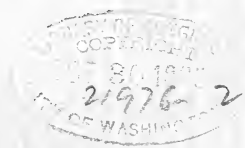


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A  
SERVICE  
OF THE  
SYNAGOGUE  
IN THE  
TIME OF JESUS CHRIST.  
—  
FOR THE SABBATH.

*17*  
*R70*

*By R. H. Ferguson*  
*1885*



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FOR THE SABBATH.

NOTICE.

The following is a translation of a provisional Hebrew text of the Service of the Ancient Synagogue. It lays no claim to the accuracy of a final text, but it is believed to be sufficiently accurate to warrant its use for general instruction.

THE COMPILER.

A SERVICE OF THE SYNAGOGUE  
— IN —  
THE TIME OF JESUS CHRIST.  

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FOR THE SABBATH.  

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The Synagogue arose after the return of the Jews from captivity in Babylon. Its services, at first little more than a reading and exposition of the Law, (*cf.* Neh. VIII,) soon became ritualistic, although the element of teaching never lost its important place. This ritual, simple yet beautiful, gave unity to the services throughout the lands of the exile, and was modeled after that of the Temple.\* The music was intonation, choirs and the "praise service" of our modern churches being then unknown. The place in which worship was held was generally square, at the south end of which was situated the Sacred Ark, or chest containing the rolls of the Law. In the middle of the room on a platform, was the lectern on which the rolls were laid when being read, and here the introductory benedictions and creed were recited. Between this and the Ark was a smaller desk at which the Eighteen Benediction† or Eulogies were read by the leader of the devotions, facing the Ark. On either side of the Ark were the "chief seats" (Matt. XXIII : 6; Mark XII : 39; Luke XI : 43; XX : 46), occupied by the *Zegenim*, or "rulers of the synagogue" (Mark V : 22; Acts XIII : 15) who formed the local Sanhedrin, the head of whom was the *Rosh ha-Keneseth*, or "chief ruler," (Luke XIII : 14; Acts XVIII : 8, 17,) who appoints those who are to take part in the service. These are the *Sheliach Tsibbur*, or "messenger of the congregation," who conducts the devotions; seven readers of the Law; a reader of the Prophets; and, since the Hebrew was not understood by the masses, a *Methurgeman*, or "interpreter," who translated the Law verse by verse, but the Prophets every three verses. If an address was desired, he also selected one from the congregation to speak. Last the *Chazzan*, or sexton, who cared for the building and otherwise did the bidding of the chief ruler. These officers, as also the congregation, wore during the service, and frequently on the street, a sort of shawl called "*Talleth*," having at each of the four corners a tassel or "fringe," (Num. XV : 38-39,) the "hem" or "border" of the garment, (Matt. IX : 20; XIV : 36; XXIII : 5; Mark VI : 56; Luke VIII : 44,) which consisted of four threads doubled, twisted and tied in five knots according to rabbinic law. These rendered the garment holy.

While much freedom existed both as to prayers and addresses, the following is a specimen of the ritual observed in all regularly organized synagogues in the time of Jesus Christ :

\* The Temple was at Jerusalem, and the wide difference between it and the Synagogue should be kept in mind.

† These Benedictions date from the time of Ezra, and were originally eighteen. In the first century one against the heretics was added, making now nineteen, but the name "The Eighteen Benedictions" is retained. On week-days all these were read; on the Sabbath only the first and last three.

## ORDER OF SERVICE.

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### I. BENEDICTION I.

SHELIACH, — Bless the Lord the Blessed One.

CONGREGATION. — Blessed be the Lord the Blessed One forever and ever.

SHELIACH, — Blessed be the Lord the Blessed One forever and ever.

CONG. — Amen.

SHELIACH, — Blessed art Thou, O Lord, our God, King of the universe, Former of light, Creator of darkness, Maker of peace and Creator of all things. Who continually in compassion giveth light to the earth and to those who dwell upon it and in His goodness reneweth day by day continually the work of creation. Blessed be Thou, O Lord our God, for the glory of the work of Thy hands and for the luminaries which Thou hast made, they will glorify Thee. Selah.

