

The Holy Sacrifice Of The Mass Part IX

Fr. James L. Meagher, D.D. 1906

Where are they going

THE SYNAGOGUE SERVICES IN THE CENACLE.

WRITERS say in the time of Christ synagogue services were held in 480 schoolhouses and public buildings of Jerusalem.¹ The finest of these public buildings, except the Temple, was the Cenacle over the tombs of David and the kings. There, on Sabbath, Passover and feast, they gathered for morning worship, in the afternoon for the Micha: “vespers” and night prayers. The Rabbis hold that these hours of prayer came down from Abraham, Isaac and Jacob, which Moses and the prophets had developed into the Temple and synagogue ceremonials of the days of Christ.

Moses led the Hebrews in sight of the Promised Land, but did not himself enter. Josue, or as he was called in Greek Jesus, brought them into Palestine after Moses’ death. A mystery is written in this. For a greater than Moses, Jesus Christ, was foretold to lead the world into the mysteries of the Canon of the Last Supper, the Mass with the Consecration, the Eucharistic Sacrifice and Communion. The synagogue services carried the Mass as far as the end of the Preface. There the worship of the Jewish Church stopped. But Christ and the Apostles brought the Last Supper to the end of the Mass. The first part of the Mass is founded on the worship of the Jewish Temple and synagogue little modified. But supernatural Christian faith enables us to see the heavenly wonders of the Real Presence. Let us therefore see the synagogue and its worship at the time of Christ. Then we will better understand the rites, ceremonies and prayers of that historic night.

When the Hebrews were carried into Babylonia, in every place where ten men, called batlanim, formed a band, named kehillah, lived, they worshiped God according to the ceremonial of the ruined Temple, sacrifice excepted, which was forbidden except at Jerusalem². Then they built edifices facing the sanctuary toward the sacred city, to remind them of Palestine, the splendours of Solomon’s ruined Temple, and the foretold Messiah to be born of their race,

and, as they thought, to found for then a kingdom of matchless splendour extending over all the earth.³

In these buildings they worshiped the God of their fathers who had punished their race for the sins of idolatry. They then began to better study their sacred books, and the traditions coming down from immemorial times. Since that epoch the Jews never again fell into idolatry, the synagogue having kept them in Jewish faith.⁴

A tradition came down and crystallized into the Talmud, that Moses ascended Sinai on Thursday, where he remained forty days and received the Law, and that he returned on Monday, when he found them worshiping the golden calf,⁵ and they set apart Mondays and Thursdays in addition to the Sabbath as days of fasting and prayer. Of this the Pharisee gloried: "I fast twice a week."⁶ "These days called Sabbaths farmers came into the cities to sell their produce, the Sanhedrin or Court sat, and special services were held in the synagogues."⁷

During the Captivity Daniel, Ezechiel and other prophets consoled them with God's oracles foretelling they would return to Palestine, that the Temple would be rebuilt and that the Messiah would come. Seeing his very name in Isaias prophecy, learning that they worshiped the same Almighty God he adored under the name of Ahura Madza, that Zoroastrianism taught by Persian Magi priests was similar to the Hebrew worship of Jehovah, Cyrus sent them back to rebuild city and Temple.⁸

When under Esdras the exiled Jews returned, in every town and hamlet of the Holy Land they built a place of worship they called in Hebrew *haccenseth* "house of meeting," in Syro-Chaldaic "*beth cnishta*" "or bethhath tiphillah, "house of prayer," in Greek, synagogue, "gathered together," and in Hebrew, Asaph, "a congregation."⁹ Their ruins are still seen scattered all over Palestine. Captain Wilson examined the remains of seven synagogues in Galilee, the largest being ninety by forty-four feet six inches, and the smallest forty-eight feet six inches by thirty-five feet six inches. At Rome, Alexandria, Athens, Antioch and in every place into which the Jews scattered to engage in trade before the time of Christ, they had synagogues for the members of each trade, profession and guild of workmen, where the service was in Hebrew, and the

sermons in the language of the people. There the Hebrews worshiped Jehovah of their fathers in the midst of the awful debasement of paganism, hoping for the coming of the Messiah, who they thought would gather them again into Judea and make them rulers over all the earth. Thus they understood the prophecies relating to Christ and the Church.

