

# PLURALITY IN THE GODHEAD

by Tzvi Nassi

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*Nassi's examination of the concept of plurality within the Godhead from a Jewish-Christian perspective, sharing genuine spiritual experiences and occurrences of God's working in his mind as evidence for the Trinitarian nature of the one God.*

9 Chapters

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## 01. Preface

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Preface. The humble object of this little book is to prove that our sages of blessed memory, long before the Christian era, held that there was a plurality in the Godhead. Indeed, this teaching was held for yet 100 years after the destruction of the second temple, and, as it was contained and declared in the Holy Scriptures, it was also set forth in our most ancient books, as the reader will see from quotations given in these pages. The quotations from the Holy Scriptures, the Aramaic Paraphrases and other ancient writings of the sages, have been given in the original Hebrew Aramaic tongues in which they were originally framed, this that the reader may be able to judge for himself of the faithfulness of these quotations. The translation, joined to these quotations, is meant to enable those who are not conversant with the ancient languages to see that the good news of fulfillment teaches nothing but that which was revealed beforehand in the Holy Scriptures or promise. The author of this little book would desire to ask of the reader that he bear in mind the fact that the Holy Scriptures, and nothing but the Holy Scriptures are the foundation to which he holds and upon which he claims that the Holy One, Blessed be He, is a divine and wonderful Tri-unity. Quotations from human writings, however old, venerable and reliable, are only presented in order to show my beloved brethren of Israel how inconsistent they are to reject such a thought regarding our great God and Saviour, while professing — as they do — to follow closely after their forefather, who, it is here proved, believed this whole-heartedly.

## 02. Part 1

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### Part 1 1. Nathanael gives an account of himself.

I have some peculiar and good reasons for calling myself Nathanael. I am a real and not an imaginary person, and all that I am communicating in this little volume has verily and in reality taken place in my mind, when it pleased our God to bring me out of a turbulent ocean of soul-distressing doubts and fears, strivings and wrestlings with the powers of darkness and with my own heart, by nature, stone, into the glorious liberty of the children of God. Ezekiel 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." 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 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 (Zohar). The Bible, and nothing but the Bible, is designed by God to be unto us the rule of our faith and practice; but alas! His people the children of Israel, invented, in their vain imaginations, a variety of traditions, and exalted them above the Word of God, thus making the law and the prophets of none effect. The 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 (Jeremiah 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" (Psalms 25:5).

### 3. Nathanael explains the plan of enquiry which he pursued.

I took from the heavily-burdened shelves of my library the Book of all books, The Biblia Magna Hebraica, and said, Thou shalt be my Instructor! and my prayer was, "In the hidden part Thou shalt make me to know wisdom" (Psalms 51:6). But while I felt that the Holy Scriptures were sufficient, and alone to be trusted, to lead me into all truth necessary to salvation, I wished also to consult the writings of the ancient teachers of my nation; some of whom lived before the Christian era, and others somewhat later. These writers, it is true, being but fallible men, are to be followed so far only as their teaching and doctrine agree with the Holy Scriptures; but nevertheless I was anxious

to know what these Jewish-Church Fathers thought upon the subject about which I was enquiring; and accordingly I made diligent search in the archives, where I found certain records, which informed me what authority these men had in the synagogue, and still have, and what their faith respecting the Mystery of the Trinity, was.

4. Nathanael gives us a sketch of the lives of these Jewish-Church fathers.

Onkelos.—Onkelos, surnamed the Proselyte, was probably descended from the Gentiles, and had embraced the true religion. He lived long before the rabbinic schools came into existence, though the precise time cannot be ascertained with certainty. Most probably he flourished in the time of, or at the return from, the Babylonish captivity, when our nation had lost the knowledge of their holy mother-tongue, the Hebrew language, and the mass of the people only understood the Chaldee. Onkelos translated the Pentateuch into Chaldee, and paraphrased certain passages. This paraphrase or translation is called the Targum. This paraphrase on the Pentateuch has had, in the Jewish Church, the same authority as the Hebrew text, and was always read in the synagogues after the Hebrew had been read. It is even erroneously considered as having been inspired by God, as we read in Shalshet ha-Kabbalah:

"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, "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 (Tzemach Dovid), and his paraphrase possessed in the synagogue canonical authority. The Chaldee paraphrase, called 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 Zohar (the holy Light).—How great was my joy, when I found this most extraordinary book in my father's library—a book so replete with profound mysteries, written in a style so lofty, and in a language understood by few in our age. I exclaimed, I will also consult thee: but much as I love thee, yet thou must be beneath the Word of God. Thy testimony I cannot receive, further than it agrees with Moses and the prophets. This book is known among my people as the holy book 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 "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. R. Moses Butarili (also called Butril) says in his commentary on this very extraordinary book, "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 amongst the canonical books; 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 excellentiæ*. This helps them out of every apparent difficulty. Such a *pluralis excellentiæ* was, however, a thing unknown to Moses and the prophets. Pharaoh, Nebuchadnezzar, David, and all the other kings, throughout Tanach (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 Genesis 41:41, "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."; Daniel 3:29, "Therefore I make a decree..."; Ezra 1:2, "Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." etc., etc.

6. Logical agreement between the subject and the predicate, or between the noun and verb. A few examples will suffice. In Genesis 29:26-27, we find Laban saying to Jacob "It must not be done so in our place, to give the younger before the first-born. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me." The pronoun would be, as in the former members of the verse, in the plural, namely, "with us," if Laban had spoken as modern mighty men in the *pluralis excellentiæ*. He would also have had a fitting opportunity of letting Jacob feel his importance and weight, when he overtook him in his flight (Genesis 31:26-31), but he spoke in the singular.

#### Genesis 31:26-31

And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away

secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. The logical agreement between the subject and the predicate, is laban saying (Genesis 31:26), "in our place" (Genesis 31:27), "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 12:9, that Rehoboam said, "What counsel give ye, that we may answer this people?"

"We" means, I and my companions. The king speaks in his own name, and in the name of those with whom he had united himself, as the context shews. (See also 2 Samuel 16:20; Job 18:2; Daniel 2:36.)

2 Samuel 16:20, Then said Absalom to Ahithophel, Give counsel among you what we shall do.

Job 18:2, How long will it be ere ye make an end of words? mark, and afterwards we will speak.

Daniel 2:36, This is the dream; and we will tell the interpretation thereof before the king.