CONG. — “Holy, holy, holy is the LORD of hosts: The whole earth is full of his glory.”

SHELIACH, — Blessed art Thou, O Lord

CONG. — Blessed be He and blessed be His name.

SHELIACH, — The Former of the lights.

CONG. — Amen.

### 2. BENEDICTION II.

SHELIACH, — With great love Thou hast loved us, O Lord our God. In pity great and above measure hast Thou had compassion on us our Father and our King. For the sake of our fathers who trusted in Thee, to whom Thou didst teach the laws of life, so do Thou be gracious unto us and instruct us. Enlighten our eyes in Thy law and join our hearts to Thy commandments and unite our hearts to love and fear Thy name, and we shall not be ashamed, forever and ever. For Thou art the Almighty, working deliverance, and Thou hast chosen us from among all peoples and languages and hast drawn us near to Thy great name, Selah, in fidelity, in order that we may praise Thee and Thy Unity in love. Blessed be Thou, O Lord.

CONG. — Blessed be He and blessed be His name.

SHELIACH, — Who hath chosen His people Israel in love.

CONG. — Amen.

## 3. SHEMA. ISRAEL'S CREED. Deut. VI : 4-9. XI : 13-21. Num. XV : 37-41.

SHELIACH,—“Hear, O Israel: The LORD our God is one LORD.”

CONG. —(Repeat.)

SHELIACH,—Blessed be the name of the glory of His kingdom forever and ever.

“Hear, O Israel: the LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.”

ALL. — ( Read silently.)

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the LORD giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth.”

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.”

## 4. PRAYER.

SHELIACH,—In truth Thou art the LORD\* our God and the God of our fathers; our King and the King of our fathers; our Savior and the Savior of our fathers; our Creator, the Rock of our salvation, our Deliverer and Protector; from everlasting is Thy name. There is no God beside Thee. A new song did the redeemed sing to Thy name upon the seashore; together all of them shouted and owned Thee King and said, “The LORD shall reign forever and ever.” Blessed be Thou, O Lord.

CONG. — Blessed be He and blessed be His name.

SHELIACH,—He who hath redeemed Israel.

CONG. —Amen.

\*LORD = Jehovah, as in the R. V.

## 5. EULOGY I. (By Sheliach before the Ark.)

Blessed art Thou, O Lord,

CONG. — Blessed be He and blessed be His name.

SHELIACH, — Our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the God, great, mighty and fearful; the Most High God; the Recompenser of mercy, of good, and the Possessor of all things. Who remembers the pious deeds of our fathers, and who offers a Redeemer to their children's children for the sake of His name in love, O King, Helper, Savior and Shield. Blessed art Thou, O LORD,

CONG. — Blessed be He and blessed be His Name.

SHELIACH, — Shield of Abraham.

CONG. — Amen.

## 6. EULOGY II.

SHELIACH, — Thou, O Lord, art mighty forever; the Restorer of the dead. Thou art mighty to save.\* In mercy sustaining the living, in great compassion animating the dead; bearing up those who are fallen; healing the sick; setting free those who are bound and fulfilling Thy faithful words to those sleeping in the dust. Who is like unto Thee, O Omnipotent Master, and who can be compared to Thee, Who killest and makest alive again and causest salvation to spring forth, — and Thou art faithful to re-animate the dead. Blessed art Thou, O LORD,

CONG. — Blessed be He and blessed be His Name.

SHELIACH, — "Who dost quicken the dead.

CONG. — Amen.

## 7. RESPONSES.

SHELIACH, — We will sanctify Thy name in the world, even as the name which they sanctify in heaven above, as it is written by the hand of Thy prophets: "And one cried unto another, and said

CONG. — Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."

SHELIACH, — All together with blessing they say (Is. VI: 3.)

CONG. — "Blessed be the glory of the LORD from his place." (Ezek. III: 12.)

SHELIACH, — And in Thy holy word it is written, saying,

CONG. — "The LORD shall reign forever,

Thy God, O Zion, unto all generations.

Praise ye the LORD." (Heb., *Hallelu-jah.*)

(Ps. CXLVI: 10.)

