteoritics and Planetary Science* that it, "moves in a very Earth-like orbit," and is the "first true co-orbital object

of Earth."

General Simon Worden of the United States Space Command described it as a "near Earth object that is close to being trapped by the Earth as a second natural satellite".

According to Helena Morais of the University of Lisbon and Allesandro Morbidelli of the University of Nice, writing in a paper to be published in the journal, *Icarus*: "2002 AA29 seems to be in a temporary horseshoe-like orbit with the Earth."

This puts 2002 AA29 in the same class as 3753 Cruithne, a similar rocky body in a horseshoe orbit around the Earth.

But astronomers classify 2002 AA29 as the first real co-orbital body found associated with the Earth because it more completely shares the Earth's path around the Sun.

Co-orbiting asteroids have been found around other planets.

Over 1,200 so called "Trojans" have been found moving either ahead or behind Jupiter.

Eight such objects have been found associated with Mars.

But despite detailed searches no one has yet found any Trojan objects near the Earth.

It is clear that 2002 AA29 was discovered by accident at a time when it was at one end of its horseshoe orbit and, being at its closest to the Earth, was bright enough to be detected in an automated sky survey.

Detailed observations of its trajectory through space show that 2002 AA29 will reach its minimum close approach to the Earth -- 12 times the distance between Earth and the Moon -- at 1900 GMT on 8 January 2003.

Thereafter it will travel ahead of the Earth moving faster than our planet does, until after 95 years it will catch up with the other side of the Earth and then reverse its motion.

Analysis of 2002 AA29's motions have revealed a remarkable event that happens to it every few thousand years.

In 550AD, and again in 2600AD and 3880AD, for a while it will become a true satellite of our planet, in effect Earth's second moon, although technically it will remain under the gravitational control of the Sun.

It remains a second moon to Earth for about 50 years until it escapes.

Although only about 100 metres across 2002 AA29 may play a role in the manned exploration of space out of all proportion to its size.

Already researchers are speculating that it could be visited by an unmanned spaceprobe or even become the first object after the Moon to be stepped on by astronauts.

The object could tell us a lot about the composition of asteroids.

Some have speculated that it could be nudged into a permanent Earth orbit where it could be studied at greater length.

(<http://news.bbc.co.uk/1/hi/sci/tech/2347663.stm>)

EARTH'S NEW 'MOON' IS SPACE JUNK

By Dr David Whitehouse

BBC

Thursday, 12 September, 2002

So, it looks like Earth does not have a new "moon" after all.

The latest analysis of the mysterious object called J002E3 suggests it could well be a leftover Saturn V rocket component from one of the Apollo lunar missions.

The suspicious, fast-moving object was discovered on 3 September by Bill Yeung from his observatory in Arizona, US. Initial orbit calculations indicated that it was only about twice as far away as the Moon, and in orbit around the Earth.

At first, astronomers were not sure whether the object was a passing chunk of rock that was captured by the Earth's gravity, or a piece of space junk.

Now the mystery may have been solved thanks to a retrospective analysis of its movement through space. The object is most likely from the Apollo 12 mission, launched on 14 November 1969.

Returned to sender

It seems that the object was in orbit around the Sun until April of this year when it was captured

by the Earth's gravity. The capture occurred when the object passed near the Earth's L1 Lagrange point, a region of space where the gravity of the Earth and Sun approximately cancel.

J002E3 is the first known case of an object being captured by the Earth, although Jupiter has been known to capture comets in the same way.

The most recent analysis of J002E3's pre-capture orbit about the Sun shows that it was always inside the Earth's orbit, and that it may have come within the Earth's vicinity in the early 1970s or late 1960s.

This suggests that J002E3 was very likely orbiting the Earth during this period before escaping into solar orbit.

Experts say that it is likely that this object is one of the Apollo Saturn rocket's third stages. The brightness of J002E3 seems to match the expected brightness of such a component.

Analysis of J002E3's orbit suggests that there is a chance of it impacting the Moon in 2003, and an outside possibility of it burning up in the Earth's atmosphere sometime in the next decade or so.

(<http://news.bbc.co.uk/1/hi/sci/tech/2253385.stm>)

INTERPLANETARY SUPERHIGHWAY MAKES SPACE TRAVEL SIMPLER

NASA's Jet Propulsion Laboratory

Wednesday, July 17, 2002

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A "freeway" through the solar system resembling a vast array of virtual winding tunnels and conduits around the Sun and planets, discovered by an engineer at NASA's Jet Propulsion Laboratory, Pasadena, Calif., can slash the amount of fuel needed for future space missions.

Called the Interplanetary Superhighway, the system was calculated by Martin Lo, who used his

theory to design the flight path for NASA's Genesis mission, which is currently using this "freeway in space" on its mission to collect solar wind particles for return to Earth.

Most missions are designed to take advantage of the way gravity pulls on a spacecraft when it swings by a body such as a planet or moon. Lo's theory mixes in another factor, the Sun's pull on the planets or a planet's pull on its nearby moons. Forces from many directions nearly cancel each other out, leaving paths through the gravity fields in which spacecraft can travel.

Each planet and moon has five locations in space called Lagrange points, where one body's gravity balances another's. Spacecraft can orbit there while burning very little fuel. To find the Interplanetary Superhighway, Lo mapped all the possible flight paths among the Lagrange points, varying the distance the spacecraft would go and how fast or slow it would travel. Like threads twisted together to form a rope, the possible flight paths formed tubes in space. Lo plans to map out these tubes for the whole solar system.

Lo has turned the theory of the Interplanetary Superhighway into a tool for mission design called "LTool," using models developed at Purdue University, West Lafayette, Ind. The new LTool designed the flight path for the Genesis mission, the first space mission to use the theory of the Interplanetary Superhighway. Genesis launched in August 2001.

The flight path was designed for the spacecraft to leave Earth and travel to orbit the Lagrange point. After five loops around this Lagrange point, the spacecraft will fall out of orbit without any maneuvers and then loop around Earth to a Lagrange point on the opposite side of the planet. Finally, it will return to Earth's upper atmosphere to drop off its samples of solar wind in the Utah desert, at the Air Force's Utah Testing and Training Range.

"Genesis wouldn't need to use any fuel at all in a perfect world," Lo said. "But since we can't control the many variables that occur throughout the mission, we have to make some corrections as Genesis completes its loops around a Lagrange point of Earth. The savings on the fuel translates into a better and cheaper mission."

"It has been exciting and challenging to develop this field. Our work on the Genesis mission is definitely a high point," said Kathleen Howell, co-creator of LTool, and a professor of aeronautics and astronautics at Purdue. "The theory has been known for some time, but this is the first time it has been applied to a space mission."

"For all missions going to a Lagrange point, LTool will speed up computations," Lo said. "Designing the Genesis spacecraft's flight path with traditional methods used to take eight weeks, but now we can design a new flight path in less than a day -- we have redesigned a whole mission in a week."

Lo envisions a place to construct and service science platforms around one of the Moon's

Lagrange points. Since the Lagrange points are landmarks for the Interplanetary Superhighway, spacecraft could easily be shunted to and from the station for repair. A team at NASA's Johnson Space Center, Houston, working with the NASA Exploration Team (NEXT), proposes to someday use the Interplanetary Superhighway for future human space missions.

"Lo's work has led to breakthroughs in simplifying mission concepts for human and robotic exploration beyond low-Earth orbit," said Doug Cooke, manager of the Advanced Development office at Johnson. "These simplifications result in fewer space vehicles needed for a broad range of mission options."

Lo's and Howell's work on the Interplanetary Superhighway for space mission design was nominated for an annual Discover Innovation Award by Discover magazine editors and an outside panel of experts.

Spacecraft are not the only users of the Interplanetary Superhighway: asteroids and comets are known to travel on it. Comet Shoemaker-Levy 9 collided with Jupiter when it took an off-ramp toward the giant gas planet. Scientists think the asteroid that killed the dinosaurs could have followed Genesis' flight path -- an iridium deposit at the crash site shows the asteroid traveled fairly slowly. Just what we might expect from an asteroid on the Interplanetary Superhighway, Lo said.

(<http://www.genesismission.org>)

January 22, 2002

Meteor clue to end of Middle East civilisations

By Robert Matthews, Science Correspondent

SCIENTISTS have found the first evidence that a devastating meteor impact in the Middle East might have triggered the mysterious collapse of civilisations more than 4,000 years ago.

Studies of satellite images of southern Iraq have revealed a two-mile-wide circular depression which scientists say bears all the hallmarks of an impact crater. If confirmed, it would point to the Middle East being struck by a meteor with the violence equivalent to hundreds of nuclear bombs.

Today's crater lies on what would have been shallow sea 4,000 years ago, and any impact would have caused devastating fires and flooding.

The catastrophic effect of these could explain the mystery of why so many early cultures went into sudden decline around 2300 BC.

They include the demise of the Akkad culture of central Iraq, with its mysterious semi-mythological emperor Sargon; the end of the fifth dynasty of Egypt's Old Kingdom, following the building of the Great Pyramids and the sudden disappearance of hundreds of early settlements in the Holy Land.

Until now, archaeologists have put forward a host of separate explanations for these events, from local wars to environmental changes. Recently, some astronomers have suggested that meteor impacts could explain such historical mysteries.

The crater's faint outline was found by Dr Sharad Master, a geologist at the University of Witwatersrand, Johannesburg, on satellite images of the Al 'Amarah region, about 10 miles northwest of the confluence of the Tigris and Euphrates and home of the Marsh Arabs.

"It was a purely accidental discovery," Dr Master told The Telegraph last week. "I was reading a magazine article about the canal-building projects of Saddam Hussein, and there was a photograph showing lots of formations - one of which was very, very circular."

Detailed analysis of other satellite images taken since the mid-1980s showed that for many years the crater contained a small lake.

The draining of the region, as part of Saddam's campaign against the Marsh Arabs, has since caused the lake to recede, revealing a ring-like ridge inside the larger bowl-like depression - a classic feature of meteor impact craters.

The crater also appears to be, in geological terms, very recent. Dr Master said: "The sediments in this region are very young, so whatever caused the crater-like structure, it must have happened within the past 6,000 years."

Reporting his finding in the latest issue of the journal *Meteoritics & Planetary Science*, Dr Master suggests that a recent meteor impact is the most plausible explanation for the structure.

A survey of the crater itself could reveal tell-tale melted rock. "If we could find fragments of impact glass, we could date them using radioactive dating techniques," he said.

A date of around 2300 BC for the impact may also cast new light on the legend of Gilgamesh, dating from the same period. The legend talks of "the Seven Judges of Hell", who raised their torches, lighting the land with flame, and a storm that turned day into night, "smashed the land like a cup", and flooded the area.

The discovery of the crater has sparked great interest among scientists.

Dr Benny Peiser, who lectures on the effects of meteor impacts at John Moores University, Liverpool, said it was one of the most significant discoveries in recent years and would corroborate research he and others have done.

He said that craters recently found in Argentina date from around the same period - suggesting that the Earth may have been hit by a shower of large meteors at about the same time.

([http://news.telegraph.co.uk/news/main.jhtml%3B\\$sessionid\\$41ZD1XYAAA5OLQFIQMGCFWAVCBQUIV0?xml=/news/2001/11/04/wmet04.xml&sSheet=/news/2001/11/04/ixhomef.html%5C](http://news.telegraph.co.uk/news/main.jhtml%3B$sessionid$41ZD1XYAAA5OLQFIQMGCFWAVCBQUIV0?xml=/news/2001/11/04/wmet04.xml&sSheet=/news/2001/11/04/ixhomef.html%5C))

Links of interest:

1. I got my paperback copy of Velikovsky's "Worlds in Collision" about ten years ago in a second-hand bookstore and I paid 50 cents for it. Nowadays it's well-nigh impossible to find any books by him, never mind in this price range. Amazon had some reissued works but they were sold out immediately and seem to be completely out-of-stock at this time. Making inquiries at second-hand bookstores brings the price of between \$100-200 for a hardcover edition. Seeing it is so hard to find a copy I would recommend the following instead: [Cataclysm : Compelling Evidence of a Cosmic Catastrophe in 9500 B. C.](#) by D. S. Allan, J. B. Delair. My review of the book:

This book is absolutely chock full of scientific evidence that helps explain the earthly changes forecast in the book of Revelation. All the natural phenomena related in the last book of the Bible finds its counterpart in the ancient earthly record and is a matter of "been there, done that" as far as the earth is concerned. You can't explain away the residual evidence of a cataclysmic event in the past so it's not too far-fetched to imagine it happening again. The most unbelievable aspect of this research is that more people have not been exposed to it.

I would like to type all of the book "Worlds in Collision" and put it with the rest of the ebooks on the website but I know that would be a huge copyright violation. If anyone knows of how to get permission to do this, please email me.

2. [Worlds in Collision, Part Two, Chapters 1, 2, 5, excerpts of 3, 8, 9](#)
[Worlds in Collision, Chapter 3](#)

3. [Velikovsky: Bonds of the Past](#) 1972 movie by Henry Zemel.
4. Please see excerpts from "The Prophecy Trilogy" by Anthony Larson:
[And the Moon Shall Turn to Blood](#)
[And the Earth Shall Reel To and Fro](#)
[And There Shall Be a New Heaven and a New Earth](#)
5. Do a [Google](#) search with the words "catastrophism" and "velikovsky" which will give you more than enough reading material on this subject.
6. Do a [Google](#) search with the words "planet x" as your query.
7. Listen to <http://www.jmccanneyscience.com/> radio program on Planet X. A few things to consider: he seems to have a huge chip on his shoulder and is having a war with NASA which he spends a lot of time talking about; his philosophy of life does not seem to include the Bible—seems to be a humanist who thinks people can change the world; he believes the Heaven's Gate people were murdered; secular commentary. I have his book "Planet-X, Comets & Earth Changes" but the jury is still out.
8. Please see [Hail, Hale-Bopp!](#)

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Philologos

Bible Prophecy Research

Title: SARS: Bible Codes Provide a New Perspective: Is SARS a Judgment from God?

Submitted by: research-bpr@philologos.org

Date: 04/10/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms094.htm

SARS: Bible Codes Provide a New Perspective: Is SARS a Judgment from God?

Taken entirely from www.biblecodedigest.com

The Latest on SARS in the Bible Codes

By Moshe Aharon Shak

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Originally posted here in mid-April, the article has been updated after many e-mails to the author with suggestions and ideas from code researchers and subscribers all over the world. The result has been a tripling of terms in the matrix, including the introduction of new, very lengthy ELSs.

At a meeting in Kuala Lumpur last week, the World Health Organization (WHO)

announced that the SARS virus is officially "contained." The organization lifted a travel warning for Beijing and Hong Kong was taken off the organization's list of SARS-affected areas this week. But WHO officials said that although the situation is improved, the pneumonia-like disease has not been beaten yet.

More than 1,000 doctors, scientists and government officials met in Malaysia to discuss the disease that has killed 800 worldwide and infected approximately 8,500. WHO is taking the position that much more research is needed before health organizations will be able to fully control the virus.

However, the head of the U. S. Centers for Disease Control said that SARS may make a comeback later this year with devastating results. Dr. Julie Gerberding pointed out that an international flu epidemic 85 years ago killed millions after it earlier appeared to subside. The CDC's concerns are based on the ease of travel, especially during the summer months north of the equator.

Economies in nations with the highest number of patients have been staggered by SARS. The



pneumonia-like illness has no known cure. Recently announced studies have concluded that the virus can live up to 15 days outside the human body.

Health experts have estimated that it will be "at least one year" before an antidote for the syndrome is available, more likely three years. One source is quoted as saying the disease originated in an undetermined exotic animal and spread through human contact.

A matrix I discovered on SARS is in a passage of Torah text that suggests strongly that Hashem, or G-d, is allowing or causing this disease. At the beginning of the surface text is this dire warning of what would befall the Children of Israel if they turned away from Him.

If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name—the LORD your God, the LORD will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. He will bring upon you all the diseases of Egypt that you dreaded, and they will cling to you. The LORD will also bring on you every kind of sickness and disaster not recorded in this Book of the Law, until you are destroyed. You who were as numerous as the stars in the sky will be left but few in number, because you did not obey the LORD your God. Just as it pleased the LORD to make you prosper and increase in number, so it will please him to ruin and destroy you. *Deuteronomy 28:58-63a (New International Version)*

The heart of this matrix is the lungs. More specifically, the health of the lungs is the subject of the matrix. Interestingly, in Hebrew, the word health and lungs is the same: **כִּלְיָאֵת**. It makes good sense that in an area of the Bible where G-d discusses the health (and wealth) of the nation of Israel as dependent on following the commandments, a matrix about a very serious health issue is found. The bottom line about very sick lungs is that they no longer function, and breathing ceases. The last term at the bottom of this matrix, dealing with a very serious lung disease, states "no breathing."

Our sages tell us that a healthy soul is in a healthy body. On the other hand when the soul is not healthy (does not obey divine rules) the body is not healthy. This can be viewed as true of an individual, as well as of a nation, or of the world population. The matrix that deals with SARS covers the area where Hashem is laying down the rules, and the consequences of following them or choosing not to follow. The matrix shows that He can bring on sickness or cure. It is up to us.

What Do the Codes Suggest About SARS?	
<i>Gray Background Denotes Newly Added Codes</i>	
וירוס פלא	A Wonder Virus*
וקטלני	And Lethal
האסי יתית	The Asian
מתשטג	Since 2002 (5)763 (November).
בריאות	In the Lungs
בקדחת וברלקת	With Fever, and with Inflammation
שום נשימה	No Breathing
בידע סק	With the Knowledge of China (that Withheld the Information Too Long)
בסק הוה	In China Disaster (bad in other countries, but China . . .)
מחרידך כה	Scares You So/A Scare will Hit You
הכה תירימ	Strike Down (Kill) Tourists
החל מחיות עף	Started from Flying Animals (Chicken)
מט החתנות	Crumbled the Weddings
לא תיירות	No Tourism
לא תוכל להרפא	You will Not be Able to Heal

לא תוכל להרפא	You will Not be Able to Heal
למת ימות	Die will Die!
למת ימות ואק מושיע	And There Shall be None to Save Thee (There is No Scientific Cure)
וי זיהום	Whoa (No!), Infection! (Mother of all Infections)
ומסכה	And a Mask (Today, All We Have to Do is See a Face Mask and We Think SARS)
נא מסכות	Please masks (see note above)
ההפקרות	The Promiscuity (The Chlamydia Bacteria is Associated with Promiscuity and SARS)
והוללות	(Promiscuity) and Licentiousness, Debauchery and Wild Behavior (see note above)
וי חזר	Woe, It Returns (The Virus Returns to the Same Patient at a Later Date)
שנוי לו	It Has a Change [the Virus] (It Mutates)
כהפרשות	As Excretes (Sweat and Urine Carry the Virus Outside the Body to Infect Others)
בזיעה	In the Sweat (see note above)
*1. Stays alive outside the body longer. 2. Does not weaken from one generation to the next. 3. Returns to patients that seemingly were healed. 4. Does not kill, nor show symptoms to, some carriers of the virus.	

The codes also suggest that the disease is "not a disease." It is a curse. There are no indications that it is a bacteria, but rather a virus. At this point of writing, the scientists are not yet sure what it is. The codes suggest that the center of the disease is in Asia, they have deviated from the moral path. They tell us that disease is cause (by men) and effect (by Hashem—or, G-d). He can heal, and He has the medicine. This is healing after the affliction. On the other hand, the text explains how to keep good health (good lungs) to begin with.

Following posting of the original article in April, many people responded with interesting comments that helped crystallize the coded message. Some comments are included below and more are welcome. At this point, the message of the matrix appears to be:

A detailed description of SARS, including its name, that it is scary, lethal, and where and when it began. It also indicates the moral decay that causes the disease, and points out a simple cure. (We must cure the cause, not the symptoms. We must heal our souls—improve our morals as the Bible tells us. Then we will be truly blessed.)

The text of the matrix begins with the curses for specific sins. It continues with blessings for those that will keep the laws. The matrix ends with the weekly portion of the Torah called "LISTEN—haazinu." Once again, it details the terrible things that will happen when the laws are

ignored.

We may find a cure for SARS, we may find cures for earlier and later diseases. The Bible tells us in the matrix that there will be new diseases that we do not know! In my opinion, the text of Deuteronomy outlines how to avoid the disease, *while in the codes we are given instructions how to be cured after getting the disease (see Section 15 below).*

SARS Matrix					
Health (בריאות) In the Lungs (בריאות)					
<i>Gray Background Denotes Newly-Added Codes</i>					
ELS	Translation	Skip	R-Factor	Begins in Deut.	End
1. SARS In the Lungs: The virus are a wonder from ME—Since 2002					
דלקת	Inflammation	1	1.1	28 V 22 L 22	28 V 22 L 25
בריאות	Health / in the Lungs	13	1.3	28 V 53 L 43	28 V 54 L 42
האסייתית	The Asian	446	2.6	28 V 11 L 50	28 V 66 L 37
סרס	SARS	2	0.9	28 V 58 L 38	28 V 58 L 42
סרס	SARS	2	0.9	29 V 19 L 64	29 V 19 L 68
סרס	SARS	2	0.9	29 V 26 L 44	29 V 26 L 48
הם וירוס פלא מאתי	They are a Wonder Virus from Me.	209	10.2	29 V 8 L 13	31 V 2 L 70
מתשטג	Since 2002 (5,) 763	136	1.5	28 V 57 L 40	28 V 65 L 32
2. Description of the Inflammation in the Lungs					
ממחלת	From the Sickness of ...	-2	1.5	28 V 55 L 10	28 V 55 L 2
דלקת	Inflammation	1	1.1	28 V 22 L 22	28 V 22 L 25
בריאות	Health / in the Lungs	-92	0.4	28 V 53 L 16	28 V 45 L 48
חם גבוה	High Fever	784	0.9	28 V 48 L 45	30 V 12 L 53
שיעול	Cough	7	0.6	30 V 9 L 85	30 V 10 L 20
וי זיהום	Whoa (no!), Infection!	14	2.7	31 V 27 L 60	31 V 28 L 70
בקדחת ובדלקת	With Fever, and with Inflammation	1	1.4	28 V 22 L 15	28 V 22 L 25
מנזלת	From a Running Nose	-23	1.2	28 V 62 L 25	28 V 60 L 27
מנזלת ים	From a Running Nose—a Sea (of Liquid?)	-23	3.3	28 V 62 L 25	28 V 59 L 38

מנזלת ים	from a running nose —a Sea (of Liquid?)	-23	3.3	28 V 62 L 25	28 V 59 L 38
3. The sickness is not a sickness. It is a curse, a scary thing to hit you.					
התסמך	The Syndrome	43	1.8	28 V 62 L 53	28 V 65 L 25
התסמך	The Syndrome	378	0.9	27 V 2 L 4	28 V 14 L 39
התסמך	The Syndrome	-1,693	0.2	29 V 26 L 47	29 V 26 L 47
המחלה	The Sickness	22	0.2	25 V 17 L 12	25 V 19 L 13
המחלה	The Sickness	22	0.2	29 V 25 L 14	29 V 26 L 47
לא מחלה	Not a Sickness	-12	1.7	30 V 2 L 23	30 V 1 L 51
האלה הזאת	This Curse	1	1.1	29 V 13 L 34	29 V 13 L 41
האלה הזאת	This Curse	1	1.1	29 V 18 L 16	29 V 18 L 23
מחרידך כה	Scares You So/a Scare Will Hit You	1	1.4	28 V 26 L 41	28 V 27 L 4
מחריד יככה	Scares You So/a Scare Will Hit You	1	1.4	28 V 26 L 41	28 V 27 L 4
שום נשימה	No Breathing	-63	2.9	31 V 26 L 50	31 V 20 L 11
והנגף	And the Smiting	1	1.4	28 V 25 L 7	28 V 25 L 11
נגיף	Virus	19	0.6	28 V 49 L 36	28 V 51 L 5
נגיף	Virus (see special location in matrix)	111	-0.1	28 V 22 L 43	28 V 29 L 30
וקטלני	And Lethal	424	1.5	26 V 2 L 1	27 V 17 L 7
4. China knew about it! It hit tourists to death. You will not be able to heal.					
בידע סך	With the knowledge of China	4	4.9	28 V 38 L 5	28 V 38 L 29
בסק	In China	-1	1.3	32 V 10 L 29	32 V 10 L 26
בסק	In China	-3	0.9	32 V 30 L 26	32 V 30 L 17
בסק	In China	6	0.7	29 V 19 L 5	29 V 19 L 23
בסק הוה	In China Disaster	6	3.6	29 V 19 L 5	29 V 19 L 41
בוויטנם	In Vietnam	-454	1.8	28 V 11 L 16	26 V 4 L 27
תעה אסיה	To Deviate from the Moral Path—Asia	9	3.7	29 V 18 L 56	29 V 19 L 29
הכה תירים	Strike Down (Killed) Tourists	30	3.1	25 V 18 L 51	26 V 2 L 67
תוכו תירים	(You) will Get "Hit," Tourists	-48	4.1	28 V 4 L 19	27 V 20 L 37
למת ימות	Die, will Die!	5	2.7	26 V 17 L 23	26 V 17 L 53
לא תוכל להרפא	You will not Be Able to Heal	1	1.1	28 V 27 L 39	28 V 27 L 49
לא תוכל להרפא	You will not Be Able to Heal	1	1.1	28 V 35 L 35	28 V 35 L 45
ואק מושיע	And There Shall be None to Save Thee.	1	1.1	28 V 29 L 71	28 V 29 L 79
לשום נשימה	No Breathing	-63	2.9	31 V 26 L 50	31 V 20 L 11

יֵאֵן מוֹשִׁיעַ	None to Save Thee.	1	1.1	28 V 27 L 11	L 79
שׁוֹם נְשִׁימָה	No Breathing	-63	2.9	31 V 26 L 50	31 V 20 L 11
וּמַסְכָּה	And a Mask	1	1.4	27 V 15 L 19	27 V 15 L 23
וּמַסְכָּה	And a Mask	1	1.4	27 V 15 L 19	29 V 26 L 23
מַסְכּוֹת	Please Masks	597	2.1	28 V 37 L 33	29 V 28 L 23

SARS Matrix <i>Continued</i>					
ELS	Translation	Skip	R-Factor	Begins in Deut.	End
5. Lungs process the air we need to live: the air will fight you like a dog bite!					
אוֹר בֶּךָ הִכָּה אוֹ יוֹם אִמַּת כְּלָב נִשָּׁךְ	Air Hit You. Oh, a Day of Truth: a Dog Bit	-2	22.0	28 V 10 L 3	28 V 9 L 19
אוֹר יַחַת נָא	Air! He Will Be Terrified, Please	-2	5.8	28 V 59 L 53	28 V 59 L 37
הָאוֹר	The Air	-2	0.6	28 V 65 L 21	28 V 65 L 13
הָאוֹר	The Air	-2	0.6	30 V 9 L 14	30 V 9 L 6
6. The ears that do not let His words to enter will allow the virus to enter!					
רְאוּת וְאָזְנִים לְשִׁמְעַ	Lung and Ears to Hear	1	1.3	29 V 3 L 27	29 V 3 L 40
אָזְנִים	Ears	1	1.1	29 V 3 L 36	28 V 20 L 17
אָזְנִים	Ears	-31	1.1	31 V 7 L 89	31 V 6 L 30
הָאָזְנִים	The Ears	-31	1.7	31 V 8 L 18	31 V 6 L 30
הָאָזְנִים כֵּן ! מִי ! הָרוֹמֵשׁ תָּר לִי ! הָעֲמִית לִי - לְהַ	The Ears! Yes! From Hashem the "Creeping Thing" Explores/Seeks for Me! The Friend (the virus) is for Me, for Hashem	-31	17.7	31 V 8 L 18	30 V 16 L 12
וְאִדְבְּרָה בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה	I May Speak These Words in Their Ears	1	1.3	31 V 28 L 31	31 V 28 L 55
לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ	In Order that They Will Hear and Learn	1	1.3	31 V 12 L 39	31 V 12 L 57
דְּבַרֵי הַתּוֹרָה הַזֹּאת	The Words of This Torah	1	0.3	27 V 3 L 15	27 V 3 L 27
דְּבַרֵי הַתּוֹרָה הַזֹּאת	The Words of This Torah	1	0.3	27 V 8 L 18	27 V 8 L 30

דברי התורה הזאת	Torah	1	0.3	27 V 8 L 18	27 V 8 L 18
דברי התורה הזאת	The Words of This Torah	1	0.3	27 V 26 L 16	27 V 26 L 16
דברי התורה הזאת	The Words of This Torah	1	0.3	28 V 58 L 18	28 V 58 L 18
דברי התורה הזאת	The Words of This Torah	1	0.3	29 V 28 L 49	29 V 28 L 49
דברי התורה הזאת	The Words of This Torah	1	0.3	31 V 12 L 89	31 V 12 L 89
דברי התורה הזאת	The Words of This Torah	1	0.3	31 V 24 L 19	31 V 24 L 19
7- Promiscuity and wild behavior are bad (and the cause)!					
הפקרות	The Promiscuity	2,086	1.4	24 V 13 L 50	24 V 13 L 50
והוללות	(Promiscuity) and Licentiousness, Debauchery and Wild Behavior	-41	1.5	28 V 46 L 14	28 V 46 L 14
והוללות	(Promiscuity) and Licentiousness, Debauchery and Wild Behavior	-52	1.5	28 V 46 L 14	28 V 46 L 14
והוללות	(Promiscuity) and Licentiousness, Debauchery and Wild Behavior	-252	1.5	28 V 46 L 14	28 V 46 L 14
והוללות	(Promiscuity) and Licentiousness, Debauchery and Wild Behavior	-390	1.5	28 V 46 L 14	28 V 46 L 14
או הוללות רעים	(Promiscuity) or Licentiousness, Debauchery, Wild Behavior are Bad	-52	7.2	25 V 3 L 30	25 V 3 L 30
8. Remedy, remedy: Hashem					
תרופה	Remedy	37	0.4	29 V 20 L 42	29 V 20 L 42
תרופה	Remedy	-55	0.2	28 V 62 L 17	28 V 62 L 17
התרופה בו	The remedy is in it	-55	3.5	28 V 63 L 12	28 V 63 L 12
התרופה בו (ה)	The Remedy is in Hashem	-55	4.5	28 V 63 L 12	28 V 63 L 12
י רופא	Hashem is a Healer (doctor)	-9	1.7	29 V 24 L 28	29 V 24 L 28
רעת בריאות, ה' בי	Bad Health, Hashem is Against Me	-92	7.6	28 V 57 L 30	28 V 57 L 30
ישלח יהוה בך את המארה	"The LORD will Send Upon Thee Cursing"	1	1.4	28 V 20 L 1	28 V 20 L 1
כל האלה הכתובה בספר הזה	"All the Curse that is Written in this Book" (with another spelling of SARS in sub-ELS)	1	1.4	29 V 19 L 51	29 V 19 L 51

בספר הזה	(with another spelling of SARS in sub-ELS)	*			L 30
את כל הקללה הכתובה בספר הזה	"All the Curse that is Written in this Book" (with another spelling of SARS in sub-ELS)	1	1.4	29 V 26 L 28	28 V 59 L 30
דברי התורה הזאת הכתובים בספר הזה	"The Words of this Law that are Written in this Book" (with another spelling of SARS in sub-ELS)	1	1.4	28 V 58 L 18	28 V 59 L 30
ורדפוך עד אבדך	"And They Shall Pursue Thee Until Thou Perish"	1	1.4	28 V 22 L 51	28 V 22 L 62
עד השמדך ועד אבדך מהר מפני רע מעלליך	"And Until Thou Perish Quickly; Because of the Evil of Thy Doings"	1	1.4	28 V 20 L 52	28 V 59 L 30
וחלים רעים	"And Sore Sickesses"	1	1.4	28 V 59 L 42	28 V 59 L 30
9. Judge them and do not spare the rod*					
ונגשו אל המשפט ושפטום	And They Went to Judgment and Judged Them	1	1.3	25 V 1 L 18	25 V 1 L 35
מוט פשוט	A Simple Rod*	-1	6.1	25 V 1 L 35	25 V 1 L 29
* The cure for sin: "He who spares his rod hates his child, but he who loves him is careful to discipline him." <i>Proverbs 13:24</i>					
10. No entertainment					
די בידור	Enough Entertainment	-11	3.2	32 V 36 L 40	32 V 35 L 17
בך שדר ה' הלי בילוי	In You (s.), God Broadcasted: Do I Have Entertainment?	2	11.6	27 V 3 L 77	27 V 4 L 3
11. SARS*					
סארס	SARS	-76	0.33	27 V 24 L 13	27 V 17 L 6
* This version of the spelling of SARS is an acronym based on the English translation of the four words into English and using the first letter of each word into Hebrew. It does not sound as in English SARS, but it is used often in the Hebrew press to describe the disease. In this matrix the term is only slightly statistically significant. On the other hand, if we check the placing of the letters in the matrix, we find an amazing story:					
<p>Ⓢ Deuteronomy 27:17 Cursed be he that <u>removeth his neighbour's</u> landmark. And all the people shall say: Amen.</p> <p>Ⓡ Deuteronomy 27:19 Cursed be he that perverteth the <u>justice</u> due to the stranger, fatherless, and widow. And all the people shall say: Amen.</p> <p>Ⓝ Deuteronomy 27:22 Cursed be he that <u>lieth with</u> his sister, the daughter of his father, or the daughter of his mother. And all the people shall say: Amen.</p> <p>Ⓢ Deuteronomy 27:22 Cursed be he that <u>smiteth his neighbour</u> in secret. And all the people shall say: Amen</p>					

SARS Matrix <i>Continued</i>					
ELS	Translation	Skip	R-Factor	Begins in Deut.	End
12. The SARS: Woe, It Returns (The terms are overlapping/sharing letters!)					
וי תחר	Woe, It Returns	-2	3.2	29 V 19 L 76	29 V19 L 66
הזהום	The Infection	1	0.8	29 V 19 L 67	29 V19 L 71
בזהום	With Infection	7	1.2	29 V 19 L 61	29 V19 L 89
הסרז	The SARS	2	1.8	29 V 19 L 62	27 V19 L 68
הסרז	The SARS	2	1.8	29 V 26 L 42	29 V26 L 48
הסרז וחי ואש	The SARS and the live fire	2	8.8	29 V 19 L 62	29 V19 L 80
13. The Origin of SARS					
מחיות עף	From Animals (that) Fly	2	4.4	25 V 18 L 26	25 V18 L 38
החל מחיות עף	Started from Flying Animals	2	8.2	25 V 18 L 20	25 V18 L 38
החל מחיות עף יעל	Started from Flying Animals (and/or) Ibex	2	11.7	25 V 18 L 20	25 V18 L 44
14. Weddings, Tourism					
החתונות	Crumbled the Weddings	-229	4.9	28 V 28 L 25	27 V15 L 48
לא תיירות	No Tourism	359	1.8	28 V 2 L 10	28 V51 L 67
גם תירות שי	No Tourism	-15	5.5	31 V 10 L 40	31 V8 L 45
לא תיירות קבל זעה התוף	No Tourism. Get Sweat, the Inner Ear Drum	359	15.7	28 V 2 L 10	30 V10 L 44
15. G-d's Decree! And the Remedy					
גזרה מה' מה' רבא	A Decree from Hashem. From Hashem (His Name, G-d's) Greatness (Aramaic)	347	7.3	29 V 10 L 11	31 V14 L 81
גזרה ה'	G-d's Decree	51	1.6	28 V 25 L 10	28 V29 L 12
גזרה ה'	G-d's Decree	-321	0.8	32 V 8 L 31	31 V17 L 36
התשובה	The Answer/	52	0.6	29 V 28 L 9	30 V3 L 55

התשובה	The Answer/ Repentance	52	0.6	29 V 28 L 9	30 V3 L 55
מתשובה	From Repentance	33	0.9	30 V 9 L 20	30 V11 L 7
מתפילה	From Prayer	3	2.3	28 V 38 L 16	28 V38 L 31
מתשובה	From Repentance	33	0.9	30 V 9 L 20	30 V11 L 7
שר הלל די צדקה ישע	Sings Praise (to Hashem); Sufficient Charity—Salvation	-104	12.0	27 V 15 L 44	26 V12 L 74
16. G-d's Awe! They Mutate! They Excrete in the Sweat, Urine					
ורידים ראו התהא ה	Veins See! Hashem Causes Amazement/ Awe	7	10.2	32 V 42 L 42	32 V44 L 35
לדם ורידי מיי כולכם כן	To the Blood of My Veins. From Hashem You are All. Yes!	3	16.6	24 V 17 L 22	24 V18 L 43
ולשרוד באו	They Came to Survive	-30	4.6	25 V 11 L 19	25 V7 L 24
שינוי לו	It Has a Change	26	1.8	32 V 15 L 3	32 V19 L 9
ושינוים	And Changes	43	1.5	24 V 3 L 49	24 V7 L 21
ורידים	Veins	3	1.9	24 V 18 L 1	24 V18 L 16
ורידים	Veins	7	1.6	32 V 42 L 42	32 V43 L 30
ורידים	Veins	51	0.7	28 V 33 L 43	28 V39 L 5
הפרשות	Excretes	69	1.2	29 V 13 L 22	29 V14 L 70
כהפרשות	As Excretes	69	2.6	29 V 12 L 30	29 V14 L 70
בזיעה	In the Sweat	2	2.1	32 V 44 L 30	32 V44 L 38
בזיעה	In the Sweat	46	0.7	26 V 3 L 71	26 V7 L 11
זיעה לו	He/It Has Sweat	4	2.6	27 V 9 L 52	27 V10 L 1
מהל בשתן	Diluted in the Urine	-8	3.0	29 V 9 L 30	29 V6 L 24
מת ממי בשתן בא נבזם	Died from Whom? In the Urine Came Their Punishment	13	13.1	26 V 13 L 86	26 V16 L 4
מיי טיפול	From Hashem (the) Treatment/Care	296	3.2	31 V 27 L 42	32 V44 L 16
חיטוי שי האל	Disinfection: a Present from G-d	953	4.9	26 V 17 L 45	31 V6 L 59
בא כל מיד ה'	Came Clamydia Or, Came All from the Hand of Hashem	204	2.8	28 V 47 L 35	28 V68 L 85
וקראת אתכם הרעה באחרית הימים כי תעשו את הרע בעיני יהוה	And Evil will Befall You in the End of Days; Because Ye Will Do That Which is Evil in the Sight of the Lord	1	1.3	31 V 29 L 51	31 V29 L 94

The ELS reference is 121 characters between rows.

There are 91 displayed terms in the matrix.

The matrix starts at Deuteronomy Ch 24 V 12 Letter 19 and ends at Deuteronomy Ch 32 V 42 Letter 22.

The matrix spans 14,763 characters of the surface text.

There are 71 displayed terms in the matrix.
The matrix starts at Deuteronomy Ch 24 V 12 Letter 19 and ends at Deuteronomy Ch 32 V 42 Letter 22.
The matrix spans 14,762 characters of the surface text.
The matrix has 122 rows, is 121 columns wide and contains 14,762 characters.

* The cure for sin: "He who spares his rod hates his child, but he who loves him is careful to discipline him." *Proverbs 13:24*

The term **נִיֵּפ** (virus) in the red box in the matrix segment below is not very prominent on its own. On the other hand, it appears vertically in the matrix and the four lines tell the story. It starts at the top right corner, continues on the second line in the middle, and then three more terms, one below the other, intersect the term. The story is 1.) With high fever and inflammation; 2.) until you will perish; 3.) and the virus/smiting; 4.) is frightening; 6.) in the dark.



It is difficult to show the entire matrix clearly. The center of the matrix at a skip of 55 letters between the lines is shown above. The actual skip between the lines is not really important as the entire text is considered from the first term to the last. What is shown clearly in the above matrix is the interplay of the term:

רַעַת בְּרִיאַת, ה' בִּי

Bad Health, Hashem is Against Me

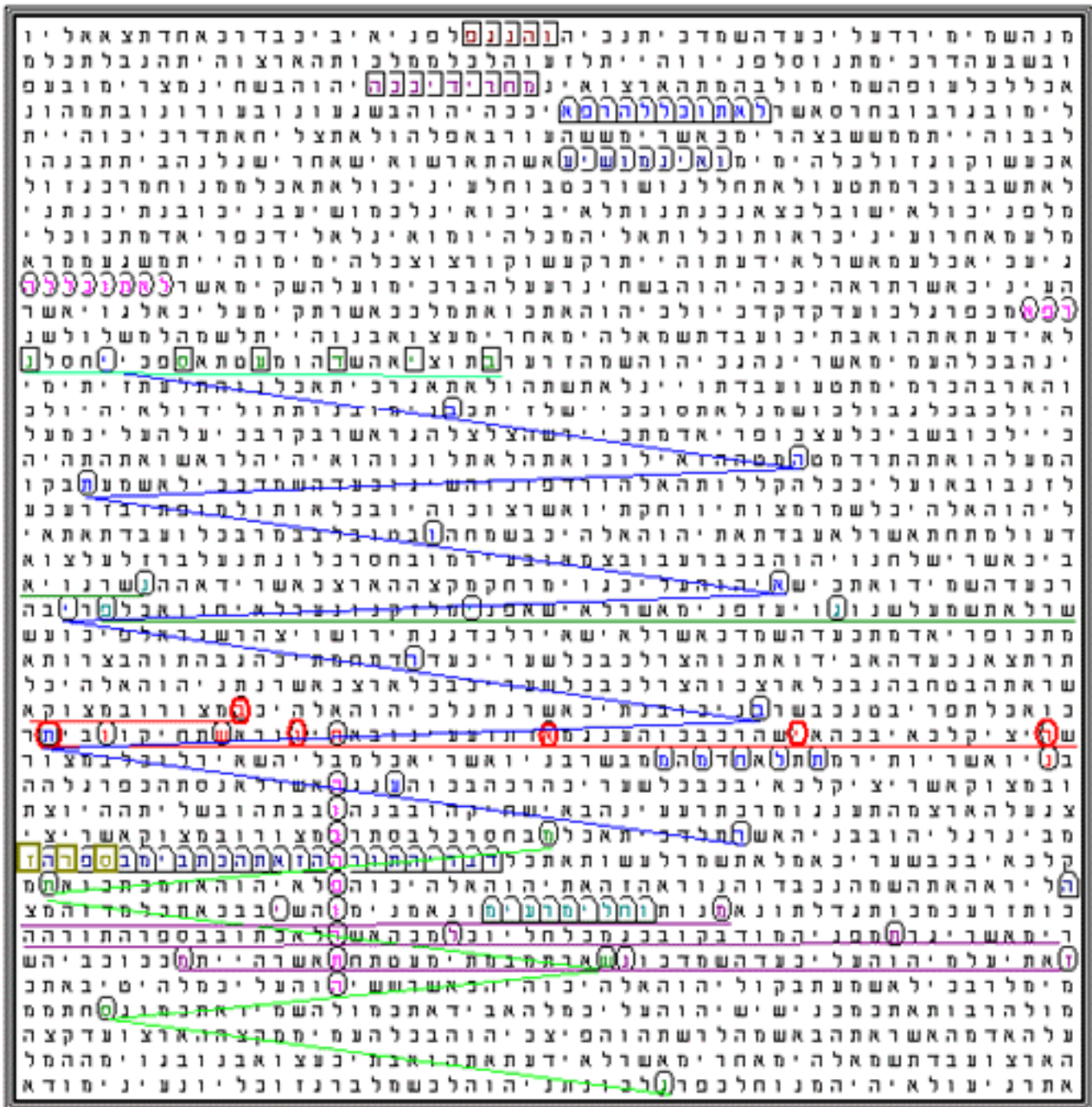
The term "health" or "lungs" shares the letter "taf" with the main term "health." It also shares a letter (yod) with the term:

בִּידַע סֵק

With the Knowledge of China

The connection here is that the bad health was first used against China.

THE HEART OF HEALTH / LUNGS



Some of the other terms in the matrix above are the year and month the outbreak started, and that the medicine is in Hashem.

Veteran code researcher and engineer Moshe Aharon Shak was born in Israel and now makes his home in Montreal.

[Click here to e-mail Moshe.](#)

While Moshe was working on the above article, we received another Hebrew spelling of SARS from Nathan Jacobi. It is an acronym for the term

תסמק נשינה חד וחריפ
(Severe Acute Respiratory Syndrome)

or

תנחוח

We searched for the term in the Tanakh and discovered it passing through the cluster that Moshe discovered once, and sent the results of the search to Moshe. Here is our extension of the ELS, with the original ELS in red:

בכ או שתנחוח כיינ כבוש
Boy, that SARS is preserved like wine in you
18 letters, skip 1,728, Deut. 28:48 - Josh. 8:19

After the original article was posted, Moshe received a great deal of e-mail with comments and suggestions for further research. Below are a few of them, edited for space considerations.

China's govt does not allow Bible teaching--illegal.

Paul Aaron Sneed

Maybe the European cure for the flu virus works. You swab out your ears with hydrogen peroxide, which kills the virus in the ear canal and eustachian tubes. The theory which I've read in medical papers, is that the flu virus propagates itself in the ear canal and eustachian tubes and moves down to the throat. So if you catch it early by using a hydrogen peroxide swab in the ears, you eliminate the infection early.

Roy Reinhold

. . . scientists had linked SARS in China to Chlamydia. Well as you probably know Chlamydia is a Sexually Transmitted Disease which could be seen to be by men because of mankind's

increased promiscuity.

Genevieve

(www.biblecodedigest.com):

We present a variety of viewpoints on Bible codes and often accompanying spiritual matters in these web pages, but we don't necessarily agree with all of them. Our view is that bad things that occur may be due either to God's specific judgment, or God allowing such things to take place as a general consequence of mankind's rebellion against Him. We believe it is often not possible to determine which of these is the case in any particular situation.

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Philologos

Bible Prophecy Research

Title: Road Map to Armageddon

Submitted by: research-bpr@philologos.org

Date: 04/10/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms093

Road Map to Armageddon

8 Nissan, 5763

April 10, 2003

(Work in progress)

Update: Abu Mazen has been replaced by Qureia as "Prime Minister of Palestine."
Same tactics, different "leader."

We are at war with Iraq (although many say it's almost over) and yet when you listen to international news coverage you come away with the feeling that we are not just at war with Iraq but that the Israeli/Arab conflict is somehow tied to it. They are two distinct conflicts yet the Arab world has done a pretty good PR job to get political leaders to see both of them as intertwined. Once the main focus on Iraq has dissipated somewhat the whole world is going to turn to Israel and try to push a suicide deal down their throats as a sort of appeasement to the Muslim world. This "Road Map" that President Bush and Prime Minister Blair have vowed to present soon, and are committed to seeing its implementation, is just a re-continuation of the Oslo Accords. This is the covenant prophesied by Daniel in chapter 9:

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The signing of this "Road Map" will be the beginning of the last week of Daniel's 70 week prophecy, Israel's last week (the tribulation period). Here is a timeline to this end-time peace treaty:

Madrid Peace Conference attendees, started October 30, 1991 and lasted for 3 days

- USA President George Bush, Sr.
- USA Secretary of State Mr. James A. Baker III
- USSR President Mikhail Gorbachev
- USSR Minister of Foreign Affairs Mr. Boris D. Pankin
- Netherlands Minister for Foreign Affairs Hans Van Den Broek
- Israeli Prime Minister Yitzhak Shamir
- Syrian Arab Republic Minister of Foreign Affairs Mr. Farouk Al-Shara
- Republic of Lebanon Minister of Foreign Affairs Mr. Fares Bouez
- Jordan (Palestinians will be invited and attend as part of a joint Jordanian-Palestinian delegation)
 - Hashemite Kingdom of Jordan Foreign Minister Dr. Kamel Abu Jaber
 - Head of Palestinian Delegation Dr. Haider Abdul Shafi
- Arab Republic of Egypt Minister of Foreign Affairs Amre Moussa
- Gulf Cooperation Council (secretary- general to the conference as an observer, and GCC member states will be invited to participate in organizing the negotiations on multilateral issues)
- UN observer
- Mr. Felipe Gonzalez, Prime Minister of Spain (hosted by Government of Spain)

September 13, 1993 "Declaration of Principles on Interim Self-Government Arrangements" (Oslo 1) participants:

- Israeli Prime Minister Yitzhak Rabin
- Israeli Foreign Minister Shimon Peres signed the document
- PLO Chairman Yasser Arafat
- PLO Executive Council Member Mahmoud Abbas (Abu Mazen) signed the document
- US President William Clinton
- US Secretary of State Warren Christopher signs as co-sponsor witness
- Russian Federation Foreign Minister Andrei Kozyrev signs as co-sponsor witness

September 28, 1995 "The Israeli-Palestinian Interim Agreement on the West Bank and the Gaza Strip," (Oslo 2) participants:

- Israeli Prime Minister Yitzhak Rabin
- Israeli Foreign Minister Shimon Peres
- PLO Chairman Yasser Arafat
- PLO Representative Mahmoud Abbas (Abu Mazen) signs document
- US President William Clinton
- US Secretary of State Warren Christopher as witness (?)
- Russian Federation as witness

- Arab Republic of Egypt as witness
- Hashemite Kingdom of Jordan King Hussein
- Hashemite Kingdom of Jordan as witness
- Kingdom of Norway as witness
- European Union as witness

"Road Map," (Oslo 3), 2003

- Israeli Prime Minister Ariel Sharon
- Israeli Foreign Minister
- PLO Chairman Arafat
- "Palestinian" Prime Minister Mahmoud Abbas (Abu Mazen)
- US President George Bush, Jr.
- US Secretary of State
- Russian Federation Foreign Minister
- European Union
- United Nations
- Hashemite Kingdom of Jordan
- Arab Republic of Egypt

I don't know who exactly signed for each country in some cases but it is common understanding that even if the President or King of some country did not himself sign the document, the fact that his representative did is enough to make him a signatory. Please keep this in mind when trying to decide if someone was "present" at more than one event.

It is interesting to note that the person who signed Oslo 1 and 2 on behalf of the PLO was Mahmoud Abbas (Abu Mazen), the man who just became "Palestinian" Prime Minister so it seems as if he will be the one, again, to sign with Arafat. It is also interesting that Abbas has been reported to be trying to come to terms with many terrorist organizations in Israel as well as his probable signing of the "Road Map" with many witnesses ("confirm the covenant with **many** for one week"?). The international community seems to consider him a legitimate peace partner. (Arafat is considered "irrelevant" as far as Israel and the US are concerned; neither country invites him over anymore so maybe he will be completely side-lined for this signing? I can't see his ego allowing him to take that big a hit, though...)

Regarding his name, Mahmoud Abbas, Mahmoud is the same as Mohammed which means "highly praised," "the praised one" in Arabic and Abbas means "description of a lion" in Arabic; Abba in Aramaic means "father," Abbas in Latin means "father." Any way you look at it, it seems to be another good counterfeit for Christ (please see ["May the force not be with you"](#) file, section on biblical figures who are a type of antichrist in the Bible; Barabbas, etc.).

- Jesus Christ is called "Lion of Judah"

- Ariel Sharon is called "Lion of Judah" (Israel's Gen. Patton)
- Mahmoud Abbas could be considered the "Lion of Judah" also because Abbas in Arabic means "lion" and the international community has renamed Judea/Samaria as the "West Bank" which Abbas, as the new "Palestinian" Prime Minister, has authority over.

THE DANGERS OF THE ROAD MAP

Representatives of the Prime Minister's Office and the Defense Ministry will be departing for Washington tonight, in an attempt to introduce some changes in the Road Map plan. They hope to have the corrections made in the "formulation" stage, and not, as the UN wants, in the "implementation" stage.

The Road Map plan calls for the formation of a Palestinian state in two stages, beginning with non-permanent borders this very year. The plan's demands upon Israel also include economic help to the PA, reducing restrictions on Arab travel despite the ever-present threat of terrorism, the evacuation of hilltop communities in Yesha (Judea, Samaria and Gaza), and the freezing of construction for the 250,000 residents of Yesha.

Israeli officials have confirmed that Israel has 15 proposed amendments for the plan, many of them dealing with security issues. Israel's basic demand is that the PA disband and demilitarize all the terrorist groups before any other steps are implemented.

Prime Minister Ariel Sharon has often stated his support for a PA state, though he has qualified his stand with an insistence that the PA state be demilitarized and that Israel control its borders and airspace. This does not appear to be the American position, however.

Foreign Minister Silvan Shalom said that he thinks the U.S. will publicize the plan the same day that Abu Mazen presents the new Palestinian Authority government under his leadership - which could be any time between this Wednesday and two weeks from now. "The Europeans, and the U. S. to a lesser extent, see Abu Mazen as some kind of Messiah," Shalom said. "But we must remember that Abu Mazen has a very extremist and uncompromising stand regarding the 'Right of Return,' which is practically the only issue on which all Israelis agree." The Arabs demand that the millions of Arabs and their descendants who left Israel in 1948 be allowed to return - their "quick and easy" way of turning Israel into a non-Jewish state.

Arutz Sheva News Service

<http://www.IsraelNationalNews.com>

Monday, Apr. 7, 2003 / Nissan 5, 5763

BBC

Profile: Mahmoud Abbas

By Fiona Symon

Middle East analyst

7 March, 2003

Mahmoud Abbas, the PLO Secretary General who is usually referred to as Abu Mazen, has been nominated by Yasser Arafat to be the Palestinian Authority's prime minister.

He is the most senior Palestinian leader after Yasser Arafat and, as such, holds a symbolic importance for most Palestinians.

Born in Safed in British Mandate Palestine in 1935, he is one of the few surviving founder members of Fatah - the main political grouping within the Palestine Liberation Organisation.

A highly intellectual man, Abu Mazen studied law in Egypt before doing a PhD in Moscow. He is the author of several books.

In exile in Qatar during the late 1950s, he helped recruit a group of Palestinians to the cause. They went on to become key figures in the PLO.

Security role

He co-founded Fatah with Yasser Arafat and accompanied him into exile in Jordan, Lebanon and Tunisia. In the early days of the movement, he became respected for his clean and simple living.

Abu Mazen always kept to the background, but also built up a network of powerful contacts that included Arab leaders and heads of intelligence services.

This enabled him to become a successful fundraiser for the PLO and to take on an important security role in the early 1970s, before being appointed head of the PLO's Department for National and International Relations in 1980.

Abu Mazen, regarded as a pragmatist, was one of the main initiators of the dialogue with Jewish left-wing and pacifist movements in the 1970s and in the difficult years before negotiations were eventually started between Israel and the Palestinians.

Widely regarded as the architect of the Oslo peace process, he accompanied Mr Arafat to the White House in 1993 to sign the Oslo Accords.

Referring to the current intifada, Abu Mazen has called for a halt to armed attacks on Israeli targets to avoid giving Israel a pretext to destroy the last vestiges of Palestinian autonomy.

According to a transcript of comments made during a closed Fatah meeting at the end of last year, he said it was time for soul-searching.

"We should... ask ourselves, not by beating ourselves up, but by reviewing the mistakes we made, where we are headed," he said, according to the transcript.

Palestinian return

In the light of his origins in Safed in Galilee - in what is now northern Israel - he is said to hold strong views about the right of return of Palestinian refugees. In the newly-formed Palestinian Authority, Abu Mazen took over the refugee file and pushed for progress on this issue.

It is his view that: "Everyone should first be granted the right of return, but then we have to sit down and discuss the details that have to be jointly agreed upon and mutually acceptable to both sides."

Mr Arafat has named Abu Mazen as one of two possible leaders of an interim government should he step down. The other is Ahmed Qurei, the Speaker of the Palestinian Legislative Council.

Although Abu Mazen is not a charismatic figure and has no political machine of his own, he would be the most obvious choice in a presidential election for the Fatah rank and file, who would have a strong interest in uniting around a single candidate.

Analysts say Fatah - which remains the strongest faction in the PLO - would play an important role in choosing any successor to Mr Arafat. Ultimately, it controls the political infrastructure and would be the best equipped to mobilise supporters.

As a high-profile member of the Palestinian leadership, who is also respected as a statesman both regionally and internationally, Abu Mazen would represent continuity and would be acceptable to the vast majority of Palestinians.

He is, however, no longer in the best of health, and it is unlikely that he would

relish taking on such a role.

(http://news.bbc.co.uk/1/hi/world/middle_east/1933453.stm)

A call to Israel and the United States
(Jerusalem Newswire)

Stan Goodenough
Jan Willem van der Hoeven

April 10, 2003

As horrendous a toll as the Oslo Process has taken on Israel's people and nationhood, an even greater danger lies ahead should its leaders agree to accept the Quartet's "Road Map for implementation of a permanent solution for two states in the Israel-Palestinian Dispute."

Israel, beware! Instead of charting a path to peace, the Road Map leads to a death trap that will spell the destruction of your state. Just your agreement to the implementation of this "two-state solution" could only lead to a further, unbearable loss of Jewish life.

The Road Map is the perpetuation of the Oslo Process under a different name, and we urge you not to talk about it, not to wrangle over it, but to resist it with all your might.

A decade ago we balked as the international community hailed the signing of an agreement it said would finally bring peace to the Middle East. We knew what terrible danger it held for your people.

And for 10 years we have witnessed the direct outcome of that 'agreement with hell and the grave:' the deaths of over 1,000 Israelis, and the wounding and maiming for life of thousands more.

Oslo critically compromised your state's security, and drove a wedge of division deep into your nation. Its inevitable collapse triggered a terror campaign of Jewish bloodletting unprecedented in the history of your reborn national home.

From the moment we heard about the Declaration of Principles, we sounded our first warnings. But our cries fell on deaf ears; our concerns were dismissed, and we were labeled enemies of peace.

Although we did try, we know we should have done more to persuade you to leave the Oslo road. Maybe, just maybe, we could have saved some lives.

Yes, we witnessed with you the horrifying debacle resulting from the foolish elevation of a known murderer and terrorist to the level of statesman and peacemaker. And now we see you preparing to do it again, this time by elevating to that level PLO leader Abu Mazen – a Holocaust denier and a man who has never expressed contrition for the decades of terrorism he helped to direct, and who, as recently as last month, publicly condoned the murder of Jewish women and children.

Rather than acknowledging what Oslo graphically exposed as the moral and political bankruptcy of "land-for-peace," the international community is gearing up to aggressively resume its pursuit of this path under a plan partially proposed by Saudi Arabia. And Israel, it looks as if you are going to let it happen.

You should be alarmed, Israel. You should be greatly alarmed!

Just as with Oslo, the Road Map legitimizes the fraudulent Arab claim to your land and appeases the belligerent party to the conflict, while exacting from you the surrender of the cradle of your nationhood and the security of your strategic depth, with no guarantees that doing so will bring protection and peace to the indefensible scrap of land that is all that will be left of your Jewish state.

Oslo, which created a temporary, interim Arab self-administration, and which you always had the option to reverse, led to the graves of hundreds of your daughters and sons. How much more painful a price will the Road Map demand, setting in stone as it does the foundations on which an irreversible Arab Islamic state will be erected on your God-ordained lands?

The creation of "Palestine" would fly in the face of God's promises to settle you permanently on the very "mountains of Israel" that are now again to be placed on the table. This historically illegitimate state would suggest that God could not keep His promises or ensure the outworking of His plans.

We have seen how, especially when you sought to pursue the division of your land, terror struck hardest, stopping you literally in your tracks on this road to disaster.

But despite these bloody realities, your Prime Minister is encouraging efforts to push on in this fateful direction. And you remain virtually mute.

You dare not be put to sleep by those who say, "Arik would never do this." He is clearly committed to this path, and if he proceeds, he will be responsible, as were prime minister's Begin and Rabin, for endangering rather than securing your future.

Four times this past year, Mr. Sharon has flouted the message sent to him by his own party and then by the Israeli electorate at large, and worked to ensure that the lawmakers who oppose a Palestinian state are removed from his inner circle. He has told his countrymen he believes this state to be inevitable, and he is calling on you to stand with him in bringing this about.

Perhaps your prime minister feels, like so many of you do, that there is no other way to relieve the continued pressure of the world upon him than to acquiesce to the demand for a Palestinian state.

If so, then we want him and you to know that we, as Christian Zionists, are willing to fight this battle with the chief of the nations, some 71 percent of whose citizens support the war against Arafat's brother in arms, Saddam Hussein.

Israel, you have already paid a horrifying price for not resolutely stating your claim and right to this land, and for entering into agreements with those who are working to usurp that claim.

For those who were deceived by the lie of the Left that there could be no way to resolve the Palestinian-Israeli conflict except through a negotiated settlement, you have just witnessed the United States establish another way.

We believe the time has come for you to acknowledge and declare that, from the River to the Sea, this is your God-given and God-restored land. You owe this to the memory of all Jews who longed for this land but were never able to see it, and you owe it to all the Israelis who have paid with their lives to live in and defend Eretz Yisrael.

Quartet or no Quartet, we encourage you to follow the righteous example set by the United States, which refused to bow to international pressure regarding Iraq and did what was in America's best defense and interest. So too, you should do what is in your nation's best interest, then stand and see the salvation of your God.

We wish also to deliver the following admonition to the United States:

We believe that the Lord of all the earth has destined you to be the leading power in the world today. Millions of your citizens deeply love and worship the God of Israel. Your elected president is a self-professed, Bible-believing Christian who has proven to be a man of integrity and great courage.

Could it be true that God, in His mercy and goodness, has singled out your nation as a channel of blessing, protection and deliverance, also because, against the rest of the world, American has stood firmly with and behind Israel, causing God to thus far keep His holy promise to 'bless them that bless My people?'

How is it then, that while over 70 percent of you are opposed to the establishment of a Palestinian state, the leader you elected, and whose policies you are empowered to help shape, is leaning dangerously in favor of its creation?

Somehow, this same man who faced off against his own Quartet partners when it came to liberating the Iraqi people from Saddam Hussein, is by all accounts of one mind with this same Quartet when it comes to cutting in two the land of Israel and overseeing the creation in its heart of a new, despotic, Arab regime?

For this he is already being feted on the world's television networks as the first US president to ever verbalize support for a viable Palestinian state. On April 8, he told a press conference he is ready to put as much effort into implementing the Road Map as Prime Minister Blair has poured into the peace process in Northern Ireland.

Earlier we heard the outrageous statements by Secretary of State Colin Powell when he asserted that it is still Israel that has not done enough in its quest for peace, this despite the fact Israel is still prepared to offer the Palestinians a state after all the years of terrible suffering at their hands!

Notwithstanding these signs warning of an eventual Bush betrayal of Israel, we believe that the God of Abraham, Isaac and Jacob was gracious to your country when He stiffened the neck of the Security Council and kept the United Nations from sharing with you in the glory of liberating Iraq.

Had the world body given its full support to Operation Iraqi Freedom, the precedent would have been set for the Arab-leaning UN to force Israel to surrender half of its land to implacable enemies.

Thank God, nearly all three of the four Quartet members – Old Europe, the United Nations and Russia – were found wanting when it came to supporting the valiant, US-led efforts to rid this world of Saddam and his weapons of mass destruction.

But the danger is not past. Great Britain, which did stand with you and sent its men and women to fight alongside yours in Iraq, is a primary proponent of "Palestine."

Prime Minister Blair, distressed by the rifts opened in the international community over Iraq, has identified the vigorous implementation of the Road Map as the best remedy for healing this division, and especially for placating the infuriated Arab states.

But America take note! Offering up Israel to placate the oil-rich, terrorist-sponsoring Arab states will be no less an historic injustice and a crime against the people of Israel, than the appeasing of Nazi Germany by offering up Czechoslovakia was a felony against the people of that state. You

know what that cowardice cost the world.

When three of your soldiers were killed by a car bomb in Iraq, you tasted just one hundredth of what the people of Israel have had leveled against them in the past two years. Instead of perversely, for reasons of political and or economic expediency, helping the PLO establish another Israel and American-hating terrorist state on Jewish lands, basic decency and fairness demand that you give Israel as free a hand to fight its war against terror as you have had to fight yours, and that you support her in this fight as unconditionally as she has supported you.

America beware. Your nation's persistent pursuit of the Road Map will take you from blessing Israel to cursing her. The price you will pay may include the end of the era of your prosperity and the removal from you of the glorious mantle of world leadership.

We urge you to recognize the new realities and opportunities that your steadfast determination to go against Iraq has opened up in the world. We would plead with you to seize the historic day that lies before you, and instead of patching up the old, discredited alliances, encourage you to align yourself fully with Israel, and with the rest of the coalition of the willing. If you do, the blessings that will come to your nation will outshine anything that you have ever known.

After September 11 you told the world that it was either with you or against you in your war against terror. Israel is fully with America. Are you, fully, with her?

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http://www.jnewswire.com/editorial/03/04/030410_alarm.asp

A Road Map to Natural Disaster
Dr Uzi Landau

Israel minister responsible for the secret services and strategic relations with the U.S.

If the Quartet's road map is accepted, Yasser Arafat will win the greatest victory of his life. Despite the blatant violation of all his commitments in the Oslo agreements and his responsibility for the murder of more than 1,000 Israelis - nearly 800 of them during the last two years of terror - he has not been punished. On the contrary, he is holding on to the far-reaching concessions granted him at Oslo and in addition will get what even Yossi Beilin and Shimon Peres refused to give him: the establishment of a state, "independent, viable, sovereign with maximum territorial

contiguity," in principle, and without negotiation. That state is the main goal of the map, resulting from a childish belief on the part of the Quartet that the mere creation of the state will guarantee peace.

At the same time there's no mention in the map of any of the conditions noted by the government as essential for our existential security: demilitarization; our complete control of the air space; a ban on the authority to sign international agreements, for example.

As far as we are concerned, there are two inviolate conditions: public recognition of Israel's right to exist, including an end to the incitement educating toward our destruction in the Palestinian school system and inculcating peace as a value from an early age, and Palestinian relinquishment of their demand for the refugees to return to Israel.

These demands, without which there is no chance for peace, do not appear as a condition. Moreover, the Saudi Arabian initiative, which the map says has "ongoing importance," speaks of solving the refugee problem through UN Resolution 194, which includes the "right of return," as its centerpiece.

Borders: Those who believed Israel would be able to maintain control over areas of decisive strategic importance for our defense, find the map speaks about "ending the occupation that began in 1967," in other words, a return to what Abba Eban called "the Auschwitz borders."

Internationalization of the conflict: In the first year of the previous, unity government, Israel was careful not to use all that was necessary to defeat the terrorist organizations in Judea, Samaria and the Gaza Strip, it did not topple the Palestinian Authority and did not expel Arafat. The price: hundreds of killed, thousands of wounded, and a rapid deterioration to a deep and unprecedented economic depression that we are now desperately trying to end. We did so to prevent the internationalization of the conflict by the entry of foreign observers and international conferences, that would, in effect, take out of our hands the sovereignty over management of the conflict and harm our ability to defend ourselves effectively.

That's exactly what the road map does. Internationalization under Quartet orchestration: It convenes two international conferences meant to establish the Palestinian state and lead to a permanent agreement, accompany the process, establish a supervisory mechanism for the implementation, judge the disputes between the PA and Israel, set a "realistic timetable" for progress and become involved in the negotiations "when necessary."

Jerusalem: The road map gives the Palestinians a political status equal to ours and determines that the decisions in the negotiations over the city's status will be with regard to "the political and religious interest of both sides." In other words, the division of Jerusalem. To remove any doubt about the Quartet's intentions, the road map emphasizes, "the government of Israel will reopen Palestinian institutions closed in East Jerusalem." And of course that includes the notorious

Orient House.

A prize for terror: Without any condition for an end to terror first, Israel is ordered to immediately dismantle all the outposts and freeze all settlement activity, including natural growth - another bonus the Palestinians didn't even get at Oslo.

The road map is a huge prize for terror. In its wake the Palestinians will not only achieve their strategic goals, but will reach a clear conclusion: terror pays. They will get all the concessions we shower on them, organize themselves with money they get from the world and us, rebuild their terror units and attack us at the moment convenient for them. Our experience from the Oslo agreement teaches us that for us, the map bodes a future in which terror is much, much worse.

It's possible to understand why the European members of the Quartet initiated the road map. They are the ones who cynically attack President Bush, who is fighting the free world's war against Saddam Hussein; and during the years, with the same cynicism, they turned a blind eye to terrible Palestinian terror and held us responsible for it. They support the Palestinians and Arafat, Saddam's ally, and demand we concede unceasingly to terror.

Will the Americans accept the European positions? Is it possible the U.S. - which regards terror as the greatest danger to Western civilization, and is led by Bush, who declared war on terror without concessions of negotiations until it is totally eradicated like in Afghanistan and Iraq - will adopt a map saturated with far-reaching concessions that will only encourage terror?

The road map does not express the "Bush vision" as expressed last June. It is not a recipe for peace, but for national disaster. Accepting it will lead to terror and war under far more difficult conditions that we've ever known. If Israel wants to live, it must make as clear as possible and as early as possible that without basic preconditions, the map is totally unacceptable.

This piece appeared in HaAretz of April 8, 2003

(<http://www.israelbehindthenews.com/>)

See also:

[Space Shuttle Columbia](#) which includes information regarding the Council on Foreign Relation's conclusion that the only way to get Middle East peace is "the forceful presentation by external actors of a comprehensive, fair, and lasting deal."

[RoadMap Documents](#)

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Philologos

Bible Prophecy Research

Title: Shabbat HaGadol (The Great Sabbath)/10 Nissan

Submitted by: research-bpr@philologos.org

Date: April 8, 2003

URL: http://philologos.org/bpr/files/Jewish_Feasts/js010.htm

Shabbat HaGadol (The Great Sabbath)/10 Nissan

6 Nissan, 5763

April 8, 2003

April 12, 2003

This coming Sabbath (Saturday), 10 Nissan 5763 (April 12, 2003), is the Sabbath before Pesach (Passover) which the Jews call Shabbat HaGadol (The Great Sabbath). This is the day that Jewish tradition states that the ancient Israelites took lambs or kids into their homes and that these lambs or kids would eventually be their Pesach offering. (This is one of many explanations for the day which leaves some to believe that we really don't know what the Great Sabbath is for although the general consensus deals with what is stated here.) It was an act of defiance seeing the Egyptians worshiped lambs, yet the slaves brought these animals into their homes and tied them in a prominent place (some sources say their bedposts) as a reminder of the upcoming service. The Egyptians were unable to do anything although they were highly offended at this action, therefore this whole episode is considered a great deliverance. At the time of the Exodus tradition states that the 10th day of the first month was on the Sabbath, therefore, Jews commemorate the anniversary of this day on the Sabbath before Pesach (even if it isn't 10 Nissan).

(KJV) Exodus 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Modern thought doesn't put too much stress on Shabbat HaGadol as there isn't anything "special" done on this day. Most Jews stay home in preparation for Pesach instead of attending synagogue where this day is sometimes used for elaborate all-day sessions by the rabbis explaining complicated laws and rituals associated with Pesach. This accounts for the reason why some call this day "the long Sabbath." Modern observance of the Great Sabbath is always on the Sabbath

before Pesach and some years that day of the month corresponds with the calendar date of 10 Nissan but this isn't the case every year (10 Nissan usually falls on Tues, Thurs or Sat with an errant Monday every now and then; this has to do with the very complicated area of the computation of the Jewish calendar and is outside the scope of this paper. I am bringing this up just to show that it is not an unusual occurrence to have 10 Nissan on the Sabbath as it happens every third year or so).

The term "the Great Sabbath" also refers to the World to Come after the 6,000 years of history are over and there is a 1,000 year Sabbath (rest) period (which corresponds to Judeo-Christian's millennium in the book of Revelation). The Jewish calendar states that 2003 is the year 5763 but there is a supposed 240 year discrepancy in their calendar so we could say that the year 2003 is $5763+240=6003$ which makes it seem that we are overdue for something significant to happen (to see more on this topic please see [5760+240=600](#)).

Why was the lamb or kid kept for four days? There isn't any definitive answer to this question provided in Scripture. There are, however, different explanations offered by Jewish scholars. One of these involves Exodus 12:48 which states that no uncircumcised person can partake of the passover.

(KJV) Exodus 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

At the time of the first passover circumcision had not been widely practiced so there would've been many men who would've be unable to eat of the lamb until the ceremony was performed. They would need to be fully prepared for the passover before they underwent circumcision. It is generally recognized that three full days are required in order to recuperate from circumcision (Bava Metziah 86b, Rashi on Genesis 18:1) so they would need to pick their lamb or kid one day before their circumcision leaving them three days to recover before the passover itself.

The 5th chapter of Joshua is usually referenced here and is very interesting to our study on many, many levels. It deals with Israel crossing the Jordan, entering the Promised Land (on 10 Nissan), being circumcised because they had been wandering in the desert and had not done so, celebrating the Passover, next day eating from the old corn of the land (Feast of Unleavened Bread) and the next day the manna ending (Feast of Firstfruits):

(KJV) Joshua 4:19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

(KJV) Joshua 5:1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which

were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. 2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. 3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. 4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. 5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. 7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. 8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. 9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. 10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. 12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Perhaps on some Great Sabbath in the future the Jewish people will recognize Jesus and circumcise their hearts?:

(KJV) Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

(KJV) Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

(KJV) Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Moses Maimonides, a great Jewish sage, gives an interesting explanation for the use of this Great Sabbath lamb: he states that it was slaughtered as a sin-offering for the nation's previous idolatry. Not a very popular view in Jewish circles but it certainly squares quite nicely with Judeo-Christian thought.

Another Great Sabbath practice that is interesting to this study is how some communities in Greece, Turkey and former Yugoslavia reserve Shabbat HaGadol for giving children, especially orphans, new clothes. This event is called Chag HaHalbashah, "Festival of the New Clothing." It makes me think of the common practice in America even to this day of getting a new set of clothes/shoes for Easter but it also makes me wonder if this isn't the time that the Church also gets its new garments before its entry into heaven? Is the Great Sabbath the time to be fully clothed by the Lamb of God?

Nissan 10

Nissan 10 is not just "famous" for being the date of the first Great Sabbath, it is also the date when Jesus rode into Israel on the back of a donkey and was hailed by some as King but ultimately rejected by Israel (this dating always seemed a little bit arbitrary to me but once I saw the connection with the Great Sabbath those doubts melted away). Jesus went to Jerusalem, Israel's capital, on the very same day that the Jews were choosing their sacrificial lambs or kids and instead of deciding to take him, the Lamb of God, to heart and bring him into their lives they crucified him and received no benefit from his sacrifice at that time; all they had to do was look and believe on him yet they refused.

Jesus went and presented himself in Jerusalem in fulfillment of part of Daniel's prophecy of the [70 weeks](#). On the very day that the first 69 weeks were over, Jesus rode into Jerusalem and was rejected. Seeing Daniel's 70 weeks prophecy clock was stopped on 10 Nissan, the Great Sabbath, is it too far fetched to consider that the last week will commence on the same day? What year we can't say for certain, but I think it will probably be in some year where 10 Nissan is on a Sabbath, on the Great Sabbath day celebrated by the Jews (which happens to be the case this year 2003 and then again in 2006).

(KJV) Daniel 9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off,

but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

How do we come to the conclusion that Jesus rode into Jerusalem on 10 Nissan and that this fulfills 69 of Daniel's 70 week prophecy? Let's take a look at chapter 10, "[Fulfillment of the Prophecy](#)" in the online book [The Coming Prince](#) by Sir Robert Anderson,

FULFILLMENT OF THE PROPHECY

"THE secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." (Deuteronomy 29:29) And among the "things which are revealed" fulfilled prophecy has a foremost place. In presence of the events in which it has been accomplished, its meaning lies upon the surface. Let the facts of the Passion be admitted, and their relation to the twenty-second Psalm is indisputable. There are profound depths of spiritual significance in the Psalmist's words, because of the nature of the facts which have fulfilled them; but the testimony which the prophecy affords is addressed to all, and he who runs may read it. Is it possible then, it may be asked, that the true interpretation of this prophecy of the Seventy Weeks involves so much inquiry and discussion?

Such an objection is perfectly legitimate; but the answer to it will be found in distinguishing between the difficulties which appear in the prophecy itself, and those which depend entirely on the controversy to which it has given rise. The writings of Daniel have been more the object of hostile criticism than any other portion of the Scripture, and the closing verses of the ninth chapter have always been a principal point of attack. And necessarily so, for if that single passage can be proved to be a prophecy, it establishes the character of the book as a Divine revelation. Daniel's visions admittedly describe historical events between the days of Nebuchadnezzar and of Antiochus Epiphanes; therefore skepticism assumes that the writer lived in Maccabean times. But this assumption, put forward without even a decent pretense of proof, is utterly refuted by pointing to a portion of the prophecy fulfilled at a later date; and accordingly it is of vital moment to the skeptic to discredit the prediction of the Seventy Weeks.

The prophecy has suffered nothing from the attacks of its assailants, but much at the hands of its friends. No elaborate argument would be necessary to elucidate its meaning, were it not for the difficulties raised by Christian expositors. If

everything that Christian writers have written on the subject could be wiped out and forgotten, the fulfillment of the vision, so far as it has been in fact fulfilled, would be clear upon the open page of history. Out of deference to these writers, and also in the hope of removing prejudices which are fatal to the right understanding of the subject, these difficulties have here been discussed. It now remains only to recapitulate the conclusions which have been recorded in the preceding pages.

The scepter of earthly power which was entrusted to the house of David, was transferred to the Gentiles in the person of Nebuchadnezzar, to remain in Gentile hands "until the times of the Gentiles be fulfilled."

The blessings promised to Judah and Jerusalem were postponed till after a period described as "seventy weeks"; and at the close of the sixty-ninth week of this era the Messiah should be "cut off."

These seventy weeks represent seventy times seven prophetic years of 360 days, to be reckoned from the issuing of an edict for the rebuilding of the city – "the street and rampart," of Jerusalem.

The edict in question was the decree issued by Artaxerxes Longitmanus in the twentieth year of his reign, authorizing Nehemiah to rebuild the fortifications of Jerusalem.

The date of Artaxerxes's reign can be definitely ascertained – not from elaborate disquisitions by biblical commentators and prophetic writers, but by the united voice of secular historians and chronologers.

The statement of St. Luke is explicit and unequivocal, that our Lord's public ministry began in the fifteenth year of Tiberius Caesar. It is equally clear that it began shortly before the Passover. The date of it can thus be fixed as between August A.D. 28 and April A.D. 29. The Passover of the crucifixion therefore was in A.D. 32, when Christ was betrayed on the night of the Paschal Supper, and put to death on the day of the Paschal Feast.

If then the foregoing conclusions be well founded we should expect to find that the period intervening between the edict of Artaxerxes and the Passion was 483 prophetic years. And accuracy as absolute as the nature of the case permits is no more than men are here entitled to demand. There can be no loose reckoning in a Divine chronology; and if God has deigned to mark on human calendars the fulfillment of His purposes as foretold in prophecy, the strictest scrutiny shall fail to detect miscalculation or mistake.

The Persian edict which restored the autonomy of Judah was issued in the Jewish month of Nisan. It may in fact have been dated the 1st of Nisan, but no other day being named, the prophetic period must be reckoned, according to a practice common with the Jews, from the Jewish New Year's Day.[1] The seventy weeks are therefore to be computed from the 1st of Nisan B.C. 445.[2]

1. "On the 1st of Nisan is a new year for the computation of the reign of kings, and for festivals." – Mishna, treatise "Rosh Hash."

2. The wall was finished in the twenty and fifth day of the month Elul, in fifty and two days" (Nehemiah 6: 15). Now fifty-two days, measured back from the 25th Elul, brings us to the 3rd Ab. Therefore Nehemiah must have arrived not later than 1st Ab, and apparently some days earlier (Nehemiah 2:11). Compare this with Ezra's journey thirteen years before. "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month (Ab) came he to Jerusalem, according to the good hand of his God upon him" (Ezra 7:9). I infer therefore that Nehemiah also set out early in the first month.

The chronological parallelisms between the respective journeys of Ezra and Nehemiah have suggested the ingenious theory that both went up to Jerusalem together, Ezra 7 and Nehemiah 2 relating to the same event. This is based upon the supposition that the regnal years of Artaxerxes, according to Persian computation, were reckoned from his birth, a supposition, however, which is fanciful and arbitrary, though described by its author as "by no means unlikely" (Trans. Soc. Bib. Arch., 2., 110: Rev. D. H. Haigh, 4th Feb., 1873).

Now the great characteristic of the Jewish sacred year has remained unchanged ever since the memorable night when the equinoctial moon beamed down upon the huts of Israel in Egypt, bloodstained by the Paschal sacrifice; and there is neither doubt nor difficulty in fixing within narrow limits the Julian date of the 1st of Nisan in any year whatever. In B.C.. 445 the new moon by which the Passover was regulated was on the 13th of March at 7h. 9m. A. M.[3] And accordingly the 1st Nisan may be assigned to the 14th March.

3. For this calculation I am indebted to the courtesy of the Astronomer Royal, whose reply to my inquiry on the subject is appended:

"ROYAL OBSERVATORY, GREENWICH." June
26th, 1877.

"SIR, – I have had the moon's place
calculated from Largeteau's Tables in
Additions to the Connaissance des Temps
1846, by one of my assistants, and have
no doubt of its correctness. The place
being calculated for – 444, March 12d.
20h., French reckoning, or March 12d.
8h. P. M., it appears that the said time
was short of New Moon by about 8h.
47m., and therefore the New Moon
occurred at 4h. 47m. A. M., March 13th,
Paris time." I am, etc., " (Signed,) G. B.
AIRY."

The new moon, therefore, occurred at Jerusalem on
the 13th March, B. C. 445 (444 Astronomical) at 7h.
9m. A. M.

But the language of the prophecy is clear: "From the going forth of the
commandment to restore and to build Jerusalem unto Messiah the Prince shall be
seven weeks and threescore and two weeks." An era therefore of sixty-nine
"weeks," or 483 prophetic years reckoned from the 14th March, B.C. 445, should
close with some event to satisfy the words, "unto the Messiah the Prince."

The date of the nativity could not possibly have been the termination of the period,
for then the sixty-nine weeks must have ended thirty-three years before Messiah's
death.

If the beginning of His public ministry be fixed upon, difficulties of another kind
present themselves. When the Lord began to preach, the kingdom was not
presented as a fact accomplished in His advent, but as a hope the realization of
which, though at the very door, was still to be fulfilled. He took up the Baptist's
testimony, "The kingdom of heaven is at hand." His ministry was a preparation for
the kingdom, leading up to the time when in fulfillment of the prophetic Scriptures
He should publicly declare Himself as the Son of David, the King of Israel, and
claim the homage of the nation. It was the nation's guilt that the cross and not the
throne was the climax of His life on earth.

No student of the Gospel narrative can fail to see that the Lord's last visit to

Jerusalem was not only in fact, but in the purpose of it, the crisis of His ministry, the goal towards which it had been directed. After the first tokens had been given that the nation would reject His Messianic claims, He had shunned all public recognition of them. But now the twofold testimony of His words and His works had been fully rendered, and His entry into the Holy City was to proclaim His Messiahship and to receive His doom. Again and again His apostles even had been charged that they should not make Him known. But now He accepted the acclamations of "the whole multitude of the disciples," and silenced the remonstrance of the Pharisees with the indignant rebuke, "I tell you if these should hold their peace, the stones would immediately cry out." (Luke 19:39, 40)

The full significance of the words which follow in the Gospel of St. Luke is concealed by a slight interpolation in the text. As the shouts broke forth from His disciples, "Hosanna to the Son of David! blessed is the king of Israel that cometh in the name of the Lord!" He looked off toward the Holy City and exclaimed, "If thou also hadst known, even on this day, the things which belong to thy peace; but now they are hid from thine eyes!"[4] The time of Jerusalem's visitation had come, and she knew it not. Long ere then the nation had rejected Him, but this was the predestined day when their choice must be irrevocable, – the day so distinctly signalized in Scripture as the fulfillment of Zechariah's prophecy, "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold thy King cometh unto thee!" (Zechariah 9:9) Of all the days of the ministry of Christ on earth, no other will satisfy so well the angel's words, unto Messiah the Prince."

4. *ei egnos kai su kai ge en ta hamera tauta ta pros eipanan sou k. t. l.* (Luke 19:42). The received text inserts *sou* after *hamera*, but the best MSS. (Alex. Vat. Sin., etc.) agree in omitting it. *kai sou*, "thou also, as well as these my disciples." *kai ge et quidem* – "even" (Alford, Gr. Test. in loco). The Revised Version reads, "If thou hadst known in this day," etc.

And the date of it can be ascertained. In accordance with the Jewish custom, the Lord went up to Jerusalem upon the 8th Nisan, "six days before the Passover." [5] But as the 14th, on which the Paschal Supper was eaten, fell that year upon a Thursday, the 8th was the preceding Friday. He must have spent the Sabbath, therefore, at Bethany; and on the evening of the 9th, after the Sabbath had ended, the Supper took place in Martha's house. Upon the following day, the 10th Nisan, He entered Jerusalem as recorded in the Gospels. [6]

5. "When the people were come in great crowds to the feast of unleavened bread on the eighth day of the month Xanthicus," i. e., Nisan (Josephus, Wars, 6. 5, 3). "And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem, before the

Passover, to purify themselves... Then Jesus, six days before the Passover, came to Bethany" (John 11:55; 12:1).

6. Lewin, *Fasti Sacri*, p. 230.

The Julian date of that 10th Nisan was Sunday the 6th April, A.D. 32. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of "Messiah the Prince," – between the 14th March, B.C. 445, and the 6th April, A.D. 32? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 173, 880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS, the first sixty-nine weeks of Gabriel's prophecy.[7]

7. The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14th March, B. C. 445. The 10th Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A. D. 32. The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But $476 \times 365 = 173,740$ days
Add (14 March to 6th April, both inclusive) 24 days
Add for leap years 116 days
Equals a total of 173,880 days

And 69 weeks of prophetic years of 360 days (or $69 \times 7 \times 360$) 173, 880 days.

It may be well to offer here two explanatory remarks. First; in reckoning years from B. C. to A. D., one year must always be omitted; for it is obvious, ex. gr., that from B. C. 1 to A. D. 1 was not two years, but one year. B. C. 1 ought to be described as B. C. 0, and it is so reckoned by astronomers, who would describe the historical date B. C. 445, as 444. And secondly, the Julian year is 11m. 10 46s., or about the 129th part of a day, longer than the mean solar year. The Julian calendar, therefore, contains three leap years too many in four centuries, an error which had amounted to eleven days in A. D. 17527 when our English calendar was corrected by declaring the 3rd September to be the 14th September, and by introducing the Gregorian

reform which reckons three secular years out of four as common years; ex. gr., 1700, 1800 and 1900 are common years, and 2000 is a leap year. "Old Christmas day" is still marked in our calendars, and observed in some localities, on the 6th January; and to this day the calendar remains uncorrected in Russia. (See Appendix 4, p. 306 note 8.)

Much there is in Holy Writ which unbelief may value and revere, while utterly refusing to accept it as Divine; but prophecy admits of no half-faith. The prediction of the "seventy weeks" was either a gross and impious imposture, or else it was in the fullest and strictest sense God-breathed.[8] It may be that in days to come, when Judah's great home-bringing shall restore to Jerusalem the rightful owners of its soil, the Jews themselves shall yet rake up from deep beneath its ruins the records of the great king's decree and of the Nazarene's rejection, and they for whom the prophecy was given will thus be confronted with proofs of its fulfillment. Meanwhile what judgment shall be passed on it by fair and thoughtful men? To believe that the facts and figures here detailed amount to nothing more than happy coincidences involves a greater exercise of faith than that of the Christian who accepts the book of Daniel as Divine. There is a point beyond which unbelief is impossible, and the mind in refusing truth must needs take refuge in a misbelief which is sheer credulity.

8. theopneustos (2 Timothy 3:16).

Was 10 Nissan, April 6, 32 AD a Sabbath day? I don't know. Also, to bring you up-to-date on what I've found in my studies on this subject I have another book entitled "Handbook of Biblical Chronology" by Jack Finegan which seems to be generally acknowledged as one of the premier sources for chronology and he has a different date for the first day of Nissan in the 20th year of the reign of Artaxerxes I Longimanus: April 13, 445 BC. There is a month's discrepancy here which might be explained by the additional of an Adar II month in that year? Again, I don't know.

Shabbat HaGadol (The Great Sabbath)/10 Nisan seem to have much in common and speak of a sacrificial lamb being chosen to die in place of men and paints a beautiful picture of Jesus Christ. Does this help answer lingering questions such as what day of the week was Passover on when Christ died (if he was presented on 10 Nissan which was the Great Sabbath then Passover started four days later on Wednesday evening), does it help figure out his date of birth? does it help figure out dating of events during the Tribulation? I don't know (as I am no mathematician) but I do know that Jesus always fulfilled everything right down to the last detail and the Great Sabbath/10 Nissan connection is a perfect fit.

The Haftorah (weekly reading from the prophets) for the Great Sabbath is Malachi 3:4-24 (the KJV verse numbers are different from the Tanakh; verse 4:5 is repeated because verse 4:6 talks of curses and readings should not end on negative notes):

(KJV) Malachi 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. 6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. 7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? 8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye are cursed with a curse: for ye have robbed me, even this whole nation. 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. 12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. 13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? 14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? 15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. 16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. 4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes

and judgments. 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

Elijah's name is invoked in this reading and is the prelude to his "attendance" at the Passover meal in four days time. Elijah drinks from a special cup placed on the seder table on the night of Passover and is greeted at the door as he is a herald to the coming of Messiah. It is thought that he will be one of the two witnesses of the book of Revelation.

What should we be watching for on Shabbat HaGadol/The Great Sabbath/Nissan 10? Just some thoughts:

- Jews recognizing their Messiah?
 - receiving new garments?
 - the coming of Elijah? two witnesses?
 - restart of Daniel's 70th week prophecy clock?
 - lambs being taken to Christ's home? living with him for 4 days (shortened tribulation)?
 - Jews finally finding out what the day was for/why it was special?
 - beginning of Great Sabbath/millennium?
-

References:

Stone Chumash

Online Bible

Online book: [The Temple, Its Ministry and Services at the time of Christ](#), Alfred Edersheim

[The Cosmic Clock](#)

[Understanding Shabbat HaGadol](#)

1001 Questions and Answers on Pesach, Jeffrey M. Cohen

Online book: [The Coming Prince](#) by Sir Robert Anderson

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Philologos

Bible Prophecy Research

Title: Palestine, Palestine, Palestine

Submitted by: research-bpr@philologos.org

Date: 04/07/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms092.htm

Palestine, Palestine, Palestine

5 Nissan, 5763

April 7, 2003

Whenever I turn on the tv lately I see Palestine in the news; not the land of Israel in the Middle East, but Palestine, TX, Palestine, WV and the Palestine Hotel. The fact that so many news items have to do with this one word is sign enough to me to keep track of them even though I can't explain every instance to my satisfaction. Is this just coincidence? I don't think so

1. Please see [Space Shuttle Columbia](#) for info on Palestine, TX where the first reported sightings of shuttle debris were found.

2.



A Palestinian youth shows off the Israeli blood on his hands and is cheered by a mob gathered outside the Palestinian police station where at least three Israeli soldiers were lynched in the West Bank town of Ramallah on Thursday, Oct. 12, 2000. (Photo by Chris Gerald/AFP)

This picture shows how a mob lynched unarmed Israel Defense Forces in October, 2000. This is one of the watershed events that started the latest "uprising" of Arabs in Israel.

- Ramallah is supposed to be under Palestinian control
- they were lynched
- they were ambushed after taking a wrong turn and ending up in Ramallah
- the IDF men were beaten by the mob with bare hands in some cases

Here are some parallels between this event and our next recent occurrence of Palestine in the news, this time Palestine, WV and the rescue of POW Jessica Lynch:

- she is from Palestine, WV
- her last name is Lynch
- she and her unit were ambushed after taking a wrong turn in Iraq
- special operation forces used their hands to dig up the remains of the other soldiers from her unit that were found in the same area as she was

Everyone could've used better Road Maps?

(please see [Space Shuttle Columbia](#) for info on the "road map" being pushed on Israel by the world's leaders)

3. The third instance of this word happened when the Palestine Hotel was shelled Monday night. That's where most of the foreign press has been staying. I can't for the life of me understand why everyone is so shocked that in a war zone there are buildings being shelled. These journalists have lost all sense of objectivity and their bias is showing as they constantly snipe at American forces without once considering that this is a well-known tactic of the Iraqi regime—the use of innocent life as a propaganda tool. What a coup! The Iraqis could not have devised a more clever plan! These journalists think they are reporting the war but they've become pawns and don't have the wherewithal to figure it out. We've seen more than enough of this type of skewered journalism in the world's press with their coverage of the Oslo War so we shouldn't be too surprised—defensive maneuvers being reported as if they were deliberate, unprovoked events to maximize loss of life. Absolutely amazing times we live in...

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Philologos

Bible Prophecy Research

Title: May the force not be with you

Submitted by: research-bpr@philologos.org

Date: March 23, 2003

URL: <http://philologos.org/bpr/files/f010.htm>

May the force not be with you

19 Adar II, 5763

March 23, 2003

But in his estate shall he honour the god of forces... (Dan 11:38)

I was watching Iraqi war coverage on one of the news channels around 1:00 pm EST on Friday, March 21, 2003 when the "shock and awe" campaign began. The news anchor was talking to a reporter in the Baghdad area and the reporter, seeing he was in the midst of an awesome, historic display of military might, was understandably starting to sound quite breathless. When he would say "shock and awe" it came out sounding like one long word and I was struck by the way it sounded very much like Shekhinah. The word Shekhinah means "Divine Presence" and is used whenever there is a physical manifestation of God, i.e. the pillar of cloud by day and fire by night during the Exodus, the cloud formation on Mount Sinai when Moses went up to talk with God, etc. The Shekhinah Glory is said to have left the temple in Jerusalem before the war of 70 AD and to have moved to the Mount of Olives, staying there for a while (3 1/2 years). It hasn't been seen since but we are awaiting its reappearance soon accompanied by Jesus (for more info, please see [YHVH](#) file under the letter "heh").

The reason I found this so interesting is that last week in our Bible Study group we had been discussing the Antichrist and how he would try to counterfeit everything godly. For one thing he would be associated with Babylon, which is the area of modern-day Iraq and he would also honor the god of forces and I wondered if I wasn't watching a bold, bogus display—the god of forces making its "divine presence" known by covering the land of Iraq/Babylon with its own cloud covering. Could this be a counterfeit Antichrist shekhinah glory manifestation while the whole world watched? If so, what could it mean? Could this be a precursor to the unveiling of the Antichrist?

The timing of this war has coincided with another aspect of Antichrist we had been discussing in our group, the fact that a few days before Passover seems to be a good time to be watching to see if Antichrist will be revealed (Passover this year starts less than a month from now on the evening of April 13, 2003). We had been discussing a Christian Research Ministries "The Open Scroll" article from March/April 1996 entitled "Nissan 13 - A Day of Infamy Yet Unfulfilled":

"God has often used historical events to foreshadow other events in order to teach His people important truths in preparation for them. What is of particular interest as we seek to understand the seasons and appointed times of the prophetic Word is the fact that the events foreshadowed and those which have preceded them are often found to occur on

anniversaries of the same days on the Jewish Calendar. In this study, we will find that the revealing of the lawless one foretold in 2 Thess 2 is foreshadowed in events which have occurred on one particular date - Nissan 13."

He goes on to give three examples of biblical figures who are a type of Antichrist and the time of year surrounding their "unveiling." He sticks to the Nissan 13th date although I could go give-or-take one or two days before Passover and be satisfied:

1. Haman—

Esther 3:12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded... (this is exactly on Nissan 13)

Haman tried to annihilate the whole Jewish population and is a prime candidate to look at when doing a study of Antichrist. Haman had been drawing lots trying to figure out the most propitious time to kill the Jews and had finally decided on a day. After receiving the go-ahead from the king, he got all the scribes together on Nissan 13 and had them write out an official declaration that spelled out exactly when and what to do to rid the empire of all Jews.

2. Barabbas—

John 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. (Passover is celebrated on Nissan 15 and Jesus was already in custody so it had to be not more than two days before)

Barabbas ("son of a father") was a thief, murderer and insurrectionist unlike our righteous life-giver Jesus. Tradition states (and some early manuscripts explicitly say) that they chose to free a man called Jesus Barabbas (Jesus, son of a father) and crucify Messiah Jesus (Jesus, son of God); one Jesus in place of another.

3. Judas Iscariot—

John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

At the Last Supper right before Passover Judas is revealed. Watch how he is revealed:

John 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus'

bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him.

John, the disciple leaning on Jesus' bosom (the Bride?), asks who it is and Judas (Greek form of Judah) is revealed as the betrayer. How was he revealed? Back to the Nissan 13 article from CRM:

"Peter was curious as to the identity of the one who would betray Jesus as are we today about the identity of the one foreshadowed. The betrayer's identity was revealed to Jesus' disciples in a very intriguing manner on that day. I've often wondered why Jesus didn't just come out and just say Judas was the betrayer, or, why he didn't point to him. Was Jesus just being melodramatic with all this bread dipping activity? I don't think so. I think its an allusion to His own baptism and anointing so that we don't miss the hidden teaching about the parallel revelation of the lawless one.

"Who is the true bread? John 6:35 records Jesus' declaration that it is he himself. The word translated 'dipping' (v 26) is 'bapto.' That's right and what happened when the true bread from heaven was baptized? Right! And so, dipping or baptizing is for revealing (John 1:31-34)."

Here Jesus is betrayed by one of his own inner circle, one of the family so-to-speak. Judas is revealed to be the betrayer in the same fashion as the Lord was revealed to be the Lamb of God.

All three of these examples of Antichrist was revealed a couple of days before Passover and we should be watching a little more closely in the coming days as that season is again here, especially this year with what is happening in Iraq with the possibility that the god of forces is starting to show his hand.

Yet another tie-in with our Bible Study, Antichrist and what is happening in Iraq has to do with an email one of the members of our (now defunct) BPR mailing list sent to me a couple of years ago. It had to do with the geography of the Middle East and how the very topography of the area gave us clues to understanding the Bible. The author of the email stated that the King of Bashan was named Og. In Jewish thought, Og is one of the greatest obstacles holding the Jews back from meeting their destiny, he is a pretender and, therefore, a candidate for the concept of Antichrist. She went on to state that Og meant "long-necked" and that he supposedly was buried in Amman, Jordan. If you look at the following graphic, you will see that Jordan, the place of Og's burial, looks like a long-necked man/king.



Notice the "crown" on the "man's head" is the Sinai which was won and then returned to Egypt. The "covered blue head" is Israel whose glory (hair) is covered before God. The pink "hair" is Lebanon. Notice that the so-called West Bank of Judea/Samaria is in the shape of an "ear"; "He that hath an ear, let him hear what the Spirit saith..." It isn't shown but the Gaza Strip should also be marked off and would be near the coast of the Mediterranean up near Sinai and would be in the place where we would consider this man/king as having the beginning of male-pattern baldness (baldness is usually a sign of mourning).

Again from the email:

Daniel 11 19 Then he [Antichrist] shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Fort of his own land, Mecca! Jordan is facing Mecca!

The "face" of Og the Antichrist is pointed at Saudi Arabia which holds the holiest sites of Islam, Mecca and Medina. This marks him out to be a Muslim. His stumbling and falling most likely will have something to do with the constant infighting between the Arab states and he will somehow be considered a pariah and not a "true" Muslim.

Back to the email:

Revelation 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, [Sinai] and their faces were as the faces of men. [Jordan] 8 And they had hair as the hair of women, [Lebanon] and their teeth were as the teeth of lions. [Jordan] 9 And they had breastplates, as it were breastplates of iron; [Iraq, iron, oil] and the sound of their wings [Saudi Arabia, Syria] was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, [I have to get another map!] and there were stings in their tails: and their power

was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. 12 One woe is past; and, behold, there come two woes more hereafter.

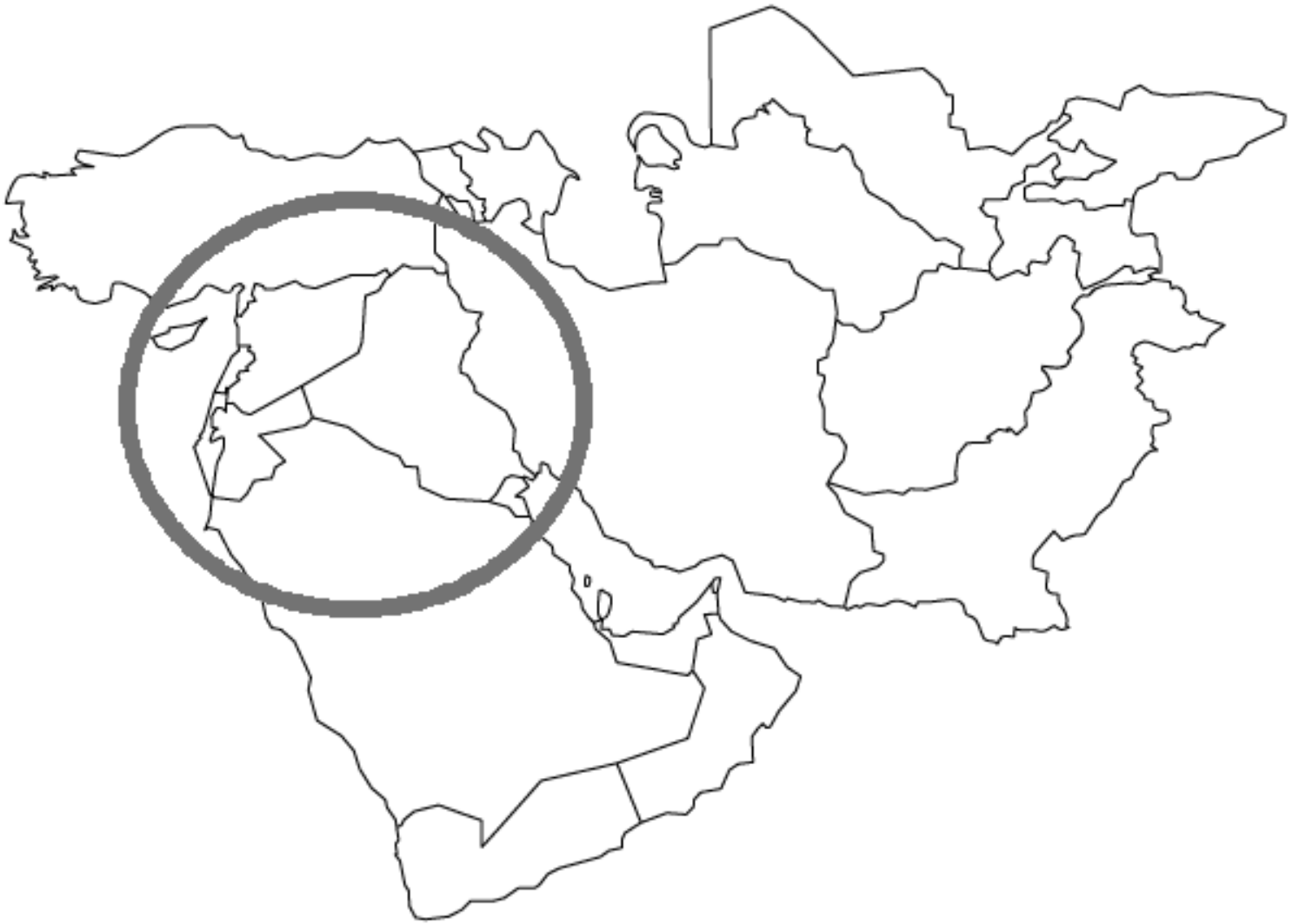
God painted their borders with Rev. 9!

(Please see our earlier study on [Locusts](#) for more info regarding Mohammed, Arab nations and the correlation between them and locusts.)

These Islamic, Middle East locusts will invade Israel and try to overthrow her.

Continuing further with what we were discussing in our Bible Study on Antichrist, we kept coming across the attribute of stoutness (usually in the form of a primitive root to another word we had been looking up that portrayed the Antichrist and his behavior). We had a bit of a discussion on what the word "stout" stood for seeing we were looking for synonyms of fierceness and strength but the word "fat" kept creeping into the conversation. Finally we decided to shelve the "fat little man" talk and move on. This week, however, I remembered the BPR email and went back to look it over. I found that if I added the country of Iraq to the original graphic of the topography of the Middle East it looked like a paunchy man/king. Could it be portraying a "stout" man/king?





Putting all of the info in this article together we could possibly come to the conclusion that: On March 21, 2003 the god of forces manifested through the counterfeit shekhinah glory, took possession of its promised land, Babylon. Soon, around the feast of Passover, the Man of Sin/King of the Locusts who is indwelt and honors this god of forces will be revealed to the Son of God's Church and begin his reign of terror which ends in death.

Who will he be? will he be the one left in charge of the Babylonian "body" when the fighting is through? Will it be the actual "head" Jordan/King Abdullah who of all the Arab/Muslim monarchs is the least offensive? (please see [Daniel 11-12](#)) Is the god of forces speaking through the "burning Bush"?

So many questions, so little time...

"Hokey religions and ancient weapons are no match for a good blaster at your side, kid."
(Hans Solo to Luke Skywalker)

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Philologos

Bible Prophecy Research

Title: Command the Bride: Parashas Tzav

Submitted by: research-bpr@philologos.org

Date: March 20, 2003

URL: <http://philologos.org/bpr/files/c009.htm>

Command the Bride: Parashas Tzav

16 Adar II, 5763

March 20, 2003

Every week a different portion (parasha) of the first five books of the Old Testament are read by Jews worldwide. This week's portion is called tzav (command) and encompasses Leviticus 6:1-8:36. The weekly portion is studied throughout the week and then read in its entirety on the sabbath (which this year would be 18 Adar II/March 22, 2003). This year this weekly portion has coincided with President Bush's 48-hr ultimatum to Saddam Hussein, the 2 day feast of Purim, the commencement of the second Iraqi war after Saddam Hussein refused to step down and the spring equinox. I'd like to concentrate on the last few verses of tzav only (although there may be more parallels with the different happenings this week):

KJV Leviticus 8:33 And ye shall not go out (03318) of the door (06607) of the tabernacle (0168) of the congregation (04150) in seven (07651) days (03117), until the days (03117) of your consecration (04394) be at an end (04390): for seven (07651) days (03117) shall he consecrate (04390) (03027) you.

KJV Leviticus 8:34 As he hath done (06213) this day (03117), so the LORD (03068) hath commanded (06680) to do (06213), to make an atonement (03722) for you.