The Church The Daughter Of Judaism

God gave His revelation to mankind through the Jewish race, Christ was a Jew and followed every religious rite and custom of His people.¹⁰ The Church is the daughter of Judaism. We find no Church ceremony which was copied from paganism, as some writers hold. For twenty centuries Church and synagogue have come down side by side, entirely separated, but having much in common. Let us see the synagogue that we may understand the Last Supper and the origin of the Mass ceremonial. The word synagogue is found once in Exodus, four times in Numbers, the same in Psalms, once in Proverbs, six times in Ecclesiasticus in the Latin Vulgate Bible. Few writers treat of the synagogue in an exhaustive manner, perhaps prejudice has been an obstacle or the persecuted Jew would not give the information. Eighty times the word will be found in the Bible as a meeting. When they saw Moses' face "horned," they returned, both Aaron and the rulers of the congregation,¹¹ the word here translated "congregation" being synagogue. But in other places the word synagogue is retained in translations of the Bible.

Let us first see the name. Synagogue is the Greek of the Hebrew Moed, "Appointed place of meeting." In later times it was named Beth-ha Cennesth, "House of Gathering." Classic writers, like Thucydides¹² and Plato¹³ use the word synagogue. The Septuagint Bible translates twenty-one Hebrew words by the term synagogue, implying a gathering. It is used 130 times for an appointed meeting, twenty-five times for a meeting "called together," and Church and congregation appear in the same verse.¹⁴

In the New Testament, the word is often applied to the tribunal on which the judges sat,¹⁵ or to the court.¹⁶ But as a house of worship it was named, Beth Hakkeneseth, "house of assembly." During week-days the building was used

as a schoolhouse for the children, and named beth hamidrash, “house of study.”

The New Testament gives the word twenty-four times, often as the meeting places of the apostolic converts. St. Ignatius of Antioch uses the word for Church,¹⁷ as does Clement of Alexandria.¹⁸ Later, when the division between Jews and Christians became more marked, the latter used exclusively the word Church.

Origin Of The Synagogue

Jewish writers claim a high antiquity for the synagogue, holding that every place where the Hebrews, “appeared before the Lord,” or “prayed together” was a synagogue. The Targum of Onkelos, and that of Jonathan, think they find it in Jacob dwelling in tents,¹⁹ and in the calling of assemblies.²⁰ Where did the Hebrews living in places far from the Temple, many miles from the sacred city worship? Where did they observe the feasts, fasts, and new moons, when they could not go up to Jerusalem? The Jewish writers say in the synagogues built in every town in times remote far beyond the Captivity .²¹

When in addition to the Temple priests and Levites rose the prophets to instruct the people and foretell the Messiah, they established schools of prophets to sing God’s praises. In different parts of Palestine were purified houses or synagogues where the phylacteries or teraphim, called “Frontlets,” were almost worshiped. The ancients of Israel sitting before Ezechiel²² to learn of the prophet God’s oracles show that during the Exile the synagogue was revived. The great Seer told them God was in Babylonia as well as in Judea, and would gather them together — back again into Palestine.²³

The whole history of Esdras’ time supposes synagogues, if not existing before at least in his day, and many writers give him as their founder.²⁴ At that epoch the synagogue was either instituted or revived. The words of St. James the apostle: “For Moses from ancient times hath in every city them that preach him in the synagogues, where he is read every Sabbath,”²⁵ seem to date the synagogue from Moses. But the Machabees mention only Maspha as a place of prayer,²⁶ perhaps because Jerusalem was then in ruins.

Jewish writers say the synagogue of the time of Christ existed from Moses' day, was developed during the Captivity, fostered by Esdras, still more developed under the high priest John Hyrcanus, and that in the days of Christ every town and hamlet in Judea, where 120 families lived, had a synagogue, and that the surrounding country was divided into districts, each having its own synagogue. The apostles copied the Jewish Church, and divided districts into dioceses, placing over each a bishop with his twelve priests or presbyters.

