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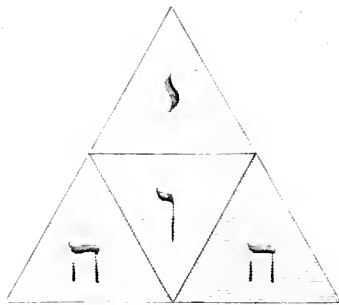
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A

SYSTEMATIC VIEW

OF THE

REVEALED WISDOM

OF THE

W. Gassier
דבר יהוה : WORD OF GOD

OF WHICH WISDOM THE

HEBREW TONGUE

IS THE

PREDESIGNED AND APPROPRIATE EXPOSITOR.

הנסתרת ליהוה אלהינו והנגלת לנו ולבנינו עד עולם.
DEUT. XXIX. 29.

BY

THE REV. RABY WILLIAMS,

OF THE ISLAND OF JAMAICA.

LONDON:

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1806.

ERRATUM.

Page 108, line 21, (Margin,) *for* Hosea xlv. *read* Ezekiel xlv.

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PREFACE.

WITH much serious deliberation I present unto the Church in Christ, and unto the World at large, a series of *Elementary Instructions* altogether deduced from the Revelations of *the Word of God*, as recorded in those Scriptures whereof our forefathers have been the faithful guardians; and forasmuch as the modes of explanation are without human example, so do I assure myself of the clement considerations of the good and wise, in a labour hazardous indeed to the individual, though the result should be beneficial to many. The media of these investigations are the *Hebrew* and *Syriac* languages, which are not taken up unto such purposes, without much previous examination; the methods of which examination, as referring to the *Hebrew* principally, (whereof the *Syriac* is a *well-advised* deviation,) constitute the first part of these essays, under the title of "*An Idea of the Hebrew Tongue:*" the *doctrinal* parts, in course rest their strength on

the critical accuracy and appropriate application of their parent citations. On the difficulties which retard the execution of a work of this comprehensive nature, I am unwilling to expatiate, save that I think it should behove the reader to reflect, whether they be such as obviously arise from a subject of the highest consideration, or such as readily oppose a defective plan.

The harmony of the *Hieroglyphic Characters* will testify their divine descent; these *Sacred Emblems* in their various connections, will be found to *pourtray* in every essential article of human faith, those very truths which *the words* literally and alphabetically derived from them, do *declare* and *announce*: surely they were delivered unto man, as a *foretaste* of the wisdom of a higher and a better order of *Intelligences and Virtues*; for they are the *Forms of Sounds* implicated with the *Creed of Nature*, into a robe fitted to the righteousness of Messiah's merited majesty; they are—*the Rule of Revelation**.

* Human ingenuity though at all times busied in the rationale of letters and languages, hath never availed to select from the boundless objects of nature any set of

The *Sounds of Words* in this wonderful language, considered as *the Voice of Nature*, will be found at the same time to involve the euphonies of an *Evangelistic Grammar**; this evidence, *mere description* would be altogether inadequate to convey, were it not expected, that the learner would feel a conviction while tracing these testimonies, that shall induce him to impress his memory with the characters and the relative sounds of truths, which can never fail their good and saving destination.

It is well known that in the sacred tongue, many or most words, range under their specific radices certain constructions, whose dependencies or analogies unto each other,

figures, wherefrom an alphabet may have been decomposed and arranged; what shall we say then of that gracious mind, which hath not only granted that great requisitum, but hath at the same time in that very selection, revealed unto man the covenanted mercies of redemption?

* That *Modulation* of sounds should express the temper and relative condition of the subject, is what strong reason with fortunate experience might probably have conjectured; but that the characters or letters of those sounds, should be apt expounders of the mysteries of *Faith*, is far more than what the steadiest natural reliance on an overruling *Providence* could have presumed to hope for; yet such hath been the way of God with Man—a way too wondrous to have been regarded, almost too gracious to be believed.

have not been immediately discernible; in order therefore to facilitate this study, instances of the weightiest truths *so couched* have been adduced, and *the Gospel* has been proved to reveal *the rationale* of their connections. From these several considerations, I think we are authorized to infer, that the language, although spontaneous from the feelings and perceptions of man, is notwithstanding—*an Holy Language*—predesigned by the wisdom and grace of *God*, and in no wise the *invention* nor the *arbitrary* imposition of any human being: how this conclusion should affect our hearts and minds, it is not in my pen sufficiently to enforce.

Of the *natural* character or letters of the Hebrew Alphabet, this treatise thus gives the most evident display; of *that character* (the Samaritan or Chaldee) which hath hitherto laid claim to an *higher antiquity*, we have this to say; that it was a wilful perversion of the plain language of revelation:—The \aleph by them was construed in its generic sense of שׂוֹר *a bull*, and *a figure with two horns* \aleph was made its alphabetic representative; an *helmet and habergeon* \beth were brought in lieu of *the sword* \beth ; the \daleth *serpent* was cha-

racterized by the *zagged lightning*—the *thunderbolt of power* ▽; the *simplex element of light* † was signified by a *tripled bolt united at the top* ⚡; the *delineations on the Moon's surface* ☾, were substituted for the ☽ of *humility*; the *firmament of strength* religiously expressed by a *circle* ○, was obliterated to make room for their mighty *Atlas* (figured as) *stooping under that burden* ♀; and the *last* character of *their* wisdom, was formed by the hapless *contortions of the First of ours on the cross* ✝: The rest were *imitative* of the Hebrew, or *arbitrary, i. e.* without reference to the things signified by their pure and *native* appellations:—For, in the delirium of their impiety, they neglected *to change the names* of the letters; and in the haste of their vanity dropt behind them this clue, to the confederacy of their rebellion against Messiah's kingdom. But let not their adulterate and foolish wisdom avail unto *more unhappy consequences*, nor their vainglorious philosophy engender among us a more fatal infidelity*.

* False philosophy leads to false religion; Moses, Joshua and the Prophets, our Lord and his inspired Apostles, ever adverted unto one and the same System of Creation—the doctrine and revelation of the Spirit of Truth, by the mission of the Word of God.

The *virtues* of *Christ's* advent still influence our hearts, and confident I am, that to detect error *in its mischief*, is the same as to erase it for ever from the human breast.

Some false system *of the heavens* hath ever been the ostensible opponent of *Mes-siah's* covenanted protection, and *therefore* the constant touchstone of *Man's fidelity*: with the proofs of this assertion, the reader will be made acquainted in the progress of this work; as also with that *plain scriptural system*, which the Almighty (according to the Author's conceptions) hath *in express words*, and by *architectural type*, condescendingly *revealed* unto man. *On that* which opposes it at *this* day, I shall make a few animadversions; but lest it should be thought, that I seek thereby too much to humiliate our reasoning faculties unto *imperious dictates*, shall in the end, adventure also some *demonstrations* of *that truth*, which I have made bold to think, *is* and hath been *the revelation of God* from earliest eras.

Having observed in the first part of this Preface, that "the *Syriac* is a *well-advised* "deviation" of the Hebrew, it might be re-

quisite, in some measure, to *justify* the expression, by adducing instances of *that relationship* unto the parent language*.

אמר	<i>The Word</i> , in Hebrew,	
	is in Syriac	ܐܠܡܢܐ <i>The Lamb</i>
בשר	<i>Flesh</i>	ܒܫܪܐ <i>is despised.</i>
בר	<i>Corn</i> —the Bread of	
	Life	ܒܪܐ <i>The Son.</i>
זכה	<i>Purity</i> — obtains in	
	Syriac	ܘܒܢܐ <i>Victory.</i>

And very many others of the most interesting coincidences unto the Christian Reader: add to this, that it was the *vernacular language of our Blessed Lord*, and no doubt *fitted unto revelation*.

To judge from the circumstantial evidence of the text, (which is certainly a preferable mode to any straightened comment,) I should conclude, that many truths were *from the first*, presented to the world *in a Syriac garb*; for, in this happy language, there oftentimes

* Which I rather bring forward in this place, as the *texture* of the Syriac tongue is not intended to come under any *grammatical* examination in the following work.

appear a fulness of expression and simplicity of style, which cast away ambiguity and confusion: nevertheless, am I fully persuaded, that the Beneficent Creator has stamped *His imprimatur* on every translation, even into the most barbaric dialects.

Ps. xxxiv. 4.—גדלו ליהוה אתי ונרובמה שמו יחדו:

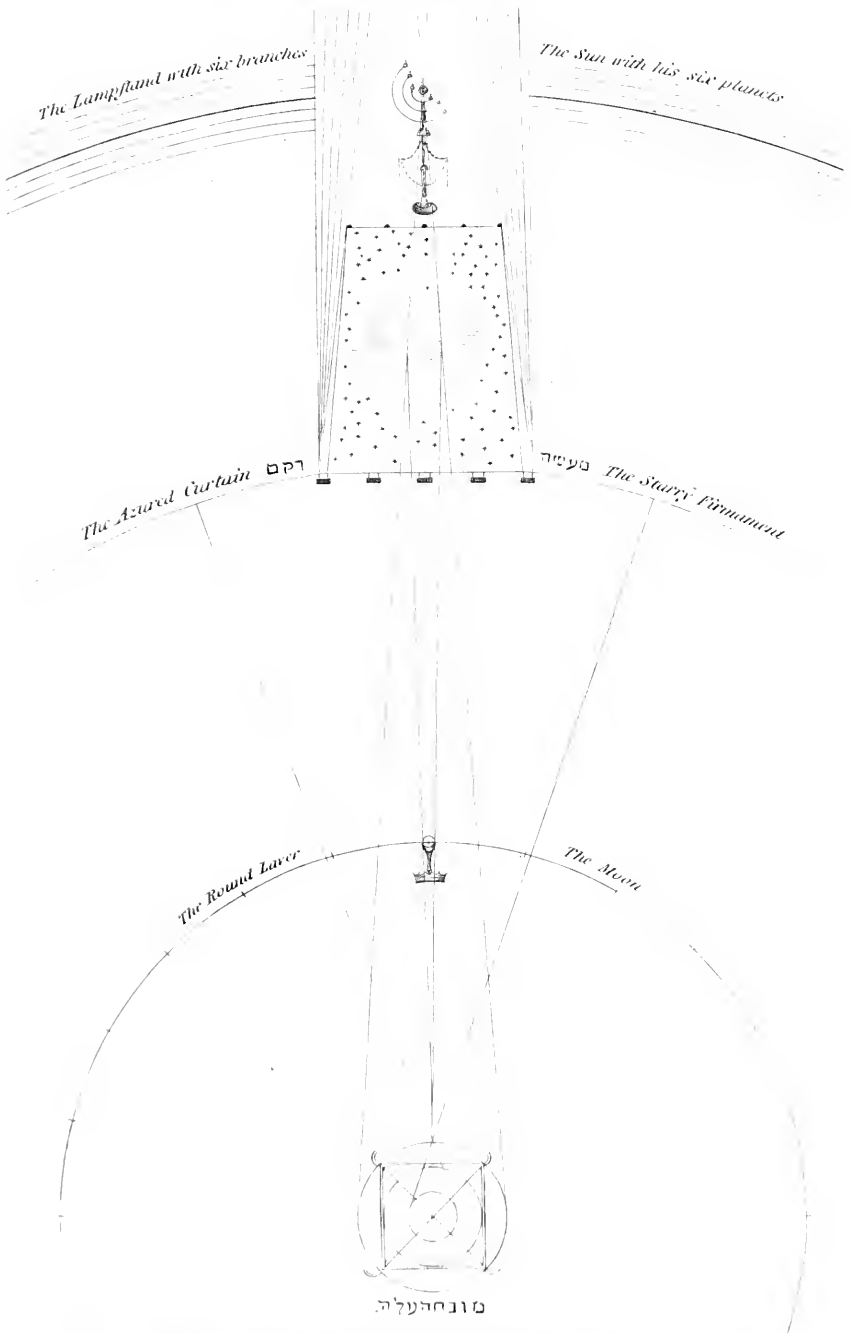


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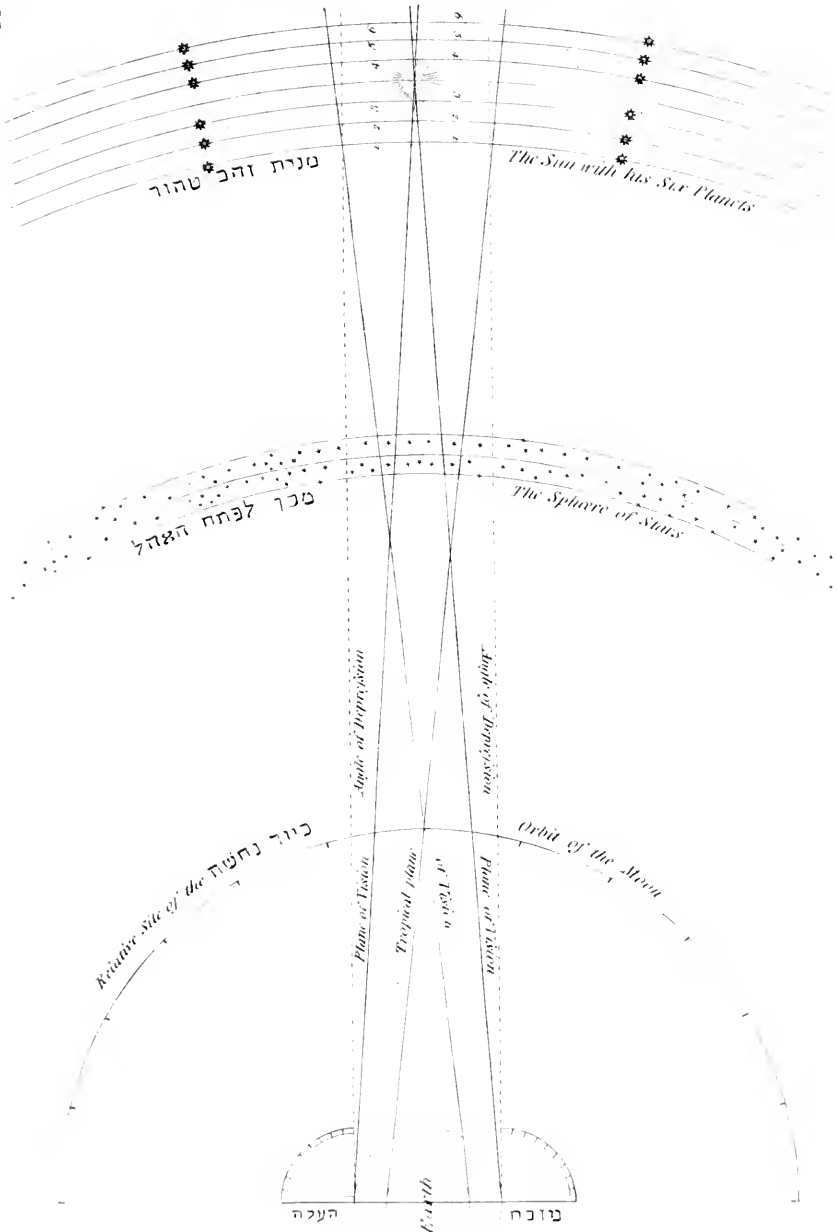
The Union of Two Analogous Systems
THE HEAVENS & TABERNAULE.

Plate I.



... That the Moon hath influence on Waters is evidently agreeable to Scripture, And easy
 but Reason doth not require us to believe that that influence is by the Inventions
 of Gravity.

EXODUS XXV, XXVI, XXVII, XXX, XL.



15. The Moons sphere should be drawn at 5 Semidiameters, the Stars at 10 and the Sun at 15 nearly.

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XIX. 3. 4.

XIII. 10. 11. 12.

7500.

PLATE IV.

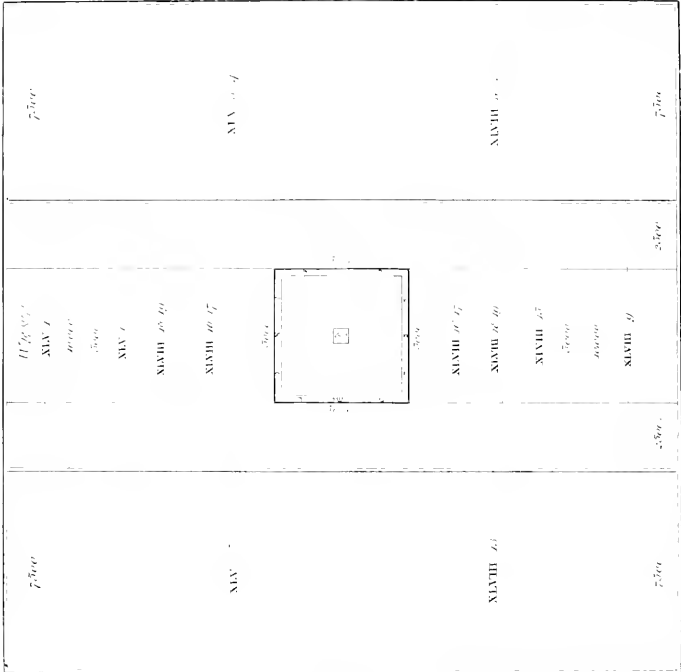
SIXTH. 29

PLATE IV.

11/10/11

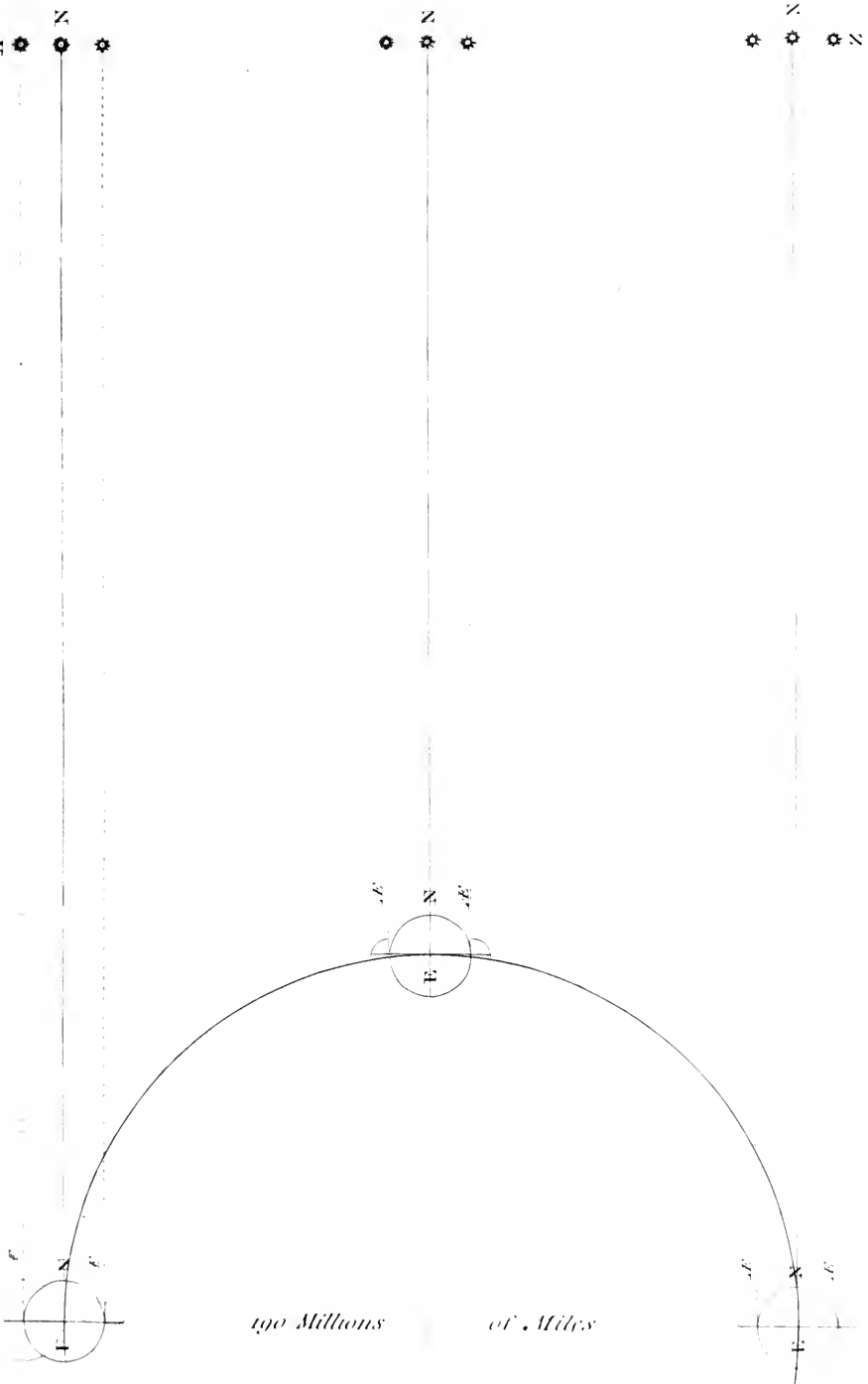
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Plate 10



NORTH

Scale 1/4" = 100'

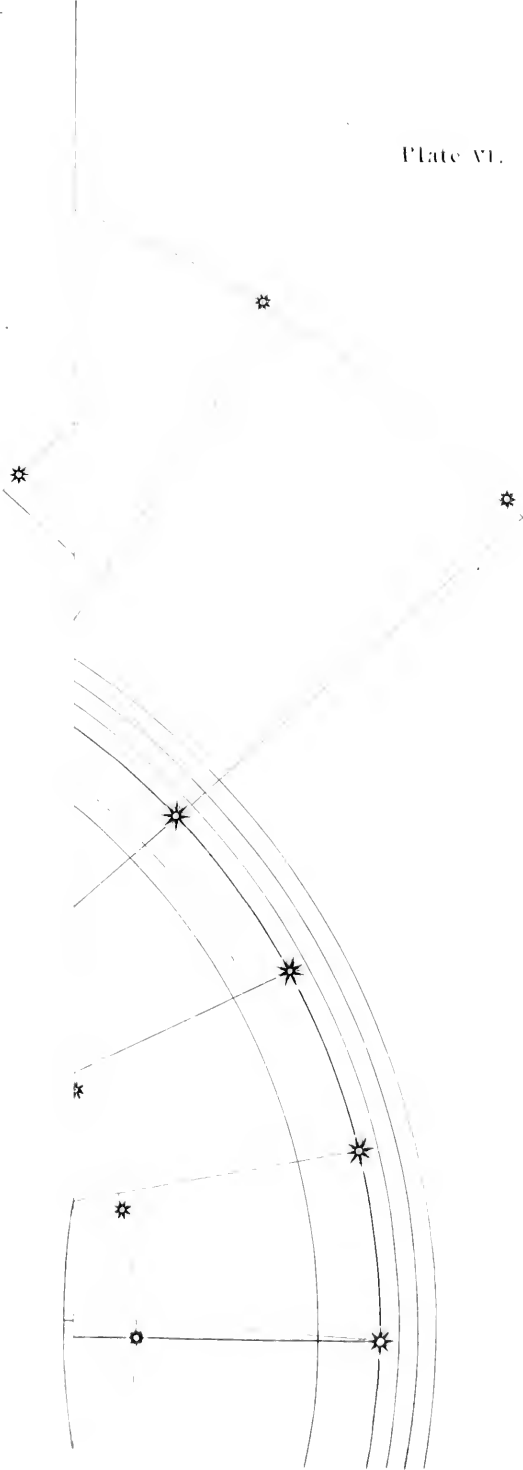


190 Millions of Miles

Published Jan'y 1st 1860 by W. Orledge & Son Strand.

Scale as 3, 32 Strand

Plate VI.





Plan of the Central and Rational Horizon } Plan of the Eastern Horizon

HERCULES.

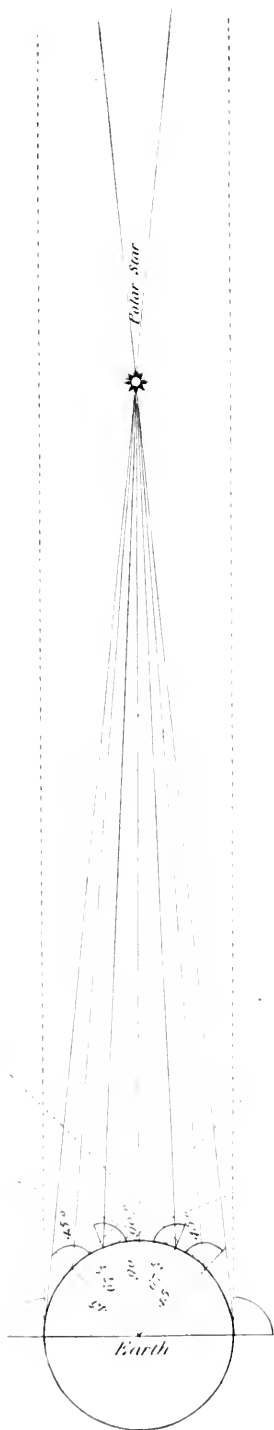
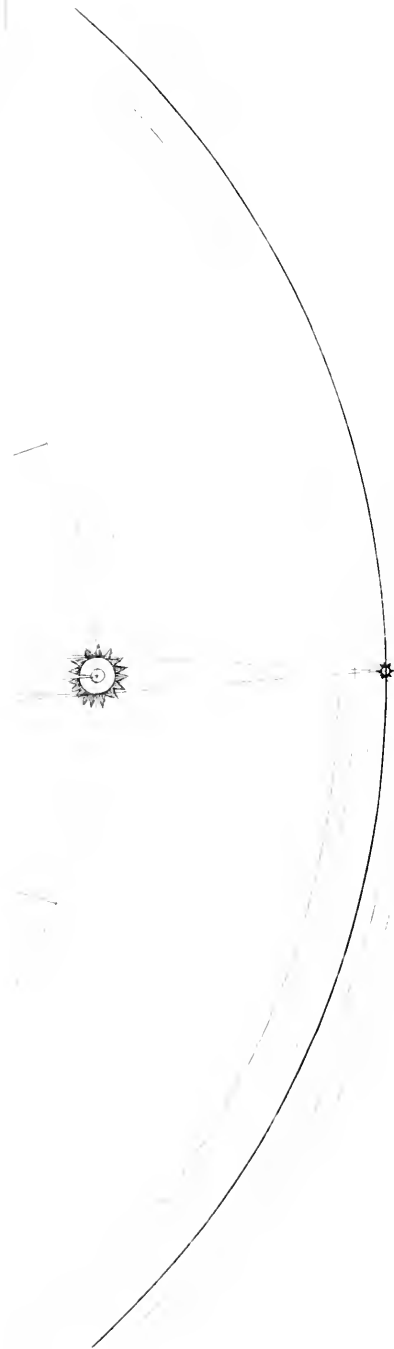




PLATE VIII.



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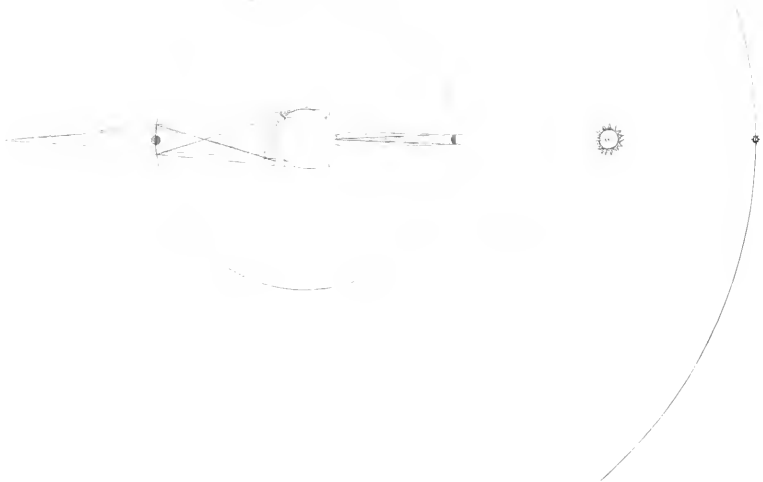
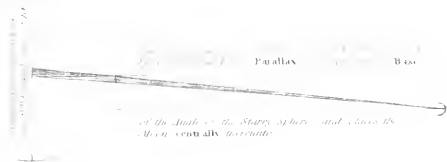


Plate IX.

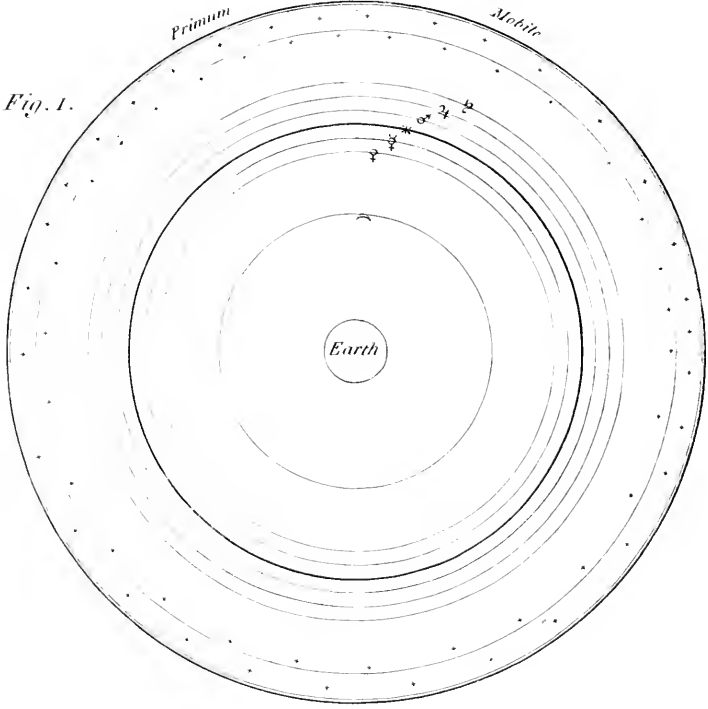


Solar Eclipse Line

*THE SUN'S
PLACE
Sun*



1774
1775
1776
1777
1778
1779
1780
1781
1782
1783
1784
1785
1786
1787
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1799
1800



TYCHO BRAHE'S SYSTEM,

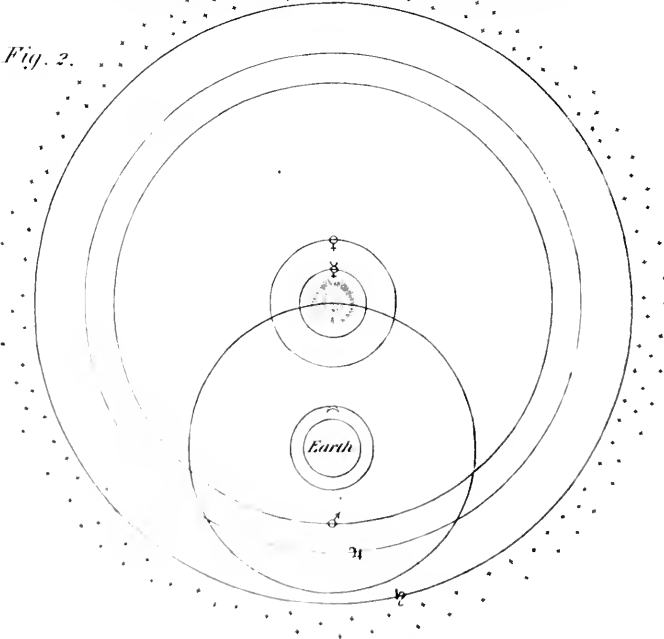
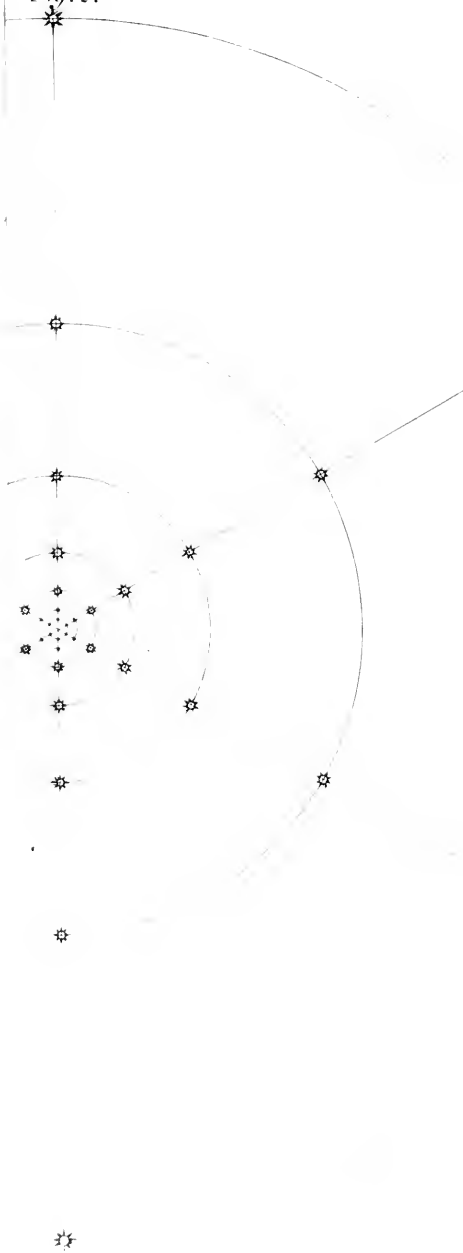


Fig. 2.

