THE GREAT MYSTERY

OR,

HOW CAN THREE BE ONE?

Rabbi Tzvi Nassi (Hirsch Prinz)

Lecturer of Hebrew
OXFORD University
AN OLD BOOK WITH A MESSAGE FOR TODAY

Much time has elapsed since Hirsch Prinz wrote this small treatise. Much has also changed in the Jewish religious scene. Few rabbis today will still claim (see page 5 bottom) that the Sepher Yetzira (Book of Creation) was written by "Our father Abraham..." of which the author says, "All the rabbis are of this opinion."

Nevertheless, the inescapable conclusions of the author still hold: that the Tenach (Torah, Prophets & Writings) definitely present the God of Israel in a threefold way: as Father and King, as eternal Son, or Angel of the LORD, which in rabbinic writings is often referred to as Metatron, and in the Targumim as Memra (the Word), and as Ruach Hakodesh (the Holy Spirit). Hirsch Prinz sets out to prove it from the Targumim, the Talmuds, both Palestinian and Babylonian, and the books of the Jewish Kabbalah especially the book of Zohar. He has no difficulty as the Jewish Encyclopedia also says, (Vol. 12, page 261), "The Cabala, on the other hand, especially the Zohar, its fundamental work, was far less hostile to the dogma of the Trinity, since by its speculations regarding the father, the son, and the spirit it evolved a new trinity..." As the Zohar says, 

How can they (the Three) be One? Are they really One, because we call them One? How Three can be One, can only be known through the revelation of the Holy Spirit. (Zohar, vol. 2, p. 43, vers., p. 25, s.)
CONTENTS.

PART I.
Nathanael gives an account of himself .................................................. 1
The effect of Divine life in the soul ...................................................... 1
Nathanael explains the plan of inquiry he pursued .................................. 2
Nathanael gives us a sketch of the lives of these .................................. 3
Onkelos ........................................................................................................ 3
Jonathan ben Uziel ..................................................................................... 4
The holy Zohar, שמחות ישורון 'ו ....................................................... 4
Tikoone Hamahar, רמז קてしまいます  ..................................................... 5
זיוואי ים. The book of the Creation ......................................................... 5
A grammatical axiom in the Hebrew language .......................................... 6
Logical agreement between the subject and the predicate, or between the noun and the verb ................................................................. 6

PART II.
THE GOD OF ISRAEL.
Nathanael examines whether God has revealed Himself in a threefold nature ................................................................. 8
His name, קדוש .......................................................................................... 8
Nathanael's irresistible desire for the knowledge of God .......................... 9
The ה, Zohar, teaches Nathanael את דוגמן את the mystery of the Trinity explained by the word את. (Zohar 3, p. 65, Amsterdam Ed.) ואת דוגמן את. Three steps in the Godhead .................................................. 9
Nathanael's reflections, and that את cannot mean certain attributes in God (Zohar 3, p. 281) .......................................................... 11
Corroboration of the truth stated in the former paragraph .......................... 11
God is Light in His Trinity in Unity .......................................................... 11
Zohar 3 , p. 288, versa ............................................................................... 11
God revealed with Three Heads united in One ........................................ 12
The Trinity in Unity proved from Ps. lxxi. 12, יבש רוח אלהים (צחא, 3, p. 113, Amsterdam Ed.) .................................................. 13
The world has been created by the רוח בר זוג, 7 the Three Substantive Beings in the ותנש in the Unity of the Godhead ........................................... 14

Nathanael believes that there is but One God, but threefold in His nature ........................................... 17

Interpretation of Deut. 6:4, ותנש ... 18-19

Explanation of the preceding paragraph: the Three Persons in the Unity of the Trinity have one will and purpose ................. 19

The signification of רוח בר זוג, the higher intelligences, אングל, and המגזרה, the implanted ones .......... 29

H. Manachem, of Recanati, unfolds the mystery of the Trinity in the Unity from Deut. 6:4 ................ 20

In the mystery of the creation of man, the mystery of the Trinity in the Unity revealed .................. 22

Nathanael meets another friend, whom he introduces in the number of his teachers ........................ 24

The Unity in the Trinity, and the Trinity in the Unity 25

Subject and predicate both in the plural .................. 26

The key to the mystery of the Trinity in Unity, and the Unity in Trinity ................. 27

ה' והנמ' the Three Spirits in the Godhead united into One ........................................... 27

Only in the הנמ', Shechina, that is, in Him, who is the brightness of the glory of God, the Middle-Pillar in the Godhead, can the mystery of the Three in One, and the One in Three, be seen ........... 28

Philo Judaeus ................................. 29

Nathanael's determination to investigate the revelation of each of the Three self-existing Beings in the Trinity 29

PART III.

First Division.

1 Nathanael finds in the Scriptures, what his instructor also teaches: the mystery of the revelation of each of the Three Spirits, הנמ', also called הנמ', the Three Beings, in the Unity of the Godhead ...... 30

2 הנמ' The Word of the Lord is called 'ותנש, Jehovah ................................. 31

3 הנמ' The Word of the Lord is the Creator of man and of the world .................. 32

4 The Patriarchs believed in הנמ' the Word Jehovah 32

5 Who was the Lawgiver? ................. 34

6 Father Abraham's faith ................................. 34

7 In whose name our Father Abraham prayed ....... 35
Moses committed the faith of the Patriarchs to the keeping of their descendants.

No oath was valid amongst my ancestors, except by the Word of the Lord.

The reason why my ancestors swore by the Word of the Lord.

The command of the ancient teachers of Israel.

Nathanael discovers that the Word of the Lord must be obeyed as God never made a covenant with any of the Patriarchs, except through the mediation of the Word of the Lord.

Nathanael is led to believe that there is no salvation but in the Word of the Lord.

The oath my ancestors swore by the Word of the Lord.

The reason why my ancestors swore by the Word of the Lord.

The command of the ancient teachers of Israel.

Nathanael discovers that the Word of the Lord is not only called the Angel of the Covenant, but also the Metatron.

Nathanael discovers the mystery of the offering up of Isaac.

Nathanael visits in spirit the Mountain of Horeb.

This Angel of the Covenant, the Shechinah, the glory of God.

The promise.

The Angel of the Covenant is to be obeyed, for God is in Him.

More light breaks in upon Nathanael's mind.

Nathanael discovers that the Word of the Lord is not only called the Angel of the Covenant, but also the Metatron.

Signification of the name Metatron.

No one, not even Moses, has ever seen God, but he saw the Metatron, who appeared unto Him.

Metatron, the first begotten of God.

Metatron, highly exalted.

the Metatron, is the only Mediator between God and man.

The Almighty has revealed Himself in no other than in the Metatron, the Keeper of Israel.

Metatron, is called the Son of God.
FOURTH DIVISION.

The Son of God.

1. The Middle-Pillar in the Godhead, has revealed Himself as the Son of God ........................................ 69
2. The Son of God is from eternity an emanation from God, therefore called יהוה, Jehovah ............................. 70
3. The Son of God, the fountain of light, begotten from eternity ................................................................. 70
4. Triumphing faith in the Son of God ......................................................... 74
   The faithful Shepherd ........................................................................ 76
5. R. Simeon ben Jochai's prayer ......................................................... 77
   His Exhortation .............................................................................. 77

PART IV.

The Holy Spirit.

1. Nathanael is led into the inner chamber of light ......... 77
2. The Holy Spirit is a substantive Being in the Godhead, the creator of the world ........................................ 78
3. Inference drawn, namely, from whom the Holy Spirit proceeds ................................................................. 79
5. The Holy Spirit has all the Divine attributes .................. 81
6. What is the office of the Holy Spirit? ..................... 82
7. How can I know God from His Word? ................................. 82
8. The Holy Spirit was from the beginning the Guide of the Israel of God ...................................................... 84
9. The Holy Spirit has sent the prophets, and spoken through them ................................................................. 85
10. The Holy Spirit shall quicken the dead ................. 86
11. Nathanael's retrospective view, and entertains encouraging expectations ............................................. 88
Conclusion containing an Appeal ..................................................... 89
Error of modern Judaism. Abraham ben David teaches a little and a great God ........................................... 90
THE GREAT MYSTERY.

PART I.

§ 1.

NATHANAEL GIVES AN ACCOUNT OF HIMSELF.

I have some peculiar and good reasons for calling myself Nathanael. I am a real and not an imaginary person, and all that I am communicating in this little volume has verily and in reality taken place in my mind, when it pleased our God to bring me out of a turbulent ocean of soul-distressing doubts and fears, strivings and wrestlings with the powers of darkness and with my own heart, by nature, alone. (Ezekiel 14: 26,) into the glorious liberty of the children of God.

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

§ 2.

THE EFFECT OF DIVINE LIFE IN THE SOUL.

When divine life is poured into the soul through the Holy Spirit, there is an insatiable thirst for the heavenly truth of the Trinity, "The mystery of the Trinity." This thirst can only be quenched through the teaching of the Holy Spirit, when He reveals God unto the soul through His Word.¹ (Zohar, vol.

¹ See motto on the reverse of the title page.)
The Bible, and nothing but the Bible, is designed by God to be unto us the rule of our faith and practice; but alas! His people the children of Israel, invented, in their vain imaginations, a variety of traditions, and exalted them above the Word of God, thus making the law and the prophets of no effect. The consequence resulting therefrom was, that the children of Israel lost the right and Scriptural knowledge of God, which only a very few retained. As early as the second century of the Christian era, those few had died out. In the rabbinic writings of the subsequent five or six centuries, we find only extracts from the teaching of their ancient masters, and this oftentimes darkened with interpolations. What God said through His prophet Jeremiah (ch. 2: 13), has not ceased sounding forth: "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water." Great moral power is required to emerge out of such a state of ignorance, into which my people, the children of Israel, have fallen. This power is not in man, but is of God; and He says (Ezekiel 36: 37), "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel." It is, therefore, my prayer:

"Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day." (Psalm 37: 5.)

§ 3.

NATHANIEL EXPLAINS THE PLAN OF ENQUIRY WHICH HE PURSUED.

I took from the heavily-burdened shelves of my library the Book of all books, "The Bible Magna Hebraica," and said, "Thou shalt be my Instructor!" and my prayer was, "In the
hidden part Thou shalt make me to know wisdom." (Ps. 104:13.)

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

§ 4

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

Onkelos.—Onkelos, surnamed חַדְלָא the Proselyte, was probably descended from the Gentiles, and had embraced the true religion. He lived long before the rabbinic schools came into existence, though the precise time cannot be ascertained with certainty. Most probably he flourished in the time of, or at the return from, the Babylonish captivity, when our nation had lost the knowledge of their holy mother-tongue, the Hebrew language, and the mass of the people only understood the Chaldean. (לָשׁוֹנַם, p. 20.) Onkelos translated the Pentateuch into Chaldean, and paraphrased certain passages. This paraphrase or translation is called the Targum. This paraphrase on the Pentateuch has had, in the Jewish Church, the same authority as the Hebrew text, and was always read in the synagogues after the Hebrew had been read. It is even erroneously
considered as having been inspired by God, as we read in סילים שבכובד בבראשית, p. 20, i.e., "This paraphrase has Moses, our master of blessed memory, (lit., Peace be upon him,) received upon Sinai." But after it had been entirely forgotten, this crown was restored in all its lustre through Onkelos, the Proselyte. This paraphrase is of such canonical authority, that it is said our rabbis, ב' תהליך ושתיה, i.e., "He who adds any thing to it, behold! he is a base blasphemer." Thus much regarding the authority of Onkelos.

Jonathan ben Uziel.—This celebrated teacher was the chief disciple of Hillel the Great, and wrote his paraphrase long before the destruction of our holy temple, (במה ובון ויה, p. 17, col. 2; 18, col. 3; and 35, col. 1.), and his paraphrase possessed in the synagogue canonical authority.

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

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

The holy Lohar, זכרון עקראין (the holy Light.)—How great was my joy, when I found this most extraordi-
mary book in my father's library—a book so replete with profound mysteries, written in a style so lofty, and in a language understood by few in our age. I exclaimed, *I will also consult thee; but much as I love thee, yet thou must be beneath the Word of God*. Thy testimony I cannot receive, further than it agrees with Moses and the prophets.

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

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

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

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

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

"Our father Abraham wrote this book, which is called the book of the Creation." All the rabbis are of this opinion.

