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SUNDAY SCHOOL

LESSONS,

FOR

YOUNG ISRAELITES.

COMPILED BY

Rev. J. J. LYONS.

THIRD EDITION.



NEW YORK:
L. H. FRANK'S HEBREW PUBLISHING HOUSE.

5637.—1877.

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SHEMANG YEES-RAH-EL.

שְׁמַע יִשְׂרָאֵל׃

Hear, O Israel! the LORD our God, the LORD is One! (Blessed be the name of the glory of his kingdom forever and ever.) And thou shalt love the LORD thy God, with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates. Deut. vi. 4–9.

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ׃

And it shall come to pass, that if ye will hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul; then will I send rain for your land in its due season; the first rain, and the latter rain, that thou mayest gather in thy corn, thy wine, and thine oil. And I will give grass in thy field for thy cattle, that thou mayest eat and be satisfied. Take heed of yourselves, lest your heart be deceived, and ye turn aside and serve other gods, and worship them. For then the LORD'S wrath will be kindled against you,

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and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the goodly land which the LORD giveth you.

Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth. Deut. xi. 13–21.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

And the Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them to make themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after the inclination of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the LORD your God, who brought you out of the land of Egypt to be your God: I am the Lord your God. Numb. xv. 37–41.

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עֲשֶׂרֶת הַדְּבָרִים.

THE TEN COMMANDMENTS.

(Arranged for younger children.)

1.

I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage.

2.

Thou shalt have no other gods before me.

3.

Thou shalt not take the name of the Lord thy God in vain.

4.

Remember the Sabbath-day, to keep it holy.

5.

Honor thy father and thy mother.

6.

Thou shalt not kill.

7.

Thou shalt not commit adultery.

8.

Thou shalt not steal.

9.

Thou shalt not bear false witness against thy neighbour.

10.

Thou shalt not covet thy neighbour's house;—nor any thing that belongs to thy neighbour.

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עֲשֶׂרֶת הַדְּבָרִים

THE TEN COMMANDMENTS.

And God spoke all these words, saying. Exod. xx. 1.

I. I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage.

II. Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, or any likeness of *any thing* that is in heaven above, or that is on the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day *is* the sabbath, *in honour* of the Lord thy God: *on it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*,

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and rested on the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.— Exodus xx. 2–17.

And all the people answered with one voice, and said: "All the words which the Lord hath spoken will we do. Exod. xxiv. 3.

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The Books of the Hebrew Bible.

The Hebrew Bible is divided into three parts:

1st—תּוֹרָה	To-rah.	The Law.
2d—נְבִיאִים	Ne-bee-eem.	The Prophets.
3d—כְּתוּבִים	Ke-too-beem.	The (Holy) Writings.

The first letters of these three words make the word תְּנָךְ "Te-nach," which is used for Bible. It is also called מִקְרָא Meek-rah, "Scripture."

1.

תּוֹרָה. TO-RAH. THE LAW.

Genesis; Exodus; Leviticus; Numbers; Deuteronomy.

2.

נְבִיאִים. NE-BEE-EEM. THE PROPHETS.

נְבִיאִים רִאשׁוֹנִים NE-BEE-EEM REE-SHO-NEEM. THE FIRST PROPHETS.

Joshua; Judges; 1st Book of Samuel; 2d Book of Samuel; 1st Book of Kings; 2d Book of Kings.

נְבִיאִים אַחֲרוֹנִים NE-BEE-EEM AH-CHAH-RO-NEEM. THE LATER PROPHETS.

Isaiah; Jeremiah; Ezekiel; and the תְּרֵי עָשָׂר Te-ray Ngah-sahr, twelve minor Prophets, viz.: Hosea;

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Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakuk; Zephaniah; Haggai; Zechariah; Malachi.

3.

כְּתוּבִים KE-TOO-BEEM. THE HOLY WRITINGS.

Psalms; Proverbs; Job. The חֲמֵשׁ מְגִילוֹת CHAH-MESH ME-GUEE-LOTE, Five Rolls, viz: Song of Solomon; Ruth; Lamentations; Ecclesiastes, and Esther. Daniel; Ezra; Nehemiah; 1st Book of Chronicles; 2d Book of Chronicles.

The Hebrew Bible is also known by the name of עֶשְׂרִים וְאַרְבָּעָה "Nges-reem Ve-ar-bah-ngah," "Twenty-four," because, according to the old division, it contains twenty-four books. In former time, Ezra and Nehemiah were reckoned as one book; the twelve minor prophets as one; the two Books of Samuel as one: the two Books of Kings as one: and the two Books of Chronicles as one: and in this manner the Bible was said to contain only twenty-four books.

The Books of the Law were written by Moses. They begin with the creation of the world and contain the holy laws of God, and the history of our people until the death of Moses.

The Books of the Prophets were written by the Prophets.

The Books of the First Prophets contain the history of our people, from the death of Moses until after the destruction of the first Temple and the Babylonian captivity.

The Books of the Later Prophets include various prophecies; also warnings and promises from God, which were delivered by the Prophets.

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The Holy Writings or Hagiographa* were written by holy men, and contain prayers and praises, wise and moral lessons, and expressions of sorrow on the destruction of the first Temple: also the history of our people until after their return from the Babylonian captivity, and the building of the second Temple in Jerusalem.

The Books of the Law, also called PENTATEUCH‡ or Five Books of Moses, are divided into fifty-four sections, called סִדְרוֹת *Se-dah-rote* or פָּרָשִׁיוֹת *Pah-rah-shee-yote*. A סִדְרָה *Sed-rah* or פָּרָשָׁה *Pah-rah-shah* is read every Sabbath in the Synagogue. Sometimes two sections are read together. Each section is subdivided into seven chapters.

הַפְטָרוֹת HAPH-TAH-ROTE are selections from the Books of the Prophets. A הַפְטָרָה *Haph-tah-rah* is read every Sabbath and Festival in the Synagogue after the reading of the Law.

The APOCRYPHA is the general name of a number of books, written originally by Jews, in the Greek language. They are not a portion of our Bible, but contain many good lessons, and are interesting to read.

תַּלְמוּד TALMUD.

The TALMUD consists of two parts:

1st, מִשְׁנָה *Mish-nah*, "Repetition."
2d, גְּמָרָה *Gue-mah-rah*, "Completion."

The MISHNAH contains the oral explanations of the *Torah*. These explanations were received by word of mouth from Moses, and transmitted by a successive and uninterrupted series of prophets and holy

*Hagiographa is a Greek word, signifying "Holy Writings."
‡Pentateuch is a Greek word, signifying "Five Volumes."

