

the sacred volume, and, after due attention to its teachings, shall offer such illustrations afforded both by Christian and Jewish writers, as may be within our reach or memory, and necessary to do full justice to our subject. And first—*of the prohibition of blood.*

The first law best calculated to promote man's physical, as well as moral, perfection, is contained in the 28th verse of the first chapter of Genesis, and further expounded in the second chapter of the same book and in subsequent portions of the Sacred Writings. But we defer our remarks upon this law, until we reach the subsequent legislation of Moses thereon. In the seventh chapter of Genesis, we find the distinction made between "beasts that are clean" and "beasts that are unclean." This subject we also defer for after-notice, and proceed to examine the prohibition to eat blood, first expressed in the ninth chapter, third and fourth verses, of the book of Genesis, in the following terms, "Every moving thing that liveth shall be food for you, even as the green herb have I given you all. But flesh with the life (nefesh) thereof, *which is the blood thereof*, shall ye not eat." Such is the translation and interpretation given to this passage by the English authorised version,—an interpretation which we believe to be in strict accordance with its grammatical construction; and such also is the interpretation of the great majority of commentators of all ages and countries. Here, it may, perhaps, be only necessary to cite those not generally attainable. "The prince of Jewish commentators," R. Solomon Jarchi, commonly known as Rashi, on the words "with the life thereof, which is the blood thereof," remarks, "God here prohibits to them (the tearing off and eating) the members of a living animal, and saith, as it were, to them, 'So long as the life (nefesh) is in the blood, thou shalt not eat the flesh.'" R. Abraham Aben Ezra on the same passage says, "The meaning of these words is this,—but the flesh *with its life, which is its blood*, shalt thou not eat, and this is in accordance with the reason (subsequently) given in Holy Writ, 'Thou shalt not eat the life with the flesh, for the life of all flesh is its blood, &c.'" Don Isaac Abarbanel has the following observations on this passage, he says: "And because in slaughtering animals for food, they might acquire cruel habits, God prohibited to them the eating of the members of a living animal—a custom which is certainly the height of cruelty. Therefore saith the text לא תאכלו דמו (beth) in בנפשו (benafsho) is used for עם (ngim—with) just as it is in ברכבו וכפרשו (berichbo oobpharashav Ex. xv. 19,) &c. The text meaneth, therefore, And the flesh while yet its life (nefesh) is in it, the blood ye shall not eat of that flesh. Such is, doubtless, the right and proper exposition of this passage." Agreeably with his usual custom, before he proceeds to his exposition, Abarbanel states those questions he