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\* In winter the following is here inserted: (Causing the winds to blow and the rains to descend.)



## 8. EULOGY III.

SHELIACH, — Thou art Holy and Thy name is holy, and the holy company praise Thee every day. Selah. Blessed art Thou, O LORD,

CONG. — Blessed be He and blessed be His name.

SHELIACH, — The Mighty God, the Holy One.

CONG. — Amen.

9. [Here extempore prayers, or those in the calendar for special days, could be offered. No prayers were to be inserted in the first three or the last three Eulogies. Also, here the *Musaph* Prayer, which was the prayer used in the Synagogue in place of the sacrifice in the Temple, was said, the following suggesting its character, but not claiming to be of very early date.]

SHELIACH, — "Thou hast ordained the Sabbath and been pleased with its offerings and hast commanded its explanations and also the order of its drink offering. Those who delight in it shall inherit everlasting glory; those who test it shall shine as living ones; and also those who love its ordinances have chosen greatness. From ancient times, from Sinai they commanded concerning it, and the LORD our God did command us to offer on it the additional sacrifice of the Sabbath according to its proper form. May it be pleasing before Thee to conduct us with joy to our land, that we may there prepare offerings incumbent on us."

## 10. EULOGY XVII.

SHELIACH, — O LORD, our God, take pleasure in Thy people Israel and in their prayers and the burnt offerings of Israel accept in love and their prayers receive with favor and let the service of Thy people Israel be continually in favor with Thee: and may our eyes behold it in Thy turning in mercy to Zion. Blessed art Thou, O LORD.

CONG. — Blessed be He and blessed be His name.

SHELIACH, — Who returneth His Shekinah to Zion.

CONG. — Amen.

## 11. EULOGY XVIII. (One of praise. All bow down.)

SHELIACH, — Praises we give to Thee because Thou art the LORD our God and the God of our fathers forever and ever. Thou art the Rock of our lives; the Shield of our Salvation. Thou art from generation to generation. We give thanks to Thee and sound forth Thy praises for our lives committed to Thy hand and for our souls entrusted to Thy care and for Thy warnings which are with us every day and for Thy wonderful works and Thy deeds of goodness, which are at all times, evening, morning and noontime. Thou art the Benevolent One, for Thy compassion never ends: the Sympathetic One, for thy favors never cease, so that

forever we put our trust in Thee. And for all these may Thy name be blessed and extolled, O our King, continually forever and ever. All the living praise Thee, Selah, and praise Thy name in truth, O mighty God, our Salvation and our Help, Selah, Blessed art Thou, O LORD.

CONG. — Blessed be He and blessed be His name.

SHELIACH, — Thy name is goodness and to Thee it is fitting to give praise.

CONG. Amen.

12. PRIESTLY BENECTION. (Num. VI : 24-26) by all priests in the congregation elevating the hands to the shoulder. In the Temple the hands were elevated to the forehead, and the Benediction followed Eulogy XIX.

PRIESTS, — "The LORD bless thee, and keep thee :"

CONG. — Amen.

PRIESTS, — "The LORD make his face to shine upon thee, and be gracious unto thee :"

CONG. — Amen.

PRIESTS, — "The LORD lift up his countenance upon thee, and give thee peace."

CONG. — Amen.

13. EULOGY XIX.

SHELIACH, — Give great peace unto Thy people Israel forever, for Thou art the King and the Lord of all peace and it is good in Thy eyes to bless Thy people Israel at all times and at every moment with Thy peace. Blessed art Thou, O LORD.

CONG. — Blessed be He and blessed be His name.

SHELIACH, — Who blesses His people Israel with peace.

CONG. — Amen.

14. READING OF THE LAW.\*

SHELIACH, while approaching the Ark, says : "And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered ; and let them that hate thee flee before thee. (Num. X : 35.)

AT THE ARK, — "For out of Zion shall go forth the law, and the word of the LORD from Jerusalem." (Is. II : 3. b.)

CONG. — Blessed is He who gave the Law to His people Israel in His holiness.

SHELIACH, — Elevating the Roll, says : "Hear, O Israel : the LORD our God is one LORD."

CONG. — Repeat.