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men, and are believed to be of divine authority. The Mishnah was compiled by Rabbi Jehudah Hanahsee, (the prince,) also called Rabenu Hakahdoshe, (our holy Rabbi). A. M. 3979, Common Era, 219.

The GUEMAHRAH contains the learned discussions of many Rabbies on the words of the Mishnah; including historical and biographical notices, sermons condensing much instruction in few words, lessons in jurisprudence, medicine, astronomy and other sciences, according to the systems of the time; also legends, parables and rules of practical wisdom, imbued with the spirit of religion and morality of the highest order. It consists of thirty-six treatises, which are generally bound in twelve volumes. It was compiled about two hundred years after the Mishnah, by Rabeena and Rab. Ashi, in Chaldea, and is called the BABYLONISH TALMUD.

The JERUSALEM TALMUD was compiled in Palestine, about one hundred years after the Mishnah, by Rabbi Jochanan. It is not so generally in use, nor so extensive in its materials as the Babylonish Talmud.

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שְׁלֹשׁ עֶשְׂרֵה עִקָּרִים.

THE THIRTEEN ARTICLES

OF THE

JEWISH CREED.

(Arranged for younger children.)

Believe in the Lord your God, and ye shall be established; believe his prophets and ye shall prosper. 2d Chronicles, xx. 20.

I BELIEVE WITH A PERFECT FAITH:

1. There is a God who is all-powerful.
2. There is but one God, and no more.
3. God is a spirit and has no bodily form.
4. God is, ever was, and forever will be.
5. God alone must be worshiped.
6. All the words of the prophets are true.
7. There never was a prophet so great as Moses.
8. We have now the same law that God gave to Moses.
9. The law of Moses will never be changed for any other.
10. God knows all the thoughts and actions of man.
11. God rewards the good and punishes the wicked.
12. The Messiah has not come yet, but he will come at the proper time.
13. God will make the dead to live again.

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The Thirteen Articles of the Jewish Creed.

WITH SCRIPTURAL PROOFS.

צַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה

The just shall live by his faith. Habakuk ii. 4.

I.—THE EXISTENCE OF GOD.

מְצִיאוּת הַשֵּׁם

I believe with a perfect faith, that God, blessed be his name, is the Creator and Governor of all created objects; and that he alone has made, does make, and will ever make all things.

In the beginning God created the heaven and the earth. Genesis i. 1.

I have made the earth and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. Isaiah xlv. 12.

Read also Job xii. 7–10. Amos iv. 13. Nehemiah ix. 6.

II.—THE UNITY OF GOD.

אַחְדוּת הַשֵּׁם

I believe with a perfect faith, that the Creator, blessed be his name, is the one and only God. There exists no unity whatever like unto his. He alone is our God, who was, who is, and who will ever be.

Hear, O Israel! the Lord our God, the Lord is one! Deut. vi. 4.

Unto thee it was shown, that thou mightest know, that the Eternal is the God, there is none else beside Him. Deut. iv. 35.

Read also Jeremiah x. 6. Isaiah xliv. 8. Nehemiah ix. 6.

III.—GOD'S INCORPOREITY.

HE HAS NO BODILY FORM, BUT IS A SPIRIT.

הַרְחָקַת הַגַּשְׁמִיּוּת

I believe with a perfect faith, that the Creator,

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blessed be his name, is incorporeal. He is not subject to any of the changes that happen to bodily substances, and there is nothing whatever that can be compared to him.

Ye saw no manner of similitude on the day that the Lord spoke unto you at Horeb, out of the midst of the fire. Deut. iv. 15.

To whom then will ye liken God? Or what likeness will ye compare unto him? Isaiah xl. 18.

Read also Deut. iv. 12. 1. Kings, viii. 27. Psalm lxxxix. 7. English Bible 6.

IV.—GOD'S ETERNITY.

הוּא קַדְמוֹן

I believe with a perfect faith, that the Creator, blessed be his name, is the first and the last of all things.

I lift up my hand to heaven and say, I live for ever. Deut. xxxii. 40.

Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last; and beside me there is no God. Isaiah xliv. 6.

Read also Psalm cii. 28. English Bible 27. Isaiah lxiii. 16.

V.—GOD'S DIRECT SUPERINTENDENCE.

WITHOUT THE AGENCY OF A MEDIATOR.

רָאוּי לְעָבְדוֹ וְלֹא לְזוּלָתוֹ

I believe with a perfect faith, that the Creator alone, blessed be his name, ought to be worshiped; and that it is not proper to pray to any other being.

The Lord thy God shalt thou fear, and him shalt thou serve, and by his name shalt thou swear. Deut. vi. 13.

He that sacrificeth unto any god, save unto the Eternal only, shall be utterly destroyed. Exodus xxii. 19. English Bible 20.

The Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us. Isaiah xxxiii. 22.

Salvation belongeth unto the Lord. Psalm iii. 9. Eng. Bible 8.

Read also Jeremiah iv. 1. Psalm xviii. 32 English Bible 31.

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VI.—THE TRUTH OF PROPHECY.

הַנְּבוּאָה דִּכָל־נְּבִיאִים אֱמֶת וְצֶדֶק

I believe with a perfect faith, that all the words of the prophets are true.

A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him. Deut. xviii. 18.

Believe in the Lord your God and ye shall be established, believe his prophets and ye shall prosper. 2d Chronicles xx. 20.

Read also Amos iii. 7. Malachi iii. 23. English Bible iv. 5.

VII.—THE PROPHECY OF MOSES.

נְבוּאַת מֹשֶׁה רַבֵּנוּ ע״ה לְמַעֲלָה מִזֶּה

I believe with a perfect faith, that the prophecy of Moses, our teacher, (may his soul rest in peace,) is true; and that he excelled all the wise men who were before him, and all those who came after him.

If there be a prophet of your kind, I, the Lord, do make myself known unto him in a vision; in a dream do I speak with him. Not so is my servant Moses, in all my house is he faithful.

Numbers xii. 6, 7.

And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face. Deut. xxxiv. 10.

Read also Exodus xxxiii. 11.

VIII.—THE DIVINE ORIGIN OF THE LAW, AND ITS FAITHFUL TRANSMISSION.

תּוֹרָה מִן הַשָּׁמַיִם

I believe with a perfect faith, that the whole of the Law, now in our possession, is the same law which was given to Moses our teacher; (may his soul rest in peace).

And the Lord said unto Moses, Thus shalt thou say unto the children of Israel: Ye have seen that from heaven I have spoken unto you. Exodus xx. 19. English Bible 22.

But as for thee, remain thou here by me, and I will speak unto

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thee all the Commandments, and the Statutes and the Ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it. Deut. v. 28. English Bible 31.

Every king was ordered to write for himself a correct copy of the Law and to read therein continually. Deut. xvii. 18, 19.