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

## 03. Part 2

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### Part 2

The God of Israel 1. Nathanael examines whether God has revealed himself in threefold nature. His name, Elohim (God). On opening my Bible, the very first sentence drew my mind forcibly into deep meditation. "In the beginning Elohim (He) created." I cannot make "He created," being in the singular, agree grammatically with "Elohim" in the plural. There must therefore be a logical agreement between the noun and the verb. Our later rabbis, having imbibed 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 1:1), and he explained to me the word Elohim in the following manner:

Elohim (Elohim) is compounded of two words, El and Him, i.e. These are God. The plural is expressed by the letter yod (י) as in Ecclesiastes 12:1 "Remember now thy Creator." The letter yod in "thy Creator" expresses the plural, and we should therefore translate "Thy Creators." He that is wise will understand it.

#### 2. Nathanael's irresistible desire for the knowledge of God.

Having received this valuable instruction, I felt a desire to search further into the mystery implied in the word Elohim. That Elohim 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.

3. The Zohar teaches Nathanael the Mystery of the Trinity expressed by the word Elohim. 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. iii., p. 65, Amsterdam Edition).

1. R. Eliezer sat before his father and said: "Since we have learned that Elohim expresses in every place the justice of God, how is it that wherever we meet Adonai Jehovah (Genesis 15:8), that Jehovah (Yud Hei Vav Hei - יהוה) is pronounced Elohim (Elohim), though the letters of the word Jehovah, express always the mercy of God?"\*

\* The Rabbi's remarks on the connexion in which Elohim and Jehovah 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.

2. He answered him: "It is written in the Scripture (Deuteronomy 4:39), 'Know therefore this day, and consider in thine heart, that the Lord (יהוה) He is Elohim (Elohim).'"

3. The other replied: "I know that sometimes justice can exist with mercy, and mercy with justice."
4. He said: "Come and see; it is thus. The name Jehovah (יהוה) certainly expresses mercy; but when mercy must be turned into justice, then the word written Lord (יהוה) is read Elohim (אלהים)."
5. "Eliezer's father said to him: Come and see the mystery of the word Jehovah (יהוה): there are three steps, each existing by itself; nevertheless they are One, and so united that one cannot be separated from the other."

[JCR - We have found a copy of the Zohar online. The Hebrew in our book for #1 and #5 above is the same as the Hebrew at the Zohar online. Seeing the Hebrew of the Zohar online is exactly letter for letter with our book and the English translation is basically the same we are going to assume that all other instances of the Zohar within our book equally line up with the Zohar online. For those who need further verification for all the following quotes from the Zohar presented in this book, please see the online version.

1. Here is the Hebrew and English for #1 above from the online Zohar version:

Zohar Volume 15 Acharei Mot,

Section 25: Yod Hei Vav Hei with the vowelization of Elohim:

157. Rabbi Elazar was sitting before Rabbi Shimon, his father. He said to him: We have learned that THE NAME Elohim always denotes Judgment. The name Yud Hei Vav Hei is sometimes pronounced Elohim, MEANING WHEN IT IS WITH THE VOWELS OF ELOHIM, such as "Adonai Yud Hei Vav Hei" (Beresheet 15:8), PRONOUNCED WITH THE PUNCTUATION OF ELOHIM. HE QUESTIONS: Why pronounce it "Elohim" when its letters, NAMELY YUD HEI VAV HEI, always denote Mercy?

2. Here is the Hebrew and English for #5 above from the online Zohar version:

159. Come and analyze the secret of the matter. There are three degrees, yet each degree is independent even though they are one, connected into one and do not separate one from the other.] 4. Nathanael's reflections.

It is clear to my mind that the unity of the three steps cannot mean certain attributes of God. Which three of the attributes should be meant by the three steps? Why only three instead of all? One attribute in the Godhead is as great as another. By these three steps must be understood three distinct and substantive beings in Elohim. 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 (Zohar, vol. iii., p. 281, versa). The two and twenty letters (of the Hebrew alphabet) comprehend the three steps; the letter Kaph (כ) signifies the crown (our heavenly Father); and the letter Beth (ב) the understanding (the Son, because the Hebrew word for understanding—בין/binah—has implied the two words the Son of God—בן יוד הי/בן יוד הי), and Jehovah includes both.

5. Corroboration of the truth stated in the former paragraph.

I find that I am not too bold in supposing that my Fathers considered that these three steps in Elohim are three substantive beings united in one; for R. Simeon ben Jochai explains himself

saying (Zohar, vol. iii., p. 288, versa, Amsterdam Edition):

### God is Light in His Trinity in Unity

Proverbs 4:18, "But the path of the just is as the shining light"; and on this account it is written, Isaiah 58:14, "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 (the primitive cause), that exalted Crown, through whom all diadems and crowns exist (the crown of crowns). Every thing that is light receives its light from Him, and is made to shine through Him, and He is the highest and hidden light, which cannot be known (compare 1 Timothy 6:16).

Daniel 7:13, I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

1 Timothy 6:16, Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. The Ancient Holy One is revealed (lit. found) 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 (i.e. the two are found in him). He is the Crown of all that is exalted; the Chief of the chief, so exalted, that He cannot be known to perfection. Thus the other lights (lit. Shining Ones) 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.

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

I find also in the other celebrated work of R. Simeon ben Jochai (The Propositions of the Zohar, cap. xxxviii., p. 113, Amsterdam Edition) these words: The exalted Shechina comprehends the Three highest Sephiroth\*; of Him (God) it is said (Psalms 62:12), "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).

\* Though under the name Sephiroth ten attributes of God are sometimes understood, yet we shall see in the sequel, that Sephiroth oftentimes signify, as in the passage quoted above: 1. Jehovah, 2. our God, 3. Jehovah; the Three Heads in the Godhead.