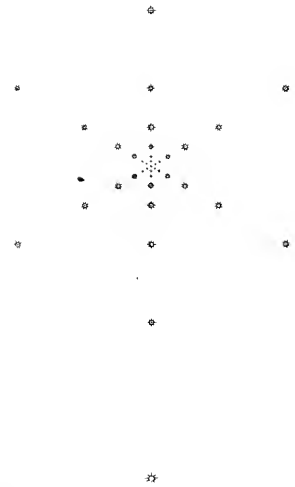


THE SOLAR SYSTEM.

Fig. 1



Fig. 2



U
V
W
X
Y
Z

Fig. 2.

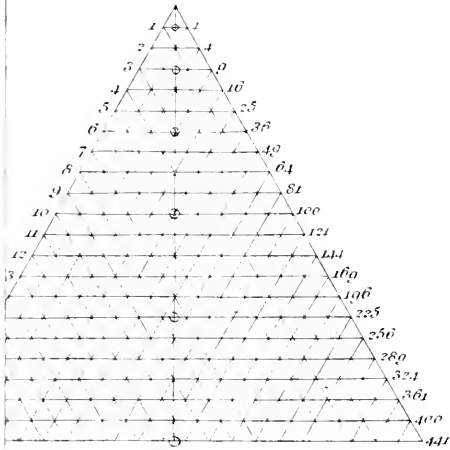
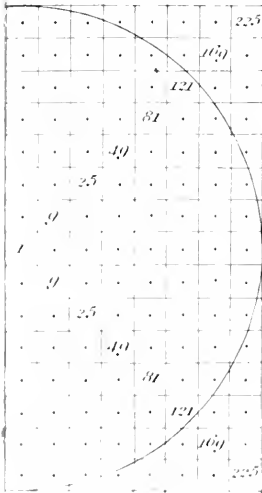


Fig. 5.

of 8 Odd Numbers.



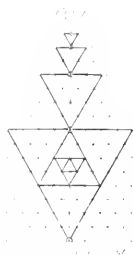


Fig. 1



Fig. 2



Fig. 3. 100 x 100 x 100 Dots

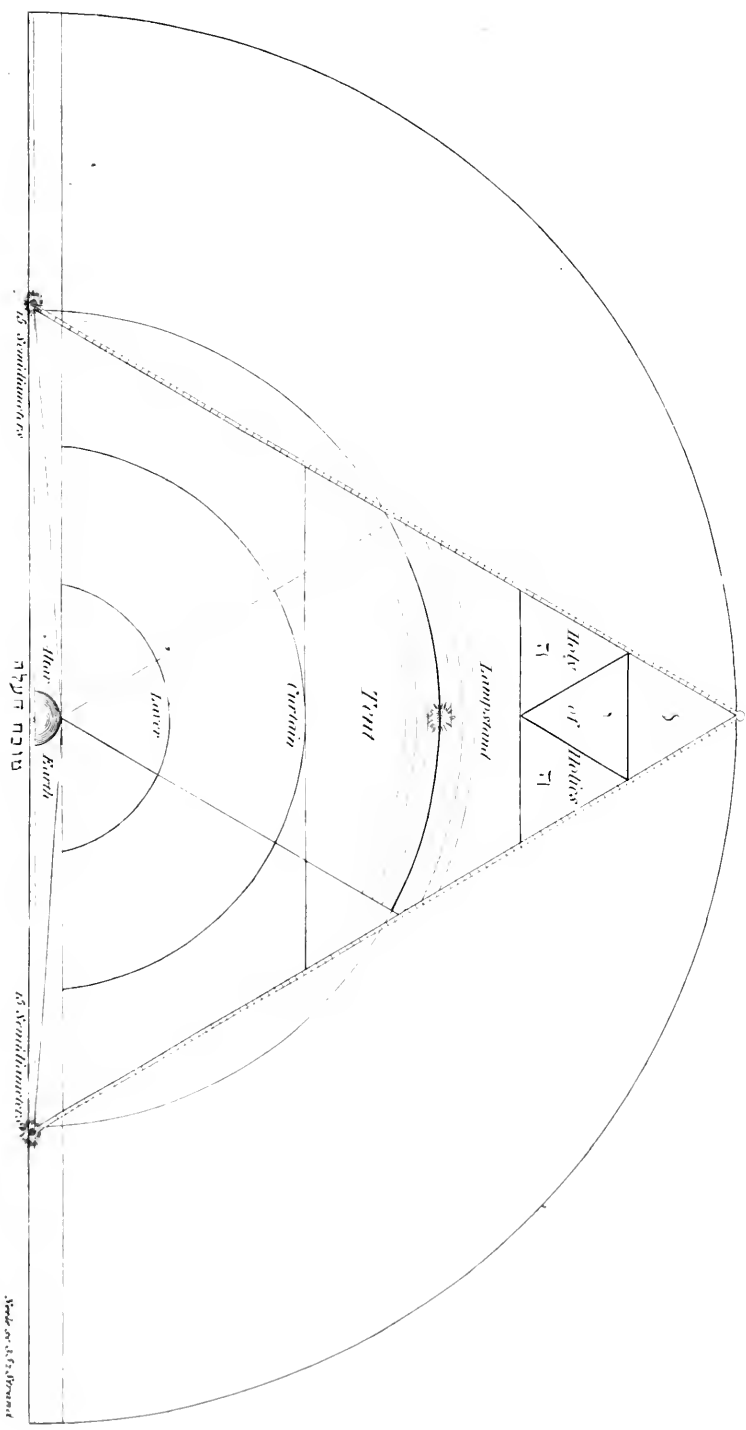


Fig. 4



Fig. 5

PLATE XIII.



IDEA OF THE HEBREW TONGUE.

יהיו לרצון אמרי פי.
והגיון לבי לפניך.

Ps. xix. v. 15. יהוה צורי וגאלי:

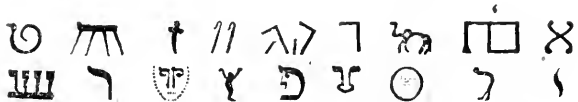
THE HEBREW ALPHABET,

AS AT THIS DAY.

א	a (or)	ālēp	אלף	to teach, or instruct, as by example.
ב	b . . .	bīth	בית	a house or temple, יהוה בית יהוה <i>House of God.</i>
ג	g . . .	gīmēl	גמל	a camel, (thence) to requite, to abound.
ד	d . . .	dlēth	דלת	a shut door, to exhaust, or deprive of nutriment.
ה	e . . .	ēc èh	הה	alas! a note or word of lamentation.
ו	u, w .	wūh	ו ו	a hook, link, or crook; the conjunction.
ז	z . . .	zīn	זין	armoury, arms; to sever and disperse.
ח	ch, h	chēth	חת	to penetrate, descend into, perforate.
ט	t . . .	tēth	טת	to decline, deviate, turn aside from.
י	i, y .	yōd	יד	the hand, power, might, ability.
כ	k . . .	kāph	כף	to bend down, be adapted, and conformed unto.
ל	l . . .	lāmēd	למד	to learn, as from experience, to teach.
מ	m . . .	mūm	מום	faulty, a blemish or defect.
נ	n . . .	nūn	נן	to dwell or inhabit, be entabernacled.
ס	s . . .	šāmk	סמך	sustain, uphold by strength.
ע	o, ng	ōōin	עין	the eye, a pool or font, appearance.
פ	p, ph	phē	פה	the side view, corner, edge, mouth.
צ	zh . .	zhādī	צדי	the side, ensnare, venison, meat-obviaticum.
ק	qu . .	quōph	קף	to revolve, to bring about again.
ר	ir r .	rēsh	רש	inheritance, the poor, Matt. v. 3—6.
ש	sh . .	shēn	שן	a tooth (thence) change, renewal.
ת	dth, th	dthūlī	תת	to cut into distinct portions, and to distribute.

It would much facilitate, to the English reader, the comprehension of *all* that follows, if he would make himself master of the *forms* and *names* of the letters in the preceding page, and would attend to their several *significations*; for it is from *these* that we derive intelligence of the hieroglyphic mystery; the *true source* of those forms and names, and even of the *alphabetic series*; for wherefore should one letter *take the lead* of the other, and the **⌘** be the *guide* of *all*?

ORIGINAL EMBLEMS.



⌘, the *Cross*, giveth form to the letter ⌘ or ⌘: □*, the *House*, to the *two* letters בַּת; 𐌒, the *Camel*, to the *three* מַלְאָכִים; ַ, the *Shut Door*, to the ַ; אֶלֶף †, the *falling Mansion*, to the אֶ; ַ, the *Shepherd's Crook*, to the אֶ or אֶ; ַ, the *Sword*, to the אֶ; ַ, *Thorns*, to the אֶ; ַ, the *Serpent*, to the אֶ; ַ, the *Flame of Fire, Glory*, to the אֶ; ַ, *Humbled*, to the אֶ; ַ, the *Heavens*, to אֶ; ַ, the *Eyes of Man*, to אֶ; ַ, the *Side Face*, to אֶ; ַ, the *Crucified Person*, to אֶ and אֶ; ַ, the *Full Face*, to the *two* letters אֶ אֶ; ַ, the *Torrent*, to אֶ; and ַ, *Teeth, Change of Teeth*, to the *two* אֶ אֶ.

* ַ Represents the flame of fire, or visible glory over the Temple of God—the Mansion of Paradise.

† אֶ אֶ and אֶ אֶ are *thus doubled* in the alphabet.

From these *eighteen* emblems are deduced the *twenty-two* letters; no part of any emblem is superfluous or redundant, neither is any letter superadded. Some letters *retain the name* together with the *form* of the *entire emblem*, as \aleph , η , ι , κ , λ , μ ; some represent the *object* of such attributed ability or design, as \aleph , η , θ , ι , κ , λ , μ , ν , (St. John vi. 53, 54, 55, *et al.*) and \aleph^* , (Mark i. 4, 5, 6, with Rom. vi. 3, 4, 5); while others are parts of *decompounded* emblems: in which *last case*, the letter to the *right hand* (being the *first* letter) assumes the *name* or *designation* of the *entire emblem*, as the \aleph , the η , the θ , and the ι . Let it however be remarked, that the remaining parts of these decompounded emblems are not therefore *lost* or *done away*; but that they become the *initial* letters of *other* words, (though *not* of *other* emblems†,) and in their rank in the *alphabetic* series, wonderfully augment the *earliest record* of human faith.

Matt. xi.
28, 29, 30.

* Thus \aleph no where, as a word, signifies a cross, nor η a falling mansion, nor θ (*i. e.* $\theta\theta$) thorns, nor ι a serpent, nor κ fire, nor λ the heavens, nor μ crucifixion, nor ν a torrent, as by *immediate* construction; but these letters, in their alphabetic significations, severally express *qualities*, for which those emblems or nouns have naturally or mystically (*i. e.* by christian metaphor) a pre-eminent distinction, or unto which they manifest a peculiar alliance.

† For the emblems *of themselves* are a complete revelation: the letters \aleph , η , and ι *augment* the historic record, and announce the *supposed* law, Heb. x. 1. Gal. iii. 19; the θ elucidates *the mode* of the mystery of regeneration, St. John iii. 1—21, &c.

THE EMBLEMATIC CREED.

Gen. i. and v. 1. **♂*** MAN formed in the image of his Maker, in the similitudes of his blessed Redeemer, was by him placed in the garden of
 John xiv. 2. Eden, in the **□** mansions of Paradise, where-
 Gen. ii. 19, 20. and every **🐾** animal proffer its various services: Sin entered, and the man transgressed; justly therefore were he and his
 Gen. iii. 24. consort *detruded* thence, and the **⌋** door shut against them. Their once happy mansion was now unto them as a **⌋** fabric overturned; their conversation, *lamentation* and
 Gen. iv. 4. *woe*. Soon the **🐺** shepherd's life became the occupation of the repentant and faithful,
 Gen. x. 18, 19. while **†** war and slaughter swayed the unbelieving race. The inflicted earth brought forth
 Gen. xi. 1 —9. **🌿** thorns and thistles, and **👹** Satan's empire was to the full established. The covenanted time (Gen. xv. 13—16) arrives, the
 Exod. iii. **🔥** holy fire descends upon the mount Sinai, and the angel of that covenant **†** **↘** stoops to

* The *second Adam* being by merit the representative of human nature, and *his* cross the symbol of man's redemption, it follows that the *first Adam* also, may with propriety be designed thereby.

† The following work will involve an illustration of this doctrine, with explanations of certain passages that inculcate the advent in these latter days of this the very same mighty and zealous messenger of our Lord Jesus Christ.

redeem the sons of Jacob, (and לָמַד to instruct נֹסֶם a perverse generation; Acts vii. 35. 54. For unto this did the fire of his glory נֹן dwell) in a measured model ☉ of the heavens. The promised and eventful day draws near—the Only Begotten of the Father, the Light of Light, and ז Discerner of all Things, comes down from heaven, and is incarnate by the Holy Ghost of the Virgin Mary, and is made מ man, and is צ crucified also for us, under Pontius Pilate; dead and buried, he descended into hell; on the third day he rises again, according to the scriptures, and פ re-appears unto his disciples. Having ordained the ׀ waters of baptism unto remission of sins, and through repentance in faith, unto a ׀ new birth in righteousness, he perpetuates the holy mystery, (and תה breaks his sacred body in distribution) of eternal life, unto all who come prepared.

Ex. xxxiii.

Exod. xl. 34.

Isa. ix. 6.

Isa. liii.

Acts ii. 27.

Acts ii. 31.

John iii. 6—21.

John iv. 1, 2.

Matt. xxvi. 17—32.

lxxxix. : ברוך יהוה לעולם אמן ואמן.

Dan. xii. 1. Hagg. ii. 6, 7. Rev. xiv. 6, 7. Matt. xvii. 10—13. John the Baptist hath indeed come in the spirit and power of *Elias*, being clad with his very raiment, and acting his office, and he was the *Præcursor* of his Lord; and like unto *Elias*, we trust, will be the angelman's fidelity. He, who is eminently the similitude of יהוה, and the image of משיח. Luke 1. throughout. John i. 1—34. Ezek. i. 26, 27, 28.

The tabernacle—the pattern of the heavens was the residence of this similitude, who filled the tabernacle and the tent with his glory, as doth the glory of our Lord Jesus

TABLE OF IDEAS,

SUGGESTED BY THE FORMS OF EMBLEMS.

Of such ideas as are likely to recur to an informed mind, on the contemplation of these objects severally.

- ✕ The Cross, (*hence*) torture, being racked; *metaph.* self denial.
- The Temple, *h.* architecture, rule, system, intelligence.
- 🐫 The Camel, *h.* height of stature, a protuberance, excess.
- ⌋ The Shut Door, *h.* exclusion, lonesome, musing, solitary.
- ⌋> The Falling Mansion, *h.* ruin, dismay, confusion, trouble.
- ∥ The Shepherd's Crook, *h.* ease, contemplation, security, rest.
- † The Sword, *h.* glittering, furbished; *also*, rapine, slaughter.
- ⚓ The Brier, Thorns, *h.* pointed, sharp; *also*, sterility and perplexity.
- ☪ The Serpent, *h.* deviation, tortuosity; insinuation, treachery.

Christ the heavens, and the heaven of heavens. Exod. xxiii. 30—33. But the glory of our Lord Jesus is not to be seen by the eyes of *mortal* man. Exod. xxxiii. 18—23. and xxxiv. 1—9.

- ⋈ The Flame of Fire, *h.* vengeance, power, light, genial warmth.
- ⌒ The Humiliated, dejected; a semicircular figure, a cover.
- ☉ The Starry Firmament; circularity, compactedness, strength.
- ♁ The Eye of Man; vision, intellect, benignity, love.
- ∂ The Side Face, half seen; edge, corner, enigmatical, faith*.
- Υ The Crucified Saviour; death, sacrifice, resolution, victory.
- ☩ The Full Face, manifestation; resurrection, life, glory.
- ⌒ The Torrent (as of Jordan) fluidity, purification, baptism.
- ⏏ The Teeth, *h.* change, renewal; whiteness, laughter, *joy*.

Having this Table in our view, and the gospel in our minds, let us endeavour *to portray*, in emblematic composition, those truths, which the scriptures announce in *literal solemnity*.

* *Faith* is not perfect knowledge (1 Cor. xiii. 9—12) but it hath the evidence of a truth, which is *so* communicated, that the *heart of man* may be tried, and the judgments of God finally *justified*. Deut. xxx. *throughout*. Faith is not the edifice of the proud, but the refuge of the meek and lowly. Matt. xi. 28, 29, 30.

THE
COMPOSITION OF EMBLEMATIC
WORDS.

∞ THE Cross hath been already noticed to be the symbol of *man*.

Matt. xxvi. 38. ²Υ ¹∞ *i. e.* אִישׁ ¹man in ²extreme distress, under the pressure of bitterest pangs; “My soul is exceeding sorrowful, even unto death,” were the first expressions of our agonizing Lord.

Ex. iii. 2, 3. אֱלֹהִים *i. e.* אֱלֹהֵי חַיֵּי life; the *fire* in the *bush*—The angel of life unto the oppressed of Jacob.

Deut. xxxiii. 16. שֹׁכֵן בִּשְׁכֵינֹתָ *i. e.* In that *he dwelt in the lowly bush*, he did represent our Saviour’s *humiliate incarnation*, Isa. liii. 1, 2, 3; in which *holy state* however, *life* was given to the dead, and man redeemed.

Rev. xix. 7, 8, 9. פָּרְפֹרִים *i. e.* שִׁישׁ the *lily* flower, emblem of purity, righteousness, and joy; prefiguring the *whiteness* of that *robe*, which will be given from out the wardrobe of the *Lamb* at his *marriage supper*, unto such as shall come *rightly* prepared. No man’s own righteousness

Exod. xxx. 17—21. can *secure* him a seat there; he must be baptized, and *change* his own garments, ere he can enter *that temple*; he must *change* and be *changed*, before that happy consummation.

Ex. xxviii. 43.

יָצַח² יָצַח¹ *i. e.* יָצַח, the *tree* of *wisdom* and *death*, Genesis i.
or of the knowledge of good and evil; יָצַח² Genesis iii.
signifies to consult with.

יָצַח² יָצַח¹ *i. e.* יָצַח *triumphing* as by virtue of Eph. iv. 9.
his *death* and *wisdom*, over all the powers of
sin and hell, Ps. xxii.














יָצַח² יָצַח¹ *i. e.* יָצַח *inheritance*; being *baptized* Jos. iii. iv.
into his death, we are admitted into his *joy*:
thus the *ark* preceded the host, and thus it
became Messiah “to fulfil all righteous-
ness.” Matt. iii.
13—17.


יָצַח³ יָצַח² יָצַח¹ *i. e.* יָצַח or יָצַח *Jesus*—*light*,
purity, and *intellect*. The word יָצַח signifies Isa. xvii. 7.
to *save*, and to *look at*; hence יָצַח is (by
another construction) that Righteous One, Numb. xxi.
who *saves* by being *looked at*. The True 8, 9.
John xii.
32, 33.
The True נָחַשׁ *i. e.* *serpent for serpents*; as also the
patriarch David saith in the xviiiith Psalm
עֵם עֲקֻשְׁתֵּהֶם, but a *Saviour* to the *Humble*
עֵם עֲנִי תוֹשִׁיעַ—v. 27, 28. Exod. vii. 10,
11, 12.

יָצַח³ יָצַח² יָצַח¹ *i. e.* יָצַח *irradiate*—shine forth in
thy *might*, *humanity*, and *wisdom*, יָשַׁב הַכְּרֻבִים Ps. lxxx.
; and again: אֵל נִקְמֹת הוֹפִיעַ: See the Ps. xciv.
words of blessings, Numb. vi. 22—27.

יָצַח³ יָצַח² יָצַח¹ *i. e.* יָצַח our *righteousness*; in that Rom. ii. iii.
iv.
He was *crucified*, that He remained in a *se-* Ps. xviii.
parated state, and that He *rose again* for our
justification. 1Pet. iii. 13

ARCHITECTURAL MEMORANDA.

-  *i. e.* בית The *Tabernacle* or *Temple* of Jehovah. 1 Kings viii. Exod. xxv.
-  ... בא Entrance, as by the door of that Temple. John x. 2.
-  ... בע Enquiry, into the order of that house. John x. 3, 4.
-  ... בט To pry into secret things, h. scrutinize. John x. 1, 8, 10, 12.
-  ... אב The Progenitor and Lord of that house. John xiv. 2.
-  ... בנ Meat, or abundant supply for that house. Ezek. xxv. 7.
-  ... בז Rapine; the sword within that house. Mark xiii.
-  ... בר Solitary; having shut-to the door of that house. Matt. xxv. 10.
-  ... אבר Lost; having delayed proper entrance there. Matt. xxv. 11, 12, 13.
-  ... הב Perplext; as when briers surmount that house. Matt xxvii. 29, 30.
-  ... הב Love—in Him who wore those thorns. Ibid.
-  ... טב Fair and pleasant—the ejected from that house. Rev. xii. 9, 10.
-  ... בר Purifying waters will issue from that house; hence,

 The Temple of the Father, and Cleanser of the Worlds.

Matt. xvii. But who is בר? Nay, who is בן אב;
 Ps. ii. 12. בר אבס.*? The Lord of *Life* or a *Murderer*?
 Acts iii. 14, 15. By whose blood are we redeemed? Never
 Luke xxiii. 25. again let Man mistake, as did our forefathers
 of the Law on that dread day, when Pilate
 placed those two together!

Acts iv. 24 באר חפרוה שרים כרוה נדיבי העם
 —30. במחקק במשענתם: (ענו לה.) Numb. xxi. 16, 17, 18.—

John vii. 37, 38, 39. They dug the well that was already full!
 They smote the rock that saved them!

Gen. I. 19 Nevertheless hath their evil deed (through
 —23. the merciful wisdom of God) brought about
 Rom. x. our salvation, and their rejection our happi-
 Rom. x. nesses; what then shall we expect from their
 reception into favour? “For the gifts and
 “callings of God are without repentance.”
 But of the Temple this know, my brothers,
 that it is, for a truth, God’s house, and that
 his only Son Jesus Christ is the only master
 Heb. iii. there; he is the heir, and the rightful lord
 Heb. iv. v. and owner thereof; even Moses was but the
 vi. steward therein, and David thought, it would
 Ps. xxvii. have been no dishonour, to have been the
 4, 5. door-keeper there. Ps. lxxxiv.

* בן אב *i. e.* The “Son of the Father”—the true
 title of our Lord Jesus, as also the name of the released
 murderer!

Thus, for a moment, we have contemplated the Hebrew tongue, as the language of *representation only*; exercising our judgment through the sense of *vision*. Let us, in the next place, attend to it more minutely, as being the *voice of nature*, and the *Rule of Onomatopœia*—referring to the testimonies of the *ear*: and, if we should *unite these* with the euphonies of an *Evangelistic Grammar*, we hope rather to *corroborate by analogies*, than to confound by rude *contrarities*, or distress by too subtile distinctions. Such are the privileges of *truth*. *All things* were *designed and created in adapted similitudes* to the One Great Antemundane Exemplar; *Christ God is that Exemplar*, and *He is the* Heb. i. *Beauty of Existency*, the *Substance of Holiness*, the Lamb of God, and יהוה אלהים.



TABLE OF IDEAS,

IMPRESSED AND OCCASIONED BY THE
SOUNDS OF LETTERS.

- א ¹ *au* Expressive of *majesty*, ² *aa* of *Sorrow*,
³ *áh* of *rejection*.
- ב *b* Of contiguity, contignation; *also*, in-
clusion, vacuity.
- ג *g* Of vehemence, expulsion; ג *final* im-
pediment, &c.
- ד *d* Of seclusion; single, slow, meditative.
- ה *e* Agitated, vibrative, tumultuous, hesi-
tative.
- ו *w* Connective; *u* continuative; *also*, per-
manent.
- ז *z* Splendour, activity; *also*, dispersion,
and a buzzing sound.
- ח *ch* Sharp, incisive; *hh* (*final*) breath,
energy.
- ט *t* Softly, imperceptible; inclining, de-
clining, twining.
- י *i* Puissance, virtue, life; י *y* or *yeh* is
HE; (*final*) I, my.
- כ *k* Conformant, submissive; ק checked,
fenced, restrained.

- ל *l* Gentle in action, meandering; leading to, winding.
- מ *m* Body, substance, machine; ם congregate; *also*, mute.
- נ *n* Passive, obedient; ך given up to, perfected in.
- ס *s* Circularity, revolvency; speed, fleeting, passing.
- ע װ *o* Mild and persuasive; *o* plain, declarative; *ng*, clangour.
- פ *p* Articulate, delicate, gradual; ף *ph*, sufflative, furious.
- צ *zh* Resolute, enduring, strong; ץ extremity, death.
- ק *qu* Sickness, qualm; ך *final*, encompass, adhesive.
- ר *rr* Rushing, overflowing, rapid; quick consumption.
- ש *sh* Spread over, suffuse, anoint; handling, touching.
- ת *dth* Instant, present; distribute, determine, apportion.

Ps. viii.—: יהוה אדנינו מה אדיר שמך בכל הארץ:

By a little attention, the reader will perceive, that the significations attributed to the several letters, are not fanciful and arbitrary, but such as co-unite with a contemplation of the objects in the Emblematic Table, *and* result from observation of the

motions and affections of the organs of speech, pending the energies of the mind. But the chief consideration will be, whether the language is *really* composed and formed from such simple elements.—That he may be able to give an adequate decision on the subject, I must again repeat the necessity of his memory being previously impressed with the forms, significations, and names of the letters severally. By *reason* alone, we may arrive to attribute *design* to the creative mind, in the exertion of his power; by *faith*, we learn to comprehend *that* design, and to read it in his works.

All things are from the same pattern, *which pattern* is *Christ*—the visibility of the Almighty Father. There is, therefore, a *rule of analogy* every where—a harmony of order in every variety: our effort in the hope of the grace of Christ, is to point out that rule, to restore that harmony, and to rejoice in our lot, with all the creatures of our God.

Ps. xcvi.—לכו נרננה ליהוה נריעה לצור ישענו:

THE
VOICE OF NATURE WITH THE
LANGUAGE OF GRACE.



THE sounds attributed unto \aleph the Cross of Christ, are declarative of *His* (*Messiah's*) varied conditions among the sons of men. *Isaiah* saw him disrobed of his *majesty*, *sorrowing* in his humility, *rejected* and *despised* of his kindred; the prophet felt the wound, beheld the cross, and through the sounds of \aleph alone, thrills the information on our hearts. Chap. liii.

See the two
Tables.

\aleph $\bar{a}\bar{u}$. : $\overset{1}{\text{מ}} \overset{1}{\text{ר}} \overset{1}{\text{א}} \overset{1}{\text{ה}} \overset{1}{\text{ו}} \overset{1}{\text{ל}} \overset{1}{\text{א}}$ ונחמדהו: $\overset{2}{\text{ל}} \overset{2}{\text{א}}$ תאר לו ולא הדר ונראהו ולא מראה ונחמדהו:
 \aleph $\bar{a}\bar{a}$: $\overset{2}{\text{נ}} \overset{2}{\text{ב}} \overset{2}{\text{ו}} \overset{2}{\text{ה}}$ וחדל אישים. איש מכאבות וידוע חלי: $\overset{3}{\text{י}} \overset{3}{\text{ה}} \overset{3}{\text{ו}} \overset{3}{\text{ה}}$
 \aleph $\hat{a}h$: יהוה חפץ דכאו: $\overset{3}{\text{י}} \overset{3}{\text{ה}} \overset{3}{\text{ו}} \overset{3}{\text{ה}}$

And thus again to describe more speaking-ly the *second condition*, the \aleph is often inserted

Luke iv. 22.

* *Supplied* vowels are ever at the discretion of the speaker, and naturally follow the temper of the subject. The *written* vowels are ever *long*. The rule being given as above, the \aleph becomes the note of either of the aforementioned conditions on analogous topics, even when the Messiah is *not personally* referred unto—thus Job xxviii. 11. where to heighten the expression, the ה in פה is changed into \aleph on the recurrence of the word, and the emphasis and cadence rise and fall with the waves.

יָד פֶּה תְּכוּיָא וְלֹא תִסִּיף וּפֵא יִשִּׁית בְּנֶאֱוֶן גְּלִיד:

*vibratory**. בהט *radiated marble*, זהב *meridian splendour*, burnished gold, זהר *irradiant*, טהר *defæcate to light*, (thence) pure to holiness, להב *the glittering sword*, a vehement flame, להט *luminous*, נהג *light of a lamp*, (thence) to instruct, 2 Pet. i. 19, to lead as by a light, so הלל *to praise*, i. e. to ascribe glory or light unto (meaning creative divine light,) נהר *issuing light*, flowing stream, צהב *yellow*, צהר *vivid*, splendid, שהם *the onyx stone*, תהו *commixt*, בהו *without order*.

3dly. When such radiancy is designed by the fabrications of art; as thus, אהל *the tent*, the mystic emblem of embodied light, כהן *the priest*, arrayed in his effulgent ephod, סהר *a spiral tower* dedicated to the sun, שחר *a spiral ornament*† dedicated to the moon: hence, מוֹסֵי.

4thly. The disordered passions of animals בהם, רהר, נהם, נהק, צהל.

5thly. *Social concourse* — heavenly choir. להק “*The goodly Fellowship of the Prophets* praise Thee; קהל “*The Holy Church* through-

* As being of analagous condition to the agitations of the moral man, *first instanced*.

† Ornaments were called עדי *witnesses*, because they were symbolical of the federated mysteries which men variously worshipped—hence Aaron’s stratagem, Exod. xxxii. Jehovah’s jealousy, Exod. xxxiv. 12—17, and the prophet’s many rebukes to the apostate unto false gods. Isaiah i. lxvi. &c. &c. and into Fallacious Systems of the Host of Heaven.

out all the World” שֶׁהָרָ “Do acknowledge Thee” to be their Lord and God.

Ps. xxix. 1. הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:

See Tables ך.

ך is a letter purely *grammatical*: after the *first* radical, it describes the energy *in its action*, as גּוֹמֵל, הוֹנֵן, מוֹרָה, &c. After the *second*, it expresses the *permanency* of any native or acquired ability or virtue; *thus*, בְּרוּךְ, יְשׁוּעָה, קְדוֹשׁ, &c. &c.

ך between *biliterals* is not only euphous, but, by *connecting* the two letters into *one* syllable, stamps the sense, and consequently prevents ambiguity of interpretation; thus בּוּךְ *caught*, not able to move either way, בִּיךְ *in thee*; שׂוּל *the skirt of a garment*, שֵׁל־שׂוּל *which (pertains) to*, שׂוּל־מָה *why (this)-to-me, wherefore*, שׂוּלְמָה *peace, prosperity*:—But its utility is chiefly in pro-nominals and appellatives.

ך as a *prefixed* letter, is the connective, *and, moreover, but*, &c.

See Tables ם.

POWER, VIRTUE, ABILITY, of *any nature* whatsoever.

This paramount quality derives its *form* from light visible, the chief of *created* elements; but there is an *intellectual* light, which no mortal man can approach unto,

and *this Light* is the Effulgence of Christ Jesus—of *His Life*; its *name* is יהוה. “Hallowed be thy name!” The *substance* of יהוה Heb. ii. 16. was never *commixt* with *that created Light*, but only with the substance of *man* in the Heb. ii. 17, 18. body of *Messiah*: The *sentient soul* of Christ is that *Holy Being*, which results *from that UNION*. No man nor angel therefore can partake of יהוה (who is the effulgence of Heb. i. 1—5. אהיה *existency*, by possessing *existency* itself,) but through the participation of the *body* of Christ. There is, however, a mighty angel of light, named מיכאל *Mikaul*; (whom God hath *made* mighty, for there is no power but of God, *because* of his approved faith and fidelity.) This angel מיכאל is the יהוה שר צבא Josh. v. 14. *Captain of God’s Host*; with *Him*, the Holy Spirit *from Christ* יהוה did associate from earliest time; He מיכאל is not the יהוה, but Ezek. i. 28. he is the ethereal similitude of the *glory* of יהוה, being the יהוה כבוד נראת, and hath the *stamp* of that *living name*, the earnest of a *future recompence*. Every *ethereal* appearance therefore (as of the *fire at Sinai*) was not the manifestation of the *substance* of the Godhead, but the *similitude* of that manifestation; for the *manifestation* is Jesus Christ John i. 1—14. —God blessed for ever. Of the office, character, and person of this angel, we hope by the grace of God to speak more *fully* in another place.

Now forasmuch as our minds cannot go beyond the images of *nature*, it hath pleased the Gracious Deity to excerpt *from that Table*, certain characters *whereby* to designate (as through similitudes) the beneficences of his power and compassion, towards the generations of men.