In the time of King Josiah there was found a "Book of the Law of the Lord through the hand of Moses." 2 Chron. xxxiv. 14.

After the return from the Babylonian captivity, Ezra read from the Book of the Law to the people. Nehemiah viii. 1–3.

IX.—THE PERMANENCE OF THE LAW.

שֶׁלֹּא תִשְׁתַּנֶּה הַתּוֹרָה

I believe with a perfect faith, that the Law will never be changed, neither will there be any other law given by the Creator, blessed be his name.

Those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law. Deut. xxix. 28. English Bible 29.

Of old already I have known of thy testimonies, that thou hast founded them for eternity. Psalm cxix. 152.

The Word of our God endureth for ever. Isaiah xl. 8.

Read also Deut. iv. 2. Isaiah lix. 21. Deut. xxix. 13, 14. English Bible 14, 15. Malachi iii. 23. English Bible iv. 4.

X.—THE OMNISCIENCE OF GOD.

NOTHING IS HIDDEN FROM HIM.

יְדִיעוּת הַשֵּׁם

I believe with a perfect faith, that the Creator, blessed be his name, knows all the actions and thoughts of man; as it is said, "He fashioneth alike their hearts, He is fully acquainted with all their works."—Psalm xxxiii, 15.

And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. Genesis vi. 5.

My eyes are upon all their ways, they are not hidden from my face. Jeremiah xvi. 17.

Read also 1st Kings viii. 39. Jeremiah xvii. 10. Psalm xciv. 7–11.

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XI.—REWARDS AND PUNISHMENTS.

שָׂכָר וְעוֹנֶשׁ

I believe with a perfect faith, that the Creator, blessed be his name, rewards those who keep his commandments, and punishes those who transgress them.

And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Exodus xxxii. 33.

Evil pursueth the sinners; but to the righteous good shall be repaid. Proverbs xiii. 21.

Read also Isaiah iii. 10, 11. Jeremiah xxiii. 19. Psalm lxii. 13. English Bible 12.

XII.—THE COMING OF THE MESSIAH.

בִּיאַת מָשִׁיחַ

I believe with a perfect faith, that the Messiah will come; and although his coming be delayed, I will still daily hope and expect his speedy appearance.

I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Numbers xxiv. 17.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. (Then) they shall not hurt nor destroy on all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, *and his rest shall be glorious.* And it shall happen on that day, that the Lord will put forth his hand again the second time to recover the remnant of his people. And he will lift up an ensign unto the nations, *and will assemble the outcasts of Israel, and the dispersed of Judah will he collect together from the four corners of the earth.* Isaiah xi. 1–12.

XIII.–THE RESURRECTION OF THE DEAD.

תְּחִיַּת הַמֵּתִים

I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall

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please the Creator, blessed be his name, for ever and ever. Amen.

I kill and I make alive; I wound and I heal; and no one can deliver out of my hand. Deut. xxxii. 39.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Daniel xii. 2.

Read also 1st Samuel ii. 6. Isaiah xxvi. 19. Ezekiel xxxvii. 1–14.

THE HEBREW MONTHS.

The Hebrew Months begin with the new moon, and are called *Lunar Months.*

In a *common year* there are twelve months, and in a *leap year* thirteen months.

The names of the months are:

1—נִיסָן—Nee-sahn.

2—אִיָר—Ee-yahr.

3—סִיוָן—See-vahn.

4—תַּמּוּז—Tah-mooz.

5—אָב—Ahb.

After the 9th, מְנַחֵם—Me-nah-chem.

6—אֱלוּל—Ay-lool.

7—תִּשְׁרִי—Teesh-ree.

8—חֶשְׁוָן—Chesh-vahn.

Also called מַר חֶשְׁוָן Mar-Chesh-vahn.

9—כִּסְלֵו—Kees-lev.

10—טֵבֵת—Tay-bet.

11—שְׁבָט—Shay-baht.

12—אֲדָר—Ah-dahr.

IN LEAP YEAR:

13—אֲדָר שֵׁנִי—Ah-dahr Shay-nee, or וַאֲדָר—Ve-ah-dahr.

In the Bible the months are also called by their number, in the order as they are given in the foregoing table. Nee-sahn is called the "first month,"

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Ee-yahr the "second month," See-vahn the "third month," and so forth.

The beginning of a month is called "Rosh Cho-desh"—רֹאשׁ חֹדֶשׁ

Sometimes two days are observed as Rosh Cho-desh, on both of which we read the *Hallel*—הַלֵּל

The Hebrew Months have either 29 or 30 days.

Nee-sahn, See-vahn, Ahb, Teesh-ree, and Shay-baht have always 30 days. Ee-yahr, Tah-mooz, Ay-lool, Tay-bet, and Ah-dahr have always 29 days. Chesh-vahn and Kees-lev have sometimes 29, sometimes 30 days. In leap year Ah-dahr has 30, and Ah-dahr Shay-nee has 29 days.

After every month of 30 days, there are two days Rosh Cho-desh.

After every month of 29 days, there is but one day Rosh Cho-desh.

When there are two days Rosh Cho-desh, the first is on the 30th of the old month, and the second on the 1st of the new month; when there is but one day Rosh Cho-desh, it is on the 1st of the new month.

A *Lunar Cycle* is a period of 19 years.

There are *seven* Leap Years in a Cycle, each of 13 months; the 3rd, 6th, 8th, 11th, 14th, 17th and 19th year of the cycle are leap years. Divide the figures of the year by 19,—if the remainder be 0, 3, 6, 8, 11, 14, or 17, it is a leap year of 13 months.

A *Common Year* of 12 months has either 353, 354, or 355 days.

A *Leap Year* of 13 months has either 383, 384, or 385 days.

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THE DAYS OF THE WEEK ARE:

יוֹם רִאשׁוֹן בְּשַׁבָּת—Yom Ree-shone Be-shah-baht,

First day, Sunday.

יוֹם שֵׁנִי בְּשַׁבָּת—Yom Shay-nee "

Second day, Monday.

יוֹם שְׁלִישִׁי בְּשַׁבָּת—Yom She-lee-shee "

Third day, Tuesday.

יוֹם רְבִיעִי בְּשַׁבָּת—Yom Re-bee-ngee "

Fourth day, Wednesday.

יוֹם חֲמִישִׁי בְּשַׁבָּת—Yom Chah-mee-shee "

Fifth day, Thursday.

יוֹם שִׁישִׁי בְּשַׁבָּת—Yom Shee-shee "

Sixth day, Friday.

יוֹם שַׁבַּת קֹדֶשׁ—Yom Shah-baht Ko-desh.

Day of the Holy Sabbath, Saturday.