6. The world has been created by 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 thus:

"When God created the world, He created it through the Three Sephiroth, namely, through Sepher, Sapher, and Vesaphur, by which the Three Beings are meant; because it is written in the history of the creation, Genesis 2:4, 'These are the generations of the heavens and the earth when they

were created (■■■■■■■).’ Our rabbis, of blessed memory, have expounded the letter ■ in the word when they were created thus: through the letter ■ He created; thus the world is created through the letter ■; because in this letter ■ (signifying ■■■■■, Jehovah) are indicated the three Beings (■■■■■■■), 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 (Jehovah Elohim) made the earth and heavens.’ The Psalmist (peace be upon him) said, Psalms 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, says the same writer:

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

\* 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 Name, the Jewish writers mean very often God. The three names mean here the three Divine beings in God. Name is often used in the Holy Scriptures instead of Jehovah: Psalms 20:1, The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Psalms 54:3 (Hebrew text); Proverbs 18:10, The name of the LORD is a strong tower: the righteous runneth into it, and is safe; Isaiah 30:27, Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. 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 The Book of the Creation:

"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 world through Sepher, Sapher, and Sippur, (the three Beings in the Godhead)." The very same doctrine I find taught by R. Menachem, of Recanati, in his Commentary on Deuteronomy 10:17, "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 Jehovah, and then, the God of gods, and then the Lord of lords. So in Psalms 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 first Beings in the Godhead. Of the first, he (David) says, verse 4, ‘To Him who alone doeth great wonders.’ (According to the opinion of the Book of Creation.) Concerning the second Being, saith David, verse 5, ‘To Him, who by Wisdom (Proverbs 8:1-36) made the heavens.’ Concerning the third Being, he saith, verse 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 nature.

It is the duty of every Israelite to make a daily confession of his faith in 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 Deuteronomy 6:4, "Hear, O Israel, the Lord our God is one Lord." In these words we hear first the singular Jehovah, then the plural Elohim, our God (strictly Gods), and then again the singular, Jehovah, concluding with One (Echad), 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. ii., p. 43, versa, Amsterdam Edition),

1. The prescribed daily form of prayer (a confession of the Unity in the Godhead), has for its object, that thou shalt know and comprehend it.
2. 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 Deuteronomy 6:4, we read first Jehovah, then Elohim (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.\*

\* This refers literally to the custom, that when we say this prayer (Deuteronomy 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 that "These Three are One in the Godhead."

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. Thus are (in this place, Deuteronomy 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.

\* As above (#4) substances, also with the signification of "excellent ones," "mighty ones," as in the Targum, Ecclesiastes 5:7, "strong men."

8. Explanation of the preceding paragraph.

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

why it is said: 'Unto thee it was shewed, that thou mightest know, that the Lord He is God' (Deuteronomy 4:35), is the desire that thou shouldest not separate the Inherent Ones, the three Persons united in the eternal, although the attributes are spoken of in the plural, yet whatever attributes are in the one are also in the other." (Here follows a quotation from the Zohar.) R. Menachem concludes: "These are secrets which are revealed only to those who are reaping upon the holy field, as it is written (Psalms 25:14), 'The secret of the Lord is with them that fear Him.'"

9. Nathanael remains in the company of R. Menachem, of Recanati, who unfolds to him the Mystery of the Trinity in the Unity, from Deuteronomy 6:4, as R. Simeon ben Jochai, in Section 7. That in this our daily confession of faith (Deuteronomy 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:

"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 Jehovah, our God, and Jehovah) is, because the word Shema does not here signify Hear; but to gather together, to unite, as in 1 Samuel 15:4, 'Saul gathered together the people.' The meaning implied is, The Inherent Ones (lit. Implanted 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 of Creation teaches:

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

10. Nathanael ponders over the Mystery of the Creation of Man, and discovers the Mystery of the Trinity (■■■■■■■■■■) in the Unity, revealed therein.

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

I went to my only certain guide, the Word of God, and my spirit within became deeply engaged with these words (Genesis 1:26), "Let us make man in our image."

God evidently speaks here in the plural. To whom does He speak? No less than three times is the word us repeated in one verse. I find that all our modern rabbis, from the twelfth century downwards, have had no small perplexity about these words. Those who maintain that "let us make" 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." But it appears to me that also Rashi, Aben Ezra and the Yalkut Chadash (Nitsachon), 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?" (Isaiah 40:14).

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), 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 Edition):

1. And God said, "Let us make man." "The secret of the Lord is with them that fear Him" (Psalms 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 8:30), "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 Elohim is the master-builder below, and this is 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 (Memra)...this and that be, and immediately it was; as it is written (Genesis 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.

\* We shall in the sequel find that by the Emanation is meant the Memra, "the uncreated Word."

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, versa):

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

11. Nathanael 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 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 Tikkune Zohar,\* amongst my father's books. My soul as well as my eyes became fixed on opening at this passage, "'Let us make man.' To whom did the Highest say this? (Answer). The Highest said it to Jehovah."

\* Written by the same person as the author of Zohar, R. Simeon ben Jochai.

I thanked my old friend for his kind instruction, and felt much encouraged to press forward in my search after 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 shews us that there is only One God, though there is a Trinity, and that the Trinity in Unity, and the Unity in the Trinity, is the God whom we worship. Our teachers, in ancient times, expressed this truth, when speaking of the "Three Steps, or Three Beings, or the Three Original Branches," that these Three are One, yet each exists of Himself; as the author of the Book of Creation expresses it, "There are Three, but each exists of Himself."

Thus we find (Genesis 1:26), "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), "So God created man in His own image"; meaning to intimate that God, in whom are "Three Beings," is only One God. Again, in Genesis 11:5, 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 Elohim (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 (Genesis 20:13), "And it came to pass, when Elohim (they) caused me to wander from my father's house." Genesis 35:7, "Because there Elohim (they) appeared unto Him." Joshua 24:19, "Elohim holy Ones"; i.e. "He is a holy God." 2 Samuel 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. Psalms 58:11, "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."

#### 14. 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 (Gen., p. 15, versa, Amsterdam Edition):

Jehovah, Elohenoo (our God), Jehovah (Deuteronomy 6:4), are (i.e., denote) the Three Steps in the Godhead, by which we can comprehend the profound mystery implied in the words, "In the beginning Elohim (God), created," &c. (Genesis 1:1).

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

"Thus are the three Spirits united in one. The Spirit which is downwards (that is, counting three), who is called the Holy Spirit; the Spirit which is the middle pillar, who is called the Spirit of Wisdom and of Understanding, also called the Spirit below.\* The upper Spirit is hidden in secret; in Him are

existing all the holy Spirits (the Holy Spirit and the middle-pillar), and all that is light" (lit., all faces giving light).

\* In the original text there is a parenthesis: "But that Spirit which goes forth from the horn comprehends fire and water." The ram's-horn, which is blown on new year's day, represents the lamb, which God provided instead of Isaac (Genesis 22:13). The threefold sound with the ram's-horn is an emblem of the threefold nature in the Unity of the Godhead.