Influence Of The Synagogue

During the Captivity, the synagogue exerted a deep influence on the Hebrews, united them to struggle under the Machabees, trained them in the faith of Israel, and established schools for the children, so that they never afterwards abandoned Judaism. When the bloody sacrifices were re-established in the rebuilt Temple, the synagogue services, with their deep devotion, edifying worship and stately liturgy of the Temple united the people, attracted converts from paganism, and satisfied the human heart's cravings for pure religion.

The prophets had ceased to teach, and beside the Temple ministers flourished another order of religious teachers — the Scribe and Rabbi, not necessarily born of the tribe of Levi and the house of Aaron. Schools and colleges flourished in which these men were educated, after which they were ordained with the imposition of hands. The synagogue and Rabbi have come down to our days substantially as in the time of Christ.

While the plan of the tabernacle and Temple came from heaven, no fixed size was laid down for the synagogue building; it varied with the size and wealth of the congregation. But the building was always in a prominent part of the city, on a hill nearby, or a tall pole rose from its roof to tell the passer by the site. The building was erected by levying a tax on the people of the surrounding district, by free offerings of wealthy Jews,²⁷ or by a friendly convert. Often it was by the tomb of a celebrated Rabbi or prominent Jew.

When finished it was dedicated with great ceremony, like Solomon's Temple — forever consecrated to God; like our consecrated churches, it could not be used for any other purpose, and common acts of life, like eating, drinking, sleeping, etc., were forbidden. There was only one exception to this rule. The

Passover, being a religious feast, could be, and was usually held in the synagogue. No one was allowed to pass through it as a short-cut; if it ceased to be a synagogue, it could not be turned into any other use, as a bath, laundry, tannery, etc. At the door stood a scraper, on which they cleaned their feet; there they left their sandals or shoes, but they wore their turbans in the building all the time.²⁸

Church Molded After The Temple

The synagogue building was modeled after the Temple. Entering the latter you first came to the Chol: “The Profane,” where the Heathens could worship, beyond which they were forbidden to pass under pain of death. The Chol represented the Gentiles without faith. It surrounded the whole building. The next was called the Chel, “the Sacred.” Then came the women’s Court, beyond which no female could penetrate, to remind them of Eve’s sin. Farther in was the Court of Israel where the men adored. It was separated from the priests’ Court by a low marble railing, beyond which was the priests’ Court, in the middle of which rose the great sacrificial altar. To the west was the Holies. Within the “Gold House” was the Holy of Holies. Each of these spaces and Courts was higher than the outside spaces we have described, and were approached by magnificent stone staircases.

The divisions of the synagogue were three — the porch, nave, and sanctuary. Church buildings, having been copied after the synagogue, have always these three divisions — the porch represents the infidels, the nave, the Christians, and the sanctuary heaven, copied after the Holies of the Temple or the sanctuary of the Cenacle. Let us see the synagogue in detail.

Items In The Church And The Synagogue Porch

In the synagogue porch were money-boxes like the money-chests of the Temple — the latter being called the Corban. In one they put money for the expenses of the synagogue, in another offerings for the poor of the congregation, in another alms for the poor of Jerusalem, and in others gifts for local charities, of which St Paul writes.²⁹ Whence rose the custom of having poor-boxes in our churches. On the walls were posted notices of feasts, fasts, and the names of those under Kareth, “cut off,” excommunicated, and the

names of the dead for which their friends asked prayers. Nearby was a box in which were kept the musical instruments used by the choir.

On the right door-post hung a little box, the Mezuzeh, having a parchment with a prayer written on it, which they said while entering. It reminded them of the blood of the paschal lamb on the doorposts when their fathers left Egypt. On the left of the staircase leading up to the Temple Holies was a great bronze “sea” in which priests bathed before entering on their ministry.³⁰ This and the box gave rise to the holy water fonts in the porch of our churches, and to the custom of taking the holy water and praying when entering, to remind Christians of baptism through which they enter the Church.