Friday is also called עֶרֶב שַׁבָּת "Ngay-reb Shah-baht," the Eve of the Sabbath.

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EXPLANATIONS OF THE

FESTIVALS, FASTS

AND OTHER DAYS OF OBSERVANCE,

ACCORDING TO THE TRADITIONS OF ISRAEL.

שַׁבָּת

The SABBATH must be observed every week on the Seventh day, from evening unto evening, as a day of rest, in memorial of the creation. God said, "Between me and the children of Israel, it shall be a sign for ever; for in six days the Lord made the heaven and the earth, and on the seventh day he rested and was refreshed." Exodus xxxi. 13. 17. "Six days thou shalt work, but on the seventh day shalt thou rest; even in the ploughing time and in the harvest shalt thou rest." Exodus xxxiv. 21. "Happy is the mortal that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath by not violating it and keepeth his hand from doing any evil." Isaiah lvi. 2.

The Sabbath is first mentioned. Gen. ii. 2.
The *Seventh* day is the Sabbath. Exod. xvi. 26.
Death and excision the penalty for not keeping the Sabbath. Exodus xxxi. 14.
Kindling fire on the Sabbath is prohibited. Exodus xxxv. 3.
Offerings made on the Sabbath. Numbers xxviii. 9.
Covenant not to sell or buy on the Sabbath. Nehemiah x. 32.
Call the Sabbath a delight. Isaiah lviii. 13.
Bear no burden on the Sabbath. Jeremiah xvii. 21.

פֶּסַח—NEE-SAHN 14th.

PAY-SACH or PASSOVER was instituted to remind us that the Lord passed over the houses of our

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forefathers, when he smote the first-born of the Egyptians, A. M. 2448.* Exodus xii. Numbers xxviii. 16. In former time, when the temple yet stood in Jerusalem, the passover lambs were sacrificed on this day. It is now observed as a fast-day by the first-born in Israel. When 14th of Nee-sahn falls on Sabbath the fast is kept on the previous Thursday.

חַג הַמַּצּוֹת—Nee-sahn 15th to 22d.

Chahg Hah-mah-tsote or the Feast of Unleavened Bread, which is usually, but not properly, called Pay-sach or Passover, is to commemorate our deliverance from Egypt, from the house of bondage. For eight days no leaven of any kind may be eaten, nor may it be kept in the house, because the children of Israel, when they went from Egypt, had no time to prepare their bread for their journey, and were obliged to carry with them their dough unleavened, of which they made Mah-tsote (unleavened bread) in the wilderness. A. M. 2448. Exodus xii. xiii. 1–15. Numbers ix. 1–14. xxviii. 17–25. Deut. xvi. 1–8. Joshua v. 10, 11. 2 Kings xxiii. 21–23. Ezekiel xlv. 21–24.

סְפִירַת הָעֹמֶר

The Counting of the Ngo-mer begins on the eve of the second day of the Feast of Unleavened Bread. On this day in former time a Ngomer-full of the first of the harvest was brought as a wave offering unto the Lord. The counting continues every evening, with a blessing, for seven weeks; this being the period that elapsed between the departure of Israel from Egypt, commemorated by the Feast of

* The letters A. M. stand for Anno Mundi "Year of the World," according to Jewish computation.

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Unleavened Bread, and the revelation of God on Sinai, commemorated by the Feast of Weeks. Thus we are "taught to number our days, that we may apply our hearts to wisdom."

Read Levit. xxiii. 9–12. 15, 16. Deut. xvi. 9.
A Ngomer is a measure equal almost to six pints.

פֶּסַח שֵׁנִי—Ee-yahr 14th.

Pay-sach Shay-nee, or Second Passover, was ordained for those who could not keep the Passover in Nee-sahn. Numbers ix. 9–14. It was observed in the reign of king Hezekiah. 2 Chron. xxx. 1. It is a minor festival, on which the supplicatory prayers are omitted.

ל"ג לָעוֹמֶר—Ee-yahr 18th.

Lahg Lah-ngomer, or 33d Day of Ngo-mer is also observed as a minor festival, because on this day, the plague, which had destroyed a number of the disciples of Rabbi Akibah was stopped. A. M. 3840. The Hebrew letters being used as numerals ל"ג make thirty-three.

חַג הַשָּׁבֻעוֹת—See-vahn 6th and 7th.

Chahg Hah-shah-boo-ngote, or the Feast of Weeks, so called because it occurs seven weeks after the first day of the Feast of Unleavened Bread, is to commemorate the giving of the Ten Commandments on Mount Sinai. A. M. 2448. Exodus xix. In former time, when the temple yet stood in Jerusalem, the first fruits of the wheat harvest were offered on this day, for which reason it is also called "Yom Hah-bee-koo-reem," "Day of the First Fruits." Leviticus xxiii. 9–22. Exodus xxiii. 16. Numbers xxviii. 26–31. Deut. xxvi. 9–12.

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שִׁבְעָה עָשָׂר בְּתַמּוּז—Sheeb-ngah Ngah-sar Be-tah-mooz—Tah-mooz 17th.

The Fast of Tah-mooz is in commemoration of five national misfortunes: First—The breaking of the first tables of commandments by Moses. Exodus xxxii. 19. Second—The destruction of the walls of Jerusalem by Nebuchadnezzar. Jeremiah xxxix. 2; lii. 6. Third—The commencement of the siege against the second temple by Titus. Fourth—The discontinuance of the daily sacrifice in the temple. Fifth—The erection of an idol in the temple, and the burning of the law by Apustemas. This fast is known in the Bible as the "Fast of the Fourth Month." Zechariah viii. 19. When the 17th of Tah-mooz comes on a Sabbath, the fast is kept the next day.

תִּשְׁעָה בְאָב—Ahb 9th.

Teesh-ngah Be-ahb, or Fast of Ahb, is kept as a day of fasting and mourning for the destruction of the first temple by Nebuchadnezzar, A. M. 3338. Jeremiah lii. 12. 13, and the second temple by Titus, A. M. 3828. It is also kept in commemoration of several other national misfortunes that have occurred on this day. This fast is known in the Bible as "the Fast of the Fifth Month." Zechariah vii. 1–5. viii. 19. When the 9th of Ahb comes on a Sabbath, the fast is kept the next day.

טוּ בְאָב—Ahb 15th.

Too Be-ahb, or the Fifteenth of Ahb, is a minor Festival, to commemorate the Feast in Shiloh, and the reconciliation with Benjamin and the other tribes. Judges xxxi. 19. In the time of the Temple, at

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Jerusalem, it was the day of bringing wood offerings for the altar. The Hebrew letters being used as numerals טו make 15.