15. Only in the Shechinah (■■■■■■), that is, in Him who is the brightness of the glory of God, the middle-pillar in the Godhead, can the Mystery of the Three in One, and the One in Three, be seen.

Rabbi Simeon ben Jochai, in his instruction about prayer, alluding to Song of Solomon 2:6, "His left hand is under my head, and His right hand does embrace me" says (Tikkune Zohar, p. 66, versa, ch. xviii., Amsterdam Edition):

"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 (lit., not giving light). In the righteous-One, the Shechinah, are Jehovah Adonai one." The same figurative language we find in Song of Solomon 2:6—the two arms, Jehovah to the right, and Adonai to the left.

"In the middle pillar, in the mysterious Amen,\* are Jehovah and Adonai One Unity.\*\*

\* Lit., "In the mystery of Him who is The Truth." Isaiah 65:16, "That he who blesseth himself in the earth, shall bless himself in the God of Truth."

\*\* By Adonai, the Lord, R. Simeon ben Jochai means the Holy Spirit (Ruach HaKodesh); whilst by Jehovah (Yud Hei Vav Hei), he means our heavenly Father. The Shechinah, commonly translated "the glory of God," means literally the dwelling, the presence of God, who dwelt in the Holy of Holiest in the Shechinah, called by my teacher, R. Simeon ben Jochai, in the above passage, "the Righteous One, the Amen" (the Truth), and the Middle-pillar. This passage is fully explained by Philo, the Jew, who flourished in the year 40 after Christ. He was a man of high authority amongst his nation. He was one of the three ambassadors sent to Caligula, to beg the removal of the Emperor's statue out of the Holy of the Holiest. Philo, in his work, "The Migration of Abraham," has this remarkable passage, almost verbatim with the above: The Father of all things is in the middle, who in the sacred Scriptures is called by His proper name, He that is; but on each side are the powers (two in number), which are most ancient and nearest to Him; one of which is called the Creative the other the Royal Power. The Creative Power is God, for by it He has placed and set in order all things; and the Royal power is called Lord, 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.")

16. Nathanael'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, each being perfect in itself, each called 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.

## 04. Part 3 - 1st Division

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Part 3 In the beginning was the Word,  
and the Word was with God,  
and the Word was God.

John 1:1

First Division

1. Nathanael finds in the Scriptures, what his instructors also teach: the mystery of the revelation of each of the Three Spirits also called 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, "Our Father, who art in heaven," because I have never doubted the existence of Him who has said, "If then I be a Father, where is mine honour?" (Malachi 1:6); but I have been led by a power, once unknown to me, into the inquiry, how the other two Spirits have revealed themselves. In what manner the Holy Spirit and the Spirit which is the middle pillar in the Godhead, have been manifested.

I found that the Spirit which is in the middle pillar in the Godhead, has revealed Himself as "the WORD (Memra) of the Lord," as the uncreated, self-existing WORD, to which WORD the Holy Scriptures ascribe the holy name Jehovah (Yud Hei Vav Hei), and all the attributes of God. This middle Spirit is not called ■■■■■ because that always expresses what we call a word, an idea clothed with the articulation of our organs of speech; but Memra

(■■■■■), in the Greek, Logos (λογος).

2. The WORD (Memra) of the Lord, is called Jehovah (Yud Hei Vav Hei). Our God has declared by the Prophet Isaiah (42:8), "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 19:24). My teacher, Jonathan ben Uziel, taught me, by his Jerusalem Paraphrase, that the Lord (Yud Hei Vav Hei) mentioned in this passage of Scripture, is the WORD of the Lord.

"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 (see Part 2, #5) which are One, is evident from His being the Creator of man, as the Jerusalem Paraphrase of Jonathan Ben Uziel (Genesis 1:27) faithfully teaches me, saying:

"And the WORD of Jehovah created man in His likeness, in the likeness of Jehovah, Jehovah created, male and female created He them."

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

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

#### 4. The Patriarchs believed in the WORD Jehovah.

I see the Patriarch Jacob, staff in hand, ready to proceed in the morning, on the way to his uncle Laban. The night before, he has had the wonderful vision, in a dream, of the ladder reaching from the earth to heaven, and the Lord standing above it, and repeating the promise which had been made in covenant with our Father Abraham. He lingers at Bethel, and vows a vow, saying (Genesis 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 Lord 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 also was the faith of my nation at the time when Jonathan ben Uziel wrote the Jerusalem Paraphrase, in which I find it written on Deuteronomy 26:17:

"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 ('In His own name') hereto, over a people beloved, as His peculiar people; as He has spoken unto you, that you should keep all His commandments."

5. Who was the Lawgiver? The ancient faith of my nation was that the WORD of the Lord was the Lawgiver. That no other than the WORD of Jehovah has been their Lawgiver, is proved from the words 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."

#### 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:

"Abraham believed in the WORD of the Lord, and He counted it to him for righteousness."

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

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

7. In whose name our Father Abraham prayed.

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

"And Abraham worshiped 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 (Genesis 16:13):

"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 worshiped any other but the WORD of the Lord (Numbers 10:35-36):

"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, "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:

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

"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 (2:12): "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:

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

Following the thread of the history of the pure faith, as retained in Israel, I learn that the elders swore by no other than the WORD of the Lord, according to the Paraphrase of Jonathan ben Uziel on Joshua 9:19:

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

Even the Heathen knew that Israel swore by no other than by the WORD of the Lord; hence the elders of Gilead, according to the Paraphrase of Jonathan ben Uziel (Judges 11:10), said:

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

11. The reason why my ancestors swore by 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 20:23):

"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 Psalms 62:9: "Trust in Him at all times; pour out your heart before Him: God is a refuge for us. Selah": which in the Chaldee Paraphrase is thus expressed:

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

13. The WORD of the Lord must be obeyed as God.

Having discovered the path to the profound treasures of Divine truth, I was led onward, by my ancient teachers, and drank the refreshing streams of the cloven rock of ages. Thus I was enabled to discover that my forefathers had steadfastly believed that our great teacher, Moses, of blessed memory, required from the children of Israel the strictest obedience to the WORD of the Lord. I read in Deuteronomy 28:1-2: "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:

"And it shall come to pass, if thou shalt hearken diligently to the WORD of the Lord thy God, to observe and to do all His commandments which I command thee this day, the Lord thy God will set thee on high above all nations on the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the WORD of the Lord thy God." In case of disobedience to the WORD of the Lord, Moses threatens that all the curses of the Law should come upon the people, as Onkelos paraphrases in Deuteronomy 28:15:

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

[JCR - For more on the thought that not hearkening to the WORD of the Lord will bring curses on the nation Israel, please see the online book *The Holocaust - Where Was God?* by A. Katz. NOTE: This link will take you off this website.]