The synagogue nave has galleries on three sides, the side opposite the door being occupied by the sanctuary. A synagogue of our day is so like a Catholic church, that hardly a change, except to place an altar in it, would be required to turn it into a church. Thus church and synagogue buildings have not changed for twenty centuries.

In the days of Christ, all synagogues did not have these galleries, the nave was divided into equal divisions, men occupying the part to your right, women the other, a partition about six feet high running down the middle. A still stricter separation of the sexes now prevails among Oriental and orthodox Jews, the galleries being screened off by lattice work. Orientals looked on women as being deeper defiled by Eve’s sin, — this especially prevails among Moslems. The Jew of our day prays: “Lord, I thank thee that thou didst not make me a woman,” and the woman says: “O Lord, I thank thee that thou didst make me as I am.”³¹

They planned the synagogue so the sanctuary would face towards Jerusalem; in the latter city it faced the Temple, the direction being called in Hebrew Kedem, “The Front.” The sanctuary of the Cenacle faced the east, from that rose the ancient custom of facing the sanctuary of our churches towards the east.

The Bema Or Church Sanctuary

In the time of Christ the sanctuary was named by the Grecian Jews the Bema, while the Roman Hebrews called it the rostrum “stage”³² as of theaters and public buildings. Only men could occupy the sanctuary during divine services; and women were never allowed to take part during public worship.³³ Whence St. Paul says “Let women keep silent in the churches For it is a shame for a woman to speak in the church.”³⁴ As a sign of subjection, they always wore a head covering when praying. “Doth it become a woman to pray to God uncovered?” says St. Paul;³⁵ whence women even in our day never uncover their heads during church or synagogue services.

At your right, but within the sanctuary, was a rostrum or pulpit called the darshan, from which the preacher delivered the midrash “sermon”, on the part of the Law or of the Prophets read. From this came the custom of preaching on the Epistle or Gospel, and the pulpit in our churches. As the men read the lessons from the Bible one stood by, called the meturgeman,³⁶ and translated the words into the language of the people, who in the days of Christ did not understand the ancient Hebrew.

Before the Babylonian Captivity the people of Palestine spoke the pure Hebrew called Leshon Hakkodesh, “Holy Language, or Leshon Chakamim,” “Language, of the Learned.” But during the seventy years of exile they mixed Hebrew with Babylonian words, and when they returned, the common people spoke the SyroChaldaic, which some writers call the Aramean language.³⁷ After the Greek conquest, many Greek words were adopted. When the Romans came they introduced numerous Latin terms, so that at the time of Christ a mixture of languages prevailed, especially in Galilee, meaning “The Circle of the Gentiles,” from Gelil, “Circle,” and Haggoyin, “Gentiles.” This part of Palestine was so rich that it was called “the udder of the land,” and many Gentile families who had settled there broke down the isolation of the Jew. Hence Christ converted many Galileans and chose His apostles from them, Judas, Caiphas’ nephew, being the only strict Jew among them.³⁸

The sermons of these ancient preachers come down to us under the name of the Targums and Midrashes. But they made no change in the ancient Hebrew

of Moses and Temple, and synagogue services even to our day remain in the pure Hebrew, which only the learned Jews now understand. People who find fault because Mass is said in Latin, Greek, and tongues the people do not understand, do not realize that Christ worshiped in the synagogues where the services were in a dead language.³⁹

Origin Of The Eternal Lamp

Within the sanctuary, before the ark containing the holy Scrolls, hung an ever-burning lamp, fed with olive oil, reminding them of the Shekina, “a cloud by day and a fire by night,” in the tabernacle and first Temple. This lamp is now seen in our sanctuary lamp before the Blessed Sacrament Along the two sides of the sanctuary were seats for the officers who carried out the services for the kneseth, “the congregation.” These seats are seen in the seats and stalls of our churches. In wealthy synagogues these seats were very finely carved and ornamented, as are the stalls of cathedrals, and the large churches of Europe. Let us give the following from the Babylonian Talmud:

“Who has not seen the diplostoa, ‘double portico,’ of Alexandria in Egypt, has not seen the glory of Israel. It was said it was a great Basilica, ‘palace with colonnades,’ and the palace could contain twice the number of men who went out from Egypt. There were seventy-one cathedras, ‘armchairs with footstools,’ for the seventy-one sages of the Great Sanhedrin, and each cathedra was made of no less than twenty-one myriads of talents of gold. And a wooden Bema was in the middle of the palace, where the hazzan or sexton of the congregation stood with a flag in his hand, and when the time came in the prayer to respond ‘Amen,’ he raised the flag, and the whole people said ‘Amen.’ And they did not sit promiscuously, but separately. The golden chairs were separate, and silver chairs were separate, smiths sat separately, carpenters separately, and all of the different trades sat separately, and when a poor man went in, he recognized who his fellow-tradesmen were and went to them, and thus got work for the support of himself and his family.⁴⁰ The account says that Alexander of Macedon killed all of them, because they broke the command,⁴¹ which forbade the Israelites to return to Egypt.

“The court of the women was formerly without a balcony, but they surrounded it with a balcony, and ordained that the women should sit above, and the men below. Formerly the women sat in inward chambers, and the men in outer ones, but thereby was produced much levity, and it was ordained that the men should sit inwardly, and the women outwardly. But still levity arose, and therefore it ordained that the women should sit above and the men below.”⁴²

The Jews Expected Two Messiahs

The account then treats of the two Messiahs they thought the prophets foretold, one to be born of Joseph’s tribe, who would be the suffering Messiah, quoting prophecies of His sufferings and death relating to Christ, and the other the glorious Messiah, born of David’s family, who was to come in triumph and establish His kingdom over all the earth, ending with these words “And the Lord showed me four carpenters.⁴³ Who are the four carpenters? The Messiah son of David, and the Messiah son of Joseph, Elias, and the Priest Zedec.”⁴⁴

The word “carpenters” in the original Hebrew in the Douay version is “smiths,” but in the King James version it is “carpenters.” Thus it was handed down in these Jewish traditions that the Messiah would be a carpenter. The Gospels and writings of that time tell us that Christ worked as a carpenter before he began his public life.

A railing, copied from the golden lamps forming a balustrade between the priests’ Court and Holies of the Temple, separated the sanctuary of the synagogue from the nave occupied by the people. This was the origin of the altar railing in our churches.

On your right within the sanctuary, was a great candlestick with seven lamps, modeled after the famous one of gold in the Temple, called the Tsemath, “The Branch.” It reminded them of the “Branch” of David’s family, the Messiah, “The Anointed,” “The Christ,” foretold to come filled with the sevenfold gifts of the Holy Ghost,⁴⁵ and fill the world with heavenly truth, effulgent rays, the teachings of his Gospel. They thought He was to found a matchless kingdom extending over all the earth. The Scribes, Pharisees and Rabbis thought that only the Jews would be rulers in this kingdom.

Jewish Genealogical Records

From the days of Moses, they kept in the Temple the Yachas, “genealogies,” birth and marriage records of Aaron’s family, which they consulted when electing the high priest and inferior clergy.⁴⁶ Following this in each synagogue they kept careful records of births, marriages, deaths and confirmations of boys. The local Sanhedrin or court, found wherever 120 families lived, kept these records. Sts. Matthew and Luke could have therefore found Christ’s genealogy, recorded in their Gospels, in the synagogues of Bethlehem and Nazareth. Whence come down in parish churches, records of births, deaths, confirmations, funerals, etc.

The synagogue teacher, the Darshan, was called Rabbi, Rabban, or Rabboni.