סְלִיחוֹת

SE-LEE-CHOTE, or the PROPITIATORY PRAYERS, are commenced in the evening service after Rosh Chodesh Ay-lool, and continued every morning and evening, Sabbaths excepted, until the great day of Atonement.

רֹאשׁ הַשָּׁנָה—TEESH-REE 1st and 2d.

ROSH HAH-SHAH-NAH, or the FESTIVAL OF NEW YEAR, is to commemorate the creation of the world. It is the beginning of the civil year: The name of this festival in our prayers is "Yom Hah-zee-kah-rone," "A Day of Memorial," and in the Bible it is called "Yom Te-roo-ngah," "A Day of Sounding the Cornet." Levit. xxiii. 23–25. Numbers xxix. 1–6. It is the beginning of the ten penitential days, during which we should endeavor by true repentance, to obtain the mercy of God, that we may be inscribed in the Book of Life.

צוֹם גְּדַלְיָה—TEESH-REE 3d.

The FAST OF GUE-DAL-YAH, is observed in memory of Gue-dal-yah, the son of Ah-chee-kam, chief of the Israelites, who, with many of his followers, was most treacherously slain by Ishmael, the son of Nethaniah. This happened soon after the destruction of the first temple, A. M. 3339. 2d Kings, xxv. 22–26. This fast is known in the Bible as the "Fast of the Seventh Month." Zechariah viii. 19. Jeremiah xli. 1–3. When the 3d Teesh-ree is on a Sabbath, the Fast is kept the next day.

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יוֹם כִּפּוּר—Teesh-ree 10th.

Yom Kee-poor, or the Day of Atonement, is also called the Sabbath of Sabbaths, and is set apart for fasting, devotion, confession, and repentance. It was on this day that God pardoned the people of Israel their great sin of worshiping the Golden Calf, and made known to Moses his thirteen attributes of mercy. Exodus xxxiv. 6–7. He appointed this day to be observed every year as a Day of Atonement, on which to afflict our souls, to repent of our sins, to form good resolutions, to renounce all enmity against those who have done wrong to us, and seek the forgiveness of all those whom we have injured. Leviticus xvi. 29–31. xxiii. 26–32. Exodus xxx. 10. Numb. xxix. 7–11.

חַג הַסֻּכּוֹת—Teesh-ree 15th to 21st.

Chahg Hah-soo-cote, or the Feast of Tabernacles, is to remind us that God protected our forefathers, whilst they dwelt in booths in the wilderness when he brought them out of the land of Egypt, and provided for all their wants with kindness and mercy. We are ordered, in grateful remembrance thereof, to dwell in booths during this festival and "to rejoice before the Lord" with the citron, the palm-branch, twigs of the myrtle and willows of the brook. Leviticus xxiii. 33–44. Exodus xxiii. 14–16. Numbers xxix. 12–16. Deut. xvi. 13–17. Nehemiah viii. 14–18. 2 Chron. viii. 14.

הוֹשַׁעְנָא רַבָּה—Teesh-ree 21st.

Ho-shah-ngah-nah Rah-bah, is the seventh day of Soo-cote. We learn from tradition that this is the day on which the particular judgment of each person

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is finally sealed in Heaven; it is therefore considered a day of great solemnity.

שְׁמִינִי חַג עֲצֶרֶת—Teesh-ree 22d.

She-mee-nee Chahg-ngah-tsay-ret, or the Eighth Day of Solemn Assembly, is the conclusion of the Feast of Tabernacles. A prayer for rain and a propitious season is included in the service of the day. Levit. xxiii. 36. Numbers xxix. 35–39. The next day (Teesh-ree 23d) is called

שִׂמְחַת תּוֹרָה

Sim-chaht To-rah, or Rejoicing of the Law, on which we finish and immediately thereupon begin again the reading of the Law. We gratefully rejoice in the possession of the Holy Laws which point out the road to happiness in this world, and eternal bliss in the world to come.

חֲנֻכָּה—8 days, beginning Kees-lev 25th.

Chah-noo-cah, or the Feast of Dedication, is to commemorate our great victory over the Greeks in the days of the Maccabees, when the temple, which had been defiled, was purified and again dedicated. Lamps are lighted every evening in the Synagogue, and in our houses, with praise and thanksgiving to God, through whose mercy our people were delivered from the power of their enemies. A. M. 3622. 1 Maccabees iv. 59.

בָּרֵךְ עָלֵינוּ

Bah-rech Ngah-lay-noo, is the name of the winter-prayer for rain, in the ordinary Ngah-mee-dah. The precise time for first saying this prayer, is sixty days after the autumnal equinox, and is generally

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the fourth of December. This is the season for sowing and planting in the Holy Land.

עֲשָׂרָה בְּטֵבֵת—Tay-bet 10th.

Ngah-sah-rah Be-tay-bet, or the Fast of Tay-bet is kept because on this day Nebuchadnezzar began the siege of Jerusalem, which led to the destruction of the first temple. A. M. 3336. 2d Kings xxv. 1–2. It is spoken of in the Bible as "the fast of the tenth month." Zechariah viii. 19.

רֹאשׁ הַשָּׁנָה לְאִילָנוֹת—Shay-baht 15.

Rosh Hah-shah-nah Le-ay-lah-note, or the New Year for Trees, is kept as a minor festival. About this time the trees bud in the Holy Land. From this day the reckoning of the tithes for trees was regulated. Levit. xix. 23–25.

תַּעֲנִית אֶסְתֵּר—Ah-dahr 13th.

Tah-ngah-neet Es-ter, or the Fast of Esther is kept in memory of the great fast of three days and three nights, which Queen Esther imposed on herself and the Jews in Shushan, at the time when the wicked Haman was preparing to destroy all her people. A. M. 3404. Esther iv. 15. 16. In Leap Year it is kept on the 13th of Ah-dahr Shay-nee. When Pooreem happens on Sunday, this fast is kept on Thursday before.

פּוּרִים—Ah-dahr 14th and 15th.

Poo-reem. We rejoice and give presents to the poor on the days of Poo-reem, in grateful remembrance of the deliverance of our nation through the intercession of Queen Esther. Haman had cast lots to see which day would be most favorable for the

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destruction of the Jews, wherefore this festival is called Pooreem, "Lots." A. M. 3404–3405. Esther ix. 20–22. In Leap Year, Pooreem is kept on the 14th and 15th of Ah-dahr Shay-nee. The Book of Esther contains the history of the events that gave rise to this festival.

SABBATHS

Commemorating Historical Events and Ritual Laws in Israel.

שַׁבַּת שְׁקָלִים

SHAH-BAHT SHE-KAH-LEEM. This is the Sabbath before Rosh Cho-desh Ah-dahr, when the portion of the Law is read, that reminds the people of the annual tax of the half Shekel. Exodus xxx. 11–16.