Ex. iii. 14,
and vi. 3.

The Name אהיה

is appropriated unto *our God* as the אל שדי *Beneficent Creator* over *all his works*; but, for a truth,

The Name יהוה

has a peculiar relationship unto *human beings*; HE being *their* one only Redeemer from sin, death, and eternal misery.

Ps. xviii. 32.

כי מי אלוה מבלעדי יהוה. ומי צור זולתי אלהינו:

In grammatical construction the word אהיה envelops the ideas of an *instant, spiritual light*; the word *altogether* signifying *Self Existency—I Am*. In grammatical construction the word יהוה envelops the ideas of *light, spiritual, impassioned, or conditionate*—for יהוה (as we have seen) is אלוה. Now the word יהוה in derivation is יהיהוה *God suffers*—but the יה the *Godhead* is the same, *simplex or conditioned*.

Job xxxvii.
22.

John x. 30.

שמע ישראל יהוה אלהינו יהוה אחד* :

* This is *the Name*, by which the Almighty Trinity wills ever to be addressed: Exod. iii. 15.

זה שמי לעלם וזה זברי לדר דר:

The *י* after the *first* radical, describes an *innate, spontaneous, or a presumptive* ability—an internal energy.

The *י* after the *second* radical, expresses an *acquired but well-merited* power; oftentimes endowed with an *impartive or transmissive* faculty: of this latter are most of the titles of *הסיד, דביר, גביר, בחיר, אדיר* himself, as *אדיר, בחיר, גביר, הסיד, דביר, יהיד, כפיר, נגיד, ברית, &c. &c.*: not so *הילל Lucifer*, who presumes to irradiate as from himself; but *that presumption* engendereth *הוללות* *madnesses*. When as of our Lord it is said, “though He were a *Son*, yet learned *He obedience*, by the things which he suffered; and being thus perfected, He became the Author of Eternal Salvation, unto all them that *obey Him*.” and *His* commandment is “Love one another as I have loved you”—“Greater love hath no man than this, that a man *lay down his life* for his friends.”—Comp. John x. 11, 17, 18.

Heb. v. 4,
5. 8. 9.
Syr. Test.

John xv. 12,
13.

Luke xxi.
27.

See *Tables ע*.

THE *three* qualities or powers assigned unto this vowel, with their connate euphonies, usually take place in the correspondent order of composition—being *oo* as the *first* radical letter, *o* as the *second*, and *ng* with either *short* vowel preceding as the *third*. To instance in the *first* character *עָרוֹן, עָרָר, עָלוּ, עָתָר, עָרַג, עָרַב, עָנַף, עָנַךְ, עָנַב, עָנַנְךְ, עָלַץ, עָלַם, עָלַט*,

OF THE CONSONANTS.

THE intention in this part of the Treatise, being to prove by adduction of instances—the truth of the several meanings assigned unto each letter *singly* and *uncompounded*, in the two Tables of Ideas from *forms*. and from *sounds*; it follows that to support the system only such words *need* to be produced, as have either the vowels *in construction*, or the radical letter under consideration—*doubled*: These testimonies should in reason suffice. It is not that their appropriate significations are lost in composition (for I believe it possible to solve *every word* into those constructions naturally or analagously, according to the given rules;) but verily these are not the times to run into recondite minutiae; our object and hope being rather to establish through the grace of Christ, *those essential truths* that proclaim aloud “Salvation unto Man, Happiness to the Church of God.”

ברכנוכם מבית יהוה:

From this principle, it will be the consideration also in a subsequent part, “The Evangelistic Rationale of the construction *of Words*” to treat rather upon the *doctrines* that shall *so result*, than upon their technical combinations; to enforce the *bene-*

ficial rather than to enucleate the *subtle*, unless when it may be in objection to any general error.

See *Tables* ב.

בַּע the *contignations, beams, strata*, of the heavenly abodes (See Job xxii. 12, *et al.*

Ps. civ. 3,
4, 5

freq.) the *clouds**; ע grateful.

הַבַּר the *Ark*, *i. e.* ה separate and distinct pieces, ב framed together.

בּוֹב hollow, *vacuitous, conframed*, but being without tenant or sap; hence ב as a *preposition* refers to that condition, signifying *in, within, into*; and בָּא to enter into.

בָּא we have seen, is the *Father, Progenitor, Builder*; so אָבִיב the *generative or fructiferous* season of the year. This *creative and*

Ex. xxiii.
13.

formative power of the great אָבִי עָר is transferred unto the *Son*, whose name is therefore

Isa. ix. 5.

John i. 42,
43.

בֵּן the *Builder*, and בֵּן עֵלְמָה the *Son of the Virgin* is as truly—the *Builder of the World*: *בינה* *i. e.* *intelligence* is consequently *His Peculium*, and none can wrest it from Him, nor even explain *His Work*, without *He* imparts the *faculty and skill*; for *בינה* is without doubt derived from בֵּן, and the הָאֵל is *His*.

John xiv. 9.

* How far such hypothesis is justifiable *unto reason*, the “*System of Analogies*” produced in the sequel may shew; but *faith* hath no alternative, for it is the Word of God; and we doubt not, but that God will in his own good time *justify our faith*: only, let us take heed that we be not imposed upon by any vain conceits, nor yet by any arbitrary interpretations.

הב *i. e.* $\square \sqsubset \sqsupset$ representing the *defective state of the mansion*; as a word הב begs *sup- pply*, “*give, restore.*”

בי *in or by myself*, Heb. iii. Gen. xxii. 16—18. בי נשבעתי (בע we have seen.)

See *Tables* ג.

גה *emanations of glory, exultation*; (ג *g* is ever a guttural) גרה *splendour, decor*; גיא the *tremendous chasm with its terrific cliffs*; גה *expulsion of breath*; גע *expiration of life*; גב *gibbous*; גג the *house top*; גף the *afar-seen pinnacle*. Mark the *component letter* also in each word*.

See *Tables* ד †.

דר a *lonely solemn gait*, דור *single, coming* Ps. xlii. *by himself*, born after a long interval, the last, the favourite—the *David*.

דא a *slow solemn flight, soaring aloft*; דע Ps. xviii. *knowledge, gradation of knowledge, sensation,*

* Through every letter of *this* investigation, the two *Tables of Forms* and of *Sounds* should be consulted; in general, the *incipient* letter will make its appeal unto the meanings in the *Table of Forms*, and the *final* letter unto the *Table of Sounds*—the reason is obvious.

† Wherefore the dental ד should have this *solitary* signification in the language of natural sounds, our dull sensations might not so readily perceive and acknowledge; but since *the fact* is so generally indisputable, and the *Table of Emblems* confirms it, I think it would be easier and safer attribute this *tardy apprehension*, to a defect of sinful nature in ourselves, than to disprove the validity of the rule.

Gen. ii. 16. *experience*; אר the *slow ascent of vapours*; הוד *personal and peculiar irradiancy*; יד the *hand, the peculiar agent*; ער the *intelligence that stands by—a witness*; בר a *single staff, a supporter*; בר-ים *two staves*,—for the purpose of removing the furniture of the house, and the house itself.

Exod. xxxv.
13—16.

גד a *detached and advanced troop*; נד in *solitary affliction*.

Gen. iv. 12.

נע ונר תהיה בארץ:

Nevertheless *Cain* built a city, and *dedicated* הנוך it; but *not* unto יהוה whom *through despair* he had left. Was the curse of God thereby obviated? No! none can give what himself doth not possess. His *children* rued it. But, my brothers, there has no evil befallen *us*, that we should thus *despair*. There is not a more fatal arrow on the *Tempter's* bow, than that which is feathered with *despair*: ignorance is no *guilt unatoneable*; *There only*, where the *intention* is *evil*, is the danger to be *dreaded*.

Gen. iv. 17.
and 13.

Job i. 7, and
ii. 2.

But *where* was the House of God erected? On what was its *earthly* foundation? Was it not the נריה הר *Maria* who *conceived**? “blessed is she that believed;” and *Mary*

Luke i. 45,
46, 47.

* So apposite are the coincidences of the type and completion, that in numberless instances, the same words literally express *both meanings*: but the Syriac tongue is what *primarily* gives the clue to Constructive, *i. e.* Evangelic Revelation, (see Preface) and thereby *leads us on to*

said, “ My soul doth magnify the Lord,
 “ and my spirit doth rejoice in God my
 “ Saviour.”

See *Tables* †.

זר scatter, disperse; זר let loose; זל lavish;
 זן wanton; זר roaming at large; זז this way—
 that way, this side—that side; דז dose, dissi-
 pate thought; זם devise, let the imagination
 rove; זב oozing from any cistern or recepta-
 cle; also, a *buzzing fly*; זיז wild beasts. In
 like manner בז, גז, לז, פז, רז, תז, shew the
 force of the † in their composition; and to
 the utmost justify the rule.

See *Tables* ה.

Is a letter of frequent use, being strongly
 characteristic. At the commencement of
 words, it is usually *ch*, expressive of *sharp-
 ness, incision, &c.*; *final*, it is *hh*, *vehement,
 sufflative, expulsive, &c.*; a full aspirate.

הוג a circle, described by the *incision* of a
 style or כהונה compass on marble, prior to
 the use of paper.

הר a sharp point, *h*. אהר one, ירר bring into
 one, unite.

הרה the joy of union and communion, John
 xvii. 20—24.

tenser application in investigating the mysteries of the
Hebrew tongue—THAT ONE TRUE LANGUAGE OF MAN,
 from which all others have proceeded, and unto which
 they must all be changed, and in it be absorpt.

הזיז *penetrating power of lightning*; הל *perforate, wound*; חיל *power to inflict a wound*; חלל *hollow, perforated, slain*.

הם *sharpness of warmth*; הן *a spear*; הין *an arrow*; הוין *out of doors, obnoxious to wounds*; הק *engrave with a sharp style, thence to decree, legislate* (so הב the *bosom*, the law of love thereon *engraven*;) הרר *intensely hot*; הרס the *Sun*—its *Gentile name*.

הת *to penetrate to the centre*; ה. תחת *underneath, inmost*; בתהתיות ארין; Ps. xviii. Eph. iv. 9. 1Pet. iii. 19. Matt. xii. 40. Lord has descended; and has preached *unto the spirits in prison*: He being *thus* subjected to the alternations of day and night on either hemisphere *above*, and at the same instant *unto both*, necessarily computed three days and three nights in *thirty-six hours*. With the same sound in onomatopœia, several *triliteral* words are connected, as הרץ, הרט, הרק. The instances of the ה *final*, sufflative, &c. are as numerous, and equally expressive; thus נבה, נה, דה, זח, כח, נה, פה, רוח, שוה; as also triliterals ברה, זרה, זבה, טבה, טלה, כלה, שלה, &c. To the *first Rule*, we place as exceptions הוס *pity*, הונן *gracious*, and words of *benignant* import, which *in course* must use the *softer* aspirate.

See Tables ט.

²וּ ¹סָ ¹מָן with a ²סָרָפִיִּם, i. e. a charmer, h. *slily, softly*.

סָרָפִיִּם the serpent got into the house—towards the north.

Isa. xiv.—וַאֲשֶׁב בְּהָר מוֹעֵד בִּירְכַתִּי צַפּוֹן

²וּ ¹סָ seduction of the ¹וִיָּדָה understanding, de- Rev. xiii.
ception of the mind.

³וּ ²וּ ¹סָ premeditate but ²וּ ³סָ instant attack, darted, shot along.

הָטָה deviate; הוֹטָה a twisted thread, to twist about, writhe; לָטָה enwrap, privily; שׁוּטָה revolt, apostatize; h. שׁוֹטָה the revolter, שׁוֹטָה־נוֹ who deceives us, when we are least of all apprehending mischief. Bold and subtle, he would creep into the Temple of Holiness, “and deceive (if it were possible) the very elect of God.”—Matt. xxiv. 24.

See Tables כ.

כָּבֵר to cover, thence to extinguish; כָּד a semiglobular ewer; כִּה conformantly, thus, like unto this; כִּי as, like as, conformed to; כָּל to Isa. xlv. 4
cover over, hold, and contain; כָּן to adjust —4.
unto, h. כִּבְנָה surname, give a suitable name Matt. xvi.
unto, h. כִּוְרָה כוּרָה.

כִּסָּא to fit with a cover, cover over; כִּפָּא a semiglobular cup; כִּבְרָא a measure of capacity, כִּבְרָא a covered oven; כִּיֹּר the laver—of a semiglobular form—the containant of baptismal waters, for the use of the sons of Levi לְוִיִּם.

כוש an *Æthiop*, besmeared or covered as with his dingy colour.

כתת pounded, beaten very small; see again כ and ת.

ך or כ *final*, signifying through imitation by sound—motion impeded, voice obstructed, &c. ה. ך the restrictive particle but, save, only; ך ה a blow impeded or stopped by the body opposed thereunto; ך ה the palate—breath or utterance obstructed thereby; שך assuaged, appeased, becalmed, &c. &c.

See Tables ל.

Its form deduced from the fore part of the camel—walking; thence its several meanings. אל GOD—the MAJESTY unto whom all prayer and praises tend and flow; הלל the tribute of prayer and praise unto that SACRED MAJESTY, and unto Him only; עלה the ascent of prayer and praise in sacrifice, unto that Godhead. זלל, יבל, הבל, אבל, זלל, גל, טל, with ילך, הלך, &c. &c. readily flow into the same allusions of easy descent, continued tendency, &c.

See Tables מ ט.

Its form derived from the body of the camel גא. In grammatical position therefore, the ט prefixed to an adjective or quality, giveth a form or body to it, i. e. maketh it a substantive, thus קדש Holy, מקדש the sanctuary; זבה sacrifice, מזבה the altar of sacrifice

and of *prayer*.—**מ** prefixed (with **ה** suffixed) oftentimes forms *ideal* substantives thus **מִקּוּהָ**, **מִשׁוּהָ**, **מִשְׁגָּה**, &c. But if **מ** be prefixed to a substantive *already formed*, it then takes a quality or virtue *from or out of* the body of that substantive, annexing it to the substantive preceding: Such is evidently the *manner* of the preposition—**מ** *from, out of*. In composition of words, the power of **מ** as the *final radical* **ם**, is most expressive; as in the *collective* words **הֵם**, **יָם**, **עַם**, **לְאָם**, and **אָם**, the *mother of many sons*: הוּא אָם כָּל הַיּוֹנִים Gen. iii. 20.—Wherein we perceive the *faith of Adam*; **ם** in its *second final* sense, *silent, thoughtful*; **רוֹם** *silent, inactive, of slow motion, considerative*; **אָטום** *closed, or shut up*; **טֵם** *mute*; **הִטָּם** *refrain*; **חִטָּם** *prudent*; **טַעַם** *taste, judgment*; **דָּם** *blood*—**דְּמִיּוֹת** *similitudes, assimilating*; the name **דָּם** *blood*, doth therefore express—1st. *A congregated substance of many assimilated particles*; 2dly, *of slow progression*. Its motion being rather through an instant and vital impulsation on the *whole mass*, than from any *hurried convolvency of its particles*.

See Tables ג. נ.

הִנָּה the *lamentation* of one *deserted*; **הִנָּה** of one *depressed*; **יִנָּה** of one *afflicted*; **עִנָּה** of one *humbled and dejected in mind*. **נִין** therefore, which signifies a *living tenement*, does certainly convey therewith, the idea of (at

Ps. lxxii.

Heb. ii. 7. least) a *temporary lowering* of the inhabitant—though the inferior nature be eventually *exalted*—as in the viiith Psalm :

ותהסרהו מעט מאלהים. וכבוד והדר תעטררהו:

נ in grammatical regimine, is a *prefix* of the future passive, ון a *termination* of *fulness, completion*; אל עליון God Most High, ישרון most perfect, Deut. xxxiii.

Rev. ix. 11. אברון therefore is one *lost beyond all hope*, Απολύτων—the state of a *fallen spirit*—but *man* is the child of hope—the heir through *Christ* of immortality and light; for *him* to *fall*, he must condemn *himself*.

See Tables ס.

Circularity or *sphericity* is the prevailing idea where ס commences (in biliterals): ס final, *speed, fleeting, &c.*

סא a *capacious measure*, as from an *emptied gourd*; סב *revolvency*, סבא *revolvency* Hos. iv. 18. as *of the spheres*; סוה a *small circular veil*; סג *returning as by a back stream, dross*; סף the *round sea*; its shores describing the shape of a bottle or cruse, and the still surface of its waters סוף *covered with weeds**; סל *roundridged highway*; a *round basket*; סלה *revolve in mind*.

סך a *round booth*, a *circular cover*; סע *re-*

* The appellation of *the Red Sea*, was from the memorable circumstance of its waters being “turned into blood.” Exod. vii. 19, 20.

See Tables ז. ז.

Its signification more readily discernible when *final*.

זַיַּן *straits of death*; בַּיַּן *fens of perdition*; לַיַּן *ghastly exultant*; הַיַּן *cut to the quick*; לַיַּן *taunting him in death*; מַיַּן *pressed to death*; פַּיַּן *scattered for ever*; קַיַּן *loathsome*, קַיַּן *awaken, the summer, a return from death.*

רַיַּן *crumbled into dust, violent commotion as from running*; the *agitations of laughter**; (thence) *pleasure, extreme delight*: so אַרְיַן *the earth* over which אַוּרְיַן *light runneth*, and causeth it to display its many beauties. *Wisdom* thus speaketh of the *earth*—Her delightsome abode. מִשְׁהַקַּת בְּתַבֵּל אֲרֻצּוֹ. And the Almighty speaking *unto Job* declares, that at His formation of the earth, “all the sons of God “shouted for joy;” yea, so great was his own pleasure therein, that he constrained the seas from overwhelming it; for *in it*, He beheld the manhood of his Son, as saith the text.

—בהירי רצתה נפשי—Isa. xlvii.

וַיִּשְׂמְחוּ בְּנֵי אֱלֹהִים וַיִּשְׂמְחוּ בְּנֵי אֱלֹהִים.

Matt. xvii.
5.

See Tables ק. ק.

When inceptive with a vowel—*qualm, sickness*: thus קָאָה, קִיא, קִיו, and קָאָת the

* So the words שַׁחַק, שַׁחַק, conformed to onomatopœia *Sheheq, Sheheq*, hurrying on the breath in their pronunciation: Gen. xviii. 9—15. xxvi. 6—16.

זר *a sojourner of no fixed abode, going from place to place.*

דר *free flight*; דרור *free to go where we list*; דרדר *the voluble thistle*; דור *series, generation*; דודר *from generation to generation*; דרר *quick darting rays of the sun, intensely hot—a stream of fire*; טרי *row, series, running in succession*; also, *wasting putrescence*; מרי *rebellious, departing from law*; סור *outcast from the tent, revolting from*; ערר *roused, excited unto action*; פרי *fruitful, multiplying* פ *the species, Gen. v. 3*; צרי *flowing gum of the tree, balsam*; קרה *running together, congregate, concur, occur, cross frame, a city, convocation, assembly of men, of animals, &c.*

See Tables ש.

ש incept: שש *the lily, also, white marble*; שיש *innocent joy*; שי *festive presents*; שא *elate—in conceit or reality*; שעה *regard, respect the mind and countenance of*; שוע *vociferation of joy or grief, as the tone of the voice might indicate*; שעשע *extremely delighted*; שוה *pleasant, easy, agreeable, smooth*; שה *expatiate freely, spread out the hands in swimming—the thoughts in meditation.*

2d Table. ש final—*suffused, &c. אש אש fire—touching all parts, and consuming what it touches*; יש *positive existence*; עש *make, form, handle every side*; בש *suffused with shame*; גש *searching every where*; *feel all around, approach, touch*;

Ps. cxxxix.

דש *thresh, rub grain upon grain*; טש *spread about without order*; כש *covered over with*; כוש *Æthiopian*; לוש *kneading*; נוש *feeling*; שמש *that name or power, which toucheth all things with its own substance, (see ארץ under רץ) i. e. its light, namely—the Sun*; פש *extension, corpulency, h. נפש the life of sensation—the soul diffused into every nerve, an intermediate subsistence*; קש *to collect again what has been strewed about—straws, stubble*; רש *poor, dispersed about, no man heeding them—their kingdom not of this world, yet not forgotten of their Saviour and Redeemèr*; נש *extirpate root and branch—the hardened and irrepentant only:—God wills our life.*

See Tables ת.

א the *definite article the*; אתה the *instant pronoun thou*; אות a *present token, a positive and assured sign of*; דת an *imperial decree*; ה. the *word death*; זאת *this, determinate*; עת the *fit occasion, instant opportunity, the moment.*

שת *fixed firmly on its basis*; but the more frequent construction of the ת, is deduced from that last sacred act, תה.

א the *coulter or ploughshare, that breaks the earth to pieces, the power of the א and ת of Nature's Lord*! “ Yet once more (he Ex. xix. 16. “ saith) I shake not the earth only, but also Rev. xxii. 13. “ heaven,” Hag. ii. 6; גת the *wine press of* Heb. xii.

God's anger; the violent trappings of *the vintner*—thus imitated by the style of Isaiah—Chap. lxi. 3—6.

ואדרכם באפי. וארמכם בחבתי. וזו נצחם על בנידי:
ואבוס עמים באפי. ואשכרם בחבתי. ואוריד לארץ נצחם:

¹ Tim. vi.
20, 21.

התת *ruinous destructive counsels, perverse disputings*; הת *driven to the centre, terror, dismay, ravaging force of fire*; בת *pounded to dust*, בהים *beaten spices*; זית *tree of light*,

John xvi. 7.

which diffuseth its Holy Blessings after its sufferings; נת *death, a disjunction of the soul and body, a cutting rending pain no doubt, yet what its severity, when compared with that, which will await the irrepentant and incorrigible? that second death, which The*

Rev. xx. 6.

WORD OF GOD—the דבר יהוה *only* can inflict—“the dividing asunder of soul and “spirit,” Heb. iv. 11, 12.

Ps. xxxi.—אם את: אל אמת: יהוה. אף פדיתה אותי יהוה.

כת *seduction* that leads to the realms of death בור *ירכתי* אל.

פת *portions* of the להם פנים—*bread of faces* פ, distributed unto the sons of לוי *the United One*; צית *to reduce unto death*, “ashes to “ashes, dust to dust” by *conflagration—elemental fire*; רתת *dreadful tremor*.

ת ת

The Gift of Gifts—Hallowed Portions of the Body of Our Lord, each bearing the stamp

Prov. xxii.
17—21.

of truth; the very substance of the Lamb Infallible, of the Word of God.

“ Lord evermore give us this bread.”

;ססו אסע !סססו. פס; (א ססו) ססו.
 ססו! ?(א ססו) ססו; ;ססו (אס) ססו
 אס.

It is not expected that the correlations of forms, sounds, and sense, under every instance that hath been adduced, will bear conviction to the mind of the reader *at the first perusal*: but it is rather hoped, that as he may *revert* to the explanations, the cloud that may intercept the perception at one time, will be dissipated at another, and the propriety of the rules be *eventually* manifested: for, the genius of a language is not to be mastered *at one slight effort*.



EVANGELISTIC RATIONALE

OF THE CONSTRUCTION OF WORDS—EXEMPLIFIED.

THE *technical* composition of words in this part of our treatise gives way to a higher rule of explanation, in which *it is absorbed*, but not therefore lost nor done away. Words of the highest importance unto man, are here selected for our consideration and study: and that as little offence as possible might be given unto the preconceptions of others, the writer hath essayed rather to affirm a truth, than to expose an error; unless where its UNIVERSALITY hath made that (its exposure) a duty.

Gen. i. 26,
27. v. 1.

בְּדַמְיוֹת אֱלֹהִים *Adam, man*; one made *in the similitudes of God*; yea more, one related by דָּם *blood*: were it not so, how could Christ have exercised the office of נֶאֱחָד *near kinsman*, and taken vengeance on the old murderer? through death, overcoming him that had the power of death. But the *likeness* was בְּצַלְמֵם *in similitude of form* also, *man* being the express image of his Maker. *In that similitude* also, which the *rational* spirit of the *creature* beareth unto the *intellectual* spirit of *Christ* * יְהוּה: And in that *privileged*

Numbers
xxxv. 19.

* Some distinction of expression should be used to designate the mode and nature of our Lord's intelligence;

similitude of “ rule and dominion over all
 “ the fishes of the sea, and over the fowl of
 “ the air, and over every living thing that
 “ moveth upon the earth.” Gen. i. 28. But
 it is intimated that man obtained the name
 אדם, for that he was made of the dust of
 האדמה *the earth*; truly so, because that *the*
earth itself is *a similitude*, in its substance,
 and in all its productions; it was cursed *on*
our account, and in the similitude of man’s
 ingratitude unto *His* Lord, was made to
 bring forth thorns and thistles, and every
 noxious weed. : משפטי יהוה אמת צדקו יהרו ; Psalm xix.

אדן *Lord and Judge*: “ We believe that
 “ thou shalt come to be our judge.” אדן is
 He that judges in that court, where the
 poor man’s plea is preferred without fee or
 molestation by the פלא יעין *most matchless*
advocate; one who hath himself commiseration
 for us, in that he was “ touched with
 “ the feeling of our infirmities”—yet so as
 without sin: Of *Him* it is said, that He was
tempted, that He *hungered*, that He *wept*,
 and that He *suffered* in the garden, and *on*
the cross. Now David foreseeing these
 things by the Holy Spirit of God, thus
 speaks of—אדני : Acts ii. 29.

Ps. cx.—: עלכן ירים ראש: מנחל בדרך ישתה.

His rationality being the result of deity with manhood,
 whereas our spirits are but *derived of Him*, we are all but
 the parts of *His* fulness, Col. ii. 9; our lives *in Him*; im-
 mortality *His Gift*.

Matt. xxvi.
41—46.

Wherein He attributes His exaltation, unto his prior sufferings at the brook of *Kedron*, קדרון—John xviii. 1. And again, in another psalm, He saith (lxxxiv. 6, 7.)

אשרי אדם עם לו. כך מסלות בלבבם:
עברי בעמק הבכא. כמעין ישותיהו:
גם ברכות יעטה מורה:

Luke xv. 9
—13.

Matt. v. 25. “ Make peace with thine offended brother, whiles thou art in the way with him, lest he cry unto heaven against thee, and his voice be heard, and the אדני “ deliver thee to the *officer*, and thou be cast “ into a pit;” (where *no water* is.) “ Like- “ wise, ye rich, make to yourselves friends of “ the poor, with that Mammon of Unrighteousness ye *now* possess; that when ye “ *fail*, they may remember your mercies in “ the life to come.” אדן *That whereon every pillar rests.*

Ex. xxvi.
18—27.

Gal. ii. 9.

Deut. vi. 4.

Matt. xxvi.
39—42.

אלהים God, a plural noun, but single in governance. *Three volitions and distinctions of one name and substance**: Their *existency*

* *The Father* being God simplex and unconditionate; *the Word* being God *of the Father alone*, in the condition of intellectual visibility—Begotten before all worlds, deriving *from the Father alone*, the gift of eternal existence, with distinction and freedom of will; Christ Jesus is *that word, that visibility—that will* made incarnate in the womb of the Virgin Mary, by the incomprehensible power of the Holy Spirit—Matt. i. 18—21. Luke i. 26—35. *The Holy Spirit* is God—of substance derived from the Father *and* from the Son—having eternal life and holiness, both from the Father *and* from the Son—with distinction of person and freedom of will; his will is love ineffable—his

is of the *Father*, whose *form* and *splendour* of *visibility* is the *Son*; the *Holy Spirit* is that one healthful and *efficacious energy* which is of the *Father* and of the *Son* derived, and sent into the world. “As the *Father* hath life in Himself so hath He given to the *Son* to have *life in Himself*.” And again: “*Jesus* saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath *seen me* hath *seen the Father*; and how sayest thou (then) *Shew us the Father*?” *Jesus* said—“The *Spirit of Truth* (the *Holy Ghost* the *Comforter*) which proceedeth *from the Father*, He shall testify of me”—xx. 22, 23. “And when He had said this, He *breathed on them*, and saith unto them—Receive ye the *Holy Ghost*; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.”—See also John v. 17. 21—24. Ye see then that *the same spirit* proceedeth from the *Father* and from the *Son*; and that it is that one healthful energy which with

Heb. i. 1,
2, 3.

John v. 26.

John xiv. 9.

Joh. xiv. 17.

John xv. 26.

John v. 5—8
with xix.
34, 35.

glory is to do the will of the *Father* and of the *Son*. 1 Cor. xv. 24—28. The will of the *Son* now regulates the worlds, John v. 22, 23; but when the catholic body shall be perfected, (of which body our Lord Christ is the sole head, from which head every member derives its life) then will the *will* of the *Father* influence the whole, and *all subsistence* be consummated in bliss—possessing life with the *Father*, glory with the *Son*, and wisdom with the *Spirit of Love*.

- 1 Cor. xii. 1—13. its own free consent operateth every good—
God blessed for ever.—Matt. xxviii. 19, 20.
- John x. 30. אֱלֹהִים *Gods*, also *men* “unto whom the
John x. 38. “Word of God came”—and the scriptures
cannot be broken.—Ps. lxxxii. 6. But the
word אֱלֹהִים (as righteous men have said) doth
indeed signify *adjuration*—a *curse*: the rea-
son whereof when applied unto “The Visi-
1 Cor. i. 2, 3, 4. bility of the Father,” holy Paul demon-
strateth, and the whole tenor of the gospel
Gal. iii. 9. inculcateth. But the word which beareth
Gal. iii. 17. *that* construction is in the *singular* number
אֱלֹהִים, and of the *perfected* condition; and
Job freq. that this word is *The very God*, we have not
Isa. xlv. 8. only the testimony of *Job* and of his *friends*,
but of *Elias* אֱלִיהוּ himself—xxxvii. 22.
- Mal. iii. 23, 24. אֱלִיֶּהוּ *Alyeh*—the prophet of the last days
—the *tail* of the אֵיל גִּלְגַּלִּים *ram of fulnesses*,
Exod. xxix. and of *consecrations*.—To explain:—*By laws*
ceremonial, deeds *spiritual* are discerned.—
When the Almighty had decreed to repre-
sent *by type* the work of righteousness, to
preshadow the body of Messiah; he caused
ver. 10. the sons of Jacob to bring unto the altar *a*
ver. 11. *bullock* פָּר, an offering as *for sin* הַטָּאת. They
slew him before the face of God (the sun
fled the sight of it. Matt. xxvii. 45.) They
ver. 12. poured his precious blood down to the
ver. 13. earth; they smote *Him* whom God had
smitten, and carried his emaciated frame
Heb. xiii. 12. without the camp—the relict of their blind
Exod. xxix. 14. indignation.—Israel *cursed* them!—אָרַר

אֵלֵינוּ כִּי עָו. וְעִבְרַתָּם כִּי קִשְׁתָּהּ our Lord *prayed* for them—"Father, forgive them; for they "know not what they do." (Luke xxiii. 34.)

Having slain their ransom, they brought his אֵשׁ*, that אֵל of goodly savour; limb by limb they severed it, and brought its *baptized* and *martyred* members, and placed them by their head: united in life through the same hallowed spirit, they are not separate in death! (The אֵלֵינוּ was not seen, nor are the *Aaron* and *his* sons yet consecrate.) Bring then the *other* אֵל, the רַחֵם he hath worked for, and be *it* consecrate unto its Lord: let the sons of Aaron approach, and receive remission of their guilt: let them be hallowed to their sacred office; mayhap the

Exod. xxix.
15.

ver. 16.

ver. 17.

ver. 18.

ver. 19.

ver. 20.

ver. 21.

* The various members of the catholic church. אֵל is of the *male* construction, because representing the congregated society of men; (women being included under that generic term. Gen. i. 27. Eph. v. 28. 1 Cor. xi. 11.) The two churches of *Jews* and of *Gentiles*, (or rather, the two flocks of the one fold in Christ) are oftentimes signified under the names of *Judah* and of *Joseph* (the birthright being to *Joseph*, 1 Chron. v. 1, 2;) or of *Ephraim* and of *Manasse*, Deut. xxxiii. 17.; sometimes indeed *Ephraim* (of whom the primogeniture is reckoned) is named in the place of *his father Joseph*; (Joseph's history being so wonderfully predictive and declarative of the life, yea even of the death of our Lord Christ:) thus again, *Judah* and *Israel* are counterparts *as kingdoms*. Ps. lxxx. John iii. 28, 29—36. x. 14—18. Rom. xi. 25—36. But the great mystery of this communion, is that eventual happy union of angels and of men into one holy church, under that same Shepherd of our souls—Jesus Christ, the only begotten of the Father. Heb. xii. 22—29.

Exod. xxix. 22. **אליה** will be there, **הוא** כלאים הוא, and not a man be wanting: let approach the *sacred loaf* of Judah, search out *the oiled cake*—**הלת** it abides **יהוה** לפני יהוה, and with these bring the *wafered* **רקיק**: Be all our affections unto God on High presented, *on the shoulder* of diligent obedience—the **שוק הימין**; for so it becometh the priests of Christ. *Moses* claims the *seer's* part—**הזוה**, *the Aaron* and *his sons* their *lawful right*: **הזוה** *the Aaron* and *his sons* their *lawful right*: The promise and the statute is *for ever*. (Malachi ii. 4—17.)

