

old prophet, whom John, the beloved apostle, in his Revelation, was about to worship, attested when he declared: "The testimony of Jesus is the spirit of prophecy." Fourth, the *history* which introduces this incident, as Sanchoniathon, the early Phœnician sage; Philo, his Greek translator of the second century; Eusebius, the early Christian historian of the fourth century, and Grotius, the profound jurist, have successively noted—the *history* here refers to the origin of *sacrifices*, found in the *first* family as in all subsequent families of mankind. This fact Paul's allusion and comment (Heb. xi: 4) fully confirm. Fifth, the *consequences* of accepting the former, which is the modern interpretation, are; first, the forcing of a meaning upon the word "lieth" which it never had, and of attributing to the king of beasts an act of which he was never guilty—stealthily "crouching at the door" of his victim; second, the utter neglect of the connection and of the history which were meant to explain the statement; third, the setting aside of the great fact recognized by the early Christian writers, partially forgotten in the reaction against the Roman Church, "sacrifice of the mass," which, however, Luther in his translation of "râbâts" could not allow undue influence. The acceptance of the term "sin offering" permits Moses to be intelligent and connected; allows all the laws of interpretation their due weight, and puts, as was intended, the contrast between salvation by *works*, and redemption by *faith*, in the front-ground, as *the subject* of divine revelation.

LIGHT FROM THE POST-BIBICAL LITERATURE OF THE JEWS.

No. I.

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MANY a question has been raised by the Jewish teachers of old about the creation of the light: and as many as were the questions, so many were the different answers. The creation of the

light on the first day, and the creation of sun, moon, and stars on the fourth day, indicated to them the existence of a "primitive light," a "central sun," from which sun, moon, and stars receive their light. We find this clearly stated in the following passage of the Midrash Tanchumato Numbers viii.: 2: "Great is the (primitive) light of God; sun and moon illuminate the world, and whence do they get their light? From the sparks of a higher light." (Vide Hab. iii.: 11.) Again we find in Midrash Genesis Rabba, chapter iii.: "The light which was created at the beginning cannot shine by day, for it would make dark the sun; it cannot shine by night, for it was made to give light. For whom is it then concealed? For the pious in the other world." (Compare Isaiah xxx: 26.)

In Exodus Rabba we read another hypothesis about the creation of light. It runs thus: "Three things preceded the creation of the world, viz.: water, wind, and fire. The water became pregnant and brought forth the darkness; the fire became pregnant and brought forth the light; and the wind became pregnant and brought forth the wisdom."

Rabbi Simeon asked R. Samuel, "Whence was the light created?" He answered, "God covered Himself with a garment, and through its lustre the world was illuminated from one end to the other." (Exodus Rabba L.) Comp. Ps. civ: 2. "Light was the first work of the creation, to teach us that it must also be the first in all our creations." (Ibid.)

And God said, "Let there be light." This alludes to Abraham.* (Vide Isaiah xli: 2.): "Who waked up from the east?" Do not read, הָעֵר "waked up," but הֵאֵיר, "enlightened." And God saw the light, "that it was good."—כִּי טוֹב—Ki tob. R. Elazar said, "Even for the sake of one righteous man the world would have been created, for it is writ-

* Abraham was the first who proclaimed the one true God; thus he gave light, i. e., he enlightened.