

EXCURSUS IV.

Qeriyath Shema'. The Decalogue. (See II. 17, p. 38.)

1. The **Shema'**, or **Audi**, is a portion of Scripture which commences: "**Hear**, O Israel, &c."; and is commonly understood to comprise the following passages:

DEUTERONOMY vi. 4—9:

Hear, O Israel: The LORD our God *is* one LORD¹: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

DEUTERONOMY xi. 13—21:

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

¹ The Authorized Version gives an impossible construction, as is at once seen when "LORD" is replaced by the יהוה of the original. Read, YHVH is ONE, or sole, comparing Zech. xiv. 9.

NUMBERS xv. 37—41 :

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

But the *first* of the above passages is the שמע proper: the *second* is called, from its commencement, וְהָיָה אִם שָׁמַעַי: and the *third*, פֶּרֶשֶׁת צִיצִית, or וַיֹּאמֶר. The order of the three is accounted for in Berakoth II. 2, "Said R. Jehoshua' ben Qorchah, Why does שמע come before וְהָיָה אִם שָׁמַעַי?—why but that one may RECEIVE UPON HIM THE YOKE OF THE KINGDOM OF HEAVEN¹ first, and after that receive upon him the yoke of the commandments? And וַיֹּאמֶר before וְהָיָה כו' because the former is employed day and night, and the latter only in the daytime."

The opening words of the Audi are written with two *literæ majusculæ*,

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

which have been accounted for in various ways². But it was obviously intended that the syllables which they conclude should be pronounced with the utmost clearness and emphasis; and that the copyist should be guarded against all possibility of error, especially as regards the Daleth, since, as it is said at the beginning of Midrash Thanchuma, "If thou make Daleth into Resh thou destroyest the whole world, for it is said (Ex. xxxiv. 14), כִּי לֹא תִשְׁתַּחֲוֶה לֵאלֹהִים אֲחֵרִים, For thou shalt worship no *other* God."

They cool the flames of hell (p. 38) for him who reads the AUDI ומדקדק באותיותיה. And what is this *diquduq othiyoth*? it is the distin-

¹ The above is a common expression (cf. p. 54) for reciting the AUDI, which contains an acknowledgement of the sole kingship of YHVH. Let a man, when he has cleansed himself, lay his Tefillin, and recite the Audi, and pray. This is the "*complete kingdom of Heaven*, מַלְכוּת שָׁמַיִם שְׁלֵמָה" (Berakoth 15 a).

² For other meanings which have been assigned to the two large letters in the Shema', see BA'AL HA-TURIM *in loc.*, and Buxt. TIBERIAS, Pt. 1, Chap. xiv. The two together make the word 'ED, *witness*, and indicate that, if Israel are not God's witnesses (Is. xliii. 10; xliv. 8), He will be a quick witness against them (Mic. i. 2; Mal. iii. 5, &c.). Taken separately they indicate that יְהוָה is the One God in the 7 quarters of the earth, and over its 7 (=70) nations, all of whom are summoned to hear (Is. xxxiv. 1): that Israel has 7 names: the Torah 7 "faces," aspects, or interpretations, &c.

guishing clearly between the lameds in בכל לבבכם, or between *mem* and *mem* in ואברתם מהרה, &c. (Debarim Rabbah II.).

2. *The DECALOGUE embodied in the SHEMA'.*

שְׁעֵצֶרֶת הַדְּבָרוֹת הֵן הֵן גּוֹפָה שֶׁל שְׁמַע :

T. J. Berakoth I. 8 [*al.* 5].

In St Mark's Gospel (xii. 29) the opening words of the AUDI are said to constitute the πρώτη ἐντολή, which, according to note 36, p. 56, comprises all the precepts of the Torah. In the Jerusalem Talmud, *loc. cit.*, the several Λόγοι or Πήματα of the Decalogue are discovered in the Shema' :

"Why do they read these two (?) sections every day? R. Simon said, Because there is written in them, 'lying down,' and 'rising up.' R. Levi said, Because the Ten Words are contained in them :

(i) *I, YHVH, am thy God.*

Hear, O Israel, YHVH is our God

(Deut. vi. 4).

(ii) *Thou shalt have no other gods but ME.*

YHVH is One (Deut. vi. 4).

(iii) *Thou shalt not take the Name of YHVH thy God in vain.*

And thou shalt love YHVH thy God (Deut. vi. 5): he who loves the King will not swear by his Name, and lie.

(iv) *Remember the Sabbath day to keep it holy.*

That ye may remember, &c. (Num. xv. 40): R. says, This is the Sabbath precept, which counterpoises all the precepts of the Torah, for it is written (Neh. ix. 14), And madest known unto them thy holy Sabbath, and commandedst them precepts, and statutes, and Torah—shewing that it counterpoises all the precepts of the Torah.

(v) *Honour thy father and thy mother.*

That your days may be multiplied, and the days of your children (Deut. xi. 21).

(vi) *Thou shalt do no murder.*

And lest ye perish quickly (Deut. xi. 17): he that slays is slain.

(vii) *Thou shalt not commit adultery.*

And that ye seek not after your own heart and your own eyes (Num. xv. 39): Said R. Levi, The heart and the eye are two negotiators of sin. It is written (Prov. xxiii. 26), My son, give me thine heart, and let thine eyes observe my ways: the Holy One, blessed is He, saith, If thou hast given me thy heart and thine eye, I know that thou art MINE.

(viii) *Thou shalt not steal.*

That thou mayest gather in thy corn (Deut. xi. 14): thy corn, and not thy neighbour's corn.

(ix) *Thou shalt not bear false witness against thy neighbour.*

I, YHVH, am your God (Num. xv. 41). And it is written, ויהוה אלהים אמת (Jer. x. 10). What means אמת (*Truth*)? R. Abuhu said, That He is a living God, and King of the world. R. Levi said, The Holy One, Blessed is He, saith, If thou hast witnessed false witness against thy neighbour, I impute it unto thee as if thou hadst witnessed against Me, that I created not heaven and earth.

(x) *Thou shalt not covet thy neighbour's house.*

And thou shalt write them upon the door posts of thine house (Deut. xi. 20): thine house, and not thy neighbour's house."

3. *The public daily reading of the DECALOGUE discontinued.*

It may interest the Liturgiologist to notice that the daily recital of the Decalogue is said, in both Talmuds, to have been at one time customary, and to have been discontinued later for anti-christian reasons.

T. J. BERAKOTH I. 8 [*al.* 5]:

בדין הוה שיהו קורין עשרת הדברות בכל יום ומפני מה אין קורין אותן מפני טענת המינין שלא יהו אומ' אלו לבד ניתנו לו למשה בסיני :

"Of right they should read the Ten Words every day. And on account of what do they not read them? on account of the cavilling of the heretics, so that they might not say, These only were given to Moses on Sinai."

T. B. BERAKOTH 12 a :

וקורין עשרת הדברות שמע והיה אם שמוע ויאמר אמת ויציב ועבודה וברכת כהנים. אמר רב יהודה אמר שמואל אף בגבולין בקשו לקרות כן אלא שכבר בטלום מפני תרעומת המינין. תניא נמי הכי רבי נתן אומר בגבולין בקשו לקרות כן אלא שכבר בטלום מפני תרעומת המינין רבה בב"ח סבר למקבעינהו בסורא אמר ליה רב חסדא כבר בטלום מפני תרעומת המינין אמימר סבר למקבעינהו בנהרדעא א"ל רב אשי כבר בטלום מפני תרעומת המינין :

"And they read the Ten Words, and Shema', &c. Said Rab Jehudah, Said Shemuel, In the provinces also they sought to read them, only that

they had already stopped them on account of the murmuring of the heretics..."

4. *The division of the so-called TEN COMMANDMENTS.*

The choice is generally supposed to lie between the present Anglican, and the Roman, mode of dividing the Decalogue; but "An arrangement, probably of very early date, unlike either of these, is found in the common text of the Targum of Palestine, and has been adopted by Maimonides, Aben-Ezra, and other Jewish authorities down to the present day. The First Word is identified with, *I am the LORD thy God which brought thee out of the land of Egypt* (which cannot of course be properly called a *Commandment*), and the second Word is made...to include what is divided in our Prayer Book into the First and Second Commandments. The subject-matter itself seems to suggest grave and obvious objections to (this arrangement). There is a clear distinction between polytheism and idolatry which entitles each to a distinct commandment." (*Speaker's Commentary*, Ex. xx. 21.)

But (a) the latter objection to the Hebrew division—however true the remark may be in itself—is not confirmed by the language of the Pentateuch¹; and (b) the former likewise, which is based upon the use of the word 'Commandment,' is seen to be of little force when it is noticed that the original עֲבוֹדָה is not adequately represented by *Commandment* or ἐντολή. The latter is the rendering of מַצְוֶה, a term which is not specially²

¹ The second Word, taken as above, runs thus: "There shall not be to thee אֱלֹהִים אֲחֵרִים beside Me—(thou shalt not make unto thee a graven image, &c.)—thou shalt not BOW DOWN TO THEM, nor serve them; for I, יְהוָה, thy God, am A JEALOUS GOD, &c." It is unnatural to cut off the statement, "For I...am a jealous God," from its relation to the "other Elohim," to whom it is forbidden in express terms to "bow down." Compare Ex. xxxiv. 14, which illustrates this view in the most striking way: כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר כִּי יְהוָה קָנָא שְׁמוֹ אֵל קָנָא הוּא. In like manner Deut. vi. 14, 15 forbids to "go after OTHER GODS"... "for the Lord thy God is a JEALOUS GOD." The assumed distinction between the Elohim and the images which are forbidden in the second Word, is overthrown by their identification in ver. 23 of the very same chapter of Exodus which contains the Decalogue: "Ye shall not make with me GODS OF SILVER, neither shall ye make unto you GODS OF GOLD." Compare: "Up, make us gods...These be thy gods, O Israel, which brought thee up out of the land of Egypt...And MOSES returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them GODS OF GOLD" (Ex. xxxii. 1, 4, 8, 23, 31). "Thou shalt make thee no molten gods" (Ex. xxxiv. 17). The value of Philo's testimony—which is adduced (see Suicer *Thesaurus* s. v. Δεκάλογος) in favour of the distinction between the Elohim and the images—must be allowed to be somewhat reduced by his known predilection for refinements.

² But amongst the 613 Commandments, the First, Second, &c. "Words" are reckoned. See Excursus I. § 3. The root עָוָה is also used in the Bible in relation to the Ten Words, but not directly of them.

applied to the DECALOGUE. The Jews do not speak of "The Ten Commandments," but of "The ten דברים" (Ex. xxxiv. 28, &c.) or עשרת הדברות; and they regard אנכי not merely as a separate one of THE TEN WORDS, or Divine utterances, but as the greatest of them all.

In favour of the Hebrew division may be cited :

(1) T. J. Berakoth i. 8. See above, § 2.

(2) Targum 'Jonathan,' Ex. xx. 2, 3. [Notice the readings in "Machsor Vitry" ed. Hurwitz p. 337.]

דבירא קדמא כד הוה נפיק מן פום קודשא יהי שמיא מברך הי כזיקין
והי כברקין והי כשלהובין דינור למפד דינור מן ימיניה ולמפד דאישא מן שמאליה
פרח וטיים באויר שמיא וחזר ומתחמי על משיריתהון דישראל וחזר ומתחקק על
לוחי קיימא דהוון יהיבין בכף ידוי דמשה ומתהפך בהון מן סטר לסטר ובכין
צווח ואמר עמי בני ישראל אנא הוא אלהכון די פרקית ואפיקית יתכון פריקין
מן ארעא דמצראי מן בית שעבוד עבדיא :
דבירא תניינא כד הוה נפיק כו' הוה צווח ואמר עמי בית ישראל לא יהוי
לך אלהא אוחרן בר מני :

"**The First Word**, when it had gone forth from the mouth of the Holy One, blessed be his Name, was like sparks, and lightnings, and flames of fire; a torch of fire was on its right hand, and a torch of flame on its left hand: it flew and hovered in the air of the heavens, and returned and was seen over the encampments of Israel; and returned and graved itself upon the tables of the covenant which were given into the hands of Moses; and turned itself upon them from side to side, and cried out thus, and said, My people, sons of Israel, *I am your God*, who freed you, and brought you out freed from the land of the Egyptians, from the bondage-house of slaves."

"**The Second Word**, when it had gone forth...cried and said, My people, house of Israel, there shall not be to thee another God, beside Me."

(3) Jalqut i. 2. [Othioth de R. 'Aqiba, p. 55 b, Warsaw 1885.]

"And whence is it that Aleph is called One? because it is said (Deut. xxxii. 30), איכה ירדף אחר אלף. And whence is it that ha-Qadosh, blessed is He, is called One? because it is said (Deut. vi. 4), Hear, &c. יהוה אחר. And whence is it that the Torah is called One? because it is said (Num. xv. 29), תורה אחת יהיה לכם. אנכי (is at the) head of all the דברות, and Aleph (is at the) head of all the letters, ואנכי ראש כל הדברות ואלף ראש כל האותיות :

(4) Midrash Chazitha (Cant. v. 11).

"For twenty-six generations was the letter Aleph making complaint before the Holy One, blessed is He: LORD of the world, Thou hast set me

at the head of the letters, and didst not create the world by me, but by Beth, for it is said, בְּרֵאשִׁית God created the heaven and the earth. The Holy One, blessed is He, said to it, My world and its fulness were not created but by the merit of Torah (Prov. iii. 19). To-morrow I shall be revealed, and shall give the Torah to Israel, and I will set thee at the beginning of all the דְּבָרוֹת, and will open with thee first."

(5) Mekiltha, 'מִס' דְּבָחֲרֵשׁ ה' ; Jalqut i. 299.

"How were the TEN WORDS given? five on this Table, and five on that. (i) There was written, *I, YHVH, am thy God*; and opposite to it, *Thou shalt do no murder*. The Scripture shews that, whosoever sheds blood, the Scripture imputes to him as if he diminished THE LIKENESS of the King. A parable of a king of flesh and blood, who entered into a province, and they set up effigies, and made images, and sunk dies to him. After a time, they overturned his effigies, shattered his images, and effaced his dies, and they 'diminished the likeness' of the king. So, whosoever sheds blood, the Scripture imputes to him as if he diminished THE LIKENESS of the King, for it is said (Gen. ix. 6), Whoso sheddeth man's blood, &c. (ii) It was written, *Thou shalt have no other, &c.*; and it was written opposite to it, *Thou shalt not commit adultery*. The Scripture shews that, whosoever practises strange worship, the Scripture imputes to him as if he committed adultery from God, for it is said (Ezek. xvi. 32), As a wife that committeth adultery, which taketh strangers instead of her husband. And it is written (Hos. iii. 1), Then said the Lord unto me, Go yet, love a woman beloved of her friend, and an adulteress, &c. (iii) It was written, *Thou shalt not take the Name of the Lord thy God in vain*; and opposite to it was written, *Thou shalt not steal*. It shews that whosoever steals will at last come to false swearing, for it is said (Jer. vii. 9), Will ye steal, murder, and commit adultery, and swear falsely? And it is written (Hos. iv. 2), By swearing, and lying, and killing, and stealing, and committing adultery. (iv) It was written, *Remember that thou keep holy the sabbath day*; and opposite to it was written, *Thou shalt not bear false witness*. The Scripture shews that whosoever profanes the sabbath witnesses before Him who spake, and the world was, that He did not create his world in six days, and did not rest on the seventh; and whosoever keeps the sabbath witnesses before Him who spake, and the world was, that He created his world in six days, and rested on the seventh, for it is said (Is. xliii. 10), Ye are my witnesses, saith the Lord. (v) It is written, *Honour thy father and thy mother*; and opposite to it is written, *Thou shalt not covet*. The Scripture shews that whosoever 'covets,' at last begets a son that curses his father and his mother, and honours one who is not his father. Therefore were the TEN WORDS given, five on this Table, and five on that. So says R. Chanina ben Gamliel. And the wise say, Ten on this Table, and ten on that Table, for it is said (Deut. v. 22), These words the Lord spake, &c. and He wrote them in two Tables of stone."

The above examples will suffice to shew that the present Hebrew division of the Decalogue is not without "adequate authority." According to Josephus (Suicer i. 831) the First Word *teaches* ὅτι θεός ἐστὶν εἷς, καὶ τοῦτον σέβεσθαι μόνον, and the Second Word *commands* μηδενὸς εἰκόνα ζώον ποιήσαντας προσκυνεῖν. This arrangement, as regards the Second Word, is preferred by many Christians on the ground that it more distinctly forbids image-worship. But it is open to the objection that it seems to admit the existence of real "other gods," who are not to be classed with *elílím*, or idols proper, like "all the gods of the nations" in Psalm xcvi. 5 (p. 120).

[According to the Mekhilta, the Words on the two Tables respectively (Ex. xx. 2—12, 13—17) were or commenced :

אנכי.	לא יהיה.	לא תשא.	זכור.	כבוד.
לא תרצה.	לא תנאף.	לא תגנב.	לא תענה.	לא תחמד.

Thus each of the five Words on the first Table and none on the second mentions יהוה אלהיך "the LORD thy God." In the Midrash לקה טוב or "Pesikta Sutarta" of R. Tobiah ben Eliezer (ii. p. 139 ed. Buber, Wilna 1880) there is a plan of the two Tables with the Ten Words written briefly as above, five on each.

Philo (*De Decalogo & Quis r. d. Haeres?*), Josephus (*Ant.* iii. 6), and Irenaeus (ii. 36 ed. Harvey) likewise divide the Ten Words into two Fives, the former of which, according to Philo, is the ἀμείνων πεντάς. This, he says, begins *a Deo patre* and *desinit in parentes qui ad illius imitationem gignunt particulariter* (Suicer 832). In Qiddushin 30 b the honour of parents is likened to that of God, and it is said, as also in Niddah 31 a, that *three are שותפין באדם* *partners in the making of a man*, the Holy One (who contributes the breath of life) and the father and the mother.

On the Ten Words see also Friedmann's edition of the "Pesikta Rabbati," 98 b—125 b (Wien 1880), noticing the comparison of them to the Ten Sayings by which the world was created (108 a).]

EXCURSUS V.

The Lord's Prayer. (See v. 30, p. 95.)

The expressions and ideas of the Lord's Prayer (Matt. vi. 9—13, cf. Luke xi. 2—4) may be illustrated from the Rabbinic writings, and for the most part they rest ultimately on the Old Testament itself.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς¹] "Is not he thy Father?" (Deut. xxxii. 6). "Doubtless thou art our Father...thy Name is from everlasting" (Is. lxiii. 16; lxiv. 8). Both אֲבִינוּ alone and אֲבִינוּ שְׁמַיִם are found in Jewish forms of Prayer. [See *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* edited by Mr Singer.]

"R. Ele'azar ben 'Azariah expounded, That ye may be clean from all your sins before the Lord (Lev. xvi. 30); transgressions between a man and HA-MAQOM the day of expiation expiates: transgressions between a man and his fellow the day of expiation expiates not, until he reconcile his fellow. Said R. 'Aqiba, Happy are ye, Israel; before whom do ye purify yourselves? Who purifies you? YOUR FATHER WHICH IS IN HEAVEN" (Joma viii. 9).

"On whom have we to lean? on OUR FATHER WHICH IS IN HEAVEN" (Sotah ix. 15).

... to do the will of thy Father which is in Heaven (Aboth v. 30).

ἁγιασθήτω τὸ ὄνομά σου] The NAME of God is an especially Hebraic expression (p. 67), and it is often used to avoid express mention of God. Cf. מִשְׁכַּן שְׁמֶךָ (Ps. lxxiv. 7). 'Holiness' is an attribute of God's Name in the Bible *passim*. "Neither shall ye profane my holy Name; but I will be hallowed among the children of Israel: I am the Lord which hallow you" (Lev. xxii. 32). "They shall SANCTIFY MY NAME, and sanctify the Holy One of Jacob, and shall fear the God of Israel" (Is. xxix. 23). "And I will sanctify my great Name, which was profaned among the heathen" (Ezek. xxxvi. 23).

"Any benediction which is without mention of HA-SHEM (i.e. יְהוָה) is no benediction at all" (Berakoth 40 b).

ἐλθέτω ἡ βασιλεία σου] The coming of the KINGDOM, and the sanctifying of the NAME, are brought together in some passages of the Old Testament, thus: "And the Lord shall be king over all the earth: in that day shall there be one² Lord, and HIS NAME³ one" (Zech. xiv. 9).

¹ In St Luke *l.c.* Westcott and Hort omit ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, and the petitions γεννηθήτω κ.τ.λ., ἀλλὰ ῥύσαι κ.τ.λ.