SHELIACH, — One is our God ; Great is our LORD, Holy is His name.

CONG. — (Repeat.)

\* The exact ceremony here has not been preserved. The following is traditional.

SHELIACH, — (Bowing before the Ark.)

Let us extol the LORD and magnify His name together.

CONG. — (While the Roll is being borne among them.)

To Thee, O LORD, belongs the greatness, power, honor, glory and majesty, as all in heaven and on the earth ascribe to Thee as the head, the kingdom and the majesty.

(Roll is opened, passage read by seven readers in succession; the first to be a priest, if one is present, the second a Levite, and the rest any appointed. Passage for the day, Ex. XX : 1-21)

ROLL CLOSED.

15. READING OF THE PROPHETS. (Judges V : 1-31.)\*

16. ADDRESS. } *cf.* Luke IV : 16-30.  
 Acts XIII : 13-42.

17. ROLL RETURNED TO THE ARK.

SHELIACH, — Receives the Roll and bowing before the Ark, says : (Ps. CXLVIII : 13-14.)

“Let them praise the name of the LORD;

For his name alone is exalted :

CONG. — (While the Sheliach carries the roll among the congregation,)

His glory is above the earth and heaven,

And he hath lifted up the horn of his people,

The praise of all his saints;

Even of the children of Israel, a people near unto him.

Praise ye the LORD.” (Heb. *Hallelu-jah.*)

ALL. — (Read responsively Psalm XXIV.)

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\*The Prophets, according to the Jewish division of the O. T., begin with Joshua and include (a) the Anterior Prophets, Josh., Judg., I and II Sam., I and II Kings; (b) the Posterior Prophets, the major, Is., Jer., Ezek., and the twelve minor Prophets.

PSALM XXIV.

Composed and sung on the occasion of the removal of the ark from the house of Obed-edom to the City of David on Mount Zion. (II Sam. VI: 1-19.)

A. A PSALM ON GOING UP, (BELOW, ON THE HILL OF ZION.)

CHORUS OF THE FESTIVE PROCESSION. . . . .

(Part of Congregation.)

- 1 The earth is the LORD's, and the fulness thereof;  
The world, and they that dwell therein.
- 2 For he hath founded it upon the seas,  
And established it upon the floods.

A VOICE . . . . .

(Sheliach Tsibbur.)

- 3 Who shall ascend into the hill of the LORD?  
And who shall stand in his holy place?

ANOTHER VOICE . . . . .

(From Congregation.)

- 4 He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto vanity,  
And hath not sworn deceitfully.

CHORUS . . . . .

(Whole Congregation.)

- 5 He shall receive a blessing from the LORD.  
And righteousness from the God of his salvation.
- 6 This is the generation of them that seek after him,  
That seek thy face, O *God of Jacob*. [Selah.

B. PSALM ON ENTERING (ABOVE, ON THE CITADEL OF ZION.)

CHORUS OF THE FESTIVE PROCESSION.

(Part of Congregation.)

7 Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors:  
And the King of glory shall come in.

A VOICE, AS IT WERE, FROM THE GATES . . . . .

(Sheliach Tsibbur.)

8 Who is the King of glory?

CHORUS . . . . .

(Whole Congregation.)

The LORD strong and mighty,  
The LORD mighty in battle.  
9 Lift up your heads, O ye gates;  
Yea, lift them up, ye everlasting doors:  
And the King of glory shall come in.

AS IT WERE, FROM THE GATES . . . . .

(Sheliach Tsibbur.)

10 Who is this King of glory?

CHORUS . . . . .

(Whole Congregation.)

The LORD of hosts,  
He is the King of glory. [Selah.