אלה *These*—plural in construction, singular in number; ever uniting in the same gracious work of man's redemption—ever faithful to perform their word.

רעה ישראל האזינה. נהג כצאן יוסף.

Ps. lxxx.—ישב הכרבים הופיעה:

John i. **בשר** *Flesh, Good Tidings*.—Among the many coincidences of significations, which the gospel of the Word of God unites under one term, *The Good Tidings* of the **דבר יהוה** *being made flesh*, is not the least remarkable.

Isaiah ix. “Unto us a Son is born, unto us a Son is given”—“And this shall be the sign, ye shall find the Babe wrapped in swaddling clothes, lying in a manger”—“and his name shall be called **אל גבור** God-man, **אבי עד** Everlasting Father, **שר שלום** Prince of Peace,” “**ישוע משיח** *Jesus Christ*; for He shall *save* his people from their sins.

Isa. lix.—ובא לציון גואל. ולשבי פשע ביעקב נאם יהוה:

MARRIAGE, St. Paul says, is a great mystery; for thereby we do in *this world of similitudes* represent the eventual consummation; and even in this life, *partake of the flesh and blood of our Lord and God*, in the happy eucharist; and for the honour of *his* name and protection—forego our own. In the times of *the law*, proximity of kindred was the sanction of propriety in that mystic union; but with us, who were heretofore *Gentiles without hope*, the union of near relations is obviously discommended. Neither in the first state, did the liberty proceed *unto confusion*, for then would the assumption of a *different nature* have been misrepresented. By this we learn, my friends, how it be possible for a sin on earth, to offend a law in heaven.

Gen. ii. 23,
24.

נאל is the character and title of him, who challenges that *right of marriage* under the Levitic laws; and for a truth, *our בען* will not hastily give up his privilege, (see also the word נאל under אדם). נאל also signifies *defiled with gore*; for *this* and other significations, read the sixty-third of Isaiah.

גללי *Idol Powers* which were supposed to inhabit *the planets*, and to dispense *plenty*. Abstracted science was not the disposition of those early days; the passions of the appetitive soul, rather than the lofty energies of the mind, did *then* rule the man. The questions were—Who is God? Is he one or

many? If *One*, What is his name? If many, *Where* do they reside? and, *Which* is the most *beneficent* to man? &c. &c. &c. *Apostacy from יהוה*, had in the days of *Ezekiel* presumed so far, as to pourtray *these objects* of their adoration, on an apartment *contiguous* to the Lord's *courts*: nay, the enemy of God and man had prevailed so far over human faculties, as to seduce them to erect the סמל הקנאה *symbol of jealousy*, at the very entrance of *that court-gate*; and to practise yet greater abominations than these, against the holy name: (גלולי—in derision to those fancies.)

Ezek. viii.
1, 10, 11,
12, 13.

Ezek. viii.
18.

Ezek. x. 1
—22.

Heb. i. 14.

Col. ii. 18
—23.

Deut. xxx.

Rom. v.
2 Peter.

גלגל *A Complication of Wheels—A System of Revolvencies—The Planetary System.* This chapter is an emblematic representation of the providence of Almighty God, by the ministry of angels—the ethereal messengers of his will, Heb. ii. 1—6, but not the regulators of the *spiritual world*. It is true that the errors of earlier times, were the issues of gross and sensual desires—hasty unto gratification; for the promises of obedience, were unto the happiness of life temporal *only*: but since it hath pleased God, to proclaim by his only Son Christ Jesus *immortality* and *light*, and the promises are sanctification *through faith* unto *life eternal*, how shall the tempter counteract the blessing, but by promulgating *infidelity* unto *eternal death*; and how shall infidelity *be* promul-

gated, but by the presumptive evidences of a *false light*?—Isaiah l. 11.

הן כלכם קדחי איש באורי זיקות. לנו באור אשכם ובזיקות בערתם:
 מידי היתה זאת לכם. למעצבה תשכבון: —

Wonderous indeed is the wisdom of the Word of God; yet is it at no time displayed without order and design; and his design is ever—*mercy* to the repentant and faithful—to the thoughtful *unto good*. The sins of the flesh, are but *semblances* of the mind's depravities, and the transgressions of the law—the errors of faith*. Shew me the offence of *Judah*, and I will teach thee the folly of *Israel* יִשְׂרָאֵל. But it is not by *re- criminations* among brethren, that God is glorified, but by *the mutual pardon of offences*: “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Such was the comment of the Lamb of God, upon his own pious prayer. If then in developing by rule and by system, as from the Word of God, the unrighteousness of men *under the law*, and the follies of the inconsiderate *under the gospel of faith*, harsh words be used, be not therefore prompt to impute *malevolence*; (the

Ex. xxiv.
5—9.

Matt. vi.
9—15.

* And the *objects* of false adoration are oftentimes *the same* unto the children of both covenants, *i. e.* of the law and of the gospel; (the law of works, and the gospel of faith in Christ the Son of God.)

temper for a time will savour of the subject!) But, understand, my brothers, that it is not *man*, who is the enemy of God, and the *opposer* of our Lord, but that Old Tortuous Serpent, who would deprave the heart, deceive the head, and riot in the anarchies of destruction. Even at this day, would he creep into the House of God, hide behind the chair, and breathe over the bread of life, his infidelity and death. Think* not slightly of the offence committed in *Gilgal*: It was *that alone* which caused *Israel's* grievous *desolation*. גלגל *Gilgal* was the place where יהושע the son of נון of the tribe of *Ephraim* did encamp, ere he went, at the command of יהוה, to besiege *Jericho* יריחו: *there* it was, that the children of Jacob—the men born in the מדבר *wilderness* were circumcised; and the *reproach of Egypt* was “rolled away” (*thence* its name גלגל.) *There* it was that the *angel of Jehovah* appeared unto him, even *that angel* who shall in the last days stand *upon earth*, for the instruction and defence of the same nation, and for the benefit and behoof of all mankind—for *He* is the prophet of *reconciliation*

Hosea ix.
13—17.

Joshua v.

Dan. xii. 1.

Rev. viii.
1—5.

* What differs it whether by the worship of planetary demons, or vain conceits of the magnitudes and the distances of the visible host of heaven, we excite the jealousy of our God, or spurn the controul of the providence of Christ? In either case infidelity is the principle, death the result.

—the hope of Joseph, and the אביר יעקב. Rev. xix. 10; xxii. 6. 16.
 Luke xiii. 35.

דבר *The Word*—the *manifestation* and *revelation* of the thought inscrutable, and the *voice* of the spirit of life. Rev. xix. 11—16.
 דבר a sudden and *preternatural* infliction, Heb. iv. 12.
 as from the *Word of God*, or, by the ministry of the *angel* of his word. 2 Sam. xxiv. 10— Ps. lxxv. 2.
 17. דביר the *Oracle*—the *Holy of Holies*—קדש קדשים—the character of the virtues of *Jesus Christ*—the ירוה. Luke ii. 47. iv. 22.
 John vii. 14. 18. 46. מידבר *The Wilderness*, John i. 23.
 where the *word* of the law was given; whence John the Baptist came, Isa. xl., and *where** Rev. xii. 6. 14.
 the One Holy Catholic Church is *nourished*.

ט² ך¹ ... דע¹ Secret¹ Wisdom²—Knowledge
 concealed in the fruit of a tree, *first plucked*

* The Israelites in the exod from Egypt passed through the Red Sea *below Midian* the territory of Jethro; and travelling eastward, *after three months* encamped before *Sinai*. Exod. xv. 22—27. xvi. 1. xvii. 1. xix. 1, 2. In the *second* year they quitted *Sinai*, and journeying *northwardly* to reach *Paran* they passed *Taberah*, and *Kibroth Hattaavah*, and pitched at *Hazereth*; then “afterwards” the people removed from *Hazereth*, and pitched in the “wilderness of *Paran*,” Numb. x. 11, 12, 13. xi. 3. xii. 16. xiii. 1—27.—*A mid distance* betwixt the holy mountain of *Horeb* and the land of *Canaan*. Hab. iii. 3.

אלוה מתימן יבוא וקדוש מהר פארן

Therefore the spies took *forty days to go and to return* to their camp; and the prophet *Elijah*, though strengthened by an angel, travelled *forty days and forty nights*, ere he arrived *at that holy mount*, 1 Kings xix. 1—8. which lay *to the south of Judca*.

by the woman; *death temporal* by *her*, by her is *life eternal*. Gen. iii. 20.

The woman gives the *fig*—the *grape* from God Almighty.

John xv.

Gen. ii. 9. ועץ החיים בתוך הגן. ועץ הדעת טוב ורע:

Seeing that all nature is emblematic, the garden of Eden planted by the hand of God must have been pre-eminently so; and must have joined *its* evidences unto all those similitudes, which in their forms and ministrations *ever sing* the praises of the Lamb of God—their *Great Exemplar*. There must have been some analogy also in the transgression *there advised* by the tempter—to his ill-obtained wisdom *elsewhere*; and to his delusions among men *at this day*.—May

Rev. 5.

Isaiah lxiii.

God direct.—און *guilt*; האנה the *fig-tree*, also, the *occasion of sorrow*, a *misfortune*;

Ezek. xxiv.
12.

האנים *vanities, delusions, follies*;—the *fig-tree*

Matt. xxiv.

is the emblem of the *starry* or *celestial host*;

Mark xiii.

untimely figs—the *fallen angels*; *illegal* cu-

Luke xxi.

riosity, *their offence* also, Rev. vi. 13.—

“And the stars of heaven fell unto the earth, even as a fig-tree casteth her un-

“timely figs, when she is shaken of a *mighty*

Isa. xxxiv.
4.

“*wind*.” By the האנה therefore was repre-

sented that ever-dangerous science of the heavenly spheres, flat and flatulent without

the wine commixt, not to be understood but

Matt. xxvi.
27, 28, 29.

by the New Testament in the blood of the

Lamb. Luke xxii. 20. גף the *body of* (the son

of) *man*—נכה *when smitten*, גפן forms the *vine*,

which being *beaten* and *bruised*, and given *to rest for a time*, affords that *enlivening spirit*, which *reanimates* weak and mortal man.

How meet then is the expression דם ענבים Deut. xxxii. *blood of grapes*, how happy the description of *knowledge with innocence*—"They shall sit every man under his *vine*, and under his *fig-tree*, and none shall make them afraid—for the mouth of the Lord of Hosts hath spoken it." Be ye "therefore wise Matt. x. 16. as serpents, and harmless as doves."

Of the more immediate effect of our parents' transgression in the garden of Eden the text inculcates this וידעו כי עירטם הם Gen. iii. 7. "And they felt that they were stript to their shame," and their passions excited, or ere the time of sanctioned connubial desire had fully arrived: their union therefore was *lust* not *love*, and their offspring *sin**; it would occur then, for a man to be born *perfectly pure*, another mode of being begotten must *of necessity* have been devised in the wisdom of God. To foreshew which Gen. iii. 15. *decree*, not only the well-known prophecies Isa. vii. 14. may be adduced, but instances collated from the deadened and passionless natures of many of the fathers of the holy line, at the births of their several sons; who, as *St. Paul* intimates, were rather the children of Heb. xii. 11-19.

* עירם is no doubt justly translated *naked* (Ezek. xvi.) but it is nakedness in a state of sin, and not of innocence—a disrobement of their native glory.

faith than of *concupiscence*. Thus the Almighty by his prophet *Isaiah*, with gracious design to encourage the Jews of *the last days*, in the hope of a sure return unto *Zion*, tells them that their state was not so desperate, as was that of *Abraham's* having lineal heritage, when at a time that *Sarah* his wife had attained her ninetieth year, and he an hundred. *Isaiah li.*

Gen. xvii.

הביטו אל צור חצבתם. ואל מקבת בור נקרתם:
הביטו אל אברהם אביכם. ואל שרה תחוללכם:

Not only with *Abraham*, was this *preparatory miracle* performed, but the nearer ancestors of the patriarch *David*, (Messiah's mother's progenitor,) could not have been far short of the same age at the births of their several offspring; (*Salmon* being born in the wilderness, and only *Boaz*, *Obed*, and *Jesse* intervening during the long government under the *Judges*, and *Samuel*, and part of the reign of *Saul*.) *Jesse* was esteemed *an old man* in the days of *Saul*, who reigned *forty years*. *Acts xiii.* The like observation holds with the parentage of the *Virgin Mary* in the first chapter of *St. Matthew*, whose descent being through *Solomon*, the *regality* was preserved entire for the *promised Lion of Judah* (*Gen. xlix. 10*, and *Rev. v. 5*.) From *David* unto *Mary* were *thirty generations*; from *David* unto *Joseph*, the betrothed husband of *Mary*, were *forty-one generations*. *Mary* the mother of *Jesus* was the *daughter*

Numb. i.

Ruth iv.

Matt. i. 5.

1 Kings vi.

1 Sam. xvii.
12.1 Chron.
xvii, xxii,
xxviii.1 King i. 37.
48.

Luke iii. 23.

Luke iii. 38.

of Joseph the *son of Jacob*; Joseph the *son of Heli*, was he who became the *husband* of Mary, and *his* descent was through *Nathan*. Had *Christ* been of the seed of him who was of the house of *Nathan*, he had not been entitled to the *crown of David*; but being of the seed of the *Virgin*, he was consequently of the house of *Solomon*, through *whom* the *regality* did pass: וְאֵת דָּוִד מִי יְשׁוּעָה. Our Lord therefore is *by inheritance* as well as by merit, *rightful king* of heaven and of earth. In the lineage by the amanuensis of *St. Matthew*, there is an omission of the kings *Ahaziah*, *Joash*, and *Amaziah* (a space of *seventy years*); there is also a substitution of אָבִי for אָבִי יְשׁוּעָה i. e. *husband* instead of *father* of *Mary*. It is impossible but that offences should come; nevertheless in the present instance, am I more inclined to impute inadvertency to the Phonographist, through indistinctness of appellation in the names אֶחָזִיָּהּ *Ahaziah* and עֲזִיָּהּ *Uzziah*, than to suppose a *wilful design* to confound separate genealogies. So again is it possible that in the mind of the writer or copyist, (seeing the sameness of *name* in the *two Josephs*,) the peaceful virtues of the *Virgin's father*, might have been absorbed in the *more conspicuous* integrity of the *husband*: but it is not for us *to judge*. Moreover, should we reckon the genealogies agreeably to the *remark* of the *written text*,

¹ Chron. iii.
10, 11, 12,
&c.

v. 17, we shall find the necessity of considering the Joseph *there* mentioned, to be the *father* of *Mary*, or the fourteen generations from *Salathiel* inclusive, will not *be complete*; not only this result appears from the consideration, but we must rejoice in the propriety of placing *Mary* in that royal list, and of naming our Saviour “The Seed of the Woman.” “And the Lord God “said unto the serpent”

ואיבה אשית בינך ובין האשה. ובין זרעך ובין זרעה.

Gen. iii. 15.—הוא ישופך ראש ואתה תשופנו עקב:

זכר The *Male* of any species: the typical sacrifice of redemption was taken of that sex, (in remembrance of the *One True and Sufficient Sacrifice*.) Our blessed Lord having *never* taken upon him the nature of *angels*, i. e. the *ethereal* nature, it is concluded, that *their* substances can never participate of that *One Existent Eternal Spirit יהוה אלהים*, but through the medium of a *consubstantiated creature—regenerated* of Christ: מרחם משהר לך טל ילדתך; For it is *expedient, just, and holy*, that the *Lamb of God* should be *the head of every nature* that endureth *for ever*.

Heb. ii. 16.
18.

Rev. v. 11
—14.

Jer. xxxi. 22.—* כי ברא יהוה חדשה בארץ. נקבה תסוכב גבר:

Gen. iii. 20.

הי LIFE: הוה *Cheweh* or *Eve*, i. e. the *Manifestrix of Life*—the name whereby

* יהוה Himself their band—eternally indissoluble.

of Joseph the *son of Jacob*; Joseph the *son of Heli*, was he who became the *husband* of Mary, and *his* descent was through *Nathan*. Had *Christ* been of the seed of him who was of the house of *Nathan*, he had not been entitled to the *crown of David*; but being of the seed of the *Virgin*, he was consequently of the house of *Solomon*, through *whom* the *regality* did pass: ואת דורו מי ישוהח. Our Lord therefore is *by inheritance* as well as by merit, *rightful king* of heaven and of earth. In the lineage by the amanuensis of *St. Matthew*, there is an omission of the kings *Ahaziah*, *Joash*, and *Amaziah* (a space of *seventy years*); there is also a substitution of אב for אב; i. e. *husband* instead of *father* of *Mary*. It is impossible but that offences should come; nevertheless in the present instance, am I more inclined to impute inadvertency to the Phonographer, through indistinctness of appellation in the names אהזיהו *Ahaziah* and עזיהו *Uzziah*, than to suppose a *wilful design* to confound separate genealogies. So again is it possible that in the mind of the writer or copyist, (seeing the sameness of *name* in the *two Josephs*,) the peaceful virtues of the *Virgin's father*, might have been absorbed in the *more conspicuous* integrity of the *husband*: but it is not for us *to judge*. Moreover, should we reckon the genealogies agreeably to the *remark* of the *written text*,

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—14. *expedient, just, and holy*, that the *Lamb of God* should be the *head* of every nature that endureth *for ever*.

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Gen. iii. 20. חי LIFE: חוה *Cheweh* or *Eve*, i. e. the *Manifestrix of Life*—the name whereby

* יהוה Himself their band—eternally indissoluble.

Adam expressed his faith and hope in the promised seed, in preference to that (אשה) which betokened sexual pleasure.

הן *Grace, Favour*, הנה *to encamp around* *with spears*. “The angel of the Lord” Ps. xxxiv. 7. viii. “encampeth round about them that fear” Matt. iv. 6. “him, and delivereth them.” להם also signifieth *bread and battle*: and thus המנצה is that *resolute conqueror*, who hath prevailed over all the אברי בשן and the powers of death; and having overcome, Ps. xxii. Heb. iv. 16. v. 9. is ready to assist all, who call upon him, in faith of his holy love.

הרם *Irredeemable, Desecrate*; opposed to קדוש *holy, consecrate*: הרם *a limb amputate—a member excommunicate*: No הרם was ever received in sacrifice, nor permitted to officiate at the Lord’s Holy Table. Lev. xxi. 16—24. xxii. 20—25. 1 Cor. xii. 3.

השך *To Restrain, Darkness*. Ere light was begotten on the presence of the waters by the רוח אלהים מרהפת, we read of this restrictive and compressive power, as being in its very nature inimical to the beauteous emanation, and preessing Chaos and Inane הוה. God agitates the waters, Light bursts its shackles, and the Almighty gladdens *in the semblance* of his visibility: Gen. i. 1, 2, 3, 4. God saw that light was *good*—כי טוב; *Light* he proclaims יום the *champion* of creation, *Darkness* is called the לילה *active deviator*: Eze. i. 28. *Light* contends to crush *his head*, *Darkness*

Gen. iii. 15. runs round to bite *his heel*; and the earth abides their alternations. *Time* thus is constituted: Their contentions are on record. אור therefore is יום, and not יום only, but המנצה. The twenty-second Psalm relates the manner of the victory, and accordingly

Matt. xxvii. beareth that *title*: אילת השחר למנצה על אילת השחר. Think not that the grateful light of heaven calls *darkness* its *parent*; light that is so generated, is *not* from *above*. “ If therefore “ the light that is in thee be darkness, how “ great must be that darkness.” The fire that appeared in the bush, consumed it not; nevertheless there *is* a light—*unapproachably excessive*, in whose hands are all the elements of nature—whose *ministers* are the hierarchies of heaven.

Matt. vi.
22, 23.

Exod. iii.
2, 3.

טהר *Clean, Pure, Pellucid*—transmissive of light.

טמא *Unclean, Impure*, not to be sacrificed nor eaten. Among the beasts of the field and the birds of the air, (and of fishes also) there are some which by their forms, propensities, or actions, somehow express those qualities of the heart, which man as a *repentant sinner*, should be prompt to possess. By the sacrificing and eating of these, he in a manner confesseth his degraded state, and hints at that temper of soul, which it behoves him to cultivate, and *lift up* unto God (hence תרומה &c.) OF THE BEASTS of the field those only are esteemed

clean “which chew the cud, and divide the Lev. xi. 3. “hoof”—that is, which ruminate on what is past, and walk onwards separating the good from the evil: *of these* the *lamb* is pre-eminent in that its sanctity: by the eating of these, *our bodies* become substantiated *of theirs*; (so should the disposition be intended to be adopted*.) Thus in the hallowed eucharist, hallowed *by the Word of* 1 Cor. xi. 23—30. *God*, we eat the bread, and meditate on the Lamb; his *efficacious word* is there †. OF THE BIRDS, those truly are clean, which fly in innocence—onward in one direct path, as the pigeon and the dove, studious of *peace*; and those whose proper food is the bread of man “that hath the seed within it.” Gen. i. 29.

כבוד *Glory in Light; Weight in Metals; Integrity in Man; The LIVER*—the separator and rejector of all bile—the *Great Moral*

* The natural process is no doubt the assimilating their natures *with* ours; but the mind is an active and pervading principle, and *may qualify* that process.

† The consecrated bread becomes as truly of the catholic body of Christ, as if our Lord had already received it into his hallowed substance; for, the *actuating power* is one and the same—the *Word of Life*. This powerful body being rightly received *in the faith*, is efficacious unto the conversion of our *natural* bodies, into *His spiritual body*. The Wine indeed we partake of *last*, for what action of ours is it, that requires not a remission of some guilt contracted, even pending the time of the action? But the wine we receive *apart*. and the bread we receive *apart*.

Ex. xxxii.
15, and
xxxiv.1,4.

1 John.

Type; (לב the HEART is the source of *natural* life, and the seat of the *soul*, and of all *natural* affections, as the כבוד is of *virtues*;) on these *two tables* or *lobes* of the כבוד, are written all the duties towards God and man*. Let no man say that he loveth God, if he hate his neighbour; for *from the heart* are the issues of life; the liver prepareth, perfecteth, and continuateth it. By ruminations and reconsiderations therefore is it, that *we learn* to say, *first*, “piety to God, *then*, love to man:” but for what gift is it, that we do thus love and reverence our Maker, but that He hath given us a heart to “love one another?” “God is love.” 1 Cor. xiii.—*a Song of Loves.*

סבב ליהוה אלהים; וסבב למנוח.
 סבב ליהוה אלהים. סבב ליהוה אלהים.
 סבב ליהוה אלהים; וסבב למנוח.
 סבב ליהוה אלהים; וסבב למנוח.
 סבב ליהוה אלהים; וסבב למנוח.

* Forasmuch as man is more ennobled by his *moral* character, than by the common gift of *natural life*, is the *liver* constituted the symbol of Messiah's *glory*; (as the word כבוד doth make known unto us; being the obvious type of equanimity of temper, through the rejection of anger, envy, hatred, and every baneful affection; for the glory of Messiah is his uncontaminate love unto God and Man, in the perfection of holiness. Natural affection is distinct from moral and religious duties; nevertheless, it is greatly to be swayed and directed by these, and at the last may be covered by the same השן משפט.

Now the כבוד יהוה is *Christ*; “Father (saith John xvii. “the blessed Jesus) *glorify* thou me, with Isa. xlii. 8. “*thine ownself*; with the *glory* which I had “*with Thee*, before the world was*;” and it is the כבוד יהוה, that sanctifieth the people, Heb. ii. 9. Exod. xxi. 9. 43, 44. But hath not our Psalm viii. Lord *natural* affection also, for his kindred in the flesh? or, Wherefore were their names Ex. xxviii. placed *on the heart* of his typical precursor? 30—35.

כרוב *A Cherub*; כרובים *Cherubim*. They Ezek. Heb. i. 1. were *four*; each having the head of a *lion*, and and x. the head of a *man*, and the head of a *bull*, and the head of an *eagle*: The lion and the man united on the one part, and the bull and the eagle united on the other part, yet so as that each head should be directed to either quarter of the universe, for they are *severally* 2 Chron. iii. 10—13. —the heads *of all creation* † united in the

* God hath said, “my glory will I not give to another, “neither my praise unto graven images.” If Christ then possess this glory is he not “*very God*?”—Moreover, God hath commanded “that all men should honour the Son, “even as they honour the Father,” John v. 21, 22, 23. “For the Father judgeth no man; but hath committed all “judgment *unto the Son*.”

† The *lion* being the emblem of *light*, the *eagle* of *air*, the *bull* of *earth*, and the *manhood* of the gracious *waters* of the heaven above. This great quaternion thus expressed in one figure, are (primarily) the *characters* of *The One Holy Ministrative Spirit*. Ezek. i. and x. The *visible* appearance of which sacred person, is that of a *man* vested with *light ethereal*; whose *invisible* natures (the bull and the eagle) are *His Holy Intellectual Spirit*, and *The Ra-*

. בשר *flesh* of one body; the bull and the eagle in each, being made to partake of the manhood of the lion of Judah (*who* alone is the Lamb of God slain from the foundation of the world.) But we see that the office of

Rev. v. 5—9. the cherubim is intercessorial *to the Lamb*, and ministrative *through the spirit*. The Lamb as the representative of the Almighty Father, hath no associate, no assessor: neither hath He as the sacrifice for sin; (the passover also is *one* פסח;) neither yet as intercessor for man *unto the Father*. Unto that state of *manhood*, however, which *Himself* hath assumed, He hath graciously united others—His ministers, *Himself the Almighty*. Indeed this anticipation of their perfected nature was *from the beginning*, and the early adoption of the character—an acknowledgment of the gift. Our Lord hath conquered for angels as for men, but for angels *through the manhood*, being *Himself*

Gen. xviii. and xix. *unite with this only*: what praise shall we not then render unto our God? During Messiah's low estate—the כרבים protected

Heb. ii. 16. *his person*, through the providence of the father; as did *their images* overshadow the ark in the holy of holies: yet even *there* was

Matt. iv. 6.

tional Spirit in one—thus entabernacled. Therefore in the temple (Ezekiel xli.) only the lion and the man are made apparent; but the scriptures reveal all things necessary for man to know. Now this manifestation is *that similitude* of Christ Jesus. Rev. i.

it seen, that their *real support* and stability proceeded מן הכפרת *from the mercy seat*—the covering of Christ's humanity, and *proportioned to his deserts*. The cherubim were of *beaten gold*—to shew their tried and approved fidelity, while the Son of God is זהב כהור *impeccable*, and therefore *as God* not to have been tempted. This appropriate exemption did our Saviour justify in himself; demonstrating *from the scriptures* that He is very God of very God, worthy of *His, the Tempter's worship*. Behold your consanguinity, O man! the favourite of heaven, and concern of the highest powers! But, alas, that cruel doctrine! that would deprive man of his most consolatory stay, debase the image of the Godhead, make nature's Lord a disregarded worm in the opaque corner of some multitudinous system, hid from the eye of the Most Gracious Deity, unpitied, unassisted by every messenger of favour and compassion; the sport of each transient gust, the die of accident, timorous and ungrateful. Is this to reverence the Godhead, or rightly to appreciate his works? Is this to enlarge the horns of reason, or to ensure immortality and light? Is this the end of all our wearying toils—the fruit of self-upliftment?

Ps. xlix.—אדם ביקר ולא יבק!

Cherubim moreover are כררבים the *vehicles* of the *mighty ones*—ready to go wherever

Exod. xxv.
10—22.

Heb. iii. 2.
5.

Luke iv. 8.

Deut. x. 20.

Ps. xviii.

Ez. i. 12.

his spirit inclines—their instrumentality of deliverance was *in similitude* of that from sin and death—the יד הזקנה and the זרוע נטויה—the *strong hand* and the *outstretched arm*: for under the wings of the cherubim were, under each *a hand*, which as he lists, he extends to any distance *by the invisible arm*; the grasp being strong to perform any exploit: of *such* ministry was the deliverance *from Egypt*, the *type of that* which was effected from deadly sin, when the *arm of the Lord was extended* upon the cross, and each hand הזקנה *fastened* (as by nails) thereunto. Like unto this also, was the figure of *Moses*, when that his hands were upstayed by *Aaron* and *Hur* on either side of him. Moses sunk under the similitude; for who is worthy to represent *thy deeds*—Most Mighty King of Heaven—Slain Lamb of God!

Isa. li.—ערי עירי לבשרי עו זרועי ימנה.

The *bull שור* represents *singly* the rationality of the אביר of Joseph: the פר is the *generic* name, because Christ died for *all men*—of whom אליה is one.—James v. 16—20.

מלאך An *Angel* or *Messenger from God* to man.

מלאכה *Work*, as it proclaims the skill and design of the Maker.

Genesis ii. מלאכה The *Machinery of Heaven and Earth*—elucidating in the harmony of their operations the wisdom of God. The ministry

of the holy angels in the preservation of the elect of God, is a doctrine that pervades both covenants, and must be gratifying unto man; but “voluntary humility” unto such ministrative powers, is severely censured by the zealous Paul, and thoroughly disclaimed, even by the mighty angel of the covenant, whose happy privilege it is, to be the “one like unto the son of man.”

1 Tim. v. 21.

Heb. i. 14.

Col. ii. 18
—23.Rev. xix.
10, and
xxii. 9.

בִּלְל *Speech, Articulation, deliberate disclosure of the thoughts.*

בִּוֵּל *Circumcision, expressing candour and sincerity; i. e. without cloak or guile; hence allusively the circumcision of the heart—* בִּוֵּל *free exposure, fore front, in the face of.* עֵרֵל consequently is of the opposite sense; *wrapped in mystery, of concealed design, not to be disclosed, difficulty of speech, &c.* Moses was more the man of thought than of words. The operations of thought are chiefly *by picture, or imagery* of the deed: words define—thought combines; words are progressional and deliberative—thought instantaneous and executive; but oftentimes, the zeal of the thoughtful man, exceeds that happy point, whereon the principles of mechanic laws (unto which our earthly frames are subject) do concentrate all their forces; and the hasty exertion brings its own defeat. Vengeance then it is evident, is not meant for man, whose very nature pleads forbearance, and is gratified by mercy.—But what

John i. 47.

shall be said of *that code*, which passed the lips of him *of no words*? Truly, that it was *from above*, that it was taught by *Him*, who thereafter did instruct the apostles—companions of the *mute* tenants of the sea—unskilled but by the spirit of God.

Ps. viii.—בפי עוללים וינקים יסדת עו.—
למען צורריך. להשבית אויב ומתנקם:

Exod. xvi.
John vi. 30.
71.

מן *Manna, Measure, Suitable Portions, Prepare, &c.* תמונה *Similitude*; as that *particularly*, of *manna* unto the true bread of life; which divides *itself into portions* suitably to each man's capacity. Although it came prepared unto man's necessities, and needed not their severities, yet did they grind it, or pound it, or seethe it, or bake it, as each to his fancy would have it. Some indeed would keep it from day to day, and then it did breed worms and stank, *as it were very flesh*. Its colour was לבן *fair* as the œcumenic church, its sapor כלשד השנין *as commixt with (holy) oil*; it *fell* with the early dew; it *fled* as the heat* came on, it is *nourished* away far from anger, it is *kept* for righteous men; ah! how like to the *body of God*.

נפש The *Sensitive Soul* extended through all the body; whereof one member being wounded, the whole are injured; and such

* Where the Spirit of Christ is, there is *peace*; what spirit prevails *then*, when *persecution* ravages the flock?

is the *catholic body* of our Lord—formed like a second Eve from the body of her spouse, himself in תרדמה. For her life's sake, his heart's blood was *shed*, and his very substance *severed* to give her form and being. So perfect is the union and communion, that it is hard to define where self terminates, and public good commences; each as it is affected, strikes through the whole, and by the whole is honoured: the *life* of all is *love*. Natural life from Adam, spiritual life from Christ: In *baptism*, we assume to die with Christ; by the eucharist, we are regenerate through the word, which sanctifieth the bread of his body unto that holy efficacy—the conversion of our body into his sacred body, so thoroughly, that we may in *very reality* partake of *His spirit*, and never taste of death.

Eph. iv. 4,
5, 6.

1 Cor. xii.

1 Cor. xv.

ver. 34.

ver. 59.

John vi. 50.

Ps. cxviii.—לא אמות כי אחיה ואספר מעשי יה:

סנה *A Lowly Bush*; סיני derives its name (*Sinai*) from “the good will of him, that dwelt in the bush,” when the wondrous name יהוה was revealed; whereby redemption is effected. That same angel, that bull of Joseph, that גלאך יהוה, our Lord Christ will again *send* unto the earth—ולו יקרת עמים

Deu. xxxiii.
16, 17.Exod. iii.
vi.
Gen. xlix.
10.

והם רבבות אפרים והם אלפי מנשה:

Thick Palpable Darkness, as was at that time, when Egypt boasted its wisdom

John ix. 35
—41.