Of course I do not believe this; for then we should find it in ד PTS, i.e., amongst the canonical books;

* At Bukea, in Galilee.
yet it is of great antiquity. Though written in pure
Hebrew, the style is difficult to be understood. The
book has great authority in the synagogue.
It is probable that it may have been written
shortly before or soon after the Babylonish captivity.
Though this hypothesis may be disputed, at any rate
it existed before the Christian era.

§ 5.

A GRAMMATICAL AXIOM IN THE HEBREW LANGUAGE.

Every one who is acquainted with the rudiments
of the Hebrew and Chaldee languages, must know
that God, in the holy Writings, very often speaks of
Himself in the plural. The passages are numerous,
in which, instead of a grammatical agreement
between the subject and predicate, we meet with a
construction, which some modern grammarians, who
possess more of the so-called philosophical than of
the real knowledge of the Oriental languages, call a
pluralis excellentiae. This helps them out of every
apparent difficulty. Such a pluralis excellentiae was,
however, a thing unknown to Moses and the prophets.
Pharaoh, Nebuchadnezzar, David, and all the other
kings, throughout דְּרֵי, (the Law, the Prophets,
and the Hagiographa) speak in the singular, and
not as modern kings in the plural. They do not
say we, but I, command; as in Gen. 41: 41; Daniel 1:
29; Ezra 1. 2, etc., etc.

§ 6.

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

A few examples will suffice. In Genesis 26: 26, 27,
we find Laban saying to Jacob, לָאַ וְיָשַׁר כֶּּכָּכָכַּר לַהַבָּרַי
לֹא יָמֵה יָמֵה לַּאַ בֹּקְנָי כָּלָא שַׁמִּי אֵשֶּׁת הָעֵבָּר, i.e., "It
must not be done so in our place, to give the younger
before the first-born. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me. The pronoun would be, as in the former members of the verse, in the plural, namely, "with us," if Laban had spoken as modern mighty men in the pluralis excellentiae. He would also have had a fitting opportunity of letting Jacob feel his importance and weight, when he overtook him in his flight (Genesis 31: 26—31), but he spoke in the singular.

The logical agreement between the subject and the predicate, is Laban saying (verse 26), "in our place" (verse 27), "we will give;" i.e., I, Laban, and my household, will give. Then, Laban adds, "For the service which thou shalt serve with me," employing the singular number, he alone being Jacob’s master.

Thus also we find, 1 Kings 2: 9, that Rehoboam said, "I will not give thee bread and salt, and robe and girdle, i.e., "What counsel give ye, that we may answer this people?"

"We" means, I and my companions. The king speaks in his own name, and in the name of those with whom he had united himself, as the context shows. (See also 2 Samuel 5: 20; Job 18: 2; Daniel 2:38.)

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

THE GOD OF ISRAEL.

§ 1.

NATHANAEL EXAMINES WHETHER GOD HAS REVEALED HIMSELF IN THREEFOLD NATURE. HIS NAME.

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

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

I went to R. Bechai (Genesis: 1, p. 1, col. 2), and he explained to me the word Elohim in the following manner:

Elohim, קְerreur הַיָּם שָׂרָה מִלְּלָה אֵלָה, וּרְעוֹן כְּלָה
נִשְׁפָּר בָּדֶד, וַיְהִי חוֹר וְחֵרָה, אֱלֹהִים אֱלֹהִים מְאֹד בֹּדֶד.

That is, Elohim (Elohim) is compounded of two words, אלהים, i.e., These are God. The plural is
expressed by the letter jod (יוד), as in Eccles. 3: 1
Remember now thy Creator.”
The letter jod in בורא埃尔 expresses the plural, and
we should therefore translate בורא埃尔 “Thy Creators.”
and דמותיכי ילבך. "He that is wise will understand
it."

§ 2.
NATHANIEL’S IRRESISTIBLE DESIRE FOR THE KNOWLEDGE OF GOD.

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

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

§ 3.
THE MYSTERY OF THE TRINITY EXPRESSED BY THE WORD אלוהים.

In my anxiety of mind, I went to one of the Fathers, and sought instruction respecting the nature of God. R. Simeon ben Jochai gave me the following light on this subject, so profoundly interesting to us Israelites. (Zohar, vol. 3, p. 65, Amsterdam Edition.)

רב אָלָיוֹת הַזָּה בַּעַר קְפִיָּה דֵיֶהוּ אָבוֹ. אָסַר לַחַזֶּה הַנָּהֲקָא אֶלָיוֹת בַּלְכָה אַחֲרֵי רִיעָה. יְרֵד הָאָדָם הָאָדָם אָדָם אֶלָיוֹת. בַּלְכָה אָדָם. זְכַר וּזְכַר אַלְּאוֹת אֶלָיוֹת וּזְכַר רִיעָה אֶלָיוֹת. בַּלְכָה אָדָם. בַּלְכָה אָדָם. אָסַר הָאָדָם אֶלָיוֹת אָדָם אָדָם אָדָם אֶלָיוֹת. בַּלְכָה אָדָם.
1. R. Eliezer sat before his father and said: “Since we have learned that Elohim (God) expresses every place the justice of God, how is it that wherever we meet Hashem (י"הו), (Gemsa, 48a), that pronounced, though the letters of the word pronounced, we have learned that Elohim (God), express always the mercy of God?”

2. He answered him: “It is written in the Scripture (Deut. 6: 39), ‘Know therefore this day, and consider in thine heart, that (יְהוָה) the Lord He is (ה’ אלהינו).’

3. The other replied: “I know that sometimes justice can exist with mercy, and mercy with justice. Although one of these is a form of the other — the mercy of God is always the mercy of God; and the justice of God is always the justice of God. But as it is written, ‘Not (יְהוָה) is read (ה’ אלהינו).’

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

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

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

§ 4.

NATHANAEI’S REFLECTIONS.

It is clear to my mind that the unity of the three steps cannot mean certain attributes of God. Which three of the attributes should be meant by the three steps? Why only three instead of all? One attribute in the Godhead is as great as another. By these three steps must be understood three distinct and substantive beings in אֲדֹנָי אֱלֹהֵינוּ (God). This appears to have been the doctrine of my fathers, which R. Simeon ben Jochai and other ancient teachers have preserved in their esteemed writings.

כְּבָּרוּ כִּלְלֵי מַחְלָלָה וְדֹרֶן. כְּכַלָּה. בְּבֻעַת. יִיהְיוּדָה.

i.e., the two and twenty letters (of the Hebrew alphabet) comprehend the three steps: א (the letter אֹהֵב, signifies the crown (our heavenly Father); and the letter ב (בֵּית, the understanding (the Son, because the Hebrew word for בֵּית, understanding, has implied the two words, בֵּית and Jehovah includes both.)

§ 5.

CORROBORATION OF THE TRUTH STATED IN THE FORMER PARAGRAPH.

I find that I am not too bold in supposing that אֲדֹנָי אֱלֹהֵינוּ (God) are three substantive beings united in one; for R. Simeon ben Jochai explains himself (Zobar, vol. 3., p. 288, versæ, Amsterdam Ed.), saying:

God is Light in His Trinity in Unity.

ואדני זריךו א kéo נון. על זהرين איוו אלוהים.

อะไรו מטייר אומין. ואחרת מעשה ו_overlay.

טלים הם לחיים ו初めてי כל על סדרום ו_overlay.

Zobar; vol. 3., p. 281, versæ.
But the path is as the shining light; and on this account it is written (Isaiah 52:14), "Then thou shalt delight thyself in the Lord." Who is that Path, from which all paths derive their light, and upon which the lesser lights depend?

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

The Ancient Holy One is revealed with three Heads, which are united in One, and that Head is thrice exalted. The Ancient Holy one is described as being Three; it is because the other Lights emanating from Him are included in the Three. Yet the Ancient One is described as being two. (Daniel 7:13.) The Ancient One includes these two. He is the Crown of all that is exalted; the Chief of the chief, so exalted, that He cannot be known to

---

* The primitive cause.
* The Crowns of crowns.
* Lit., found.
* That these lights are two, is plain from what follows, and that two lights are meant, will clearly be shown in the following parts of this work.
* i.e., the two are found in Him.
perfection. Thus the other lights are two complete ones, yet is the Ancient Holy One described and complete as one, and He is one, positively one; thus are the other lights united and glorified in one; because they are one.

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

אֲמַר הָאָדָם אֵלֶּה הַנַּפֶּשׁ שְׁמַעְתָּם וּקְפֶרָם: אֶת הַנַּפֶּשׁ שְׁמַעְתָּם וּקְפֶרָם אֱלֹהִים וּמְכַסֵּתוֹ. וּדְרָאָהוּ אֱלֹהִים שְׁמִיטָה וּקְפֶרָם: אֱלֹהִים שְׁמִיטָה וּקְפֶרָם.

i.e., the exalted Shechina comprehends the Three highest Sephiroth of Him (God) it is said, (Ps. lxii. 12), “God hath spoken once; twice have I heard this.” Once and twice means the Three exalted Sephiroth, of whom it is said: Once, once, and once; that is, Three united in One. This is the mystery: God hath spoken, one, two,—I heard One (God).

יהי has the same numerical value as תְּפִיקָה One, namely:

<table>
<thead>
<tr>
<th>א</th>
<th>ב</th>
<th>ג</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

= 13

13

13

a Lit., Shining Ones.

b Though under the name Sephiroth ten attributes of God are sometimes understood (from יָשֵׁר עָלָיו Exodus 24:10, vide R. Bechri, p. 114, vers. col. 2, Amsterdam Ed.) “And they saw the God of Israel; and there was under His feet, as it were, a paved work of sapphire stone;” yet we shall see in the sequel, that Sephiroth oftentimes signify, as in the passage quoted above from יָשֵׁר עָלָיו Exodus 24:10, 1, Jehovah; 2, our God; 3, Jehovah; the Three Grades in the Godhead.
§ 6.

THE WORLD HAS BEEN CREATED BY THE
THE THREE SUBSTANTIVE BEINGS IN THE
UNITY OF THE GODHEAD.

A contemporary of R. Simeon ben Jochai speaks, if possible, still more plainly of Three distinct beings, in the one undivided Godhead. R. Eliezer Hakkalir writes on Genesis 1:1. (See Zohar, p. 28, vers. Mant. Ed.) thus:

When God created the world, He created it through the Three Sephirot, namely, through Sepher, Sapher and Vesaphur, by which the Three Beings (עניני) were meant; because it is written in the history of the creation, Genesis 1:1, 4: ‘These are the generations of the heavens and the earth,’ and when they were created.’ Our rabbis, of blessed memory, have expounded the letter ה, in the word forgiving, thus: through the letter ה He created; thus the world is created through the letter ה, because in this letter ה (signifying ‘יהוה,’ Jehovah”) are indicated the three Beings (עניני), and this is the secret of the law, when saying, ‘in the beginning God created,’ etc.; and afterwards when it is said, ‘In the day that the Lord God, יהוה אלהינו, made the earth and heavens,’ The Psalmist (peace be upon him) said, Psalm 33:6, ‘By the Word of the
Lord were the heavens made, and all the host of them by the Spirit of His mouth.'"

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

"The Rabbi, my Lord Teacher of blessed memory, explained Sepher, Sapher, and Silpur, to be synonymous to Ja, Jehovah, and God (Elohim), meaning to say, that the world was created by these three names."*

The most corroborating evidence of the ancient belief in the truth stated above, that the three Beings in the Unity of the Godhead, created the world, I read in (p. 20, versa, Mant. Ed.)

i.e., "Ja, Jehovah of hosts, the God of Israel, the living God, the everlasting King, the merciful and gracious, the high and exalted One, inhabiting eternity, the heaven, holy is His name, created the ancient Jewish teachers were anxious to avoid any expression, which might imply any corporeal idea respecting the adorable Godhead: therefore they used this expression, Three Names; modern writers would say three Persons, without therefore attaching to it any corporeal idea; God is a Spirit. By this Name, the Jewish writers mean very often God. ויהי (v. 57) mean hear the three Divine beings in God.

This Name, is often used in the Holy Scriptures instead of Jehovah: Psalm 20:1; 54:3. Hebrew text). Prov. 18:10; Isaiah 30:27.