KJV Leviticus 8:35 Therefore shall ye abide (03427) at the door (06607) of the tabernacle (0168) of the congregation (04150) day (03119) and night (03915) seven (07651) days (03117), and keep (08104) the charge (04931) of the LORD (03068), that ye die (04191) not: for so I am commanded (06680)

Strong's synonyms:

Leviticus 8:33

- 03318 - go out, go forth, bring, come, proceed, go, depart
- 06607 - door, entering, entry, gate, in, entrance, openings, place; from a primitive root meaning: open, loose, grave, wide, engrave, put off, out, appear, drawn, break forth, set forth; to free, too loosen, be let loose, carve, engrave
- 0168 - tabernacle, tent(s), dwelling, place(s), covering, home; from primitive root

meaning: to shine

- 04150 - congregation, feast, season, appointed, time, assembly, solemnity, solemn, days, sign, synagogues; appointed place, appointed time, appointed meeting; from primitive root meaning: meet, together, assemble, appointed, set, time, betrothed, agreed, appointment, gather
- 07651 - seven
- 03117 - days, time, chronicles, daily, ever, year, continually, when, as, while, full always, whole, alway; from an unused root meaning to be hot
- 04394 - consecration, setting (stones for setting), installation (of priests); from 04390
- 04390 - end, fill, full, fulfil, consecrate, accomplish, replenish, wholly, set, expired, fully, gather, overflow, satisfy
- 04390 - consecrate, fill, full, fulfil, accomplish, replenish, wholly, set, expired, fully, gather, overflow, satisfy
- 03027 - consecrate+04390, hand, by, him, power, them, places, tenons, thee, coast, side

Leviticus 8:34

- 06213 - hath done, make, wrought, deal, commit, offer, execute, keep, shew, prepare, work, do so, perform, get, dress, maker, maintain
- 03117 - day, time, chronicles, daily, ever, year, continually, when, as, while, full always, whole, alway; from an unused root meaning to be hot
- 03068 - LORD, - the proper name of the one true God
- 06680 - commandment, commanded, charge, appoint, bade, order, commander; commission, ordain (of divine act)
- 06213 - do, make, wrought, deal, commit, offer, execute, keep, shew, prepare, work, do so, perform, get, dress, maker, maintain; appoint, observe, celebrate
- 03722 - atonement, purge, reconciliation, reconcile, forgive, purge away, pacify, atonement...made, merciful, cleansed, disannulled, appease, put off, pardon, pitch; atone for sin and persons by legal rites

Leviticus 8:35

- 03427 - abide, dwell, inhabitant, sit, inhabit, down, remain, in, tarry, set, continue, place, still, taken; to marry (give an dwelling to)
- 06607 - door, entering, entry, gate, in, entrance, openings, place; from a primitive root meaning: open, loose, grave, wide, engrave, put off, out, appear, drawn, break forth, set forth; to free, too loosen, be let loose, carve, engrave
- 0168 - tabernacle, tent(s), dwelling, place(s), covering, home; from primitive root meaning: to shine
- 04150 - congregation, feast, season, appointed, time, assembly, solemnity, solemn, days, sign, synagogues; appointed place, appointed time, appointed meeting; from primitive root meaning: meet, together, assemble, appointed, set, time, betrothed, agreed, appointment, gather
- 03119 - day, daytime, daily, time; from 03117
- 03915 - night, nights, midnight+02677, season, midnight+02676, night+01121, midnight,

midnight+08432; from an unused root meaning to fold back; winding stair; staircase, winding stair, shaft or enclosed space with steps or ladder [Jacob's ladder?]

- 07651 - seven
- 03117 - days, time, chronicles, daily, ever, year, continually, when, as, while, full always, whole, alway; from an unused root meaning to be hot
- 08104 - keep, observe, heed, keeper, preserve, beware, mark, watchman, wait, watch, regard, save; retain, treasure up (in memory), celebrate, keep (sabbath or covenant or commands), perform (vow), to be kept, be guarded
- 04931 - charge, ward, watch, keep, ordinance, offices, safeguard; function, obligation, service, office, function (ceremonial); house of detention or confinement, preserving; from 04929 - ward, watch, guard, diligence, offices, prison; place of confinement, observance - 04929 is itself also from 08104
- 03068 - LORD - the proper name of the one true God
- 04191 - die, dead, slay, death, surely, kill, dead man, dead body, in no wise; die prematurely (by neglect of wise moral conduct)
- 06680 - commanded, charge, commandment, appoint, bade, order, commander; commission, ordain (of divine act)

Taking different Strong's words we could translate Leviticus 8:33-35 as follows:

And you shall not go outside of the door of the appointed betrothal place for seven years, until the years of your installation as my jewels be fulfilled: for seven years shall he satisfy you. As he has appointed this day, so the LORD has ordered for it to be done, to be merciful to you through marriage. Therefore you shall remain in the appointed place day and night seven years and celebrate your confinement with the LORD, where you will not die prematurely: for so it is commanded.

The reason I went with "installation of my jewels" is because of what is said in Malachi:

KJV Malachi 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Those are the last three verses of the Old Testament.

Stone Chumash:

Leviticus 8:33-35 You shall not leave the entrance of the Tent of the Meeting for seven days, until the day when your days of inauguration are completed; for you shall be inaugurated* for a seven-day period. As he did on this day, so HASHEM had commanded to be done to provide atonement for you. At the entrance of the Tent of Meeting shall you dwell day and night for a seven-day period, and you shall protect HASHEM's charge so that you will not die; for so have I been commanded.

** You shall be inaugurated - literally your hands shall be filled.*

The Stone Chumash states that "Moses performed the inauguration service which began on the twenty-third of Adar...The inauguration period climaxed with the consecration of Aaron and his sons as Kohanim on the eighth day...the first day of Nissan." (This year 23 Adar II, 5763 is Thursday, March 27, 2003 and 1 Nissan, 5763 is Thursday, April 3, 2003)

NASB:

Leviticus 8:33-35 And you shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. "The LORD has commanded to do as has been done this day, to make atonement on your behalf. At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days, and keep the charge of the LORD, that you may not die, for so I have been commanded."

The Living Torah: A New Translation Based on Traditional Jewish Sources, Rabbi Aryeh Kaplan:

Leviticus 8:33-35 Do not leave the entrance of the Communion Tent for seven days, until your period of inauguration is complete. This is because your installation ceremony shall last for seven days. God has commanded that whatever was done on this day must be done (all seven days) to atone for you. Remain at the Communion Tent's entrance day and night for seven days. You will thus keep God's charge and not die, since this is what was commanded.

Midrash Rabbah - Leviticus XI:4

'Wisdom...hath hewn out her seven pillars' alludes to the seven days of consecration, as it is said, For He shall consecrate you seven days (Lev. VIII, 33).

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the

world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

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Philologos

Bible Prophecy Research

Title: Men in Black/Lamed-Vav Tzaddikim

Submitted by: research-bpr@philologos.org

Date: 02/27/03

URL: http://philologos.org/bpr/files/Misc_Studies/ms091.htm

Men in Black/Lamed-Vav Tzaddikim

"We are the best kept secret in the universe. Our mission is to monitor extraterrestrial activity on earth. We are your best, last, and only line of defense. We work in secret, we exist in shadow and we dress in black."
Will Smith, music video for the movie "Men in Black"

Will Smith is tapped as the newest member of an elite background agency that has as its sole purpose the propagation of the illusion that "what you see is what you get." Whenever reality steps in and reveals one of the universe's deep secrets these indistinct gentlemen show up, fix the problem, erase everyone's memory and quietly slip back into oblivion. The Men in Black are here to make sure that the general population is kept in the dark regarding the more sinister side of life.

"There's always an alien battle-cruiser, or a Corillian death ray, or an intergalactic plague that's about to wipe out life on this miserable planet. The only way that these people get on with their happy lives is they DO NOT know about it."
Agent K (Tommy Lee Jones), Men In Black

Approximately 1,500 aliens are on earth at any given time, most living in Manhattan, and they come and go through the main terminal located at MiB headquarters. Their arrivals and departures are monitored through an elaborate airport-type scenario and warning bells start going off when the instances of unauthorized/increased departures of these aliens have the agents questioning what's going on.

Agents J and K investigate and find that an angry, giant locust-like alien has landed on earth and has taken over the body of a farmer. This locust-alien is looking for a galaxy that another alien inhabiting the persona of a mild-mannered, elderly jeweler named Rosenberg has attached to the collar of his cat. After the locust-alien kills Rosenberg, who is really His Majesty of Arquillian (sp?), the chase is on to see who will figure out where he has stashed the galaxy. The MiB need to find the galaxy and return it to the Arquillians, who are threatening to annihilate earth if it is not returned within a certain time period, before the locust-alien finds it and takes off with it. Agents J and K pursue the locust-alien who has found the galaxy and retrieve it thus saving the

earth.

That's basically what the movie Men in Black is all about and you might be wondering what any of this has to do with a website that deals with Judeo-Christian themes? There are many parallels between this movie and the Jewish concept of the Lamed-Vav Tzaddikim. The lam-who what? Lamed is the 12th Hebrew letter with the numeric equivalent of 30, vav is the sixth Hebrew letter equating to 6 so lamed-vav is another way of saying 36; tzaddikim are righteous men. Lamed-vav tzaddikim = 36 righteous men. Supposedly there are at least 36 righteous men in each generation who have a special bond with Hashem (God of Abraham, Isaac and Jacob) and without these lamedvavniks the existence of the earth is threatened.

Talmud - Mas. Sanhedrin 97b

Abaye said: The world must contain not less than thirty-six righteous men in each generation who are vouchsafed [the sight of] the Shechinah's* countenance, for it is written, Blessed are all they that wait lo [for him]; the numerical value of 'lo' is thirty-six...[thirty-six] refers to those who see Him through a bright speculum**

* Shechinah roughly translated to mean "divine presence"

** Only thirty-six see Him with absolute clarity

These men are humble, nondescript persons hidden throughout the world who are only brought to the forefront when disaster is threatening to strike. If you were to meet one on the street you wouldn't be able to tell as they are concealed until the time they are needed. When danger appears they come out of their self-imposed anonymity and with their close bond with Hashem defeat the foe and then sink back into the sea of humanity. Discovery of the identity of any of these righteous men is to be kept in strictest confidence, forget that you know their secret.

The role of righteous men in Jewish thought, especially among the Hassidim ("pious ones"), takes on messianic proportions: they are miracle-workers, prophets, healers, etc. even going as far as the Lubavitcher movement who in 1994 thought their deceased leader Rabbi Menahem Schneerson had been a great tzaddik and would be resurrected and revealed as THE Moshiach (Messiah). From this we can presume that the Lubavitchers thought Rabbi Schneerson was one of the 36 righteous men keeping the world from utter chaos (as opposed to an "ordinary" tzaddik who does not have the same degree of closeness with Hashem as the 36). Interesting to note regarding Hassidim is what the Encyclopaedia Judaica has to say about what they wear: "Most of the Hasidim wear a special garb, consisting of...a long black coat, and fur hat." I think we've all seen pictures of them walking around New York in the summer heat all dressed in black, sporting long side-curls. Are these the original Men in Black?

Lamed-Vav Tzaddikim are a group of 36 men, some dressed in black, who appear when there is a

threat to the earth, fix the problem and then disappear. MiB have 26 men (26 letters of the alphabet), all dressed in black, who appear when there is a threat to the earth, fix the problem and then disappear. They neutralize anyone who saw anything out of the ordinary so they can't remember what happened; the neutralizer is a bright flash of light that erases the memory of anyone not wearing dark glasses. In Judeo-Christian thought the idea of light causing someone to forget is completely opposite to the understanding given by the light of our living, walking Torah, Jesus, but this is a minor point.

With all the parallels we see between the movie MiB and the Lamed-Vav Tzaddikim do we really believe that that is what the movie's producers were trying to convey when they made the film? No not at all, but it is still interesting to see those parallels and watch the movie again having this knowledge and enjoying it on a completely different level than we did the first time around. Spiritually speaking we are fighting against unseen enemies all around us every day (principalities and powers) and enemies that we can see (people who have opened themselves up to be overtaken by another spirit) and without the greatest tzaddik ever, Jesus the Messiah, the world would've been overcome and reverted to chaos long ago. In fact, we are getting ready to test this theory of what the earth is like without the lamedvavniks when the righteous people who carry the spark of Jesus within are removed from this earth before the events of the book of Revelation take place. So, is MiB just another science-fiction movie? Hardly.

Please be aware that this movie contains foul language and quite a bit of violence. On a scale of 1-5 the unedited version rates 2 as far as how bad it is (much less offensive than what's usually out there) but if you have a dvd player and would like to rent an edited version of the movie (which I have not seen) please go to [Clean Films](#). If you would like to buy a copy, please see our [Reference Guide: Men in Black](#).

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Encyclopaedia Judaica, CD-Rom Edition (1997).

See also:

[Rapture](#)

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Philologos

Bible Prophecy Research

Title: Space Shuttle Columbia

Submitted by: research-bpr@philologos.org

Date: February 1, 2003

Updated: February 16, 2003

URL: http://philologos.org/bpr/files/Misc_Studies/ms090.htm

Space Shuttle Columbia

On the Sabbath day, February 1, 2003, following a week that saw Ariel Sharon overwhelmingly re-elected although ignoring his constituents views against a Palestinian state, President Bush's State of the Union Address and coincides with the reading of Parsha Mishpatim, the Space Shuttle Columbia disintegrates in the sky over Palestine, TX. Six Americans and the first Israeli astronaut were aboard. This is a dire warning that should not be ignored—the deaths of Americans and Israelis over Palestine...this is where the MidEast Road Map will lead.

Tragic fall

Shuttle Columbia lost during descent



<http://www.msnbc.com/>



<http://www.msnbc.com/>

Every Sabbath the Jews read certain portions of the scriptures. The reading for the week commencing on Sunday, January 26, 2003 (they study the portion during the week) culminating in its reading on the following Sabbath, February 1, 2003 was Mishpatim which included a reference to the borders of Israel and prohibition against making any treaties with non-Jewish inhabitants of the Land:

Mishpatim (Laws), Shemos (Exodus) 21:1 - 24:18

23:31-32: I shall set your border from the Sea of Reeds to the Sea of the Philistines [Mediterranean], and from the Wilderness [Sinai Peninsula] until the River [Euphrates], for I shall deliver the inhabitants of the Land into your hands and you shall drive them away from before you. **You shall not seal a covenant with them or their gods.**

(Stone Chumash with my generalized comments in brackets)

January 28, 2003

"In the Middle East, we will continue to seek peace between a secure Israel and a democratic Palestine."

(President Bush State of the Union Address)

Saturday, February 01, 2003 Shvat 29, 5763

Powell: Bush to be more involved in Israeli-Palestinian conflict

By The Associated Press

WASHINGTON - U.S. Secretary of State Colin Powell said Friday that President George Bush will become more deeply involved in the Israeli-Palestinian conflict than he was in his first two years in the White House.

Powell said that the conflict was the most pressing problem in the Middle East.

Powell also told the Palestinians on that "they cannot get a state by using violence" and warned that they must install a new leadership.

Appearing before a national conference of Americans interested in U.S. foreign policy, Powell said the administration would resume its pursuit of a settlement now that Israel had concluded its elections.

He said he had talked by telephone to Prime Minister Ariel Sharon, who won a new term this week, and that the Bush administration would use the roadmap devised in partnership with the European Union, Russia and the United Nations.

It aims to create a Palestinian state by the year 2005 carved out of land that Israel has held for more than 35 years.

Sharon, meanwhile, spoke by telephone to Bush whose support for Israel against terror by Palestinians was reflected in Powell's remarks.

"They cannot get a state by using violence to get a state," Powell said.

The State Department spokesman, Richard Boucher, said, meanwhile, the administration was "assessing how to proceed" with the roadmap. He said the administration would at least wait out Sharon's formation of a new government.

But, Boucher said, "we want to make clear we want to keep moving."

<http://www.haaretzdaily.com/hasen/spages/258368.html>

Sunday, January 26, 2003

Sharon fleshes out his own `road map'

Prime minister insists on a complete termination of terror and full PA reform

By Aluf Benn Ha'aretz 26 January 2003

A special team from the prime minister's bureau, headed by Dov Weisglass, is finalizing the Israeli version of the "road map" in consultation with the Defense and Foreign Ministries. The Israeli peace plan, which Prime Minister Ariel Sharon hopes to bring before the next government, will be Jerusalem's interpretation of the speech made by U.S. President George Bush on June 24, 2002 and will constitute Israel's official response to the road map put forth by the Quartet - the U. S., the United Nations, the European Union and Russia.

According to the Israeli plan, Jerusalem will not comment on aspects of the draft presented by the Quartet but will present its own detailed proposal. It will also initiate a rushed implementation of its plan in order to expedite reforms in the Palestinian Authority and strengthen ties with moderate Palestinian leaders.

One of the prime motivations behind Sharon's proposal is to create the right conditions for a political agreement within Israel, which will enable the post-elections Labor Party to join the Likud in a national unity government.

Sharon is also trying to counter any effort to impose on Israel an international plan that includes aspects he finds unacceptable.

"The Bush speech is acceptable to all sides, but there is a dispute over its correct interpretation," said a senior diplomatic source. "Our plan will accurately reflect the president's vision," the source added.

The Israeli plan follows Bush's vision for the creation of a Palestinian state but will emphasize several principles, in particular an absolute end to terrorism and a broad reform including a change in leadership to transform the Palestinian Authority into a "properly functioning entity." Only then will Israel accede to the establishment of a Palestinian state within temporary borders, with limited sovereignty. As a final stage, negotiations will be held over the final status agreement.

Israel will link progress with actual developments on the ground, and not to a fixed time table.

"The plan has two halves. In the first half, [all responsibility] is placed on the Palestinians and only when they prove themselves in a long list of difficult demands, it will be time for the second half," said the senior diplomatic source. If the Palestinians fulfill their part, there will be broad public support for the plan in Israel, the source said.

"The Bush plan was formulated in cooperation with us, and includes essential fundamentals that we had demanded."

As it stands currently, the Quartet's plan includes the establishment of a Palestinian state by the end of 2003 within temporary borders. Prior to this, a cease-fire must be achieved and the PA must undergo reforms, both of a political/administrative nature, and in terms of its various security systems. Simultaneously Israel will freeze all settlement activities and withdraw from all PA territory reoccupied during the Intifada. A final status agreement may be reached through negotiations by 2005 under the guidance and inspection of the Quartet.

The implementation of the plan is headed by a team under Minister Dan Meridor, who is working on steps to reinforce "elements bypassing [Palestinian Chairman Yasser] Arafat." Israel is interested creating a basis for "the day after" Arafat.

The two teams, one for formulating the peace plan and the other for its implementation, are working separately but share a number of members.

The international road map will be brought before the foreign ministers of the Quartet for approval in the coming weeks. The European Union has demanded that the final version of the plan - the third version, completed last month - be made public immediately following the elections here to avoid any new changes. The U.S. administration would like to postpone the authorization of the plan until the establishment of a new government in Israel, and to allow for changes to the final version, based on the comments of the two sides.

EU and UN diplomats are preparing detailed proposals for the implementation of the plan, including an international inspection apparatus on the ground, which would evaluate whether the conditions of each stage in the plan have been met and whether it is possible to proceed further.

A diplomatic source said that "the draft of the road map is a general plan, and it is logical that it be developed in detail. According to the road map, step-by-step progress will be dependent on the performance of the two sides and clear benchmarks for evaluating the performance must be established."

<http://www.imra.org.il/>

Jerusalem, December 26, 2002

Is a Palestinian State within Israel a Foregone Conclusion?

Ruth Matar, Women in Green Radio Program
Arutz Sheva, December 25, 2002

Certainly not, even though our government and our media want us to believe that it is, and try

hard to suppress any opposition to the creation of such a state.

...

However, most disturbing of recent events is the metamorphosis of Ariel Sharon. What has happened to Sharon? What brought about this change? To show you that Sharon has indeed changed dramatically, I am just going to read a paragraph from his autobiography "Warrior", published in 1989. I am quoting verbatim from this autobiography, page 402.

"When Begin brought the autonomy plan to the government, many in his Herut (Likud) Party found it insupportable, a betrayal by Begin of the Jewish claim to Eretz Israel. My own reaction was that the plan was loaded with danger. It could easily, I said, become a Balfour Declaration for the Palestinians and might well lead to a second Palestinian state (in addition to Jordan), something no Israeli with any regard for the country's safety could agree to."

Now, for an article which appeared in the newspaper "Maariv" about a blowout which Sharon had with a very popular Likud Knesset Member, Zahi Hanegbi, at a Likud meeting. Zahi Hanegbi ranks third on the Likud list, preceded only by Sharon and Netanyahu. By the way, the first ten Likud members on the list are all against a Palestinian state, with one exception—Ariel Sharon. At that meeting Sharon demanded that his ministers in the Likud would show a united front and all endorse the idea of a Palestinian state. This is a quote from the Maariv article:

Sharon says: "We should all give the same message; i.e. that Israel would be willing to give the Palestinians a state, that not the Turks, not the British, not the Egyptians, and not the Jordanians agreed to give them."

When the shocked Likud ministers tried to tell Sharon that favoring the creation of a Palestinian state was against the Likud platform, against the Likud law, and against the decision of the Likud Central Committee, Sharon told them to shut up, clearly saying that he will not allow people in his government who oppose his favoring a Palestinian state.

It is extraordinary that we allow Ariel Sharon to become a virtual dictator. I posed the following question on my program last week: "Is the democratic process working in Israel? Are the People allowed to decide their own future?"

Caroline B. Glick, Deputy Managing Editor of the Jerusalem Post answered this question as follows:

"The same people who foisted upon us the Oslo process, the same people who brought us Arafat, and the murder of one thousand Israelis since 1994 still determine what we can and cannot say, and what we can or cannot discuss. Sharon

himself said in an interview in September of this year, before Rosh HaShana, that the Oslo agreements are dead. And now in December, he says that Israel must abide by all the concessions that the Oslo government made from 1993 to 2000 to Yasser Arafat. To object to the establishment of Palestine in Judea, Samaria and Gaza is illegitimate, even though it has been proven beyond any shred of reasonable doubt that such a state will in fact be dangerous and suicidal to the State of Israel."

My second guest last week, Dr. Aaron Lerner, also feels that the democratic process in Israel is not working. In May of this year, the Likud Central Committee voted overwhelmingly against a Palestinian state. Sharon walked out in a huff, and said that he will do what he wants.

The rank and file of Likud people are opposed to a Palestinian state. Nonetheless, there is a massive campaign to convince the public that a Palestinian state is a foregone conclusion. But the opposite is shown the polls which ask any kind of detailed questions. For instance, the Steimetz Center of Tel Aviv University found in an opinion survey conducted two weeks ago that less than a third of Israeli Jews polled would agree to the Palestinians having sovereignty over even Arab neighborhoods in East Jerusalem.

No! A Palestinian state is not a foregone conclusion. But, Sharon is so hell-bent on creating a Palestinian state, that he even uses ridiculous arguments like "I want to arrive at an arrangement with the Palestinians, because that will be the only solution to Israel's ailing economy."

...

It is with great sadness that the Women in Green think back on the days when we considered Ariel Sharon our hero. We are no longer together in the struggle for, as Sharon wrote to us at that time, "the legitimate rights of Eretz Israel and a United Jerusalem".

Sharon may have abandoned these goals for what he thinks is pragmatic reasons, or because of facing unbearable pressures from the United States. Maybe his attitude now goes under the heading of "facing reality". Rather than falling in line with such defeatist thinking, I would like to quote to you what Hashem said to Joshua after Moses' death. (Joshua 1:6)

"Be strong and courageous for it is you who will cause this people to inherit the land that I have sworn to their fathers to give them."

To all our friends, Jews and Christians, who believe in the Bible: this should be an encouragement for all of us. We may have many enemies, but with G-d's help we will fight together to ensure Israel's survival. We need to be passionate! In these crucial times we cannot afford to be complacent. The struggle for Israel's survival should occupy our thoughts, morning, noon and night.

Continually write, fax, email and telephone your senators, your representatives and President George W. Bush, that the creation of a Palestinian terror state is a danger, not only for Israel, but for all of western Judeo-Christian civilization.

(<http://www.womeningreen.org/>)

Excerpts from Council on Foreign Relations magazine "Foreign Affairs" (whose logo is a man on a white horse):

Article: The Last Negotiation

by Hussein Agha and Robert Malley

From [Foreign Affairs Magazine](#), May/June 2002

Hussein Agha is Senior Associate Member of St. Antony's College, Oxford University. He has been involved in Israeli-Palestinian affairs for more than 30 years. Robert Malley is Middle East Program Director at the International Crisis Group. Between 1998 and 2001, he was President Clinton's Special Assistant for Arab-Israeli Affairs.

CUT TO THE CHASE

Since the collapse of the Israeli-Palestinian negotiations and the outbreak of the second intifada, two propositions have gained wide acceptance. The first is that trying to find a comprehensive solution to end the conflict has already been attempted -- and at this point, if tried again, can only fail. The second is that an interim solution is therefore the only way out of the current crisis and might succeed if properly implemented. The mounting death tolls on both sides seem to confirm the notion that conflict management rather than conflict resolution should be the order of the day, and that now is the time for taking incremental steps in order to rebuild the torn fabric of trust. In fact, now is precisely the time for a U.S.-led international coalition to put forward an end-of-conflict deal.

The idea that only incremental steps can resolve the current crisis flies in the face of the experience of the past decade. Everything Israelis and Palestinians have tried since 1993 has been of the interim sort -- whether the Oslo accords themselves, the 1995 Interim accords, the 1997 Hebron agreement, or the 1998 Wye memorandum. However sensible it may have seemed at the start, in practice the incremental approach has demonstrated serious shortcomings.

Lacking a clear and distinct vision of where they were heading, both sides treated the interim period not as a time to prepare for an ultimate agreement but as a mere warm-up to the final negotiations; not as a chance to build trust, but as an opportunity to optimize their bargaining

positions. As a result, each side was determined to hold on to its assets until the endgame. Palestinians were loath to confiscate weapons or clamp down on radical groups; Israelis were reluctant to return territory or halt settlement construction. Grudging behavior by one side fueled grudging behavior by the other, leading to a vicious cycle of skirted obligations, clear-cut violations, and mutual recriminations.

By multiplying the number of obligations each side agreed to, the successive interim accords increased the potential for missteps and missed deadlines. Each interim commitment became the focal point for the next dispute and a microcosm for the overall conflict, leading to endless renegotiations and diminished respect for the text of the signed agreements themselves. Steps that might have been easy to win support for domestically if packaged as part of a final agreement were condemned as unwarranted concessions when carried out in isolation. Increasingly beleaguered political leaderships on both sides thus were tempted to take compensatory actions: incendiary speeches by Palestinians, building more settlements by Israelis, and from the two parties, a general reluctance to prepare their people for the ultimate compromises. Designed to placate angry constituents, these moves had the unintended consequence of alienating the other side, making a final deal all the more difficult to achieve. Finally, the succession of piecemeal, incremental agreements made it more difficult to mobilize the support of other countries.

Yet another interim agreement could not cure ills that are inherent in the culture of interim agreements. It would not rebuild trust, it would not lead to a durable political agreement, and it would use up considerable local and international energy in the process. The same defects plague plans that call for the immediate establishment of a Palestinian state with negotiations to follow over its size, prerogatives, and other final-status issues. As for the notion of unilateral Israeli withdrawal from parts of the West Bank and Gaza, such a gesture would only add to these problems the real risk of emboldening those Palestinians who believe that Israel can be forced by violence to pull out. As all of these factors suggest, the current confrontation is not an argument in favor of acting small, but rather a call to start thinking big.

...

The time for negotiations has therefore ended. Instead, the parties must be presented with a full-fledged, non-negotiable final agreement...A deal should not be made dependent on preexisting mutual trust; the deal itself will create it...If they [Israelis] were presented with a U.S.-backed, realistic, end-of-conflict agreement, in all likelihood most of them would embrace it.

...

HOW TO GET THERE

The paradox is that, although the outlines of a solution have basically been understood for some time now, the way to get there has eluded all sides from the start. The lesson of the interim

period, and the type of final-status negotiations that concluded it, is that relying on the intentions of Israeli or Palestinian leaders is a strategy with scant chance of success. The nature of the conflict, the imbalance of power, domestic politics on both sides, the character of the negotiators, the psychological makeup of the leadership -- all these factors have prevented the parties from moving toward a solution.

What is needed to overcome this deadlock is a novel process, a means of waging diplomacy that is independent of the will and whims of the parties' leaderships, one that does not cater to their immediate preferences and that bypasses their immediate constraints. Achieving such a deal will require the forceful intervention of outside actors who can present a package that resonates with both the Israeli and the Palestinian peoples, addressing their fears and concerns and showing that some way out of the impasse is actually possible.

Led by the United States, the effort should involve a broad coalition of European, Arab, and other countries and institutions capable of providing security, as well as economic and political support, to Israelis and Palestinians. The proposal should be sanctioned by a UN Security Council resolution and complemented by a number of third-party arrangements such as a U.S.-Israeli defense treaty, possible Israeli membership in NATO, a pledge by Arab nations to recognize Israel and move toward the normalization of their relations (a process that, to be completed, would also require a peace deal with Syria), American and European security guarantees to the Palestinian state, and a sizable aid package to help build the new state's economy.

The forceful presentation by a U.S.-led international coalition of a deal like the one outlined above would oblige the leaderships of both sides to either sign on or defy the world -- along with large segments of their own publics. Indeed, even an immediate negative reply from one or both sides would neither erase the initiative nor rob it of its importance, for the very proposal would marginalize those reluctant to espouse it and set in motion a new political dynamic that, in due course, would force a change of heart among the leaders -- or else a change of leaders.

Some will argue that anything coming from the outside will be viewed as a foreign imposition and therefore be rejected. However, if the deal is based on past and present Israeli-Palestinian discussions it will not be viewed as imposed from outside; and if it is fair, it is unlikely to be rejected. This would not be a case of outsiders seeking to force a secretly concocted agreement on unwilling parties, since the core of the agreement will have derived from the parties' own previous interactions. Moreover, the mechanism of ratification should be predicated on popular referenda in Israel and among the Palestinian people and should be built into the proposal itself.

The danger is to believe that what looks practical and down-to-earth -- step-by-step rebuilding of the process, resumption of security cooperation, gradual improvements on the ground -- is the preferable approach. The incrementalism of the previous decade has proved bankrupt time and again because it was based on a misunderstanding of the nature and dynamics of the conflict. The approach did not fail as a result of the parties' ill will or a lack of faithful implementation; rather,

it was the approach that contributed to both.

Seldom has more ink been spilled than over the issue of whether Israeli or Palestinian leaders genuinely want or can make a final deal. These are assumed to be the key questions, the answers to which can unlock the door to a peaceful settlement. But they are not and cannot. The point now should not be to accommodate the Israeli and Palestinian leaders' limitations and shape the effort to fit their proclivities; it should instead be to make the limitations of both sets of leaders irrelevant. As violence continues to threaten and the outlines of a fair agreement lie idly by for all to see, the notion of simply waiting for these leaders to finally negotiate a deal or for the two sides to gradually regain their trust in each other is ringing increasingly hollow. The time has come for an effort that is neither top-down nor bottom-up, but outside-in: the forceful presentation by external actors of a comprehensive, fair, and lasting deal.

NASA engineers have determined that Columbia was most likely torn apart when the shuttle's vulnerable aluminum skin on the left wing was pierced. A tear would have allowed scorching gas that surrounded the spaceship during its fiery reentry to penetrate like a blowtorch, melting the structure from inside and destroying the ship.

[Finding on Breach Rules Out Computer or Navigation Glitch](#), Washington Post, 2/16/03)

Hashem has determined that Israel will be torn apart if the nation's vulnerable areas of Judea and Samaria are pierced. A tear will allow the Arabs surrounding her since her rebirth to penetrate like a blowtorch, melting her from inside and destroying her.

Labour crushed as Israel lurches to right

January 29 2003 at 07:45AM

By Howard Goller

Jerusalem - Prime Minister Ariel Sharon's Likud party has ridden to victory in Israel's general election on a wave of support for his tough line with Palestinians, humiliating left-wing parties that had pursued Middle East peace deals.

Greeted by flag-waving supporters who burst into song, Sharon claimed victory early on Wednesday and urged parties to join him in a broad government to meet the twin challenges of what he called terrorism and a possible Gulf war.

Labour Party leader Amram Mitzna conceded defeat in a telephone call to Sharon soon after

voting ended on Tuesday. Results showed Likud storming back into power, replacing Labour as the biggest party in parliament.

'We do not intend to join'

Labour endured its worst defeat, falling to 19 seats from 25 in the 120-member parliament, reflecting Israelis' fury at the party's having put its faith in Palestinian President Yasser Arafat to make peace.

Hundreds of Israelis have been killed in scores of suicide bombings carried out by militants at the forefront of a 28-month-old Palestinian uprising.

...

http://www.iol.co.za/index.php?click_id=3&art_id=qw1043815501324B226&set_id=1

January 29, 2003, 9:30 a.m.

Why Did Israel's Left Lose?

By Meyrav Wurmser

Tuesday, Israelis went to the polls. The big story of the elections is the devastating defeat of the left-wing Israeli Labor party. This is a continuation of a steady decline in Labor's fortunes that began during the elections of 1992. Labor lost between eight to ten additional Knesset mandates in each of the subsequent elections. In Tuesday's elections the decline was so severe that, for the first time in history, the party is threatened with losing its status as one of the two largest parties in Israel.

...

Likud's scandals did not translate into a Labor victory because the leading party on the Israeli Left was still viewed as responsible for the failure of the Oslo accords and the subsequent decline in personal security. Over the past two-and one-half years, Israelis faced the worst terror attacks in the history of the state. For average citizens this meant changing daily routines, avoiding public places, and living in constant state of worry over their loved ones. But this dismal situation did not bring about a vigorous process of soul-searching or ideological reexamination on the Israeli Left. The Left was unable to admit that the collapse of Oslo meant that its ideas and values failed. Rather, its leadership split between those who believed that Israel had to go back to the negotiating table despite Palestinian violence and those who believed that violence had to cease first. The majority of Israelis, who had to live with daily Palestinian terror, viewed this internal Labor debate about how quickly Israel should return to the negotiating table with a mixture of

anger and disbelief. Labor and its leaders seemed more and more out of touch with the daily life of most Israelis. This was despite the fact that since the 1999 elections Labor served as a member of Sharon's national unity government. Although the majority of Israelis approved of the unity government, debates within the Labor's rank and file only emphasized the party's inability to adjust to the failure of its worldview. Even as scores of Israelis were being killed or injured by terror, many in Labor argued that Sharon successfully turned the party into an automatic seal of approval for his brutal policies toward the Palestinians.

... Israeli voters reacted to what celebrated author Amos Oz, himself a supporter of the peace camp, described recently as the hatred of Israeli left-wing intellectuals "not for the government, but for the entire self-existence. Among some of the radical intelligentsia in Israel today I see hatred not only for the religious, but also for the settlers, the Right, and the nationalists. I see sweeping hatred for the architecture, for the music, the folk songs, the memories — for everything. For the streets on which people walk. For the buses on which people travel."

Israeli voters, particularly those who support the Right, are painfully aware of the Left intelligentsia's sweeping disgust with everything that is not a part of their lifestyle or cultural preferences. Religious people in Israel, Sephardi Jews, settlers, and new immigrants all feel insulted by the arrogance of what has become known in Israel as the "northies" — the left-wing intelligentsia who mainly resides in the fashionable neighborhoods of north Tel-Aviv. For the intellectuals of the Left, the essence of Israeli society is (or should be) a combination of the Kibbutzim and the Weidman Institute for science. But anyone who is not a WASP intellectual, a wealthy but politically correct businessman, a member of the press corps, the Supreme Court or the universities simply does not have the right to exist. Anyone who does not abide by the cultural strictures defined by a narrow "righteous" Left is considered an ignorant boor.

...

(<http://www.nationalreview.com/comment/comment-wurmser012903.asp>)

Miscellaneous info

(all links that have to do with numbers go to our online book: [Number in Scripture](#) by EW Bullinger) :

There were [seven](#) astronauts on board. On of the things (among many interesting parallels with this article) that Bullinger says about the number 7 is:

In the Hebrew, *seven* is ([בשבע](#) *shevah*). It is from the root ([בשבע](#) *savah*), *to be full or satisfied, have enough of*. Hence the meaning of the word "seven" is dominated by this root, for on the *seventh* day God rested from the work of Creation. It was full

and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word *שבת* (*Shavath*), *to cease, desist, rest*, and *שבת* (*Shabbath, Sabbath, or day of rest*...

Another meaning of the root [seven] is *to swear, or make an oath*. It is clear from its first occurrence in Genesis 21:31, "They swear both of them," that this oath was based upon the "seven ewe lambs" (vv 28,29,30), which point to the idea of *satisfaction or fulness* in an *oath*. It was the *security, satisfaction, and fulness* of the obligation, or completeness of the bond, which caused the same word to be used for both the number *seven* and *an oath*; and hence it is written, "an oath for confirmation is an end of all strife." Beer-*sheba, the well of the oath*, is the standing witness of the spiritual perfection of the number *seven*.

Some things to consider:

1. Israeli astronaut Ramon lived in Be'er Sheva
2. Saturday, February 1, 2003 was the Chinese New Year and started the year of the sheep (the word for sheep/lamb/ram/goat are all the same in Chinese). To be specific, it started the year of the black sheep.
3. fullness of an oath (see [Mishpatim](#) above regarding the covenant)
4. Sabbath day

Information gathered from CNN, MSNBC and Fox on the day of the disaster. Interpretation of the following, of course, is debatable but I'm just trying to put all the facts together in one place:

- Leroy Cain, Flight Director
- 28th mission for Columbia
- 88th mission since Challenger (see correlation between numbers [8 and 13](#))
- 113 total missions
- in [42](#) years has never lost landing spacecraft
- Columbia in the dictionary = United States (Webster's)
- President Bush at Camp David
- debris being found between Athens and Rusk, TX (Athena=goddess of wisdom, Rusk=hard, crisp bread [Webster's])
- mission started January 16, 2003 at 10:39 am EST
- break-up over Texas February 1, 2003 at 9:00 am EST 16 minutes shy of touchdown, countdown clock at Cape Canaveral (cape=head/field, canaveral=canes/reeds—Cain's field/Cain's head?) runs down but should still read 16:00
- contact lost exactly 15 days, 22 hours, 20 minutes, 22 seconds after it left earth (three 16s?)

- Astronaut Ramon studying desert dust
- Crew: Rick Husband, William McCool, Michael Anderson, Kalpana Chawla (from Karnal, India), David Brown, Laurel Clark, Ilan Ramon (all definitions from Webster's)
 - Rick—a stack (as of hay) in the open air
 - Husband—master of a house
 - Will—desire; wish
 - Cool—employing understatement and a minimum of detail to convey information and usually requiring the listener, viewer, or reader to complete the message
 - Chaw—to grind
 - Carnal—fleshly; worldly
 - David—Hebrew shepherd who became Israeli king
 - Laurel—a tree with foliage used by ancient Greeks to crown victors
- launch pad 39A
- three people still on International Space Station
- mission code name: STS-107
- Astronaut Ramon showed coin he was taking into space to reporter making documentary, coin from 69AD and one side read "For the Redemption of Zion"

Ramon was born Ilan Wolferman, in June 1954, in a suburb of Tel Aviv, the younger of two boys. He changed his last name after finishing flight school (crafting it from some of the letters in Wolferman). He was following the example of Israel's founding prime minister, who had decreed that all Israeli fighters should have Hebrew names and changed his own from David Green to David Ben-Gurion.

<http://www.washingtonpost.com/wp-dyn/articles/A49251-2003Feb9.html>

wolf—a fierce, rapacious, or destructive person (Webster's)

rapacious—excessively grasping or covetous; ravenous (Webster's)

wolfer—a hunter of wolves (Webster's)

Ilan Wolferman—"member of the mission to bomb the Iraqi nuclear reactor before it became online" (see below)

0363 מל י) 'iylan (Aramaic) ee-lawn'
corresponding to 0356;
AV-tree 6; 6

0356 Nwl y) 'Eylown ay-lone'or (shortened) Nwl) 'Elown ay-lone'or Nl y) Eylon ay-lone'
from 0352;

AV-Elon 7; 7

Elon="terebinth, mighty"; oak-grove

- 1) Hittite, father-in-law of Esau
- 2) second son of Zebulun
- 3) Zebulonite judge of Israel
- 4) town in Dan

0352 l y) 'ayil ah'-yil

from the same as 0193;

AV-ram(s) 156, post(s) 21, mighty (men) 4, trees 2, lintel 1, oaks 1; 185

- 1) ram
 - 1a) ram (as food)
 - 1b) ram (as sacrifice)
 - 1c) ram (skin dyed red, for tabernacle)
- 2) pillar, door post, jambs, pilaster
- 3) strong man, leader, chief
- 4) mighty tree, terebinth

0193 l w) 'uwl ool

from an unused root meaning to twist, i.e. (by implication) be strong;

AV-mighty 1, strength 1; 2

- 1) prominence
 - 1a) body, belly (contemptuous)
 - 1b) nobles, wealthy men

STS-107 Shuttle Mission Imagery



STS107-S-001 (May 2001) --- This is the insignia for STS-107, which is a multi-discipline microgravity and Earth science research mission with a multitude of international scientific investigations conducted continuously during the planned 16 days on orbit. The central element of the patch is the microgravity symbol, μg , flowing into the rays of the astronaut symbol. The mission inclination is portrayed by the 39 degree angle of the astronaut symbol to the Earth's horizon. The sunrise is representative of the numerous experiments that are the dawn of a new era for continued microgravity research on the International Space Station

and beyond. The breadth of science conducted on this mission will have widespread benefits to life on Earth and our continued exploration of space illustrated by the Earth and stars. The constellation Columba (the dove) was chosen to symbolize peace on Earth and the Space Shuttle Columbia. The seven stars also represent the mission crew members and honor the original astronauts who paved the way to make research in space possible. The Israeli flag is adjacent to the name of the payload specialist who is the first person from that country to fly on the Space Shuttle. The NASA insignia design for Shuttle flights is reserved for use by the astronauts and for other official use as the NASA Administrator may authorize. Public availability has been approved only in the form of illustrations by the various news media. When and if there is any change in this policy, which is not anticipated, it will be publicly announced.

<http://spaceflight.nasa.gov/gallery/images/shuttle/sts-107/html/sts107-s-001.html>

Constellation Columba

Description: A constellation that can be seen in southern winter skies, it represents a dove with an olive branch in its mouth.

http://space.nasda.go.jp/db/utyu/seiza/seiza_e/columba_e.html

Constellation Columba

Abbreviation: Col

English name: Dove

A constellation of the southern hemisphere and a member of the "Heavenly Waters" constellation family. Columba is thought to be the dove following along after Noah's Ark.

(http://www.seds.org/Maps/Stars_en/Fig/columba.html)

Shadow of the Dove

As we glance into the night sky we are captivated by many of the bright constellations like Orion and Canis Major for example, but nestled close to these lies one of our heavenly-feathered friends "Columba the Dove". In Japan Columba is known as Hato, in Germany as Taube, in France as Colombe, in Russia as Gawloob and in Spain as Paloma all meaning 'dove' or 'pigeon'. The constellation is in a rich area of sky but is often overlooked because of some of the brighter constellations nearby. There are many stories relating to the dove, but usually the story told today relates to 'Jason and his Argonauts' however the original story relates Columba to the dove that was said to have followed "Noah's Ark" of the Biblicists. Columba was believed to be the dove that Noah had sent out to investigate whether the waters had receded. The dove as associated with the deluge appears in the mythology of the Babylonians, Hebrews, Greeks and Chaldeans. Columba was also said to be the dove that Jason and his intrepid band of Argonauts had sent forth to help guide them through the 'clashing rocks'.

Earlier Jason had met with Phineus the old and blind king who had forewarned Jason about the rocks. Jason and his crew had set Phineus free after being plagued by Harpies, winged creatures with hag-like features. In gratitude Phineus had advised Jason to send a dove forth between the rocks and if it survived Jason would also endure. As Jason and his Argonauts passed from the Aegean Sea into the Black Sea he sent out the dove to see how it would fare between the clashing rocks of the Symplegades. The dove was to survive death and Jason ordered his crew of Argonauts to row at top speed between the rocks. Minerva (Athene) the goddess of wisdom later elevated Columba into the sky for its good deed.

Columba is the 54th largest constellation in the sky and contains 24 stars above magnitude 5.5. The constellation shares its borders with Caelum (the Chisel,) Canis Major (the Greater Dog,) Lepus (the Hare,) Pictor (the Painter's Easel) and Puppis (the Stern.) Columba's brightest star is Phact (alpha Columbae) a blue white star located approximately 268 light years away. The star has an apparent magnitude of 2.7 making the 102nd brightest star in the night sky. The name Phact appears to translate as 'ring dove'. The early Chinese called this star 'Chang Jin' which translated meant "the old folks."

Wazn (beta Columbae) is an orange giant star located some 86 L.Y. distant. Wazn has an apparent magnitude of 3.1 making it the 190th brightest star in the night sky. The name Wazn is taken from the Arabic 'Al Wazn' meaning, "weight." The Dutch theologian Petrus Plancius first introduced the celestial dove to us in the year 1592. It later made an appearance on the stellar map of German lawyer and amateur astronomer Johann Bayer in 1603. However, Columba wasn't formally recognised until it was published on the chart of French astronomer Augustine Royer in 1679. The constellation also contains a number of objects for the deep sky enthusiast. Located some 35,000 L.Y. away from us is the globular star cluster NGC 1851. It appears to us as a 7th magnitude object with a strong central condensation of stars. The constellation in addition contains the large barred spiral galaxy NGC 1808 which can be seen dimly with a small telescope under dark skies. The spiral galaxy NGC 1792 can also be seen in Columba under good skies with the use of a small telescope.

Our sun is currently heading away from Columba at great speed. Columba contains the "solar antapex" which is the opposite of the solar apex, which is the direction our sun is headed. At present, we appear to be journeying in the direction of the constellation Hercules. Like Jason and his Argonauts we are all on a type of voyage, but in our case a cosmic voyage slowly leaving the dove behind. However, for millennia to come we will still be able to enjoy the wonders of our celestial dove.

Paul Curnow

(<http://ching.apana.org.au/~paulc/lorecolumba.html>)

Chilmead's *treatise* has this brief description of the stars in Columba; "of which there are two in the back of it of the second magnitude, which they call 'the Good messengers' or 'bringers of good news'; and those in the right wing are consecrated to the Appeased Deity; and those in the left, to 'the retiring of the waters in the time of the Deluge'. Heis locates alpha-Phact and Beta, Wazn, in the back; in the right wing, and nu and epsilon in the left. In China they were *Sum*, the Child; lamda being *Titze*, a Son; and the nearby small stars, *She*, the Secretions [SLM p.166].

SLM = "Starnames, Their Lore and Meaning" Richard Hinchley Allen, 1889, a reference book on the history of the stars and constellations for astronomers, Dover Publications 1963 (more recent publications available).

(<http://www.winshop.com.au/annew/Columba.html>)

The Israel Air Force flag that Ramon took along with him to space was...found in its entirety. U.

S. President George Bush, who took part in the memorial ceremony for the seven astronauts yesterday, approached the Ramon family afterwards and told them [paraphrased], "Ilan blew up the Iraqi nuclear reactor [in 1981], and I will finish the job."

Arutz Sheva News Service

<http://www.IsraelNationalNews.com>

Wednesday, Feb. 5, 2003 / Adar Aleph 3, 5763

Ramon: A Jewish, Zionist Astronaut

Arutz-7's U.S. correspondent Eli Sechbach reported that the mood in the U.S. today is reminiscent of the day of the World Trade Center attack: "Sadness all around." Sechbach said that after he interviewed Ilan Ramon a few years ago, "I remember being so favorably impressed. He was a man without an ego, to whom it was very important that he could connect world Jewry and U.S. citizens via his work in space." Ramon said at the time that though he was not a religious Jew, he planned to represent all streams of Jewry during his trip. "He was a source of pride for all the Jewish communities here," Sechbach said, "and he visited many of them a few years ago. I remember him laughing and saying, 'I'm only 1.70 meters (5 ft. 8 in.), but soon I will be the 'tallest' Israeli in the world.'"

Arutz-7's Kobi Finkler reported other Jewish aspects of Ramon's flight into space: "When he circled over Jerusalem, he emailed President Katzav that he recited the Shma Yisrael prayer. His friends say that he was always inspired by the Zionist dream. Eight months ago, he and the other astronauts were asked to make a list of personal items they would like to take into space. Ramon chose the following: "Because his mother was a Holocaust survivor, he took along a drawing of Earth as it might look from the moon, drawn by a boy who died in Auschwitz shortly before the end of the war. As a representative of the State of Israel, he took along a Presidential pennant, as well as flags of the Israel Air Force, the two cities in which he lived - Be'er Sheva and Ramat Gan - and the high school in which he studied. He hung a mezuzah on one of the doors in the spacecraft; he took a silver 'hand' used for reading from the Torah; the world saw him proudly wave his Kiddush cup used on the Sabbath; and in his bag was a Book of Psalms. At every press conference he would proudly say, 'I am an emissary of Zionism and the Jewish People.'"

During a televised video conference with Prime Minister Sharon and other Israelis midway through the trip, Col. Ramon showed Israeli viewers the miniature Torah Scroll he took along with him. During the Holocaust, Holland's Chief Rabbi Dasberg brought the scroll with him to the Bergen-Belsen concentration camp. There he met a boy, Yosef Yehoyachin, to whom he gave Bar Mitzvah lessons using that very Torah scroll - and then charged him with the mission of surviving and telling the story. Yehoyachin lived, arrived in Israel - and became the Israeli scientist who initiated the main experiment Col. Ramon carried out in space. He also gave

Ramon that same miniature Torah Scroll to take with him into space - so that the story Rabbi Dasberg had left with him could be told around the world.

(Arutz-7, February 2, 2003)

Israel's first astronaut - Ilan Ramon

By Ha'aretz Service

Ilan Ramon, a former fighter pilot and weapons specialist, fought in the 1973 Yom Kippur War and in the 1982 war in Lebanon. In 1981, he was a member of the mission to bomb the Iraqi nuclear reactor before it became online.

In 1997, he was selected to be Israel's first astronaut, and began training at NASA a year later. He was promised a launch as early as 1999, but for several reasons, his flight - and the flight of an atmospheric dust-measuring experiment sponsored by Israel - was delayed.

The son of an Auschwitz death camp survivor, Ramon planned a tribute to those who endured the Holocaust - he carried up a small pencil drawing titled "Moon Landscape" by Peter Ginz, a 14-year-old Jewish boy who was killed at Auschwitz.

He also packed a credit-card sized microfiche of the Bible given to him by President Moshe Katsav and some mezuzahs - cases containing excerpts from the Bible that are affixed to the door in Jewish houses.

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(<http://www.haaretzdaily.com>)

Israeli astronaut Ilan Ramon will carry Holocaust art into space

By Reuters

CAPE CANAVERAL - When Israel's first astronaut, Col. Ilan Ramon, lifts off for space aboard the U.S. space shuttle Columbia on Thursday, he will carry a pencil sketch of Earth, as seen from the moon, drawn by a 14-year old boy who died in the Holocaust.

Ramon, whose mother survived Auschwitz, the same Nazi concentration camp where the young artist, Petr Ginz of Prague, was killed in 1944, sees his flight as the fulfillment of many people's dreams.

"I know my flight is very symbolic for the people of Israel, especially the survivors, the Holocaust survivors," said Ramon. "Because I was born in Israel, many people will see this as a dream that is come true."

Ramon and six U.S. astronauts will be under heavy guard until liftoff. The launch time will not be announced until Wednesday as an additional security measure.

Ramon began training for this 16-day science flight almost three years ago, when prospects of Middle East peace seemed much brighter. Despite the collapse of peace talks and the escalation of violence, 48-year-old Ramon, an Air Force colonel, is still optimistic about the meaning of his flight.

"There is no better place to emphasize the unity of people in the world than flying in space. We are all the same people, we are all human beings, and I believe that most of us, almost all of us, are good people," he said.

Ramon is the first Israeli astronaut but will not be the first Jew in space. That was Judith Resnick, who later died aboard the Challenger, but made her first flight in 1984. Other American Jews have flown since them, some making small commemorations of their heritage while in orbit.

Ramon is garnering far more attention as an Israeli and the son of a Holocaust survivor.

Although he is not religious, he asked to take the first Kosher food into space - NASA found an Illinois company that vacuum packs Kosher products for hikers and campers - and he will also observe the Jewish Sabbath with ritual prayer, if time permits.

A debate has arisen among some rabbis over just how to mark the Sabbath in space, since astronauts, speeding around the planet at five miles (8.047 km) per second, see the sun set every 90 minutes, marking the start of another day, according to Jewish traditions.

By that reckoning there would be at least two Sabbaths in every 24-hour period.

Ramon is expected to rely on Mission Control's clock.

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(<http://www.haaretzdaily.com>)



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The name Philologos is made up of two parts: philo which means "*loving; having an affinity for*" and logos which means "*word.*" We narrow the definition of logos down to mean **THE Word**, Jesus, and seek to provide materials that facilitate the acquiring of a personal relationship with the Messiah, Jesus Christ of Nazareth, with a special emphasis on his Jewish background and prophetic ministry. To this end we offer the following areas of study:

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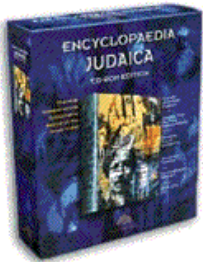
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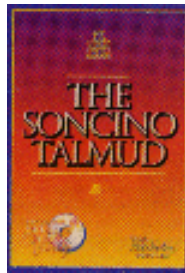
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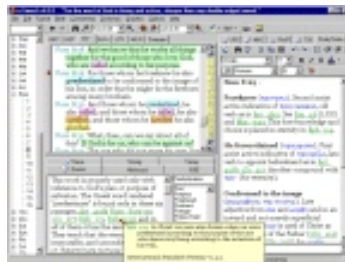
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Health Resource

1. [R-Garden](#) (Vitamin O, Colloidal Silver, Echinacea, Vitamins, Herbal Blends, etc.)

If you buy anything from R-Garden we receive a referral fee if you give them our **id# 264551** when asked. Some money also is set aside for a program called YouthWorks.

These products have made a tremendous impact in my life, especially their mega-seller, Vitamin O (supplement containing stabilized oxygen; please see: [What People Are Saying About "Vitamin O"](#)). I was born with congenital foot deformities and have had constant problems with cramps and pain in my legs and feet. After using one bottle of Vitamin O the cramping I had experienced at night was almost totally gone and as I continued using it I found other benefits to my overall health to the point where I don't ever want to be without a bottle in the house. Some of the reasons I have personally used it: cramping, sore muscles, scratches and scrapes, headache, onset of cold/flu, stuffy nose, ear pain, eye soreness (some people complain of stinging but I didn't have a problem), mouth pain and I even gave some to my old Labrador retriever as a pick-me-up. Vitamin O: for those of us lacking that essential, steady supply of oxygen we need to fight off toxins in our food, in the air and needed by our bodies to fight off disease and to run efficiently—myriad uses for an all-pervasive element.

Vitamin O isn't the only thing they have going for them. Our household has since tried their echinacea, advanced joint formula and colloidal silver which has certainly enhanced our health and added to a better quality of life overall.

If you're in the market for these types of health products, please give them a try! [Philologos description of products](#).

2. [Featherspring](#)

Philologos is not affiliated with this vendor in any way but they have such a superior product that we're inviting you to give them a try if you are suffering with back or foot pain. As I've stated above, I was born with congenital problems with my feet and after trying orthotic after orthotic with no alleviation of my symptoms, I came across this company and my foot pain was dramatically decreased within days.

Info from their website:

Patented Customization

Using a patented fitting process created in Germany, we custom form your Featherspring Foot Supports for your feet alone, to your own foot's shape, size, structure, balance and problems. Whether you're a man or a woman, wear a size 4 or a size 14 shoe, one pair of Featherspring Foot Supports is all you'll need for all your shoes.

Three Point Suspension

The Featherspring patented Three Point Suspension allows your feet to move naturally. Your feet float free and independent of the different shapes and sizes of your shoes.

Feathersprings support the arches, position the heel properly, provide necessary wiggle and grip space, cushion the ball of the foot, and improve posture and balance by allowing the foot to move and flex independently of your shoe.

The unique Dual Suspension Cushions at the ball of your foot enhance the flexibility and shock-absorbing action of your Flexible Featherspring Foot Supports. This Three Point Suspension System assures optimum flexibility and maximum shock absorption.

Featherspring Foot Supports

Featherspring Foot Supports weigh less than 2 1/2 ounces each. They are made of smooth, lightweight stainless spring steel and are strong enough to maintain their shape in all conditions and smooth enough not to raise blisters or irritate existing corns.

The only drawback is the expense. I bought a pair about 18 years ago for around \$85 but I have not had to reorder as they are just as good as the first day I put them into my shoes (except for the shoe protectors that fell off eons ago which I have not felt the need to replace). The website does not state the price but it must be in the couple of hundred dollars stage at this point. But if you have back or foot pain that has not been alleviated with the standard course of treatment this is a small price to pay to get a measure of your freedom back. I can honestly say it was the best \$85 I spent in the 1980s :)

3. [ProActiv Acne Solution](#)

Don't bother with anything else; I've done it all from accutane to tetracycline for over 25 years and this wins hands-down. Mortgage the house if you have to! (around \$39.95 +s/h every other month as of 2002)

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What is Philologos?

<http://philologos.org>

The name Philologos is made up of two parts: philo which means "*loving; having an affinity for*" and logos which means "*word.*" We narrow the definition of logos down to mean **THE Word**, Jesus, and seek to provide materials that facilitate the acquiring of a personal relationship with the Messiah, Jesus Christ of Nazareth, with a special emphasis on his Jewish background and prophetic ministry. To this end we offer the following areas of study:

✦ [Online books](#): books by such noted authors as Alfred Edersheim, E. W. Bullinger, Louis Ginzburg, W. M. Ramsay, John Lightfoot etc.

✦ [Bible Prophecy Research](#) (BPR): files dedicated to breaking down and examining different phrases/concepts mostly dealing with the Book of Revelation and its role as the "Grand Central Station" of Biblical prophecy; a place to use as a springboard for a journey that encompasses every nook and cranny of the Bible.

✦ [Reference Guide](#): our recommendations for materials (books, software, videos) we have found helpful in our studies.

✦ [Jewish Calendar](#): a reference source used as a reminder of upcoming Jewish events and holy days. Also includes significant past events in Jewish history, as well as upcoming astronomical happenings.

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The Life and Times of Jesus the Messiah

Alfred Edersheim

1883

This is an updated and corrected edition which includes all Hebrew and Greek references. Most browsers come with the capability to view Greek fonts but for you to be able to read Hebrew, you will need to upload and install an appropriate font. We recommend "sptiberian" which can be [downloaded](#) on the net free of charge.

Within the text in brackets are many references to different sources. An explanation of the abbreviations used regarding material in the Talmud can be found in the file entitled "[List of Abbreviations Used in Reference to Rabbinic Writings.](#)" References mainly starting with the abbreviation "Jos." (Ant.=Antiquities, Ag. Apion=Against Apion, etc.) refer to the "Works of Flavius Josephus" and his complete works are online at <http://ccel.wheaton.edu/j/josephus/JOSEPHUS.HTM>. The books of the Apocrypha (1&2 Maccabees, etc.) can be found at [The Bible, KJV](#).

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By the Late Rev. Alexander Hislop

First published as a pamphlet in 1853— expanded in 1858

Rev. Hislop's work has lately been questioned, most notably by Ralph Woodrow's book "The Babylon Connection" (excerpts at <http://users.clarkston.com/rcorson/2babylons.htm>). I have read that particular book and find it unconvincing and confusing in its own right and still feel that "The Two Babylons" inclusion on this website is warranted as a scholarly work delving into the area of error within the church (wherever it's found and from wherever it came— ultimately IS Babylon). You will not get too far in your research of church history without coming across references to this book and that is the reason we have included it here— a reference work not as something to be used to beat someone else over the head with (like some use the Bible itself).

Please be advised of the controversial nature of this work (besides the contentious title itself) and, like every other area of study, check it out and prayerfully decide for yourself. research-bpr@philologos.org

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Preface

I must urge it in explanation of my adding to the already copious literature treating, from one aspect or another, of the Holy Land, that the aim I have had in view in writing this book has been different from that of nearly every other work on Palestine, and that, if I have been able to carry it out successfully, the result should unquestionably prove very useful.

I visited Palestine with the intention of gathering illustrations of the sacred writings from its hills and valleys, its rivers and lakes, its plains and uplands, its plants and animals, its skies, its soil, and, above all, from the pictures of ancient times still presented on every side in the daily life of its people. Nothing is more instructive or can be more charming, when reading Scripture, than the illumination of its texts from such sources, throwing light upon its constantly recurring Oriental imagery and local allusions, and revealing the exact meaning of words and phrases which otherwise could not be adequately understood. Its simple narratives, its divine poetry, its prophetic visions, its varied teachings, alike catch additional vividness and force when read with the aid of such knowledge. The Land is, in fact, a natural commentary on the sacred writings which it has given to us, and we study them as it were amidst the life, the scenery, and the local peculiarities which surrounded those to whom the Scriptures were first addressed.

While describing the various districts of the Holy Land and noting their ancient sites, their past history, and their present state, I have sought to gather at every step contributions towards the illustration of the inspired text from every local source. A glance at the Table of Contents will show that all the country is brought before the reader in successive portions, from the extreme south to its northern limits: that is, from Beersheba to Damascus, Baalbek, and Beirout—an area including the whole Palestine of the Old and New Testaments.

The numerous Scripture passages quoted have been taken, as seemed most advantageous for the reader, from the Authorised or the Revised Versions, or from the Greek or Hebrew texts; and variations from the ordinary renderings have been made where, in order to express the full meaning of the original, such a course seemed necessary.

C.G.

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"... freely ye have received, freely give." (Mat 10:8)

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How Shall We Tell The Children?

by Edward Chamberlain

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HOW SHALL WE TELL THE CHILDREN?

by Edward Chamberlain

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isaiah 2:19 (KJV)

AUTHOR'S PREFACE

HOW SHALL WE TELL THE CHILDREN?
















Edward Chamberlain 1994

In 1086 William the Conqueror had a census taken of his English subjects in order to determine the potential for taxation of the realm. This document was as much a planning document as it was a tax roll in that it was used to forecast the potential for exploitation of the financial resources of the realm. The document was given the name, "The Domesday Book," because it was like the Last Judgment in that it was a record from which there was no place for further appeal.

This book likewise speaks of a record from which there is no superior place for appeal.

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All quotations of the Holy Scriptures in this book come from the King James Version of the Bible.

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The Witness of the Stars

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The Witness of the Stars

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"The glory that should follow"**

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For Signs and For Seasons

Such are the contents of this wondrous book that is written in the heavens. Thus has God been speaking and emphasizing and developing His first great prophetic promise of Genesis 3:15.

Though for more than 2,500 years His people had not this Revelation written in a book as we now have it in the Bible, they were not left in ignorance and darkness as to God's purposes and counsels; nor were they without hope as to ultimate deliverance from all evil and from the Evil One.

Adam, who first heard that wondrous promise, repeated it, and gave it to his posterity as a most precious heritage— ground of all their faith, the substance of all their hope, the object of all their desire. Seth and Enoch took it up. Enoch, we know, prophesied of the Lord's coming, saying, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all" (Jude 14). How could these "holy

prophets, since the world began," have recorded their prophecies better, or more effectually, or more truthfully and powerfully, than in these star-pictures and their interpretation? This becomes a certainty when we remember the words of the Holy Spirit by Zacharias (Luke 1:67-70):

"Blessed be the Lord God of Israel;
For He hath visited and redeemed His people,
And hath raised up a horn of salvation for us
In the house of His servant David;
As He spake by the mouth of HIS HOLY PROPHETS
WHICH HAVE BEEN SINCE THE WORLD BEGAN."

The same truth is revealed through Peter, in Acts 3:20, 21: "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

These words have new meaning for us, if we see the things which were spoken "since the world began," thus written in the heavens, which utter speech (i.e. prophecy), and show forth this knowledge day after day and night after night, the heritage of all the earth, and their words reaching unto the ends of the world.

This Revelation, coinciding as it does in all its facts and truths with that afterwards recorded "in the Volume of the Book," must have had the same Divine origin, must have been made known by the inspiration of the same Holy Spirit.

We now proceed to compare the two, and we shall see how they agree at every point, proving that the source and origin of this Divine Revelation is one and the same.

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December, 1997

The Witness of the Stars by E.W. Bullinger

Philologos Edition: Apr2701

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Number in Scripture

Its Supernatural Design and Spiritual Significance

by E.W. Bullinger

*Philologos Religious Online Books
Philologos.org*

Number in Scripture:

Its Supernatural Design and Spiritual Significance

by
E. W. Bullinger
(1837-1913)

Fourth Edition, Revised.

*"The works of the Lord are great,
Sought out of all them have
pleasure therein."*

Ps. cxi. 2.

London:
Eyre & Spottiswoode (Bible Warehouse) Ltd.,
33. Paternoster Row, E.C.
1921

Preface

Many writers, from the earliest times, have called attention to the importance of the great subject of Number in Scripture. It has been dealt with, for the most part, in a fragmentary way. One has dealt with some particular number, such as "seven"; another has been content with a view of the primary numbers, and even when defining their significance, has given only one or two examples by way of illustration; another has confined himself to "symbolical numbers," such as 10, 40, 666, etc.; another has taken up such symbolical numbers in their relation to chronology or to prophecy; another has collected examples, but has dealt little with their meaning.

There seemed, therefore, to be room, and indeed a call, for a work which would be more complete, embrace a larger area, and at the same time be free from the many *fancies* which all, more or less, indulge in when the mind is occupied too much with one subject. Anyone who values the importance of a particular principle will be tempted to see it where it does not exist, and if it be not there will force it in, in spite sometimes of the original text. Especially is this the case when chronology is dealt with, the greater uncertainty of dates lending itself more readily to the author's fancy.

The greatest work on this subject, both chronological and numerical, is not free from these defects. But its value is nevertheless very great. It is by the late Dr. Milo Mahan, of New York. His work *Palmoni**, which was republished among his collected works, has long been out of print. It greatly increased my interest in this subject, and led me to further study, besides furnishing a number of valuable illustrations.

* Not the anonymous *Palmoni* by an English author, published in London.

It is too much to hope that the present work should be free from these defects, which are inseparable from human infirmity. From one point of view it is a subject which must prove disappointing, at any rate to the author, for illustrations are continually being discovered; and yet, from another point of view, it would be blasphemy to suppose that such a work could be complete; for it would assume that the wonders of this mine could be exhausted, and that its treasures could be all explored!

I must, therefore, be content with the setting forth of general principles, and with giving a few examples from God's Word which illustrate them, leaving others to extend the application of these principles and search out illustrations of them for themselves.

May the result of this contribution to a great subject be to stimulate the labours of Bible students; to strengthen believers in their most holy faith; and to convince doubters of the Divine perfection and inspiration of the Book of Books, to the praise and glory of God.

E.W. BULLINGER

*17 North End Road,
Golders Green, N.W.*

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Special thanks to Moza, a research member of [Philologos](#) and [Bible Prophecy Research](#), for providing this electronic copy. THIS BOOK HAS BEEN EDITED. Any corrections or questions may be directed to the address below:

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Ten Sermons on the Second Advent

by E.W. Bullinger

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TEN SERMONS

on the

SECOND ADVENT.

PREACHED AT OXFORD,

by the

REV. E. W. BULLINGER, D.D.,

Incumbent of Brunswick Chapel, Upper Berkeley Street, London, W.

SECOND EDITION.

London: Published by the author,
7, St. Paul's Churchyard, E.C. 1892.

PREFACE.

The following Sermons were preached at St. Ebbe's Church, Oxford, November 21-25, 1887, and they are published by request.

There is, perhaps, little that has not been already said; but in the hope that there may be room for another witness to the all-important subjects treated of, these Sermons are sent forth for the glory of God, and for the honour of His Holy Name and His Word.

February, 1888.

SECOND EDITION. Reprinted October, 1892.

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Ten Sermons on the Second Advent by E.W. Bullinger

Revised: Thursday, April 19, 2001

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The Apocalypse

or Day of the Lord
by E.W. Bullinger

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The Apocalypse or "The Day of the Lord"

by
E.W. Bullinger, D.D.
Second Edition
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1909

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By
E. W. Bullinger, D.D.

1916

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iii. Where the USAGE OF GREEK WORDS had become changed

1. By God:

- a. αρετη (arete), praise
- b. ηθος (ethos), manners
- c. αγγελος (angelos), angel
- d. χορηγεω (choregeo), supply
- e. εκκλησια (ecclesia), church
- f. παρακλητος (parakletos), comforter, advocate
- g. σκανδαλον (scandalon), offence

2. By man:

- a. ζωοποιεω (zoopoieo), quicken
- b. παροικος (paroikos), neighbour
- c. πρακτωρ (praktor), officer
- d. πηρα (pera), scrip
- e. πρεσβυτερος (presbuteros), elder
- f. αναγνωσκω (anaginosko), persuade
- g. αποστοματιζω (apostomatizo), question
- h. γραφω (grapho), wrote
- i. απεχω (apecho), reward
- j. βεβαιωσις (bebaiosis), confirmation
- k. το δοκιμιον (to dokimion), trial
- l. δικαιος (dikaios), righteous
- m. ιλαστηριον (hilasterion), propitiation
- n. ευεργητης (euergetes), well-doer
- o. πληθος (plethos), multitude
- p. μικρος (mikros), little
- q. παραδεισος (paradeisos), paradise
- r. κυριακος (kuriakos), Lord's
- s. χειρογραφον (cheirographon), handwriting
- t. αδολος (adolos), sincere
- u. σφραγιζω (sphragizo), seal
- v. χαραγμα (charagma), mark
- w. αναπεμπω (anapempo), send
- x. βιαζομαι (biazomai), suffer violence, press
- y. κατακριμα (katakrima), condemnation
- z. υποστασις (hupostasis), substance

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"... freely ye have received, freely give." (Mat 10:8)

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Mazzaroth

or, The Constellations
by Frances Rolleston

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MAZZAROTH;

or, the

CONSTELLATIONS.

"Canst thou bring forth Mazzaroth in his season?" — Job xxxviii. 32

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MIZRAIM; OR, ASTRONOMY OF EGYPT

by the late
F. Rolleston,
Keswick

"And the Lord shall be known to Egypt."—Isaiah 19:21

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The Rainbow Swastika

by Hannah Newman

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THE RAINBOW SWASTIKA

A REPORT TO THE JEWISH PEOPLE ABOUT NEW AGE ANTISEMITISM

by Hannah Newman -- freeway@netvision.net.il

*Welcome to one Jew's analysis of a
Kinder, Gentler Final Solution.*

The links below will take you behind the scenes of a worldwide phenomenon which is familiar to all, but is seldom recognized for what it is -- and certainly not among the Jewish people.

This phenomenon has triggered a "paradigm shift" that is pregnant with a brand of antisemitism both new and frighteningly familiar. It has carried its seeds throughout our global environment to the point where you will be tempted to disbelieve what you are reading. That's fine -- be skeptical; check it out for yourself. Everything is documented.

The most shocking thing is that this warning has been sounding since 1980. Why haven't the Jews heard about it before? Because the warning was coming from Christians, and we Jews don't pay attention to anything that might contain a possible proselytizing message. So we've missed it.

But why haven't more Jews been sounding their own warning over the last 20 years? Beats me. Ask your rabbi or Jewish community leader. I'd like nothing better than to be able to link kindred sites to mine. But I know of exactly three serious Jewish researchers besides myself, from a community of extremely well-educated millions... and none of these have made their work available on line.

Links to *THE RAINBOW SWASTIKA*

INTRODUCTION FOR READERS PRO AND CON

Notes for Jews involved in the New Age Movement, for debunkers of conspiracy theories and skeptics, and for those who have never been happy with the Age of Aquarius.

A. HOW BIG A CONSPIRACY?

Leading New Agers make some pretty fantastic claims. Are they exaggerating? How can they function if the Benevolent Conspiracy is as big as they say?

B. HUMAN HISTORY ACCORDING TO THE NEW AGE

Human evolution takes on epic proportions -- and definitely racist tones. Guess how the Jews rate... but reincarnation and karma explain everything. The fact that 80% of humanity must be weeded out to save dear Mother Earth is only part of the Big Cosmic Picture.

C. THE GODS OF THE NEW AGE

The "Creator", the "Christ"... They don't mean what Jews think they mean. But that's part of The Plan. Meet the NA Hierarchy, their "trinity" and Lucifer... (*who?!*) What do "The Masters" offer mankind, what do they want from us, and how is their track record so far?

D. 'THE PLAN' OF THE NEW AGE

The goal of "The Plan": world peace. But first the Hierarchy has a score to settle in an ancient War. Next they will deal with "world problems" like the Jews. Read about your date with Planetary Initiation, who is running the New Humanity Project, and what nuclear disarmament is really for.

E. NEW AGE VIEWS ON JEWS AND JUDAISM

The "Jewish Problem": how we ruined mankind with Judaism, Zionism and just being ourselves. Why we had to do it, why the New Age has to undo it. They don't hate the Jews. (The secular Jews do it for them.) But the "Dark Force" behind the Jews is another matter.

F. NAZISM AND NEW AGE

Hitler the adept occultist, Gnostic guardian of the Grail, messiah of the New Humanity. Fellow occultists knew it, Hindus and Western New Agers recognized it, the neo-Nazis celebrate it. Yet few historians have explored this link. Why do so many Holocaust scholars miss it?

G. THE TRANSFORMATION OF SOCIETY

More than a familiar slogan, "Transformation" is the New Age strategy to get us to conform to The Plan, either knowingly or unwittingly. Media and entertainment have done their jobs well. There are hiccups in Transformation, however, as well as resistant portions of humanity.

H. EDUCATION IN THE NEW AGE

The New Age is grooming the emerging generation, with or without parental permission. Just how far back it started will shock Americans. What do Alice Bailey, the UN, the Clintons, and Littleton, CO have in common? A look inside the Trojan Horses of the World Core Curriculum and Outcome Based Education. Even home-schooling is not out of their reach.

I. MISSIONIZING AMONG JEWS

This section is twice as long as any other, which should tell you something already. Why have NA missionaries invested so much in penetrating the Jewish community? More importantly, how do most of them manage to blindside the anti-missionaries and other Torah guardians? (Kabbalists could tell you, if they chose to.) Learn about the "networking effect": how it has hurt us and how it can help us. A "short" list of the most successful NA Missions, both in Israel and abroad, in the secular, traditional and orthodox communities. Brace yourself.

J. WHAT TO DO: A JEWISH RESPONSE

Hopeless situation? For many Jews, yes. For yours truly, no. It all depends on where you're expecting help to come from.... and whether you're willing to commit to personal and community "transformation" of another kind. But it will mean hard decisions, and the Hierarchy is counting on you to shrug it off and go back to sleep.

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HN

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**An Exposition on the First Ten Chapters of Genesis and Part of the Eleventh
Of Antichrist, and His Ruin: and of the Slaying of the Witnesses
The Holy City; or, the New Jerusalem
The Resurrection of the Dead, and Eternal Judgment
The Strait Gate or Great Difficulty of Going to Heaven**

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Revised: Thursday, April 12, 2001

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Secret Societies

and Their Infiltration of the Seven Churches of Revelation

by John Daniel

*Philologos Religious Online Books
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Secret Societies and Their Infiltration of the Seven Churches of Revelation

*Transcription of seven 1-hour audio cassette messages
by John Daniel, author of "[Scarlet and the Beast](#)"*

The following transcription of this seven tape series is presented here mainly for its historical value. There are MANY, MANY areas of concern not the least of which pertain to conclusions reached by the author but the background information is so complete and compelling that we thought it would be worth the time to transcribe them anyway. Please read with extreme caution.

Transcribed by Moza (research-bpr@philologos.org), June 2001.

Name and places where the spelling was unknown or in question have been written phonetically and indicated by (ph) next to the word. Please note that Philologos.org has no official association with John Daniel or JKI publishing, thus any questions or comments about the contents of these tapes should be addressed to them.

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Introduction

Biblical text: Revelation 1-3

Why These Seven Churches?

The seven churches in Revelation were named after the seven cities in Asia Minor (Turkey) where they were headquartered. First was Ephesus, followed in order by Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

Why did Jesus instruct the Apostle John to write to these seven particular churches in this particular order? There were other churches Christ could have chosen. South of Laodicea was Colosse. In Greece there were three churches, Philippi, Thessalonica, and Corinth. There were also churches at Galatia, Hierapolis, and Troas. Why these particular seven?

Many theologians agree that these seven churches were selected by Christ because they exemplify seven ages through which the prophetic Church has now historically passed.

First Proof. The Greek meaning of the name of each city where the churches were headquartered defines a peculiar characteristic that we find in each of seven historic church periods.

Second Proof. Each church in Asia Minor was plagued with a pagan problem peculiar to that city where it was headquartered. The pagan problem was a mystery religion, or in our modern vernacular, a secret society. Each church in Asia Minor reacted to these secret societies in a specific manner. These same reactions toward secret societies can also be recognized in seven distinct historic church periods spanning the last 2,000 years.

Third Proof. As each of the seven churches in Asia Minor was located in a city with a peculiar characteristic and secret society, so too each historic church period was headquartered within a country having those same peculiar characteristics and secret societies. These countries are Asia Minor, Rome, northern Europe, England, and America.

Fourth Proof. As did all seven church types exist simultaneously in John's day, so too were all seven in

existence throughout the church age, with one of the seven predominant during each of the seven church periods.

Fifth Proof. Each individual Christian will have at least one characteristic, and be confronted by at least one pagan problem peculiar to each of the seven churches.

John Daniel's message to you is that you understand what characteristic best fits your spiritual walk with our Lord and Savior, Jesus Christ, because that characteristic is developing you for your eternal vocation — only if you overcome the pagan problem. Christ speaks to you and to your eternal vocation when He says, "To him that overcometh [the pagan problem] will I give [this particular eternal vocation]."

The seven eternal vocations are: (1) Caretaker of Paradise; (2) Caretaker of the New Jerusalem; (3) Special companion of Christ; (4) Kings over the nations of the New Earth; (5) Bride of Christ; (6) Priests in the New Jerusalem; (7) Kings, ruling with Christ over all creation.

After listening to these tapes, you will most assuredly know what you will be doing for all eternity.

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From the Talmud and Hebraica

by John Lightfoot

(1602-1675)

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1. I have not reproduced the Greek and Hebrew words. Most of them are translated in the books, but where the meaning is not clear, I have either skipped the sentence or put ellipsis (...) marks in the place of the disputed passage.
2. I have not reproduced any footnotes. I am laboring under the impression that the reader does not have access to a Talmud. For a brief overview of Jewish writings see [Outline of Ancient Jewish Theological Literature](#) from *Sketches of Jewish Social Life* by Alfred Edersheim on this website.
3. All passages of Scripture in bold type are not in the original. I am adding the KJV verses as I find it difficult to follow otherwise.
4. In some instances, I have added links to further clarify an area. These are not in the original and will be placed between brackets in blockquote format.

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John Lightfoot
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A Chorographical Century

[chorography: the art of describing or mapping a region or district.

Webster's Ninth New Collegiate Dictionary]

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by Joseph Herrin

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The Remnant Bride



Will You Be Chosen,
or LEFT BEHIND?

Joseph Herrin

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-The Great And Final Apostasy Of Christendom, described.

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by Sir Robert Anderson

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The Coming Prince

Sir Robert Anderson
(1841-1918)

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by W.M. Ramsay

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The Letters to the Seven Churches of Asia

And their place in the plan of the Apocalypse

W. M. Ramsay, D.C.L, Litt.D., LL.D.
Professor of Humanity in the University of Aberdeen
1904

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Preface

In the contact of East and West originates the movement of history. The historical position of Christianity cannot be rightly understood except in its relation to this immemorial meeting and conflict. The present book is based on the view that Christianity is the religion which associates East and West in a higher range of thought than either can reach alone, and tends to substitute a peaceful union for the war into which the essential difference of Asiatic and European character too often leads the two continents. So profound is the difference, that in their meeting either war must result, or each of them must modify itself. There is no power except religion strong enough to modify both sufficiently to make a peaceful union possible; and there is no religion but Christianity which is wholly penetrated both with the European and with the Asiatic spirit--so penetrated that many are sensitive only to one or the other.

Only a divine origin is competent to explain the perfect union of Eastern and Western thought in this religion. It adapted itself in the earliest stages of its growth to the great Graeco-Asiatic cities with their mixed population and social system, to Rome, not as the Latin city, but as the capital of the Greek-speaking world, and to Corinth as the halting-place between Greek Asia and its capital. Several chapters of the present book are devoted to an account of the motley peoples and manners of those cities. The adaptation of Christianity to the double nationality can be best seen in the Apocalypse, because there the two elements which unite in Christianity are less perfectly reconciled than in any other book of the New Testament. The Judaic element in the Apocalypse has been hitherto studied to the entire neglect of the Greek element in it. Hence it has been the most misunderstood book in the New Testament.

The collision of East and West throughout history has been a subject of special interest to the present writer from early youth; and he has watched for more than twenty-five years the recent revival of the Asiatic spirit, often from a very close point of view. In 1897, in a book entitled *Impressions of Turkey*, he

tried to analyse and describe, as he had seen it, "the great historic movement" through which "Mohammedanism and Orientalism have gathered fresh strength to defy the feeling of Europe." It is now becoming plain to all that the relation of Asia to Europe is in process of being profoundly changed; and very soon this will be a matter of general discussion. The long-unquestioned domination of European over Asiatic is now being put to the test, and is probably coming to an end. What is to be the issue? That depends entirely on the influence of Christianity, and on the degree to which it has affected the aims both of Christian and of non-Christian nations: there are cases in which it has affected the latter almost more than the former. The ignorant European fancies that progress for the East lies in Europeanising it. The ordinary traveller in the East can tell that it is as impossible to Europeanise the Asiatic as it is to make an Asiatic out of a European; but he has not learned that there is a higher plane on which Asia and Europe may "mix and meet." That plane was once in an imperfect degree reached in the Graeco-Asiatic cities, whose creative influence in the formation of Roman and modern society is beginning to be recognised by some of the latest historical students, and the new stage towards which Christianity is moving, and in which it will be better understood than it has been by purely European thought, will be a synthesis of European and Asiatic nature and ideas.

This book is a very imperfect essay towards the understanding of that synthesis, which now lies before us as a possibility of the immediate future. How imperfect it is has become clearer to the writer as in the writing of it he came to comprehend better the nature of the Apocalypse.

The illustrations are intended to be steps in the argument. The Apocalypse reads the history and the fate of the Churches in the natural features, the relations of earth and sea, winds and mountains, which affected the cities; this study distinguishes some of those influences; and the Plates furnish the evidence that the natural features are not misapprehended in the study.

The Figures in the text are intended as examples of the symbolism that was in ordinary use in the Greek world; the Apocalypse is penetrated with this way of expressing thought to the eye; and its symbolic language is not to be explained from Jewish models only (as is frequently done). It was written to be understood by the Graeco-Asiatic public; and the Figures prove that it was natural and easy for those readers to understand the symbolism. Most of the subjects are taken from coins of the Imperial period; and hearty thanks are due to Mr. Head of the British Museum for casts from originals under his care. If the style of the coins were the subject of study, photographic reproductions would be required. But what we are here interested in is the method of expressing ideas by visible forms; and a line drawing, which brings out the essential facts, is more useful for our purpose. Examples are very numerous, and this small selection gives rather the first that came to hand than the best that might be chosen.

Thanks are due to Miss A. Margaret Ramsay for drawing twenty-two of the Figures, to Miss Mary Ramsay for two, and to Mr. John Hay for twelve.

In several cases it is pointed out that the spirit which is revealed in the natural features of the city was recognised in ancient times, being expressed by orators in counselling or flattering the citizens, and becoming a commonplace in popular talk. It is right to point out that in every case the impressions, gained first of all immediately from scenery, were afterwards detected in the ancient writers (who usually express them in obscure and elaborately rhetorical style).

The writing of a series of geographical articles in Dr. Hastings' *Dictionary of the Bible* greatly facilitated

the preparation of the present book, though the writer has learned much since, often as a result of writing those articles.

It has not been part of the writer's purpose to describe the Seven Cities as they are at the present day. That was done in a series of articles by Mrs. Ramsay in the *British Monthly*, November, 1901, to May, 1902, better than he could do it. He has in several places used ideas and illustrations expressed in the articles, and some of the photographs which were used in them are here reproduced afresh.

W. M RAMSAY



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The Letters to the Seven Churches of Asia by W.M. Ramsay
"... freely ye have received, freely give." (Mat 10:8)

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Mr. Pink had a monthly publication for over 30 years (1922-1953). Most of the articles in those papers were gathered and put into book form and can be found elsewhere on the net (i. e. pbministries.org, etc.). These are some of the smaller articles that may have fallen through the cracks. [Mount Zion](#) is reproducing the issues from late 1932 through 1953 and distributing them on their mailing list. All these articles on this website have been taken from those files.

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Commentary on the Epistles of St. Paul
Dissertation

THE BRETHREN OF THE LORD

J.B. Lightfoot
1865

In the early ages of the Church two conflicting opinions were held regarding the relationship of those who in the Gospels and Apostolic Epistles are termed 'the brethren of the Lord.' On the one hand it was maintained that no blood relationship existed; that these brethren were in fact sons of Joseph by a former wife, before he espoused the Virgin; and that they are therefore called the Lord's brethren only in the same way in which Joseph is called His father, having really no claim to this title but being so designated by an exceptional use of the term adapted to the exceptional fact of the miraculous incarnation. On the other hand certain persons argued that the obvious meaning of the term was the correct meaning, and that these brethren were the Lord's brethren as truly as Mary was the Lord's mother, being her sons by her husband Joseph. The former of these views was held by the vast majority of orthodox believers and by not a few heretics; the latter was the opinion of a father of the Church here and there to whom it occurred as the natural inference from the language of Scripture, as Tertullian for instance, and of certain sects and individuals who set themselves against the incipient worship of the Virgin or the one-sided asceticism of the day, and to whom therefore it was a very serviceable weapon of controversy.

Such was the state of opinion, when towards the close of the fourth century Jerome struck out a novel hypothesis. One Helvidius, who lived in Rome, had attacked the prevailing view of the superiority of virgin over married life, and in doing so had laid great stress on the example of the Lord's mother who had borne children to her husband. In or about the year 383 Jerome, then a young man, at the instigation of 'the brethren' wrote a treatise in reply to Helvidius, in which he put forward his own view. He maintained that the Lord's brethren were His cousins after the flesh, being sons of Mary the wife of Alphaeus and sister of the Virgin. Thus, as he boasted, he asserted the virginity not of Mary only but of Joseph also.

These three accounts are all of sufficient importance either from their real merits or from their wide popularity to deserve consideration, and I shall therefore investigate their several claims. As it will be convenient to have some short mode of designation, I shall call them respectively the *Epiphonian*, the *Helvidian*, and the *Hieronimian* theories, from the names of their most zealous advocates in the controversies of the fourth century when the question was most warmly debated.

But besides the solutions already mentioned not a few others have been put forward. These

however have been for the most part built upon arbitrary assumptions or improbable combinations of known facts, and from their artificial character have failed to secure any wide acceptance. It is assumed for instance, that two persons of the same name, James the son of Alphaeus and James the Lord's brother, were leading members of the Church of Jerusalem, though history points to one only*; or that James the Lord's brother mentioned in St. Paul's Epistles is not the same James whose name occurs among the Lord's brethren in the Gospels, the relationship intended by the term 'brother' being different in the two cases; or that 'brethren' stands for 'foster-brethren,' Joseph having undertaken the charge of his brother Clopas' children after their father's death; or that the Lord's brethren had a double parentage, a legal as well as an actual father, Joseph having raised seed to his deceased brother Clopas by his widow according to the levirate law; or lastly, that the cousins of Jesus were rewarded with the title of His brethren, because they were His steadfast disciples, while His own brothers opposed Him.

* e.g. Wieseler *Ueber die Bruder*, etc., According to this writer the James of Galatians 2:9 and of the Acts is the son of Alphaeus, not the Lord's brother, and therefore different from the James of 1:19. See his notes on Galatians 1:19, 2:9. An ancient writer, the pseudo-Dorotheus, had represented two of the names as bishops of Jerusalem, making the son of Alphaeus the successor of the Lord's brother.

All such assumptions it will be necessary to set aside. In themselves indeed they can neither be proved nor disproved. But it is safer to aim at the most probable deduction from known facts than to build up a theory on an imaginary foundation. And, where the question is so intricate in itself, there is little temptation to introduce fresh difficulties by giving way to the license of conjecture.

To confine ourselves then to the three accounts which have the greatest claim to a hearing. It will be seen that the hypothesis which I have called the Epiphonian holds a middle place between the remaining two. With the Helvidian it assigns an intelligible sense to the term 'brethren': with the Hieronymian it preserves the perpetual virginity of the Lord's mother. Whether or not, while uniting in itself the features which have recommended each of these to acceptance, it unites also their difficulties, will be considered in the sequel.

From a critical point of view however, apart from their bearing on Christian doctrine and feeling, the Helvidian and Epiphonian theories hang very closely together, while the Hieronymian stands apart. As well on account of this isolation, as also from the fact which I have hitherto assumed but which I shall endeavour to prove hereafter, that it was the latest born of the three, it will be convenient to consider the last-mentioned theory first.

St. Jerome then states his view in the treatise against Helvidius somewhat as follows:

The list of the Twelve Apostles contains two of the name of James, the son of Zebedee and the son of Alphaeus. But elsewhere we read of a James the Lord's brother. What account are we to give of this last James? either he was an Apostle or he was not. If an Apostle, he must be identified with the son of Alphaeus, for the son of Zebedee was no longer living: if not an

Apostle, then there were three persons bearing this name. But in this case how can a certain James be called 'the less,' a term which implies only one besides? And how moreover can we account for St. Paul's language 'Other of the Apostles saw I none, save James the Lord's brother' (Gal 1:19)? Clearly therefore James the son of Alphaeus and James the Lord's brother are the same person.

And the Gospel narrative explains this identity. Among the Lord's brethren occur the names of James and Joseph. Now it is stated elsewhere that Mary the mother of James the less and of Joseph (or Joses) was present at the crucifixion (Matt 27:56; Mark 15:40). This Mary therefore must have been the wife of Alphaeus, for Alphaeus was the father of James. But again in St. John's narrative (19:25) the Virgin's sister 'Mary of Cleophas (Clopas)' is represented as standing by the cross. This carries us a step in advance. The last-mentioned Mary is to be identified with the wife of Alphaeus and mother of James. Thus James the Lord's brother was in reality the Lord's cousin.

But, if His cousin, how is he called His brother? The following is the explanation. The term 'brethren' is used in four different senses in Holy Scripture: it denotes either (1) actual brotherhood or (2) common nationality, or (3) kinsmanship, or (4) friendship and sympathy. These different senses St. Jerome expresses by the four words 'natura, gente, cognatione, affectu.' In the case of the Lord's brethren the third of these senses is to be adopted: brotherhood here denotes mere relationship, just as Abraham calls his nephew Lot brother (Gen 13:8), and as Laban uses the same term of Jacob his sister's son (Gen 29:15).

So far St. Jerome, who started the theory. But, as worked out by other writers and as generally stated, it involves two particulars besides.

(i) *The identity of Alphaeus and Clopas.* These two words, it is said, are different renderings of the same Aramaic name $\text{yp}l \times$ or [Aramaic] (Chalchai), the form Clopas being peculiar to St. John, the more completely grecized Alphaeus taking its place in the other Evangelists. The Aramaic guttural *Cheth*, when the name was reproduced in Greek, might either be omitted as in Alphaeus, or replaced by a κ (or χ) as in Clopas. Just in the same way Aloysius and Ludovicus are recognized Latin representatives of the Frankish name Clovis (Clodovicus, Hludovicus, Hlouis).

This identification however, though it materially strengthens his theory, was unknown to Jerome himself. In the course of his argument he confesses plainly that he does not know why Mary is called Clopae, (or Cleophae, as he writes it): it may be, he suggests, after her father or from her family surname ('gentilitate familiae') or for some other reason. In his treatise on Hebrew names too he gives an account of the word Alphaeus which is scarcely consistent with this identity. Neither have I found any traces of it in any of his other works, though he refers several times to the subject. In Augustine again, who adopts Jerome's hypothesis and his manner of stating it, it does not anywhere appear, so far as I know. It occurs first, I believe, in Chrysostom who

incidentally speaks of James the Lord's brother as 'son of Clopas,' and after him in Theodoret who is more explicit (both on Gal 1:19). To a Syrian Greek, who, even if he were unable to read the Peshito version, must at all events have known that Chalphai was the Aramaean rendering or rather the Aramaean original of 'Ἀλφαιος, it might not unnaturally occur to graft this identification on the original theory of Jerome.

(ii) *The identity of Judas the Apostle and Judas the Lord's brother.* In St. Luke's catalogues of the Twelve (Luke 6:16; Acts 1:13) the name 'Judas of James' (Ἰουδας Ἰακώβου) occurs. Now we find a Judas also among the four brethren of the Lord (Matt 13:55; Mark 6:3); and the writer of the epistle, who was doubtless the Judas last mentioned, styles himself 'the brother of James' (Jude 1). This coincidence suggests that the ellipsis in 'Judas of James' should be supplied by *brother* as in the English version, not by *son* which would be the more obvious word. Thus Judas the Lord's brother, like James, is made one of the Twelve. I do not know when the Hieronymian theory received this fresh accession, but, though the gain is considerable in apparent strength at least, it does not appear, so far as I have noticed, to have occurred to Jerome himself.

And some have gone a step farther. We find not only a James and a Judas among the Lord's brethren, but also a Symeon or Simon. Now it is remarkable that these three names occur together in St. Luke's list of the Twelve: James (the son) of Alphaeus, Simon called Zelotes, and Judas (the brother) of James. In the lists of the other Evangelists too these three persons are kept together, though the order is different and Judas appears under another name, Lebbeaus or Thaddaeus. Can this have been a mere accident? Would the name of a stranger have been inserted by St. Luke between two brothers? Is it not therefore highly probably that this Simon also was one of the Lord's brethren? And thus *three* out of the four are included among the Twelve.

Without these additions the theory is incomplete; and indeed they have been so generally regarded as part of it, that advocates and opponents alike have forgotten or overlooked the fact that Jerome himself nowhere advances them. I shall then consider the theory as involving these two points; for indeed it would never have won its way to such general acceptance, unless presented in this complete form, where its chief recommendation is that it combines a great variety of facts and brings out many striking coincidences.

But before criticizing the theory itself, let me prepare the way by divesting it of all fictitious advantages and placing it in its true light. The two points to which attention may be directed, as having been generally overlooked, are these:

(1) *Jerome claims no traditional support for his theory.* This is a remarkable feature in his treatise against Helvidius. He argues the question solely on critical and theological grounds. His opponent had claimed the sanction of two older writers, Tertullian and Victorinus of Pettaw. Jerome in reply is obliged to concede him Tertullian, whose authority he invalidates as 'not a

member of the church,' but denies him Victorinus. Can it be doubted that if he could have produced any names on his own side he would only too gladly have done so? When for instance he is maintaining the virginity of the Lord's mother, a feature possessed by his theory in common with the Epiphonian, he is at no loss for authorities: Ignatius, Polycarp, Irenaeus, Justin, and many other 'eloquent apostolic men' occur to him at once. But in support of his own account of the relationship he cannot, or at least does not, name a single writer; he simply offers it as a critical deduction from the statements of Scripture. Again in his later writings, when he refers to the subject, his tone is the same: '*Some* suppose them to have been sons of Joseph: it is *my* opinion, *I* have maintained in my book against Helvidius, that they were the children of Mary the Virgin's sister.' And the whole tenor of patristic evidence, as I shall hope to show, is in accordance with this tone. No decisive instance can be produced of a writer holding Jerome's view, before it was propounded by Jerome himself.

(2) *Jerome does not hold his theory staunchly and consistently.* The references to the subject in his works taken in chronological order will speak for themselves. The theory is first propounded, as we saw, in the treatise against Helvidius written about 383, when he was a young man. Even here his main point is the perpetual virginity of the Lord's mother, to which his own special solution is quite subordinate: he speaks of himself as not caring to fight hard ('contentiosum funem non traho') for the identity of Mary of Cleophas with Mary the mother of James and Joses, though this is the pivot of his theory. And, as time advances, he seems to hold to his hypothesis more and more loosely. In his commentary on the Epistle to the Galatians (1:19) written about 387 he speaks very vaguely: he remembers, he says, having when at Rome written a treatise on the subject, with which such as it is he ought to be satisfied ('qualiacunque sunt illa quae scripsimus his contenti esse debemus'); after which he goes on inconsistently enough, 'Suffice it now to say that James was called the Lord's brother on account of his high character, his incomparable faith, and extraordinary wisdom: the other Apostles also are called brothers (John 20:17; comp. Psa 22:22), but he preeminently so, to whom the Lord at His departure had committed the sons of His mother (i.e. the members of the Church of Jerusalem)'; with more to the same effect: and he concludes by showing that the term Apostle, so far from being confined to the Twelve, has a very wide use, adding that it was 'a monstrous error to identify this James with the Apostle the brother of John.' In his Catalogue of Illustrious Men (AD 392) and in his Commentary on St. Matthew (AD 398) he adheres to his earlier opinion, referring in the passages already quoted to his treatise against Helvidius, and taunting those who considered the Lord's brethren to be the sons of Joseph by a former wife with 'following the ravings of the apocryphal writings and inventing a wretched creature (mulierculam) Melcha or Escha by name.' Yet after all in a still later work, the Epistle to Hedibia (about 406 or 407), enumerating the Maries of the Gospels he mentions Mary of Cleophas the maternal aunt of the Lord and Mary the mother of James and Joses as distinct persons, adding 'although others contend that the mother of James and Joses was His aunt.' Yet this identification, of which he here speaks with such indifference, was the keystone of his own theory. Can it be that by his long resident in Bethlehem, having the Palestinian tradition brought more prominently before him, he first relaxed his hold of and finally relinquished his own hypothesis?

If these positions are correct, the Hieronymian view has no claim to any traditional sanction—in other words, there is no reason to believe that time has obliterated any secondary evidence in its favour—and it must therefore be investigated on its own merits.

And compact and plausible as it may seem at first sight, the theory exposes, when examined, many vulnerable parts.

(1) The instances alleged notwithstanding, the sense thus assigned to 'brethren' seems to be unsupported by biblical usage. In an affectionate and earnest appeal intended to move the sympathies of the hearer, a speaker might not unnaturally address a relation or a friend or even a fellow-countryman as his 'brother.' And even when speaking of such to a third person he might through warmth of feeling and under certain aspects so designate him. But it is scarcely conceivable that the cousins of any one should be commonly and indeed exclusively styled his 'brothers' by indifferent persons; still less, that one cousin in particular should be singled out and described in this loose way, 'James the Lord's brother.'

(2) But again: the Hieronymian theory when completed supposes two, if not three, of the Lord's brethren to be in the number of the Twelve. This is hardly reconcilable with the place they hold in the Evangelical narratives, where they appear sometimes as distinct from, sometimes as antagonistic to the Twelve. Only a short time before the crucifixion they are disbelievers in the Lord's divine mission (John 7:5). Is it likely that St. John would have made this unqualified statement, if it were true of one only or at most of two out of the four? Jerome sees the difficulty and meets it by saying that James was 'not one of those that disbelieved.' But what if Jude and Simon also belong to the Twelve? After the Lord's Ascension, it is true, His brethren appear in company with the Apostles, and apparently by this time their unbelief has been converted into faith. Yet even on this later occasion, though with the Twelve, they are distinguished from the Twelve; for the latter are described as assembling in prayer 'with the women and Mary the mother of Jesus and [with] his brethren' (Acts 1:14).

And scarcely more consistent is this theory with what we know of James and Jude in particular. James, as the resident bishop or presiding elder of the mother Church, held a position hardly compatible with the world-wide duties which devolved on the Twelve. It was the essential feature of his office that he should be stationary; of theirs, that they should move about from place to place. If on the other hand he appears sometimes to be called an Apostle (though not one of the passages alleged is free from ambiguity), this term is by no means confined to the Twelve and might therefore be applied to him in its wider sense, as it is to Barnabas. Again, Jude on his part seems to disclaim the title of an Apostle (v 17); and if so, he cannot have been one of the Twelve.

(3) But again: the Lord's brethren are mentioned in the Gospels in connexion with Joseph His reputed father and Mary His mother, never once with Mary of Clopas (the assumed wife of Alphaeus). It would surely have been otherwise, if the latter Mary were really their mother.

(4) Jerome lays great stress on the epithet *minor* applied to James, as if it implied *two only*, and even those who impugn his theory seem generally to acquiesce in his rendering. But the Greek gives not 'James the Less' but 'James the *little*.' Is it not most natural then to explain this epithet of his height? 'There were many of the name of James,' says Hegesippus, and the short stature of one of these might well serve as a distinguishing mark. This interpretation at all events must be regarded as more probable than explaining it either of his comparative youth or of inferior rank and influence. It will be remembered that there is no Scriptural or early sanction for speaking of the son of Zebedee as 'James the Great.'

(5) The manner in which Jude is mentioned in the lists of the Twelve is on this hypothesis full of perplexities. In the first place it is necessary to translate 'Ἰακώβου not 'the son' but 'the brother of James,' though the former is the obvious rendering and is supported by two of the earliest versions, the Peshito Syriac and the Thebaic, while two others, the Old Latin and Memphitic, leave the ellipsis unsupplied and thus preserve the ambiguity of the original. But again, if Judas were the brother of James, would not the Evangelist's words have run more naturally, 'James the son of Alphaeus and Jude his brother,' or 'James and Jude the sons of Alphaeus,' as in the case of the other pairs of brothers? Then again, if Simon Zelotes is not a brother of James, why is he inserted by St. Luke between the two? If he also is a brother, why is the designation of brotherhood attached to the name of Judas only?

Moreover in the different lists of the three Evangelists the Apostle in question is designated in three different ways. In St. Matthew (10:3) he is called Lebbaeus (at least according to a well-supported reading); in St. Mark (3:18) Thaddaeus; and in St. Luke 'Jude of James.' St. John again having occasion to mention him (14:22) distinguishes him by a negative, 'Judas not Iscariot.'* Is it possible, if he were the Lord's brother Judas, he would in all these places have escaped being so designated, when this designation would have fixed the person meant at once?

The perplexity is increased by the Curetonian Syriac, which for 'Ἰουδᾶσ οὐχ ὁ Ἰσκαριωτῆς reads 'Judas Thomas,' i.e. 'Judas the Twin.' It seems therefore that the translator took the person intended by St. John to be not the *Judas Jacobi* in the list of the Twelve, but the *Thomas Didymus*, for Thomas was commonly called Judas in the Syrian Church...As Thomas (Διδυμος), 'the Twin,' is properly a surname, and this Apostle must have had some other name, there seems no reason for doubting this very early tradition that he also was a Jude. At the same time it is highly improbable that St. John should have called the same Apostle elsewhere Thomas (John 11:16, 14:5, 20:24 etc.) and here Judas, and we may therefore conclude that he is speaking of two different persons...

(6) Lastly; in order to maintain the Hieronymian theory it is necessary to retain the common punctuation of John 19:25, thus making 'Mary of Clopas' the Virgin's sister. But it is at least improbable that two sisters should have borne the same name. The case of the Herodian family is scarcely parallel, for Herod was a family name, and it is unlikely that a humble Jewish household should have copied a practice which must lead to so much confusion. Here it is not unlikely that a tradition underlies the Peshito rendering which inserts a conjunction: 'His mother and his

mother's sister, *and* Mary of Cleophas and Mary Magdalene.'* The Greek at all events admits, even if it does not favour, this interpretation, for the arrangement of names in couples has a parallel in the lists of the Apostles (e.g. Matt 10:2-4).

* See Wieseler *Die Sohne Zebedai* etc. p. 672. This writer identifies the sister of the Lord's mother (John 19:25) with Salome (Mark 15:40, 16:1), who again is generally identified with the mother of Zebedee's children (Matt 27:56); and thus James and John, the sons of Zebedee, are made cousins of our Lord. Compare the pseudo-Papias, p. 273, note; and see the various reading 'Ιωαννης and 'Ιωσηφ in the list of the Lord's brethren in Matt 13:55. But as we are told that there were *many other women* present also (Mark 15:41, comp. Luke 24:10),--one of whom, Joanna, is mentioned by name—both these identifications must be considered precarious. It would be strange that no hint should be given in the Gospels of the relationship of the sons of Zebedee to our Lord, if it existed.

The Jerusalem Syriac lectionary gives the passage John 19:25 not less than three times. In two of these places (pp. 387, 541, the exception being p. 445) a stop is put after 'His mother's sister,' thus separating the words from 'Mary of Cleophas' and suggesting by punctuation the same interpretation which the Peshito fixes by inserting a conjunction.

I have shown then, if I mistake not, that St. Jerome pleaded no traditional authority for his theory, and that therefore the evidence in its favour is to be sought in Scripture alone. I have examined the Scriptural evidence, and the conclusion seems to be, that though this hypothesis, supplemented as it has been by subsequent writers, presents several striking coincidences which attract attention, yet it involves on the other hand a combination of difficulties—many of these arising out of the very elements in the hypothesis which produce the coincidences—which more than counterbalances these secondary arguments in its favour, and in fact must lead to its rejection, if any hypothesis less burdened with difficulties can be found.

Thus, as compared with the Hieronymian view, both the Epiphonian and the Helvidian have higher claims to acceptance. They both assign to the word brethren its natural meaning; they both recognize the main facts related of the Lord's brethren in the Gospels—their unbelief, their distinctness from the Twelve, their connexion with Joseph and Mary—and they both avoid the other difficulties which the Hieronymian theory creates.

And moreover they both exhibit a coincidence which deserves notice. A very short time before the Lord's death His brethren refuse to accept His mission: they are still unbelievers. Immediately after His ascension we find them gathered together with the Apostles, evidently recognizing Him as their Master. Whence comes this change? Surely the crucifixion of one who professed to be the Messiah was not likely to bring it about. He had claimed to be King of Israel and He had been condemned as a malefactor: He had promised His followers a triumph and He had left them persecution. Would not all this confirm rather than dissipate their former unbelief? An incidental statement of St. Paul explains all; 'Then He was seen of James.' At the time when St. Paul wrote, there was but one person eminent enough in the church to be called James simply without any distinguishing epithet—the Lord's brother, the bishop of Jerusalem. It might

therefore reasonably be concluded that this James is here meant. And this view is confirmed by an extant fragment of the Gospel according to the Hebrews, the most important of all the apocryphal gospels, which seems to have preserved more than one true tradition, and which expressly relates the appearance of our Lord to His brother James after His resurrection.

This interposition, we may suppose, was the turning-point in the religious life of the Lord's brethren; the veil was removed at once and for ever from their hearts. In this way the antagonistic notices in the Gospels—first the disbelief of the Lord's brethren, and then their assembling together with the Apostles—are linked together; and harmony is produced out of discord.