² Or "YHWH shall be ONE."

³ The Qabbalists equate שְׁמִי to רַצֵּן by Gematria.

"Any benediction which is without MALKUTH (kingdom—mention of God as KING) is no benediction at all" (Berakoth 40 b).

—γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς] "Whatsoever the Lord pleased, that did he in heaven, and in earth" (Ps. cxxxv. 6).

"And what is this 'oratio brevis'? R. El. said, Do thy will in heaven above, and give rest of spirit to them that fear Thee *beneath* [Tosefta Zuck. p. 72 בְּאֶרֶץ *on earth*]; and do what is good in thine eyes. Blessed art Thou, O Lord, that hearest prayer" (Berakoth 29 b).

On the correspondence between the heavenly and the earthly, see p. 50. Cf. Matt. xvi. 19; xviii. 10, 18; Luke xv. 10. "May it be thy will, O Lord, our God¹, to make peace in the family above, and in the family below" (Berakoth 16 b—17 a).

—τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον²] This petition, addressed to Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, corresponds to Ex. xvi. 4: "Behold, I will rain BREAD FROM HEAVEN for you; and the people shall go out and gather בִּיּוֹמוֹ דְּבֵר יוֹם בְּיוֹמוֹ, τὸ τῆς ἡμέρας εἰς ἡμέραν, A CERTAIN RATE EVERY DAY." The occurrence of several allusions (Ps. lxxviii. 24; cv. 40; Nehem. ix. 15; Sap. Sol. xvi. 20; &c.) to the corn, or bread, of heaven makes it sufficiently probable *a priori* that the Lord's Prayer also should have some reference to the giving of the manna. Compare Joh. vi. 32: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but MY FATHER GIVETH YOU the true BREAD FROM HEAVEN"; and notice that in Sap. Sol. xvi. 27—28 the gathering of the manna is associated with prayer and thanksgiving, "For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away (Ex. xvi. 21): That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto Thee."

The expression בִּיּוֹמוֹ דְּבֵר יוֹם—which is found again in 2 Kings xxv. 30, Jer. lii. 34, Dan. i. 5—is discussed in Mekiltha מִס' וִיסַע פ"ב (Jalqut i. 258) on Ex. xvi. 4:

"*From heaven*: from the good treasure of heaven, for it is said (Deut. xxviii. 12), The Lord shall open unto thee his good treasure, the heaven. Rabban Shime'on ben Gamliel said, Come and see how beloved were Israel before HA-MAQOM! and because they were beloved before him he changed on their account the order of nature: he made for them the lower upper, and the upper lower. Hitherto the bread had come up from the earth, and the dew down from heaven, for it is said (Deut. xxxiii. 28), A land of corn and wine; also his heavens shall drop down dew. But now the things are changed: the bread comes down from heaven, and the dew ascends from the earth, for it is written, *I will rain bread from heaven for you*, and it is written (ver. 14) וְתַעַל שִׁכְבַּת הַטֵּל.

And the people shall go out and gather:—not that they were to go

¹ יהי רצון מלפניך ה' אלהינו שתשים שלום בפמליא של מעלה ובפמליא של מטה.

² Or...δίδου ἡμῖν τὸ καθ' ἡμέραν (Luke xi. 3).

only may be given as is needed for that day. Compare: "And he did eat bread continually [תמיד] before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life" (2 Kings xxv. 29—30, Jer. lii. 34), Ex. xxix. 38, Numb. xxviii. 3, Is. lii. 5. [Aboth III. 25 "continually every day."]

[Notice in the *Birkath ha-Mazon* "And by His great goodness *continually* hath food not failed us, and may it not fail us for ever and ever for His great name's sake...We thank Thee...for the food wherewith Thou dost feed and sustain us *continually every day* שבכל שעה," and compare Auth. P. B. p. 37 "Who...in Thy goodness renewest the creation *every day continually*," ib. 232 "and to such as are hungry and thirsty give bread and water unfailingly," Heb. תן לחמם ומים נאמנים give their bread and water sure (Is. xxxiii. 16). Cureton (*Remains of a very antient recension of the Four Gospels in Syriac*, 1858) renders the Old Syriac ...אמינא ולחמן of Matt. vi. 11 "And our bread constant of the day give us," comparing Num. iv. 7 התמיד Syr. *aminoith*. See also Dict. of Bible art. *Syr. Versions* by S. P. T. (1863).]

—καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν] The principle, "As thou hast done, it shall be done unto thee" (Obadiah 15), is fully accepted by the Rabbis, and pervades their literature. See p. 31. "Ἀφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται (Ecclus. xxviii. 1—5).

"May it be Thy will, O Lord, my God, and God of my fathers, that I may not be harsh with my companions, nor my companions be harsh with me. That we may not make defiled the pure, nor make pure the defiled. That we may not BIND THE LOOSED, NOR LOOSE THE BOUND, that I should be shamed for this αἰών, and for the αἰών to come¹ (T. J. Berakoth iv. 2).

"May it be Thy will... that hatred of us may not come into the heart of man, nor hatred of man come into our heart; and that envy of us may not come into the heart of man, nor envy of man come into our heart: and may Thy Thorah be our work all the days of our life, and may our words be תחנונים before Thee" (T. J. *loc. cit.*).

—καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν] The word *πειρασμός* is used in the New Testament to denote outward and physical, no less than inward and spiritual, trials. The words למען אנחנו in Ex. xvi. 4 are an additional connecting link between that verse and the Lord's Prayer. The Jews' Morning Prayer (cf. Berakoth 60 b) has the petition ואל תביאנו...לידי נסיון.

"Said Rab, Never should a man bring himself into the hands of temptation; for behold David, King of Israel, brought himself into the hands

¹ Καὶ ὁ ἄνθρωπος δέσμευται ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς (Matt. xvi. 19). Lightfoot illustrates the common Hebrew expressions *bind*, *loose* by "a double decal" of examples. The example in the text is noteworthy on account of its allusion to the two worlds.

of temptation, and stumbled : he said...(Ps. xxvi. 2) Examine me, O Lord, and PROVE me" (Sanhedrin 107 a).

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ] *But deliver us from the evil.* It is disputed whether THE EVIL is ὁ πονηρός (1 Joh. v. 18, &c.), or τὸ πονηρόν. Compare 2 Thess. iii. 3 ; 2 Tim. iv. 18 ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

The word רע, in the Old Testament, is applied to *things* and to *persons*. Compare : "The angel who redeemed me מכל רע" (Gen. xlviii. 16). "And hath kept his servant מרעה" (1 Sam. xxv. 39). "Depart מרע¹, and do good" (Ps. xxxiv. 15). "I make peace, and create רע" (Is. xlv. 7). "Deliver me, O Lord, מאדם רע" (Ps. cxl. 2). "The adversary and enemy is this המן הרע" (Esth. vii. 6). If THE EVIL be masculine, it does not at once follow that the allusion is to the 'wicked One²' alone.

Compare the following Talmudic prayers, especially No. 3.

1.

"May it be thy will, O Lord, our God, and the God of our fathers, to deliver us from the shameless, and from shamelessness : from EVIL man, and from EVIL hap, from EVIL yeçer, from EVIL companion, from EVIL neighbour, and from Satan the destroyer : from hard judgment, and from a hard 'adversary,' whether he be a son of the covenant, or not a son of the covenant" (Berakoth 16 b).

2.

"It is revealed and known before Thee, that our will (Aboth II. 4) is to do Thy will. And who hinders? The leaven that is in the dough, and servitude to the kingdoms. May it be Thy will to deliver us from their hand" (Berakoth 17 a).

3.

"And cause me to cleave to Thy commandments. *And bring me not into the hands of sin, nor into the hands of iniquity, nor into the hands of temptation³, nor into the hands of disgrace.* And bow my yeçer to be subservient to Thee. And remove me from EVIL man, and from EVIL companion. And cause me to cleave to the good yeçer, and to a good companion (Aboth II. 12, 13), in Thy world. And give me, THIS DAY AND EVERY DAY, to grace, and to favour, and to lovingkindness, in Thine eyes and in the eyes of all that behold me" (Berakoth 60 b).

¹ Note that τὸ πονηρόν, instead of πονηρός, may stand for רע without the article, as in Eccl. viii. 11, 12 רע לעשות τοῦ ποιῆσαι τὸ πονηρόν.

² Μὴ ἀντιστῆναι τῷ πονηρῷ (Matt. v. 39).

³ This, which illustrates the Lord's Prayer in several particulars, is found also, in a slightly varied form, in the Jews' Morning Prayer : "...and bring us not into the hands of sin, nor into the hands of *transgression*, and iniquity, nor into the hands of temptation, nor into the hands of contempt. And let not the evil yeçer have dominion over us, and remove us from evil man, &c."

*n.
especially.*

4.

"And remove us from all that Thou hatest ; and bring us nigh unto all that Thou lovest" (T. J. Berakoth iv. 2).

1.

BERAKOTH 16 b :

רבי בתר צלותיה אמר הכי יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתצילנו מעזי פנים ומעזות פנים מאדם רע ומפגע רע מיצר רע מחבר רע משכן רע ומשטן המשחית מדין קשה ומבעל דין קשה בין שהוא בן ברית ובין שאינו בן ברית.

2.

BERAKOTH 17 a :

ר' אלכסנדר בן תר צלותיה אמר הכי יר"מ ה' אלהינו שתעמידנו בקרן אורה ואל תעמידנו בקרן חשכה ואל ידוה לבנו ואל יחשכו עינינו איכא דאמרי הא רב המנונא מצלי לה ורבי אלכסנדר בן תר דמצלי אמר הכי רבון העולמים גלוי וידוע לפניך שרצוננו לעשות רצונך ומי מעכב שאור שבעיסה ושעבוד מלכיות יר"מ שתצילנו מידם ונשוב לעשות חקי רצונך בלבב שלם :

3.

BERAKOTH 60 b :

ויר"מ יי' אלהי שתרגילני בתורתך ודבקני במצותיך ואל תביאני לא לידי חטא ולא לידי עון ולא לידי נסיון ולא לידי בזיון וכופ את יצרי להשתעבד לך ורחקני מאדם רע ומחבר רע ודבקני ביצ"ט ובחבר טוב בעולמך ותנני היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואי :

4.

T. J. BERAKOTH IV. 2 :

רבי חייא בר אבא מוסיף ותייחד לבבינו ליראה את שמך ותרחקנו מכל מה ששנאת ותקרבינו לכל מה שאהבת ותעשה עמנו צדקה למען שמך :

The two factors of man's nature are יצר הרע or יצרא בישא (pp. 37, 64) and יצר הטוב or יצרא טבא. The evil *yecer* is sometimes called *yecer* simply. Although this is primarily the man's own evil nature, 'the imagination of his heart,' it is personified as an external energy that attacks his

heart (p. 64), and all manner of evil is spoken of as brought about by its machination. "Lest mine enemy say, I have prevailed against him" (Ps. xiii. 5), becomes in the Targum, "Lest יצרא בישא say, &c." "They shall bear thee up in their hands, lest thou stumble against (יצרא בישא, which is like) a stone" (Ps. xci. 12). "There shall no *strange god* be in thee, neither shalt thou worship any strange god (Ps. lxxxi. 10). What is the אל זר that is in a man's body (*or self*)? He used to say, It is יצר הרע" (Shabbath 105 b). In Sukkah 52 a, the evil *yeçer* is first taken in the sense of διαλογισμὸς πονηρός (cf. Matt. xv. 19), and it is added, that "in the time to come, the Holy One, blessed is He, will bring the evil *yeçer*, and slay him in the presence of the righteous and the wicked...Seven names has יצר הרע. The Holy One, blessed is He, called it EVIL, for it is said (Gen. viii. 21), For the *yeçer* of man's heart is evil from his youth. Moses called it UNCIRCUMCISED (Deut. x. 16). David called it, by implication, UNCLEAN (Ps. li. 12). Solomon called it ENEMY (Prov. xxv. 21). Isaiah called it STUMBLINGBLOCK (Is. lvii. 14). Ezekiel called it STONE (Ezek. xxxvi. 26). Joel called it צפוני (Joel ii. 20), that is יצר רע, which is HIDDEN, and stands, in the heart of man...The greater the man, the greater his יצר... Said R. Jonathan, The evil *yeçer* seduces a man in this world, and will testify against him in the world to come...With four things the Holy One, blessed is He, was vexed that He had created them; and these are they, Captivity, Kasdim, Ishmaelites, and יצר הרע" (Sukkah 52 a—b). The evil יצר is identified *inter alia* with Satan, and with the Angel of death. (Baba Bathra 16 a, Job ii. 7.) [Maim. Moreh Nebukhim III. 22.]

["The evil" deprecated in the petition ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ should include the evil *yeçer*, in accordance with St James i. 13—15. The Syriac version ܡܢ ܒܝܫܐ *men bisha* may also have been the original of ἀπὸ τοῦ πονηροῦ, if "The Prayer" was given in Aramaic. If it was originally in Hebrew, we must make choice apparently between ער πονηρός or πονηρόν, and עשר πονηρός.]

The following words of ST CLEMENT OF ROME (*Ad Corinth.* I. 60, pp. 106, 107 ed. Bryennius, Constant. 1875) serve as a very ancient paraphrase of the words of the Prayer from ἄφες ἡμῖν τὸ ἀπὸ τοῦ πονηροῦ.

...ἄφες ἡμῖν τὰς ἀνομίας ἡμῶν καὶ τὰς ἀδικίας καὶ τὰ παραπτώματα καὶ πλημμελείας. Μὴ λογίσῃ πᾶσαν ἁμαρτίαν δούλων σου καὶ παιδισκῶν, ἀλλὰ καθαρῆς ἡμᾶς τὸν καθαρισμόν τῆς σῆς ἀληθείας, καὶ κατεύθυνον τὰ διαβήματα ἡμῶν ἐν ὁσιότητι καρδίας πορεύεσθαι καὶ ποιεῖν τὰ καλὰ καὶ εὐάρεστα ἐνώπιόν σου καὶ ἐνώπιον τῶν ἀρχόντων ἡμῶν. Ναὶ, δέσποτα, ἐπίφανον τὸ πρόσωπόν σου ἐφ' ἡμᾶς εἰς ἀγαθὰ ἐν εἰρήνῃ, εἰς τὸ σκεπασθῆναι ἡμᾶς τῇ χειρὶ σου τῇ κραταιᾷ καὶ ῥυσθῆναι ἀπὸ πάσης ἁμαρτίας τῷ βραχίονί σου τῷ ὑψηλῷ, καὶ ρῦσαι ἡμᾶς ἀπὸ τῶν μισούντων ἡμᾶς ἀδίκως.

ADDITIONAL NOTES.

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1.

p. 11, l. 1 תורה [קבל תורה] in Rabbinic may stand for התורה (*Crit. Note*). On νόμος and ὁ νόμος see Romans ed. Gifford *App. to Introduction*, Thayer *N. T. Lex.* s.v. νόμος. Notice the saying אין מוקדם ומאוחר בתורה (Pesach. 6 b). Josephus *contra Ap.* 8

(Ryle *Can. of O.T.*) writes of the books of Scripture, "We have but two and twenty... And of these, five are the books of Moses... From the death of Moses to the (death) of Artaxerxes, king of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men. From the days of Artaxerxes to our own time every event has indeed been recorded. But these recent records have not been deemed worthy of equal credit on account of the failure of the exact succession of the prophets."

It is sometimes said briefly that the זוגות (cf. Luke x. 1 ἀνὰ δύο, Phil. iv. 3 σὺνζυγε) "received" from the prophets, and they from Moses (p. 110 & *Crit. Note*); or that a man received from his teacher, ורבו מרבו, up to Moses ('Ed. viii. 7, Yad. iv. 3, Chag. 3 b).

If Moses actually received all that he is said by Rabbis of old time to have received, his Torah included the fence which the men of the Great Synagogue instructed their disciples to make to it.

"Moses received Torah" rather means that he received כללות *generalia* (Sotah 37 b), which in a sense comprised particulars deducible therefrom, as the progenitor, ὡς ἔπος εἰπείν, contains the race (Heb. vii. 9—10). Artificial rules of exegesis were a means of making it appear that literally *kulla bah* (v. 32) everything was in the Torah. "In the Bible absolutely everything is to be found in outline" are words of a Christian preacher. Church Fathers, as Justin and Clement of Alexandria (Kaye chap. iv.), found the substance and the source of Greek philosophy in the Hebrew Scriptures.

It is said in the passage cited below that Moses delivered the Law orally and for oral transmission to seventy wise men. After the Assumption of Moses, however, it was written down by someone who did not foresee what would happen to it, and was repeatedly lost or destroyed :

Clem. *Hom.* III. 47 καὶ ὁ Πέτρος ὁ τοῦ θεοῦ νόμος διὰ Μωϋσέως ἐβδομή-
κοντα σοφοῖς ἀνδράσιν ἀγράφως ἐδόθη παραδίδοσθαι, ἵνα τῇ διαδοχῇ πολι-
τεύεσθαι δύνηται, μετὰ δὲ τὴν Μωϋσέως ἀνάληψιν ἐγράφη ὑπὸ τινός, οὐ μὴν ὑπὸ
Μωϋσέως· ἐν αὐτῷ γὰρ τῷ νόμῳ γέγραπται Καὶ ἀπέθανεν Μωϋσῆς καὶ ἔθαψαν
αὐτὸν ἐγγὺς οἴκου Φογόρ, καὶ οὐδεὶς οἶδεν τὴν ταφὴν αὐτοῦ ἕως τῆς σήμερον. οἶόν
τε ἦν ἀποθανόντα Μωϋσῆν γράφειν Ἀπέθανεν Μωϋσῆς; ἐπεὶ ἐν τῷ μετὰ Μωσέα
χρόνῳ (ὥς γε ἔτη που πεντακόσια ἢ καὶ πρὸς) ἐν τῷ καθαρισθέντι ναῷ κειμένος
εὐρίσκεται, καὶ μεθ' ἑτερά που πεντακόσια ἔτη φέρεται καὶ ἐπὶ τοῦ Ναβουχοδονόσορ
οὕτως ἐνπρησθεὶς ἀπόλλυται. καὶ ὅμως μετὰ Μωϋσῆν γραφεὶς καὶ πολλάκις
ἀπολωλὼς τὴν τοῦ Μωϋσέως πρόγνωσιν καὶ οὗτος ὁμολόγησεν, ὅτι τὸν ἀφανισμόν
αὐτοῦ προειδὼς οὐκ ἔγραψεν· οἱ δὲ γράψαντες, τῷ τὸν ἀφανισμόν μὴ προεγνω-
κέναι ἐπ' ἀγνωσίας ἐλεγχθέντες, προφήται οὐκ ἦσαν.

Much of what was received as the Law was impugned on the authority
of Christ, who (ib. III. 51) τὰ πρὸ οὐρανοῦ καὶ γῆς παρερχόμενα ἐσήμανεν
μὴ ὄντα τοῦ ὄντως νόμου. See Paul de Lagarde *Clementina* 1865.

2.

p. 11, n. 1 סִיג] Syr. ܠܚܝܬ, φραγμός (Whish *Clavis Syr.* Matt. xxi.
33), cf. Eccles. xxviii. 24 περίφραξον, xxxvi. 25 φραγμός, Eph. ii. 14, 15 τὸ
μεσότοιχον τοῦ φραγμοῦ...τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, Midr. Ps. ii.
(Buber p. 32) wall...fence &c. Another word for *s'yag* is *gader* (Excurs.
I. 2. x.).

An excessive fence of tradition (III. 20) may make the
commandment "of none effect": a man must therefore not make the
gader העיקר מן היתר, lest it fall and destroy the plants (Aboth R. N. B I,
p. 3).

Solomon's wisdom was "as the sand" (1 Kings iv. 29),
which is a fence against the sea: so a man's wisdom is a fence or wall to
his *yezer* (Prov. xxv. 28, Pesiqta Rabbathi פרה f. 59 ed. Friedmann).