*פֶּרְשׁ signifies commonly to engrave, hew out. The author of וַיֶּלֶךְ uses it in the sense to create, to establish, to fix. His commentator, R. Moses Butariti, says on this passage: p. 23 verse, col. 2, אַל דֵּא יִכְרֵא לֵא עָלָיו אֶלֶף שָׁמוֹאֵל שָׁמוֹאֵל אַלַּא אֶלֶף וַיֶּלֶךְ וַיֹּאִיל אַלַּא אֶלֶף אַלַּא אֶלֶף אַלַּא אֶלֶף, i.e., The author means by פֶּרְשׁ. He created the world and established it for ever, that it shall not be moved."
the world through Sepher, Sopher, and Sippur, (the three Beings, ג. ה. ו. in the Godhead)."

The very same doctrine I find taught by R. Menachem, of Recanati, in his Commentary on Deut. 32:17 (p. 278, col. 2, Venice Edition).

יכי יveal אלהים ות. кроме הרוחות שלמה מצח פעמים
כי אני רוחות אפלים ואחר אומת שאלות ודרים
מד班子成员 התולה והוחז אליהם שאלות והורין
אותנו השואנות. הנה חומרי חורר ליי כ tüket
אותינו חורר לאליהם האלים. והברר חורר לאהוב
אותנש חורר בצמה שלשה חיות והשמנה.
צלל האשם חבירי לפני טשומת דורות לוור
כונן תואמה בכנפי יתירה לכל חיות פליאה.
בכנהו. צלל חסבי אומרفعשת היסוסים בפש行銷
צלל השכלים לתחמ עזיר על התהנו ונהא חזר
זבובז. זברוז. אלוהי אנל פליאו. יתירה שלהד
ויאפרה. רמי לעשים אꢭות:
"For the Lord
your God, &c. I have oftentimes made thee to
know, that there is not in the law (the Pentateuch)
a single letter upon which great matters do not
depend. Consider, he (Moses) mentions here first
God's especial name, יהוה, Jehovah, and then, the
God of gods, and then the Lord of lords. So in Psal

136 : 1—3: 'O give thanks unto the Lord, for
He is good;' then, 'O give thanks unto the God of
gods;' and then: 'O give thanks unto the Lord of
lords.' He alludes with these three names of God
to the Three Beings in the Godhead. Of the
first, he (David) says, ver. 4, 'To Him who alone
doeth great wonders.' (According to the opinion
of the book, דרורי, pp. 20 and 102, col. 1.) Concerning
the second (זיווי) Being, saith David, ver. 5,
'To Him, who by Wisdom (Proverbs 8 ) made

1 Lit., the chapter commencing with these words: "Through thirty-two breathings the wonders of God's wisdom have been
revealed." That is, in the first chapter of Genesis, we find
the heavens.' Concerning the third (יווה) Being, he saith, ver. 6, 'To Him that stretched out the earth above the waters,' &c. The God, the great, the mighty, and the terrible one. The God, that is, God the highest. With these three adjectives, great, mighty, and terrible, he alludes to the original Beings (lit., Fathers).

§ 7.

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

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

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

Thus we read in Zohar (vol. 2., p. 43, versa, Amsterdam Edition),

1. The prescribed daily form of prayer (a confession-thirty-two times God speaks (breathing) when He created the particular parts of the creation. (Rathbun's Commentary on the book Jeteira, p. 1, Mantua Ed.)
2. We have said in many places, that this daily form of prayer is one of those passages concerning the Unity, which is taught in the Scriptures. In Deut. 6:4, we read first (Jehovah), then (our God), and again (Jehovah), which together make one Unity.

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

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

5. *i.e., The Three substantive Beings. (See foot note, p. 16.)

* This refers literally to the custom, that when we say this prayer (Deut. 6:4), "Hear, O Israel," we shut our eyes. The scholar will perceive, that the Rabbi means to say, that even with closed eyes (with a deficient understanding) we can know by revelation (ת NEO) that "These Three are One in the Godhead."
6 Thus are (in this place, Deuter. 6:4) "The Lord, our God, the Lord," but One Unity, three Substantive Beings which are One; and this is indicated by the voice which a person uses in reading the words, "Hear, O Israel," thereby comprehending with the understanding (will) the most perfect Unity of Him who is infinite; because all three (Jehovah, Elohim, Jehovah) are read with one voice, which indicates a Trinity.

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

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

§ 8.

EXPLANATION OF THE PRECEDING PARAGRAPH.

"What the one doth, that doeth the other," which is evident from the Unity they form, as there cannot be any difference of will or purpose among them. The attributes of the one must be the attributes of the other, as is taught by R. Menachem, Recanati; his words are these: (pp. 266, § 9).

1 Por or, as above, (4) substances, also with the signification of "excellent ones," "mighty ones," as in the Tarquam, Eccles. 5:7, "strong men." It occurs also in the sense of "form," "manner."
§ 9.


That in this our daily confession of faith (Deut. 6:4), the mystery of the threefold nature in the Unity of the Godhead is undeniably revealed, is clearly taught by another of our celebrated rabbis, R. Menachem, of Recanati, in his Commentary on the Pentateuch. His words are these (p. 267, Venice Edition, § 7, p. 17):

*By רוח; Lit., the Implanted-ones, the ancients mean the original threshold plant, מברכך, which brought forth the פרק, the separated-ones, the higher intelligences, the angels. R. Simeon ben Jochai, speaking of the threefold nature in the Unity of the Godhead, says, Schar, vol. iii., p. 231, מברכך רוח מברכך מברכך מברכך קיימא; i.e., There are Three Original Branches—Jehovah, Our-God, Jehovah.*
Hear, O Israel, the Lord our God is one Lord. This verse is the root of our faith (religion), therefore Moses records it after the ten commandments. The reason (that there is said: Lord, our God, and Lord) is, because the word does not here signify: but to gather together, to unite, as in 1 Samuel 4, 'Saul gathered together the people.' The meaning implied is, The Inherent-Ones are so united together, one in the other without end, they being the exalted God. He mentions the three names mystically to indicate the three exalted original Ones (Lit., Fathers).

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

i.e., "There are three original ones (Lit., Fathers), and their generations (the Angels). Three there are, each exists by Himself (though they are one.)
I pondered much upon the mystery which hovers over the creation of the first of mankind, Adam and Eve.

I went to my only certain guide, the Word of God, and my spirit within became deeply engaged with these words (Gen. 1:29), "Let us make man in our image."

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

But it appears to me that also Rashi, Aben Ezra, and the Yalkut Chadash (Nitsachon, p. 13, col. 2), could not have been in earnest, when they maintained that God, the Creator, took counsel with His creatures, the angels. I exclaim, with the prophet of old, "With whom took He counsel," "and who has instructed Him?" (Isa. 46:14.)

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

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

1. And God said, "Let us make man." "The secret of the Lord is with them that fear Him." (Ps. 25: 14.)

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

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

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

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

5. The buildings could only come through the Emanation from God (the Father).
6. The Father spake through the Word, to make this and that be, and immediately it was; as it is written (Gen. 1: 3), and He, Elohim, said, "Let there be light, and there was light."}

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

8. When God appeared in the world of the intelligences, which is the world of the separated ones (Angels), the master-builder said to the Lord of the buildings: "Let us make man after our image, after our likeness." R. Simeon's disciples were rejoiced at these words, and all of them said (Zohar, Gen., page 22, verso):

9. "Blessed is our favoured lot to hear words which have not been heard till now."

§ 11.

MATHANAEI MEETS ANOTHER FRIEND, WHOM HE INTRODUCES INTO THE NUMBER OF HIS TEACHERS.

Onwards, onwards run my mind, and clearer became my path in search of truth, the knowledge of God in His threefold nature and in His unity of essence, which I perceive is the great mystery, even as...

4 We shall in the sequel find that by the Emanation is meant the שם העצמי "the uncreated Word."
that godliness which is not a dead external form and cold round of ceremonies, but light and life, affecting the inner man. I met, to my great joy, a very old and sincere friend, the Tikoone Zohar, amongst my father’s books. My soul as well as my eyes became fixed on opening at this passage, נֶאֱשְׁרֵי אֵלֶּה תָּל֖וֹת עֵדוֹת, that is, "Let us make man." To whom did the Highest say this? (Answer). The Highest said it to Jehovah."

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

§ 12.

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

I have investigated those passages in Holy Writ, where we find God as the subject of the verb, in the plural number; but followed immediately by another passage, in which God is spoken of in the singular. This shows us that there is only One God, though there is a Trinity, and that the Trinity in Unity, and the Unity in the Trinity, is the God whom we worship. Our teachers, in ancient times, expressed this truth, when speaking of the דָּג אֶלֶּה, "Three Stops, or שלוש אֵלֶּה, Three Beings, or 트ライブ, the Three Original Branches," that these Three are One, yet each exists of Himself; as the author of the book expresses it, p. 89, verse, "There are Three, but each exists of Himself." Thus we find (Gen. 1: 26), כָּל אֱלֹהֶיךָ תִּבָּלְתָנּוּ, "Let us make man in our image, after our likeness," God speaking in the plural; and then there follows a sentence in the singular (verse 27), כָּל אֱלֹהֶיךָ תִּבָּלְתָנּוּ.

* Written by the same person as the author of Zohar, R. Simeon ben Joehai.
So God created man in His own image;” meaning to intimate that God, in whom are Three Beings,“ is only One God. Again, in Gen. 1:26, Moses speaks of God in the singular, “And the Lord came down to see the city.” In the 7th verse God Himself speaks in the plural, “Go to, let us go down, and we will confound their language.”

§ 13.

SUBJECT AND PREDICATE BOTH IN THE PLURAL.

If our teacher Moses, and our Prophets of blessed memory, had used the verb or the adjective attached to the name of God, always in the singular, many objections might have been urged against this primitive doctrine, “The mystery of the Trinity in the Unity;” but there are not a few passages in the Holy Scriptures, in which the adjective or the verb, joined with Elohim, is also in the plural. For example (Gen. 2:13),

“Because there Elohim (they) appeared unto Him.”

Joshua 24:19, “Elohim holy Ones;” i.e., He is a holy God.” (2 Sam. 7:23).

And what one nation in the earth is like Thy people, even like Israel, whom Elohim (they) went to redeem for Himself, and to make Him a name,” &c.

Psalm 98:12, “Verily He is Elohim—(they are) judging in the earth.”

Isaiah 54:5, “Thy makers are thine husbands,” i.e., “Thy maker is thine husband.”
THE KEY TO THE MYSTERY OF THE TRINITY IN UNITY, AND THE UNITY IN TRINITY.

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

"In the beginning, Elohim (God), created..." (Gen. 1: 1).

Thus my teacher, R. Simeon ben Jochai, instructed me (Zohar, vol. 3, p. 26), that these three steps in Elohim (God) are three Spirits, each existing of itself, yet united into One. His words are these:

"In the beginning, Elohim (God), created..." (Gen. 1: 1).

The Spirit which goes forth from the horn comprehends fire and water. The horn, which is blown on new year’s day, represents the lamb, which God provided instead of Isaac (Gen. 22: 13). The threefold sound with the ram’s-horn is an emblem of the threefold nature in the Unity of the Godhead."
Him are existing all the holy Spirits (the Holy Spirit, and the middle-pillar), and all that is light” (lit., all faces giving light).

§ 15.


Rabbi Simeon ben Jochai, in his instruction about prayer, alluding to Cant. 2: 6, “His left hand is under my head, and His right hand does embrace me,” says (ז"ש, p. 66, vers. ch. p. 18, Amsterdam Edition):

i.e., “Come and see! Jehovah and Adonai (the Lord) and His Shechinah, are the Holy blessed One, and His Shechinah is between two lines: Jehovah to the right, and Adonai, the Lord, to the left; and they are a bright glass,” but without the Shechinah it is a dark glass.” In the righteous-One, the Shechinah, are Jehovah Adonai cue.” The same figurative language we find in Cant. 2: 6—the two arms, Jehovah to the right, and Adonai to the left. “In the middle

1 הולך, Lit., giving light. Comp. Psalm 36: 10 (Engl. version, ver 9), רָאָה מִשְׁמַרְתִּיו, “In thy light we shall see light.” רָאָה, glass, mirror. Comp. 2 Cor. 3: 18.