Two objections however are brought against both these theories, which the Hieronymian escapes.

(1) They both, it is objected, assume the existence of two pairs of cousins bearing the same names, James and Joseph the sons of Alphaeus, and James and Joseph the Lord's brothers. If moreover we accept the statement of Hegesippus that James was succeeded in the bishopric of Jerusalem by Symeon son of Clopas, and also admit the identification of Clopas with Alphaeus, we get a third name Symeon or Simeon common to the two families. Let us see what this objection really amounts to.

It will be seen that the cousinhood of these persons is represented as a cousinhood on the mothers' side, and that it depends on three assumptions: (1) The identification of James the son of Alphaeus in the list of the Twelve with James the Little the son of Mary: (2) The identification of 'Mary of Clopas' in St. John with Mary the mother of James and Joses in the other Evangelists: (3) The correctness of the received punctuation of John 19:25, which makes 'Mary of Clopas' the Virgin's sister. If any one of these be rejected, this cousinhood falls to the ground. Yet of these three assumptions the second alone can safely be pronounced more likely than not (though we are expressly told that 'many other women' were present), for it avoids the unnecessary multiplication of Maries. The first must be considered highly doubtful, seeing that James was a very common name; while the third is most improbable, for it gives two sisters both called Mary—a difficulty far surpassing that of supposing two or even three cousins bearing the same name. On the other hand, if, admitting the second identification and supplying the ellipsis in 'Mary of Clopas' by 'wife,'* we combine with it the statement of Hegesippus** that Clopas the father of Symeon was brother of Joseph, we get three cousins, James, Joses, and Symeon, *on their fathers' side*. Yet this result again must be considered on the whole improbable. I see no reason indeed for doubting the testimony of Hegesippus, who was perhaps born during the lifetime of this Symeon, and is likely to have been well informed. But the chances are against the other hypotheses, on which it depends, being both of them correct. The identification of Clopas and Alphaeus will still remain an open question.***

* As η του Κλωπα may mean either the *daughter* or the *wife* of the *mother* of Clopas, this expression has been combined with the statement of Hegesippus in various ways. See for instance the apocryphal gospels, *Pseudo-Matt. Evang.* 52 (ed. Tisch. p. 104), *Evang. Inf. Arab.* 29 (ib. p. 186), and the marginal note on the Philoxenian version, John 19:25, besides other

references which will be given in the account of the patristic authorities.

** The statement of Hegesippus suggests a solution which would remove the difficulty. We might suppose the two Maries to have been called sisters, as having been married to two brothers; but is there any authority for ascribing to the Jews an extension of the term 'sister' which modern usage scarcely sanctions?

*** Of the three names *Alphaeus* (the father of Levi or Matthew, Mark 2:14, and the father of James, Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13), *Clopas* (the husband or father or son of Mary, John 19:25), and *Cleopas* (the disciple journeying to Emmaus, Luke 24:18), it is considered that the two former are probably identical, and the two latter certainly distinct. Both positions may be disputed with some reason. In forming a judgment, the following points deserve to be considered; (1) In the Greek text there is no variation of reading worth mentioning; Clopas is certainly the reading in St. John, and Cleopas in St. Luke. (2) The versions however bring them together. Cleopae (or Cleophae) is read in the Peshito, Old Latin, Memphitic, Vulgate, and Armenian text of St. John. (3) Of these the evidence of the Peshito is particularly important in a matter relating to Aramaic names. While for 'Αλφαιος in all five places it restores what was doubtless the original Aramaic form Chalphai; on the other hand, it gives the same word Kleopha (i.e. κλεοπας) in Luke 24:18 and in John 19:25, if the printed texts may be trusted. The Jerusalem Syriac too renders Κλωπας by Kleophas, and 'Αλφαιος by Chalphai. (4) The form Κλωπας, which St. John's text gives, is confirmed by Hegesippus (Euseb. H.E. iii. 11), and there is every reason to believe that this was a common mode of writing some proper name or other with those acquainted with Aramaic; but it is difficult to see why, if the word intended to be represented were Chalphai, they should not have reproduced it more exactly in Greek. The name Χαλφι in fact does occur in 1 Macc 11:70. (5) It is true that Κλεοπας is strictly a Greek name contracted from Κλεσπατρος, like 'Αντιπας from 'Αντιπατρος, etc. But it was a common practice with the Jews to adopt the genuine Greek name which bore the closest resemblance in sound to their own Aramaic name, either side by side with it or in place of it, as Simon for Symeon, Jason for Jesus; and thus a man, whose real Aramaic name was Clopas, might grecize the word and call himself Cleopas. On these grounds it appears to me that, viewing the question as one of names merely, it is quite as reasonable to identify Clopas with Cleopas as with Alphaeus. But the identification of names does not carry with it the identification of persons. St. Paul's Epaphras for instance is probably a different person from his Epaphroditus.

A Jewish name 'Alfius' occurs in an inscription ALFIVS . IVDA . ARCON . ARCOSINAGOGVS (Insc. Gudii, p. cclxiii.5), and possibly this is the Latin substitute for Chalphai or Chalphi, as 'Αλφαιος is the Greek; Alfius being a not uncommon Latin name. One would be tempted to set down his namesake also, the 'fenerator Alfius' or 'Alphius' of Horace (*Epod.* ii. 67, see Columella I.7.2), for a fellow-countryman, if his talk were not so pagan.

But, whether they were cousins or not, does the fact of two families having two or three names in common constitute any real difficulty? Is not this a frequent occurrence among ourselves? It must be remembered too that the Jewish names in ordinary use at this time were very few, and that these three, James, Joses, and Symeon, were among the most common, being consecrated in the

affections of the Jews from patriarchal times. In the list of the Twelve the name of James appears twice, Symeon twice. In the New Testament no less than twelve persons bear the name of Symeon or Simon, and nearly as many that of Joseph or Joses.* In the index to Josephus may be counted nineteen Josephs, and twenty-five Simons.**

* I am arguing on the supposition that Joses and Joseph are the same name, but this is at least doubtful. In St. Matthew, according to the best authorities, the Lord's brother (13:55) is Ἰωσήφ, the son of Mary (27:56) Ἰωσήϛ. In St. Mark on the other hand the latter word is found (the genitive being differently written Ἰωσητος or Ἰωση, though probably Tregelles is right in preferring the former in all three passages), whether referring to the Lord's brother (6:3) or to the son of Mary (15:40,47). Thus if existing authorities in the text of St. Mark are to be trusted, there is no distinction between the names. Yet I am disposed to think with Wieseler (*die Sohne Zebedai* etc. p. 678) that St. Matthew's text suggests the real difference, and that the original reading in Mark 6:3 was Ἰωσήφ; but if so, the corruption was very ancient and very general, for Ἰωσηφ is found in) alone of the uncial manuscripts. A similar confusion of these names appears in the case of Barsabbas, Acts 1:23, and Barnabas, 4:36; in the former case we find a various reading 'Joses' for 'Joseph,' in the latter we should almost certainly read 'Joseph' for 'Joses' of the received text. I am disposed to think the identification of the names Joses and Joseph improbable for two reasons: (1) It seems unlikely that the same name should be represented in Greek by two such divergent forms as Ἰωσηϛ, making a genitive Ἰωσητος, and Ἰωσηφ or Ἰωσηπος, which perhaps (replaced by a genuine Greek name) became Ἠγησιππος. (2) The Peshito in the case of the commoner Hebrew or Aramaic names restores the original form in place of the somewhat disfigured Greek equivalent, e.g. Juchanon for Ἰωαννης, Zabdai, for Ζεβεδαίος. Following this rule, it ought, if the names were identical, to have restored Joseph for the Greek Ἰωσηϛ, in place of which it has Josi, Jausi, or Jusi. In Matthew 27:56, Mark 15:40, the Memphitic Version separates Μαρια [η του] Ἰακωβου [του μικρου] and Ἰωση[τος] μητηρ, making them two different persons. [On the other hand, similar instances of abbreviation, e.g. Ashe for Asher, Jochana for Jochanan, Shabba for Shabbath, are produced; see Delitzsch in Laurent *Neutest. Stud.* p. 168.]

** The popularity of this name is probably due to Simon Maccabaeus.

And moreover is not the difficulty, if difficulty there be, diminished rather than increased on the supposition of the cousinhood of these two families? The name of a common ancestor or a common relative naturally repeats itself in households connected with each other. And from this point of view it is worthy of notice that the names in question actually occur in the genealogies of our Lord. Josephs' father is Jacob or James in St. Matthew (1:15,16); and in St. Luke's table, exclusively of our Lord's reputed father, the name Joseph or Joses occurs twice at least in a list of thirty-four direct ancestors.

(2) When a certain Mary is described as 'the mother of James,' is it not highly probable that the person intended should be the most celebrated of the name—James the Just, the bishop of Jerusalem, the Lord's brother? This objection to both the Epiphanian and Helvidian theories is at first sight not without force, but it will not bear examination. Why, we may ask, if the best known

of all the Jameses were intended here, should it be necessary in some passages to add the name of a brother Joses also, who was a person of no special mark in the Church (Matt 27:56; Mark 15:40)? Why again in others should this Mary be designated 'the mother of Joses' alone (Mark 15:47), the name of his more famous brother being suppressed? In only two passages is she called simply 'the mother of James'; in Mark 16:1, where it is explained by the fuller description which has gone before 'the mother of James and Joses' (15:40); and in Luke 24:10, where no such explanation can be given. It would seem then that this Mary and this James, though not the most famous of their respective names and therefore not at once distinguishable when mentioned alone, were yet sufficiently well known to be discriminated from others, when their names appeared in conjunction.

The objections then which may be brought against both these theories in common are not very serious; and up to this point in the investigation they present equal claims to acceptance. The next step will be to compare them together, in order to decide which of the two must yield to the other.

1. The Epiphonian view assumes that the Lord's brethren had really no relationship with Him; and so far the Helvidian has the advantage. But this advantage is rather seeming than real. It is very natural that those who called Joseph His father should call Joseph's sons His brethren. And it must be remembered that this designation is given to Joseph not only by strangers from whom at all events the mystery of the Incarnation was veiled, but by the Lord's mother herself who knew all (Luke 2:48). Even the Evangelist himself, about whose belief in the miraculous conception of Christ there can be no doubt, allows himself to speak of Joseph and Mary as 'His father and mother' and 'His parents.'* Nor again is it any argument in favour of the Helvidian account as compared with the Epiphonian, that the Lord's brethren are found in company of Mary rather than of Joseph. Joseph appears in the evangelical history for the last time when Jesus is twelve years old (Luke 2:43); during the Lord's ministry he is never once seen, though Mary comes forward again and again. There can be little doubt therefore that he had died meanwhile.

* Luke 2:33 ο πατηρ αυτου και η μητηρ, 2:42, 43 οι γονεις αυτου, the correct reading.

Later transcribers have taken offence and substituted 'Joseph and Mary,' 'Joseph and His mother,' in all three places.

2. Certain expressions in the evangelical narratives are said to imply that Mary bore other children besides the Lord, and it is even asserted that no unprejudiced person could interpret them otherwise. The justice of this charge may be fairly questioned. The context in each case seems to suggest another explanation of these expressions, which does not decide anything one way or the other. St. Matthew writes that Joseph 'knew not' his wife 'till (εως ου) she brought forth a son' (1:25); while St. Luke speaks of her bringing forth 'her *firstborn* son' (2:7). St. Matthew's expression however, 'till she brought forth,' as appears from the context, is intended simply to show that Jesus was not begotten in the course of nature; and thus, while it denies any previous intercourse with her husband, it neither asserts nor implies any subsequent intercourse. Again, the prominent idea conveyed by the term 'firstborn' to a Jew would be not the birth of other children, but the special consecration of this one. The typical reference in fact is foremost in the mind of

St. Luke, as he himself explains it, '*Every male that openeth the womb shall be called holy to the Lord*' (2:23). Thus 'firstborn' does not necessarily suggest 'later-born,' any more than 'son' suggests 'daughter.' The two words together describe the condition under which in obedience to the law a child was consecrated to God. The 'firstborn son' is in fact the Evangelist's equivalent for the 'male that openeth the womb.'

It may indeed be fairly urged that, if the Evangelists had considered the perpetual virginity of the Lord's mother a matter of such paramount importance as it was held to be in the fourth and following centuries, they would have avoided expressions which are at least ambiguous and might be taken to imply the contrary; but these expressions are not in themselves fatal to such a belief.

Whether in itself the sentiment on which this belief was founded be true or false, is a fit subject of enquiry; nor can the present question be considered altogether without reference to it. If it be true, then the Epiphonian theory has an advantage over the Helvidian, as respecting or at least not disregarding it; if false, then it may be thought to have suggested that theory, as it certainly did the Hieronymian, and to this extent the theory itself must lie under suspicion. Into this enquiry however it will not be necessary to enter. Only let me say that it is not altogether correct to represent this belief as suggested solely by the false asceticism of the early Church which exalted virginity at the expense of married life. It appears in fact to be due quite as much to another sentiment which the fathers fantastically expressed by a comparison between the conception and the burial of our Lord. As after death His body was placed in a sepulcher 'wherein never man before was laid,' so it seemed fitting that the womb consecrated by His presence should not thenceforth have borne any offspring of man. It may be added also, that the Epiphonian view prevailed especially in Palestine where there was less disposition than elsewhere to depreciate married life, and prevailed too at a time when extreme ascetic views had not yet mastered the Church at large.

3. But one objection has been hurled at the Helvidian theory with great force, and as it seems to me with fatal effect, which is powerless against the Epiphonian.* Our Lord in His dying moments commended His mother to the keeping of St. John; 'Woman, behold thy son.' The injunction was forthwith obeyed, and 'from that hour that disciple took her unto his own home' (John 19:26,27). Yet according to the Helvidian view she had no less than four sons besides daughters living at the time. Is it conceivable that our Lord would thus have snapped asunder the most sacred ties of natural affection? The difficulty is not met by the fact that her own sons were still unbelievers. This fact would scarcely have been allowed to override the paramount duties of filial piety. But even when so explained, what does this hypothesis require us to believe? Though within a few days a special appearance is vouchsafed to one of these brethren, who is destined to rule the mother Church of Jerusalem, and all alike are converted to the faith of Christ; yet she, their mother, living in the same city and joining with them in a common worship (Acts 1:14), is consigned to the care of a stranger of whose house she becomes henceforth the inmate.

* This argument is brought forward not only by Jerome, but also by Hilary of Poitiers,

Ambrose, and Epiphanius, who all held the view which I have designated by the name of the last of the three.

Thus it would appear that, taking the scriptural notices alone, the Hieronymian account must be abandoned; while of the remaining two the balance of the argument is against the Helvidian and in favour of the Epiphanian. To what extent the last-mentioned theory can plead the prestige of tradition, will be seen from the following catena of references to the fathers and other early Christian writings. *

* The testimony of Papias is frequently quoted at the head of the patristic authorities, as favouring the view of Jerome. The passage in question is an extract, to which the name of this very ancient writer is prefixed, in a Bodleian MS, no. 2397, of the date 1302 or 1303. It is given in Grabe's *Spicil.* II p. 34, Routh's *Rel. Sacr.* I, p. 16, and runs as follows: 'Maria mater Domini: Maria Cleophae, sive Alphei uxor, quae fuit mater Jacobi episcopi et apostolic et Symonis et Thadei et cujusdam Joseph: Maria Salome uxor Zebedei mater Joannis evangelistae et Jacobi: Maria Magdalene: istae quatuor in Evangelio reperiuntur. Jacobus et Judas et Joseph filii errant materterae Domini; Jacobus quoque et Joannes alterius materterae Domini fuerunt filii. Maria Jacobi minoris et Joseph mater, uxor Alphei, soror fuit Mariae matris Domini, quam Cleophae Joannes nominat vel a patre vel a gentilitatis familia vel alia causa. Maria Salome a viro vel a vico dicitur: hanc eandem Cleophae quidam dicunt quod duos viros habuerit. Maria dicitur illuminatrix sive stella maris, genuit enim lumen mundi; sermone autem Syro Domina nuncupatur, quia genuit Dominum.' Grabe's description 'ad marginem expresse adscriptum lego *Papia*' is incorrect; the name is not in the margin but over the passage as a title to it. The authenticity of this fragment is accepted by Mill, p. 238, and by Dean Alford on Matthew 13:55. Two writers also in Smith's *Biblical Dictionary* (s.vv. 'Brother' and 'James'), respectively impugning and maintaining the Hieronymian view, refer to it without suspicion. It is strange that able and intelligent critics should not have seen through a fabrication which is so manifestly spurious. Not to mention the difficulties in which we are involved by some of the statements, the following reasons seem conclusive: (1) The last sentence 'Maria dicitur etc.' is evidently very late, and is, as Dr. Mill says, 'justly rejected by Grabe.' Grabe says, 'addidit is qui descripsit ex suo'; but the passage is continuous in the MS, and there is neither more nor less authority for assigning this to Papias than the remainder of the extract. (2) The statement about 'Maria uxor Alphei' is taken from Jerome (*adv. Helvid.*) almost word for word, as Dr. Mill has seen; and it is purely arbitrary to reject this as spurious and accept the rest as genuine. (3) The writings of Papias were in Jerome's hands, and eager as he was to claim the support of authority, he could not have failed to refer to testimony which was so important and which so entirely confirms his view in the most minute points. Nor is it conceivable that a passage like this, coming from so early a writer, should not have impressed itself very strongly on the ecclesiastical tradition of the early centuries, whereas in fact we discover no traces of it.

For these reasons the extract seemed to be manifestly spurious; but I might have saved myself the trouble of examining the Bodleian MS and writing these remarks, if I had known at the time, that the passage was written by a mediaeval namesake of the Bishop of Hierapolis, Papias the author of the 'Elementarium,' who lived in the 11th century. This seems to have been a standard work in its day, and was printed four times in the 15th century under the name of the Lexicon or Vocabulist. I have not had access to a printed copy, but there is a MS of the

work (marked Kk. 4.1) in the Cambridge University Library, the knowledge of which I owe to Mr. Bradshaw, the librarian. The variations from the Bodleian extract are unimportant. It is strange that though Grabe actually mentions the later Papias the author of the Dictionary, and Routh copies his note, neither the one nor the other got on the right track. I made the discovery while the first edition of this work was passing through the press [1865].

1. The GOSPEL ACCORDING TO THE HEBREWS, one of the earliest and most respectable of the apocryphal narratives, related that the Lord after His resurrection ‘went to James and appeared to him; for James had sworn that he would not eat bread from that hour in which the Lord had drunk the cup [biberat calicem Dominus], till he saw Him risen from the dead.’ Jesus therefore ‘took bread and blessed it and brake it and gave it to James the Just and said to him, My brother, eat thy bread, for the Son of Man has risen from the dead’ (Hieron. *de Vir. Illustr.* 2). I have adopted the reading ‘Dominus,’ as the Greek translation has Κύριος, and it also suits the context better; for the point of time which we should naturally expect is not the institution of the eucharist but the Lord’s death.* Our Lord had more than once spoken of His sufferings under the image of draining the cup (Matt 20:22,23, 26:39,42; Mark 10:38,39, 14:36; Luke 22:42); and He is represented as using this metaphor here. If however we retain ‘Domini,’ it must be allowed that the writer represented James the Lord’s brother as present at the last supper, but it does not follow that he regarded him as one of the Twelve. He may have assigned to him a sort of exceptional position such as he holds in the Clementines, apart from and in some respects superior to the Twelve, and thus his presence at this critical time would be accounted for. At all events this passage confirms the tradition that the James mentioned by St. Paul (1 Cor 15:7) was the Lord’s brother; while at the same time it is characteristic of a Judaic writer whose aim it would be to glorify the head of his Church at all hazards, that an appearance, which seems in reality to have been vouchsafed to this James to win him over from his unbelief, should be represented as a reward for his devotion.

* There might possibly have been an ambiguity in the Hebrew original owing to the absence of case-endings, as Blom suggests (p. 83): but it is more probable that a transcriber of Jerome carelessly wrote down the familiar phrase ‘the cup of the Lord.’

2. The GOSPEL ACCORDING TO PETER was highly esteemed by the Docetae of the second century. Towards the close of that century, Serapion, bishop of Antioch, found it in circulation at Rhossus a Cilician town, and at first tolerated it: but finding on examination that, though it had much in common with the Gospels recognized by the Catholic Church, there were sentiments in it favourable to the heretical views that were secretly gaining ground there, he forbade its use. In the fragment of Serapion preserved by Eusebius (*H.E.* vi. 12), from which our information is derived, he speaks of this apocryphal work as if it had been long in circulation, so that its date must be about the middle of the second century at the latest, and probably somewhat earlier. To this gospel Origen refers, as stating that the Lord’s brethren were Joseph’s sons by a former wife and thus maintaining the virginity of the Lord’s mother.

3. PROTEVANGELIUM JACOBI, a purely fictitious but very early narrative, dating probably

not later than the middle of the second century, represents Joseph as an old man when the Virgin was espoused to him, having sons of his own (§9, ed. Tisch. p. 18) but no daughters (§17, p. 31), and James the writer of the account apparently as grown up at the time of Herod's death (§25, p. 48). Following in this track, subsequent apocryphal narratives give a similar account with various modifications, in some cases naming Joseph's daughters or his wife. Such are the *Pseudo-Matthaei Evang.* (§32, ed. Tisch. p. 104), *Evang. de Nativ. Mar.* (§8, ib. p. 111), *Historia Joseph* (§2, ib. p. 1160), *Evang. Thomae* (§16, p. 147), *Evang. Infant. Arab.* (§35, p. 191), besides the apocryphal Gospels mentioned by Jerome (*Comm. in Matth. T. VII*, p. 86) which were different from any now extant. Doubtless these accounts, so far as they step beyond the incidents narrated in the Canonical Gospels, are pure fabrications, but the fabrications would scarcely have taken this form, if the Hieronymian view of the Lord's brethren had been received or even known when they were written. It is to these sources that Jerome refers when he taunts the holders of the Epiphonian view with following 'deliramenta apocryphorum.'

4. The EARLIEST VERSIONS, with the exception of the Old Latin and Memphitic which translate the Greek literally and preserve the same ambiguities, give renderings of certain passages bearing on the subject, which are opposed to the Hieronymian view. The CURETONIAN SYRIAC translates Μαρια Ἰακωβου (Luke 24:10) 'Mary the *daughter* of James.' The PESHITO in John 19:25 has, 'His mother and His mother's sister *and* Mary of Cleopha and Mary Magdalene'; and in Luke 6:16; Acts 1:13, it renders 'Judas *son* of James.' One of the old Egyptian versions again, the THEBAIC, in John 19:25 gives 'Mary *daughter* of Clopas,' and in Luke 6:16; Acts 1:13 'Judas *son* of James.'

5. The CLEMENTINE HOMILIES, written, it would appear, not late in the second century to support a peculiar phase of Ebionism, speak of James as being '*called* the brother of the Lord' (ο λεχθεις αδελφος του Κυριου, 11:35), an expression which has been variously interpreted as favouring all three hypotheses (see Blom, p. 88: Schliemann *Clement.* pp. 8, 213), and is indecisive in itself.* It is more important to observe that in the Epistle of Clement prefixed to this work and belonging to the same cycle of writings James is styled not Apostle, but Bishop of Bishops, and seems to be distinguished from and in some respects exalted above the Twelve.

* The word λεχθεις is most naturally taken, I think, to refer to the *reputed* brotherhood of James, as a consequence of the reputed fatherhood of Joseph, and thus to favour the Epiphonian view. See the expressions of Hegesippus, and of Eusebius, pp. 277, 278.

6. In the portion of the Clementine Recognitions, which seems to have been founded on the ASCENTS OF JAMES, another very early Ebionite writing, the distinction thus implied in the Homilies is explicitly stated. The Twelve Apostles after disputing severally with Caiaphas give an account of their conference to James the chief of Bishops; while James the son of Alphaeus is distinctly mentioned among the Twelve as one of the disputants (i.59).

7. HEGESIPPUS (about 160), a Hebrew Christian of Palestine, writes as follows: 'After the

martyrdom of James the Just on the same charge as the Lord, his paternal uncle's child Symeon the son of Clopas is next made bishop, who was put forward by all as the second in succession, being cousin of the Lord' (μετα το μαρτυρησαι Ιακωβον τον δικαιον ως και ο Κυριος επι τω αυτω λογω, παλιν ο εκ του θειου αυτου Συμεων ο του Κλωπα καθισταται επισκοπος, ον προεθεντο παντες οντα ανειμιον του Κυριου δευτερον, Euseb. *H. E.* iv. 22). If the passage be correctly rendered thus (and this rendering alone seems intelligible*), Hegesippus distinguishes between the relationships of James the Lord's brother and Symeon His cousin. So again, referring apparently to this passage, he in another fragment (Euseb. *H. E.* iii. 32) speaks of 'the child of the Lord's paternal uncle, the aforesaid Symeon son of Clopas' (ο εκ θειου του Κυριου ο προειρημενος Συμεων υιος Κλωπα), to which Eusebius adds, 'for Hegesippus relates that Clopas was the brother of Joseph.' Thus in Hegesippus Symeon is never once called the Lord's brother, while James is always so designated. And this argument powerful in itself is materially strengthened by the fact that, where Hegesippus has occasion to mention Jude, he too like James is styled 'the Lord's brother'; 'There still survived members of the Lord's family (οι απο γενους του Κυριου) grandsons of Judas who was called His brother according to the flesh' (του κατα σαρκα λεγομενου αυτου αδελφου); Euseb. *H. E.* iii. 20. In this passage the word 'called' seems to me to point to the Epiphonian rather than the Helvidian view, the brotherhood of these brethren, like the fatherhood of Joseph, being reputed but not real. In yet another passage (Euseb. *H. E.* ii. 23) Hegesippus relates that 'the Church was committed in conjunction with the Apostles to the charge of (διαδεχεται την εκκλησιαν μετα των αποστολων) the Lord's brother James, who has been entitled Just by all from the Lord's time to our own day; for many bore the name of James.' From this last passage however no inference can be safely drawn; for, supposing the term 'Apostles' to be here restricted to the Twelve, the expression μετα των αποστολων may distinguish St. James not *from* but *among* the Apostles; as in Acts 5:29, 'Peter and the Apostles answered.'

* A different meaning however has been assigned to the words: παλιν and δευτερον being taken to signify 'another child of his uncle, another cousin,' and thus the passage has been represented as favouring the Hieronymian view. So for instance Mill p. 253, Schaf p. 64. On the other hand see Credner *Einl.* p. 575, Neander *Pflanz.* p. 559. To this rendering the presence of the definite article alone seems fatal (ο εκ του θειου not ετερος των εκ του θειου); but indeed the whole passage appears to be framed so as to distinguish the relationships of the two persons; whereas, had the author's object been to represent Symeon as a brother of James, no more circuitous mode could well have been devised for the purpose of stating so very simple a fact. Let me add that Eusebius (*l.c.*) and Epiphanius (*Haeres.* pp. 636, 1039, 1046, ed. Petav.) must have interpreted the words as I have done.

Thus the testimony of Hegesippus seems distinctly opposed to the Hieronymian view, while of the other two it favours the Epiphonian rather than the Helvidian. If any doubt still remains, the fact that both Eusebius and Epiphanius, who derived their information mainly from Hegesippus, gave this account of the Lord's brethren materially strengthens the position. The testimony of an early Palestinian writer who made it his business to collect such traditions is of the utmost importance.

8. TERTULLIAN'S authority was appealed to by Helvidius, and Jerome is content to reply that he was not a member of the Church ('de Tertulliano nihil amplius dico quam ecclesiae hominem non fuisse,' *adv. Helvid.* § 17). It is generally assumed in consequence that Tertullian held the Lord's brethren to be sons of Joseph and Mary. This assumption, though probable, is not absolutely certain. The point at issue in this passage is not the particular opinion of Helvidius respecting the Lord's brethren, but the virginity of the Lord's mother. Accordingly in reply Jerome alleges on his own side the authority of others,* whose testimony certainly did not go beyond this one point and had no reference to the relationship of the Lord's brethren. Thus too the more distinct passages in the extant writings of Tertullian relate to the virginity only (*de Carn. Christ.* c. 23 and passim, *de Monog.* c. 8). Elsewhere however, though he does not directly state it, his argument seems to imply that the Lord's brethren were His brothers in the same sense in which Mary was His mother (*adv. Marc.* iv. 19, *de Carn. Christ.* 7). It is therefore highly probable that he held the Helvidian view. Such an admission from one who was so strenuous an advocate of asceticism is worthy of notice.

* 'Numquid non possum tibi totam veterum scriptorum seriem commovere: Ignatium, Polycarpum, Irenaeum, Justinum Martyrem, multosque alios apostolicos et eloquentes viros?' (*adv. Helvid.* 17). I have already mentioned [earlier in the book] an instance of the unfair way in which Jerome piles together his authorities. In the present case we are in a position to test him. Jerome did not possess any writings of Ignatius which are not extant now; and in no place does this apostolic father maintain the perpetual virginity of St. Mary. In one remarkable passage indeed (*Ephes.* 19), which is several times quoted by subsequent writers, he speaks of the virginity of Mary as a mystery, but this refers distinctly to the time before the birth of our Lord. To this passage which he elsewhere quotes (*Comment. in Matt. T. VII.* p. 12), Jerome is doubtless referring here.

In Cowper's *Syriac Miscell.* p. 61, I find an extract, 'Justin one of the authors who were in the days of Augustus and Tiberius and Gaius wrote in the third discourse: That Mary the Galilean, who was the mother of Christ who was crucified in Jerusalem, had not been with a husband. And Joseph did not repudiate her, but Joseph continued in holiness without a wife, he and his five sons by a former wife: and Mary continued without a husband.' The editor assigns this passage to Justin Martyr; but not to mention the anachronism, the whole tenor of the passage and the immediate neighbourhood of similar extracts shows that it was intended for the testimony (unquestionably spurious) of some contemporary heathen writer to the facts of the Gospel.

9. CLEMENT OF ALEXANDRIA (about AD 200) in a passage of the Hypotyposeis preserved in a Latin translation by Cassiodorus (the authorship has been questioned but without sufficient reason*) puts forward the Epiphanian solution; 'Jude, who wrote the Catholic Epistle, being one of the sons of Joseph and [the Lord's] brother, a man of deep piety, though he was aware of his relationship to the Lord, nevertheless did not say he was His brother; but what said he? *Jude the servant of Jesus Christ*, because He was his Lord, *but brother of James*; for this is true; he was his brother, being Joseph's [son]** (ed. Potter, p. 1007). This statement is explicit.

* We read in Cassiodorus (*de Inst. Div. Lit.* 8), 'In epistolas autem canonicas Clemens Alexandrinus presbyter, qui et Stromateus vocatur, id est, in epistola (-am?) S. Petri prima (-am?) S. Johannis prima (-am?) et secunda (-am?) et acobi quaedam Attico sermone declaravit. Ubi multa quidem subtiliter sed aliqua incaute loquutus est, quae nos ita transferri fecimus in Latinum, ut exclusis quibusdam offendiculis purificata doctrina ejus securior posit hauriri.' If 'Jude' be substituted for 'James,' this description exactly applies to the Latin notes extant under the title *Adumbrationes*. This was a very easy slip of the pen, and I can scarcely doubt that these notes are the same to which Cassiodorus refers as taken from the Hypotyposes of Clement. Dr. Westcott (*Canon*, p. 401) has pointed out in confirmation of this, that while Clement elsewhere directly quotes the Epistle of St. Jude, he never refers to the Epistle of St. James. Bunsen has included these notes in his collection of fragments of the Hypotyposes, *Anal. Anten.* I. p. 325. It should be added that the statement about the relationship of Jude must be Clement's own and cannot have been inserted by Cassiodorus, since Cassiodorus in common with the Latin Church would naturally hold the Hieronymian hypothesis.

** 'Frater erat ejus [filius] Joseph.' The insertion of 'filius' (with Bunsen) is necessary for the sense, whether Cassiodorus had it or not. Perhaps the Greek words were ἀδελφός αὐτοῦ τῶν Ἰωσήφ, which would account for the omission.

On the other hand, owing to an extract preserved in Eusebius, his authority is generally claimed for the Hieronymian view; 'Clement,' says Eusebius, 'in the sixth book of the Hypotyposes gives the following account: *Peter and James and John*, he tells us, *after the resurrection of the Saviour were not ambitious of honour, though the preference shown them by the Lord might have entitled them to it, but chose James the Just Bishop of Jerusalem*. The same writer too in the seventh book of the same treatise gives this account also of him (James the Lord's brother); *The Lord after the resurrection delivered the gnosis to James the Just* and John and Peter. These delivered it to the rest of the Apostles; and the rest of the Apostles to the seventy, of whom Barnabas was one. Now there are two Jameses, one the Just who was thrown down from the pinnacle (of the temple) and beaten to death with a club by a fuller, and another who was beheaded*' (*H. E.* ii. 1). This passage however proves nothing. Clement says that there were two of the name of James, but he neither states nor implies that there were two only. His sole object was to distinguish the son of Zebedee from the Lord's brother; and the son of Alphaeus, of whom he knew nothing and could tell nothing, did not occur to his mind when he penned this sentence. There is in this passage nothing which contradicts the Latin extract; though indeed in a writer so uncritical in his historical notices** such a contradiction would not be surprising.***

* Credner, *Einl.* p. 585, condemns the words τῷ δικαίῳ as spurious. Though it might be inferred from the previous extract given by Eusebius that the son of Zebedee is meant here, I believe nevertheless that they are genuine. For (1) They seem to be required as the motive for the explanation which is given afterwards of the different persons bearing the name James. (2) It is natural that a special prominence should be given to the same three Apostles of the Circumcision who are mentioned in Galatians 2:9 as the pillars of Jewish Christendom. (3) Eusebius introduces the quotation as relating to James the Just (περὶ αὐτοῦ), which would not be a very good description if the other James were the prominent person in the passage. (4) I find from Hippolytus that the Ophite account singled out James the Lord's brother as a

possessor of the esoteric gnosis, ταυτα εστιν απο πολλων πανυ λογων τα κεφαλαια α φησιν παραδεδωκεναι Μαριαμνητον Ιακωβον του Κυριουτον αδελφον, *Haeres.* x. 6, p. 95. Clement seems to have derived his information from some work of a Jewish Gnostic complexion, perhaps from the Gospel of the Egyptians with which he was well acquainted (*Strom.* iii. pp. 529 sq, 553, ed. Potter); and as Hippolytus tells us that the Ophites made use of this Gospel (τας δε εζαλλαγας ταυτας τας ποικιλας εν τψ επιγραφομενω κατ Αιγυπτιους ευαγγελιω κειμενας εχουσιν, *ib.* v. 7, p. 98), it is probable that the account of Clement coincided with that of the Ophites. The words τω δικαιω are represented in the Syriac translation of Eusebius of which the existing MS (Brit. Mus. add. 14,639) belongs to the 6th century.

I hold τω δικαιω therefore to be the genuine words of Clement, but I do not feel so sure that the closing explanation δυο δε γεγονασιν Ιακωβοι κ.τ.λ. is not an addition of Eusebius. This I suppose to be Bunsen's opinion, for he ends his fragment with the preceding words I. p. 321.

** For instance he distinguished Cephas of Galatians 2:9 from Peter and represented St. Paul as a married man (Euseb. *H. E.* iii. 30).

*** On the supposition that Clement held the Hieronymian theory, as he is represented even by those who themselves reject it, the silence of Origen, who seems never to have heard of this theory, is quite inexplicable. Epiphanius moreover, who appears equally ignorant of it, refers to Clement while writing on this very subject (*Haeres.* p. 119, Petav.). Indeed Clement would then stand quite alone before the age of Jerome.

10. ORIGEN († AD 253) declares himself very distinctly in favour of the Epiphanian view, stating that the brethren were sons of Joseph by a deceased wife. Elsewhere indeed he says that St. Paul 'calls this James the Lord's brother, not so much on account of his kinsmanship or their companionship together, as on account of his character and language,' but this is not inconsistent with the explicit statement already referred to. In one passage he writes at some length on the subject; 'Some persons, on the ground of a tradition in the Gospel according to Peter, as it is entitled, or the Book of James (i.e. the Protevangelium), say that the brothers of Jesus were Joseph's sons by a former wife to whom he was married before Mary. Those who hold this view wish to preserve the honour of Mary in virginity throughout... And I think it reasonable that as Jesus was the first-fruit of purity and chastity among men, so Mary was among women: for it is not seemly to ascribe the first-fruit of virginity to any other woman but her' (*in Matt.* xiii. 55, III. p. 462).* This passage shows not only that Origen himself favoured the Epiphanian view which elsewhere he has directly maintained, but that he was wholly unaware of the Hieronymian, the only alternative which presented itself being the denial of the perpetual virginity.**

* *Op.* III. p. 462 sq. Mill, pp. 261, 273, has strangely misunderstood the purport of this passage. He speaks of Origen here as 'teaching the opinion of his (James the Just) being the son of Joseph, both as the sentiment of a minority among right-minded Christians and as founded on apocryphal traditions'; and so considers the notes on John 2:12, already referred to, as 'standing strangely contrasted' to Origen's statement here. If Dr. Mill's attention however had been directed to the last sentence, και οιμοι λογον εχειν κ.τ.λ., which, though most

important, he has himself omitted in quoting the passage, he could scarcely have failed to see Origen's real meaning.

** The authority of Hippolytus of Portus, a contemporary of Origen, has sometimes been alleged in favour of Jerome's hypothesis. In the treatise *De XII Apostolis* ascribed to this author (ed. Fabric. I. app. p. 30) it is said of James the son of Alphaeus, κηρυσσων εν Ιερουσαλημ υπο Ιουδαιων καταλευσθεις αναρειται και θαπτεται εκει παρα τω ναω. He is thus confused or identified with James the Lord's brother. But this blundering treatise was certainly not written by the bishop of Portus: see Le Moynes in Fabricius I. p. 84, and Bunsen's *Hippol.* I. p. 456 (ed. 2). On the other hand in the work *De LXX Apostolis* (Fabricius I. app. p. 41), also ascribed to this writer, we find among the 70 the name of 'Ιακωβος ο αδελφοθεος επισκοπος Ιεροσολυμων, who is thus distinguished from the Twelve. This treatise also is manifestly spurious. Again Nicephorus Callistus, *H. E.* ii. 3, cites as from Hippolytus of Portus an elaborate account of our Lord's brethren following the Epiphonian view (*Hippol. Op.* I. app. 43, ed. Fabric.); but this account seems to be drawn either from Hippolytus the Theban, unless as Bunsen (l.c.) supposes this Theban Hippolytus be a mythical personage, or from some forged writings which bore the name of the older Hippolytus.

11. The APOSTOLICAL CONSTITUTIONS, the main part of which may perhaps be regarded as a work of the third century, though they received considerable additions in later ages, distinguish James the Lord's brother from James the son of Alphaeus, making him, like St. Paul, a supernumerary apostle, and thus counting fourteen in all (vi. 12-14; compare ii. 55, vii. 46, viii. 4).

12. VICTORINUS PETAVIONENSIS (about 300) was claimed by Helvidius as a witness in his own favour. Jerome denied this and put in a counterclaim. It may perhaps be inferred from this circumstance that Victorinus did little more than repeat the statements of the evangelists respecting the Lord's brethren (*adv. Helvid.* 17).

13. EUSEBIUS OF CAESAREA († about 340) distinguished James the Lord's brother from the Twelve, representing him as a supernumerary apostle like St. Paul (*Comm. in Isai.* in Montfaucon's *Coll. Nov. Patr.* II. p. 422; *Hist. Eccl.* i. 12; comp. vii. 19). Accordingly in another passage he explains that this James was called the Lord's brother, because Joseph was his reputed father (*Hist. Eccl.* ii. 1).*

* 'Ιακωβον τον του Κυριου λεγομενον αδελφον, οτι δη και ουτος του Ιωσηφ ωνομαστο παις, του δε Χριστου πατηρ ο Ιωσηφ, ω μνηστευθεισα η παρθενος κ.τ.λ. On the whole this passage seems to be best explained by referring ουτος to Κυριος. But this is not necessary; for ονομαζεσθαι (or καλεισθαι) παις τινος is a good Greek phrase to denote real as well as reputed sonship: as Aesch. *Fragm.* 285 αιδ επτ Ατλαντος παιδες ωνομασμεναι, Soph. *Trach.* 1105 ο της αριστης μητρος ωνομασμενος, Eur. *Elect.* 935: comp. Ephes. 3:15 τον πατερα εζ ου πασα πατρια ονομαζεται. The word ωνομαστο cannot at all events, as Mill (p. 272) seems disposed to think, imply any doubt on the part of Eusebius about the parentage of James, for the whole drift of the passage is plainly against this. The other reading,

οτι δη και ουτος του Ιωσηφ του νομιζομενου οιονει πατρος του Χριστου, found in some MSS and in the Syriac version, and preferred by Blom. p. 98, and Credner *Einkl.* p. 585, I cannot but regard as an obvious alteration of some early transcriber for the sake of clearness.

Compare the expressions in 1:12 εις δε και ουτος των φερομενων αδελφων ην, and 3:7 του Κυριου χρηματίζων αδελφος. He was a *reputed* brother of the Lord, because Joseph was His *reputed* father. See also Eusebius *On the Star*, 'Joseph and Mary and Our Lord with them and the five sons of Hannah (Anna) the first wife of Joseph' (p. 17, Wright's Transl.). The account from which this passage is taken professes to be founded on a document dating AD 119.

14. CYRIL OF JERUSALEM († 386) comments on the successive appearances of our Lord related by St. Paul, first to Peter, then to the Twelve, then to the five hundred, then to James His own brother, then to Paul His enemy; and his language implies that each appearance was a step in advance of the testimony afforded by the former (*Catech.* xiv. 21, p. 216, ed. Touttee). It may be gathered thence that he distinguished this James from the Twelve. As this however is only an inference from his language, and not a direct statement of his own, too much stress must not be laid on it. In another passage also (*Catech.* iv. 28, p. 65, και τοις αποστολοις και Ιακωβω τω ταυτης της εκκλησιας επισκοπω) Cyril seems to make the same distinction, but here again the inference is doubtful.

15. HILARY OF POITIERS († 368) denounces those who 'claim authority for their opinion (against the virginity of the Lord's mother) from the fact of its being recorded that our Lord had several brothers'; and adds, 'yet if these had been sons of Mary and not rather sons of Joseph, the offspring of a former marriage, she would never at the time of the passion have been transferred to the Apostle John to be his mother' (*Comm. in Matt.* i. 1, p. 671, ed. Bened.). Thus he not only adopts the Epiphonian solution, but shows himself entirely ignorant of the Hieronymian.

16. VICTORINUS THE PHILOSOPHER (about 360) takes ει μη in Galatians 1:19 as expressing not *exception* but *opposition*, and distinctly states that James was not an Apostle: 'Cum autem fratrem dixit, apostolum negavit.'

17. The AMBROSIAN HILARY (about 75) comments on Galatians 1:19 as follows; 'The Lord is called the brother of James and the rest in the same way in which He is also designated the son of Joseph. For some in a fit of madness impiously assert and contend that these were true brothers of the Lord, being sons of Mary, allowing at the same time that Joseph, though not His true father, was so called nevertheless. For if these were His true brothers, then Joseph will be His true father; for he who called Joseph His Father also called James and the rest His brothers.' Thus his testimony entirely coincides with that of his greater namesake. He sees only the alternative of denying the perpetual virginity as Helvidius did, or accepting the solution of the Protevangelium; and he unhesitatingly adopts the latter.

18. BASIL THE GREAT († 379), while allowing that the perpetual virginity is not a necessary article of belief, yet adheres to it himself 'since the lovers of Christ cannot endure to hear that the

mother of God ever ceased to be a virgin' (*Hom. in Sanct. Christ. Gen. II.* p. 600, ed. Garn.).* As immediately afterwards he refers, in support of his view, to some apocryphal work which related that Zacharias was slain by the Jews for testifying to the virginity of the mother of Jesus (a story which closely resembles the narrative of his death in the *Protevang.* §§ 23, 24), it may perhaps be inferred that he accepted that account of the Lord's brethren which ran through these apocryphal gospels.

* This very moderate expression of opinion is marked by the editors with a *caute legendum* in the margin; and in Garnier's edition the treatise is consigned to an appendix as of doubtful authenticity. The main argument urged against it is the passage here referred to. (See Garnier, II. praef. p. xv.)

19. His brother GREGORY NYSSEN († after 394) certainly adopted the Epiphanian account. At the same time he takes up the very untenable position that the 'Mary who is designated in the other Evangelists (besides St. John) the mother of James and Joses is *the mother of God* and none else,'* being so called because she undertook the education of these her stepsons; and he supposes also that this James is called 'the little' by St. Mark to distinguish him from James *the son of Alphaeus* who was 'great,' because he was in the number of the Twelve Apostles, which the Lord's brother was not (*in Christ. Resurr. ii. Opp. III.* pp. 412,413, ed. Paris, 1638).

* Similarly Chrysostom, see below. This identification of the Lord's mother with the mother of James and Joses is adopted and similarly explained also in one of the apocryphal gospels: *Hist. Joseph. 4.* (Tisch. p. 117). Possibly Gregory derived it from some such source. It was also part of the Helvidian hypothesis, where it was less out of place, and gave Jerome an easy triumph over his adversary (*adv. Helvid. 12* etc.). It is adopted moreover by Cave (*Life of St. James the Less, § 2*), who holds that the Lord's brethren were sons of Joseph, and yet makes James the Lord's brother one of the Twelve, identifying Joseph with Alphaeus. Fritzsche also identifies these two Marias (*Matth. p. 822, Marc. p. 697*).

20. The ANTIDICOMARIANITES, an obscure Arabian sect in the latter half of the fourth century, maintained that the Lord's mother bore children to her husband Joseph. These opinions seem to have produced a reaction, or to have been themselves reactionary, for we read about the same time of a sect called *Collyridians*, likewise in Arabia, who going to the opposite extreme paid divine honours to the Virgin (Epiphanius. *Haeres. lxxviii, lxxix**).

* The names are plainly terms of ridicule invented by their enemies. Augustine supposes the 'Antidicomarianitae' of Epiphanius (he writes the word 'Antidicomaritae') to be the same as the Helvidians of Jerome (*adv. Haer. 84, VIII, p. 24*). They held the same tenets, it is true, but there seems to have been otherwise no connexion between the two. Considerations of time and place alike resist this identification.

Epiphanius had heard that these opinions, which he held to be derogatory to the Lord's mother, had been promulgated also by the elder Apollinaris or some of his disciples; but he doubted about this (p. 1034). The report was probably circulated by their opponents in order to bring discredit upon them.

21. EPIPHANIUS a native of Palestine became bishop of Constantia in Cyprus in the year 367. Not very long before Jerome wrote in defence of the perpetual virginity of the Lord's mother against the Helvidians at Rome, Epiphanius came forward as the champion of the same cause against the Antidicomarianites. He denounced them in an elaborate pastoral letter, in which he explains his views at length, and which he has thought fit to incorporate in his subsequently written treatise against Heresies (pp. 1034-1057, ed. Petav.). He moreover discusses the subject incidentally in other parts of his great work (pp. 115, 119, 432, 636), and it is clear that he had devoted much time and attention to it. His account coincides with that of the apocryphal gospels. Joseph, he states, was eighty years old or more when the Virgin was espoused to him; by his former wife he had six children, four sons and two daughters, the names of the daughters were Mary and Salome, for which names by the way he alleges the authority of Scripture (p. 1041); his sons, St. James especially, were called the Lord's brethren because they were brought up with Jesus; the mother of the Lord remained for ever a virgin; as the lioness is said to exhaust her fertility in the production of a single offspring (see Herod. iii. 108), so she who bore the Lion of Judah could not in the nature of things become a mother a second time (pp. 1044, 1045). These particulars with many other besides he gives, quoting as his authority 'the tradition of the Jews' (p. 1039). It is to be observed moreover that, though he thus treats of the subject several times and at great length, he never once alludes to the Hieronymian account; and yet I can scarcely doubt that one who so highly extolled celibacy would have hailed with delight a solution which, as Jerome boasted, saved the virginity not of Mary only but of Joseph also, for whose honour Epiphanius shows himself very jealous (pp. 1040, 1046, 1047).

22. Somewhere about the year 380 HELVIDIUS, who resided in Rome, published a treatise in which he maintained that the Lord's brethren were sons of Joseph and Mary. He seems to have succeeded in convincing a considerable number of persons, for contemporary writers speak of the Helvidians as a party. These views were moreover advocated by BONOSUS, bishop of Sardica in Illyria, about the same time, and apparently also by JOVINIANUS a monk probably of Milan. The former was condemned by a synod assembled at Capua (AD 392), and the latter by synods held at Rome and at Milan (about AD 390; see Hefele *Conciliengesch.* II. pp. 47, 48).*

* The work ascribed to Dorotheus Tyrius is obviously spurious (see Cave *His. Lit.* I. p. 163); and I have therefore not included his testimony in this list. The writer distinguishes James the Lord's brother and James the son of Alphaeus, and makes them successive bishops of Jerusalem. See Combefis in Fabricius' *Hippol.* I, app. p. 36.

In earlier times this account of the Lord's brethren, so far as it was the badge of a party, seems to have been held in conjunction with Ebionite views respecting the conception and person of Christ.

* For, though not necessarily affecting the belief in the miraculous Incarnation, it was yet a natural accompaniment of the denial thereof. The motive of these latter impugners of the perpetual virginity was very different. They endeavoured to stem the current which had set strongly in the direction of celibacy; and, if their theory was faulty, they still deserve the sympathy due to men who in defiance of public opinion refused to bow their necks to an

extravagant and tyrannous superstition.

* [I fear the statement in the text may leave a false impression. Previous writers had spoken of the Ebionites as holding the Helvidian view, and I was betrayed into using similar language. But there is, so far as I am aware, no evidence in favour of this assumption. It would be still more difficult to substantiate the assertions in the following note of Gibbon, *Decline and Fall* c. xvi, 'This appellation ('brethren') was at first understood in the most obvious sense, and it was supposed that the brothers of Jesus were the lawful issue of Joseph and Mary. A devout respect for the virginity of the mother of God suggested to the Gnostics, and afterwards to the Orthodox Greeks, the expedient of bestowing a second wife on Joseph, etc.'] 2nd ed.

We have thus arrived at the point of time when Jerome's answer to Helvidius created a new epoch in the history of this controversy. And the following inferences are, if I mistake not, fairly deducible from the evidence produced. *First*: there is not the slightest indication that the Hieronymian solution ever occurred to any individual or sect or church, until it was put forward by Jerome himself. If it had been otherwise, writers like Origen, the two Hilaries, and Epiphanius, who discuss the question, could not have failed to notice it. *Secondly*: the Epiphanian account has the highest claims to the sanction of tradition, whether the value of this sanction be great or small. *Thirdly*: this solution seems especially to represent the Palestinian view.

In the year 382 (or 383) Jerome published his treatise; and the effect of it is visible at once.

AMBROSE in the year 392 wrote a work *De Institutione Virginis*, in which he especially refutes the impugners of the perpetual virginity of the Lord's mother. In a passage which is perhaps intentionally obscure he speaks to this effect: 'The term brothers has a wide application; it is used of members of the same family, the same race, the same country. Witness the Lord's own words *I will declare thy name to my brethren* (Psa 22:22). St. Paul too says: *I could wish to be accursed for my brethren* (Rom 9:3). Doubtless they might be called brothers as sons of Joseph, not of Mary. And if any one will go into the question carefully, he will find this to be the true account. For myself I do not intend to enter upon this question: it is of no importance to decide what particular relationship is implied; it is sufficient for my purpose that the term "brethren" is used in an extended sense (i.e. of others besides sons of the same mother).' From this I infer that St. Ambrose had heard of, though possibly not read, Jerome's tract, in which he discourses on the wide meaning of the term: that, if he had read it, he did not feel inclined to abandon the view with which he was familiar in favour of the novel hypothesis put forward by Jerome: and lastly, that seeing the importance of cooperation against a common enemy he was anxious not to raise dissensions among the champions of the perpetual virginity by the discussion of details.

PELAGIUS, who commented on St. Paul a few years after Jerome, adopts his theory and even his language, unless his text has been tampered with here (Gal i. 19).

At the same time Jerome's hypothesis found a much more weighty advocate in ST. AUGUSTINE. In his commentary on the Galatians indeed (i. 19), written about 394 while he was

still a presbyter, he offers the alternative of the Hieronymian and Epiphanian accounts. But in his later works he consistently maintains the view put forward by Jerome in the treatise against Helvidius (*In Joh. Evang.* x, III. 2. p. 368, *ib.* xxviii, III. 2. p. 508; *Enarr. in Ps.* cxxvii, IV. 2. p. 1443; *Contr. Faust.* xxii. 35, VIII p. 383; comp. *Quaest XVII in Matth.*, III. 2. p. 285).

Thus supported, it won its way to general acceptance in the Latin Church; and the WESTERN SERVICES recognize only one James besides the son of Zebedee, thus identifying the Lord's brother with the son of Alphaeus.

In the East also it met with a certain amount of success, but this was only temporary. CHRYSOSTOM wrote both before and after Jerome's treatise had become generally known, and his expositions of the New Testament mark a period of transition. In his Homilies on the earlier books he takes the Epiphanian view: St. James, he says, was at one time an unbeliever with the rest of the Lord's brethren (on Matt. i. 25, VII. p. 77; John vii. 5, VIII. p. 284; see also on I Cor. ix. 4, x. p. 181 E); the resurrection was the turning-point in their career; they were called the Lord's brethren, as Joseph himself was reputed the husband of Mary (on Matt. i. 25, l.c.).* Hitherto he betrays no knowledge of the Hieronymian account.

* A comment attributed to Chrysostom in Cramer's *Catena* on I Cor. ix. 4-7, but not found in the Homilies, is still more explicit; 'Αδελφους του Κυριου λεγει τους νομισθεντας ειναι αυτου αδελφους επειοη γαρ ουτος ο χρηματιζων και αυτος κατα την κοινην δοζαν ειπεν αυτους τους δε υιους Ιωσηφ λεγει, οι αδελφοι του Κυριου εχρηματισαν δια την προς την θεοτοκον μνηστειαν του Ιωσηφ λεγει δε Ιακωβον επισκοπον Ιεροσαλυμων και Ιωσηφ ομωνυμον τω πατερι και Σιμωνα και Ιουδα. I give the passage without attempting to correct the text. This note reappears almost word for word in the Oecumenian catena and in Theophylact. If Chrysostom be not the author, then we gain the testimony of some other ancient writer on the same side. Compare also the pseudo-Chrysostom, *Op.* II. p. 797.

The passages referred to in the text show clearly what was Chrysostom's earlier view. To these may be added the comments on I Cor. xv. 7 (x. 355 D), where he evidently regards James as not one of the Twelve; on Matt. x. 2 (VII. pp. 368,9), where he makes James the son of Alphaeus a tax-gatherer like Matthew, clearly taking them to be brothers; and on Matth. xxvii. 55 (VII. p. 827 A), where, like Gregory Nyssen, he identifies Μαρια 'Ιακωβου with the Lord's mother. The accounts of Chrysostom's opinion on this subject given by Blom p. 111 sq, and Mill p. 284 note, are unsatisfactory.

The Homilies on the Acts also take the same view (IX. pp. 23 B. 26 A), but though these are generally ascribed to Chrysostom, their genuineness is very questionable. In another spurious work, *Opus imp. in Matth.*, VI. p. clxxiv E, the Hieronymian view appears; 'Jacobum Alphaei lapidantes: propter quae omnia Jerusalem destructa est a Romanis.'

But in his exposition of the Epistle to the Galatians (i. 19) he not only speaks of James the Lord's brother as if he were an apostle (which proves nothing), but also calls him the son of

Clopas.* Thus he would appear meanwhile to have accepted the hypothesis of Jerome and to have completed it by the identification of Clopas with Alphaeus. And THEODORET, who for the most part closely follows Chrysostom, distinctly repudiates the older view: 'He was not, as some have supposed, a son of Joseph, the offspring of a former marriage, but was son of Clopas and cousin of the Lord; for his mother was the sister of the Lord's mother.'

* τον του Κλωπα, οπερ και ο ευαγγελιστης ελεγεν. He is referring, I suppose, to the lists of the Apostles which mention James the son of *Alphaeus*. This portion of his exposition however is somewhat confused, and it is difficult to resist the suspicion that it has been interpolated.

But with these exceptions the Epiphonian view maintained its ground in the East. It is found again in CYRIL OF ALEXANDRIA for instance (*Glaphyr. in Gen. lib. vii. p. 221*), and seems to have been held by later Greek writers almost, if not quite, universally. In THEOPHYLACT indeed (on Matt. xiii. 55, Gal. i. 19) we find an attempt to unite the two accounts. James, argues the writer, was the Lord's reputed brother as the son of Joseph and the Lord's cousin as the son of Clopas; the one was his natural, and the other his legal father; Clopas having died childless, Joseph had raised up seed to his brother by his widow according to the law of the levirate. This novel suggestion however found but little favour, and the Eastern Churches continued to distinguish between James the Lord's brother and James the son of Alphaeus. The GREEK, SYRIAN, and COPTIC CALENDARS assign a separate day to each.

The table following gives a conspectus of the patristic and early authorities.

A. *Sons of Joseph and Mary*: Tertullian; Helvidius; Bonosus; Jovinianus (?); Antidicomarianites.

B. *Sons of Joseph by a former wife*: Gospel of Peter; Protevangelium etc.; Clement of Alex; Origen; Eusebius; Hilary of Poitiers; Ambrosiaster; Gregory of Nyssa; Epiphanius; Ambrose; [Chrysostom]; Cyril of Alex.; Eastern Services (Greek, Syrian, and Coptic); Later Greek Writers.

C. *Sons of the Virgin's Sister*: Jerome; Pelagius; Augustine; [Chrysostom]; Theodoret; Western Services; Later Latin Writers.

A. or B. '*Brethren*' in a strict sense. *James the Just not one of the Twelve*: Early Versions; Clementine Homilies (?); Ascents of James; Hegesippus; Apost. Constitu.; Cyril of Jerusalem (?); Victorinus the Philosopher.

B. or C. *Perpetual virginity of Mary*: Basil; Catholic Writers Generally.

Uncertain: Hebrew Gospel; Victorinus Petavionensis.

Levirate: Theophylact.

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Commentary on the Epistles of St. Paul
Dissertation

ON SOME POINTS CONNECTED WITH THE ESSENES

J. B. Lightfoot
1875

I. The Name Essene
II. Origin and Affinity of the Essenes
III. Essenism and Christianity

I. The Name Essene.

The name is variously written in Greek:

1. Ἐσσηνος: Joseph. *Ant.* xiii. 5. 9, xiii. 10. 6, xv. 10. 5, xviii. 1. 2, 5, *B. J.* ii. 8. 2, 13, *Vit.* 2; Plin. *N. H.* v. 15. 17 (Essenus); Dion Chrys. in Synes. *Dion* 3; Hippol. *Haer.* ix. 18, 28 (MS εσηνος); Epiphan. *Haer.* p. 28 sq., 127 (ed. Pet.).
2. Ἐσσαιος: Philo II. pp. 457, 471, 632 (ed. Mang.); Hegesippus in Euseb. *H. E.* iv. 22; Porphyry. *de Abstin.* iv. II. So too Joseph. *B. J.* ii. 7. 3, ii. 20. 4, iii. 2. 1; *Ant.* xv. 10. 4; though in the immediate context of this last passage he writes Ἐσσηνος, if the common texts may be trusted.
3. Ὀσσαιος: Epiphan. *Haer.* pp. 40 sq. 125, 462. The common texts very frequently make him write Ὀσσηνος, but see Dindorf's notes, Epiphan. *Op.* I. pp. 380, 425. With Epiphanius the Essenes are a Samaritan, the Ossæans a Judaic sect. He has evidently got his information from two distinct sources, and does not see that the same persons are intended.
4. Ἰεσσαιος, Epiphan. *Haer.* p. 117. From the connexion the same sect again seems to be meant: but owing to the form Epiphanius conjectures (οιμωι) that the name is derived from Jesse, the father of David.

If any certain example could be produced where the name occurs in any early Hebrew or Aramaic writing, the question of its derivation would probably be settled; but in the absence of a single decisive instance a wide field is opened for conjecture, and critics have not been backward in availing themselves of the license. In discussing the claims of the different etymologies proposed we may reject:

First: derivations from the Greek. Thus Philo connects the word with οσιος 'holy': *Quod omn. prob.* 12, p. 457 Ἑσσαιοι...διαλεκτου ελληνικης παρωνυμοι οσιοτητος, § 13, p. 459 των Ἑσσαιων η οσιων, *Fragm.* p. 632 καλουνται μεν Ἑσσαιοι, παρα την οσιοτητα, μοι δοκω [δοκει?], της προσηγοριας αζιωθεντες. It is not quite clear whether Philo is here playing with words after the manner of his master Plato, or whether he holds a pre-established harmony to exist among different languages by which similar sounds represent similar things, or whether lastly he seriously means that the name was directly derived from the Greek word οσιος. The last supposition is the least probable; but he certainly does not reject this derivation 'as incorrect' (Ginsburg *Essenes* p. 27), nor can παρωνυμοι οσιοτητος be rendered 'from an incorrect derivation from the Greek homonym hosiotes' (ib. p. 32), since the word παρωνυμος never involves the notion of *false* etymology. The amount of truth which probably underlies Philo's statement will be considered hereafter. Another Greek derivation is ισος, 'companion, associate,' suggested by Rapoport, *Erech Millin* p. 41. Several others again are suggested by Lowy, s.v. *Essaer*, e.g. εσω from their esoteric doctrine, or αισα from their fatalism. All such may be rejected as instances of ingenious trifling, if indeed they deserve to be called ingenious.

Secondly: derivations from proper names whether of persons or of places. Thus the word has been derived from *Jesse* the father of David (Epiphan. l. c.), or from one y#y *Isai*, the disciple of R. Joshua ben Perachia who migrated to Egypt in the time of Alexander Jannæus (Low in *Ben Chananja* I. p. 352). Again it has been referred to the town *Essa* (a doubtful reading in Joseph. *Ant.* xiii. 15. 3) beyond the Jordan. And other similar derivations have been suggested.

Thirdly: etymologies from the Hebrew or Aramaic, which do not supply the right consonants, or do not supply them in the right order. Under this head several must be rejected:

r s) *asar* 'to bind,' Adler *Volkslehrer* VI. p. 50, referred to by Ginsburg *Essenes* p. 29.

dysx *chaside* 'pious,' which is represented by Ἀσιδαίος (1 Macc. ii. 42 (v. 1.), vii. 15, 2 Macc. xiv. 6), and could not possibly assume the form Ἑσσαιος or Ἑσσηνος. Yet this derivation appears in Josippon ben Gorion (iv. 6, 7, v. 24, pp. 274, 278, 451), who substitutes *Chasidim* in narratives where the Essenes are mentioned in the original of Josephus; and it has been adopted by many more recent writers.

) xS *s'cha* 'to bathe,' from which with an *Aleph* prefixed we might get y) xS) *as'chai* 'bathers' (a word however which does not occur): Gratz *Gesch. der Juden* III. pp. 82, 468.

(\aleph *tsannua* ‘retired, modest,’ adopted by Frankel (*Zeitschrift* 1846, p. 449, *Monatsschrift* II. p. 32) after a suggestion by Low.

To this category must be assigned those etymologies which contain a *z* as the third consonant of the root; since the comparison of the parallel forms Ἐσσαῖος and Ἐσσηνός shows that in the latter word the *v* is only formative. On this ground we must reject:

\aleph *S* *x chasin*; see below under \aleph *y* # (.

\aleph *C* *x chotsen* ‘a fold’ of a garment, and so supposed to signify the περιζώμα or ‘apron,’ which was given to every neophyte among the Essenes (Joseph. *B. J.* ii. 8. 5, 7): suggested by Jelinek *Ben Chananja* IV. p. 374.

\aleph *y* # (*ashin* ‘strong’: see Cohn in Frankel’s *Monatsschrift* VII. p. 271. This etymology is suggested to explain Epiphanius *Haer.* p. 40 τοῦτο δε το γένος των Ὀσσηνων ερμηνευεται δια της εκδοσεως του ονοματος στιβαρον γένος (‘a sturdy race’). The name ‘Essene’ is so interpreted also in Makrisi (de Sacy, *Chrestom. Arab.* I. p. 114, 306); but, as he himself writes it with *Elif* and *Ain*, it is plain that he got this interpretation from some one else, probably from Epiphanius. The correct reading however in Epiphanius is Ὀσσαίων, not Ὀσσηνων; and it would therefore appear that this father or his informant derived the word from the Hebrew root \aleph (rather than from the Aramiac \aleph # (. the Ὀσσαῖοι would then be the *Myz*(, and this is so far a possible derivation, that the *n* does not enter into the root. Another word suggested to explain the etymology of Epiphanius is the Hebrew and Aramaic \aleph *S* *x chasin* ‘powerful, strong’ (from \aleph *S* *x*); but this is open to the same objections as \aleph *y* # (.

When all such derivations are eliminated as untenable or improbable, considerable uncertainty still remains. The 1st and 3rd radicals might be any of the gutturals) , *h*, *x*, (; and the Greek σ , as the 2nd radical, might represent any one of several Shemitic sibilants.

Thus we have the choice of the following etymologies, which have found more or less favour.

(1)) *S*) *asa* ‘to heal,’ whence) *yS*) *asya*, ‘a physician.’ The Essenes are supposed to be so called because Josephus states (*B. J.* ii. 8. 6) that they paid great attention to the qualities of herbs and minerals with a view to the healing of diseases (προς θεραπείαν παθών). This etymology is supported likewise by an appeal to the name θεραπευται, which Philo gives to an allied sect in Egypt (*de Vit. Cont.* § I, II. p. 471). It seems highly improbable however, that the ordinary name of the Essenes should have been derived from a pursuit which was merely secondary and incidental; while the supposed analogy of the Therapeutæ rests on a wrong interpretation of the word. Philo indeed (l. c.), bent upon extracting from it as much moral significance as possible, says, θεραπευται και θεραπευτριδες καλουνται, ητοι παρ οσον ιατρικην επαγγελλονται κρεισσονα της κατα πολεις (η μεν γαρ σωματα θεραπευει μονον, εκεινη δε και ψυχας κ.

τ.λ.) η παρ οσον εκ φυσεως και των ιερων νομων επαιδευθησαν θεραπευειν το ον κ.τ.λ.: but the latter meaning alone accords with the usage of the word; for θεραπευτης, used absolutely, signifies 'a worshipper, devotee,' not 'a physician, healer.' This etymology of 'Εσσαιος is ascribed, though wrongly, to Philo by Asaria de' Rossi (*Meor Enayim* 3, fol. 33 a) and has been very widely received. Among more recent writers, who have adopted or favoured it, are Bellermann (*Ueber Essaeer u. Therapeuten* p. 7), Gfrorer (*Philo* II. p. 341), Dahne (*Ersch u. Gruber*, s.v.), Baur (*Christl. Kirche der drei erst. Jahrh.* p. 20), Herzfeld (*Gesch. des Judenthums* II. p. 371, 395, 397 sq.), Geiger (*Urschrift* p. 126), Derenbourg (*L'Histoire et la Geographie de la Palestine* pp. 170, 175, notes), Keim (*Jesus von Nazara* I. p. 284 sq.), and Hamburger (*Real-Encyclopadie fur Bibel u. Talmud*, s.v.). Several of these writers identify the Essenes with the Baithusians (Nyswt yb) of the Talmud, though in the Talmud the Baithusians are connected with the Sadducees. This identification was suggested by Asaria de' Rossi (l. c. fol. 33 b), who interprets 'Baithusians' as 'the school of the Essenes' () ysy) t yb): while subsequent writers, going a step further, have explained it 'the school of the physicians' () ys) t yb).

(2)) zX *chaza* 'to see,' whence) yzX *chazya* 'a seer,' in reference to the prophetic powers which the Essenes claimed, as the result of ascetic contemplation: Joseph. *B. J.* ii. 8. 12 εἰσι δὲ ἐν αὐτοῖς οἱ καὶ τὰ μέλλοντα προγινώσκειν ὑπισχνούνται κ.τ.λ. For instances of such Essene prophets see *Ant.* xiii. II. 2, xv. 10. 5, *B. J.* i. 3. 5, ii. 7. 3. Suidas, s.v. 'Εσσαιοι, says: θεωρία τὰ πολλὰ παραμενουσιν, ἐνθεν καὶ 'Εσσαιοι καλοῦνται, τοῦτο δηλοῦντος, τοῦτεστι, θεωρητικοί. For this derivation, which was suggested by Baumgarten (see Bellermann p. 10) and is adopted by Hilgenfeld (*Jud. Apocal.* p. 278), there is something to be said: but) zX is rather οραν than θεωρεῖν; and thus it must denote the result rather than the process, the *vision* which was the privilege of the few rather than the *contemplation* which was the duty of all. Indeed in a later paper (*Zeitschr.* xi, p. 346, 1868) Hilgenfeld expresses himself doubtfully about this derivation, feeling the difficulty of explaining the σσ from the z. This is a real objection. In the transliteration of the LXX the z is persistently represented by ζ, and the c by σ. The exceptions to this rule, where the manuscript authority is beyond question, are very few, and in every case they seem capable of explanation by peculiar circumstances.

(3) h# (*asah* 'to do,' so that 'Εσσαιοι would signify 'the doers, the observers of the law,' thus referring to the strictness of Essene practices: see Oppenheim in Frankel's *Monatsschrift* vii. p. 272 sq. It has been suggested also that, as the Pharisees were especially designated the teachers, the Essenes were called the 'doers' by a sort of antithesis: see an article in Jost's *Annalen* 1839, p. 145. Thus the Talmudic phrase h# (m y#n) , interpreted 'men of practice, of good deeds,' is supposed to refer to the Essenes (see Frankel's *Zeitschrift* III. p. 458, *Monatsschrift* II. p. 70). In some passages indeed (see Surenhuis *Mishna* III. p. 313) it may possibly mean 'workers of miracles' (as ἐργον John 5:20, 7:21, 10:25, etc.); but in this sense also it might be explained of the thaumaturgic powers claimed by the Essenes. On the use which has been made of a passage in the *Aboth* of R. Nathan c. 37, as supporting this derivation, I shall have to speak hereafter. Altogether this etymology has little or nothing to recommend it.

I have reserved to the last the two derivations which seem to deserve most consideration.

(4) [Syriac] *chasi* ([Syriac] *ch'se*) or [Syriac] *chasyo*, 'pious,' in Syriac. This derivation, which is also given by de Sacy (*Chrestom. Arab.* I. p. 347), is adopted by Ewald (*Gesch. des V. Isr.* IV. p. 484, ed. 3, 1864, VII. pp. 154, 477, ed. 2, 1859), who abandons in its favour another etymology (N#x *chazzan* 'watcher, worshipper' = θεραπευτης) which he had suggested in an earlier edition of his fourth volume (p. 420). It is recommended by the fact that it resembles not only in sound, but in meaning, the Greek οσιος, of which it is a common rendering in the Peshito (Acts 2:27, 13:35; Titus 1:8). Thus it explains the derivation given by Philo, and it also accounts for the tendency to write Ὀσσαίος for Ἐσσαίος in Greek. Ewald moreover points out how an Essenizing Sibylline poem (*Orac. Sib.* iv) dwells on the Greek equivalents, ευσεβης, ευσεβη, etc. (vv. 26, 35, 42 sq., 148 sq., 162, 165 sq., 178 sq., ed. Alexandre), as if they had a special value for the writer: see *Gesch.* VII. p. 154, *Sibyll. Bucher* p. 46. Lipsius (Schenkel's *Bibel-Lexicon*, s.v.) also considers this the most probable etymology.

(5)) #x *chasha* (also h#x) Heb. 'to be silent'; whence My) #x *chashshaim* 'the silent ones,' who meditate on mysteries. Jose (*Gesch. d. Judenth.* I. p. 207) believes that this was the derivation accepted by Josephus, since he elsewhere (*Ant.* iii. 7. 5, iii. 8. 9) writes out N#x, *choshen* 'the high-priest's breast-plate' (Exo 28:15 sq.), εσσην or εσσηνης in Greek, and explains it σημαίνει τουτο κατα την Ἑλληνων γλωτταν λογειον (i.e. the 'place of oracles' or 'of reason': comp. Philo *de Mon.* ii. § 5, II. p. 226, καλεῖται λογειον ετυμως, επειδη τα εν ουρανω παντα λογοις και αναλογιαις δεδημιουργηται κ.τ.λ.), as it is translated in the LXX. Even though modern critics should be right in connecting N#x with the Arab. [Arabic] 'pulcher fuit, ornavit' (see Gesen. *Thes.* p. 535, s.v.), the other derivation may have prevailed in Josephus' time. We may illustrate this derivation by Josephus' description of the Essenes, *B. J.* ii. 8. 5 τοις εζωθεν ως μυστηριον τι φρικτον η των ενδον σιωπη καταφαινεται; and perhaps this will also explain the Greek equivalent θεωρητικοι, which Suidas gives for Ἐσσαίιοι. The use of the Hebrew word My) #x in Mishna *Shekalim* v. 6, though we need not suppose that the Essenes are there meant, will serve to show how it might be adopted as the name of the sect. On this word see Levy *Chaldaisches Worterbuch* p. 287. On the whole this seems the most probable etymology of any, though it has not found so much favour as the last. At all events the rules of transliteration are entirely satisfied, and this can hardly be said of the other derivations which come into competition with it.

II. Origin and Affinities of the Essenes.

The ruling principle of the Restoration under Ezra was the isolation of the Jewish people from all influences of the surrounding nations. Only by the rigorous application of this principle was it possible to guard the nationality of the Hebrews, and thus to preserve the sacred deposit of religious truth of which this nationality was the husk. Hence the strictest attention was paid to the Levitical ordinances, and more especially to those which aimed at ceremonial purity. The

principle, which was thus distinctly asserted at the period of the national revival, gained force and concentration at a later date from the active antagonism to which the patriotic Jews were driven by the religious and political aggressions of the Syrian kings. During the Maccabæan wars we read of a party or sect called the *Chasidim* or *Asidæans* (Ἀσιδαῖοι), the 'pious' or 'devout,' who zealous in their observance of the ceremonial law stoutly resisted any concession to the practices of Hellenism, and took their place in the van of the struggle with their national enemies, the Antiochene monarchs (1 Macc ii. 42, vii. 13; 2 Macc xiv. 6). But, though their names appear now for the first time, they are not mentioned as a newly formed party; and it is probable that they had their origin at a much earlier date.

The subsequent history of this tendency to exclusiveness and isolation is wrapt in the same obscurity. At a somewhat later date it is exhibited in the *Pharisees* and the *Essenes*; but whether these were historically connected with the Chasidim as divergent offshoots of the original sect, or whether they represent independent developments of the same principle, we are without the proper data for deciding. The principle itself appears in the name of the Pharisees, which, as denoting 'separation,' points to the avoidance of all foreign and contaminating influences. On the other hand the meaning of the name *Essene* is uncertain, for the attempt to derive it directly from *Chasidim* must be abandoned; but the tendency of the sect is unmistakable. If with the Pharisees ceremonial purity was a principal aim, with the Essenes it was an absorbing passion. It was enforced and guarded moreover by a special organization. While the Pharisees were a sect, the Essenes were an order. Like the Pythagoreans in Magna Græcia and the Buddhists in India before them, like the Christian monks of the Egyptian and Syrian deserts after them, they were formed into a religious brotherhood, fenced about by minute and rigid rules, and carefully guarded from any contamination with the outer world.

Thus the sect may have arisen in the heart of Judaism. The idea of ceremonial purity was essentially Judaic. But still, when we turn to the representations of Philo and Josephus, it is impossible to overlook other traits which betoken foreign affinities. Whatever the Essenes may have been in their origin, at the Christian era at least and in the Apostolic age they no longer represented the current type of religious thought and practice among the Jews. This foreign element has been derived by some from the Pythagoreans, by others from the Syrians or Persians or even from the farther East; but, whether Greek or Oriental, its existence has until lately been almost universally allowed.

The investigations of Frankel, published first in 1846 in his *Zeitschrift*, and continued in 1853 in his *Monatsschrift*, have given a different direction to current opinion. Frankel maintains that Essenism was a purely indigenous growth, that it is only Pharisaism in an exaggerated form, and that it has nothing distinctive and owes nothing, or next to nothing, to foreign influences. To establish this point, he disparages the representation of Philo and Josephus as coloured to suit the tastes of their heathen readers, while in their place he brings forward as authorities a number of passages from talmudical and rabbinical writings, in which he discovers references to this sect. In this view he is followed implicitly by some later writers, and has largely influenced the opinions of others; while nearly all speak of his investigations as throwing great light on the subject.

It is perhaps dangerous to dissent from a view which has found so much favour; but nevertheless I am obliged to confess my belief that, whatever value Frankel's investigations may have as contributions to our knowledge of Jewish religious thought and practice, they throw little or no light on the Essenes specially; and that the blind acceptance of his results by later writers has greatly obscured the distinctive features of this sect. I cannot but think that any one, who will investigate Frankel's references and test his results step by step, will arrive at the conclusion to which I myself have been led, that his talmudical researches have left our knowledge of this sect where it was before, and that we must still refer to Josephus and Philo for any precise information respecting them.

Frankel starts from the etymology of the name. He supposes the Ἑσσαῖος, Ἑσσηνός, represent two different Hebrew words, the former $\text{dys} \times \text{chasid}$, the latter (wnc *tsannua*, both clothed in suitable Greek dresses. Wherever therefore either of these words occurs, there is, or there may be, a direct reference to the Essenes.

It is not too much to say that these etymologies are impossible; and this for several reasons. (1) The two words Ἑσσαῖος, Ἑσσηνός, are plainly duplicate forms of the same Hebrew or Aramaic original, like Σαμψαῖος and Σαμψηνός (Epiphanius. *Haer.* pp. 40, 47, 127, and even Σαμψιτης p. 46), Ναζωραῖος and Ναζαρηνός, Γιτταῖος and Γιττηνός (Stephanus Byzantinus. s.v., Hippolytus. *Haer.* vi. 7), with which we may compare Βοστραῖος and Βοστρηνός, Μελιταῖος and Μελιτηνός, and numberless other examples. (2) Again; when we consider either word singly, the derivation offered is attended with the most serious difficulties. There is no reason why in Ἑσσαῖος the *d* should have disappeared from *chasid*, while it is hardly possible to conceive that *tsannua* should have taken such an incongruous form as Ἑσσηνός. (3) And lastly; the more important of the two words, *chasid*, had already a recognized Greek equivalent in Ἀσιδαῖος; and it seems highly improbable that a form so divergent as Ἑσσαῖος should have taken its place.

Indeed Frankel's derivations are generally, if not universally, abandoned by later writers; and yet these same writers repeat his quotations and accept his results, as if the references were equally valid, though the name of the sect has disappeared. They seem to be satisfied with the stability of the edifice, even when the foundation is undermined. Thus for instance Gratz not only maintains after Frankel that the Essenes 'were properly nothing more than stationary or, more strictly speaking, logically consistent (consequente) *Chasidim*,' and 'that therefore they were not so far removed from the Pharisees that they can be regarded as a separate sect,' and 'accepts entirely these results' which, as he says, 'rest on critical investigation' (III. p. 463), but even boldly translates *chasiduth* 'the Essene mode of life' (ib. 84), though he himself gives a wholly different derivation of the word 'Essene,' making it signify 'washers' or 'baptists.' And even those who do not go to this length of inconsistency, yet avail themselves freely of the passages where *chasid* occurs, and interpret it of the Essenes, while distinctly repudiating the etymology.

But, although Ἑσσαῖος or Ἑσσηνός is not a Greek form of *chasid*, it might still happen that

this word was applied to them as an epithet, though not as a proper name. Only in this case the reference ought to be unmistakable, before any conclusions are based upon it. But in fact, after going through all the passages, which Frankel gives, it is impossible to feel satisfied that in a single instance there is a direct allusion to the Essenes. Sometimes the word seems to refer to the old sect of the *Chasidim* or *Asidæens*, as for instance when Jose ben Joezer, who lived during the Maccabæan war, is called a *chasid* (Mishna *Chagigah* 2.7). At all events this R. Jose is known to have been a married man, for he is stated to have disinherited his children (*Baba Bathra* 133b); and therefore he cannot have belonged to the stricter order of Essenes. Sometimes it is employed quite generally to denote pious observers of the ceremonial law, as for instance when it is said that with the death of certain famous teachers the Chasidim ceased. In this latter sense the expression מַשְׁכִּימֵי הַמִּשְׁכָּה *dysx*, ‘the ancient or primitive Chasidim’ (*Monattschr.* pp. 31, 62), is perhaps used; for these primitive Chasidim again are mentioned as having wives and children (*Niddah* 38a), and it appears also that they were scrupulously exact in bringing their sacrificial offerings (Mishna *Kerithuth* 6.3, *Nedarim* 10a). Thus it is impossible to identify them with the Essenes, as described by Josephus and Philo. Even in those passages of which most has been made, the reference is more than doubtful. Thus great stress is laid on the saying of R. Joshua ben Chananiah in Mishna *Sotah* 3.4, ‘The foolish *chasid* and the clever villain (מַשְׁכִּימֵי הַמִּשְׁכָּה וְהַמְּכַלְמֵי הָעוֹלָם *dysx*), etc., are the ruin of the world.’ But the connexion points to a much more general meaning of *chasid*, and the rendering in Surenhuis, ‘Homo pius qui insipiens, improbus qui astutus,’ gives the correct antithesis. So we might say that there is no one more mischievous than the wrong-headed conscientious man. It is true that the Gemaras illustrate the expression by examples of those who allow an over-punctilious regard for external forms to stand in the way of deeds of mercy. And perhaps rightly. But there is no reference to any distinctive Essene practices in the illustrations given. Again; the saying in Mishna *Pirke Aboth* 5.10, ‘He who says Mine is thine and thine is mine is [a] *chasid* (מִשְׁכִּימֵי הַמִּשְׁכָּה כְּלֵי הַמִּשְׁכָּה יֵלְכֻן *dysx Kl # kl #w Kl # yl #*),’ is quoted by several writers as though it referred to the Essene community of goods.* But in the first place the idea of community of goods would require, ‘Mine is thine and thine is mine’: and in the second place, the whole context, and especially the clause which immediately follows (and which these writers do not give), ‘He who says Thine is mine and mine is mine is wicked (מִשְׁכִּימֵי הַמִּשְׁכָּה *dysx Kl # kl #w Kl # yl # Kl # Kl #*),’ show plainly that *dysx* must be taken in its general sense ‘pious,’ and the whole expression implies not reciprocal interchange but individual self-denial.

* Thus Gratz (III p. 81) speaking of the community of goods among the Essenes writes, ‘From this view springs the proverb: Every Chassid says; *Mine and thine belong to thee (not me)*’ thus giving a turn to the expression which in its original connexion it does not at all justify. Of the existence of such a proverb I have found no traces. It certainly is not suggested in the passage of *Pirke Aboth*. Later in the volume (p. 467) Gratz tacitly alters the words to make them express, as he supposes, reciprocation or community of goods, substituting ‘Thine is mine’ for ‘Thine is thine’ in the second clause; ‘The Chassid must have no property of his own, but must treat it as belonging to the Society *yl # dysx yl # Kl # Kl #*.’ At least, as he gives no reference, I suppose that he refers to the same passage. This very expression ‘mine is thine and thine is mine’ does indeed occur previously in the same section, but it is applied as a formula of disparagement to the *am haarets*, who expect to receive again as much as they give. In this loose way Gratz treats the whole subject. Keim (p. 294) quotes the passage correctly,

but refers it nevertheless to Essene communism.

It might indeed be urged, though this is not Frankel's plea, that supposing the true etymology of the word Ἐσσαιος, Ἐσσηνος, to be the Syriac [Syriac] *ch'se, chasyo* (a possible derivation), *chasid* might have been its Hebrew equivalent as being similar in sound and meaning, and perhaps ultimately connected in derivation, the exactly corresponding triliteral root) S X (comp. S W X) not being in use in Hebrew.* But before we accept this explanation we have a right to demand some evidence which, if not demonstrative, is at least circumstantial, that *chasid* is used of the Essenes; and this we have seen is not forthcoming. Moreover, if the Essenes had thus inherited the name of the *Chasidim*, we should have expected that its old Greek equivalent Ἀσιδαῖοι, which is still used later than the Maccabæan era, would also have gone with it; rather than that a new Greek word Ἐσσαιος (or Ἐσσηνος) should have been invented to take its place. But indeed the Syriac Version of the Old Testament furnishes an argument against this convertibility of the Hebrew *chasid* and Syriac *chasyo*, which must be regarded as almost decisive. The numerous passages in the Psalms, where the expressions 'My *Chasidim*,' 'His *Chasidim*,' occur (30:5, 31:24, 37:28, 52:11, 79:2, 85:9, 97:10, 116:15, 132:9, 149:9: comp. 32:6, 149:1,5), seem to have suggested the assumption of the name to the original Asidæans. But in such passages *ch'se, chasyo* is commonly, if not universally, rendered in the Peshito not by [Syriac] *ch'se, chasyo*, but by a wholly different word [Syriac] *zadik*. And again, in the Books of Maccabees the Syriac rendering for the name Ἀσιδαῖοι, *Chasidim*, is a word derived from another quite distinct root. These facts show that the Hebrew *chasid* and the Syriac *chasyo* were not practically equivalents, so that the one would suggest the other; and thus all presumption in favour of a connection between Ἀσιδαῖος and Ἐσσαιος is removed.

* This is Hitzig's view (*Geschichte des Volkes Israel* p. 427). He maintains that "they were called '*Hasidim*' by the later Jews because the Syrian *Essenes* means exactly the same as '*Hasidim*.'"

Frankel's other derivation (מנח , *tsannua*, suggested as an equivalent to Ἐσσηνος, has found no favour with later writers, and indeed is too far removed from the Greek form to be tenable. Nor do the passages quoted by him require or suggest any allusion to this sect. Thus in Mishna *Demai*, 6.6, we are told that the school of Hillel permits a certain license in a particular matter, but it is added, 'The מנח of the school of Hillel followed the precept of the school of Shammai.' Here, as Frankel himself confesses, the Jerusalem Talmud knows nothing about Essenes, but explains the word by יך , i.e. 'upright, worthy'; while elsewhere, as he allows, it must have this general sense. Indeed the mention of the 'school of Hillel' here seems to exclude the Essenes. In its comprehensive meaning it will most naturally be taken also in the other passage quoted by Frankel, *Kiddushin* 71a, where it is stated that the pronunciation of the sacred name, which formerly was known to all, is now only to be divulged to the מנח , i.e. the discreet, among the priests; and in fact it occurs in reference to the communication of the same mystery in the immediate context also, where it could not possibly be treated as a proper name; מיך בן רמיהו מנח , 'who is *discreet* and meek and has reached middle age,' etc.

Of other etymologies, which have been suggested, and through which it might be supposed the Essenes are mentioned by name in the Talmud, (ys) , *asya*, ‘a physician,’ is the one which has found most favour. For the reasons given above this derivation seems highly improbable, and the passages quoted are quite insufficient to overcome the objections. Of these the strongest is in the Talm. Jerus. *Yoma* 3.7, where we are told that a certain physician (ys) offered to communicate the sacred name to R. Pinchas the son of Chama, and the latter refused on the ground that he ate of the tithes—this being regarded as a disqualification, apparently because it was inconsistent with the highest degree of ceremonial purity. The same story is told with some modifications in Midrash *Qoheleth* 3.11. Here Frankel, though himself (as we have seen) adopting a different derivation of the word ‘Essene,’ yet supposes that this particular physician belonged to the sect, on the sole ground that ceremonial purity is represented as a qualification for the initiation into the mystery of the Sacred Name. Lowy (l.c.) denies that the allusion to the tithes is rightly interpreted: but even supposing it to be correct, the passage is quite an inadequate basis either for Frankel’s conclusion that this particular physician was an Essene, or for the derivation of the word Essene which others maintain. Again, in the statement of Talm. Jerus. *Kethuboth* 2.3, that correct manuscripts were called books of ys) , the word *Asi* is generally taken as a proper name. But even if this interpretation be false, there is absolutely nothing in the context which suggests any allusion to the Essenes. In like manner the passage from *Sanhedrin* 99b, where a physician is mentioned, supports no such inference. Indeed, as this last passage relates to the family of the *Asi*, he obviously can have had no connexion with the celibate Essenes.

Hitherto our search for the name in the Talmud has been unsuccessful. One possibility however still remains. The talmudical writers speak of certain $\text{h}\#(\text{m y}\#\text{n})$ ‘men of deeds’; and if (as some suppose) the name Essene is derived from $\text{h}\#(\text{m y}\#\text{n})$ (have we not here the mention which we are seeking? Frankel rejects the etymology, but presses the identification. The expression, he urges, is often used in connexion with *Chasidim*. It signifies ‘miracle workers,’ and therefore aptly describes the supernatural powers supposed to be exercised by the Essenes. Thus we are informed in Mishna *Sotah* 9.15, that ‘When R. Chaninah ben Dosa died, the men of deeds ceased; when R. Jose Ketinta died, the Chasidim ceased.’ In the Jerusalem Talmud however this mishna is read, ‘With the death of R. Chaninah ben Dosa and R. Jose Ketinta the Chasidim ceased’; while the Gemara there explains R. Chaninah to have been one of the $\text{y}\#\text{n}) \text{h}\#(\text{m}$. Thus, Frankel concludes, ‘the identity of these with *Mydysx* becomes still more plain.’ Now it seems clear that this expression $\text{h}\#(\text{m y}\#\text{n})$ in some places cannot refer to miraculous powers, but must mean ‘men of practical goodness,’ as for instance in *Succah* 51a, 53a; and being a general term expressive of moral excellence, it is naturally connected with *Chasidim*, which is likewise a general term expressive of piety and goodness. Nor is there any reason why it should not always be taken in this sense. It is true that stories are told elsewhere of this R. Chaninah, which ascribe miraculous powers to him (*Taanith* 24b; *Yoma* 53b), and hence there is a temptation to translate it ‘wonder-worker,’ as applied to him. But the reason is quite insufficient. Moreover it must be observed that R. Chaninah’s wife is a prominent person in the legends of his miracles reported in *Taanith* 24b; and thus we need hardly stop to discuss the possible meanings of $\text{h}\#(\text{m y}\#\text{n})$, since his claims to being considered an Essene are barred at the outset by this fact.*

* In this and similar cases it is unnecessary to consider whether the persons mentioned might have belonged to those looser disciples of Essenism, who married: because the identification is meaningless unless the strict order were intended.

It has been asserted indeed by a recent author, that one very ancient Jewish writer distinctly adopts this derivation, and as distinctly states that the Essenes were a class of Pharisees. If this were the case, Frankel's theory, though not his etymology, would receive a striking confirmation: and it is therefore important to enquire on what foundation the assertion rests.

Dr. Ginsburg's authority for this statement is a passage from the *Aboth* of Rabbi Nathan, c. 37, which, as he gives it, appears conclusive; 'There are eight kinds of Pharisees...and those Pharisees who live in celibacy are Essenes.' But what are the facts of the case? *First*; This book was certainly not written by its reputed author, the R. Nathan who was vice-president under the younger Gamaliel about AD 140. It may possibly have been founded on an earlier treatise by that famous teacher, though even this is very doubtful: but in its present form it is a comparatively modern work. On this point all or almost all recent writers on Hebrew literature are agreed. *Secondly*; Dr. Ginsburg has taken the reading $\text{yn} \# (\text{wt } \text{pwxm}$, without even mentioning any alternative. Whether the words so read are capable of the meaning which he has assigned to them, may be highly questionable; but at all events this cannot have been the original reading, as the parallel passages, Babl. *Sotah* fol. 22b, Jerus. *Sotah* 5.5, Jerus. *Berakhoth* 9.5, (quoted by Buxtorf and Levy, s.v. $\# \text{yr } \text{p}$), distinctly prove. In Babl. *Sotah* l.c., the corresponding expression is $\text{hn} \# () \text{wyt } \text{bw} \times \text{hm}$ 'What is my duty, and I will do it,' and the passage in Jerus. *Berakhoth* l.c. is to the same effect. These parallels show that the reading $\text{hn} \# () \text{wyt } \text{bw} \times \text{hm}$ must be taken also in *Aboth* c. 37, so that the passage will be rendered, 'The Pharisee *who says*, What is my duty, and I will do it.' Thus the Essenes and celibacy disappear together. *Lastly*; Inasmuch as Dr. Ginsburg himself takes a wholly different view of the name Essene, connecting it either with $\text{Nc} \times$ 'an apron,' or with $) \text{ys} \times$ 'pious,' it is difficult to see how he could translate $\text{yn} \# ($ 'Essene' (from $) \# ($ 'to do') in this passage, except on the supposition that R. Nathan was entirely ignorant of the orthography and derivation of the word Essene. Yet, if such ignorance were conceivable in so ancient a writer, his authority on this question would be absolutely worthless. But indeed Dr. Ginsburg would appear to have adopted this reference to R. Nathan, with the reading of the passage and the interpretation of the name, from some other writer. At all events it is quite inconsistent with his own opinion as expressed previously.

But, though we have not succeeded in finding any direct mention of this sect by name in the Talmud, and all the identifications of the word Essene with diverse expressions occurring there have failed us on examination, it might still happen that allusions to them were so frequent as to leave no doubt about the persons meant. Their organization or their practices or their tenets might be precisely described, though their name was suppressed. Such allusions Frankel finds scattered up and down the Talmud in great profusion.

(1) He sees a reference to the Essenes in the $) \text{r } \text{wb} \times$ *chabura* or 'Society,' which is mentioned

several times in talmudical writers. The *chaber* (רֵבֵן) or 'Associate' is, he supposes, a member of this brotherhood. He is obliged to confess that the word cannot always have this sense, but still he considers this to be a common designation of the Essenes. The *chaber* was bound to observe certain rules of ceremonial purity, and a period of probation was imposed upon him before he was admitted. With this fact Frankel connects the passage in Mishna *Chagigah* 2.5,6, where several degrees of ceremonial purity are specified. Having done this, he considers that he has the explanation of the statement in Josephus (*B. J.* ii. 8. 7, 10), that the Essenes were divided into four different grades or orders according to the time of their continuance in the ascetic practices demanded by the sect.

But in the first place there is no reference direct or indirect to the *chaber*, or indeed to any organization of any kind, in the passage of *Chagigah*. It simply contemplates different degrees of purification as qualifying for the performance of certain Levitical rites in an ascending scale. There is no indication that these lustrations are more than temporary and immediate in their application; and not the faintest hint is given of distinct orders of men, each separated from the other by formal barriers and each demanding a period of probation before admission from the order below, as was the case with the grades of the Essene brotherhood described by Josephus. Moreover the orders in Josephus are four in number,* while the degrees of ceremonial purity in *Chagigah* are five. Frankel indeed is inclined to maintain that only four degrees are intended in *Chagigah*, though this interpretation is opposed to the plain sense of the passage. But, even if he should be obliged to grant that the number of degrees is five, he will not surrender the allusion to the Essenes, but meets the difficulty by supposing (it is a pure hypothesis) that there was a fifth and highest degree of purity among the Essenes, to which very few attained, and which, as I understand him, is not mentioned by Josephus on this account. But enough has already been said to show, that this passage in *Chagigah* can have no connexion with the Essenes and gives no countenance to Frankel's views.

* As the notices in Josephus (*B. J.* ii. 8) relating to this point have been frequently misunderstood, it may be well once for all to explain his meaning. The grades of the Essene order are mentioned in two separate notices, apparently, though not really, discordant. (1) In § 10 he says that they are 'divided into four sections according to the duration of their discipline,' adding that the older members are considered to be defiled by contact with the younger, i.e. each superior grade by contact with the inferior. So far his meaning is clear. (2) In § 8 he states that one who is anxious to become a member of the sect undergoes a year's probation, submitting to discipline but 'remaining outside.' Then, 'after he has given evidence of his perseverance, his character is tested for two years more; and, if found worthy, he is accordingly admitted into the society.' A comparison with the other passage shows that these two years comprise the period spent in the second and third grades, each extending over a year. After passing through these three stages in three successive years, he enters upon the fourth and highest grade, thus becoming a perfect member.

It is stated by Dr. Ginsburg (*Essenes* p. 12 sq., comp. Kitto's *Cyclopaedia* s.v. p. 828) that the Essenes passed through eight stages 'from the beginning of the noviciate to the achievement of the highest spiritual state,' this last stage qualifying them, like Elias, to be forerunners of the Messiah. But it is a pure hypothesis that the Talmudical notices thus combined have anything

to do with the Essenes; and, as I shall have occasion to point out afterwards, there is no ground for ascribing to this sect any Messianic expectations whatever.

As this artificial combination has failed, we are compelled to fall back on the notices relating to the chaber, and to ask whether these suggest any connexion with the account of the Essenes in Josephus. And the facts oblige us to answer this question in the negative. Not only do they not suggest such a connexion, but they are wholly irreconcilable with the account in the Jewish historian. This association or confraternity (if indeed the term is applicable to an organization so loose and so comprehensive) was maintained for the sake of securing a more accurate study and a better observance of the ceremonial law. Two grades of purity are mentioned in connexion with it, designated by different names and presenting some difficulties,* into which it is not necessary to enter here. A chaber, it would appear, was one who had entered upon the second or higher stage. For this a period of a year's probation was necessary. The chaber enrolled himself in the presence of three others who were already members of the association. This apparently was all the formality necessary: and in the case of a teacher even this was dispensed with, for being presumably acquainted with the law of things clean and unclean he was regarded as *ex officio* a chaber. The chaber was bound to keep himself from ceremonial defilements, and was thus distinguished from the *am haarets* or common people**; but he was under no external surveillance and decided for himself as to his own purity. Moreover he was, or might be a married man: for the doctors disputed whether the wives and children of an associate were not themselves to be regarded as associates.*** In one passage, *Sanhedrin* 41a, it is even assumed, as a matter of course, that a woman may be an associate (hr bx). In another (*Niddah* 33b) there is mention of a Sadducee and even of a Samaritan as a chaber. An organization so flexible as this has obviously only the most superficial resemblances with the rigid rules of the Essene order; and in many points it presents a direct contrast to the characteristic tenets of that sect.

* The entrance into the lower grade was described as 'taking מַּיְרֵי' or 'wings.' The meaning of this expression has been the subject of much discussion; see e.g. Herzfeld II. p. 390 sq., Frankel *Monatsschr.* p. 33 sq.

** The contempt with which a chaber would look down upon the vulgar herd, the *am haarets*, finds expression in the language of the Pharisees, John 7:49 ο οχλος ουτος ο μη γινωσκων τον νομον επαρατοι εισιν. Again in Acts 4:13, where the Apostles are described as ιωωται, the expression is equivalent to *am haarets*. See the passages quoted in Buxtorf, *Lex.* p. 1626.

*** All these particulars and others may be gathered from *Bekhoroth* 30b, *Mishna Demai* 2.3, *Jerus. Demai* 2.3, 5.1, *Tosifta Demai* 2, *Aboth R. Nathan* c. 41.

(2) Having discussed Frankel's hypothesis respecting the chaber, I need hardly follow his speculations on the *Bene-hakkeneseth*, תַּסְנִיחַ יְנִיב, 'sons of the congregation' (*Zabim* 3.2), in which expression probably few would discover the reference, which he finds, to the lowest of the Essene orders.

(3) But mention is also made of a 'holy congregation' or 'assembly' () #ydaq) l hq, h#ydaq hd

() ‘in Jerusalem’; and, following Rapoport, Frankel sees in this expression also an allusion to the Essenes. The grounds for this identification are, that in one passage (*Berakhoth* 9b) they are mentioned in connexion with prayer at daybreak, and in another (Midrash *Qoheleth* 9.9) two persons are stated to belong to this ‘holy congregation,’ because they divided their day into three parts, devoting one-third to learning, another to prayer, and another to work. The first notice would suit the Essenes very well, though the practice mentioned was not so distinctively Essene as to afford any safe ground for this hypothesis. Of the second it should be observed, that no such division of the day is recorded of the Essenes, and indeed both Josephus (*B. J.* ii. 8. 5) and Philo (*Fragm.* p. 633) describe them as working from morning till night with the single interruption of their mid-day meal.* But in fact the identification is beset with other and more serious difficulties. For this ‘holy congregation’ at Jerusalem is mentioned long after the second destruction of the city under Hadrian (*Monatsschr.* p. 32), when on Frankel’s own showing (*ibid* p. 70) the Essene society had in all probability ceased to exist. And again certain members of it, e. g. Jose ben Meshullam (Mishna *Bekhoroth* 3.3, 6.1), are represented as uttering precepts respecting animals fit for sacrifice, though we have it on the authority of Josephus and Philo that the Essenes avoided the temple sacrifices altogether. The probability therefore seems to be that this ‘holy congregation’ was an assemblage of devout Jews who were drawn to the neighbourhood of the sanctuary after the destruction of the nation, and whose practices were regarded with peculiar reverence by the later Jews.

* It is added however in Midrash *Qoheleth* 9.9 ‘Some say that they (the holy congregation) devoted the whole of the winter to studying the Scriptures and the summer to work.’

(4) Neither can we with Frankel (*Monatsschr.* p. 32) discern any reference to the Essenes in those *Nyqyt w Vathikin*, ‘pious’ or ‘learned’ men (whatever may be the exact sense of the word), who are mentioned in *Bearkhoth* 9b as praying before sunrise; because the word itself seems quite general, and the practice, though enforced among the Essenes, as we know from Josephus (*B. J.* ii. 8. 5), would be common to all devout and earnest Jews. If we are not justified in saying that these *Nyqyt w* were not Essenes, we have no sufficient grounds for maintaining that they were.

(5) Nor again can we find any such reference in the *Mynqz Mynw#*) r h or ‘primitive elders’ (*Monatsschr.* pp. 32, 68). It may readily be granted that this term is used synonymously, or nearly so, with *Mynw#*) r h *Mydysx* ‘the primitive chasidim’; but, as we failed to see anything more than a general expression in the one, so we are naturally led to take the other in the same sense. The passages where the expression occurs (e.g. *Shabbath* 64b) simply refer to the stricter observances of early times, and do not indicate any reference to a particular society or body of men.

(6) Again Frankel finds another reference to this sect in the *t yr x# yl b+* *Toble-shacharith*, or ‘morning-bathers,’ mentioned in Tosifta *Yadayim* c.2. (*Monatsschr.* p. 67). The identity of these with the *ἡμεροβαπτισται* of Greek writers seems highly probable. The latter however, though they may have had some affinities with Essene practices and tenets, are nevertheless distinguished from this sect wherever they are mentioned. But the point to be observed is that,

even though we should identify these Toble-shacharith with the Essenes, the passage in *Tosifta Yadayim*, so far from favouring, is distinctly adverse to Frankel's view which regards the Essenes as only a branch of Pharisees: for the two are here represented as in direct antagonism. The Toble-shacharith say, 'We grieve over you, Pharisees, because you pronounce the (sacred) Name in the morning without having bathed.' The Pharisees retort, 'We grieve over you, Toble-shacharith, because you pronounce the Name from this body in which is impurity.'

(7) In connexion with the Toble-shacharith we may consider another name, *Banaim* (My) nb), in which also Frankel discovers an allusion to the Essenes (*Zeitschr.* p. 455). In Mishna *Mikvaoth* 9.6 the word is opposed to רבב *bor*, 'an ignorant or stupid person'; and this points to its proper meaning 'the builders,' i.e. the edifiers or teachers, according to the common metaphor in Biblical language. The word is discussed in *Shabbath* 114 and explained to mean 'learned.' But, because in *Mikvaoth* it is mentioned in connexion with ceremonial purity, and because in Josephus the Essenes are stated to have carried an 'axe and shovel' (*B. J.* ii. 8. 7, 9), and because moreover the Jewish historian in another place (*Vit.* 2) mentions having spent some time with one Banus a dweller in the wilderness, who lived on vegetables and fruits and bathed often day and night for the sake of purity, and who is generally considered to have been an Essene; therefore Frankel holds these Banaim to have been Essenes. This is a specimen of the misplaced ingenuity which distinguishes Frankel's learned speculations on the Essenes. Josephus does not mention an 'axe and shovel,' but an axe only (§ 7 ἀξίναριον), which he afterwards defines more accurately as a spade (§ 9 τῆ σκαλιῶν, τοιοῦτον γὰρ ἐστὶ τὸ δίδομενον ὑπ' αὐτῶν ἀξίνιδιον τοῖς νεοσυστάτοις) and which, as he distinctly states, was given them for the purpose of burying impurities out of sight (comp. Deut 23:12-14). Thus it has no connexion whatever with any 'building' implement. And again, it is true that Banus has frequently been regarded as an Essene, but there is absolutely no ground for this supposition. On the contrary the narrative of Josephus in his *Life* seems to exclude it, as I shall have occasion to show hereafter. I should add that Sachs interprets Banaim 'the bathers,' regarding the explanation in *Shabbath* l.c. as a 'later accommodation.'* This seems to me very improbable; but, if it were conceded, the Banaim would then apparently be connected not with the Essenes, but with the Hemerobaptists.

* *Beitrag* II. p. 199. In this derivation he is followed by Graetz (III. p. 82, 468) and Derenbourg (p. 166).

From the preceding investigation it will have appeared how little Frankel has succeeded in establishing his thesis that 'the talmudical sources are acquainted with the Essenes and make mention of them constantly' (*Monatsschr.* p. 31). We have seen not only that no instance of the name Essene has been produced, but that all those passages which are supposed to refer to them under other designations, or to describe their practices or tenets, fail us on closer examination. In no case can we feel sure that there is any direct reference to this sect, while in most cases such reference seems to be excluded by the language or the attendant circumstances.* Thus we are obliged to fall back upon the representations of Philo and Josephus. Their accounts are penned by eye-witnesses. They are direct and explicit, if not so precise or so full as we could have wished. The writers obviously consider that they are describing a distinct and exceptional phenomenon.

And it would be a reversal of all established rules of historical criticism to desert the solid standing-ground of contemporary history for the artificial combinations and shadowy hypotheses which Frankel would substitute in its place.

* 'The attempt to point out the Essenes in our patristic (i.e. rabbinical) literature,' says Herzfeld truly (II. p. 397), 'has led to a splendid hypothesis-hunt (*einer stattlichen Hypothesenjagd*).'

But here we are confronted with Frankel's depreciation of these ancient writers, which has been echoed by several later critics. They were interested, it is argued, in making their accounts attractive to their heathen contemporaries, and they coloured them highly for this purpose (*Monatsschr.* p. 31). We may readily allow that they would not be uninfluenced by such a motive, but the concession does not touch the main points at issue. This aim might have led Josephus, for example, to throw into bold relief the coincidences between the Essenes and Pythagoreans; it might even have induced him to give a semi-pagan tinge to the Essene doctrine of the future state of the blessed (*B. J.* ii. 8. 11). But it entirely fails to explain those peculiarities of the sect which marked them off by a sharp line from orthodox Judaism, and which fully justify the term 'separatists' as applied to them by a recent writer. In three main features especially the portrait of the Essenes retains its distinctive character unaffected by this consideration.