Clem. *Strom.* I. 20 (Potter p. 377) makes Greek philosophy a φραγμός
to the truth, and quotes as Scripture the saying υἱέ, μὴ γίνου ψεύστης,
ὁδηγεῖ γὰρ τὸ ψεῦσμα πρὸς τὴν κλοπὴν, which belongs, as Bryennius pointed
out, to the section of the Didaché beginning "My child, flee from all evil
and from all that is like to it." Cf. *Strom.* II. 23 ὁδὸς δὲ ἐπ' ἀναισχυντίαν
ἢ αἰσχρολογία καὶ τέλος ἀμφοῖν ἢ αἰσχροουργία (p. 506, n. 4), ib. IV. 21 ἀποχὴ
κακῶν is the way to the Gospel and to welldoing (p. 623), Chullin 44 b
לוחק מעליה דרכך כו' הרחק מן הכיעור ומן הדומה לו
(Prov. v. 8), Aboth R. N. II. A & B. Note that הכיעור is τὸ αἰσχρόν,
the ungraceful and disgraceful, comparing Gen. xli. 3, 4, 19, 20. In theory
and practice the law required a fence, as a written Torah needs a margin
to safeguard the edges of the text.

A fence to an ordinance may take the form of a margin of time added
to keep men at a safe distance from transgression, as we have seen in the
case of the Sabbath. For another example see Mekhilta on Ex. xii. 12
בלילה הזה (fol. 6 ed. Friedmann), where it is said with reference to ver. 10
until the morning, "And why have they said *until midnight*? To keep a

man far from transgression and to make a fence to the law"; and see the first *mishnah* or *baba* or verse of the Mishnah and the Gemara upon it (T. B. Berakh. 4 b).

The Gemara l.c. gives as *baraita* "The wise have made a fence to their words." Aboth R. N. (p. 3 ed. Schechter) says "Make a fence to thy words," as did the Holy One, and likewise Adam, Torah, Moses, Job, Prophets, Kethubim, and (the) wise. Ben Sira may have known the saying and worked it up with others in Ecclus. xxviii., where he writes "Look that thou *hedge* thy possession about with thorns; bind up thy silver and thy gold; And make a balance and a weight for *thy words*; and make a door and a bar for thy mouth" (ver. 24—25). Notice in verses 14 & 15 "A *third* person's tongue &c.," cf. Buxt. 1160 לשון שלישי, Midr. Ps. xii. יכרת ה' כל שפתי כו', Edersheim on Ecclus. in the Speaker's Commentary. On the tongue see also St James iii. ἡ γλῶσσα πῦρ κ.τ.λ. (p. 105 ed. Mayor 1892) comparing Is. v. 24 לשון אש lit. *tongue of fire*.

Dr C. H. H. Wright on *Koheleth* quotes the opinion of Bloch "that the sense of making a fence to the Law was to separate the books which were of Divine origin from those which had merely a human source," the Torah or Law being taken to mean the Hebrew Scriptures generally, see under "Fence round the law" Index p. 509 (1883), and cf. Aboth III. 20.

3.

p. 12, n. 3 (cf. p. 26) *pillars of the world*] See Midr. Rab. Ex. 47. 4, Lev. 25. 8, Num. 10. 1, Cant. v. 15. Deut. Rab. 5. 1, reading קיים for עומד in i. 19, speaks of the three *feet* of the world. Sayings on Wisdom (Prov. viii., ix.) and the Torah combined with speculations on the *tetrad* may have led up to the sayings on the Gospel and the Four Gospels in Iren. III. 11. 11—12 (ed. Harvey), cf. *The Witness of Hermas to the Four Gospels* (1892), *The Four Gospels and the Four Elements* (Journ. of Philol. XXI. 69).

Irenaeus, who describes his four pillars as πνέοντες κ.τ.λ. undique *flantes* incorruptibilitatem, may have had in mind *The Book of Enoch* XVIII. 1—3 (p. 88 ed. Charles 1893), "And I saw the chambers of all the winds, and I saw how He had furnished with them the whole creation and the firm foundations of the earth. And I saw the cornerstone of the earth, I saw the four winds which bear the earth and the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven and have their station between heaven and earth: these are the pillars of the heaven."

Predecessors of Irenaeus acquainted with the cosmogony of "Enoch" may have compared the Four Gospels to "the four winds which bear the earth and the firmament of heaven"; and this may have been done at any time after or even in anticipation of the express recognition by the Church of four and four only.

Prof. Mayor compares Baehrens *XII Panegyrici Latini* (1874), *Pan.* v. 4 (Constantio Caesari), where it is proved after the manner of Irenaeus

that there must needs be four rulers: "Et sane praeter usum curamque rei publicae etiam illa Iouis et Herculis cognata maiestas in Iouio Herculoque principibus totius mundi caelestiumque rerum similitudinem requirebat, quippe isto numinis uestri numero summa omnia nituntur et gaudent: *elementa quattuor et totidem anni uices et orbis quadrifariam duplici discretus oceano et emenso quater caelo lustra redeuntia et quadrigae solis et duobus caeli luminibus adiuncti Vesper et Lucifer.*"

The following reasons assigned for the observance of the four Ember weeks are quoted in Hook's *Lives of the Archbishops of Canterbury*, vol. I. ch. 5 (p. 186 ed. 1), "Because the world consists of four quarters, east, west, south, and north; and man is compounded of four elements, fire, air, water, and earth; and the mind is governed by four virtues, prudence, temperance, fortitude, and justice; and the four rivers of Paradise, as types of the four Gospels, water the whole earth; and the year turns on the four seasons, spring, summer, autumn, and winter; and this number, four, is on all hands acknowledged to be the number of perfection; therefore the old fathers instituted the four Ember weeks, according to God's law; as also holy men and apostolical doctors have done under the New Testament."

The commentator Bachja writes on Aboth i. 19 that prayer is the עמידה and עמוד of the world, cf. Buxt. 1622. The term *amidah* (pl. -oth) is used for certain forms of prayer to be said standing (Heb. Auth. P. B. pp. 44, 115, &c.), especially the SHEMONAH ESREH or *eighteen* benedictions.

See in *The Apocalypse of Baruch* II. 2 (ed. Charles 1896) "Because your works are to this city as a firm pillar and your prayers as a strong wall," with the note that the verse is reproduced in The Rest of the Words of Baruch i. 2 in the form αἱ γὰρ προσευχαὶ ὑμῶν ὡς στῦλος ἐδραῖος ἐν μέσῳ αὐτῆς καὶ ὡς τεῖχος ἀδαμάντινον περικυκλοῦν αὐτήν. Worship

(I. 2) includes prayer, which is עבודה בלב (T. J. Berakh. iv. 1 *init.*).

אנשי המעמד *virī stationis*. In Mishnah Ta'an. iv. (T. B. 26 a) א 64 b omits the words from *Virī stationis quatuor dies in hebdomade jejunabant* bracketed by Surenhuis (II. 379). Herm. Sim. v. 1. 1—2 στατίωνα κ.τ.λ., cf. Bingham's *Antiquities*.

On what stands the earth? ... upon the wind &c. (p. 86). So MIDRASH HA-GADOL (col. 3 in the forthcoming edition by Mr Schechter) with the addition that some say the world stands upon twelve pillars according to the number of the children of Israel (Deut. xxxii. 8), some say on seven (Prov. ix. 1), some on one whose name is צדיק for the righteous is יסוד עולם (Prov. x. 25). This means that the world stands not but by the merit of the righteous. Said R. Chiya bar Abba ראה הקב"ה כו' the Holy One saw that the righteous were few and He arose and planted them in every generation, for they are the pillar of the world.

On the *four feet* of the throne of God, which is established by mercy (Is. xvi. 5), see the parable in Midr. Ps. lxxxix. כי אמרתי עולם חסד יבנה.

4.

p. 15, I. 5—6 [אשה] R. 'Aqiba teaches in Sotah 17 a איש ואישה זכו *man and wife if they be deserving have the Shekhinah between them if not fire devours them*, for איש and אשה together contain the Name יה, but without *yod* and *hé* they reduce to אש אש, fire devouring fire (1 Cor. vii. 9 *πυρποῦσθαι*, xi. 11 *ἐν κυρίῳ*). Woman takes fire more quickly and burns more fiercely than man, for the letters of אש *fire* come together in אשה *woman* but are separated by the *yod* of the Shekhinah in איש *man*. See Buxt. 76, Kohut I. 307, Pirqué R. El. XII. with Loria's commentary, Ecclus. ix. 9 Syr. in *Crit. Note*.

The Rabbinic view of Marriage. It is deduced from Gen. i. 28 that פריה ורביה is a duty, cf. Pesach. 113 b, Qiddush. 29 b, Jebam. 63 a "a man without a wife is not a man"—the reading *Jew* is due to the censors of the press, see *Lectures on Teaching of 12 Apost.* pp. 84 sq. It does not follow that marriage was regarded as of "superior sanctity" (Lightfoot *Coloss.* p. 139, 1875) to celibacy, notwithstanding the use of a word meaning *sanctificationes* for *sponsalia* (Buxt. 1980 on קדוּשָׁה). In respect of פריה ורביה, which is for this world only (p. 60, n. 40) and is a work of the evil *yeṣer* (p. 64, n. 2), man is akin to the lower creatures and not to the angels (Ab. R. N. xxxvii. p. 109). The Holy One (Midr. Ps. viii.) explains to the angels that the Torah was not given to them because they could not keep it, "for with you there is no increasing and multiplying, and no uncleanness, and no death and sickness" (p. 74 ed. Buber). The mystic, like ben Azzai (Jebam. 63 b), could allegorize the duty of marriage by making אשה mean תורה, cf. Sifré II. § 345 on מורשה קהלת יעקב. Eccl. ix. 9 ראה חיים עם אשה is made to mean that a man should combine a business or אומנות with Torah study (Rashi), in accordance with Aboth II. 2. Qiddush. 30 b proves by Eccl. *l.c.* that a man is bound to teach his son a craft, whether *issah* means wife or Torah, cf. p. 75, n. 33. With Aboth I. 6 מרבירי תורה כו' compare 1 Cor. vii. 32 sq. τὰ τοῦ κυρίου κ.τ.λ.

It may be said in one sense that the evil יצר does and in another that it does not exist בבהמה in the beast, see Aboth R. N. xvi. (Schechter p. 64), Berakh. 61 a מתקין לה ר"נ בר יצחק כו'. The Torah was not given to the angels for (they are asked) יצר ביניכם הרע (Shabb. 89 a), a question to be answered in the negative.

Gentile...slave...woman. See p. 26 and *Class. Review* x. 191, Heb. Auth. P. B. pp. 5—6, Maim. *Hilk. Tefillah* VII. 6, Tur *Orach Chayim* 46, Tosefta Berak. 7 (Zuck. p. 16), Chagigah I. 1 (Streane pp. 1—15), Menachoth 43 b where it is taught that a man should bless God daily that He made him an Israelite, not a woman, not בור (Ab. II. 6). After discussion *slave* replaces *boor*. Gentiles, slaves and women are classed together as of lower religious status than the תורה בן, women and slaves being exempt from positive precepts for which there are set times (Streane p. 12).

St Paul declares them all equal "in Christ Jesus," apparently presupposing the Rabbinic grouping of them as not "one" in respect of Torah.

The like grouping is implied in St Peter's quotation from Joel in Acts ii. 17—18, "I will pour out of my Spirit *upon all flesh*...your *daughters* shall prophesy...Yea and on my *servants*...I will pour out in those days of my Spirit," Heb. *וְגַם עַל הָעֲבָדִים* *the not my slaves* (Joel iii. 2).

Cf. Ab. R. N. B XLIII. (p. 120) *וְגַם לְרִבּוֹת בְּנֵי אָדָם חִיָּה וְעוֹף* *all flesh* (not man only) is to see the salvation of God (Is. xl., Rom. viii.). On the judgment of "the soul of man on account of the souls of beasts in the world to come" see *The Book of the Secrets of Enoch* ch. 58 (p. 73 ed. Charles, 1896), and on the covenant (Hos. ii. 18) to be made with the animals in the Messianic times see Ex. Rab. 15. 21 (Wünsche p. 119).

Since writing the above I have noticed the passage in Joel *Blicke* i. 119, "Die Stelle die dem Plato nachsagt er habe täglich Gott gedankt dass er ihn zum Hellenen, nicht zum Barbaren, zum Freien, nicht zum Sklaven, zum Manne und nicht zum Weibe geschaffen, kann ich augenblicklich nicht finden. Thatsächlich entspricht das aber drei talmudisch für die Liturgie vorgeschriebenen Segenssprüchen. Die Meinung über die Frau die in diesen Segenssprüchen sich ausspricht, ist daher nicht jüdisch (orientalisch), sondern griechisch, und geht auf Platon's Aeusserungen im Timäus zurück, der das Eingehen *in eines Weibes Natur* für eine Art von Strafe bezeichnet."

Weiss in like manner, in his Hebrew work *דור דור ודורשי* on the History of Jewish Tradition (Part II. chap. xv. p. 147), makes R. Meir say in Menachoth 43 b that a man should give thanks daily that he was not made *גוי* or *אשה* or *בור*, having no tradition or Torah for it, but *knowing* *כִּי כֵן הָיָה מִנְהֵגוֹ כּו'* *that so it was the practice of Socrates the Greek to bless daily*. These benedictions in Menachoth are properly ascribed to R. Jehudah and not to R. Meir. See Bacher's *Die Agada der Tannaiten* II. 202 (1890).

R. Judah's benedictions are given also in T. J. Berakhoth ix. 2 (13 b) *Béni soit Dieu de ne pas m'avoir créé païen, ni stupide, ni femme...de n'être pas une femme parce qu'elles ne remplissent pas tous les préceptes religieux* (Schwab p. 158, 1871).

The word *בור* *stupid* has the sense of *בער* (p. 30, n. 12), which stands in parallelism with *בהמות* in Ps. lxxiii. 22 *So BRUTISH was I, and ignorant; I was as a BEAST before thee*. Was *בור*, which has given place to "slave," a substitute for *ἄλογον τῇ φύσει θηρίον* (*Class. Review* l.c.)?

Women ranked with slaves in respect of certain "préceptes religieux." How numberless are the times that that occurs in the Talmudic pandect... *נשים ועבדים* *Women, servants and children are not bound to these things* (Lightfoot *Hor. Hebr.* Matt. iii. 7).

Professor Mayor (cf. p. 26) cites the following five passages in the *Classical Review* x. 191 (May 1896):

Plutarch life of Marius 46 § 1: *Πλάτων μὲν οὖν ἤδη πρὸς τῷ τελευτᾷ γενόμενος ὕμνει τὸν αὐτοῦ δαίμονα καὶ τὴν τύχην, ὅτι πρῶτον μὲν ἄνθρωπος,*

εἶτα Ἕλληνα, οὐ βάρβαρος οὐδὲ ἄλογον τῇ φύσει θηρίον γένοιτο, πρὸς δὲ τούτοις ὅτι τοῖς Σωκράτους χρόνοις ἀπήντησεν ἡ γένεσις αὐτοῦ.

Lact. iii 19 § 17 : non dissimile Platonis illud est, quod aiebat se gratias agere naturae: primum quod homo natus esset potius quam mutum animal, deinde quod mas potius quam femina, quod Graecus quam barbarus, postremo quod Atheniensis et quod temporibus Socratis.

Diogenes Laertius i § 33 (under Thales): Ἑρμιππος δ' ἐν τοῖς βίοις εἰς τοῦτον ἀναφέρει τὸ λεγόμενον ὑπὸ τινων περὶ Σωκράτους. ἔφασκε γάρ, φησί, τριῶν τούτων ἕνεκα χάριν ἔχειν τῇ τύχῃ· πρῶτον μὲν ὅτι ἄνθρωπος ἐγενόμην καὶ οὐ θηρίον· εἶτα ὅτι ἀνὴρ καὶ οὐ γυνή· τρίτον ὅτι Ἕλληνα καὶ οὐ βάρβαρος.

Ep. Gal. 3 28 : οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλληνι· οὐκ ἐνὶ δούλῳ οὐδὲ ἐλεύθερῳ· οὐκ ἐνὶ ἄρσεν καὶ θήλῳ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ Ἰησοῦ.

Ep. Col. 3 11 : ὅπου οὐκ ἐνὶ Ἕλληνι καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

Plato according to Plutarch, who was a younger contemporary of St Paul, lauds his own daemon and Fortune for that he was a civilised human being and had been a contemporary of Socrates, and says nothing about women or slaves.

The tradition from Hermippus in Diogenes Laertius makes Thales or Socrates give thanks that he was *a man and not a woman &c.*

Lactantius, who brings together sayings as on the *Two Ways* (Journ. of Philol. xxi. 247) from various sources, had in mind perhaps *inter alia* Gal. iii. 28 *non est MASCULUS neque femina*. Bünemann on Lactantius *l.c.* refers to Plutarch, Diogenes Laertius, and the Jews' Morning Prayer.

From "undesigned coincidences" between the New Testament and Rabbinic writings we may sometimes infer the antiquity of sayings in the latter. In quoting Gal. iii. 28 (1877) I meant to suggest that it testified to an existent Jewish grouping of women* with slaves and Gentiles in respect of Torah. At a still earlier date Greek thought may have influenced Rabbinism in this as in other matters.

For the remainder of this note I am indebted to Professor Bywater:

Dio Chrysostom (i.e. the pseudo Dio Chrysostom if the editors are right in their view of this oration, which is certainly ancient and cannot be separated from the genuine writings of Dio by any great number of years) writes in *Or. LXIV.* p. 597 M., Σωκράτης γοῦν ἐπὶ πολλοῖς αὐτὸν ἐμακάριζε, καὶ ὅτι ζῶν λογικὸν καὶ ὅτι Ἀθηναῖος.

The interest in the statement in Dio is not in what he actually says (for he is obviously abridging a fuller statement) but in the fact that he tells the story of Socrates, of whom according to Hermippus it was sometimes told. The saying in some form was certainly current in connexion with Thales, Socrates, and probably Plato in the 3rd century B.C. Hermippus (surnamed Callimacheus) mentions the death of Chrysippus which occurred in B.C. 207, and may be presumed to have written not later than B.C. 200. The fragments of his book are edited by Müller (1849) in the Didot series.

* Philo *Hypothetika* (Mangey II. 629) γυναῖκας ἀνδράσι δουλεύειν κ.τ.λ.

Greek literature is full of attacks on women, cf. Stobaeus *Flor.* 73. Aristotle describes woman and the slave in *Poetics* 15 as τὸ μὲν χεῖρον τὸ δὲ ὅλως φαῦλον.

5.

p. 16, i. 8 *the wicked*] Aboth R. N. B xvi. ברה *flee* from an evil neighbour and be not companion to *the wicked* (sing.), that is (p. 36) יצה"ר the Evil Impulse, which sits *at the door* (Gen. iv. 7) of the heart. When a man is bent upon transgression it sways all his members, for it is king over them (Eccl. v. 9). It is by Gematria הרשע ὁ πονηρός (Magen Elohim).

Psalm xxxvii. 32 "*Wicked* watcheth *the righteous* and seeketh to slay him." Here Sukkah 52 b *init.* makes "*wicked*" (lit. πονηρός without the article) the Evil Impulse, Deut. Rab. 11. 11 (Wünsche p. 114) makes "*the righteous*" mean Moses, and "*wicked*" the most wicked of all the Satans הרשע סמאל Samael ὁ πονηρός. Compare Wisdom ii. 12, 20.

In Job ix. 24, "Earth is given into hand of *wicked*: he covereth the faces of the judges thereof," Baba Bathra 16 a interprets *wicked* (sing.) by Satan; and Ex. Rab. 21. 7 (Wünsche p. 170) interprets עויל "*ungodly*" in the same way in Job xvi. 11 "God delivereth me to *ungodly* (sing.), and casteth me into hands of *wicked* (pl.)."

These are of course mere homiletical applications. When in Targum, Talmud or Midrash a word meaning *wicked* and with or without the article is said to denote יצרא בישא or Satan or Samael the Wicked One, it no more follows that this is its primary sense than that צדיק "*just*" means (as it is made to mean) God in Prov. x. 7, where it is said that the memory of the deceased just person is blessed.

Typical human enemies of Israel, as well as the Evil Impulse and Satan, were called THE WICKED and THAT WICKED ONE in the Rabbinic writings. Buxtorf writes רשיעא...*Hoc titulo hostes quidam Israëlitarum in Targum insigniuntur*, and gives examples. Compare Midr. Ps. xxii. (Buber p. 192) we learn them from *the parashah* of רשע אותו i.e. the Pentateuch Lesson about Shechem, Aboth R. N. A xvi. *that wicked one* (fem.).

On the book of Job and on the good and the evil inclinations see Maimonides *Moreh Nebukhim* III. 22—23 (pp. 93—111 ed. Friedländer, 1885). In 1 Cor. vii. 5 ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς a Rabbinic name of the Tempter would be יצר הרע. See Schoettgen *Hor. Hebr.*, Nork *Rabbinische Quellen und Parallelen zu N. T. Schriftstellen* (Leipzig 1839).