2 Lit., Not giving light.
pillar, in the mysterious Amen, are Jehovah and Adonai One Unity.  

§ 16.

NATHANIEL'S DETERMINATION TO INVESTIGATE THE REVELATION OF EACH OF THE THREE SELF-EXISTING BEINGS IN THE TRINITY.  

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

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

6 וָאֵל, Lit., “In the mystery of Him who is the i.e., The Truth,” Isa. 65:24, וָאֵל וַיְהַלֵּךְ וַיִּשַּׁבד הָעָם, i.e., “That he who blessed himself in the earth, shall bless himself in the God of Truth.” וָאֵל contracted for וָאֵל, as לְאֵי a daughter, for לְאֵי, fam. of לְאֵי, a son.

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

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

* This passage is fully explained by Philo, the Jew, who flourished in the year 40 after Christ. He was a man of high authority amongst his nation. He was one of the three ambassadors sent to Caligula, to beg the removal of the Emperor’s statue out of the Holy of Holies. Philo, in his work, “The Migration of Abraham,” has this remarkable passage, almost verbatim with the above, p. 367:—

"Πατέρ μάς τῶν ὁ λαός ὁ πατήρ, ὃς ἐν τοῖς Ἱεραίς ἡρατίαν κυρίων ὄνοματι καλεῖται ὁ ὁν παράκλητος κρεβώνται καὶ ὑφίσταται τὸν Ὀμοίον Διονύσιον ὃς ἐν μέν παρακάτω, ὃς δὲ βασιλικὴ προσφερόνται καὶ ἐν μέν παρακάτω Θεόν, ταύτῃ
PART III
FIRST DIVISION.

§ 1.

NATHANAEL FINDS IN THE SCRIPTURES, WHAT HIS
INSTRUCTORS ALSO TEACH: THE MYSTERY OF THE
REVELATION OF EACH OF THE THREE SPIRITS,
יהוה והروحות, ALSO CALLED רוחות ויעודין, THE THREE
BEINGS, IN THE UNITY OF THE GODHEAD.

It was not necessary for me to investigate the
mystery of the manifestation of Him, whom we
Israelites address in our prayers, אביכים סומכים
“Our Father, who art in heaven,” because I have
never doubted the existence of Him who has said,
“ ADDRESS נא אלי ידו חכירה.”

If then I be a Father,
where is mine honour?” (Mal. 1: 6); but I have been
led by a power, once unknown to me, into the in·
quiry, how the other two רוחות ויעודין, Spirits, have re-
vealed themselves. In what manner

γὰρ ἐνθα γιὰ δικαύσασξα τὸ τῶν, ἡ γαρ βασιλικὴ Κύρου
θῆμι γὰρ ἐν χειρὶ καὶ ἐπιστεύτι τὸ πεποιηκοῦ τοῦ γενομένου
δορικοφωνοῦντος ώς οὁ Μάτσων ὡς ἐκτέτας τῶν ἐνεργῶν
παρέκυπται ἡ ἀρχὴ θεοῦ τῷ μὲν καὶ τῷ τῇ τρίῳ
φαντασίᾳ,

i.e., The Father of all things is in the middle, who in the
sacred Scriptures is called by His proper name, He that is,
(o Ου); but on each side are the powers (Δυνάμεις, two in
number,) which are most ancient and nearest to Him; one of
which is called the Creatives the other the Royal Power. The
Creative Power is God (Ωνος), for by it He has placed and set
in order all things; and the Royal power is called Lord,
(Κυριος), for it is right that the Maker should govern and
command that which is made. He, therefore, who is the
middle, being attended by each of His powers, presents to the
intelligent mind the appearance sometimes of One, sometimes
of three. (See also Philo’s work, “Sacrifice of Abel and
Cain,” p. 139).
Holy Spirit and the מַעֲשֶׂהַ רוּחַ ה', the Spirit which is the middle pillar in the Godhead, have been manifested.

I found that the מַעֲשֶׂהַ רוּחַ ה', the Spirit which is in the middle pillar in the Godhead, has revealed Himself as the "Word of the Lord," as the uncreated, self-existing Word, to which Word the Holy Scriptures ascribe the holy name Jehovah, and all the attributes of God.

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

§ 2.

"מַעֲשֶׂהַ רוּחַ ה', i.e., THE WORD OF THE LORD, IS CALLED מַעֲשֶׂהַ רוּחַ ה', JEHOVAH.

Our God has declared by the Prophet Isaiah, (43: 8), "I am the Lord: that is my name: and my glory will I not give to another." What a stream of light was poured into my mind, when investigating the mystery contained in these words, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Genesis 19). My teacher, Jonathan ben Uziel, taught me, by his Jerusalem Paraphrase, (חדевойו וקָמָס), that the Lord mentioned in this passage of Scripture, is the Word of the Lord.

... מַעֲשֶׂהַ רוּחַ ה', i.e., "And the Word of the Lord caused to descend upon the people of Sodom and Gomorrah, brimstone and fire from the Lord from heaven."
§ 3.

THE WORD OF THE LORD, IS THE CREATOR OF MAN AND OF THE WORLD.

That this Word is the essential and uncreated Word, one of the Three Heads (the Three Heads, p. 12), which are One, is evident from His being the Creator of man, as the Jerusalem Paraphrase of Jonathan ben Uziel (Gen. 1: 27) faithfully teaches me, saying: "And the Word of Jehovah created man in His likeness in the likeness of Jehovah, Jehovah created, man and female created He them."

I clearly perceive that the Word is called Jehovah and that through Him (the uncreated, self-existing Word) all things, visible and invisible, were created. Thus I read in the Jerusalem Targum. (Exod. 3: 14).

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

§ 4.

THE PLEiRARCHS BELIEVED IN THE WORD JEHovah.

I see the Patriarch Jacob, staff in hand, ready to proceed in the morning, on the way to his uncle Laba. The night before, he has had the wonderful vision in a dream, of the ladder reaching from the ear...
to heaven, and the Lord standing above it, and repeating the promise which had been made in covenant with our Father Abraham. He lingers at Bethel, and vows a vow, saying (Gen. 28: 20, 21):

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

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

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

This was the faith of my nation at the time when Jonathan ben Uziel wrote the Jerusalem Paraphrase, in which I find it written on Deuteronomy 28: 17:

"This day you have made the Word of Jehovah..."
to be king over you, to be your God. And the Word of Jehovah shall rule over you, having a right thereof, over a people beloved, as His peculiar people; as He has spoken unto you, that you should keep all His commandments."

§ 5.

WHO WAS THE LAWGIVER?

The ancient faith of my nation was, that the Word of the Lord, was the Lawgiver. That no other than the Word of Jehovah has been their Lawgiver, is proved from the word of the Jerusalem Targum, on Exodus 20:1, in which we read as follows:—

"and the Word of the Lord spake all these glorious words (משררה ודברות)."

§ 6.

FATHER ABRAHAM'S FAITH.

It is evident that the faith of Jacob was the same as that of our father Abraham, for I find that Abraham believed in the Word of the Lord according to the testimony of Onkelos, in his paraphrase of Genesis 15:6:

"and the Word of the Lord and He counted it to him for righteousness."

Again, we see our father Abraham's faith in the Memra, the uncreated Word, at the offering up of his son Isaac. Upon Isaac asking (Genesis 22:7; "Where is the Lamb for a burnt offering?" our father Abraham replied, according to the Jerusalem Targum:

"In His own name."
§ 7.
IN WHOSE NAME OUR FATHER ABRAHAM PRAYED.

I find that Abraham prayed in the name of the Word of the Lord, and addressed his prayers to Him, as the words of F waiting Abraham. This is taught by the Jerusalem Targum (Gen 22:14):

וַתְּלַעֲמָה בְּבָשָׂם בְּשֶׁמֶשׁ מְפִרְזָה רֵי יָאָר אַשֵׁנָה דַּיּוֹ רָוֵם לָלַי מַחֲמֶה.

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

This faith Abraham had taught his household, for we find Hagar using the same language as her master Abraham, according to the Jerusalem Targum (Gen 16:13):

וַתִּלַעֲמָה בְּבָשָׂם בְּשֶׁמֶשׁ מְפִרְזָה רֵי יָאָר אַשֵׁנָה דַּיּוֹ רָוֵם לָלַי מַחֲמֶה.

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

§ 8
WHOM DID MOSES, OUR TEACHER, WORSHIP?

My heart leapt for joy when my teacher, Jonathan ben Uziel, in his Jerusalem Targum, taught me that our great Teacher, Moses, our master of blessed memory, never worshipped any other but the "יָדָה יָדָא יָדָא" the Word of the Lord. (Targum Jerusalem, Num.10:35, 36.)

זָדוֹת כְּזָדוֹת אֵרֵא הָאָדָם כִּיּוֹזֵם אַבֵּד

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

§ 9.

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

I find the children of Israel, having been brought in safety through the Red Sea, obtained the testimony. In Exodus 14: 31, we read, i.e., "They believed in the Lord and in His servant Moses."

Onkelos, in order to preserve the true faith of the children of Israel, paraphrases these words thus:

i.e., "And they believed in the Word of the Lord, and in the prophecy of Moses, His servant."

§ 10.

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

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

Moses says (Deut. 6:13), "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name." This passage, Jonathan ben Uziel paraphrases:

"וכשם שם אמן וAttendance תעלת וקודם ותנורון":

i.e., "Ye shall fear before the presence of the Lord your God, and before Him ye shall worship, and by the name of the Word of the Lord ye shall swear in truth."

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

I find Rahab saying to the spies of Joshua (Josh. 2:2):

"ועשית עשה לך אמן כי יי והשמיה כ.emit שמך אלהים יי וنسخה של יי ואלהים יי ואת:

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

"וכן תן לך אמן כי כותיב יי כל דברך כותב מרים

וירבו הכהנים קי מעמה כי כל דברך כותב מה מהי

"לא אדום קשת":

"And Rahab the harlot, which was of the Canaanite, sware unto them, saying, If ye enter not into the city unto the young men, and show them not the way into the city, we will spare your lives, and will bring you out by the way by which ye came":
i.e., "Now therefore swear unto me by the Word of the Lord, since I have shewed you kindness, that you will also shew kindness unto my father's house, and give me a true token."

Following the thread of the history of the pure faith, as retained in Israel, I learn that the elders swore by no other than the Word of the Lord, according to the Paraphrase of Jonathan ben Uziel, on Joshua 4:19:

And the elders of Gilead said unto Jephthah, The Word of the Lord be witness between us, if we do not according to thy word.

§ 11.

THE REASON WHY MY ANCESTORS SWEAR BY THE WORD OF THE LORD.

They believed in the Word of the Lord as being truly God. Thus we have, according to the Paraphrase of Jonathan ben Uziel, Jonathan saying to David (1 Samuel 12:23):

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

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

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

§ 12.

THE COMMAND OF THE ANCIENT TEACHERS OF ISRAEL.

Our ancient teachers were very anxious that Israel
should preserve the pure faith which had been
committed to them. Thus I find the exhortation in
Psalm 62:9:

"Trust in the Word of the Lord at all times; pour out your heart
before Him: God is a refuge for us. Selah;"

which in the Chaldee Paraphrase is thus expressed:

"... Trust in the Word of the Lord at all times, 0
people of the house of Israel! pour out before Him
the sighings of your heart; say, God is our trust for
ever."

§ 13.

THE WORD OF THE LORD MUST BE
OBEYED AS GOD.

Having discovered the path to the profound
treasures of Divine truth, I was led onward, by my
ancient teachers, and drank the refreshing streams of the cloven rock of ages. Thus I was enabled to discover that my forefathers had steadfastly believed that our great teacher, Moses, of blessed memory, required from the children of Israel the strictest obedience to the Word of the Lord. I read in Deuteronomy 5:1-10:

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

Onkelos has this paraphrase upon these words:

> ויריה וכם שמוטו שלם בקהל ויהו אלהיך לרשמה
> ואלך ית כל מתייה אוסר כל מצרים יהו חשבו
> וה↩️ א↩️ך יתק על כל מתייה אוסר: ויקל יתק כל
> הצבוות יהוה והשומץ כי הتمعם בכל יתק אלהיך:

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

In case of disobedience to the Word of the Lord, Moses threatens that all the curses of the Law should come upon the people, as Onkelos paraphrases in Deuteronomy 27:15.
But it shall come(41,579)to pass, if ye will not hearken to the Word of the Lord thy God, to observe and to do all His commandments and His statues which I command thee this day, that all these curses shall come upon thee and overtake (or cleave unto) thee.”