This tax which is still looked upon as obligatory by the righteous in Israel, is collected on Pooreem and given to the poor of Jerusalem.

In Leap Year Shah-baht She-kah-leem is on the Sabbath before Ah-dahr Shay-nee. When Rosh Cho-desh Ah-dahr or Ah-dahr Shay-nee is on a Sabbath this is the day to be observed.

שַׁבַּת זָכוֹר

SHAH-BAHT ZAH-CHORE is the Sabbath before Poo-reem, and is so called from the first word of the special portion of the Law, read this day, which refers to the enmity of Amalek, from whom Haman descended. Deut. xxv. 17–19. Exod. xvii. 8–16.

שַׁבַּת פָּרָה

SHAH-BAHT PAH-RAH is the third Sabbath in Ah-dahr, (in leap year Ah-dahr Shay-nee). It is so called from the reading of the chapter in the Law concerning the burning of the פָּרָה אֲדֻמָּה Pah-rah

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Ah-doo-mah or Red Heifer. Numbers xix. This is to remind the people of the required purification for the approaching Passover.

שַׁבַּת הַחֹדֶשׁ

SHAH-BAHT HAH-CHO-DESH is the Sabbath before Rosh Cho-desh Nee-sahn, when the portion of the Law is read, directing that Nee-sahn should be the first month of the year. Exod. xii. When Rosh Cho-desh Nee-sahn happens on a Sabbath, this day is Shah-baht Hah-cho-desh.

שַׁבַּת הַגָּדוֹל

SHAH-BAHT HAH-GAH-DOLE. On the Sabbath before the departure from Egypt, the lambs were selected for the Paschal sacrifice in Egypt. Exod. xii. 3. These lambs were the gods of the Egyptians; they nevertheless had not the power to protect their idols or to molest the Israelites. This was deemed a miracle of God, to remember which the Sabbath before Pay-sach is called Shah-baht Hah-gah-dole, *the great Sabbath*, whereon special instruction is given on the duties of the coming festival.

שַׁבַּת נַחֲמוּ

SHAH-BAHT NAH-CHAH-MOO is always on the Sabbath after the Fast of Ahb. It is so called from נַחֲמוּ "Comfort ye," the beginning of the Haph-tah-rah of the day, in which the prophet speaks comfort to the people and to Jerusalem. Isaiah xl.

שַׁבַּת תְּשׁוּבָה

SHAH-BAHT TE-SHOO-BAH, or Penitential Sabbath, occurs during the "ten penitential days" between Rosh Hah-shah-nah and Yom Kee-poor.

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BIBLE TRUTHS

IN SUPPORT OF

VARIOUS DOCTRINES AND PRECEPTS

OF THE

JEWISH RELIGION.

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm cxix. 18.

1. God is good.

The Lord is good to all; and his mercies are over all his works.
Psalm cxlv. 9.

2. God is just.

All his ways are judgment; a God of truth without iniquity; just and right is he. Deut. xxxii. 4.

3. God is holy.

Ye shall be holy; for I the Lord your God am holy. Levit. xix. 2.

4. God is all powerful.

I know that thou (O Lord) canst do everything; and that no plan of thine can be restrained. Job xlii. 2.

5. God is omniscient.

(*That means, that nothing can be hidden from him.*)

In every place are the eyes of the Lord, looking on the bad and the good. Prov. xv. 3.

6. God is omnipresent.

(*That means, his Spirit is everywhere.*)

Can any one hide himself in secret places that I shall not see him? saith the Lord. Do I not fill the heavens and the earth? saith the Lord.
Jeremiah xxiii. 24.

7. The truth of our God is for ever.

Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God—*who keepeth truth for ever.* Psalm cxlvi. 5, 6.

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8. The Covenant of God with Israel is permanent.

Thus hath said the Lord, who giveth the sun for a light by day, the ordinances of the moon and stars for a light by night, who stirreth up the sea that its waves roar.—The Lord of hosts is his name. If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time. Thus hath said the Lord, if the heavens can be measured above and the foundations of the earth searched out beneath; then also will I reject all the seed of Israel, for all that they have done, saith the Lord. Jeremiah xxxi. 35–37.

9. Israel is the chosen people of God.

Thus saith the Lord, Israel is my son, even my first-born. Exod. iv. 22.

Happy is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance. Psalm xxxiii. 12.

10. A holy mission is that of Israel.

And ye shall be unto me a kingdom of priests and a holy nation; these are the words which thou shalt speak unto the children of Israel. Exod. xix. 6.

11. Israel has no saviour but his God.

For *thy salvation* I hope O Lord. Gen. xlix. 18.

Put not your trust in princes, in the son of man in whom there is no salvation. Psalm cxlvi. 3.

Happy art thou, O Israel! Who is like unto thee? O people saved by the Lord, the shield of thy help. Deut. xxxiii. 29.

12. An eternal salvation is promised to Israel.

Israel shall be saved by the Lord with an *everlasting salvation;* Ye shall not be ashamed nor confounded unto all eternity. Isaiah xlv. 17.

13. Avoid not the society of your brethren.

They that feared the Lord conversed often one with the other, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. Malachi iii. 16.

14. Be firm in the faith of your ancestors.

The Lord our God made a covenant with us at Horeb. Not with our fathers did the Lord make this covenant, but with us, we who are here all of us alive this day. Deut. v. 2, 3.

15. Turn not from the precepts of your parents.

My son, hearken to the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8.

16. Seek instruction from your elders.

Ask thy father and he will show thee; thy elders and they will tell thee. Deut. xxxii. 7.

17. God rewards obedience with life and health.

Ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee; the number of thy days I will fulfill. Exodus xxiii. 25, 26.

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18. Stubbornness and disobedience are great sins.

To obey is better than sacrifice, and to hearken is better than the fat of rams. For (like the) sin of witchcraft is rebellion, and like idolatry and image worship is stubbornness. 1st Samuel xv. 22, 23.

19. The Word of God is a comfort in time of trouble.

Unless thy Law had been my comfort, I should have perished in my affliction. Psalm cxix. 92.

20. Study the Bible continually.

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

21. No time like youth for the study of religion.

Remember thy creator in the days of thy youth, while the evil days are not yet come, nor those days draw nigh, when thou shalt say, I have no pleasure in them. Eccles. xii. 1.

22. Doubt not the justice of God, because the wicked sometimes prosper.

When the wicked spring up as the grass, and when all the workers of iniquity do flourish, it is that they may be destroyed for ever.

Psalm xcii. 8; English Bible 7.

23. The Soul of Man is Immortal.

(*That means it never dies.*)

The dust will return to the earth as it was; and the spirit will return unto God who gave it. Eccles. xii. 7.