The word *rab* in the Babylonian language means “lord “ or “master.” Thus Nabuzardan is called *rab tabachim*, “master of the army.”⁴⁷ Assuerus placed a *rab* or “master” to preside over each table at his great feast.⁴⁸ Asphenez was *rab*⁴⁹ of the eunuchs. A *rab* of the saganim, “satrap,” was the ruler of each province, and a *rab* of the *chartunim* was “chief of those who interpreted dreams.”⁵⁰ The first to be called Rabbi was a son of that Hillel who was so famous as the founder of the Beth Hillel, “School of Hillel.” This son was, according to some, that holy Simeon, who took the Child Jesus in his hands when presented in the Temple. The title Rabbi was not generally used before Herod the Great.⁵¹

Jewish Teachers And Preachers

The president of a school or college was a *cacham*, “sage” or “doctor.” When he became famous as a teacher he was a *cabar rabbin* “companion of masters,” who decided disputes about the Law,⁵² married people, granted divorces, lectured, presided over large synagogues, punished the wicked and could excommunicate.⁵³

These learned Rabbis went around the country preaching and gathering disciples to the number of twelve, as the high priest was served by twelve priests in his Temple ministry, in memory of the twelve sons of Jacob, fathers of the twelve tribes of Israel. This custom Christ followed when He traveled over Judea with His twelve apostles.

John the Baptist from the day he was confirmed at twelve till he was thirty, lived in the desert. Then following the customs of the Rabbis, he gathered disciples round Him — many of them followed Christ after John had pointed Him out to them as the “Lamb of God” who was to take away the sins of the world.”⁵⁴

Besides the twelve immediate followers, these Rabbis had seventy-two followers, images of Noe’s grandsons, fathers and founders of the nations.⁵⁵ Often wealthy ladies followed these Rabbis to learn the Law and wait on them.⁵⁶ Bands of Jews, each led by a Rabbi, used to come up to Jerusalem for the feast of Passover, thus great crowds followed Jesus to the Temple on Palm Sunday.

The Titles Given To Christ

Christ was known by names applied to these Rabbis. The Greek of the Gospels shows us the names they called him. Or He calls himself —

- didaskalos: “teacher,” Matt. x. 24, xxvi. 18;
- kathegetes : “leader,” “guide,” in the sense of Rabbi, Matt. xxiii. 8-10;
- grammateus, “scribe,” “learned,” “a lawyer,” Matt. xiii. 52.

He is called —

- didaskalos: “master-teacher,” Matt. viii. 19, ix. 11, xii. 38, xvii. 23, xxii. 24;
- rabbi: “great man,” “teacher,” Matt. xxvi. 25-49; Mark xiv. 45, ix. 4, xi. 21; John i. 38-49. iii. 2, 26, iv. 31, vi. 25-92;
- rabboni: “my rabbi,” “my lord,” Mark x. 51; John xx. 16.

Rabbi, “my Master,” or “my Lord,” was first given to religious teachers in the time of Herod the Great,⁵⁷ when Rabbis got the most extravagant ideas of their importance.⁵⁸

In his Gospel St. Luke uses the Greek Didaskalos as the equivalent of Rab or Rabbi, “My Lord,” applied many times to Christ. The lowest order of the Rabbis was the Rab, then the Rabbi, and the highest the Rabboni, titles coming down in the Church as Rev., Very Rev., and Rt. Rev., applied to spiritual

rulers. The English is “My Lord,” the French Monseigneur, the Italian Monsignor, etc., a title applied to bishops in Europe. It is the equivalent of the title they addressed to Christ in these days, when it was not respectful to call a teacher by his own name.⁵⁹

The Pharisees, Scribes and Rabbis liked to be called “Father” as priests are addressed to-day. But they had so exaggerated their own importance, and abused the title, that Christ told His apostles to call “God their Father in heaven, and Christ their Father on earth.”⁶⁰ The custom of calling a priest or bishop “Father” comes down from this title our Lord applied to Himself.

No one would listen to a Rabbi before he was ordained with the laying on of the hands of the Rabbis in his thirtieth year. If he began to preach before that time all would laugh at him. That is the reason Jesus lived in private, working as a carpenter at Nazareth after Joseph’s death, supporting His widowed Mother till He was in His thirtieth year.

To Be Cont’d.

