

**A SYNOPSIS OF JEWISH HISTORY
FROM THE RETURN OF THE JEWS
FROM THE BABYLONISH
CAPTIVITY, TO THE DATE OF
HEROD THE GREAT**

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A Synopsis of Jewish History from the Return of the Jews from the Babylonish Captivity, to the Date of Herod the Great by H. A. Henry

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H. A. HENRY

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SYNOPSIS OF JEWISH HISTORY

FROM THE RETURN OF THE JEWS FROM THE

BABYLONISH CAPTIVITY,

TO THE DEATH OF

HEROD THE GREAT;

Giving an account of the different Sects of those days; the Introduction and use of Synagogues and Schools; the origin and introduction of Prayer among the Jews; the Uroem and Thumeem; the Mishna or Oral Law; the Gemara-Completion, usually styled the Talmud.

By REV. H. A. HENRY,

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PREFACE.

THE design and purpose of this little production will, at a cursory glance, be self-evident, so that a formal preface seems scarcely necessary. We have endeavored to furnish a synopsis of useful information, selected from the history and teachings of the chosen people of God, in such a manner as to suit the capacity of all readers, since it is free from all sectarian bias, and therefore may prove useful to all denominations.

This work consists of two parts. The first part contains a synopsis of Jewish history, commencing with the return of the Jews from the Babylonish captivity, down to the days of Herod the Great. The second division of the work contains an account of the several sects which sprang up among the Jews before and after the days of the Maccabees. We have also given a succinct description of the origin and introduction of Prayer, of the synagogues and schools, of the Ureem and Thumeem, of the Mishna or Oral Law, of the Gemara or Completion, usually styled the Talmud, together with some additional remarks in the last two chapters under the head of appendix.

Should this unassuming little composition lead the reader to seek a more extended information on the subjects treated, we shall feel ourselves happy in having been the means of thus exciting the curiosity of those who desire to peep a little further into

the vast field of sacred literature, and deem our compensation to be fully realized.

We have compiled in some instances from the writings of others. In many cases we have also thought for ourselves; but at the same time, we have embraced the advantages afforded by the writings of others, so far as we thought them suitable for the undertaking.

In conclusion, we send this work out to the world, such as it is, aware of its many deficiencies; trusting, at the same time, that whatever errors may have crept therein will be pointed out by kind friends, in order to a rectification of the same.

SAN FRANCISCO, February, 1859—5619.

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