§ 14.

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

Having discovered, through my teachers, that the Word was the lawgiver on Mount Sinai, the question presented itself to my mind: Has God ever made a covenant except through the Word of the Lord?

I found the following facts preserved in the Paraphrases. We read in Genesis 17:

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

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

Again, I read in Genesis 17: 7:

which the rabbis call the covenant which is between Me and all flesh that is upon the earth.”

§ 14.

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

Having discovered, through my teachers, that the Word was the lawgiver on Mount Sinai, the question presented itself to my mind: Has God ever made a covenant except through the Word of the Lord?

I found the following facts preserved in the Paraphrases. We read in Genesis 17:

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

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

Again, I read in Genesis 17: 7:

which the rabbis call the covenant which is between Me and all flesh that is upon the earth.”
i.e., "And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Paraphrased by Onkelos:

And I will establish my covenant between My Word and between thee," &c.

§ 15.

NATANIEL IS LED TO BELIEVE THAT THERE IS NO SALVATION BUT IN THE WORD OF THE LORD.

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

When dying, Jacob, blessing his children, exclaimed (Genesis 49:18), "I have waited for Thy salvation, O Lord!" Those words Jonathan ben Uziel paraphrases, in his Jerusalem Targum, in this manner:

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

That this was one of the cardinal points in the creed of my forefathers, is manifest from many passages of Holy Writ, as expounded by the ancient paraphrasts, especially by Jonathan ben Uziel. I shall only cite two, out of many passages which have poured light into my mind. In Isaiah 53:17, 25, I read:

יִשְׂרָאֵל נִעְשֶׂה בְּנִימָנָה לְבֵית יְהוָה; בּוֹדֵה יִשְׂרָאֵל

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

Jonathan ben Uziel renders this passage thus:

יִשְׂרָאֵל יִתְכְּרֶה בִּימְנוֹת דוֹי לְבֵית יְהוָה; כֶּנְּלוֹא

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

In whatever part of the Holy Scriptures everlasting salvation is mentioned, we find that it is wrought out by no other than the Wound of the Lord. Thus, for example, we read in Hosea 1:6:

אַחַז בֵּית יְהוָה אָרָהָא שֵׁשַׁמְשַׁמַּוְתָהּ לְבֵית יְהוָה

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

This Jonathan ben Uziel paraphrases:

עָלָיו בֵּית יְהוָה אָרָהָא שֵׁשַׁמְשַׁמַּוְתָהּ לְבֵית יְהוָה

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

I perceive that this passage speaks of two persons: I, Jehovah, will have mercy— I, Jehovah, will save; and this mercy and this salvation shall be brought
about by another person, namely, by the Word of the Lord, which Word is their God. No wonder that Daniel prayed to be heard for the sake of the Lord. (Daniel 9:17.)

i.e., "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." R. Simeon explained this passage thus (Zohar, part 3, p. 21, vers 15):

i.e., "What is the reason that he says for 'אֶלְיוֹבִים, the Lord's sake? Because Jehovah cannot be found except in אֱלֹהִים, the Lord, who is His dwelling."'

I find the same doctrine in הָדָשׁ, in the Commentary of התְּרָדָם (R. Abraham ben David), p. 32, vers 15:

i.e., "It is thus known that אֱלֹהִים, the Lord, comprehends Jehovah (Elohim), our God, Jehovah."

\* Regarding this mystery that God is only to be found in אֱלֹהִים, read Third Division, § 9.

\* Lit., encompasses.
SECOND DIVISION.

§ 1.

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

I have had the good fortune to discover that מַלְאָךְ הָבְרוֹי, the Angel of the Covenant, is the same person as מַרְבִּיעַ, the Word of the Lord.

§ 2.

The patriarch Jacob is on the threshold of the true Canaan, and he blesses the children of his beloved Joseph. In Genesis 48:15, we read these words:

יְהֹוָה, אלֹהֵינוּ, חַנֹּנְךָ; וַיִּמְצִיא עלָהָ יִשְׂרָאֵל אֵלָה אֲשֶׁר פָּדָּהָ שְׁם יְהוָה;

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

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

To my no small delight, I found Jacob’s words
expounded in תנ”ך, written by the famous
R. Mair ben Galai (part 3, p. 95, versa, according
to the Lemberg Ed.):

"I found the same author using, if possible, even
plainer language in his work (part 4, p. 189). His
words are:

אספם למח ווד יי יתנו ימיד שלם ח比赛中
יחרחה לשלמה עד יא浞ו בפשע של כתיב
הרומא הצהיר אתご紹介יםأمل של אנולא
והוא גדול שבכר ב. יוסי מלאר אלוהים.
כלאר שלום אלהים ואומר המבורי חזון
לישארניכו מעברו ידיב אלהים את כל הדומם

i.e., "We may even say more (as R. Johanan
agrees with me), that the Ten Commandments have not come to Israel only through the mediator (Moses), according to the literal meaning of the Scriptures. It was the ANGEL whom the patriarch Jacob makes mention of, which ANGEL is not one of the (created) intelligences, but the ANGEL, the Redeemer, of whom it is written (Exodus 14:19), 'The Angel removed,' and this Angel is God; He it is who made Israel to hear the Ten Commandments, as it is written (Exodus 20:1), And God spake all these words.'

§ 3.

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

Father Jacob's prayer, that the Angel of the Covenant might bless his children, was the fruit of his faith in that everlasting ANGEL. This doctrine, my teacher, R. Simeon ben Jochai, taught me. (Zohar, Gen., p. 232, Amsterdam Ed.):

דומלך הרוגלאי הקורח מלאך רבו
i.e., 'The Angel who delivered me from all evil!' 1

1. Come and see, it is written (Exodus 23:20), "Behold, I send an Angel before thee." &c.

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

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

1 See p. 24, ¶ 5.

3 8
Therefore it is written (Ex. 23: 20), 
"Behold, I send an Angel before thee."

**Nathanael Discovers a Great Truth: God Revealed Himself in the Angel of the Covenant.**

I was led to inquire how God revealed Himself to the patriarchs, and made known to them the mysteries of His Covenant, and the result of my investigations was: "That no one has seen God at any time, but in the Angel of the Covenant." We read in Genesis 31: 11:

"And the Angel of God spake to me in a dream." My ancestors believed that this Angel was the uncreated Malchut Torah, Angel of the Covenant, as I read in Genesis (part 3, Chap. 31, p. 120):

"Concerning what is written, And the Angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I."—This Angel is not one
of the created Angels, but is that Angel who had redeemed him from all evil (Gen. 31: 13), and which said unto him, "I am the God of Bethel." He is called אָגָר, Angel, on account of the mystery which I will explain in the sequel (with God's help, when I come to that passage). He is the same of whom it is said (Exod. 3: 2), "And the Angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush;" and he is thus called because He is the Angel of God's countenance (Heb. 1: 3), and He has the face of a man. Onkelos has translated, Exod. 3: 1, The glory of the Lord appeared unto him, "And the Angel of the Lord appeared unto him," as if he had said: Jehovah appeared unto him, as it is said of Abraham and Isaac (Gen. 18: 1; 26: 2—25), "And (חָבוֹ נַ וֶל-גֹּ וָ ה) God appeared unto Jacob," &c., &c. If He, who appeared in the bush (Exod. 3: 2), had been one of the (created) intelligences, Moses would not have hidden his face; but He was, as this my teacher instructed me, הָאי, the Angel of the Covenant, in whom God revealed Himself; therefore he is called God.

§ 5.

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

The יִתְנָה, the offering up of Isaac, has always been considered by our nation as containing a great mystery. Hence it is, that the twenty-second chapter of Genesis is read in the synagogue on the second New Year's day (פְּרָדָא בְּיוֹא דְרָי).

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

† i.e., The express image of His person; because פָּרָד, face, or person, as in the phrase יִתְנָה בַּרְגָּדֶל, which regardeth not persons. (Deut. 10: 17; Isa. 52: 9.)
The mystery in this extraordinary transaction is two-fold. In Isaiah we see the Messiah as spoken of in Isaiah lii., and in Daniel 26, "Messiah shall be cut off, but not for Himself;" and then again it teaches us that the Angel of the Covenant, is one of the Three Heads united in One Godhead; or, as otherwise expressed, One of the Three Spirits united in One; or, as the author of One of the Three Fathers, the Three Heads united in One Godhead; or, as otherwise expressed, One of the Three Spirits united in One; or, as the author of One of the Three Fathers, the Three Fathers (originals). This became clear to my mind while pondering over Genesis 22:11, and following verses, in which we read:

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

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

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

16. "And said, By myself have I sworn, said the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:"
17. "That in blessing I will bless thee," &c., &c.

I perceive, from the 12th verse, that this Angel is Omniscient; He seeth the fear of God in the heart of father Abraham; and He who is Omniscient must be God. Also that in saying (ver. 12), thou hast not withheld thy son from ME, for if he had been a created Angel, he would have said from Him. In the 16th verse, this Angel swears by Himself, which no created Angel would dare to do, for the created being must swear by one greater than himself, by his Creator. But this Angel being God, He could swear by none greater, and swore by Himself. Hence David has said (Psalms 105:9):

יאמר אלהים אבינו כovenant ושבה לארץ

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

I perceive, from the 17th verse, that no created, but only the uncreated מַלֵּאךְ הַצְּבָא, the Angel, the Redeemer, which is the same as the מַלֵּאךְ הַבְּרֵאשִׁי, the Angel of the Covenant, could bless (see, p. 25, § 2), and give the promise (verse 18), "And in Thy seed shall all the nations of the earth be blessed."

However, lest I might be mistaken in my interpretation of this passage, I went to one of my teachers, R. Bechai, whose valuable words (p. 35, col. 1) were the following:

הקריב אתו לבראשית העם עם מַלֵּאךְ הַבְּרֵאשִׁי, המַלֵּאךְ הַבְּרֵאשִׁי, המַלֵּאךְ הַצְּבָא, והקריב אתו לבראשית העם עם מַלֵּאךְ הַצְּבָא, המַלֵּאךְ הַצְּבָא, המַלֵּאךְ הַבְּרֵאשִׁי.

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

However, lest I might be mistaken in my interpretation of this passage, I went to one of my teachers, R. Bechai, whose valuable words (p. 35, col. 1) were the following:
i.e., "It is necessary that thou shouldest understand what in this section (Genesis) is related; namely, that He who is tempting (Abraham) is God, and He who is restraining (the execution of the command) is the Angel of the blessed God."

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

The eyes of Abraham's understanding were opened, (he saw) that this Angel was not one of the (created) intelligences, but one of the Inherent Ones, which cannot be separated, nor cut off one from the other. If this Angel had been one of the (created) intelligences, Abraham would not have obeyed his voice, when restraining him to do what God had commanded him; yea, an Angel would have no authority to say, "Thou hast not withholden thy son from me, but would have said, from Him." But this Angel was one of the Inherent Ones, the great Angel, of whom it is said (Exodus 4:19), The Angel, God, removed. (And God, is not in the genitive, but is explanatory of אֱלֹהִים, Angel). He making mention of that Angel is as if we had said: It is that Angel in whom my name is (Exodus 33:20), and in fact it was that Angel of whom it is said, "for my name is in Him."

With reference to the passage (Genesis 48:16),

8 Cabbala, the mysterious doctrines of the ancient doctors.
9 See page 20.
1 Lit., Implanted ones.
"The Angel who has redeemed me, &c. (to the end of the verse, "In the midst of the earth"), this Angel is דַּרְכֵּן, the Lord who has bowels of mercy; and because He was the Lord, He could say: Thou hast not withheld thy son from me; and because He has bowels of mercy, He said, after the offering up of Isaac (verse 16): "By myself have I sworn, saith the Lord." Thus thou dost find, that, before the sacrifice (of Isaac) it is said (verse 9): "God will provide Himself a lamb;" and after the sacrifice, it is said: "God has provided." According to His attribute of mercy, He promises him to bless his seed, that they should become numerous and mighty, &c.

§ 6.