6.

p. 19, i. 12 *drink and die*] Cf. Gen. ii. 17, St John xi. 26 (ed. Westcott), 1 Cor. xv. 31 καθ' ἡμέραν ἀποθνήσκω, 1 Tim. v. 6 ζῶσα τέθυκεν.

Sifré II. § 32 ובכל נפשך (Deut. vi.), even though he take away thy soul. כי עליך הורגנו כל היום, God accounts the righteous as slain every day.

Tamid 32a on Aboth iv. 3 השמח בחלקו, What should a man do that he

may live? He should slay himself (N.T. *θανатоῦτε, νεκρώσατε*). What should a man do that he may die? He should quicken himself, *יחיה את עצמו* (N.T. *ζωοποιεῖν*). What should a man do that he may be acceptable to the creatures? *יסני מלכו ושלטן* (Ab. i. 11). See Mr Montefiore's Hibbert Lectures p. 568.

T. J. Berak. II. 3 (4 d) "*For the living know that they shall die*, these are the righteous who even in their death are called living: but the dead know *not anything*, these are the wicked who though living are called dead, for it is said *For I have no pleasure in the death of the sinner*" (see on Eccl. ix. 5 in Schiffer *Kohel. nach Talm. u. Midr.*), cf. Buber's Tanchuma, end.

But whosoever drinketh of the water that I shall give him shall never thirst (Joh. iv. 14). Compare Aboth i. 4 And drink their words with thirstiness, Chagigah 3a (Streane p. 8) We are thy disciples and of thy waters we drink, Schoettgen, Nork, Wünsche *Erläuterung der Evv. aus Talm. u. Midr.* on St John l.c., King *Yalkut on Zech.* p. 121 With joy shall ye receive a New Law &c. (Targ. Is. xii.). *ib. but the water that I shall give him shall be in him a well of water springing up into everlasting life.* Compare Midr. Ps. civ. 1 (Buber p. 440) *כמעין הנובע*, where the Jalqut adds *לעתיד לבוא*.

7.

p. 19, n. 22 *manual labour*] On this subject see S. Meyer *Arbeit und Handwerk im Talmud* (Berlin 1878), Delitzsch *Handwerkleben zur Zeit Jesu* (Erlangen 1868), *Jewish Artisan Life &c.* translated from the German of Delitzsch by Mrs Philip Monkhouse, *The Dignity of Labour as taught in the Talmud* by Rabbi H. Gollancz in the *Imperial and Asiatic Quarterly Review* (July 1891).

Creatures which do not work for their living are classed with thieves and robbers, cf. chap. iv. n. 16, *Epist. Barn.* 10. 4 *οἷτινες οὐκ οἶδασιν διὰ κόπου καὶ ἰδρωτός ἑαυτοῖς πορίζειν τὴν τροφήν, ἀλλὰ ἀρπάζουσιν κ.τ.λ.*

8.

p. 21, n. 28 *τὰς κτίσεις*] *Didaché* 16 ἡ κτίσις τῶν ἀνθρώπων, 1 Pet. ii. 13—18 "Submit yourselves *πάσῃ ἀνθρωπίνῃ κτίσει* for the Lord's sake: whether it be to the king, as supreme; Or unto governors...Honour all *men*...Servants, be subject to your masters...iii. Likewise, ye wives &c.", cf. Eph. v. 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. The natural rendering of *πάσῃ ἀνθρωπίνῃ κτίσει* is *to every human creature*, sc. in authority, but *κτίσις* here is usually assumed to mean "ordinance," cf. Huther in Meyer's *N.T. Kommentar*. "When students sit and are subject (*נכבשין*) one to another, God attends to their words" (Midr. Ps. xxx., Buber p. 236). The honour to be rendered to all men is "the honour of *the creatures*" (p. 65, n. 4). R. 'Aqiba said *ואל תצטרך לבריות*, be independent of *the creatures* (p. 18, n. 22). Aboth R. N. xxxvii. "There are seven *κτίσεις* one above

another &c." Buxt. 350, Midr. Ps. cii. לַעַם נִבְרָא, "to a people created" (N.T. *new creature*). *בריאה חדשה*

For the Lord's sake. Shabbath 50 b A man washes his face, hands and feet every day קוֹנוֹ בְּשִׁבְלִי for his Maker's sake (Rashi *to the honour of his Maker...He created everything* לְכַבּוֹדוֹ).

9.

p. 22, n. 29 *into seventy tongues*] See Midr. Ps. lxxviii. (Buber p. 317) on רַב צַבָּא רַב הַמְּבַשְּׂרוֹת "great was the company of the preachers."

10.

p. 23, i. 15 *who is for me?*] The commentary Midrash Shemuel points out that מִי, which is by Gematria *fifty*, the number of the gates of בִּינָה, is taken by the Zohar for a name of God in Is. xl. 26 מִי בְרָא אֱלֹהִים Who created these things. Such was His name before the creation. After it He was immanent in and revealed as Elohim by "these things," for the word אֱלֹהִים is made up of מִי and אֱלֹהִים. Another Qabbalistic name of God is אֵין, cf. Irenaeus I. 14. 1 ed. Mass. ἀνούσιος (vol. i. pp. 129, 131 ed. Harvey).

11.

p. 23, n. 33 'רַעֲלָךְ כְּנִי כו' On Jewish and other forms of the so-called Golden Rule (Gibbon *Decline and Fall* ch. 54, n.) see Selden *De Jure Naturali et Gentium* vii. 12, Wetstein on Matt. vii. 12, Bernays (*Gesam. Abhandl.* i. 262—282) on Philo's *Hypothetika*, Lazarus *Zur Charakt. der Talmud. Ethik* p. 10, n. (Breslau 1877), Neubauer's *Chaldee Tobit* (Oxf. 1878), Güdemann *Nächstenliebe*, Delitzsch *Jesus u. Hillel*, Edersheim *The Life and Times of Jesus the Messiah*, and the *Didaché* ed. Harnack, Harris, Funk and others.

Buxtorf under סָנָא quotes the saying attributed to Hillel 'רַעֲלָךְ כְּנִי כו', *Quod odiosum est tibi proximo tuo ne feceris. Haec est Lex tota: caetera nil sunt nisi ejus explicatio*, and Matt. vii. 12. The Aramaic

form of the rule in Neubauer's *Tobit* is דַּסְאֲנִי לָךְ לְחֹרֶנִי לֹא תַעֲבִיד (p. 8), Heb. אֲשֶׁר תִּשְׁנֵא לְנַפְשְׁךָ כו' (p. 24). Philo (Euseb. *Praep. Evang.* viii. 7) gives it in the short oblique form ἃ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν.

These forms point to a common original מֵאֵת סָנָא לָךְ כו' (with pael part. *sanē*) ὁ σὺ ἐχθαίρεις σεαυτῷ κ.τ.λ. In ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι (*Did.* 1) a "would not" takes the place of "hate." It remains to derive the saying, which is "Lex tota," from the Torah*. A. ben Ezra (and similarly Ramban) explains Lev. xix. 18 וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ, lit. ἀγαπήσεις τῷ κ.τ.λ., by שִׁיחֶבֶת הַטּוֹב לְחֶבֶתוֹ כְּמוֹ לְנַפְשׁוֹ, a man should *love* τὸ ἀγαθόν *for his fellow* as for himself. So Targ. pseudo-Jonathan (ed. Netter 1859)

* With *on one foot* (p. 23) cf. Horace *Sat.* i. 4. 10 stans pede in uno.

וּתְרַחֲמִיה לַחֲבֵרְךָ דָּמֵן אַנְתָּ סָנִי כִּךְ לֹא תַעֲבִיד לִיה אֲנִי יי (ver. 18), cf. וּתְרַחֲם לִיה כּוּוֹתֵךְ דִּמָּא אַתָּ סָנִי לִךְ לֹא תַעֲבִיד לִיה (ver. 34), a man should shew love *to* his fellow by not doing *to* him what he dislikes when done *to* himself. Thus the saying in question is accounted for as an explanation of וְאַהֲבַת followed by ל *to*, instead of אַתָּ as in Deut. vi. 5, xi. 1. Detaching it from its context and explaining לִיה by לַחֲבֵרְךָ, we get מָא אַתָּ סָנִי לִךְ לֹא תַעֲבִיד לַחֲבֵרְךָ (or דָּאָת סָנִי), ὁ σὺ μισεῖς σεαυτῷ οὐ ποιήσεις τῷ πλησίον σου, cf. Ecclus. xv. 11 ἃ γὰρ ἐμίσησεν κ.τ.λ. The saying may have been known to Ben Sira. The principle of it is in Ecclus. viii. 5—7 ...Remember that we all...For some of us also &c., xxxi. 15 R.V. Consider thy neighbour's *liking* by thine own.

Philo (Mangey II. 629) introduces it thus, Μύρια δὲ ἄλλα ἐπὶ τούτοις, ὅσα καὶ ἐπὶ ἀγραφῶν ἐθῶν καὶ νομίμων. καὶ τοῖς νομίμοις [Viger νόμοις] αὐτοῖς. Ἄ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν. Ἄ μὴ κατέθηκεν μὴδ' ἀναιρεῖσθαι. This illustrates St Luke xix. 21 αἶρεις ὃ οὐκ ἔθηκες (Bernays p. 274). On the unwritten law see also *The Apocalypse of Baruch* LVII. 2.

12.

p. 24, I. 16 *countenance*] “And the Lord spake unto Moses face to face.” The word *panim* is plural, and is used twice. Hence there were four “faces,” a stern, a neutral, a pleasant and a laughing *face*, pointing to Miqra, Mishnah, Talmud, Agadah (Mass. Sof. XVI. 2).

13.

p. 25, I. 18 *silence*] Compare Ignat. *Magnes.* 8 ὅς ἐστιν αὐτοῦ λόγος ἀπὸ σιγῆς προελθών, Iren. I. 8 (Mass. 14). 1 *Colorbasi* silentii. Dr M. Joel explains *colorbas* as a faulty reading of the words בֵּרַת קִלָּא (Aram. for *Bath Qol*, Buxt. 322) in reverse order, with ת pronounced *s*.

14.

p. 27, n. 1 גְּדוֹל מִרְבֵּן שְׁמוֹ] For this saying in the ‘Arukh see under אָבִי (Kohut I. 7 a₆), where it is taken from a letter of R. Sherira Gaon. See also Neubauer *Mediaeval Jewish Chronicles*, pref. p. xii (1887).

15.

p. 29, II. 5 תַּפְרוּשׁ מִן הַצִּיבוֹר] Heb. x. 25, Ta'anith 11 a, Isocr. *ad Demonium* 13 τίμα τὸ δαιμόνιον αἰεὶ μέν, μάλιστα δὲ μετὰ τῆς πόλεως, cf. Ecclus. iv. 7 Get thyself the love of the congregation, vii. 7 Sin not against the multitude of the city. ib. *until the day of thy death*. See Ecclus. xi. 28, Dict. of Bible art. *Ecclesiastes* I. 834 a (ed. Smith & Fuller, 1893), Midr. Ps. xvi. (Buber p. 120) *Sanctus benedictus* does not canonise His saints until they are בְּאֶרֶץ in the earth.

p. 30, n. 10 בית השואבה (א 58 a שואבה without *vau*)] Kohut II. 85 *Fackelhaus*. It is also explained as *domus hauriendi*, "because therefrom they draw the Holy Spirit" (Is. xii. 3, T. J. Sukkah v. 55 a, Buxt. 2299). See Lightfoot *Hor. Heb.* on St John vii. 38—39 "as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive," comparing Ps. xl. 9 מעי בתוך ותורתך ἐν μέσῳ τῆς καρδίας (al. κοιλίας) μου. It is a question what "scripture" is referred to.

Aboth vi. 1 likens the recipient of Torah to a spring שאינו פוסק and a river שמתגבר והולך, that goes "from strength to strength," cf. Prov. v. 15—16 שתה מים מבורך כו', 'Abodah Z. 19 a, "Machsor Vitry" ed. Hurwitz p. 555. At first he drinks from a "cistern," then from an unfailing "well." Finally his Torah becomes "rivers of waters in the streets," a great נהר which flows out from him. "The reception of the blessing leads at once to the distribution of it in fuller measure" (Westcott on St John *l.c.*). So in Aboth R. N. xiv. R. Jochanan calls El'azar ben 'Arakh נוהל שוטף כו', with reference to the Scripture 'פוצו כו' (Prov. *l.c.*), lit. *to establish what is said*.

See also Midr. Ps. i. רבר אחר כי אם בתורת יי' הפצו כו', as waters fall drop by drop and become נחלים, so words of Torah: a man learns one halakhah to-day and another to-morrow, till he abounds like a spring. Eccus. xxi. 13 "The knowledge of a wise man shall be made to abound as a flood; and his counsel as a fountain of life," xxiv. 30—31 "And, lo, my stream became a river." *The Book of Enoch* XLIX. 1 For wisdom is poured out like water, LI. 3 and all the secrets of wisdom will stream forth from the counsels of his mouth (pp. 136, 140 ed. Charles).

JACOB'S WELL. Gen. xxix. 1—3 Then Jacob lifted up his feet, and came to the land of the children of the east. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. See Gen. Rab. 70. 8, Jalqut I. 123 on Gen. *l.c.*, II. 741 on Ps. xlii., Pesiqta Rabbathi psq. 1, St John iv. 6, Wünsche *Erläuterung der Evv.* p. 512 (1878).

Lifted up his feet. A sound heart is the life of the בשרים σάρκες (Prov. xiv. 30). When a man hears glad tidings (בשורה), then טעין ליביה ית רגלוהי *his heart carries his feet*, or הכריסא טענא רגליא *the belly carries the feet*, as "the creatures say in their parables" (Matt. Kehunnah). In Menenius Agrippa's fable of the Belly and the Members the former holds the position of dignity, and (as in St John vii.) it is the source of supply.

A well in the field. That is "The Well," namely *that which went with Israel in the wilderness* (Matt. Kehunnah). The mention of this well's MOUTH helps to account for פי הבאר in Aboth v. 9.

The Midrash gives several interpretations of the passage cited, and (like T. J. Sukkah *l.c.*) explains בית השואבה by שמש היו שואבים רוח הקודש because therefrom they drew the Holy Spirit. In one of these the well is the synagogue and the *great stone* the Evil Impulse, which is rolled away as the congregation enter to hear Torah and returns to its place when they go out. In another the well is Sinai from which they heard עשרת הדברות the decalogue, and the great stone is the Shekhinah. Psq. Rabbathi *l.c.* and Jalq. Ps. xlii. refer to Is. lxvi. 23 'והיה מדי חדש בחדשו כו' speak of the pilgrims' appearing and seeing the face of the Shekhinah at the great feasts, and derive שואבה as above from שאב.

Menenius Agrippa's famous comparison of the human body and the body politic is given by Livy and Dionysius of Halicarnassus as below, and briefly in Plutarch's *Vita Coriolani* § 6.

Livy II. 32...nullam profecto nisi in concordia civium spem reliquam ducere : eam per aequa per iniqua reconciliandam civitati esse. sic placuit igitur oratorem ad plebem mitti Menenium Agrippam, facundum virum et, quod inde oriundus erat, plebi carum. is intromissus in castra prisco illo dicendi et horrido modo nihil aliud quam hoc narrasse fertur : *Tempore quo in homine, non ut nunc omnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo fuerat, indignatas reliquas partes sua cura suo labore ac ministerio ventri omnia quaeri, ventrem in medio quietum nihil aliud quam datis voluptatibus frui. conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes quae conficerent. hac ira dum ventrem fame domare vellent, ipsa una membra totumque corpus ad extremam tabem venisse. inde apparuisse ventris quoque haud segne ministerium esse, nec magis ali quam alere reddentem in omnis corporis partes hunc, quo vivimus vigemusque, divisum pariter in venas maturum confecto cibo sanguinem.* comparando hinc, quam intestina corporis seditio similis esset irae plebis in patres, flexisse mentes hominum.

Dionys. Hal. *Antiq. Roman.* VI. 86 *ῥοικέ πως ἀνθρωπείῳ σώματι πόλις. σύνθετον γὰρ ἐκ πολλῶν μερῶν ἐστὶν ἑκάτερον, καὶ οὔτε δύναμιν ἔχει ἕκαστον τὴν αὐτὴν τῶν ἐν αὐτοῖς μερῶν, οὔτε χρείας παρέχεται τὰς ἴσας. εἰ δὲ λάβοι τὰ μέρη τοῦ ἀνθρωπείου σώματος ἰδίαν αἰσθήσιν καθ' αὐτὰ καὶ φωνήν, ἔπειτα στάσις ἐν αὐτοῖς ἐμπέσοι καθ' ἐν γενομένοις τοῖς ἄλλοις ἅπασι πρὸς τὴν γαστέρα μόνην, καὶ λέγοιεν οἱ μὲν πόδες, ὅτι πᾶν ἐπ' αὐτοῖς ἐπίκειται τὸ σῶμα· αἱ δὲ χεῖρες, ὅτι τὰς τέχνας ἐργάζονται καὶ τὰπιτήδεια ἐκπορίζουσι καὶ μάχονται πολεμίοις, καὶ ἄλλα πολλὰ ὠφελήματα παρέχουσιν εἰς τὸ κοινόν· οἱ δὲ ὦμοι, ὅτι τὰ ἄχθη πάντα ἐπ' αὐτοῖς κομίζεται· [τὸ δὲ στόμα, ὅτι φθέγγεται] ἢ δὲ κεφαλὴ, ὅτι ὄρα καὶ ἀκούει καὶ τὰς ἄλλας αἰσθήσεις περιλαβοῦσα πᾶσας ἔχει, δι' ὧν σώζεται τὸ πᾶν· εἶτα φαῖεν πρὸς τὴν γαστέρα· Σὺ δέ, ὦ χρηστή, τί τούτων ποιεῖς; ἢ τίς ἐστὶν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια; ἀλλὰ σὺ γε τοσοῦτον ἀπέχεις τοῦ πράττειν τι καὶ συγκατορθοῦν ἡμῖν τῶν κοινῇ χρησίμων, ὥστε καὶ ἀντιπράττεις καὶ ἐνοχλεῖς καὶ πρᾶγμα ἀφόρητον ὑπηρετεῖν ἀναγκάζεις καὶ φέρειν ἀπανταχόθεν, εἰς τὴν ἐκπλήρωσιν τῶν σεαυτῆς ἐπιθυμιῶν. φέρε, τί οὐ μεταποιούμεθα τῆς ἐλευθερίας κ.τ.λ.*

With this compare *Civitas parva homo est &c.* in St Jerome on Eccl. ix. (p. 150), and the Rabbinic, Scriptural and other parallels.

17.

p. 31, n. 16 *As thou hast done*] Clem. Cor. 13 "most of all remembering the words of the Lord Jesus...*As ye do so shall it be done to you &c.*" Lev. xxiv. 19 *as he hath done so shall it be done to him*, Gen. ix. 6 'שופך דם כו', Rev. xiii. 10. Compare Wisdom xi. 16—17 δι' ὧν τις ἀμαρτάνει διὰ τούτων κολάζεται, xvi. 1 δι' ὁμοίων, Didaché 16 σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος, Psq. Rabbathi אנכי הוא מנחמכם (with the parallels in ed. Friedm. 156 b) "Saith the Holy One... ממכותיך *and I will heal thee* (Jer. xxx. 17) *of and by thy wounds*," Zohar on Ex. יתרו (f. 83 b₂₄ Lublin 1882) Torah study saves מאשא אהרא דגיהנם, Heb. Auth. P. B. p. 49 n., 1 Pet. iii. 21 σώζει βάπτισμα & 2 Pet. iii. 6 ὕδατι ἀπόλετο. Note that נחש *serpent* is by Gematria משיח *Messiah*.

18.

p. 31, II. 8 *more women*] Or *Qui multiplicat uxores multiplicat veneficas*. So Orelli in *Opuscula Graecorum veterum sententiosa et moralia* II. 455 (1821), cf. Sanh. 100 b, Schechter in *J. Q. R.* III. 691 & *Studies in Judaism* no. 13, Maim. *Moreh Nebukhim* III. 37. The Christian view of woman is implicitly contained in the Old Testament.

מרבה שלום. Ecclus. i. 18 The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish, Syr. *et multiplicans pacem ac vitam atque sanitatem*, Hebrew perhaps ומרפא *מרבה שלום*.