Exod. x. 21, 22, 23. against the name יהוה; at that same time were *the Jews* appointed to return unto Canaan—the Land of Promise.

קובי אורי כי בא אורח. וכבוד יזיה עליך זרת:

Isa. lx.—כי הנה החשך יכסה ארץ. וערפל לאמים:

To Ransom—to Redeem by Substitution.

Exod. xxxiv. 20.—ופטר חמור תפדה בשה:

No respect of persons with God; the same sacrifice *for all*.

Hebrews x. אפר Ephod—the garment of *redemption*—worn by the high-priest, when he brought into the holiest the blood of the *הטאת atonement*, and sprinkled it on the propitiatory.

Ex. xxviii. 26—58. On his forehead bloomed *the golden radiancy* ציץ זהב טהור—*the inscription Holy to God* קדש ליהוה; around his neck—the woven collar—strong *as the firmament* of heaven—

ver. 31. לא יקרע; and like its pattern תכלת *blue celestial*;—the ethereal cherubim wrought upon

ver. 34, 35. it in מעשה ארג: The ephod was blue unto the *hem*: There are the sounds of *bells* פעמני, and lights of *granates* רמני fixed to announce

Ps. xxiv. 7. his glorious presence (שאו שערים ראשיכם) (והנשאו פתחי עולם), thus *did* they when He went up on high, and thus *will* they, when

Matt. xxv. 31—40. He shall again descend to sever and to redeem. Around the כסלי of the priest of God—the *starry cincture* had its place—אבנט מעשה רקם:—his feet touched *the earth*, and He stood—the pattern of creation.

Ex. xxviii. 15—30. השן משפט The *Breast Plate of Judgment*

—endowed with *light and integrity* אורים ותמים, rests ever on his heart; *on it* were twelve precious stones, engraven with the *names* of the children of Israel: (בתולדתם.) Precious stones are of various colours; dispositions of colours in the natural world, are as affections and tendencies in the moral: The chameleon *blackens* with revenge, when pacified he has the *dye of spring*. Let us assay the sons of Jacob—their Father knew their tempers.

- Reuben* .. אדם *Earthy*—too prone to lust Gen. xlix.
—the first born. 3, 4.
- Simeon .. פטרדה *Cruelty* כלי הנס מכרתיהם— }
their knives are daggers. } ver. 5, 6,
Levi ברקת *Vengeance*, they kill their }
king, and עקרו שור. } 7.
- Judah נשך *Anointed* of his brethren, so ver. 8—12.
משיח.
- Dan ספיר *Subtle unto Judgment* מן ספיר ver. 16—18.
יהוה.
- Naphthali יהלם *Writeth* with the *Diamond's* ver. 21.
edge.
- Gad לשם *Will trust to the name*, and ver. 19.
prevail.
- Asher שבו *Are at rest*, and live in hap- ver. 20.
piness.

* He therefore forfeited the birthright, which in consequence devolved unto the eldest son of the second wife—unto Him who bore the contrasted character of unspotted chastity, Gen. xxxix. for the which he thereafter obtained the blessing, being the father of the future David—of the ethereal צדק מלכי צדק.

- Gen. xlix.
14, 15. Issachar אהלכה For *health* and protection
bow to tribute.
- ver. 13. Zebulun תרשיש The *Tharshish* of Judea,
hand to *Commerce*.
- ver. 22—26. Joseph ... שהם The שור when fruitful with
many names.
- ver. 27. Benjamin ישפה Will confess at the last, and
divide the spoil.

The שבט אבני שהם have the heritage of all—
Christ bears them on his שכב, and thus ascends the *inmost penetralia* of heaven. In
Deut. xxxii.
8, 9. the *extended mercies* of our Lord, the tribes
of Jacob are esteemed but as the one tribe
of Judah יהודה, and the nations are made
Gen. xvii.
1—9. coheirs of the promise unto *Abraham*—
והיית לאב המון גוים; and again ונתתיך לגוים;
because of *this* promise, was his name
changed unto אברהם; as is the שם name of
Joseph unto שהם. *All the names* therefore
were written on the שהם, and placed on the
shoulder of Messiah, because the keys of the
government are on the *Shekem* of his catholic
body; even on that *Shekem*, who is נזיר אהיו,
and על אהיו Joseph! If *all the names* be
written on him of Joseph, then do *his* chil-
dren prefigure the many tribes of *Israel*:
Deu. xxxiii.
13—17. and is it not thus signified by *Moses* in the
blessing unto Joseph—when speaking of the
glory of בבור שורו? With (his horns) will he
hurry on the people; the collections of the
earth will he congregate together; for they
Gen. xlviii.
19. are the *myriads* of the gentiles אפרים, and

the *thousands of forgotten* מִנְשֵׁה Judah: The *Hos. xiv. 9.*
bull שׁוֹר therefore is of *Ephraim*, and the
 promise established for ever.

הלווא אב אחד לכלנו. הלווא אל אחד בראנו:

Mal. ii. 10.—מדוע נבגד איש באחיו. לחלל ברית אבותינו:

Messiah of the Jews—the Lord Jesus Christ
 —is the One God, and Father of us all.
 Amen.

פסח To *pass over*; The *Passover* or *Pas-* Exod. xii.
chal Lamb, unto whose blood the destroying
 angel had respect; he did not pass over
 their houses without smiting, because that
 they were the children of Abraham; but
 because *of the blood of the Lamb*, did he pass
 over. The *Paschal Lamb* was a sacrifice of
 pre-eminent sanctity; *in it* was no part un-
 clean—the *whole* to be *eaten*, but not a
 bone to be broken; when therefore “they
 “ came to Jesus—they brake not *his* legs,
 “ but—pierced his side:” forthwith blood
 with water flowed—baptismal grace with
 the satisfaction for sin. 1 John v. 6. John
 six. Num. ix. 12. Zech. xii. 10.

פרדס *Paradise*; *A Separated Region*;
 פרד-דס: The receptacle of those departed
 souls, whose sins are forgiven. אשרי נשוי פשע. Luke xxiii.
 Ps. xxxii.
 בסוי הטאה. The situation of paradise *before*
 the universal deluge, seems to have corre-
 sponded with that region, whereunto very
 many of the *ten tribes* are said to be separ-
 ated, and *at rest* שבו. Since that epoch, the
 scriptures of God appear to intimate a *more*
 Isa. xxvii. 12, 13. Isa. xlix. 18—21.

1 Kings xix. *southern site**: *Thither* did Elias fly for safety, from that Jezebel, before that he was translated, and *thence* did John the Baptist come; our Lord was *thereunto* taken; Paul was carried *thither*; and Holy John ascended: יהוה שמה is the city's name.

צבא *The Starry Sphere*; and also, the *Ethereal Animated Host* of God. But some are *fallen*. Satan is styled, “The Prince of “the Power of the Air;” and his influence as an intelligenced spirit mentioned—*to be shunned*. Spirits differ in their minds, Man is the metal they assay—*his soul* the prize. But, fear not! *Christ* is our *Father*, our *God*, and *Protector*; and His name is יהוה צבאות *Jehovah of Hosts*; Mikaul is the שר צבא יהוה —Jos. v. 14. The צ intimates the *faithful* host; but *Ephraim* who had run retrograde *on this subject*, could not frame his tongue aright to pronounce the *mixed aspirate*—but *hissing* named it סבא—הזנה הזנו: סבא. Now סבא signifies a *drunken reeling host*. This difficulty of speech, had led them into a fatal error even *aforetime*, on the word שבלת, which they called סבלת: and were made to *bear the burden* of their ingratitude. Nevertheless the שור is of *Ephraim*, and may God grant them in the day of visitation, to join in the happy shout!

Ps. cxviii.—אנא יהוה הוֹשִׁיעָה נא. אנא יהוה הַצִּלֵּיחָה נא.

* See Note under דבר, בדבר, page 53.

צִיּוֹן *Zion—an Eminence, a Signal on high*, the City of the Living God, ennobled rather by the ornaments of holiness, than by fertility of soil.

אהב יהוה שערי ציון. מכל משכנות יעקב:

Ps. lxxxvii.—נבדוּת מדבר בך. עיר האלהים. סלה: כל מעיני בך:

צִלַע *A Rib, Side, Desultory Agility, A Limping, Halting Gait*; in which *Jacob* pre-figured the manner of the פֶּסַח *Passover*. Of

Jacob it was said וְהוּא צִלַע עַל יָרְכוֹ Gen. xxxii.

וּבְצִלְעֵי שְׂמֵרוֹ וְנֹאסְפוֹ Ps. xxxv.

But who is *He* that hath prevailed both with God and man?

Who heeded not the taunts of his accusers;

but for their very sakes, who reviled and

smote him—"Endured the cross, despised Heb. xii.

"the shame, and is set down at the right 1—4.

"hand of the throne of God" until that his

enemies be made his footstool? Ps. cxv. Psalm cx.

לֹא חִבְתִּים יִהְלְלוּ יְהוָה. וְלֹא כָל יִרְדֵי דוֹמֵה:

וְאִנְחָנוּ נִבְרַךְ יְהוָה. מִעֲתָה וְעַד עוֹלָם: הִלְלוּ יְהוָה—

קֶדֶם *In Front, Before, the East*, so nomi-

nated by *Him, who* resting his glory on the

ark—the אֲרוֹן יְהוָה, beheld the altar, (the Ex. xx. 21.

earth) beyond the azure veil and curtain.

Unto him the *south* was יְמִין to the *right-*

hand, the *north* was צִפּוֹן *without light*, the

east קֶדֶם *in front*, and the *west* יַם *waters*; for Gen. ii. 10.

from thence did issue waters unto the east. Ezek. xlvii.

It is manifest, that the sites of this temple

had their references of position unto the

earth whereon we live, and that it was also

a *perfect system in itself*, i. e. within its

courts: For, how could the relative parts thereof, have received nomination from those, who worshipped at *the doors*? since *unto them*—the north was to the *right hand*, the south to the *left*, the west foremost, and the *east* to their backs. It was the דבר יהוה who framed the temple and its pattern.

רוח *Air, Breath, Spirit*; whether intellectual, rational, or ethereal. This word is generally in feminine construction; but when the office assumed presupposes a male agent, it is construed with conformant propriety. Thus the spirit of God in the *production* of light is feminine מרחפת; acting as *judge* it is masculine לא ירון רוחי באדם; and again in Isaiah xxxiv. 16. ורורו הוא קבצן: This regulation* reaches beyond the natural consideration of *sex*, as appears even in the word אבות *fathers*, which is in feminine termination; because, when spoken of as patriarchs and *ancestors*—their progenies are beheld as *enveloped within them*—St. Paul, Heb. vii. 10. For a like reason, our forefather *Adam*, expressing his faith and hope in the *cogenerating seed* of the woman, constructs the sen-

* The attribution of gender is immutable in the relative distinctions of the same nature; but where there is difference of nature, individual distinctions are absorbed in the one greater reference, (page 47, note איל). Thus what in other languages is unarrangeable confusion, in this sacred tongue is the rule with pure philosophy, and the clue of systemated mystery.

tence with the masculine pronoun “כִּי הוּא” —He—the mother.”

רפא *Heal, Cure*; רפאים *Invulnerable*, or rather, *easily sanable*: such were deemed the inhabitants about the skirts of Canaan in old time רפאים יהשבו אף הם כענקים. והמאבים Deut. ii. 11. יקראו להם אמים. At the last—the earth itself will destroy them, whiles the dead in Christ shall arise unto light and life. Why reject in life, the knowledge that must arrive in death? Is it wisdom, or is it courage, to shut the eyes, when it is known that danger is near? Can unbelief destroy realities, or annihilate the things that be? and shall the mind remain a dark vacuity, at the time it most requires light? for a truth, *immortality* is the first-born of *revelation*; where *this* hath made no entrance, there is no hold of *that*. Ha! thoughtless science, that thus beggars hope, and spurns all friendly aid! True charity “believeth all things,” but feareth God only: being made free by a *willing* obedience unto the commandments of God, it bends the knee to *no idolatry*, and wafts away all superstitious dread, גם כי אלך בניה צלמות לא אירא רע. As little children think their fathers can arise superior to every evil, so do the sons of faith find shelter in the rock, and in their humility feel their strength.

Gen. vi. xiv.

Deut. ii. 11.

Isa. xxvi. 19.

1 Cor. xiii. 7.

Ex. xxi. 6.

Ps. xxxiii.

2 Cor. xii. 10.

יהוה אורי וישעי ממי אירא. יהוה בעוז חיי ממי אפחד:

שבת *Rest, Sabbath; Cessation from Labour.*

There can be no rest without previous labour. God himself did work, or ere He rested. Rest is the gift of God unto him that *worketh peace*; “there is no peace,” saith the Lord, unto the wicked,” Isaiah xlvi. “He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward”—but He who in gratitude to God, for the good which he hath already received at his hand, shall give unto the poor, the fatherless, and the widow, shall not go unrewarded by the Lord of the poor, the fatherless, and the widow. When the Lord by his prophet *Isaiah* would advertise the house of Jacob of their misapplied worship, he reproveth them—not for their failure in the rites of worship, nor yet for their want of words in prayer; nay! nor yet for lack of fastings and of bodily afflictions—“Is this the way (saith he) *to fast*, “and to afflict *the soul*, when that ye do “bow the head as a bulrush, and do place “sackcloth and ashes as a bed? Is it not “(rather) *this*, that I have chosen *for a fast*? “that ye should loose the galling fetters “of *oppression*, undo the bending burdens, “and set the oppressed—free?” Feed the hungry, give drink unto him that is athirst, clothe the naked, receive the stranger, visit the sick, and those that are in prison; then

Gen. ii. 1,2.

Matt. x.41.

Matt. xxv.
31—46.

John xii.
44—50.

Isaiah lviii.

shalt thou call, and Jehovah will answer: If thou wilt make the Sabbath a day of rest, and take delight therein.

או תתענג על יהוה. והרכבתך על במותי ארץ:

Isa. lviii. 14.—והאכלתך נחלת יעקב אביך. כי פי יהוה דבר:

Where is the *sacrifice* of such a duty? Where is the *burden* in the forgiving of offences?

תפת *Tophet*—in the Valley of the Sons of 2Kin. xxiii.
 הנם *Licentiousness*, where children were sacrificed unto the fiery deity—the *Sun*. I see Jer. vii. 31, 32.
 not how flesh and blood *merely*, could have devised so great an evil. Surely, there must have been some offence, *against the God of Mercies*, that human nature should have been so debased from all that is good, and abandoned unto every crime and folly: Alas, the sin of *unbelief*! Alas, the *fatal devices* of an irreligious mind! Glory to God on high, Zech. xii. 10.
 and praise unto His Son; praise unto him, who hath delivered us from such base servilities, and hath diffused the spirit of wisdom and of good-will, over all the nations of the earth: When that the spirit of contention shall have ceased, and the deeds of envy—undone; when that righteousness shall be established *in peace*, and mercy be regarded of men; then shall the nations know, that it was thou, Lord, that foughtest for them, that smote the usurping powers of darkness, and set the *children—free*: They know not now their friend, they have forgotten the linea-

ments of their father, they have imputed unto Thee, what thou abhorrest, and have arrogated to themselves thine own free-gifts.

Ex. xxxii.
19, 20.

Blast the image the enemy hath made, grind its substance into smallest dust, and

STAND UP THYSELF FOR MAN.

— הנה מה טוב ומה נעים שבת אחים גם יחד: כשמן הטוב על הראש—
Ps. cxxxiii.

What doctrine could have been more inductive of envy, among the sons of God, than that the Children of *Jacob* (unto whom were the promises, and from whom came *Christ over all*) should have no participation in the inheritance of rest? Where shall *Christians* find an heavenly abode, but among the tribes of Israel? When as a nation, *they* partook of the favour of God, they hastened to *diffuse* the blessing unto all, “one law to “them, and to the sojourner among them:” *Who* now returns their liberal hospitalities? What nation blends them in temporals? or, Who instructs them in spirituals, or even seeketh their relief?

Exod. xii.
49, et al.

אין מנהל לה מכל בני ילדה: ואין מחזיק בידה מכל בני גדלה:

Isa. li. 18.

And yet they are the selected presbytery of God; and without *them* our œcumenic offerings are imperfectly presented. He that hath dispersed them, again will gather them: No man may haste the time, and yet the time

assuredly must come: not by deeds of martial war, nor yet by forms of antiquated rites; but by acts of sacred righteousness, by thoughts of pious penitence—for *thus* hath God declared it.

ושפכתי על בית דויד. ועל יושב ירושלים. רוח הן ותחנונים:
 והביטו אלי את אשר דקרו. וספדו עליו כמספד על היחיד.
 Zech. xii.—: והמר עליו כהמר על הבכור:



ANALOGIES OF SYSTEMS,

THE HEBREW TONGUE BEING THE MEDIUM
OF TRUTH.

THE authorities for the similitudes herein introduced, are from the scriptures solely. Of the proprieties of the elucidations, yourselves will determine, by reasoning *on those authorities*. The latter chapters of the Exodus, and the Epistle to the Hebrews should be ever in the mind's view, but the references will be found to be frequent through both Testaments.

JESUS CHRIST—The Splendour of the Visibility of the Father, the Light of his Glory, and the Form of his Substance—possessing in Himself the exertions of Omnipotence, is the Creator of all Things, the Head of all Holy Animation, and the Exemplar of all that is beautiful. When that it did please the Almighty to create the worlds, and to glorify Himself in his only Son, by manifestations of apt similitudes unto his own proper person; he fixed the rules of different natures, in exactest harmony with his own beneficence, and made the *preservation* of their order to be the continuance of *their subsistence*, and called *confusion—death*.

Dangerous similitudes! fearful resemblances! what but the substance is worthy of the form?

Ps. cxxxix. 14.—: *נפלאים מעשיך ונפשי ידעת באר*

Man having *in himself* disturbed the image of the Godhead, conceived amiss of Genesis iii. every similitude: having listened unto Him (הילל בן שחר) *Who* from a near approach unto the Manifestation, had kindled in his own heart—against the dictates of his own free conscience—the hope of reaching unto wisdom's *plenitude*, (when that himself though high, was but *a part of that fullness' semblance*) he, like that Tempter, *overstepped the line* כשע of his endurance, and felt—that to augment *by unprescribed methods* the measure of God's beneficence, was sure *disruption*. The hallowed light of conscience flies from the unruly and ambitious spirit, and darkness in its rounds overtakes *him concealed* in the instrument of his guilt. *Hid in night* צפון he meditates *rebellion* מרי; in rapid re-

* God is uniform in his design, and worketh all things in weight and number: every nature beareth an analogy unto his own perfection, and therefore each separate nature hath a resemblance unto another; and their explication is in himself: but the rules of one nature do not guide the operations of the other, nor are the diffusions of brotherly love to be limited by the square and the compass. Let us, therefore, in the following investigations, seek *first* to trace each perfect system into its similitudes to the one Great Exemplar, and *then* meditate on their several mutual resemblances.

volvencies he agitates the mass, and *a new light* is formed.

Let the *viewer be viewed*—נחש נחשת—in the element of his power, be the *prier pried into* in his dark recess; and as thou didst house the legion in Leviathan, so now we pray thee, Blessed Light of God! dispel from off the earth all glaring falsities, and make clear the hearts of men, unto the reception of thy Holy Spirit, that truth, faith, and fidelity, be the lasting ornaments of thy hallowed temple. כבוד ליהוה.

SATAN rejoicing in his power and newly-formed glory (which yet was the effect of violent despair, rather than of previous design*) hoped by similitude of transgression in every analogous system of creation, to *confound* the good design of the Creator, to annul *His work*, and to oppose the light of darkness and of death, unto the glory of light and life. There is a tree of knowledge, and there is a tree of life, in every system, and there is a Tempter who wills delusion and death unto every rational creature; our hope in the grace of our Lord Jesus Christ, is to display each system in the harmony of its order, to point out the tree, and to detect the fallacy in its work; so that all may glorify God and our Lord, in the unity of one Holy Spirit; and by avoiding the mischief, seek in sincerity each other's good: for *that*

* For the light so formed was a sudden unlooked-for event.

is the pleasure of God *in his creature*. Of that sad effect, which the fruit of the tree hath on the passions of all mankind, I forbear discourse in this place: the *body* is ever with us, and the Tempter knoweth that he hath therein a ready help, unless the grace of God abound unto holiness. But there are sins of the body also, which may lead unto an eternal exclusion from the society of the faithful. May God decline our hearts from them, and from every desire that may in anywise sully the purity of the profession of faith in

CHRIST OUR RIGHTEOUSNESS!



I. *The Personal Body of our Lord Christ*, is the One Holy Exemplar of every system or world; in this Exemplar the Tempter hath no place. It is קרש ליהוה.

II. *The One True Catholic Church of God*, (of which Holy Church our Lord Jesus is the Head) hath correspondent parts unto that Exemplar: in this church the Tempter hath no place; but *in its outward semblance*, rules by deceit.

III. *The Heavens, and Heaven of Heavens* were create after the similitude of the One Exemplar; in these the Tempter *had place* בירכתי צפון, but has long since been *eject* from above, by faithful Mikaul with the *faithful host* of God: our Saviour saw his fall, and testified by what power.

Rev. xii.

Luke x, 17,
18.

IV. *The Tabernacle of Witness*, built by the express command of God in the Wilderness, had its form from the pattern of the heavens, and heaven of heavens: in it the Tempter hath *no place*.

Ps. cxxxii. 8.—קוֹמָה יְהוָה לְמִנְחַחֲתֶךָ. אֶתָּה וְאֶרֶץ עֵדֶן;

V. *The Temple of God*, built by his direction unto David, after the fashion of the Tabernacle, was fabricated by the hands of *Gentiles*: into it the Tempter had no access; but *in its formal semblance* rules by deceit.

1 Chron. xxviii.

2 Chron. ii. iii.

Ps. lxxix. 1.—אֱלֹהִים בָּאוּ גוֹיִם בְּנַחֲלֹתֶךָ. טָבְאוּ אֶת הַיְכָל קֹדֶשְׁךָ.

VI. *The Mansion of Paradise*, shewn unto Ezekiel by the angel of God, was constructed in *like similitude*. By the revelation of the offence *in either*, we learn to trace the serpent *where'er* he lurks.

—לֹא לָנוּ יְהוָה לֹא לָנוּ. כִּי לְשֹׁמֵךְ תָּן כְּבוֹד עַל חֶסֶדְךָ עַל אֲמֹתֶךָ;

Ps. cxv.

I. OF THE SANCTUARY מִקְדָּשׁ

INASMUCH AS IT IS THE MECHANIC SEMBLANCE OF THE
בֵּית יְהוָה, THE *PERSONAL BODY* OF OUR LORD CHRIST.

Exod. xxv.—וַעֲשׂוּ לִי מִקְדָּשׁ זִשְׁכֵנֹתִי בְּתוֹכֶם—

Exod. xl.

IN the *Holy of Holies** קֹדֶשׁ קְדָשִׁים (which is *eminently* the מִשְׁכַּן יְהוָה, although the

* *The Holy of Holies* bore typical correspondency unto the faculties of the mind, whose מִשְׁכַּן is the *head*—the recipient of spiritual life: the tent of the congregation had parts within analagous unto the *internal organs* of the body of our Lord.

מועד hath that name also) there inhabiteth in the Great Sensorium, *beyond* the פרכת *veil*, or מפרקת *neck*—the faculties of *sight* or of *imagination* represented by the eagle; of *hearing* or of *memory* by the lion; of *smelling* or of *meditation* by the bull; and of *tasting* or of *judgment* by the man; between these the conscient and pervading presence of the Godhead; who resting his glory over the propitiatory כפרת, constituteth that רביר *oracle*, who never speaketh but as God John v. 30. directeth; and all his “ words are spirit and John vi. 63. “ are life.” Immediately below the פרכת *veil* (which is ever guarded by all the cherubim of life) is placed the מזבה הקטרת *altar of incense*, corresponding to the גרון *vocal organs* of the One Holy Intercessor unto the Father: from that golden altar doth ascend the *fragrant incense* of prayer and of praise קטרת טנים, acceptable only *in Messiah's* John xvi. 23, 24. *name* יהיה קדיש יהיה. Though he were Aaron's son who presumed, it was death to alter it, or, to present it *in another's name*— Lev. x. 1. for “ Him—hath the Father sanctified and “ sent into the world”—*Our one only propi-* Lev. x. 7. *tiation*. At the north of the sacred edifice, (that is, to the *right* of the worshipper, but to the *left* of the object שטאל) is the שלהן *table*; whereon is laid the להם פנים *one bread of many people*—even of *all* the tribes of Jacob. This table correspondeth with the *heart of Messiah*; on which are engraven, in

1sa. lxiii.
9—16.

indelible characters, the פנים *countenances* of the twelve tribes of Israel*. “In all *their* affliction was He afflicted, and the angel of his presence saved them.” כי אתה אבינו ; כי אברהם לא ידענו וישראל לא יכירנו ; *To the south*, and opposite unto the table of shew

Rev. v. 6.

bread, is that wondrous symbol of the glory of the Lamb of God—the golden lamp-stand ; מנורת זהב טהור נקשה—the type of the כבוד *liver* of the Holy One, representing his pure and unfeigned piety unto the Father, and his uncontaminate love unto man. The lamp-stand had *one central* upright shaft with its lamp; from which shaft proceeded *six others* bearing lamps; *three* on this side *towards the earth*, and *three* on that side *towards the Holiest*; and they are emblems of the *One Eternal Code* of every duty towards God and man†. The central light is LOVE: towards the *earth* are fidelity, justice, and forbearance; towards the קדש קדשים are faith, hope, and piety: other organa were sacrificed *in Christ*, and thoroughly cleansed *in the type* of the One Paschal Lamb, which

Ex. xii. 3.

Ex. xii. 10.

* For the strength of the recollection of the person is as the force of the affections of the heart.

† Which *Eternal Code*, however, let it be remembered, was from the beginning written *on two lobes* or *tables*, because of the distinction of our duties towards God and man; therefore in the emblem (the lamp-stand), a division of the lights which shine towards the altar (the earth) is as it were made from those which shine towards the Holiest.

was eaten as though those parts had never been there. אֱלֹהֵי אֲתָהּ וְאוֹרֶךְ. אֱלֹהֵי אֲרוֹמֶנֶךְ. Such are the endowments of *our Lord Jesus Christ**,

THE HEAD OF THE CATHOLIC CHURCH.

II. OF THE TENT OF THE CONGREGATION אֹהֶל מוֹעֵד.

INASMUCH AS IT IS THE FIGURE OF THE ONE TRUE CATHOLIC CHURCH OF GOD †.

THE *Altar of Incense* is placed at the feet of אֲרוֹן יְהוָה *the Ark of Jehovah*, to shew that *by Him only*, we have access unto the Father; for that He is the only Mediator betwixt God and man: “O thou that hearest prayer, “unto Thee shall all flesh come.” *The Table of Shewbread* prefigured our Lord as the life and sustamentum of all the sons of Aaron; the bread thereof was ever to be eaten *in the Holy Place*. *The Golden Lamp-stand*—the only light of the whole congregation, expressed the fulness of the *wisdom and righteousness* אֲוִרִים וְתַמִּים of the Son of God, by whose light, we have light.

Psalms lxxv.

Lev. xxiv. 9.

Lev. xxiv. 5—9.

The אֲרוֹן יְהוָה then doth represent the individual exaltation of the *Son of Man*, even of Christ *the Son of David*, of whose kingdom “there shall be no end.” The *Altar*

Luke i. 30—33.

* See פֶּסַח, and the prefiguring type under the word אֲפֶר.

† *The Holy of Holies* is not here again to be described; for the Individuality or Personal Soul of the Lord Jesus, constitutes that One Catholic Head.

of *Incense* demonstrateth our Lord's one everlasting priesthood in the Testament of *his own blood*; the *שלחן table*, expresses the *distribution* of his one catholic body; and the *lamp-stand*—the plenitude of his wisdom and righteous integrity; of which body, we are all *severally* the regenerated *members*—of which wisdom and righteousness *all partake*.

III. OF THE *מקדש* AND THE *אהל מועד*.

INASMUCH AS THEY ARE TYPES OF THE HEAVENS AND HEAVEN OF HEAVENS.

² Cor. xii.
2.

OF the vision of the *third* and *highest* heaven, the record is in the apostle *John*. Rev. iv. v. xix. xxii.

Plates I.
and II.
Gen. i. 6.

Of the *natural* and *visible* heavens (as of the *earth* also) the scriptures of God are in like manner most clear and positive in their testimony, and *their* testimony is ever—*Truth*.

1ST. OF THE THIRD AND HIGHEST HEAVEN.

Gen. i. 7, 8. *That distant azure sky* which we from
Gen. vii. 11. earth behold, are pure elemental waters—
upheld by a *רקיע firmament*, which is as a
Gen. viii. 2. “*sea of glass like unto crystal*.”

Ps. cxlviii. Job xxxvii.—*תרקיע עמו לשחקים. חוקים כראי מוצק*;

The everlasting gates thereof, have the guards of mighty and approved cherubim—ever faithful, as the *azure* and cherubic *veil*

השב *did* always represent. *The Third* and most distant heavens יערפו *distil* those their enlivening dews through all the body of the אהל מועד—that holy congregation, which happy Paul describes. Heb. xii. 22—24.

OF THE SECOND AND VISIBLE HEAVENS.

In these heavens, there yet remains *an altar*, near unto the feet of the holy ark Rev. viii. 3, 4, 5. (that is) *of Christ*; and *to the north* the sacramental table of the holy bread *yet* abides; whereof *Melchizedek* is deputed priest. Psalm cx.

Ps. lxxviii. 23—25.—לחם אבירים אכל איש. צידה שלה לחם לשבע:

To the south of heaven (as relative to the site *of Zion*.) The sun and his six planets, like Rev. i. angels of the code, migrate in strength and Psalm xix. beauty—in harmony and order. By their light, we also have natural light, as by the great moral laws, we also are judged. The *Ten Commandments* from Sinai are the *knops and flowers* of that ordination—Four Rev. i. ii. iii. on the *mainstand*, and one on *either shaft**. Exod. xx. The אהל מועד *curtain at the entrance of the tent*, is *azure* also, but of more open texture Gen. i. 17. נעשה רקם *wrought into eyelet-holes*—the preordained settings of *those lights*—the אבני רקמה, *which* the One Father hath given 1 Chron. xxix. unto his Son, who is the sole master of the 2 Eccles. xii. 11.

* The *four first* commandments shewing our duty towards God, and the *six latter* our several duties towards our neighbour.

house, and the רעה *shepherd* of both the folds: John x. 16. יְהוָה רָעִי Ps. xxiii. *That starry sphere** is the boundary of this—the first and circumambient heaven, in which we live and move. The curtain is *azure*, for that we do behold *the dripping waters beyond*. O let not human reason trust to the briny ocean for the refreshing gifts of the early and of the latter rains; lest the אליה come, and finding *infidelity* where it should not be—those blessings be restrained! The apostle *James* hath given us timely caution, and fervent Peter frowneth on our errors! The כִּיּוֹר נְהֻשֶׁת *round laver of brass*—semblance of the moon, and emblem of the church, moves *in our atmosphere*, its position betwixt the earth and stars. The מִזְבַּח הָעֵלָה

Job xxxvi.
26—33.

2 Peter.

1 Kings xvii.
xviii.

James v. 17
—20.

* Let us be permitted to suppose that the settings of the precious stones in the curtain, were in the order of the stars visible—during the season of the feast of tabernacles, *i. e.* at the time of the *harvest moon*: at which time the lamps being duly trimmed, Lev. xxiv. 4. יַעֲרֹךְ and *arranged*, so that the central lamp of day should be concealed from sight, but yet withal so placed, as that the resplendent laver should *then* strongly reflect his light; how must it have struck a spectator at the altar (*i. e.* the earth) to see the heavens, the work of God, thus *minutely* imitated by the fabrication of mortal hands! Assuredly none but the faithful similitude of *Him, who* filleth the supernal abodes, could have presumed to rest his ethereal substance upon the hallowed resemblance.

NOTE, I have said *minutely*, for from this pattern have I taken the diameter of the earth, and apportioned the distances of the celestial luminaries. Exod. xxv. &c.

altar of sacrifice—is the earth, and the *white-woven curtains* שש משור of the court—the *fleecy clouds* of the heavens around.