NATHANAEL VISITS IN SPIRIT THE MOUNTAIN OF HOREB (Exod. 3:2).

I often mentally follow our great teacher, Moses, from his cradle of bulrushes to Pharaoh’s court, thence to the place where his suffering brethren dwelt in the midst of whom he much preferred to be, rather than in the palace of the great and cruel king; because God was with his people. I follow the great prophet in his flight and sojourn with Jethro in the land of Midian, and accompany him with his flock to the foot of Horeb. (Exod. 3:1.)

In the second verse of the third chapter of Exodus, I read: יְהוָה יְהֹוָה אֶלֹהֵי צְרוּיָה שֶרֶךְ אֶלֹהֵי מִדְיָן וַיִּשְׁפַּל מָשָׁא לָיוֹנָא אֶלֹהֶיךָ אֲשֶׁר דַּרְךָ. i.e., "And the Angel of the Lord appeared unto him in a flame of fire," &c.

Was it not very natural that an earnest desire should arise in my mind to know what my forefathers, who had preserved the faith in regard to the threefold nature in the Unity of the Godhead, have taught their children respecting this Angel? On referring to one of my teachers, I received the following instruction (Beohai, p. 75, col. 1):
The opinion of R. Moses ben Nachman, of blessed memory, respecting this section (of the law) is (ver. 2), It is said: "An Angel of the Lord appeared unto him in a flame of fire," and (verse 4), "God called unto him." This is all one (i.e., the Angel being called God), namely, whether he saith "The Angel (out of the midst of the bush), or God spake to him out of the midst of the bush." Thus you find it by the Red Sea (Exodus 14. 19), where it is written: "the Angel—God removed." (God) is not in the genitive case (Angel), but is explanatory of God. Therefore be not astonished that Moses hid his face (ver. 6) before this Angel; because this Angel mentioned here is the Angel, the Redeemer, concerning whom it is written (Genesis 3: 13), "I am the God of Bethel;" and here (ver. 6), "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." It is the same of whom it is said (Exodus 2.3: 21), My name is in Him."

§ 7.

**This Angel of the Covenant, **

**The Glory of God.**

Regarding the certainty of the Angel of the Covenant, being in the pillar and in
the cloud, my valuable teacher, R. Menachem, of Recanati, gave me the following instruction (p. 123, sect. בֶּטֶלֶת, Exodus 40: 19; compare 23: 21):

And the Angel who is God, removed...

i.e., "And the Angel who is God, removed, &c. This Angel belongs to the court of justice of the Holy One (God), blessed be His name. The word אַלָּמִיד, God, is not in the genitive case (therefore we must translate: the Angel יִהְיֶה who is אַלָּמִיד, God). And likewise our Rabbis, of blessed memory, have said that the Shechinah of the Lord went down with them to the sea; hence it is said: the Angel who is God, removed (Exodus 40: 19). If this Angel is the Shechinah, then it (the Shechinah) is called Angel, and the Prince of the world, because the government is placed in His hands."

§ 8

THE PROMISE.

It was not Moses, but מֹשֶה, the Angel of the Covenant who led the children of Israel out of Egypt, and brought them into the promised land. For this Angel was in the pillar and in the cloud, according to the promise which God gave to Moses, our great teacher of blessed memory. In Exodus 23: 20, we hear God saying:

הָעָלָה אֶלָּמִיד שָׁלֹה מֹשֶה מָלֵא קָבָלָה לְמַסֵּר בּוֹדָדָד

לַאֲשֵׁר עָלָה אֶלָּמִיד אָשְׁרֵי בְּרִית

See page 28.
i.e., "Behold I send the Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

R. Moses ben Nachman explained these words thus:

"Behold I send My servant before thee, I send My messenger before thee, who will prepare the way. And I give My Angel in thy midst, and I will give a glory of My presence and He shall command the waters before thee and the cloud and the latter rain shall not depart from thee."

"According to the truth this Angel, promised here, the Angel, the Redeemer, in whom is a great name; for in the Lord Jehovah is everlasting strength, the Rock of Ages. He is the same, whom has said: 'I am the God of Beth-el' (Genesis 31:13) &c. The Scriptures have called Him, מַלֶּךְ אָנֵגֶל, מֵאֵגֶל (Ambassador), because through this designation of an Ambassador, we learn that the world is governed through Him."

§ 9.

The Angel of the Covenant, מַלֶּךְ אָנֵגֶל, is to be obeyed, for God is in Him.

In Exodus 23:21, we read of Jehovah saying:

"Beware of Him, and obey His voice, provoke Him not; for he will not pardon your transgressions for My Name is in Him."

Though already taught that God was manifested

3 R. Moses Butariti says (קָנָה מִי הַקֲרֵי p. 49, col. 1) i.e., For His name is Himself; because His name is Jehovah and this is Himself.

Thus His name is in Him will mean: the fulness of the Godhead is in Him.
in this Angel of the Covenant, and that He is one of the Three Eternals, which are One in the Him who is without beginning or end, yet I could not refrain from listening to the farther teaching of R. Bechai, regarding the Divine essence of the Angel of the Covenant. I found the following important remarks (p. 113, verse, col. 1):

"The Angel of the Covenant is one of the Three Eternals, which are One in the Him who is without beginning or end, yet I could not refrain from listening to the farther teaching of R. Bechai, regarding the Divine essence of the Angel of the Covenant. I found the following important remarks (p. 113, verse, col. 1):"
...s, for He will not pardon your transgressions."

Because He belongs to that class of Beings which cannot sin; yea, He is Metatron, the Prince of His (God's) countenance, and therefore it is said: "And keep thee in the way." The Chaldee Paraphrase translates מַלְאָאֵל ִלְאָר דְּוַי (keeping) with מְזוֹד ( guarding), so that מְזוֹד מַלְאָאֵל (Metatron) signifies a guard (or watchman), which (office) expresses His attribute of justice;" thus He says, "before thy face;" as the expression occurs (Habakkuk 2:5), "Before His face went the pestilence, and burning coals (burning death) went forth at His feet."

And He says, Mine Angel; by which He would say, Mine Angel, who is my beloved One, through whom I am made known in the world, and concerning whom it is written (Exodus 33:14), "My presence shall go with thee."

When Moses begged of God, saying (ver. 13), "Show me now Thy way;" he besought from Him something (a revelation of one of His attributes) by...
which he might know Him, and He replied: “My presence shall go;” (this presence or countenance, an express image) is He of whom it is written, (Isa. 63: 9), “The Angel of His countenance saved them,” namely, the Angel who is God’s countenance; therefore He said (Exod. 23: 22), “I will be an adversary to thine adversaries through Him,” and He adds (ver. 23), “And I will cut them off;” because on account of His attribute of justice are His enemies cut off.

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

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

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

“For He will not pardon your transgressions.” Although this Angel has power to forgive sins, and the power of pardon is delivered into His hand, yet He will not pardon your sins, if you provoke Him; because whoever provokes Him, provokes my name, that is, provokes God in Him. When David, of blessed memory, say, Psalm 130: 4: “But there is forgiveness with thee,” our Rabbis of blessed memory were of opinion, that such power to forgive

1 Lit., Beware from before His countenance.

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

§ 10.

MORE LIGHT BREAKS IN UPON NATHANAEL'S MINDEDNESS.

Having obtained this knowledge regarding the Angel of the Covenant, I think this knowledge gives me a clue to understand what our prophet Malachi (ch. 3: 2) says of this Angel.

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

I perceive now that this Angel of the Covenant, whom ye delight in, is the Lord, whose the temple was, He being worshipped therein.

THIRD DIVISION.

§ 1.

NATHANAEL DISCOVERS THAT THE WORD OF THE LORD, IS NOT ONLY CALLED THE ANGEL OF THE COVENANT, BUT ALSO THE METATRON.

I have always prayed on one of our most solemn festival days, that God would answer my prayer for the sake of Metatron, without knowing who Metatron was, until let into the mystery through my worthy, ancient teachers. Rabbi Simeon ben Jochai taught me, Zohar, vol. 3, p. 227, Amsterdam Ed.
The Middle Pillar (in the Godhead) is the Metatron, who has accomplished peace above, according to the glorious state there.

§ 2.

signification of the name Metatron.

I read in Exodus 14:1, "And He said unto Moses, Come up unto the Lord," i.e., "God said to Moses, Come up unto the Lord;" this is Metatron. He is called by this name Metatron, because in this name are implied two significations, which indicate His character. He is Lord and Messenger. There is also a third idea implied in the name Metatron: it signifies a keeper; for in the Chaldee language, a keeper (or watchman) is called "Matherath," and because He is the keeper (preserver) of the world, He is called (Psalm 21:4) "The keeper of Israel." From the signification of His name, we learn that He is the Lord over all which is below; because all the hosts of heaven, and all things upon the earth, are put under His power and might.
NO ONE, NOT EVEN MOSES, HAS EVER SEEN GOD, BUT SAW THE METATRON, WHO APPEARED UNTO HIM.

I consulted R. Menachem, of Recanati, on this passage, (Exod. 24:1), "And he said unto Moses, Come unto the Lord," and found his explanation (p. col. 1):

"The great and exalted God is speaking to Moses; He saith unto him, that he should come to Jehovah, which is Metatron, who is oftentimes called with the name of God, alluding to Shechinah, the glory of the Lord, which is called. And the reason why he saith Come up, if he had said: Ascend to the place of glory, where there is the Angel, the Redeemer; because no man can come to the great God; for (it is written) Exodus 33:20) "There shall no man see Me live."

We Jews believe, that Moses was instructed in all Divine knowledge by no other than by the Teacher of our master Moses, "The teacher of the teacher of Israel," (ככ, p. 15, in the preface of "Kol Moshe" and "Kol Moshe," Mantua Ed.):

"The Teacher of our master Moses, Metatron."

i.e., "The Teacher of our master Moses, Metatron."
§ 4.

METATRON, THE FIRST-BEGOTTEN OF GOD.

My faithful teacher, R. Simeon ben Jochai, took me into one of the inner chambers of mystery of the saving knowledge of God, and instructed me that Metatron existed from eternity. (Zohar, Gen., p. 126, ver. II; ר"ע ט"א ל"ב: אֵיךְ אָמַר אֲבֵדָה אָל עֵבֶר וּקְשׁ בָּיוֹת תָּפוֹל נר. מָהוּ אל עֵבֶר. יִאֶרֶב כִּהְיוֹרָה יְאָל עֵבֶר. אֶפֶר רָב כִּהְיוֹרָה יְאָל עֵבֶר. עֵבֶר שָׁלֶם מֶקֶם. הקָּוֹרָה לָבּוֹרָה. רַמֶּשׁ אַיֵּהוּ. זָה בְּמַסְמֵרִים בְּהַקְּפֵרָה דְּאָדוֹר עַל הַקְּפֵרָה לָבּוֹרָה. דְּאָדוֹר אָבִית קְרֵבָּה. יְשָׁרֵד אָבִית אָבוּרָהּ. מִן מַסְמֵרִים עַבְּרָה שָׁל מֶקֶם. וּקְנֵי בְּיָדוֹ מְשַׁעְוָה נַחֲלָה. בְּרִיחְוִי שָׁל מֶקֶם. הָרָשָׁה כַּל אַשְׁר לֹא שָׁוָא לְתוֹחֵל מַסְמֵרִים על כָּל בָּמֹשֵׁלָה: i.e., Genesis 24: 2: "And Abraham said unto his oldest servant of his house," &c. Who is this of whom it is said, to his servant? In what sense must this be understood? Who is this servant? R. Nehorai answered: It is in no other sense to be understood than expressed in the word עֵבֶר. His servant, the servant of God, the nearest to (i.e., the chief in) His service. And who is He? Metatron, as said. He is appointed to glorify the bodies which are in the grave.

This is the meaning of the words, Abraham said to his servant, i.e., to the servant of God. This servant is Metatron, the eldest of his (God's) house, who is the first-begotten 4 of the creatures of God, who is the ruler of all He has; because God has committed to Him the government over all His hosts. 4

4 הַקְּפֵרָה. rad: כַּפָּר in Piel, to beget.
4 Nathansel does not think that this exposition of this passage of Holy Writ is correct; but it proves that the Ancients believed that Metatron is the first begotten. (Heb. 1: 6.)
§ 5.

METATRON, HIGHLY EXALTED.