19.

p. 33, II. 9 [עשית תורה Josh. xxii. 5 לעשות את המצוה ואת התורה, Neh. ix. 34 לא עשו תורתך. Sifra קדושים Lev. xx. 16 (92 d ed. Weiss 1862) compares trees שעושה את התורה and man שעושין את הפירות, cf. Lev. Rab. 27. 1 הצדיקים עושים פירות. Ecclus. xix. 20 ποιήσεις νόμον, 1 Macc. ii. 67 ποιητὰς τοῦ νόμου. The verb "do" in Hebrew is ordinarily followed by מצוה, דברי תורה (Rom. ii. 14 τὰ τοῦ νόμου) &c. rather than by תורה. Midr. Ps. xv. (p. 119 ed. Buber) כאלו עשה כל המצות, but Ps. cxix. (p. 492) אם עשית את התורה כל ימי חיך. Ps. xvii. (p. 132) מצוה is to תורה as a candle to the sun (Prov. vi. 23).

Although מעשי התורה (Heb. N.T.) is an obvious rendering of "works of the law," it does not appear that it was a current phrase in Rabbinic. Torah is not exactly νόμος, and "faith" as well as good "works" (III. 17) was required for the fulfilment of the Torah. Compare Ecclus. xxxii. 24 R.V. He that believeth the law giveth heed to the commandment, St Mark i. 15 believe in the gospel, Sanday and Headlam on Rom. iii. 3 ἠπίστησαν.

For the collective singular מעשה (Rom. ii. 15 τὸ ἔργον τοῦ νόμου) see III.

Note.

24 להכיל לפי המעשה, Sukkah v. 4 (Surh. II. 277) מעשה ואנשי מעשה, Berak. 7a מעשה אבותיהם, Sanh. 44b מעשה זמרי. A Midrash תורה מעשה is printed in *Kol Bo* § 118 (Venice 1547), and in Jellinek's *Bet ha-Midrash*.

For מעשה in the sense *historia rei gestae* see Buxt. 1678, Menach. x. 2 (p. 83, n. 12), cf. מעשי תורה in Ben Jacob's *Oṣar ha-Sefarim* p. 358, no. 1929 (Wilna 1880).

20.

p. 35, II. 12—13 *good way...evil way*] See *The Two Ways in Hermas and Xenophon* (Journ. of Philol. XXI. 243—258). The Torah is likened (p. 257) in T. J. Chagigah II. 1 to two paths, the one of אור fire the other of שלג snow, cf. Aboth R. N. XXVIII. (Schechter p. 86) To what is the matter like? to an army marching between ways of fire and snow &c., Ecclus. xv. 16 He hath set fire and water before thee: thou shalt stretch forth thy hand unto whichsoever thou wilt. See also *The Book of the Secrets of Enoch* p. xxi. and chap. xxx. 15 ed. Charles (1896).

Hermas harps upon the same theme with variations when he speaks of the two Angels that accompany a man, and of his personified good 'Επιθυμία and evil 'Επιθυμία. Compare in Maim. *Moreh Nebukhim* III. 22 (Friedländer p. 100) "According to our Sages the evil inclination, the adversary (*satan*), and the angel [of death] are undoubtedly identical, and the adversary being called "angel" because he is among the sons of God, and the good inclination being in reality an angel, it is to the good and the evil inclinations that they refer in their well-known words, *Every person is accompanied by two angels, one being on his right side, one on his left*," and see the passage of Baba Bathra cited near the end of Excursus V.

On the next folio (Baba B. 17a) it is said that *the angel of death had no power over certain persons*. "But," remarks Dr Friedländer in a note on *Moreh Nebukhim* III. 51 (p. 293), "Maimonides holds that *angel of death* and *evil inclination* are identical, and accordingly in the passage referred to the Patriarchs and Moses, Aaron and Miriam are said to have been free from evil inclination." Such a result shews that the expressions said to be synonymous are not merely different names for the same thing.

On the other hand compare St James i. 13—14 μηδὲς πειραζόμενος κ.τ.λ. with Ecclus. xxi. 27 *When the ungodly curseth Satan he curseth his own soul*, on which Dr Edersheim writes in the *Speaker's Commentary*, "This certainly accords with an exceptional Rabbinic view, which identifies Satan with the *Yetser ha-Ra*, the evil inclination." Cf. Ecclus. xv. 11—12.

As the evil יצר is in the end to be slain by the Holy One (p. 130), so ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος (1 Cor. xv. 26). As Satan is called σκάνδαλον (Matt. xvi. 23), so the evil יצר (p. 130), which is also connected with אבן אפל (Job xxviii. 3) in Gen. Rab. 89. 1 and Jalq. II. 915.

Hermas, so to say, makes the evil 'Επιθυμία an Angel of Death which

curious

delivers εἰς θάνατον, calls it τοῦ διαβόλου θυγάτηρ, says that if resisted φεύγεται ἀπὸ σοῦ μακράν, and says the like of the Devil. See *Mand.* xii. 1, 2, 5, St James iv. 7.

21.

p. 36, n. 31 (cf. p. 41) *heart*] St Mark xii. 30 quotes Deut. vi. 5 "with all thine heart, and with all thy soul, and with all thy might" with the explanatory addition of διανοίας κ.τ.λ., and St Matt. xxii. 37 keeps "mind" and omits "might." Sifré II. § 32 (Fr. 73 a) explains בשני יצריך by בכל לבבך with thy two natures or impulses, the evil and the good, cf. Midr. Ps. ix. 2. On the heart see also Midr. Eccl. i. 7 "all the rivers run into the sea."

On *Cor malignum* in iv. Ezra iii. 21 see Sanday and Headlam on Romans v. 12—14 (p. 137, 1895). The *yeçer* being "the imagination of the thoughts of the heart," as the heart is called uncircumcised so the evil *yeçer* is called uncircumcised (p. 130).

Heart and heart. See Ps. xii. 3 בלב ולב ידברו, 1 Chron. xii. 33, 38 not of *heart and heart*...but with a perfect heart. This idiom suggests an explanation of Prov. xxi. 8 הפכפך דרך איש וזר וזך ישר פעלו, A.V. "The way of man is froward and strange: but as for the pure, his work is right," R.V. "The way of him that is laden with guilt [Arab. *wzr*] is exceeding crooked: but as for the pure, his work is right (marg. *straight*)." On this difficult verse the commentary נתן גדר has the following note הפכפך, לאיש הפכפך והוא שיש לו לפעמים דרך אים ולפעמים דרך זר is a person whose way is sometimes one man's and sometimes another's, at times his own at times a stranger's. Compare the Homeric γναθμοῖσι γελοίων ἀλλοτρίοισιν, they laughed "with alien lips." He is, as we may say, אִישׁ לֵב וֵלֵב, a man of two hearts or δίψυχος, in contrast with זך the pure. St James, possibly referring to the verse, writes "a doubleminded man, unstable in all his ways...and purify your hearts, ye doubleminded" (i. 8, iv. 8). There is apparently no adjective διπλοκάρδιος corresponding to διπλοκαρδία, which is found in chap. 6 of the Didaché.

22.

p. 37, II. 15 (cf. pp. 63, 70, 77, 82, 98, 130) יצר הרע in *Ecclesiasticus and the New Testament*] *Test. 12 Patr.* Aser 1, 5 (pp. 183, 185 ed. Sinker 1869) suggests that Ecclus. xxxiii. 15 πάντα...δύο δύο ἐν κατέναντι τοῦ ἐνός includes the δύο διαβούλια, the evil *yeçer* and the good *yeçer*.

Prof. Margoliouth finds *yeçer* and יצר הרע in other verses of Ecclus. (*Inaug. Lect. & Expositor* 1890). Thus, while in Ecclus. xvii. 6 διαβούλιον (Syr. *creavit*) seems to be a rendering of the verb יצר mistaken for the noun יצר, this was apparently the original of ἐννόημα (p. 77) in Ecclus. xxi. 11 "He that keepeth the law becometh master of his *yeçer* (Syr. ܝܥܪܝܢ)." The Torah is said to be an antidote or condiment to the

evil *yeçer* in Sukkah 52b, Qiddush. 30 b, Baba B. 16 a, Gen. Rab. 22. 6, Aboth R. N. xvi. Note that כבש has the sense *condire* (Buxt. 1010). We may assume that 'יצר הרע כו' was the original of Ecclus. xxxvii. 3 ὁ πονηρὸν ἐνθύμημα [*imagination...evil* Gen. vi., viii.] πόθεν ἐνεκυλίσθης; Syr. *Inimicus et sceleratus quorsum creati sunt?*, and that Syr. read צר by error for יצר. Syr. and Vulg. suggest ἐκτίσθης [om. ἐν after πόθεν] for ἐκυλίσθης. Note that "enemy" is a name of יצר הרע, comparing St Paul's ἔχθρα and ἔσχατος ἐχθρός, and that God repented that He had created it (p. 130, Gen. vi. 5—6).

While the New Testament psychology rests more or less upon the Torah (Eph. iv. 24 ed. Ellicott), it may contain Rabbinic elements. If יצר הרע was known to Ben Sira, we shall perhaps find some of its many names (p. 130) in the earliest Christian writings.

The two Men in Man. We have seen that the πονηρός is sometimes interpreted יצר הרע. Sukkah 52 b deduces from 2 Sam. xii. 4, "And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him," that the evil *yeçer* comes to a man at the first as a traveller, then becomes a guest (ארח ξένος), and at last the man, comm. בעל הבית οἰκοδεσπότης, or we may say that it becomes the man himself, for the "nature" which the strong man overcomes is "self," cf. Gen. Rab. 22. 6 (Wünsche p. 101). The evil and the good יצר together make two ἄνθρωποι in man. Compare St Jerome's application of Levit. xvii. ἄνθρωπος ἄνθρωπος quoted below, and St Paul's ἔσω and ἔξω, and his "old" and "new" ἄνθρωπος. The ἔσω [Plato ἐντὸς] ἄνθρωπος and the κρυπτός τῆς καρδίας ἄνθρωπος (1 Pet. iii. 4) correspond to the good *yeçer*, whereas in the Talmud the evil *yeçer* is called κρυπτός (p. 130), in accordance with St Mark vii. 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας κ.τ.λ. (Gen. vi. 5).

Aboth R. N. xvi. (Schechter p. 64) has a parable, "Whereunto is the matter like? The evil *yeçer* is like two men who went into an inn." One was arrested for brigandage and asked who was with him. Unwilling to die alone, he informed against his companion. So too says *yeçer ha-ra'*, "Seeing that I am to perish in the world to come [p. 130], I will destroy the whole body."

NOTE!

Joma 69 b quotes Zech. v., where a woman represents wickedness. They say, Since it is καιρὸς εὐπρόσδεκτος let us pray for pardon for the spirit (יצרא) of transgression. If thou kill him (or that גברא man), the world perisheth (*comm.* because there would be no increasing and multiplying). For *Variae Lectiones* and parallels see Rabbinovicz ס"ד iv. 201 (1871). Whether expressly called גברא or not, the Evil Impulse is here depicted anthropomorphically.

The two Minds in Man. St Paul's word φρόνημα, synonyms of which are used to render יצר, may itself have been suggested by it. On φρόνημα σαρκός see Art. IX. *De Peccato Originali*, comparing Buxt. 973 יצר הרע *Concupiscentia mala...qua homo naturaliter ad malum propendit & in*

malum inclinat.

Tertullian writes in *De Anima* 41 that "naturae corruptio *alia natura* est, habens suum deum et patrem, ipsum scilicet corruptionis auctorem." According to Shabbath 105 b the evil *yeçer* is a "strange god" within a man (Phil. iii. 19), and "idolatry" is among its works (Gal. v. 20).

Another word for יצר is ἐπιθυμία, *desire*. The two Desires are personified in Herm. *Mand.* xii. The good one is to be *put on* (ἐνδεδυμένος...ἐνδύσαι), like the "new man" (Eph. iv. 24), with which it is thus connected. Qiddush. 81 b יצר אלבשה her *yeçer* clothed her.

See also Note 20, and Rom. ii. 15 τῶν λογισμῶν κατηγορούντων κ.τ.λ. with Schoettgen's note.

St Jerome on Ecclesiastes (cf. *The Jews in the Works of the Church Fathers* by Dr S. Krauss in *J. Q. R.* vi.):

Eccl. iv. *Melior est puer pauper et sapiens quam rex senex et stultus qui nescit providere in posterum. Quoniam de domo victorum &c....* Hebraeus meus, cujus saepe facio mentionem, cum Ecclesiasten mecum legeret, haec Baracibam [Rab. Aqiba], quem unum vel maxime admirantur, super praesenti loco tradidisse testatus est. Melior est interior homo, qui post quartum decimum [p. 98] pubertatis annum in nobis exoritur, exteriore homine, qui de matris alvo natus est, qui nescit recedere a vitio, et qui de domo victorum, de utero videlicet materno, ad hoc exivit ut regnaret (*al.* regnet) in vitiis. Qui etiam in potestate sua pauper effectus est, mala omnia perpetrando. Vidi eos qui in priore homine vixerunt, et cum secundo homine postea versati sunt, eo videlicet qui pro priore decessore generatus est: intellexique omnes in homine priore peccasse antequam, secundo nascente, duo homines fierent. Quia vero ad meliora conversi, et post Y litteram philosophorum, sinistro tramite derelicto, ad dextrum apicem contenderunt, et secundum, id est, novissimum hominem sunt secuti, non laetabuntur in eo, id est, in priore. Hos duos homines et Apostolus contestatur (2 Thess. ii.) et Leviticus non tacet: *Homo, homo* [Sept. ἄνθρωπος ἄνθρωπος] *si voluerit illud vel illud* (Levit. xvii.).

Eccl. ix. *Civitas parva et viri in ea pauci &c....* Aliter Hebraeus ita hunc locum interpretatus est: Civitas parva homo est, qui etiam apud philosophos minor mundus vocatur. Et viri in ea pauci, membra de quibus homo ipse contextitur. Cum autem venerit adversus eam rex magnus diabolus, et quaesierit locum per quem possit irrumpere, invenitur in ea humilis et sapiens, et quieta *cogitatio interioris hominis*, et servat urbem quae obsessa ab hostibus cingebatur.

Midr. Tillim on Ps. ix. explains "with my whole heart" as meaning with יצר טוב and יצר רע, and finds these in Eccl. iv. 13, where (it says) the one is called *puer pauper et sapiens* because it is joined to a man only from and after his thirteenth year, is not obeyed, and sets men in good ways, and the other is called *rex senex et stultus* because all the members of the body obey it, it is with a man from birth to old age, and it sets men in evil ways (cf. Targ. & Midr. Eccl., Nedar. 32 b, Ab. R. N.

xvi.). St Jerome's *cogitatio* (al. *sensus*) of the *ἔσω ἄνθρωπος* is the good יצר, cf. Gen. viii. 21 Vulg. *Sensus enim et cogitatio humani cordis in malum prona sunt ab adolescentia sua*, that is "de matris alvo" according to T. J. Berak. iii. 6 *d*₁₆, cf. Gen. R. 34. 10 (Wünsche p. 152).

In Rom. vi. 12—14, "Let not sin therefore reign in your mortal body... Neither yield ye your members as instruments of unrighteousness unto sin... For sin shall not have dominion over you," there may be an allusion to the "rex senex" who reigns over the members, as well as to Gen. iv. 7, which is also possibly referred to in other passages of the New Testament, as Luke xxii. 31, 1 Pet. v. 8. From חטאת *fem.* followed by רובץ *masc.* it is inferred that the evil *yezer* is first weak then strong (Gen. R. 22. 6, Wünsche p. 101). In Nedar. 32 b it is made out by Gematria that the Holy One made Abram king at first over 243 members and afterwards, when he was called Abraham, over all the 248 members of the body.

Abraham was פרוש אהבה, a Pharisee of the highest class. He made the evil *yezer* good, and made a covenant with him. His heart was נאמן לפניך (Neh. ix. 8), whereas David's was חלל within him (Psalm cix. 22). See T. J. Berakh. ix. 7 (14 b).

The two Treasures. In Matt. xii. 35 (Luke vi. 45) ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [Deut. xxviii. 12] ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά, the evil יצר may have been suggested by the evil יצר, cf. Test. Aser 1 ὁ θησαυρὸς τοῦ διαβόλου, al. διαβουλίου (*yezer*). Cf. Zech. xi. 13 "to the potter," with Mr W. H. Lowe's note on the reading.

The Book of the Secrets of Enoch. On ch. xxx. 16, "I knew his nature, he did not know his nature. Therefore his ignorance is a woe to him that he should sin, and I appointed death on account of his sin," Mr Charles in a note remarks that this ignorance "is not first and directly an ignorance of moral distinctions, but of his nature with its good and evil impulses (יצר הרע and יצר הטוב)." Comparing the text with Deut. xxxi. 21 For I know יצרו, and Ps. ciii. 14 For He knoweth יצרנו (Aboth R. N. xvi. *sub fin.*), we may suppose that "Enoch" refers as the note suggests to יצה"ר and יצה"ט.

On the Evil Impulse see also Baba B. 78 b "Wherefore they that SPEAK IN PROVERBS say &c. (Num. xxi. 27). These are they that RULE (המושלים) over their *yezer*," Midr. Ps. ix. (Buber p. 80) & Aboth iv. 2 n. טוב מאד includes יצה"ר, Ps. xxxiv. (p. 246) & Gen. Rab. 54. 1 If thine enemy the Evil Impulse hunger feed him with bread of Torah &c., Ps. cxix. (p. 492) It has no power over one who has the Torah in his heart ולא נוגע בו, cf. καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ (1 Joh. v. 18), and see Aboth R. N. ed. Schechter pp. 30, 70, 158 &c.

The Speaker's Commentary on Ecclesiasticus. Eccclus. xv. 14—15 "He himself made man from the beginning, and left him in the hands of his COUNSEL," διαβουλίου for Heb. יצר (Edersheim). Mr Schechter compares MIDRASH HA-GADOL on Gen. iv. 6—7 (col. 107):

וְאִם לֹא תִיטֵב לִפְתָּח חַטָּאת רַבִּין. הִרִי אֶת מַסּוֹר בִּידוֹ שֶׁל יִצָּר
הָרַע שֶׁהוּא רוֹבֵץ עַל הַפֶּתַח.

Hence and from the Syriac of Ecclus. *l.c.* וְאִשְׁלֵם אֲנֹן בִּיד יִצְרָהוֹן it appears that Ben Sira probably wrote that the Creator מַסֵּר delivered man into the hand of his יִצָּר with its tendency to evil, cf. Qiddush. 30 b and if ye be not occupied in Torah ye are נִמְסָרִים בִּידוֹ. With this agrees Rom. i. 24, 26, 28 παρέδωκεν [מַסֵּר] αὐτοὺς ὁ θεός, cf. 1 Cor. v. 5. Notice the saying *Apoc. Baruch* LIV. 19 each one of us has been the Adam of his own soul.

Midrash ha-Gadol continues *If thou doest not well*, the consequence will be שָׂאת *a rising* (Lev. xiv. 56), that is leprosy; and adds that the verse Gen. iv. 7 is one of five of doubtful punctuation, for שָׂאת may also be taken with תִּיטֵב. Supposing it to mean שָׂאת פָּנִים in contrast with

נִפְלוּ פָּנֶיךָ, a possible construction gives the sense, Sin COUCHETH [Gen. xlix. 9 *he couched as a lion*] at the door, watching לֹא תִיטֵב שָׂאת וְאִם לֹא whether thou wilt or wilt not (cf. Eccl. xii. end) recover from thy passion. Ecclus. xxvii. 10 *As the lion lieth in wait...so sin &c. serves as a link between Gen. iv. 7 sin coucheth and 1 Pet. v. 8—9 ὡς λέων ὠρνόμενος ...ᾧ ἀντίστυτε κ.τ.λ.* Compare St James iv. 7.

Ecclus. xvii. 6 *Counsel &c.* “In omitting the word the Syriac is probably faithful to the original” (Edersheim). Say rather with Prof. Margoliouth that it rightly renders יִצָּר as a verb, cf. Ps. xciv. 9 יוֹצֵר עֵין *He that formed the eye.*

Ecclus. xxi. 11 He that keepeth the law *getteth the mastery* [rule] over his INCLINATION (Edersheim), Syr. אֱלֵין יִצְרָה. Cf. Aboth iv. 2 הַכּוֹבֵשׁ הַכּוֹבֵשׁ הַכּוֹבֵשׁ. Mastery of inclination by means of Torah is a favourite theme of the Rabbis. All things were created in syzygies and Torah is an opposite of יִצְרָה. See Eccl. vii. 14, Ecclus. xxxiii. 14—15, Chagigah 15 a, Midrash Temurah in Jellinek *Bet ha-Midrash* I. 108 שְׂכַל דְּבַר שֶׁבְּרָא בִּשְׁתֵּים וּבִשְׁתּוּף, Baba B. 16 a He created the Evil Impulse and Torah as תְּבִלִּין thereto.