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 9:17: "And God said unto Noah, This is the token of the covenant, which, I have established between Me and all flesh that is upon the earth." Which Onkelos thus paraphrases:

"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: "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. Nathanael 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!" These 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 45:17; Isaiah 45:25, I read: "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:

"Israel shall be saved in the WORD of the Lord with an everlasting salvation...In the WORD of the Lord shall all the seed of Israel be justified, and (in the WORD of the Lord) they shall glory." In whatever part of the Holy Scriptures everlasting salvation is mentioned, we find that it is wrought out by no other than the WORD of the Lord. Thus, for example, we read in Hosea 1:7: "But I will have mercy upon the house of Judah, and will save them by the Lord their God." This Jonathan ben Uziel paraphrases:

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

I perceive that this passage speaks of two persons: I, Jehovah, will have mercy—I, Jehovah, will save; and this mercy and this salvation shall be brought about by another person, namely, by the WORD of the Lord, which WORD is their God. No wonder that Daniel prayed to be heard for the sake of the Lord. Daniel 9:17, "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 iii., p. 21, versa):

"What is the reason that he says for the Lord's sake? Because Jehovah cannot be found except in the Lord, who is His dwelling." \* \* Regarding this mystery that God is only to be found in the Lord who is Metatron, read Third Division #5.

I find the same doctrine in the Book of Creation, in the Commentary of R. Abraham ben David, "It is thus known that the Lord comprehends (lit. encompasses) Jehovah (Elohim), our God, Jehovah."

## 05. Part 3 - 2nd Division

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### Second Division - The Memra

#### 1. The WORD of the Lord is the ANGEL of the Covenant (■■■■■■■■■■).

Every thinking man will readily grant that, when the spirit has once tasted of the truth, it cannot rest till the fountain-head is found. I had been convinced that the Middle Spirit has revealed Himself as the essential and substantive WORD, and I became desirous to know who could be the ANGEL of the Covenant in Malachi 3:1, and so often mentioned in 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.

Malachi 3:1, 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 messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

I have had the good fortune to discover that the ANGEL of the Covenant, is the same person as the WORD of the Lord.

#### 2. The ANGEL of the Covenant is an uncreated being and is styled Elohim

(■■■■■■), Jehovah (■■■■■) and the Lord (■■■■■). 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: "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 Redeemer (Goel) who is called Elohim (God). To my no small delight, I found Jacob's words expounded in Avodat Hakodesh, written by the famous R. Meir ben Gabai (part iii., p. 95, versa, according to the Lemberg Edition):

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

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

"We may even say more (as R. Johannan agrees with me), that the Ten Commandments have not come to Israel only through the mediator (Moses), according to the literal meaning of the Scriptures. It was the ANGEL whom the patriarch Jacob makes mention of, which ANGEL is not one of the (created) intelligences, but the ANGEL, the Redeemer, of whom it is written (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.

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 Edition):

"The ANGEL who delivered me from all evil."

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.

4. Therefore it is written (Exodus 23:20), "Behold, I send an ANGEL before thee."

4. 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 ANGEL of the Covenant, as I read in Avodat Hakodesh (part iii., cap. xxxi. 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 (Genesis 31:13), and which said unto him, "I am the God of Bethel." He is called 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 (Exodus 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 (Hebrews 1:3), and He has the face of a man. Onkelos has translated Exodus 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 (Genesis 18:1; Genesis 26:2-25), "And God (Elohim) appeared unto Jacob," &c., &c. If He, who appeared in the bush (Exodus 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, the ANGEL of the Covenant, in whom God revealed Himself; therefore he is called God.

Hebrews 1:3, Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

5. The Akidah or the mystery of the offering up of Isaac. 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. The mystery in this extraordinary transaction is two-fold. In Isaac we see the Messiah as spoken of in Isaiah 53:1-12,\*

and in Daniel 9:26, "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 the Book of Creation, One of 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, saith 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.

\* Please see An Exposition of Isaiah 53 by David Baron.

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

I perceive, from the 17th verse, that no created, but only the uncreated ANGEL, the Redeemer, which is the same as the ANGEL of the Covenant, could bless and give the promise (v 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, Colossians 1:1-29) were the following:

"It is necessary that thou shouldst understand what in this section (Genesis 22:1-24) 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 (the mysterious doctrines of the ancient doctors) 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 (lit. Implanted 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 14:19), The Angel, God, removed. (■■■■■, God, is not in the genitive, but is explanatory of■■■■■, Angel). He making mention of that Angel is as if we had said: It is that ANGEL in whom my name is (Exodus 23:20), 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), "The ANGEL who has redeemed me," &c. (to the end of the verse, "In the midst of the earth"), this ANGEL is the Lord who has bowels of mercy; and because He was the Lord, He could say: Thou hast not withholden thy son from me; and because He has bowels of mercy, He said, after the offering up of Isaac (v 16): "By myself have I sworn, saith the Lord." Thus thou dost find, that, before the sacrifice (of Isaac) it is said (v

8): "God will provide Himself a lamb"; and after the sacrifice, it is said: "God has provided." According to His attribute of mercy, He promises him to bless his seed, that they should become numerous and mighty, &c.

#### 6. Nathanael visits in spirit the Mountain of Horeb (Exodus 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 (Exodus 3:1). In the second verse of the third chapter of Exodus, I read: "And the ANGEL of the Lord appeared unto him in a flame of fire," &c. Was it not very natural that an earnest desire should arise in my mind to know what my forefathers, who had preserved the faith in regard to the threefold nature in the Unity of the Godhead, have taught their children respecting this ANGEL? On referring to one of my teachers, I received the following instruction (Bechai, p. 75, Colossians 1:1-29):

"The opinion of R. Moses ben Nachman, of blessed memory, respecting this section (of the law) is (v 2), It is said: "An Angel of the Lord appeared unto him in a flame of fire," and (v 4), (Elohim) "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 (Elohim) 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." Elohim (God) is not in the genitive case, but is explanatory of Angel. Therefore be not astonished that Moses hid his face (v 6) before this ANGEL; because this Angel mentioned here is the ANGEL, the Redeemer, concerning whom it is written (Genesis 31:13), "I am the God of Bethel"; and here (v 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 23:21), My name is in Him."