(i) How, for instance, could this principle of accommodation have led both Philo and Josephus to lay so much stress on their divergence from Judaic orthodoxy in the matter of sacrifices? Yet this is perhaps the most crucial note of heresy which is recorded of the Essenes. What was the law to the orthodox Pharisee without the sacrifices, the temple-worship, the hierarchy? Yet the Essene declined to take any part in the sacrifices; he had priests of his own independently of the Levitical priesthood. On Frankel's hypothesis that Essenism is merely an exaggeration of pure Pharisaism, no explanation of this abnormal phenomenon can be given. Frankel does indeed attempt to meet the case by some speculations respecting the red heifer (*Monatsschr.* 64), which are so obviously inadequate that they have not been repeated by later writers and may safely be passed over in silence here. On this point indeed the language of Josephus is not quite explicit. He says (*Ant.* xviii. 1. 5) that, though they send offerings (*αναθηματα*) to the temple, they perform no sacrifices, and he assigns as the reason their greater strictness as regards ceremonial purity (*διαφοροτητι αγνειων ας νομιζοιεν*), adding that 'for this reason being excluded from the common sanctuary (*τεμενισματος*) they perform their sacrifices by themselves (*εφ αυτων τας θυσιας επιτελουσι*).' Frankel therefore supposes that their only reason for abstaining from the temple sacrifices was that according to their severe notions the temple itself was profaned and therefore unfit for sacrificial worship. But if so, why should it not vitiate the offerings, as well as the sacrifices, and make them also unlawful? And indeed, where Josephus is vague, Philo is explicit. Philo (II. p. 457) distinctly states that the Essenes being more scrupulous than any in the worship of God (*εν τοις μαλιστα θεραπευται Θεου*) do not sacrifice animals (*ου ζωα καταθουντες*), but hold it right to dedicate their own hearts as a worthy offering (*αλλ ιεροπρεπεις τας εαυτων διανοιας κατασκευαζεις αζιουντες*). Thus the greater strictness,

which Josephus ascribes to them, consists in the abstention from shedding blood, as a pollution in itself. And, when he speaks of their substituting private sacrifices, his own qualifications show that he does not mean the word to be taken literally. Their simple meals are their sacrifices; their refectory is their sanctuary; their president is their priest. It should be added also that, though we once hear of an Essene apparently within the temple precincts (*B. J.* i. 3. 5, *Ant.* xiii. 11. 2), no mention is ever made of one offering sacrifices. Thus it is clear that with the Essene it was the sacrifices which polluted the temple, and not the temple which polluted the sacrifices. And this view is further recommended by the fact that it alone will explain the position of their descendants, the Christianized Essenes, who condemned the slaughter of victims on grounds very different from those alleged in the Epistle to the Hebrews, not because they have been superseded by the Atonement, but because they are in their very nature repulsive to God; not because they have ceased to be right, but because they never were right from the beginning.

It may be said indeed, that such a view could not be maintained without impugning the authority, or at least disputing the integrity, of the Old Testament writings. The sacrificial system is so bound up with the Mosaic law, that it can only be rejected by the most arbitrary excision. This violent process however, uncritical as it is, was very likely to have been adopted by the Essenes.* As a matter of fact, it did recommend itself to those Judaizing Christians who reproduced many of the Essene tenets, and who both theologically and historically may be regarded as the lineal descendants of this Judaic sect. Thus in the *Clementine Homilite*, an Ebionite work which exhibits many Essene features, the chief spokesman St. Peter is represented as laying great stress on the duty of distinguishing the true and the false elements in the current Scriptures (ii. 38, 51, iii. 4, 5, 10, 42, 47, 49, 50, comp. xviii. 19). The saying traditionally ascribed to our Lord, 'Show yourselves approved money-changers' (γινώσθε τραπεζίται δοκιμοί), is more than once quoted by the Apostle as enforcing this duty (ii. 51, iii. 50, xviii. 20). Among these false elements he places all those passages which represent God as enjoining sacrifices (iii. 45, xviii. 19). It is plain, so he argues, that God did not desire sacrifices, for did He not kill those who lusted after the taste of flesh in the wilderness? and, if the slaughter of animals was thus displeasing to Him, how could He possibly have commanded victims to be offered to Himself (iii. 45)? It is equally clear from other considerations that this was no part of God's genuine law. For instance, Christ declared that He came to fulfil every tittle of the Law; yet Christ abolished sacrifices (iii. 51). And again, the saying 'I will have mercy and not sacrifice' is a condemnation of this practice (iii. 56). The true prophet 'hates sacrifices, bloodshed, libations'; he 'extinguishes the fire of altars' (iii. 26). The frenzy of the lying soothsayer is a mere intoxication produced by the reeking fumes of sacrifice (iii. 13). When in the immediate context of these denunciations we find it reckoned among the highest achievements of man 'to know the *names of angels*, to drive away demons, to endeavour to heal diseases by charms (φάρμακιάς), and to find incantations (επαοιδάς) against venomous serpents (iii. 36)'; when again St. Peter is made to condemn as false those scriptures which speak of God swearing, and to set against them Christ's command 'Let your yea be yea' (iii. 55); we feel how thoroughly this strange production of Ebionite Christianity is saturated with Essene ideas.**

* Herzfeld (II. p. 403) is unable to reconcile any rejection of the Old Testament Scriptures with

the reverence paid to Moses by the Essenes (*B. J.* ii. 8. 9, 10). The Christian Essenes however did combine both these incongruous tenets by the expedient which is explained in the text. Herzfeld himself suggests that allegorical interpretation may have been employed to justify this abstention from the temple sacrifices.

** Epiphanius (*Hær.* xviii. I. p. 38) again describes, as the account was handed down to him (ως ο εις ημας ελθων περιεχει λογος), the tenets of a Jewish sect which he calls the Nasareans, αυτην δε ου παρεοεχετο την πεντατευχον, αλλα ωμολογει μεν τον Μωυσεα, και οτι εδεξατο νομοθεσιαν επιστευεν, ου ταυτην δε φησιν, αλλ ετεραν. οθεν τα μεν παντα φυλαττουσι των Ιουδαιων Ιουδαιοι οντες, θυσιαν δε ουκ εθουον ουτε εμψυχων μετειχον, αλλα αθεμιτον ην παρ αυτοις το κπεων μεταλαμβανειν η θυσιαζειν αυτοις. εφασκον γαρ πεπλασθαι ταυτα τα βιβλια και μηδεν τουτων υπο τω πατερων γεγενησθαι. Here we have in combination all the features which we are seeking. The cradle of this sect is placed by him in Gilead and Bashan and 'the regions beyond the Jordan.' He uses similar language also (*xxx.* 18, p. 142) in describing the Ebionites, whom he places in much the same localities (naming Moab also), and whose Essene features are unmistakable: ουτε γαρ δεχοηται την πεντατευχον Μωυσδεωσ δλην αλλα τινα ρηματα αποβαλλουσιν. οταν δε αυτοις ειπησ περι εμψυχων βρωσεωσ κ.τ.λ. These parallels will speak for themselves.

(ii) Nor again is Frankel successful in explaining the Essene prayers to the sun by rabbinical practices (*Zeitschr.* p. 458). Following Rapoport, he supposes that Josephus and Philo refer to the beautiful hymn of praise for the creation of light and the return of day, which forms part of the morning-prayer of the Jews to the present time, and which seems to be enjoined in the Mishna itself (*Berakhoth* i. 4); and this view has been adopted by many subsequent writers. But the language of Josephus is not satisfied by this explanation. For he says plainly (*B. J.* ii. 8. 5) that they addressed prayers to the sun, and it is difficult to suppose that he has wantonly introduced a dash of paganism into his picture; nor indeed was there any adequate motive for his doing so. Similarly Philo relates of the Therapeutes (*Vit. Cont.* II, II. p. 485), that they 'stand with their faces and their whole body towards the East, and when they see that the sun is risen, holding out their hands to heaven they pray for a happy day (εσημεριων) and for truth and for keen vision of reason (οξυωπιαν λογισμου).' And here again it is impossible to overlook the confirmation which these accounts receive from the history of certain Christian heretics deriving their descent from this Judaic sect. Epiphanius (*Hær.* xix. 2, xx. 3, pp. 40 sq., 47) speaks of a sect called the Sampsæans or 'Sun-worshippers,' as existing in his own time in Peræa on the borders of Moab and on the shores of the Dead Sea. He describes them as a remnant of the Ossenes (i.e. Essenes), who have accepted a spurious form of Christianity and are neither Jews nor Christians. This debased Christianity which they adopted is embodied, he tells us, in the pretended revelation of the Book of Elchasai, and dates from the time of Trajan (*Galatians* p. 324 sq.). Elsewhere (*xxx.* 3, p. 127) he seems to use the terms Sampsæan, Ossene, and Elchasaite as synonymous (παρα τοις Σαμψηνοις και Οσσηνοις και Ελκεσσαιοις καλουμενοις). Now we happen to know something of this book of Elchasai, not only from Epiphanius himself (xix. I sq., p. 40 sq., *xxx.* 17, p. 141), but also from Hippolytus (*Hær.* ix. 13 sq.) who describes it at considerable length. From these accounts it appears that the principal feature in the book was the injunction of

frequent bathings for the remission of sins (Hipp. *Hær.* ix. 13, 15, sq.). We are likewise told that it ‘anathematizes immolations and sacrifices (θυσιας και ιερουργιας) as being alien to God and certainly not offered to God by tradition from (εκ) the fathers and the law,’ while at the same time it ‘says that men ought to pray there at Jerusalem, where the altar was and the sacrifices (were offered), prohibiting the eating of flesh which exists among the Jews, and the rest (of their customs), and the altar and the fire, as being alien to God’ (Epiph. *Hær.* xix. 3, p. 42).

Notwithstanding, we are informed that the sect retained the rite of circumcision, the observance of the Sabbath, and other practices of the Mosaic law (Hipp. *Hær.* ix. 14; Epiph. *Hær.* xix. 5, p. 43, comp. xxx. 17, p. 141). This inconsistency is explained by a further notice in Epiphanius (l.c.) that they treated the Scriptures in the same way as the Nasaræans; that is, they submitted them to a process of arbitrary excision, as recommended in the Clementine Homilies, and thus rejected as falsifications all statements which did not square with their own theory. Hippolytus also speaks of the Elchasaites as studying astrology and magic, and as practicing charms and incantations on the sick and the demoniacs (§ 14). Moreover in two formularies, one of expiation, another of purification, which this father has extracted from the book, invocation is made to ‘the holy spirits and the angels of prayer’ (§ 15, comp. Epiph. *Hær.* xix. 1). It should be added that the word Elchasai probably signifies the ‘hidden power’ (*Galatians* p. 325, note 1); while the book itself directed that its mysteries should be guarded as precious pearls, and should not be communicated to the world at large, but only to the faithful few (Hipp. *Hær.* ix. 15, 17). It is hardly necessary to call attention to the number of Essene features which are here combined.* I would only remark that the value of the notice is not at all diminished, but rather enhanced, by the uncritical character of Epiphanius’ work; for this very fact prevents us from ascribing the coincidences, which here reveal themselves, to this father’s own invention.

* Celibacy however is not one of these; comp. Epiph. *Hær.* xix. 1 (p. 40) *μπεχθανεται δε τη παρθενια, μισει δε την εγκρατειαν, αναγκαζει δε γαμον.* In this respect they departed from the original principles of Essenism, alleging, as it would appear, a special revelation (ως δηθεν αποκαλυψεως) in justification. In like manner marriage is commended in the Clementine Homilies.

In this heresy we have plainly the dregs of Essenism, which has only been corrupted from its earlier and nobler type by the admixture of a spurious Christianity. But how came the Essenes to be called Sampsæans? What was the original meaning of this outward reverence which they paid to the sun? Did they regard it merely as the symbol of Divine illumination, just as Philo frequently treats it as a type of God, the center of all light (e.g. *de Somn.* i. 13 sq., I. p. 631 sq.), and even calls the heavenly bodies ‘visible and sensible gods’ (*de Mund. Op.* 7, I. p. 6)? Or did they honour the light, as the pure ethereal element in contrast to gross terrestrial matter, according to a suggestion of a recent writer (Keim I. p. 289)? Whatever may have been the motive of this reverence, it is strangely repugnant to the spirit of orthodox Judaism. In Ezekiel 8:16 it is denounced as an abomination, that men shall turn towards the east and worship the sun; and accordingly in *Berakhoth* 7a a saying of R. Meir is reported to the effect that God is angry when the sun appears and the kings of the East and the West prostrate themselves before this luminary. We cannot fail therefore to recognize the action of some foreign influence in this

Essene practice—whether Greek or Syrian or Persian, it will be time to consider hereafter.

(iii) On the subject of marriage again, talmudical and rabbinical notices contribute nothing towards elucidating the practices of this sect. Least of all do they point to any affinity between the Essenes and the Pharisees. The nearest resemblance, which Frankel can produce, to any approximation in this respect is an injunction in Mishna *Kethuboth* 5.8 respecting the duties of the husband in providing for the wife in case of his separating from her, and this he ascribes to Essene influences (*Monatsschr.* p. 37); but this mishna does not express any approval of such a separation. The direction seems to be framed entirely in the interests of the wife: nor can I see that it is at all inconsistent, as Frankel urges, with Mishna *Kethuboth* 7.1 which allows her to claim a divorce under such circumstances. But however this may be, Essene and Pharisaic opinion stand generally in the sharpest contrast to each other with respect to marriage. The talmudic writings teem with passages implying not only the superior sanctity, but even the imperative duty, of marriage. The words ‘Be fruitful and multiply’ (Gen 1:28) were regarded not merely as a promise, but as a command which was binding on all. It is a maxim of the Talmud that ‘Any Jew who has not a wife is no man’ (Md) *wny*), *Yebamoth* 63a. The fact indeed is so patent, that any accumulation of examples would be superfluous, and I shall content myself with referring to *Pesachim* 113a,b, as fairly illustrating the doctrine of orthodox Judaism on this point. * As this question affects the whole framework not only of religious, but also of social life, the antagonism between the Essene and the Pharisee in a matter so vital could not be overlooked.

* Justin Martyr more than once taunts the Jewish rabbis with their reckless encouragement of polygamy. See *Dial.* 134, p. 363 D.

(iv) Nor again is it probable that the magical rites and incantations which are so prominent in the practice of the Essenes would, as a rule, have been received with any favour by the Pharisaic Jew. In Mishna *Pesachim* 4.9 (comp. *Berakhoth* 10b) it is mentioned with approval that Hezekiah put away a ‘book of healings’; where doubtless the author of the tradition had in view some volume of charms ascribed to Solomon, like those which apparently formed part of the esoteric literature of the Essenes. In the same spirit in Mishna *Sanhedrin* 11.1 R. Akiba shuts out from the hope of eternal life any ‘who read profane or foreign (i.e. perhaps, apocryphal) books, and who mutter over a wound’ the words of Exodus 15:26. On this point of difference however no great stress can be laid. Though the nobler teachers among the orthodox Jews set themselves steadfastly against the introduction of magic, they were unable to resist the inpouring tide of superstition. In the middle of the second century Justin Martyr alludes to exorcists and magicians among the Jews, as though they were neither few nor obscure (*Dial.* 85, p. 311 C). Whether these were a remnant of Essene Judaism, or whether such practices had by this time spread throughout the whole body, it is impossible to say; but the fact of their existence prevents us from founding an argument on the use of magic, as an absolutely distinctive feature of Essenism.

Other divergences also have been enumerated; but, as these do not for the most part involve any great principles, and refer only to practical details in which much fluctuation was possible, they cannot under any circumstances be taken as crucial tests, and I have not thought it worth while to

discuss them. But the antagonisms on which I have dwelt will tell their own tale. In three respects more especially, in the avoidance of marriage, in the abstention from the temple sacrifices, and (if the view which I have adopted be correct) in the outward reverence paid to the sun, we have seen that there is an impassable gulf between the Essenes and the Pharisees. No known influences within the sphere of Judaism proper will serve to account for the position of the Essenes in these respects; and we are obliged to look elsewhere for an explanation.

It was shown above that the investigations of Frankel and others failed to discover in the talmudical writings a single reference to the Essenes, which is at once direct and indisputable. It has now appeared that they have also failed (and this is the really important point) in showing that the ideas and practices generally considered characteristic of the Essenes are recognized and incorporated in these representative books of Jewish orthodoxy; and thus the hypothesis that Essenism was merely a type, though an exaggerated type, of pure Judaism falls to the ground.

Some affinities indeed have been made out by Frankel and by those who have anticipated or followed him. But these are exactly such as we might have expected. Two distinct features combine to make up the portrait of the Essene. The Judaic element is quite as prominent in this sect as the non-Judaic. It could not be more strongly emphasized than in the description given by Josephus himself. In everything therefore which relates to the strictly Judaic side of their tenets and practices, we should expect to discover not only affinities, but even close affinities, in talmudic and rabbinic authorities. And this is exactly what, as a matter of fact, we do find. The Essene rules respecting the observance of the Sabbath, the rites of lustration, and the like have often very exact parallels in the writings of more orthodox Judaism. But I have not thought it necessary to dwell on these coincidences, because they may well be taken for granted, and my immediate purpose did not require me to emphasize them.

And again; it must be remembered that the separation between Pharisee and Essene cannot always have been so great as it appears in the Apostolic age. Both sects apparently arose out of one great movement, of which the motive was the avoidance of pollution. The divergence therefore must have been gradual. At the same time, it does not seem a very profitable task to write a hypothetical history of the growth of Essenism, where the data are wanting; and I shall therefore abstain from the attempt. Frankel indeed has not been deterred by this difficulty; but he has been obliged to assume his data by postulating that such and such a person, of whom notices are preserved, was an Essene, and thence inferring the character of Essenism at the period in question from his recorded sayings or doings. But without attempting any such reconstruction of history, we may fairly allow that there must have been a gradual development; and consequently in the earlier stages of its growth we should not expect to find that sharp antagonism between the two sects, which the principles of the Essenes when fully matured would involve. If therefore it should be shown that the talmudical and rabbinical writings here and there preserve with approval the sayings of certain Essenes, this fact would present no difficulty. At present however no decisive example has been produced; and the discoveries of Jelinek for instance (*Orient* 1849, pp. 489, 537, 553), who traces the influence of this sect in almost every page of *Pirke Aboth*, can only be regarded as another illustration of the extravagance with which the whole subject has

been treated by a large section of modern Jewish writers. More to the point is a notice of an earlier Essene preserved in Josephus himself. We learn from this historian that one Judas, a member of the sect, who had prophesied the death of Antignous, saw this prince 'passing by through the temple,' when his prophecy was on the point of fulfillment (about BC 110). At this moment Judas is represented as sitting in the midst of his disciples, instructing them in the science of prediction. The expression quoted would seem to imply that he was actually teaching within the temple area. Thus he would appear not only as mixing in the ordinary life of the Jews, but also as frequenting the national sanctuary. But even supposing this to be the right explanation of the passage, it will not present any serious difficulty. Even at a later date, when (as we may suppose) the principles of the sect had stiffened, the scruples of the Essene were directed, if I have rightly interpreted the account of Josephus, rather against the sacrifices than against the locality. The temple itself, independently of its accompaniments, would not suggest any offence to his conscience.

Nor again, is it any obstacle to the view which is here maintained, that the Essenes are regarded with so much sympathy by Philo and Josephus themselves. Even though the purity of Judaism might have been somewhat sullied in this sect by the admixture of foreign elements, this fact would attract rather than repel an eclectic like Philo, and a latitudinarian like Josephus. The former, as an Alexandrian, absorbed into his system many and diverse elements of heathen philosophy, Platonic, Stoic, and Pythagorean. The latter, though professedly a Pharisee, lost no opportunity of ingratiating himself with his heathen conquerors, and would not be unwilling to gratify their curiosity respecting a society with whose fame, as we infer from the notice of Pliny, they were already acquainted.

But if Essenism owed the features which distinguished it from Pharisaic Judaism to an alien admixture, whence were these foreign influences derived? From the philosophers of Greece or from the religious mystics of the East? On this point recent writers are divided.

Those who trace the distinctive characteristics of the sect to Greece, regard it as an offshoot of the Neopythagorean School grafted on the stem of Judaism. This solution is suggested by the statement of Josephus, that 'they practise the mode of life which among the Greeks was introduced (καταδειγμενη) by Pythagoras' (*Ant.* xv. 10. 4). It is thought to be confirmed by the strong resemblances which as a matter of fact are found to exist between the institutions and practices of the two.

This theory, which is maintained also by other writers, as for instance by Baur and Herzfeld, has found its ablest and most persistent advocate in Zeller, who draws out the parallels with great force and precision. 'The Essenes,' he writes, 'like the Pythagoreans, desire to attain a higher sanctity by an ascetic life; and the abstentions, which they impose on themselves for this end, are the same with both. They reject animal food and bloody sacrifices; they avoid wine, warm baths, and oil for anointing; they set a high value on celibate life: or, so far as they allow marriage, they require that it be restricted to the one object of procreating children. Both wear only white garments and consider linen purer than wool. Washings and purifications are prescribed by both,

though for the Essenes they have a yet higher significance as religious acts. Both prohibit oaths and (what is more) on the same grounds. Both find their social ideal in those institutions, which indeed the Essenes alone set themselves to realize—in a corporate life with entire community of goods, in sharply defined orders of rank, in the unconditional submission of all the members to their superiors, in a society carefully barred from without, into which new members are received only after a severe probation of several years, and from which the unworthy are inexorably excluded. Both require a strict initiation, both desire to maintain a traditional doctrine inviolable; both pay the highest respect to the men from whom it was derived, as instruments of the deity: yet both also love figurative clothing for their doctrines, and treat the old traditions as symbols of deeper truths, which they must extract from them by means of allegorical explanation. In order to prove the later form of teaching original, newly-composed writings were unhesitatingly forged by the one as by the other, and fathered upon illustrious names of the past. Both parties pay honour to divine powers in the elements, both invoke the rising sun, both seek to withdraw everything unclean from his sight, and with this view give special directions, in which they agree as well with each other as with older Greek superstition, in a remarkable way. For both the belief in intermediate beings between God and the world has an importance which is higher in proportion as their own conception of God is purer; both appear not to have disdained magic; yet both regard the gift of prophecy as the highest fruit of wisdom and piety, which they pique themselves on possessing in their most distinguished members. Finally, both agree (along with the dualistic character of their whole conception of the world...) in their tenets respecting the origin of the soul, its relation to the body, and the life after death...' (*Philosophie der Griechen* Th. III. Abth. 2, p. 281).

This array of coincidences is formidable, and thus skillfully marshaled might appear at first sight invincible. But a closer examination detracts from its value. In the first place the two distinctive characteristics of the Pythagorean philosophy are wanting to the Essenes. The Jewish sect did not believe in the transmigration of souls; and the doctrine of numbers, at least so far as our information goes, had no place in their system. Yet these constitute the very essence of the Pythagorean teaching. In the next place several of the coincidences are more apparent than real. Thus for instance the demons who in the Pythagorean system held an intermediate place between the Supreme God and man, and were the result of a compromise between polytheism and philosophy, have no near relation to the angelology of the Essenes, which arose out of a wholly different motive. Nor again can we find distinct traces among the Pythagoreans of any such reverence for the sun as is ascribed to the Essenes, the only notice which is adduced having no prominence whatever in its own context, and referring to a rule which would be dictated by natural decency and certainly was not peculiar to the Pythagoreans.* When these imperfect and (for the purpose) valueless resemblances have been subtracted, the only basis on which the theory of a direct affiliation can rest is withdrawn. All the remaining coincidences are unimportant. Thus the respect paid to founders is not confined to any one sect or any one age. The reverence of the Essenes for Moses, and the reverence of the Pythagoreans for Pythagoras, are indications of a common humanity, but not of a common philosophy. And again the forgery of supposititious documents is unhappily not the badge of any one school. The Solomonian books of the Essenes, so far as we can judge from the extant notices, were about as unlike the tracts ascribed to

Pythagoras and his disciples by the Neopythagoreans as two such forgeries could well be. All or nearly all that remains in common to the Greek school and the Jewish sect after these deductions is a certain similarity in the type of life. But granted that two bodies of men each held an esoteric teaching of their own, they would secure it independently in a similar way, by a recognized process of initiation, by a solemn form of oath, by a rigid distinction of orders. Granted also, that they both maintained the excellence of an ascetic life, their asceticism would naturally take the same form; they would avoid wine and flesh; they would abstain from anointing themselves with oil; they would depreciate, and perhaps altogether prohibit, marriage. Unless therefore the historical conditions are themselves favourable to a direct and immediate connexion between the Pythagoreans and the Essenes, this theory of affiliation has little to recommend it.

* Diog. Laert. viii. 17; See Zeller l. c. p. 282, note 5. The precept in question occurs among a number of insignificant details, and has no special prominence given to it. In the *Life of Apollonius* by Philostratus (e.g. vi. 10) considerable stress is laid on the worship of the sun (Zeller l.c. p. 137, note 6); but the syncretism of this late work detracts from its value as representing Pythagorean doctrine.

And a closer examination must pronounce them to be most unfavourable. Chronology and geography alike present serious obstacles to any solution which derives the peculiarities of the Essenes from the Pythagoreans.

(i) The priority of time, if it can be pleaded on either side, must be urged in favour of the Essenes. The Pythagoreans as a philosophical school entirely disappear from history before the middle of the fourth century before Christ. The last Pythagoreans were scholars of Philolaus and Eurytus, the contemporaries of Socrates and Plato.* For nearly two centuries after their extinction we hear nothing of them. Here and there persons like Diodorus of Aspendus are satirized by the Attic poets of the middle comedy as 'pythagorizers,' in other words, as total abstainers and vegetarians; ** but the philosophy had wholly died or was fast dying out. This is the universal testimony of ancient writers. It is not till the first century before Christ, that we meet with any distinct traces of a revival. In Alexander Polyhistor, a younger contemporary of Sulla, for the first time we find references to certain writings, which would seem to have emanated from this incipient Neopythagoreanism, rather than from the elder school of Pythagoreans. And a little later Cicero commends his friend Nigidius Figulus as one specially raised up to revive the extinct philosophy. But so slow or so chequered was its progress, that a whole century after Seneca can still speak of the school as practically defunct. Yet long before this the Essenes formed a compact, well-organized, numerous society with a peculiar system of doctrine and a definite rule of life. We have seen that Pliny the elder speaks of this celibate society as having existed 'through thousands of ages.'*** This is a gross exaggeration, but it must at least be taken to imply that in Pliny's time the origin of the Essenes was lost in the obscurity of the past, or at least seemed so to those who had not access to special sources of information. If, as I have given reasons for supposing, Pliny's authority in this passage is the same Alexander Polyhistor to whom I have just referred, and if this particular statement, however exaggerated in expression, is derived from him, the fact becomes still more significant. But on any showing the priority in time is distinctly in favour of

the Essenes as against the Neopythagoreans.

* Zeller l.c. p. 68 (comp. I. p. 242). While disputing Zeller's position, I have freely made use of his references. It is impossible not to admire the mastery of detail and clearness of exposition in this work, even when the conclusions seem questionable.

** Athen. iv. p. 161, Diog. Laert. viii. 37. See the index to Meineke *Fragm. Com.* s. vv. *πυθαγορικός*, etc. The words commonly used by these satirists are *πυθαγορίζειν*, *πυθαγοριστής*, *πυθαγορισμός*. The persons so satirized were probably in many cases not more Pythagoreans than modern teetotalers are Rechabites.

*** *N. H.* v. 15. The point of time, at which Josephus thinks it necessary to insert an account of the Essenes as already flourishing (*Ant.* xiii. 5.9), is prior to the revival of the Neopythagorean school. How much earlier the Jewish sect arose, we are without data for determining.

And accordingly we find that what is only a tendency in the Neopythagoreans is with the Essenes an avowed principle and a definite rule of life. Such for instance is the case with celibacy, of which Pliny says that it has existed as an institution among the Essenes *per sæculorum milia*, and which is a chief corner-stone of their practical system. The Pythagorean notices (whether truly or not, it is unimportant for my purpose to enquire) speak of Pythagoras as having a wife and a daughter. Only at a late date do we find the attempt to represent their founder in another light; and if virginity is ascribed to Apollonius of Tyana, the great Pythagorean of the first Christian century, in the fictitious biography of Philostratus, this representation is plainly due to the general plan of the novelist, whose hero is perhaps intended to rival the Founder of Christianity, and whose work is saturated with Christian ideas. In fact virginity can never be said to have been a Pythagorean principle, though it may have been an exalted ideal of some not very early adherents of the school. And the same remark applies to other resemblances between the Essene and Neopythagorean teaching. The clearness of conception and the definiteness of practice are in almost every instance on the side of the Essenes; so that, looking at the comparative chronology of the two, it will appear almost inconceivable that they can have derived their principles from the Neopythagoreans.

(ii) But the geographical difficulty also, which this theory of affiliation involves, must be added to the chronological. The home of the Essene sect is allowed on all hands to have been on the eastern borders of Palestine, the shores of the Dead Sea, a region least of all exposed to the influences of Greek philosophy. It is true that we find near Alexandria a closely allied school of Jewish recluses, the Therapeutes; and, as Alexandria may have been the home of Neopythagoreanism, a possible link of connexion is here disclosed. But, as Zeller himself has pointed out, it is not among the Therapeutes, but among the Essenes, that the principles in question appear fully developed and consistently carried out; and therefore, if there be a relation of paternity between Essene and Therapeute, the latter must be derived from the former and not conversely. How then can we suppose this influence of Neopythagoreanism brought to bear on a Jewish community in the southeastern border of Palestine? Zeller's answer is as follows. Judæa

was for more than a hundred and fifty years before the Maccabean period under the sovereignty first of the Egyptian and then of the Syrian Greeks. We know that at this time Hellenizing influences did infuse themselves largely into Judaism: and what more natural than that among these the Pythagorean philosophy and discipline should have recommended itself to a section of the Jewish people? It may be said in reply, that at all events the special locality of the Essenes is the least favourable to such a solution: but, without pressing this fact, Zeller's hypothesis is open to two serious objections which combined seem fatal to it, unsupported as it is by any historical notice. First, this influence of Pythagoreanism is assumed to have taken place at the very time when the Pythagorean school was practically extinct: and secondly, it is supposed to have acted upon that very section of the Jewish community, which was the most vigorous advocate of national exclusiveness and the most averse to Hellenizing influences.

It is not therefore to Greek but to Oriental influences that considerations of time and place, as well as of internal character, lead us to look for an explanation of the alien elements in Essene Judaism. And have we not here also the account of any real coincidences which may exist between Essenism and Neopythagoreanism? We should perhaps be hardly more justified in tracing Neopythagoreanism directly to Essenism than conversely (though, if we had no other alternative, this would appear to be the more probable solution of the two): but were not both alike due to substantially the same influences acting in different degrees? I think it will hardly be denied that the characteristic features of Pythagoreanism, and especially of Neopythagoreanism, which distinguish it from other schools of Greek philosophy, are much more Oriental in type, than Hellenic. The asceticism, the magic, the mysticism, of the sect all point in the same direction. And history moreover contains indications that such was the case. There seems to be sufficient ground for the statement that Pythagoras himself was indebted to intercourse with the Egyptians, if not with more strictly Oriental nations, for some leading ideas of his system. But, however this may be, the fact that in the legendary accounts, which the Neopythagoreans invented to do honour to the founder of the school, he is represented as taking lessons from the Chaldeans, Persians, Brahmins, and others, may be taken as an evidence that their own philosophy at all events was partially derived from eastern sources.

But, if the alien elements of Essenism were borrowed not so much from Greek philosophy as from Oriental mysticism, to what nation or what religion was it chiefly indebted? To this question it is difficult, with our very imperfect knowledge of the East at the Christian era, to reply with any confidence. Yet there is one system to which we naturally look, as furnishing the most probable answer. The Medo-Persian religion supplies just those elements which distinguish the tenets and practices of the Essenes from the normal type of Judaism. (1) First; we have here a very definite form of dualism, which exercised the greatest influence on subsequent Gnostic sects, and of which Manicheism, the most matured development of dualist doctrine in connexion with Christianity, was the ultimate fruit. For though dualism may not represent the oldest theology of the Zend-Avesta in its unadulterated form, yet long before the era of which we are speaking it had become the fundamental principle of the Persian religion. (2) Again; the Zoroastrian symbolism of light, and consequent worship of the sun as the fountain of light, will explain those anomalous notices of the Essenes in which they are represented as paying reverence

to this luminary. (3) Moreover; the 'worship of angels' in the Essene system has a striking parallel in the invocations of spirits, which form a very prominent feature in the ritual of the Zend-Avesta. And altogether their angelology is illustrated, and not improbably was suggested, by the doctrine of intermediate beings concerned in the government of nature and of man, such as the Amshaspands, which is an integral part of the Zoroastrian system. (4) And once more; the magic, which was so attractive to the Essene, may have received its impulse from the priestly caste of Persia, to whose world-wide fame this form of superstition is indebted for its name. (5) If to these parallels I venture also to add the intense striving after purity, which is the noblest feature in the Persian religion, I do so, not because the Essenes might not have derived this impulse from a higher source, but because this feature was very likely to recommend the Zoroastrian system to their favourable notice, and because also the particular form which the zeal for purity took among them was at all events congenial to the teaching of the Zend-Avesta, and may not have been altogether free from its influences.

I have preferred dwelling on these broader resemblances, because they are much more significant than any mere coincidence of details, which may or may not have been accidental. Thus for instance the magi, like the Essenes, wore white garments, and eschewed gold and ornaments; they practiced frequent lustrations; they avoided flesh, living on bread and cheese or on herbs and fruits; they had different orders in their society; and the like.* All these, as I have already remarked, may be the independent out-growth of the same temper and direction of conduct, and need not imply any direct historical connexion. Nor is there any temptation to press such resemblances; for even without their aid the general connexion seems to be sufficiently established.

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* Hilgenfeld (*Zeitschrift* x. p. 99 sq.) finds coincidences even more special than these. He is answered by Zeller (III. 2, p. 276), but defends his position again (*Zeitschrift* xi. p. 347 sq.), though with no great success. Among other points of coincidence Hilgenfeld remarks on the axe (Jos. *B. J.* ii. 8. 7) which was given to the novices among the Essenes, and connects it with the ἀξινομαντεία (Plin. *N. H.* xxvi. 19) of the magi. Zeller contents himself with replying that the use of the axe among the Essenes for purposes of divination is a pure conjecture, not resting on any known fact. He might have answered with much more effect that Josephus elsewhere (§ 9) defines it as a spade or shovel, and assigns to it a very different use. Hilgenfeld has damaged his cause by laying stress on these accidental resemblances. So far as regards minor coincidences, Zeller makes out as good a case for his Pythagoreans, as Hilgenfeld for his magians.

** Those who allow any foreign Oriental element in Essenism most commonly ascribe it to Persia: e.g. among the more recent writers, Hilgenfeld (l. c.), and Lipsius *Schenkel's Bibel-Lexikon* s.v. Essaeer p. 189.

But it is said, that the history of Persia does not favour the hypothesis of such an influence as is here assumed. The destruction of the Persian empire by Alexander, argues Zeller, and the subsequent erection of the Parthian domination on its ruins, must have been fatal to the spread of Zoroastrianism. From the middle of the third century before Christ, when the Parthian empire

was established, till towards the middle of the third century of our era, when the Persian monarchy and religion were once more restored,* its influence must have been reduced within the narrowest limits. But does analogy really suggest such an inference? Does not the history of the Jews themselves show that the religious influence of a people on the world at large may begin just where its national life ends? The very dispersion of Zoroastrianism, consequent on the fall of the empire, would impregnate the atmosphere far and wide; and the germs of new religious developments would thus be implanted in alien soils. For in tracing Essenism to Persian influences I have not wished to imply that this Jewish sect consciously incorporated the Zoroastrian philosophy and religion as such, but only that Zoroastrian ideas were infused into its system by more or less direct contact. And, as a matter of fact, it seems quite certain that Persian ideas were widely spread during this very interval, when the Persian nationality was eclipsed. It was then that Hermippus gave to the Greeks the most detailed account of this religion which had ever been laid before them. It was then that its tenets suggested or moulded the speculations of the various Gnostic sects. It was then that the worship of the Persian Mithras spread throughout the Roman Empire. It was then, if not earlier, that the magian system took root in Asia Minor, making for itself (as it were) a second home in Cappadocia.** It was then, if not earlier, that the Zoroastrian demonology stamped itself so deeply on the apocryphal literature of the Jews themselves, which borrowed even the names of evil spirits*** from the Persians. There are indeed abundant indications that Palestine was surrounded by Persian influences during this period, when the Persian empire was in abeyance.

* See Gibbon *Decline and Fall* c. vii, Milman *History of Christianity* II. p. 247 sq. The latter speaks of this restoration of Zoroastrianism, as 'perhaps the only instance of the vigorous revival of a Pagan religion.' It was far purer and less Pagan than the system which it superseded; and this may account for its renewed life.

** Strabo xv. 3. 15 (p. 733) 'Εν δε τη Καππαδοκια (πολυ γαρ εκει το των Μαγων φυλον, οι και πυραιθοι καλουνται πολλα δε και των Περσικων θεων ιεπα) κ.τ.λ..

*** At least in one instance, Asmodeus (Tob. iii. 17); see M. Muller *Chips from a German Workshop* I. p. 148 sq. For the different dates assigned to the book of Tobit see Dr. Westcott's article *Tobit* in Smith's *Dictionary of the Bible* p. 1525.

Thus we seem to have ample ground for the view that certain alien features in Essene Judaism were derived from the Zoroastrian religion. But are we justified in going a step further, and attributing other elements in this eclectic system to the more distant East? The monasticism of the Buddhist will naturally occur to our minds, as a precursor of the cenobitic life among the Essenes; and Hilgenfeld accordingly has not hesitated to ascribe this characteristic of Essenism directly to Buddhist influences. But at the outset we are obliged to ask whether history gives any such indication of the presence of Buddhism in the West as this hypothesis requires. Hilgenfeld answers this question in the affirmative. He points confidently to the fact that as early as the middle of the second century before Christ the Buddhist records speak of their faith as flourishing in Alasanda the chief city of

the land of Yavana. The place intended, he conceives, can be none other than the great Alexandria, the most famous of the many places bearing the name.* In this opinion however he stands quite alone. Neither Koppen (*Die Religion des Buddha* I. p. 193), who is his authority for this statement, nor any other Indian scholar, so far as I am aware, for a moment contemplates this identification. Yavana, or Yona, was the common Indian name for the Græco-Bactrian kingdom and its dependencies;** and to this region we naturally turn. The Alasanda or Alasadda therefore, which is here mentioned, will be one of several Eastern cities bearing the name of the great conqueror, most probably *Alexandria ad Caucasum*. But indeed I hardly think that, if Hilgenfeld had referred to the original authority for the statement, the great Buddhist history *Mahawanso*, he would have ventured to lay any stress at all on this notice, as supporting his theory. The historian, or rather fabulist (for such he is in this earlier part of his chronicle), is relating the foundation of the Maha thupo, or great tope, at Ruanwelli by the king Dutthagamini in the year BC 157. Beyond the fact that this tope was erected by this king the rest is plainly legendary. All the materials for the construction of the building, we are told, appeared spontaneously as by miracle—the bricks, the metals, the precious stones. The dewos, or demons, lent their aid in the erection. In fact

the fabric huge
Rose like an exhalation.

Priests gathered in enormous numbers from all the great Buddhist monasteries to do honour to the festival of the foundation. One place alone sent not less than 96,000. Among the rest it is mentioned that ‘Maha Dhammarakkito, thero (i.e. senior priest) of Yona, accompanied by 30,000 priests from the vicinity of Alasadda, the capital of the Yona country, attended’ (*Mahawanso* p. 171, Turnour’s translation). It is obvious that no weight can be attached to a statement occurring as part of a story of which the other details are so manifestly false. An establishment of 30,000 Buddhist priests at Alexandria would indeed be a phenomenon of which historians have shown a strange neglect.

* x. p. 105 ‘was schon an sich, zumal in dieser Zeit, schwerlich Alexandria ad Caucasum, sondern nur Alexnadrien in Aegypten bedeuten kann.’ Comp. XI. p. 351, where he repeats the same argument in reply to Zeller. This is a very natural inference from a western point of view; but, when we place ourselves in the position of a Buddhist writer to whom Bactria was Greece, the relative proportions of things are wholly changed.

** For its geographical meaning in older Indian writers see Koppen l.c. Since then it has entirely departed from its original signification, and Yavana is now a common term used by the Hindoos to designate the Mohammedans. Thus the Greek name has come to be applied to a people which of all others is most unlike the Greeks. This change of meaning admirably illustrates the use of *Ελλην* among the Jews, which in like manner, from being the name of an alien nation, became the name of an alien religion, irrespective of nationality.

Nor is the presence of any Buddhist establishment even on a much smaller scale in this important center of western civilization at all reconcilable with the ignorance of this religion, which the Greeks and Romans betray at a much later date. For some centuries after the Christian era we find that the information possessed by western writers was most shadowy and confused; and in almost every instance we are able to trace it to some other cause than the actual presence of Buddhists in the Roman Empire.* Thus Strabo, who wrote under Augustus and Tiberius, apparently mentions the Buddhist priests, the *sramanas*, under the designation *sarmanæ* (Σαρμανας);** but he avowedly obtains his information from Megasthenes, who traveled in India somewhere about the year 300 BC and wrote a book on Indian affairs. Thus too Bardesanes at a much later date gives an account of these Buddhist ascetics, without however naming the founder of the religion; but he was indebted for his knowledge of them to conversations with certain Indian ambassadors who visited Syria on their way westward in the reign of one of the Antonines.*** Clement of Alexandria, writing in the latest years of the second century or the earliest of the third, for the first† time mentions Buddha by name; and even he betrays a strange ignorance of this Eastern religion.††

* Consistently with this view, we may allow that single Indians would visit Alexandria from time to time for purposes of trade or for other reasons, and not more than this is required by the rhetorical passage in Dion Chrysost. *Or.* xxxii (. 373) ορω γαρ εγωγε ου μονον Ελληνας παρ υμιν....αλλα και Βακτριους και Σκυθας και Περσας και Ινδων τινας. The qualifying τινας shows how very slight was the communication between India and Alexandria. The mission of Pantænus may have been suggested by the presence of such stray visitors. Jerome (*Vir. Ill.* 36) says that he went ‘rogatus ab illius gentis legatis.’ It must remain doubtful however, whether some other region than Hindostan, such as Ethiopia for instance, is not meant, when Pantænus is said to have gone to India: see Cave’s *Lives of the Primitive Fathers* p. 188 sq.

How very slight the communication was between India and the West in the early years of the Christian era, appears from this passage of Strabo xv i.4 (p. 686); και οι νυν δε εξ Αιγυπτου πλεοντες εμπορικοι τω Νειλω και τω Αραβιω κολπω μεχρι της Ινδικης σπανιοι μεν και περιπελευκασι μεχρι του Γαγγου, και ουτοι δ ιδιωται και ουδεν προς ιστοριαν των τοπων χρησιμοι, after which he goes on to say that the only instance of Indian travelers in the West was the embassy sent to Augustus which came αφ ενος τοπου και ταρ ενος βασιλεως.

The communications between India and the West are investigated by two recent writers, Reinaud *Relations Politiques et Commerciales de l’Empire Romain avec l’Asie Centrale*, Paris 1863, and Priaulx *The Indian Travels of Apollonius of Tyana and the Indian Embassies to Rome*, 1873. The latter work, which is very thorough and satisfactory, would have saved me much labour of independent investigation, if I had seen it in time.

** Strabo xv. i.59, p. 712. In the MSS it is written Γαρμανας, but this must be an error either introduced by Strabo’s transcribers or found in the copy of Megasthenes which this author used. This is plain not only from the Indian word itself, but also from the parallel passage in

Clement of Alexandria (*Strom.* i. 15). From the coincidences of language it is clear that Clement also derived his information from Megasthenes, whose name he mentions just below. The fragments of Megasthenes relating to the Indian philosophers will be found in Muller *Fragm. Hist. Graec.* II. p. 437. They were previously edited by Schwanbeck, *Megasthenis Indica* (Bonnæ 1846).

For Σαρμῶναι we also find the form Σαμῶνῶται in other writers; e.g. Clem. Alex. l.c., Bardesanes in Porphyry. *de Abstin.* iv. 17, Orig. *c. Cels.* i. 19 (I. p. 342). This divergence is explained by the fact that the Pali word *sammana* corresponds to the Sanskrit *sramana*. See Schwanbeck, l.c. p. 17, quoted by Muller, p. 437.

It should be borne in mind however, that several eminent Indian scholars believe Megasthenes to have meant not Buddhists but Brahmins by his Σαρμῶνας. So for instance Lassen *Rhein. Mus.* 1833, p. 180 sq., *Ind. Alterth.* II. p. 700: and Prof. Max. Muller (Pref. to Rogers' *Translation of Buddhaghosha's Parables*, London 1870, p. lii) says; 'That Lassen is right in taking the Σαρμῶναι, mentioned by Megasthenes, for Brahmanic, not for Buddhist ascetics, might be proved also by their dress. Dresses made of the bark of trees are not Buddhistic.' If this opinion be correct, the earlier notices of Buddhism in Greek writers entirely disappear, and my position is strengthened. But for the following reasons the other view appears to me more probable: (1) The term *sramana* is the common term for the Buddhist ascetic, whereas it is very seldom used of the Brahmin. (2) the Ζαρμῶνος (another form of *sramana*), appears to have been a Buddhist. This view is taken even by Lassen, *Ind. Alterth.* III. p. 60. (3) The distinction of Βραχμῶνες and Σαρμῶναι in Megasthenes or the writers following him corresponds to the distinction of Βραχμῶνες and Σαμῶνῶται in Bardesanes, Origen, and others; and, as Schwanbeck has shown (l.c.), the account of the Σαρμῶναι in Megasthenes for the most part is a close parallel to the account of the Σαμῶνῶται in Bardesanes (or at least in Porphyry's report of Bardesanes). It seems more probable therefore that Megasthenes has been guilty of confusion in describing the dress of the Σαρμῶναι, than that Brahmins are intended by the term.

The Pali form, Σαμῶνῶται, as a designation of the Buddhists, first occurs in Clement of Alexandria or Bardesanes, whichever may be the earlier writer. It is generally ascribed to Alexander Polyhistor, who flourished BC 80-60, because his authority is quoted by Cyril of Alexandria (*c. Julian.* iv. p. 133) in the same context in which the Σαμῶνῶται are mentioned. This inference is drawn by Schwanbeck, Max Muller, Lassen, and others. An examination of Cyril's language however shows that the statement for which he quotes the authority of Alexander Polyhistor does not extend to the mention of the Sammanæi. Indeed all the facts given in this passage of Cyril (including the reference to Polyhistor) are taken from Clement of Alexandria (*Strom.* i. 15), whose account Cyril has abridged. It is possible indeed that Clement himself derived the statement from Polyhistor, but nothing in Clement's own language points to this.

*** The narrative of Bardesanes is given by Porphyry *de Abst.* iv. 17. The Buddhist ascetics are there called Σαμῶνῶται (see the last note). The work of Bardesanes, recounting his conversations with these Indian ambassadors, is quoted again by Porphyry in a fragment preserved by Stobæus *Ecl.* iii. 56 (p. 141). In this last passage the embassy is said to have arrived ἐπι τῆς βασιλείας τῆς Αντωνίνου του ἐξ Εμισῶν, by which, if the words be

correct, must be meant Elagabalus (AD 218-222), the spurious Antonine (see Hilgenfeld *Bardesanēs* p. 12 sq.). Other ancient authorities however place Bardesanēs in the reign of one of the older Antonines; and, as the context is somewhat corrupt, we cannot feel quite certain about the date. Bardesanēs gives by far the most accurate account of the Buddhists to be found in any ancient Greek writer; but even here the monstrous stories, which the Indian ambassadors related to him, show how little trustworthy such sources of information were.

† Except possibly Arian, *Ind.* viii. 1, who mentions an ancient Indian king, Budyas (Βουδύας) by name; but what he relates of him is quite inconsistent with the history of Buddha, and probably some one else is intended.

†† In this passage (*Strom.* i. 15, p. 359) Clement apparently mentions these same persons three times, supposing that he is describing three different schools of Oriental philosophers. (1) He speaks of Σαμωναῖοι Βακτρῶν (comp. Cyril. Alex. l.c.); (2) He distinguishes two classes of Indian gymnosophists, whom he calls Σαρμαναὶ and Βραχμαναὶ. These are Buddhists and Brahmins respectively; (3) He says afterwards εἰσι δὲ τῶν Ἰνδῶν οἱ τοῖς Βουττα πειθομένοι παραγγελομασιν, δν δι υπερβολην σεμνοτητος εἰς [ως?] θεον τετιμηκασι. Schwanbeck indeed maintains that Clement here intends to describe the same persons whom he has just mentioned as Σαρμαναὶ; but this is not the natural interpretation of his language, which must mean 'There are also among the Indians those who obey the precepts of Buddha.' Probably Schwanbeck is right in identifying the Σαρμαναὶ with the Buddhist ascetics, but Clement appears not to have known this. In fact he has obtained his information from different sources, and so repeated himself without being aware of it. Where he got the first fact it is impossible to say. The second, as we saw, was derived from Megasthenes. The third, relating to Buddha, came, as we may conjecture, either from Pantænus (if indeed Hindostan is really meant by the India of his missionary labours) or from some chance Indian visitor at Alexandria.

In another passage (*Strom.* iii. 7, p. 539) Clement speaks of certain Indian celibates and ascetics, who are called Σεμνοί. As he distinguishes them from the gymnosophists, and mentions the pyramid as a sacred building with them, the identification with the Buddhists can hardly be doubted. Here therefore Σεμνοί is a Grecized form of Σαμωναῖοι; and this modification of the word would occur naturally to Clement, because σεμνοί, σεμνειον, were already used of the ascetic life: e.g. *Phil de Vit. Cont.* 3 (p. 475 M) ἱερὸν ὁ καλεῖται σεμνειον καὶ μοναστηριον ἐν ᾧ μονουμενοι τὰ τοῦ σεμνου βίου μυστηρια τελουνται.

Still later than this, Hippolytus, while he gives a fairly intelligent, though brief, account of the Brahmins (*Haer.* i. 24), says not a word about the Buddhists, though, if he had been acquainted with their teaching, he would assuredly have seen in them a fresh support to his theory of the affinity between Christian heresies and pre-existing heathen philosophies. With one doubtful exception—an Indian fanatic attached to an embassy sent by king Porus to Augustus, who astonished the Greeks and Romans by burning himself alive at Athens*—there is apparently no notice in either heathen or Christian writers, which points to the presence of a Buddhist within the limits of the Roman Empire, till long after the Essenes had ceased to exist.**

* The chief authority is Nicolaus of Damascus in Strabo xv. I. 73 (p. 270). The incident is mentioned also in Dion Cass. liv. 9. Nicolaus had met these ambassadors at Antioch, and gives

an interesting account of the motley company and their strange presents. This fanatic, who was one of the number, immolated himself in the presence of an astonished crowd, and perhaps of the emperor himself, at Athens. He anointed himself and then leapt smiling on the pyre. The inscription on his tomb was Ζαρμανοχηγας Ινδος ατο Βαργοσης κατα τα πατρια Ινδων εθη εαυτον απαθανατισας κειται. The tomb was visible at least as late as the age of Plutarch, who recording the self-immolation of Calanus before Alexander (*Vit. Alex* 69) says, τουτο πολλοις ετεσιν υστερον αλλος Ινδος εν Αθηναις Καισαρι συνων εποιησε, και δεικνυται μεχρι νυν το μνημειον Ινδου πρασαγορευομενον. Strabo also places the two incidents in conjunction in another passage in which he refers to this person, xv. I. 4 (p. 686) ο κατακαυσας εαυτον Αθηνησι σοφιστης Ινδος, καθαπερ και ο Καλανος κ.τ.λ..

The reasons for supposing this person to have been a Buddhist, rather than a Brahmin, are: (1) The name Ζαρμανοχηγας (which appears with some variations in the MSS of Strabo) being apparently the Indian *sramana-karja*, i.e. ‘teacher of the ascetics,’ in other words, a Buddhist priest; (2) The place Bargaosa, i.e. Barygaza, where Buddhism flourished in that age. See Priaulx p. 78 sq. In Dion Cassius it is written Ζαρμαρος.

And have we not here an explanation of 1 Cor 13:3, if ινα καυθησομαι be the right reading? The passage, being written before the fires of the Neronian persecution, requires explanation. Now it is clear from Plutarch that the ‘Tomb of the Indian’ was one of the sights shown to strangers at Athens: and the Apostle, who observed the altar ΑΓΝΩΤΩΙ ΘΕΩΙ, was not likely to overlook the sepulcher with the strange inscription ΕΑΥΤΟΝ ΑΤΤΑΘΑΝΑΤΙΣΑC ΚΕΙΤΑΙ. Indeed the incident would probably be pressed on his notice in his discussions with Stoics and Epicureans, and he would be forced to declare himself as to the value of these Indian self-immolations, when he preached the doctrine of self-sacrifice. We may well imagine therefore that the fate of this poor Buddhist fanatic was present to his mind when he penned the words και εαν παραδω το σωμα μου...αγαπην δε μηεχω, ουδεν ωφελουμαι. Indeed it would furnish an almost equally good illustration of the text, whether we read ινα καυθησομαι or ινα καυχησωμαι. Dion Cassius (l.c.) suggests that the deed was done υπο φιλοτιμιας or εις επιδειξιν. How much attention these religious suicides of the Indians attracted in the Apostolic age (doubtless because the act of this Buddhist priest had brought the subject vividly before men’s minds in the West), we may infer from the speech which Josephus puts in the mouth of Eleazer (*B. J.* vii. 8. 7), Βλεψωμεν εις Ινδους τους σοφιαν ασκειν υπισχνουμενους...οι δε...πυρι το σωμα παρασοντες, οπως δη και καθαρωτατην αποκρινωσι του σωματος την ψυχην, υμνουμενοι τελευτωσι...απ ουν ουκ αιδουμεθα χειρον Ινδων φρονουντες;

** In the reign of Claudius an embassy arrived from Taprobane (Ceylon); and from these ambassadors Pliny derived his information regarding the island, *N. H.* vi. 24. Respecting their religion however he says only two words ‘coli Herculem,’ by whom probably Rama is meant (Priaulx p. 116). From this and other statements it appears that they were Tamils and not Singalese, and thus belonged to the non-Buddhist part of the island; see Priaulx p. 91 sq.

And if so, the coincidences must be very precise, before we are justified in attributing any peculiarities of Essenism to Buddhist influences. This however is far from being the case. They both exhibit a well-organized monastic society: but the monasticism of the Buddhist priests, with its systematized mendicancy, has little in common with the monasticism of the Essene recluse,

whose life was largely spent in manual labour. They both enjoin celibacy, both prohibit the use of flesh and of wine, both abstain from the slaughter of animals. But, as we have already seen, such resemblances prove nothing, for they may be explained by the independent development of the same religious principles. One coincidence, and one only, is noticed by Hilgenfeld, which at first sight seems more striking and might suggest a historical connexion. He observes that the four orders of the Essene community are derived from the four steps of Buddhism. Against this it might fairly be argued that such coincidences of numbers are often purely accidental, and that in the present instance there is no more reason for connecting the four steps of Buddhism with the four orders of Essenism than there would be for connecting the ten precepts of Buddha with the Ten Commandments of Moses. But indeed a nearer examination will show that the two have nothing whatever in common except the number. The four steps or paths of Buddhism are not four grades of an external order, but four degrees of spiritual progress on the way to nirvana or annihilation, the ultimate goal of the Buddhist's religious aspirations. They are wholly unconnected with the Buddhist monastic system, as an organization. A reference to the Buddhist notices collected in Hardy's *Eastern Monachism* (p. 280 sq.) will at once dispel any suspicion of a resemblance. A man may attain to the highest of these four stages of Buddhist illumination instantaneously. He does not need to have passed through the lower grades, but may even be a layman at the time. Some merit obtained in a previous state of existence may raise him *per saltum* to the elevation of arahat, when all earthly desires are crushed and no future birth stands between him and nirvana. There remains therefore no coincidence which would suggest any historical connexion between Essenism and Buddhism. Indeed it is not till some centuries later, when Manicheism (even its influence on Manicheism however is disputed) starts into being, that we find for the first time any traces of the influence of Buddhism on the religions of the West.*

* An extant inscription, containing an edict of the great Buddhist king Asoka and dating about the middle of the 3rd century BC, was explained by Prinsep as recording a treaty of this monarch with Ptolemy and other successors of Alexander, by which religious freedom was secured for the Buddhists throughout their dominions. If this interpretation had been correct, we must have supposed that, so far as regards Egypt and Western Asia, the treaty remained a dead letter. But later critics have rejected this interpretation of its purport: see Thomas' edition of Prinsep's *Essays on Indian Antiquities* II. p. 18 sq.

III. Essenism and Christianity.

It has become a common practice with a certain class of writers to call Essenism to their aid in accounting for any distinctive features of Christianity, which they are unable to explain in any other way. Wherever some external power is needed to solve a perplexity, here is the *deus ex machina* whose aid they most readily invoke. Constant repetition is sure to produce its effect, and probably not a few persons, who want either the leisure or the opportunity to investigate the subject for themselves, have a lurking suspicion that the Founder of Christianity may have been an Essene, or at all events that Christianity was largely indebted to Essenism for its doctrinal and

ethical teaching.* Indeed, when very confident and sweeping assertions are made, it is natural to presume that they rest on a substantial basis of fact. Thus for instance we are told by one writer that Christianity is 'Essenism alloyed with foreign elements' (Gratz III. p. 217); while another, who however approaches the subject in a different spirit, says; 'It will hardly be doubted that our Saviour himself belonged to this holy brotherhood. This will especially be apparent, when we remember that *the whole Jewish community* at the advent of Christ was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that *every Jew had to belong to one of these sects*. Jesus who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate Himself with that order of Judaism which was most congenial to His nature' (Ginsburg *Essenes* p. 24). I purpose testing these strong assertions by an appeal to facts.

* De Quincey's attempt to prove that the Essenes were actually Christians (*Works* vi. p. 270 sq., ix. p. 253 sq.), who used the machinery of an esoteric society to inculcate their doctrines 'for fear of the Jews,' is conceived in a wholly different spirit from the theories of the writers mentioned in the text; but it is even more untenable and does not deserve serious refutation.

For the statements involved in those words of the last extract which I have underlined, no authority is given by the writer himself; nor have I been able to find confirmation of them in any quarter. On the contrary the frequent allusions which we find to the vulgar herd, the *ιδιωται*, the *am haarets*, who are distinguished from the disciples of the schools, suggest that a large proportion of the people was unattached to any sect. If it had been otherwise, we might reasonably presume that our Lord, as one who 'in all things conformed to the Jewish law,' would have preferred attaching Himself to the Pharisees who 'sat in Moses' seat' and whose precepts He recommended His disciples to obey (Matt 23:2,3), rather than to the Essenes who in one important respect at least—the repudiation of the temple sacrifices—acted in flagrant violation of the Mosaic ordinances.

This preliminary barrier being removed, we are free to investigate the evidence for their presumed connexion. And here we are met first with a negative argument, which obviously has great weight with many persons. Why, it is asked, does Jesus, who so unsparingly denounces the vices and the falsehoods of Pharisees and Sadducees, never once mention the Essenes by way of condemnation, or indeed mention them by name at all? Why, except that He Himself belonged to this sect and looked favourably on their teaching? This question is best answered by another. How can we explain the fact, that throughout the enormous mass of talmudical and early rabbinical literature this sect is not once mentioned by name, and that even the supposed allusions to them, which have been discovered for the first time in the present century, turn out on investigation to be hypothetical and illusory? The difficulty is much greater in this latter instance; but the answer is the same in both cases. The silence is explained by the comparative insignificance of the sect, their small numbers and their retired habits. Their settlements were far removed from the great centers of political and religious life. Their recluse habits, as a rule, prevented them from interfering in the common business of the world. Philo and Josephus have given prominence to them, because their ascetic practices invested them with the character of

philosophers and interested the Greeks and Romans in their history; but in the national life of the Jews they bore a very insignificant part.* If the Sadducees, who held the highest offices in the hierarchy, are only mentioned directly on three occasions in the Gospels,** it can be no surprise that the Essenes are not named at all.

* This fact is fully recognized by several recent writers, who will not be suspected of any undue bias towards traditional views of Christian history. Thus Lipsius writes (p. 190), 'In the general development of Jewish life Essenism occupies a far more subordinate place than is commonly ascribed to it.' And Keim expressed himself to the same effect (I. p. 305). Derenbourg also, after using similar language, adds this wise caution, 'In any case, in the present state of our acquaintance with the Essenes, which is so imperfect and has no chance of being extended, the greatest prudence is required of science, if she prefers to be true rather than adventurous, if she has at heart rather to enlighten than to surprise' (p. 461). Even Gratz in one passage can write soberly on this subject: 'The Essenes had throughout no influence on political movements, from which they held aloof as far as possible' (III. p. 86).

** These are (1) Matthew 3:7; (2) Matthew 16:1 sq; (3) Matthew 22:23 sq., Mark 12:18, Luke 20:27.

As no stress therefore can be laid on the argument from silence, any hypothesis of connection between Essenism and Christianity must make good its claims by establishing one or both of these two points: *first*, that there is direct historical evidence of close intercourse between the two; and *secondly*, that the resemblances of doctrine and practice are so striking as to oblige, or at least to warrant, the belief in such a connexion. If both these lines of argument fail, the case must be considered to have broken down.

I. On the former point it must be premised that the Gospel narrative does not suggest any hint of a connexion. Indeed its general tenor is directly adverse to such a supposition. From first to last Jesus and His disciples move about freely, taking part in the common business, even in the common recreations, of Jewish life. The recluse ascetic brotherhood, which was gathered about the shores of the Dead Sea, does not once appear above the Evangelists' horizon. Of this close society, as such, there is not the faintest indication. But two individuals have been singled out, as holding an important place either in the Evangelical narrative or in the Apostolic Church, who, it is contended, form direct and personal links of communication with this sect. These are John the Baptist and James the Lord's brother. The one is the forerunner of the Gospel, the first herald of the Kingdom; the other is the most prominent figure in the early Church of Jerusalem.

(i) John the Baptist was an ascetic. His abode was the desert; his clothing was rough; his food was spare; he baptized his penitents. Therefore, it is argued, he was an Essene. Between the premises and the conclusion however there is a broad gulf, which cannot very easily be bridged over. The solitary independent life, which John led, presents a type wholly different from the cenobitic establishments of the Essenes, who had common property, common meals, common hours of labour and of prayer. It may even be questioned whether his food of locusts would have been permitted by the Essenes, if they really ate nothing which had life (εμψυχον). And again;

his baptism as narrated by the Evangelists, and their lustrations as described by Josephus, have nothing in common except the use of water for a religious purpose. When therefore we are told confidently that 'his manner of life was altogether after the Essene pattern,' (Gratz III. p. 100) and that 'he without doubt baptized his converts into the Essene order,' we know what value to attach to this bold assertion. If positive statements are allowable, it would be more true to fact to say that he could not possibly have been an Essene. The rule of his life was *isolation*; the principle of theirs, *community*.

In this mode of life John was not singular. It would appear that not a few devout Jews at this time retired from the world and buried themselves in the wilderness, that they might devote themselves unmolested to ascetic discipline and religious meditation. One such instance at all events we have in Banus the master of Josephus, with whom the Jewish historian, when a youth, spent three years in the desert. This anchorite was clothed in garments made of bark or of leaves; his food was the natural produce of the earth; he bathed day and night in cold water for purposes of purification. To the careless observer doubtless John and Banus would appear to be men of the same stamp. In their outward mode of life there was perhaps not very much difference. The consciousness of a divine mission, the gift of a prophetic insight, in John was the real and all-important distinction between the two. But here also the same mistake is made; and we not uncommonly find Banus described as an Essene. It is not too much to say however, that the whole tenor of Josephus' narrative is opposed to this supposition.* He says that when sixteen years old he desired to acquire a knowledge of the three sects of the Jews before making his choice of one; that accordingly he went through (διηλθον) all the three at the cost of much rough discipline and toil; that he was not satisfied with the experience thus gained, and hearing of this Banus he attached himself to him as his zealous disciple (ζηλωτης εγενομην αυτου); that having remained three years with him he returned to Jerusalem; and that then, being nineteen years old, he gave in his adhesion to the sect of the Pharisees. Thus there is no more reason for connecting this Banus with the Essenes than with the Pharisees. The only natural interpretation of the narrative is that he did not belong to any of the three sects, but represented a distinct type of religious life, of which Josephus was anxious to gain experience. And his hermit life seems to demand this solution, which the sequence of the narrative suggests.

* The passage is so important that I give it in full; Joseph. *Vit.* 2 περι εκκαιδεκα δε ετη γενομενος εβουληθη των παρ μιν αιρεσεων εμπειριαν λαβειν. τρεις δ εισιν αυται Φαρισαιων μεν η πρωτη, και Σαδδουκαιων η δευτερα, τριτη δε η Εσσηνων, καθως πολλακις ειπαμεν. ουτως γαρ ωομην αιρησεσθαι την αριστην, ει πασας καταμαθοιμι. σκληραγωγησας γουν εμαυτον και πολλα πονηθεις τας τρεις διηλθον. και μηδε την εντευθεν εμπειριαν ικανην εμαυτω νομισας ειναι, πυθομενος τινα Βανουν ονομα κατα την ερημιαν διατριβειν, εσθητι μεν απο δενδρων χρωμενον, τροφην δε την αυτοματως ψυομενην προσφερομενον, ψυχρω δε υδατι την ημεραν και την νυκτα πολλακις λουομενον προς αγνειαν, ζηλωτης εγενομην αυτου. και διατριψας παρ αυτω ενιαυτους τρεις και την επιθυμιαν τελειωσας εις την πολιν υπεστρεφον. εννεακαιδεκα δ ετη εχων ηπξαμην τε πολιτευεσθαι τη Φαρισαιων αιρεσει κατακολουθων κ.τ. λ.

Of John himself therefore no traits are handed down which suggest that he was a member of the Essene community. He was an ascetic, and the Essenes were ascetics; but this is plainly an inadequate basis for any such inference. Nor indeed is the relation of his asceticism to theirs a question of much moment for the matter in hand; since this was the very point in which Christ's mode of life was so essentially different from John's as to provoke criticism and to point a contrast (Matt 9:14 sq., 11:17 sq.; Mark 2:18 sq.; Luke 5:33, 7:31 sq.). But the later history of his real or supposed disciples has, or may seem to have, some bearing on this investigation. Towards the close of the first and the beginning of the second century we meet with a body of sectarians called in Greek *Hemerobaptists*,* in Hebrew *Toble-schacharith*, 'day' or 'morning bathers.' What were their relations to John the Baptist on the one hand, and to the Essenes on the other? Owing to the scantiness of our information the whole subject is wrapped in obscurity, and any restoration of their history must be more or less hypothetical; but it will be possible at all events to suggest an account which is not improbable in itself, and which does no violence to the extant notices of the sect.

* The word *ημεροβαπτισται* is generally taken to mean 'daily-bathers,' and this meaning is suggested by *Apost. Const.* vi. 6 οἰτνες, καθ' ἑκάστην μὲραν εἰ μὴ βαπτισθῶνται, οὐκ ἐσθίουσιν, *ib.* 23 ἀνρὶ καὶ ἡμερῖνου ἐν μόνον δούσ βαπτισμα, Epiphanius. *Haer.* xvii. I (p. 37) εἰ μὴ τι ἀρὰ καθ' ἑκάστην μὲραν βαπτίζοιτο τις ἐν ὕδατι. But, if the word is intended as a translation of *Toble-schacharith* 'morning bathers,' as it seems to be, it must signify rather 'day-bathers'; and this is more in accordance with the analogy of other compounds from *ἡμερα*, as *ημεροβιος*, *ημεροδρομος*, *ημεροσκοπος*, etc.

Josephus (*B. J.* ii. 8. 5) represents the Essenes as bathing, not at dawn, but at the fifth hour, just before their meal. This is hardly consistent either with the name of the *Toble-schacharith*, or with the Talmudical anecdote of them quoted above. Of Banus he reports (*Vit.* 2) that he 'bathed often day and night in cold water.'

(a) We must not hastily conclude, when we meet with certain persons at Ephesus about the years AD 53, 54, who are described as 'knowing only the baptism of John,' or as having been 'baptized unto John's baptism,'* that we have here some early representatives of the Hemerobaptist sect. These were Christians, though imperfectly informed Christians. Of Apollos, who was more fully instructed by Aquila and Priscilla, this is stated in the most explicit terms. Of the rest, who owed their fuller knowledge of the Gospel to St. Paul, the same appears to be implied, though the language is not free from ambiguity. But these notices have an important bearing on our subject; for they show how profoundly the effect of John's preaching was felt in districts as remote as proconsular Asia, even after a lapse of a quarter of a century. With these disciples it was the initial impulse towards Christianity; but to others it represented a widely different form of belief and practice. The Gospel of St. John was written, according to all tradition, at Ephesus in the later years of the first century. Again and again the Evangelist impresses on his readers, either directly by his own comments or indirectly by the course of the narrative, the transient and subordinate character of John's ministry. He was not the light, says the Evangelist, but came to bear witness of the light (John 1:8). He was not the sun in the heavens: he was only the waning lamp, which shines when kindled from without and burns itself away in shining. His light might well gladden

the Jews while it lasted, but this was only 'for a season.' John himself lost no opportunity of bearing his testimony to the loftier claims of Jesus. From such notices it is plain that in the interval between the preaching of St. Paul and the Gospel of St. John the memory of the Baptist at Ephesus had assumed a new attitude towards Christianity. His name is no longer the sign of imperfect appreciation, but the watchword of direct antagonism. John had been set up as a rival Messiah to Jesus. In other words, this Gospel indicates the spread of Hemerobaptist principles, if not the presence of a Hemerobaptist community, in proconsular Asia, when it was written. In two respects these Hemerobaptists distorted the facts of history. They perverted John's teaching, and they misrepresented his office. His baptism was no more a single rite, once performed and initiating an amendment of life; it was a daily recurrence atoning for sin and sanctifying the person. He himself was no longer the forerunner of the Messiah; he was the very Messiah. In the latter half of the first century, it would seem, there was a great movement among large numbers of the Jews in favour of frequent baptism, as the one purificatory rite essential to salvation. Of this superstition we have had an instance already in the anchorite Banus to whom Josephus attached himself as a disciple. Its presence in the western districts of Asia Minor is shown by a Sibylline poem, dating about AD 80. Some years earlier these sectarians are mentioned by name as opposing James the Lord's brother and the Twelve at Jerusalem.** Nor is there any reason for questioning their existence as a sect in Palestine during the later years of the Apostolic age, though the source from which our information comes is legendary, and the story itself a fabrication. But when or how they first connected themselves with the name of John the Baptist, and whether this assumption was made by all alike or only by one section of them, we do not know. Such a connexion, however false to history, was obvious and natural; nor would it be difficult to accumulate parallels to this false appropriation of an honoured name. Baptism was the fundamental article of their creed; and John was the Baptist of world-wide fame. Nothing more than this was needed for the choice of an eponym. From St. John's Gospel it seems clear that this appropriation was already contemplated, if not completed, at Ephesus before the first century had drawn to a close. In the second century the assumption is recognized as a characteristic of these Hemerobaptists, or Baptists, as they are once called,*** alike by those who allow and those who deny its justice. Even in our age the name of 'John's disciples' has been given, though wrongly given, to an obscure sect in Babylonia, the Mandeans, whose doctrine and practice have some affinities to the older sect, and of whom perhaps they are the collateral, if not the direct descendants.†

* The former expression is used of Apollos, Acts 18:24; the latter of 'certain disciples,' Acts 19:1.

** *Clem. Recogn.* l.c. This portion of the Clementine Recognitions is apparently taken from an older Judaizing romance, the *Ascents of James*. Hegesippus also (in Euseb. *H. E.* iv. 22) mentions the Hemerobaptists in his list of Jewish sects; and it is not improbable that this list was given as an introduction to his account of the labours and martyrdom of St. James (see Euseb. *He. E.* ii. 23). If so, it was probably derived from the same source as the notice in the Recognitions.

*** They are called Baptists by Justin Mart. *Dial.* 10. p. 307A. He mentions them among other

Jewish sects, without however alluding to John.

† These Mandeans are a rapidly diminishing sect living in the region about the Tigris and the Euphrates, south of Bagdad. Our most exact knowledge of them is derived from Petermann (*Herzog's Real-Encyklopedie* s. vv. Mendaer, Zabier, and *Deutsche Zeitschrift* 1854 p. 181 sq., 1856 p. 331 sq., 342 sq., 363 sq., 386 sq.) who has had personal intercourse with them; and from Chwolson (*die Ssabier u. der Ssabismus* I. p. 100 sq.) who has investigated the Arabic authorities for their earlier history. The names by which they are known are (1) *Mendeans*, or more properly *Mandeans*,) yydnm *Mandaye*, contracted from) yyxd) r nm *Manda dechaye* 'the word of life.' This is their own name among themselves, and points to their Gnostic pretensions. (2) *Sabeans*, *Tsabiyun*, possibly from the root (bc 'to dip' on account of their frequent lustrations (Chwolson I. p. 110), though this is not the derivation of the word which they themselves adopt, and other etymologies have found favour with some recent writers (see Petermann *Herzog's Real-Encykl.* Suppl. xviii. p. 342 s.v. Zabier). This is the name by which they are known in the Koran and in Arabic writers, and by which they call themselves when speaking to others. (3) *Nasoreans*,) yyr zcn *Natoraye*. This term is at present confined to those among them who are distinguished in knowledge or in business. (4) 'Christians of St. John, or Disciples of St. John' (i.e. the Baptist). This name is not known among themselves, and was incorrectly given to them by European travelers and missionaries. At the same time John the Baptist has a very prominent place in their theological system, as the one true prophet. On the other hand they are not Christians in any sense.

These Mandeans, the true Sabeans, must not be confused with the false Sabeans, polytheists and star-worshippers, whose locality is Northern Mesopotamia. Chwolson (I. P. 139 sq.) has shown that these last adopted the name in the 9th century to escape persecution from the Mohammedans, because in the Koran the Sabeans, as monotheists, are ranged with the Jews and Christians, and viewed in a more favourable light than polytheists. The name however has generally been applied in modern times to the false rather than to the true Sabeans.

(b) Of the connexion between this sect and John the Baptist we have been able to give a probable, though necessarily hypothetical account. But when we attempt to determine its relation to the Essenes, we find ourselves entangled in a hopeless mesh of perplexities. The notices are so confused, the affinities so subtle, the ramifications so numerous, that it becomes a desperate task to distinguish and classify these abnormal Jewish and Judaizing heresies. One fact however seems clear that, whatever affinities they may have had originally, and whatever relations they may have contracted afterwards with one another, the Hemerobaptists, properly speaking, were not Essenes. The Sibylline poem which may be regarded as in some respects a Hemerobaptist manifesto contains many traits inconsistent with pure Essenism.* In two several accounts, the memoirs of Hegesippus and the Apostolic Constitutions, the Hemerobaptists are expressly distinguished from the Essenes. In an early production of Judaic Christianity, whose Judaism has a strong Essene tinge, the Clementine Homilies, they and their eponym are condemned in the strongest language. The system of syzygies, or pairs of opposites, is a favourite doctrine of this work, and in these John stands contrasted to Jesus, as Simon Magus to Simon Peter, as the false to the true; for according to this author's philosophy of history the manifestation of the false always precedes the manifestation of the true.** And again, Epiphanius speaks of them as agreeing substantially in their doctrines, not with the Essenes, but with the Scribes and Pharisees.

*** His authority on such a point may be worth very little; but connected with other notices, it should not be passed over in silence. Yet, whatever may have been their differences, the Hemerobaptists and the Essenes had one point of direct contact, their belief in the moral efficacy of lustrations. When the temple and polity were destroyed, the shock vibrated through the whole fabric of Judaism, loosening and breaking up existing societies, and preparing the way for new combinations. More especially the cessation of the sacrificial rites must have produced a profound effect equally on those who, like the Essenes, had condemned them already, and on those who, as possibly was the case with the Hemerobaptists, had hitherto remained true to the orthodox ritual. One grave obstacle to friendly overtures was thus removed; and a fusion, more or less complete, may have been the consequence. At all events the relations of the Jewish sects must have been materially affected by this great national crisis, as indeed we know to have been the case. In the confusion which follows, it is impossible to attain any clear view of their history. At the beginning of the second century however this pseudo-baptist movement received a fresh impulse from the pretended revelation of Elchasai, which came from the farther East. † Henceforth Elchasai is the prominent name in the history of those Jewish and Judaizing sects whose proper home is east of the Jordan, and who appear to have reproduced, with various modifications derived from Christian and Heathen sources, the Gnostic theology and the pseudo-baptist ritual of their Essene predecessors. It is still preserved in the records of the only extant people who have any claim to be regarded as the religious heirs of the Essenes. Elchasai is regarded as the founder of the sect of Mandeans. ††

* See p. 96-97: The Sibylline Oracle, which forms the fourth book in the existing collection, is discovered by internal evidence to have been written about AD 80. It is plainly a product of Judaism, but its Judaism does not belong to the normal Pharisaic type. With Essenism it rejects sacrifices, even regarding the shedding of blood as a pollution, and with Essenism also it inculcates the duty of frequent washings. Yet from other indications we are led to the conclusion, that this poem was not written in the interests of Essenism properly so called, but represents some allied though independent development of Judaism. In some respects at all events its language seems quite inconsistent with the purer type of Essenism.

** *Clem Hom.* ii. 23 Ἰωαννης τις εγενετο ημεροβαπτιστης, δε και του κυριου ημων Ιησου κατα τον της συζυγιας λογον εγενετο προοδος. It is then stated that, as Christ had twelve leading disciples, so John had thirty. This, it is argued, was a providential dispensation—the one number represents the solar, the other the lunar period; and so they illustrate another point in this writer's theory, that in the syzygies the true and the false are the male and female principle respectively. Among these 30 disciples he places Simon Magus. With this the doctrine of the Mandeans stands in direct opposition. They too have their syzygies, but John with them represents the true principle.

*** *Haer.* xvii. I (p. 37) ἰσα των γραμματεων και Φαρισαιων φρονουσα. But he adds that they resemble the Sadducees 'not only in the matter of the resurrection of the dead, but also in their unbelief and in the other points.'

† *Galatians* p. 324-325: [A] missionar[y] early in the third century brought to Rome a sacred book bearing the name of Elchasai or Elxai, whence also the sect were called Elchassaites.

This book fell into the hands of Hippolytus the writer on heresies, from whom our knowledge of it is chiefly derived. It professed to have been obtained from the Seres, a Parthian tribe, and to contain a revelation which had been first made in the third year of Trajan (AD 100). These Seres hold the same place in the fictions of Essene Ebionism, as the Hyperboreans in Greek legend: they are a mythical race, perfectly pure and therefore perfectly happy, long-lived and free from pain, scrupulous in the performance of all ceremonial rites and thus exempt from the penalties attaching to their neglect. Elchasai, an Aramaic word signifying the 'hidden power,' seems to be the name of the divine messenger who communicated the revelation, and probably the title of the book itself: Hippolytus understands it of the person who received the revelation, the founder of the sect. 'Elchasai,' adds this father, 'delivered it to a certain person called Sobiai.' Here again he was led astray by his ignorance of Aramaic: Sobiai is not the name of an individual but signifies 'the sworn members,' to whom alone the revelation was to be communicated and who perhaps, like their Essene prototypes (Joseph. *B. J.* ii. 8. 7), took an oath to divulge it only to the brotherhood. I need not follow this strange but instructive notice farther. Whether this was the sacred book of the whole sect or of a part only, whether the name Elchasaism is coextensive with Essene Ebionism or not, it is unimportant for my purpose to enquire. The pretended era of this revelation is of more consequence. Whether the book itself was really as early as the reign of Trajan or whether the date was part of the dramatic fiction, it is impossible to decide. Even in the latter case, it will still show that according to their own tradition this epoch marked some striking development in the opinions or history of the sect; and the date given corresponds, it will be remembered, very nearly with the epoch mentioned by Hegesippus as the birthtime of a numerous brood of heresies.

†† See Chwolson I. p. 112 sq., II. p. 543 sq. The Arabic writer En-Nedim, who lived towards the close of the tenth century, says that the founder of the Sabeans (i.e. Mandeans) was *El-chasaich* who taught the doctrine of two coordinate principles, the male and female. This notice, as far as it goes, agrees with the account of Elchasai or Elxai in Hippolytus (*Haer.* ix. 13 sq.) and Epiphanius (*Haer.* xix. 1 sq.). But the derivation of the name Elchasai given by Epiphanius (*Haer.* xix. 2) δυνάμις κεκαλυμμένη (ysk l yx) is different and probably correct (see *Galatians* p. 325).

(ii) But, if great weight has been attached to the supposed connexion of John the Baptist with the Essenes, the case of James the Lord's brother has been alleged with still more confidence. Here, it is said, we have an indisputable Essene connected by the closest family ties with the Founder of Christianity. James is reported to have been holy from his birth; to have drunk no wine nor strong drink; to have eaten no flesh; to have allowed no razor to touch his head, no oil to anoint his body; to have abstained from using the bath; and lastly to have worn no wool, but only fine linen (Hegesippus in Euseb. *H. E.* ii. 23). Here we have a description of Nazarite practices at least and (must it not be granted) of Essene tendencies also.

But what is our authority for this description? The writer, from whom the account is immediately taken, is the Jewish-Christian historian Hegesippus, who flourished about AD 170. He cannot therefore have been an eye-witness of the facts which he relates. And his whole narrative betrays its legendary character. Thus his account of James's death, which follows immediately on this description, is highly improbable and melodramatic in itself, and directly contradicts the contemporary notice of Josephus in its main facts. From whatever source therefore Hegesippus

may have derived his information, it is wholly untrustworthy. Nor can we doubt that he was indebted to one of those romances with which the Judaizing Christians of Essene tendencies loved to gratify the natural curiosity of their disciples respecting the first founders of the Church. In like manner Essene portraits are elsewhere preserved of the Apostles Peter (*Clem. Hom.* xii. 6) and Matthew (*Clem. Alex. Paedag.* ii. 1) which represent them as living on a spare diet of herbs and berries. I believe also that I have elsewhere pointed out the true source of this description in Hegesippus, and that it is taken from the 'Ascents of James,' a Judæo-Christian work stamped, as we happen to know, with the most distinctive Essene features.* But if we turn from these religious novels of Judaic Christianity to earlier and more trustworthy sources of information—to the Gospels or the Acts or the Epistles of St. Paul—we fail to discover the faintest traces of Essenism in James. 'The historical James,' says a recent writer, 'shows Pharisaic but not Essene sympathies' (Lipsius, *Schenkel's Bibel-Lexicon*, p. 191). This is true of James, as it is true of the early disciples in the mother Church of Jerusalem generally. The temple-ritual, the daily sacrifices, suggested no scruples to them. The only distinction of meats, which they recognized, was the distinction of animals clean and unclean as laid down by the Mosaic law. The only sacrificial victims, which they abhorred, were victims offered to idols. They took their part in the religious offices, and mixed freely in the common life, of their fellow-Israelites, distinguished from them only in this, that to their Hebrew inheritance they superadded the knowledge of a higher truth and the joy of a better hope. It was altogether within the sphere of orthodox Judaism that the Jewish element in the Christian brotherhood found its scope. Essene peculiarities are the objects neither of sympathy nor of antipathy. In the history of the infant Church for the first quarter of a century Essenism is as though it were not.

* Epiphanius (*Haer.* xxx. 16) mentions two points especially, in which the character of this work is shown: (1) It represented James as condemning the sacrifices and the fire on the altar; (2) It published the most unfounded calumnies against St. Paul.

But a time came, when all this was changed. Even as early as the year 58, when St. Paul wrote to the Romans, we detect practices in the Christian community of the metropolis, which may possibly have been due to Essene influences (Rom 14:2,21). Five or six years later, the heretical teaching which threatened the integrity of the Gospel at Colossæ shows that this type of Judaism was already strong enough within the Church to exert a dangerous influence on its doctrinal purity. Then came the great convulsion—the overthrow of the Jewish polity and nation. This was the turning-point in the relations between Essenism and Christianity, at least in Palestine. The Essenes were extreme sufferers in the Roman war of extermination. It seems probable that their organization was entirely broken up. Thus cast adrift, they were free to enter into other combinations, while the shock of the recent catastrophe would naturally turn their thoughts into new channels. At the same time the nearer proximity of the Christians, who had migrated to Peræa during the war, would bring them into close contact with the new faith and subject them to its influences, as they had never been subjected before. But, whatever may be the explanation, the fact seems certain, that after the destruction of Jerusalem the Christian body was largely reinforced from their ranks. The Judaizing tendencies among the Hebrew Christians, which hitherto had been wholly Pharisaic, are henceforth largely Essene.

2. If then history fails to reveal any such external connexion with Essenism in Christ and His Apostles as to justify the opinion that Essene influences contributed largely to the characteristic features of the Gospel, such a view, if tenable at all, must find its support in some striking coincidence between the doctrines and practices of the Essenes and those which its Founder stamped upon Christianity. This indeed is the really important point; for without it the external connexion, even if proved, would be valueless. The question is not whether Christianity arose amid such and such circumstances, but how far it was created and moulded by those circumstances.

(i) Now one point which especially strikes us in the Jewish historian's account of the Essenes, is their strict observance of certain points in the Mosaic ceremonial law, more especially the ultra-Pharisaic rigour with which they kept the Sabbath. How far their conduct in this respect was consistent with the teaching and practice of Christ may be seen from the passages quoted below:

‘Jesus went on the Sabbath-day through the corn fields; and his disciples began to pluck the ears of corn and to eat...But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which it is not lawful to do upon the Sabbath-day. But he said unto them, Have ye not read what David did...The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord even of the Sabbath-day...’

‘It is lawful to do well on the Sabbath-days’ (Matt 12:1-12; Mark 2:23-3:6; Luke 6:1-11, 14:1-6. See also a similar incident in Luke 13:10-17).

‘The Jews therefore said unto him that was cured; It is the Sabbath-day; it is not lawful for thee to carry thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed and walk...Therefore the Jews did persecute Jesus and sought to slay him, because he did these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work, etc. (John 5:10-18; comp. 7:22,23).’

‘And it was the Sabbath-day when Jesus made the clay, and opened his eyes... Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day (John 9:14,16).’

‘And they avoid...touching any work (εφαπτεσθαι εργων) on the Sabbath-day more scrupulously than any of the Jews (διαφορωτατα Ιουδαιων απαντων); for they do not venture so much as to move a vessel, nor to perform the most necessary offices of life (B. J. ii. 8. 9).’

(ii) But there were other points of ceremonial observance, in which the Essenes superadded to the law. Of these the most remarkable was their practice of constant lustrations. In this respect the Pharisee was sufficiently minute and scrupulous in his observances; but with the Essene these ablutions were the predominant feature of his religious ritual. Here again it will be instructive to compare the practice of Christ and His disciples with the practice of the Essenes.

‘And when they saw some of his disciples eat bread with defiled (that is to say, unwashen) hands; for the Pharisees and all the Jews, except they wash their hands oft (πυγμα), eat not...The Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders...But he answered...Ye hypocrites, laying aside the commandment of God, ye hold the tradition of men... Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man...Let them alone, they be blind leaders of the blind...To eat with unwashen hands defileth not the man (Matt 15:1-20; Mark 7:1-23).’

‘And when the Pharisee saw it, he marveled that he had not first washed before dinner (του αριστου). And the Lord said unto him: Now do ye Pharisees make clean the outside of the cup and the platter...Ye fools...behold all things are clean unto you (Luke 11:38-41).’

‘So they wash their whole body (απολουονται το σωμα) in cold water; and after this purification (αγνειαν)...being clean (καθαροι) they come to the refectory (to dine)...And when they have returned (from their day’s work) they sup in like manner (*B. J.* ii. 8. 5).’

‘After a year’s probation (the novice) is admitted to closer intercourse (προσεισιν εγγιον τη διαιτη), and the lustral waters in which he participates have a higher degree of purity (και καθαρωτερων των προς αγνειαν ιδατων μεταλαμβανει, § 7).’

‘It is a custom to wash after it, as if polluted by it (§ 9).’

‘Racked and dislocated, burnt and crushed, and subjected to every instrument of torture...to make them eat strange food (τι των ασυνηθων)...they were not induced to submit (§ 10).’

‘Exercising themselves in...divers lustrations (διαφοροις αγνειαις... εμπαιδοτριβουμενοι, § 12).’

Connected with this idea of external purity is the avoidance of contact with strangers, as persons who would communicate ceremonial defilement. And here too the Essene went much beyond the Pharisee. The Pharisee avoided Gentiles or aliens, or those whose profession or character placed them in the category of 'sinners'; but the Essene shrunk even from the probationers and inferior grades of his own exclusive community. Here again we may profitably compare the sayings and doings of Christ with the principles of this sect.

'Behold, a woman in the city that was a sinner...began to wash his feet with her tears, and did wipe them with the hairs of her head and kissed his feet...Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he had been a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner (Luke 7:37 sq).'

'And they are divided into four grades according to the time passed under the discipline: and the juniors are regarded as so far inferior to the seniors, that, if they touch them, the latter wash their bodies clean (απολουεσθαι), as if they had come in contact with a foreigner (καθαπερ αλλοφυλω συμφυρεντας, § 10).'

In all these minute scruples relating to ceremonial observances, the denunciations which are hurled against the Pharisees in the Gospels would apply with tenfold force to the Essenes.

(iii) If the lustrations of the Essenes far outstripped the enactments of the Moasic law, so also did their asceticism. I have given reason above for believing that this asceticism was founded on a false principle, which postulates the malignity of matter and is wholly inconsistent with the teaching of the Gospel. But without pressing this point, of which no absolutely demonstrative proof can be given, it will be sufficient to call attention to the trenchant contrast in practice which Essene habits present to the life of Christ. He who 'came eating and drinking' and was denounced in consequence as 'a glutton and a wine-bibber' (Matt 11:19; Luke 7:34), He whose first exercise of power is recorded to have been the multiplication of wine at a festive entertainment, and whose last meal was attended with the drinking of wine and the eating of flesh, could only have excited the pity, if not the indignation, of these rigid abstainers. And again, attention should be directed to another kind of abstinence, where the contrast is all the more speaking, because the matter is so trivial and the scruple so minute.

'My head with oil thou didst not anoint (Luke 7:46).'

'Thou, when thou fastest, anoint thy head (Matt 7:17).'

‘And they consider oil a pollution (κηλίδα), and though one is smeared involuntarily, he rubs his body clean (σμηχεται το σωμα, § 3).’

And yet it has been stated that ‘the Saviour of the world...showed what is required for a holy life in the Sermon on the Mount by a description of the Essenes’ (Ginsburg *Essenes* p. 14).

But much stress has been laid on the celibacy of the Essenes; and our Lord’s saying in Matthew 19:12 is quoted to establish an identity of doctrine. Yet there is nothing special in the language there used. Nor is there any close affinity between the stern invectives against marriage which Josephus and Philo attribute to the Essene, and the gentle concession ‘He that is able to receive it, let him receive it.’ The best comment on our Lord’s meaning here is the advice of St. Paul (1 Cor 7:26-31), who was educated not in the Essene, but in the Pharisaic school. Moreover this saying must be balanced by the general tenour of the Gospel narrative. When we find Christ discussing the relations of man and wife, gracing the marriage festival by His presence, again and again employing wedding banquets and wedded life as apt symbols of the highest theological truths, without a word of disparagement or rebuke, we see plainly that we are confronted with a spirit very different from the narrow rigour of the Essenes.

(iv) But not only where the Essenes superadded to the ceremonial law, does their teaching present a direct contrast to the phenomena of the Gospel narrative. The same is true also of those points in which they fell short of the Mosaic enactments. I have already discussed at some length the Essene abstention from the temple sacrifices. There can, I think, be little doubt that they objected to the slaughter of sacrificial victims altogether. But for my present purpose it matters nothing whether they avoided the temple on account of the sacrifices, or the sacrifices on account of the temple. Christ did neither. Certainly He could not have regarded the temple as unholy; for His whole time during His sojourns at Jerusalem was spent within its precincts. It was the scene of His miracles, of His ministrations, of His daily teaching (Matt 21:12 sq., 23 sq., 24:1 sq., 26:55; Mark 11:11,15 sq., 27, 12:35, 13:1 sq., 14:49; Luke 2:46, 19:45, 20:1 sq., 21:37 sq., 22:53; John 2:14 sq., 5:14, 7:14, 8:2,20,59, 10:23, 11:56, 18:20). And in like manner it is the common rendezvous of His disciples after Him (Luke 24:53; Acts 2:46, 3:1 sq., 5:20 sq., 42). Nor again does He evince any abhorrence of the sacrifices. On the contrary He says that the altar consecrates the gifts (Matt 23:18 sq.: comp. 5:23,24); He charges the cleansed lepers to go and fulfil the Mosaic ordinance and offer the sacrificial offerings to the priests (Matt 8:4; Mark 1:44; Luke 5:14). And His practice also is conformable to His teaching. He comes to Jerusalem regularly to attend the great festivals, where sacrifices formed the most striking part of the ceremonial, and He himself enjoins preparation to be made for the sacrifice of the Paschal lamb. If He repeats the inspired warning of the older prophets, that mercy is better than sacrifice (Matt 9:13, 12:7), this very qualification shows approval of the practice in itself. Nor is His silence less eloquent than His utterances or His actions. Throughout the Gospels there is not one word which can be construed as condemning the sacrificial system or as implying a desire for its cessation until everything is fulfilled.

(v) This last contrast refers to the ceremonial law. But not less wide is the divergence on an important point of doctrine. The resurrection of the body is a fundamental article in the belief of early disciples. This was distinctly denied by the Essenes. However gross and sensuous may have been the conceptions of the Pharisees on this point, still they so far agreed with the teaching of Christianity, as against the Essenes, in that the risen man could not, as they held, be pure soul or spirit, but must necessarily be body and soul conjoint.

Thus at whatever point we test the teaching and practice of our Lord by the characteristic tenets of Essenism, the theory of affinity fails. There are indeed several coincidences on which much stress has been laid, but they cannot be placed in the category of distinctive features. They are either exemplifications of a higher morality, which may indeed have been honourably illustrated in the Essenes, but is no sense confined to them, being the natural outgrowth of the moral sense of mankind whenever circumstances are favourable. Or they are more special, but still independent developments, which owe their similarity to the same influences of climate and soil, though they do not spring from the same root. To this latter class belong such manifestations as are due to the social conditions of the age or nation, whether they result from sympathy with, or from repulsion to, those conditions.

Thus, for instance, much stress has been laid on the aversion to war and warlike pursuits, on the simplicity of living, and on the feeling of brotherhood which distinguished Christians and Essenes alike. But what is gained by all this? It is quite plain that Christ would have approved whatever was pure and lovely in the morality of the Essenes, just as He approved whatever was true in the doctrine of the Pharisees, if any occasion had presented itself when His approval was called for. But it is the merest assumption to postulate direct obligation on such grounds. It is said however, that the moral resemblances are more particular than this. There is for instance Christ's precept 'Swear not at all...but let your communication be Yea, yea, Nay, nay.' Have we not here, it is urged, the very counterpart to the Essene prohibition of oaths? Yet it would surely be quite as reasonable to say that both alike enforce that simplicity and truthfulness in conversation which is its own credential and does not require the support of adjuration, both having the same reason for laying stress on this duty, because the leaders of religious opinion made artificial distinctions between oath and oath, as regards their binding force, and thus sapped the foundations of public and private honesty.** And indeed this avoidance of oaths is anything but a special badge of the Essenes. It was inculcated by Pythagoreans, by Stoics, by philosophers and moralists of all schools. When Josephus and Philo called the attention of Greeks and Romans to this feature in the Essenes, they were simply asking them to admire in these practical philosophers among the 'barbarians' the realisation of an ideal which their own great men had laid down. Even within the circles of Pharisaism language is occasionally heard, which meets the Essene principle half-way.

* ...Josephus relates (*Ant.* xv. 10. 4) that Herod the Great excused the Essenes from taking the oath of allegiance to him. Yet they were not altogether true to their principles; for Josephus says (*B. J.* ii. 8. 7), that on initiation into the sect the members were bound by fearful oaths (ορκους φρικωδεις) to fulfil certain conditions; and he twice again in the same passage mentions oaths (ομνυουσι, τοιουτοις ορκοις) in this connexion.

** On the distinctions which the Jewish doctors made between the validity of different kinds of oaths, see the passages quoted in Lightfoot and Schottgen on Matthew 5:33 sq. The Talmudical tract *Shebhuoth* tells its own tale, and is the best comment on the precepts in the Sermon on the Mount.

And again; attention has been called to the community of goods in the infant Church of Christ, as though this were a legacy of Essenism. But here too the reasonable explanation is, that we have an independent attempt to realize the idea of brotherhood—an attempt which naturally suggested itself without any direct imitation, but which was soon abandoned under the pressure of circumstances. Indeed the communism of the Christians was from the first wholly unlike the communism of the Essenes. The surrender of property with the Christians was not a necessary condition of entrance into an order; it was a purely voluntary act, which might be withheld without foregoing the privileges of the brotherhood (Acts 5:4). And the common life too was obviously different in kind, at once more free and more sociable, unfettered by rigid ordinances, respecting individual liberty, and altogether unlike a monastic rule.

Not less irrelevant is the stress, which has been laid on another point of supposed coincidence in the social doctrines of the two communities. The prohibition of slavery was indeed a highly honourable feature in the Essene order, but it affords no indication of a direct connexion with Christianity. It is true that this social institution of antiquity was not less antagonistic to the spirit of the Gospel, than it was abhorrent to the feelings of the Essene; and ultimately the influence of Christianity has triumphed over it. But the immediate treatment of the question was altogether different in the two cases. The Essene brothers proscribed slavery wholly; they produced no appreciable results by the proscription. The Christian Apostles, without attempting an immediate and violent revolution in society, proclaimed the great principle that all men are equal in Christ, and left it to work. It did work, like leaven, silently but surely, till the whole lump was leavened. In the matter of slavery the resemblance to the Stoic is much closer than to the Essene. The Stoic however began and ended in barren declamation, and no practical fruits were reaped from his doctrine.

Moreover prominence has been given to the fact that riches are decried, and a preference is given to the poor, in the teaching of our Lord and His Apostles. Here again, it is urged, we have a distinctly Essene feature. We need not stop to enquire with what limitations this prerogative of poverty, which appears in the Gospels, must be interpreted; but, quite independently of this question, we may fairly decline to lay any stress on such a coincidence, where all other indications of a direct connexion have failed. The Essenes, pursuing a simple and ascetic life, made it their chief aim to reduce their material wants as far as possible, and in doing so they necessarily exalted poverty. Ascetic philosophers in Greece and Rome had done the same. Christianity was entrusted with the mission of proclaiming the equal rights of all men before God, of setting a truer standard of human worth than the outward conventions of the world, of protesting against the tyranny of the strong and the luxury of the rich, or redressing social inequalities, if not always by a present compensation, at least by a future hope. The needy and

oppressed were the special charge of its preachers. It was the characteristic feature of the 'Kingdom of Heaven,' as described by the prophet whose words gave the keynote to the Messianic hopes of the nation, that the glad tidings should be preached to the poor. The exaltation of poverty therefore was an absolute condition of the Gospel.

The mention of the kingdom of heaven leads to the last point on which it will be necessary to touch before leaving this subject. 'The whole ascetic life of the Essenes,' it has been said, 'aimed only at furthering the *Kingdom of Heaven* and the *Coming Age*.' Thus John the Baptist was the proper representative of this sect. 'From the Essenes went forth the first call that the Messiah must shortly appear, *The kingdom of heaven is at hand*' (Gratz *Gesch.* III. p. 219) 'The announcement of the kingdom of heaven unquestionably went forth from the Essenes' (ib. p. 470). For this confident assertion there is absolutely no foundation in fact; and, as a conjectural hypothesis, the assumption is highly improbable.

As fortune-tellers or soothsayers, the Essenes might be called prophets; but as preachers of righteousness, as heralds of the kingdom, they had no claim to the title. Throughout the notices in Josephus and Philo we cannot trace the faintest indication of Messianic hopes. Nor indeed was their position at all likely to foster such hopes. The Messianic idea was built on a belief in the resurrection of the body. The Essenes entirely denied this doctrine. The Messianic idea was intimately bound up with the national hopes and sufferings, with the national life, of the Jews. The Essenes had no interest in the Jewish polity; they separated themselves almost entirely from public affairs. The deliverance of the individual in the shipwreck of the whole, it has been well said, was the plain watchword of Essenism. How entirely the conception of a Messiah might be obliterated, where Judaism was regarded only from the side of a mystic philosophy, we see from the case of Philo. Throughout the works of this voluminous writer only one or two faint and doubtful allusions to a personal Messiah are found. The philosophical tenets of the Essenes no doubt differed widely from those of Philo; but in the substitution of the individual and contemplative aspect of religion for the national and practical they were united; and the effect in obscuring the Messianic idea would be the same. When therefore it is said that the prominence given to the proclamation of the Messiah's kingdom is a main link which connects Essenism and Christianity, we may dismiss the statement as a merely hypothesis, unsupported by evidence and improbable in itself.

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The Companion Bible Electronification Operation

Hello everyone,

Well, for over two years I have had this idea to somehow create an electronic version of the Companion Bible (or at least the side notes). By its nature, the Companion Bible cries out for interlinked html files.

At first I considered cutting up an entire Companion Bible in order to scan it into my computer and do so-called 'character recognition' on it. But my preliminary 'character recognition' results demonstrated that it would require just about as much editing time to produce quality results as it would to just type them in.

When I calculated the amount of time it would take me to accomplish such a task, it actually made me lose interest in the whole project (50 years if I work 1 hour per week).

It then occurred to me that there are probably many people who would be willing to help. Also, quite conveniently, I was about to take a course in webpage development. For my final project in the course, I wrote a website that allows multiple users to assist in this project. This website now exists at <http://www.thecompanionbible.com>

My purpose for writing this is to recruit interested parties to help in the 'electronifying' (for now) the side notes of the Companion Bible. If we could get 50 people to set aside one hour per week, the entire Companion Bible could be made into an electronic version in a year. Of course, this electronic version will be free to everyone.

What is in it for you:

- To know that you were a part of a meaningful project.
- Learn about the Bible as you type.
- Credits in the final product, if you wish.
- An electronic, interlinked version of the Companion Bible!!

So if you are interested, go check out the site. You can see the proposal and what part you can play in the project. Check out the 'Main page' as well as the 'Side notes' page. If you are interested in becoming a member, there is a link on the Main page, near the top, called 'Become a member'.

Remember, the more people that help out, the faster we will have an electronic version of the Companion Bible!!

If you have any questions, comments, or anything else, please feel free to email me at administrator@thecompanionbible.com .

Thank you,

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Number in Scripture

Its Supernatural Design and Spiritual Significance
by E.W. Bullinger

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PART II ITS SPIRITUAL SIGNIFICANCE

FOUR

We have seen that *three* signifies Divine perfection, with special reference to the Trinity: The Father, *one* in sovereignty; the Son, the *second* person, in incarnation and salvation, delivering from every enemy; the Holy Spirit, the *third* person, realising in us and to us Divine things.

Now the number *four* is made up of three and one ($3+1=4$), and it denotes, therefore, and marks that which follows the revelation of God in the Trinity, namely, *His creative works*. He is known by the things that are seen. Hence the written revelation commences with the words, "In-the-beginning God CREATED." Creation is therefore the next thing—the *fourth* thing, and the number *four* always has reference to all that is *created*. It is emphatically the *number of Creation*; of man in his relation to the world as created; while *six* is the number of man in his opposition to and independence of God. It is the number of things that have a beginning, of things that are made, of material things, and matter itself. It is the number of *material completeness*. Hence it is the *world number*, and especially the "city" number.

The *fourth* day saw the *material creation* finished (for on the *fifth* and *sixth* days it was only the *furnishing* and *peopling* of the earth with living creatures). The sun, moon, and stars completed the work, and they were to give light upon the earth which had been created, and to rule over the day and over the night (Gen 1:14-19).

Four is the number of the great elements—earth, air, fire, and water.

Four are the regions of the earth—north, south, east, and west.

Four are the divisions of the day—morning, noon, evening, and midnight. Or in our Lord's words, when He speaks of His coming at evening, midnight, cock-crowing, or in the morning (Mark 13:35). We are never to put off His coming in our minds beyond tomorrow morning.

Four are the seasons of the year—spring, summer, autumn, and winter.

Four are the great variations of the lunar phases.

In Genesis 2:10, 11, the one river of Paradise was parted, and became into *four* heads, and "the fourth river is Euphrates." Here, as so often elsewhere, the four is made up of 3 + 1. For three of these rivers are now unnamed, while *one* is still known by its original name "Euphrates."

Four marks *division* also. For the river was "*parted*." It is the first number which is not a "prime," the first which can be *divided*. It is the first *square* number also, and therefore it marks a kind of *completeness* as well, which we have called *material completeness*.

In the next chapter (Gen 3:22-24) the cherubim are first mentioned. These are *four*, and they have to do with *creation* always. They are first seen here, keeping, i.e., guarding (Gen 2:15), the Tree of Life, and thus preserving the blessed hope of immortality for creation. They are next seen in connection with atonement, showing the only ground on which creation could hope for the end of its groaning. They are seen on the veil and on the mercy-seat, binding up the hope of creation with Him who is called "the Hope of Israel." So that there is no hope for a groaning creation apart from atonement, apart from Christ, or apart from Israel. In the Apocalypse the same four cherubim are called Σωα, "the living creatures" (Rev 4). These announce the Coming One; these sing of *creation* and of Him who created all things, and for whose pleasure they were created (Rev 4:11). Whenever they speak it is in connection with the earth. These call forth and announce the judgments or plagues (Rev 6) which issue on the ejection of the Usurper from the earth, and the destruction of them which destroy the earth, and in the exaltation and enthronement of Him when all the kingdoms of the world become the kingdom of our Lord and His anointed, and when the LORD God omnipotent reigneth.

Hence it was that these four cherubic forms were placed in the Signs of the Zodiac, and so placed that they divide it into *four* equal parts, thus uniting in one the twelve signs which set forth the blessed hope of a groaning creation, which waits for the Promised Seed of the woman to come and crush the serpent's head and bring in universal blessing.*

* See [The Witness of the Stars](#), by the same author.