IV. THE TABERNACLE משכן OF WITNESS.

INSTRUCTIVE Type of the *Third* and *Everduring* Heavens, was framed of ribs or קרשים planks strongly connected unto each other, and articulating their tenons into ארנים *vertebræ* or *sockets* of silver*. The planks were *twenty* on either side, and *eight* to the westward—corresponding to the width of the veil, which hung on *four* pillars .י.ה.ו.ה: All the sockets of the משכן were of *silver*. The proportion of the breadth to the length, was still that of *eight* to *twenty*; because that the planks in their embraces, (by which they were held firmly bound to each other) gave each, on either side, the *fourth* of a cubit, and the corner ones each *an half* cubit—the height was *ten* cubits: עשר-עשרים-בשטנה. This *double-ribbed* house, whose foundations are *purity*, and whose

* The body of (the Son of) Man being the Original Exemplar. The קרשים are made to surround the *highest heaven* משכן, rather than the body or tent, because that it was necessary so to express the eternity of *His* nature, who is the *head* of the catholic church, albeit, He is the hallowed body of the *Deity*.

bonds are *love*, ever abideth *one* and *the same*—The Work of One Intelligent *Carpenter*. BE NOT DECEIVED! *He* it is too, and not another, who builds the Temple of God: Under *His* goodness, the stones forsake their native hardness, and throwing away all *intervening* and envious *filth*, fall into each other's arms; or, like the trees of *משכן*—cling *in lateral* embrace. Give unto God the things that are due unto God, and consent not *that another* should aim at the reward; *yourselves* are *God's reward*. While there is life, there is power of action. סרו. סרו. צאו:

Exod. xxvi. The אהל מועד of the second and visible heavens, endure *not for ever*; it was coupled by *loops* ללאת and *studs* קרסים over the veil; Ex. xxxvi. while the קרשים standing on their אדנים of *zealous purity* כסף, do *form* within themselves a משכן for *his glory* כבודו. The *second* heavens abide *not ever!* Wherefore? because *sin* hath had entrance there, and hath soiled it: let us then take hold of *eternal* life, while yet it is offered unto us; and let us not be reckoned among those who “willingly are “ignorant”—that as the earth has *once* been 2 Peter iii. destroyed by *cataracts from the heavens above*, Gen. vii. 11. and by the overflowing depths—

נבקעו כל מעינות תהום רבה. וארבת השמים נפתחו:

So *now* do all the elements of nature, (with that since renovated earth) await an eternal
Isa. lxvi. 24.

conflagration — an unextinguishable fire!
 אל! אֹי מִי יִהְיֶה מִשְׁמֹ אֵל Numb. xxiv. 23. The
 מִזְבֵּחַ הָעֹלָה *altar of burnt-offering*, as a type Ex. xxxvii.
1—8.
 of the *earth*, was רְבֹעַ *four-square*—to shew
 its stability; not cubical, because not eter-
 nal; not expressed as being round, because
 not revolvent*; notwithstanding, its round-
 ness was *so implied*, for, around the square
 of its stability, (which was five cubits to the
 depth of three) its form was made *globular* See Plate I.
 (by the thick covering of brass) describing
 the *sphericity of the seas*; below that *circular*
riding תַּהַת כְּרֹכֵב—*at the midst of the altar*—
i. e. עַד הַצִּי הַמִּזְבֵּחַ, was a *grate of brass*
 מַכְבֵּר נְהַשֵּׁת, depicting the *central hell*
 בְּתַהַתֵּי אֶרֶץ: over this grate, the victim was
 placed, to shew the nature and service of
 CHRIST'S many sufferings. Christ Himself
 then, as well as *the earth*, is represented by
 the מִזְבֵּחַ הָעֹלָה—*altar of burnt-offering*; on
 which account, it was called an *altar of*
earth: Exod. xx. 24.

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי. וּבָחַת עָלָיו אֶת עֵלְתֵיךָ וְאֶת שְׁלֵמֶיךָ:

It was עֵצֵי שִׁטִּים—*the stock of the revolting*
 Judah, (as was all the wood of the Taberna-
 cle) because Christ our Lord is *of the Jews*;
 it was covered נְהַשֵּׁת *with brass*, because of
 the penalty due *unto sin*, which came through
 הַנְּהַשֵּׁת; it was נְבוּב לְתַת (within the brass) of

* The *circle* is no scriptural emblem of *eternity*, but the
 manifest indicator of *revolving time*.

green timber—for that his *body saw not corruption*). The *grate* of brass within, pre-figured the consumption and total decay (as by the fire of abstinence) of every organ of excess; altogether—it was the type of *The One Atonement*. Our offerings being *upon that altar*, are thereby *sanctified*; for it is “the altar that sanctifieth the gift.”—THE ALTAR was a perfect representation *in itself*; it had therefore ברים attached unto it, in like manner as had THE TABLE OF SHEWBREAD, the ALTAR OF INCENSE, and THE ARK OF יהוה, yea! and THE WHOLE TABERNACLE; for the Lamb of God is *carried* in every part, in the breasts of the faithful and true sons of לוי *Levi*, as were the קדש קדשים on the shoulders of the sons of Queeth—בכתף ישאו.

Matt. xxiii.
16—22.

Rev. v. 6.

Numb. vii.
9.

Matt. v. 18.

NOTE. Being desirous to point out the strong resemblances of many systems as *at one view*, I abstain from the finer minutiae of their parts; but the *analogies* are perfect *to a letter* throughout.

V. THE TEMPLE OF GOD—BY SOLOMON.

INASMUCH AS IT WAS THE PATTERN OF THE GENTILE
CHURCH.

1 King vi.

THIS Temple was built after the order of the Tabernacle in the Wilderness. The *eter-*

nity of the Holy of Holies was signified rather in its *cubical* form, than by the spirit of the word, and so the *long duration* of the body of the temple by its *oblongated* measure; (the breadth *twenty* cubits, the height *thirty*, and the length *forty*.) The timbers were of *cedar* wood, and not of עצי שטים; (which we have seen to signify the tribes of *Jacob*.) The boards and flooring of the *Holiest* were also of *cedar*: not so of the Larger House, which expressed *mortality* בשר by the *fir-tree* ברש. Nevertheless its ribs and bones are *cedar*; Ezek. xxxvii. The *vestibule* of this Catholic Temple, was of the most exalted height—but more limited in breadth; on its right-hand and on its left-hand stood the *pillars of heaven and of earth*, as it were covered with the net of a *fisherman*: now הרם signifieth *a net*, and הירם one that *casteth a net*. But was the promise unto the *King of Tyre*? Hardly! God seeth all things, and cannot be deceived. The pillars of that holy mansion, which *Ezekiel* saw in the wilderness, were crowned with *palm-trees*, and so accommodated *within*, that the faithful keepers of the gates might ascend, and *descry afar off*.

2 Chron. iii.
Rev. xxi.
15.

1 King vi.
14, 16.
2 Chron. iii.
5.

Matt. iv.
19, 20.

Ezekiel xl.

In the *Holiest* of the Temple, there abode *the same ark*, which had constituted the holiness of the Tabernacle: all else received *a new form* (except the *lamp-stands*, which were made *after the pattern* כמשפטם) and

were multiplied by *ten** עשר—to signify the *rich accession* of the Gentiles, into the holy congregation. The *veil* פרכת was embodied into *doors* of olive-tree—the tree of *light*; the *curtain* מסך into *doors* of fir-tree turning on posts of olive-tree, to shew that our Lord even during his natural life, should ever be regulated by the will of the *hallowed Spirit* within.

Acts ii. 22
—26.

(*These were the doors that were broken at the crucifixion*†;—סמסין אפ לזדן וספנדן; ארלזיב לזיב.) Matt. xxvii. of which our

John x. xiv.

Lord had given early intimation). The *laver of brass* became a *baptismal sea*, raised on

Numb. vii.

the shoulders of the *twelve disciples* of Jesus; and as if the sacrifices of the Gentiles had required peculiar cleansings, *ten lavers on bases*, were made to wash them in withal:

1 Kings ix.
6. 9.

2 Chron.
vii. 21.

the Glory of God descended, and the house was hallowed *with His Presence*. The priests'

* *Ten* עשר is oftentimes used as a number of indefinite plurality, being the fulness of simple numeration.

† Syr. Test. Hebrews vi. 19, 20. —“ HOPE—which brings us within the אפ לזדן doors, whither Jesus is gone before for us כפ יסוד חלא סדפס עסס”

Without doubt, the *doors of olive* (which answered to the *veil* in the Tabernacle) are in *this* text intended; and thither *we do hope* eventually to follow the Lord our leader; but these were *not* the doors that were *broken* at the crucifixion, for the Divinity of our Lord Christ was not to be *sever'd*, neither in itself, nor from his Holy Soul at any time.

chambers surrounded the temple, but had no immediate access thereto, as by door or *by any other entrance*; for their doors, to the *lowest order* of chambers, were placed *externally* to the temple; *The Introductory Door* to the mid-order of chambers, was placed *externally* also, and *to the South*; whence a circuitous passage led the priests unto the *third* or *highest* chambers. (*No door to the North.*) John x. 1 Kings vi.
5—8.

VI. OF THE TEMPLE SHEWN UNTO THE PROPHET EZEKIEL.

Plate III.

Psalm lxxxiii. 3.—נכבדות מדבר בך עיר האלהים—

IN the similitude of Satan's *first* delinquishment and *imperious* revolt, it would seem that he hath adventured the cassation *of every system*—or natural—or moral—or spiritual—or in anywise allegorical; and what should most affect us, is, that he doth ever seek to impose upon our unwary minds *a propriety* of the rules *of those his* deceptions.

But, let not the holy image of God—the heir of immortality and glory, attend to any base and destructive follies: *Satan* is eject of heaven; let his devices be eject our hearts and minds also, for it is in ourselves to do

so—by adherence *to the Word of God*, leaving all others, and by cleaving unto HIM, I say, in pure and confident fidelity:

חסד ואמת נפגשו. צדק ושלוש נשקף:
 אמת מארץ תצמת. וצדק משמים נשקף:
 גם יהיה יתן הטוב. וארצנו תתן יכולה:
 צדק לפני יהלך. וישם לדרך פעמיו:—Ps. lxxxv.

Man is himself a little world, and as the world at large (the natural and the ethereal heavens) have been the recipients of every spirit or clean or unclean, so hath man within himself a relative hold or harbour for every suggestion or good or bad; and hath ability according to the resolutions of his constancy and fidelity, or according to the indulgences of a salacious imagination, to be the *Temple* of the Spirit of God, or to be the *Babel* of every unclean bird.

It never was suggested that Satan, by himself or by any substituted person, had ever access to the *Holy of Holies*; but that he hath had power (before the conquest by Christ) of presenting himself in the אהל מועד or *second heavens*, among the sons of God, is unquestionable, Job. i. 11. His entry there was not *by the door* (which is *Christ*) but as he hath himself said—בירכתי צפון; for which reason it is, that he hath emboldened *to feign a passage* into the אהל מועד of the Temple (the pattern of that heaven) by a similar aperture at the side *of the north*; but of

legal entry that way—*there is none*; for there is none other door but Christ Jesus—the Son of the Virgin Mary—the Son of God. John x. xiv.

There was none other door to the *Tabernacle* by *Moses*; there was none other door to the *Temple* by *Solomon*, none other to the *Temple* by *Zerubbabel*, nor ever any other *unto that* shewn unto and described by the prophet *Ezekiel*, כִּי פָנֵי הַבַּיִת קָדִים—Ezek. xlvii. 1, 2. as may be plainly seen by the figure with reference to the Hebrew text. Plate III.

Satan hath been frustrated in his design of being invested with a similitude of God; notwithstanding that frustration, (which was effected by the blood of *the Lamb*, Rev. xii.) hath he insinuated into the minds of men the form of the system of *his fallen domain*, Rev. xiii. in the place of the fashion of the realities of God's fabrication; and in consequence of such conceptions, is human nature at this day a deteriorated similitude; for our God is a jealous God, and will not *in such manner* be worshipped. Satan desired to establish his throne beyond the firmament of *fixed stars*, and to be as *a sun among the planets*: מִמַּעַל לְכּוֹכְבֵי אֵל אַרְבַּע כְּסָאִי—אֲדַמָּה לְעֵלְיוֹן. He was ejected *with others*. Rev. xvii. 9—11. To establish their imperium therefore in the minds of men, they have represented *the fixed stars* as being at irrelative and inaccessible distances, and feigned the planets (the as-

sumed symbols of their fallen thrones) to be *below* that azured and sapphired curtain.

These subjects are not of little consequence, for because of perverted belief it is, that the wrath of God abides upon us, and it is time that his *Tabernacle* should be cleansed; for without a doubt the day of visitation is at hand, and we must decide.

עד מתי אתם פסחים על שתי הסעפים. אם יהוה האלהים
לכו אחריי. ואם הבעל לכו אחריי:—
1 Kings xviii.

It is impossible to believe both *Moses* and *Baal*, or to embrace the letter of the word with *Babel's* system!

Yet think not, my friends, that *I* seek to condemn *human* nature, and to impute guilt to the *inconsiderate*; for who am *I*, and what is *my* righteousness? The sacrifice is for him that hath strayed, and for him that is deluded—*מֵאִישׁ שָׁגָה וּמִפְתִּי*—Ezek. xlv. 18—20, and the fatted calf for the repentant profligate. If then there be a day *of grace* as *of terror* also at hand, let us be found among the good and the believing, among the children *of hope*; for despair is the spouse of the devil. Conscious sin is the happiest introduction to the stream of cleansings; it lays hold of the skirts of repentance, and brings down remission from above: only, let us not make occasion of our freedom, for the *renewal* of offences. Give no man offence.

the texts that most require critical examination are the verses of chap. xli. 5—11. Surrounding and attached to the house on its three sides, north, west, and south, were *thirty-three* צלעות *columnal ribs*, raised on a *foundation* of six cubits; the צלעות projected *five* cubits, having באות *niches* as resting places, for the accommodation of the worshippers, and for the defence of the walls of the house; the באות were of *four* cubits *breadth* each: now the house was on either side *sixty* cubits, and to the west *twenty*, altogether one hundred and forty cubits: thirty-three צלעות of four cubits *breadth* each, would therefore encompass the house, leaving *in the front*, to the north and south sides, a מקום המנה of *four* cubits each; but the text says of *five* cubits each, and *justly* so; because of the נבה* which *extended it a cubit more* on all sides, so that the מיסדות should thereby complete *at the escape* the measure of a full reed †, מלו הקנה : שש אמות אצילה. The צלעות which were to the sides of the eastern door, had their באות *in front*, and a מקום המנה on either side as a landing-place; *these* no doubt were for the accommodation of the king, who entered through the *eastern gate*. But, the text itself

Ezek. xli.
8.
Ezek. xli.
5.

* זה נב המובה. For *this* construction, see xliii. 13.

† Adding *one* cubit as a step to the מקום המנה in the front, and *one* cubit as a step to the *projection* of the צלעות at the sides.

doth plainly assert, the entrance to *the house* בית הַבַּיִת to be but *one*, though the *outgoings* from *the sanctuary* המקדש were *many*.

The Temple by *Solomon* was but a *straitened semblance* of *this* the true בית האהרון, Hagg. ii. 9. The *chambers* לשכות that are *here* removed twenty cubits, xli. 10. from the house on either side, were *there* pitched against the house, 1 King vi. 6. not so as directly to be fastened in the walls of the house, but as resting upon כַּנְרַעוֹת which projected from the house. And thus I trust it will be proved, that there is a day close upon us, when *all the promises of God* will be fulfilled in their *most liberal extent*; when

Deut. xxxii. 8, 9. Jehovah will inherit *the nations*, as he hath done the sons of Jacob, and diffuse his blessings to the utmost corners of the earth; when all invidious distinctions shall cease, and envy be expunged for ever; when the *pious* of every nation shall say—I am of

Isa. xlv. 5. *Levi*, and the *meritorious* of the brothers be

Isa. xi. xix. 18—26. surnamed of *Judah*; the sons of *Ham* shall fly unto the baptismal streams of *A More*

Zech. viii. *Spacious Jordan*, *Japheth* hew down the pine-masts for the sons of *Shem*, and the *Indians* of the west find progenitors every where.

פתחו לי שערי צדק. אבא בם. אודה יהו:

זה השער ליהוה. צדיקים יבאו בו:

Ps. cxviii.— זה היום עשה יהוה. נגלה ונשמחה בו: ———

“ When that the Highest shall inherit the
“ nations, when that He shall assort the sons

“ of Adam, he will affix the boundaries of
 “ the people, to the number of the sons of
 “ Israel; for Jehovah’s portion are his peo-
 “ ple, Jacob the lot of his inheritance.”

Deut. xxxii. “ Unto thy seed have I Gen. xv. 18.

“ given this land, (saith the Almighty

“ God unto our great progenitor) from the

“ river of Egypt, unto the great river, the

“ river Euphrates.” This promise is *on the* Josh. xxi.

part of God fulfilled; for unto Solomon 41—43.

(*the king’s son*) the kingdoms within these Ps. lxxii.

limits, on either side of Judea, were for a

time under voluntary *tribute*; 1 King vi. 11.

2 Chron. ix. 26. (but Solomon personated a

greater than himself:) their lands *he possessed*

not, by actual conquest.

Therefore is the promise *here* extended Ezek. xlvii.
 and renewed: (see also Jer. xxiii. 1—8.)

During the captivity, and fourteen years

after the demolition of the city and temple, Ezek. xlviii.

the prophet Ezekiel (xl.) was made to see the

city and temple of *this promised land*; which

city was situated *to the south* of Judea, and

probably in the heart of the desert of Ara-

bia*). This is the land “ concerning the

* See דבֶרֶךְ, מִדְבֶר, and the note under them. That the names of places in *Arabia Petraea*, (between the *Red Sea* and *Judea*) are many of them such as are mentioned in the journeys of *Israel*, is known unto all geographers; but the dates of their receiving those names is uncertain: let it however be granted that they were so called by the Jews themselves; why should *they* (the Jews) as a migrating na-

Ezek. xlvii.
13, 14. “ which (saith Jehovah) I lifted up mine
“ hand to give it unto your fathers: and this
“ land *shall fall* unto you *for inheritance* *.”

Ezek. xlvii.
15—25. The land is then described in terms that
may be seen to imply its extending from
the Mediterranean through Damascus to
צפון of the Euphrates, *on the north*; Eu-
phrates being termed *the Jordan* of this en-
larged portion: its sanctificated streams run-
ning to הים הקדמוני *the Eastern* (now Per-
sian) *Sea*, form the boundary *to the east*:
From *Thamar* of the east to the *Red Sea*
(named מי מריבות קדש) by הים הגדול the
Great Indian Ocean, is the southern extent:
From הים הגדול the *Great Indian Ocean* to
Hamath of the Mediterranean is the *limit to*
the west; (In which last limit, a line from the
extremity of the Red Sea to the Nile, in-

Deut. xi.
22—25.

tion, be debarred the satisfaction felt by all travellers of
nominating places nearer at home, by the appellations of
those remembered abroad? Is not such the practice of
other nations at this day? Again; it is known unto all
commentators of the sacred scriptures, that a day's journey
is computed at twenty geographic miles; let the inquisitive
reader then measure the distance from *Jerusalem* to תימן
now called *Temen*, and consider if these coincidences be
accidental.

* A central situation of 25,000 cubits square with the
Temple in the midst, is laid out and separated for the use
of “ the priests—the ministers of the sanctuary,” see
Plate IV. and most particularly “ for the priests that are
“ sanctified of the sons of *Zadoc*” the righteous; Ezek. xlv.
xlvi. *History* hath no where yet shewn *the fulfilment* of
this promise and prophecy.

cluding the land of Goshen, must obviously be extended).

Ps. lxxii.—:וירד בים עד ים. ומנהר עד אפסי ארץ;

Zech. ix. 10.

Gilead (let it be noticed) doth signify a *heap of demarcation* placed between two countries). *Shem* was baptized in the *Red Sea*, (1 Cor. x. 1, 2.) and *Japheth* in *Jordan*; *Euphrates* for the sons of *Ham*, and the remnants of the Gentiles.

קול קורא במדבר פנו דרך יהודה. ישרו בערבה מסלה

Isa. xl.—:לא להיטו:

I assert the doctrine, but presume not to affix the times.

Seeing then there remains such bliss in store for man, is it not worthy our pursuit to know what retards the blessing, as what might draw it to us? And in this investigation, is there no good rule whereby to distinguish from the ingenious devices of man, the timely deductions of faith? The artist may deceive the eye, the eloquent pervert the heart, the mathematician perplex the understanding, and the scholar establish falsehoods: but when the unskilled gives living images, the untuned reveals grammatic sounds, the dullard talks of God's proportions, and the unapt brings to light wisdom's treasures; shall we stand still in cold indifference, or give the rein to wanton suspicions, till the web of death begirt us, or the gaping gulf receive us? Oh, thought-

less man, child of dust and thickest clay! Is it for you to scan ubiquity, for you to mount on wings of righteousness, for you to question God's full knowledge, and doubt the words of heaven's holiness?

Ah! cease to build on Shinar's plains,
Give not your strength to her domains;
Learn *that* true wisdom *faith* reveals,
And seek the life Christ Jesus seals.

הגיד לך אדם בזה טוב. ומה יהוה דורש ממך.
כי אם עשות משפט. ואהבת חסד. והצנע לכת עם אלהיך:—
Micah vi.

Hosea ix.
ver. 14. When the prophet *Hosea* had prayed unto God for his country, and had wished to see its mothers dry and childless, rather than in the blooms of productive health; for that he well knew the bitter draught they were about to drink: What said Jehovah?

כל רעתם בגלגל. כי שם שנאתים. על רע מעלליהם
מביתי אנרשם. לא אוסף אהבתם. כל שריהם סוררים:
ver. xv.

Hosea xliv.
So again in *Ezekiel*—when the Almighty refuses the ministrations of certain the sons of *Levi*, in the *Holiest Offices*; what is the reason assigned for that rejection?

כי אם הלויים אשר רחקו מעלי בתעות ישראל.
אשר תעו מעלי אחרי גלוליהם. ונשאו עונם:
ver. 10.

ver. 15,16. But the sons of *the Righteous One*, who had forborne to give a helping hand to that destructive folly—*They* shall draw near unto me, saith the God of Israel:

המה יבאו אל מקדשי. והמה יקרבו אל שלחני.
לשרתני. ושמרו את משמרתני.

Are there not *two* tables of the law? If we have offended against the moral—the social code, we may forgive each other our offences: but if we have departed from the *righteousness by faith*, and have doubted God's veracity, who shall mediate forgiveness? Who shall dare bring *impiety* to the altar, or behold the face of *Christ in anger*? Isaiah lii. 11. Rev. xviii. 4.

צאו משם. טבוא אל תנעו. צאו מתוכה.

בְּרוּכָה בְּרוּכָה בְּרוּכָה בְּרוּכָה בְּרוּכָה
1 Peter i.—וְנִשְׁמָעוּ

The redemption of man through the blood of Messiah, is a mystery that commands the admiration of angels; *unto them* there pertains no such privilege; justice knows it not; it is a prerogative beyond the ken of the moral law, it is the wondrous invention of God, superseding but not obstructing the obligations of the law—the duties of the square and compass. Unto angels the elder-born of rational life, there is no plea for pardon, no promise unto repentance; in their integrity they stand, by transgression fall: and lives there a man at this day, who would change the tenure of his existence, and madly brave the excellence of *that righteousness*, at whose sight the highest patriarch felt abashed, and owned that he was “but dust and ashes?” Fold upon fold has this

mystery been presented unto us, and day by day has the gracious proffer been rejected, and the saving wisdom been despised. Oh, Intervention! wheresoe'er Thou art! save me from the wrath of HIM, who will one day search for those that laugh at mercy, and disesteem the sprinklings of commiseration—the life of Jesus!

אח לא פדה יפדה איש. לא יתן לאלהים כפרו;
 ויקר פדיון נפשם. וחדל לעולם!—Ps. xlix.

The sins of men are various, as are their passions several; but there is a sameness of offence in the impiety of the deceiver; in the developement of which, I had hoped to extenuate *our* guilt: for *human nature* was from the first unsuspecting and ערום *naked*—liable to every impression or good or evil; (like unto this too was the snake of paradise:) evil is not spontaneous in man; it came *from without: its place is outer darkness; we are the children of light.*

John i.

The dejection of the spiritual code *below* the abode of heaven, so that licentious anarchy might *there* prevail, and that himself might rise *imperial* from out thereof, was the great offence of Satan.

The first similitude of that transgression in Eden, was caused and occasioned by *his* instigation; for the *fig-tree* האנה was the tree of the knowledge of good and evil; the *early figs* בכורים are that *spiritual code*, of which the *planetary choir* are the symbols;

See ד.ע.

רבלים *figs* (cast down by the wind), are *fallen stars* exhausted of their light; but judgment shall descend *upon these*, as upon that temple of *Moab* בית רבלתיים. Jer. xlvi. 21, 22. And thus, the 'Tower of Babel, was the erection of *that system, the which* has been deceptiously revived in these last days, after a deathlike sleep of many centuries; Rev. xvii. Of *other* similitudes, I have heretofore spoken; but, what more than all doth demonstrate the Tempter's violence and malicious subtlety, is that deep wound inflicted in the heart's side of that *Holy Exemplar* of beauty and of love, when that it lay suspended on the tree; — "forthwith came John xix. 33, 34. thereout blood and water"—the Serpent's Bane—The Church's Life—The FATHER'S Satisfaction for HIS offended Laws—Heaven's Eternal Security! Are these the devices of fancy? Are these the unregulated coincidences of a lawless imagination?

Prov. xxv.—: ונבד מלכים חקר דבר. ונבד אלהים הסתר דבר.

I cannot in conscience criminate those, whose lives are indisputably pure, of *intending* at any time the *enforcement* of any destructive and fatal error. The coolest brain is ever the most ערום to mathematic impressions; and it is not until after an extensive view and deliberate investigation of numberless, yet withal relative proportions

of problems *inter se*, that the saturated mind begins *to apply them* to the works of God; but unfortunately the labour has hitherto been to adapt the demonstrations to a system *already devised*, without inquiring into the name and character of the Original Designer; and thus, the most unsuspecting and fairest spirit, whilst exalted with the thoughts of new truths, and indefinite modes of existence, becomes the hapless occasion of lethiferous deceptions: and, as it is said, he was deceived, *by an apple! that the* תאנה.

Gen. iii.—הנחש השיאני ואכל:

אלוה מתימן * יבוא. וקדוש ביהר פארן. סלה.
 כסה שבמים הודו. ותהלתי מלאה הארץ:
 וננה כאור תהיה. קרנים מידו לו.
 ושם חביק עזה:—Hab. iii.

It is now approaching to eighteen hundred years, since all those duties by which a man might preserve his soul alive, and all those superadduced sufferings by which a *righteous man* might become the Saviour and Redeemer of others, have been fully performed and fully upborne by the Son of God made man! What then retards the recompense? *Unbelief!* and the want of Unanimity among those who *do* believe! but on the part of God—*Mercy.* 2 Pet. iii. No doubt it is in

Rev. xviii.

Rom. x.

Isaiah liii.

John i.

* To this day תימן called *Temen* is the most southern of known habitable places, in the land of *Ancient Idumæa*.

the *Power* of God to form us (as the potter doth his work) to his will and fancy, *at any time*; but what security should we have for the *judicious* and *gracious* exercise of *that power* through all eternity, did it exert *for an instant* an *unregulated* force? The most admirable, the most incomprehensible, and at the same time, the most certified work of God, is *the free will of the creature*; shall we desire to have *that*—our wondrous boast, controlled *without law*? and ourselves misplaced displaced as unlimited Power, and unaccountable Will shall direct? The *christian* hath other *hope!* the *christian* hath other *stability, other certainty!* He hath the *promises* of God, and *knows* that his Maker *will not lie.*

By the *cords of love* are we drawn, by the evidences of the most *approved reason*; we crouch not to the throne of grace *through terror*, but look at Omnipotence *in its glory*, and in the consciousness of *our own* eternity, rejoice in his unfathomable beatitude: whence have we derived that *eternity*? *From our own merits!*—the indefeasible merits of *Christ—our God—our Head—our every individual life!* Who shall burst the bonds of love, and sever *the unity* of our existence? “Nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to

“separate us from the love of God, which
 “is in Christ Jesus our Lord.” Amen!
 Rom. viii. Come then, my brothers, to the
 spiritual rock of life, to the stream that glad-
 dens as it goes; come, drink the righteous-
 ness of Christ, and sport in the waves of its
 infinitude; *your* draught shall not lessen
 mine, nor *mine* excite your jealousy! for our
 God is alike free and accessible unto all—a
 God without partialities, and without dis-
 tinctions—save *for order's* sake!

A GOD TO YOUR HEART'S DESIRE.

ישמחו השמים ותגל הארץ וירעם הים ומלאו:
 יעלו שדי וכל אשר בו. או ירננו כל עצי יער:
 לפני יהוה כי בא כי בא לשפט הארץ. ישפט תבל בצדק. ועמים
 באמונתו:—Ps. xcvi.



HURAM ABIU הורם אביו *THE CUN-
NING WORKMAN.*

2 Chron. ii.
12, 13, and
iv. 16.

THE extraordinary character, who bore this name, was the son of *Hiram*, King of Tyre, but he preferred a portion in *Naphthali*, to the heritage of ill-earned wealth, and fled to that tribe for refuge, and found it. Well may it be said of *Naphthali*, that He “giveth goodly words;” and “as a “hind let loose” flieth o’er the distant fields and hills, until that *she* escape her pursuers’ hounds, breathless and faint she seeks her associates again, and returns unto the streams of life; so gladdeneth *He* his heart with the pools of *Siloah*.

Gen. xlix.
21.

Ps. xlii.—כאל תערג על אפיקי מים. כן נפשי תערג אלך אלהים:

Painfully hast thou struggled for thine adopted son O Rachel, yet well may it be said of *Him*—“Possess thou the west and “the south”—for was not his father the King of Tyre, though himself were content with the blessing of *Naphthali*? But the King of Tyre despised the cities of Galilee, (whereof *Nazareth*) and would have none heritage in Jacob. “Because thine heart “is lifted up, and thou hast said I am a “God, I sit in the seat of God, in the midst “of the seas;—therefore, thus saith the

Gen. xxx.
8.

Zech. ix.
Deuteron.
xxxiii.
Ezek. xlviii.

1 Kings ix.
12, 13.

Ezekiel
xxviii.
ver. 2.

ver. 6.

Ezekiel xxviii. 7.
ver. 8. “ Lord God, I will bring strangers upon thee, the terrible of the nations—they shall bring thee down to the pit, and thou shalt die the deaths of them that *are* slain “ *in the midst of the seas.*”

BE NOT DECEIVED; it is not in the Temple of God by Solomon, nor *in the True Holy Catholic Church*, that the enemy of God and man hath found entrance, and hath exalted *His seat* above every God; but in that *Second Temple* which *Sheshbazzar* founded at the command of the *King of Persia*, and of *Babylon*: There it is, that the *Priest Eliashib*, (thinking that *Nehemiah* would *not again return*,) hath made alliance with the Ammonite; and *for Him* hath built a chamber by the *Lord's house*—for “ tithes “ of the corn, (and) the new wine, and the “ oil;” there lurks the serpent—that נחש prying serpent; there wrapt in the mysteries of darkness, he hisseth death, and thinketh to stand by the power of “ arms”—“ Profane wicked Prince of Israel, whose day is “ come, when iniquity shall have an end, “ thus saith the Lord God, remove the diadem, and take off the crown; *this* shall “ not be *thus*; exalt him that is low, and “ debase him that is high.”

עוה עוה עוה אשימנה. גם זאת לא היה.
עד בא אשר לו המשפט. ונתתיו:—

Ezek. xxi. 25—32. Is. xxii. 15—25.

That Second Temple, whose foundation-stone was laid by the hands of *Zerubbabel*, Hagg. ii. 2-9. was the *pattern* of that Holy Spiritual Church, unto which the *promised glory must extend*.

לא בחיל ולא בכח. כי אם ברוחי. אמר יהוה צבאות:--
Zech. iv. 6.

THUS with that portion of light, with which it hath pleased God to illumine me, have I adventured to unfold *as by system*, the forms of His Almighty Works; and by the virtue of the *letters* of His Word, to display their beauteous symmetry unto the world: happy indeed the labour, if *peace* were by: But, alas! in such investigations, the subtle source of anarchy and deception doth ever try to deceive the mind, to mislead the heart, and to pervert each faculty of discernment! lest his own deeds being manifested, his power over man should *cease for ever*.

With the Hallowed Person of our Lord Christ, he hath no communion; *In the One Holy Catholic Church*, he hath *no place*; from the *heavens* above he is for ever *cast down*; into the *Tabernacle* he doth not enter; neither hath he any portion *in the Temple of God* by Solomon; with *man only*, hath he found a festering friend*: man, the

beauty of every symmetry, the receptacle of every virtue doth he try to pervert unto every folly, to debase unto every delinquency!

Rev. xii.

Again, I say, that it is not *in the realities* of any of *God's works*, that the fiend of evil hath any appropriated part or portion; but only among the deluded of men. How shall he be *thence* eject? By faith and holy fraternity†; Consociating in the faith of the blood of the *Lamb*, have *Mikaul* and the heavenly host made him outcast of *their* abodes. Be their *example* our deed, their *faith* our hope, and their *unanimity* our strength; for unto us, as unto them, there liveth the same God, and the same one mighty providential *Lord over all—Jesus Christ—the Only Begotten of the Father*, unto whom with the Father and the Holy Spirit in the unity of one Godhead, be all prayer and praise for ever and ever presented.