Endnotes:

1. Jerusalem Talmud, Megilla, iii. 73; Edersheim, Life of Christ, 1. 119, 432.
2. Deut. xvi. 5,6, etc.
3. See Geikie, Life of Christ, I., 81, 174 to 187 ; II., 614.
4. See Edersheim, Life of Christ, I. 19 to 30, 433 to 456.
5. Exod. xxxii. 19.
6. Luke xviii. 12.
7. Mark 1. 21, iii. 2, vi. 2; Luke iv. 16, xiii. 10; Acts xiii. 14, xv. 21, xvi. 13, xvii. 2, xviii. 4, etc.
8. Isaias xliv. 26, 28, 5; Daniel x.
9. St. Augustine, Enar. in Peal. lxxvi. n 11.
10. St. Augustine Enar. in Psal. xliv. n. xii.
11. Exod. xxxiv. 31.

12. ii. 18.
13. Repub. 526.
14. Prov. v. 14. See S. Augustine, Ques. in Evang, I. ii. Viii.; Enar. In Psalm lxxxiv; in Psalm lxxiii. 1; Enar, in Psalm lxxx. 11; Enar, in Psalm lxxxii. 1.
15. Matt. x. 17.
16. Matt. xxiii. 84; Mark xiii. 9.; Luke xii. 11, xxii. 11.
17. Epist. ad Trall. c. 5.
18. Stroma, VI. 633.
19. Gen. xxv. 27.
20. Judg. v. 9; Isaias 1. 13, etc.
21. See Migne, Cursus Comp. S. Scripturae, iii. 1233, etc.
22. Ezech. viii. 1, xiv. 1, xx. 1, xxxiii. 31.
23. Ezech. 11. 14 to end.
24. I. Esdras viii. 15; II. Esdras viii. 2, ix. 1 ; Zach. vii. 5.
25. Acts xv. 21.
26. I. Mach. iii, 46.
27. Luke vii. 5.
28. Babyl. Talmud, Megalla, Chap. iv., Gemara, p. 77.
29. I. Cor. 16, etc.
30. See Edersheim Life of Christ, i. 273, etc.
31. Jewish Prayer Book.
32. In St. Chrysostom's Liturgy the sanctuary is called the Bema.
33. See Migne, Cursus Comp. S. Scripturae, iii. 1432, etc.
34. I. Cor. xiv. 34.

35. I. Cor. xi. 13.
36. Edersheim, *Life of Christ*, 1. 10, 11, 436, 444, 445.
37. Migne, *Cursus Comp.* ii. 1346; Edersheim, *Life of Christ*, i. 10, 130.
38. Edersheim, *Sketches*, 40.
39. See Migne, *Cursus Comp. S. Scripturae*, i. 529 to 600, etc.
40. *Babyl. Talmud*, Tract Succah, c. v.
41. Deut. xvii. 16.
42. *Talmud Babyl. Succah*, 78. See Edersheim, *Life of Christ*, i. 58 to 64.
43. Zach. i. 20.
44. *Succah*, 79 to 82.
45. Isaias ii. 1, 2, 3; Zach. iii. 8, 9, vi. 12.
46. See Edersheim, *Life of Christ*, i. 9; Geikie, *Life of Christ*, i. 51.
47. IV. Kings xxv. 8.
48. Esther i. 3.
49. Dan. i. 3.
50. Dan. i. 2.
51. Geikie, *Life Christ*, i. 6, 26, 77, 169, 170, 215 to 248, etc.
52. Migne, *Cursus Comp. S. Scriptures*; iii. 1189.
53. Geikie, *Life of Christ*, ii., p 178. See Edersheim, *Life of Christ* i. 11.
54. John i. 29.
55. Gen. 10. See Edersheim, *Life of Christ*, ii. 135 to 142.
56. Luke xxiii. 27.
57. See *Palestine in the Time of Christ*, 305.

58. Geikie, *Life of Christ*, i. 69-70; ii. 19, 20, 161 ; ii. 585, etc. ; Migne, *Cursus Comp. S. Scripturae* iii. 1189.

59. Nork. 192.

60. Matt, xxiii. 9, 10.