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

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

Metatron, Metatron, Metatron, Metatron, Metatron.

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

In R. Akiba’s commentary, p. 37, col. 2, I read:

Metatron, Metatron, Metatron, Metatron, Metatron.

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

R. Akiba lived in the beginning of the first century after the destruction of Jerusalem.
i.e., "He (Metatron) is a Ruler over all Rulers and over all Kings, ruling with power; therefore the Cabbalists call him Metatron Merya Sia, which signifies, Ruling and governing with might and dominion; because He is the beginning of the ways of God." (Proverbs 8:22).

§ 6.

IS THE ONLY MEDIATOR BETWEEN GOD AND MAN.

In Exodus 20:19, it is written:

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

1. (Genesis 3:24), "To keep the way of the tree of life."

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

1 In the Hebrew, and its cognate dialects, the feminine form expresses tender love. R. Simeon ben Jochai speaks here, and in other places in his works, of Metatron in the feminine form, in order to express the great love our heavenly Father has to Metatron.
3. Thus it is written, Exodus 19:19: "The A of God, which went before the camp of Is removed and went behind them."

4. And Metatron is called the Angel of God.

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

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

7. Every message and petition from here below must first go to Metatron, and from thence to the king.

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

9. All the ancients believed in such a heavenly and spiritual Jerusalem; thus the Chaldean paraphrase, Psalm 122:3. i.e., Jerusalem is built in the firmament (in heaven), as a city that is compact together, as the one on the earth.
9. And because he is the Mediator of all, it is written, Exodus 14:19: "And the Angel of God, which went before the camp of Israel, removed; that is, before Israel which is above."

10. This Angel of God is the same of whom it is written, Exodus 13:18: "And Jehovah went before them," &c., to go by day and by night, as the ancients have expounded it.

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

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

13. What shall I do for Him (Metatron)? I will commit my whole house into His hand, &c. Henceforward be thou a keeper, as it is written, Psalm 121:1:4; "The keeper of Israel," &c.

¶ 7.

"Deus, THE ALMIGHTY, HAS REVEALED HIMSELF IN NO OTHER THAN IN THE SIMBADAH, METATRON, THE KEEPER OF ISRAEL."

It follows that if God has revealed Himself in the...
The Cabbalists call the second Sephira Metatron, the keeper, which is an inferior name to his name the Son of God." When Joshua said, Josh. 5: 13—15: "Art thou for us, or for our adversaries? He said, Nay, as a prince of the host of the Lord, I am come," &c. Metatron appeared unto Joshua, &c.
FOURTH DIVISION.

§ 1.

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

Having penetrated thus far the mystery of the nature of God, and seen what the faith of my fathers had been at that time when the candlestick was burning in all its effulgent glory in the sanctuary, I took up the second Psalm, which speaks of no other than of Metatron, the Son of God. Consider the 7th and 12th verses:

7. "I will declare the decree: the Lord hath said unto Me, Thou art My son; this day have I begotten Thee!"

12. "Kiss the Son lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

I first searched out the manner in which the word "this day," (this day), is used by the sacred writers, and found that it sometimes expresses eternity, as in Isaiah 43:10, i.e., "Yea, before the day was, I am He," that is, from Eternity, as Jonathan ben Uziel translates. "I am also from Eternity."

Thus is "this day" used in the second Psalm in the sense of πρός αἰώνα, day of eternity, so that He who is here called by God My Son, must be from Eternity.

"Oran ἐκεῖ ἁκί τοῦ ἄρστου, τῷ τεκνενήμον, ἢ ἀνάγκην συνεστημένων, ὅτε οὐσίων προὶ ἐκεῖνη ἔκθεται ἐκείνου εἰκονερῆς. i.e., When that which begat is most perfect, that which is begotten necessarily co-exists with it, so as to differ only by personal diversity." (Eus. Prep. Evang., lib. xi., cap. 17.)

§ 2.

NATHANIEL IS INSTRUCTED THAT THE SON OF
IS FROM ETERNITY AN EMANATION FROM:
THEREFORE CALLED "יהוה", JEHOVAH.

Regarding the essence of "יהוה", who is the same person as He, of whom the Holy One, blessed be His name, called in the second Psalm, "Thou art My Son; this day have I begotten Thee.

I read the following in cap. 67, p. 1:

α. Τὴν ἀνέθησαν σιγά σῷς 
ὁ θεός ἰσραήλ ἐκ 

"Thou art My Son; this day have I begotten Thee."

I, nevertheless, some light has been thrown upon the mystery contained in these words, "I have begotten Thee," by a perfect Man, who is an Angel. The Angel is Metatron, the keeper of Israel; He is an Emanation from Him (from God); yea, (the Metatron) is Jehovah; of Him cannot be said, He is created, formed or made; but He is an Emanation from God.

This agrees exactly with what is written, in Cap. 67, v. 5, 6, of David's Branch, that thou shalt be a perfect man, yet He is the Lord our Righteousness.

§ 3

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

In the seventh verse of the second Psalm, it is written, "I have begotten Thee." It is beyond the limits of human understanding to comprehend the mystery contained in these words, "I have begotten Thee," nevertheless, some light has been thrown upon the essence of "יהוה", who is the same person as He, of whom the Holy One, blessed be His name, called in the second Psalm, "Thou art My Son; this day have I begotten Thee."

"Or, There is a Man, if a Man He is."
upon it by one of my chosen teachers, R. Simeon ben Jochai, in his book Sohar (Gen., p. 16, verso), which I will faithfully transcribe and divide into verses:

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

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

3. Till now (namely, till He said, Let there be light), was the creation standing before Him as a whole; but after He said, "Let there be light," the creation in its whole underwent a change, and we hear of its particular and general parts.

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

5. As soon as the secret One in (God) made Himself known in the exalted temple above, the creation came forth as a chaos, and afterwards the separate parts were formed through the words, Let be.
the word "God said," was though at first it was not heard, whilst the parts of the creation were not yet in existence the sentence "in the beginning God created earth" is a perfect one, though the word "He said," is not expressed.

6. This word "He said," is a so which implies a question, to know who that beg

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

8. (He said), now begat He is this To: which He had conceived of the holy seed, and it in secret: He, who is begotten is publicly claimed by Him, who has begotten Him in so though how His emanation was, is nowhere h of; whereas, of every other thing which cometh for a voice is produced, which is heard openly.

Lit., written.

* Compare Isaiah 44:6, עון הלאשה ורגע

1 According to the foot-note of the Amsterdam Ed.

2 As stated above, the beginning of the heave offerings, tithes, and the above gifts from heaven.

* Rather lit., without; hence publicly, openly—Hebrew

3 דוע in silence, secret, incomprehensible.
73

1. "Let there be light." Everything which has come forth, has come forth through this secretly begotten One.

R. Simeon ben Jochai here tells us, how everything which is light, has come forth from one point in the Godhead. By one point in the Godhead, he means One of the Three, which though Three, are only One. This point is the fountain of light remaining in Him who is without end, because He is without beginning; and he adds:

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

He saith on the same page:

i.e., Let there be Light. This light is the great God. And God saw the Light, that it was good.

This Light is the Middle Pillar in the Godhead.

That the Middle Pillar in the Godhead is the Son of God, begotten from the Father from eternity. R. Simeon ben Jochai teaches not only in this passage, but in many other places in his valuable works.

1 St. John 8: 12; 12: 35, 36, 46.

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

i.e., And God said, "Let there be Light," to indicate the coming (lit., days) of the Messiah, of whom it is said: Arose, shine; for Thy Light is come, and the glory of the Lord is risen in Thee. (Isaiah 60:1). Also Bechai calls the Messiah Light.

Φως εὐερέτου κατὰ πάντα οὕτως ἀμφότερον. i.e., A second Light like in all things to Himself. (Philo, as quoted by Euseb, Demonstr. lib. iv., cap. iii.)
To quote but one.

Speaking on Proverbs 27: 10, he says, (Zohar ii., p. 115, versâ):

"When Jod (Jehovah) is united with Jod (Jehovah) a son is born, and therefore Understanding, called מלח, the Son of God."  

§ 4.

MY ANCESTORS' TRIUMPHING FAITH IN THE SON OF GOD.

Having been led by my teachers to a knowledge of the mystery of the 7th verse of the second Psalm, I sought earnestly their instructions as to the right interpretation of the verse. It is composed of י and ד by transposition of the letters. See foot-note, page 69.
meaning of the 12th verse: "Kiss the Son, lest He be angry," &c.

Observation. That 배 does not signify in this place, purity and virtue, as the more modern writers render it, is plain enough from the second and third members of the verse: "Lest He be angry," and "Blessed are all they that trust in Him;" or as Jonathan paraphrases it, מברך על הבנים מברכים "Blessed are all who trust in the Memra" (the Word). Moreover, we know that in the more poetical parts of the inspired writings, the ancient Chaldee words and forms are used; thus בנה for בנו (a son) is used not only in this Psalm, but also in Proverbs 3:2:

i.e., "What, my son? and what, the son of my womb? the son of my vows?"

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

כי כל בנים יў אני בנים אם ויבנים. קשת ביב כהを与 כי יבנים כי יבנים. מבנים ויהושע פר כ_svc יבנ יבנ ויבנ כי יבנ כי יבנ

i.e., "Serve the Lord (v. 11), refers to Jehovah; and kiss the Son, refers to the Messiah; and the signification בנים, son, is as we find it (Proverbs 2:2), What, my son," &c.

I went to one of our oldest teachers, who, as I said in my introduction, lived above seventeen hundred years ago, to be taught how to interpret these words, "Kiss the Son," and my soul drank of the pure and refreshing water of Divine knowledge. Before transcribing his solemn words of triumphing faith, I must remark that our ancient teachers, who are called "The Cabballistical School," undoubtedly preserved the pure doctrine of the blessed Godhead. When, however, they imparted knowledge to their initiated pupils, they frequently made use of allegorical expressions, and sometimes
of certain calculations from the numbers represented by the letters which a word contained. In this manner, they hid their mysteries from the uninitiated until they were properly prepared to receive them.

Thus in Zohar, vol. 3, p. 307, note, Amsterd. Ed., I found the following instruction respecting the words: "Kiss the Son." Rabbi Simon ben Jochai proves from Isaiah 14: 1, that Jehovah spoken of there as riding upon a swift cloud execute judgment upon Egypt, is no other than "the Son of God" spoken of in the second Passover, ver. 12, "Kiss the Son." These words of triumphing faith:

1. Thou art the faithful Shepherd.

2. Concerning Thee it is said (Psalm 2: "Kiss the Son."

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

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

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

Zohar, Gen. 23 (Addenda) p. 18, note, we find same passage, but evidently with an interpolation, which is rectified in the third volume, as quoted on the following page.
§ 5.

R. SIMEON BEN JOCHAI'S PRAYER AND EXHORTATION.

(The "Prayer," chap. 18., p. 65, Amsterdam Ed.)

The Prayer.

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

The Exhortation.

(Rohar, vol. 3., p. 281, verso, Amsterdam Ed.)

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

PART IV.

orde, THE HOLY SPIRIT.

§ 1.

NATHANAEL IS LED INTO THE INNER CHAMBER OF LIGHT.

Having been instructed by the Holy Scriptures how the כְּמוֹרָא דַּעְמָר, the Middle Pillar in the Godhead, has revealed Himself as the מִשְׁמָא דְּרוֹאֵי, or...
as the Angel of the Covenant, the Keeper of Israel, I be
desirous to know how the third, Subsister of the
Godhead, who is below, called the Holy Spirit, has rev-
Himself.

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

§ 2.

THE HOLY SPIRIT IS A SUBSTANTIVE BE
IN THE GODHEAD, THE CREATOR OF THE WORLD.

The Word of God, as expounded by R. Sime-
ben Jechai, has taught me that there are th-
Spirits in the Godhead (p. 27, § 14), and that
is called רוח כלשהו, the Upper Spirit, to distingui:
Him from רוח altro, the Spirit which
the Middle Pillar, and from the רוח 하?, the Spi
below, which is called the Holy Spirit.