* Because that men have attributed to *Ilim* a seat in the temples of their own delineations; not perceiving that *הורם אביו* (by name) is the *אילה שלחה*, and that *הורם אביו* (by construction) is the Impostor of Hell.

† Not by envies and jealousies; nor yet by warring against our *fellow believers*—whose errors are but our own in another view. Against the deceiver, not the deceived; against the deluder, not the deluded; should we rise in the panoply of faith, and of the righteous integrity of our Lord and God. Ephes. vi. 10—19.

ארון ברית יהוה.

Exod. xl. 20. Deut. xxxi. 24—26.

" THE ARK WITH THE COVENANT OF JEHOVAH."

COVERED with that *propitiatory* כפרת, by whose blood alone, we have remission of sin and of guilt. *This only* it is, being covered with that כפרת, that hath power to control the elements of nature, and to lead us safe through the overflowing *floods of death*, Josh. iii. iv.—Whatsoever doth oppose *this* is weakness, whatsoever doth presume to imitate or to pervert it, is a lie. Never was the power to reanimate the dead given unto the extinct body of any man, save unto Him, whose precursor *Elias* אליהו was, and who bore the hallowed name *אל ישע* GOD JESUS; and that He might bear it with becoming grace, had a doubled portion of the spirit granted unto him; 2 Kings i. ii. xiii. 20, 21. But, who can sustain that spirit of fire with meekness and humanity, save He whose great peculium *It Is?*—To fulfil a type then, and not to sanction a claim was *Elisha* so gifted.

למה תתענו יהוה מדרכיך. תקשיח לבנו מיראתך:

שוב למען עבדיך שבטי נחלתך:

למצער ירשו עם קדשך. צרינו בוססו מקדשך:

היינו מעולם. לא משלת בס. לא נקרא שמך עליהם:

— ערי קדשך היו מדבר ציון מדבר היתה. ירושלם שממה:

בית קדשנו ותפארתנו אשר הללך אבתינו.

היה לשרפת אש. וכל מחמדינו היה לחרבה:

העל אלה תתאפק יהוה. תחשה. ותעננו עד מאד:

Isaiah lxiii.
17—19.Isaiah lxiv.
9—11.

MELKIZHEDeq—מֶלְכִּי־צֶדֶק.

Gen. xiv. xxxiii. 17—20. Josh. iv. v. vi. 26, 27. xviii. 1. xxiv. 1. 26. 32, 33. 1 Kings vii. 46. Ps. cx. Eccl. iv. 13—17. Heb. v. vi. vii. &c.

וידעתם כי שלחתי אליכם את המצוה הזאת.
להיות בריתי את לוי. אמר יהוה צבאות:
בריתי היתה אתו החיים והשלום. ואתנם לו.
מורא ויראני. ומפני שמי נחת הוא:
תורת אמת היתה בפיהו. ועולה לא נמצא בשפתיו.
בשלום ובמישור הלך אתי. ורבים השיב מעון:
כי שפתי כהן ישמרו דעת. ותורה יבקשו מפיהו.
כי מלאך יהוה צבאות הוא:—Mal. ii. 4-7.

ST. PAUL discoursing of the King of *Salem* saith, that in the days of *his flesh*, he cried unto Him *who was able to save him from death*, and was heard—מורא ויראני, and received from God the *Covenant of Life and of Peace* ההיים והשלום. But the Covenant of Life and of Peace is with לוי *Levi*, who also is called the מלאך יהוה צבאות: Now it is evident “that our Lord sprang out of *Judah*, of which tribe *Moses* spake nothing “concerning priesthood:” Neither can it be said that our Lord was saved *from death*, when that it is by the very virtue of *his death*, that Melkizhedeq *liveth*, and obtaineth *an everlasting priesthood*. Would I then abrogate the offering of Christ’s body, to establish any other offering? God forbid! for if the substance of Christ’s body had

never been broken, how could Melkizhedeq Gen. xiv. 18—20. have held the *sacramental bread and wine*, and have received tithes of Abraham? But Christ like a God—doing the deeds of a God, offered himself *once*, and in that *once*—filled eternity. And it is the *gradual and distributive* ministration of that same body, which constitutes the priesthood of Melkizhedeq; “over which ordinance *על דברתי*,” Christ is the One Eternal Priest *unto the Father*, as He is *unto man*—the Lord and the God. But it will be said that neither was Melkizhedeq of the tribe of לוי *Levi*; true, because that He is the *Levi* himself, being the *united one*, i. e. of the *bull and the eagle*, as is our Lord—the *Levi* of the *lion and the man*. In all things therefore, we have seen the necessity of superseding the *ceremonial law*, which was continually interrupted by reason of death, by the spiritual gift, which *cannot die*, nor be in anywise impaired. Yea, all the formalities *of the law*, and all the ministrations of *Levitic* priests, have been *already fulfilled* in their responsive character, *Christ our holiness*.

There pertains unto Melkizhedeq also—an enduring *Royalty*, for that He is *King* of Shalem, i. e. of *peace*: now Shalem is that city before which *Jacob* encamped with his *eleven* sons, at a place called סכות *Succoth*, which was not far from צרתן or *Zaredethah*, (where also the man הורם אבי by the com-

mand of the King of *Judah*; did cast all the vessels of *brass* נהשת, which were for the House of the Lord). Now the King of Shalem was המור *a potter*—a worker of *thick clay*; and his honourable son שכם did bear on his *shoulders* all the vessels as they were prepared unto service. That Hamor and that Shekem, the children of Jacob slew, but He who is constituted *King of Righteousness*, through faith in the blood of the Lamb, *dieth not*. But behold, the blood of Shekem crieth out for דינה, and claimeth the heritage of ^{1 Chron. v. 1, 2.} *Joseph*; and with that obtaineth the birth-right over *thy sons*, O house of *Judah*! for is not Shekem—*Shiloh*, situate in the portion of *Ephraim*? and did not the אלה and the אבן testify to your *Fathers'* and your *Saviour's* covenants? and is not the regality of *Judah* deputed unto *Shiloh*? “And unto *Him* shall “the nations be assembled.” By what ^{Gen. xxix.} authority? By the authority of *Christ* his *Father* and his *God*. Is not *Jesus* the *root* of ^{Rev. v. 5.} *David*, and if he be the *root*, how is he the ^{Rev. xxii. 16.} *branch**? If then *Melkizhedeq* be the *rege-* ^{John iii. 1 —21.} *nerate Son of Christ*—

Ps. cx.—מרחם משחר לך טל ילדתך

And be the *One Exalted* שניב unto the ^{1 Kings xvi. 34.} throne of the *Son of David*, hath not he ob- ^{Rev. ii. 26, 27, 28.}

* Unless He be the root of that *David* whose kingdom is not yet established? *Ezek. xxxiv.* And, be the *branch* (or sucker) from the root of *David* the son of *Jesse*?

tained the heritage of *Judah*? And if he be the *lineal* offspring of *Joseph* unto whom are the blessings of the *birthright*, and of all *paradisaic* bliss (and the אביר יעקב—the *spiritual eagle*, be indissolubly co-unite with Him) hath not He obtained the heritage of *Israel*? And thus also, if it be true that He is the *Son of Him* who sitteth at the *right-hand* of the Father, Is He not to be esteemed the spiritual *Benjamin* בן ימין, unto whom the *first begotten* did assign a royal portion, for the love wherewith he loved Him, as at that time, when He did make himself *known* unto his brethren? Gen. xlv. Thus haply are all prerogatives centred in *Melkizedeq* of *Shalem*, through the grace of Christ.

There is then a *spiritual Jacob*, in whose enlarged breast *all the tribes* of the earth may find a place of love and of protection; who *like a father* would reconcile his children together, and unite in *one stick* לעץ אחד the trees of *Joseph* and of *Judah*, and be unto our Lord Christ their propitious *David*. *St. Paul* saith that “*Abraham* dwelt in tabernacles with *Isaac* and *Jacob*—the heirs “with him of the same promise,” for *Jacob* was yet *fifteen years old*, when *Abraham* died. It could not then be intended that *Isaac* and *Jacob* should represent the one same individual character; for *Jacob* used to swear “by the fear of his father *Isaac* “בפחד אביו יצחק;” and it cannot be required

1 Chron. v.
12.

Gen. ii. 24.

Ezekiel
xxxvii.

Heb. xi.

Gen. xxv.
7—26.

- Gen. xxii. *here to prove, that Isaac both in life and in*
 Heb. xi. 17—19. *death, prefigured Our Lord Jesus Christ.*
 Gen. xxi. But what, saith the text, **כִּי בִיצְהָק יִקְרָא לְךָ זֶרַע:**
 Rom. ix. 7—15. *If then there was a promise of a seed in*
Isaac, who should be the father of the many
 Rom. xi. 25—36. *tribes, without all contention that seed is*
Jacob: Now of the spiritual children of Our
 Gen. xxxii. *Lord Christ, this is most assured; that the*
Gentiles are the elder, and to this day, would
like Esau support their splendour and their
life “by force of arms.” But Jacob prevails
both with God and man, and Israel hath
the merited priesthood:* “And ye shall be
 “named the priests of the Lord: men shall
 “call you *the ministers of our God.*”

Is. lxi. 9.—כל ראיהם יכירום. כי הם זרע ברך יהוה:

שמע דבר יהוה החרדים אל דברו:

- Isa. lxvi. 5 —24. “Your brethren that hated you, that cast
 “you out for my name’s sake, said **יִכְבַּד יְהוָה**
 “*Let the Lord be glorified*, but He shall ap-
 “pear to your *joy*, and *they* shall be asham-
 “ed.” And thus the Royal Prophet unto
 the backsliding Church! “He, Jehovah,

† What more befitting than that *the dove* should find a resting place, and the *Holy Spirit* an appropriate habitation? And who more worthy of that honour among the sons of men, than *Melkizhedeq* of Shalem—the Hallowed Priest of the Lord’s Sacramental Body, and Pure Administrator of the Cup?

איה המעלם מיס את רעה צאנו.

Is. lxiii. 11—14.—איה השם בקרבנו את רוח קדשו.

“ hath refused the tabernacle of *Joseph*, and
 “ hath *not* chosen the tribe of *Ephraim*,
 “ but hath chosen the tribe of *Judah*—the
 “ Mount Zion which he loved” ויבן כמו רמים Ps. lxxviii.
 :מקדשו. *Wherefore* hath God rejected them? 9—11.
 “ Because the children of Ephraim *though*
 “ *armed* and carrying the bow, *turned back*
 “ in the day of battle; they preserved not
 “ the covenant of God, and refused to walk
 “ in his law, and *forgot his works* and his
 “ wonders, that he had shewed them.” Are
 not the sins of Ephraim the offences of other
 days—the guilt of modern times?

מימי הגבעה חטאת ישראל. שם עמדו.
 Hosea.—לא תשנס בגבעה מלחמה על בני עלוה:

Joshua x.
12—14.

“ When *Ephraim* spake trembling He ex-
 “ alted himself *in Israel*; but when he of-
 “ fended *in Baal*—he died.” And yet a
 day of *pacification will come*; be ye therefore
 sedulous to effect your salvation at that day:
 for, *after that day*, “ If they shall say unto
 “ you (saith the blessed Christ) behold, he
 “ is *in the wilderness*; go not forth: behold,
 “ he is *in the secret chambers*; believe it not:
 “ for as the lightning cometh out of the east,
 “ and shineth even unto the west, so shall
 “ also the coming of the Son of Man be; for
 “ wheresoever the carcass is, there will the
 “ eagles be gathered together.”

Matt. xxiv.
26—23.

Let there not then be any contention of
priority at this day, lest *the whole earth* be

Luke xxii.
24—27.
Mal. iii, 24.

- Rom. xi.32. smitten with הרס: "For God hath included
 " them *all in unbelief*, that he might have
 " mercy upon all." And hath so interchang-
 ed the natural and spiritual birthright, that
 not a tongue shall move to reproach his bro-
 ther, whether or Jew or Gentile, but shall be
 found instantly to condemn himself. "O the
 Rom. xi.33. " depth of the riches, both of the wisdom
 " and knowledge of God! How unsearch-
 " able are his judgments, and his ways past
 Rom. xi.36. " finding out"—"for of Him, and through
 " Him, and to Him, are all things, to whom
 " be glory for ever." Amen.

בשוב יהוה את שיבת ציון. היינו כחלמים:
 או ימלא שחוק פינו. ולשונו רנה—
 או יאמרו בגוים. הגדיל יהוה לעשות עם אלה.
 Ps. cxxvi.—היינו שמוחים: הגדיל יהוה לעשות עמנו.

Having considered in a general manner the testimonies of the Gospel and of the Prophets, unto the establishment of our faith and *hopes in Christ*; if confirmation yet be wanting, let us meditate on the speaking institutes of the *Levitic* laws: for it cannot be, that such mighty promises are but *slightly* mentioned.

OF THE THREE GREAT FEASTS
UNTO THE LORD.

שלוש פעמים בשנה יראה כל זכורך את פני יהוה אלהיך. Deut. xvi.
במקום אשר יבחר. בחג המצות. ובחג השבועות.
ובחג הסכות. ולא יראה את פני יהוה ריקם: Ex. xxiii.

OF THE SACRIFICE, SEPULTURE, RESURRECTION, AND ASCENSION OF OUR LORD CHRIST JESUS. Page 73.

The Feast of Unleavened Bread. חג המצות
—*The First Day* of this feast, which was the day immediately following the celebration of the *Passover*, פסח, was foreknown of God to fall (*in the year of its holy fulfilment*) on the seventh day;—a day from the first sacred unto meditation; a day in which “no work should be done” לא תעשו: A dread and bitter day, on which *Messiah* who had been offered as a spotless and eternal habitation unto Jehovah (והקרבתם אישה) (ליהוה) was made to feel the wrath of *central fires**!

* *Christ* our righteousness was sacrificed on the sixth day of the week (*Friday*); the Paschal Lamb was eaten on the same day according to *Israel's* creed: so that on that very night, whereon the fiends of hell did think to satiate upon the soul of *God*, our astonished fathers expressed repentance of their deed, by eating bitter herbs, and unleavened bread. Instructing presage of those real afflictions that shall usher in the morning of their Rest.

Lev. xxiii.
9, 10.

It was *foreknown of God*, that an omer—the *first fruits* אֶת עֹמֶר ראשית should on that

ver. 11.

year, be made *to wave* יהוה לפני before God, “on the very morrow after the sabbath

John xx.
17—23.

“ממחרת השבת”—*for their sakes* who had made it so *to wave* לרצונכם. (An omer is a

Lev. xxiii.
12.

tithe of tithes—an *holy tithe*, Exod. xvi. 16. 36.) But lest *that type* should not be sufficiently declarative, *A Perfect Lamb* in the

fulness of its growth *and change*, כבש תמים, בן שנתו

was made “*to ascend unto God*” לעלה ליהוה—*A Burnt Offering*.

ver. 13.

With that lamb there ascended מנהתו *his hallowed body* of *two-tenths* of finest flour

mingled with oil—though the *blood* that had been poured out was but the *fourth* of an

הין—for, of the *living creatures*, it was the *manhood* of our Lord Jesus Christ *only*, that

suffered death—for *all men*: (the bull and the eagle live *by Him with the Lion*.) *Prior*

ver. 14.

to this *offering* קרבן *of their God*, they had by abstinence and contrition confessed, that

no man could attain unto the resurrection of eternal life but *through faith in the sacrifice* of the Paschal Lamb.

חג השבועות *Of the Feast of Weeks*—THE
 PENTECOST.—It was foreknown of God,
 that *seven* sabbaths, from the *morning* of the
 wave-offering unto the *morning after* the
 seventh sabbath, should elapse, before the
Descent of the Holy Ghost upon the *first*
fruits of the church. The first fruits of men
 unto God were figured as being חמץ *leavened*,
 and not בלולה בשמן as was the holy body of
 our Lord; for *these* were taken ממושבתיכם
 from the habitations of sinful men, whereas
He was *from above*, without sin or any evil
 thing. Their תנופה was for the whole world,
 the two upper cakes of *Joseph* and of
Judah, of *Jews* and of *Gentiles*. Then were
 offered *upon the bread of the Apostles*, those
 seven lambs of honest integrity, and that
*extraordinary apostle of the uncircumcision**.
 Although the apostles during life, had but
 the *earnest of the spirit* for the redemption

Lev. xxiii.
17.Lev. xxiv.
5—9.Lev. xxiii.
18.

Gal. ii. 7—9.

Gal. ii. 19
—21.

* In the Tabernacle of Witness built by the direction of
 God unto Moses, there was one Lord, two cherubim,
 seven lamps, one altar of incense, and one table of shew-
 bread. In like manner in the church founded by our
 Saviour, there is one Lord Jesus Christ, two chief apostles
 (of the circumcision and of the uncircumcision,) seven ad-
 ministering deacons, one altar for prayer and praise, and
 one eucharistic table of bread and wine: but in the united
 and œcumenic church of angels and of men, there is *with*
 the Father, the one same Lord יהוה—the Lamb of God,
 four cherubim, seven administering angels *with* the seven
 intelligences of the Lamb; the one same altar for prayer
 and praise *remaineth in the* אהל מדער, with the one eucha-

of their bodies, yet was their sin taken away by *Him* who suffered for sinners, and their reconciliation with the offended majesty *ensured* by the offering of *two lambs* their *peace-offering*: which two lambs *supported* their wave-offerings, and sanctified them *unto the ministry*, Acts xx. 28. על שנים כבשים קדש יהיו ליהוה לכהן. Now this *fiftieth* day which happened on the *first day of the week*, became ever after a *קדש קרא* *holy convocation*, and a *perpetual sabbath* לדרתכם. Notwithstanding there yet remained *uncollected* much of the *catholic* body of our Lord
 Lev. iii. 6
 —11.
 Lev. xxiii.
 20.
 Lev. xxiii.
 21.
 ver. 22. לעני ולגר; but *their* time must *also* come.

הג הסכות *The Feast of Tabernacles* pre-
 ver. 23—
 44. figured a very distant period: it came not
 by numeration of days, but as it were by
 Zech. xiv.
 16—21. the ordinances of heaven, after the fulness of

ristic table of the bread and wine. So, under the law there were twelve prophets, under the gospel twelve apostles, but in the *ecumenic* church twenty-four elders: there is, however, but *one Mediator* betwixt God and man—even Jesus Christ. *Aaron* under the law was his deputed minister, *Melkizedeq* in the Paradise of God the deputed high-priest: but the Great High-Priest of our Salvation is *Jesus Christ arisen* from the dead, who hath presented *unto the Father* with his own personal body the blood of *Himself slain* for man's redemption; of this deed the *Aaronic* priesthood had the most instructive *semblance*, as hath the *Melkizedequal* the pure dispensation in the grace of Christ.

times: it foreshewed the eventful return of the Jews, which will be *preceded* by the loud preaching of the gospel unto the utmost parts of the earth; and by sincerest and voluntary afflictions and mortifications, *necessarily preparatory* to the great day of atonement.

Hos. xii. 9.

Jer. xxx.
xxxii.

כי כל הנפש אשר לא תענה בעצם היום הזה ונכרתה מעמיה:

Lev. xxiii.
29.

Then shall *all Israel* know, that when the Lord delivered them from Egypt, He made them to dwell in *booths סכות* in *that very wilderness*, where their *rebellion* had so dimmed their eyes, that they saw not the *good around them*.



THE
DAY OF ATONEMENT. יום כפרים.

LEVITICUS XVI. XXIII.

ON the *first day* of the month (the seventh month) which was also an extraordinary *sabbath* שבתון, there began “the *memorial* “of blowing of *trumpets* זכרון תרועה.” On the *tenth day* of the seventh month was the ATONEMENT made, during a time of *bitterest afflictions*, when the אשה was presented in *fire* unto JEHOVAH. On the *fifteenth day* began the *Feast of Tabernacles*, when day by day for eight days—the *catholic church* was sanctified unto God *by fire*—(and the spirit); and *seventy* פרים were consecrate to their heavenly office. Numb. xxix. 12—34.

יום כפרים.

Lev. xvi.
1—14.

Aaron אהרן being *baptized* and *clothed* unto the ministry in suitable garments, *first* brought unto the altar “a bullock—the sin-offering *for himself and his house* ;” and by the prescribed sacrifice of *that* animal, made atonement for the sins of *himself* and of *his* family: *being* thus *cleansed*, he became meet and fit, to offer the sin-offering *for the people*.

Immediately upon the actual slaughter of the bullock, *two kids of the goats* שני שעירי עזים which had been selected from the congregation of the sons of Israel, were “made to stand before the Lord”—at the door of the Tabernacle of the Congregation; (*where*—all sacrifices were *at all times* to be brought). Lots were cast on the *two goats*, to determine which should represent the one sacrifice for sin. It being, however, *from the first* foreknown, that the one on which the lot ליהוה *to Jehovah* should fall, should prefigure the *one sacrifice* for sin; the other was עזאזל *ozazel* or the *scape-goat*: but let it be well observed, that *ozazel* did not immediately *depart*, but stood “*alive before the Lord*” until that Aaron with the sin-offering of the bullock *and* of the goat, had made atonement for *himself*, his *household*, and *all the congregation of Israel*.

But wherefore did *ozazel* stay there? “That *he* first might be *atoned for* (by the “blood of the *other goat*—the *sin-offering*) “and be sent a *scape-goat* to the *Wilderness*” : לכפר עליו לשלח אתו לעזאזל המדבריה : Lev. xvi. 10.
 Aaron having thus made a reconciliation for sin, by the blood of the bullock *and* of the goat—*both* of which represented *the one only* הטהרה, and therefore had *their blood commixt in one*, v. 18, 19, (for there is but *one sacrifice for sin*) returned unto the *live goat* השעיר החי, and presented *him*, and laid his hands upon

Lev. xvi. 5
—10.

Lev. xvi. 10.

ver. 21.

ver. 22.

that goat's head, and confessed *over him*—all the iniquities of the children of Israel; and sent that goat *so burdened* by the hands of an *opportune person* איש עתי, unto a separate land אל ארץ גזרה*. Let us meditate on the information conveyed by this *typical* revelation.

Lev. xxiii.
50.

Isaiah liii.
8—12.

Job xxxii. 2.

In all the gospels, we find mention made of *Joseph of Rama* (a city of Judea יוסף רמא) (סלמן) סלמן; whose proper sepulchre received the *body* of Christ, an hallowed and powerful *substitute*! Can we doubt, but that a *special privilege* was here signified to be granted unto *that* יוסף, who is of the family of רם, and the *son* of the ברנאל; whose *living soul*, our blessed Lord hath saved *from death*, and *having atoned for it* (as for all others) hath thereby *enabled it* to carry away the sins of the world unto a land of eternal oblivion. We conclude then, that the *two goats* did signify *Christ Jesus* and his deputed priest *Melkizhedeq*, who dieth not. One represented the *body* of our Lord—the offering for sin; and the *other* the *life immortal* of his regenerated son. But wherefore was a *bullock* also considered as the חטאת? Because the *nature of man universally* (of which our Lord assumed) is

* Like unto this the offering of the two sparrows, as also of the two turtle doves in the cleansing of the leprous. Lev. xiv.

thereby better signified—**כר** being a name inclusive of *multitude*; and also—because our Lord's high minister *Melkizedeq* (for whom also, as for all men our Lord hath suffered, and made atonement) is an individual **שור** of *that* species (*man*): **שעיר** represents *that superadded sin* of the *serpent*—which our Lord hath *also* atoned for IN MAN*.

As the preaching of the Gospel in the latter days was described as being **זכרון** a *memorial* or *remembrance* of that which was preached *from the first* by our Lord and his faithful apostles; and *no new thing*: so do I interpret Galat. i. the sacrifice of the Sin-offering *to be*; for we find the *application of it* on the day of *Pentecost*, ch. xxiii. 19; to the *remission of the sin* of the apostles and ministers of our Lord. But what strongly claims our attention towards the close of this chapter (xvi.) is, that the office of administering the sacrifice, *i. e.* the *reconciliatory priesthood*, is given unto *that Son* “who shall be *anointed and consecrated to the priesthood in the place of His Father.*”

וכפר הכהן אשר יבשח אתו. ואשר ימלא את ידו.
לכהן תחת אביו. ולבש את בגדי הבד בגדי הקדש:

* All sins of *men* therefore, both of the *body* and of the *spirit*, are amply atoned for *by Jesus Christ*, and by none other; without any coadjutor, without any assistant angel or man: himself the sole sacrifice, and the one only high-priest *unto the Father*.

Heb. v.

And St. Paul expressly says, “that no man taketh this honour unto himself, but He that is *called of God*, as was Aaron;” and as was thereafter by a voice from heaven—our blessed Lord himself. Shall we not then hope, that some similar testimony from the seat of mercy, will be given unto that man, who shall be found prepared unto that office *in very truth?* for our Lord is a gracious Lord, and doth not exact from man, faith—*beyond the strength of the evidence* given unto that requisition; that God may be glorified *in our reason* also*.

Matt. iii.
13—17.Zech. iii.
1—10.Matt. xxiv.
42—51,
and Isa.
lxvi. 2.

* The operative cause of this perfection of the person of Melkizhedeq, is the *Holy Spirit* (from the Son of God) who ordaineth unto the ministry; Acts xx. 28. The passive condition of the subject is the humility of his faith being made man; the *final* state is the everlasting co-union of this man, with the Holy Spirit in the imputed righteousness of Jesus Christ.

Ps. lxxxv.—צדק לפני יהוה וישם לדרך פעמיו: Isaiah lxiii. 11. Gen. ii. 24. Matt. xix. 5, 6. Jer. xxxi. 22.

Let it be here well understood, that when it is said, “lots were cast on the two goats to determine which should represent the one sacrifice for sin,” it is not intended thereby that there was any *deliberation* in the choice of the two persons referred unto, but only to determine which goat should bear that name, and so prefigure that person—even יהוה our Lord Jesus Christ, who only is or could be the Righteousness of God.

THE
EARTHY OR RED HEIFER פרה אדמה.

NUMBERS XIX.

As we have seen that the פרה doth represent the *multiferous person* of our Lord Jesus Christ, who is the one only הטמא of human nature; so may we observe that the פרה of *men*, doth represent the One Holy Catholic Church, which followeth its Lord and Head *without the camp*, and suffereth after *His* example; *not* that there is virtue in *her* sufferings as of *themselves* derived, for *her* body was no הטמא for the defiled by the *dead*, unless *during its burning* — those things which represented the *undecaying body of her Lord* עין ארו, *his bitter* and unto us purifying *passion* ואזוב, and the *red stream of redemption* that flowed *from his side* ושני תולעת, were thrown into it, and *sanctified it unto that* happy utility; its sufferings are known *unto its Lord*. The ashes or (emphatically) *the dust* עפר of the burnt heifer commixt with מים חיים *living waters*, and administered by a *clean* minister, with a bunch of *hyssop* dipped into it, and *sprinkled* on the *unclean*, did sanctify “to the purifying of *the flesh*.” He that received it *not as it was given in the third day*, i. e. *during the administration of the law*, should not benefit by it—*on the seventh*.

ver. 1.

ver. 2.

ver. 3, 4.

ver. 5.

ver. 6.

Lev. xiv.

Heb. ix. 13, 14.

Col. i. 24.

Numb. xix. 17.

ver. 20—22.

Numb. xix. 12, 19.

2 Pet. iii. 9.

THE

VISION OF JEHOVAH'S FORESIGHT.

GENESIS XV.

ALAS! the fleeting righteousness of man!

ver. 1—7. The father of the faithful, scarce had obtained the blessings *of his faith*, but he asked of

ver. 8. God *a sign* ארע במה יהוה בדני. “Take

ver. 9. “unto me (said the *Condescending Propi-*
 “tiousness) עגלה משלשת that which doth
 “represent *the revolving heaven in its power*,

עז משלשת and that which adumbrateth

“the *strength of the earth* also, ואיל משלש

“and every ruling power; add unto these

“והנול the *speculative spirit and appetitive*

ver. 10. “soul of man: *divide the beasts in twain*, but
 “*sever not the birds*” (for our Lord wills not
 our *eternal death*); and Abram did so, and
 became horribly entranced: when behold

ver. 11,
 12. “a smoking furnace and a lamp of fire,
 “which passed between the pieces,” and
illumined every side:—for what is too power-
 ful for God to overrule? What is too secret
 for His Word to scrutinize? Its speed out-
 strips the lightning; its energy is—the deed;
 but its power is held *in mercy*. Abram suf-
 fered no evil thing (ver. 11) to light upon
 the carcasses: neither hath any evil spirit

ability to hurt the church of God, and those that worship him, but by permission of the Highest. כבוד ליהוה.

And now Gracious Power of my hope, and *certain* Stimulator of every pure and holy desire, what is it, that hath thus emboldened me to speak, *as of myself*, upon subjects that are too heavenly for me to know—too pure for me to touch? Wherein is mine offence? Wherein my righteousness? If there be error that leads unto the destruction of any man—or any soul of man—Thou wilt not in thy tender mercies *unto all thy creatures*, suffer it to endure the light; thou wilt not let the evil *there* take root, where *truth, commiserating truth alone* should dwell; Thou wilt not sure impute *ill*, that art accustomed *to give Good only!* Thou art *truth*, Thou only art *truth*, and the *one source of it* unto all that breathe *in thine existency*. From Thee no man can fly—unto Thee no man ap-

Ps. cxxxix.

John vi. 65.

אחריו נרוצה.

In Thee there is *hope*; in Thee *all charity!* I have *tried* thy charity; and in the hope of *that* its boundless love, have cast these crumbs *upon thy living rivers*: Blessed are *their* streams; *they* never failed the thirsty soul, nor drave away the sinner from thy door! Thy bounty is not a bounty of *dis-*

Ezek. xlvii.

tinctions; 'Thou never madest man offender
 Jer. ix. 13, *for a word*: freely like Thyself—thy rains do
 14. fall, and Thou reproachest none *but him*,
 that fears to take, like as 'Thou Thyself dost
 give; and Thou dost give Thyself; Thy
Word is Thyself, Thy Word is *Thy Gift*.
 Give then, blessed Deity, that only which I
 do crave, *that* which only *in itself* can com-
 pensate the labouring thirst, which itself
 hath caused! What is my heart, O God? I
 know it not, there is no *certainty* in me! Is
 there aught in me, that can say *I am*? To-
 day it *is*—To-morrow with the distant winds,
 and every fleeting thought doth shew, that
Thou only art. I would *abide*, I would not
 have the perishable gift; for what *is*, that is
 not *ever*. Look to the heavens and to the
 earth Thou hast made; how admirable their
 beauty, how *Established* is their *Order*; yet
 who shall learn to know these things, and in
 sin obtain the meed *of innocence*? Canst thou
 not grant that innocence, unto which my
 guilty soul is estranged, and stamp it in thy
 might *my covering for ever*—The *gift of*
God? unto whom be all praise, and all glory
 in Jesus Christ convened, for ever and for
 ever. *Amen.*

ELEMENTS
OF THE
ESTABLISHED ORDER
OF THE
HEAVENS AND THE EARTH.

כִּי מִדָּד בִּשְׁעֵלוֹ מִיָּם. וְשָׁמַיִם בִּוֹרֵת תִּקֵּן. וְכֹל בִּשְׁלֹשׁ עֶפְרָה הָאָרֶץ
וְשָׁקֵל בְּפֶלֶס הָרִים. וְגִבְעוֹת בְּמֵאוֹנוֹיִם.— Isa. xl. 12.

INTRODUCTORY PREFACE.

DID I not feel the fullest conviction, that the system I espouse is the plain testimony of the WORD OF GOD, as revealed in the infallible scriptures of his wisdom, I should not presume to call the attentions of the Public unto any unfinished fancies, howsoever laboured or ingenious their representation might be. But since that I am *so impressed*, I cannot but hope to stand free from all charge of presumption, although the attempt be to prove by Reason, what through Faith has been learnt in the Holy Records. Should I fail in this much-desired elucidation, still the Word of God remains *on its*

own basis, and my folly will redound on mine own head only; but, verily, I have other hope, and through the grace of Christ, my efforts may bring forth some salutary fruit.

If there be error in the hypothesis and demonstrations of the Solar System, *that error* it will readily be conceded must be very great, and from its *magnitude alone* have escaped particular discernment. Howsoever that be, I object to the system not *one* error only, but *many*, and of various quality and consideration: whether they shall be deemed of sufficient extent to invalidate its force, I submit to candid inquiry: and *in preface* subjoin a specimen of their manner and nature.

I. It is asserted as from observation, that the *Moon* revolves *on an axis*, exactly once during every orbital revolution; it is at the same time acknowledged, that she ever presents *the same face to the Earth*, and is consequently, as it were *tied by cords*, that she should *not revolve on an axis*. If it be urged (and what will not be urged? for all delicacy of argument seems to be removed far away!) that her presenting the same face to the Earth during the whole time of her lunation, is *the evidence* of a revolution *on an axis*, then perhaps it will be granted, that some one of those planets which are held in attractions to the Sun, does *not revolve on its axis*, because that it is ever presenting a

change of face unto the central light: or, it *must* be averred, that there is *one law* in nature which produceth dissimilar and contrary effects.