#### 7. This ANGEL of the Covenant is the Shechinah, 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 (Exodus 14:19; compare 13:21):

"And the Angel who is Elohim (God), removed, &c. This ANGEL belongs to the court of justice of the Holy One (God), blessed be His name. The word Elohim (God), is not in the genitive case (therefore we must translate: the ANGEL ■■■ who is ■■■■■■, 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 14:19). 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 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: "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 to me, thus:

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

\* R. Moses Butarili says (Book of Creation), 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.

9. The ANGEL of the Covenant 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 in this ANGEL of the Covenant, and that He is one of the Three Eternals, which are One in Him who is without beginning or end (Ain Sof), 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:

"This Angel is not one of those (created) intelligences, which can sin, of whom it is said (Job 4:18), 'His Angels He charged with folly,' and this folly (appeared) when they assumed to themselves the power, that they were destroying Sodom (Genesis 19:13) (lit., in the case of Sodom, when they said, 'We are destroying'). But this Angel is one of the Inherent Ones" (according to the opinion of Tanchum - a high authority).

"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: "to keep thee in the way." The Chaldee Paraphrase translates keeping (■) with guard (■), so that Metatron (■) signifies a guard (or watchman) which (office) expresses His attribute of justice; thus He says, "before thy face"; as the expression occurs (Habakkuk 3:5), "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 (lit., face or express image) shall go with thee." When Moses begged of God, saying (v 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, (Isaiah 63:9), "The Angel of His countenance saved them," namely, the Angel who is God's countenance; therefore He said (Exodus 23:22), "I will be an adversary to thine adversaries through Him," and He adds (v 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 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" (lit., beware from before His countenance), 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."\*

\* 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.

"Obey His voice." There is a warning that they should not vex the INHERENT ONES in the Godhead, therefore there is immediately added: "Provoke Him not," which words our 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 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, said, Psalms 130:4: "But there is forgiveness with thee," our Rabbis of blessed memory were of opinion, that such power to forgive sin is not delivered to any of the created intelligences.

10. More light breaks in upon Nathanael's mind.

Having obtained this knowledge regarding the ANGEL of the covenant, I think that I understand what our prophet Malachi (3:1), 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 is the Lord, whose the temple was, He being worshiped therein.

## 06. Part 3 - 3rd Division

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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 prayers 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. iii., p. 227, Amsterdam Edition):

"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 24:1, "And He said unto Moses, Come up unto the Lord," &c. R. Bechai taught me, p. 114, Colossians 1:1-29, Amsterdam Edition:

"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 (Psalms 121:4) "The KEEPER of Israel." From the signification of His name, we learn that He is the Lord over all which is below; because all the hosts of heaven, and all things upon the earth, are put under His power and might."

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

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

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

We Jews believe, that Moses was instructed in all Divine knowledge by no other than by "The KEEPER of Israel" (Book of Creation, p. 15, versa, Mantua Edition):

"The Teacher of our master Moses was 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.):

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. Nehori answered: It is in no other sense to be understood than expressed in the word 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\* 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.\*\* \* ■■■■ rad: ■■■■ in Piel, to beget.

\*\* Nathanael does not think that this exposition of this passage of Holy Writ is correct; but it proves that the Ancients believed that Metatron is the first begotten. (Hebrews 1:6, And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.) 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 hidden in the WORD of God, and some few of their disciples have preserved the knowledge of the mysteries, which we find in their works still extant. In my researches after knowledge of the nature, 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 a few. Thus, Otio de Rabbi Akiba gives us some of Metatron's titles, which reveal His nature.

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 Berith Menucha I read:

"He (Metatron) is a Ruler over all Rulers and over all Kings, ruling with power; therefore the Cabbalists call him Metatron Merya Sis, which signifies, Ruling and governing with might and dominion; because He is the beginning of the ways of God" (Proverbs 8:22).

6. Metatron is the only mediator between God and man. In Exodus 20:19, it is written: "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 (Zohar, vol. ii., Exodus, p. 51, Amsterdam Edition):

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.

\* 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 14:19: "The Angel of God, which went before the camp of Israel, removed and went behind them."

4. And Metatron is called the Angel of God.

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

\* All the ancients believed in such a heavenly and spiritual Jerusalem; thus the Chaldee paraphrase, Psalms 122:3, "Jerusalem is builded in the firmament (in heaven), as a city that is compact together, as the one on the earth."

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. 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 13:21: "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.\*

\* Compare:

Ephesians 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all";

Colossians 2:10, "And ye are complete in him, which is the head of all principality and power."

13. What shall I do for Him (Metatron)? I will commit my whole house into His hand, &c.\* Hence-forward be thou a KEEPER, as it is written, Psalms 121:4: "The KEEPER of Israel," &c.

\* Compare:

Matthew 11:27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him";

Matthew 28:18, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth";

Ephesians 1:20-23, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all";

Php 2:8-11, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," &c. &c.

7. The Almighty (■■■■) has revealed Himself in no other than in the Metatron, the KEEPER of Israel.

It follows that if God has revealed Himself in the uncreated, self-existing WORD (Memra), which is also called the ANGEL of the Covenant, who is the Metatron, that the Almighty has revealed Himself in the KEEPER of Israel. This was also the faith of my ancestors, as I find in Zohar, vol. iii. p. 231, the following passage: The garment of the Almighty is the Metatron.\*

\* Compare:

2 Corinthians 5:19, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation";

1 Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.:

8. Metatron is called the Son of God.

I could mention many secrets respecting Metatron, into which my teachers have led me, but for sake of brevity, I shall only mention this one. In the commentary of R. Moses Butarili on the Book of Creation, I read these words:

"The Cabbalists call the second Sefhira Metatron, the KEEPER, which is an inferior name to his name the Son of God." When Joshua said, (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.

## 07. Part 3 - 4th Division

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### 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: "I will declare the decree: the Lord hath said unto Me, Thou art My son; this day have I begotten Thee. 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 yome (this day) is used by the sacred writers, and found that it sometimes expresses eternity, as in Isaiah 43:10, "Yea, before the day was, I am He," that is, from Eternity, as Jonathan ben Uziel translates, "I am also from Eternity."