They are the *four* heads of animal creation: the lion, of wild beasts; the ox, of tame beasts; the eagle, of birds; and man the head of all. Again we have the *four* divided into 3 + 1: three animal, and one human.

They mark the purpose of God from the moment the curse was pronounced, and are the pledge that it will one day be removed.

Other characteristics mark the cherubim off from all else. They are not Divine, for they are never worshiped, and all likeness of God was forbidden; moreover the God-head is presented at the same time with them, for they are connected with His throne. They are distinguished from angels, and they are never dismissed on errands. They are distinguished from the Church in Revelation 5:9, 10, a passage which is supposed to prove their identity with it; for in verse 9, the word "us" should be omitted, with Lachmann, Tischendorf, Alford, Westcott and Hort, and the RV; and the words "us" and "we" in verse 10, should be

"them" and "they" (with *all* the textual and ancient authorities), the verses reading as in RV:—"Thou wast slain, and didst purchase unto God with Thy blood, *men* of every tribe, and tongue, and people, and nation, * and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

* Note the *four*-fold description.

The fact, therefore, of the living creatures being *four* (and no other number) marks them as connected with *Creation*, and as a symbolical representation that its hope of deliverance from the curse is bound up with the blood-shedding of the coming Redeemer.

THE FOUR-FOLD DIVISION OF MANKIND

In Genesis 10, "the generations of the sons of Noah" are comprised in a four-fold description. However the order may be varied, the number is preserved:

Verse 5. lands, tongues, families, nations

Verse 20. families, tongues, countries, nations

Verse 31. families, tongues, lands, nations

In Revelation there are seven similar descriptions, and though no two are alike, yet the number four is preserved. See Revelation 5:9, 7:9, 10:11, 11:9, 13:7,* 14:6, 17:15.

* In Rev 13:7, the AV gives only *three*; but the RV, with G., L., T., Tr., A., W. & H., give και λαον (*kai laon*), *people*, thus making *four*.

The *three* in Genesis, and *seven* in Revelation make *ten* such descriptions in all, which is the number of ordinal perfection.

THE GREAT PROPHETIC WORLD-POWERS

are four, and these are divided into 3 + 1, where the one stands out in great and marked contrast to the other three. The first three wild beasts are *named* (lion, bear, leopard); while the *fourth* is only described and not named (7:7,23).

So in the image of Nebuchadnezzar's dream, *three* are metals; *one* is a mixture of metal and mire!

In Daniel 7:2, 3 we read, "The FOUR winds of the heaven STROVE upon the great sea, and FOUR beasts came up from the sea DIVERSE one from another." Such is the history of man's power in the world—*strife* and *division*!

No sooner are mankind *divided* in Genesis 10, than Abraham is called out from them to walk with God

(Gen 11, 12). But he soon finds it to be a world of strife and enmity, for Genesis 14 opens with the names of *four* kings, and "these made war" with *five* others which are named afterwards.

THE FOURTH BOOK

of the Bible is Numbers. In Hebrew it is called *B'Midbar*, i.e., *the Wilderness*. The gematria of *B'Midbar* is 248 (4x62).

It relates to the earth, which is a wilderness compared with Heaven; and to our pilgrimage through it. It tells of Meribah and *striving* (20:13), and records the history of the murmurings, rebellions, and wanderings.

THE FOURTH BOOK OF THE PSALMS

is the Book of the Wilderness. The first Psalm is the "Prayer of Moses, the man of God,"—the man of the wilderness. All the illustrations and metaphors, etc., are drawn from the *earth*, and this fourth book sets forth Jehovah's counsels and purposes in relation to the *earth*. (See Psalms 90-106.)

In the *First Book of the Psalms* (1-41), the *fourth* Psalm has to do with earth.* It tells how there is nothing satisfying in it; that apart from God there can be no real prosperity in the earth.

* The *first* Psalm speaks of Genesis and the counsels of God for man. The *second* tells of Exodus and deliverance from the hand of the enemy. The *third* tells of Leviticus—of Salvation being of the Lord, and how His blessing can be upon His people.

"Many there be that say, Who will show us any good?
LORD, lift Thou up the light of Thy countenance upon us.
Thou hast put gladness in my heart
More than they have when their corn and their wine are increased." (Psa 4:6,7, RV)

We may note also the *fourth* Psalms of the other Books of the Psalms, viz:—Psalm 45 (the *fourth* of the second book), Psalm 76 (the *fourth* of the third book), Psalm 93 (the *fourth* of the fourth book), and Psalm 110 (the *fourth* of the fifth book). All these tell of Dominion in the earth, and they speak of the coming reign of earth's rightful King and Lord.

The *Fourth* Commandment is the first that refers to the earth.

The *fourth* clause of the Lord's Prayer is the first that mentions the earth.

FOUR IN CONTRAST WITH SEVEN

Seven stamps everything with *spiritual* perfection, for it is the number of heaven, and stands therefore in contrast to the earth. Hence, when in Revelation 5:12 the heavenly multitudes praise, they praise with a *seven-fold* blessing, and say:

"Worthy is the Lamb that was slain to receive (1) power, and (2) riches, and (3) wisdom, and (4) strength, and (5) honour, and (6) glory, and (7) blessing."

Whereas in v. 13, when the created earthly beings praise,— the creatures that are "on the earth, and under the earth, and such as are in the sea, and all that are in them"—when these join in *their* ascription, it is only *four-fold*:—(1) "blessing, and (2) honour, and (3) glory, and (4) power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

THE DEATH AND LIFE OF CHRIST

are set forth by a *four-fold* type and record.

His death. the four great offerings (Psa 40:6).*

- a. "Sacrifice [peace offering], and offering [meal offering], Thou wouldest not:
 - b. Mine ears hast Thou opened.
- a. Burnt offering and sin offering hast Thou not required.
 - b. Then said I, Lo, I come," etc.

* Here the alternate structure shows that "b" and "b" relate to the obedience of Christ as the fifth great offering to which the *four* pointed.

In the four Gospels we have the record of His life and obedience unto death. These are divided into 3 + 1, the *three* being similar, and hence called "Synoptic"; while the *fourth* stands out alone, written after the Churches had all failed, and presenting Christ not merely as offered and rejected by Israel, but as the one and only centre of union and unity after His rejection, and in the midst of all the failure, confusion, and corruption.

THE SEVEN PARABLES OF MATTHEW 13

are divided into *four* and *three*; and while the *three* are spoken inside the house (v 36) to the disciples, and reveal *esoteric* (or inner explanatory) truth, the *four* relate to *exoteric* truth, and concern the outward aspect of things in relation to the *world*, and hence were spoken outside the house (v 1).

But it is as composed of

Three PLUS one

that we see the most marked illustrations of the ideal significance of the number *four*, the "one" marking an *election out of the earth*.

Of the four great offerings, three were connected with blood and life; while *one* was meal.

The meal offering (Lev 2) was either baked in *three* ways (oven, flat-plate, or frying-pan); or not at all.

The sin offering (Lev 4) was offered for *three* classes of individuals—

- The Priest that is anointed (v 3),
- The Ruler (v 22),
- The Common person (v 27)—

or for the whole congregation as *one* (v 13).

The materials of the Tabernacle were *four, three* being metals (gold, silver, brass); and *one* non-metal (wood).

The coverings of the Tabernacle were *four,—three* animal (goats' hair, rams' skins, and badger skins*); and *one* vegetable (fine linen).

* No badgers were ever found so far south as Palestine. The word *#Ṣā ṭ (Tachash)* is a word of uncertain meaning, but it refers to an animal the skins of which were used (Exo 25:5, 26:14; Num 4:6,8, etc.). The ancient versions understand it as a *colour* (the LXX, Chald., and Syr., as *red*, Arabic, *black*). It was probably the red or dark skins of the larger sacrificial animals; the two smaller animals are named as being goats and rams.

The ornamentations of the curtains were *four, three* being *colours* (blue, purple and scarlet); while *one* was a pattern (the cherubim).

The Priests and Levites were of *four* orders or persons: *one* was Aaron and his sons (Aaronites); the *three* were the sons of Gershon, Kohath, and Merari (Levites).

The Manna (Exo 16:14,31) has a *four*-fold description, *three* referring to sight or appearance (small, white, round); and *one* to taste (sweet).

Of the four prohibited or unclean animals, three chewed the cud, but did not divide the hoof (camel, hare,

and coney); while *one* divided the hoof, but did not chew the cud (the swine); and thus the swine stands out in marked contrast to the other three.

Of the four Houses of God (i.e., erected by Divine plan) in the earth, *three* were, or will be, material, viz., the Tabernacle, the Temple (Solomon's), and Ezekiel's; whilst the *one* is a Spiritual house (1 Peter 2:5).

Four houses were built by Solomon; *three* were for himself,—his own house (1 Kings 7:1), the house of the forest of Lebanon (v 2), the house for Pharaoh's daughter (v 8); while *one* was the House of the LORD (1 Kings 6:37).

God's four sore judgments in the earth (Eze 14:21): *three* are inanimate (the sword, famine, and pestilence); while *one* is animate (the noisome beast).

In Jeremiah 15:3, they are still *four*, but *three* are animate (dogs, fowls, and beasts), and *one* is inanimate (the sword).

Of the four kinds of flesh in 1 Corinthians 15:39, *three* are animals (beasts, birds, and fishes); while *one* is human (man).

The four glories of 1 Corinthians 15:40, 41: *three* are celestial and are detailed (the sun, moon, and stars); while *one* is not detailed and is terrestrial.

The body is sown and raised (1 Cor 15:42-44) in *three* ways that relate to corruptibility:

- sown "in corruption, raised in incorruption";
- sown "in dishonour, raised in glory";
- sown "in weakness, raised in power";

while in the *one*, "it is sown a natural body; it is raised a spiritual body."

In the parable of the sower (Matt 13) the kinds of soil are four; but *three* are characterised as being all alike in contrast to the one (viz., the wayside, the stony ground, and the thorns). These are all *unprepared!* while the *one* is good because it is *prepared!* The essence of the parable lies in this. It reduces the four soils to two, and confirms what is said of the *two religions* on [pp. 96, 97](#).

In the Lost Son's welcome (Luke 15), *three* things were material (the robe, the ring, and the shoes); while *one* was moral (the kiss).

"*The Seventy*" went forth with a four-fold prohibition (Luke 10:4), of which *three* related to matters (carry no purse, no scrip, no shoes); while *one* related to action ("salute no man by the way").

God's four-fold witness in the earth (Heb 2:4): *three* are impersonal (signs, wonders, and miracles), and *one* personal (the gifts of the Holy Ghost).

FOURS OF PERSONS

The *four* of the Book of Job:—

- Eliphaz
- Bildad
- Zophar (friends)
- Elihu (mediator)

The children of Lamech:—

- Jubal
- Jabal
- Tubal-Cain (sons)
- Naamah (daughters)

The *four* bound with brass:—

- Samson (Judg 16:21) [not liberated]
- Jehoiachim (2 Chron 36:6) [not liberated]
- Zedekiah (2 Kings 25:7; Jer 52:11, 39:7) [not liberated]
- Manasseh (2 Chron 33:11) [liberated]

The *four* whose names were changed:—

- Abram (Gen 27:5) [in blessing]
- Sarai (Gen 27:15) [in blessing]
- Jacob (35:10, 37:28) [in blessing]
- Pashur (Jer 20:3) [in judgment]

Four Prophetesses of the Old Testament:—

- Miriam (Exo 15:20) [good]
- Deborah (Judg 4:4) [good]
- Huldah (2 Kings 22:14) [good]
- Noadiah (Neh 6:14) [bad]

The *four* "children" of the Book of Daniel:—

- Daniel [alone]
- Shadrach [together]
- Meshach [together]
- Abednego [together]

The *four* in the furnace:

- Shadrach [human]
- Meshach [human]
- Abednego [human]
- The son of God, Spiritual.*

* There is no article. It is literally "a son of God," i.e. an angel.

The *four* kings named in Daniel:—

- Nebuchadnezzar (1-4) [the first of Babylon]
- Belshazzar (5) [the last of Babylon]
- Darius (6) "the Median" (5:31)
- Cyrus (6:28, 10:1) "the Persian"

The *four* women in the Lord's genealogy (Matt 1):—

- Tamar (Gen 38:27, &c.; Matt 1:3)
- Rahab (Ruth 4:20; Matt 1:5)
- Ruth (Ruth 4:13,14; Matt 1:5)
- Wife of Uriah (2 Sam 12:24; Matt 1:6)

Four names of Satan in Revelation 20:2:—

- The Dragon [rebellious and apostate]
- The Old Serpent [seductive]
- The Devil [accusing]
- Satan [personal]

The *four*-fold witness to show Nature's inability to find wisdom (Job 28:7,8):—

- The fowl.
- The vulture's eye.
- The lion's whelps.
- The fierce lion.

Four things "little and wise" (Prov 30:24-28):—

- The ant.
- The coney.
- The locust.
- The spider.

The brazen altar which displayed the Divine judgment is *four* sided, and had four horns. So with the

golden altar.

The camp was *four*-square.

The rainbow, which has special reference to the earth and its judgment, is mentioned *four* times,—twice in the Old Testament (Gen 9 and Eze 1:28) and twice in the New Testament (Rev 4:3, 10:1).

The fulness of material blessing in the earth is described in Isaiah 60:17:—

- For brass I will bring gold.
- For iron I will bring silver.
- For wood I will bring brass.
- For stones I will bring iron.

The sphere of suffering is *four*-fold in 2 Corinthians 4:8, 9:—

- Troubled, but not distressed.
- Perplexed, but not in despair.
- Persecuted, but not forsaken.
- Cast down, but not destroyed.

The prophecy of Zechariah which has special reference to the earth:—

- In Chapter 1 we have the *four* horns or Gentile powers, and the *four* carpenters to fray them.
- In chapter 4 we have the *four* chariots with horses of *four* colours, signifying the spirits of the heavens acting for God in the midst of the *four* Gentile powers.

GEMATRIA

This is too large a subject to enter on here, but it is most significant that we get the number *four* in its concentrated form in connection with $\alpha\beta\gamma\delta$ ~~q#8@~~ DAMASCUS, which is the oldest city in the world. The number of its name is 444: thus—

d	4	444
=		
m	40	
=		
#	300	
=		
q	100	
=		

The name occurs 39 times, i.e., 3 x 13, for the significance of which see under the number 13.

WORDS THAT OCCUR FOUR TIMES

partake also the same significance. We give a few from the commencement of the alphabet, and a careful study of them and others will bring out much interesting and instructive information:

- hdb) (*aveh-dah*), "lost thing," Exo 22:9; Lev 6:3,4; Deut 22:3
- hbg (*gah-vah*), "high-look or proud," Psa 101:5; Prov 16:5; Eccl 7:8; Eze 31:3
- hng (*gin-nah*), "garden," Esth 1:5, 7:7,8; Song 6:11
- l gd (*dah-gal*), "banners," Psa 20:6; Song 5:10, 6:4,10
- Kd (*dack*), "oppressed or afflicted," Psa 9:9, 10:18, 74:21; Prov 26:28
- hbr x (*chah-rah-vah*), "dry land," 8 times (2x4)
- #r x (*chah-resh*), "craftsmen," Josh 2:1 ("secretly," i.e. as craftsmen), 1 Chron 4:14, marg.; Neh 11:35; Isa 3:3 ("cunning")
- t r k #m (*mas-koh-reth*), "wages," Gen 19:15, 31:7,41; "reward," Ruth 2:12.*

* But "gift" occurs five times.

- xSn (*nah-sach*), "plucked," Deut 28:63; "pluck," Psa 52:7; "rooted out," Prov 2:22; "destroy," 15:25
- r Cn (*neh-tzer*), "branch," Isa 11:1, 14:19, 60:21; Dan 11:7
-) #n (*nah-shah*), "to be in debt," 1 Sam 22:2; Neh 5:7; Psa 89:22; Isa 24:2
- αγνοια (*agnoia*), "ignorance," Acts 3:17, 17:30; Eph 4:18; 1 Peter 1:14
- αγραπνεω (*agrupneo*), "watch," Mark 13:33; Luke 21:36; Eph 6:18; Heb 13:17
- αιτιον (*aition*), "fault," Luke 23:4,14,22; Acts 19:40
- αμνος (*amnos*), "Lamb," John 1:29,36; Acts 8:32; 1 Peter 1:19
- ανθος (*anthos*), "flower," James 1:10,11; 1 Peter 1:24 (twice)
- αστηρ (*asteer*), "star," 24 times (4x6)*

* The two words together 28 times (4x7).

- αστρον (*astron*), star," Luke 21:25; Acts 7:43, 27:20; Heb 11:12*
- αποστολη (*apostolee*), "apostleship," Acts 1:25; Rom 1:5; 1 Cor 9:2; Gal 2:8

ADDITIONAL MISCELLANEOUS ILLUSTRATIONS

Four times "Eve" mentioned in the Bible by name:—

- Genesis 3:20
- Genesis 4:1
- 2 Corinthians 11:3
- 1 Timothy 2:13

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Last Month | [Next Month](#)**January 2002****Shevat 5762***(begins Jan 14)*

The zodiacal sign of Shevat is Aquarius and it is linked with the tribe of Reuben. It consists of 30 days, with the 1st of the month never falling on Sunday or Friday.

Theme: forgiveness and cleansing

January 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 17 th of Tevet	2 18 th of Tevet	3 19 th of Tevet	4 20 th of Tevet	5 21 st of Tevet Parashat Shemot
6 22 nd of Tevet	7 23 rd of Tevet	8 24 th of Tevet	9 25 th of Tevet	10 26 th of Tevet	11 27 th of Tevet	12 28 th of Tevet Parashat Vaera
13 29 th of Tevet	14 1 st of Sh'vat Rosh Chodesh Sh'vat	15 2 nd of Sh'vat	16 3 rd of Sh'vat	17 4 th of Sh'vat	18 5 th of Sh'vat	19 6 th of Sh'vat Parashat Bo
20 7 th of Sh'vat	21 8 th of Sh'vat	22 9 th of Sh'vat	23 10 th of Sh'vat	24 11 th of Sh'vat	25 12 th of Sh'vat	26 13 th of Sh'vat Parashat Beshalach
27 14 th of Sh'vat	28 15 th of Sh'vat Tu B'Shvat	29 16 th of Sh'vat	30 17 th of Sh'vat	31 18 th of Sh'vat		

Dates of Interest:

January 3, 2002 - Quadrantids Meteor Shower Peak

January 9, 2002 - Mercury Passes 1.2 Degrees From Neptune

January 14, 2002 - **1st of Sh'vat, 5762 - Rosh Chodesh Sh'vat**

January 21, 1882 - Bilu (Hebrew initials of Beit Ya'akov Lekhu ve-Nelkchah; "House of Jacob, come ye and let us go," Isa. 2:5) was initiated by a fast on this day as an organized group of young Russian Jews pioneered the modern return to Erez Israel. "Bilu was a reaction to the 1881 pogroms in southern Russia, when the ideology of Jewish nationalism began to replace that of assimilation, which

was prevalent among the youth." (Source: Encyclopedia Judaica)

January 24, 2002 - Moon Occults Saturn

January 25, 2002 - Venus Passes 1.3 Degrees From Neptune

January 26, 2002 - Moon Occults Jupiter; Mercury Passes 4.4 Degrees From Venus; Mercury Passes 3.2 Degrees From Neptune

January 28, 2002 - 15th of Sh'vat, 5762 Tu B'Shvat ([New Year for Trees](#))



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Last Month | Next Month**February****Adar***(begins Feb 13)*

The zodiacal sign of this month is Pisces with the associated tribe being Simeon. In some years an extra month is added to the year which is called Adar Sheni ("Second Adar"). In such years the original month is called Adar Rishon ("First Adar"). The month consists of 29 days in regular years while in leap years Adar I consists of 30 days and Adar II of 29 days. The first day of Adar (of Adar II in a leap year) never falls on Sunday, Tuesday, or Thursday.

Theme: dispersing and reuniting

February 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 19 th of Sh'vat	2 20 th of Sh'vat Parashat Yitro
3 21 st of Sh'vat	4 22 nd of Sh'vat	5 23 rd of Sh'vat	6 24 th of Sh'vat	7 25 th of Sh'vat	8 26 th of Sh'vat	9 27 th of Sh'vat Parashat Mishpatim Shabbat Shekalim
10 28 th of Sh'vat	11 29 th of Sh'vat	12 30 th of Sh'vat Rosh Chodesh Adar	13 1 st of Adar Rosh Chodesh Adar	14 2 nd of Adar	15 3 rd of Adar	16 4 th of Adar Parashat Terumah
17 5 th of Adar	18 6 th of Adar	19 7 th of Adar	20 8 th of Adar	21 9 th of Adar	22 10 th of Adar	23 11 th of Adar Parashat Tetzaveh Shabbat Zachor
24 12 th of Adar	25 13 th of Adar Ta'anit Esther	26 14 th of Adar Purim	27 15 th of Adar Shushan Purim	28 16 th of Adar		

Dates of Interest:

February 3, 1917: British troops occupy Baghdad. After suffering heavily by forced conscription, torture and extortion by the Turkish ruled government, local Jews celebrated their freedom by declaring it a holiday (Yom Ness). Their freedom lasted until 1929 when the British granted independence to Iraq and all Zionist activities were prohibited.

February 7, 2002 - Venus Passes 0.7 Degrees From Uranus

February 13, 2002 - **1st of Adar, 5762 - Rosh Chodesh Adar**

February 15, 2002 (3rd of Adar 3245) - The Second Temple was completed in Jerusalem 71 years after the destruction of the first. The Second Temple was not as ornate as the first and many of the sacred objects of the first were missing, such as the Ark, Aaron's staff, the jar of Manna. Also not present were the Urim V'tumin by which the high priest could consult God and the "divine fire" which lit the sacrifices (Yoma 21b). Outwardly, it was greatly beautified by Herod in 20 BCE.

February 19, 2002 - (7th of Adar 2488) - Traditional date of the death of Moses. He was also born on the same date 120 years earlier. In Israel, Adar 7 has been "officially designated as the day for commemorating the death of Israel soldiers whose last resting place is unknown." (Source: Ency. Judaica)

February 20, 1422: Pope Martin V (1417-31) issued a Bull reminding Christians that Christianity was derived from Judaism and warned the Friars not to incite against the Jews. The Bull was withdrawn the following year alleging that the Jews of Rome attained the Bull by fraud.

February 21, 2002 - Moon Occults Saturn

February 22, 1980 - The Israeli government introduces a new currency, the shekel, which replaces the Israeli pound.

February 23, 1921 - Rabbi Abraham Isaac Kook and Rabbi Ya'akov Meir are elected the first two chief Rabbis of pre-state Israel

February 23, 2002 - Moon Occults Jupiter

February 24, 2002 - Mercury Passes 0.5 Degrees From Neptune

February 25, 2002 - 13th of Adar, 5762 - Ta'anit Esther (Fast of Esther)

February 26, 2002 - 14th of Adar, 5762 - [Purim](#)

February 27, 2002 - 15th of Adar, 5762 - Shushan Purim (Purim for Jews who live in walled cities - in Jerusalem). The day that the draught of a women suspected of adultery was administered on. See [Wormwood](#) file for more info. Also read about the "whitening of sepulchres."

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Last Month | Next Month**March 2002****Nisan***(begins Mar 14)*

The zodiacal sign of this month is Aries. The tribe of Naphtali is associated with the month of Nisan. It consists of 30 days, and the 1st of Nisan never falls on a Monday, Wednesday, or Friday. The Mishnah calls the first of Nisan the "new year for kings and festivals." Reigns of monarchs in biblical times were reckoned from that time, but later it was made the seventh month of the civil year. (Ency. Judaica)

Theme: redemption

March 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 17 th of Adar	2 18 th of Adar Parashat Ki Tisa Shabbat Parah
3 19 th of Adar	4 20 th of Adar	5 21 st of Adar	6 22 nd of Adar	7 23 rd of Adar	8 24 th of Adar	9 25 th of Adar Parashat Vayakhel-Pekudei Shabbat HaChodesh
10 26 th of Adar	11 27 th of Adar	12 28 th of Adar	13 29 th of Adar	14 1 st of Nisan Rosh Chodesh Nisan	15 2 nd of Nisan	16 3 rd of Nisan Parashat Vayikra
17 4 th of Nisan	18 5 th of Nisan	19 6 th of Nisan	20 7 th of Nisan	21 8 th of Nisan	22 9 th of Nisan	23 10 th of Nisan Parashat Tzav Shabbat HaGadol
24 11 th of Nisan	25 12 th of Nisan	26 13 th of Nisan	27 14 th of Nisan Ta'anit Bechorot Erev Pesach	28 15 th of Nisan Pesach I	29 16 th of Nisan Pesach II 1 st day of the Omer	30 17 th of Nisan Pesach III (CH"M) 2 nd day of the Omer

31

18th of Nisan
Pesach IV (CH"M)
3rd day of the
Omer

Dates of Interest:

March 1, 131 BCE: Syrian General Nicanor was defeated in a battle with the Maccabees. Nicanor, who previously boasted that he would burn the Temple to the ground, was killed near Jerusalem.

March 8, 1957 - Israel is forced by the United Nations and more specifically the United States to withdraw from the Gaza Strip taken in the Sinai Campaign. The entire Sinai was supposed to remain a demilitarized zone which it did until Egypt (Nasser) asked the UN to leave it in preparation for the 6-Day War, to which they complied with alacrity.

March 8, 1616 - "In Frankfurt, Vincent Fettmilch is hanged. That day is commemorated as a feast day known as 'Purim Winz' ('Purim of Vincent') with the reading of the Megillat Vinz composed by Elhanan b. Abraham Helin. Two years earlier, Vincent Fettmilch, a former pastry cook and leader of the 'Guilds,' calling himself the 'new Haman of the Jews' attacked the synagogue while the community was at prayer. Although many tried to organize a defense, they were soon overpowered and many took shelter in the cemetery while the community was destroyed."

March 9, 1949 - David ben-Gurion presented the first government to the Knesset.

March 9, 2002 - Mercury Passes 1.2 Degrees From Uranus

March 14, 2002 - **1st of Nisan, 5762 - Rosh Chodesh Nisan**

March 14, 2002 - 1st of Nisan, 2048 - This day marks the traditional date the birth of Isaac son of Abraham. He lived from 2048-2228 (180 years).

March 15, 2002 - 2 Nisan, 2449 - Traditional date for the setting up of the Tabernacle set up by the Israelites in the wilderness. The Tabernacle built by Bezalel and Oholiab was made of acacia wood and covered in gold. There were fine woven materials used in various coverings and curtains. Most of the vessels (candelabra, table, Altars etc.) were made of either pure gold or wood with gold coverings. After crossing the Jordan it was moved to Shilo.

March 20, 2002 - Vernal Equinox, 19:03 UT; Moon Occults Saturn

March 23, 2002 - Shabbat HaGadol ("Great Sabbath") - The Shabbat before Pesach. "The customs pertaining to Shabbat HaGadol, in contrast – even the very existence of such a special shabbat by this name – are mentioned nowhere in the Mishna or the Talmud. The custom seems to have originated in Germany during the Middle Ages, and from there it spread throughout the Jewish world." (Yeshivat Har Etzion)

March 24, 2002 - 11th of Nisan, 5030 - This date marks the anniversary of the death of Moses ben Nachman (born 1194) - also known as Nachmanides or as the RamBaN. He is famed for his commentaries on the Bible and his prowess in debating (Pablo Christiany, a heretic Jew, in Aragon 1263). Although King James I decided the debate against him, Nachmanides was favored by the court. He was banished from Spain after papal pressure was brought against him. He later settled in Eretz-Israel where he established a synagogue and school for Talmudic studies.

March 26, 1979 - Peace accord between Israel and Egypt is signed by Menachem Begin and Anwar Sadat.

March 27, 2002 - 14th of Nisan, 5762 Ta'anit Bechorot; Erev Pesach

March 28, 2002 - 15th of Nisan, 5762 Pesach I

March 29, 2002 - 16th of Nisan, 5762 Pesach II; 1st day of the Omer

March 30, 1218 - Henry III of England enforced the Yellow Badge Edict. The badge was a piece of yellow cloth in the shape of the Tablets of the Law and was worn above the heart by every Jew over the age of seven.

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Last Month | Next Month**April 2002****Iyyar***(begins Apr 13)*

The zodiacal sign of this month is Taurus. The tribes of Ephraim and Manasheh, the children of Joseph, are associated with it. It consists of 29 days. The first of Iyyar never falls on Sunday, Wednesday, or Friday.

Theme: sacrifice for Israel and the nations

April 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 19 th of Nisan Pesach V (CH"M) 4 th day of the Omer	2 20 th of Nisan Pesach VI (CH"M) 5 th day of the Omer	3 21 st of Nisan Pesach VII 6 th day of the Omer	4 22 nd of Nisan Pesach VIII 7 th day of the Omer	5 23 rd of Nisan 8 th day of the Omer	6 24 th of Nisan Parashat Shmini 9 th day of the Omer
7 25 th of Nisan 10 th day of the Omer	8 26 th of Nisan 11 th day of the Omer	9 27 th of Nisan Yom HaShoah 12 th day of the Omer	10 28 th of Nisan 13 th day of the Omer	11 29 th of Nisan 14 th day of the Omer	12 30 th of Nisan Rosh Chodesh Iyyar 15 th day of the Omer	13 1 st of Iyyar Parashat Tazria- Metzora Rosh Chodesh Iyyar 16 th day of the Omer
14 2 nd of Iyyar 17 th day of the Omer	15 3 rd of Iyyar 18 th day of the Omer	16 4 th of Iyyar Yom HaZikaron 19 th day of the Omer	17 5 th of Iyyar Yom HaAtzma'ut 20 th day of the Omer	18 6 th of Iyyar 21 st day of the Omer	19 7 th of Iyyar 22 nd day of the Omer	20 8 th of Iyyar Parashat Achrei Mot-Kedoshim 23 rd day of the Omer
21 9 th of Iyyar 24 th day of the Omer	22 10 th of Iyyar 25 th day of the Omer	23 11 th of Iyyar 26 th day of the Omer	24 12 th of Iyyar 27 th day of the Omer	25 13 th of Iyyar 28 th day of the Omer	26 14 th of Iyyar 29 th day of the Omer	27 15 th of Iyyar Parashat Emor 30 th day of the Omer
28 16 th of Iyyar 31 st day of the Omer	29 17 th of Iyyar 32 nd day of the Omer	30 18 th of Iyyar Lag B'Omer 33 rd day of the Omer				

Dates of Interest:

April 3, 2002 - 21 Nisan 2448 - The traditional date for the parting of Red Sea for the Israelites on their way from Egypt.

April 10, 2002 - 28 Nisan 2488 (April 14 1282 BCE): Traditional date marking the fall of the walls of Jericho.

April 11, 1909: Tel Aviv, the first modern Jewish city, is founded on the sand dunes north of Jaffa with the building of 60 houses. The actual name Tel Aviv was given only the next year (Hill of Spring) and was taken from a Babylonian city (Ezekiel 3:15) and used by Nahum Sokolow as the title for his translation of Herzl's book *Altneuland*.

April 13, 2002 - **1st of Iyyar, 5762 - Rosh Chodesh Iyyar**

April 13, 2002 - 1 Iyyar 2448 (April 17, 1313 BCE): According to tradition, this was the date of the first population survey of the Israelite people taken by Moses.

April 14, 2002 - 2 Iyyar 2928 (April 18, 833 BCE): Traditional date on which King Solomon began building the Temple in Jerusalem.

April 14, 1859: In Galatz, Rumania, Jews were accused of taking blood from a Christian child (for the baking of matzos) though not of killing him. Fifteen "culprits" are arrested. The next day a mob broke into the synagogue, killing some of the worshipers, destroying some fifty scrolls and demolishing the synagogue. The 15 were soon released with no convictions, yet the government refused to allow the synagogue to be rebuilt for nearly 20 years.

April 15, 1916: France and Britain divide up the Middle East in the Sykes-Picot Agreement. France was assured of Syria and the Mousl, with English control of Northern Arabia and Central Mesopotamia. Pre-state Israel was divided with France controlling the Galilee, Britain the Haifa area and the rest of the country under international control.

April 16, 2002 - 4th of Iyyar, 5762 - Yom HaZikaron; Moon Occults Saturn

April 17, 2002 - 5th of Iyyar, 5762 - Yom HaAtzma'ut

April 19th is one of the blackest days on the Jewish calendar. From the 11th (1014) through the 20th (1903) century, this date is remembered for the atrocities which took place. (Source: The Hagshama Department The World Zionist Organization, <http://www.wzo.org.il>):

- 1014: In 1013, the Civil War in Spain broke out between Arabs and Berbers. This resulted in the first Jewish massacre in Cordoba in April 1014, and the subsequent decline of the community both in population and importance.
- 1283: In Mayence (Mainz), Germany, as a result of a ritual murder accusation (blood libel), thirty-six Jews were slain.
- 1343: A massacre in Wachenheim, Germany which began before Easter, soon spread to surrounding communities.
- 1506: During a service at St. Dominics Church in Lisbon, Portugal, some of the people thought they saw a vision on one of the statues. Outside, a newly converted Jew-turned-Christian raised doubts about the "miracle." He was literally torn to pieces and then burnt. The crowd led by two Dominican monks proceeded to ransack Jewish houses and kill any Jews they could find. During the next few days, countrymen hearing about the massacre came to Lisbon to join in. Over two thousand Jews were killed during these three days (April 19-21).
- 1566: Pope Pious V, three months into his reign, rejected the leniencies of his predecessor and reinvoked all the restrictions of Paul IV. These included being forced to wear a special cap, the prohibitions against owning real estate and practicing medicine on Christians. Communities were not allowed to have more than one synagogue and Jews were confined to a cramped ghetto.
- 1903: Riots broke out after a Christian child was found murdered in Kishinev (Bessarabia). The mobs were incited by Pavolachi Krusheven, the editor of the anti-Semitic Newspaper Bessarabetz and the vice governor Ustrugov. Vyacheslav Von Plehev, the Minister of Interior supposedly gave orders not to stop the rioters. The Jews were accused of ritual murder. During the three days of rioting, 47 Jews were killed, 92 severely wounded, 500 slightly wounded and over 700 houses destroyed. Despite a world outcry, only two men were sentenced to seven and five years in prison, and twenty-two were sentenced for one or two years. This pogrom was instrumental in convincing tens of thousands of Russian Jews to leave to the West and to Eretz-Israel. The child was later discovered to have been killed by a relative.

April 22, 2002 - [Lyrids Meteor Shower Peak](#)

April 30, 2002 - 18th of Iyyar, 5762 - Lag B'Omer (33rd day of the Omer)

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Last Month | Next Month**May 2002****Sivan***(begins May 12)*

The zodiacal sign of this month is Taurus. The tribes of Ephraim and Manasheh, the children of Joseph, are associated with it. It consists of 29 days. The first of Iyyar never falls on Sunday, Wednesday, or Friday.

Theme: sacrifice for Israel and the nations

May 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 19 th of Iyyar 34 th day of the Omer	2 20 th of Iyyar 35 th day of the Omer	3 21 st of Iyyar 36 th day of the Omer	4 22 nd of Iyyar Parashat Behar- Bechukotai 37 th day of the Omer
5 23 rd of Iyyar 38 th day of the Omer	6 24 th of Iyyar 39 th day of the Omer	7 25 th of Iyyar 40 th day of the Omer	8 26 th of Iyyar 41 st day of the Omer	9 27 th of Iyyar 42 nd day of the Omer	10 28 th of Iyyar Yom Yerushalayim 43 rd day of the Omer	11 29 th of Iyyar Parashat Bamidbar 44 th day of the Omer
12 1 st of Sivan Rosh Chodesh Sivan 45 th day of the Omer	13 2 nd of Sivan 46 th day of the Omer	14 3 rd of Sivan 47 th day of the Omer	15 4 th of Sivan 48 th day of the Omer	16 5 th of Sivan Erev Shavuot 49 th day of the Omer	17 6 th of Sivan Shavuot I	18 7 th of Sivan Shavuot II
19 8 th of Sivan	20 9 th of Sivan	21 10 th of Sivan	22 11 th of Sivan	23 12 th of Sivan	24 13 th of Sivan	25 14 th of Sivan Parashat Nasso
26 15 th of Sivan	27 16 th of Sivan	28 17 th of Sivan	29 18 th of Sivan	30 19 th of Sivan	31 20 th of Sivan	

Dates of Interest:

May 4, 2002 - Mars Passes 2.2 Degrees From Saturn

May 5, 2002 - [Eta Aquarids Meteor Shower Peak](#)

May 7, 2002 - Venus Passes 2.4 Degrees From Saturn

May 10, 2002 - Venus Passes 0.3 Degrees From Mars

May 10, 2002 - 28th of Iyyar, 5762 - Yom Yerushalayim (Jerusalem Unification day). Prior to the 6-Day War, Israel had sent repeated requests to King Hussein of Jordan appealing to him remain outside the conflict (trying, therefore, to prevent a three-front war). Due to Arab League pressure, Jordan began to shell Jerusalem on June 5. When the Jordanian force crossed the cease-fire line at Government House, Israel retaliated. General Uzi Narkis brought in Colonel Motta Gur to lead the attack in Eastern Jerusalem. On June 7, 1967 at 10:15, with the radio confirmation, "The Temple Mount is in our hands," the Israeli flag was raised above the Western wall.

May 10, 2002 - 28 Iyyar 2884 (May 14 876 BCE): This is the traditional date of death of Samuel, prophet and priest (born 2832). Samuel was given to the High Priest, Eli, to raise by his parents Hannah and Elkanah as part of Hannah's promise to God after having trouble in conceiving. As the first prophet following the period of the Judges, he anointed both Saul and David as Kings, despite his reluctance to establish a monarchy.

May 12, 2002 - **1st of Sivan, 5762 - Rosh Chodesh Sivan**

May 14, 2002 - Moon Occults Venus and Mars

May 16, 2002 - 5th of Sivan, 5762 - Erev Shavuot

May 17, 2002 - 6th of Sivan, 5762 - [Shavuot I](#)

May 18, 2002 - 7th of Sivan, 5762 - Shavuot II

May 26, 2002 - Lunar Eclipse

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Last Month | Next Month**June 2002****Tammuz***(begins June 11)*

The zodiacal sign for this month is Gemini. The associated tribe is Benjamin. It consists of 30 days with the 1st of the month never falling on Monday, Thursday, or the Sabbath.

Theme: sorrow and strength; war and strife

June 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 21 st of Sivan Parashat Beha'alotcha
2 22 nd of Sivan	3 23 rd of Sivan	4 24 th of Sivan	5 25 th of Sivan	6 26 th of Sivan	7 27 th of Sivan	8 28 th of Sivan Parashat Sh'lach
9 29 th of Sivan	10 30 th of Sivan Rosh Chodesh Tamuz	11 1 st of Tamuz Rosh Chodesh Tamuz	12 2 nd of Tamuz	13 3 rd of Tamuz	14 4 th of Tamuz	15 5 th of Tamuz Parashat Korach
16 6 th of Tamuz	17 7 th of Tamuz	18 8 th of Tamuz	19 9 th of Tamuz	20 10 th of Tamuz	21 11 th of Tamuz	22 12 th of Tamuz Parashat Chukat-Balak
23 13 th of Tamuz	24 14 th of Tamuz	25 15 th of Tamuz	26 16 th of Tamuz	27 17 th of Tamuz Tzom Tammuz	28 18 th of Tamuz	29 19 th of Tamuz Parashat Pinchas
30 20 th of Tamuz						

Dates of Interest:

June 03, 2002 - Venus Passes 1.6 Degrees From Jupiter

June 10, 2002 - Annular Solar Eclipse, Visible From Mexico & North America

June 11, 2002 - **1st of Tammuz, 5762 - Rosh Chodesh Tammuz**

June 12, 2002 - Moon Occults Mars

June 19, 1269: Louis IX (Saint Louis) of France ordered all Jews found in public without a badge (yellow or red) to be fined ten livres of silver. The badge in France was usually a circle of red or yellow material and was known as a "rouelle". The original badge was actually Moslem in origin (Caliph Omar II (717-20)) who decreed that both Jews and Christians wear a distinguishing mark. The "badge" took on different shapes colors and even dress (i.e. a hat or color of a dress) depending on the country. (Source: "This Week in Jewish History"; adapted from "Beyond Time and History" by Eli Birnbaum)

June 21, 2002 - Summer Solstice, 13:11 UT

June 24, 2002 - Lunar Eclipse

June 29, 1967: Jerusalem was re-unified as Israel removed barricades separating the Old City from the Israeli sector.

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Last Month | Next Month**July 2002****Av***(begins July 10)*

The zodiacal sign of this month is Leo. Judah is the associated tribe. It consists of 30 days with the 1st of Av never falling on Sunday, Tuesday, or Thursday.

Theme: honor

July 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 21 st of Tamuz	2 22 nd of Tamuz	3 23 rd of Tamuz	4 24 th of Tamuz	5 25 th of Tamuz	6 26 th of Tamuz Parashat Matot-Masei
7 27 th of Tamuz	8 28 th of Tamuz	9 29 th of Tamuz	10 1 st of Av Rosh Chodesh Av	11 2 nd of Av	12 3 rd of Av	13 4 th of Av Parashat Devarim Shabbat Hazon
14 5 th of Av	15 6 th of Av	16 7 th of Av	17 8 th of Av	18 9 th of Av Tish'a B'Av	19 10 th of Av	20 11 th of Av Parashat Vaetchanan Shabbat Nachamu
21 12 th of Av	22 13 th of Av	23 14 th of Av	24 15 th of Av	25 16 th of Av	26 17 th of Av	27 18 th of Av Parashat Eikev
28 19 th of Av	29 20 th of Av	30 21 st of Av	31 22 nd of Av			

Dates of Interest:

July 02, 2002 - Mercury Passes 0.2 Degrees From Saturn

July 03, 2002 - Mars Passes 0.8 Degrees From Jupiter

July 10, 2002 - **1st of Av, 5762 - Rosh Chodesh Av**

July 18, 2002 - Tisha B'Av - Av 9, 5762 - Fast to commemorate destruction of 1st and 2nd Temple. "Jewish tradition states that 'the Messiah will appear on Tisha B'Av, and the day of mourning will become a national day of rejoicing with the rebuilt Temple'" (Ready to Rebuild, Thomas Ice and Randall Price; p 213). — "Tu B'av is a traditional day of national unity and joy when the Elders of Israel, through a special decree, married off 200 males from the tribe of Binyamin, thereby saving the existence of one of the 12 tribes of

Israel (Judges, Chap. 21). In the course of the Biblical event, the soon-to-be brides danced in the vineyards of Shilo, then Israel's capital." (Arutz Sheva News Service)

July 20, 2002 - Mercury Passes 1.2 Degrees From Jupiter

July 25, 2002 - Mercury Passes 0.6 Degrees From Mars

July 29, 2002 - [South Delta-Aquarids Meteor Shower Peak](#)

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Last Month | Next Month**August 2002****Elul***(begins Aug 9)*

The zodiacal sign of this month is Virgo. Zebulun is the associated tribe. It consists of 29 days, and the first of Elul never falls on a Tuesday, a Thursday, or a Sabbath.

Theme: habitation

August 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 23 rd of Av	2 24 th of Av	3 25 th of Av Parashat Re'eh
4 26 th of Av	5 27 th of Av	6 28 th of Av	7 29 th of Av	8 30 th of Av Rosh Chodesh Elul	9 1 st of Elul Rosh Chodesh Elul	10 2 nd of Elul Parashat Shoftim
11 3 rd of Elul	12 4 th of Elul	13 5 th of Elul	14 6 th of Elul	15 7 th of Elul	16 8 th of Elul	17 9 th of Elul Parashat Ki Teitzei
18 10 th of Elul	19 11 th of Elul	20 12 th of Elul	21 13 th of Elul	22 14 th of Elul	23 15 th of Elul	24 16 th of Elul Parashat Ki Tavo
25 17 th of Elul	26 18 th of Elul	27 19 th of Elul	28 20 th of Elul	29 21 st of Elul	30 22 nd of Elul	31 23 rd of Elul Parashat Nitzavim-Vayeilech

Dates of Interest:August 01, 2002 - [Alpha Capricornids Meteor Shower Peak](#)August 06, 2002 - [Southern Iota Aquarids Meteor Shower Peak](#)

August 9, 2002 - **1st of Elul, 5762 - Rosh Chodesh** - Jewish legend connects special significance of Elul with the 40 days of Moses' stay on Mount Sinai which was calculated to have commenced on the first of Elul and ended on the 10th of Tishri. (Ency. Judaica)

August 12, 2002 - [Perseids Meteor Shower Peak](#)

August 16, 2002 - 8 Elul 3830 (70 AD) - Romans battered down walls of upper city of Jerusalem, as all resistance came to an end.

August 25, 2002 - [Northern Iota Aquarids Meteor Shower Peak](#)

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Last Month | Next Month**September 2002****Tishri***(begins Sep 7)*

Its zodiacal sign is Libra. The tribe associated with this month is Levi. Tishri consists of 30 days, with the 1st of Tishri never falling on Sunday, Wednesday, or Friday.

Theme: balancing scales; righteous judgment

September 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 24 th of Elul	2 25 th of Elul	3 26 th of Elul	4 27 th of Elul	5 28 th of Elul	6 29 th of Elul Erev Rosh Hashana	7 1 st of Tishrei Rosh Hashana New Year 5763
8 2 nd of Tishrei Rosh Hashana II	9 3 rd of Tishrei Tzom Gedaliah	10 4 th of Tishrei	11 5 th of Tishrei	12 6 th of Tishrei	13 7 th of Tishrei	14 8 th of Tishrei Parashat Ha'Azinu Shabbat Shuva
15 9 th of Tishrei Erev Yom Kippur	16 10 th of Tishrei Yom Kippur	17 11 th of Tishrei	18 12 th of Tishrei	19 13 th of Tishrei	20 14 th of Tishrei Erev Sukkot	21 15 th of Tishrei Sukkot I
22 16 th of Tishrei Sukkot II	23 17 th of Tishrei Sukkot III (CH"M)	24 18 th of Tishrei Sukkot IV (CH"M)	25 19 th of Tishrei Sukkot V (CH"M)	26 20 th of Tishrei Sukkot VI (CH"M)	27 21 st of Tishrei Sukkot VII (Hoshana Raba)	28 22 nd of Tishrei Shmini Atzeret
29 23 rd of Tishrei Simchat Torah	30 24 th of Tishrei					

Dates of Interest:

September 5, 1972 - At the Olympic village in Munich, a group of PLO terrorists calling themselves 'Black September' kidnapped 11 Israeli athletes. Two were killed in the village, and nine more at the airport during a botched attempt by Munich police to free them.

September 6, 2002 - 29th of Elul, 5762 - Erev Rosh Hashana

September 7, 2002 - **1st of Tishrei, 5763 - Rosh Hashana** ([Feast of Trumpets](#))

September 8, 2002 - 2nd of Tishrei, 5763 - Rosh Hashana II

September 9, 2002 - 3rd of Tishrei, 5763 - Fast of Gedaliah - Day that commemorates the murder of the Jewish governor of Judea, Gedaliah, who was appointed by the Babylonians after they captured Jerusalem in 586 B.C.

September 15, 2002 - 9th of Tishrei, 5763 - Erev Yom Kippur

September 16, 2002 - 10th of Tishrei, 5763 - [Yom Kippur](#)

September 20, 2002 - 14th of Tishrei, 5763 - Erev Sukkot

September 21, 2002 - 15th of Tishrei, 5763 - Sukkot ([Feast of Tabernacles](#))

September 23, 2002 - Autumnal Equinox, 04:48 UT

September 27, 2002 - 21st of Tishrei, 5763 - [Hoshana Rabbah](#)

September 28, 2002 - 22nd of Tishrei, 5763 - Shmini Atzeret (8th Day of the Solemn Assembly)

September 29, 2002 - 23rd of Tishrei, 5763 - Simchat Torah (The Day of Celebrating the Torah)

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Last Month | Next Month**October 2002****Cheshvan***(begins Oct 7)***October 2002**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 25 th of Tishrei, 5763	2 26 th of Tishrei, 5763	3 27 th of Tishrei, 5763	4 28 th of Tishrei, 5763	5 29 th of Tishrei, 5763 Parashat Bereshit
6 30 th of Tishrei, 5763 Rosh Chodesh Cheshvan	7 1 st of Cheshvan, 5763 Rosh Chodesh Cheshvan	8 2 nd of Cheshvan, 5763	9 3 rd of Cheshvan, 5763	10 4 th of Cheshvan, 5763	11 5 th of Cheshvan, 5763	12 6 th of Cheshvan, 5763 Parashat Noach
13 7 th of Cheshvan, 5763	14 8 th of Cheshvan, 5763	15 9 th of Cheshvan, 5763	16 10 th of Cheshvan, 5763	17 11 th of Cheshvan, 5763	18 12 th of Cheshvan, 5763	19 13 th of Cheshvan, 5763 Parashat Lech-Lecha
20 14 th of Cheshvan, 5763	21 15 th of Cheshvan, 5763	22 16 th of Cheshvan, 5763	23 17 th of Cheshvan, 5763	24 18 th of Cheshvan, 5763	25 19 th of Cheshvan, 5763	26 20 th of Cheshvan, 5763 Parashat Vayera

27 21 st of Cheshvan, 5763	28 22 nd of Cheshvan, 5763	29 23 rd of Cheshvan, 5763	30 24 th of Cheshvan, 5763	31 25 th of Cheshvan, 5763	
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Last Month | Next Month**November 2002****Kislev***(begins Nov 6)***November 2002**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 26 th of Cheshvan, 5763	2 27 th of Cheshvan, 5763 Parashat Chayei Sara
3 28 th of Cheshvan, 5763	4 29 th of Cheshvan, 5763	5 30 th of Cheshvan, 5763 Rosh Chodesh Kislev	6 1 st of Kislev, 5763 Rosh Chodesh Kislev	7 2 nd of Kislev, 5763	8 3 rd of Kislev, 5763	9 4 th of Kislev, 5763 Parashat Toldot
10 5 th of Kislev, 5763	11 6 th of Kislev, 5763	12 7 th of Kislev, 5763	13 8 th of Kislev, 5763	14 9 th of Kislev, 5763	15 10 th of Kislev, 5763	16 11 th of Kislev, 5763 Parashat Vayetzei
17 12 th of Kislev, 5763	18 13 th of Kislev, 5763	19 14 th of Kislev, 5763	20 15 th of Kislev, 5763	21 16 th of Kislev, 5763	22 17 th of Kislev, 5763	23 18 th of Kislev, 5763 Parashat Vayishlach

24 19 th of Kislev, 5763	25 20 th of Kislev, 5763	26 21 st of Kislev, 5763	27 22 nd of Kislev, 5763	28 23 rd of Kislev, 5763	29 24 th of Kislev, 5763 Chanukah: 1 Candle	30 25 th of Kislev, 5763 Parashat Vayeshev Chanukah: 2 Candles
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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 26 th of Kislev, 5763 Chanukah: 3 Candles	2 27 th of Kislev, 5763 Chanukah: 4 Candles	3 28 th of Kislev, 5763 Chanukah: 5 Candles	4 29 th of Kislev, 5763 Chanukah: 6 Candles	5 30 th of Kislev, 5763 Rosh Chodesh Tevet Channukah: 7 Candles	6 1 st of Tevet, 5763 Rosh Chodesh Tevet Channukah: 8 Candles	7 2 nd of Tevet, 5763 Parashat Miketz Channukah: 8th Day
8 3 rd of Tevet, 5763	9 4 th of Tevet, 5763	10 5 th of Tevet, 5763	11 6 th of Tevet, 5763	12 7 th of Tevet, 5763	13 8 th of Tevet, 5763	14 9 th of Tevet, 5763 Parashat Vayigash
15 10 th of Tevet, 5763 Asara B'Tevet	16 11 th of Tevet, 5763	17 12 th of Tevet, 5763	18 13 th of Tevet, 5763	19 14 th of Tevet, 5763	20 15 th of Tevet, 5763	21 16 th of Tevet, 5763 Parashat Vayechi
22 17 th of Tevet, 5763	23 18 th of Tevet, 5763	24 19 th of Tevet, 5763	25 20 th of Tevet, 5763	26 21 st of Tevet, 5763	27 22 nd of Tevet, 5763	28 23 rd of Tevet, 5763 Parashat Shemot
29 24 th of Tevet, 5763	30 25 th of Tevet, 5763	31 26 th of Tevet, 5763				

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Jewish Holidays for Year 5759

Rosh Hashanah	Tishri 1	Mon, Sep 21, 1998
Yom Kippur	Tishri 10	Wed, Sep 30, 1998
Succoth	Tishri 15	Mon, Oct 5, 1998
Sh'mini Atz	Tishri 22	Mon, Oct 12, 1998
Simchat Torah	Tishri 23	Tue, Oct 13, 1998
Hanukkah	Chislev 25	Mon, Dec 14, 1998
Tu B'Shevat	Shebat 15	Mon, Feb 1, 1999
Purim	Adar 14	Tue, Mar 2, 1999
Passover	Nisan 15	Thu, Apr 1, 1999
Yom Hashoah	Nisan 27	Tue, Apr 13, 1999
Yom Haatzmaut	Iyyar 5	Wed, Apr 21, 1999
Lag B'Omer	Iyyar 18	Tue, May 4, 1999
Shavuot	Sivan 6	Fri, May 21, 1999
Tisha B'Av	Av 9	Thu, Jul 22, 1999
Erev RoshHash	Elul 29	Fri, Sep 10, 1999

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Jewish Holidays for Year 5760

Rosh Hashanah	Tishri 1	Sat, Sep 11, 1999
Yom Kippur	Tishri 10	Mon, Sep 20, 1999
Succoth	Tishri 15	Sat, Sep 25, 1999
Sh'mini Atz	Tishri 22	Sat, Oct 2, 1999
Simchat Torah	Tishri 23	Sun, Oct 3, 1999
Hanukkah	Chislev 25	Sat, Dec 4, 1999
Tu B'Shevat	Shebat 15	Sat, Jan 22, 2000
Purim	Adar II 14	Tue, Mar 21, 2000
Passover	Nisan 15	Thu, Apr 20, 2000
Yom Hashoah	Nisan 27	Tue, May 2, 2000
Yom Haatzmaut	Iyyar 5	Wed, May 10, 2000
Lag B'Omer	Iyyar 18	Tue, May 23, 2000
Shavuot	Siv 6	Fri, Jun 9, 2000
Tisha B'Av	Av 9	Thu, Aug 10, 2000
Erev RoshHash	Elul 29	Fri, Sep 29, 2000

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Jewish Holidays for Year 5761

Rosh Hashanah	Tishri 1	Sat, Sep 30, 2000
Yom Kippur	Tishri 10	Mon, Oct 9, 2000
Succoth	Tishri 15	Sat, Oct 14, 2000
Sh'mini Atz	Tishri 22	Sat, Oct 21, 2000
Simchat Torah	Tishri 23	Sun, Oct 22, 2000
Hanukkah	Chislev 25	Fri, Dec 22, 2000
Tu B'Shevat	Shebat 15	Thu, Feb 8, 2001
Purim	Adar 14	Fri, Mar 9, 2001
Passover	Nisan 15	Sun, Apr 8, 2001
Yom Hashoah	Nisan 27	Fri, Apr 20, 2001
Yom Haatzmaut	Iyyar 3	Thu, Apr 26, 2001
Lag B'Omer	Iyyar 18	Fri, May 11, 2001
Shavuot	Sivan 6	Mon, May 28, 2001
Tisha B'Av	Av 9	Sun, Jul 29, 2001
Erev RoshHash	Elul 29	Mon, Sep 17, 2001

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Jewish Holidays for Year 5762

Rosh Hashanah	Tishri 1	Tue, Sep 18, 2001
Yom Kippur	Tishri 10	Thu, Sep 27, 2001
Succoth	Tishri 15	Tue, Oct 2, 2001
Sh'mini Atz	Tishri 22	Tue, Oct 9, 2001
Simchat Torah	Tishri 23	Wed, Oct 10, 2001
Hanukkah	Kislev 25	Mon, Dec 10, 2001
Tu B'Shevat	Shevat 15	Mon, Jan 28, 2002
Purim	Adar 14	Tue, Feb 26, 2002
Passover	Nisan 15	Thu, Mar 28, 2002
Yom Hashoah	Nisan 27	Tue, Apr 9, 2002
Yom Haatzmaut	Iyyar 5	Wed, Apr 17, 2002
Lag B'Omer	Iyyar 18	Tue, Apr 30, 2002
Shavuot	Sivan 6	Fri, May 17, 2002
Tisha B'Av	Av 9	Thu, Jul 18, 2002
Erev RoshHash	Elul 29	Fri, Sep 6, 2002

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Jewish Holidays for Year 5763

Rosh Hashanah	Tishri 1	Sat, Sep 7, 2002
Yom Kippur	Tishri 10	Mon, Sep 16, 2002
Succoth	Tishri 15	Sat, Sep 21, 2002
Sh'mini Atz	Tishri 22	Sat, Sep 28, 2002
Simchat Torah	Tishri 23	Sun, Sep 29, 2002
Hanukkah	Kislev 25	Sat, Nov 30, 2002
Tu B'Shevat	Shevat 15	Sat, Jan 18, 2003
Purim	Adar II 14	Tue, Mar 18, 2003
Passover	Nisan 15	Thu, Apr 17, 2003
Yom Hashoah	Nisan 27	Tue, Apr 29, 2003
Yom Haatzmaut	Iyyar 5	Wed, May 7, 2003
Lag B'Omer	Iyyar 18	Tue, May 20, 2003
Shavuot	Sivan 6	Fri, Jun 6, 2003
Tisha B'Av	Av 9	Thu, Aug 7, 2003
Erev RoshHash	Elul 29	Fri, Sep 26, 2003

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Jewish Holidays for Year 5764

Rosh Hashanah	Tishri 1	Sat, Sep 27, 2003
Yom Kippur	Tishri 10	Mon, Oct 6, 2003
Succoth	Tishri 15	Sat, Oct 11, 2003
Sh'mini Atz	Tishri 22	Sat, Oct 18, 2003
Simchat Torah	Tishri 23	Sun, Oct 19, 2003
Hanukkah	Kislev 25	Sat, Dec 20, 2003
Tu B'Shevat	Shevat 15	Sat, Feb 7, 2004
Purim	Adar 14	Sun, Mar 7, 2004
Passover	Nisan 15	Tue, Apr 6, 2004
Yom Hashoah	Nisan 27	Sun, Apr 18, 2004
Yom Haatzmaut	Iyyar 5	Mon, Apr 26, 2004
Lag B'Omer	Iyyar 18	Sun, May 9, 2004
Shavuot	Sivan 6	Wed, May 26, 2004
Tisha B'Av	Av 9	Tue, Jul 27, 2004
Erev RoshHash	Elul 29	Wed, Sep 15, 2004

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Jewish Holidays for Year 5765

Rosh Hashanah	Tishri 1	Thu, Sep 16, 2004
Yom Kippur	Tishri 10	Sat, Sep 25, 2004
Succoth	Tishri 15	Thu, Sep 30, 2004
Sh'mini Atz	Tishri 22	Thu, Oct 7, 2004
Simchat Torah	Tishri 23	Fri, Oct 8, 2004
Hanukkah	Kislev 25	Wed, Dec 8, 2004
Tu B'Shevat	Shevat 15	Tue, Jan 25, 2005
Purim	Adar II 14	Fri, Mar 25, 2005
Passover	Nisan 15	Sun, Apr 24, 2005
Yom Hashoah	Nisan 27	Fri, May 6, 2005
Yom Haatzmaut	Iyyar 3	Thu, May 12, 2005
Lag B'Omer	Iyyar 18	Fri, May 27, 2005
Shavuot	Sivan 6	Mon, Jun 13, 2005
Tisha B'Av	Av 9	Sun, Aug 14, 2005
Erev RoshHash	Elul 29	Mon, Oct 3, 2005

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Jewish Holidays for Year 5766

Rosh Hashanah	Tishri 1	Tue, Oct 4, 2005
Yom Kippur	Tishri 10	Thu, Oct 13, 2005
Succoth	Tishri 15	Tue, Oct 18, 2005
Sh'mini Atz	Tishri 22	Tue, Oct 25, 2005
Simchat Torah	Tishri 23	Wed, Oct 26, 2005
Hanukkah	Kislev 25	Mon, Dec 26, 2005
Tu B'Shevat	Shevat 15	Mon, Feb 13, 2006
Purim	Adar II 14	Tue, Mar 14, 2006
Passover	Nisan 15	Thu, Apr 13, 2006
Yom Hashoah	Nisan 27	Tue, Apr 25, 2006
Yom Haatzmaut	Iyyar 3	Wed, May 3, 2006
Lag B'Omer	Iyyar 18	Tue, May 16, 2006
Shavuot	Sivan 6	Fri, Jun 2, 2006
Tisha B'Av	Av 9	Thu, Aug 3, 2006
Erev RoshHash	Elul 29	Fri, Sep 22, 2006

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Jewish Year 5761

Sep 2000 - Sep 2001

<u>Tishri</u>	Oct
<u>Heshvan</u>	Nov
<u>Kislev</u>	Dec
<u>Tevet</u>	Jan
<u>Shevat</u>	Feb
<u>Adar</u>	Mar
<u>Nisan</u>	Apr
<u>Iyyar</u>	May
<u>Sivan</u>	Jun
<u>Tammuz</u>	Jul
<u>Av</u>	Aug
<u>Elul</u>	Sep

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Jewish Year 5760

Sep 1999 - Sep 2000

<u>Tishri</u>	Sep
<u>Heshvan</u>	Oct
<u>Kislev</u>	Nov
<u>Tevet</u>	Dec
<u>Shevat</u>	Jan
<u>Adar</u>	Feb
<u>Adar II</u> (Leap Year)	Mar
<u>Nisan</u>	Apr
<u>Iyyar</u>	May
<u>Sivan</u>	Jun
<u>Tammuz</u>	Jul
<u>Av</u>	Aug
<u>Elul</u>	Sep

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Jewish Year 5759

Oct 1998 - Sep 1999

<u>Tishri</u>	Oct
<u>Marchesran</u>	Nov
<u>Chislev</u>	Dec
<u>Tebeth</u>	Jan
<u>Shebat</u>	Feb
<u>Adar</u>	Mar
<u>Nisan</u>	Apr
<u>Iyyar</u>	May
<u>Sivan</u>	Jun
<u>Tammuz</u>	Jul
<u>Av</u>	Aug
<u>Elul</u>	Sep

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Bible Prophecy Research

Title: Abaddon / Apollyon / Apollo

Submitted by: research-bpr@philologos.org

Date: November 12, 1998

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/a009.htm>

Abaddon/Apollyon/Apollo



APOLLYON, or, as it is literally in the margin of the AV of Revelation 9:11, "a destroyer," is the rendering of the Hebrew word Abaddon, "the angel of the bottomless pit."

[And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.--Rev 9:11]

The Hebrew term is really abstract, and signifies "destruction," in which sense it occurs in Job 26:6; 28:22; Proverbs 15:11; and other passages.

[Hell *is* naked before him, and destruction hath no covering.--Job 26:6

Destruction and death say, We have heard the fame thereof with our ears.--Job 28:22

Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?--Prov 15:11]

The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the word in Psalm 88:11, the Rabbins have made Abaddon the nethermost of the two regions into which they divided the under world.

[Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?--Psalm 88:11

Hell has seven divisions, one beneath the other. They are called Sheol, Abaddon, Beer Shahat, Tit ha-Yawen, Sha'are Mawet, Sha'are Zalmawet, and Gehenna.-- *The Legends of the Jews*, Louis Ginzberg]

But that in Revelation 9:11 Abaddon is the angel, and not the abyss, is perfectly evident in the

Greek. There is no authority for connecting it with the destroyer alluded to in 1 Corinthians 10:10; and the explanation, quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary.

[Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.--1 Corinthians 10:10]

The etymology of Asmodeus, the king of the demons in Jewish mythology, seems to point to a connection with Apollyon, in his character as "the destroyer," or the destroying angel.

(Dr. William Smith's Dictionary of the Bible, 1872)

APOLLYON. The Greek name, meaning "Destroyer," given in Revelation 9:11 for "the angel of the bottomless pit" (in Hebrew called Abaddon), also identified as the king of the demonic "locusts" described in Revelation 9:3-10...In one manuscript, instead of Apollyon the text reads "Apollo," the Greek god of death and pestilence as well as of the sun, music, poetry, crops and herds, and medicine. Apollyon is no doubt the correct reading. But the name Apollo (Gk Apollon) was often linked in ancient Greek writings with the verb apollymi or apollyo, "destroy." From this time of Grotius, "Apollyon" has often been taken here to be a play on the name Apollo. The locust was an emblem of this god, who poisoned his victims, and the name "Apollyon" may be used allusively in Revelation to attack the pagan god and so indirectly the Roman emperor Domitian, who liked to be regarded as Apollo incarnate.

(Anchor Bible Dictionary)

APOLLO, one of the most important and many-sided of the ancient Greek divinities. Apollo was the son of Zeus and Leto and the twin brother of Artemis [Diana]; he was born on Delos, where Leto had fled, persecuted by the jealousy of Hera...

Apollo's origins (perhaps Oriental) are quite uncertain; his name yields no convincing Greek etymology, although he became the most thoroughly Greek of all gods...A remarkable feature of his cult was his characteristic, though not only, way of giving oracles, especially at Delphi, to possess the priestess and speak through her mouth in a way reminiscent of Siberian shamanism.

His oracles, especially the Delphic, were consulted on all manner of subjects, and good advice was often given, especially on such matters as colonization, by the obviously well-informed clergy, who "edited" the utterances of the priestess...

Someone in the fifth century BC started a wholly ungrounded theory that Apollo was identical with the sun. This became popular in later times and lingers in poetical expressions such as "Phoebus 'gins arise," meaning that the sun rises; Phoebus ("bright, pure") is one of Apollo's titles. It also led to his identification with real sun gods.

There were numerous representations of the god in Greek art, from the archaic statues of the sixth century BC to those of the later period in which he appears as the ideal of youthful manliness and beauty. His worship was taken over by the Romans, who dedicated a temple to him in 430 BC and instituted games in his honour (the ludi Apollinares) in 212 BC. He became one of the chief Roman gods in the age of Augustus, who erected a temple to him on the Palatine...

(Collier's Encyclopedia)

APOLLO (Gr. *Apollon*), a Greek god, the son of Zeus, the father of the gods, and Leto, daughter of the Titan Coeus, and the twin brother of Artemis, goddess of the moon. The twins were born on the island of Delos, whither their mother had fled to escape the jealous anger of Zeus' wife, Hera. Apollos is one of the most versatile of the Olympian gods. As the god of youth, manly beauty, music, and song, he represents the Greek mind at its best. He was the god of prophecy, with his oracle at Delphi, the protector of flocks and herds, the helper and averter of evil, and also the god of righteous punishment. To his oracles people turned in sickness, and he is represented as the father of Aesculapius, the god of healing. He delighted in the foundation of cities, and as the spiritual leader of colonists he was invoked as Delphinus; as Euryalus, he was god of the broad seas, and of the embarkers and disembarkers; as Agyleus he was god of the streets and roads; and as Phoebus he was god of the sun. Although the Greek poet Homer represents Apollo and Helios, the sun, as distinct divinities, Apollos' identification as the sun-god is universal among later writers...The attributes of Apollo are the bow and quiver, the cithara and plectrum, the snake, raven, shepherd's crook, tripod, and laurel. In art Apollo is represented more frequently than any other ancient deity...

(Universal Standard Encyclopedia)

APOLLO BELVEDERE, a famous marble statue in the part of the Vatican museum called Belvedere...Montorsoli, a pupil of Michelangelo, restored the hands but did so wrongly, for the right hand was not empty but held a laurel branch, and the left hand held a bow, as testified by the quiver on the back of the figure. The statue was thus intended to depict the two aspects of Apollo, the god who punishes wrong-doers and purifies repentant sinners...

(Collier's Encyclopedia)

APOLLO BELVEDERE, ...It is regarded as one of the most nearly perfect representations of the human figure.

(Universal Standard Encyclopedia)

BELVEDERE, a court, gallery, or detached structure, usually located to command a view (Ital. *bel*, "beautiful" and *vedere*, "to see"). The best known Belvedere is the court of that name in the Vatican Palace, and the gallery surrounding it, built in 1484-1492 by pope Innocent VIII. In this gallery are some of the finest masterpieces of Classical antiquity, including the famous statue of Apollo Belvedere, the *Laocoon* [a Trojan priest who warned his countrymen against the wooden horse left by the Greeks--according to Pliny the sculpture stood in the palace of Titus in Rome], and a torso of Hercules.

(Collier's Encyclopedia)

The slime with which the earth was covered by the waters of the flood produced an excessive fertility, which called forth every variety of production, both bad and good. Among the rest, Python, an enormous serpent, crept forth, the terror of the people...The famous statue of Apollo called the Belvedere represents the god after this victory over the serpent Python.

Aesculapius, the son of Apollo, was endowed by his father with such skill in the healing art that he even restored the dead to life.

Orpheus was the son of Apollo and the Muse Calliope. He was presented by his father with a lyre and taught to play upon it, which he did to such perfection that nothing could withstand the charm of his music.

(Bulfinch's Mythology)

PHEOBUS APOLLO...the lord of the silver bow, the Archer-god, far-shooting... He is the God of Light, in whom is no darkness at all, and so he is the God of Truth. No false word ever falls from his lips.

O Phoebus, from your throne of truth,
From your dwelling-place at the heart of the world,
You speak to men.
By Zeus's decree no lie comes there,
No shadow to darken the word of truth.
Zeus sealed by an everlasting right
Apollo's honour, that all may trust
With unshaken faith when he speaks.

Delphi under towering Parnassus, where Apollo's oracle was, plays an important part in mythology. Castalia was its sacred spring; Cephissus its river. It was held to be the center of the world, so many pilgrims came to it, from foreign countries as well as Greece. No other shrine rivaled it.

Apollo at Delphi was a purely beneficent power, a direct link between gods and men, guiding men to know the divine will, showing them how to make peace with the gods; the purifier, too, able to cleanse even those stained with the blood of their kindred.

(Mythology, Edith Hamilton)

Terrors had always made excellent business for Apollo, and there were never worse terrors than the plagues and earthquakes in the Antonine and Severan age. At Didyma, Apollo's cult was connected by its very origins to the banishment of plague: in the 250s, Apollo still recalled how he had "shamed" the threads of the Fates and kept off the epidemic....we know about Apollo's remedies in a fascinating selection of oracles...They carry no date, but the main four probably belong in the great epidemic of the 160s when Roman troops were returning from the East and brought home a disease whose effects read horribly like smallpox...

Three cities have left us pieces of Clarian Apollo's oracles on plague: Pergamum, Callipolis (near modern Gallipoli) and humble little Caesarea Trocheta, a small town in Lydia...The god pitched his style very high and lamented the disaster (crying "Woe! Woe! to each city)...None of these texts explained the plague; they only prescribed remedies... Only part of the god's remedy survives, but it runs true to his old-fashioned manner. The "divine law," he said, required his clients to draw pure water from seven fountains, which they had fumigated carefully. They must then sprinkle their houses with these "nymphs who have become kindly" and must set up an image of Apollo the archer, bow in hand, in the middle of their plain. There, presumably, he would "shoot away" the invading enemy, the plague itself.

Callipolis was ordered to set up a similar statue, "the warder-off of plague," and was also told to offer blood from sacrificial animals to the "gods below the earth" and to burn all the animals'

meat with spices. The pyre of this holocaust was to be sprinkled with "shining wine and grey sea water": the victims, a goat, and a sheep, must be black...

Of the three texts, the finest is Pergamum's, which moves in stately hexameters and spends the first nine lines on flattery of the citizens' ancestry, their closeness to the gods and their especial honour from Zeus himself. On Pergamum's steep hill, said Apollo, the infant Zeus had been placed just after childbirth: his statement refuted a host of competing cities which claimed that they, not Pergamum, had received the newly born god. It was no wonder that the people and council of Pergamum decreed that the reply should be inscribed on pillars and displayed "on the agora and the temples." It also offered advice. Apollo wished to please his son, Asclepius, who resided so conspicuously in the city...he told [them] to sing a hymn to a particular god while their fellow citizens feasted and sacrificed in support...

(Pagans and Christians, Robin Lane Fox)



See also [Antichrist](#)

See also [Babylon](#)

See also [Four Horsemen](#)

See also [Locusts](#)

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Bible Prophecy Research

Title: Abraham

Submitted by: research-bpr@philologos.org

URL: <http://philologos.org/bpr/files/a006.htm>

Abraham



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"The Covenants of God"

May 17, 1998

Rabbi Henri Noach on:

The Hebrew Meaning of Abraham's Name

Rabbi: We see there is a metamorphosis in his identity. Avram, meaning "of Aram," the father of Aram, of a particular civilization becoming the father of a multitude of nations. "Av" in Hebrew does not only mean "father" it also means "principle."

Zola: So Abram changes to Abraham and Abram sort of meant "father of a specific nation" and Abraham means "father of a multitude of nations."

Rabbi: Likewise in the same text, on verse 15, "As for Sarai, thy wife, though shall not call her name Sarai but Sarah shall her name be." Our commentators explain the difference: Sarai means "my princess," the princess of a specific nation; Sarah is the princess of the entire world. In both cases what is a parochial identity--Avram, Sarai--becomes a universal identity.

Zola: Let me ask you, Rabbi, it makes a question occur to me: Abraham and Sarah then become the father and mother of all the nations. But it didn't really happen that way; they're the mother and father of the Jews. Christian theologians would hold, "Ah, but they are also the mother and father of the Messiah who ultimately brings all the Gentile nations into the Israelite covenants."

Rabbi: That is correct. There is no contradiction. Do not forget that Ishmael who was the child of Abraham through Hagar, his concubine, is traditionally both in Jewish and Islamic sources considered the founder of the Islamic, and in particular, of the Arab nations. And Esau, the brother of Jacob, is considered the ancestor of a certain Magdiel in the Bible who is, according to Jewish sources, the founder of Rome and therefore of the Roman/Christian civilization.

But you will note that the Jewish people today, just here in Israel, are a people in a very unusual way. It is a nation, a distinctive nation, that is why we define a Jew as one born of a Jewish parent, in this case of a mother, which defines the national identity of many nations. For example, I have a Dutch passport because my parents are Dutch. However, it is a nation of nations. There are in Israel...the Jews come from 108 different nations. You have Ethiopian Jews living side by side with Jews from the US, from South Africa, from France, and so on and so forth.

So, really, this text where Abraham and Sarah are called the ancestors of a nation of many nations, relates at one and the same time to Gentile nations but in particular to the Jewish nation, a nation of nations. For example, on Friday nights when we recite a blessing sanctifying the wine and inaugurating the Shabbat, one of the texts that we recite is "God who chose us from all the nations..." In other words, the Jews come from all the nations.

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Philologos

Bible Prophecy Research

Title: Alexander the Great

Submitted by: research-bpr@philologos.org

URL: <http://philologos.org/bpr/files/a014.htm>

Alexander the Great

(Dan 11:4 KJV) "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

The following concerning the death of Alexander comes from <http://wso.williams.edu/~junterek/death.htm>:

-- begin quoted section --

The death of Alexander the Great is still shrouded in mystery to this day. It seems hard to believe that a 33-year-old man could die of natural causes that spring up out of the blue, and consequently, modern historians have made many attempts to explain exactly what happened. According to Plutarch, the events leading up to his death are as follows:

Alexander proceeded to Babylon, even after receiving word of several bad omens, such as ravens fighting each other over the city wall with some falling dead right in front of him, a man with a deformed liver being sacrificed in the king's honor, and his best lion was kicked to death by an ass. The god Serapis told a man to put on the king's robes and sit upon the throne. These all served as warnings to Alexander about what may lie in store for him, but they did not deter him.

Once in Babylon, he drank heavily at several banquets. One such banquet was hosted by his friend, Medius. In the Armenian version of the story, Psuedo-Callisthenes wrote that this banquet was a conspiracy involving Iollas, Cassander, and others who were unhappy with Alexander. They gave him poisoned wine, and immediately after drinking it, Alexander felt as if he had "been hit in the liver with an arrow." When he tried to throw it back up, he was given a poisoned feather, which ensured that the poison would reach his blood stream. He proceeded to get very sick and his condition deteriorated until his death. Plutarch did not believe this version, saying the sudden pain Alexander felt after drinking was a detail "with which certain historians felt obliged to embellish the occasion, and thus invent a tragic and moving finale to a great action. Aristobulus tells us that he was seized with a raging fever, that when he became thirsty he drank wine which made him delirious."

We will probably never know the truth, even though new theories are still coming out. We do know that on the 7th of June, 323 BC, the Macedonians were allowed to file past their leader for the last time and finally, three days later, he succumbed to the illness. Thus, on June 10, 323 BC, Alexander the Great died at the age of 33.

-- end quoted section --

Apparently the tomb of Alexander, which was in Alexandria for at least 300 years, has disappeared as well, though there are some rumors as to its discovery. Nevertheless, his death and burial still remain a mystery.

"Shortly after his death, Philip, his half-brother; Alexander II, his legitimate son; and Hercules, his illegitimate son, were all three murdered and Alexander's four generals took over" [Wilmington's Guide to the Bible]. Just as Dan 11:4 alluded to so many years earlier, we see a kingdom divided not to the rightful heirs, but to others. The NASB version uses the word "uprooted" when speaking of Alexander's kingdom being given to others. Interesting indeed.



Update to the death of Alexander the Great

In the October 1998 issue of Discover Magazine a new diagnosis into the death of Alexander the Great is proposed. According to David Oldach, an infectious-disease expert at the University of Maryland, and Eugene Borza, a retired historian from Penn State, Alexander probably died of typhoid fever.

The bacterium, *Salmonella typhi*, can be contracted by eating and drinking contaminated food and water. If not treated, it leads to death in 20-30% of its victims.

According to historical records, Alexander suffered "chills, sweat, exhaustion, extremely high fever, and severe pain." Eventually, he slipped into a coma and died. Although many infections can produce the same type of symptoms, the severe pain that Alexander suffered was a major clue to Oldach. If left untreated, typhoid can perforate the bowel.

Another interesting historical curiosity that Oldach's and Borza's diagnosis possibly solves is the mention that Alexander's body supposedly did not begin to decay until several days after his death. In the past, this has been dismissed as myth or legend. But according to this new theory, this "myth" may be explained by the presence of a rare complication of typhoid fever called ascending paralysis. "The paralysis gradually seizes the entire body and depresses breathing." To observers, Alexander appeared dead, while in all likelihood, he was a coma.

Source: Discover Magazine, October 1998; Vol. 19, Number 10, page 22.



In Daniel 8, the goat is generally believed to represent Alexander the Great.

"Marching back into Asia, Alexander met a vast army and was dismayed by their multitudes. His soldiers comforted him: 'Be of good cheer, Sire; do not fear the great number of the enemy, for they will not be able to stand the very smell of goat that clings to us.'"

(Will Durant, The Story of Civilization)

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Philologos

Bible Prophecy Research

Title: Alpha and Omega

Submitted by: research-bpr@philologos.org

Date: May 30, 1998

URL: <http://philologos.org/bpr/files/a002.htm>

Alpha and Omega



"I the LORD, the first, and with the last, I am he"--Isaiah 41:4

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God"--Isaiah 44:6

"Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last"--
Isaiah 48:12

Alpha is used by the Jews for the chief of persons or things; 'Macmas and Mezonicha [names of places] are "Alpha for fine flour"; that is, the best fine flour is there, they are the chief places for it...these letters...being the first and the last in the alphabet, may stand for the whole; and it seems to be a proverbial expression taken from the Jews, who use the phrase, from Aleph to Tau, for the whole of any thing... [Jesus] stands in the first verse of Genesis, and in the last of the Revelation.

The New John Gill's Exposition of the Entire Bible

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Philologos

Bible Prophecy Research

Title: "...to the angel of the church..."

Date: October 3, 1998

Submitted by: research-bpr@philologos.org

URL: <http://philologos.org/bpr/files/a008.htm>

'...to the angel of the church...

He that hath an ear...'



Of the Synagogues.

I. A synagogue was not formed anywhere but where there were ten learned men professedly students of the law. 1. Let that of the Talmud, be observed. "*What is a great city? That in which were ten men of leisure. If there be less than this number, behold, it is a village.*" 2. Observe that of Maimonides; "Wheresoever there be ten of Israel, there a house must needs be built, to which they may resort to prayers in the time of prayer, and this house is called a synagogue." Not that any ten of Israel made a synagogue; but wheresoever were ten learned men, and studious of the law, these were called *Batlanin, men of leisure*; "who were not to be esteemed for lazy and idle persons, but such who," not being encumbered with worldly things, "*were at leisure only to take care of the affairs of the synagogues, and to give themselves to the study of the law.*"

The reason of the number of ten, though lean and empty enough, is given in the Talmud: and it is this; *A congregation consists of ten*: which they prove hence, because it is said, "*How long shall I bear with this evil congregation, &c. (Num 14:27). Take away Joshua and Caleb, and there remain only ten*"; namely, of the spies of the land.

II. Of these ten men:

1. Three bear the magistracy, and were called *The bench of three*: whose office it was to decide the differences arising between the members of the synagogue, and to take care about other matters of the synagogue. These judged concerning money-matters, thefts, losses, restitutions, ravishing a virgin, of a man enticing a virgin, of the admission of proselytes, *laying on of hands*, and divers other things, of which see the tract Sanhedrim. These were properly, and with good reason, called *rulers of the synagogue*, because on them laid the chief care of things, and the chief power.

2. Besides these there was 'the public minister of the synagogue,' who prayed publicly, and took care about the reading of the law, and sometimes preached, if there were not some other to discharge this office. This person was called *the angel of the church*, and *the Chazan* or *bishop of the congregation*. The Aruch gives the reason of the name: "The *Chazan* (saith he) is *the angel of*

the church (or the public minister), and the Targum renders...one that oversees; *for it is incumbent on him to oversee* how the reader reads, and whom he may call out to read in the law." The public minister of the synagogue himself read not the law publicly; but, every sabbath, he called out seven of the synagogue (on other days, fewer) whom he judged fit to read. He stood by him that read, with great care observing that he read nothing either falsely or improperly; and calling him back and correcting him if he had failed in any thing. And hence he was called.. *overseer*. Certainly the signification of the word *bishop*, and *angel of the church*, had been determined with less noise, if recourse had been made to the proper fountains, and men had not vainly disputed about the signification of words, taken I know not whence. The service and worship of the Temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the synagogues, which was moral, into the Christian church; to wit, the public ministry, public prayers, reading God's word, and preaching, &c. Hence the names of the ministers of the Gospel were the very same, *the angel of the church*, and *the bishop*; which belonged to the ministers in the synagogues.

3. There were also three deacons, or almoners, on whom was the care of the poor; and these were called *Parnasin*, or *Pastors*. And these seven perhaps were reputed *the seven good men of the city*; of whom there is frequent remembrance in the Talmudists...

4. We may reckon the eighth man of these ten to be the...*the interpreter* in the synagogue; who, being skilled in the tongues, and standing by him that read in the law, rendered in the mother-tongue, verse by verse, those things that were read out of the Hebrew text. The duty of this interpreter, and the rules of his duty, you may read at large in the Talmud...

5. We do not readily know whom to name for the ninth and tenth of this last three. Let us suppose them to be the *master of the divinity-school*, and his *interpreter*: of whom we shall have a fuller occasion of inquiry. And thus much concerning the head of the synagogue, that learned Decemvirate, which was also the representative body of the synagogue...

VI. When they were met together in the synagogue on the sabbath-day (for this being observed, there is no need to speak any thing of the other days), the service being begun, the minister of the church calls out seven, whomsoever he pleases to call out, to read the law in their order. First, a priest, then a Levite, if they were present; and after these five Israelites. Hence it is, O young student in Hebrew learning, that in some editions of the Hebrew Bible you see marked in the margin of the Pentateuch, 1. *The priest*. 2. *The Levite*. 3. *The third*. 4. *The fourth*. 5. *The fifth*. 6. *The sixth*. 7. *The seventh*:--denoting by these words the order of the readers, and measuring out hereby the portion read by each one. Thus, I suppose, Christ was called out by *the angel of the church* of Nazareth, Luke 4:16, and reading according to the custom as a member of that synagogue.

There is no need to mention that prayers were made publicly by *the angel of the church* for the whole congregation, and that the congregation answered *Amen* to every prayer: and it would be

too much particularly to enumerate what those prayers were, and to recite them. It is known enough to all that prayers, and reading of the law and the prophets, was the chief business in the synagogue, and that both were under the care of *the angel of the synagogue*...

Service being done in the synagogue, they went to dinner. And after dinner to *the school*, or *the church*, or *a lecture of divinity*; call it by what name you will. It is called also not seldom by the Talmudists and *The synagogue*. In this sense, it may be, is *the upper synagogue* to be taken, mentioned in the Talmud; if it be not to be taken of the Sanhedrim. In this place a doctor read to his auditors some traditional matter, and expounded it. *In the Beth Midrash they taught traditions, and their exposition.*

There are three things to be taken notice of concerning the rites used in this place.

I. He that read to the auditors speak not out with an audible voice, but muttered it with a small whisper in somebody's ear; and he pronounced it aloud to all the people. So that here the doctor had his interpreter in this sense, as well as the reader of the law his in the synagogue. "Rabh went to the place of R. Shilla, *and there was no interpreter to stand by R. Shilla*; Rabh therefore stood by him." Where the Gloss hath these words, "*He had no speaker*, that is, he had no *interpreter* present, who stood before the doctor when he was reading the lecture. *And the doctor whispered him in the ear in Hebrew*, and he rendered it in the mother-tongue to the people." Hither that of our Saviour hath respect, Matthew 10:27; "What ye hear in the ear, that preach ye upon the house-tops." Consult the same place...

(*Exercitations upon St. Matthew*, [Commentary on the New Testament from the Talmud and Hebraica](#), John Lightfoot, 1658)

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Philologos

Bible Prophecy Research

Title: Angels

Submitted by: research-bpr@philologos.org

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Angels



The following is taken mainly from *The Legends of the Jews* by Louis Ginzberg. (There are conflicting reports but I am including them all.) Verses from Revelation have been added where it seems appropriate.

(600-700 feet = one stadia. 30 stadia = 1 parasang.)

There are angels of the water, rivers, mountains, hills, abysses, deserts, sun, moon, Pleiades, Orion, herbs, Paradise, Gehenna, trees, reptiles, wild beasts, domestic animals, fishes, locusts, birds, chief angel of angels, of each heaven (there are 7 heavens), chief angel of each division of the heavenly hosts, chief angel of holy Hayyot, chief angel of the cherubim, chief angel of ofanim, angel of the Sabbath, angels of the 4 kingdoms (Babylon, Media, Greece, Edom), seraphim, of mercy, love, grace, fear, dread, day, night, Angel of the Face, truth, justice, peace, one who has charge over embryos to give them form and shape, angels of trembling, angels of quaking, angels of horror.

Angels are said to never assume the form of a woman. When a dog whines, the angel of death is near. Food of the angels = manna. "...angels are so humble and meek, that when they assemble to praise God, each angel calls to the other and asks him to precede him, saying among themselves: 'Be thou the first, thou art worthier than I.'"

In 2nd heaven there are angels over clouds, winds, rains (who return speedily as soon as they have executed the will of the Creator). This is where some of the fallen angels are imprisoned.

In 3rd heaven Moses sees angel so tall it would take a human 500 years to climb its height. He had 70 heads, with 70 mouths, tongues. Has 70,000 myriads of angels made of white fire with him. These are called Erelim and are appointed over grass, trees, fruits, grain. Paradise of Eden is here. There is a "terrible place prepared for the sinners in the northern regions of the third heaven...there [are] all sorts of tortures, and impenetrable gloom, and there is no light there, but a gloomy fire is always burning.. And all that place has fire on all sides, and on all sides cold and ice, thus it burns and freezes. And the angels, terrible and without pity, carry savage weapons, and their torture is unmerciful." Three hundred angels keep the Paradise of Eden.

In 4th heaven are "fifteen myriads of angels who go out with the sun, and attend him during the day, and the thousand angels who attend him by night. Each angel has six wings, and they go before the chariot of the sun, while one hundred angels keep the sun warm, and light it up" (see also "sun" angels). "In the middle of the fourth heaven...an armed host, serving the Lord with cymbals and organs and unceasing voices." This is where the Celestial Jerusalem is and where Michael ministers as high priest and offers the souls of the pious as sacrifices.

In 5th heaven..."many hosts of angels called Grigori. Their appearance [is] like men, and their size [is] greater than the size of the giants, their countenances [are] withered, and their lips silent." Their prince is called Salamiel and they all rejected the Lord until Enoch talked to them and they repented.

In 6th heaven millions and myriads of angels praise God. They are called 'Irin "Watchers" and Kadishim "Holy Ones." Their chief is made of hail and is so tall it would take 500 years to walk a distance equal to his height. Here there are seraphim with 6 wings; 2 cover their face, 2 cover their calf's feet, 3rd pair used to fly while exclaiming "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." Their wings are so large it would take man 500 years to transverse length and breadth, as from one end of the earth to the other.

In 7th heaven ('Arabot) there are two angels, each 500 parasangs in height who are forged out of chains of black fire and red fire. Their names are Af ("Anger") and Hemah ("Wrath"). Another angel in 7th heaven is frightful, from the crown of his head to soles of his feet he is studded with glaring eyes. He is called Sammael and he takes the soul away from man. He's huge (takes 500 years to walk around, etc.) and when the beholder sees him they fall prostrate with awe. Holy Hayyot support throne of God. Angel Zagzagel is the prince of Torah and wisdom and he teaches Torah in 70 languages to the souls of men. He has horns of glory and was the one who taught Moses the "ten mysteries." There are 7 bands of archangels here "who arrange and study the revolutions of the stars and the changes of the moon and the revolution of the sun, and superintend the good or evil conditions of the world. And they arrange teachings and instructions and sweet speaking and singing and all kinds of glorious praise. They hold in subjection all living things, both in heaven and on earth. In the midst of them are seven phoenixes, and seven cherubim, and seven six-winged creatures, singing with one voice." The seraphim, ofanim, holy Hayyot and the ministering angels surround the Divine Throne.

"When God appeared upon Sinai, He was surrounded by twenty-two thousand angels, all in full array and divided into groups, each of which had its own standard. Looking upon these angel hosts, Israel wished like them to be divided into groups with standards, and God fulfilled their wish."

"Angels have six wings, one for each day of the week with which they chant their song; but they remain silent on the Sabbath, for it is Israel (Sabbath?)who then chants a hymn to God."

"The angels have no joints; they are formed of one piece."

In the first heaven Moses saw a division of angels reading in the Torah the section concerning the first day of creation. Having finished reading, they chanted the praise of the Torah. In the second heaven he saw a division of angels reading in the Torah the section concerning the second day of creation. Having finished reading, they chanted the praise of Israel. In the third heaven he saw the angels reading in the Torah the section concerning the third day of creation. Having finished reading, they chanted the glory of Jerusalem. The Er'elim (the fourth rank of angels) in the fourth heaven read in the Torah the section concerning the fourth day of creation. Having finished reading, they chanted the glory of the Messiah. In the fifth heaven Moses saw the angels reading in the Torah the section concerning the fifth day of creation. Having finished reading, they announced the torture of the wicked in Gehenna. The angels in the sixth heaven read in the Torah the section concerning the sixth day of creation. Having finished reading, they announced the joy of the righteous in paradise. On entering the seventh heaven, Moses was greatly terrified at the sight of the Seraphim, Ofanim, angels of mercy, angels of love, angels of grace, angels of fear, and angels of dread. In his terror of the numerous awe-inspiring angels he caught hold of God's throne for protection. He then heard the angels surrounding the throne read in the Torah from the section concerning the Sabbath, the seventh day of creation. Having finished reading, they proclaimed the great power of repentance. He then knew that repentance reaches God's throne.

Abagtha, one of the 7 Angels of Confusion, one of two pressers of the winepress ("for God had resolved to crush the court of Ahasuerus as one presses the juice from grapes in a press").

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.--Revelation 14:14-20

Af ("Anger"), one of the Angels of Destruction resides in 7th heaven. This angel with Hemah ("Wrath") are each 500 parasangs in height and are forged out of chains of black fire and red fire.

One source says he is one of the 6 Angels of Death, appointed over men (except for children, young persons and kings).

Akraziel, celestial herald.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!--Revelation 8:13

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.--Revelation 14:6,7

Seven Angels of Confusion: 1. Mehuman, confusion; 2. Biztha, destruction of the house; 3. Harbonah, annihilation; 4. Bigtha and 5. Abagtha, pressers of the winepress ("for God had resolved to crush the court of Ahasuerus as one presses the juice from grapes in a press"); 6. Zethar, observer of immorality; 7. Carcas, knocker.

Angel of Death (see also Sammael) at one time showed his two heads, one with the face of a serpent and the other the head of a sword. Sometimes named Sammael. Lives in 7th heaven. Jewish sources say prince of darkness is the angel of death = Satan. Some sources say leviathan, Rahab, angel of death are identical. One source states there are 6 angels of death: Gabriel is in charge of taking away the lives of young persons; Kazfiel appointed over kings; Meshabber over animals; Mashhit over children; Af over other kinds of men; Hemah over domestic animals.

Angels of Destruction (see Angel of the Night), Kezef, Af, Hemah, Mashhit, Haron. They are assigned a place at the far end of the heavens from which they may never stir. They supervise the 7 divisions of hell and number 90,000. They guard the souls of the wicked in the 7 earths. "...in rabbinic sources the angels of destruction are not identified with the fallen angels, as in the Books of Enoch, and elsewhere in pseudepigraphic literature, but are the angels whose task it is to inflict punishment upon the wicked."

Angel of Edom

...in days to come...all the nations will rise up against the kingdom of Edom, and take away one city after another from him, one realm after another, until they reach Bet-Gubrin, and then the Messiah will appear and assume his kingship. The angel of Edom will flee for refuge to Bozrah, but God will appear there, and slay him, for though Bozrah is one of the cities of refuge, yet will the Lord exercise the right of the avenger therein. He will seize the angel by his hair, and Elijah will slaughter

him, letting the blood spatter the garments of God.

Angel of the Face was ordered to destroy the world. "The angel opened his eyes wide, and scorching fires and thick clouds rolled forth from them..." God was pacified by prayer and the order was withdrawn.

Angels of Mercy encircle the Throne of God.

Angel of the Night = Lailah

The Soul of Man

The care which God exercised in fashioning every detail of the body of man is as naught in comparison with His solicitude for the human soul. The soul of man was created on the first day, for it is the spirit of God moving upon the face of the waters. Thus, instead of being the last, man is really the first work of creation.

This spirit, or, to call it by its usual name, the soul of man, possesses five different powers. By means of one of them she escapes from the body every night, rises up to heaven, and fetches new life thence for man.

With the soul of Adam the souls of all the generations of men were created. They are stored up in a promptuary, in the seventh of the heavens, whence they are drawn as they are needed for human body after human body.

The soul and body of man are united in this way: When a woman has conceived, the Angel of the Night, Lailah, carries the sperm before God, and God decrees what manner of human being shall become of it--whether it shall be male or female, strong or weak, rich or poor, beautiful or ugly, long or short, fat or thin, and what all its other qualities shall be. Piety and wickedness alone are left to the determination of man himself. Then God makes a sign to the angel appointed over the souls, saying, "Bring Me the soul so-and-so, which is hidden in Paradise, whose name is so-and-so, and whose form is so-and-so." The angel brings the designated soul, and she bows down when she appears in the presence of God, and prostrates herself before Him. At that moment, God issues the command, "Enter this sperm." The soul opens her mouth, and pleads: "O Lord of the world! I am well pleased with the world in which I have been living since the day on which Thou didst call me into being. Why dost Thou now desire to have me enter this impure sperm, I who am holy and pure, and a part of Thy glory?" God consoles her: "The world which I shall cause thee to enter is better than the world in which thou hast lived hitherto, and when I created thee, it was only for this purpose." The soul is then forced to enter the sperm against her will, and the angel carries her back to the womb of the mother. Two angels are detailed to watch that she shall

not leave it, nor drop out of it, and a light is set above her, whereby the soul can see from one end of the world to the other. In the morning an angel carries her to Paradise, and shows her the righteous, who sit there in their glory, with crowns upon their heads. The angel then says to the soul, "Dost thou know who these are?" She replies in the negative, and the angel goes on: "These whom thou beholdest here were formed, like unto thee, in the womb of their mother. When they came into the world, they observed God's Torah and His commandments. Therefore they became the partakers of this bliss which thou seest them enjoy. Know, also thou wilt one day depart from the world below, and if thou wilt observe God's Torah, then wilt thou be found worthy of sitting with these pious ones. But if not, thou wilt be doomed to the other place."

In the evening, the angel takes the soul to hell, and there points out the sinners whom the Angels of Destruction are smiting with fiery scourges, the sinners all the while crying out Woe! Woe! but no mercy is shown unto them. The angel then questions the soul as before, "Dost thou know who these are?" and as before the reply is negative. The angel continues: "These who are consumed with fire were created like unto thee. When they were put into the world, they did not observe God's Torah and His commandments. Therefore have they come to this disgrace which thou seest them suffer. Know, thy destiny is also to depart from the world. Be just, therefore, and not wicked, that thou mayest gain the future world."

Between morning and evening the angel carries the soul around, and shows her where she will live and where she will die, and the place where she will be buried, and he takes her through the whole world, and points out the just and the sinners and all things. In the evening, he replaces her in the womb of the mother, and there she remains for nine months.

When the time arrives for her to emerge from the womb into the open world, the same angel addresses the soul, "The time has come for thee to go abroad into the open world." The soul demurs, "Why dost thou want to make me go forth into the open world?" The angel replies: "Know that as thou wert formed against thy will, so now thou wilt be born against thy will, and against thy will thou shalt die, and against thy will thou shalt give account of thyself before the King of kings, the Holy One, blessed be He." But the soul is reluctant to leave her place. Then the angel fills the babe on the nose, extinguishes the light at his head, and brings him forth into the world against his will. Immediately the child forgets all his soul has seen and learnt, and he comes into the world crying, for he loses a place of shelter and security and rest.

When the time arrives for man to quit this world, the same angel appears and asks him, "Dost thou recognize me?" And man replies, "Yes; but why dost thou come to me to-day, and thou didst come on no other day?" The angel says, "To take thee

away from the world, for the time of thy departure has arrived." Then man falls to weeping, and his voice penetrates to all ends of the world, yet no creature hears his voice, except the cock alone. Man remonstrates with the angel, "From two worlds thou didst take me, and into this world thou didst bring me." But the angel reminds him: "Did I not tell thee that thou wert formed against thy will, and thou wouldst be born against thy will, and against thy will thou wouldst die? And against thy will thou wilt have to give account and reckoning of thyself before the Holy One, blessed be He."

Angel of the Sabbath

Angels of Terror, surround the Throne of Glory, are strongest and mightiest among angels.

Ariel, angel of the planet Venus.

'Anpiel, guiding angel when Enoch was carried from earth to heaven.

Arakiel, fallen angel, taught men the signs of the earth.

Archangels: Michael/Metatron, Gabriel, Uriel, Raphael (used to be named Labbiel).

Ariuk, one of the two guardians (with Mariuk) of Enoch's books. (See Raguil.)

Armaros, fallen angel, taught men how to raise spells.

Artakifa

Azazel, fallen angel, "taught men how to make slaughtering knives, arms, shields, and coats of mail. He showed them metals and how to work them, and armlets and all sorts of trinkets, and the use of rouge for the eyes, and how to beautify the eyelids, and how to ornament themselves with the rarest and most precious jewels and all sorts of paints." "Raphael was told to put the fallen angel Azazel into chains, cast him into a pit of sharp and pointed stones in the desert Dudael, and cover him with darkness, and so was he to remain until the great day of judgment, when he would be thrown into the fiery pit of hell, and the earth would be healed of the corruption he had contrived upon it."

Azza, fallen angel.

Azzael, angel of magical arts (with Uzza).

Barakel, fallen angel, taught men divination from the stars.

Bardiel, angel of hail.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.--Revelation 8:7

Barkiel, angel of lightning.

Batarrel/Matarel "angel of rain."

Ben Nez, the Winged, keeps the south wind back with his pinions, otherwise the world would be consumed.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.--Revelation 7:1

Bigtha, one of the 7 Angels of Confusion, one of two pressers of the winepress ("for God had resolved to crush the court of Ahasuerus as one presses the juice from grapes in a press").

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.-- Revelation 14:14-20

Biztha (destruction of the house), one of the 7 Angels of Confusion.

Carcas (knocker), one of the 7 Angels of Confusion.

Ceruihel, angel appointed over strength.

Cherubim, guard the entrance to Paradise, also called the ever-turning sword of flames, because angels can turn themselves from one shape into another whenever needed. Are entrusted with many books relating to the souls of men.

On the Ark were the Cherubim with their faces of boys and their wings. Their number was two, corresponding to the two tables, and to the two sacred names of God, Adonai and Elohim, which characterized Him as benevolent and as powerful. The face of each Cherub measured one span, and the wings extended each ten spans, making twenty-two spans in all, corresponding to the twenty-two letters of the Hebrew alphabet. It was "from between the two Cherubim" that God communed with Moses, for the Shekinah never wholly descended to earth any more than any mortal ever quite mounted into the heaven, even Moses and Elijah stood a slight distance from heaven; for, "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Therefore God chose the Cherubim that were ten spans above the earth as the place where the Shekinah betook itself to commune with Moses. The heads of the Cherubim were slightly turned back, like that of a scholar bidding his master farewell; but as a token of God's delight in His people Israel, the faces of the Cherubim, by a miracle, "looked one to another" whenever Israel were devoted to their Lord, yea, even clasped one another like a loving couple. During the festivals of the pilgrimage the priest used to raise the curtain from the Holy of Holies to show the pilgrims how much their God loved them as they could see in the embrace of the two Cherubim.

A tow-fold miracle came to pass when the Cherubim were brought into the Temple by Solomon: the two staves that were attached to the Ark extended until they touched the curtain, so that two protuberances like a woman's breasts became visible at the back of it, and the wings of the Cherubim furthermore extended until they reached the ceiling of the Holy of Holies.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.--Revelation 20:12

Dothan, observes the law of God.

Dumah resides in "Court of the Dead" and guards souls of deceased.

Elijah (See also Sandalfon)

In heaven he [Elijah] goes on living for all time. There he sits recording the deeds of men and the chronicles of the world. He has another office besides. He is the

Psycho-pomp, whose duty is to stand at the cross-ways in Paradise and guide the pious to their appointed places; who brings the souls of sinners up from Gehenna at the approach of the Sabbath, and leads them back again to their merited punishment when the day of rest is about to depart; and who conducts these same souls, after they have atoned for their sins, to the place of everlasting bliss.

Elijah's miraculous deeds will be better understood if we remember that he had been an angel from the very first, even before the end of his earthly career. When God was about to create man, Elijah said to Him: "Master of the world! If it be pleasing in Thine eyes, I will descend to earth, and make myself serviceable to the sons of men." Then God changed his angel name, and later, under Ahab, He permitted him to abide among men on earth, that he might convert the world to the belief that "the Lord is God." His mission fulfilled, God took him again into heaven, and said to him: "Be thou the guardian spirit of My children forever, and spread the belief in Me about in the whole world."

His angel name is Sandalphon, one of the greatest and mightiest of the fiery angel host. As such it is his duty to wreath garlands for God out of the prayers sent aloft by Israel. Besides, he must offer up sacrifices in the invisible sanctuary, for the Temple was destroyed only apparently; in reality, it went on existing, hidden from the sight of ordinary mortals.

With four strokes of his wings Elijah can traverse the world. Hence no spot on earth is too far removed for his help. As an angel he enjoys the power of assuming the most various appearances to accomplish his purposes. Sometimes he looks like an ordinary man, sometimes he takes the appearance of an Arab, sometimes of a horseman, now he is a Roman court-official, now he is a harlot.

The frequent meetings between Elijah and the teachers of the law of the Talmudic time were invested with personal interest only. Upon the development of the Torah they had no influence whatsoever. His relation to the mystic science was of quite other character. It is safe to say that what Moses was to the Torah, Elijah was to the Kabbalah.

His earliest relation to it was established through Rabbi Simon ben Yohai and his son Rabbi Eliezer. For thirteen years he visited them twice daily in their subterranean hiding-place, and imparted the secrets of the Torah to them. A thousand years later, Elijah again gave the impetus to the development of the

Kabbalah, for it was he that revealed mysteries, first to the Nazarite Rabbi Jacob, then to his disciple Abraham ben Isaac Ab Bet Din, and, finally, to the disciple of the latter, Abraham Ben David. The mysteries in the books "Peliah" and "Kahah," the author Elkanah owed wholly to Elijah. He had appeared to him in the form of a venerable old man, and had imparted to him the secret lore taught in the heavenly academy. Besides, he led him to a fiery rock whereon mysterious characters were engraved, which were deciphered by Elkanah.

After his disciple had thus become thoroughly impregnated with mystical teachings, Elijah took him to the tomb of the Patriarchs, and thence to the heavenly academy. But the angels, little pleased by the intrusion of one "born of woman," inspired him with such terror that he besought Elijah to carry him back to earth. His mentor allayed his fears, and long continued to instruct him in the mystical science, according to the system his disciple has recorded in his two works.

The Kabbalists in general were possessed of the power to cite Elijah, to conjure him up by means of certain formulas. One of them, Rabbi Joseph della Reyna, once called upon Elijah in this way, but it proved his own undoing. He was a saintly scholar, and he had conceived no less a purpose than to bring about the redemption of man by the conquest of the angel Samael, the Prince of Evil. After many prayers and vigils and long indulgence in fasting, and other ascetic practices, Rabbi Joseph united himself with his five disciples for the purpose of conjuring up Elijah. When the prophet, obeying the summons, suddenly stood before him, Rabbi Joseph spoke as follows: "Peace be with thee, our master! True prophet, bearer of salvation, be not displeased with me that I have troubled thee to come hither. God knows, I have not done it for myself, and not for mine own honor. I am zealous for the name and the honor of God, and I know thy desire is the same as mine, for it is thy vocation to make the glory of God to prevail on earth. I pray thee, therefore, to grant my petition, tell me with what means I can conquer Satan." Elijah at first endeavored to dissuade the Rabbi from his enterprise. He described the great power of Satan, ever growing as it feeds upon the sins of mankind. But Rabbi Joseph could not be made to desist. Elijah then enumerated what measures and tactics he would have to observe in his combat with the fallen angel. He enumerated the pious, saintly deeds that would win the interest of the archangel Sandalphon in his undertaking, and from this angel he would learn the method of warfare to be pursued. The Rabbi followed out Elijah's directions carefully, and succeeded in summoning Sandalphon to his assistance. If he had continued to obey instructions implicitly, and had carried out all Sandalphon advised, the Rabbi would have triumphed over Satan and hastened the redemption of the world. Unfortunately, at one point the Rabbi committed an indiscretion, and he lost the great advantages he had gained over Satan, who used his restored power to bring ruin upon him and his disciples.