II. When I behold the figure whereby the solar hypothesis would represent *the grateful seasons*, and at one period see the Sun placed as it were to the polar zenith *this way*, and again to the polar zenith *that way*, I would examine *the dial* for corroboration, but know that I shall find *none*: If it be said “you have overlooked the Earth’s elevation of $23\frac{1}{2}$ degrees,” still would there remain a tropic of $66\frac{1}{2}$ degrees, which the dial again denies: (but the polar star doth not allow me to grant any such elevation; for surely the magnanimous system hath not commanded *half the heavenly conclave* to be uplift $23\frac{1}{2}$ degrees, that *it* might have room for demonstration?)

III. When I behold the Earth obumbrated by the *Moon’s shadow* to the extent of 170 miles at an instant, and would seek to measure the intervening object; shall my reason be satisfied with the rule that *dwindles to a twelfth* her bulky size, and without a refracting medium doth converge the solar rays?

IV. It is generally known, that the Solar System doth deem it unnecessary to its perfection, that the planets should retain any proportion of magnitude unto each other, agreeably to their several distances from the

Sun; it is known also, that it equally contemns every ratio of axial revolution, either according to bulk or to distance: I would not enlarge on these concessions *generally*; yet cannot but think that the paramount inconsistency of the *speed of Jupiter's* supposed revolution *on his axis*, (said to be performed in less than *ten hours*), should awaken the student's mind unto some manly demand of order and systematic propriety. It is beyond the power of human art to imitate such speed; were his *circumferential protuberance* more adhesive than gold—the unparalleled agitation would melt his substance into some unknown condition—some new element—whose strange properties would fy the senses, and defy the wildest visions of conjecture.

But wherefore, should we multiply instances of fatal delusion, or dwell on the hapless lapses of undirected reasonings? One bold error there is, which absorbing in itself the relics of every infatuation, doth rack the mind with the distorted gaze of *wonder*, and insulting over its sufferings cries, “see “the ecstasy of admiration!” *Unto that* we willing go; and may the spirit of truth which ever seeks the good of man, give me to expose in plainest terms—the vast absurdity!

V. (See *Plate V.*) The large semicircle represents the supposed orbit of the *Earth*,

the Sun being in the centre; the circles marked E *the Earth*, in the several signs of *Cancer*, *Libra*, and *Capricorn*; N, the polar axis in each, pointing to the *North Star* (the Earth being in either of the abovenamed situations); Æ, *the Quadrant's Horizontal Base* in each, supposed to be directed, as are the dotted lines, to the *Polar Star* at their several terminations: the diameter of the Earth's orbit is said to be *190 millions of miles!*—When it is required of the Solar System, to solve the apparent stationary position of the *North Star* notwithstanding the varying situations of the Earth, it unblushing asserts, (yet what indeed it *must* assert) that “ the diameter of “ the Earth's orbit *190 millions of miles* (equal “ to the space A Z) bears no proportion to “ the inconceivable distance of the *Polar “ Star;*” from which immense distance this continual wonder is thus wondrously occasioned. It must be evident then, that the *bulk or magnitude* of the *Polar Star*, must from this rule be *correlative* to its distance; and, consequently, that *190 millions of miles* is inadequate to the measure of the magnificence of this imperial assumption! It is impossible to express this error in stronger terms than what itself doth use, in evidence of its own presumed veracity: but, assuredly the mind that did first embosom this fallacy, must previously have denied some saving truth, which hath thus avenged the insult.

It cannot then but be concluded, even from these few preliminary observations (unto which so much may be added) that the Solar System of Astronomy is an hypothesis forced upon the minds of men; and I think, moreover, that we are particularly authorized to treat it as an extraneous imposition, when we see the exertions of the faithful and humane, to rise from under the pressure of its almost universal sway—To *confute it*, hath been strangely deemed an insurmountable difficulty; to *believe it*, is to turn away the eye from the first saluting words of the Sacred Page; to *reconcile it* with the Scriptures of truth, hath been the labour of many the pious of modern days: May their conscientious endeavours however inefficacious, stand approved before the judgment-seat of God and his Messiah; and their zealous desires be esteemed as the righteousness of faith; for, the deception permitted must have its day, and the folly enhanced its dominion decreed!

ASTRONOMIC ELEMENTS

OF THE HEAVENS AND THE EARTH.

יהוה אדנינו מה אדיר שמוך בכל הארץ.
Ps. viii. 2.—אשר תנה הודך על השמים:

IN a Book of Elementary Instructions, designed to shew the integrity of the faith through *general correspondency* of the principal subjects whereon the Scriptures deliver their revered authorities; it cannot be expected that the writer should enter into all minutiae of definitions, or into too much fineness of calculations. We are indeed led unto contemplations of the Visible Host of Heaven, by many considerations; and as we always rejoice, when that we are enabled to unite the evidence of the senses with the results of experiments; so should we more particularly be gratified—to bring the union of these, unto the radiated measures of the WORD OF GOD;—a labour I humbly deem as practicable with the Science of *Astronomy*, as with any other subject whereon the Holy Scriptures have condescended to reveal the arcana of Omnipotence.

ZION'S SYSTEM.

WHOEVER walks this globe of Earth, treads as he walks *the summit of a circle*; and from that his eminence, may behold the lights of heaven *to decline* in regular depression from the plane of the Quadrant's Horizontal Level: the *time* of their appearance unto each hemisphere, is the evidence of *their distance*, and is therefore termed the *Horol Parallax*; the measures of their distances ascertain by given rules their several *magnitudes*. But, *first in this*—let me differ in the definition of the Horol and truly *Natural Parallax*;—that it is not the apparent diminution of two parallel lines, (as is said of the Sensible and of the Rational Horizon,) but it is the real approximation of a declining plane unto the plane of a Rational and Central Horizon; for, the *plane of vision* is beyond all question a declining plane, and hath its angles *obtuse to a perpendicular* from the zenith.

The Sun's *horizontal* parallax is said to be about 8"; if He have any measurable diameter then, it cannot but be granted that he is not far distant from that precise point,

whereat the plane of vision meets the central and right-angled horizon: *The Moon*, however hath the greatest horizontal parallax, consequently she is the *nearest* luminary: of the *planetary host* the one called *Mars* hath the most enlarged parallax; *he* is therefore of the planets the nearest inspector. But, have the stars no parallax? Their *horal* parallax is indeed evident; for to an observer *on the equator* (to which situation all *general* and *elementary* calculations should apply) their visible revolution is *not* twelve hours. To describe then what *parallax* truly is, and thus to solve (without the deceptive aid of mistated refractions) the coincidences of time and motion, is the design of *the figure* that follows: (See *Plate VI.*) *in which*, there is a magnitude given unto the Earth, proportionate to the *distances* of the heavenly orbs, as derived from the analogous representation, and demensurated proprieties of *the tabernacle*; for the works of God are *by the cubit of Truth*. (See also *Plates I. II.*)

By this preservation of the Earth's proportionate magnitude, and of the relative distances of the lights of heaven, the reader will be more ready to impressions of true resemblances; and be more apt to detect delusion, if there be any in practice. For, I would not that it be said of *this system*, "that it shifts dimensions and angles as the emergency demands;" at one time בעל פעור

threatening to devour us, then anon a little twinkling star whose extinction would scarce be noticed in the spheres!—Oh deception, thy very Name is thy Character!

In the figure explanatory of parallax, the *luminaries* on the several orbits are *placed* in direct series with the *centre* of the Earth; but the *lines* are drawn from the distant orbit of the *Sun* to an observer on the *equator*. The *nearest* orbit is that of the *Moon*; the *second* describes the sphere of *fixed stars*; the *third* with the six attendant orbits, three on this side, and three on that, represents the *Sun with his six planets*; the *fourth* is on the hypothesis of the stars being *more distant* than are the Sun and Planets. By the lines so drawn it is evident, that if every luminary should reckon twelve hours, in going from the plane of the Earth's *rational* horizon on one side to the relative spot on the opposite side of the same hemisphere, still *the time* of their being *visible* to a spectator on the *equator* would vary, according to the distances of their orbits from the centre of the earth. The *Moon* would escape his sight *nearly one hour* in the twelve; (that is, about thirty minutes from the rational to what is truly the natural horizon on both sides). The *Stars* would appear to compute *less time* than doth the solar day; The *Sun* on the third orbit would precisely measure *the hypothetic period*; and the more

distant stars if any there were, would according to their distances *exceed* that given period unto a time of fourteen, sixteen, or even eighteen hours each day; (but nature knoweth none such *as these*.) Now the circumstances presupposed, happen accordingly with but little variation; and the cause of that variation is so justly ascertained, as to confirm the rule: for, the *Moon* retarding her daily journey from one rational or diametral horizon to the plane on the opposite side *about twenty-four minutes*, causes herself to be seen on the plane of vision at the equator, about twenty-two minutes *more* than the restricted time; the *Sydereal day* hastening upon the solar *about four minutes* in its revolution, lessens proportionately to the eye, *its* yet smaller difference; while the *Sun* is constant in the daily measure of his journey unto the inhabitants *on the equator*; and the *Planets* differ from him but little, as they may be noticed in the periods of progression or retrogradation.

But, it may be said, “*Is it granted that we do really see as from the summit of an inclined plane?*” It is granted. It is granted by that table which calculates the increasing scope of vision, according *to the most gradual and minute elevations*: it is granted by that rule, which ascertains the degree of northern latitude by the height of the *Polar Star* (*See Plate VII.*) It is grant-

ed virtually by that awkward figure, which placing the quadrant's base as on the plane of vision, cuts off the intended right-angled horizon at 86° : It is in like manner ceded by the insufficient demonstrations of the angles of refraction, made alike propulsive from every luminary*.

OF ECLIPSES.

חפרה הלבנה ובושה החמה כי מלך יהיה צבאות
 Isa. xxiv. 23.—ונגד וקניו כבוד. ובהר ציון ובירושלם.

AMONG the many striking proofs from the Visible System, for the stated and true distances of the ministrative Sun and of the Moon, is that drawn from the acknowledged speed of *the Moon's shadow* over the surface of the Earth, during the time of the *Sun's total eclipse* of about *five minutes*. Thus;—It is known that the Sun in travelling his orbit, *exceeds* the Moon's computed speed $2' 2''$ *per minute*, and *that admeasured excess* is equated to $30\frac{1}{2}$ *geographic miles*, on the Earth's surface; that is evidently, to the ascertained

* *Refraction* is always *the same* at the same height, whether or not there be any luminary arising from or descending into the horizon: for Refraction (in an astronomic sense) is no more than that universal *dispersion of light*, by which we may discern (among other things) that we do ever walk the *summit of a globe*.

velocity *of that excess* at the distance of fifteen semidiameters. *Again*—Did the Moon travel in *her orbit* with proportionate speed to the Sun *in his*, her velocity at five semidiameters would be seventy-five miles *per minute*; but her velocity is only sixty-five miles *minus 10"*, which in an orbit at fifteen semidiameters would compute a failure of 30' 30"—*the measured velocity* of the Moon's shadow during an *Eclipse of the Sun*.

Of an *Eclipse of the Moon* it must be confessed, that no system whatsoever, can give an adequate solution purely mathematical, for the times *of its duration*: the reason whereof I conceive to be, that it hath a natural rejection of the power of *darkness*, as well as natural absorption of the rays of light: for, the *penumbra* in an eclipse of the Sun is occasioned by a defalcation of the direct rays, through *that faculty* of the Moon *to absorb the solar light*, being in scriptural analogy *his counterpart* כַּנְנֵרוֹ.

I would not interrupt the preceding elucidations, by nice definitions of the concentrating power of *nature's atmospheric lens*, forasmuch as I conclude *that medium* to converge the angles of the incident rays, with a strength correlative to the distance whence they flow. (*Plate VIII.*) This admitted disposition of the atmosphere, *in some measure solves* the limited duration of an *Eclipse*

of the *Moon*, and fully explains wherefore they are not more frequent.

From observations of the relative velocities of the two principal Luminaries of the heavens, there results *the following rule* for the ascertainment of the *Longitude at Sea*. It is universally known that the *Sun* encompasses a circuit of 360 degrees* in twenty-four hours; It might be remarked with nearly as much accuracy, that the *Moon* in encompassing a circuit of 360 degrees, adds to that time of twenty-four hours—48' 46"—The *difference* of this their speed fixes the rule for determining the longitude in the readiest manner. The *Moon's* meridional passage *over Greenwich* for every day or

* I have said "a circuit of 360 degrees," not wishing to contest on this occasion the ordinary graduations in mathematic experiments: but, if we would indeed pay regard to the instructions of *the Founder*, as expressed *on the globes* upon the pillars before the porch of the Temple, I think we should describe an equatorial circuit of 400 degrees, 1 Kings vii. 42, and 2 Chron. iv. 13, according to the number of רמני *pomegranates* placed in two rows at the divisions of the hemispheres—200 to each hemisphere. If the *diameter* of 128 or *radius* of 64 be the correspondent measure thereunto, the divisions in the relative graduations would dispart *in integers*—1. 2. 4. 8. 16. 32. 64. 128.

רמני *Projectories*; *Pomegranates* the natural emblems of *projected lights*, as of the Sun and Planets upon the *starry spheres*, and of *these and all* upon the *atmospheric circumference*.

night in the succeeding year, being annually calculated and published to the observer's hand, nothing more is required than to notice the instant of her meridional ascent *at the place of observation*, according to a watch regulated or set to that latitude, and the *difference of their times* will give the longitude sought—by this simple statement.

As 48 46—are to 360 degrees, or,

As 12 11 + are to 90 degrees, or,

As 2 2—are to 15 degrees, so is the *difference of time* in minutes and seconds to the Longitude required *in degrees and miles**.

The diameter assigned to the Sun's orb according to rules in the use of the convex lens, would be about 400 geographic miles, at the distance of *ten semidiameters* of the Earth: Notwithstanding which rules, I am unwilling to apply such mode of mensuration to the Ruler of the Day *altogether*; persuading myself that the Almighty in the covenant *with Noah*—his children—and all animated nature, (Gen. ix. 8—17) so strongly expressed and admonitorily repeated, did graciously convey unto man by the sign of the *Rainbow*, the revelation of the Sun's *true magnitude*: for, the external bow is the רַמַּן *projection* of

* The *difference of time* also in the *rising and setting Moon* under the same latitude, will be *equally correct and illustrative*.

his *real periphery*, the inner and livelier bow his concentrated beauties.

How shall any man doubt, but that the antediluvian apostasy was as degrading as any at any time since practised? And if so, what preternatural sign could have so well testified unto repentant man, that יהוה is the God over all the ministrative powers of nature, as that he should cause *the Sun* the falsely adored Lord thereof, to be the continual witness of his continuant mercies? For the Rainbow without doubt, is a preternatural effect. It is more than probable, however, (and modern conjectures support the assumption,) that the *encreasing area* of the Sun's streaming rays, may to appearance *form* upon the *starry firmament*, (ten semidiameters from the Earth,) and *there* describe a disc of the required magnitude—400 miles: (upon which hypothesis are *Plates I. and VIII.*) But, the *rainbow* independent of terrestrial definitions, is the true *measure of his form*, and the assured stamp of his glories.

When *Moses* had finished the tabernacle and its furniture, (the pattern of the Visible Heavens, and the Heaven of Heavens) he placed all the analogous parts thereof, at the relative distances of those of their *supernal prototypes*. The *altar* of burnt-offering—the *Earth*, was fixed in the centre of the great court; the *laver*—the *Moon*, was

placed at five semidiameters of the altar from the altar, (each semidiameter being calculated at $2\frac{1}{2}$ cubits; the *curtain of fixed stars* was dropped at ten semidiameters of the altar from the altar; and the *lamp-stand*—the *Sun and six planets*, at fifteen semidiameters of the altar from the altar: I have sought to justify by reason and demonstration the accurate propriety of these several positions, (*See Plates I. II. VI. VIII. &c.**); and in addition to what has been already observed, venture to subjoin a few concurrent remarks in further explanation. The spheres (or in other words *the orbits*) of the Moon, Sun, and Planets, are supposed to be concentric to the *Earth*;—their *annual* course on those spheres declining on either side of the equator $23\frac{1}{2}$ degrees more or less, for the express purpose and notification of *signs, seasons, days, and years*; Gen. i. 14—19. (*Plate IX.*) It must occur then, that either of the *interior Planets might* (if such be the plan of the Creator) depart 180 degrees from the Sun's *orb, i. e.* be seen in *op-*

* The distances of the heavenly Luminaries are consequently placed in proportions to the *equatorial* diameter of the Earth; and the plates are drawn in relation to such distances; but it should be noticed in regard to celestial phenomena, that *every latitude* north and south, must be deemed as the equator of a *smaller globe*, bearing relation to *more proximate* distances; hence the variations of the duration of nights and days in tropical and polar climes, &c. &c.

position to the Sun, without offence to Human Reason; inasmuch as their spheres ever keep their respective distances *unto each other*, and *unto that of the Sun*—the source of their lumination. Like unto this is it with the *Moon*, and such do I believe it to be with the planet *Mars*, which is confessedly *at times* the nearest of that order*. By the adoption of a plan so immediately answering to the testimony of the eye, without disparagement to the understanding, I think it possible to construct *a model* on the given principles, that shall shew the exact duration of nights and days at every season of the year unto each and every latitude; and make appear *how it is* that the *Sun* is beheld in its spiral course *without setting* for nearly six months in every year to the inhabitants of the *polar* regions; and the *Planets* for times proportionate to the periods of *their* manifest revolutions severally; and the *Moon* also for periods correspondent to *her* dis-

* If it be true that the *interior* planets *Mercury* and *Venus* are at times in the situations of *superior* planets, wherefore are not tables of the periods of their occultation behind the Great Causal Orb, with the times of such their concealment calculated, and made known unto all men? Moreover, How comes it *in a transit* that the ingress is *at the east* of the Sun, and the egress *from the west*? Is such appearance agreeable to *orbital* inclinations? The fiction of being to the north or south of the orbit (*viz.* of *Venus*) admits of no actual demonstration; nay! hath not a passable application *to the real appearance*.

tance and lunation; with all that may be said and determined of *Eclipses, New Moons, Harvest Moons, &c. &c.*

The attentive reader will perceive that similar conclusions are drawn from the situation of the *North Star* at *ten* semidiameters from the Earth, as are taken from the *Sun's orb* at *fifteen* to the east or west (*Plate IX*); the reason whereof is *this*—that the *true form of the Earth* is that (which the ancients ever deemed it to be, and the Scriptures* moreover may seem to intimate) *of an egg*; its elongated side being to the north; (*Plate IX.*) *Consequently*, the angle of that star's depression, is *greater* than is that of the Sun or Moon, which are seen to the east and west; the earlier *northern* latitudes sinking in certain ratio to the protrusion *at that pole*.

I would not enumerate every *minutiæ* of coincidence, in this an *elementary* treatise, but rather observe to lay down sufficient to establish *the great outlines* of the system: if *right*, you discern the sacred authority; if it be proved *a fallacious construction* of that

* The word רחה expresses literally the “action of vital or productive warmth.” The meaning *action* is not only deduced from the component word רוח, but also from the *descriptive sound* of the combined word רחה *reh-heph*: (see also צחק, שחק, &c. and the *kindred* sounds under the vowel ה.) The condition of “*vital or productive warmth*” is conveyed by the ingenious substitution of the פ for כ thereby extending the signification of the word רחם.

Roma iii. 4. authority, my errors are my own, and I up-
braid no man.

Ps. cxxxix.—: כי אין בלה בלשוני הן יהוה ידעת בלה:

Let me be permitted to remark under this head “Of Eclipses,” that *where Light is not, there Darkness* חשך *hath* actual possession, as it were *antecedent occupancy*, Gen. i. 2. (pages 59 and 153). *He* however who formed Light, had Himself *created that darkness*, Isa. xlv. 7, and had created it *to be supplanted*—by the resolutions of *Jacob* יעקב, by the *uprightness* of ישראל *Israel*. There is then *no necessity for the endurance* of Satan’s assumed power, as of an *unalienable consequence*. Rev. xxi. 22—27. xxii. 5.



EGYPT'S SYSTEM.

PLATE X. FIG. I.

THE *Egyptian* System of Astronomy, howsoever debasedly metamorphosed it may have been, was *not so repugnant* to the Written Word of God, as that on any assumed evidences of its propriety, it should have presumed to do away the rational hypothesis of “a distant unsullied heaven; where Majesty might dwell in its fulness, and whence Commiseration might descend unto man:” (for *such persuasion*, Christianity doth assuredly require). The system like its people hath been so far *friendly* unto Israel. Nevertheless, it must be admitted, that all the objections usually stated against the hypothesis—“of the Earth’s central stability,” do apply in their full force, against this system; forasmuch as it grants at the outset, the justice and accuracy of *that principle*, which is held to determine the mode of ascertaining the *distances* and consequent *magnitudes* of the luminous host of heaven; a principle which Reason *immediately* disclaims, and fair experiment will be found at the last *to reject*.

In submission to the same mode of argument, would I also deem incompetent, the

System devised by the zealous and noble Dane, Tycho Brahe, (*Plate X. Fig. 2*); for, if the distances and magnitudes of the heavenly host, which the Solar System requires, *be* allowed, I see not how human reason can possibly escape from under those received inferences, which that secret subtlety hath woven together*.

It is, indeed, unpleasant to censure the device of this first spirited opponent of the usurping evil: he saw the besotted chimera, feared its unhallowed influence, and for the Church's sake whom he loved, gave it *that wound*, which hath left a vengeful cicatrice to view. His reward be in heaven!

* But, if the distances and magnitudes be *conceivably* limited, according to *Zion's System*, the reversed inferences will obviously follow: and we know not but the salubrity, good being, and happiness of *the ethereal nature*, may require that continual revigoration, which the unremitted harmony of *the starry spheres* might have been created to produce.

BABEL'S SYSTEM.

PLATE XI.

THE reader is presented with *two figures* of this hypothesis; the *one* (*Fig. 1*) depicting that which it pretends *now* to be; the *other* (*Fig. 2*) that which its own *attracting laws* could probably have wished it to be. The ratio or *law of gravity* is taken (in course) from experiments *in our atmosphere*; by which it appears, either “that the descending body doth *double* the length of its precipitation at each successive moment of its fall,” (*Plate XII. Fig. 1**); or, “that it doth *add* the measure of its *first* precipitation to the accumulated series of the preceding descents, at each successive moment of descent;” (*Plate XII. Fig. 2*). The *physical energy* and effect seems in part to be *in this wise*. “When any terrestrial body of considerable weight falls *in the open air*, it displaces on either side in its descent the more contiguous particles,

* *This* is undoubtedly the more perfect ratio *in itself*; for, *by it* may be seen the infinite divisibility of the *equilateral triangle* into *four equal equilateral triangles*. But, mark; the *second* descent is but a *repetition* of the first: and so the word Ψ involves not an idea of *multiplication*, but of *reiteration, alteration, change*.

“ and continues on in its precipitation; the
 “ particles of air so displaced, do naturally
 “ rush into that vortex, which the descend-
 “ ing body is ever making (by displacing
 “ other particles in constant succession,) and
 “ thus by their force seem to add *impulse to*
 “ *gravity.*” Whatever the ratio of descent, or
 the physical assistant energy may be, it is
 still evident that the area of the air displaced
 by a falling body, must be an *equicrural*
 triangle, having its descending or gravitat-
 ing plumb *in the centre**: and if there be
 any truth in that highly extolled doctrine
 (which I contest not), *namely*, “ that in the
 “ ratios of gravity, the sums of the increasing
 “ areas are *as the squares* of their descents,”
 it is evident by inspection on the two figures
 1 and 2 of Plate XII. that that *equicrural*
 triangle must be *equilateral*—the only clear
 elucidator of that fact, which is styled pre-
 eminently—THE LAW OF NATURE †.

By the artifice of applying to the planet-

* May there not *hence* arise a different solution of the
inclination of a falling body *to the side* of a deep pit, than
 that of *Attraction*, or of *lateral gravity*?

† Thus, the *intensity* of light, is said to be remitted in
 the ratio of the *squares* of distances from the solar orb;
 the *density* of the atmosphere, to be diminished in the *like*
geometric ratio from the fostering Earth; and *nautical*
tables of depression and elevation are calculated *on the*
same principle; consequently, we must look to the *same*
equilateral figure, for the virtue of the mode of such com-
 putations, *in every case.* (Plate XII. Fig. 3)

ary orbs ratios derived from experiments *in our atmosphere*, thereby to insinuate a sameness of some circumfluent element common to the Earth and attendant Planets, the great chaotic subtlety—the חשך על פני תהום Gen. i. 2. did *from the first* intend to disguise deception, and to substantiate infidelity; but its iniquity, we trust, hath run its times, and must soon surcease.

Should that law of gravity *first* mentioned, (*Plate XII. Fig. 1*) “Which doth *double* the “length of its precipitation at each successive moment of its fall,” be the one *reversely designed**, to *regulate* the Planets in their courses, as seems to be affected in the *first figure* of *Plate XI.* in which those requisite proportions of distance from the parent Sun are retained among the Planets called *Ceres, Jupiter, Saturn, and Herschel* — (*See also Plate XII. Fig. 3*) still evident confusion will be found to prevail among *the interior*

* I say “*reversely designed*,” for the force of *gravity* is not the law of *attraction*, nor is the proof of a *reality* the demonstration of a *non-entity*. Every species of Earth seeks *the centre* of creation, with an avidity comparative to its intrinsic weight; (for *inmost* and *lowest* are the same word תחת:) and the first particle that fell, obeyed as readily the fiat of the WORD, as did the last. Neither yet is *gravity* to be deemed as the effect of an *innate energy*, (though in the poverty of imperfect languages, we are compelled unto *active verbs* in the definition of that effect,) but as the precipitancy of *inertion unto order* when God speaks.

Planets, which to preserve the several relative distances must *extrude the Earth*, and give the *second* figure of that plate: (*Plate XI.*) But *modern* experiment prefers the *latter ratio* of descents. I interfere not; nor shall I speak of the great confusion among their several *velocities*; since common observation doth know, that when the gyration or axial rotation of any terrestrial body hurled from the hand, or from any fabricated machine, is *violently quick*, that then its orbital revolution is *proportionately slow*, and retarded.

To determine then on this great subject; let us *revert* to the first principle and groundwork of the demonstrations applied in testification of that construction, which I have made bold to give unto the records of the revealed wisdom—"Whoever walks this globe
 " of Earth, treads as he walks *the summit*
 " of a circle; and from that his eminence,
 " may behold the lights of heaven *to decline*
 " in regular depression from the plane of the
 " Quadrant's Horizontal Level." It is not possible for common reason to deny this position: the argument is—"Whether the depression is *so great* as is described in the
 " figures drawn in elucidation thereof, *viz.*
 " 3° 40'?" And the presumption *against* such hypothesis, is said to be *that, which* is daily derived from the use and application of the *sextant*. Now, the table which calculates

the *refractions* of heavenly bodies, allows 33' of a circle *below* the quadrant's horizontal base (on that very principle of refraction), for every light of heaven as it rises to the sight; and another table of *depression*, adds to this concession 2, 4, 6 *minutes* according to a given ratio of calculation; so that it is actually at this day admitted by the two tables conjointly, that there may be an existent *height on Earth*, whereat the depression of 3° 40' may be obtained: but common experience is still *more favourable*, and the young sailor who climbs the lofty masts, would scout the philosophy that should demand so high an elevation, to detain the setting Luminary some few minutes in his view. But, let me say; *Were* it necessary to believe the sacred records *to appeal* to so exalted an elevation as the aforementioned tables do concede; rather would I rise to seek an obelisk on *Ararat* or on *Horeb*, than hide mine eyes in the slimy vale of *Shinar*.

The vision of *lead flying* in the air, Zech. v. 5—11.—“ Then the angel that talked “ with me went forth, and said unto me, lift “ up now thine eyes on high, and see *What* “ *is this that goeth forth?* And I said, What “ is it? And he said, 'This is an (empty) “ ephah that (now) goeth forth; and he “ said, moreover, this is their resemblance “ over all the earth: when, behold, even “ *a round lump of lead* כִּבְר עֶפְרָת was lifted

“ up; (and he said) this is *a certain woman*
 “ אשה אחת that dwelleth *within* the ephah;
 “ and he said, *This is wickedness**! And he
 “ cast it into the midst of the ephah, and
 “ he even cast *a weight of lead* upon the
 “ mouth thereof. Then lifted I up mine
 “ eyes and looked; and behold, there came
 “ out *two women, and wind* was in their
 “ wings, for they had wings like the wings
 “ of a *stork*; (for fleetness) and they *bore up*
 “ *the ephah of lead* between the earth and
 “ the heaven. Then said I to the angel that
 “ talked with me; whither are these *going*
 “ *with the ephah* †? And he said unto me,
 “ to build a house for it, *in the land of Shi-*
 “ *nar*; and it shall be established, and set
 “ there upon its own base:” (but at the
 time appointed, it shall come to its end).

עורי עורי לבשי עו זרוע יהוה. עורי כימי קדם
 דורות עולמים. הלוא את היא המחצבת רהב.
 מחוללת תנין;— Isa. li. 9.

* The character of *wickedness* is evidently that of
 changing the nature of *gravity*, and making a *globe* (as) of
lead, buoyant in air.

† Here the globe of lead is not only buoyant, but made
centrifugal.

OF THE
*SYMBOL OF POWER, WISDOM, AND
 TRUTH.*

THAT the *equilateral triangle* within a circle, has ever been esteemed by the studious of hieroglyphic characters as the emblem of some *sacred virtue*, there needs no circumstantial evidence to attest at this day. In addition to what has been already brought forward on that subject under the last head, I beg to direct the attention to the delineations on Plate XIII.; in which the singular propriety of that universal reception is manifested, on the very plan laid down in explanation of the distances and proportions of the *Tabernacle*—that express model of the *Heavens, and Heaven of Heavens.* Heb. ix. Let us then describe as *that plan* has proposed—a distance of *fifteen* semidiameters on both sides of the altar from the altar, (*whereat* the Sun's sphere is said to be) as *the base* of an equilateral triangle, and we shall find the most distant side of the *Holy of Holies* to be precisely at that given point, where the equal sides shall meet; and all those ratios of distance heretofore treated of, shall meet also in their severally ascribed stations in its quadrisected divisions, with

many other coincidences*. There can be little doubt then, but that an instrument constructed *on such proportions*†, would be the most accurate measurer of the heavens.

י'כ"ן בעז

The equilateral triangle is the *mathematic Abraham*: it multiplies its species more abundantly than the squares, (See *Plate XII. Fig. 4 and 5*). In *five* descents, it equals *eight* of the larger table; In *nine*, it exceeds double the sums of the cubes of both tables; and in *thirteen*, it more than quadruples the million. But who is *He* that goeth *limping into the house*, as though *He* were *the Father* of the nations, and had ability to scan the heavens, and were entitled to the seat at the board, and bringeth in the blind and the halt, of whom it is said, “they shall not come into the house?” 2 Sam. v. Are such as these the offerings of righteousness? the vessels prepared for the service of their God?

Isa. lii.--: יהוה ב: הברו נשאי כלי

* Among these many coincidences will be found a revelation of that proportion, which *the plumb* of an equilateral triangle bears to either of *its sides*, viz. of 26 *semi-diameters* of the altar to 30, i. e. of 65 *cubits* to 75, or in plain numbers of 13 to 15.

† The *Sextant* may suffice unto *meridional* altitudes, but I should suspect its infallible exactitude in determining *intermediate elevations*.

What, though *He boast his imperfect form*, and vaunt an useless ability, and *in mystery* preside at the table; will He compare with *the figure of Truth?* and match his virtues with the perfect one? Can He *like that* dispart the ray, and shew the *שבעות מטות אמר*? or, will he teach the Psalmist praise, and make the colours *dance in order?* Let him then harmonize the nations, and appease the tumultuous waves!—let him descend a *לשון אש*, and renovate the gospel of Salvation!—let him *walk upright!* and be an *עמוד ענן* in the scorching day, an *עמוד אש* in the terrifying night, and be a Teacher to the sons of Israel*!

Ps. iii.—:סלה. על עמך ברכתך. ליהוה הישועה.



* But shall Israel indeed *require the aid* of the right-angled *golden wedge*, or the devices on the *Babylonish garment*, to instruct them in their spiritual warfare? Josh. vii. or, be in anywise enriched by the wages of guilt? Gen. xiv. 23.

אם מחוט ועד שרוך נעל. ואם אקח מכל אשר לך.
ולא תאמר אני העשרתי את אברם:

לכן בזאת יכפר עון יעקב.
וזה כל פרי הסדר הטאתו.
בשומו כל אבני מזבח כאבני גר.
מנפצות לא יקמו אשרים וחמנים:
ישעיה ... כז.

FINIS.



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