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

2. Nathanael is instructed that the Son of God is from eternity, an emanation from God, therefore called Jehovah (Yud Hei Vav Hei).

Regarding the essence of Metatron, "the KEEPER of Israel," who is the same person as He, of whom it is said in the second Psalm, "Thou art My Son; this day have I begotten Thee," I read the following in Tikkune Zohar,

"There is a perfect Man, who is an Angel. This Angel is Metatron, the KEEPER of Israel; He is a man in the image of the Holy One, blessed be He, who is an Emanation from Him (from God); yea, He (the Metatron) is Jehovah; of Him cannot be said, He is created, formed or made; but He is the Emanation from God. This agrees exactly with what is written, Jeremiah 23:5-6, of David's Branch, that though He shall be a perfect man, yet He is "The Lord our Righteousness."

\* Jeremiah 23:5-6, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, 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 it by one of my chosen teachers, R. Simeon ben Jochai, in his book Zohar (Gen., p. 16, versa), which I will faithfully transcribe and divide into verses:

1. And God said Let there be light, and there was light (Genesis 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.

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

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 Elohim (God) made Himself known in the exalted temple above, the word "God said," was heard (lit. written), though at first it was not heard, whilst the particular parts of the creation were not yet in existence; yet the sentence "in the beginning God created heaven and earth" is a perfect one, though the word "He said," is not expressed.

6. This word "He said" (■■■■■) is a sentence which implies a question, to know who that light is?

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

\* According to the footn-note of the Amsterdam Edition, "From thence the beginning of the heave offerings, tithes, and the abundant gifts from heaven."

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

\* Lit., without; hence publicly, openly.

\*\* Lit., in silence, secret, incomprehensible.

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

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

\* John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life";

John 12:35-36; John 12:46, "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them...I am come a light into the world, that whosoever believeth on me should not abide in darkness."

He saith on the same page:

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.\*\*

\* Bechai makes a remarkable observation (p. 4., versa, Colossians 2:1-23), And God said, "Let there be light," to indicate the coming (lit., days) of the Messiah, of whom it is said: Arise, shine, for Thy Light is come, and the glory of the Lord is risen in Thee (Isaiah 60:1). Also Bechai calls the Messiah Light.

\*\* A second Light like in all things to Himself (Philo, as quoted by Eusebius, Demonstr. lib. iv., cap. iii). 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. To quote but one. Speaking on Proverbs 27:10, he says (Zohar, vol. ii., p. 115, versa):

"Better is a neighbour that is near, than a brother far off. This neighbour is the Middle Pillar in the Godhead, which is the Son of God." The chambers of light into which the WORD of God led me respecting this interesting subject, are so numerous, that the space of these pages will not permit me to open more of them to my readers; to conclude, I shall just communicate to them, what I saw in the last one of these chambers.

Pondering over Proverbs 8:14, "I am Understanding—I have strength," I had not a shadow of doubt, that Understanding means here the same self-existing Understanding as the self-existing Wisdom, the Son of God, speaking in this chapter, which truth R. Simeon ben Jochai corroborates (Zohar, vol. iii., p. 290): Who is the Understanding? (Proverbs 8:14). When Yod (Jehovah) is united with Yod (Jehovah), a son is born, and therefore Understanding (■■■■■) is called 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 meaning of the 12th verse, "Kiss the Son, lest He be angry," &c.

Observation. That bar 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 put their trust in Him"; or as Jonathan paraphrases it, "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 bar for ben (a son) is used not only in this Psalm, but also in Proverbs 31:2, "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:

"Serve the Lord (v 11) refers to Jehovah; and Kiss the Son refers to the Messiah; and the signification son (bar), is as we find it (Proverbs 31:2), 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 care called "The Cabbalistical School," undoubtedly preserved the pure doctrine of the blessed Godhead. When, however, they imparted knowledge to their initiated pupils, they frequently made use of allegorical expressions, and sometimes of certain calculations from the numbers represented by the letters which a word contained. In this manner, they hid their mysteries from the uninitiated until they were properly prepared to receive them.

Thus in Zohar (vol. iii., p. 307, versa, Amsterdam Edition),

I found the following instruction respecting the words "Kiss the Son." Rabbi Simeon ben Jochai proves from Isaiah 19:1, that Jehovah spoken of there as riding upon a swift cloud to execute judgment upon Egypt, is no other than "the Son of God" spoken of in the second Psalm, verse 12, "Kiss the Son." These are his words of triumphing faith:

1. Thou art the faithful Shepherd.
2. Concerning Thee it is said (Psalms 2:12), "Kiss the Son."
3. Thou art the mighty One of the earth, the 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 12:13) The Lord also hath put away thy sin; thou shalt not die." Through the Redeemer from destruction, was David reconciled to God.
5. R. Simeon ben Jochai's prayer and exhortation. 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." (Tikkune Zohar, cap. xviii., p. 65, Amsterdam Edition) The Exhortation.

"God said, Faithful Shepherd! verily Thou art my Son, yea, the Shechinah; ye mighty and ye Angels! Kiss the Son (Psalms 2:12). All of ye arise and kiss Him, and receive Him as your Lord and King." (Zohar, vol. iii., p. 281, versa, Amsterdam Edition)

## 08. Part 4 the Holy Spirit

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### Part 4

The Holy Spirit 1. Nathanael is led into the Inner Chamber of Light.

Having been instructed by the Holy Scriptures how the Middle Pillar in the Godhead, has revealed Himself as the WORD or as the ANGEL of the Covenant, or as the KEEPER of Israel, I became desirous to know how the third Subsistence in the Godhead, the Spirit who is below, called the Holy Spirit, has revealed Himself.

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

2. The Holy Spirit is a Substantive Being in the Godhead, the Creator of the World. The Word of God, as expounded by R. Simeon ben Jochai, has taught me that there are three Spirits in the Godhead and that one is called the Upper Spirit to distinguish Him from the Spirit which is the Middle Pillar and from the Spirit below, which is called the Holy Spirit.