On Ecclus. xxi. 27 *When the ungodly curseth Satan* see Note 20.

Ecclus. xxxvii. 3 O WICKED IMAGINATION. Syr. read צָר וְרַע by mistake for יִצָּר הָרַע (Margoliouth). The context is about friends who are false or have turned to foes. Such mischief (Midr. Ps. xxxiv.) is wrought by the Evil Impulse, himself the most inveterate of enemies, who after associating with a man all his life will trip him up at forty, fifty, sixty if he can. לֹא שׁוֹנֵא גְדוֹל מִזֶּה canst thou have a greater enemy than this?

23.

p. 40, n. 45 [מִין] See Levy, Kohut. Benjamin Musafia makes הַמִּינִים an abbreviation of הַמֵּאמִינִים *the believers* (N.T. πιστεύοντες, πιστοί). This suggests that מִין might be rendered *misbeliever*, cf. *miscreant*.

In Rosh ha-Shan. 17 a the “Minim und Denuncianten” [Buxt. 1234]

are condemned for ever מפני שפשטו ידיהם בזבול because they stretched forth their hands against the Temple: their judgment is to outlast Gehinnom (Midr. Ps. xlix. לז, בזבול לו, Buber p. 278).

In explanation of this Dr M. Joel (cf. Graetz *Gesch. d. Juden*) quotes Gen. Rab. 64. 10 (Wünsche p. 308), where it is said that, when the wicked kingdom in the days of Jehoshua ben Chananiah (II. 10)—that is Rome under Hadrian—had decreed the rebuilding of the Temple, the Kuthim, in the words of their predecessors (Ezra iv. 13), opposed it.

The Ebionites (Joel *Blicke* I. 26) according to Irenaeus I. 22 (Mass. 26) adored Jerusalem *quasi domus sit Dei*. In *Epist. Barn.* 16 (Lightft.-Harmer p. 284, 1891) we read "Moreover I will tell you likewise concerning the temple, how these wretched men being led astray set their hope on the building...as being a house of God...Behold they that pulled down this temple themselves shall build it [Is. xlix. 17]...Now also the very servants of their enemies shall build it up." Cf. Psq. Rabbathi (Friedmann 149 b) ואתה צריך לבנותה כו'. Those who felt with Barnabas would have looked with disfavour upon the rebuilding of the Temple at Jerusalem.

It is said in T. J. Megillah I. 11, 71c, that the Torah cannot be adequately translated אלא יוונית except into Greek. The Gemara continues בורגני אחר בידא להם ארמית מתוך יוונית he made an Aramaic Targum from the Greek. It has been thought that Targ. "Onkelos" was so named as being based upon Aquila's Greek rendering of the Torah. See Graetz *History of the Jews* II. 589 (trans. by B. Löwy 1891).

The injunction not to teach one's son Greek (Sotah IX. 14, Surh. III. 304) dates from the war of Quietus (A 105 b, ed. Lowe קיטם, Surh. טיטוס). For examples of Hebrew words in the Bible read Rabbinically as Greek see Dr M. Sachs *Beiträge* I. 19 (Joel *Blicke* I. 51).

The Munich MS. reading קבא פלנספא קבא for פילוספא in Shabbath 116 a is conjecturally explained by "a certain אפסקבא ἐπίσκοπος" in Mr Lowe's *Fragment of T. B.* p. 68 b.

24.

p. 43, III. 1 whence...whither] Clem. *Cor.* 38 ἐκ ποίας ὕλης ἐγενήθημεν κ.τ.λ., Mekhilta *Shir.* נורא תהלות (Fr. 42 a), 'הקב"ה צר צורה במים כו', Heracliti Ephes. *Reliq.* 68 (ed. Bywater 1877) ἐξ ὕδατος δὲ ψυχῆ. Sotah 5 a makes בסר (or בשר) a נוטריקון of בושא, סרוחה (or שאול), רימה, see Buxt. 329 & פחר יצחק. Midr. Ps. xvi. 10 'שלא ימם בשרו כו' cf. Acts ii. 29—31.

25.

p. 44, n. 8 מצפון] Midr. *Elleh ha-Debarim Zuta* (p. 22 ed. Buber) Messiah is to come from the north, Lev. Rab. 9. 6 מלך משיח שנתון בצפון.

26.

p. 44, n. 8 SHEKINAH] Compare Eccus. xxiv. 8 "Then the Creator of all things gave me *Wisdom* a commandment; and he that created me made my tabernacle to rest, and said, Let thy tabernacle be in Jacob, and thine inheritance in Israel."

27.

p. 45, III. 7 *by night*] How did Moses on the mount know when it was day and when night? Because he was taught Scripture by day and Mishnah or Oral Law by night. See Midr. Ps. xix. יוֹם לַיּוֹם (Buber p. 166), Tanchuma ל"ו תשא ל"ו (I. 127 b Warsaw 1879), Pirqe R. El. 46, Magen Aboth on the Ages of Man. Or he learned Torah in the daytime and repeated it by himself at night, to teach Israel that they should be working at Torah day and night. During the forty days he was fed מַזֵּי־הַשְּׂכִינָה, or he ate bread of Torah and drank water of Torah (Prov. ix. 5, Is. lv. 1). See Buber's Tanchuma כִּי תִשָּׂא 60 a, Buxt. 1861 on פֶּשַׁם.

28.

p. 48, n. 19 *punctuation*] RISH, that is R. Jacob Shimshoni or ben Shimshon, in the so-called Machsor Vitry (Hurwitz p. 462) writes of things revealed to Moses "And not these only were said to Moses from Sinai by word of mouth according to what we learn in the *pereq* [of the Mishnah commencing] בֵּין הַמּוֹדֵר &c." On this "famous passage in Nedarim 37 b sq." see Mr I. Harris on *The Rise and Development of the Massorah* in the *Jewish Quarterly Review* (I. 138, 1889)*. On the authority of Rab the verse Nehemiah viii. 8 is made in Nedar. *l.c.* to allude to הַפְסוּקִים the "versual divisions," and פִּסְוֹק טַעְמִים the "pausal divisions" or punctuation of verses by accents, or as some think the מְסוּרוֹת. "Obviously the Talmud is not referring to written signs of any kind, for Nehemiah viii. 8 is describing a public recital of the Law. The divisions spoken of must therefore be of the nature of elocutionary pauses." RISH *l.c.* says that points are not Mosaic but were invented by the scribes, which accounts for the existence of three systems of נִיקּוּד *pointing* in his time. Compare Dr M. Friedländer's notice of *A Third System of Symbols for the Hebrew Vowels and Accents* in the *Jewish Quarterly Review* VII. 564 sq. (1895).

Rab's interpretation of Neh. viii. 8 is found also in Megillah 3 a, and Bachja on the Pentateuch gives it s.v. אֲרָנִי (Gen. xviii. 3) with נִיקּוּד in place of פְּסָקֵי טַעְמִים. "They forgot these מְסוּרוֹת and restored them again" (Megil. *l.c.*).

* See also Prof. W. Bacher's *Contribution to the History of the term "Massorah"* at the end of *J. Q. R.* vol. III. (1891), and the same writer's article on *The Origin of the word Haggadah (Agada)* in *J. Q. R.* IV. 406—429.

R. Tobiah ben Eliezer (cent. x.) in his commentary *Leqach Tob* on Canticles interprets Job xxviii. 27 'אִז רָאָה כו' (doubtless on the authority of some Midrash) as referring to *Miqra, Targum, Accentuation, Pointing*. See the Cambridge University MS. Additional 378, fol. 25 a.

On cases of punctuation by accents see also p. 152, *Crit. Note* III. 21, Joma 52 a & 31 b Tos. ופֿשט on Gen. iv. 7 שאת, Ex. xxv. 33 מִשְׁוֹקְדִים, Ex. xvii. 9 מִחֹר, Gen. xlix. 7 אֶרֶר, Deut. xxxi. 16 וְקָם. In T. J. Abodah Z. II. 7, 41 c & d these five references are given in their Biblical order and R. Tanchuma adds Gen. xxxiv. 7. Cf. Sanhedrin 90 b, Mekhilta עמלק par. 1 (Fr. 54 a), Gen. Rab. 80. 6 (Wünsche p. 393), Cant. Rab. i. 2 כִּי טוֹבִים כו'.

29.

p. 50, III. 16] Targ. Eccl. x. 16 *Woe to thee O land of Israel when the wicked Jeroboam shall reign over thee...and thy magnates eat bread before they offer the morning sacrifice.* Midr. Shocher Tob

(Buber p. 19) & R. D. Qimchi (p. 7 ed. Schiller-Szinessy) on Ps. i. "his leaf shall not wither," even the שִׁיחָה of the wise is instructive, cf. *Epist. Barn.* 11. 8 "*Folia...hoc est quia omnis sermo &c.*" and see Schechter on A Jewish Boswell in *Studies in Judaism*.

30.

p. 55, n. 32 1 Cor. xi. 4—5 ἀκατακαλύπτῳ τῇ κεφαλῇ κ.τ.λ. (cf. p. 82)] For parallels and contrasts see J. J. Wetstenii *Nov. Test. Graecum*. Compare Juvenal *Sat.* VI. 390 *Pro cithara velare caput* i.e. sacra facere capite velato. See also Brüll *Jahrbücher für jüd. Gesch. u. Litteratur* VIII. 51 art. *Die Haarbedeckung der jüd. Frauen*, Abrahams *Jewish Life in the Middle Ages* p. 278.

Plutarch *Quaest. Rom.* 14 διὰ τί τοὺς γονεῖς ἐκκομίζουσιν οἱ μὲν υἱοὶ συγκεκαλυμμένοι αἱ δὲ θυγατέρες γυμναῖς ταῖς κεφαλαῖς καὶ ταῖς κομαῖς λελυμέναις;

"The custom still obtains in West Cumberland for the male mourners to wear their hats in Church at a Funeral. Within the last 20 years the men observed the same practice in Church on the Sunday but one after the Funeral, but I have not seen them do it lately. All the mourners however remain seated during the whole service on both days" (Signed J. T. POLLOCK *Vicar of Brigham, Cumberland.* 16 Nov. 1896).

1 Cor. xi. 7 ἀνὴρ...δόξα θεοῦ ὑπάρχων (cf. Heb. i. 3). See *J. Q. R.* III. 695 art. by Mr Schechter *The Quotations from Ecclesiasticus in Rabbinic Literature* no. 19 הָרַר אֱלֹהִים בְּנֵי אָדָם וְהָרַר בְּנֵי אָדָם כְּסוּתוֹ *sons of men are God's glory, a son of man's is his raiment*, cf. Ps. xxix. 2 בְּהָרַרְתָּ קִדְשׁ.

1 Cor. xi. 10 ἐξουσίαν. A crown or cap ἐπὶ τῇς κεφαλῇς may signify possession of or subjection to authority. H. A. W. Meyer *Kommentar über das N. T.* "*Hitzig* aber in d. theol. Jahrb. 1854 p. 129 ff. das Wort für ein *judengriechisches* ausgiebt, und zwar aus ἐξ ἰσου entstanden, da der

Schleier zwei vorne und hinten im Gleichgewichte überhangende Hälften gehabt habe."

1 Cor. xi. 10 διὰ τοὺς ἀγγέλους. Granted that it was comely for a woman to have her head veiled in the presence of men, why should she when praying (ver. 5) even in private have it veiled διὰ τοὺς ἀγγέλους? St Paul, himself conscious of being a spectacle both to angels and men (1 Cor. iv. 9), would have others no less awake to the presence of the unseen witnesses, cf. Heb. xii. 1 νέφος μαρτύρων κ.τ.λ. Everyone, it was said, was accompanied by two angels (Note 20). When a man desired absolute privacy, he begged his angels to leave him for a season (Berak. 60 b *init.*). A woman praying or prophesying was to think of her angels as close at hand, and to veil herself before them as if they were men.

Gen. Rab. 21. 9 (Wünsche p. 98) on Gen. iii. 24 הַמַּתְהַפְּכִת teaches that angels change their shapes and appear at different times as men, women [Zech. v. 9], winds or spirits, angels.

For THEGRI (al. *Hegrin*) as the name of the angel in Herm. *Vis.* iv. 2. 4 Dr J. Rendel Harris has proposed to read, and Dr Harmer accordingly reads, SEGRI from Dan. vi. 22 סַגְר. Note that one of the three names of רוּחַ פִּסְקוֹנִית (comm. *which is Gabriel*) in Sanhed. 44 b (cf. Jalq. ii. 353 *init.*) is סִיגְרוֹן from סַגְר (Kohut *A. C.* vi. 22). Brüll *Jahrbücher für Jüdische Geschichte* i. 158 (1874) art. *Fremdsprachliche Wörter in Talm. u. Midr.* identifies סִיגְרוֹן with Σκίρων (or Σκείρων), and refers on רוּחַ פִּסְקוֹנִית to *Tanchuma Wesot-habracha* § 6 (125 b, Warsaw 1879).

31.

p. 56, n. 35 *the incommunicable name*] On the Tetragrammaton or Name of Four Letters יהוה see *Dict. of Bible* art. *JEHOVAH* by Mr Aldis Wright (1863), Kuenen *The Religion of Israel* and *Hibbert Lectures* n. 4, *Studia Biblica* i. art. 1 by Prof. Driver (1885), Leopold Löw *Gesammelte Schriften* i. (Szegedin 1889) art. 7 *Die Aussprache des vierbuchstabigen Gottesnamens* 1867, Maim. *Moreh Nebukhim* i. 62.

The Tetragrammaton יהוה may be older than יהו, יו, יה, and יהו may have been derived from it by apocopation. As the verb-form יִשְׁתַּחֲוֶה with ו conversive reduces to יִשְׁתַּחֲוֶה, so from יהוה (it is said) may have come יהו, and thence יו and יה. "There are no grammatical objections to this."

But in proper names are found some of the archaisms which are classed as exceptions to modern rules. For example, "Similar to the Aramaic is the Hebrew form, which appears in its integrity in the proper name חֲוִי; but ordinarily *ai* has passed into *ě*, and we get the form חֻוִּי." See the late Prof. W. Wright's *Lectures on the Comparative Grammar of the Semitic Languages* p. 269 (Camb. 1890), and ib. p. 255 "We now proceed to the large and important class of verbs in which the weak letter occupies the third place in the root. In our Hebrew Grammars these are generally called verbs ל"ה, but as the ה is merely a vowel letter, I prefer speaking of

them as verbs ל"ו or ל"י, according to circumstances. Verbs ל"ה, strictly so called, are such as נָבַח, which pertain to a quite different class, *verba tertiae gutturalis*." A ל"ה verb not strictly so called is שָׁחָה, "Hithpal. הִשְׁתַּחֲוֶה (tertia radicali geminata...) fut. apoc. יִשְׁתַּחֲוֶה, in pausa יִשְׁתַּחֲוֶה" (Gesen. *Thesaur.*). Accordingly we may say that the root in question is properly not שָׁחָה but שָׁחָה, and that in "fut. apoc. יִשְׁתַּחֲוֶה" it becomes itself again, after conversion to a pseudo ל"ה form and expansion therefrom to שָׁחָה in יִשְׁתַּחֲוֶה. In any case the quadriliteral שָׁחָה must have grown out of some more elementary form of the root. Hence the comparison of יהוה, יִשְׁתַּחֲוֶה and יהו, יִשְׁתַּחֲוֶה suggests that יהו is perhaps not merely an apocopated form of יהוה. Something still remains to be said in support of the view that the longer is not the older form of the Name.

For ways of reading יהוה see also Bp Pearson on the words *Our Lord* in the Creed, *Heb. Words and Synonyms* by Dr E. G. King (1884), *The Gnostics and their Remains* by C. W. King (ed. 2 1887), Irenaeus ed. Harvey II. 58. 1 (vol. I. p. 386) "Eodem modo et Jaōth [Jaoh], extensa cum aspiratione novissima syllaba, mensuram praefinitam manifestat; cum autem per o Graecam corripitur, ut puta Jaoth [Jaoh], eum qui dat fugam malorum significat," cf. in Walton's Polyglot "Jaoth, vel potius Jaoh." The emendation is confirmed by a reading *Jacob*, with *cob* for *oh*.

In a note on Iren. I. 1. 7 Harvey suggests that the name ΙΑΩ, which he hesitates (p. 34, but see p. 230) to identify with יהוה, is "indicated in the Α and Ω of the Apocalypse," see Rev. i. 8 Ἐγὼ εἰμι τὸ Ἀλφά καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

The verse cited quotes from Ex. iii. 14 Ἐγὼ εἰμι ὁ ὢν and adds καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, cf. Heb. xiii. 8 Jesus Christ is "the same yesterday, and to day, and for ever." If at the time of the writing of the Apocalypse the word יהוה was regarded as comprising יהִיָּה הָיָה הֵיָּה, ἦν ὦν ἔσται, this would have been expressed as nearly as might be in Greek by the use of Α and Ω, taken from the name ΙΑΩ, as symbols of past and future eternity. We have only to conjecture that this name, however much it may have differed therefrom, was understood to be the Greek for יהוה.

Qiddushin 71 a relates in the name of R. Jochanan that the secret of the אֱוִיתוֹת (קרִיאתוֹ וכתִיבְתוֹ ופִירוֹשׁוֹ) (Rashi שם בן ד' אותיות) used to be communicated to disciples once, or some say twice, in a *septennium*. The word שבוע, which has been inappropriately rendered *week*, is now understood to have the same meaning here as in Chullin 91 b. The ministering angels say a song only once in a day, ואמרי לה פעם א' בשבת וא"ל פעם א' בחודש, וא"ל פעם א' בשנה וא"ל פעם א' בשבוע וא"ל פעם א' ביובל וא"ל פעם א' בעולם or once in a *week*, month, year, *septennium*, jubilee or aeon.

Mr Schechter writes in the *Jewish Quarterly Review* VI. 427 (referring to *Tosephta Berachoth* ix. ed. Schwartz, and Graetz *Gesch. d. Juden*), that "At a certain period in history, when the heresy of the new sects was threatening to affect larger classes, the Rabbis even enforced the utterance

of the Tetragrammaton in every benediction," that there might be no doubt Who was addressed.

R. Mosheh of Cordovero makes a suggestion which is quoted with approval in Tosafoth Yom Tob on Joma vi. 2 ואולי טעם הדבר כמו שכתב החכם מה"ר משה קרדואיר"ו בסוף עבודת יום הכפורים שכל יום היו מזכירין הכהנים אותו בצרכת הכהנים בנקוד אל"ף דל"ת דהיינו וכו' וביום זה היה מזכיר בנקוד קול"ס כגו"ל קמ"ץ כגו"ל (Berl. 1861) i.e. that the priests in their daily blessing pronounced the TETRAGRAMMATON with the pointing of ADONAI, "that is &c.," but the high priest on the Day of Atonement pronounced it with the pointing *cholem, segol, qameç, segol*.

In MISHNAH Sotah vii. 6 (Surh. iii. 264) on the sacerdotal blessing Num. vi. 24—26 it is said that "In Sanctuario *τετραγράμματος* efferebatur secundum literas: sed in Provinciis *substituēbatur cognomen*"; but it is not said that "incurvabant se et adorabant et in facies decumbēbant" at the utterance of the *Name*, except when they heard it "ex ore Sacerdotis magni" on the Day of Atonement (Joma *l.c.* Note 41). It is in order to account for this that R. Mosheh of Cordovero makes his suggestion that יהוה was not fully pronounced except by the high priest on the Day of Atonement. The pronunciation which R. Mosheh gives for it is YŌHĔWĀHĔ, an abbreviation of the complete spelling of the Name. Compare the equation of יה, that is ה"י, by Gematria to יהוה (26).

The question of the pronunciation of the TETRAGRAMMATON is twofold. What is the correct, grammatical vocalisation of יהוה? and how was it pronounced by the high priest on the Day of Atonement? Doubtless he pronounced it not in a plain colloquial way, but with a musical intonation as in a chant or song, Heb. נְעִימָה (Kohut *A. C.* v. 358 *a*). If it was rendered with a number of notes in excess of its proper grammatical complement of vowels, this would account for the traditional view which makes it a comprehensive שם הוויה *nomen essentiae*, signifying that יהוה is הוֹיָה וְיִמְהוּיָה, ever existent and the cause of existence. See Ex. iii. 14 with Targ. & comm., Pirqe R. El. 40 end, Tur *Orach Chayim* § 5, Judah ben Barzilai on יצירה *פ' ס'* pp. 112, 116 (1885), Heb. Auth. P. B. p. 3.