God will redeem my soul from the power of the grave, for he will receive me, Selah. Psalm xlix. 16. English Bible 15.

24. What will happen when our Messiah comes.

Nation shall not lift up sword against nation and they shall not learn war any more. Micah iv. 3.

Then I will turn to the nations a pure language that they may all call upon the name of the Lord to serve him with one consent. Zeph. iii. 9.

The Lord will be king over all the earth; in that day shall there be one Lord and his name one. Zech. xiv. 9.

25. A prophecy concerning the Jewish nation at the time of their restoration.

Thus saith the Lord of Hosts; in those days it shall come to pass that ten men out of all languages of the nations shall take hold—Yea they shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you. Zech. viii. 23.

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26. Remember Jerusalem, the land of our former glory.

If I forget thee, O Jerusalem, may my right hand wither. If I do not remember thee, may my tongue cleave to my palate; if I recall not Jerusalem at the head of my joy. Psalm cxxxvii. 5, 6.

27. "It is a land which the Lord thy God careth for."

The eyes of the Lord thy God are always upon it; from the beginning of the year even unto the end of the year. Deut. xi. 12.

28. He shall be happy who loves Jerusalem.

Pray ye for the peace of Jerusalem; they shall prosper that love thee.
Psalm cxxii. 6.

29. God will again gather together his people.

Hear the word of the Lord, O ye nations, and tell it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jeremiah xxxi. 10.

30. God will restore Israel for always to the Holy Land.

I will bring back the captivity of my people Israel, and they shall build the wasted cities and dwell therein. And I will plant them upon their own soil, and they shall not be pulled up any more out of their land, which I have given unto them, saith the Lord thy God. Amos ix. 14, 15.

31. Be good citizens and seek the welfare of the land wherein you dwell.

Seek the peace of the city whither I have banished you, and pray unto the Lord for it; for in the peace thereof shall ye have peace. Jer. xxix. 7.

32. Keep the Sabbath and behave properly in Synagogue.

Ye shall keep my Sabbaths, and show reverence to my sanctuary (holy place). I am the Lord. Lev. xix. 30.

33. Try and convince the Sabbath-breaker of his sin.

Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Nehemiah xiii. 17.

34. Be attentive and devout when the law is read.

He that turneth away his ear from listening to the law, even his prayer becometh an abomination. Prov. xxviii. 9.

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35. We may not cook our food on the Sabbath.

This is that which the Lord hath said: to-morrow is the rest of the Holy Sabbath unto the Lord; bake to-day that which ye will bake, and boil that which ye will boil; and that which remaineth over lay up for you to be kept until the morning. Exodus xvi. 23.

36. It is proper to pray three times a day.

Evening and morning and at noon will I pray and cry aloud, and he shall hear my voice. Psalm lv. 18. English Bible 17. See also Daniel vi. 10, 11.

37. Give thanks to God after every meal.

When thou hast eaten and art satisfied, then shalt thou bless the Lord thy God for the good land which he hath given thee. Deut. viii. 10.

38. Defile not thy soul by the eating of forbidden food.

Ye shall not make your souls abominable by the beast or by the fowl, or by any manner of thing that creepeth on the ground which I have separated for you as unclean, and ye shall be holy unto me. For I the Lord am holy and have separated you from the nations that ye should be mine.

Leviticus xx. 25, 26.

Ye shall not eat the blood of any manner of flesh; for the life of all flesh is the blood thereof; *whosoever eateth it shall be cut off.* Leviticus xvii. 14.

Read of the pious forbearance of Daniel in captivity. Daniel i, and of other pious Hebrews. 2d Maccabees vii.

39. Marry not out of thy faith; it is a sin which God will severely punish.

Judah hath dealt treacherously, and an abomination hath been committed in Israel and in Jerusalem; for Judah hath profaned the sanctuary of the Lord which he loveth, and hath married the daughter of a strange God. The Lord will cut off the man that doeth this, son and grandson out of the tents of Jacob. Malachi ii. 11, 12.

40. Avoid the fortune-teller and encourage no sort of divination.

For an abomination unto the Lord are all that do these things.

Deut. xviii. 12.

Surely there is no enchantment against Jacob, neither is there any divination in Israel. Numbers xxiii. 23.

41. How man judges and how God judges.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1st Samuel xvi. 7.

42. Turn not religion into ridicule and make no fun of pious people.

They mocked at the messenger of God, and despised his words and scorned

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his prophets until the fury of the Lord arose against his people till there was no remedy. 2d Chron. xxxvi. 16.

43. Piety is better than riches.

Riches profit not in the day of wrath; but righteousness delivereth from death. Proverbs xi. 4.

44. The fate of the just, and the fate of the wicked.

No evil shall happen to the just, but the wicked shall be filled with mischief. Proverbs xii. 21.

45. God protects those who fear him.

The angel of the Lord encampeth round about those who fear him, and delivereth them. Psalm xxxiv. 8. English Bible 7.

46. An easy conscience is the result of a pious life.

The work of righteousness shall be peace; the effect of righteousness quietness and assurance for ever. Isaiah xxxii. 17.

47. A troubled conscience is the result of a sinful life.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.
Isaiah lvii. 20, 21.

48. How the sinner may obtain mercy.

He that concealeth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. Proverbs xxviii. 13.

49. God will pardon the sinner who repents.

Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah lv. 7.

50. Man proposes, but God disposes.

There are many thoughts in a man's heart, but the counsel of the Lord, that (alone) shall stand. Prov. xix. 21.

51. Submit to God's will in sorrow as well as in joy.

What! shall we receive good at the hand of God and shall we not receive evil? Job ii. 10.

He is the Lord, let him do what seemeth good in his eyes. 1st Samuel iii. 18.

Lo, though he slay me, yet will I trust in him. Job xiii. 15.

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52. Be of good courage in time of trouble.

If thou despond in the day of distress, thy strength is small. Prov. xxiv. 10.
Weeping may endure for a night, but joy cometh in the morning.
Psalm xxx. 6; English Bible 5.

53. Wealth and poverty are alike in the hands of God.

The Lord maketh poor and maketh rich, he bringeth low and lifteth up.
1st Samuel ii. 7.

54. Be kind and charitable to the poor.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.

55. Feed the hungry and comfort the afflicted.

If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon-day.
Isaiah lviii. 10.

56. Treat the rich and the poor alike.

The rich and the poor meet together; the Lord is the maker of them all.
Prov. xiv. 31.

57. Oppress no man because he is poor.

He that oppresseth the poor, reproacheth his maker, but he that is gracious to the needy honoureth Him. Prov. xiv. 31.