Erechim, reside in 3rd heaven, are appointed over grass, trees, fruits, grain.

Ezekeel, fallen angel, taught men augury from the clouds.

Fallen angels

The Fall of the Angels

The depravity of mankind, which began to show itself in the time of Enosh, had increased monstrously in the time of his grandson Jared, by reason of the fallen angels. When the angels saw the beautiful, attractive daughters of men, they lusted after them, and spoke: "We will choose wives for ourselves only from among the daughters of men, and beget children with them." Their chief Shemhazai said, "I fear me, ye will not put this plan of yours into execution, and I alone shall have to suffer the consequences of a great sin." Then they answered him, and said: "We will all swear an oath, and we will bind ourselves, separately and together, not to abandon the plan, but to carry it through to the end."

Two hundred angels descended to the summit of Mount Hermon, which owes its name to this very occurrence, because they bound themselves there to fulfil their purpose, on the penalty of Herem, anathema. Under the leadership of twenty captains they defiled themselves with the daughters of men, unto whom they taught charms, conjuring formulas, how to cut roots, and the efficacy of plants. The issue from these mixed marriages was a race of giants, three thousand ells tall, who consumed the possessions of men. When all had vanished, and they could obtain nothing more from them, the giants turned against men and devoured many of them, and the remnant of men began to trespass against the birds, beasts, reptiles, and fishes, eating their flesh and drinking their blood.

Then the earth complained about the impious evil-doers. But the fallen angels continued to corrupt mankind. Azazel taught men how to make slaughtering knives, arms, shields, and coats of mail. He showed them metals and how to work them, and armlets and all sorts of trinkets, and the use of rouge for the eyes, and how to beautify the eyelids, and how to ornament themselves with the rarest and most precious jewels and all sorts of paints. The chief of the fallen angels, Shemhazai, instructed them in exorcisms and how to cut roots; Armaros taught them how to raise spells; Barakel, divination from the stars; Kawkabel, astrology; Ezekeel, augury from the clouds; Arakiel, the signs of the earth; Samsaweel, the signs of the sun; and Seriel, the signs of the moon.

While all these abominations defiled the earth, the pious Enoch lived in a secret place. None among men knew his abode, or what had become of him, for he was sojourning with the angel watchers and holy ones. Once he heard the call addressed

to him: "Enoch, thou scribe of justice, go unto the watchers of the heavens, who have left the high heavens, the eternal place of holiness, defiling themselves with women, doing as men do, taking wives unto themselves, and casting themselves into the arms of destruction upon earth. Go and proclaim unto them that they shall find neither peace nor pardon. For every time they take joy in their offspring, they shall see the violent death of their sons, and sigh over the ruin of their children. They will pray and supplicate evermore, but never shall they attain to mercy or peace."

Enoch repaired to Azazel and the other fallen angels, to announce the doom uttered against them. They all were filled with fear. Trembling seized upon them, and they implored Enoch to set up a petition for them and read it to the Lord of heaven, for they could not speak with God as aforetime, nor even raise their eyes heavenward, for shame on account of their sins. Enoch granted their request, and in a vision he was vouchsafed the answer which he was to carry back to the angels. It appeared to Enoch that he was wafted into heaven upon clouds, and was set down before the throne of God. God spake: "Go forth and say to the watchers of heaven who have sent thee hither to intercede for them: Verily, it is you who ought to plead in behalf of men, not men in behalf of you. Why did ye forsake the high, holy, and eternal heavens, to pollute yourselves with the daughters of men, taking wives unto yourselves, doing like the races of the earth, and begetting giant sons? Giants begotten by flesh and spirits will be called evil spirits on earth, and on the earth will be their dwelling-place. Evil spirits proceed from their bodies, because they are created from above, and from the holy watchers is their beginning and primal origin; they will be evil spirits on earth, and evil spirits they will be named. And the spirits of heaven have their dwelling in heaven, but the spirits of the earth, which were born upon the earth, have their dwelling on the earth. And the spirits of the giants will devour, oppress, destroy, attack, do battle, and cause destruction on the earth, and work affliction. They will take no kind of food, nor will they thirst, and they will be invisible. And these spirits will rise up against the children of men and against the women, because they have proceeded from them. Since the days of murder and destruction and the death of the giants, when the spirits went forth from the soul of their flesh, in order to destroy without incurring judgment--thus will they destroy until the day when the great consummation of the great world be consummated. And now as to the watchers who have sent thee to intercede for them, who had been aforetime in heaven, say to them: You have been in heaven, and though the hidden things had not yet been revealed to you, you know worthless mysteries, and in the hardness of your hearts you have recounted these to the women, and through these mysteries women and men work much evil on earth. Say to them therefore: You have no peace!"

...in rabbinic sources the angels of destruction are not identified with the fallen angels, as in the Books of Enoch, and elsewhere in pseudepigraphic literature, but are the angels whose task it is to inflict punishment upon the wicked.

Gabriel, archangel, guardian of Israel. One source says he is one of the 6 Angels of Death and is in charge of taking away the lives of young persons. Angel of fire. "...was charged to proceed against the bastards and the reprobates, the sons of the angels begotten with the daughters of men, and plunge them into deadly conflicts with one another." Dealt destruction to Sodom and Gomorrah, was the angel with Daniel and his companions in the fire. Angel of the moon.

*And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.--
Revelation 14:18*

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.--Revelation 16:8

Gadriel is a fallen angel who seduced Eve.

Galgalm.

Galgiel, angel of the solar system.

*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.--
Revelation 8:12*

"Garden of Eden" angels, 300 angels keep the garden and with "never-ceasing voices and blessed singing they serve the Lord every day." Paradise of Eden is in the third heaven.

Gethel/Ingethel, angel "who is set over the hidden things and worketh unseen."

Grigori, reside in 5th heaven. "Their appearance [is] like men, and their size [is] greater than the size of the giants, their countenances [are] withered, and their lips silent." Their prince is called Salamiel and they all rejected the Lord until Enoch talked to them and they repented.

Guardian Angels, each individual has two. "God's wrath is first visited upon the guardian angels before the nations entrusted to their care are punished."

...the goodness of God manifests itself in the preservation of His people Israel. It

could not have survived the enmity of the Gentiles, if God had not appointed protectors for it, the archangels Michael and Gabriel. Whenever Israel disobeys God, and is accused of misdemeanors by the angels of the other nations, he is defended by his designated guardians, with such good result that the other angels conceive fear of them. Once the angels of the other nations are terrified, the nations themselves venture not to carry out their wicked designs against Israel.

Hadarniel, 60 myriads of parasangs taller than his fellows, and at every word that passes out of his mouth issues 12,000 fiery lightning flashes.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.--Revelation 16:18

Hadriel, sixth division of hell is under his guidance.

Harbonah (annihilation), one of the 7 Angels of Confusion.

Haron, one of the Angels of Destruction, sometimes called "Peor."

God now stood by Moses, so that he was able to conquer this angel [Haron], and he thrust him down deep into the earth in a spot that is possession of the tribe of Gad, and there held him captive.

So long as Moses lived this angel was held in check by him, and if he tried, even when Israel sinned, to rise out of the depths, open wide his mouth, and destroy Israel with his panting, all Moses had to do was to utter the name of God, and Haron, or as he is sometimes called, Peor, was drawn once more into the depths of the earth. At Moses' death, God buried him opposite the spot where Peor is bound. For should Peor, if Israel sinned, reach the upper world and open his mouth to destroy Israel with his panting, he would, upon seeing Moses' grave, be so terror-stricken, that he would fall back into the depths once more.

Hashmalim (See Sandalfon).

Hemah ("Wrath"), one of the Angels of Destruction, resides in 7th heaven. This angel with Af ("Anger") are each 500 parasangs in height and are forged out of chains of black fire and red fire. One source says that he is one of the 6 Angels of Death, appointed over domestic animals.

Hesed (grace). "There is an angel on whom a label is attached bearing the inscription Hesed ('Grace'). During the day the label is attached to the angel's front, and by night to his back. By means of this the angels know to distinguish between night and day."

Holy Hayyot support throne of God. "Originally the name Hayyot was used to designate the creatures with animal forms mentioned in Ezekiel 1:5, as surrounding God's throne. These were considered as a distinguished class of angels." Sometimes identified with four archangels: Michael, Gabriel, Raphael and Uriel.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.--Revelation 4:6-8

'Irin ("Watchers"), in 6th heaven there are millions and myriads of these angels praising God. Their chief is made of hail and is so tall it would take 500 years to walk a distance equal to his height.

Ishim are angels with nether parts of snow and upper parts of fire. They have nothing to do since the day of their creation but praise and extol the Lord.

Israel, has the name Israel engraved on his forehead. "The function of this angel is to call the hosts of angels to chant God's praise. He addresses them with these words: 'Bless ye the Lord who is to be blessed.' Whereupon they praise God, saying: 'Blessed is the Lord who is to be blessed for ever and ever.'"

Jaoel, archangel, holds Leviathans (both male and female monsters) in check, chief of seraphim.

Kadishim ("Holy Ones"). In 6th heaven there are millions and myriads of these angels praising God. Their chief is made of hail and is so tall it would take 500 years to walk a distance equal to his height.

Kafziel, angel of the planet Saturn.

Kasbiel/Kaspiel, derived from the word for "sorcery"; name of "the chief of the oath."

Kawkabel, fallen angel, taught men astrology.

Kazfiel, one source says he is one of the 6 Angels of Death, appointed over kings.

Kemuel, the porter, the angel who is in charge of 12,000 angels of destruction, who are posted at the portals of the firmament.

Kezef, one of the Angels of Destruction.

Kokabiel, angel of the stars.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.--Revelation 8:10,11

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.--Revelation 9:1

Labbiel, archangel, name changed to Raphael (the Rescuer) because his host of angels had been rescued by his sage advice.

Lahash, great angel.

Leliel, angel of the night.

Mariuk, one of the two guardians (with Ariuk) of Enoch's books. (See Raguil.)

Mashhit, one source says he is one of the 6 Angels of Death, appointed over children. One of the Angels of Destruction.

Mastemah = Satan.

Matriel/Matarel/Batarrel, angel of the rain.

Mehuman (confusion), one of the 7 Angels of Confusion.

Meshabber, one source says he is one of 6 Angels of Death, appointed over animals.

Metatron, archangel, used to be Enoch, sometimes called Prince of the Face.

Before Enoch could be admitted to service near the Divine throne, the gates of wisdom were opened unto him, and the gates of understanding, and of discernment, of life, peace, and the Shekinah, of strength and power, of might, loveliness, and grace, of humility and fear of sin. Equipped by God with extraordinary wisdom, sagacity, judgment, knowledge, learning,

compassionateness, love, kindness, grace, humility, strength, power, might, splendor, beauty, shapeliness, and all other excellent qualities, beyond the endowment of any of the celestial beings, Enoch received, besides, many thousand blessings from God, and his height and his breadth became equal to the height and the breadth of the world, and thirty-six wings were attached to his body, to the right and to the left, each as large as the world, and three hundred and sixty-five thousand eyes were bestowed upon him, each brilliant as the sun. A magnificent throne was erected for him beside the gates of the seventh celestial palace, and a herald proclaimed throughout the heavens concerning him, who was henceforth to be called Metatron in the celestial regions: "I have appointed My servant Metatron as prince and chief over all the princes in My realm, with the exception only of the eight august and exalted princes that bear My name. Whatever angel has a request to prefer to Me, shall appear before Metatron, and what he will command at My bidding, ye must observe and do, for the prince of wisdom and the prince of understanding are at his service, and they will reveal unto him the sciences of the celestials and the terrestrials, the knowledge of the present order of the world and the knowledge of the future order of the world. Furthermore, I have made him the guardian of the treasures of the palaces in the heaven 'Arabot, and of the treasures of life that are in the highest heaven."

Out of the love He bore Enoch, God arrayed him in a magnificent garment, to which every kind of luminary in existence was attached, and a crown gleaming with forty-nine jewels, the splendor of which pierced to all parts of the seven heavens and to the four corners of the earth. In the presence of the heavenly family, He set this crown upon the head of Enoch, and called him "the little Lord." It bears also the letters by means of which heaven and earth were created, and seas and rivers, mountains and valleys, planets and constellations, lightning and thunder, snow and hail, storm and whirlwind--these and also all things needed in the world, and the mysteries of creation. Even the princes of the heavens, when they see Metatron, tremble before him, and prostrate themselves; his magnificence and majesty, the splendor and beauty radiating from him overwhelm them...

When Enoch was transformed into Metatron, his body was turned into celestial fire--his flesh became flame, his veins fire, his bones glimmering coals, the light of his eyes heavenly brightness, his eyeballs torches of fire, his hair a flaring blaze, all his limbs and organs burning sparks, and his frame a consuming fire. To right of him sparkled flames of fire, to left of him burnt torches of fire, and on all sides he was engirdled by storm and whirlwind, hurricane and thundering.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as

when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophet.--Revelation 10:1-7

Only after the Tabernacle on earth had been erected did God command the angels to build one like it in heaven, and it is this Tabernacle in which Metatron offers the souls of the pious before God as an expiation for Israel, at the time of the exile when His earthly sanctuary is destroyed.

Michael, archangel, God's chief captain, guardian of Israel, ministers as high priest in the celestial Jerusalem offering the souls of the pious as sacrifices. Has a trumpet. "Shemhazai's ilk were handed over to Michael, who first caused them to witness the death of their children in their bloody combat with each other, and then he bound them and pinned them under the hills of the earth, where they will remain for seventy generations, until the day of judgment, to be carried thence to the fiery pit of hell." "This angel[Michael] bears another name besides, Palit, the escaped, because when God threw Samael and his host from their holy place in heaven, the rebellious leader held on to Michael and tried to drag him along downward, and Michael escaped falling from heaven only through the help of God." Brought glad tidings to Sarah that she would bear a son. Was the one who told Abraham not to sacrifice Isaac. Was the angel that Jacob wrestled with. Angel of the planet Mercury. Made himself a "wall of fire" between the Israelites and Egyptians.

Ministering angels/angels of praise.

The third creation of the second day was the angel hosts, both the ministering angels and the angels of praise. The reason they had not been called into being on the first day was, lest men believe that the angels assisted God in the creation of the heavens and the earth. The angels that are fashioned from fire have forms of fire, but only so long as they remain in heaven. When they descend to earth, to do the bidding of God here below, either they are changed into wind, or they assume the guise of men. There are ten ranks or degrees among the angels.

The most exalted in rank are those surrounding the Divine Throne on all sides, to

the right, to the left, in front, and behind, under the leadership of the archangels Michael, Gabriel, Uriel, and Raphael.

All the celestial beings praise God with the words, "Holy, holy, holy, is the Lord of hosts," but men take precedence of the angels herein. They may not begin their song of praise until the earthly beings have brought their homage to God.

Especially Israel is preferred to the angels. When they encircle the Divine Throne in the form of fiery mountains and flaming hills, and attempt to raise their voices in adoration of the Creator, God silences them with the words, "Keep quiet until I have heard the songs, praises, prayers, and sweet melodies of Israel." Accordingly, the ministering angels and all the other celestial hosts wait until the last tones of Israel's doxologies rising aloft from earth have died away, and then they proclaim in a loud voice, "Holy, holy, holy, is the Lord of hosts." When the hour for the glorification of God by the angels draws nigh, the august Divine herald, the angel Sham'iel, steps to the windows of the lowest heaven to hearken to the songs, prayers, and praises that ascend from the synagogues and the houses of learning, and when they are finished, he announces the end to the angels in all the heavens. The ministering angels, those who come in contact with the sublunary world, now repair to their chambers to take their purification bath. They dive into a stream of fire and flame seven times, and three hundred and sixty-five times they examine themselves carefully, to make sure that no taint clings to their bodies. Only then they feel privileged to mount the fiery ladder and join the angels of the seventh heaven, and surround the throne of God with Hashmal and all the holy Hayyot. Adorned with millions of fiery crowns, arrayed in fiery garments, all the angels in unison, in the same words, and with the same melody, intone songs of praise to God.

Nasargiel, Angel of Hell.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.--Revelation 20:1-3

Nathaniel, lord over the fire.

Nuriel, 300 parasangs high; has a retinue of 50 myriads of angels all fashioned out of water and fire and all keep their faces turned toward the Shekinah while singing God's praises. These angels are "set over the clouds, the winds, and the rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim

the praise of God."

Ofaniel, angel of the wheel of the moon.

Palit (the escaped). "This angel[Michael] bears another name besides, Palit, the escaped, because when God threw Samael and his host from their holy place in heaven, the rebellious leader held on to Michael and tried to drag him along downward, and Michael escaped falling from heaven only through the help of God."

Peneme.

Raguil, one of the two angels (with Samuil) who brought Enoch to heaven where he was instructed and wrote 366 books to pass on. Enoch wrote about "all the things about heaven and earth, angels and men, and all that is suitable to be instructed in. He also wrote down all about the souls of men, those of them which are not born, and the places prepared for them forever...After he had received all the instructions from [an] archangel, God revealed unto him great secrets, which even the angels do not know. He told him how, out of the lowest darkness, the visible and the invisible were created, how He formed heaven, light, water, and earth, and also the fall of Satan and the creation and sin of Adam He narrated to him, and further revealed to him that the duration of the world will be seven thousand years..."

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.--Revelation 4:1

Rahab, the Angel of the Sea, rebelled at the creation of the world. "God had commanded Rahab to take in the water. But he refused, saying, 'I have enough.' The punishment for his disobedience was death. His body rests in the depths of the sea, the water dispelling the foul odor that emanates from it."

Rahtiel, angel of the constellations.

Ramiel, angel of thunder.

Raphael, archangel, "he was appointed the Angel of Healing, who has in his safe-keeping all the celestial remedies, the types of the medical remedies used on earth." "Now, when God resolved upon bringing the flood on the earth, He sent the archangel Raphael to Noah as the bearer of the following message: 'I give thee herewith the holy book, that all the secrets and mysteries written therein may be made manifest unto thee, and that thou mayest know how to fulfil its injunction in holiness, purity, modesty, and humbleness. Thou wilt learn from it how to build an ark of the wood of the gopher tree, wherein thou, and thy sons, and thy wife shall find protection.'" Angel of the sun.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.--Revelation 16:8

Ra'shiel, angel of the whirlwind.

Raziel, also called Gallizur, gives Adam a book that contains all that will happen to him until the day he dies. "It is the book out of which all things worth knowing can be learnt, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and resorts to it in holiness." "He it is who reveals the teachings of his Maker, and makes known in the world what is decreed by God. For he stands behind the curtains that are drawn before the Throne of God, and sees and hears everything. Elijah on Horeb hears that which Raziel calls down into the world, and passes his knowledge on. This angel performs other functions in heaven. He stands before the Throne with outspread wings, and in this way arrests the breath of the Hayyot, the heat of which would otherwise scorch all the angels. He furthermore puts the coals of Rigyon into a glowing brazier, which he holds up to kings, lords, and princes, and from which their faces receive a radiance that makes men fear them."

Ruhiel, angel of the wind.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.--Revelation 7:1

Sabbath, God's favorite "whom all the other angels adore and to whom they chant a song."

Salamiel, prince of the Grigori. (See Grigori.)

Samael/Sammael (see also Angel of Death). Sammael is the angel of Esau and has the form of a goat; Sammael as the angel of death, assumes the form of a ram. Resides in 7th heaven and is frightful: from the crown of his head to soles of his feet he is studded with glaring eyes. He takes the soul away from man. He's huge (takes 500 years to walk around, etc.) and when the beholder sees him they fall prostrate with awe. Is the greatest angel. "The etymology of Sammael as the 'blind one' who does not see the pious, is found" in different sources. "The Prince of Rome." Angel of the planet Mars. Sammael=Amalek.

Samsaweel, fallen angel, taught men the signs of the sun.

Samuil, one of the two angels (with Raguil) who brought Enoch to heaven where he was instructed and wrote 366 books to pass on. Enoch wrote about "all the things about heaven and earth, angels and men, and all that is suitable to be instructed in. He also wrote down all about the

souls of men, those of them which are not born, and the places prepared for them forever...After he had received all the instructions from [an] archangel, God revealed unto him great secrets, which even the angels do not know. He told him how, out of the lowest darkness, the visible and the invisible were created, how He formed heaven, light, water, and earth, and also the fall of Satan and the creation and sin of Adam He narrated to him, and further revealed to him that the duration of the world will be seven thousand years..."

Sandalfon/Sandalphon (See Elijah)

This angel towers above his fellows by so great a height, that it would take five hundred years to cross over it. He stands behind the Divine Throne and binds garlands for his Lord. Sandalfon does not know the abiding spot of the Lord either, so that he might set the crown on His head, but he charms the crown, so that it rises of its own accord until it reposes on the head of the Lord. As soon as Sandalfon bids the crown rise, the hosts on high tremble and shake, the holy animals burst into peans, the holy Seraphim roar like lions and say: "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory." When the crown has reached the Throne of Glory, the wheels of the throne are instantly set in motion, the foundations of its footstool tremble, and all the heavens are seized with trembling and horror. As soon as the crown now passes the Throne of Glory, to settle upon its place, all the heavenly hosts open their mouths, saying: "Praised be the glory of the Eternal from His place." And when the crown has reached its destination, all the holy animals, the Seraphim, the wheels of the Throne, and the hosts on high, the Cherubim and the Hashmalim speak with one accord: "The Eternal is King, the Eternal was King, the Eternal will be King in all eternity.

Sargiel, fills hell with souls of the wicked.

Satan, greatest of the angels in heaven, with twelve wings, instead of six like all the others. When Adam was an hour old (before Eve was born), all the animals and angels were paraded before him so that he could name them. Satan thought he could name them also, but made a mistake and then wouldn't bow down and do homage to Adam. "At once God flung Satan and his host out of heaven, down to the earth, and from that moment dates the enmity between Satan and man." "... always appears at a feast in which no poor people participate, and keeps aloof from those to which poor guests are invited..."

Satanel = Satan.

Satarel "angel of hidden things" (secrets of nature).

Seraphim, reside in 6th or 7th heaven, angels of fire. They have 6 wings; 2 cover their face, 2 cover their calf's feet, 3rd pair used to fly while exclaiming "Holy, holy, holy is the Lord of hosts;

the whole earth is full of His glory." Their wings are so large it would take man 500 years to transverse length and breadth, as from one end of the earth to the other.

Seriel, fallen angel, taught men the signs of the moon.

Shalgiel, angel of the snow.

Shamdon, fallen angel. Had a son with Naamah, sister of Tubal-cain, and from their union "sprang the devil Asmodeus."

Sham'iel, Divine herald.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.--Revelation 14:8

Shamshiel, angel of the day, prince of Paradise.

Shemhazai, chief of the fallen angels, instructed men in exorcisms and how to cut roots. "Shemhazai's ilk were handed over to Michael, who first caused them to witness the death of their children in their bloody combat with each other, and then he bound them and pinned them under the hills of the earth, where they will remain for seventy generations, until the day of judgment, to be carried thence to the fiery pit of hell." Had two sons named Hiwwa and Hiyya.

Sui'el, angel of the earthquake.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.-- Revelation 8:5

"Sun" angels, have 12 wings.

The sun runs his course like a bridegroom. He sits upon a throne with a garland on his head. Ninety-six angels accompany him on his daily journey, in relays of eight every hour, two to the left of him, and two to the right, two before him, and two behind. Strong as he is, he could complete his course from south to north in a single instant, but three hundred and sixty-five angels restrain him by means of as many grappling-irons. Every day one looses his hold, and the sun must thus spend three hundred and sixty-five days on his course. The progress of the sun in his circuit is an uninterrupted song of praise to God. And this song alone makes his motion possible. Therefore, when Joshua wanted to bid the sun stand still, he had to command him to be silent. His song of praise hushed, the sun stood still.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.--Revelation 19:17

Suriel sometimes named as angel of death.

Tamiel "angel of the deep."

Uriel, archangel, sent to tell Noah of flood and teach him how to save his life.

Uzza, angel of magical arts with Azzael, Angel of the Egyptians.

Uzzi, fallen angel.

Venus.

Yefefiyah, prince of the Torah.

Yikon, ring-leader of rebellious angels.

Yorkami/Yurkami, angel of hail.

Zadkiel, angel of the planet Jupiter.

Za'fiel, angel of showers.

Zagzagel is the prince of Torah and wisdom and he teaches Torah in 70 languages to the souls of men. He has horns of glory and was the one who taught Moses the "ten mysteries." Scribe of the angels.

Zakiel/Zakkiel, angel of storms.

Zakun, great angel.

Za'miel, angel of the hurricane.

Zeruel, angel who "is set over strength."

Zethar (observer of immorality), one of the 7 Angels of Confusion.



Additional Reading:

[The Life and Times of Jesus the Messiah](#), Alfred Edersheim

Appendix 13. Jewish Angelology and Demonology. The Fall of the Angels

[God and the Angels](#) by Lambert Dolphin

[BPR Home](#) | [Research Files](#) | [Jewish Calendar](#) | [Reference Guide](#) | [Online Books](#) | [Search](#) | [About Us](#)

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Antichrist



"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things."--Daniel 7:7,8

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end."--Daniel 7:23-26

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."--Daniel 8:23-25

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."--Daniel 9:27

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard

the God of his fathers, nor the desire of women, * nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."--Daniel 11:36-45

* "This vision has puzzled many people but it would seem to confirm that the Antichrist will be a Jew since it declares he won't have 'regard' for 'the God of his Fathers.' That expression is used in the Bible only in connection with Jews. If he was a pagan, God would not point out his rejection of the pagan faith of his fathers as a point of condemnation. Furthermore, this verse tells us he will not 'regard...the desire of women.' Some have suggested that this means he will be a eunuch or a homosexual. While that is possible, it is more probable in the context that Daniel is referring to the fact that he will have no 'regard' for the 'desire of [Jewish] women' to bear the Messiah as their son. Since the time of Moses, devout Jewish women have prayed for the privilege of bearing the promised redeemer, the Messiah-King. The whole context of this prophecy is religious and this appears to be the preferred interpretation." (Prince of Darkness: Antichrist and the New World Order, Grant R. Jeffrey)

"For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."--Zechariah 11:16,17

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."--John 5:43

"Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."--John 8:44

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."--2 Thessalonians 2:1-12

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: *but* he that acknowledgeth the Son hath the Father also."--1 John 2:22

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."--1 John 4:1-3

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he

had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six."--Revelation 13:1-18



"The very first prophecy of the Bible takes note of him, for in Gen. 3:15 direct reference is made to the Serpent's 'Seed.' In Exodus a striking type of him is furnished in Pharaoh, the defier of God; the one who cruelly treated His people; the one who by ordering the destruction of all the male children, sought to cut off Israel from being a nation; the one who met with such a drastic end at the hands of the Lord. In the prophecy of Balaam, the Antichrist is referred to under the name of 'Asshur' (Num. 24:22)..

"In the book of Job he is referred to as 'the Crooked Serpent' (Job 26:13): with this should be compared Isa. 27:1 where, as 'the Crooked Serpent,' he is connected with the Dragon, though distinguished from him. In the Psalms we find quite a number of references to him; as 'the Bloody and Deceitful Man' (5:6); 'the Wicked (One)' (9:17); 'the Man of the Earth' (10:18); the 'Mighty Man' (52:1); 'the Adversary' (74:10); 'the Head over many countries' (110:6); 'the Evil Man' and 'the Violent Man' (140:1), etc., etc. Let the student give special attention to Psalms 10, 52, and 55.

"When we turn to the Prophets there the references to this Monster of Iniquity are so numerous that were we to cite all of them, even without comment, it would take us quite beyond the proper bounds of this introductory chapter. Only a few of the more prominent ones can, therefore, be noticed.

"Isaiah mentions him: first as the 'Assyrian,' 'the Rod' of God's anger (10:5); then as 'the Wicked' (11:4); then as 'the King of Babylon' (14:11-20 and cf 30:31-33); and also as the 'Spoiler' - Destroyer (16:4). Jeremiah calls him 'the Destroyer of the Gentiles' (4:7); the 'Enemy,' the 'Cruel One' and 'the Wicked' (30:14 and 23). Ezekiel refers to him as the 'Profane Wicked Prince of Israel' (21:25), and again under the figure of the 'Prince of Tyre' (28:2-10), and also as 'the chief Prince of Meshech and Tubal' (38:2). Daniel gives a full delineation of his character and furnished a complete outline of his career. Hosea speaks of him as 'the King of Princes' (8:10),

and as the 'Merchant' in whose hand are 'the balances of deceit' and who 'loveth to oppress' (12:7). Joel describes him as the Head of the Northern Army, who shall be overthrown because he 'magnified himself to do great things' (2:20). Amos terms him the 'Adversary' who shall break Israel's strength and spoil her palaces (3:11). Micah makes mention of him in the fifth chapter of his prophecy (see v. 6). Nahum refers to him under the name of 'Belial' (Heb.) and tells of his destruction (1:15). Habakkuk speaks of him as 'the Proud Man' who 'enlarged his desires as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples' (2:5). Zechariah describes him as 'the Idol Shepherd' upon whom is pronounced God's 'woe,' and upon whom descends His judgment (11:17).

"Nor is it only in the Old Testament that we meet with this fearful character. Our Lord Himself spoke of him as the one who should 'come in his own name,' and who would be 'received' by Israel (John 5:43). The apostle Paul gives us a full length picture of him in 2 Thess. 2, where he is denominated 'that Man of Sin, the Son of Perdition,' who coming shall be 'after the working of Satan with all power and signs and lying wonders.' The apostle John mentions him by name, and declares that he will deny both the Father and the Son (1 John 2:22). While in the Apocalypse, the last book in the Bible, all these lines of prophecy are found to converge in 'the Beast' who shall ultimately be cast, together with the False Prophet, into the lake of fire, there to be joined a thousand years later by the Devil himself, to suffer for ever and ever in that fire specially 'prepared' by God.

(The Antichrist, Arthur W. Pink, 1923)

[The Antichrist](#). Book by Arthur W. Pink, 1923 at Christian Classics Ethereal Library. (550k)

Includes: Forward, Intro, The Papacy Not the Antichrist, The Person of the Antichrist, Names and Titles of the Antichrist, The Genius and Character of the Antichrist, The Career of the Antichrist, The Doom of the Antichrist, Antichrist in the Psalms, The Antichrist in the Prophets, Antichrist in the Gospels and Epistles, Antichrist in the Apocalypse, The Antichrist in Revelation 13, Types of the Antichrist, Babylon and the Antichrist, Israel and the Antichrist.

All who deny the Messiahship and Sonship of Jesus are antichrists.

Antiochus Epiphanes is recognized as the chief prototype of the Antichrist.

The first opinion held in the Church was that the Antichrist was a real person who would appear in the world when the time of his appearance was come. The only point on which any question arose was whether he should be a man armed with satanic powers or Satan himself. That he would be a man with satanic powers is the opinion of Justin Martyr AD 103, Ireneus AD 140,

Tertullian AD 150, Origen AD 184 and Jerome AD 330.

(Dr. William Smith's Dictionary of the Bible, 1872)

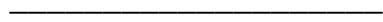


In Jewish commentaries, the legendary name given to the antichrist is Armilus.

This Armilus will deceive the whole world into believing he is God and will reign over the whole world. He will come with ten kings and together they will fight over Jerusalem...Armilus will banish Israel 'to the wilderness' and it will be a time of unprecedented distress for Israel; there will be increasing famine, and the Gentiles will expel the Jews from their lands, and they will hide in caves and towers...God will war against the host of Armilus...and there will be a great deliverance for Israel and the kingdom of Heaven will spread over all the earth." (Encyclopedia Judaica)

"Other references further describe Armilus as arising from the Roman empire, having miraculous powers, and being born to a stone statue of a virgin (which is why he is called "the son of stone"). It is also interesting that he makes this statue "the chief of all idolatry" with the result that "all the Gentiles will bow down to her, burn incense and pour out libations to her."

(In Search of Temple Treasures, Randall Price)



See "The Two Babylons" regarding ["Book Petroma" or "Book of Stone."](#)

See also [Olenos, the Sin-Bearer](#) regarding the "swaddling stone."

Along with the information contained in "The Two Babylons" is this excerpt from "The Prophecies of Malacy" regarding the last pope:

PETRUS ROMANUS

"In the final persecution of the Holy Roman Church there will reign Peter the Roman, who will feed his flock among many tribulations; after which the seven-hilled city will be destroyed and the dreadful Judge will judge the people."



When Alexander the Great died his empire was divided into four regions with the Seleucids gaining control of Babylonia and Syria. One of these rulers was Antiochus IV (Epiphanes) who was a forerunner of The Antichrist. Antiochus IV came to rule when his older brother was

assassinated. He returned from Athens where he had been studying philosophy, deposed the assassin and took the throne. He didn't like the pomp and circumstance that went along with the office and was quite unorthodox. "Antiochus IV was both the most interesting and the most erratic of his line, a rare mixture of intellect, insanity and charm." His capital was in Antioch (Syria). He is remembered in Christian circles for sacrificing a pig on the altar in the Temple which the Bible calls "the abomination of desolation."

Antiochus IV (labeled his coins Antiochus Theos Epiphanes - The God Made Manifest):

1. Ordered the Jews to pay in taxes 1/3 of their grain crops and half of the fruit of their trees.
2. Appointed as high priest Jason, who tried establishing Greek institutions in Judea.
3. When Jason didn't do things fast enough, Antiochus made Menelaus high priest (who gave him "larger promises and fatter bribes"). Under Menelaus:
 1. Yahweh was identified with Zeus.
 2. The Temple vessels were sold to raise money.
 3. In some Jewish communities sacrifices were offered to Greek gods.
 4. A gymnasium was opened in Jerusalem where Jewish youths, and even priests, took part in athletic games (naked).
4. While trying to conquer Egypt, reports drifted back to the Jews that he had died. The Jews rejoiced, got rid of his appointees, massacred the leaders and cleansed the Temple.
5. Antiochus, incensed at being turned back by the Romans, marched to Jerusalem and:
 1. Slaughtered Jews by the thousands.
 2. Desecrated and looted the Temple taking the golden altar, vessels and treasuries.
 3. Restored Menelaus (who somehow wasn't murdered).
 4. Gave orders that it was now compulsory for all Jews to be Hellenized.
 5. Rededicated the Temple as a shrine to Zeus, built a Greek altar over the old one and replaced the usual sacrifices with a sacrifice of swine. The Greek ritual was made compulsory on pain of death. Every Jew that refused to eat pork or was found with the Book of the Law was to be jailed or killed and the Book burned. "At times, it seems, Antiochus thought of establishing and requiring the worship of himself as a god" (this came later with the Caesars).
 6. Forbid anyone from keeping the Sabbath or other Jewish festivals. Those who refused to work on these days were outlawed as rebels.
 7. Made circumcision a capital offense.
 8. Jerusalem was put to flames, walls destroyed and Jewish population sold into slavery. He brought in foreign people to resettle the site.
 9. All synagogues and Jewish schools closed.

Some Jews did what they were told and thought to ride it out, but others fled into caves and mountain retreats.

(The Life of Greece, Will Durant)

The same scenario will play out in the end times, with the Jews being warned that when they see the abomination of desolation they are to flee and not even return to pack a few things.

Josephus claims that Antiochus' reign of terror starting with sacrificing a sow on the altar he had erected to Jupiter (Zeus) in the Temple, lasted for exactly three years (Kislev 25, Hanukkah, Festival of Lights). See "The Temple: Its Ministry and Services: [The Feast of the Dedication of the Temple.](#)"



See [King Hussein of Jordan](#) for modern parallels to Antiochus Epiphanes. Both their families were appointed lands after the break-up of an empire, both given the same land area, assassinations in their families, etc.



To: bpr-list@philologos.org (BPR Mailing List)
Date sent: Sun, 7 Mar 1999
Subject: [BPR] - Bashar al-Asad

Hafez al-Asad seems to have taken a lesson from the recent events in Jordan [King Hussein deciding his son, who had very little experience, should succeed him even though his brother had been next in line for the past 40+ years] and has decided to intensify the grooming of his son Bashar. Although Jordan still has authority over holy places in Israel, Syria is still interesting for the following reasons:

***al-Asad is Arabic for "lion"**

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. --Rev 13:1,2

***Damascus is the capital of Syria and there seems to be some unfulfilled element regarding it. Could it be destroyed causing the Syrians to relocate (to Babylon)?**

For the head of Syria is Damascus, and the head of Damascus is Rezin (the king's name)...--Isa 7:8

...Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.--Isa 10:9

See Rev 13:1,2 above And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.--Rev 13:3??

***Bashar is an eye surgeon**

The Laodicean church is told ...to anoint thine eyes with eyesalve, that thou mayest see.--Rev 3:18

Laodicea was founded by Antiochus II and named in honor of his wife.

***Syria was Antiochus Epiphanes' territory. He was in Athens (some say Rome) studying philosophy when he was called back to Antioch after his brother was assassinated. Bashar was called back from London where he was getting his doctor's degree after his brother was killed in a car accident.**

***Antiochus didn't care much for the pomp of the office and was considered quite unorthodox. Bashar is already being hailed for his unorthodox approach to dealings with Lebanon.**

***The mark of the beast is considered to have some sort of technological component. Bashar is no stranger to new technologies. The Syrian Computer Society (SCS) was founded in 1989 by his brother and he has taken over as chairman. From their web site: " The main objective of SCS is to promote, and to effectively contribute to the diffusion of Information Technology in Syria."**



"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for theE overspReading Of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."--Daniel 9:27

At a distance of every 7 letters the name "Nero" is found.

"The first five years of Nero's reign are notorious in Roman history as the period of the best government the Empire had ever known."

Birthday: December 15, 37 AD. Came into the world feet first. Formal name: Lucius Domitius

Ahenobarbus. This was changed when Claudius adopted him at 13 years of age: Nero Claudius Caesar Drusus Germanicus. Murdered his mother. Was considered an athlete and an artist; a man of culture, but lax in morals. He was married, but had his boy, Sporus, too. To the pagan masses he was the ideal of the joys of self-expression and earthly happiness.

"Nobody but a poet would have thought of turning the center of imperial Rome into a Garden of Eden." He blames the Christians for the burning of Rome, saying that they didn't stop the flames because they thought Jesus was returning and were joyful.

On the altar of Zeus in the chief temple of Corinth they inscribed the words "To Zeus, Our Liberator, namely Nero, for ever and ever." In the temple of Apollo they set up his statue and they called him "The new Sun, illuminating the Hellenes." (see above regarding the "Feast of the Dedication of the Temple" with its references to illumination.)

"The 'five who are fallen' are evidently the five first Emperors, Augustus, Tiberius [The Goat], Caligula, Claudius and Nero; the 'one who is' is Galba; the 'one who is yet to come' is Otho; and the 'eighth' is Nero again, who is about to return and is 'of the seven.'"

"Sometimes," says Suetonius, "they placed his image upon the rostrum in the Forum, dressed in robes of state; at other times they published proclamations in his name as if he were still alive and would shortly come back to Rome and take vengeance on all his enemies."

[At about the time of the writing of the Apocalypse Nero had supposedly stabbed himself in the neck and died at the house of some freedman, but everyone thought he was still alive and reported seeing him in different places.]

(*Nero*, Arthur Weigall)



"...there are those who definitely believe that Antichrist will be a Jew. In tracing the rise of this view one finds that Irenaeus of the second century seems to be the first to teach it. He based his view upon the following points: (1) The name Antichrist is Jewish. (2) Daniel wrote these words about Antichrist: 'Neither shall he regard the God of his fathers' (Dan 11:37). (3) He is from the tribe of Dan since this tribe is among the missing of those mentioned in Revelation 7:4-8. (4) To be parallel to Christ he must come from Israel...There is just not enough abundant Scripture for anyone to be dogmatic on whether Antichrist will be Jewish or not.

"But there are certain characteristics about Antichrist that we may be positive about. He shall be a vile person (Dan 11:21) with a fierce countenance (Dan 8:23). He shall appear 'with all power and signs and lying wonders' (2 Thess 2:9). He will be endowed with all deception (2 Thess 2:10). He shall be a man of blasphemy, opposing God and compelling men to worship him (2

Thess 2:4). He shall be the personification of all evil and sin for he will be completely controlled by Satan (2 Thess 2:3)."

(The Next Invasion From Outer Space, Reg Dunlap)



"Maimonides also thinks that a sudden coming of the Mashiach [Messiah] is possible, but he believes that the process will occur naturally and in two stages. In the first stage - a kingdom or a government (not necessarily from the house of David) organizes the nation of Israel in the form of a state which is sovereign in its borders. Its task is to develop the spiritual power of the Torah and the physical power of the nation and to build the Beit HaMikdash [The Temple]. In the second stage the government will pass to the house of David. At the beginning of this turnabout, it may still not be clear that a Mashiach is involved. It is possible that only at a later stage of the revolution it will become obvious that he is the 'real Mashiach'. This Mashiach will be a learned man, the greatest of his generation in the Written and Oral Law, 'like his father, David', and he will make all Israel act according to the Law and become strong immediately. He will fight the wars of the Lord. If the Beit HaMikdash has not already been built, he will be responsible for building it and ingathering all the exiles of Israel. By fulfilling these roles he will cause his influence to be made greater and he will cause all the world to worship the Lord together."

(Rebuilding the Beit Hamikdash and the Coming of the Mashiach, Rav Hayim Yisrael Shteiner, MIKDASH-BUILD [email list: <http://www.virtual.co.il>], 21 Cheshvan 5758 (11/21/97), Volume II, Number 5)



"Was Abraham an Israelite? No, he actually was not. What about Isaac? Well, he was not either. What about Jacob? Technically, Jacob was not an Israelite. The crowd that went down to Egypt were Syrians. Abraham was no more an Israelite than he was an Ishmaelite--since both peoples descended from him. Abraham was a Syrian as to nationality."

(Deuteronomy, J. Vernon McGee)

"Syria (a form of the word *Assyria*), the country lying north and east of Palestine (Judg 10:6; 1 Kings 10:29; Acts 15:23). It stretched far inland from the Mediterranean and was bounded by the Taurus Mountains to the north.

"Assyria ("country of Asshur") a Semitic nation on the Tigris River, whose capital was Nineveh (Gen 2:14; 2 Kings 15:10,20).

"Nineveh (meaning unknown), the capital of the Kingdom of Assyria (Nahum 1:1; cf. 3:1; Zeph 2:13; Luke 11:32) It was located east of the Tigris River in the area north of the point the Tigris

joins the Upper Zab. The ruins are now called Tell Kuyunjik and Tell Nebi Yunus.

"Asshur ("level plain") [1] A son of Shem (Gen 10:22; 1 Chron 1:17) Possibly the people of Assyria are intended. [2] Genesis 10:11, if denoting a person, refers to a son of Ham or to [1]. However, many scholars translate: 'From that land he (Nimrod) went into Assyria (Asshur).'"

(Nelson's Illustrated Encyclopedia of Bible Facts)

"Aram, Aramaeans (often in AV and RV 'Syrians'). A number of scattered but kindred tribes which made their appearance in the Euphrates Valley about BC 1300 and rapidly pushed westward...The Aramaeans are first mentioned by Shalmaneser I of Assyria about BC 1300. About the same time their name occurs in an inscription of Rameses II. Tilgath-pileser I (c. BC 1110) mentions Aramaeans as dwelling east of the Euphrates, and in the same region they were later (885-824) conquered by Ashurnazirpal and Shalmaneser II. Many of them continued to live in the Euphrates Valley, where their language spread to such an extent that, in the reign of Sennacherib, Aramaic glosses begin to make their appearance on Babylonian contracts. In Nippur many similar documents from the Persian period have been found. They indicate that the use of Aramaic was spreading among the common people of Babylonia. It probably came into general use here, as the Babylonian Talmud is written in it.

"The Aramaeans pushed into the West in large numbers shortly after BC 1300. In course of time they occupied Damascus and a part of the country to the south as far as the Hauran, some of them mingling with tribes still farther to the south and becoming the Ammonites, Moabites, and Israelites...Damascus became the leading Aramaean State...

"Damascus--The chief city of Northern Syria...It derives its modern importance from local manufactures...from its situation and convenience as a market for the desert tribes, and from its religious significance as the starting-point of the annual Syrian pilgrim caravan to Mecca...Here took place his [Paul's] miraculous conversion..."

(Hastings' Dictionary of the Bible)

"Our first reading of the Arab state of affairs shows that the masses of our Arab nation -- which are led by honest Arab leaderships and regimes, headed by the Syrian people who have a lion for a leader [pun on Hafiz al-Asad, where al-Asad is Arabic for lion] (**see Revelation 13:1-18 above**) -- have awakened the nation from its slumber, putting into motion all the Arab forces, potentials, and energies in rejecting occupation, containment, and exploitation. This is US policy in the Arab homeland; it is the progeny of a classic and consistent strategic stance while tactics evolve and change. How else can we explain this joint American-Israeli partnership and support, and this joint defense agreement in the fields of military cooperation and training? How else can

we explain the tripartite alliance between America, Israel, and the militarists of Turkey? Why are the navies and armadas of air carriers, submarines, warships, and other military forces and material roaming the shores of the Arab region and extending to the Indian Ocean? Are all these to maintain peace and justice? Are they to keep away the specter of war from the region, or have they come to serve the interests of US designs and in support of the abhorrent Zionist occupation?"

(Damascus al-Thawrah in Arabic, March 22, 1998, p. 13, Article by Mazin al-Naqib: "Spotlight on US Policy in the Region")



"...the world's current massive population is doubling every thirty to forty years with each new generation. If this growth rate is sustained, as is likely, this population could be more than four times its already impressive number within the next one hundred (100) years. If that then happens, world food supply demands would be four times as great with substantially less land available to produce these supplies. In addition, meeting current demand requires the use of fossil fuels which are also expected to be exhausted within 100 years.

"Thus, within 100 years the task of providing needed supplies would be very much dependent on careful planning and order. Within the next two hundred (200) years, the world's population could be twenty (20) times its current number. Such a population level could very probably overburden any conceivable plan to provide these supplies. It would probably accomplish the same goal of introducing worldwide anarchy, famine, and death of most of the world's population. If Satan waits for this period to arrive, he will have missed his "window of opportunity" to accomplish his goal. He can therefore be expected to act sooner than this period."

(WUSTVOX *The Antichrist*, Kirche Enterprises, Inc., http://ourworld.compuserve.com/homepages/Kirche_Enterprises)



The Jerusalem Targum* on Exodus 12:42 "notes that there were 4 remarkable nights: those of creation, of the covenant with Abraham, of the first Passover, and of the redemption of the world; and that as Moses came out of the desert, so would the Messiah come out of Rome."

(*The Life and Times of Jesus the Messiah*, Alfred Edersheim)

Christianity is awaiting the Antichrist from within the ranks of a revived Roman Empire and the Jews are looking for their Messiah to come out of Rome.

(*Targum--When the Jews came back from the captivity they spoke Aramean, "the common

people were ignorant of pure Hebrew" which was "the language of students and of the Synagogue." Because of this, there was an interpreter that translated the Scriptures that were read in the public services and what the Rabbis said from Hebrew to the common language. These translations/paraphrases are the origin of the Targum and it should be kept in mind, of course, that the views of the particular translators crept in, but overall they conveyed the general stance of the material according to Jewish thought around the 3rd-4th century.)



[The Bunyan Archive](#)

Of Antichrist, and His Ruin and of the Slaying the Witnesses by John Bunyan. (273k)



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Bible Prophecy Research

Title: Antioch

Submitted by: research-bpr@philologos.org

Updated: April 16, 2002

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Antioch



Antioch (Antakya) is a city in Hatay province in southern Turkey. Situated on the banks of the Orontes River about 22 km (14 mi) from the Mediterranean, Antioch has a population of 124,443 (1990). Its economy depends on olives and tobacco.

Of major importance in the ancient world, Antioch was established as the western capital of the Seleucid kingdom in 300 BC by Seleucus I Nicator, who named it in memory of his father, Antiochus. Colonists were brought in from Athens and Macedonia, and the city remained the Seleucid capital until 64 BC, when it was taken over by the Romans. Eventually it became the third-largest city in the Roman Empire (after Rome and Alexandria). One of the earliest centers of Christianity, Antioch was the site of Saint Paul's first mission to the Gentiles; Saint Peter also preached there. The city was destroyed by earthquakes in AD 526 and 528. In 1517 it was taken by Selim I for the Ottoman Empire.



The division of the Roman Empire between two emperors, one ruling the west from Rome, the other the east from Constantinople, reflected, among other things, the strength of quite different civilizations that had persisted in the two areas. The Eastern, later called Byzantine, empire was Greek in language and, through its Hellenistic background, closely tied to the ancient civilizations of the Middle East, one of which, the Persian, was to be its chief rival for many years. The Western empire, Latin in language, was profoundly influenced both by its Roman past and by the Germanic invaders who began to overrun its territories. By the end of the 5th century these Germanic tribes had effectively put an end to the Western empire, leaving the head of the Western branch of Christianity, the patriarch or pope of Rome, as the sole symbol of unity in that area. Meanwhile, in the east, the emperor still ruled, and authority in the church was divided among the patriarchs of the three great sees of the church, Constantinople, Antioch in Syria, and Alexandria in Egypt.



catholic

The word catholic comes from the Greek word *Katholikos*, meaning "universal." It was first used

by Ignatius of Antioch (d. about AD 107) to distinguish the entire body of Christians from individual congregations. Subsequently, the word distinguished true believers from false believers. After the break (1054) between the Western church and the Eastern church, it was used to identify the Western church; the Eastern church was called orthodox. At the time of the reformation in the 16th century, the Church of Rome claimed the word catholic as its title over the Protestant or Reformed churches. In England, catholic was retained to describe the reformed, national church, although a distinction was made between "Roman" Catholics and members of the Church of England. The term Anglo-Catholic was coined at the time of the Oxford Movement in the 19th century. In popular usage, Catholic commonly designates a Christian affiliated with the Church of Rome.



Orthodox church

One of the three branches of world Christianity and the major Christian church in the Middle East and Eastern Europe, the Orthodox church, also sometimes called the Eastern church, or the Greek Orthodox, or Orthodox Catholic church, claims to have preserved the original and apostolic Christian faith. Figures for its worldwide membership range from 100 to 200 million, depending on the method of accounting.

The Orthodox church is a fellowship of administratively independent, or autocephalous (self-governing) local churches, united in faith, sacraments, and canonical discipline, each enjoying the right to elect its own head and its bishops. Traditionally, the ecumenical patriarch of Constantinople (Istanbul) is recognized as the "first among equal" Orthodox bishops. He possesses privileges of chairmanship and initiative but no direct doctrinal or administrative authority. The other heads of autocephalous churches, in order of precedence, are: the patriarch of Alexandria, Egypt, with jurisdiction over Africa; the patriarch of Antioch, now residing in Damascus, Syria, and heading Arab-speaking Orthodox Christians in Syria, Lebanon, and Iraq; the patriarch of Jerusalem, with jurisdiction over Palestine; the patriarch of Moscow and all Russia; the patriarch-catholicos of Georgia (USSR); the patriarch of Serbia (Yugoslavia); the patriarch of Romania; the patriarch of Bulgaria; the archbishop of Cyprus; the archbishop of Athens and all Greece; the metropolitan of Warsaw and all Poland; the archbishop of Albania (presently suppressed); the metropolitan of Prague and all Czechoslovakia; and the archbishop of New York and North America.

The Orthodox church recognizes as authoritative the decisions of the seven ecumenical councils that met between 325 and 787 and defined the basic doctrines on the trinity and the incarnation. In later centuries Orthodox councils also made doctrinal definitions on grace (1341, 1351) and took a stand in reference to Western teachings. The Orthodox church accepts the early traditions of Christianity, including the same sacraments as the Roman Catholic church -- although in the Orthodox church infants receive the Eucharist and confirmation -- and the episcopate and the priesthood, understood in the light of Apostolic succession. Married men may become priests, but

bishops and monks may not marry. The veneration of Mary, as Mother of God is central to Orthodox worship, and the intercession of saints is emphasized in the Orthodox liturgical tradition. After an early controversy on the subject, the images, or icons, of Christ, the Virgin Mary, and the saints are now seen as visible witnesses to the fact that God has taken human flesh in the person of Jesus.

The Orthodox church has been generally quite open to the contemporary Ecumenical movement. One by one, the autocephalous churches have all joined the Protestant-initiated World Council of Churches, without modifying their own view on Christian unity, but considering the council as an acceptable forum for dialogue and cooperation with other Christians. The recent steps taken by the Roman Catholic church and the decrees of the Second Vatican Council were seen by the Orthodox as promising groundwork for the future, and this positive reaction was witnessed by several meetings between Orthodox and Catholic leaders, including participation by Vatican representatives in ceremonies marking the thousandth anniversary of Russian Christianity in 1988.

(Grolier's Encyclopedia, 1995)



Antioch: In Syria. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighborhood was Daphne, the celebrated sanctuary of Apollo; whence the city was sometimes called Antioch by Daphne, to distinguish it from other cities of the same name.

No city, after Jerusalem, is so intimately connected with the history of the apostolic church...it was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal 2:11,12)...here the disciples of Jesus Christ were first called Christians (Acts 11:26).

(Dr. William Smith's Dictionary of the Bible, 1872)



Seleucus Nicator...possessed with a mania for building cities and calling them after himself or his relatives, he founded no fewer than 37, of which 4 are mentioned in the NT--(1) Antioch of Syria (Acts 11:19), (2) Seleucia (Acts 13:4), (3) Antioch of Pisidia (Acts 13:14; 14:21; 2 Tim 3:11), and (4) Laodicea (Col 4:13-16; Rev 1:11; 3:14). The most famous of the 16 Antiochs, which he built and named after his father Antiochus, was Antioch on the Orontes in Syria. The spot was

carefully chosen, and religious sanction given to it by the invention of a story that sacred birds had revealed the site while he watched their flight from a neighbouring eminence. It was politically of advantage that the seat of empire should be removed from the Euphrates valley to a locality nearer the Mediterranean.

When Christianity reached Antioch, it was a great city of over 500,000 inhabitants, called the "Queen of the East," the "Third Metropolis of the Roman Empire." In "Antioch the Beautiful" there was to be found everything which Italian wealth, Greek aestheticism, and Oriental luxury could produce. The ancient writers, however, are unanimous in describing the city as one of the foulest and most depraved in the world. Cosmopolitan in disposition, the citizens acted as if they were emancipated from every law, human or Divine. Licentiousness, superstition, quackery, indency, every fierce and base passion, were displayed by the populace; their skill in coining scurrilous verses was notorious, their sordid, fickle, turbulent, and insolent ways rendered the name of Antioch a byword for all that was wicked.

Antioch had the honour of being the birthplace of (1) the name "Christian" (Acts 11:26), and (2) of foreign missions. From this city Paul and Barnabas started on their first missionary journey (Acts 13:1-4), and to Antioch they returned at the end of the tour (Acts 14:26). The second journey was begun from an ended at Antioch (Acts 15:35-41, 18:22); and the city was again the starting-point of the third tour (Acts 18:23).

After the fall of Jerusalem, Antioch became the true centre of Christianity...From AD 252-380 Antioch was the scene of ten Church Councils. The Patriarch of Antioch took precedence of those of Rome, Constantinople, Jerusalem, and Alexandria.

(Hastings' Dictionary of the Bible)



Antioch, the ancient capital of the Greek kings of Syria, and long the chief city in Asia, located on the left bank of the Orontes River, 14 miles from the sea. The city was erected by Seleucus Nicator, founder of the Seleucid dynasty, about 300 BC, and was the most splendid of the sixteen cities built by him in honour of his father Antiochus. The city reached its greatest glory in the time of King Antiochus the Great, and under the Roman emperors of the first three centuries.

Rome, Alexandria, and Antioch were the three greatest cities of the Roman world. At Antioch the Roman governor of Syria resided, and it was the favorite residence of the Roman emperors. It had a great library and a school of philosophy. It was destroyed by earthquakes ten times in the first six centuries.

(Universal Standard Encyclopedia)

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Bible Prophecy Research

Title: Antiochus Epiphanes

Submitted by: research-bpr@philologos.org

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/a013.htm>

Antiochus Epiphanes



John Gill's Exposition of the Entire Bible, Daniel 11:1-35

Ver. 1. **Also I, in the first year of Darius the Mede, &c.]** These words more properly belong to the preceding chapter, and should have concluded that, and the "eleventh" chapter should have begun in the next verse; and they are not the words of Daniel, as Jerom and others; but of the angel telling Daniel, not only what he had been lately doing, and would do in the court of Persia for his people; but what he had done in the beginning of that monarchy, the very first year that Darius the Mede became king of Babylon, and head of the whole monarchy; the Septuagint and Arabic versions render it, "in the first year of Cyrus"; which was the same time; for Darius and Cyrus reigned together.

even I, stood to confirm and to strengthen him; not Michael your Prince, as Jarchi; for he being no other than the Son of God, an uncreated Angel, needed not the help and assistance of a created one, nor could receive any strength and confirmation from such an one; unless this is to be understood, not with respect to Michael himself abstractly considered, but as in relation to the people of the Jews, on whose side Michael was; and so this angel took part with him and them, and as his minister served them both, in defending them, and taking care of their affairs at this time; so Jacchiades paraphrases it, to confirm and strengthen Israel: but it seems rather to design Darius, and the sense to be, that this angel strengthened Darius and Cyrus in their good intentions to let the people of Israel go free and give them full liberty and encouragement to go into their own land, and rebuild their city and temple; about which some doubts and hesitations might arise in their minds, and objections be made by some of their nobles and courtiers to it, being moved and influenced by an evil spirit, the adversary of this good angel; but he attended them so closely, and so strongly suggested to them what they should do in this case, that he carried his point on behalf of the Jews; for this respects not so much the destruction of the Chaldean monarchy, and the establishing the Persian monarchy on the ruins of it, and settling Darius on the throne, and strengthening his kingdom and interest, as the confirmation of him and Cyrus in their designs in favour of the Jews. The Syriac version is, "from the first year of Darius the Mede, he rose up to help me, and assist me"; as if the angel was still speaking of Michael, who came to his help against the prince of Persia, and was the only one that held with him, and had done so from the beginning of the Persian empire; but the Hebrew text will not admit of such a translation.

Ver. 2. **And now will I show thee the truth,** &c.] And nothing but the truth; what will most certainly come to pass, and may be depended on, even what is written in the book of God's decrees, "the Scripture of truth", and which would appear in Providence in later times; and this he proposed to deliver to him, not in figurative, dark, and obscure expressions, but clearly and plainly, in language easy to be understood:

Behold, there shall stand up yet three kings in Persia; which were Cyrus, who reigned alone after the death of Darius the Mede, his uncle; Cambyses, the son of Cyrus; and Darius Hystaspes. There was another between Cambyses and Darius, called Smerdis the magician, who reigned but seven months, and being an impostor is left out, as he is in Ptolemy's canon; not that these were all the kings of Persia after Darius the Mede; for, according to the above canon, there reigned six more after them; but because these kings had a connection with the Jews, and under them their affairs had different turns and changes, respecting their restoration and settlement, and the building of their city and temple; as also because these kings "stood", and the monarchy under them was strong and flourishing, whereas afterwards it began to decline; and chiefly it is for the sake of the fourth king that these are observed, who laid the foundation of the destruction of the Persian monarchy by the Grecians.

and the fourth shall be far richer than they all: this is Xerxes, who exceeded his predecessors in wealth and riches; enjoying what they by their conquests, or otherwise, had amassed together, to which he greatly added; Cyrus had collected a vast deal of riches from various nations, especially from Babylon: God gave him "the treasures of darkness, and hidden riches of secret places", Cambyses increased the store by his victories, and the plunder of temples wherever he came; out of the flames of which were saved three hundred talents of gold, and 2300 talents of silver, which he carried away, together with the famous circle of gold that encompassed the tomb of King Ozymandias: and Darius, the father of Xerxes, laid heavy taxes upon the people, and hoarded up his money; hence he was called by the Persians the huckster or hoarder: and Xerxes came into it all, and so became richer than them all;

and by his strength through his riches he shall stir up all against the realm of Grecia; through his vast riches, which are the sinews of war, he collected a prodigious army out of all provinces, which he raised to make war against the Grecians; being moved to it by Mardonius, a relation of his, who was very ambitious of being at the head of a large army; three years were spent in preparing for this expedition, and forces were gathered out of all parts of the then known habitable world; out of all the west, under Hamilcar, general of the Carthaginians, with whom he made a league; and out of all the east, under his own command: his army, according to Justin, consisted of 700,000 of his own, and 300,000 auxiliaries; Diodorus Siculus makes it much less, to be about 300,000 men; but Dr. Prideaux, from Herodotus and others, computes, that putting all his forces together by sea and land, by the time he came to the straits of Thermopylae the number of them were 2,641,610 men; and Grotius, from the same writer reckons them 5,283,000, to which others add two hundred and twenty with these he marched into Greece, where, after having done much mischief, he was shamefully defeated and obliged to retire, and was murdered by Artabanus the captain of his guards. The words may be rendered, "he shall stir up all, even the

realm of Grecia"; by the preparation he made, and the vast army he brought into the field, he raised all the cities and states of Greece to combine together to withstand him; and this step of his is what irritated the Grecians, and put them upon later attempts to avenge themselves on the Persians for this attack upon them; and which they never desisted from, till they had ruined the Persian empire, which they did under Alexander; and so he, in his letter to Darius, says,

"your ancestors entered into Macedonia, and the other parts of Greece, and did us damage, when they had received no affront from us as the cause of it; and now I, created general of the Grecians, provoked by you, and desirous of avenging the injury done by the Persians, have passed over into Asia."

And it is for the sake of this, the destruction of the Persian empire by Alexander, that this expedition of Xerxes is here hinted at; and to pave the way for the account of Alexander and his successors, in the following part of this prophecy.

Ver. 3. **And a mighty king shall stand up, &c.]** Not in Persia, but in Greece; Alexander the great, who rose up a hundred years after the above expedition of Xerxes, and "stood" and flourished, and conquered all he attacked, none being able to resist him; and is rightly called a "mighty king", a very powerful one: this is the notable horn in the he goat, which being exasperated by the ram, the Persians, and their invasion of Greece, pushed at them, and destroyed them: that shall rule with great dominion; not in Greece only but in the whole world, at least as he thought, and really did over a very great part of it; for, as Jerome says, having conquered the Illyrians, Thracians, Greece, and Thebes, he passed into Asia; and, having put to flight the generals of Darius, he took the city of Sardis, and afterwards India.

and do according to his will; not only in his own army, sacrificing his best friends at his pleasure; but with his enemies, conquering whom he would, none being able to withstand him; all things succeeded to his wish; whatever he attempted he performed. His historian says of him,

"that it must be owned he owed much to virtue, but more to fortune, which alone of all mortals he had in his power";

since, by the benefit of it, he seemed to do with nations whatever he pleased; he was sovereign in all things, and set himself to be worshipped as a deity.

Ver. 4. **And when he shall stand up, his kingdom shall be broken, &c.]** When Alexander was risen up to his highest pitch of grandeur, was sole monarch of the world, in the height of his ambition, in the prime of his days, he was cut off by death; his kingdom remained no more one, but became many, was seized by different persons, his generals, and so broke to pieces:

and shall be divided toward the four winds of heaven; which seem to have respect to the four horns or kings, which came up in his place, and among whom his kingdom was parted; Ptolemy

reigned in Egypt to the south; Antigonus in Asia to the north; Seleucus in Babylon and Syria to the east; and Cassander in Macedonia to the west:

and not to his posterity; for though he had two sons, one by Barsine, whose name was Hercules, who was living at his death; and another by Roxane, born after his death, whose name was Alexander; yet they were both destroyed by Cassander, or his means, that he might enjoy Macedonia:

nor according to his dominion which he ruled; their dominion was not so large and powerful as Alexander's was, being divided into several parts: for his kingdom shall be plucked up, even for others besides those; either besides his posterity, who had no share in it, and so, with respect to his family, was like a tree plucked up by the roots, and, as to their concern in it, withered away at once; or, besides the four governors before mentioned, there were others that had, at least for a while, some lesser shares in the kingdom, as Eumenes, Philotas, Leonnatus, and others; but, at length, all were reduced to the kings of Egypt and Syria, the Lagidae and Seleucidae, which the following part of the prophecy chiefly concerns; and, besides these, for the Romans also, to whom this kingdom came.

Ver. 5. **And the king of the south shall be strong, &c.]** That is, the king of Egypt, which lay south to Syria, as Syria lay north to Egypt; and therefore the king of the one is called the king of the south, and the other the king of the north, throughout this prophecy; and by the king of the south, or Egypt, is here meant Ptolemy Lagus, one of Alexander's generals, who had Egypt for his share; and a very powerful king he was; for he reigned over Egypt, Lybia, Cyrene, Ethiopia, Arabia, Phoenicia, Coelesyria, Cyprus, and several isles in the Aegean sea, and many cities in Greece:

and one of his princes; not of Ptolemy king of Egypt, but of Alexander the great; and this is Seleucus Nicator, afterwards called king of the north, having Syria for his part, which lay to the north of Egypt, as before observed:

and he shall be strong above him, and have dominion; that is, be a greater and more powerful prince than Ptolemy king of Egypt:

his dominion shall be a great dominion; even greater than the others; for he reigned over Macedonia, Greece, Thrace, Asia, Syria, Babylonia, Media, and all the eastern countries as far as India; even from Taurus to the river Indus, and so likewise from Taurus to the Aegean sea: these two are only mentioned, who shared the Persian monarchy, because the Jews were only affected by them, for the sake of whom this prophecy is delivered.

Ver. 6. **And in the end of years they shall join themselves together, &c.]** The two kings of Egypt and Syria; not the two former kings, but their successors: the king of Egypt was Ptolemy Philadelphus, the second king of Egypt, the son of Ptolemy Lagus; this is the king of Egypt who

collected such a vast number of books into his library at Alexandria, and got the law of Moses translated into Greek: the king of Syria was Antiochus, surnamed Theos; this name was first given him by the Milesians, upon his delivering them from the tyranny of Timarchus governor of Caria; he was the third king of Syria; Seleucus Nicator the first, Antiochus Soter the second, and this the third: there had been very great wars between these kings for many years; and now, being weary of them, they entered into confederacies and alliances with each other, and which were designed to be strengthened by a marriage next mentioned; this is thought to be about seventy years after the death of Alexander:

for the king's daughter of the south shall come to the king of the north to make an agreement; this was Bernice, daughter of Ptolemy Philadelphus king of Egypt, who carried her to Pelusium, and from thence sailed with her to Seleucia in Syria; where he met with Antiochus king of Syria, to whom he gave her in marriage, with a vast dowry of gold and silver; and the marriage was celebrated with great solemnity: and this was "to make agreement," or "to make things right or straight"; that were wrong and crooked before; to put an end to wars and discords; to make peace and cultivate friendship; to strengthen alliances, and confirm each other in their kingdoms:

but she shall not retain the power of the arm; unite the two kingdoms, and secure the peace of them, which was the thing in view; nor retain her interest in her husband, nor her power at court; for, as soon as her father was dead, Antiochus dismissed Bernice from his bed, and took Laodice his former wife again, by whom he had had two sons, Seleucus Callinicus, and Antiochus Hierax:

neither shall he stand, nor his arm; neither Antiochus; for Laodice, knowing that by the late treaty the crown was settled upon the children of Bernice, who already had a son by him, and sensible of his fickleness, and fearing he might divorce her again, and take to Bernice, got him poisoned by his servants: nor Bernice his queen, called "his arm"; who fleeing to Daphne for shelter, on hearing what was done, was there slain; or it may be his son he had by her, so it follows:

but she shall be given up; into the hands of Seleucus Callinicus, the son of Laodice; whom she placed on the throne after the death of his father; and who sent to Daphne to slay Bernice, which was accordingly done :

and they that brought her; into Syria; that attended her from Egypt at her marriage, and continued with her in the court of Syria, and fled with her to Daphne:

and he that begat her: or, "whom she brought forth"; as in the margin; her little son, who was murdered at the same time with her; for her father died before:

and he that strengthened her in these times; either her husband, or her father, who were both dead before, and so stood not, and could not help her; unless this is to be understood of her

brother, and the cities of the lesser Asia, who, hearing of her distress at Daphne, set out for her relief, but came too late; she and her son were both slain first.

Ver. 7. **But out of a branch of her roots shall one stand up in his estate, &c.]** Or, "out of a branch of her roots a shoot thereof shall stand or rise up"; by "her roots" are meant her ancestors, particularly Ptolemy Lagus; by "a branch" from thence, Ptolemy Philadelphus her father; and by the "shoot" out of that, or its plantation, as the Vulgate Latin version, is designed her brother, Ptolemy Euergetes; who succeeded her father in the kingdom, and stood firm in it; "upon his basis," as some render it:

which shall come with an army; or, "to an army" as soon as he heard of his sister's case, he put himself at the head of an army, and marched to her relief; but coming too late, he, and the forces of the lesser Asia, which came for the same purpose, joining him, resolved to revenge the death of his sister and her son, went with his army into Syria, as next foretold:

and shall enter into the fortress of the king of the north; the king of Syria, Seleucus Callinicus: Ptolemy entered into Syria itself, as Polybius says, into the fortified cities of it, and took them, the singular being put for the plural; unless Seleucia itself is particularly designed, which Ptolemy seized, and put a garrison of Egyptians in it, which held it twenty seven years:

and shall deal against them; besiege and take them at his pleasure; the king of Syria not being able to stand against him and defend them:

and shall prevail; over the king of Syria, and conquer great part of his dominions, as he did: he took Syria and Cilicia, and the superior parts beyond Euphrates, and almost all Asia, as Jerome relates; and had it not been for a sedition in his own kingdom, which called him home, he had made himself master of the whole kingdom of Seleucus, as Justin says.

Ver. 8. **And shall also carry captives into Egypt their gods, with their princes, &c.]** Jerom relates, from the historians he conversed with, that Ptolemy carried captive with him into Egypt two thousand five hundred images; among which were many of the idols which Cambyses, when he conquered Egypt, carried from thence; and Ptolemy replacing them in their proper temples, gained him the affection of his people the Egyptians, who were much addicted to idolatry; hence they gave him the name of Euergetes, that is, "the benefactor":

and with their precious vessels of silver and of gold; the same writer reports, that he brought with him out of Syria, and the places he conquered, forty thousand talents of silver, and precious vessels; vessels of gold and silver, a prodigious number:

and he shall continue more years than the king of the north; according to the canon of Ptolemy, this king of Egypt reigned twenty five years; and, as Dr. Prideaux observes, outlived Seleucus king of Syria four years.

Ver. 9. **So the king of the south shall come into his kingdom, &c.]** Into his own kingdom, the kingdom of Egypt; or into the kingdom of Syria, the kingdom of Seleucus, and conquer great part of it, and ravage and spoil it:

and shall return into his own land; the land of Egypt; he shall go and come with ease, and as he pleases, none to hinder him; and come back with a great spoil, as before related: Cocceius renders it, and something "shall come in the kingdom of the king of the south, and he shall return to his own land"; and thinks this refers to the sedition raised there, before mentioned, which obliged him to return sooner than he intended. The Septuagint and Arabic versions render it, "and he shall enter into the kingdom of the king of the south, and he shall return to his own land": that is, Seleucus should attempt to enter into the kingdom of Ptolemy king of Egypt, in revenge of his having entered into his country and spoiled it; but shall be obliged to return to his own land without any success: and so Justin says, that he fitted out a great fleet, which was destroyed by a violent storm; and after this he raised a great army to recover his dominion, but was defeated by Ptolemy, and fled in great terror and trembling to Antioch; and this suits well with what follows.

Ver. 10. **But his sons shall be stirred up, &c.]** Not of the king of the south, or Egypt, but of the king of the north, or Syria; the sons of Seleucus Callinicus, who died, as Justin says, by a fall from his horse; these were Seleucus Ceraunus and Antiochus, who was afterwards called the great: these being irritated and provoked by what Ptolemy Euergetes had done in revenge of his sister, taking part of their father's kingdom from him, and carrying off so rich a booty, joined together, and exerted themselves to recover their dominions from him:

and shall assemble a multitude of great forces: or, "a multitude of men, even large armies"; which they put themselves at the head of, in order to make war with the king of Egypt:

and one shall certainly come, and overflow, and pass through; this is to be understood of Antiochus; for Seleucus dying in the third year of his reign, being slain in Phrygia, through the treachery of Nicator and Apaturius, as Jerom relates; or, as others, poisoned; Antiochus succeeded him, and alone headed the armies they had collected; and with which, like an inundation of water, to which armies are sometimes compared, he attacked Seleucia, and took it; and entered into Coelesyria, and overran it, being delivered into his hands by the treachery of Theodotus, who governed there for Ptolemy, whom he had offended: after this he came to Berytus, entered the province by a place which the countrymen called "the face of God"; and which Grotius, not improbably, takes to be Phaniel: took the town of Botris, and set fire to Trieres and Calamus, or Calene: he next invaded Palestine, and took several places in it; went as far as Rabata Massane, or Rabatamana, a city in Arabia, the same with Rabbathammon, which surrendered to him:

then shall he return, and be stirred up even to his fortress: the spring following he returned with a numerous army, and came to Raphia, a fortified city in Egypt, which lay between that and Palestine; where, as Strabo says, Ptolemy the fourth (i.e. Philopator) fought with Antiochus the

great.

Ver. 11. **And the king of the south shall be moved with choler, &c.]** This is Ptolemy Philopator, who succeeded Ptolemy Euergetes in the kingdom of Egypt; so called ironically, because of his murder of his father and mother, as Justin relates; the same, though naturally sluggish and slothful, was provoked and exasperated at the proceedings of Antiochus, retaking Coele Syria, invading Palestine, and coming up to the borders of his kingdom:

and shall come forth and fight with him, even with the king of the north: he assembled an army, and marched with them, from the interior part of his kingdom, to the border of it, to Raphia, a city between Rhinocorura and Gaza; where he met with Antiochus, and a battle was fought, as before observed:

and he shall set forth a great multitude; this is true of both kings, their armies were very large; that of Ptolemy king of Egypt consisted, according to Polybius, of seventy thousand foot, five thousand horse, and seventy three elephants and that of Antiochus king of Syria consisted of sixty two (some say seventy two) thousand foot, six thousand horse, and a hundred and two elephants: the former army, that of the king of Egypt, seems rather designed, if the preceding clause is consulted; though the latter, that of Antiochus, best agrees with what follows:

but the multitude shall be given into his hand: that is, the multitude of the army of Antiochus should be delivered into the hands of Ptolemy Philopator, and so it was; for Antiochus lost ten thousand footmen, and three hundred horsemen; four thousand footmen were taken, three elephants slain, and two wounded, which afterwards died, and most of the rest were taken: this victory is ascribed to Arsinoe, the sister and wife of Ptolemy, who ran about the army with her hair dishevelled, and by entreaties and promises greatly encouraged the soldiers to fight; of which see third Maccabees chapter one and with which Polybius agrees.

Ver. 12 **And when he hath taken away the multitude, &c.]** That is, when Ptolemy king of Egypt had defeated the large army of Antiochus, killed great numbers of them, and taken many:

his heart shall be lifted up; with pride, through the victory he obtained; and so he gave himself up to sensuality and luxury, judging himself now safe and secure in the possession of his kingdom: or, this may refer to his insolence, when he entered into Judea, went to Jerusalem, and forced his way into the holiest of all to offer sacrifice upon his victory; of which see third Maccabees chapter one:

and he shall cast down many ten thousands; or "many thousands," as the Vulgate Latin version; or rather "ten thousand," either of the Jews, when he went into their country; or of the army of Antiochus the king of the north, as Jacchiades: and it may be rendered, "though he shall cast down many thousands"; that is, cast them down to the earth, slay them, as he did, even ten thousand of them, the number here mentioned:

yet he shall not be strengthened by it; for Antiochus escaped out of his hands, nor did he pursue his victory, and take all the advantages of it, as he might have done; for, as the historian says, had he added valour to his fortune, he might have spoiled Antiochus of his kingdom; but, content with the recovery of the cities he lost, made peace, and greedily took the advantage of ease, and rolled himself in luxury, uncleanness, and intemperance.

Ver. 13. **For the king of the north shall return, &c.]** As Antiochus king of Syria did, upon the death of Ptolemy Philopator, who was succeeded by his son Ptolemy Epiphanes, a minor of five years of age: Antiochus took the advantage of this minority, and entered into a league with Philip king of Macedon, to divide the kingdom of Egypt between them; and marched an army into Coelesyria and Palestine, and made himself master of those countries:

and shall set forth a multitude greater than the former; bring a larger army into the field than he had done before, which Jerom says he brought out of the upper parts of Babylon; some say it consisted of three hundred thousand footmen, besides horsemen and elephants:

and shall certainly come after certain years with a great army, and with much riches; with all manner of provisions to supply his numerous army, and all proper accommodations for it; money to pay his soldiers, and beasts of burden to carry their baggage from place to place: this was about fourteen years after the former battle, as Dr. Prideaux observes; and, according to Bishop Usher's annals, thirteen years.

Ver. 14. **And in those times there shall many stand up against the king of the south, &c.]** The king of Egypt, Ptolemy Epiphanes being a minor; and while he was such, Antiochus king of Syria, and Philip king of Macedon, joined in alliance together, as before observed, to seize upon his kingdom, and divide it between them; and accordingly Antiochus began the war in Coelesyria and Phoenicia, and Philip went against Egypt and Samos, or Caria, according to Polybius. Agathocles and Agathoclea, favourites of the former king of Egypt, laid a scheme of taking the regency into their hands during the minority of the young king; and these, being persons of dissolute lives, were hated by the Egyptians, which caused insurrections and seditions among themselves; and Scopas, a principal general in the army of the king of Egypt, formed a design of taking the government to himself:

also the robbers of thy people shall exalt themselves to establish the vision: this is directed to the Prophet Daniel, and respects the Jews his countrymen, at least some of them, refractory persons that broke through all laws of God and men; seditious men, disturbers of the public peace, and who lived upon the spoil and plunder of others; these either took the advantage of the disturbances in Egypt, and went thither, and plundered what they could, in a bold and audacious manner, and so helped to fulfil this prophecy; or during the troubles in their own land, through the kings of Egypt and Syria, took the opportunity of committing thefts and robberies in a very daring manner, whereby they brought upon them those evils threatened in the law to such persons; and particularly when the Egyptians prevailed, they sided with them against Antiochus,

especially such who apostatized from their religion to please the king of Egypt; but were afterwards punished by Antiochus, as it follows:

but they shall fall: be cut off and destroyed, as those apostates that were of Ptolemy's party were by Antiochus, when he invaded Judea, and became master of Jerusalem; see third Maccabees chapter one. Some understand this of the apostate Jews, who fled with Onias the high priest to Egypt, and were there honourably received by Ptolemy, and obtained leave to build a temple there, under pretence of fulfilling the vision or prophecy in Isa 19:19, which continued many years to the times of the Romans, by whom it was destroyed; but this does not agree with the reign of this king of Egypt; for it was in the times of Ptolemy Philometor that this affair happened, as Josephus relates. Sir Isaac Newton interprets it of the Samaritans.

Ver. 15. **So the king of the north shall come, and cast up a mount, and take the most fenced cities, &c.]** That is, Antiochus the great, king of Syria, should come into Coelesyria and Phoenicia, which was the part of the kingdom of Egypt he was to have by the league with Philip king of Macedon; and this is a prophecy of his expedition into those parts, and the success of it. Scopas, a general of Ptolemy, being sent by him into Coelesyria, had took many of the cities of it, and the land of Judea; but Antiochus, coming into those parts with his army, beat Scopas at the fountains of Jordan, and destroyed great part of his forces, and retook the cities of Coelesyria that Scopas had made himself master of, and subdued Samaria; upon which the Jews voluntarily submitted to him, and received him into their city, as Josephus relates; and Polybius, as quoted by him, says, that Scopas being conquered by Antiochus, he took Batanea, Samaria, Abila, and Godara, and that the Jews in a little time surrendered to him; and so Livy says, that Antiochus reduced all the cities that Ptolemy had in Coelesyria into subjection to him; and these are the most fenced cities pointed at in this prophecy, against which the king of Syria cast up mounts, in order to take them; or placed battering engines before them, as the word also signifies, as Kimchi observes, by which stones were cast into the besieged cities:

and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand; all the forces of the king of Egypt mustered together would not be able to withstand the power of Antiochus, who would, as he did, carry all before him; not their most powerful armies, nor most courageous generals, nor valiant soldiers, the choicest of them, nor any auxiliaries called in to their assistance; for when Scopas was beaten by Antiochus at Jordan, he fled to Sidon with ten thousand soldiers, where he was shut up in a close siege; and though Ptolemy sent his famous and choicest commanders to his relief, Eropus, Menocles, and Damoxenus, as Jerome relates; yet they were not able to raise the siege, but by famine were forced to surrender; and he and his men were dismissed naked.

Ver. 16. **But he that cometh against him shall do according to his own will, and none shall stand before him, &c.]** Antiochus the great, who came against Ptolemy king of Egypt, would do in those parts where he came as he pleased; take cities, and dispose of them at his pleasure; the army of the king of Egypt not being able to oppose him, and stop his conquests in Coelesyria and Phoenicia; nor should they hinder his entrance into Judea:

and he shall stand in the glorious land; Judea, so called, not only because of its fertility, but chiefly because of the worship of God in it; here Antiochus stood as a victorious conqueror; the Jews readily submitting to him, and received him into their city, and assisted him in reducing the castle where Scopas had placed a garrison of soldiers:

which by his hand shall be consumed; by his numerous army, and the foraging of his soldiers, eating up and destroying the fruits of the earth wherever they came; otherwise the land of Judea, and the inhabitants of it, were not consumed and destroyed by him at this time; but rather brought into more flourishing circumstances, having many favours and privileges bestowed on them by him, on account of the respect they showed him; for, on his coming to Jerusalem, the priests and elders went out to meet him, and gladly received him and his army, and furnished him with horses and elephants, and helped him in reducing the garrison Scopas had left, as before observed: hence some render the words, "which by his hand was perfected"; restored to perfect peace and prosperity, which had been for some years harassed and distressed by the Egyptians and Syrians, in their turns being masters of it; the elders, priests, and Levites, he freed from tribute, gave them leave to live according to their own laws, granted them cattle and other things for sacrifice, and wood for the repairing and perfecting of their temple. The letters he wrote on this account are to be seen in Josephus.

Ver. 17. **He shall also set his face to enter with the strength of his whole kingdom, &c.]** Antiochus, having conquered Coelesyria, Phoenicia, and Judea, should set his face towards the land of Egypt, having a greedy desire after it, and bend his mind and forces that way; form a design of invading it, and for that purpose determine to bring all the forces he could master together throughout his dominions. So Justin says, that upon the death of Ptolemy Philopator, Antiochus king of Syria determined to seize on Egypt. The Vulgate Latin version is, "that he might come to lay hold on his whole kingdom"; to seize the whole kingdom of the king of Egypt:

and upright ones with him: meaning, as many think, the Jews, so called to distinguish them from the Heathens, and even from those Jews who had took on the side of Ptolemy, and had changed their religion; but these persevered in it, which Antiochus approved of; and had now a great opinion of them, and had bestowed many favours upon them, as before observed; wherefore he might take some of them, and they might choose to go with him on this expedition, and especially to assist in his intended agreement with the king of Egypt, and the marriage of his daughter to him; in bringing about which they were to have a concern, as being reckoned men of probity and uprightness: or rather the sense is, according to the Vulgate Latin version,

and he shall do right things; in show and appearance: or "he shall make agreement," or peace, as Aben Ezra; enter into covenants of alliance and marriage, upon seeming just conditions, with a great show of sincerity and uprightness:

thus shall he do; in the following manner: or, "and he shall do"; that is, succeed in his proposals:

and he shall give him the daughter of women, corrupting her; this was the stratagem he used; finding he could not obtain the kingdom of Egypt by force of arms, for fear of the Romans, who were the guardians of the king of Egypt, he proposed to give his daughter Cleopatra to him in marriage, a beautiful virgin; and therefore called the "daughter of women"; or rather because she was as yet under the care of the women she was first committed to, as Gussetius observes; and so he did marry her, and gave for her dowry Coelesyria, Samaria, Judea, and Phoenicia: this was done at Raphia, a fortified city of Egypt, where the famous battle had been fought between him and Ptolemy Philopator; and if the former clause is rendered, as I think it may, "he shall also set his face to enter into the fortress of the whole kingdom"; this is the place intended, where he was desirous of going to meet the king of Egypt, and execute this scheme of his; which, though done under a plausible pretence of peace, and of putting ahead to their quarrels, was with a view to get his kingdom into his hands; "corrupting" his daughter to betray the counsels of her husband; or to put him to death by poison, or otherwise, that he might seize the kingdom on her behalf; or it may be rendered, to "corrupt" or "destroy it," the kingdom; he married his daughter to the king of Egypt with this view, to obtain the kingdom from him:

but she shall not stand on his side, neither be for him; being married, she forgot her own people, and her father's house, and cleaved to her husband; took his part, and not her father's, yea, took part with her husband against her father; for ambassadors were sent out of Egypt by both her husband and herself, congratulating the Romans on the victory Acilius gained over Antiochus her father, and that he had drove him out of Greece, exhorting them to carry their army into Asia; and thus he was disappointed of his design in this marriage: and this may be the meaning of the expression here; for it may be rendered, "it shall not stand"; his counsel shall not stand, his scheme shall not take place, but fall to the ground, and come to nothing:

and it shall not be for him; the kingdom shall not be his, he shall never possess it, as he did not.

Ver. 18. **After this he shall turn his face unto the isles, and shall take many, &c.]** Finding himself disappointed in his design on the kingdom of Egypt, he turned his face, and steered his course another way, and with a large fleet sailed into the Aegean sea; and, as Jerom relates, took Rhodes, Samos, Colophon, and Phoea, and many other islands; and also several cities of Greece and Asia, which lay on the sea coasts; it being usual with the Jews to call such maritime places islands:

but a prince for his own behalf shall cause the reproach offered by him to cease; the reproach that Antiochus cast upon the Romans, by seizing on their provinces, taking their cities, doing injuries to their allies, and treating their ambassadors with contempt: this the Romans wiped off by taking up arms against him, and gaining victories over him both by sea and land. The "prince" here may design the Romans in general, who, on their own behalf, or for their own honour, sent out armies and fleets against him, to put a stop to his insults over them; or some particular leader and commander of theirs, not a king, but a general or admiral, as Marcus Acilius, who beat him at the straits of Thermopylae; also Livius Salinator, who got the victory

over his fleet about Phoea, where he sunk ten of his ships, and took thirteen; likewise Aemilius Regillus, who got the better of his fleet at Myonnesus, near Ephesus; and especially Lucius Scipio, who, in a land fight, beat him at Mount Siphylus, with an army of thirty thousand against seventy thousand, killed fifty thousand footmen of Antiochus's army, and four thousand horsemen, and took fourteen hundred prisoners, with fifteen elephants and their commanders, and so drove him out of lesser Asia:

without his own reproach he shall cause it to turn upon him; without any reproach to the Roman general; the reproach which Antiochus cast upon the Roman nation was turned upon his own head, by the many victories obtained over him by sea and land, and especially by the last and total defeat of him; for no other terms of peace could he obtain, but to pay all the expenses of the war, quit all Asia on that side Taurus, and give hostages, and his own son was one, in the Apocrypha:

"10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks." (1 Maccabees 1:10)

Ver. 19. **Then he shall turn his face towards the fort of his own land, &c.]** After his defeat he fled with a few to Sardis, and from thence to Apamea, so Livy; and to Susa, and to the further parts of his dominions, as Jerom; or rather he betook himself to Antioch his capital city, called here "the fort of his own land", where he was obliged to continue:

but he shall stumble and fall, and not be found; the expenses of the war which Antiochus agreed to pay being reckoned at fifteen thousand Euboean talents, five hundred talents were to be paid down; two thousand five hundred at the ratification of the treaty by the senate of Rome; and the other twelve thousand to be paid yearly, at a thousand talents each year: now, being either in want of money, or through covetousness, he attempted to rob the temple of Jupiter Elymaeus, and went by night thither with his army for that purpose; but the thing being betrayed, the inhabitants got together, and slew him, with all his soldiers, as Justin relates. Strabo says, that Antiochus the great endeavouring to rob the temple of Bel, the barbarians near to (Elymais) rose of themselves, and slew him; and so never returned to Syria any more, but died in the province of Elymais, being slain by the Persians there, as related, and was never found more, or was buried; and this was the end of this great man, of whom so many things are said in this prophecy, and others follow concerning his successors. He died in the thirty seventh year of his reign, and the fifty second of his age.

Ver. 20. **Then shall stand up in his estate a raiser of taxes in the glory of the kingdom, &c.]** This was not Antiochus Epiphanes, as Theodoret, he is designed in the next verse; nor Ptolemy Epiphanes; as Porphyry, for he did not succeed Antiochus the great; nor Tryphon, tutor to Antiochus, as some Jewish writers; but Seleucus Philopator, the eldest son of Antiochus the

great; who succeeded him, and was settled in his kingdom in his father's room, and stood upon his basis; and might well be called a raiser of taxes, being not only a covetous man, and a lover of money above all things; and therefore laid heavy taxes on his subjects, to gratify his avarice; but was indeed obliged to it, to raise the thousand talents yearly to pay the Romans, which his father had laid himself under obligation to do; and this took up the whole life of this his successor; for as there were twelve thousand talents to pay, a thousand each year, and Seleucus reigned in all but twelve years at most, he did nothing but raise taxes yearly to pay this tribute. It may be rendered, "then shall stand upon his basis": or, "in his room," as the Vulgate Latin version, in the room of Antiochus the great, "one that causes the exactors to pass through the glory of the kingdom"; that causes tax gatherers to go through the kingdom, and collect the tax of the people, who are the glory of the kingdom, especially the rich, the nobility, and gentry; or money, which is the glory of a nation: or, "shall cause the exactors to pass over to the glory of the kingdom"; that is, cause a tax gatherer to go over from Syria to the glorious land, or the glorious part of his dominion, the land of Judea; and so may have respect particularly to Heliodorus his treasurer, whom he sent to Jerusalem to demand the treasure of money he heard was laid up in the temple there; in the Apocrypha:

"Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money." (2 Maccabees 3:7)

but within few days he shall be destroyed, neither in anger, nor in battle; or, within a few years, as Grotius and Prideaux render it; "days" being often put for years. Seleucus reigned but twelve years at most, which were but few in comparison of the long reign of his father, which was a reign of thirty seven years; and he died not through the rage of the populace, or through the sedition and rebellion of his subjects, nor in war, with a foreign enemy; but through the treachery of Heliodorus his treasurer, by whom he was poisoned, as is supposed; either for the sake of Antiochus Epiphanes, who was at that very time returning from Rome, where he had been an hostage ever since the defeat of his father, the money being now paid, which was stipulated; or rather on his own account, having a design to seize the kingdom for himself.

Ver. 21. **And in his estate shall stand up a vile person, &c.]** Upon his basis or stand, in the same place where Seleucus Philopator stood, succeeded Antiochus Epiphanes his brother, called "vile," being a very immoral man, given to drunkenness, lasciviousness, uncleanness, and unnatural lusts, and a violent persecutor of the church of God. The word signifies "despicable"; he was a vile person, and justly condemned for his vices, and also for that mean and ignoble life he had lived at Rome, having been an hostage there for eleven or twelve years; and though the other hostages were changed at three years' end, yet he remained; which shows what little account he was of even with his father; and was in no esteem with the people, among whom, by his freaks and frolics, he made himself very ridiculous; by rambling about streets with a servant or two; conversing with tradesmen about their trades; drinking with strangers, and people of low life; revelling at merry bouts with young people; putting on strange habits; throwing away his money among the rabble, and stones at those that followed him; washing at public baths among

the common people; all which, and many others, are reported of him by historians; hence he was called by some Epimanes the madman; though he took to himself the title of Epiphanes the "illustrious," the reverse of his character. This is the little horn in Dan 8:9 and who was an eminent type of antichrist, with whom his character agrees, as well as other things:

to whom they shall not give the honour of the kingdom; neither his father, nor his brother, nor the peers and people of the land of the kingdom of Syria; they never once thought of making him king; they neither chose him, nor called him, nor crowned him:

but he shall come in peaceably, and obtain the kingdom by flatteries; pretending to take it, not for himself, but for his nephew Demetrius, the son of his brother Seleucus, now an hostage at Rome, in his stead; so that the states opposed him not, but quietly admitted him, thinking all was safe for the rightful heir and successor; and when he had got possession for his nephew, he obtained it for himself by his flattering speeches to the nobles, and his gifts among the citizens, and his great pretensions to clemency and humanity; or these "flatteries" may refer to the artifices he used to gain Eumenes king of Pergamus, and Attalus his brother, to assist him against Heliodorus the usurper; and the promises of friendship and assistance against the Romans he made to them, and by whose help he came peaceably to the kingdom.

Ver. 22. **And with the arms of a flood shall they be overflowed from before him, and shall be broken, &c.]** That is, by the help of the forces of Eumenes and Attalus, which were like an inundation of water, the party that were on the side of Heliodorus the usurper were bore down, crushed, and destroyed; and thereby Antiochus had a peaceable settlement in the kingdom: or, "the arms of a flood shall be overflowed from before him, and be broken"; either the arms of Heliodorus, the forces he had got together; or the armies of the Egyptians, which, like an overflowing flood, had used to run over Judea, Coelesyria, Phoenicia, and other places, and carry all before them, now should be overflowed, and bore down themselves;

yea, also the prince of the covenant; which some understand of Judas Maccabaeus, as Jerome and Jacchiades; others more probably of Onias the high priest, whom Antiochus deposed in the first year of his reign, and sold the priesthood to Jason his younger brother for four hundred and forty talents of silver; and who also promised to give him one hundred and fifty more for a license to erect a place of exercise for the training up of youth, according to the fashion of the Greeks; which Antiochus greedily embraced, the public treasury being empty through the large tribute paid to the Romans the last twelve years; in the Apocrypha:

"7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, 8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: 9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to

write them of Jerusalem by the name of Antiochians. 34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man." (2 Maccabees 4)

Others think Seleucus Philopator his brother is meant, which is not probable, his death being before described; rather Demetrius his nephew, with whom he covenanted to hold the kingdom for him, or through whom the covenant and peace with the Romans was continued so long, he being an hostage at Rome; though others are of opinion that Trypho, a peer of the realm of Egypt, is designed, who was the principal person concerned in a covenant made between Antiochus and Ptolemy Philometor king of Egypt; though it is more likely that Ptolemy himself is the person intended.

Ver. 23. **And after the league made with him, &c.]** The prince of the covenant; either Demetrius his nephew, or Ptolemy Philometor king of Egypt, with whom a league was made in the lifetime of Cleopatra, the sister of Antiochus, and mother of Ptolemy:

he shall work deceitfully; either with the princes and people of Syria, by good words and fair speeches, and by gifts and presents, to get the kingdom for himself, though he had covenanted with his nephew to hold it for him, and resign it to him at his return; and with the Romans, and among his friends in the senate, he artfully worked to detain him at Rome: or else with the king of Egypt, pretending great friendship to him, and to take the care and tuition of him during his minority; and at his coronation he sent one Apollonius to be present at it, and to congratulate him upon it; in the Apocrypha:

"Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:" (2 Maccabees 4:21)

for he shall come up, and shall become strong with a small people; either he went into the heart of Syria with a small number of men at first, and gathered together a large army; or into Phoenicia with a handful of men, where he ingratiated himself into the affections of the people by words and gifts, and became strong; or he went up into Egypt accompanied only with a few, lest, the Egyptians should be suspicious of him; but these it is said were valiant men, whom he placed in the forts of Egypt, and so became master of it, which is an instance of his deceitful working; and Sutorius, an ancient historian, as quoted by Jerom, says that he subdued Egypt to himself with a very small number of people.

Ver. 24. **He shall enter peaceably even upon the fattest places of the province, &c.]** Or, "into tranquillity, and the fattest places of the province"; that is, into such places as were in great tranquillity, and men thought themselves safe and secure, and had no suspicion of his designs upon them, and which abounded in wealth and riches: these were either the principal cities in the kingdom of Syria, which he visited in order to establish himself in their good opinion of him; or the chief places of the province of Phoenicia, where he endeavoured to make himself acceptable by his munificence; or it may be the best parts of the kingdom of Egypt are meant, the richest of them, such as Memphis, and the places about it; where, as Sutorius in Jerome says, he went; and which places being fat, producing a large increase, and abounding in wealth, invited him thither; and which wealth he took, and scattered among his friends and soldiers, as in a following clause:

and he shall do that which his fathers have not done, nor his fathers' fathers; none of his ancestors, more near or more remote; not Antiochus the great, nor Seleucus Ceraunus, nor Seleucus Callinicus, nor Antiochus Theos, nor Antiochus Soter, nor Seleucus Nicator, the founder of the Syrian empire; for, however greater these might be in power or riches, they were inferior to him in success; though they all, or most of them, however, had their eye upon Egypt, and would gladly have been masters of it; yet none of the kings of Syria prevailed over it, as Antiochus did; and this may also refer to what follows:

he shall scatter among them the prey, and spoil, and riches; which he took from the places or rich cities he entered into; and these he plentifully and liberally dispersed among his followers, his soldiers, "the small people" he became strong with, whereby he gained their affections, and attached them to his interest; and in this his liberality and munificence he is said to abound above all the kings that were before him, in the Apocrypha:

"He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him." (1 Maccabees 3:30)

and the character Josephus gives of him is, that he was a man of a large and liberal heart:

yea, and he shall forecast his devices against the strong holds; the fortresses of Egypt; as he got into the fat and richest parts of it, and distributed the wealth of them among his favourites and followers, which answered a good purpose; so he had his eye upon the fortified places of the kingdom, and contrived ways and means to get them into his possession, as Pelusium, and other places; and how to keep them when he had got them, which he did:

even for a time; till Ptolemy Philometor was at age, and freed himself from him; or till the Romans put a stop to his power.

Ver. 25. **And he shall stir up his power and his courage against the king of the south with a great army, &c.]** That is, Antiochus shall arouse himself, and exert his courage, and gather a

large and powerful army, and set out with them to fight with Ptolemy Philometor, king of Egypt; this is his second expedition into Egypt, as is observed in the Apocrypha:

"About the same time Antiochus prepared his second voyage into Egypt:" (2 Maccabees 5:1)

before he went into Egypt more privately, with a few men, under a pretence of friendship; but now more openly as an enemy, with a large army; so it is said in the Apocrypha:

"17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death." (1 Maccabees 1)

and he entered into Egypt with a great multitude, with chariots, and with elephants, and with horses, and with a great fleet; which account exactly agrees with this prophecy, and serves to illustrate it:

and the king of the south shall be stirred up to battle with a very great and mighty army; this is Ptolemy Philometor, king of Egypt, who, hearing of the preparations of Antiochus, and of his design to enter his kingdom, gathered a large army together to give him battle:

but he shall not stand; the king of Egypt could not stand against Antiochus; the two armies met between Mount Casius and Pelusium, where they came, to a battle, and Antiochus got the victory: upon his second victory over the forces of Ptolemy, he took Pelusium, and led his army into the very heart of the kingdom, and had it in his power to have cut off all the Egyptians, to a man; he made himself master of Memphis, and all the rest of Egypt, except Alexandria, which held out against him:

for they shall forecast devices against him; Antiochus, and those that assisted him with their counsels, formed schemes against Ptolemy, which succeeded: the loss of the battle was not owing to want of the necessary preparations for it; or to an insufficient number of men; or to a defect of military skill and courage; but to the treachery of his own courtiers and commanders, particularly Eulaeus and Lennaeus to whom the blame was laid, and to the desertion of Ptolemy Macron; which is more clearly expressed in the following verse.

Ver. 26. **Yea, they that feed of the portion of his meat shall destroy him, &c.]** Those of his own household, his familiar friends, his courtiers and counsellors, and the generals of his army; his destruction, or the loss of the battle, was owing either to the bad counsels they gave him, or to their desertion of him, being corrupted by Antiochus:

and his army shall overflow: that is, the army of Antiochus, like a mighty inundation of water,

which carries all before it, should overflow, or bear down and destroy, the army of Ptolemy, and overrun all Egypt, as it did, as before related; no more resistance being to be made to it than to a rapid flood of water:

and many shall fall down slain: of the army of the king of Egypt. The account given of this affair in the Apocrypha:

"18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof." (1 Maccabees 1)

Josephus says, that Antiochus,

"being with a great army at Pelusium, and circumventing Ptolemy Philometor by fraud, seized on Egypt; and being in the parts near to Memphis, and taking it, he hastened to Alexandria to besiege it, and got Ptolemy, reigning there, into his hands."

Ver. 27. **And both these kings' hearts shall be to do mischief,** &c.] Antiochus Epiphanes, king of Syria, and Ptolemy Philometor, king of Egypt, the latter being now in the hands of the former; whether he was taken by him, or voluntarily came to him, is not certain; but though they seemed to carry it very friendly to one another, yet at the same time they were contriving in their minds to do as much mischief to each other as they could:

and they shall speak lies at one table: at an entertainment at Memphis, where they met to eat food together, which shows great familiarity; or at the council table, where they pretended to consult each other's good, and to secure the peace of both kingdoms, but imposed on each other with lies. Antiochus pretended a great respect for Ptolemy, and that he had nothing more at heart than to take care of his affairs, and defend him against his brother Euergetes, whom the Alexandrians had set up for king; when his design was no other than to seize the kingdom of Egypt for himself: on the other hand, Ptolemy seemed greatly satisfied with his uncle's protection, and to place great confidence in him; when his view was to disappoint his scheme, and come to an agreement with his brother; neither of them meant what they said:

but it shall not prosper; the consultations they held, the schemes they laid, succeeded not; the peace made between them did not last:

for yet the end shall be at the time appointed; by the Lord, by whom all events are predetermined; whose counsel shall stand, notwithstanding all the devices in the hearts of men, and of kings themselves: the end of this peace between these two kings, and the end of the wars between them, yea, the end of the two kingdoms, when they should cease, and come into other hands; all was fixed to a time appointed of God, and should surely come to pass, as he had

decreed.

Ver. 28. **Then shall he return into his land with great riches, &c.]** That is, Antiochus, with the spoils of Egypt, and the gifts and presents he had received there; so the author of the first book of Maccabees says,

"20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, 21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof," (1 Maccabees 1)

that is, of the era of the Selucidae, and the fifth or sixth year of his reign:

and his heart shall be against the holy covenant; not the covenant he had made with Ptolemy, which was a fraudulent one; but the covenant between God and the Jews; whereby they became a distinct and peculiar people, having a religion, laws, and ordinances, different from all others; for which reason they were hated by other nations, and particularly by Antiochus; and his heart was the more enraged against them at this time, for the following reason; a false rumour being spread in Judea that Antiochus was dead, Jason took the opportunity to recover the office of high priest from his brother Menelaus; and, with a thousand men, took the city of Jerusalem, drove his brother into the castle, and slew many he took for his enemies. Antiochus, hearing of this, concluded the whole nation of the Jews had revolted from him; and therefore took Judea in his way from Egypt, in order to suppress this rebellion; in the Apocrypha:

"5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: 6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. 11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms," (2 Maccabees 5)

and he shall do exploits; in Jerusalem, very wicked ones indeed! he ordered his soldiers to slay all they met, without mercy, old and young, women and children, virgins and young men; and in three days' time eighty thousand were slain, forty thousand bound, and no less sold: he went into the temple, and took all the vessels in it, and all the gold and silver, and hidden treasures of it, to the value of a thousand and eight hundred talents, in the Apocrypha:

"12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. 13 Thus there was killing of young and old, making

away of men, women, and children, slaying of virgins and infants. 14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain. 15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: 16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away. 21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind." (2 Maccabees 5)

"23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. 24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 25 Therefore there was a great mourning in Israel, in every place where they were;" (1 Maccabees 1)

and return to his own land; having done these exploits, he made what haste he could to Antioch, with the spoils of Egypt, and the plunder of the temple at Jerusalem, in the Apocrypha:

"And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly." (1 Maccabees 1:24)

"So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind." (2 Maccabees 5:21)

Ver. 29. **At the time appointed he shall return, and come toward the south, &c.]** At the time appointed of God, he should return from Syria again to Egypt; which was his third expedition thither, and was occasioned by the Alexandrians setting up the brother of Ptolemy Philometor for king; wherefore he hastened to Egypt with a large army, under a pretence of restoring the deposed king; but in reality to seize the kingdom for himself:

but it shall not be as the former, or as the latter; this expedition should not succeed so well as the two former, as it did not; he could not carry his point, neither subdue Egypt, nor get any of the two brothers into his hands, as he had done before; the reason of which follows:

Ver. 30. **For the ships of Chittim shall come against him, &c.]** Ptolemy king of Egypt, and his brother, being come to an agreement, sent an embassy to the senate of Rome, to implore their help and assistance against Antiochus, who was preparing to besiege them in Alexandria; upon

which they sent their ambassadors Caius Popilius Laenas, Caius Decimus, and Caius Hostilius, in ships from Macedonia, or Greece, to Antiochus, to require him to desist from making war upon Ptolemy, and that he quit the land of Egypt; see Num 24:24. Macedonia is called the land of Cittim, in the Apocrypha:

"And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece," (1 Maccabees 1:1)

"Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:" (1 Maccabees 8:5)

Jarchi, Aben Ezra, Saadiah, and Jacchiades, interpret it of the Romans; and, according to Gorionides, Cittim are the Romans; and Jerom here interprets them of them; and Bochart has proved at large that they are meant. The word seems to be used both of Grecians and Romans, and here of Romans in Grecian ships:

therefore he shall be grieved, and return; being obliged to it, sore against his will: as soon as he saw Popilius, with whom he had contracted a friendship while he was an hostage at Rome, he offered his hand to kiss; but Popilius refused it, and observed that private friendship should give way to public interest; and then produced the decree of the senate, and delivered it to him, and required his answer; but Antiochus delaying, telling him he would consult his friends, Popilius, with a rod in his hand, drew a circle round him, and bid him consult his friends directly; adding that he should not stir from that circle till he had given a positive answer; which roughness struck him, and, hesitating a little, he replied he would obey the senate, as Justin, Livy, Velleius Paterculus, and other historians, relate; and upon which he at once departed with his army, though fretted and vexed to the last degree:

and have indignation against the holy covenant; the Jews, God's covenant people; on whom he gratified his revenge, sending Apollonius, with an army of twenty two thousand men, to whom he gave orders to slay the men, and sell the women and children; and who committed many outrages in the city and temple: now it was the daily sacrifice was made to cease, and the abomination of desolation set up, as in the following verse, and all that done predicted in Dan 8:10-12, this was two years after his former expedition into Egypt, and the havoc he made upon his return from thence, and in the eighth year of his reign, and one hundred and forty fifth of the Seleucidae; in the Apocrypha:

"And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel." (1 Maccabees 1:30)

"He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:" (2 Maccabees 5:24)

so shall he do; such wicked deeds as before declared, in his wrath and fury against the Jews, being provoked at his disappointment in Egypt:

he shall even return, and have intelligence with them that forsake the holy covenant: apostate Jews, who had renounced their religion, forsook the law of God, and the ordinances of his worship, and turned Heathens; of whom it is said, agreeably to the language of this prophecy, and seemingly with a view to it,

that they made themselves uncircumcised, and departed from the holy covenant, in the Apocrypha:

"And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief." (1 Maccabees 1:15)

with these Antiochus kept an intelligence, and held a correspondence, in order not only to know the affairs of the Jews from time to time, but to draw them off from their religion, and propagate Heathenism among them; such as Jason, Menelaus, and others; in the Apocrypha:

"12 So this device pleased them well. 13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: 14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: 15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief. 43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. 44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, 45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:" (1 Maccabees 1)

Ver. 31. **And arms shall stand on his part,** &c.] Powerful armies sent by him into Judea; garrisons of soldiers placed in Jerusalem; mighty generals and commanders who fought for him, as Lysias, Philip the Phrygian, Andronicus, Apollonius, Bacchides, and others:

and they shall pollute the sanctuary of strength; the temple, which stood in Jerusalem, a fortified city, and was itself a building strong and stable; and especially it was so called, because here the mighty God had his residence, the symbol of which was the ark of his strength, and here he gave strength unto his people: this holy place, sacred to his worship and service, the

commanders and soldiers of Antiochus defiled by entering into it, who were men unholy and unclean; by making it a place of luxury and rioting, of whoredom, and all manner of uncleanness; by bringing things into it which were not lawful, and filling the altar with what was abominable, in the Apocrypha:

"4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. 5 The altar also was filled with profane things, which the law forbiddeth. (2 Maccabees 6)

particularly by erecting a high place upon the altar, and sacrificing swine upon it, as Josephus relates; with which agrees what is said of Antiochus, in the Apocrypha in is written that he ordered:

"46 And pollute the sanctuary and holy people: 47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:" (1 Maccabees 1)

and shall take away the daily sacrifice; the sacrifice of the lamb in the morning, and in the evening, which the priests were hindered from offering, by the crowds of Heathens in the temple; or prohibited by the order of Antiochus; for he forbad burnt offerings, sacrifice, and libation, to be made in the temple, in the Apocrypha:

"Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:" (1 Maccabees 1:47)

and Josephus expressly says, that he forbad the daily sacrifices to be offered, which were used to be offered to God, according to the law: and they shall place the abomination that maketh desolate; either a garrison of Heathen soldiers in the temple, which drove the priests and people from it, and made it desolate; or rather an idol in it, it being usual in Scripture to call idols abominations, as they are to God and all good men; the image of Jupiter Olympius, as is thought, which was placed upon the altar of God by Antiochus, on the fifteenth day of the month Cisieu, in the hundred and forty fifth year of the Seleucidae, and is called the abomination of desolations, in the Apocrypha:

"And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death." (1 Maccabees 1:57)

and the temple itself was ordered to be called the temple of Jupiter Olympius, in the Apocrypha:

"And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did

desire that dwelt in the place." (2 Maccabees 6:2)

and what with this and other things that were done, the temple and city were left desolate; for it is said in the Apocrypha:

"Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased." (1 Maccabees 3:45)

It may be rendered, "the abomination that maketh astonished"; for it struck the people of the Jews with astonishment; it amazed and stupefied them, when they saw such an idol placed in their temple. The Karaite Jews, who by the others are called Sadducees, give a very foreign interpretation of this passage, which Aben Ezra observes:

"it is marvellous (says he) that the wise men of the Sadducees should explain this of future time, and say that this sanctuary is Mecca, where the Ishmaelites or Turks keep a feast; "the daily sacrifice", to be removed, their five prayers; and the "abomination" set up is their idolatrous worship."