The words of Irenaeus *l.c.* "extensa cum aspiratione novissima syllaba" evidently convey, as far as they go, a true tradition. The end of the word for ONE in the "Hear O Israel" was to be emphasised and dwelt upon (pp. 54, 117), and in the words of lamentation in Jeremiah xxii. 18 הוֹי אֲדֹנָי it may have been intended that the aspirated last syllable should be prolonged in like manner.

32.

p. 56, iii. 21 *in imagine*] There is a benediction in Kethuboth 8a and in the Hebrew Marriage Service (Auth. P. B. p. 299) "Blessed art thou, O Lord our God, King of the universe, *who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a*

perpetual fabric, אשר יצר את האדם בצלמו בצלם דמות תבניתו והתקין בנין לו ממנו בנין עדי עד, in which the expression בנין *building* is traditionally interpreted "the female," with reference to Gen. ii. 22 ויבן את הצלע כו' and the rib *builded* he into woman, cf. Berakh. 61 a כבנין אוצר. Compare also Clem. *Hom.* XIX. 23 ἵνα τῷ ἐσομένῳ ἄρρενι αἰωνίως ἡ θήλεια τίκτῃ δικαίους αἰωνίους υἱούς.

St Paul writes (2 Cor. v. 1) "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." This is not unlike a דרש upon כו' ויהתקין לו כו' in the benediction, which might be rendered "and didst prepare for him *therefrom* [with especial reference to בנה תבניתו from בנה *build*] a perpetual building." Thus the בנין עדי עד would be οἰκοδομὴ ἐκ θεοῦ...αἰώνιος, the image of God in man implying eternity. Cf. Wisdom ii. 23 ἔκτισε τὸν ἄνθρωπον...εἰκόνα τῆς ἰδίας ἀδιότητος (v.l. ἰδιότητος), with the critical note in Sanday and Headlam *Ep. to Romans* p. 51 (1895). It is also possible that St Paul in 2 Cor. *l.c.* was allegorizing Eccl. xii. 3—5 "the keepers of the house shall tremble...because the man goeth to his eternal house."

Philo on the *Cherubim* (Mangey i. 148) compares God to a "house." From Jer. iii. 4 οὐχ ὡς οἶκόν με ἐκαλέσας καὶ πατέρα καὶ ἄνδρα τῆς παρθενίας σου; he deduces ὅτι ὁ θεὸς καὶ οἶκός ἐστιν, ἀσωμάτων ἰδεῶν ἀσώματος χώρα (cf. מקום תֹּפֶס, p. 67).

33.

p. 56, n. 36 *creation*] Whence was the world created? From snow that was beneath the throne of glory, for *to the snow he saith* הוּא אֶרֶץ (Job xxxvii. 6), and the earth is his footstool. See Pirqué R. El. 3 with Loria's commentary, and for Rambam's criticism of the statement see *Moreh Nebukhim* II. 26 (vol. II. 121 ed. Friedländer 1885), Schechter *Studies in Judaism* p. 83 (1896). Jehudah b. Barzilai writes in his commentary on *Sefer Yeçirah* p. 16 (מקצות נדרמים Berl. 1885) that God ברא תחלה לכל הבריות רוח הקדש להיות אות על אלהותו.

In Gen. i. 2 water is the material element, and is distinct from the Spirit which "moved" [Deut. xxxii. 11 ירהף, Matt. iii. 16 ὥσεὶ περιστεράν] over it.

Compare Clem. Alex. *Ex Script. Proph. Ecl.* VII. (Potter p. 990) αὐτίκα δι' ὕδατος καὶ πνεύματος ἡ ἀναγέννησις καθάπερ καὶ ἡ πᾶσα γένεσις, Clem. *Hom.* XI. 24 τὰ πάντα τὸ ὕδωρ ποιεῖ τὸ δὲ ὕδωρ ὑπὸ πνεύματος κινήσεως τὴν γένεσιν λαμβάνει...πρωτογόνῳ ἀναγεννηθεὶς ὕδατι κ.τ.λ.

To be born ἐξ ὕδατος καὶ πνεύματος (Joh. iii. 5) should accordingly mean, not of the one only but also of the other. In the new birth however the material element is merged in and becomes a symbol of the spiritual.

Ex. Rab. 15. 22 Three בריות or κτίσεις preceded the world, the water and the wind or spirit and the fire, and they conceived and bare

respectively darkness, wisdom, and light. See Freudenthal *Hellenistische Studien* Heft I. p. 71 (Breslau 1875).

34.

p. 59, III. 24 *everything is foreseen*] *Everything* past, present and future is צפוי *seen* by God, as a watchman on his tower sees things in the distance coming and going as well as things close at hand. This is also expressed by ראה, cf. Gen. i. 31 וירא כו' *And God saw every thing that he had made*, Gen. Rab. 8. 4 When He was going to create the first man He *saw* righteous and wicked issuing from him (Wünsche p. 31). The point in the text is that God *foresees*, as it is said in *Apoc. Baruch* xxi. 5 (p. 37 ed. Charles) Thou...hast seen those things which are to be as those things which Thou art doing.

For illustrative uses of צפה see Gen. Rab. 4. 6 (Wünsche p. 17) At the beginning of the creation God *saw* Moses called good (Ex. ii. 2) &c., Aboth R. N. B viii. (Schechter p. 23) It was צפוי *seen* before הקב"ה that the first man was going to make himself a βῆμα of wood to sit and judge upon it, Midr. Ps. lxxxiii. אהלי אדום David saw by the Holy Spirit that Edom THE WICKED was going to destroy the sanctuary (Buber p. 369), and see the passage cited below from the Jalqut.

And I also say unto thee, that thou art Peter, and upon this rock I will build my Church (Matt. xvi. 18). Compare in Jalqut I. 766 (with ref. to למדנו ילמדנו) כי מראש צורים אראנו (Num. xxiii. 9), to let thee know the hatred of *otho rasha'* that wicked one... *Aliter*. I see that they preceded the beginning of the creation of the world. Parable of a king who wanted to build, and was digging down and trying to lay a foundation, but found only swamp. When at length in one place he found פטרא *petra* underneath, אמר כאן אני בונה *he said here I build*, and he laid a foundation and built. So when the Holy One wanted to create the world, He passed over the generations of Enoch and of the flood as unsound; but when He saw (צפה) Abraham who was going to arise He said, Lo, I have discovered a *petra* to build and to found the world upon. Therefore He called Abraham צור *rock*, as it is said (Is. li. 1) *Look unto the rock whence ye were hewn*. And He called Israel rocks. And it is said (Ps. lxxiv. 2) *Remember thy congregation, which thou hast purchased of old*. The idea of Israel is older than anything. See in Ex. Rab. 15. 7 (Wünsche p. 107) a presumably later form of this with צור for פטרא.

ib. *judged &c.*] Cf. Eccles. xvi. 12 As his mercy is great &c.

35.

p. 59, III. 25 *net* (Eccles. ix. 12)] For parallels to Ecclesiastes in the New Testament see Rom. viii. 20 τῇ γὰρ ματαιότητι κ.τ.λ. (Eccles. i. 2 &c.), Rom. ii. 16 τὰ κρυπτὰ κ.τ.λ. & 2 Cor. v. 10 φανερωθῆναι κ.τ.λ. εἴτε ἀγαθὸν εἴτε φαῦλον (Eccles. xii. 14 כל נעלם כו' במשפט על). See also Note 32.

36.

p. 60, n. 40 *the banquet*] Ps. xvi. 15 χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου, Eccclus. xxiv. 21 οἱ ἐσθιόντες με...οἱ πίνοντες με (Joh. vi. 35), St Luke xiv. 15.

37.

p. 62, III. 28 *essentials*] See Chag. i. 8 (א 11) in *Crit. Note*, MISHNAH Surh. II. 416, *Chagigah* Streane p. 47 (1891) "Rules for dissolving vows fly in the air and have nothing to rest upon. Halakhoth for sabbath, festival-offerings, and trespasses are as mountains that hang by a hair, the Scripture little and the halakhoth multitudinous." With these are contrasted things which are *corpora legis*. Compare Col. ii. 16 "Let no man therefore judge you in meat, or in drink, or in respect of a feast or a new moon or a sabbath [σάββατα שבתא]: which are a shadow of the things to come; τὸ δὲ σῶμα τοῦ Χριστοῦ," noting that νόμος is a patristic name of Christ (Justin *Dial.* 11, p. 42 ed. Otto). Cf. Berak. 63 a and Lev. R. 24. 5 (גופי תורה), T. J. Ber. I. 3 c₃₀ (*The Decalogue* גופה של שמע), Buxt. 405, Kohut II. 334.

The Rabbinic expression *fly in the air with nothing to rest upon* might have suggested ἀέρα κενεμβατεύων (*A Conjectural Emendation of Col. ii. 18*, Journ. of Philology VII. 130) to St Paul.

ib. *Aftercourses*. Clem. *Strom.* I. 20 (*l.c.* Note 2), having described Greek philosophy as φραγμὸς τοῦ ἀμπελῶνος, continues, καὶ ἡ μὲν ὡς ἄρτος ἀναγκαία πρὸς τὸ ζῆν, ἡ κατὰ τὴν πίστιν ἀληθεία· ἡ προπαιδεία δὲ προσοψήματι ἔοικεν καὶ τραγήματι. Δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον, κατὰ τὸν Θηβαῖον Πίνδαρον. On פּרפּראות see also p. 164.

Gematria in this verse or *baba* should be taken, not in its usual exegetical sense as in the footnote (p. 62, n. 46), but in its "ursprüngliche Bedeutung Geometrie und Arithmetik," as in T. J. Terumoth v. 3 (43 c₄₇) 'עד שלא למדנוה מחשבון גימטרי' until we learned גימטריה בעיסה by *gematric calculation* (Zunz *G.V.* p. 326 n., 1832), which was wanted also for *tequfoth*. See Geiger on Aboth I.—III., Strack on Aboth, Kohut *A.C.*, Levy *Neuhebr. u. Chald. Wörterbuch*, Maim. *Hilk. Genebah* VIII. 1 with Maggid Mishnah, Tosafoth Yomtob.

Thus Greek Science—or say with St Clement Philosophy—is ranked below חכמת האלוהות המקובלת. It may be a contradiction in terms to make προπαιδεία an aftercourse, but this best marks it as secondary to the one thing needful. On the meaning of חכמת יונית in Sotah 49 b see Dr D. H. Joel's *Religionsphilosophie des Sohar* p. 338 (1849).

It has been thought that *Gematria* in Aboth includes a rudimentary form of what was afterwards called by the Arabic name Algebra. On Greek Algebra see Dr Heath's *Diophantos of Alexandria* (Camb. 1885). Notice in Levy *Nheb. Wbuch* I. 479 (1876) the word הנרסה for Mathematik und Algebra.

Rashi explains Gematria by נֹטְרִיקוֹן (p. 100, n. 1) and חֲסִדוֹת אֲוִתִּיּוֹת letter-reckoning. Sachs (quoted by Levy) identifies the word with *γραμματεία* instead of *γεωμετρία*, and so Bacher (*Babl. Amoräer*). *Athbash*, described below with some other cipher alphabets, is called Gematria by Rab in Sanhedrin.

א"ת ב"ש. In this permutation the letters from א to ת are interchanged with the letters in reverse order from ת to א respectively. St Jerome writes on Jer. xxv. 26 "Sicut apud nos Graecum alphabetum usque ad novissimam litteram per ordinem legitur, hoc est *Alpha, Betha...* rursumque propter memoriam parvulorum solemus lectionis ordinem invertere et primis extrema miscere, ut dicamus *Alpha, O, Betha, Psi*: sic et apud Hebraeos... Legimus itaque *Aleph, Thau, Beth, Sin*, אֶתְבֹּשׁ." He then explains ששך as בבל disguised by Athbash.

In Jer. li. 1 ר' י' ל"ב מרות is identified with כשרים by Athbash. See the ל"ב מרות of ר' י' הנלילי *Mid.* 29.

On אפרא by Athbash for תונת (Prov. x. 1) see Kohut I. 59.

According to Rab in Sanhedrin 22a the words מנא תקל ופרסין (Dan. v. 25) were written בנימטריא (that is in the Athbash cipher) יטת יטת ארך פונהמט, cf. *Journ. of Philol.* vii. 138.

Dr E. G. King in *Hebrew Words and Synonyms* p. 25 (1884) quotes Rashbam as writing on Exodus iii. in Athbash "He calls Himself אהיה and we call Him יהיה with *Vau* for *Yod* as in Eccl. ii. 22 למה הוה לאדם."

א"ל ב"ם. In this cipher the letters from א to כ are interchanged with those from ל to ת respectively. Thus רמלא, for רמליה, becomes מבאל (Is. vii. 6) by Albam. See Num. Rab. 18. 21 (Wünsche p. 454, 1885).

Notice in Num. R. *l.c.* the identification of *fear* with *Torah* by Gematria, thus ויראה ותורה תרי"א ויראה ותורה תרי"ג. That is to say, יראת and תורה are each numerically 611: add יראת and תורה, counting each word as one, and we get 613 the number of the commandments in the Torah. Wünsche inadvertently omits ותורה and writes "Und ויראה zusammen giebt sechshundertunddreizehn" (p. 452) without note or comment.

א"ט ב"ח. *Atbach* is applied to the word מנון (Prov. xxix. 21) in Sukkah 52 b and is thus explained, cf. Ex. Rab. 15. 7 (Wünsche p. 108, 1882). Arrange the twenty-seven letters, including the five *finals*, as far as possible in pairs, as א"ט, י"ז, ק"ץ, whereof each amounts numerically to ten, or a hundred, or a thousand, thus

אבגדה	יכלמן	קרשתך
טחזו	צפעם	ץףןם

Using the tens and the hundreds only and putting the two isolated letters together, by the interchanges נ"ה, ו"ד, ג"ה we turn מנון into סהרה. Hence the evil יצר will witness in the world to come against those whom he has led astray in this world, for it is said מפק מנוער עברו כו'

(Prov. *l.c.*). The evil *yeçer* is with a man מנעוריו "from a child," and is his "servant," for it is said that he may rule over it (Gen. iv. 7).

As the letters ה"ן stand alone in Atbach, so (Ex. R. *l.c.*) Israel are הן עם לבדד ישכון כו' and separate from the nations, for it is said (Num. xxiii. 9). This ה"ן is also explained as ע" (Wünsche p. 108 n.).

When the days of the week in their order are arranged in pairs, the last day is left without a *ben zug*. Accordingly Israel becomes its σύζυγος*, and the Sabbath is called the Bride (Heb. Auth. P. B. p. 111).

On the alphabet בט"ע אה"ס see Shabbath 104 a, Kohut, Levy, Zunz *l.c.* The letters from א to ש arranged in three parallel columns would give seven triads of letters ומ"ר, הל"ק, דב"ץ, גי"ף, בט"ע, אה"ס, and זנ"ש, but these last and the remaining letter are written in pairs ז"ן, ש"ת in order that ת may not be without a "yoke-fellow."

In Midr. Ps. xc. it is said on יהיו שנה זרמתם, These are the nine hundred and seventy four generations that were before the creation of the world. Said R. Jochanan, Why has *Bereshith* a large *beth*? In order that it may count as if made up of two: *aleph* changes to *lamed* by Albam, and *yod* to *mem* by Athbash: thus finally בראשית becomes בברלשמת, that is 974. Afterwards "God created the heavens and the earth" (p. 392 ed. Buber).

At the beginning of his book the רוקה (Ben Jacob's *Oçar* p. 551) R. El'azar b. Jehudah b. Qalonymus of Worms writes that רקה is by Gematria his name אלעזר, and שמן is יהודה בן יהודה. He adds that every man ought to stamp his name in his book, and gives as examples תנא which begins ויג'ש את האדם, Midrash תדשא which denotes ואהיה שעשועים, *Bereshith Rabbah* where זה רבי הושעיה רבא, *Seder 'Olam* in which the beginning amounts to זה רבי הושעיה רבא, or with one for the whole word added to eighty-five, as מאדם [עם הכולל] together count for two in Num. R. *l.c.*] is equivalent to נמט. The writer does not explain this: nor does Buxtorf s.v. נמט explain "לשון הקדש valet 794. Totidem שפה אחת."

The evil *yeçer* is by Gematria הרשע ὁ πονηρός (Note 5); and Rabbenu Shimshon in his שפתי הכהן on the Pentateuch equates יצר הרע (sc. 'im ha-kolel) to ורק רע (p. 24 Warsaw 1883). Satan has no power on the day of Atonement for השטן is only 364 (Nedar. 32 b Tos. & Num. R. *l.c.*). Elohim is הטבע nature (Joel *Sohar* p. 232 n.). The ציצית with 8 threads and 5 knots gives 613, the number of the commandments. See Num. R. *l.c.* and cf. St James ii. 10 (p. 86 Mayor ed. 1). The number 318 in Gen. xiv. 14 is the number of אליעזר of Damascus, and in its Greek form

* For the form σύζυγος (p. 14 n.) see Thayer *N. T. Lex.*

IHT, according to the *Epistle of Barnabas*, it hints at Jesus and the Cross. See also Mr P. H. Mason's work *SHEMETS DAVAR A Rabbinic Reading-Book* (Camb. 1880), in which interesting examples of Gematria are given and explained.

פרפראות להכמה. For works so named see Ben Jacob's *Oḡar ha-Sefarim* (p. 496, 1880).

In the periodical *Beth Talmud* (ed. Isaac H. Weiss, Wien) vol. II. 169 (1882) art. נתיבות האגדה by מא"ש (Friedmann) reference is made to a commentary on the Torah (abbreviated from that of Nachmanides) by R. Jacob baal ha-Turim (*Oḡar* pp. 479, 547) containing פרפראות שלפני המזון, of which forty species are reckoned.

One of these (no. 27, *Beth Talm.* p. 208) is Gematria, under which head examples are given of the inclusive reckoning 'im ha-kolel above mentioned. The author of 'Ittur Bikkurim (it is said in a note) בייל כללים בשימוש (Friedmann) reference is made to a commentary on the Torah (abbreviated from that of Nachmanides) by R. Jacob baal ha-Turim (*Oḡar* pp. 479, 547) containing פרפראות שלפני המזון, of which forty species are reckoned. His gematric license allows the insertion or omission of *matres lectionis*, the omission of epenthetic and servile letters, and the counting in of letters, words and sentences as units. Thus (1) בראשית with *one* added for the word is equated to שש סדרים, (2) והארץ היתה תהו ובהו (1152) with the addition of *one* for the whole sentence and *sixteen* for the number of its letters makes up אלפים שנה בלי תורה (1169). (3) ורוח אלהים מרחפת (1034) is said to amount to זו היא רוחו של מלך המשיח (1032) when the *letters* on both sides are counted in as units. The alleged equality may be made out by counting in the *words* instead of the letters of the two expressions, and adding *one* for the former or writing זוה for זו or reading זוה as one word. In the example (1) we may suppose שש to stand for שש, that is ששה.

Under no. 37 on letter-changes (p. 210 n.) notice the reversed alphabet תשר"ק, and the alphabet of twenty-seven letters (ending with the five finals) אי"ק, בכ"ר, &c., which in effect allows tens or hundreds to count as units.

Under no. 18 on the counting of letters (p. 206, cf. Midr. Rab., Jud. b. Barzilai on *Sefer Yeḡirah*) it is said that the Decalogue has 620 letters, pointing to the 613 commandments to Moses [p. 108] and the 7 to the sons of Noah, and its σημεῖον is בתר תורה.

On the various kinds of צירוף האותיות (Buxt. 1945) see also the א"ב of R. 'Aqiba in Jellinek *Bet ha-Midrash* III. 50 sq., and אור זרוע pages 5 sq. (Zitomir 1862).

38.

p. 63, n. 1 *Paradise*] The word פרדס (2 Cor. xii. 4 παράδεισος) was made an acrostic נוטריקון of the methods of interpretation פשט, רמז, דרש, סוד.

In Chagigah 14 b R. 'Aqiba says to the three who went with him into the *pardes*, When ye come nigh to stones of clear marble, say not *Water*, *water* (Gen. i. 7). It was not to be said that in the beginning the world was מים במים (T. J. Chag. II. 1, 77 c s.f.), as if formed from preexistent ὕλη. See Levy s.v. מים, Joel *Sohar* p. 322 (Leipz. 1849), Joel *Blicke* I. 166.

From Ps. civ. 2 it is deduced in Gen. Rab. 3. 1, Ex. R. 15. 22 that "there was light" already before the world was made. So the Zohar on Genesis (I. 16 b, Brody 1873) 'אור דכנר הוה כו'. This illustrates the exegetical rule that there is no regular *succession* in the Torah (Note 1).