58. Be not revengeful or hard-hearted.

If thine enemy be hungry give him bread to eat; if he be thirsty give him water to drink. Prov. xxv. 21.
Say not I will recompense evil; but wait on the Lord and he will save thee Prov. xx. 22.

59. Be kind to the brute creation.

A righteous man careth for the life of his beast; but the mercies of the wicked are cruelty. Proverbs xii. 10.
Thou shalt not plow with an ox and an ass together. Deut. xxii. 10.

60. "Thou shalt love thy neighbour as thyself."

Leviticus xxix. 18.
Have we not all one father? Hath not one God created us? Why then shall we deal treacherously every one against his brother? Malachi ii. 10.

61. The stranger too we must love.

Thou shalt not abhor an Edomite, for he is thy brother. Deut. xxiii. 7.
The stranger that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself. Leviticus xix. 34.

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62. Be kind and civil to those in thy employ.

Thou shalt not oppress an hired servant that is poor and needy (whether he be) of thy brethren or of thy strangers that are in thy land within thy gates— lest he cry against thee unto the Lord and it be sin unto thee. Deut. xxvi. 14, 15.

63. Visit and comfort the mourners.

It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

Eccles. vii. 2.

64. Patience is a virtue.

It is good that a man should both hope and quietly wait for the salvation of the Lord. Lamentations iii. 26.

65. He is great who can conquer his own passion.

One that is slow to anger is better than the mighty; and he that ruleth his spirit than the conqueror of a city. Prov. xvi. 32.

66. It is wrong to quarrel without cause.

Contend not with a man without cause, if he hath done thee no harm.

Prov. iii. 30.

67. Where there is union there is blessing.

How good and how pleasant it is for brethren to dwell together in union. There hath the Lord commanded the blessing, even life evermore.

Psalm cxxxiii. 1–3.

68. Speak mildly.

A soft answer turneth away wrath, but grievous words stir up anger.

Prov. xv. 1.

69. Show respect to the aged.

Thou shalt rise up before the hoary head and honour the face of the old man, and fear thy God. Lev. xix. 32.

70. A tale-bearer maketh strife and separateth friends.

When there is no wood the fire goeth out; so when there is no tale-bearer the quarrel ceaseth. Prov. xxvi. 20.

71. Keep thy promise.

That which is gone out of thy lips thou shalt keep and perform.

Deut. xxiii. 24; English Bible 23.

72. God delights in truth.

Lying lips are abomination to the Lord, but they that deal truly are his delight. Prov. xii. 22.

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73. Forget not the good resolutions made in time of trouble.

I will pay thee my vows which my lips have uttered and my mouth hath spoken when I was in trouble. Psalm lxvi. 13, 14.

74. Idleness leads to misery.

The hand of the diligent shall bear rule; but the indolent shall be under tribute. Prov. xii. 24.

75. Be strictly honest and upright in all your dealings.

If thou sell aught unto thy neighbour, or buy aught of thy neighbour's hand, ye shall not overreach one the other. Leviticus xxv. 14.

You shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Leviticus xix. 35.

Unequal weights are an abomination to the Lord, and a false balance is not good. Prov. xx. 23.

The wicked borroweth and payeth not again. Psalm xxxvii. 21.

76. Intemperance in the use of strong drinks leads to misery.

Look not thou upon the wine, when it is red, when it sparkles in the cup; at last it biteth like a serpent and stingeth like an adder. Prov. xxiii. 31, 32.

77. Pride is followed by shame.

When pride cometh, then cometh shame, but with the lowly is wisdom. Prov. xi. 2.

A man's pride shall bring him low, but the humble in spirit will attain to honour. Prov. xxix. 23.

78. Show proper respect to the rulers of the land.

The judges thou shalt not revile, and a ruler among thy people thou shalt not curse. Exodus xxii. 27; English Bible 28.

79. Conclusion.

Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. Ecclesiastes xii. 13.

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WISE SAYINGS OF THE RABBIES.

1. The fear of God is the centre of morality.
2. Whatever God does, He does for our good.
3. Religion is the light of the world.
4. The path of duty in this world is the road to salvation in the next.
5. Without the fear of God there is no wisdom.
6. Happy is he who fears God in the prime of life.
7. Modesty and religion go together, when one retires, the other is sure to follow.
8. Haughtiness shows poverty of mind.
9. Cleanliness is next to Godliness.
10. Always converse in the language of purity.
11. Be temperate in all things.
12. Without nobility of heart, nobility of blood avails nothing.
13. Ill weeds grow apace; neglect is their gardener.
14. Sinful thoughts are even more dangerous than sin itself.
15. Who is wise? He who learns from every one.

Who is powerful? He who can control his passions.

Who is rich? He who is contented with what he has.

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16. Love him who reproves thee, and hate him who flatters thee. For reproof may lead to eternal life; flattery to destruction.

17. Charity is the salt of riches.

18. To obtain mercy show mercy.

19. Blessed be he who gives to the poor, albeit only a penny; doubly blessed be he, who adds kind words to his gift.

20. The tears of true repentance are not shed in vain.

21. Remind not the penitent of his past transgressions.

22. This life is a bridge; pass across it, but lounge not upon it.

23. This is the world of work, the next the world of recompense.

24. Say not "I will do nothing," because thou canst not do everything.

25. Rather engage in any sort of honest work than be dependent on the favor of thy fellow-man.

26. Associate not with the wicked man, even if thou canst learn from him.

27. Truth is the seal of God.

28. He who denies his guilt doubles his guilt.

29. This is the penalty of the liar, he is not believed when he tells the truth.

30. Guard with jealous care your neighbor's honor.

31. Do not to thy neighbor that which thou wouldst not have done to thyself.

32. It is a sin to deceive thy fellow-man, be he Jew or Gentile.

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33. Permit the poor among the Gentiles, like those of Israel, to glean in thy field.

34. The needy among the Gentiles, like those in Israel, must be sustained, their sick must be healed, their dead must be buried.

35. The pious of all nations will have a share in the world to come.

36. Peace is the wisp of straw which binds the sheaf of blessings.

37. Sow peace at home; scatter its fruits abroad.

38. Discord is like a leak in the cistern; drop by drop all the water escapes.

39. Be the first to hold out the hand of peace.

40. Man should thank God alike for evil and for good.

41. Prayer without devotion is like a body without a soul.

42. Obey the law of the land like the law of God.

43. Wisdom is a tree, and active virtue its fruit.

44. Improve thyself, then try to improve others.

45. Learn a little here, and a little there, and you will increase in knowledge.

46. He who strives to improve will be helped from above.

47. Beautiful are the admonitions of him whose life accords with his teachings.

48. God exalts the meek and humbles the proud.

49. The wicked whilst alive is like dead; the righteous after death is still alive.

50. Say little, do much, and receive all men with a friendly countenance.

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