Sir Isaac Newton understands all this of the Romans, and their building a temple to Jupiter Capitolinus, where the temple in Jerusalem had stood.

Ver. 32. **And such as do wickedly against the covenant shall be corrupted by flatteries, &c.]** That forsook the law of God, the book of the covenant, and did things contrary to it; and particularly violated the covenant of circumcision, drawing on the foreskin, and becoming uncircumcised; as well as rejected other ordinances of religious worship the Jews by covenant were obliged to observe: these apostates Antiochus corrupted by good words and fair speeches, by gifts and presents; and they became his tools, to do his pleasure, and were his instruments to seduce the Jews to renounce their religion, and give in to his idolatry; such as Jason, Menelaus, and others; in the Apocrypha:

"Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms." (1 Maccabees 1:16)

"Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;" (2 Maccabees 4:13)

"Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:" (2 Maccabees 5:15)

"But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;" (2 Maccabees 6:21)

but the people that do know their God shall be strong and do exploits; such who knew the Lord God of Israel to be the true God, and owned and acknowledged him as such; and not only professed him, but served and worshipped him, having a spiritual knowledge of him, and communion with him; and therefore could not be drawn off from him and his worship by flatteries or frowns, by promises or menaces: these were strong in the Lord, and in the power of his might; they held fast their religion, and the profession of it, and were proof against all allurements or threatenings, and endured racks and tortures, all sorts of punishment, and death in every shape, with the greatest constancy and courage; such as Eleazar, the mother and her seven sons, and others; as well as others did many valiant actions in the defence of themselves and country, as Mattathias, Judas Maccabaeus, and his brethren; to which heroic actions the apostle refers in Heb 11:34-37, so Josephus says,

"that many of the Jews indeed, some willingly, and others through fear of punishment, obeyed the king's commands; but the more approved, and those of generous minds, had a greater regard to the customs of their country than to the punishment threatened to the disobedient; and for this being continually harassed, and enduring grievous punishments, died; some were scourged, and their bodies mutilated, and being yet alive and breathing, were crucified; women and their children, whom they crucified, were by the king's orders strangled, and hanged about the necks of their parents that were crucified;"

In the Apocrypha:

"60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. 61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel." (1 Maccabees 1)

Ver. 33. **And they that understand among the people shall instruct many, &c.]** Such as had a better understanding of divine things than others, had more light and knowledge in the sacred Scriptures, in the law of God, and in his mind and will, and were capable of teaching others; and such as these the Lord raises up among his people in the worst of times, in the times of the greatest apostasy and declension; and these are enabled to perform their duty, to instruct the people in theirs, teach them what they should do, and how they should behave; exhort them to

retain the doctrines and ordinances of their holy religion, and not embrace the doctrines and inventions of men, will worship, superstition, and idolatry; and so they instructed the ignorant, strengthened the weak, and established the wavering; such were Mattathias the priest of Modin, and Eleazar, one of the chief scribes, in the Apocrypha:

"In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin." (1 Maccabees 2:1)

"Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh." (2 Maccabees 6:18)

Auk applies this to the times of the apostles, who he thinks are here meant; so Sir Isaac Newton:

yet they shall fall by the sword; by the sword of Antiochus and his soldiers; as multitudes of the Jews did, even both the instructors and the instructed, who would not comply with his orders:

and by flame; some were burnt alive in caves, where they fled for shelter; and others as the mother and her seven sons, were cast into heated caldrons of brass; in the Apocrypha:

"And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day." (2 Maccabees 6:11)

"3 Then the king, being in a rage, commanded pans and caldrons to be made hot: 4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. 5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus," (2 Maccabees 7)

by captivity; so it is expressly said of Antiochus, that he carried captive women and children and at another time ordered the women and children to be sold for slaves, in the Apocrypha:

"Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her." (1 Maccabees 1:38)

"He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell

the women and the younger sort:" (2 Maccabees 5:24)

and by spoil many days; being plundered of their substance, their houses rifled, and their goods carried away; and this distress lasted "days", a short time only; Josephus reckons it at three years and a half. All this Cocceius interprets of the persecutions of the Christians by the Romans; and likewise Sir Isaac Newton.

Ver. 34. **Now when they shall fall, they shall be holpen with a little help, &c.]** When the Jews shall be thus harassed and distressed by Antiochus and his armies, to the ruin of many, by the several sorts of punishments inflicted on them; they should be helped and eased a little by Mattathias, a priest of Modin, and his five sons, commonly called the Maccabees; Porphyry himself interprets this of Mattathias: the help and assistance which he and his sons gave to the Jews was but "little"; if we consider they were persons of a small figure, began with a handful of men, and could do but little, especially at first; and though great exploits were done by them, considering their number and strength, yet they were not able to restore the land to its former glory and liberty; nor did this help of theirs last long, but the enemy returned with great fierceness and cruelty, and sadly afflicted the people of the Jews. Cocceius understands this of the help the Christians had under Constantius Chlorus, and Constantine the great; and so does Sir Isaac Newton, who agrees with him in interpreting this and the preceding verse: he interprets "arms", in Dan 11:31, of the Romans, and so Jacchiades; and makes this to be the beginning of the fourth kingdom that should "stand", "after him"; that is, after Antiochus; so the participle, he observes, is used in Dan 11:8, and it must be owned this is the sense in which it is sometimes used, of which Noldius has given instances: and this seems to agree with the thread of history, and introduces the Romans, who must have a place in this prophecy, in a very proper manner; and carries on the account of things, through the times of Christ, his apostles, the first ages of Christianity under persecution, until the rise of antichrist, Dan 11:36 and throws light upon the text in Matt 24:15, the language of which seems best to agree with Dan 11:31, and, if so, must respect something to be done, not in the times of Antiochus, but after the times of Christ.

But many shall cleave to them with flatteries; seeing Mattathias and his sons succeed, some of those, who had been apostates from their religion, or not heartily friends to it, joined them, but not sincerely; pretended to be on their side, and commended their bravery and courage; and being ambitious of honour and fame, took with them, in order to share the glory of their actions; such were Joseph the son of Zachariah, and Azarias, in the Apocrypha:

"56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. 57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us." (1 Maccabees 5)

and those under whose clothes were found idols, or what belonged to them, at Jamnia, when they were slain, in the Apocrypha:

"Now under the coats of everyone that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain." (2 Maccabees 12:40)

and Rhodocus, a soldier of the Jewish army, who betrayed their secrets, in the Apocrypha:

"But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison." (2 Maccabees 13:21)

Cocceius applies this to antichrist and his followers pretending to be for Christ and his church, but were not.

Ver. 35. **And some of them of understanding shall fall**, &c.] Not into sin, or from the religion they profess; and the doctrines they have an understanding of, and have instructed others in; but into distresses and calamities for their steadfast adherence to the word, worship, and ordinances of God:

to try them, and purge and make them white; to try their faith, patience, and other graces, and whether they would hold fast their profession, and persevere in the good ways of God; and to purge and separate them from others, that were like chaff, hypocrites, that so they might be manifest, both the one and the other; and these good men appear to be sincere and upright: moreover, the best of men have their dross, and chaff, and spots, to be removed from them; and this is one way of doing it, even by afflictions: the allusion, in the first word, is to the melting, purifying, and refining of metals, gold and silver; the second to the winnowing of a grain floor, and separating the chaff from the wheat; and the third to the cleansing and whitening of cloths, and taking the spots out of them by the fuller. Afflictions are the furnace in which the Lord refines and purifies his people; the fan with which he purges his floor; and the fuller's soap with which he makes his people white; by all this the iniquity of Jacob is purged, and the fruit of it is to take away sin, so that afflictions are not hurtful, but beneficial to the saints, even those more violent ones, severe persecutions.

Even to the time of the end; because it is yet for a time appointed; these distresses, calamities, and persecutions, would have an end, and the time for it was appointed of God; as yet it was not come, but quickly would, and then an end would be put to the third or Grecian monarchy; a hint of the Roman power over that being given, hence we have no further account of Antiochus or his sons. Very remarkable are the words of Aemilius Sara,

"the Assyrians first were possessors of monarchy; then the Medes; afterwards the Persians; then the Macedonians; from that time the kings, Philip and Antiochus, who sprung from the Macedonians, being conquered, not long after Carthage was subdued, the supreme power of empire came to the Roman people;"

of whom, under one character or another, the following part of the prophecy is chiefly to be understood. So another historian says, Antiochus being drove out of Asia, the Romans first set footing there; and another observes, that Antiochus being defeated by L. Cornelius Scipio, he took the name of Asiaticus, because he had conquered Asia; as his brother was called Africanus, from his subduing Africa: wherefore Asia and Africa being now in the hands of the Romans, the supreme power might well be said to be with them; and therefore, henceforward, are only spoken of, and particularly the Roman antichrist.

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Philologos

Bible Prophecy Research

Title: Antipas

Date: March 12, 1998

Submitted by: research-bpr@philologos.org

URL: <http://philologos.org/bpr/files/a004.htm>

Antipas



"Antipas is the proper name of a man; so a son of Herod was called, even he that beheaded John, and mocked Christ: and there might be a man of this name at Pergamos, that might suffer martyrdom for the Gospel of Christ; and who was an emblem of the confessors, witnesses, and martyrs, that suffered for Christ, in this period of time, through their opposition to the popes of Rome; for Antipas is the contraction of Antipater, and is the same with Antipapas, or Antipappas, which signifies one that is against the pope, an opposer of that holy father; and so intends all those that made head against him, upon his rising and revelation, and when he assumed the power he did to himself; such as the Waldenses and Albigenses particularly, who set themselves against him, openly declared that the pope was antichrist, and that his government was tyrannical, and his doctrines the doctrines of devils, abominable and fabulous. They bore a faithful testimony against all his corruptions and innovations, and became martyrs in the cause of Christ, many thousands of them being slain for his sake within the dominions of this firstborn of Satan. The Alexandrian copy reads 'Anteipas'; and his name is left out in the Syriac and Arabic versions."

(The New John Gill's Exposition of the Entire Bible)



"A martyr of the church of Pergamum, mentioned only in Revelation 2:13, unless some credit is to be given to the late accounts of his martyrdom. According to these, he was roasted to death in a brazen bowl in the days of Domitian."

(Hastings' Dictionary of the Bible)

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Philologos

Bible Prophecy Research

Title: Apple of the Eye

Submitted by: research-bpr@philologos.org

Date: May 30, 1998

URL: <http://philologos.org/bpr/files/a001.htm>

Apple of the Eye



"Keep me as the apple of the eye, hide me under the shadow of Thy wings." These two figures are used frequently in the Old Testament. "The apple of the eye." If you were to look up that word "apple" in a critical concordance or a Hebrew lexicon you might be surprised at the real word, for the literal Hebrew is, "little man"- "Keep me as the little man in the eye." If you stand close to me and you look into my eye, what do you see there? A little man and that little man is yourself; you see yourself reflected upside down; you are a little man in my eye. Now the Lord Jesus says to the Father; David says to Jehovah, "Keep me as the little man in Thine eye." God is always looking at you, and you are reflected in His eye. How deep is His interest in you! And then the other figure is that of a great eagle protecting its young. "Hide Me under the shadow of Thy wings." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1). "From the wicked that oppress me, from my deadly enemies, who compass me about."

H.A. Ironside

"Studies on the Psalms" (17:8)

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Philologos

Bible Prophecy Research

Title: Armageddon

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Armageddon



Armageddon is Greek for "Mount of Megiddo." This valley has seen more climactic battles than any other place on earth.

Originally, Megiddo was one of the capital cities of the Canaanites. The Egyptian king Thothmes III, the founder of an empire, once said "Megiddo is worth a thousand cities." The reason is that it sits on the pass leading through Mount Carmel to the Mediterranean, one of the most strategic crossroads in Palestine. Anyone who wishes to control the Middle East must control the vital trade and military routes which connect Europe, Africa and Asia.

Napoleon stood at Megiddo before the battle that thwarted his attempt to conquer the East and rebuild the Roman Empire. Contemplating the enormous plain of Armageddon, the marshal declared, "All the armies of the world could maneuver their forces on this vast plain."

The kings of the East are to have an army of 200 million soldiers. By the late 1990s China alone will have more than 125 million young men of military age without any women to marry because of their one child policy. The Chinese want their one child to be male to carry on the name so they abort or kill females and now have nine male babies born for every girl each year.

(Mostly taken from *Messiah--War in the Middle East and the Road to Armageddon*, Grant Jeffreys)



We don't know of any war or any battle before 1450 BC. This is the place where the horse entered history. The site of the first battle with a remembered name--this is Armageddon.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."--
Revelation 16:16

(*Warhorse--A Beast for Heroes*, The History Channel, 11/98)



"Armageddon--...the great battlefield of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people...the scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories... and for two great disasters..."

"Esdraelon--This name is merely the Greek form of the Hebrew word Jezreel...This is that Valley of Megiddo (so called from the city of Megiddo, which stood on its souther border)..."

"Jezreel--[Ahab] chose it for his chief residence...It is on one of the gentle swells which rise out of the fertile plain of Esdraelon...In the neighborhood, or within the town probably, was a temple and grove of Astarte, with an establishment of 400 priests supported by Jezebel (1 Kings 16:33; 2 Kings 10:11). The palace of Ahab (1 Kings 21:1; 18:46) probably containing his 'ivory house' (1 Kings 22:39), was on the eastern side of the city, forming part of the city wall. The seraglio [palace of a sultan], in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 Kings 9:30). Close by, if not forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (2 Kings 9:17)...The gateway of the city on the east was also the gateway of the palace (2 Kings 9:34)...[in an easterly direction] are two springs, one 12 minutes from the town, the other 20 minutes...the latter...was called by the Arabs 'Ain Jalud, 'the spring of Goliath.' This last name, which it still bears, is derived from a tradition...that here David killed Goliath."

(Dr. William Smith's Dictionary of the Bible, 1872)

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel"
Hosea 1:11

"Esdraelon or Plain of Jezreel, a large plain in N. Palestine, situated between the Sea of Galilee and the Jordan R. on the E., and the Mediterranean Sea on the W. The plain, of triangular shape, is marked roughly by Mount Tabor on the N.E., Mount Gilboa on the S., and Mount Carmel on the N.W. It is approximately 36 m. long, and has an average width of 15 m. Esdraelon is watered by the Nahr el Djalood, which empties into the Jordan R., and the Kishon.

"The plain of Esdraelon has figured prominently in the history of Palestine. According to Joshua 19:17-23, it was assigned to Issachar in the division of Canaan among the twelve tribes. In the 14th century BC the Israelites, under the leadership of Barak, defeated there the Canaanites

commanded by Sisera. Again in the 13th century BC Esdraelon was the site of a great victory by Gideon over the Midianites, and the site of Saul's final defeat at the hands of the Philistines in the 11th century BC. Josiah defeated Pharaoh Necho of Egypt on the historic plain in the 7th century BC, according to 2 Kings 23:29-30. Other biblical traditions associated with Esdraelon include the cure of the ten lepers. Elijah is thought to have engaged in his famous contest of 'miracles' with the prophets of Baal on the W. border of Esdraelon.

"The armies of ancient Assyria and Egypt engaged in battle on the plain of Esdraelon on many occasions. In 1187, Saladin, sultan of Egypt and Syria, destroyed a fortress erected on Esdraelon by the Knights Templars. In 1799 Napoleon, with an army of 4000, defeated a numerically superior Mohammedan army on the plain."

(Universal Standard Encyclopedia)

"Esdraelon, Plain of, The plain has been a key transportation zone, and a battleground in many periods. It is important to the trade routes of Asia and Africa--giving access to the Mediterranean coast, northwest through the Kishon River Valley to Haifa and the Plain of Acre, and southwest through the Wadi-Arah Pass in the Carmel Ridge to the Plain of Sharon and Tel Aviv; and providing an eastward approach, between Mount Gilboa and Mount Moreh, to the Jordan River Valley.

"Megiddo, the ancient buried city overlooking the Wadi-Arah Pass, has been identified not only by tradition but by archaeological study as Har-Megiddon, the Armageddon of the Bible. There, within recorded history, Pharaoh Thutmose (Thothmes) III fought the Syrians (Battle of Megiddo) in 1479 BC; Lejjun, the Roman city Legio, was built; Napoleon routed the Turkish army in 1799; and Edmund Allenby defeated the Turks there in World War I."

(Collier's Encyclopedia)

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land...Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall

withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the LORD *will be* the hope of his people, and the strength of the children of Israel.--Joel 3:1-16

Strong's 3092 Jehoshaphat = "Jehovah has judged"

The valley of Jehoshaphat is not a particular place with that name, but is the "valley of the judged." It also corresponds to what happened to king Jehoshaphat when he and all of Judah sought the face of the Lord.

2 Chronicles 20:1-30 is a narrative of the defeat of Moab and Ammon (Jordan). Jehoshaphat proclaims a fast when he hears the multitudes are coming (they were forming an army around Engedi which was known for its vineyards and Tekoa which was known for its oil--see [harvest](#) and [winepress](#)). The Lord answers: "Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the LORD *will be* with you." And the Lord smote them all: "And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped." Judah gathered the booty for three days.

Taking both these things into consideration and looking ahead to end-times, the valley would be Megiddo where all the nations will be judged and defeated by Jesus.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.--Revelation 16:12-16

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Jesus], and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat

upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.--Revelation 19:19,20



See also [Elijah](#)

See also [Hamon-gog](#)

See also [Locusts](#)

See also ['...and the blood came out of the winepress...'](#)

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Bible Prophecy Research

Title: Azazel/Bottomless Pit

Submitted by: research-bpr@philologos.org

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Azazel/Bottomless Pit

27th of Av

August 28, 2000



On the Day of Atonement (Yom Kippur):

Lev 16:7-10 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat(05799). And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

05799 ezazl `aza'zel az-aw-zale'

AV-scapegoat 4; 4

1) entire removal, scapegoat

1a) refers to the goat used for sacrifice for the sins of the people

1b) meaning dubious

The New John Gill Exposition of the Entire Bible:

Ver. 8. And Aaron shall cast lots upon the two goats, &c.] Which should be slain, and which should be kept alive, and let go: the manner of casting lots, according to the Misnah {a}, was this; the high priest went to the east of the court, to the north of the altar, the Sagan (or deputy priest) at his right hand, and Rosh Beth Ab (or the chief of the house of the fathers) on his left hand, and the two goats were there; and there was a vessel (box or urn, called Calphi), and in it were two lots of box tree: the high priest shook the Calphi (or urn) and took out the two lots; one, on which was written, "for the Lord", and the other, on which was written, "for Azazel"; if that came up on the right hand, the Sagan said to him, my lord high priest, lift up thy right hand on high; and if that on the left hand came up, Rosh Beth Ab said to him, my lord high priest, lift up

thy left hand on high: he put them upon the two goats and said, a sin offering for the Lord; and they answered after him, blessed be the Lord, may the glory of his kingdom be for ever and ever...

{a} Misn. Yoma, c. 3. sect. 9. & c. 4. sect. 1.

Yoma 41b

MISHNAH. HE BOUND A THREAD OF CRIMSON WOOL ON THE HEAD OF THE HE-GOAT WHICH WAS TO BE SENT AWAY,¹²

12. Destined for Azazel, in the wilderness, whence it was hurled to its death from a rock. The word Azazel has been variously interpreted, but it seems to be the name of a place (a rough rock) rather than that of a demon.

Yoma 66b

MISHNAH. SOME OF THE NOBILITY OF JERUSALEM USED TO GO WITH HIM [he who carried the goat away] UP TO THE FIRST BOOTH. THERE WERE TEN BOOTHS FROM JERUSALEM TO THE ZOK²⁹ (brackets mine)

29. Lit., 'the peak', the mountain top from which the scapegoat was precipitated. Also used to denote the precipice itself.

Yoma 67a

[A DISTANCE OF] NINETY RIS, SEVEN AND A HALF OF WHICH MAKE A MIL.¹

1. [So that ninety ris is the equivalent of twelve mils.]

Yoma 67b

Our Rabbis taught: Azazel — it should be hard and rough.⁹ One might have assumed that it is to be in inhabited land, therefore the text reads: 'In the wilderness'. But whence do we know that it [is to be in] a Zok?¹⁰ — Therefore the text reads: 'Cut off'. Another [Baraita] taught: Azazel, i. e., the hardest of mountains, thus also does it say: And the mighty [ele] of the land he took away. The School of R. Ishmael taught: Azazel — [it was so called] because it obtains atonement for

the affair of Uza and 13 Aza'el.-

9. Az and el mean strong, irresistible, impudent.

10. Zok means a mountain peak; it may be the special name of the mountain whence the he-goat was flung down.

13. This is a reference to the legend of fallen angels, based partly on Gen. VI, 4 and also on foreign lore. V. Jung, L. 'Fallen Angels in Jewish, Christian and Mohammedan literature'.



Rev 9:1-3 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Please see [Locusts](#).

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Please see [Abaddon/Apollyon/Apollo](#) and [Sheol/Hell/Gehenna](#).

Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Online Bible:

12 abussov abussos ab'-us-sos

AV-bottomless pit 5, deep 2, bottomless 2; 9

1) bottomless

2) unbounded

3) the abyss

3a) the pit

3b) the immeasurable depth

3c) of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons



Excerpts from [Legends of the Jews](#) by Louis Ginzberg.

a. the fallen angels continued to corrupt mankind. Azazel taught men how to make slaughtering knives, arms, shields, and coats of mail. He showed them metals and how to work them, and armlets and all sorts of trinkets, and the use of rouge for the eyes, and how to beautify the eyelids, and how to ornament themselves with the rarest and most precious jewels and all sorts of paints. The chief of the fallen angels, Shemhazai, instructed them in exorcisms and how to cut roots; Armaros taught them how to raise spells; Barakel, divination from the stars; Kawkabel, astrology; Ezekeel, augury from the clouds; Arakiel, the signs of the earth; Samsaweel, the signs of the sun; and Seriel, the signs of the moon.

b. Grown to manhood, Noah followed in the ways of his grandfather Methuselah, while all other men of the time rose up against this pious king. So far from observing his precepts, they pursued the evil inclination of their hearts, and perpetrated all sorts of abominable deeds. Chiefly the fallen angels and their giant posterity caused the depravity of mankind. The blood spilled by the

giants cried unto heaven from the ground, and the four archangels accused the fallen angels and their sons before God, whereupon He gave the following orders to them: Uriel was sent to Noah to announce to him that the earth would be destroyed by a flood, and to teach him how to save his own life. Raphael was told to put the fallen angel Azazel into chains, cast him into a pit of sharp and pointed stones in the desert Dudael, and cover him with darkness, and so was he to remain until the great day of judgment, when he would be thrown into the fiery pit of hell, and the earth would be healed of the corruption he had contrived upon it. Gabriel was charged to proceed against the bastards and the reprobates, the sons of the angels begotten with the daughters of men, and plunge them into deadly conflicts with one another. Shemhazai's ilk were handed over to Michael, who first caused them to witness the death of their children in their bloody combat with each other, and then he bound them and pinned them under the hills of the earth, where they will remain for seventy generations, until the day of judgment, to be carried thence to the fiery pit of hell.

The fall of Azazel and Shemhazai came about in this way. When the generation of the deluge began to practice idolatry, God was deeply grieved. The two angels Shemhazai and Azazel arose, and said: "O Lord of the world! It has happened, that which we foretold at the creation of the world and of man, saying, 'What is man, that Thou art mindful of him?' " And God said, "And what will become of the world now without man?" Whereupon the angels: "We will occupy ourselves with it." Then said God: "I am well aware of it, and I know that if you inhabit the earth, the evil inclination will overpower you, and you will be more iniquitous than ever men." The angels pleaded, "Grant us but permission to dwell among men, and Thou shalt see how we will sanctify Thy Name." God yielded to their wish, saying, "Descend and sojourn among men!"

When the angels came to earth, and beheld the daughters of men in all their grace and beauty, they could not restrain their passion. Shemhazai saw a maiden named Istehar, and he lost his heart to her. She promised to surrender herself to him, if first he taught her the Ineffable Name, by means of which he raised himself to heaven. He assented to her condition. But once she knew it, she pronounced the Name, and herself ascended to heaven, without fulfilling her promise to the angel. God said, "Because she kept herself aloof from sin, we will place her among the seven stars, that men may never forget her," and she was put in the constellation of the Pleiades.

Job 9:1-9 Then Job answered and said, I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Job 38:31,32 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Amos 5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

There are angels of the water, rivers, mountains, hills, abysses, deserts, sun, moon, Pleiades... (Legends of the Jews)

"The Talmud tells us that the Flood started when Heaven's sluices were opened by 'removing two of the Pleiades.'" (*The Codes of the Torah and Biblical Interpretation*, Jim Long, longpeek@earthlink.net)

Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Question: When was the Great Pyramid built?

Answer: Professor C. Piazzi Smyth originally concluded that the Pyramid was built in 2170 BC. He based his conclusion primarily on astronomical calculations. By computing the position of the stars in relation to the Pyramid, he calculated that in 2170 BC, Alpha Draconis, the chief star of the Dragon constellation, a symbol of sin and Satan, shone down the central axis of the Descending Passage at midnight of the autumnal equinox. He calculated that at precisely this same instant Alcyone, a notable star of the Pleiades group, a symbol of God and the center of the universe, stood exactly on the meridian of the Pyramid, at that point in the heavens which is at right angles to the downward inclination of the Descending Passage. (The Great Pyramid and the Bible)

"...the Descending Passage happens to line up with the Pole Star...Because of the slow motion of the stars, the passage lines up precisely to a Pole Star only once every several thousand years. Stars move, and that Pole Star, Alpha Draconis (Dragon Star) has not been in direct alignment with the Descending Passage for thousands of years...A new Pole Star will finally become perfectly aligned within the next few years; this heavenly body is known as the North Star.

"The North Star's proper name is Polaris, which in Greek means 'Satan.' Each year the Pole Star shines further down the Descending Passage. The North Star will illuminate the entrance to the Well Shaft (sometimes called the point of last escape) in 1997. The North Star will shine on the floor of the Subterranean Passage seven years later in 2004." (The Delicate Balance, John Zajac)

The Syriac name for the Pleiades is Succoth, which means booths. (*The Witness of the Stars*, E. W. Bullinger)

[Three names of Vale of Siddim] The vale of Siddim, the vale of Shaveh, and the vale of Succoth. (Midrash Rabbah, Gen 42.5)

Gen 14:3 All these were joined together in the vale of Siddim, which is the salt sea. (Please see [Lake of Fire](#))

Succoth=Tabernacles

Lev 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

Please see [Seven Stars](#) for more on the Pleiades; how they are considered to be located in the centre of the heavens.

Shemhazai and Azazel, however, were not deterred from entering into alliances with the daughters of men, and to the first two sons were born. Azazel began to devise the finery and the ornaments by means of which women allure men. Thereupon God sent Metatron to tell Shemhazai that He had resolved to destroy the world and bring on a deluge. The fallen angel began to weep and grieve over the fate of the world and the fate of his two sons. If the world went under, what would they have to eat, they who needed daily a thousand camels, a thousand

horses, and a thousand steers?

These two sons of Shemhazai, Hiwwa and Hiyya by name, dreamed dreams. The one saw a great stone which covered the earth, and the earth was marked all over with lines upon lines of writing. An angel came, and with a knife obliterated all the lines, leaving but four letters upon the stone. The other son saw a large pleasure grove planted with all sorts of trees. But angels approached bearing axes, and they felled the trees, sparing a single one with three of its branches.

When Hiwwa and Hiyya awoke, they repaired to their father, who interpreted the dreams for them, saying, "God will bring a deluge, and none will escape with his life, excepting only Noah and his sons." When they heard this, the two began to cry and scream, but their father consoled them: "Soft, soft! Do not grieve. As often as men cut or haul stones, or launch vessels, they shall invoke your names, Hiwwa! Hiyya!" This prophecy soothed them.

Shemhazai then did penance. He suspended himself between heaven and earth, and in this position of a penitent sinner he hangs to this day. But Azazel persisted obdurately in his sin of leading mankind astray by means of sensual allurements. For this reason two he-goats were sacrificed in the Temple on the Day of Atonement, the one for God, that He pardon the sins of Israel, the other for Azazel, that he bear the sins of Israel.[10]

10. ...The transformation of the chaste virgin into a star is rather a later legend, and is hardly of Jewish origin, as may be seen from her foreign name Istehar...This [that these fallen angels have been suspended by God between heaven and earth as a punishment] has been amplified in later sources, which assert that these angels were fastened to the "mountains of darkness" by chains, and they teach witchcraft to those who seek them...Azazel as the seducer to sensuality is not only found in Enoch 8.1, but also in Yoma 67b, where also the ceremony of the scapegoat on the Day of Atonement is explained on the basis of this legend. It may, however, be noted that neither in this talmudic passage nor in Niddah 61a, where Shemhazai is mentioned, is he or Azazel designated as a fallen angel. Another legend has it that Azazel was originally an angel, and once on the day of Atonement he accused Israel before God, saying: "Why hast Thou mercy on them when they provoke Thee? Thou shouldst rather destroy them." And God replied: "If thou wouldst be among them (men), thou wouldst also sin." Azazel then requested to be tested. When, with God's permission, he descended on earth, the evil inclination overcame him and he fell a victim to Na'amah, a very beautiful woman. Thereupon God said: "Since he sinned and cannot return to heaven, he should remain in the desert until the end of time, so that he should close the mouths of the accusers; for they will be warned by his fate, and will be silent." On the Day of Atonement, therefore, the scapegoat is sent to the desert, the dwelling-place of Azazel, in order to remind the

accusers of his fate...The accusation of Israel by Azazel is certainly to be understood to mean that, in the beginning of creation, he was the one to oppose the forgiving of Israel's sins on the Day of Atonement as foreseen in the Torah...



Tsok: and Beth Chadudo.

When they sent forth the goat Azazel, on the day of expiation,--before that, they set up ten tents, a mile distant one from another: where some betook themselves before that day, that they might be ready to accompany him, who brought forth the goat. Those of the better rank went out of Jerusalem with him, and accompanied him to the first tent. There others received him, and conducted him to the second; others to the third, and so to the tenth. From the tenth to the rock Tsok, whence the goat was cast down, were two miles. They, therefore, who received him there, went not farther than a mile with him, that they might not exceed a sabbath day's journey: but, standing there, they observed what was done by him. "He snapped the scarlet thread into two parts, of which he bound one to the horns of the goat, and the other to the rock: and thrust the goat down; which, hardly coming to the middle of the precipice, was dashed and broke into pieces." The rock Tsok therefore was twelve miles distant from Jerusalem, according to later computation. But there are some, who assign nine-tenths only, and ten miles.--See the Gemarists.

Tsok, among the Talmudists, is any more craggy and lofty rock. Hence is that, "she went up to the top of the rocks and fell." Where the Gloss writes, "Tsokin are high and craggy mountains."

The first entrance into the desert was three miles from Jerusalem, and that place was called 'Beth Chadudo.' The Misna of Babylon writes thus of it; "They say to the high priest, The goat is now come into the wilderness." But whence knew they, that he was now come into the wilderness? They set up high stones; and, standing on them, they shook handkerchiefs; and hence they knew that the goat was now got into the wilderness. R. Judah saith, 'Was not this a great sign to them?' From Jerusalem to Beth Chadudo were three miles. They went forward the space of a mile, and went back the space of a mile, and they tarried the space of a mile: and so they knew that the goat was now come to the wilderness.

The Jerusalem Misna thus: "R. Judah saith, Was not this a great sign to them? From Jerusalem to Beth-horon were three miles. They went forward the space of a mile," &c.

From these things compared, it is no improbable conjecture, that the goat was sent out towards Beth-horon, which both was twelve miles distant from Jerusalem, and had rough and very craggy rocks near it: and that the sense of the Gemarists was this,--In the way to Beth-horon, were three miles to the first verge of the wilderness,--and the name of the place was Beth Chadudo.

(A Commentary of the New Testament from the Talmud and Hebraica)

Lev 16:21,22 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

The New John Gill's Exposition of the Entire Bible:

16:21 and shall send [him] away by the hand of a fit man into the wilderness; whether the wilderness of Judea, or what other is intended, is not certain. The Targum of Jonathan calls it the wilderness of Zuck; which, according to the Misnah {z}, was three miles from Jerusalem, at the entrance of the wilderness; and whereas in another Misnah {a}, instead of Bethchadudo, Bethhoron is mentioned, which is said also to be three miles from Jerusalem: it is not an improbable conjecture of Dr. Lightfoot {b}, that the goat was sent in the way to Bethhoron, which was the same distance from Jerusalem as the other place was, in the northern coast of Judea, and had very rough hills about it, and a narrow passage to it.

16:22 and he shall let go the goat in the wilderness; that is, the man that was appointed to have him thither; and so the Targum of Jonathan,

"and the man shall let go the goat into the wilderness of Zuck; and the goat shall go upon the mountains of Beth Chadure (or Chadudo), and a tempestuous wind from the Lord shall drive him down, and he shall die."

The manner of conducting this whole affair was this; they made for him a causeway (i.e. for the man that had the goat committed to his care, to have it out of the court, and out of the city), because of the Babylonians, who would pluck him by the hair, and say, Get out, begone, get out, begone. The nobles of Jerusalem accompanied him to the first booth, for there were ten booths from Jerusalem to Zuck, which were ninety furlongs, seven and a half to every mile; at every (i.e. twelve miles) at every booth they said to him, Lo food, lo water, and they accompanied him from booth to booth, excepting the last of them; for there was not one went with him to Zuck, but stood afar off, and observed what he did: what did he do? he parted a scarlet line, half of it he bound to the rock, and half of it he bound between his horns (the goat's), and pushed him backwards, and he rolled and went down, but before he came half way down the mountain he was dashed to pieces; then he (the man) went and sat under the last booth until it was dark--they said to the high priest, the goat is got to the wilderness; but from whence did they know that the goat was got to the wilderness? they made watchtowers or beacons, and they waved linen cloths,

and so knew when the goat was come to the Wilderness. But the Scripture is entirely silent about the death of this goat, though it no doubt died in the wilderness, only says that it was let go, and was at liberty to go where it would; intimating that the people of Israel were free from all their sins, and they should be no more seen nor remembered; typical of the deliverance and freedom of the people of God from all their sins by Christ. This affair was imitated by Satan among the Heathens, particularly the Egyptians, as has been observed by many out of Herodotus; who relates, that they used to imprecate many things upon the head of a beast slain for sacrifice, and then carried it to market, where were Grecian merchants, to whom they sold it; but if there were none, they cast it into the river, execrating the head after this manner, that if any evil was to befall either themselves that sacrificed, or all Egypt, it might be turned upon that head. And on account of this custom, which obtained among all the Egyptians, no one among them would ever taste the head of any animal; which Plutarch also affirms, who says, that having made an execration upon the head of the sacrifice, and cut it off, formerly they cast it into the river, but now they give it to strangers. And a like custom obtained among other nations, as the Massilians and Grecians.



Pictorial Biblical Encyclopaedia page 326 on Scapegoat.

"Secondly came the ritual of the two goats. One was sacrificed for the people's sins and its blood sprinkled on the Mercy Seat, thus linking the expiation of the sins of both people and priests. The second goat - apparently derived from a separate stream of ancient beliefs and rites - was offered by the community, destined for Azazel (probably, although not certainly, a demonic spirit) and set, alive, before Yahweh. The High Priest laid his hands upon the head of this scapegoat whereupon Yahweh transferred to it all the sins - whether deliberate or unintentional - of the people. Then, bearing all the sins of the people, it was taken into the wilderness and driven out. There is a tradition that it was taken to the top of a precipice - at one time to Beth-Hadudun, modern Khirbet Khareidon, overlooking the Kidron Valley, some six kilometres from Jerusalem - and there hurled down from a great height."

(via: <http://atschool.eduweb.co.uk/sbs777/faq/azazel.html>)



2 Sam 15:23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

1 Kings 2:37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

1 Kings 15:13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

2 Kings 23:6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

2 Kings 23:12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

Jeremiah 31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The New John Gill's Exposition of the Entire Bible:

John 18:1 he went forth with his disciples over the brook Cedron; the same with "Kidron" in #2Sa 15:23; and elsewhere: it had its name, not from cedars, for not cedars but olives chiefly grew upon the mount, which was near it; and besides the name is not Greek, but Hebrew, though the Arabic version renders it, "the brook of Cedar": it had its name either from the darkness of the valley in which it ran, being between high mountains, and having gardens in it, and set with trees; or from the blackness of the water through the soil that ran into it, being a kind of a common sewer, into which the Jews cast everything that was unclean and defiling; see #2Ch 29:16 30:14. Particularly there was a canal which led from the altar in the temple to it, by which the blood and soil of the sacrifices were carried into it. This brook was but about three feet over from bank to bank, and in the summer time was quite dry, and might be walked over dry shod; and is therefore by Josephus sometimes called the brook of Kidron, and sometimes the valley of Kidron: in this valley were corn fields; for hither the sanhedrim sent their messengers to reap the sheaf of the

firstfruits, which always was to be brought from a place near to Jerusalem; and it is very likely that willows grew by the brook, from whence they might fetch their willow branches at the feast of tabernacles; for the Jews say, there is a place below Jerusalem called Motza, (in the Gemara it is said to be Klamia or Colonia,) whither they went down and gathered willow branches; it seems to be the valley of Kidron, which lay on the east of Jerusalem, between that and the Mount of Olives; it had fields and gardens adjoining to it; see #2Ki 23:4. So we read of a garden here, into which Christ immediately went, when he passed over this brook. The blood, the filth and soil of it, which so discoloured the water, as to give it the name of the Black Brook, used to be sold to the gardeners to dung their gardens with. It was an emblem of this world, and the darkness and filthiness of it, and of the exercises and troubles of the people of God in it, which lie in the way to the heavenly paradise and Mount of Zion, through which Christ himself went, drinking "of the brook in the way", #Ps 110:7; and through which also all his disciples and followers enter into the kingdom of heaven: it may also be a figure of the dark valley of the shadow of death, through which Christ and all his and all his members pass to the heavenly glory. And I see not why this black and unclean brook may not be a representation of the pollutions and defilements of sin; which being laid on Christ when he passed over it, made him so heavy and sore amazed in the human nature, as to desire the cup might pass from him.

Kidron, Brook of. A valley just E of the old walled city of Jerusalem, separating it from the Mount of Olives. The valley descends from the N, just W of Mt. Scopus, past St. Stephen's Gate of the Old City where it is known in modern Arabic as Wadi Sitti Maryam (Valley of St. Mary, since the traditional tomb of Mary is in the wadi). It continues southward as Wadi en-Nar ("Valley of Fire," because of its dry, parched wadi bed during most of the year, excepting in times of ehay rain). The name qidron apparently means "dark," "not clear," or "turbid" because of stirred up sediment...After joining with the Hinnom Valley [please see [Sheol/Hell/Gehenna](#)], S of Jerusalem, Kidron then courses SE into the wilderness of Judea and empties into the Dead Sea [please see [Lake of Fire](#)] about 10 miles S of the mouth of the Jordan. [brackets mine]

(Anchor Bible Dictionary)

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AZAZEL ...There have been efforts to compare the ritual of the goat to several customs of the ancient world. In Babylonia, for instance, it was customary on the festival of Akitu (the New Year), to give a goat as a substitute for a human being to Ereshkigal (the goddess of the abyss). In an Akkadian magical inscription from the city of Assur which deals with the cure for a man who is unable to eat and drink, it is prescribed that a goat should be tied to his bed and that thus the sickness will pass to the goat. On the following morning, the goat is to be taken to the desert and decapitated. Its flesh is then cooked and put in a pit together with honey and oil, perhaps as an

offering to the demons...[there was a] widespread belief that the wilderness was the habitat of demons...The demonic identification would indicate that the original purpose of the ritual was to get rid of the evil by banishing it to its original source... in the First Book of Enoch...the angel Raphael is commanded to "bind the hands and feet of Azazel and cast him into the darkness. Make an opening to the wilderness which is in Dudael and cast him there. Put upon him hard sharp rocks" (10:4–5). Dudael is the Bet Hadudo (or Bet Harudo) which is mentioned in the Mishnah (Yoma 6:8) and the association is certainly with the cliff from which the goat was cast.

(Encyclopaedia Judaica)



The Book of Enoch

8.1-2 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.



10.4-7 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire.



10.8-9 And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.'



12.1-2 Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones.



13.1-3 And Enoch went and said: 'Azazel, thou shalt have no peace: a severe sentence has gone

forth against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.'

18.11-16 And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

21.7-10 And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. Then I said: 'How fearful is the place and how terrible to look upon!' Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

26.1-6 And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree]. And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

27.1-5 Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?' Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgement. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).' Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

54.1-10 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty, and began to cast them into this deep valley. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. And I asked the angel of peace who went with me, saying: ' For whom are these chains being prepared ? ' And he said unto me: ' These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

56.1-4 And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. And I asked the angel of peace who went with me, saying: ' To whom are these who hold the scourges going ? ' And he said unto me: ' To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley. And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned.

A Fragment of the Book of Noah

67.4-13 And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. And I saw that valley in which there was a great convulsion and a convulsion of the waters. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before the Lord of Spirits none shall utter an idle word. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.' Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

69.2-3 And behold the names of those angels [and these are their names: the first of them is Samjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumael, the nineteenth Turel, the twentieth Rumael, the twenty-first Azazel...]

69.27-28 And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray. With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.

86.1,2 And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen...87.2...and I saw in the vision, and behold there came forth from heaven beings who were like white men...88.1-2 And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark...90.24-26 And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house.

For the full vision, please see ["History of the World" vision..](#)



See also [Angels](#)

See also [Enoch](#)

See also [Lake of Fire](#)

See also [Sheol/Hell/Gehenna](#)

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Philologos

Bible Prophecy Research

Title: Babylon

Submitted by: research-bpr@philologos.org

Date: August 1, 1998

Update: June 12, 2002

URL: <http://philologos.org/bpr/files/b001.htm>

Babylon



Letter from Aelius Aristides to Rome:

"Around the Mediterranean lie the continents far and wide, pouring an endless flow of goods to you. There is brought from every land and sea whatever is brought forth by the seasons and is produced by all countries, rivers, lakes, and the skills of the Greeks and foreigners. So that anyone who wants to behold all these products must either journey through the whole world to see them or else come to this city. For whatever is raised or manufactured by each people is assuredly always here to overflowing. So many merchantmen arrive here with cargoes from all over, at every season, and with each return of the harvest, that the city seems like a common warehouse of the world. One can see so many cargoes from India, or, if you wish, from Arabia Felix, that one may surmise that the trees there have been left permanently bare, and that those people must come here to beg for their own goods whenever they need anything. Clothing from Babylonia and the luxuries from the barbarian lands beyond arrive in much greater volume and more easily than if one had to sail from Naxos or Cythnos to Athens, transporting any of their products. Egypt, Sicily, and the civilized part of Africa are your farms. The arrival and departure of ships never ceases, so that it is astounding that the sea - not to mention the harbor - suffices for the merchantmen...And all things converge here, trade, seafaring, agriculture, metallurgy, all the skills which exist and have existed, anything that is begotten and grows. Whatever cannot be seen here belongs completely to the category of nonexistent things."

(Roman Civilization Sourcebook II: The Empire)



There is no doubt that by Babylon is figured Rome. There is no commentator of note, ancient or modern, Romanist or Protestant, who does not acknowledge so much.

Babylon, in the Apocalypse, is the symbolic name by which Rome is denoted. The power of Rome was regarded by the later Jews as that of Babylon by their forefathers.

(Dr. William Smith's Dictionary of the Bible, 1872)



Research the word Vatican in many Latin / English - English / Latin dictionaries, or most encyclopedias and you will likely find that Vatican City and St. Peter's Basilica of the Roman Catholic Church were built upon what was called in Latin vaticanus mons or vaticanus collis. You will also find in the dictionaries that the words vatic / vates / vatis all mean prophecy or prophetic.

vatic = prophecy

anus = of

mons / collis = hill / mountain

So vaticanus collis means hill of prophecy.

On coins minted in Vatican City there is the inscription "Citta del Vaticano," which means Vatican City or City of Prophecy. There is a woman standing on the word "fides" which means faith. In her right hand she holds a cup with a wafer or "host" in it. In regards to the word "mother": "The holy fathers, as well in general councils as in their writings and doings, have called the Holy Roman Church the universal mother..."

This is a quote from John Paul II from a Vatican Information Service press release dated 17 September, 1997: "Thanks to greater attention to the mystery of the Church and Mary's relationship with her, the Virgin has begun to be invoked more frequently as 'Mother of the Church.'"

The word "mystery" is also a term used to refer to the Mass, specifically when speaking of changing the wafer/wine into the body/blood of Christ.

The word "Catholic" means universal.

The Pontiff of the Roman Catholic Church historically claims authority over all secular rulers, and has exercised that assumed authority by deposing kings or queens who did not acknowledge the Pope's superior secular and ecclesiastical authority.

On a coin "minted by Pope Leo XII during the jubilee year of 1825 the church is portrayed as a woman seated on the globe with a cup in her hand. The inscription on the reverse reads SEDET SUPER UNIVERSUM which translated means 'The world is her seat,' declaring her universal or world wide authority."

The Vatican is not only a city, but since the Lateran Treaty of 1929 signed with Mussolini it is again also a country, with diplomatic relations with nearly every other nation on earth, and the Pope is the head of state." They have their own state flag, post office, bank, radio station, etc.

They are a little country within a larger country.

The pope has a tiara which "declares him to be king of heaven, earth, and hell."

(www.biblelight.net)



See also "[The Two Babylons or The Papal Worship Proved to be the Worship of Nimrod and His Wife](#)" by Alexander Hislop.

Chapters online from the book "A Woman Rides the Beast" by Dave Hunt

[Chapter 1—A Woman Rides the Beast!](#)

[Chapter 6—A City on Seven Hills](#)

[Chapter 7—Rome's Fraudulent History](#)

[Chapter 9—Infallible Heretics](#)

[Chapter 12—Unholy Mother](#)



VATICAN TO LIGHT HANUKKIYAH:

The Vatican will light a Hanukkah menorah next week for the first time in history during a ceremony in the Vatican Gardens, Yediot Aharonot reported. According to Catholic leaders, they will light the menorah in honor of Israel's 50th anniversary.

(F.Y.I. - Israel in the News, Week Ending: December 20, 1997/21 Kislev 5758)



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Philologos

Bible Prophecy Research

Title: Babylon: New York City, September 11, 2001

Submitted by: research-bpr@philologos.org

Date: September 24, 2001

URL: <http://philologos.org/bpr/files/b009.htm>

Babylon 3

New York City, September 11, 2001

7 Tishri 5762

September 24, 2001



Revelation 18

*9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 The merchandise of **gold** (5557),*

5557 χρυσος chrusos *khroo-sos'*

perhaps from the base of **5530** (through the idea of the utility of the metal), gold;

AV-gold 13; 13

1) precious things made of gold, golden ornaments

1a) an image made of gold

1b) stamped gold, gold coin

5530 χραιμαι chraomai *khrah'-om-ahee*

middle voice of a primary verb (perhaps rather from 5495, to handle);

AV-use 10, entreat 1; 11

- 1) to receive a loan
- 2) borrow
- 3) to take for one's use, to use
 - 3a) to make use of a thing

and silver (696),

696 αργυρος arguros *ar'-goo-ros*

from argos (shining);

AV-silver 5; 5

- 1) silver
 - 1a) #1Co 3:12 refers to the silver with which the columns of noble buildings were covered and the rafters adorned
 - 1b) things made of silver
 - 1b1) vessels
 - 1b2) images of gods

1 Corinthians 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

and precious (5093)

5093 τιμιος timios *tim'-ee-os* including the comparative τιμιωτερος timioteros *tim-ee-o'-ter-os* and the superlative τιμιωτατος timiotatos *tim-ee-o'-tat-os*

from **5092**;

AV-precious 8, most precious 2, more precious 1, dear 1, honourable 1, had in reputation 1; 14

- 1) as of great price, precious
- 2) held in honour, esteemed, especially dear

5092 τιμη time *tee-may'*

from **5099**;

AV-honour 35, price 8, sum 1, precious 1; 43

- 1) a valuing by which the price is fixed
 - 1a) of the price itself
 - 1b) of the price paid or received for a person or thing bought or sold
- 2) honour which belongs or is shown to one
 - 2a) of the honour which one has by reason of rank and state of office which he holds
 - 2b) deference, reverence

5099 τινω tino *tee'-no* strengthened for a primary τιω tio *tee'-o* (which is only used as an alternate in certain tenses)

AV-be punished+1349 1; 1

- 1) to pay, to recompense
- 2) to pay penalty, suffer punishment

stones (3037),

3037 λιθος lithos *lee'-thos*

apparently a primary word;

AV-stone 49, one stone 4, another 4, stumbling stone+4348 2, mill stone+3457 1;
60

1) a stone

1a) of small stones

1b) of building stones

1c) metaph. of Christ

*and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and **chariots (4480)**,*

4480 ρεδα rheda *hred'-ah*

of Latin origin;

AV-chariot 1; 1

1) a chariot, a type of vehicle having four wheels

and slaves (4983),

4983 σωμα soma *so'-mah*

from **4982**;

AV-body 144, bodily 1, slave 1; 146

1) the body both of men or animals

1a) a dead body or corpse

1b) the living body

1b1) of animals

2) the bodies of planets and of stars (heavenly bodies)

3) is used of a (large or small) number of men closely united into one society, or

family as it were; a social, ethical, mystical body

3a) so in the NT of the church

4) that which casts a shadow as distinguished from the shadow itself

4982 σωζω sozo *sode'-zo*

from a primary sos (contraction for obsolete saos, "safe");

AV-save 93, make whole 9, heal 3, be whole 2, misc 3; 110

1) to save, keep safe and sound, to rescue from danger or destruction

1a) one (from injury or peril)

1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health

1b1) to preserve one who is in danger of destruction, to save or rescue

1b) to save in the technical biblical sense

1b1) negatively

1b1a) to deliver from the penalties of the Messianic judgment

1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

*and souls of men. 14 And the **fruits** (3703)*

3703 οπωρα opora *op-o'-rah*

apparently from the base of 3796 and 5610;

AV-fruit 1; 1

1) the season which succeeds summer, from the rising of Sirius to that of Arcturus, i.e. from late summer, early autumn, our dog days

2) ripe fruits (of trees)

*that thy soul lusted after are departed from thee, and all things which were **dainty** (3045)*

3045 λιπαρος liparos *lip-ar-os'*

from lipos (grease);

AV-dainty 1; 1

1) things which pertain to a sumptuous and delicate style of living

and goodly (2986)

2986 λαμπρος lampros *lam-pros'*

from the same as 2985;

AV-bright 2, goodly 2, white 2, gorgeous 1, gay 1, clear 1; 9

1) shining

1a) brilliant

1b) clear, transparent

2) splendid, magnificent

2a) splendid things i.e. luxuries or elegancies in dress or style

*are departed from thee, and thou shalt find them no more at all. 15 The **merchants** (1713)*

1713 εμπορος emporos *em'-por-os*

from 1722 and the base of 4198;

AV-merchant 5; 5

1) one on a journey, whether by sea or by land, esp. for trade

2) a merchant as opposed to a retailer or petty tradesman

*of these things, which were made rich by her, shall stand afar off for the **fear** (5401)*

5401 φόβος phobos *foh'-os*

from a primary phobomai (to be put in fear);

AV-fear 41, terror 3, misc 3; 47

1) fear, dread, terror

1a) that which strikes terror

2) reverence for one's husband

of her torment, weeping and wailing, 16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!



The World Trade Center, also known as the "Twin Towers," was built as a result of a massive urban renewal project sponsored by the Port Authority of New York. Begun in 1966 and completed in 1970, the 16-acre site is the center of international trade and commerce. At least 50,000 people work at the World Trade Center and another 70,000 visit each day.

The Center consists of two 110-story (1350 feet each) office towers (One and Two World Trade Center), a 47-story office building (Seven World Trade Center), two nine-story office buildings (Four and Five World Trade Center), an eight-story U.S. Customhouse (Six World Trade Center), and the 22-story New York Marriott World Trade Center Hotel (Three World Trade Center).

The buildings are located around the 5-acre Austin J. Tobin Plaza. The World Trade Center Mall, located immediately below the plaza, hosts a wide range of shops and restaurants.

<http://www.theworldtradecenternewyork.com/about.html>



Following are the businesses that had offices in the two 110-story towers of the World Trade Center that collapsed after terrorist attacks on September 11, 2001.

Abad, Castilla and Mallonga, Attorneys
Adecco SA, Employment Agencies
AFXpress, Publishing
Agricor Commodities Corp. - CF, Investments
A I G Aviation Brokerage, Inc., Insurance Agencies
Airport Access Program -CF, Banks/Financial Institutions
Alan Anthony - CF, Business Consultants
Alliance Consulting, Business Consultants
Allstate Insurance Company, Insurance Agencies
American Bureau of Shipping, Engineers
American Lota International - CF, Transportation/Utilities
American TCC Int'l Group, Inc., Investments
Amerson Group Co., Inc. , Organizations
Ann Taylor Loft
Anne Pope, Law Offices of, Attorneys
Antal International, Inc., Employment Agencies
AON Corporation, Insurance Agencies
Aramark, Concessions
Asahi Bank, Ltd., Banks/Financial Institutions
ASTDC, Inc., Organizations
AT&T Corporation, Telecommunication
Atlantic Bank of New York, Banks/Financial Institutions
Auto Imperial Co., Wholesalers
Avenir, Inc., Computer Services
Avesta Computer Services, Ltd., Data Processing
Avis
Baltic Oil Corporation,
Banco LatinoAmericano de Exportaciones, Banks/Financial Institutions
Bank of America, Banks/Financial Institutions
Bank of Taiwan, Banks/Financial Institutions
Barclay Dwyer
The Beast.Comm, Computer Services
Law Office of Joseph Bellard, Attorneys
bepaid.com
Berel & Mullen, Attorneys
Big A Travel Agency, Travel Agencies/Tours
Blue Sky Technologies, Inc., Computer Services
Bramax Manufacturing (USA) Corp., Wholesalers
Bright China Capital, Ltd., Investments
C & P Press, Business Services
California Bank & Trust, Banks/Financial Institutions
Can-Achieve, Business Consultants
Candia Shipping, Wholesalers

Cantor Fitzgerald Securities, Investments
Career Engine, Research
Carr Futures
Caserta & Company
Cedar Capital Management Associates, Inc.
Cedel Bank, Investments
Chang HWA Commercial Bank, Banks/Financial Institutions
Channel 2 (WCBS), Cable/Television
Channel 4 (NBC), Cable/Television
Channel 5 (WNYW), Cable/Television
Channel 11 (WPIX), Cable/Television
Channel 31 (WBIS), Cable/Television
Channel 47 (WNJU), Cable/Television
Charna Chemicals, Inc., Manufacturing
Charoen Pokphand USA, Inc., Transportation/Utilities
Chen, Lin, Li, & Jiang, LLP, Investments
Cheng Cheng Enterprises Holding Inc, Retailers
Cheng Xiang Trading USA Inc., Computer Services
Chicago Options Exchange Corp., Investments
China Chamber of Commerce, Inc., Organizations
China Construction America, Inc., Construction
China Daily Distribution Corp., Business Services
China Patent & Trademark USA, Attorneys
China Resource Products USA Ltd.
The Chugoku Bank, Ltd., Banks/Financial Institutions
CIIC Group (USA), Ltd., Investments
CINDE
CNN
Colortek Kodak Imaging Center, Business Services
Commerzbank Capital Markets, Investments
Commodity Futures Trading Commission, Investments
The Company Store, Retailers
Consolidated Steelex Corp., Manufacturing
Continental Insurance Company
Continental Logistics, Inc., Business Services
Corporation Service Company
The Cultural Institutions Retirement Systems, Trusts
Daehan Intertional, Investments
Dahao USA Corp, Wholesalers
Dai-Ichi Kangyo Trust Co., Trusts
Data Transmission Network Corp.
David Peterson, Attorneys
Dayrd & Van Thunen Co., Insurance Agencies

December First Productions, LLC
Delta Airlines, Transportation/Utilities
Dempsey, Myers & Company, CPA firm
Dongwon Securities Co. Ltd., Investments
Dow Jones & Company, Inc., Printers/Publishers
Drinker Biddle & Reath, Attorneys
Dun & Bradstreet, Inc., Research
Dunavant Commodity Corp, Investments
eMeritus Communications, Telecommunication
Empire Health Choice, Insurance Agencies
Employee Merit, Employment Agencies
EuroBrokers, Inc., Investments
Fertitta Enterprises
Fiduciary Trust Company International, Banks/Financial Institutions
Fireman's Fund Insurance Company, Insurance Agencies
First Commercial Bank, Banks/Financial Institutions
First Liberty Investment Group, Investments
Fred Alger Magement, Inc., Investments
Frenkel & Company, Inc., Insurance Agencies
Friends Ivory & Sime, Inc., Investments
Friends Villas Fischer Trust, Investments
Fuji Bank, Banks/Financial Institutions
Garban Intercapital
Garban-Intercapital, Investments
Gayer Shyu & Wiesel, Investments
Gayer, Shyu & Wiesel, Accountants
G.C. Services, Collection Agencies
Geiger & Geiger, Attorneys
General Telecommunications
Gibbs & Hill, Engineers
Global Crossings Holdings Ltd., Computer Services
Globe Tour & Travel, Travel Agencies/Tours
Golden King (USA) Limited, Transportation/Utilities
Gold Sky Inc., Manufacturing
Government of Thailand
Greatest Bar on Earth
Guy Carpenter, Insurance Agencies
G. Z. Stephens, Inc., Employment Agencies
Hal Roth Agency, Inc., Insurance Agencies
Harris Beach LLP, Attorneys
Hartford Steam Boiler, Insurance Agencies
Hill Betts & sh, LLP, Attorneys
Howly (US) Corporation,

Hua Nan Commercial Bank Ltd., Banks/Financial Institutions
Hu Tong International (USA) Co., Ltd., Wholesalers
Hyundai Securities Co., Ltd., Investments
Infotech,
Instinet, Inc., Investments
Intera Group Inc., Employment Agencies
International Office Centers Corporation, Business Services
International Trade Center, Inc., Public Relations Agencies
Intrust Investment Realty, Inc.,
J & X Tans International, Transportation/Utilities
Johnston & Murphy,
Julien J. Studley, Inc., Real Estate
Jun He Law Office, LLC, Attorneys
Kaiser Overseas Inc., Manufacturing
Kanebo Information Systems Corp., U, Computer Services
Karoon Capital Magement, Investments
M.A. Katz, CPA, Accountants
Keefe, Bruyette & Woods, Investments
Keenan Powers & Andrews, Attorneys
Kemper Insurance Companies, Insurance Agencies
Kidder Peabody & Co.
KITC, Investments
Korea Local Authorities Foundation for Intertional, Government/Schools
Koudis International Inc., Transportation/Utilities
Landmark Education Corporation, Government/Schools
Lava Trading, LLC
Leeds & Morrelli, Attorneys
Lehman Brothers
LG Insurance Company
LG Securities America, Inc., Investments
Lief International USA, Manufacturing
LoCurto & Funk, Inc., Investments
John W. Loofbourrow Associates, Inc, Investments
MAA Trading Group, Inc., Investments
Mancini Duffy, Architects
Marsh USA, Inc., Insurance Agencies
Martin Progressive LLC, Computer Services
May Davis Group, Investments
John J. McMullen Associates, Inc., Engineers
Mechanical Floor
Meganet Management Consultants, Inc, Computer Services
Meridian Ventures Holding, Inc.,
Metropolitan Life Insurance Co., Insurance Agencies

MIS Service Co.
MLU Investment
Morgan Stanley, Investments
Mutual International Forwarding, Transportation/Utilities
National Development & Research Institute, Research
Natural Nydegger Transport Corp., Transportation/Utilities
Network Plus, Telecommunication
New Continental Enterprises, Transportation/Utilities
New-ey International Corp., Business Services
New York Stock Exchange, Inc.
NFA/GGG, Inc.,
Nichols Foundation, Inc., Government/Schools
Nikko Securities, Banks/Financial Institutions
The Nishi-Nippon Bank, Ltd., Banks/Financial Institutions
Noga Commodities Overseas, Inc., Investments
NY Coffee Station
N.Y. Institute of Finance Business Consultants
NY Metro Transportation Council, Government/Schools
N.Y. Shipping Association, Transportation/Utilities
N.Y. Society of Security Analysts, Government/Schools
NY State Department of Taxation & Finance, Government/Schools
Okasan International (American) Inc., Investments
Okato Shoji Company, Ltd., Computer Services
Olympia Airport Express
Oppenheimer Funds, Inc., Investments
Orient International
Overseas Union Bank, Ltd., Banks/Financial Institutions
Pace University, Government/Schools
Pacific American Co., Wholesalers
Pacrim Trading & Shipping, Inc., Transportation/Utilities
Paging Network of New York, Telecommunication
Patinka International (USA) Inc., Business Services
PASS Consulting Group
Pines Investment, Inc.
Porcella Vicini & Co., Transportation/Utilities
Port Authority of New York & New Jersey, Government/Schools
Primarch Decision Economics, Business Consultants
Professiol Assistance & Consulting, Business Consultants
Prospect International, Inc.
Pure Energy Corp., Wholesalers
P. Wolfe Consultants, Business Consultants
Quint Amasis, L.L.C., Business Services
R.H. Wrightson & Associates, Inc., Investments

Rachel & Associates, Inc., Manufacturing
James T. Ratner, Law Office of, Attorneys
Reginaol Alliance Small Contractors, Construction
Regus Business Centres, Employment Agencies
RGL Gallagher PC, Accountants
RLI Insurance Company, Insurance Agencies
Rohde & Liesenfeld, Inc., Transportation/Utilities
Law Offices of Roman V. Popik, Attorneys
Royal Thai Embassy Office, Government/Schools
Sandler O'Neill & Partners, Investments
San-In Godo Bank Ltd., Banks/Financial Institutions
Sassoons Inc.
SCOR U.S. Corporation, Insurance Agencies
The SCPIE Companies
Seabury & Smith, Insurance Agencies
Securant Technologies, Computer Services
Security Traders Association, Inc., Organizations
Serko & Simon, Attorneys
Shizuoka Bank Ltd., Banks/Financial Institutions
Showtime Pictures, Business Services
Sidley Austin, Brown & Wood, L.L.P., Attorneys
Sinochem American Holdings, Inc., Investments
Sinolion (USA)
Sinopec USA, Inc., Wholesalers
Sitailong International USA, Inc.
SMW Trading Corp., Investments
SRA
Strategic Communications, Inc., Telecommunication
Strawberry, Retailers
Streamline Capital, LLC
Suggested Open Systems, Inc., Computer Services
Sun Microsystems, Inc., Computer Services
Suntendy America, Inc., Wholesalers
T&T Enterprises International Inc, Miscellaneous
Tai Fook Securities, Investments
Taipei Bank, Banks/Financial Institutions
TD Waterhouse Group, Inc., Investments
Thacher, Proffitt & Wood, Attorneys
Temenos USA, Inc., Wholesalers
Tes USA, Inc., Investments
Thai Farmers Bank, Banks/Financial Institutions
Thermo Electron
ThinkPath, Employment Agencies

Dr. Tadasu Tokumaru, M.D., Doctors
Tower Computer Service, Retailers
Traders Access Center, Investments
Trading Technologies, Inc., Software
Turner Construction Company, Construction
Unicom Capital Advisors LLP, Investments
Union Bank of California International, Banks/Financial Institutions
Unistrat Corporation of America, Business Consultants
United Hercules Inc., Travel Agencies/Tours
United Seamen's Service AMMLA, Social Services
Verizon Communications, Telecommunication
Wai Gao Qiao USA, Inc., Business Consultants
Wall Street Planning Association
The Washington Group
Washington Mutual, Inc.
Waterfront Commission of New York Harbor, Government/Schools
Weatherly Securities Corp., Investments
Weiland International, Investments
The Williams Capital Group
Windows on the World, Retailers
W.J. Export-Import, Inc., Wholesalers
World Trade Centers Association, Organizations
World Trade Club
World Trade Institute
World Travel, Travel Agencies/Tours
Xcel Federal Credit Union, Banks/Financial Institutions
Xerox Document Company, Manufacturing
Yong Ren America, Inc.
Zim-American Israeli Shipping Co., Transportation/Utilities
Richard A. Zimmerman, Esq. Attorneys

<http://www.washingtonpost.com>



Prayers, Hope Fill Yankee Stadium

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Mon, 24 Sep 2001

NEW YORK (AP) -- Americans turned to their churches, synagogues, mosques, temples and

even one of the city's baseball fields in hope that religion would offer a roadmap out of horror.

Sunday's special focus was on the interfaith "A Prayer for America" service at New York's Yankee Stadium. The nationally televised event was held especially for the families of victims and the rescue workers who've become heroes to a weary city and nation.

The event -- part sacred and part secular, both a patriotic rally and prayer meeting -- was led by several celebrities but was essentially a community affair, unlike the inter-religious service Sept. 14 at Washington's National Cathedral.

[...]

The carefully balanced religious roster also included leaders of local Hindu and Sikh temples, black and white Protestant pastors, Armenian and Greek Orthodox archbishops, and male and female Jewish rabbis.

The master of ceremonies was television's Oprah Winfrey, who added a New Age touch, saying "when you lose a loved one you gain an angel whose name you know." On Sept. 11, she said, "6,000 angels were added to the spiritual roster."

[...]



New York (city)

New York, the largest city in the United States...Manhattan, the most densely populated borough and the city's economic and cultural center, is often considered to be synonymous with New York City....New York is the location of the headquarters for many leading U.S. business firms, as well as the U.S. television and radio broadcasting industry, and it is the home of the United Nations. Most banks and brokerage firms and the exchanges--the New York and American stock exchanges, the commodity exchanges, and the maritime exchange--are found in the Wall Street area, a world financial center. The city is also the largest wholesale trade center in the United States; cereals, furs, produce, paper, meat, and leather are the main commodities. Retail trade in New York is centered in midtown Manhattan...In the manufacturing sector, the garment and publishing industries are the two largest and best-known industries in New York, and petrochemicals, processed foods, metal goods, electrical machinery, paper products, and leather goods are also produced...A hub of U.S. and world transportation, New York has one of the world's finest natural harbors. It is ice-free year-round and deep enough to enable large ships to reach its piers regardless of the tide. The port has 931 km (578 mi) of direct water frontage, with

an additional 411 km (255 mi) in the adjacent New Jersey bays...The city operates the nation's largest public education system, with nearly 1,000 schools administered by a 7-member board of education and 32 local boards. The City University of New York comprises 19 senior and junior colleges, among them Brooklyn, Hunter, Queens, and City. Among the private universities are Columbis, Fordham, New York, Yeshiva, branches of some Long Island universities, and Barnard College. Numerous hospitals and several major medical-research centers, including Rockefeller University and the Memorial Sloan-Kettering Cancer Center, are located in New York City...One of New York's most famous streets, Broadway begins in lower Manhattan at Battery Park and traverses the island for its entire length. Downtown, Broadway passes through the Wall Street and City Hall areas. At Broadway and 34th Street, Macy's, one of the world's largest department stores, marks the heart of the garment district. Seventh Avenue intersects Broadway immediately north of 42d Street at Times Square...Farther north on Broadway, between 62d and 66th Streets, is Lincoln Center for the Performing Arts. In the Columbia University area, to the east of Broadway north of 110th Street, is the Cathedral of Saint John the Divine, the largest Gothic-style cathedral in the world...Fifth Avenue is known for its department stores and elegant residences. It is also the site of several world-famous art museums...contains a wide variety of other museums...Lower Fifth Avenue ends in Washington Square Park, a focal point of the area known as Greenwich Village, long associated with the city's artistic community. South of Greenwich Village lies SoHo, also an artists' and writers' neighborhood. Lower Manhattan is the location of the Woolworth Building, the World Trade Center (its twin towers are the tallest buildings in the city), and Fraunces Tavern (1719). The United Nations Headquarters, on the East River at 42d Street, occupies a 7-ha (18-acre) plot. The complex includes parks, sculptures, and a riverfront promenade...sports [are] one of the major businesses in the city...Following the American Revolution, from 1785 to 1790, New York served as the capital of the United States. There Washington was inaugurated president in 1789. New York was also the capital of New York State until 1796, when the seat of government was moved to Albany.

Grolier Electronic Publishing, Inc., 1995



New York City has been called "The Promised Land"...Busy little tugs dart here and there; lazy, loaded scows pull out to sea; heavy freighters carry the corn or the meat of the Middle West across the seas or bring to port coffee and tea and luxuries for our table; queenly liners, tourist-laden, are bound for European ports or for the Orient...Landing on Manhattan, [you] will quickly be in the midst of man's greatest achievements in the fields of science and engineering; for here are some of the finest examples of modern bridge building, numerous tunnels cut through the solid rock on which the city is built, and the tallest structures in the world...The shores of Manhattan Island are lined with docks and wharves of the largest steamship lines in the world...

The Wonderland of Knowledge Encyclopedia, 1965



NEW YORK JEWISH HISTORY

Lance J. Sussman, Department of History,
Binghamton University
State University of New York, Binghamton, NY

New York State is the location of both the oldest and largest Jewish community in North America. With nearly 2 million Jews, New York City alone accounts for over one-third of all Jews in the United States. At present, New York City remains the principal port of entry and site of settlement for new Jewish immigrants to the United States including Iranian, Israeli and Russian Jews. New York City is widely viewed as both the organizational and cultural "capital" of the American Jewish community with the majority of major American Jewish organizations maintaining their offices in Manhattan. Indeed, New York City has played such an outstanding role in American Jewish history that it is often difficult to separate local New York Jewish history from the larger national picture.

<http://www.archives.nysed.gov/pubs/jewish/essay.htm>

Rabbi to American Jews: Time to Come Home!

Rabbi Shmuel Eliyahu, Chief Rabbi of the Galilee city of Tsfat, made the following remarks on Arutz-7 two days after the catastrophic attacks in the United States:

"The perpetrators of these attacks are, amazingly, people who just love death. As the verse says, "Those who hate Me [G-d] love death." We, on the other hand, love life, we constantly pray for life, and especially during these High Holy days we say, Remember us for Life, Inscribe us in the Book of Life, etc. G-d, too, loves life. His Temple is totally dedicated to life, we are not permitted to bring corpses into it, even one who touched a dead body, or one who touched one who touched a dead body, etc., is not permitted to enter the Holy Temple. Even stones cut by tools that could be used for war are not permitted to be used for the Temple. On the other hand, many monasteries have skeletons and crypts, and the Arabs bury their dead in their holiest sites, such as Feisal Hussein recently. These people simply love to see death.

"We know that Eretz Yisrael is the place on which, as the Torah says, G-d's eyes are directed

"from the beginning of the year until the end of the year." It is simply the place of Divine Providence, and we know that this is true, as we have seen so many miracles here over the past year. The Jews in America have helped us greatly over the years, and now it is our turn to help them. We have absorbed so many new immigrants over the past years, and we can do so again with American Jewry. It is time for us to tell our brothers in America, "You have nothing to do there - come home!"

<http://www.israelnationalnews.com/news.php3?id=10036>



New York's attractions are almost innumerable--enough to draw over 17 million visitors per year--but they include 150 museums, 400 art galleries, 38 Broadway theaters, and scores of concert halls, clubs, and dance halls. In addition there are 780 landmark buildings, 50 landmark interiors, and 51 historic districts...The city leads the nation in the arts, fashion, advertising, banking and financial services, publishing, broadcasting, and certain of the service industries; it is the home of the UN General Assembly; and there are 87 colleges and universities...Manufactured products comprise apparel, chemicals, metal products, and printing.

The Universal Almanac, 1992



Other files of interest:

[Babylon](#)

[September 11, 2001](#)

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Philologos

Bible Prophecy Research

Title: Balaam

Submitted by: research-bpr@philologos.org

Date: March 23, 1998

Update: April 16, 2002

URL: <http://philologos.org/bpr/files/b002.htm>

Balaam



"...'because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication': which latter was in order to the former: the instruction Balaam gave to Balak, which is here called his doctrine, was, that Balak should get some of the most beautiful women in his kingdom to ply the men of Israel, and draw them into uncleanness, and so to idolatry; by which means, God being angry with them, he might get an advantage over them: that the Israelites did commit whoredom with the daughters of Moab, and eat things sacrificed to idols, and bowed down to Baal Peor, is certain, (Nu 25:1-3); but that this was brought about through the counsel of Balaam is not so plainly expressed, though it is hinted at in (Nu 31:15,16); but the Jewish writers are very express about this matter. Jonathan ben Uzziel, one of their Targumists on (Nu 24:14), has these words of Balaam;Come, and I will counsel thee, (speaking to Balak,) go and set up inns, and place in them whorish women, to sell food and drink at a low price: and this people will come and eat and drink, and be drunken, and will lie with them, and deny their God; and they will be quickly delivered into thine hands, and many of them shall fall.

"This now was the stumbling block he taught Balak to lay before them. And elsewhere it is said, that Balaam, the wicked, gave counsel to Balak, the son of Zippor, to cause the Israelites to fall by the sword; he said to him, the God of this people hates whoredom, cause thy daughters to commit whoredom with them, and ye shall rule over them.

"And then they go on to relate how they built shops, and placed an old woman without, and a young woman within; and when the Israelites came to buy, how well they used them, and what familiarity they admitted them to; how they made them drink of Ammonitish wine, which inclined to lust and when the signified their desire, oblige them to worship Baal Peor, and renounce the law of Moses. Both Philo and Josephus speak of this counsel of Balaam, much to the same purpose. The Samaritan Chronicle says that this counsel pleased the king, and he sent into the camp of Israel, on a sabbath day, twenty four thousand young women, by whom the Israelites were so seduced, that they did everything they desired them, which was just the number of those that were slain, (Nu 25:9). By Balaam may be meant the pope of Rome, for that name signifies, 'the lord of the people'; and is very appropriate to him, who in this interval took upon him to be universal bishop, and lorded it over both church and state, in a most haughty and

tyrannical manner; and the Balaamites were those who submitted to his power and authority, and received his doctrines; and by Balak, king of Moab, may be intended the secular powers, the emperors, kings, and princes of the earth, who were instructed by the popes of Rome, to draw their subjects into idolatry, which is spiritual fornication, to eat the breaden God, to worship the host, images, and saints departed; and which proved a snare, and a stumbling to some of this church, as to the Israelites of old, to do the same things."

(The New John Gill's Exposition of the Entire Bible)



"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel" -- Numbers 25:1-3

"Do you see what happened? Balaam couldn't curse Israel, but he could tell Balak what to do. They should infiltrate Israel, integrate with them, intermarry with them, and introduce idolatry to them to turn them away from their God.

"I'm sure they told Israel not to be a bunch of squares, not to be so narrow-minded. They insisted they were broad-minded and invited Israel to come over and worship with them. But they never went to worship with the children of Israel.

"It has always interested me that a liberal in the church wants me, a fundamentalist, to come over on his side and agree with him. But I have never been able to get him to come over to my side and agree with me--yet he claims to be the broad-minded fellow and I am the narrow-minded fellow. It is very interesting that the tendency of the human heart is always downward and away from God. This is the reason religious rackets prosper--radio religious rackets, church religious rackets, and educational religious rackets. Look how the people support such things. They appeal to the natural man. This is the reason some of those people think I am pretty foolish to teach the Bible. If I introduced something other than the Word of God, the program would prosper. I am very sorry to have to tell you that is the way it is. Old Balaam knew that Balak could corrupt the people by getting a religious racket going. He could appeal to them and get the children of Israel to turn to the worship of Baal. And that is exactly what happened."

(Numbers, J. Vernon McGee)



Balaam = "not of the people"

Balak = "destroyer"

Baalpeor = "lord of the gap"



"To see his [Balaam's] conduct in its true light, we must call to mind the geography of the scene. This professed servant and prophet of Jehovah was standing at the time on one of the summits of the Abarim beyond the Jordan, from which Moses was permitted to behold the Land of Promise just before his death...Standing there, Balaam was on a mount consecrated to pagan worship and thronged with idolaters. On his left hand he sees the dark waters of the Dead Sea with its black and desolate shores, which were recognized among all the eastern tribes as a monument of God's wrath against the impious and ungodly. On the right he sees the land of the Amorites, whom Jehovah had just overthrown as proof of His power and purpose to destroy the wicked and to give the victory to His people. In the valley of the Jordan lies spread out before him the camp of Israel, divided according to their tribes, in the midst of which is seen the tabernacle of God, above which hangs the pillar of cloud; while in the distance beyond the camp his eyes rest upon the land which he knew to be promised to the people of Israel. Yet even in this situation, amid so much adapted to show him how fearful a thing it is to sin against the Infinite One, he dared, for the reward with which Balak tempted his avarice, to abuse his office as a holy prophet and to attempt, once and again, to call down curses on those whom God had blessed. How much more vivid is our conception of Balaam's apostasy and guilt, when we thus place ourselves in imagination where he stood in that critical hour of his moral history!"

(Dr. William Smith's Dictionary of the Bible, 1872)

See also [Pergamum](#)

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Philologos

Bible Prophecy Research

Title: Bath Kol/Heavenly Voice

Submitted by: research-bpr@philologos.org

Date: December 21, 2001

URL: <http://philologos.org/bpr/files/b010/jt>

Bath Kol/Heavenly Voice



6 Tevet 5762

December 21, 2001



Genesis 3:9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Deuteronomy 4:33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Job 38:1 Then the LORD answered Job out of the whirlwind, and said,

Daniel 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Mark 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

John 12:28-30 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

2 Peter 1:17,18 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

Revelation 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Revelation 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Revelation 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed

are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Bat Kol, a heavenly divine voice which revealed God's judgment to man. According to rabbinic tradition, it was heard at several instances in the biblical period, and with the cessation of prophesy remained the sole means of communication between God and man.

(Encyclopedic Dictionary of Judaica)

"After the death of Haggai, Zechariah and Malachi, the last of the prophets, the Holy Spirit ceased from Israel; nevertheless they receive communications from God through the medium of the bat-kol."

(Tosefta Sotah 13:2)

[A quick search on the phrase "bath kol" brings up the following (this is only a partial list).]

Talmud - Mas. Berachoth 51b

This is self-evident, for the Bath Kol went forth [and proclaimed so]! If you like I can reply that this statement was made before the Bath Kol [had issued forth],

Talmud - Mas. Berachoth 52a

we pay no attention to a Bath Kol.

Talmud - Mas. Berachoth 61b

Their portion is in life. A bath kol went forth and proclaimed, Happy art thou, R. Akiba, that thou art destined for the life of the world to come.

Talmud - Mas. Eirubin 6b

V. Glos. and cf. infra 13b. The bath kol announced that the halachah was always in agreement with Beth Hillel.

Talmud - Mas. Eirubin 7a
recognize the authority of a bath kol.

Talmud - Mas. Eirubin 21b
the washing of the hands a bath kol²⁶ issued and proclaimed: My son, if thy heart be wise, my heart will be glad, even mine;²⁷ and, furthermore, it is said in Scripture: My son, be wise, and make my Talmud - Mas. Eirubin 54b
A bath kol issued forth asking him,⁵² 'Do you prefer that four hundred years shall be added to your life or that you and your generation shall be privileged to have a share

Talmud - Mas. Pesachim 94a
said: What answer did the Bath Kol give that wicked man [Nebuchadnezzar] when he asserted, 'I will ascend above the heights of the clouds; I will be like the Most High'? A Bath Kol came forth

Talmud - Mas. Pesachim 94a
A Bath Kol came forth and rebuked him: 'Thou wicked man, son of a wicked man,

Talmud - Mas. Rosh HaShana 21b
to be like Moses, but a bath kol went forth and said to him, It is written uprightly even words of truth, 'There arose not a prophet again in Israel like Moses'. The other said: Among the

Talmud - Mas. Rosh HaShana 21b
without warning, whereupon a bath kol went forth and said, It is written uprightly even words of truth, 'At the mouth of two witnesses' etc.

Talmud - Mas. Yoma 9b availed themselves of the Bath Kol.

Talmud - Mas. Yoma 9b
(24) Bath Kol (v. Glos.). Just as some part of the cedar is unaffected by the worm, surviving the ruin, so was the gift of the divine voice a remnant of God's grace, even after the destruction. V.,

Talmud - Mas. Megilah 3a
of the Hagiographa, but a Bath Kol went forth and said, Enough! What was the reason? — Because the date of the Messiah is foretold in it.

Talmud - Mas. Megilah 12a
A bath kol went forth and said to them, Your predecessors met their end on account of vessels, and yet you use them again [shonim]?

Talmud - Mas. Megilah 29a
A bath kol went forth and said to them: Why do ye desire litigation [tirzu din] with Sinai? Ye are

all full of blemishes as compared with Sinai.

Talmud - Mas. Chagigah 14a

Ta'an. 24b-25a: 'Every day a Bath Kol goes forth and says: The whole world is fed for the sake of Hanina, my son; Yet is Hanina, my son, satisfied with a kab of carobs from Sabbath eve to Sabbath

Talmud - Mas. Chagigah 14b

on Mount Sinai, when a Bath Kol was sent to us, [saying]: Ascend hither, ascend hither! [Here are] great banqueting chambers, and fine dining couches prepared for you; you and your disciples

Talmud - Mas. Chagigah 15a

A Bath Kol went forth and said: Return, ye backsliding children — except Aher. [Thereupon] he said: Since I have been driven forth from yonder world, let me go

Talmud - Mas. Mo'ed Katan 9a

whereat a Bath Kol came forth and announced to them: 'All of you are destined for the life of the world to come.

Talmud - Mas. Kethuboth 77b

A bath kol went forth and said to him, 'Return the thing to him, for it is required for the mortals'.

Talmud - Mas. Kethuboth 103b

On the day that Rabbi died a bath kol went forth and announced: Whosoever has been present at the death of Rabbi is destined to enjoy the life of the world to come.

Talmud - Mas. Sotah 2a

the creation of a child, a Bath Kol issues forth and proclaims, The daughter of A is for B; the house of C is for D; the field of E is for F! — There is no contradiction, the latter dictum

Talmud - Mas. Sotah 10b

a Bath Kol issued forth and proclaimed, 'Thou didst rescue Tamar and her two sons from the fire. By thy life, I will rescue through thy merit three of thy descendants from

Talmud - Mas. Sotah 10b

how did he know this? A Bath Kol issued forth and proclaimed, 'From Me came forth secrets.'

Talmud - Mas. Sotah 13b

a Bath Kol made the proclamation, 'So Moses died there', the great Sage of Israel.

Talmud - Mas. Sotah 33a

the High Priest, heard a Bath Kol issue from within the Holy of Holies announcing, 'The young

men who went to wage war against Antioch have been victorious.

Talmud - Mas. Sotah 33a

he heard a Bath Kol issue from within the Holy of Holies announcing, 'Annulled is the decree which the enemy intended to introduce into the Temple'.

Talmud - Mas. Sotah 33a

noted down the time [when the Bath Kol spoke] and it tallied. Now it was in Aramaic that it spoke! — If you wish I can say that it is different with a Bath Kol since it occurs for the purpose of being generally understood;

Talmud - Mas. Sotah 48b

they made use of the Bath Kol. On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, 'There is in your midst one man who is deserving that the Shechinah should alight upon him, but his generation

Talmud - Mas. Baba Bathra 3b

One day he heard a Bath Kol say, 'Every slave that rebels now will succeed.'

Talmud - Mas. Baba Bathra 73b

a Bath Kol called out: 'Do not go down here for a carpenter's axe was dropped [into this water] seven years ago and it has not [yet] reached the bottom.

Talmud - Mas. Baba Bathra 74a

I heard a Bath Kol saying: 'Woe is me that I have made an oath and now that I have made the oath, who will release me?'

Talmud - Mas. Baba Bathra 74b

A Bath Kol came forth, saying unto us: 'What have you to do with the chest of the wife of R. Hanina b. Dosa who is to store in it purple-blue for the righteous in the

Talmud - Mas. Makkoth 23b

[But] it was a Bath Kol that came forth and said, 'She is right, constrained by Me these things came about.'

Talmud - Mas. Makkoth 23b

'And they said'? [But] it was a Bath Kol that came forth and said, 'I am witness in this matter.'

Talmud - Mas. Makkoth 23b

it was a Bath Kol that came forth and said, 'She is his mother'.

Midrash Rabbah - Leviticus VI:5

R. Isaac said: A Bath Kol² went forth from Mount Horeb, saying: 'Thus much is half of the blood.'

Midrash Rabbah - Esther III:7

Sometimes he heard a Bath Kol say demus, and the bird escaped, and sometimes he heard it say spikla and it was caught.

Midrash Rabbah - Esther IX:2

should be hanged on it. A Bath Kol answered him: 'For thee is the tree fitting: the tree has been made ready for thee from the beginning of the world.'

Midrash Rabbah - The Song of Songs I:5

Solomon with them, but a Bath Kol went forth and said, 'Touch not mine anointed ones' (Ps. CV, 15).

Midrash Rabbah - The Song of Songs IV:17

the authority to Judah, but a Bath Kol went forth saying, 'Leave it in abeyance till its proper time shall come., When did its time come [to be transmitted to Judah]? After the death of Joshua, as it

Midrash Rabbah - The Song of Songs VIII:13

What is this? The Bath Kol, as it says, Except the Lord of Hosts had left unto us a very small remnant (Isa. I, 9).

Midrash Rabbah - The Song of Songs VIII:13

(3) So the Bath Kol is not the same thing as prophecy.

Midrash Rabbah - Lamentations Prologue XXV

while a Bath Kol issued announcing, 'Return, O backsliding children (Jer. III, 14), Return unto Me, and I will return unto you (Mal. III, 7).' When they did not repent, it said,

Midrash Rabbah - Lamentations I:50

A Bath Kol issued forth and proclaimed, 'A joyful mother of children' (Ps. CXIII, 9); and the Holy Spirit cried out, FOR THESE THINGS I WEEP.

Midrash Rabbah - Lamentations II:4

A Bath Kol issued forth and proclaimed, 'Woe to the worthless shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye' (Zech. XI, 17). It

Midrash Rabbah - Ecclesiastes VII:25

'A Bath Kol went forth and said, ' BE NOT RIGHTEOUS OVERMUCH. more than thy Creator!

Midrash Rabbah - Ecclesiastes IX:6

and Houses of Study, a Bath Kol goes forth and says to them, GO THY WAY, EAT THY BREAD WITH JOY. your prayer has been heard before Me [and was] as the sweet savour.'

Midrash Rabbah - Ecclesiastes IX:6

accepted [as an offering].' A Bath Kol issued forth and said to him, 'Abraham, Abraham, GO THY WAY, EAT THY BREAD WITH JOY... FOR GOD HATH ALREADY ACCEPTED THY WORKS, God hath accepted thy sacrifice.'

BATH KOL (lit. 'daughter of a voice'); (a) a reverberating sound; (b) a voice descending from heaven (cf. Dan. IV, 28) to offer guidance in human affairs, and regarded as a lower grade of prophecy.

(The Soncino Talmud)

(The Soncino Midrash Rabbah)

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Philologos

Bible Prophecy Research

Title: "The Beginning of the Creation of God"

Submitted by: research-bpr@philologos.org

Date: November 28, 1997

URL: <http://philologos.org/bpr/files/b003.htm>

"...The Beginning of the Creation of God"

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;" - Revelation 3:14



"The phrase is Jewish, and it is a title the Jews give to Metatron, by whom they sometimes mean the Messiah; so these words in Genesis 24:2, and Abraham said unto his eldest servant of his house, they paraphrase thus:

'and Abraham said unto his servant,' this is Metatron, (or the Mediator,) the servant of God, 'the eldest of his house'; for he is 'the beginning of the creation of God,' who rules over all that he has; for to him the holy blessed God has given the government of all his hosts."

(The New John Gill's Exposition of the Entire Bible)

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Bible Prophecy Research

Title: 'Blessed is He That Watcheth, and Keepth His Garments'

Submitted by: research-bpr@philologos.org

Date: December 19, 1998

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'Blessed is he that watcheth, and keepth his garments...'



See "The Temple: Its Ministry and Services [The Rounds of the Captain.](#)"

See "The Two Babylons: [The Clothing and Crowning of Images.](#)"

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Bible Prophecy Research

Title: "Blood Even Unto the Horses Bridles"

Submitted by: research-bpr@philologos.org

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"...*Blood...Even Unto the Horses Bridles...*"



"They [the Romans under Hadrian] slew the inhabitants [of Betar, after Bar-Kosiba, its defender, had been killed] until the horses waded in blood up to the nostrils, and the blood rolled along stones of the size of forty se'ah and flowed into the sea a distance of four miles."

(Lamentations Rabbah 2:2:4)



1. The measures of the Jews.

It obtained among the Jews, "That the land of Israel contained the square of four hundred parsae." And they are delighted, I know not how nor why, with this number and measure. "Jonathan Ben Uzziel interpreted from the mouth of Haggai, Zechariah, and Malachi; and the land of Israel was moved four hundred parsae every way." "When a hog was drawn up upon the walls of Jerusalem, and fixed his hoofs upon them, the land of Israel shook four hundred parsae every way."

A parsa contains in it four miles. "Ten parsae (saith the Gloss at the place in the margin) are forty miles": which might be proved largely elsewhere, if need were. So that four hundred parsae (or so many thirty furlongs), made a thousand six hundred miles. Which measure why they ascribed it to the land of Israel on every side of the square of it, whether from the measurings of Ezekiel, or from somewhat else, we do not here inquire. But we cannot but observe this, that the same number is mentioned, and perhaps the same measure understood, Revelation 14:20: "Blood issued out of the lake to the horses' bridles, for a thousand six hundred furlongs." Where the Arabic reads, "for the space of a thousand six hundred miles."

(A Commentary on the New Testament from the Talmud and Hebraica, A Chorographical Decad,
John Lightfoot)



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Philologos

Bible Prophecy Research

Title: The Book of Life

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The Book of Life



Exodus 32:32, 33

[Moses pleads for the people] Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Psalm 69:28

Let them be blotted out of the book of the living, and not be written with the righteous.

Psalm 139:14-16

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Daniel 12:1

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Luke 10:20

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Philippians 4:3

And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Revelation 3:5

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 13:8

And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 17:8

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Revelation 20:12,15

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:27

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.



Register of Citizens' Names:

"It was customary to have registers of citizenship, in which were entered the names of citizens, both natural and adopted. Heaven is represented as a city, and its inhabitants are registered. Some, who have not yet reached the heavenly city, are regarded as citizens on their way home. Their names are registered with the others. Such were the 'fellow-laborers' to whom Paul refers in the text. See also Isa 4:3; Dan 12:1; Luke 10:20; Rev 13:8; 17:8; 20:15; 21:27. When one was deprived of citizenship his name was erased from the roll of citizens. Reference may be found to this in Exo 32:32; Psa 69:28; and Rev 3:5."

(Manners & Customs of the Bible, James M. Freeman)



On Rosh HaShanah three books opened - that of life, for those whose works had been good; another of death, for those who had been thoroughly evil; and a third, intermediate, for those whose case was to be decided on the Day of Atonement (ten days after Rosh HaShanah on Yom Kippur), the delay being granted for repentance, or otherwise, after which their names would be

finally entered, either in the book of life, or in that of death.

(Hebraic Heritage Ministries, <http://www.geocities.com/Heartland/2175/>)



"The following is one of the prayers in the liturgy on Rosh HaShanah: We will celebrate the solemn holiness of this day, how awesome and fearsome it is. On this day your rulership is lifted up, your throne is established in mercy, and you sit upon it in truth. Truly you alone are judge, arbiter, discerner, witness, recorder, sealer, inscriber and reckoner; and you remember all forgotten deeds. You open the book of records and it reads itself, and everyone's signature is there.

"The great shofar is sounded, the still small voice is heard, and the angels tremble with fear as they proclaim: 'Behold! The Day of Judgment!' Even the armies of heaven are to be brought to judgment, for in your sight even they are not innocent. You cause all who come into the world to pass before you like a flock of sheep. Like a shepherd seeking out his flock and causing them to pass under his staff, you cause every living soul to pass before you; you count, reckon and review every creature, determining its lifetime and inscribing its destiny.

"On Rosh HaShanah it is inscribed, and on Yom Kippur it is sealed: how many will pass away and how many will be born, who will live and who will die; who will die prematurely and who will live out his days; who will perish by fire and who by water; who by sword and who by wild animals; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who will have rest and who will wander about; who will be at peace and who will be tormented; who will be at ease and who will be bothered; who will become poor and who will become rich; who will be brought low and who will be raised up."

One of the blessings during the High Holy Days is: "May we and all your people, the house of Israel, be remembered and inscribed in the book of life, blessing, peace and prosperity, so that we will have a life of goodness and peace. Blessed are you, Adonai, the maker of peace."

On Rosh HaShanah, Jews greet each other by saying "May you be inscribed in the book of life for a good year." On Yom Kippur, "May you have a good sealing of your destiny in the book of life."

"The tradition is that on Rosh HaShanah God opens the heavenly books and judges people according to their works, writing in them who will die and what kind of life the living will enjoy during the coming year. The Ten Days of Penitence, Rosh HaShanah through Yom Kippur, are thought of as offering an opportunity for repentance that will influence God to change these fates for the better. But on Yom Kippur these fates are fixed or "sealed."

(*Jewish New Testament Commentary*, David Stern)



I would like to speak briefly to the books which are unsealed.

Daniel 7:9-10 describes the opening of books before the judgment seat. Rev. 20 says, "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them; and they were judged every man according to their works."

I love to think of these books. And what they may include.

"Here are some books we can find in the scriptures, which may be the included in the books unsealed.

1. The book of nature. Ps. 139:16 says, "Thine eyes did see my substance, yet being unperfect; and in thy books all my members were written, which in continuance were fashioned, when as yet there was none of them". Ps. 19:1 says, "The heavens declare the glory of God; and the firmament showeth his handiwork." And, of course, you read about the invisible things of nature testifying against those who did great evil against God in Rom. 1. These invisible things "from the creation of the world are clearly seen, being understood by the things that are made."
2. The book of providence, wherein all the details are registered, even seemingly the most trivial. Matt. 10:30 says, "But the very hairs of your head are all numbered." Dan. 3:27 says that all the officious ones gathered to observe witnessed that the power of the fiery furnace had not singed even a hair on the heads of Shadrach, Meshach and Abednigo. And 1 Sam. 14:45 says God has numbered our hairs in this book to show us the special concern and care he takes of the least of our concerns. On the day of judgment, the opening of this book will confute and condemn those who spent their lives denying divine providence.
3. The book of men's afflictions. Ps. 56:8: "Thou tellest my wanderings (or flittings); put thou my tears into thy bottle. Are they not in thy book?" And Job says, "Also, now, behold, my witness is in heaven, and my record is on high." Thomas Brooks says, "That in the great day of account, the Lord will reckon with you for every rod he hath spent upon you; he will reckon with you, not only for all your mercies, but also for all your crosses; not only for all your sweets, but also for all your bitters; not only for all your cordials, but also for all your corrosives."
4. The book of conscience. Rom. 2:14-16: "For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; who

show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

5. The book of scriptures. Jn. 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

6. The book of life. This book contains a register of such particular persons in whose salvation God from all eternity determined to have his mercy glorified, and for whom Christ merited faith, repentance, and perseverance, that they should repent, believe, and be finally saved.

7. The book of the wars of the Lord. Numbers 21:14: "Wherefore it is said in the book of the wars of the Lord, What he did in the Red Sea, and in the brooks of Arnon."

8. The book of remembrance. Mal. 3:16-18: "Then they that fear the Lord spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that fear the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

9. The book of words. Matt. 12:37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

10. The book of hard speeches. Jude 15: "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

(End-Times mailing list, MJ)



...God looked upon the suffering of Israel, and smote the first-born of the Egyptians, and it is one of the four nights that God has inscribed in the Book of Memorial. The first of the four is that in which God appeared to create the world; all was waste and void, and darkness brooded over the abyss, until the Lord came and spread light round about by His word. The second night is that in which God appeared unto Abraham at the covenant of the pieces. In the third night He appeared in Egypt, slaying the first-born of the Egyptians with His right hand, and protecting the first-born of the Israelites with His left. The fourth night recorded will be that in which the end of the redemption will be accomplished, when the iron yoke of the wicked kingdom will be broken, and the evil-doers will be destroyed. Then will Moses come from the desert, and the Messiah from Rome, each at the head of his flock, and the word of God will mediate between them, causing

both to walk with one accord in the same direction.

(Legends of the Jews, Louis Ginzberg, Book 2)



[This is part of a May 8, 1999 BPR mailing list post.]

The PAX channel broadcast a program in May, 1999 entitled "Bible Code: The Future & Beyond" in which the following was reported:

Everyone's future is in the codes. They took a volunteer named Paul Bershon and found over 4000 Bershons in the Bible, his first name, grad school, undergraduate school, projects he has worked on, daughter's name, ex-wife's name, mother and father's name, grandfather's name, etc.

"When Rabbi Solomon suggested that everything that ever was or ever will be can be found in the Torah he wasn't speaking in generalities. He insisted it was there in minute detail implying that your name and mine, as well as our life history and possibly even our life destiny, was to be found there. Could such a thing be possible? In Psalm 139 we read: 'All the days ordained for me were written in your book before one of them came to be.' Could it be the book referred to is the very Bible we hold in our hands? Dr. [Eliyahu] Rips believes we are currently dealing with only the two dimensional aspect of the code and that even that is much more than we could ever decipher. But he also believes the code is more like a hologram with at least three and perhaps four dimensions in which all the world's academic, spiritual, and scientific knowledge might be stored."

I have just skimmed the info that deals with that last thought. There is some info that seems to point to the fact that nothing is permanently fixed in the codes and, therefore, there is some human factor involved in exactly how things play out.

For more on this program and the first Bible Codes program shown on PAX net see: <http://www.biblecodesecrets.com>

Note from Bill Koenig (edited):

Below are the remarkable results of my family search using the "Unlocking the Bible Code" software. To see these results in a matrix is truly remarkable.

To put this into perspective, this text, the original masoretic Hebrew text was written more than 2500 years ago. So in other words, the Lord knew my family history and what would happen

before any members of my family were born.

However, we must remember, this information is easier to quantify when we have specific names of our families or words from previous events. The Colorado school shooting, the Kennedy Assassination, the Rabin Assassination, the Oklahoma City bombing, etc., we have the "search words" that are relevant to these particular incidents. They are definitive and not subjective, so these searches are much more reliable and accurate. You know what your are looking for - its hindsight!

For example, former Prime Minister Yitzak Rabin's name was crossed by the word "assassin that will assassinate." It was believed, according to the interpretation of the Bible Codes, that he would be assassinated. But one would not know the assassin's name until after the fact, so outside of being warned, nothing could be done to stop the event from happening.

After the fact, in hindsight, we could put in the name Amir (the assassin's last name), and the site of the assassination and the date of the assassination. These words would show up in the same matrix.

Moreover, the codes have not been known for revealing the "specifics" of the future, but they have revealed the hand of the Almighty God in the writing of the code. He knew from eternity past what was going to happen in our day. And wrote that into the code, so we could see it, after the fact, 2500 years ago when the masorettes wrote our Hebrew text.

In closing, the thought of the code's existence continues to bother some people, but the results can not be refuted despite the various attempts to discredit them. Sure there have been abuses, but the results remain compelling and awe inspiring.

Main search word: Koenig

The following search words created a matrix found from Exodus 27:21 to 35:19.

(When words touch, crossover, overlap or intersect in a matrix they can usually be considered good matches. This is especially true when you already have the names of family or previous events.)

William's (my first name) line ran horizontal.

Tina's (my wife Christine's first name) line ran diagonal.

William and Tina's (Christine) lines touched and intersected.

Our birthdays intersected. The date, 3-24-1954, ran horizontally and 4-7-1966 ran diagonally and intersected.

The phrase "Word of God" overlapped my birthday and was to the left of the intersection point of Tina's (Christine) birthday and my birthday. .

The Dallas (horizontal) and Christian (horizontal) lines both intersected Koenig (diagonal).

The Watchman (diagonal) line intersected William (horizontal).

Tina's (Christine) diagonal line intersected her sister Bobbie (horizontal).

Theodore's (my brother) horizontal line ran parallel to mine and then crossed my line.

Joan's (my mother) horizontal line overlapped my birthday and the "Word of God."

Virg's (my father) horizontal line ran next to my mother.

My parent's lines crossed each others.

Edna's (my grandmother on my fathers side) horizontal line ran across the top of the matrix

The Messiah (horizontal) and Bible (horizontal) lines ran parallel and horizontal with my grandmother's line and then crossed her line. (Relevant Note: My grandmother during her life read the Bible every day. Loved the Lord. And talked about Him frequently. In her final words, before "leaving" to be with the Lord, she stated "I am so happy, I am so very, very happy" and then passed away.)

Theodore's (my grandfather on my dad's side) horizontal line ran parallel to his wife Edna's line. Their lines also crossed.

Adria's (my grandmother on my mother's side) horizontal line ran parallel to my grandmother Edna's line.

When I searched for William (my grandfather on my mother's side), it kept going back to my name next to Tina (Christine) instead of finding another word area. So there wasn't a good match with his name.

Christine's parents names showed up next to each other and their lines crossed in our same family matrix.

Shirley's (Tina Christine's mother) horizontal line ran near her husband Jessie and then crossed his line.

Jessie's (Tina's Christine's father) diagonal line crossed through Shirley's line.

Christine's dad (Jessie) and my dad (Virg) lines crossed.

([Koenig's International News](#) email list, June 20, 1999)

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Philologos

Bible Prophecy Research

Title: The Bread of Life

Submitted by: research-bpr@philologos.org

Date: June 19, 2000

URL: <http://philologos.org/bpr/files/b008.htm>

And Jesus said unto them, I am the bread of life



Parashas Shlach: Heaven Sent, But Not Sent By Heaven

Rabbi Pinchas Winston

Perceptions

Mon, 19 Jun 2000

John 6:31-58 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give

for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

G-d spoke to Moshe, saying, "Speak to the Children of Israel and tell them: When you come to the land to which I am bringing you and you eat the land's produce, you must separate an elevated gift for G-d. You must separate the first portion of your kneading as a Dough-Offering (Challah)" (Bamidbar [Numbers] 15:17-20)

To most, "challah" is that delicious bread we savor on Friday nights right after we recite Kiddush and drink the wine. However, to those who bake their own challos, it is also a term denoting the obligation to remove an olive-size piece of dough from each batch of dough that is about two pounds, ten ounces in weight. If the dough is at least three pounds and 10.7 ounces in weight, then a special blessing is recited at the time of the removal.

In Temple times, challah was one of the gifts given to the Kohen by the people. However, today, it is put into the oven and left there until it becomes inedible, after which it is disposed of in a somewhat honorable way...