18. EULOGY I.

19. EULOGY II.

20. RESPONSES.

21. EULOGY III.

22. EULOGY XVII.

23. EULOGY XVIII.

24. EULOGY XIX.

25. CLOSING. (Congregation kneel, part of the rulers prostrate themselves.)

SHELIACH,— And we

CONG. — And we

SHELIACH,— Kneel down

CONG. — Kneel down

SHELIACH,— And fall

CONG. — And fall

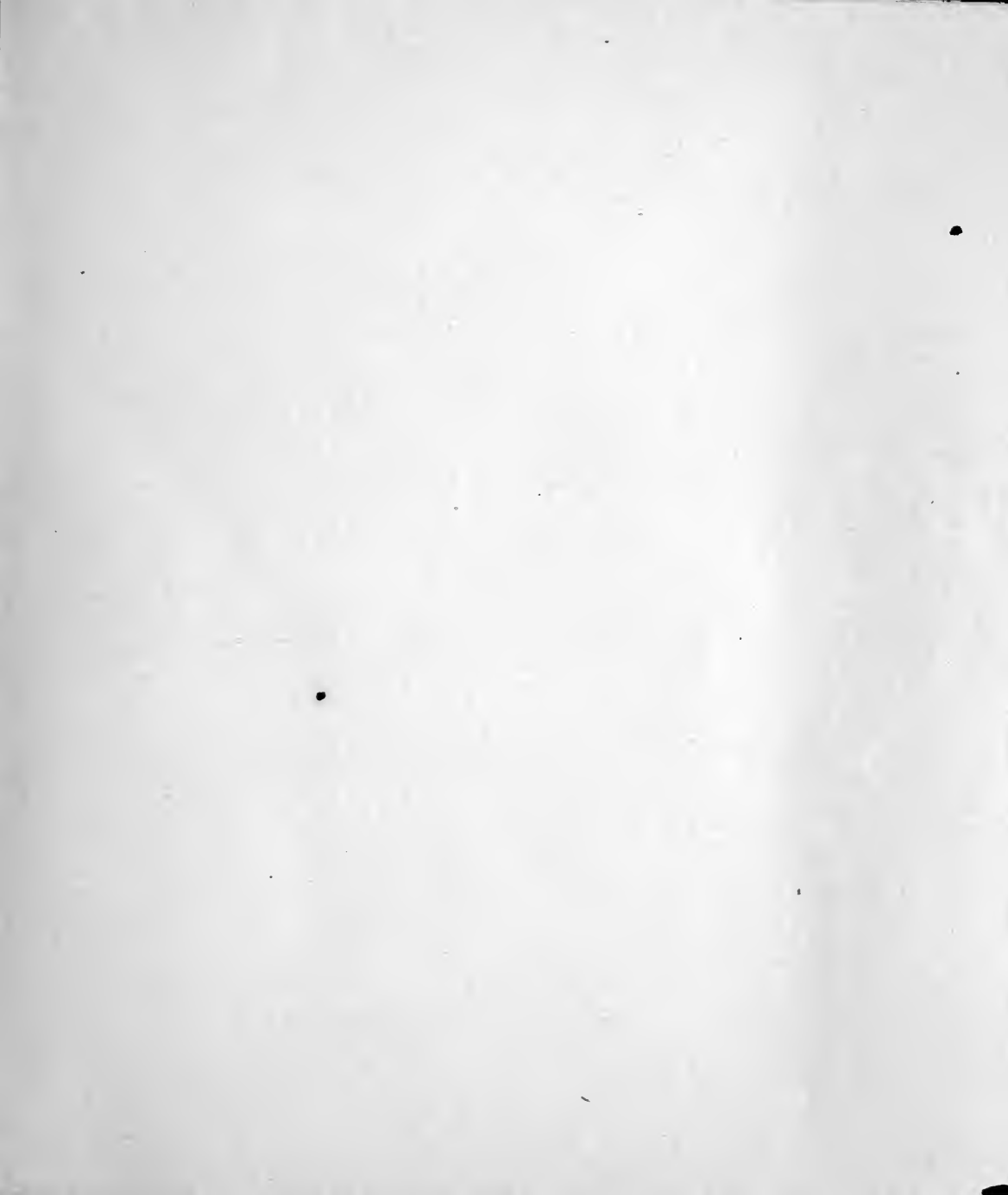
SHELIACH,— And extend ourselves

CONG. — And extend ourselves before the face of the King of Kings, the Holy One. Blessed  
be He.

SHELIACH,— In that day the Lord shall be One

CONG. — And His name One.

ALL. — Amen.



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