Though these Spirits are united in One, in th
the One God, yet each exists of Himsel
Thus רוח ה‡ב, the Holy Spirit, is not a transit
effect produced by God, not an abstract power or
attribute, but a Spirit self-existing and substanti
as the author of רוח החי (according to the Word
of God) teaches me (pp. 49, 50, Mantua Ed.):

יתר אלוהים ויהי ומכים עם כל רח
сталקתי. כל רוחי וברקתי מכם ורוחנו
יתר מרים ופקד וצא ליך

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

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

הַדָּנַנְתָּם נַחֲוָתָם חָלוּנוֹת עַל הָאָרֶץ]

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

This is an inference drawn from the above.

If רוֹאֵי, the Holy Spirit proceeds from שֶׁנֶּאֶר, God, then He must proceed from the two other subsistences in the Godhead: the One whom we designate Heavenly Father; and the other, בֵּיתָם, the Middle Pillar; otherwise there could be no Unity in the Godhead. And we know that in the Trinity none is afore or after other, none is greater or less than another; but all רוֹאֵי, the Three Beings, are co-eternal and co-equal: "Three there
are; each exists by Himself, though they are One (p. 89, verse, Mantua Ed.)

I sought instruction from R. Bechah, and found written (p. 4, verse, Amsterdam Ed.):

"Aleph. This is, in fact, Messiah:

i.e., "The Spirit of God is the Spirit of the Messiah.

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

Ader; Ader, and Ader, written and written, until Ader, and until Ader, and until Ader, which is in the day she shall be one Lord, and His name One. And He, the Middle Pillar, is considered to be One with these Lilies, among whom feed, &c. (Cant. ii. 19). One Lily (i.e., the Church militant) is below, in the world; in her is the fear of God, and He is (i.e., the Middle Pillar) is her fear. The Lily, which is above, in the heavens (i.e., the Church triumphant) is my dearly beloved: concerning her it is said (Cant. 2:7), "I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not..."

1 Zohar, vol. 3, p. 386, verse, i.e., The Holy-One, blessed be He, is like an apple (Cant. 2:3) and the congregation of Israel is as a Lily.
up, nor awake my love, till His (i.e., the Middle Pillar) pleaseth.

When shall they come to stir her up, she being in His right hand (Cant. 2: 6), and He has no pleasure in it? When the faithful Shepherd shall come, of whom it is written (lit., "said") "and the Spirit of God is proceeding from Him," this is the Spirit of the Messiah, of whom it is written (Isaiah 11:2), (lit., "said") "the Spirit of the Lord shall rest upon Him."

§ 4.

A QUERY.

I asked R. Simeon ben Jochai whether the Holy Spirit, may not be the effect of some invisible influence of God as the first cause of everything Holy? His answer was, That the Holy Spirit, is Himself the primitive cause of all that is holy and good of all Divine knowledge. His words were those (דקדוק, § xxx., p. 109, versa, Amsterdam Ed.)

i.e., "It is the Spirit of the Messiah, at it is said, Yea, it is the Holy Spirit, who is the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord." (Isaiah 11:2).

§ 5.

The Holy Spirit, as all the Divine Attributes: He is omnipotent, omnipresent, and omniscient.

I have been instructed in דקדוק, p. 50, that

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

See page 76. "Thou art the faithful Shepherd," &c.
the Holy Spirit, that is, the Spirit of Spirit which is the living God, who is a Spirit. It follows, therefore, that the Holy Spirit must have the same Divine attributes as God, and hence we read in Psalm 139:7-10:

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

That the Holy Spirit, being God, I taught by our prophet Isaiah 46:13, that He Almighty, and ordeth all things in heaven and earth after His sovereign will:

\[ \text{i.e., } \text{Who has directed the Spirit of the Lord, being His counsellor, has taught Him?} \]

\[ \text{That the Holy Spirit, the Spirit of the Lord, is} \]

\[ \text{Targum, rendering it thus: } \text{Who has directed the Holy Spirit?} \]

\[ \text{§ 6.} \]

\text{WHAT IS THE OFFICE OF } \\

\text{THE HOLY SPIRIT?} \\

\text{After having been taught by my teachers who taught me the office of the Keeper of Israel, I became engaged with the thought of what office the Holy Spirit is in the economy of God, my mind became engrossed with the thought of what office the Holy Spirit has.}
I found the divine dispensations, had to rule, to guide, and to instruct men in all that is holy and good, but that man, before and after the deluge, had, with only few exceptions, resisted and rebelled against Him. In Genesis 6:3, we read as follows:

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

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

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

I. How can I know God from His Word?

Many who read the Word of God, and study it day and night, continue nevertheless to have very confused and imperfect ideas of the nature and government of God, though possessed of vigorous understandings and much learning. R. Simeon ben Jochai gave me this lesson, that none can know God, that none can know the Holy Spirit, unless the Holy Spirit reveals this secret to him. His words are these:

"Have I not given My Holy Spirit in them, in order that they should do good works, but behold, they have corrupted their works."
i.e., "But how can three Names be one? Are they really one, because we call them one? How then can one, can only be known through the relation of the Holy Spirit." &c. (See part ii., § p. 18. 3)

§ 8.

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

In Deut. 12, it is said:

i.e., "So the Lord alone did lead him, and there was no strange God with him."

When I compare this passage with Isaiah 63:14, I find that this was the Lord, the Holy Spirit.

These words are thus explained by Aben Ezra:

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

The words are thus explained by Aben Ezra:

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

The Holy Spirit, whom I have called Jehovah, which He is, was Israel's guide. But in the wilderness, sinned against the Holy Spirit, and had to bear His judgments, as we read, (Isaiah 63:10):

The signification of Names or Name, see p. 15, Note b. א"ב in the Rabbinic language signifies God.
"But they rebelled and vexed His Holy Spirit, therefore He was turned to be their enemy, and He fought against them."

**An Inference.**

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

§ 9. **The Holy Spirit, Has Sent the Prophets, and Spoken Through Them.**

In Isaiah 48:16, we read: "And now the Lord God, and His Spirit, hath sent Me."

To the three Beings, in the Unity of the Godhead, is here ascribed the act of sending the prophet, which is quite in agreement with what we read in Isaiah 6:8:

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

David's last words were (2 Samuel 23:2):

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

i.e., "The Father, the Son, and the Holy Ghost, work all things inseparably; Not that each of them is unable to work by Himself; but that they all three are one God, one Spirit, one nature, as reason, will, memory, are one soul." —(Roger Hutchinson, "The Image of God," p. 164, Cambridge Ed., 1842.)
i.e., "David said, By the Spirit of the prophecy the Lord I am speaking these things, and the word of His holiness I set in order in my mouth."

Thus it is that R. Moses Butarili instructs me, in his commentary on Genesis, p. 49, Mantua Ed.: i.e., "The excellency of the Holy Spirit was imparted to prophecy in three different degrees, and this is the mystery of voice, wind (breath), and speech." 1

"R. Aaron the great, of blessed memory, wrote (the Holy Spirit revealed Himself), by וְאֱלֹהִים, a voice, as in Deut. 5: 23 (English version § 26), 'Thy voice of the living God;' by רוח, wind (breath), i.e., in Psalm 104: 6, 'All the hosts of them were made by the breath of His mouth;' by דבר, in the same passage, 'By the speech (or Word) of the Lord were the heavens made.'"

§ 10.

שה ירה, THE HOLY SPIRIT, SHALL QUICKEN THE DEAD.

In the prophecies of Ezekiel (chapter 37), we read of the quickening of the dry bones. It is not necessary to touch upon the question whether this chapter refers to the resurrection of my believing nation from the death of sin to the life of righteousness, or to the resurrection of the dead, הרוח, or both. It is enough to know that our forefathers believed that this resurrection, the

1 Compare 1 Cor. 12: 4—12; Acts 12: 2.
quickening of the dry bones, spoken of by Ezekiel, is to be brought about by the quickening power of the Holy Spirit, as a Substantive Being, one of the Three exalted ones, in the Person and Deity of Him who is without end, because he had no
beginning—God.

R. Eliezer, the son of Hyrkan, a disciple of R. Gamaliel (who lived seventy-two years after Christ), in his הֶרֶץ, chap. 33, gave me the following instruction:

רוֹץ פֶּהָשׁ אֲדֹמֶה לַאֲדֹן כְּשִׁם שְׁעָרֵי נַעַל...

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

I observed in the exposition given by R. Pinhas, that he believed that the Holy Spirit is a substantive

1 הָרֹץ, lit., all of them, meaning a great number of captives.
2 R. Eliezer believed, as I see, in the Personality and Deity of the Holy Spirit.
Being. He calls Him the God of the Universe, and Lord God, according to the true faith of the fathers.

§ 11.

NATHANAEL TAKES A RETROSPECTIVE VIEW, AND ENTERTAINS ENCOURAGING EXPECTATIONS.

When I examine everything which is made known regarding the host of Patriarchs, Prophets, and Teachers, up to the time of the Maccabees, I perceive that the Holy Spirit had rested upon them. My teachers also show me that in the days of the Messiah, He shall again be poured out in a fuller measure; that is, He shall reveal more fully the hidden mysteries of God, and of divine things. Thus R. Simeon ben Jochai imparted to me this encouraging expectation, in those words, (Zohar, vol. 3., p. 289, Amsterdam Ed.):

[Translation of the original Hebrew text]

i.e., “And this is the Spirit who proceeds from the secret mind 3 (God), and is called the Spirit of Life. And this Spirit is ready to give knowledge of wisdom at the time of the King Messiah, as it is written (Isa. xi. 2), And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding.” &c.

The teaching of R. Simeon is supported by that of all the prophets. For example, in Joel 3: 1, English version, 2: 28, we read:

[Translation of the original Hebrew text]

3 Lit., marrow, brain, mind; medulla, the quintessence of anything.
And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

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

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

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

In Zeck. 4: 10, we also read:

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

Conclusion.

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

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

And Metatron (the Keeper of Israel), the Prince of God's countenance, is called the little God.

In the section (Deut. 11:7), it is written, but your eyes have seen all the acts the great Jehovah has done, implying that there is also a little One, therefore it is said in the Thora (the Law, Exod. 23:21), Beware of Him, obey His voice, provoke Him not; for He will not pardon your transgressions; but He does not say, I will not pardon your transgressions.

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

The Holy Scriptures, as shewn in these pages, and our ancient teachers have taught me, that all the

4 The original text is, ונה נח נח או יהוה ויתם מosaic, that is the word יהוה, Lord, is placed between two acts, in stat. constr., and יהוה, the great, the genitive case. This construction is very common in the Hebrew. (See Gen. 7:5; 1 Sa. 40:8; 23:10; 2 Mc. 14:37; and others.) RABBAD perverts the Holy Scriptures in this and the following clause, from Exodus, 23:21, to establish his doctrine of Polytheism, that there is a little Lord, and a great Lord. He transposes the adjective "great," belonging to "act," and places it before "Lord." In the quotation from Exodus 23:21, he labours to make out that there are two who can forgive sin, a little and a great Jehovah.
Three Substantive Beings in the Unity of the Godhead, have one will and purpose; if One forgives transgression, the Others do so too.

"Although there are so many Persons united in the Unity, yet each Person is a Verity (a true One), what the One does, that does the Other." (Zohar, vol. 2, p. 43, versus, Amsterdam Ed., p. 23, 7.)

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

"O Lord, save Thy people, the remnant of Israel."

הכָּהָה נוֹנְקֵי וֹיֵוָדְוָא אַשְׁכָּרְוָא בָּכְלוֹחַ קְשָׁוָא. מַנּ דְּכֶבֶר.

בֵּיתוֹגְוַדְוָא אַשְׁכָּרְוָא בָּכְלוֹחַ קְשָׁוָא. מַנּ דְּכֶבֶר.

לְאַאַ שֶׁכָּבֶר. מַנּ דְּכֶבֶר. שֶׁכָּבֶר.

“Although there are so many Persons united in the Unity, yet each Person is a Verity (a true One), what the One does, that does the Other.” (Zohar, vol. 2, p. 43, versus, Amsterdam Ed., p. 23, 7.)

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

והשך יוהו און שַׁמֶּרִיהוּ יִשְׂרָאֵל.

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

הכָּהָה נוֹנְקֵי וֹיֵוָדְוָא אַשְׁכָּרְוָא בָּכְלוֹחַ קְשָׁוָא. מַנּ דְּכֶבֶר.
AFII
PO BOX 2056
NY NY 10163
646.460.5971
office@afii.org