This latter point is interesting because of the fact that this mitzvah appears in this week's parshah [interpretation], when considering the Talmud's explanation as to why this mitzvah has particular relevance to women:

Why [does a woman have the mitzvah of] Challah? Rav Chisda said, The Holy One, Blessed is He, said, "'First' I called you, and regarding 'First' I have warned you" (Shabbos 31b)

This explanation is somewhat vague, but when we learn the following, it becomes clearer:

Rebi Yochanan son of Chanina said: Twelve hours there were on that day (Day Six of creation); the first hour, his dust was gathered together; the second hour, he was made a lifeless form, the third hour, his limbs were shaped (Sanhedrin 38b)

In other words, when G-d set about making the first man, He did so in a manner that resembles the way we make bread. Into one location G-d gathered dust of the earth like flour being brought together from which to make a dough. And then, like the baker who pulls off an olive-size piece

of dough from the batter as Challah, so, too, did G-d "extract" Adam from the ground, giving him the status as the "Challah" of creation.

[1 Cor 15:45-47 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.]



Encyclopedia Judaica, CD ROM Edition (EJ)

HALLAH, a form of bread (II Sam. 6:19). The term also applies to the portion of dough set aside and given to the priest (Num. 15:19–20). The etymology of the word is traced either to the Hebrew root for "hollow" and "pierce" (Heb. hll), suggesting a perforated and/or rounded loaf, or to the Akkadian ellu ("pure"), referring to the bread's sacral use.—(EJ)

Zechariah 12:10 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.

John 19:34 But one of the soldiers with a spear **pierced** his side, and forthwith came there out blood and water.

John 19:37 And again another scripture saith, They shall look on him whom they **pierced**.

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which **pierced** him: and all kindreds of the earth shall wail because of him. Even so, Amen.

1 John 3:2,3 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is **pure**.



Hallah is one of the 24 perquisites of the priest (cf. Ezek. 44:30): "in order that the priests, who are always occupied with Divine service, should live without any exertion" (Sefer ha-Hinnukh,

no. 385). Hallah must be eaten by priests in a state of ritual purity; the commoner who eats it deliberately is liable to the penalty of karet [punishment at the hands of heaven, premature death]...—(EJ)

1 Cor 11:27-30 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

For Sabbath and other holidays all sorts and shapes of hallah breads are baked. In most countries the Sabbath loaves are braided. The loaves are frequently sprinkled with (poppy or sesame) seeds to represent manna.

For Hoshana Rabba, the seventh day of Sukkot, the hallah loaf is sometimes marked with a hand, symbolic of reaching for blessings, or key-shaped, that the door of heaven may be opened to admit prayers.

Matthew 8:2,3 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Matthew 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;



Matthew 2:1 Now when Jesus was born in Bethlehem...

The precise origin of the name "Bethlehem" is not clear. It is generally interpreted as meaning "house of bread" but it may have once had some religious connotation similar to the name "Bethel," which meant "house of El" or "house of God"...It was the site of...the setting for the story of Ruth (Ruth 1:1-2, 19- 22; 2:4; 4:11). But Bethlehem's greatest claim to fame during the OT period came through its association with David the king of Israel. Bethlehem was David's hometown (1 Sam 17:12) and the site at which he was anointed (1 Sam 16:1-13), and it is mentioned in other accounts about his life (1 Sam 16:14-22; 17:15; 20:6,28).

(Cities of the Biblical World, LaMoine F. DeVries)



Lev 24:5-9 And thou shalt take fine flour, and bake twelve cakes [challah] thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

Matt 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Frankincense, an aromatic gum resin obtained from certain trees...To obtain the resin, a deep incision is made in the bark of the trunk and a narrow strip of bark below the incision is peeled away. The milklike juice extruded from the incision runs into the barkless strip where it is left exposed to the weather. After three months, the frankincense is gathered in semiopaque round, oval, or tear-shaped lumps. The purer form, gathered at the incision, is almost colorless; the less pure forms, from lower drippings, are shades of yellow...It has a balsamlike odor which intensifies on heating, and it burns with a bright, white light...

(Collier's Encyclopedia, 1963)



Two oval loaves of braided hallah bread are usually found on the weekly Sabbath table. On Rosh Hashanah, it is customary to eat round loaves of hallah bread, symbolizing crowns, as a reminder of the synagogue liturgy's emphasis upon God's kingship.

(The Feasts of the Lord, Kevin Howard & Marvine Rosenthal)

Matthew 27:29 And when they had platted [braided] a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Revelation 19:11-15 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge

and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

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Philologos

Bible Prophecy Research

Title: The Bride

Submitted by: research-bpr@philologos.org

Date: July 24, 1998

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/b006.htm>

The Bride



See Christian Research Ministries, The Open Scroll, July, 1998--

[The Bride Theft](#) and

[The Bridegroom and the Bride](#)



Genesis 24

This is the story about Abraham (=God) sending his servant (=Holy Spirit) to find Rebekah (=bride) for his son Issac (=Jesus).

Song of Solomon

The whole book is the story of love between a bridegroom and his bride.

Isaiah 49:18

Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

Isaiah 61:10

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Isaiah 62:5

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the

bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Jeremiah 2:32

Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Jeremiah 7:34

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Jeremiah 16:9

For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

Jeremiah 25:10

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Jeremiah 31:4

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Jeremiah 33:11

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

Joel 2:16

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

John 3:29

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Galatians 3:29

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ephesians 5:27

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Revelation 18:23

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Revelation 19:7,8

Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Revelation 21:2

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:9-27

And there came unto me one of the seven angels which had the seven vials full of

the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 22:17

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

David is a spiritual picture of God's Bride. David in Hebrew means, "beloved."

[C]ostly suits of clothes...in those times were given to persons at their marriage, or in order to it; and which custom still continues among the Arabs, who, as Dr. Shaw says, have the marriage contract previously made between the parents, wherein is express mention made not only of the "saddock," as they call that particular sum which the bridegroom settles on the bride; but of the several changes of raiment, and the quantity of jewels, and the number of slaves that the bride is to be attended with when she first waits upon her husband; a gold and silver "sarmah," he says, which is a thin flexible plate of gold or silver, of a triangular shape, artfully cut through and engraven in imitation of lace; one or two sets of earrings bracelets and shekels, a gold chain to hang over their breasts, with half a dozen vests, some of brocades, others of rich silk, were usually the wedding clothes of a lady of fashion. And so in Barbary, the man buys his bride a suit of apparel, earrings, bracelets, a chest, . and gives the father a considerable sum of money, according to the qualities and circumstances of the parties.

(The New John Gill's Exposition of the Entire Bible)



The veil is an essential part of female dress. In country places it is often thrown aside, but on the appearance of a stranger, it is drawn over the face, as to conceal all but the eyes. In a bride it was a token of her reverence and subjection to her husband.

(Commentary Critical and Explanatory on the Whole Bible, 1871, Jamieson, Fausset and Brown)



'All the days of the week,' the Rabbis say, 'has God paired, except the Sabbath, which is alone, that it may be wedded to Israel.' Israel was to welcome the Sabbath as a bride; its advent as that of a king.

(The Temple: Its Ministry and Services, Alfred Edersheim).



Israel is Jehovah's bride, the Church is the Lamb's bride.



Please see the online ebook [The Remnant Bride](#), by Joseph Herrin



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Philologos

Bible Prophecy Research

Title: "...the caves of the earth..."

Submitted by: research-bpr@philologos.org

Date: January 9, 1999

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/c004.htm>

"...the caves of the earth..."



In my reading today I came across the following which might help explain Isaiah 2:19:

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Chapter 99

Subterraneous places. Mines. Caves.

Thus having taken some notice of the superficialities of the land, let us a little search into its bowels. You may divide the subterraneous country into three parts: the metal mines, the caves, and the places of burial.

This land was eminently noted for metal mines, so that "its stones," in very many places, "were iron, and out of its hills was digged brass," Deuteronomy 8:9. From these gain accrued to the Jews: but to the Christians, not seldom slavery and misery; being frequently condemned hither by tyrants. So Eusebius of Edesius, "He was condemned to the metal mines of Palestine." And again, concerning others, "Then passing to the other confessors of Christ, he condemns them all to the brass mines, which were in Pheno of Palestine."

On the north part of the land, in the country of Asher, were mines of metal. Hence is that in Deuteronomy 33:25, "Thy shoes shall be iron and brass." On the south, in the desert of Sin, the utmost bounds of Judea, were mines also: hence--and shall pass to Zin, as our translation reads, Numbers 34:4,--in the Jerusalem Targumist, is over-against the mountain of iron: and in Jonathan, unto the palm-trees of the mountain of iron: and in the Talmudists, the palm-trees of the mountain of iron are fit to make a small bundle to carry in the hand in the feast of Tabernacles. On the east coast of Perea was also "an iron mountain,"--witness Josephus. And without doubt there were other such-like mines, scattered here and there in other parts of that land, though of them we have no mention.

You will not at all wonder at these underminings of the earth, seeing they brought so much profit and gain with them, and were so necessary to the life of man. But what shall we say of those dens and caves in rocks and mountains, whence no gain seemed to be digged, but rather danger arose to the neighbouring places oftentimes? For what were these, but lurking-places for wild beasts and robbers? There is infinite mention of these caves both in the Holy Scriptures and in other writings, especially in Josephus, where subterraneous passages, and dens, are mentioned a thousand times. And many of these were of a vast largeness, scarcely to be credited; those especially in the Talmudists, which are called "The dens of Zedekiah," not a few miles in distance.

But were those hollows the work of nature, or of the hands and industry of man? By one example, taken out of Josephus, the thing may be determined. Relating the story of a castle built by Hyrcanus in Perea, among other things he speaks thus: "Out of the rock against the mountain, having cut in two the prominent parts of it, he made dens of many furlongs long." And a little after, "He made the mouths that opened into these dens to be strait, that but one might go in at a time, and no more": "and this he did on purpose for security's sake, and for avoiding danger, in case he should be besieged by his brethren."

These dens, therefore, were cut out of mountains and rocks for the uses of war, that they might serve for refuge and strength. And it is probable the Canaanites, a warlike and gigantic nation, had digged very many of these caves before the entrance of the Israelites into that land; and that the Israelites also increased the number of them. See concerning these caves, Joshua 10:16; Judges 6:2; 1 Samuel 22:1, and 24:3; 1 Kings 18:13; Isaiah 2:19, &c.

([A Commentary on the New Testament from the Talmud and Hebraica, A Chorographical Century](#), John Lightfoot)

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Philologos

Bible Prophecy Research

Title: "...and think to change times and laws..."

Submitted by: research-bpr@philologos.org

Date: April 8, 2001

URL: <http://philologos.org/bpr/files/c008.htm>

"...and think to change times and laws..."



The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, **and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.--Daniel 7:23-25

The World Summit on Peace and Time

convened at the University for Peace, Costa Rica,
June 22-27, 1999 (Crystal Moon 24-Cosmic Moon 1),
for the expressed purpose of concluding the matter of Calendar Reform

The Summit was called on behalf of the people of the Earth to ratify the Declaration of Calendar Reform, and, organized as Seven Commissions, to prepare the 8 articles of Resolution to accompany the Declaration. Over 100 people attended the Summit, including some 50 invited Commissioners and at least an equal number of planetary kin, followers of the World 13 Moon Calendar Change Peace Movement.

Letters of acknowledgement were sent on behalf of Kofi Annan, Secretary-General of the UN; Federigo Mayer Zaragoza, Secretary General of UNESCO; HH the Dalai Lama; and by Jonathan Granoff of the Lawyers Alliance for World Security. Though they were not able to attend, both Dr. Alfredo Sfeir-Younis, World Bank Special Environmental Representative to the UN, and Lama Gangchen of the UN Spiritual Forum contributed relevant documents and statements of support. The Summit opened with a prayer ceremony by Rev. Yusen Yamato, followed by the opening address of Dr. Rodrigo Carazo, former president of Costa Rica and founder of the University for Peace. In attendance with Dr. Carazo was Gerardo Budowski, acting Rector and representative of the newly appointed President of the University for Peace, Maurice Strong.

Following her welcoming remarks, Mrs. Lloydine Argüelles introduced her husband, Dr. José Argüelles, who formally convened the Summit with a prepared statement, "Calendar Reform and the Future of Civilization," outlining the Summit's purposes and objectives. Finally, Dr. Ashok Gangadean, of the Global Dialogue Institute, the Summit's On-site Coordinator, laid out the ground rules for the Seven Commissions.

By defining the process of Deep Dialogue as the means of differentiating between egoic language and the higher "logos," Dr. Gangadean made an inspiring invitation to get to the serious task faced by each of the Seven Commissions, to write up a 1-page article of resolution for each one of the 7 areas covered by the Commissions: Time, Education, Wealth, Biosphere, Spirituality, Peace, and Art and Culture. Dr. Gangadean elaborated on the technique of Deep Dialogue at the mid-day meeting of the 2nd day.

For the better part of the next 4 days, the Seven Commissions went to their tasks. The lunch time furnished the main central gathering point for all to come together. But it was the small groups that provided the central activity of the Summit. Each Commission appointed a facilitator and a secretary, as well as someone who was bilingual to translate between the 2 main languages, Spanish and English.

Participation in the Commissions was more or less voluntary. Interestingly, the smallest Commissions were Wealth and Peace, while Art and Culture, Time, Education and Spirituality gathered greater numbers. The idea at first was that the Commissions would consist of an inner cadre of invited Commissioners, and an outer circle of planetary kin who were to hold the space. However after several sessions, most of the groups melted these boundaries.

On the morning of the 3rd day, Roberto Poz, Day Keeper and priest of the Quiche Maya, from Quetzaltenango, Guatemala, offered a ceremony to all the participants, who now also included long-time Chancellor of the University for Peace, and former assistant Secretary-General of the UN, Robert Muller. Before returning to their work on the Commissions, the participants were given a personally guided tour by Robert Muller of the archeology and history of the site of the University of Peace, concluded by a walk to his near-by residence.

The following day, after observations and remarks on the Deep Dialogue process by Dr. Gangadean, the participants took the general afternoon session to vocalize all of their issues and concerns. While this was at times a painful and grueling process, the overall effect was highly beneficial. On the next day, the 5th day of the Summit after a Women's Healing Circle, the Commissions were all seriously at work. Finally at 4:00 in the afternoon, the final plenary session was convened for the sole purpose of hearing the Seven Articles of Resolution. The first 3 Commission reports were read by a single representative. However, the last 4 groups invited all members of the Commission to be present for the report. The response for all the reports was overwhelmingly positive.

Over the next 2 days, the reports were fine tuned and edited. As the Seven Articles of Resolution now stand, each one is the product of 1 group of Commissioners. This means that each one of the Articles is genuinely the result of the will of the people, a resolution put together, for the most part, by people who had never met or gathered in this way before. The seriousness of tone and practical suggestions put forth for implementing the Calendar Reform speak to the truth and timeliness of the Reform itself.

The final and 6th day of the Summit was the largely ceremonial conclusion and the only part of the event that did not occur at the University for Peace. Beginning with a performance by the Aztec Dancers in the patio outside, the remainder of the ceremonies occurred inside the historic Fanal Theater in downtown San José, the capital of Costa Rica. Dr. Elisabet Sahtouris, who facilitated the Commission on the Biosphere, gave the opening address, which elaborated on biological metaphors for the current planetary rite of passage, marked by the World Summit on Peace and Time.

Following Dr. Sahtouris' Address, Mrs. Lloydine Argüelles formally read the Declaration of Calendar Reform which was ratified by common consent of all the participants. Dr. José Argüelles called forth the self-selected Leaders of the 2 Peace Emissary Teams, Mr. Martin Zoller of Bolivia, for the mission to the UN, and Mr. Vandir Natal Casagrande of Brazil, to head the mission to the Vatican. These 2 were joined by a 3rd special Emissary to Libya, Mr. Reinhart Ruge Co-President of the World Parliament Association.

The Rev. Yusen Yamato served as the silent witness to this solemn occasion. With the formal presentation of the "Declaration of Calendar Reform and the Peoples' Moral Referendum," (the Seven Articles of Resolution), to these 3 representatives, the work of the World Summit on Peace and Time entered its next phase, the notification of Calendar Reform to the World Leaders beginning with His Excellency Mr. Kofi Annan, His Holiness Pope John Paul II of the Vatican, and His Excellency Moammar Qhadafy, President of Libya. These Missions are to be completed by Gregorian July 17, 1999, Cosmic Moon 21.

To celebrate the conclusion of the Summit, the Youth Orchestra of Costa Rica played an inspired selection of symphonic music, followed by the group Kurime, who performed folkloric ballet and traditional music of Costa Rica. After the musical performances, the Costa Rica Coordinating Committee of the World Summit was honored on stage, followed by the presentation of Certificates of Honor to all those who participated in the World Summit on Peace and Time.

The conclusions to the Summit are summarized in the formal "Declaration of Calendar Reform and Peoples' Moral Referendum." The matter of Calendar Reform has now been dealt with by representatives of the People of the Earth. This has been the only recourse possible since previously in this Century, the Nations had their opportunity and defaulted, while the Vatican had left the door open to reform. The People have now had their say affirming the moral and scientific need for a Calendar that is in harmony with the cycles of nature and which is perfectly

represented by the 13 moon 28-day Calendar of Peace.

People's Declaration of Calendar Reform & Moral Referendum
World Summit on Peace & Time

In recognition of the existence of a planetary moral emergency, and in order to preserve the biosphere, to minimize suffering, and to eliminate the scourge of war, thus assuring a new time of justice and a genuine culture of peace on Earth, we, the delegates of the World Summit on Peace and Time, do hereby authorize the Declaration of Calendar Reform and its attendant Resolutions constituting the People's Moral Referendum; and that to achieve the universal ends which this Declaration of Calendar Reform encompasses, we do hereby call upon the highest level leadership of the United Nations and the Vatican to begin to implement this People's Declaration of Calendar Reform and Moral Referendum by joint proclamation of intent to Reform to all the peoples of the Earth, on (Gregorian: July 26, AD 1999).

Thus, do we solemnly and sacredly declare, that whereas the Gregorian Calendar was instituted by papal decree in the year AD 1582, and henceforth adopted by virtually all nations as the common world standard; and that

Whereas by rational discourse and common sense, it has been determined that the Gregorian Calendar does not represent a true or accurate standard of measure nor belong to any systematic science of time, and hence, is worthy of reform; and that

Whereas the League of Nations proposed such reform to be effective January 1, 1933, and again January 1, 1939, both of which efforts were inconclusive; and that

Whereas the United Nations opened debate on calendar reform without closure in AD 1956; and that

Whereas in 1962, the Vatican II Council issued a "Declaration of Calendar Reform," being unopposed to a new perpetual civil calendar, we, the delegates of the World Summit on Peace and Time, on behalf of all the people's of the Earth regardless of race, creed or religious belief, and on behalf of the biosphere, the terrestrial life support system, in order to assure peace, freedom, equality, justice and a new beginning in a new time, do hereby abrogate the use of the Gregorian Calendar, and authorize its immediate replacement as the common world standard, the biologically accurate measure of the perpetual, 28-day 13-moon calendar, henceforth known as the Calendar of Peace.

We further affirm that objections previously sustained against the "null" day, henceforth known as the "day-out-of time," are no longer justifiable in light of the course of events in the 2nd half of this century, and that, whereas the peoples of the Earth having tested the nature of this day-out-of-time through common sacred observation and celebration, declare that this annual day-out-of-

time -- Gregorian: July 25th; the 365th day of the new 28-day thirteen moon civil calendar year -- henceforth be declared to be the annual day of universal pardon and forgiveness and for the exaltation of festivals of peace through culture.

In recognition of the fundamental change and unparalleled opportunity augured by the Calendar Reform, on behalf of all the people of the planet Earth and its biosphere, and in accord with the principles of equality, justice, harmony and peace represented by adoption to the even 28-day 13 moon measure of the new Calendar of Peace, the World Summit on Peace and Time hereby authorizes in the form of Seven Articles of Resolution constituting the People's Moral Referendum, changes to civil society world-wide, as determined and decreed by the Seven Commissions of the World Summit on Peace and Time, and that these Articles of Resolution reflect the common good as determined by the following 7 areas of human endeavor and concern: Time, Peace, Wealth, the Biosphere, Education, Art and Culture, and Spirituality.

Presented on behalf of all of the Commissioners and the Planetary Kin delegates of the Seven Commissions of the World Summit on Peace and Time, dated: Gregorian June 27, 1999; Cosmic Moon 1, of the new Calendar of Peace.

Following are the Resolutions of the Seven Commissions in the form of Seven Articles appended to this Declaration of Calendar Reform

- Article I. Resolution of the Commission on Time
- Article II. Resolution of the Commission on Education
- Article III. Resolution of the Commission on Wealth
- Article IV. Resolution of the Commission on the Biosphere
- Article V. Resolution of the Commission on Spirituality
- Article VI. Resolution of the Commission on Peace
- Article VII. Resolution of the Commission on Art and Culture

Article I. Resolution of the Commission on Time Preamble

In order to return to an original wisdom and safeguard the future evolutionary unfoldment of the human species, we, the people of planet Earth, call for the establishment of a harmonious measure of time. To prevent the further desecration of the biosphere, this measure must reflect the natural pulse of the planet. Time is primarily a function of consciousness and has a much richer structure than can be modeled with the linear geometry of 3-dimensional space.

Our analysis demonstrates that the mechanical clock and the Gregorian Calendar are artificial and entropic time-templates the following of which has a discordant effect on the conduct of the human mind, adversely influencing the entire fabric of global civilization. This adverse influence is due to the way that the species-wide use of these humanly contrived time-defining systems

throws the patterns of human life out of phase with the life-giving rhythms of the biosphere as a whole, effectively disconnecting humanity from nature.

The Calendar of Peace catalyzes a global shift in consciousness by the harmonization of the human species with the natural order of its life support systems. In the course of our research we have become convinced that to elevate the quality of human experience and deepen our reverence for all life, the realm of natural time must be entered wholeheartedly. To live and grow in natural time we declare to be a universal human right.

Referendum on Time

The 1st stage in initiating reform of civil society to the standards of the Calendar of Peace is the establishment of the necessary Councils to implement the following tasks:

1. The production and global distribution of a generic 13 moon 28-day calendar, including the 260-day Tzolkin as a demonstration of how the 13 moon framework can be used to integrate any spiritual and cultural tradition into the world Calendar of Peace.
2. The creation and publication of manuals for local, bioregional conversion, and implementation of the 13 moon Calendar of Peace.
3. The creation and dissemination of computer operating systems compatible with the 13 moon 28-day measure.
4. To actively seek material and financial support for these initiatives.
5. The establishment of a global network of bioregionally organized Councils to discuss and explore the emerging new science of time. Each Council will meet regularly in accordance with the Calendar of Peace in their own bioregions and will share their findings with all other Councils at the end of each 13-week quarter. Publications and findings will be issued annually to support the awakening global culture of peace.

<http://www.earthascending.com/core/bolon2.htm>



Please see:

[The Number Thirteen](#)

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Philologos

Bible Prophecy Research

Title: "thus shall they cleanse the land"

Submitted by: research-bpr@philologos.org

Update: November 06, 2000

URL: <http://philologos.org/bpr/files/c007.htm>

"Thus shall they cleanse the land"



(Ezek 39:12-16 KJV) And seven months shall the house of Israel be burying of them, that they may cleanse the land. {13} Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. {14} And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. {15} And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. {16} And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

(Num 19:16-18 KJV) And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. {17} And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: {18} And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:



The Temple: Its Ministry and Services

by Alfred Edersheim

Chapter 18 - On Purifications

Purification for the Dead

"Such was the service of purification connected with the origin of life. Yet it was not nearly so solemn or important as that for the removal of defilement from contact with death. A stain attached indeed to the spring of life; but death, which cast its icy shadow from the gates of Paradise to those of Hades, pointed to the second death, under whose ban every one lay, and which, if unremoved, would exercise eternal sway. Hence defilement by the dead was

symbolically treated as the greatest of all. It lasted seven days; it required a special kind of purification; and it extended not only to those who had touched the dead, but even to the house or tent where the body had lain, and all open vessels therein. More than that, to enter such a house; to come into contact with the smallest bone, or with a grave; * even to partake of a feast for the dead (Hosea 9:4), rendered ceremonially unclean for seven days (Num 19:11-16,18; 31:19).

"* According to Jewish tradition, a dead body, however deeply buried, communicated defilement all the way up to the surface, unless indeed it were vaulted in, or vaulted over, to cut off contact with the earth above."



The Temple: Its Ministry and Services

by Alfred Edersheim

Chapter 11 - The Passover

The Preparations for the Passover

"But the preparations for the Passover had begun long before the 14th of Nisan. Already a month previously (on the 15th of Adar), bridges and roads had been repaired for the use of the pilgrims. That was also the time for administering the testing draught to women suspected of adultery, for burning the red heifer, and for boring the ears of those who wished to remain in servitude--in short, for making all kinds of preliminary arrangements before the festive season began. One of these is specially interesting as recalling the words of the Saviour. In general, cemeteries were outside the cities; but any dead body found in the field was (according to an ordinance which tradition traces up to Joshua) to be buried on the spot where it had been discovered. Now, as the festive pilgrims might have contracted 'uncleanness' by unwitting contact with such graves, it was ordered that all 'sepulchres' should be 'whitened' a month before the Passover. It was, therefore, evidently in reference to what He actually saw going on around Him at the time He spoke, that Jesus compared the Pharisees 'unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness' (Matt 23:27)."



"Concerning the whitening of sepulchres, there are these traditions: 'In the fifteenth day of the month Adar they mend the ways, and the streets, and the common sewers, and perform those things that concern the public, and they paint (or mark) the sepulchres.' The manner is described in Maasar Sheni; They paint the sepulchres with chalk, tempered and infused in water. The Jerusalem Gemarists give the reason of it in abundance of places: 'Do they not mark the sepulchres (say they) before the month Adar? Yes, but it is supposed that the colours are wiped off. For what cause do they paint them so? That this matter may be like the case of the leper. The leprous man crieth out, 'Unclean, unclean'; and here, in like manner, uncleanness cries out to you and saith, 'Come not near.'" R. Illa, in the name of R. Samuel Bar Nachman, allegeth that of

Ezekiel; 'If one passing through the land seeth a man's bone, he shall set up a burial sign by it.'

"The Glossers deliver both the reason and the manner of it thus: 'From the fifteenth day of the month Adar they began their search; and wheresoever they found a sepulchre whose whiting was washed off with the rain, they renewed it, that the unclean place might be discerned, and the priests who were to eat the Trumah might avoid it.' Gloss on Shekalim, and again on Maasar Sheni: 'They marked the sepulchres with chalk in the likeness of bones; and mixing it with water, they washed the sepulchre all about with it, that thereby all might know that the place was unclean, and therefore to be avoided.' Concerning this matter also, the Gloss speaks; 'They made marks like bones on the sepulchres with white chalk...'"

From the 23rd chapter of Matthew in "*A Commentary on the New Testament from the Talmud and Hebraica*" by John Lightfoot



The Sages instituted four special Torah readings on four different Shabbos's during the Purim season. "One of these readings is the Parshat Parah (Numbers 19:1-22) which is read the Shabbat following Purim. These verses deal with the Red Heifer used in the spiritual purification process. This issue is important at this time, since in looking toward Pesach, every Jew seeks spiritual purity in order to be included in the Passover offerings."

Greg Killian

<http://members.aol.com/gkilli/home/>



Adar 14 and 15 is the Jewish celebration known as the Feast of Purim in memory of their deliverance from Haman who plotted to kill them (The Book of Esther). The celebration would begin on the 14th in unwalled villages and towns, and continue on the 15th in the fortified cities. Today the festival is a joyous occasion observed with the sharing of presents and food.



[In March of 1997 [Adar 5757] came reports of a pure red heifer found in Israel. Although recent new reports have stated that the heifer was not pure, rumors continue to circulate that the animal is kosher and thus is in hiding to protect it from those that would want to destroy it. A red heifer in Israel would certainly inflame those that want to keep the Temple Mount out of the hands of the Jews.]

"The faithful will need to wait until the heifer is at least three before it can be used in a ritual sacrifice. That would enable religious Jews to start the new millennium (a Christian event, but still regarded as portentous) in a state of purity..."

"News of the red heifer's appearance, however, will not be well received by Muslims. The site of the old Jewish temples in the Holy City is now occupied by one of Islam's holiest shrines, the Dome of the Rock. Jewish extremists want to destroy the Dome and the adjoining Al-Aqsa mosque to make way for a new temple. In 1985 a group of Jewish terrorists were jailed in Israel for planning to destroy the Dome with high explosives.

"But Jewish activists say they regard it as their divine mission to build a new Temple. "We have been waiting 2,000 years for a sign from God, and now he has provided us with a red heifer," said Yehudah Etzion, the ringleader of the Eighties' plot to blow up the Dome, who was present at last week's inspection of the red heifer at Kfar Hassidim. "There were a couple of little white hairs which worried us, but the rabbis are satisfied that it is the red heifer referred to in the Bible," said Mr Etzion."

Electronic Telegraph

Sunday 16 March 1997

Issue 660

By Con Coughlin in Jerusalem

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Philologos

Bible Prophecy Research

Title: Clouds

Submitted by: research-bpr@philologos.org

Date: June 26, 1999

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/c002.htm>

Clouds



Genesis 9:13,14

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Exodus 13:21,22

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Exodus 14:19,20

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

Exodus 16:10

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exodus 19:9

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

Exodus 24:15,16

And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exodus 24:18

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exodus 40:34-38

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Leviticus 16:2

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Leviticus 16:13

And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

Numbers 12:5

And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

1 Kings 8:10,11

And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

1 Kings 18:44

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

2 Chronicles 5:13,14

It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Job 3:5

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Job 22:13,14

And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Job 26:8,9

He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

Job 36:28,29

Which the clouds do drop *and* distil upon man abundantly. Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

Job 36:32

With clouds [03709] he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

03709 kaph {kaf}

AV - hand 128, spoon 24, sole 19, palm 5, hollow 3, handful 2, apiece 1, branches 1, breadth + 04096 1, clouds 1, misc 7; 192

1) palm, hand, sole, palm of the hand, hollow or flat of the hand

1a) palm, hollow or flat of the hand

1b) power

1c) sole (of the foot)

1d) hollow, objects, bending objects, bent objects

1d1) of thigh-joint

1d2) pan, vessel (as hollow)

1d3) hollow (of sling)

1d4) hand-shaped branches or fronds (of palm trees)

1d5) handles (as bent)

Job 37:11

Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

Job 37:15,16

Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

Job 37:21

And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

Job 38:9

When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

Psalms 68:34

Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

Psalms 78:23

Though he had commanded the clouds from above, and opened the doors of heaven,

Psalms 97:2

Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

Psalms 104:3

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Isaiah 4:5

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

Isaiah 14:14

I will ascend above the heights of the clouds; I will be like the most High.

Isaiah 19:1

The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

Isaiah 44:22

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Isaiah 60:8

Who *are* these *that* fly as a cloud, and as the doves to their windows?

Jeremiah 4:13

Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

Lamentations 2:1

How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Lamentations 3:44

Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

Ezekiel 1:4

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Ezekiel 1:28

As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

Ezekiel 8:11

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Ezekiel 10:3,4

Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

Ezekiel 30:18

At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

Ezekiel 32:7

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Ezekiel 38:9

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Ezekiel 38:16

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Daniel 7:13

I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Nahum 1:3

The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

Matthew 17:5

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Matthew 24:30

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 26:64

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke 21:27

And then shall they see the Son of man coming in a cloud with power and great glory.

Acts 1:9

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

1 Corinthians 10:1,2

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under

the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;

1 Thessalonians 4:17

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Hebrews 12:1

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Revelation 1:7

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 10:1

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Revelation 11:12

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Revelation 14:14-16

And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.



"One of the names of the Messiah, with the Jews, is, 'Anani,' which signifies 'clouds'; and his coming is so described, both to denote the grand and magnificent manner, in which he will come, making the clouds his chariots; and to strike terror into his enemies, clouds and darkness being about him, thunder and lightning breaking out of them, as tokens of the vengeance he comes to take upon them; as also the visibility of his coming, he shall descend from the third heaven, where he now is, into the airy heaven, and sit upon the clouds, as on his throne, and be visible to all."

(The New John Gill's Exposition of the Entire Bible)



When Moses had been carried to God in a cloud [from Sinai], which was always ready to bear him to God and then restore him to men...

(*Legends of the Jews*, Louis Ginzberg, Book 3)



Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. -- Revelation 1:7

The Doctors in Sanhedrim (fol. 98. a.) [say]: "If they are worthy (i.e. the Israelites), then he (Messiah) shall come with the clouds of heaven; but if they are not worthy, then he will come poor, and riding upon an ass."

(*A Commentary on the New Testament from the Talmud and Hebraica*, John Lightfoot)

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Philologos

Bible Prophecy Research

Title: "...a crown of twelve stars..."

Submitted by: research-bpr@philologos.org

Date: April 26, 1999

Update: April 06, 2001

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"...a crown of twelve stars..."



Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

The astronomer, Professor Thorley, has shown that there are exactly twelve stars surrounding the head of Virgo as we view them from the earth. If one will look at Norton's Star Atlas, twelve visible stars will be seen around Virgo's head. They are, according to astronomical terminology: (1) Pi, (2) Nu, (3) Beta, (4) Sigma, (5) Chi, (6) Iota - these six stars form the southern hemisphere around the head of Virgo. Then there are (7) Theta, (8) Star 60, (9) Delta, (10) Star 93, (11) Beta, (12) Omicron - these last six form the northern hemisphere around the head of Virgo.

The Heavens Declare

J. Preston Eby

<http://www.sigler.org/eby>



[Coma Berenices is positioned to the side of Virgo and is one of the decans (each constellation has 3 additional parts or decans) of that sign. Although technically not above her head, it is interesting for other reasons as stated below.]

Coma Berenices

Although a faint constellation of the northern hemisphere it is quite interesting. A part of the Virgo-Cluster of galaxies swaps over to Coma Berenices. So often this galaxy cluster is called Virgo-Coma-Cluster. Coma Berenices is sandwiched between the Hunting Dogs, Canes Venatici to the north, Virgo to the south, Leo on the west border and Bootes on the east border. The galactic northpole is located in this constellation.

Stars and other objects

The leading star of this constellation, alpha Com, also known as Diadem, is a binary which

cannot be split into its components by amateur telescopes.

[Webster's Ninth New Collegiate Dictionary:

1binary: something made of two things or parts

2binary: 3b: involving a choice or condition of two alternatives (as on-off, yes-no)

diadem: 1. crown; specif: a royal headband; 2. regal power or dignity]

The loose collection of stars below gamma Com is known as the Coma Star Cluster. These about 30 stars form a triangular shaped group and are best observed with binoculars. The brightest members are about 5th mag. In small telescopes M 53 appears as a misty patch. One of the most famous of the galaxies in this constellation is the Black Eye Galaxy, M64. It got its name from the dark patch of dust near its center.

Constellation Coma Berenices

C. Kronberg

<http://www.maa.mhn.de/home.html>



...the constellation is relatively new, being introduced by Tycho Brahe (1546-1601).

Alpha Comae, sometimes called Diadem, has the same diameter as our Sun, and is 62 light years away...

Alpha Comae is a rapid binary of two equal stars (5.05, 5.08). The companion orbits every 25.87 years and is presently decreasing; in 2000 the separation will be less than 0.05". The orbit is an unusual one, seen perfectly edge-on.

The Coma Star Cluster [within Coma Berenice] is best seen in binoculars. It extends south of gamma Com (which belongs to the cluster) and was once known as the tuft of hair at the end of Leo's tail. This is the group of stars that now constitutes Berenice's golden tresses.

The region from Coma Berenices down through Virgo is renowned for its galaxies...

[Webster's:

galaxy: 1b: one of billions of systems each including stars, nebulae, star clusters, globular clusters, and interstellar matter that make up the universe; 2: an assemblage of brilliant or notable persons or things.]

The Constellations Web Page

Richard Dibon-Smith

<http://www.rose.com/~richard/constel>

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Philologos

Bible Prophecy Research

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Crowns



"Monarchs who claimed authority over more than one country wore more than one crown. The kings of Egypt were crowned with the psheni, or united crowns of Upper and Lower Egypt. When Ptolemy Philometer entered Antioch as a conqueror he wore a triple crown, two for Egypt, and the third for Asia. "John saw him who was 'King of kings and Lord of lords,' and 'on his head were many crowns.' Thus, in a beautiful figure, the universal dominion of our blessed Lord is set forth."

(Manners & Customs of the Bible, James M. Freeman)



"It is a common saying with the Jews: 'that there is no eating and drinking in the world to come, but the righteous are 'sitting,' 'and their crowns upon their heads.'"

"...the Jews say: when the holy blessed God ascends the glorious 'throne of judgment,' the whole family above tremble; and when they see the holy blessed God 'they take their crowns from off their heads'--and pray and seek mercy for Israel; and immediately he ascends the 'throne of mercy.'"

And such like actions have been done by kings and princes to one another, in token of subjection. Thus Tigranes, King of Armenia, fell down at the feet of Pompey, and cast the crown from his head, which Pompey replaced; and having commanded him certain things, ordered him to enjoy his kingdoms: so Herod meeting Augustus Caesar at Rhode, when he entered the city took off his crown, and after a speech made to him, with which Caesar was pleased, he set it on him again."

(The New John Gill's Exposition of the Entire Bible)



Part of the humiliation process [testing] of the sota [adulteress] was to uncover her hair, which, for a married woman is normally forbidden to do in public. This was done to make the point: you failed to honor your status as a married woman by becoming an adulteress, or even by putting

yourself in a position to be suspected of being an adulteress.

Part of being a nazir [Nazirite=separated, devoted] is to let one's hair grow without being cared for. Hair sits on top of the head like a crown, and the word "nazir" is often used as the word "crown." Therefore, hair itself is symbolic of that which glorifies the human being; in the case of the married woman by being constrained and covered, and in the case of the nazir, by growing without care. In each case, it alludes to devotion to the service of G-d, the real "crown" that "lifts" the spirit of the human being to a more elevated spiritual status.

(Pinchas Winston, Perceptions, Parashas Naso, www.torah.org)

See also: [Wormwood](#)



crowning [L. corona, wreath]. Stage in delivery when fetal head presents at the vulva. Crowning occurs when the largest diameter of the infant's head comes through the vulvular opening.

(Taber's Cyclopedic Medical Dictionary)

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Philologos

Bible Prophecy Research

Title: Darius the Mede

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URL: philologos.org/bpr/files/d003.htm

Darius the Mede



Daniel 11:1

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him."

Daniel 5.31

Ver. 31. "And Darius the Median took the kingdom," This was Cyaxares the son of Astyages, and uncle of Cyrus; he is called the Median, to distinguish him from another Darius the Persian, that came after, (Ezra 4:5), the same took the kingdom of Babylon from Cyrus who conquered it; he took it with his consent, being the senior prince and his uncle. Darius reigned not long, but two years; and not alone, but Cyrus with him, though he is only mentioned. Xenophon says, that Cyrus, after he took Babylon, set out for Persia, and took Media on his way; and, saluting Cyaxares or Darius, said that there was a choice house and court for him in Babylon, where he might go and live as in his own:

"being about threescore and two years old"; and so was born in the eighth year of Nebuchadnezzar, the year in which Jechoniah was carried captive, (2 Kings 24:12), thus God in his counsels and providence took care that a deliverer of his people should be raised up and provided against the appointed time. Darius was older than Cyrus, as appears by several passages in Xenophon; in one place Cyaxares or Darius says,

"since I am present, and am 'elder' than Cyrus, it is fit that I should speak first;"

and in another place, Cyrus, writing to him, says,

"I give thee counsel, though I am the younger"

and by comparing this account of the age of Darius with a passage in Cicero, which gives the age of Cyrus, we learn how much older than he Darius was; for, out of the books of Dionysius the Persian, he relates, that Cyrus dreaming he saw the sun at his feet, which he three times endeavoured to catch and lay hold upon, but in vain, it sliding from him; this, the Magi said,

portended that he should reign thirty years, and so he did; for he lived to be seventy years of age, and began to reign when he was forty; which, if reckoned from his reigning with his uncle, then he must be twenty two years younger; or if from the time of his being sole monarch, then the difference of age between them must be twenty four years; though it should be observed that those that make him to reign thirty years begin his reign from the time of his being appointed commander-in-chief of the Medes and Persians by Cyaxares, which was twenty three years before he reigned alone, which was but seven years; and this account makes but very little difference in their age; and indeed some have taken them to be one and the same, their descent, age, and succession in the Babylonian empire, agreeing.

(The New John Gill's Exposition of the Entire Bible)

Darius: the name of several kings of Media and Persia. Herodotus says that the name is equivalent to "the restrainer"; three kings bearing this name are mentioned in the OT.

Darius the Mede, "the son of Ahasuerus of the seed of the Medes," who succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old. Only one year of his reign is mentioned; but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity, probably in consequence of his former services; and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan 6:25).

The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these, which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once. The second, which was adopted by Josephus, and has been supported by many recent critics is more deserving of notice. According to this he was "the son and successor of Astyages," who is commonly regarded as the last king of Media. It is supposed that the reign of this Cyaxares has been neglected by historians from the fact that through his indolence and luxury he yielded the real exercise of power to his nephew Cyrus, who married his daughter, and so after his death received the crown by direct succession... Herodotus expressly states that "Astyages" was the last king of the Medes, that he was conquered by Cyrus, and that he died without leaving any male issue...A third identification remains, by which Darius is represented as the personal name of "Astyages," the last king of the Medes...The name "Astyages" was national and not personal, and Ahasuerus represents the name Cyaxares, borne by the father of "Astyages"...If, as seems most probable, Darius (Astyages) occupied the throne of Babylon as supreme sovereign with Nerigalsarassar as vassal-prince, after the murder of Evil-merodach (Belshazzar) BC 559, one year only remains for this Median supremacy before the victory of Cyrus BC 558, in exact accordance with the notices in Daniel and the apparent incompleteness of the political arrangements which Darius "purposed" to make (Dan 6:3).



Astyages, the last king of the Medes, BC 595-560, or BC 592-558. The name is identified...[as] "the biting snake," the emblem of the Median power.



Ahasuerus, the name of one Median and two Persian kings mentioned in the OT. It may be desirable to prefix to this... a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces and conqueror of Nineveh, began to reign BC 634.
2. Astyages his son, last king of Media, BC 594.
3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559.
4. Cambyses his son, 529.
5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521.
6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521.
7. Xerxes, his son, 485.
8. Artaxerxes Longimanus (Macrocheir), his son, 465-495.

In Daniel 9:1, Ahasuerus is said to be the father of Darius the Mede. Now it is almost certain that Cyaxares is a form of Ahasuerus, grecized into Axares with the prefix Cy- or Kai-, common to the Kaianian dynasty of kings, with which may be compared Kai Khosroo, the Persian name of Cyrus. The son of this Cyaxares was Astyages, and it is no improbable conjecture that Darius the Mede wass Astyages, set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state.

(Dr. William Smith's Dictionary of the Bible, 1872)



Media: ancient country & province of Persian Empire SW Asia in NW modern Iran Persia: see Iran (Webster's)

Media, in ancient times the name of northwest Persia. The Medes were an Aryan people like the Persians. Their state religion was Zoroastrianism, and the Magi its priests. (Universal Standard Encyclopedia)

Medes, Media, a people and country called by the same word, Madai -- in Hebrew and Assyrian... Among the Semitic peoples... the name of the Medes continued long to be more familiar than that of the Persians, partly by reason of their greater antiquity, and partly because the Medes formed the principal portion of the Iranian population. Hence the word is more frequent than 'Persia,' except in the later books of the OT. Madai is mentioned in Gen 10:2 among the sons of Japheth, with no allusion to the Persians. So the Medes and not the Persians are mentioned in prophecy as the prospective destroyers of Babylon (Isa 13:17; 21:2; Jer 25:25; 51:11).

(Hastings' Dictionary of the Bible)



Joel 1:4 describes four types of locusts:

1. **palmerworm**: cutting locust
2. **locust**: swarming locust
3. **cankerworm**: hopping locust
4. **caterpillar**: destroying locust

Jerome relates that the Hebrews interpreted the four as:

1. **palmerworm** - Assyrians, Babylonians, and Chaldeans
2. **locust** - Medes and Persians
3. **cankerworm** - Macedonians, and all the successors of Alexander; especially King Antiochus
4. **caterpillar** - Roman Empire



[O]ne of the names of a locust is, "Arbeh," not much unlike in sound to an Arab. To which may be added, that it is a tradition of the Arabians, that there fell locusts into the hands of Mahomet [Mohammad], on whose backs and wings were written these words;

"we are the army of the most high God; we are the ninety and nine eggs, and if the hundred should be made perfect, we should consume the whole world, and whatever is in it."

And it was a law established by Mahomet, ye shall not kill the locusts, for they are the army of

the most high God; and the Mahometans fancy that the locusts were made of the same clay as Adam was: and besides the tradition before mentioned, they say, that as Mahomet sat at table a locust fell, with these words on its back and wings;

"I am God, neither is there any Lord of the locusts besides me, who feed them; and when I please I send them to be food to the people, and when I please I send them to be a scourge unto them;"

...five months is the time that locusts live, and are in their strength and power, even the five, hottest months in the year, from April to September.

(The New John Gill's Exposition of the Entire Bible)

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Philologos

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Dinosaurs



The following is an excerpt from "After the Flood" by Bill Cooper <http://www.ldolphin.org/cooper/ch11.html> regarding dinosaurs. The chapter is entitled "Beowulf and the Creatures of Denmark":

It is too often and mistakenly thought that the name Grendel was merely a personal name by which the Danes knew this particular animal. In much the same way as a horse is nicknamed Dobbin, or a dog Fido, this monster, it is assumed, was called Grendel. But, in fact, Grendel was the name that our forebears gave to a particular species of animal. This is evidenced by the fact that in the year AD 931, King Athelstan of Wessex issued a charter in which a certain lake in Wiltshire (England) is called (as in Denmark) a grendles mere. The Grendel in Beowulf, we note with interest, also lived in a mere. Other place-names mentioned in old charters, Grindles bee and Grendeles pyt, for example, were likewise places that were (or had been) the habitats of this particular species of animal. Grindelwald, lit. Grendelwood, in Switzerland is another such place. But where does the name Grendel itself come from?

There are several Anglo-Saxon words that share the same root as Grendel. The Old English word grindan, for example, and from which we derive our word grind, used to denote a destroyer. But the most likely origin of the name is simply the fact that Grendel is an onomatopoeic term derived from the Old Norse grindill, meaning a storm or grenja, meaning to bellow. The word Grendel is strongly reminiscent of the deep-throated growl that would be emitted by a very large animal and it came into Middle English usage as grindel, meaning angry.

To the hapless Danes who were the victims of his predatory raids, however, Grendel was not just an animal. To them he was demon-like, one who was synnum beswenced (afflicted with sins). He was godes ansaca (God's adversary), the synscatha (evil-doer) who was wonsaeli (damned), a very feond on helle (devil in hell)! He was one of the grund-wyrgen, accursed and murderous monsters who were said by the Danes to be descended from Cain himself. And it is descriptions such as these of Grendel's nature that convey something of the horror with which the men of those times anticipated his raids on their homesteads.

But as for Grendel's far more interesting physical description, his habits and the geography of his

haunts, they are as follows:

At one point in the poem, Hrothgar, king of the Danes, relates to Beowulf the following information when describing Grendel and one of the monster's companions:

'Ic thaet londbuend leode mine seleraedende secgan hyde thaet hie gesawon swylce
1-wegen micle mearcsta pan moras healdan ellorgaestas. Thaera other waes thaes
the hie gewislicost gewitan meahon idese onlicnes, other earmscea pen on weres
waeslmum sraeclastas traed naefne he waes mara thonne aenig man other thone on
geardagum Grendel nemdon foldbuende...'

... the best translation of which is Alexander's:

'I have heard it said by subjects of mine who live in the country, counselors in this
hall, that they have seen such a pair of huge wayfarers haunting the moors,
otherworldly ones; and one of them, so far as they might make it out, was in
woman's shape; but the shape of a man, though twisted, trod also the tracks of exile
- save that he was more huge than any human being. The country people have
called him from of old by the name of Grendel.'

The key words from this passage, and from which we gain important information concerning the
physical appearance of Grendel, are *idese onlicnes* when referring to the female monster, and
weres waestmum when referring to the male. Those Danes who had seen the monsters thought
that the female was the older of the two and supposed that she was Grendel's mother. She may
have been. But what exactly do the descriptive terms tell us that is of such importance? Simply
this: that the female was in the shape of a woman (*idese onlicnes*) and the male was in the shape
of a man (*weres waestmum*), 'though twisted'. In other words, they were both bipedal, but larger
than any human.

Further important detail is added elsewhere in the poem concerning Grendel's appearance,
especially when the monster attacked the Danes for what was to prove the last time. In lines 815-
8, we are told, in the most graphic detail, how Beowulf inflicted a fatal injury on the monster by
holding the creature in an arm lock, which he then twisted - 'wrythan'. line 964). The poem then
goes on to tell us that:

'Licsar gebad atol aeglaeca him on eaxie wearth syndolh sweetol seonowe
onsprungon burston banlocan.'

Which may be translated thus:

'Searing pain seized the terrifying ugly one as a gaping wound appeared in his
shoulder. The sinews snapped and the (arm) joint burst asunder.' (My translation)

For twelve years the Danes had themselves attempted to kill Grendel with conventional weapons, knives, swords, arrows and the like. Yet his impenetrable hide had defied them all and Grendel was able to attack the Danes with impunity. Beowulf considered all this and decided that the only way to tackle the monster was to get to grips with him at close quarters. The monster's forelimbs, which the Saxons called eorms (arms) and which some translate as claws, were small and comparatively puny. They were the monster's one weak spot, and Beowulf went straight for them. He was already renowned for his prodigious strength of grip, and he used this to literally tear off one of Grendel's weak, small arms.

Grendel, however, is also described, in line 2079 of the poem, as a *mutbbona*, i.e. one who slays with his mouth or jaws, and the speed with which he was able to devour his human prey tells us something of the size of his jaws and teeth (he swallowed the body of one of his victims in large 'gobbets'). Yet, it is the very size of Grendel's jaws which paradoxically would have aided Beowulf in his carefully thought out strategy of going for the forelimbs, because pushing himself hard into the animal's chest between those forelimbs would have placed Beowulf tightly underneath those jaws and would thus have sheltered him from Grendel's terrible teeth.

We are told that as soon as Beowulf gripped the monster's claws (and we must remember that Grendel was only a youngster, and not by all accounts a fully mature adult male of his species), the startled animal tried to pull away instead of attacking Beowulf. The animal instinctively knew the danger he was now in and he wanted to escape the clutches of the man who now posed such an unexpected threat and who was inflicting such alarming pain. However, it was this action of trying to pull away that left Grendel wide open to Beowulf's strategy. Thus, Beowulf was able in the ensuing struggle eventually to wrench off one of the animal's arms as so graphically described in the poem. As a result of this appalling injury, the young Grendel returned to his lair and simply bled to death.



Genesis 1:20-25 describes six basic groups of animals [definitions from Online Bible]:

20: And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
Overview of animals in water and air.

21: And God created great whales (tanniyn-08577), and every living creature (nephesh-05315) that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl ('owph-05775) after his kind (miyn-04327): and God saw that *it was* good.

Break-down into 3 categories: great whales, every other living thing in the water, birds.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23. And the evening and the morning were the fifth day.

Fifth day, animals in the water and air are created.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Overview of animals on land.

25. And God made the beast (chay-02416) of the earth after his kind, and cattle (behemah-0929) after their kind, every thing that creepeth (remes-07431) upon the earth after his kind: and God saw that *it was* good.

Break-down into 3 categories: beasts, cattle, every thing that creepeth.

1. whales/tanniyn 08577 = dragon or dinosaur, serpent, sea or river monster, venomous snake.
2. creature/nepshesh 05315 = creature (in this instance, every living creature that moveth which the waters brought forth)
3. fowl/'owph 05775 = flying creatures, fowl, winged insects, birds

kind/miyn 04327 = kind, sometimes a species

Note: groups of living organisms belong in the same created "kind" if they have descended from the same ancestral gene pool. This does not preclude new species because this represents a partitioning of the original gene pool. Information is lost or conserved not gained. A new species could arise when a population is isolated and inbreeding occurs. By this definition of a new species is not a new "kind" but a further partitioning of an existing "kind."

4. beast/chay 02416 = living thing, animal.

5. cattle/behemah 0929 = beast, cattle, animal, livestock

6. every thing that creepeth/remes 07431 = creeping things, moving things, creeping organism.

Kinds of Dinosaurs: Dinosaurs are divided into two large classes according to the arrangement of the pelvic bones of their skeletons: those with a reptilelike pelvis (order Saurischia) and those with a birdlike pelvis (order Ornithischia). In these orders further divisions are based on feeding habits, two- or four-footed posture, and the presence of armor on the body.

Saurischians may be divided into two major groups or suborders, the theropods (beast-footed)

and the sauropods (reptile-footed).

Sauropod dinosaurs, perhaps more than any other type, have come to stand as a symbol of gigantism in animals...Sauropods are the true giants among terrestrial reptiles. Their size, however, is greatly exceeded by some of the whales (lengths up to about 100 ft) among the mammals.

Although the skulls of sauropods portray the greatest differences between genera, they did have many features in common. All skulls were very small in proportion to total body size and the brains were very small. The eyes were fairly large and, in some types, the nostrils were on top of the head. These probably were adaptations for life in water; the animal could have remained submerged, except for the top of the head, and breathed without difficulty.

(Collier's Encyclopedia)

reptile: an animal that crawls or moves on its belly (as a snake) or on small short legs (as a lizard); any of a class (Reptilia) of air-breathing vertebrates that include the alligators and crocodiles, lizards, snakes, turtles, and extinct related forms and are characterized by a completely ossified skeleton with a single occipital condyle, a distinct quadrate bone usu. immovably articulated with the skull, ribs attached to the sternum, and a body usu. covered with scales or bony plates.

(Webster's Ninth New Collegiate Dictionary)

Dinosauria: [Some] species were so heavy that they could not walk for any distance on dry land and therefore spent most of their lives in swamps and the shallow waters of lakes and seas where mud and water could buoy them up. Some even went into deep water. This hypothesis is strengthened by the fact that a number of the larger species had weak, pencil-like teeth adapted only for browsing on water plants.

(Universal Standard Encyclopedia)

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Philologos

Bible Prophecy Research

Title: THE Donkey

Submitted by: research-bpr@philologos.org

Date: January 30, 2002

URL: <http://philologos.org/bpr/files/d004.htm>

THE Donkey

17 Shevat, 5762

January 30, 2002



So Moses took his wife and sons, mounted them on the donkey, and returned to the land of Egypt... (Exodus 4:20, Stone Chumash)

In Hebrew, the definite article *hāthe*, in the passage above indicates that there is something special about this donkey. According to Rashi, this is the same donkey that Abraham saddled at the binding of Isaac (Gen 22:3), and the same one which the Messiah will use to reveal himself as stated in Zechariah 9:9 (Pirkei d'Rabbi Eliezer 31):

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (KJV)

Messiah Jesus rode into Jerusalem on a special donkey. I say special because this animal wasn't with Jesus or his disciples but was tethered in Bethphage, a little village on the Mount of Olives:

Matthew 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

They find the donkey just where Jesus said it would be and then another unusual event takes place when they are not hindered from taking the animal, again, just as Jesus foretold:

Luke 19:32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

I think this donkey belonged to Jesus and is the self-same one the Sages speak of. The owners were the ones Jesus had put in charge of watching over it (angels?) and when they heard that the true owner needed it they didn't intervene. I come to this conclusion by looking at the words "owners" and "Lord" in verses 33 and 34. They are both the same Greek word, *κύριος* *kurios*, and 667 times in the KJV it is rendered Lord, 54 lord, 11 master etc. and its definition either denotes the particular person of God, the messiah or someone who is the possessor/has authority to dispose of something. Taking this into account the two verses above could read: "And as they were loosing the colt, the ones in charge of looking after it said unto them, Why loose ye the colt? And they said, the Messiah Jesus Christ hath need of his animal." If this donkey did not belong to Jesus then it seems strange that these men who were watching it didn't challenge the disciples further.

Jesus usually walked wherever he went but when he was in need of a donkey he knew exactly where to find one and this particular animal was used for his triumphal entry into Jerusalem. This was the time for the Jewish leaders to come and confirm that he was their awaited Messiah, to acknowledge the fulfillment of Zechariah 9:9 and to usher him in as their King. Unfortunately, the hour passed in spiritual blindness on the most part for all of Israel.

You may dismiss the whole notion of the same donkey carrying Abraham, Moses and the Messiah but if you believe what the Sages say and that Jesus' donkey might be the one, here are a few more things to consider. Why does Jesus house the animal in Bethphage? Why doesn't one of the disciples have care of it? Why doesn't he ride it more often? We come back to the same conclusion we had at the beginning of this discourse—this animal was somehow special.

Let's take a look at Bethphage. The Encyclopaedia Judaica states:

BETHPHAGE, village on the Mount of Olives in the immediate vicinity of Jerusalem; it is named for green figs (*paggim*). In ancient times, it was surrounded by a wall. Bethphage marked the eastern confines of Jerusalem in the Second Temple period (Men. 11:2; Men. 75b). In the New Testament (Matt. 21:1; Mark 11:1) it is mentioned as the place where Jesus found the she-ass on which he entered Jerusalem.

Bethphage (Beth Pagi), the "House of Unripe Figs" was considered the easternmost part of Jerusalem. Here is where the Sanhedrin sat as "elders sitting in the gate of the city." The main seat of the Sanhedrin was in the Temple but certain things could only be determined when they were at Bethphage, outside the walls of Jerusalem (Pesachim 63b): measurements involving finding a dead body, deciding what was pure or defiled/what could enter the city and what could not, death sentences for rebellious leaders, setting limits on the size of the city, the Temple, censuses and from here is where fire signals were sent out to show when the new months started and to keep track of the sacred calendar, etc. This was a very important place in the days of Jesus and would be the most appropriate place to keep the donkey. This way, he would be starting at the easternmost limit of Jerusalem and riding in through the Eastern Gate of Jerusalem proper. This is also the direction that the Jew's believe their Messiah will travel when he comes, that he will enter through the Eastern Gate.

I'm going to throw this in here but I don't know how it's explained by the Sages although it makes perfect sense to Christians who have read the book of Revelation (1:7). Why do they speak of him coming in the clouds for Zechariah 9:9 states he will come on an ass, denoting that they don't merit his coming? Are they talking of two separate comings here?

... if they are meritorious, [he will come] with the clouds of heaven; if not, lowly and riding upon an ass. (Sanhedrin 98a)

Messiah is to enter Jerusalem from the east riding a donkey. How is he to be recognized? Apparently the only criteria that is insisted upon is that the Messiah restore the kingdom (for Jesus fulfilled 99% of everything else that the Messiah was to do but they just were interested in that one aspect that wasn't fulfilled at his first coming?). Where is Abraham/Moses' donkey located? Probably at the gates of the city ready for the Messiah whenever he comes. Where are the gates of the city today? One of the scariest bits of information I found while studying this whole subject was that my Hastings' Dictionary stated that modern-day Bethphage is considered equivalent to Abu Dis. Abu Dis!! When Messiah comes the first thing he's going to have to do is to pass Yasser Arafat in his PLO headquarters at Abu Dis (for it is purported to have at least one angle of the building specifically in Jerusalem proper so that Arafat can state that it is officially Jerusalem, the capital of Palestine so it's right at the edge of the city limits). Arafat and his henchmen are the elders sitting at the eastern gate to the holy city and as of this writing, Israel is even considering repartitioning Jerusalem (deciding new measurements for the city in Bethphage?) that would divide Eastern and Western Jerusalem even further. There's no way for the Messiah to come in through the Eastern gate without walking through Palestinian controlled territory and what this would do in terms of defilement is something I don't even want to dwell on.

I do, however, want to bring this study back to Jesus and specifically Jacob's prophecy regarding his son Judah (seeing Jesus is a Judahite) in "the last days" (Gen 49:1):

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. He [Judah] will tie his donkey to the vine; to the vine branch his donkey's foal; he will launder his garments in wine and his robe in the blood of grapes. (Genesis 49:10,11, Stone Chumash)

Jesus rules now and forever and at his first and second coming he gathers all of God's people into closer relationship with the Father. At his triumphal entry into the holy city Jerusalem he rode Abraham and Moses' donkey (did Mary also have use of that animal?) conveying his identification with Israel and God's Torah, the root of the true vine whose dead branches were cut away to make room for new growth. Because of him we can all wash our garments in his blood and be pure and undefiled as we approach the King. He did it all and there is no other beside him.

Blessed are you, O Lord, our God, King of the Universe who has sent his son Jesus the Anointed whose blood is the perfect means of cleansing us from all our sins. Without him we die, with him we live forever in your presence. Open our eyes to all truth and may each branch prove ever more fruitful whether it be the original stock or those grafted in.

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Philologos

Bible Prophecy Research

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Dragons



"In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."--Isaiah 27:1

"Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?"--Isaiah 51:9

Rahab is another word for Egypt and some commentators believe the dragon here represents "the crocodile, an emblem of Egypt, as represented on coins struck after the conquest of Egypt by Augustus; or rather here, 'its king,' Pharaoh." (*Jamieson-Fausset and Brown, Commentary Critical and Explanatory on the Whole Bible, 1871*).

"Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out."--Jeremiah 51:34

"Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."--Ezekiel 29:3

"The chief river of Egypt was the Nile, which opened in seven mouths or gates into the sea, and out of which canals were made to water the whole land; which abounding with rivers and watery places, hence the king of it is compared to a great fish, a dragon or whale, or rather a crocodile, which was a fish very common, and almost peculiar to Egypt; and with which the description here agrees, as Bochart observes; and who also remarks that Pharaoh in the Arabic language signifies a crocodile; and to which he may be compared for his cruel, voracious, and mischievous nature; and is here represented as lying at ease, and rolling himself in the enjoyment of his power, riches, and pleasures.

"Herodotus says of this king, that he was so lifted up with pride, and so secure of his happy state, that he said there was no God could deprive him of his kingdom. This proud tyrannical monarch was an emblem of that beast that received his power from the dragon, and who himself spake like one; of the whore of Babylon that sits upon many waters, and boasts of her sovereignty and power, of her wealth and riches, of her ease, peace, pleasure, prosperity, and settled estate." (*The New John Gill's Exposition of the Entire Bible*).



The following is Apollodorus' description of a battle that took place in the heavens between Zeus and Typhon:

Typhon "out-topped all the mountains, and his head often brushed the stars. One of his hands reached out to the west and the other to the east, and from them projected a hundred dragons' heads. From the thighs downward he had huge coils of vipers which...emitted a long hissing...His body was all winged...and fire flashed from his eyes. Such and so great was Typhon when, hurling kindled rocks, he made for the very heaven with hissing and shouts, spouting a great jet of fire from his mouth." To the sky of Egypt Zeus pursued Typhon "rushing at heaven."

"Zeus pelted Typhon at a distance with thunderbolts, and at close quarters struck him down with an adamantine sickle, and as he fled pursued him closely as far as Mount Casius, which overhangs Syria. There, seeing the monster sore wounded, he grappled with him. But Typhon twined about him and gripped him in his coils..." "Having recovered his strength Zeus suddenly from heaven riding in a chariot of winged horses, pelted Typhon with thunderbolts...So being again pursued he [Typhon] came to Thrace and in fighting at Mount Haemus he heaved whole mountains...a stream of blood gushed out on the mountain, and they say that from that circumstance the mountain was called Haemus [bloody]. And when he started to flee through the Sicilian sea, Zeus cast Mount Etna in Sicily upon him. That is a huge mountain, from which down to this day they say that blasts of fire issue from the thunderbolts that were thrown."

(*Worlds in Collision*, Immanuel Velikovsky)

[The author's contention is that this is a description (and it is one of many) of what people saw when a comet came close to earth and had its orbit distorted so that it was caught in the earth's rotation. The timing coincides with the Exodus.]



See "The Witness of the Stars: [Draco \(The Dragon\)](#) and [Hydra \(The Serpent\)](#)."



- With an ancient history and countless varieties, dragons are the most widespread and enduring of all legendary beasts. And yet, dragons remain a puzzle. Despite their prehistoric origins, cave art shows no signs of dragons. When did they emerge in human history? The answer is elusive. In the West, dragons may have first appeared in ancient Babylon some 4,000 years ago with a myth that attributes the formation of the very universe to a dragon. Before the earth was created, according to Babylonian legend, a ferocious she-dragon called Tiamat thrashed across the void. All the gods of Babylon scattered before Tiamat's reign of terror...In her fury, Tiamat destroyed all who challenged her. All that is, except the Babylonian sun god, Marduk. In a cosmic battle, Marduk slew Tiamat. Then, from her dismembered body, he fashioned the heavens and the earth. From dragon blood, Marduk created man.
- For thousands of years Chinese dragons have been sacred symbols of change, able to make themselves as small as silkworms or large enough to fill the space between heaven and earth. Even more remarkably, dragons were thought to govern the essential rhythms of Chinese society. Ancient tradition says that dragons water the rice fields providing the cornerstone of Chinese civilization...Yet Chinese dragons have a destructive side, too. They are also thought to deliver the devastating storms that regularly batter China's shores...Peasants tell stories of dragon kings, noble animals that live in aquatic palaces on the ocean floor. In the spring, dragons ascend to the heavens. In the autumn, they return to their undersea homes. These seasonal passages are said to stir up China's destructive storms...Far from the tempests of everyday life stands China's Forbidden City, the emperor's exclusive palace. It is adorned with dragons... Curiously, the emperor's dragon was always depicted with five claws. This creature became so wedded to the imperial identity that before long every feature of the Chinese court was described in terms of dragons. The emperor was called the "true dragon"; he sat on the "dragon throne" and wrapped himself in "dragon robes." So jealously did the royal household guard its five-clawed dragon that anyone who displayed the symbol without approval was punished by death.
- Uther Pendragon, father of the legendary king Arthur, adopted the symbol of a dragon after dreaming of a great dragon flaming in the sky. It has been the battle standard of English kings ever since.
- The constellation of Draco has been identified with dragons for 6,000 years. Greek mythology claimed that in the battle of the Titans, the goddess Athena hurled a Titanic dragon into the sky where it tangled among the stars.

(*Dragons*, In Search of History, The History Channel)



In the *Anchor Bible Dictionary* under "**Dragon and Sea, God's Conflict with**" is the following (mostly my paraphrase):

In the OT there are many references to God's conflict with the dragon and the sea. Sometimes it's

associated with 1. the creation of the world, 2. with a specific foreign nation, and 3. projected into the end times.

1. For a long time, the background for this imagery was considered to have come from Babylon. Enuma Elish was the Babylonian creation epic that depicted Marduk defeating the sea monster Tiamat. However, the discovery of the Ugaritic mythological texts has shed new light on this theory and seems to point to a Canaanite origin.

The Ugaritic texts describe Baal's defeat of the sea-god Yam, "conflicts between Baal or Anat and the sea monster Leviathan (also known as the twisting serpent, the crooked serpent, and the dragon, in addition to other monsters..."

The allusions to creation had their natural expression during New Year's festivals (yearly renewal). "It seems likely that the theme of Yahweh's conflict with the dragon and the sea was a motif in the celebration of Yahweh's kingship at the autumn festival (feast of tabernacles) in the Jerusalem cult." Marduk defeats the sea monster Tiamat in Babylon, Baal defeats the sea-god Yam at Ugarit, Yahweh is victorious over the sea.

Psalm 29 "The LORD sitteth upon the flood; yea, the LORD sitteth King for ever."

Psalm 74 "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters."

Psalm 93 "The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

2. The dragon/conflict with the chaotic sea are also applied to specific entities. Egypt and the Exodus prompt Moses to compose a song to the Lord (Exo 15:1-21) which interestingly begins and ends by saying "...the horse and his rider hath he thrown into the sea" which reminds me of the horses and their riders in Revelation 6. Assyria, Babylon and groups of nations are also represented.

3. Another area where the dragon/sea play a part is in the end-times.

Isaiah 27:1 "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Daniel chapter 7 and the Ugaritic texts show similarities regarding the imagery of the end-times.

Daniel 7:13,14 "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought

him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Ugaritic Texts: 1. The Canaanites' supreme god was called El, "Father of Years" and was depicted as an old man with gray hair. 2. The Canaanite god Baal is often called the "Rider of the clouds" and he was only allowed to rule through El's authority.

[Revelation 1:7 "Behold he cometh with clouds..."]

This last paragraph is straight from the Anchor Bible article:

"In the present form of the text the 'one like a son of man' may denote the angel Michael (cf. Dan 12:1). One may compare Rev 12, where Michael defeats the seven-headed dragon (=Satan). It is striking that Michael, not Christ, defeats the dragon; this may reflect an underlying Jewish tradition equating the 'one like a son of man' with Michael. Interestingly, the next chapter of Rev (i.e., chapter 13; cf. 17:3) presents another creature derived from Leviathan, the seven-headed beast, symbolizing Rome (Rev 13:1-10) as well as another beast, symbolizing the false prophet, who appears to derive from Behemoth (Rev 13:11-18)."



The year 2000 is the "Year of the Dragon" according to Chinese astrology.



For more info please see the following BPR Research Files:

Studies on Revelation 12:

[Hydra, the water serpent in the sky](#)

[The Tail of the Dragon](#)

Also see: [Hamon-gog](#)

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"...a great earthquake..."

Philologos

Bible Prophecy Research and Study List

Title: "...a great earthquake..."

Submitted by: research-bpr@philologos.org

Date: April 4, 2000

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"...a great earthquake..."

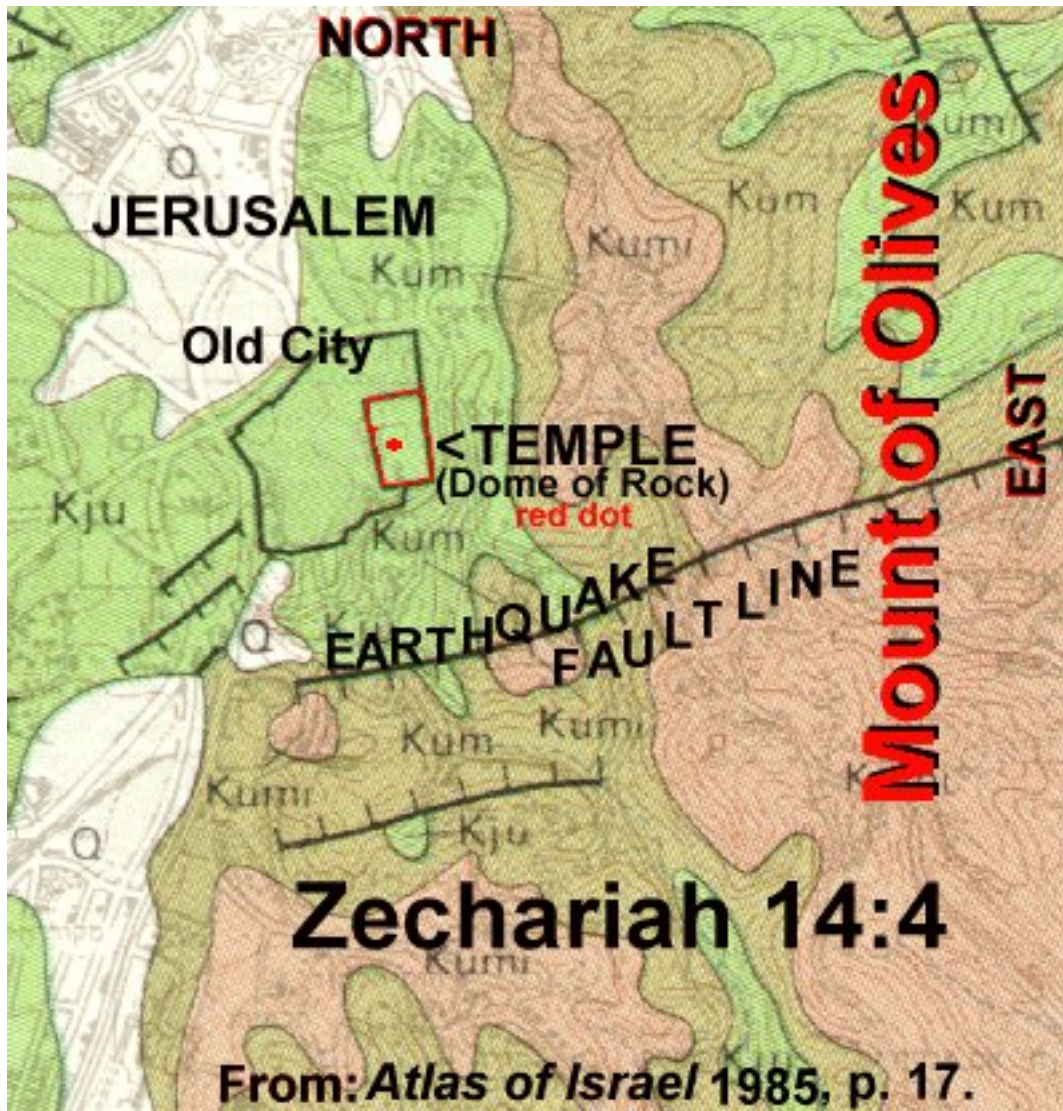
And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. [Revelation 11:13]



Earthquake Fault Line East of Jerusalem: A Potentially Fulfilled Prophecy of Zechariah 14:4?

Zechariah 14:3-4

Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.



(<http://home.regent.edu/ruthven/zech14-4.html>)



The Consoler on the Mount of Olives

Consoler (in Hebrew, *Menahem*) is the nickname of the Messiah of Israel. And his father is called *Amiel* - "My nation to God." Menahem the son of Amiel will appear in the end of time on the Mount of Olives, before the gates of Jerusalem. And the exiles shall return and ascend to the mountain, and see the redemption of Zion and Jerusalem.

A poet describes the appearance of Messiah--the Consoler:

In those days, at that time,
In the fifth month, the month of Ab, [July/August]

The Pure, dressed in his robes of vengeance,
By his wrath the Mount of Olives will be cleft.
Messiah comes forth in his majesty,
As the sun shines in its strength.

(*Legends of Jerusalem*, Zev Vilnay)



"...The cleaving in two of the Mount of Olives in Zech. xiv. 4 is regarded by most commentators as being quite beyond a literal interpretation: and yet, a few years ago, *The Illustrated London News* gave some interesting drawings of the scene of the great volcanic eruption in the North Island, New Zealand. It will be remembered that the outburst of volcanic energy began by the explosion of Mount Tarawera, a mountain which had no crater upon it, and showed no signs of recent activity. Tarawera *was split in two* by the sudden opening of a great chasm or line of craters four miles long, about 500 feet wide, and, in many places, 400 feet deep."

(Bullinger, E.W., *The Apocalypse*, © 1909)



Essay: The Return of the Ten Lost Tribes Fact or Fiction?

One of the first things that come to mind when thinking about Moshiach, is the Return of the Ten Lost Tribes who were exiled and separated from the rest of Jewry, thousands of years ago.

The Ten Tribes were exiled during the First Temple Era over 2,000 years ago, and have been separated from the rest of Jewry ever since. But ultimately, they will be redeemed, and join the rest of Jewry at the time of Moshiach.

...

Underground Tunnels; the Mt. of Olives; and the Three Resorts

The Midrash tells us that the Ten Tribes were exiled to three places: Some were exiled to the land behind the Sambatyon River. Another group was exiled to a *distant* land behind the River (this land was twice the distance from Israel than the first Land); the 3rd group was "swallowed in Rabbeslah."

The Midrash then describes the manner in which some of the 3rd Group (who were "swallowed") will return:

"G-d will make them underground tunnels and they will travel through them, until they reach the Mount of Olives in Jerusalem. G-d will stand on the mount causing it to split, and the Ten Tribes will emerge from within." (Yalkut Shimoni, Yeshayah 469)

Obviously, this Midrash is not to be taken literally, it rather alludes to the severe spiritual exile which this group is now enduring and the spiritual transformation which they will undergo when Moshiach comes:

The Ten Tribes were taken to exile and "were swallowed", i.e. they have totally forgotten their Jewish Identity, as if it has been "swallowed" by some external force. Their energy remains only in potential form. When Moshiach comes, G-d will take them through tunnels (symbolizing the process of refinement) and will lead them to the Mount of Olives (a mountain which was (originally) dedicated to the growing of fruit a symbol of utilization of potential energy. Finally the mountain will split, and they will emerge; their Jewish identity will re-emerge from the present state of "potential" and will be fully realized.

(Moshiach.com Newsletter - Friday 10/15/99 Cheshvan 5 5760)



The Earthquake In Israel's Future

Dateline: 04/03/00

Thousands of Israelis would be killed and hundreds of thousands become homeless if a earthquake struck in Israel, and there's a good chance that a major one will occur within the next 50 years.

This is the conclusion of a recent report presented by Israel's Geophysical Institute which checked the country's preparedness for the eventuality of an earthquake. The report does not state that an earthquake will strike. According to the Institute, earthquakes are impossible to predict, but due to Israel's past history and its location near fault lines, the probability that an earthquake of at least 6.5 magnitude will occur soon is great.

To prepare for the report, the Geophysical Institute took seismic readings and checked buildings and infrastructure throughout Israel. Last year's quakes in Turkey were taken into account along with seismic happenings in and near Eilat in recent years.

According to the report, there are four areas in Israel susceptible to earthquakes: Beit Shean, Yagur (near Haifa), the Hula Valley and the Dead Sea. Estimates of the strength and magnitude of possible earthquakes in these areas are as follows:

Beit Shean 7.1 magnitude 9,500 fatalities

Yagur 6.5 magnitude 5,100 fatalities

Hula Valley 7.0 magnitude 8,300 fatalities

Dead Sea 7.0 magnitude 8,200 fatalities

Most of the damage would be due to the poor construction of Israeli buildings. According to Ron Cohen, Israel's Minister of Industry and Trade, all Israeli construction built until the 60's and even some of the buildings built in the 70's would not be able to survive an earthquake. Especially vulnerable would be public housing units, some of which are built up on poles. These units are home to 700,000 Israelis around the country.

The most serious thing, according to Cohen, is that Israel's Ministry of Finance does not find it financially viable to take any precautions against earthquakes.

Binyamin Ben Eliezar, Israel's Minister of Communications and a member of the committee that received the Geophysical Institute's report, said that the findings were serious, but noted that modern construction has prepared the country for the eventuality of a major earthquake. Ben Eliezar promised to review all the data, and that the government would consider how to prepare Israel for the possibility of an earthquake.

- Ellis Shuman -

Related sites:

Geophysical Institute of Israel (<http://www.gii.co.il/>) Founded in 1957 in the prestigious Weizmann Institute of Science, G.I.I. is a service company specializing in geophysical surveys for oil exploration, water development and site investigation, both locally and internationally.

The Seismology Division of the Geophysical Institute of Israel (<http://geo1.gii.co.il/seis/index.htm>) This division of the Institute performs studies and surveys to reduce earthquake risk to the State of Israel. In this capacity, the Seismology Division initiates R & D projects in many fields of Seismology for better understanding the earthquake phenomena in the region and their possible consequences. The Seismology Division is the operator of about 100 seismic monitoring systems throughout Israel.

Earthquakes felt in Eilat (<http://www.israelwire.com/New/991005/99100521.html>) IsraelWire, October 5, 1999.

Earthquakes and the Bible (<http://ldolphin.org/quakes.html>) Article by Lambert Dolphin. The

"...a great earthquake..."

Promised Land... lies immediately adjacent to the African Rift Zone, the deepest known break in the earth's crust. A number of important quakes are mentioned in the Bible and many Holy Land earthquakes are known from secular history.

Current Seismicity for the Middle East (<http://wwwneic.cr.usgs.gov/neis/current/m%5Feast.html>)
From the National Earthquake Information Center.

Earthquakes and Plate Tectonics (<http://geography.about.com/education/geography/msub27.htm>)
From About.com's Geography site - a list of earthquake-related resources.

via: <http://israeliculture.about.com/culture/israeliculture/library/weekly/aa040300a.htm>

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Philologos

Bible Prophecy Research

Title: Daniel 11:41, Edom, Moab, Ammon

Submitted by: research-bpr@philologos.org

Date: January 15, 1999

Updated: April 06, 2001

URL: <http://philologos.org/bpr/files/e007.htm>

Daniel 11:41, Edom, Moab, Ammon

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.--Daniel 11:41



Chapter 7

4. Pella, a city of Decapolis.

Pliny numbers Pella also among the Decapoltan cities: and so also doth Epiphanius: and that it was of the same condition under which, we suppose, the other Decapoltan cities were put, namely, that it was inhabited by heathens, the words of Josephus make plain: "The Jews recovered these cities of the Moabites from the enemy, Essebon, Medaba, Lemba, Oronas, Telithon, Zara, Cilicium Aulon, Pella. But this (Pella) they overthrew, because the inhabitants would not endure to be brought over unto the customs of the country." Behold the citizens of Pella vigorously heathen, so that their city underwent a kind of martyrdom, if I may so call it, for retaining their heathenism. And when it was restored under Pompey, it was rendered back to the same citizens, the same Josephus bearing witness.

But take heed, reader, that his words do not deceive you concerning its situation; who writes thus of Perea, "The length of Perea is from Macherus to Pella, and the northern coasts are bounded at Pella": that is, of Perea, as distinct from Trachonitis and Batanea. For Pella was the furthest northern coast of Perea, and the south coast of Trachonitis. Hence Josephus reckons and ranks it together with Hippo, Dio, Scythopolis, in the place before cited.

There is no need to name more cities of Decapolis beyond Jordan; these things which have been said make sufficiently for our opinion, both concerning the situation of the places, and the nature of them. Let us only add this, while we are conversant beyond Jordan, and about Pella: "Ammon and Moab (say the Gemarists) tithe the tithe of the poor in the seventh year," &c. Where the Gloss thus; "Ammon and Moab are Israelites who dwell in the land of Ammon and Moab, which Moses took from Sichon. And that land was holy, according to the holiness of the land of Israel: but under the second Temple its holiness ceased. They sow it, therefore, the seventh year; and they appoint thence the first tithe, and the poor's tithe the seventh year, for the maintenance of the

poor; who have not a corner of the field left, nor a gleaning that year: thither therefore the poor betake themselves, and have there a corner left, and a gleaning, and the poor's tithe."

We produce this, for the sake of that story which relates how the Christians fled from the siege and slaughter of Jerusalem to Pella. And why to Pella? Certainly if that be true which obtains among the Jews, that the destruction of Jerusalem was 'in the seventh year,' which was the year of release, when on this side Jordan they neither ploughed nor sowed, but beyond Jordan there was a harvest, and a tithing for the poor, &c.; hence one may fetch a more probable reason of that story than the historians themselves give; namely, that those poor Christians resorted thither for food and sustenance, when husbandry had ceased that year in Judea and Galilee. But we admire the story, rather than acquiesce in this reason.

Chapter 10

4. The Kenites.

Of the same rank were the Kenites, the Kenizzites, Cadmonites: by original indeed Canaanites, but so named from some Cain, and Kenaz, and Cadmon, men of famous renown in those families. If so be the Cadmonites were not so called from their antiquity, or rather from their habitation eastward: which is the derivation of Saracens; from Saracon, the east.

The masters of the traditions do not agree among themselves what to resolve concerning these nations. In the Jerusalem Talmudists you have these passages: "Your fathers possessed seven nations, but you shall possess the land of ten nations. The three last are these, the Kenites, the Kenizzites, the Cadmonites. R. Judah saith, These are the Salmeans, the Sabeans, and the Nabatheans. R. Simeon saith, Asia...and Damascus. R. Lazar Ben Jacob saith, Asia and Carthage, and Turkey. Rabbi saith, Edom and Moab, and the firstfruits of the children of Ammon."

In the Babylonian Talmudists these passages: "Samuel saith, All that land which God shewed to Moses, is bound to tithes. To exclude what? To exclude the Kenites, the Kenizzites, the Cadmonites. A tradition. R. Meir saith, These are the Naphtuchites, the Arabians, and the Salmeans. R. Judah saith, Mount Seir, Ammon, and Moab. R. Simeon saith...Asia and Spain."

"These nations were not delivered to Israel in this age; but they shall be delivered in the days of the Messias."

"In the days of the Messias they shall add three other cities of refuge. But whence? From the cities of the Kenites, the Kenizzites, and the Cadmonites. Concerning whom God gave a promise to our father Abraham; but they are not as yet subdued."

We may borrow light concerning these nations from those words of Moses, Genesis 10:18, "Afterward the families of the Canaanites were dispersed." First they replenished Phoenicia, and the northern country of the land of Canaan; by little and little, the whole land of Canaan within Jordan. Then they spread themselves into the land which afterwards belonged to the Edomites, and there they were called Horites from mount Hor; and the children of Seir, from Seir the father of those families, he himself being a Canaanite. On the east, they spread themselves into those countries which afterward belonged to the Moabites, the Ammonites, the Midianites; and they were called Kenites, Kenizzites, Cadmonites, from one Cain, one Kenaz, and perhaps one Cadmon, the fathers of those families; if so be the Cadmonites were not so called from the aforesaid causes.

(A Commentary on the New Testament from the Talmud and Hebraica, A Chorographical Decad,
John Lightfoot)



See also [Jews and Gentiles in "The Land"](#) from "Sketches of Jewish Social Life" by Alfred Edersheim.

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Philologos

Bible Prophecy Research

Title: Four and Twenty Elders

Submitted by: research-bpr@philologos.org

Date: November 19, 1998

<http://philologos.org/bpr/files/e005.htm>

Four and Twenty Elders

See "The Temple: Its Ministry and Services [Change of Priests](#)" and "[The Farewell on the Sabbath](#)."

1 Chronicles 24:1-19 **David divides the priests into groups.**

1. Now these are the divisions of the sons of Aaron (light-bringer). The sons of Aaron; Nadab (generous), and Abihu (he is [my] father), Eleazar (God has helped), and Ithamar (coast of palms).
2. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.
3. And David (loving) distributed them, both Zadok (a helmet) of the sons of Eleazar, and Ahimelech (brother of [the] king) of the sons of Ithamar, according to their offices in their service.
4. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.
5. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and the sons of Ithamar.
6. And Shemaiah (Jah has heard) the son of Nethaneel (given of God) the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar (father of abundance), and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7. Now the first lot came forth to Jehoiarib (Jehovah contends), the second to Jedaiah (praised of Jehovah),
8. The third to Harim (dedicated), the fourth to Seorim (barley),
9. The fifth to Malchijah (my king is Jehovah), the sixth to Mijamin (from the right hand),
10. The seventh to Hakkoz (thorn), the eighth to Abijah (Jehovah is [my] father),
11. The ninth to Jeshuah (he is saved), the tenth to Shecaniah (dweller with Jehovah),
12. The eleventh to Eliashib (God restores), the twelfth to Jakim (he will raise),
13. The thirteenth to Huppah (canopy), the fourteenth to Jeshebeab (dwelling of the father),
14. The fifteenth to Bilgah (cheerfulness), the sixteenth to Immer (he hath said),
15. The seventeenth to Hezir (protected), the eighteenth to Aphses (to break),
16. The nineteenth to Pethahiah (freed by Jehovah), the twentieth to Jehezkel (God strengthens),
17. The one and twentieth to Jachin (he will establish), the two and twentieth to Gamul (weaned),
18. The three and twentieth to Delaiah (Jehovah has drawn), the four and twentieth to Maaziah (consolation of Jehovah).
19. These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

"[Twenty-four] is the number associated with the heavenly government and worship, of which the earthly form in Israel was only a copy. We are told that both Moses and David ordered all things connected with the Tabernacle and Temple worship by direct revelation from God, and as a copy of things in the heavens, Heb. 8:5; I Chron. 28:12,19. And the seven-fold phrase "as the Lord commanded Moses" witnesses to the Divine ordering of all. It was so with the twenty-four courses of priests in the earthly Temple; these were formed on the "pattern of things in the heavens." Why is it necessary for us, when God tells us anything, to conclude that it means something else? Why, when, in Rev. 4, we read of the twenty-four heavenly elders, are we to assume they are anything but what we read, viz., the leaders of the heavenly worship? Why seek

to make them redeemed men, or the symbolical representation of redeemed men? Why not leave them alone?"

(Number in Scripture, E.W. Bullinger)

See "The Two Babylons: [The Deification of the Child](#)" regarding the Egyptian tribunal of the dead..

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Elijah

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" -Malachi 4:5



See "The Temple: Its Ministry and Services: [Jewish Traditions about the Passover](#)."

See also "A Commentary on the New Testament from the Talmud and Hebraica," Exercitations upon the Gospel of St. Matthew, [Chapter 17](#).

ELIJAH THE TISHBITE has been well entitled 'the grandest and the most romantic character that Israel ever produced.' Certainly there is no personage in the O.T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story. The ignorance in which we are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. 'Elijah the Tishbite of the inhabitants of Gilead,' is literally all that is given us to know of his parentage and locality. It is in remarkable contrast to the detail with which the genealogies of other prophets and leaders of Israel are stated. Where the place--if it was a place--lay, which gave him this appellation we know not, nor are we likely to know. It is not again found in the bible, nor has any name answering to it been discovered since.

The mention of Gilead, however, is the key-note to much that is most characteristic in the story of the prophet. Gilead was the country on the further side of the Jordan--a country of chase and pasture, of tent-villages, and mountain-castles, inhabited by a people not settled and civilized like those who formed the communities of Ephraim and Judah, but of wandering, irregular habits, exposed to the attacks of the nomad tribes of the desert, and gradually conforming more and more to the habits of those tribes; making war with the Hagarites, and attacking the countless thousands of their cattle, and then dwelling in their stead (1 Chron 5:10,19-22). To an Israelite of

the tribes west of Jordan the title 'Gileadite' must have conveyed a similar impression, though in a far stronger degree, to that which the title 'Celt' does to us. What the Highlands were a century ago to the towns in the Lowlands of Scotland, that, and more than that, must Gilead have been to Samaria or Jerusalem.

With Elijah, of whom so much is told, and whose part in the history was so much more important, this is still more necessary. It is seen at every turn. Of his appearance as he 'stood before' Ahab--with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. Of his height little is to be inferred--that little is in favor of its being beyond the ordinary size. His chief characteristic was his hair, long and thick, and hanging down his back, * and which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable.

* 2 Kings 1:8, 'a hairy man'; literally, 'lord of hair.' This might be doubtful, even with the support of the LXX and Josephus and of the Targum Jonathan--the same word used for Esau in Genesis 27:11. But its application to the hair of his head is corroborated by the word used by the children of Bethel when mocking Elisha. 'Bald-head' is a peculiar term applied only to want of hair at the back of the head; and the taunt was called forth by the difference between the bare shoulders of the new prophet and the shaggy locks of the old one.

His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 Kings 18:46). But in addition to this he occasionally wore the 'mantle,' or cape, of sheep-skin, which has supplied us with one of our most familiar figures of speech. *

* *Addereth*, always used for this garment of Elijah, but not for that of any prophet before him. It is perhaps a trace of the permanent impression which he left on some parts of the Jewish society, that a hairy cloak became afterwards the recognized garb of a prophet of Jehovah (Zech 13:4; A.V. 'rough garment'; where the Hebrew word is the same which in Elijah's history is rendered 'mantle').

In this mantle, in moments of emotion, he would hide his face (1 Kings 19:13), or when excited would roll it up as into a kind of staff. On one occasion we find him bending himself down upon the ground with his face between his knees. *

* This is generally taken as having been in prayer; but kneeling apparently was not (certainly *is not*) an attitude of prayer in the East. 'When ye *stand* praying, forgive' (Mark 11:25; and see Matt 6:5, &c).

See "The Temple: Its Ministry and Services: [Attitude in Prayer](#)."

Such, so far as the scanty notices of the record will allow us to conceive it, was the general

appearance of the great Prophet, an appearance which there is no reason to think was other than uncommon even at that time. *

* This is to be inferred, as we shall see afterwards, from king Ahaziah's recognition of him by mere description.

The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel.

The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves had been a departure from him, it was a violation of his command against material resemblances; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. They were announced by Jeroboam as the preservers of the nation during the great crisis of its existence: 'Behold thy gods, O Israel, that brought thee up out of the land of Egypt' (1 Kings 12:28). But the case was quite different when Ahab, not content with the calf-worship--'as if it had been a light thing to walk in the sins of Jeroboam, the son of Nebat'--married the daughter of the king of Sidon, and introduced on the most extensive scale the foreign religion of his wife's family, the worship of the Phoenician Baal. What this worship consisted of we are ignorant--doubtless it was of a gay, splendid, and festal character, and therefore very opposite to the grave, severe service of the Mosaic ritual. Attached to it and to the worship of Asherah (A.V. 'Ashtaroth,' and 'the groves') were licentious and impure rites, which in earlier times had brought the heaviest judgments on the nation (Num 25; Judg 2:13,14; 3:7,8). But the most obnoxious and evil characteristic of the Baal-religion was that it was the worship of power, of mere strength, as opposed to that of a God of righteousness and goodness--a foreign religion, * imported from nations the hatred of whom was inculcated in every page of the law, as opposed to the religion of that God who had delivered the nation from the bondage of Egypt, had 'driven out the heathen with his hand, and planted them in'; and through whom their forefathers had 'trodden down their enemies, and destroyed those that rose up against them.' It is as a witness against these two evils that Elijah comes forward.

* [And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Daniel 11:36-38]

What we may call the first Act in his life embraces between three and four years--three years and

six months for the duration of the drought, according to the statements of the New Testament (Luke 4:25; James 5:17), and three or four months more for the journey to Horeb, and the return to Gilead (1 Kings 17:1-19:21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the unrestrained freedom of Eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. This he does in the remarkable formula evidently characteristic of himself, and adopted after his departure by his follower Elisha--a formula which includes everything at issue between himself and the king--the name of Jehovah, his being the God of Israel, the Living God, Elijah being his messenger, and then--the special lesson of the event--that the god of power and of nature should be beaten at his own weapons. 'As Jehovah, God of Israel, liveth, before whom I stand,' whose constant servant I am, 'there shall not be dew nor rain these years, but according to my word.' What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. 19:2). Perhaps it was at this juncture that Jezebel 'cut off the prophets of Jehovah' (1 Kings 18:4). He was directed to the brook Cherith, either one of the torrents which cleave the high table-lands of his native hills, or on the west of Jordan, more in the neighborhood of Samaria. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. How long he remained in the Cherith is uncertain. The Hebrew expression is simply 'at the end of days,' nor does Josephus afford us any more information. A vast deal of ingenuity has been devoted to explaining away Elijah's 'ravens.' The Hebrew word, *Orebim*, has been interpreted as 'Arabians,' as 'merchants,' as inhabitants of some neighboring town of *Orbo* or *Orbi*. By others Elijah has been held to have plunered a raven's nest--and this twice a day regularly for several months! There is no escape from the plain meaning of the words--occurring as they do twice, in a passage otherwise displaying no tinge of the marvellous--or from the unanimity of all the Hebrew MSS, of all the ancient versions, and of Josephus.

His next refuge was at Zarephath, a Phoenician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by 'Jehovah thy God' as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent death.

Here the prophet is first addressed by the title, which, although occasionally before used to others, is so frequently applied to Elijah as to become the distinguishing appellation of himself and his successor: 'O Thou man of God'--'Now I know that thou art a man of God' (1 Kings 17:18,24).

In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divide between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palesine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left,

which in those countries is so certain an indication of the presence of moisture. No one short of the two chief persons of the realm could be trusted with this quest for life or death--'Ahab went one way by himself, and Obadiah went another way by himself.' It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. 'There is no nation or kingdom,' says Obadiah with true Eastern hyperbole, 'whither my lord hath not sent to seek thee'; and now here he stands when least expected. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not but fall on his face. Elijah, however, soon calms his agitation--'As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab'; and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge--'Thou hast forsaken Jehovah and followed the Baals.' He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of the queen.

There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb, and sheep-skin cloak, but with calm dignity of demeanor and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones, according to the number of the twelve founders of the tribes, and recalling in his prayer the still greater names of Abraham, Isaac, and Israel--on the other hand the 850 prophets of Baal and Ashtaroth, doubtless in all the splendor of their vestments (2 Kings 10:22), with the wild din of their 'vain repetitions' and the maddened fury of their disappointed hopes, and the silent people surrounding all--these things form a picture with which we are all acquainted, but which brightens into fresh distinctness every time we consider it. The conclusion of the long day need only be glanced at. The fire of Jehovah consuming both sacrifice and altar--the prophets of Baal killed, it would seem by Elijah's own hand (18:40)--the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents--the rising storm--the ride across the plain to Jezreel, a distance of at least 16 miles: the prophet, with true Bedouin endurance, running before the chariot, but also with true Bedouin instinct stopping short of the city, and going no further than the 'entrance of Jezreel.'

So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. 'God do so to me, and more also,' so ran her exclamation, 'if I make not thy life as the life of one of them by tomorrow about this time.' It was no duty of Elijah to expose himself to unnecessary dangers, and, as at his first introduction, so now, he takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beer-sheba--'Beer-sheba which belongeth to Judah,' says the narrative, with a touch betraying its Israelitish origin. Here, at the ancient haunt of those fathers of his nation whose memory was so dear to him, and on the very confines of cultivated country, Elijah halted. His servant--according to Jewish tradition the boy of Zarephath--he left in the town; while he himself set out alone into the wilderness--the waste uninhabited region which surrounds the south of Palestine. The labors, anxieties, and excitement

of the last few days had proved too much even for that iron frame and that stern resolution. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death--'It is enough! Lord, let me die, for I am not better than my fathers.' It is almost impossible not to conclude from the terms of the story that he was entirely without provisions for this or any journey. But God, who had brought his servant into this difficulty, provided him with the means of escaping from it. Whether we are to take the expression of the story literally or not is comparatively of little consequence. In some way little short of miraculous--it might well seem to the narrator that it could be by nothing but an angel--the prophet was awakened from his dream of despondency beneath the solitary bush of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements, and went forward, 'in the strength of that food,' a journey of forty days 'to the mount of God, even to Horeb.' Here, in 'the cave,' one of the numerous caverns in those awful mountains, perhaps some traditional sanctuary of that hallowed region, at any rate well known--he remained for certainly one night. In the morning came the 'word of Jehovah'--the question, 'What doest thou here, Elijah? Driven by what hard necessity dost thou seek this spot on which the glory of Jehovah has in former times been so signally shown?' In answer to this invitation the prophet opens his griefs. He has been very zealous for Jehovah; but force has been vain; one cannot stand against a multitude; none follow him, and he is left alone, flying for his life from the sword which has slain his brethren. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the open air, face to face with Jehovah. Then, as before with Moses (Exo 34:6), 'The Lord passed by'; passed in all the terror of his most appalling manifestations. The fierce wind tore the solid mountains and shivered the granite cliffs of Sinai; the earthquake crash reverberated through the defiles of those naked valleys; the fire burnt in the incessant blaze of eastern lightning. Like these, in their degree, had been Elijah's own modes of procedure, but the conviction is now forced upon him that in none of these is Jehovah to be known. Then, penetrating the dead silence which followed these manifestations, came the fourth mysterious symbol--the 'still small voice.' What sound this was, whether articulate voice or not, we cannot even conjecture; but low and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakably than to Moses, centuries before, it was proclaimed that Jehovah was 'merciful and gracious, long-suffering and abundant in goodness and truth.' Elijah knew the call, and at once stepping forward and hiding his face in his mantle, stood waiting for the Divine communication. It is in the same words as before, and so is his answer; but with what different force must the question have fallen on his ears, and the answer left his lips! 'Before his entrance to the cave, he was comparatively a novice; when he left it he was an initiated man. He had thought that the earthquake, the fire, the wind, must be the great witnesses of the Lord. But he was not in *them*; not they, but the still small voice had that awe in it which forced the prophet to cover his face with his mantle. What a conclusion of all the past history! What an interpretation of its meaning!' (Maurice, *Prophets and Kings*). Not in the persecutions of Ahab and Jezebel, nor in the slaughter of the prophets of Baal, but in the 7000 unknown worshippers who had not bowed the knee to Baal, was the assurance that Elijah was not alone as he had seemed to be.

Three commands were laid on him--three changes were to be made. Instead of Ben-hadad, Hazael was to be king of Syria; instead of Ahab, Jehu the son of Nimshi was to be king of Israel; and Elisha the son of Shaphat was to be his own successor. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself.

Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. At any rate this may be inferred from the events of chapter 21. Foiled in his wish to acquire the ancestral plot of ground of Naboth by the refusal of that sturdy peasant to alienate the inheritance of his fathers, Ahab and Jezebel proceed to possess themselves of it by main force, and by a degree of monstrous injustice which shows clearly enough how far the elders of Jezreel had forgotten the laws of Jehovah how perfect was their submission to the will of their mistress. At her orders Naboth is falsely accused of blaspheming God and the king, is with his sons stoned and killed, and his vineyard then--as having belonged to a criminal--becomes at once the property of the king.

Ahab loses no time in entering on his new acquisition. Apparently the very next day after the execution he proceeds in his chariot to take possession of the coveted vineyard. Behind him, probably in the back part of the chariot, ride his two pages Jehu and Bidkar (2 Kings 9:26). But the triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy, and as an enemy he does meet him--as David went out to meet Goliath--on the very scene of his crime; suddenly, when least expected and least wished for, he confronts the miserable king. And then follows the curse, in terms fearful to any Oriental--peculiarly terrible to a Jew--and, most of all, significant to a successor of the apostate princes of the northern kingdom--'I will take away thy posterity; I will cut off from thee even thy very dogs; I will make thy house like that of Jeroboam and Baasha; thy blood shall be shed in the same spot where the blood of thy victims was shed last night; thy wife and thy children shall be torn in this very garden by the wild dogs of the city, or as common carrion devoured by the birds of the sky'--the large vultures which in eastern climes are always wheeling along under the clear blue sky, and doubtless suggested the expression to the prophet.

A space of three or four years now elapses (comp. 1 Kings 22:1,51; 2 Kings 1:17), before we again catch a glimpse of Elijah. The denunciations uttered in the vineyard of Naboth have been partly fulfilled. Ahab is dead, and his son and successor, Ahaziah, has met with a fatal accident, and is on his death-bed, after a short and troubled reign of less than two years (2 Kings 1:1,2; 1 Kings 22:51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. The tone of his words is as national on this as on any former occasion, and, as before, they are authenticated by the name of Jehovah--'Thus saith Jehovah, Is it because there is no God in Israel that ye go to inquire of Baal-zebul, god of Ekron?' The messengers returned to the king too soon to have

accomplished their mission. They were possibly strangers; at any rate they were ignorant of the name of the man who had thus interrupted their journey. But his appearance had fixed itself in their minds, and their description at once told Ahaziah, who must have seen the prophet about his father's court or have heard him described in the harem, who it was that had thus reversed the favorable oracle which he was hoping for from Ekron. The 'hairy man'--the 'lord of hair,' so the Hebrew reading runs--with a belt of rough skin round his loins, who came and went in this secret manner, and uttered his fierce words in the name of the God of Israel, could be no other than the old enemy of his father and mother, Elijah the Tishbite. But ill as he was this check only roused the wrath of Ahaziah, and, with the spirit of his mother, he at once seized the opportunity of possessing himself of the person of the man who had been for so long the evil genius of his house. A captain was despatched, with a party of fifty, to take Elijah prisoner. He was sitting [perhaps-'dwelt'] on the top of 'the mount,' i.e. probably of Carmel (comp. 2 Kings 2:25). The officer approached and addressed the prophet by the title which, as before noticed, is most frequently applied to him and Elisha--'O man of God, the king hath spoken: come down.' 'And Elijah answered and said, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty! And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party, and the assurance of God that his servant need not fear, brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah, so we must conclude, was allowed to go harmless. This was his last interview with the house of Ahab. It was also his last recorded appearance in person against the Baal-worshippers.

(Dr. William Smith's Dictionary of the Bible, 1872)

"Over the centuries the Jews have developed a number of traditions about Elijah the prophet...His appearance as the forerunner of Messiah will motivate the Jewish people to national and individual repentance. The rabbis believe that Elijah and the Messiah will usher in a time of peace and harmony for all nations. They believe that Elijah will resolve all legal questions and the discrepancies in religious law (Halachah). In addition they expect him to establish the proper rituals for the restoration of the Temple service. Curiously, they describe Elijah as a partner to Moses in God's coming kingdom, the same role that Aaron used to perform during the Exodus.

"The rabbis teach that Elijah will appear at some point in time (either three days or three years) before the advent of the Messiah. They anticipate that he will appear in Palestine and utter a lament over the devastation of the Holy Land. After Michael the Archangel blows his trumpet, Elijah will introduce the Messiah to the world. The Talmud claims that several wonders will accompany the coming of Elijah and the Messiah: (1) He will bring Moses back to life. (2) He will reveal the secret location of the three holy vessels that mysteriously disappeared: the Ark of the Covenant, the Flask of Manna and the container of sacred anointing oil. (3) He will carry the royal scepter of Judah which God promised 'shall not depart from Judah...until Shiloh come' (Gen

49:10). (4) He will transform the geography of the Holy Land, leveling the mountains.

"Another curious belief of the rabbis is that Elijah will be one of the eight princes that will form the cabinet of the Messiah. Additionally, they tell us that Elijah will restore the tribal identities of the Jews."

(*Prince of Darkness*, Grant R. Jeffrey)

See also [Armageddon](#)

See also [Bride](#)

See also ['...so that he maketh fire come down from heaven...'](#)

See also [Jezebel](#)

See also [Messiah in *The Legend of the Jews*](#)

See also [Sheol/Hell/Gehenna](#)

See also [Two Witnesses](#)

See also [The Life and Times of Jesus the Messiah](#), Alfred Edersheim

Appendix 8. Rabbinic Traditions about Elijah the Forerunner of Messiah

See also [The Life of Elijah](#) by Arthur W. Pink

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Bible Prophecy Research

Title: "...In Sight like unto an Emerald"

Submitted by: research-bpr@philologos.org

Date: March 8, 1998

Update: April 06, 2001

URL: <http://philologos.org/bpr/files/e001.htm>

"...In Sight like unto an Emerald"

*(Rev 4:3 KJV) "And he that sat was to look upon like a jasper and a sardine stone:
and there was a rainbow round about the throne, in sight like unto an emerald."*



"The beloved disciple...saw a rainbow round about the throne, 'in sight like unto an emerald.' The emerald was Judah's stone, and was green, denoting eternal freshness and eternal endurance. It was the wedding stone of ancient oriental times."

(The Revelation Verse by Verse Study, Dr. Oliver B. Greene)



"The emerald was known in ancient times, not only for its beauty, but also for the alleged power of healing diseases of the eye."

(Universal Standard Encyclopedia)

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