Though these Spirits are united in One, in the One God, yet each exists of Himself. Thus the Holy Spirit is not a transitory effect produced by God, not an abstract power or attribute, but a Spiritself-existing and substantive, as the author of the Book of Creation (according to the Word of God) teaches me:

Blessed be the name of the living God, of Him who liveth for ever. By Voice, Wind and Speech (is revealed) the Holy Spirit... Spirit of Spirit, by whom He (God) created and hewed out the world. This translation is according to R. Moses Butarili, the famous commentator of the Book of Creation:

Spirit of Spirit. Explanation: Spirit of the Holy Spirit, by which the author means to say: The Spirit who proceeds from the Spirit, the living God. This is the second Spirit, through whom were created the heaven and the earth (Lit., that which is above, and that which is below, and the four winds.) This is explained by R. Simeon ben Jochai (Zohar, Gen., p. 16, Amsterdam Edition): The Spirit of God is the Holy Spirit, who proceeds from the living God, and this (Spirit) moved upon the face of the water (Genesis 1:2).

3. An inference drawn from the above.

If the Holy Spirit proceeds from Elohim (God), than He must proceed from the two other subsistences in the Godhead: the One whom we designate Heavenly Father, and the other BEING who is designated 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 the Three BEINGS are co-eternal and co-equal.

"Three there are; each exists by Himself, though they are One." (Book of Creation, p. 89, versa, Mantua Edition) I sought instruction from R. Bechai, and found it written (p. 4. versa, Amsterdam

Edition):

"The Spirit of God is the Spirit of the Messiah."

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

One and one make Two lilies. This is Jehovah, of whom it is said (Zechariah 14:9), In that day shall there be one Lord, and His name One. And He, the Middle Pillar, is considered to be One with these Lilies, among whom feeds, &c.\* One Lily (i.e., the Church militant) is below, in the world; in her is the fear of God, and He (i.e., the Middle Pillar) is her fear. The Lily, which is above, in the heavens (i.e., the Church triumphant), is my dearly beloved: concerning her it is said, (Song of Solomon 2:7), "I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till He (i.e. the Middle Pillar) please."

\* Zohar, vol. iii., p. 286, versa, The Holy-One, blessed be He, is like an apple (Song of Solomon 2:3), and the congregation of Israel is as a lily. When shall they come to stir Her up, she being in His right hand (Song of Solomon 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 9:2), (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 these (Tikkune Zohar, p. 109, versa, Amsterdam Edition):

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

#### 5. The Holy Spirit has all the Divine attributes: He is omnipotent, omnipresent, and omniscient.

I have been instructed in the Book of Creation, that the Holy Spirit, that is, 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; hence we read in Psalms 139:7-10: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into the 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. The Holy Spirit, being God, I am taught by our prophet Isaiah 40:13, that He is Almighty, and ordereth all things in heaven and earth after His sovereign will: "Who has directed the Spirit of the Lord, or being His counsellor, has taught Him?" That the Spirit of the Lord is the Holy Spirit, Jonathan ben Uziel teaches me in his Targum, rendering it thus: "Who has directed the Holy Spirit?"

#### 6. What is the office of the Holy Spirit?

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

I found the Holy Spirit in the divine dispensations, had to rule, to guide, and to instruct men in all that is holy and good; but that man, before and after the deluge, had, with only few exceptions, resisted and rebelled against Him. In Genesis 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:

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

#### 7. How can I know God from His Word?

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

"But how can three Names be one? Are they really one, because we call them one? How three can be one, can only be known through the revelation of the Holy Spirit," &c. (See part ii., section 7, p. 18) 8. The Holy Spirit was from the beginning, the Guide of the Israel of God. In Deuteronomy 32:12, it is said: "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. "As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name."

These words are thus explained by Aben Ezra:

"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 (Yud Hei Vav Hei), which He is, was Israel's guide. But Israel, in the wilderness, sinned against the Holy Spirit, and had to bear His judgments, as we read, (Isaiah 63:10): "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 Sephiroth, or 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:

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

Thus it is that R. Moses Butarili instructs me, in his commentary on the Book of Creation, p. 49, Mantua Edition:

"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."\*

Compare:

1 Corinthians 12:4-12, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ ."

"R. Aaron the great, of blessed memory, wrote, (the Holy Spirit revealed Himself) by a voice, as in Deuteronomy 5:23 (English version v. 26), 'The voice of the living God'; by wind (breath), as in Psalms 33:6, 'All the hosts of them were made by the breath of His mouth'; by davar, in the same passage, 'By the speech (or Word) of the Lord were the heavens made.'"

10. 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 beloved nation from the death of sin to the life of righteousness, or to the resurrection of the dead, or both. It is enough to know that our forefathers believed that this resurrection, this quickening of the dry bones, spoken of by Ezekiel, is to be brought about by the quickening power of the Holy Spirit, as a Substantive Being, one of the Three exalted ones in Him who is without end, because he had no beginning—God.

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

"R. Pinehas 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 Durah; He shewed him very dry bones. He (the Holy Spirit) said unto him, Son of Man, what seest thou? He said unto Him, I see here dry bones. He said, Have I power to cause them to live? The prophet did not reply, O Lord of the universe! Thou hast power to do even more than this; but he said, O Lord God, Thou knowest; as if he did not believe that the Holy Spirit was able to give life to these dry bones. Therefore his bones were not buried in the land of Israel."\* \* R. Eliezer believed, as I see, in the Personality and Deity of the Holy Spirit.

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

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

"And this is the Spirit who proceeds from the secret mind\* (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 (Isaiah 11:2), And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding," &c.

\* Lit., marrow, brain, mind; medulla, the quintessence of anything. The teaching of R. Simeon is supported by that of all the prophets. For example, in Joel 3:1-21, English version, 2:28, 29 we read: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophecy, and your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

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

"And it shall come to pass afterward, that I will pour out My Holy Spirit," &c. In Zechariah 12:10, 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."

## 09. Conclusion

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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 Deuteronomy 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, Exodus 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."

\* The original text is "All the great acts of the Lord which He did." The construction is mediate, that is the word Lord is placed between acts, in stat. constr., and the great, the genitive case. This construction is very common in the Hebrew. (See Genesis 7:6; Isaiah 19:8; Isaiah 40:12; Hosea 14:3, &c. &c.). R. Abad 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.

Such a doctrine as R. Abad thus teaches, every sincere and true Israelite will abhor with me; for he will see how modern Judaism has perverted not only the Holy Scriptures, but also the doctrine of the Trinity, and also that respecting Metatron, the 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 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. ii., p. 43, versa, Amsterdam Edition) 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."

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