Creation began from נקודה a *dot* or *point*; take the *yod* representing this from אור *ahp* and there remains אור *light* (Zohar *l.c.*). In *Midr. Shocher Tob* on Ps. civ. (Buber p. 440) it is asked, How did the Holy One create the light? He put on a white טלית and made the world resplendent with its אור.

On the *foundation stone* of the world see Buxt. 2541 s.v. שתייה, cf. Note 3 *cornerstone*. With the transparent stones like water in Chagigah *l.c.* compare Rev. iv. 6 ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ, cf. xv. 2 "mingled with fire" (Ezek. i. 4 *amber*), xxi. 1 "and the sea is no more", and see Mr Streane's *Chagigah* p. 83, n. 6.

39.

p. 64, n. 2 *in whom the evil nature is strong*] Ecclus. xxviii. 10 As is the fuel of the fire, so will it burn...as is the strength of the man, so will be his wrath, Sukkah 52 a end גדול יצרו גדול הימנו the greater a man the greater his *yecer*. A proof of God's might is שבוש יצרו, see Joma 69 b with comm. and *Variae Lectiones* (ר"ד iv. 202).

40.

p. 66, iv. 7 'מאד מאד כו' Ecclus. vii. 17 Humble thy soul greatly; for the punishment of the ungodly man is fire and the worm, Syr. *Summopere* (טב טב) *deprime teipsum quia finis omnium hominum ad vermem est futurus*. In Ecclus. xxxix. 16 All the works of the Lord are κατὰ σφόδρα, the Hebrew (p. 169 n.) has כלם טובים without מאד *very* (Gen. i. 31).

41.

p. 67 n. הקב"ה the *Holy One blessed He*, Surh. iv. 465 *sanctus deus benedictus*] As ברוך אתה is naturally rendered "blessed art Thou" (Heb. Auth. P. B.), so ברוך הוא is most simply rendered as in דברי אבות "blessed is (instead of *be*) He," and is thus distinguished from clearly optative forms of the ascription. Cf. Rom. i. 25 ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, 2 Cor. xi. 31 ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, and see Rom. ix. 5 R.V. marg. *be (is) blessed for ever* with Sanday and Headlam's note.

On the requirement to say (not write) a blessing at the mention of the Name of God see Gen. Rab. 49. 1, Jalqut II. 946 on Prov. x. 7 זכר צדיק לברכה. With the omission of ב"ה after 'הק' in some of the older Hebrew manuscripts compare in the New Testament the omission, that is to say in writing, of the Doxology to the Lord's Prayer, on which see *Lectures on Teaching of 12 Apost.* pp. 65—68. See also *The Jewish Quarterly Review* art. AMEN by Mr H. W. Hogg, vol. ix. 1—23 (Oct. 1896).

The practice of bowing "at [R.V. *in*] the name of Jesus" is perhaps an adaptation of the customary Jewish benediction of "the Name." On this point Dr Gifford refers me to the works of Jeremy Taylor. See *Holy Dying* Chap. IV. sect. VIII. *The Special Precepts of the Gospel* no. 69 "To worship the holy Jesus at the mention of His holy name; as of old God was at the mention of Jehovah" (Phil. ii. 10). Compare MISHNAH

Joma VI. 2 (Surh. II. 240) And the priests and the people when they heard the "nomen explicatum" uttered by the high priest were bowing and worshipping and falling upon their faces and saying *Benedictum nomen &c.*, T. J. Joma III. 7 (40 d) Those close by fell upon their faces, those at a distance said *Benedictum nomen &c.*, Eccl. Rab. iii. 11 end.

On the practice of bowing at the beginning or end of certain of the Eighteen Benedictions see BERAKHOTH T. B. 34 a & b, T. J. I. 8 (3 c & d. Schwab p. 21, cf. IV. 1 p. 72), Tosefta ed. Zuckermann p. 1, Tur *Orach Chayim* §§ 113, 121. For the benedictions called אבות and הודאה or מודים (cf. Schoettgen on Phil. ii.) see Heb. Auth. P. B. pages 44, 51.

According to Shulkan 'Arukh *Orach Chayim* § 123 at the words *He who maketh peace &c.* (Heb. Auth. P. B. p. 54) כורע ופוסע בו i.e. he takes three steps backwards with one כריעה, looks to his right at the words עושה בו and to his left at the words עושה בו while still כורע, and ends with an obeisance like a slave leaving the presence of his master.

JEREMY TAYLOR *The Life of our blessed Lord and Saviour Jesus Christ* Part I. Ad sect. v. 8 (*Works* ed. Heber vol. II. 72, 1822) "He hath changed the ineffable name into a name utterable by man, and desirable by all the world; the majesty is all arrayed in robes of mercy, the tetragrammaton^s or adorable mystery of the patriarchs is made fit for pronunciation and expression, when it becometh the name of the Lord's Christ."

^s Nomen enim Jesu Hebraicè prolatum nihil aliud est nisi Τετραγράμματον vocatum per Schin. Videat, cui animus est, multa de mysterio hujus nominis apud Galatinum. Ad eundem sensum fuit vaticinium Sibyllæ.

The oracle quoted runs thus in Rzach *Oracula Sibyllina* I. 324 sq. (Vindobonae 1891):

δὴ τότε καὶ μέγαλοιο θεοῦ παῖς ἀνθρώποισιν
ἤξει σαρκοφόρος θνητοῖς ὁμοιούμενος ἐν γῇ·
τέσσαρα φωνήεντα φέρει, δὴ ἄφωνα δ' ἐν αὐτῷ
δισσὸν ἐν ἀγγέλλοντι· ἀριθμὸν δ' ὅλον ἐξονομήνω·
ὀκτὼ γὰρ μονάδας κ.τ.λ.

Thus the name Ἰησοῦς is described as a Tetragrammaton of vowels, attention is called to the duplication of its consonant *sigma*, and the number of the name (888) is given, as also by Irenaeus.

apud Galatinum. See lib. II. cap. 10 of Peter Galatin's *Opus de Arcanis Catholicae Veritatis &c.*

For cabalistic evidences of Christianity see Bartolucci *Bibliotheca Magna Rabbinica*. On the name JESUS and the TETRAGRAMMATON see

Pars IV. pp. 420, 533 &c. The Name יהוה of three different letters with one repeated adumbrates the Trinity and the Incarnation: Psalm xcvi. 12 וְכָל־אֲשֶׁר־בּוֹ יְעֹלֹ שְׁדֵי is an acrostic of ישו Jesu, as the preceding verse is of יהוה יהוה: Shekhinah by an inclusive gematric reckoning, i.e. with *one* counted in for the whole word, amounts to 386, which is the number of the name ישוע Jesu.

The word בראשית expanded acrostically reveals doctrines of Christianity, and its letters make באתי רש *Ego veni pauper*.

Jewish cabalists have found the Name in Psalm xcvi. 11 and 1 Chron. xvi. 31—32, and have read Gen. i. 9 יָקוּוּ הַמַּיִם כּוֹ' as hinting cryptically at יהוה אחר. The opening words יסוד היסודות ועמוד החכמות of Rambam's *Yad ha-Chazakah* are an acrostic of יהוה.

There are Talmudic allusions to the use of Jesus as a name of power for healing, as in T. J. Abodah Zarah III. 40 d_{42} אתא חר ולחש ליה בשמיה רישו בן פנדרא. It has been suggested that Pandera is an Aramaic form for Pantheros, an anagram of the Greek *Parthenos* virgin.

THE INCARNATION *A Study of Philipians* ii. 5—11. See under this title Dr Gifford's thorough discussion of the passage Phil. ii. 5—11 in the *Expositor* (Sept. & Oct. 1896).* With "Christ Jesus...emptied ($\epsilon\kappa\epsilon\nu\omega\sigma\epsilon\nu$) himself, taking the form of a servant...he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted ($\upsilon\pi\epsilon\rho\psi\omega\sigma\epsilon\nu$) him," we may compare Isaiah lii. 13, liii. 12 "Behold, my servant...shall be exalted and lifted up, and shall be very high...Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death."

With $\epsilon\alpha\nu\tau\omicron\nu\epsilon\kappa\epsilon\nu\omega\sigma\epsilon\nu\dots\mu\acute{\epsilon}\chi\rho\iota\ \theta\alpha\nu\acute{\alpha}\tau\omicron\nu$ compare Is. liii. 12 הערה למות נפשו he emptied out his soul to death. Rashi on Isaiah refers to Gen. xxiv. 20 וְתָעַר כְּדָה $\kappa\alpha\iota\ \epsilon\acute{\xi}\epsilon\nu\omega\sigma\epsilon\ \tau\eta\nu\ \upsilon\delta\rho\iota\alpha\nu$, and on וְתָעַר in the Torah *l. c.* (p. 41 ed. Berliner, Berlin 1866) he writes that this usage is common in the Mishnah, as מְעַרָה מְכַלִּי אֵל כְּלִי he who empties from vessel to vessel, and is found in Isaiah *l. c.* and Psalm cxli. 8 תָּעַר נַפְשִׁי, R.V. marg. *pour thou not out my life*, Field's *Origenis Hexaplorum Quae Supersunt* A. $\mu\eta\ \epsilon\kappa\kappa\epsilon\nu\acute{\omega}\sigma\eta\varsigma$, Σ. Θ. $\mu\eta\ \alpha\pi\omicron\kappa\epsilon\nu\acute{\omega}\sigma\eta\varsigma$.

With $\delta\iota\omicron\ \kappa\alpha\iota\ \theta\epsilon\omicron\varsigma\ \alpha\upsilon\tau\omicron\nu\epsilon\kappa\epsilon\nu\omega\sigma\epsilon\nu$ compare Is. lii. 13 יְרוֹם וְנִשְׂא וְנִבְהָ מִי אַתָּה הָר הַגְּדוֹל with Dr E. G. King's notes in *The Yalkut on Zechariah* pp. 17—18 (Camb. 1882), and ISAIAH LIII. according to the *Jewish Interpreters* ed. Neubauer & Driver with Intr. by Pusey (Oxford 1877).

The exaltation of the Son of God is expressed realistically in the *Shepherd of Hermas* by the figure of ἀνὴρ τις ὑψηλὸς τῷ μεγέθει ὥστε τὸν πύργον ὑπερέχειν a man taller than the tower, cf. *Evang. Pet.* $\mu\acute{\epsilon}\chi\rho\iota\ \tau\omicron\upsilon\ \omicron\upsilon\rho\alpha\nu\omicron\upsilon\ \kappa\tau\lambda$. On the sons of Anak see Rashi & שְׁפָתֵי חֲכָמִים on Num. xiii. 33, Sotah 34 b, Num. Rab. 16. 11, and cf. Midr. Ps. xxii. on וּמִקְרָנֵי רַמִּים.

* Enlarged and published separately, 1897.

42.

p. 72, n. 21 *uniting man and wife*] Gen. Rab. 68. 3—4 (Wünsche p. 327) We find in Torah, Prophets and Kethubim that אין זיווגו של איש אלה מן הקב"ה "marriages are made in heaven." *In six days the Lord made the heavens and the earth* (Ex. xx. 11). What is His occupation ער עכשיו εως ἄρτι (Joh. v. 17)? He sits and couples couples, a work harder to Him than the rending of the Red Sea, cf. Lev. Rab. 8. 1, Sotah 2 a, Sanhedrin 22 a.

Ex. Rab. 30. 9 (Wünsche p. 219) God does not break the Sabbath by His work in nature, that is to say by the continued movement of things, as of the rain from heaven to earth, for this is done בתוך הצירו within His own precincts, the whole world being His (Joel Blicke II. 173).

Mishnah Berakh. VIII. 5 (Surh. I. 30) Beth Shammai say *Qui creavit facem ignis*, but Beth Hillel, regarding creation as still continuing, say *Qui creas faces ignis*, cf. Joel Sohar p. 187 (Leipz. 1849).

The Holy One created His world by the letters *Jod* and *He* of יה, which represent אבא ואמא the father and the mother respectively (Joel Sohar p. 237). Generally, in the mystic sense, *συνουσία* is *γενέσεως ἀρχή* (Clem. Strom. III. 3, Potter p. 519). Rab says in Baba Bathra 74 b that God created everything in His world male and female, including Leviathan and Behemoth (Bacher *Babl. Amoräer* p. 21).

On the formation of the woman from one of the two sides (Ex. xxvi. 26) of Adam see Gen. Rab. 17. 6 (Wünsche p. 76), and compare Clem. R. II. 12 (*Apost. Fathers* by Lightfoot & Harmer p. 90, 1891) "For the Lord Himself, being asked by a certain person when His kingdom would come, said, *When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female.*"

43.

p. 74, IV. 25 *interrogate*] שאלת נדרים is the questioning of a person who has vowed a vow, especially by a Rabbi, in order to find a "door of repentance." See Lowe *Fragm. of T. B.* p. 62 note G, Schechter in Montefiore's *Hibbert Lectures* p. 560.

44.

p. 78, n. 1 *by ten things the world was created*] The ten things, for which Scripture proofs are given (Streane *Chagigah* p. 60), are חכמה תבונה דעת כח גבורה גערה צדק משפט חסד רחמים. Qiddushin 71 a mentions names of God of twelve and forty-two letters respectively, and Rashi writes that "they have not explained to us" what they are. See also Maimonides *Moreh Nebukhim* I. 62 (vol. I. 273—279, Munk 1856). Bacher conjectures in *Die Agada der Babylonischen Amoräer* (Budapest 1878) that the name of *forty-two* letters is made up of the Tetragrammaton יהוה and the thirty-eight letters of the above "ten things," "Der 42buchstabige

Name Gottes ist also nichts anderes als der Ausdruck für das Wesen Gottes und seine Attribute" (p. 18); and that the name of *twelve* letters is חכמה תבונה דעת (p. 19).

45.

p. 79, n. 1 *the chariot*] Ecclus. xlix. 8 ὁρασω δόξης ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἄρματος Χερουβίμ. A Talmudic interpretation of Cherub is *sicut puer* (Buxt. 1084).

Chagigah 13 a quotes from Ben Sira אין לך עסק בנסתרות Thou hast no business with the secret things (Deut. xxix. 29). The *Fragment of Ecclus.** in Hebrew lately identified and described by Mr Schechter (*Expositor* iv. 1—15, 1896) contains the Neo-Hebrew word עסק, for which the Greek of Ecclus. xl. 1 has ἀσχολία, partly perhaps because of the assonance. In Acts vi. 3 עסק might be used to render χρεία (Ecclus. iii. 22).

Rashi on Prov. xxv. 27, with reference to the matters of *bereshith* and *the chariot*, explains וחקר כבודם כבוד as meaning that one may however speculate כבודם כבודם אשר כבודם כבוד on words of the wise *whose glory is glory*.

For the idiom כבודם כבוד, which is not uncommon, compare Prov. xiv. 24 the folly of fools is folly, Berak. 23 a his prayer is a prayer, Pesach. 113 b their life is not life, Rom. xi. 6 χάρις οὐκέτι χάρις, St James v. 12 &c.

The verse in question might be rendered to the effect that, as to eat honey much is not good, so to pry into the inscrutable things "whose glory is glory" is *not good*.

Midrash Mishlé applies Prov. xxv. 16 רבש מצאת וכו' to Ben 'Azzai and Ben Zoma, who entered the *pardes* (p. 63).

46.

p. 80, v. 4 (cf. iv. 4) *was Abraham tempted*] Not "God did tempt Abraham" (Gen. xxii. 1). Compare Heb. xi. 17 πειραζόμενος, St James i. 13 μηδεὶς πειραζόμενος κ.τ.λ. ib. ver. 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας κ.τ.λ., cf. Sukkah 52 b the evil *yecer* מסית [1 Chron. xxi. 1] seduces a man in this world &c., Aboth iv. 32 let not thy *yecer* give thee false assurance.

47.

p. 83, v. 8 *rains...Jerusalem*] Of rain it is said in Ta'anith 7 a גדול יום הגשמים מתחיית המתים the day of the rains is greater than that of the quickening of the dead, the one being for righteous and wicked alike (Matt. v. 45) and the other for the righteous only. Or it is as (or greater than) the day on which the Torah was given, see Midr. Ps. cxvii. 1 הללו את ה' For thou art great and doest wondrous things (Ps. lxxxvi. 10)

* The recently published work *The Original Hebrew of Ecclus. XXXIX. 15 to XLIX. 11* (ed. Cowley & Neubauer, Oxford 1897) contains the folio described by Mr Schechter and others following it which were afterwards discovered.

and נפלאות is naught but *rains* (Job v. 9—10). Said R. Tanchum bar Chiyah גדולה ירדת גשמים ממתן תורה, for the giving of the Torah was a joy to Israel, but the fall of the rains is a joy to the whole world. Sifré II. § 42 ונתתי מטר ארצכם (Deut. xi. 14) it is a blessing which includes all others, for it is said ויתרון ארץ בכל היא כו' (Eccl. v. 8, Schiffer p. 29). On drought see v. 11, Ta'anith 7 b. The Resurrection is placed in the month Nisan by R. Isaac ibn גיאת in his מאה שערים II. p. 106 (Fürth 1861).

A meaning of פגע רע *mishap* is possession by an evil spirit (Buxt. 1696, Kohut VI. 294). It is said in Aboth R. N. A & B (Schechter pp. 103—105) that no one was ever נפגע in Jerusalem, A adding that if any one so afflicted looked upon the walls of Jerusalem he was healed.

"The Evangelists mention no instance of possession at Jerusalem" (Westcott *Gosp. Miracles* p. 78, 1859). Sifré II. § 193 on Deut. xx. 4 "For the Lord your God is he that goeth with you...to fight for you against your enemies, to save you from serpents and scorpions and evil spirits." All these are מזיקין *nocentes*, and they belong to "the power of the enemy" (Mark xvi. 17—18, Luke x. 19). Midr. Ps. xci. 13—14 (Buber p. 400) Noah trod on serpents and scorpions ולא היו מזיקים אותו. How is it that Israel pray and are not heard in this world? It is because they have not the knowledge of *Shem ha-mephorash*, which they will have in the time to come (Is. lii. 6).

48.

p. 83, n. 12 *Sychar*] In Rab. Joseph Schwarz's *Das heilige Land* [Jerus. 1846] *Deutsch bearbeitet von Dr Israel Schwarz* (Fr. a. M. 1852) it is said that south-east from Sichem is a village Aschar, and not far from it on the Jerusalem road "ein groszer 100 Fusz tiefer Brunnen Jakobsbrunnen genannt...Es scheint mir nun dasz dieses Dorf Aschar kein anderes ist als das ehemalige Sechu, und der sogenannte Jakobsbrunnen nicht weit davon die grosze Grube ist, woselbst Saul [1 Sam. xix. 22 ויבא עד בור הגדול אשר בשכו] bei seiner Reise nach Ramah nach dem Aufenthalte von David und Samuel sich erkundigte" (pp. 124, 125). In his *Karme Schomron* Schwarz had suggested that Aschar was Sychar. See also Neubauer *La Géographie du Talmud* p. 171.

Schwarz supposes Aschar to be referred to in Gen. Rab. 98. 20 מעל זו אזכרות שבבעל (Gen. xlix. 25), and Mr Schechter supports this conjecture by a reading אַסְכְּרוֹת בְּבַעַל in the *Midrash ha-Gadol*, of which he is preparing an edition. The name in this form would be like Gur-baal (2 Chron. xxvi. 7), and would mean "Ascharoth im Thal" (*Das heil. Land* p. 128). It is said in *Mattanoth Kehunnah* (cf. יפה תאר) on Gen. R. *l.c.* that some place נגונה ההרים must be meant, and Schwarz remarks in his *Recension über מילין ערך des S. Rapoport* p. 5 (Wien 1853) that "die Gegend Salim und Askar ziemlich hoch liegt" in contrast with Beth Shean "that coucheth beneath" (Gen. Rab. *l.c.*). He wonders why Rapoport did

not mention his *Heilige Land* "da er doch schon im Besitz meines Werkes war" (*Recension* l.c.). On *בבֵּעַל* (*בית הבעל*) see Buxt. 333, Bacher *Babl. Amoräer* p. 48, Prof. W. R. Smith *The Religion of the Semites* Lect. 3. Schwarz thinks that *עֵין סוּכַר* (*Menach. 64 b*) may be referred to in the name *עֵין כּוֹשִׁית* in T. J. 'Abodah Zarah v. 4, 44 d₃₁.

It has also been suggested that *Ἰσκαριώτης* may be from *אִסְכְּרוֹת* (Rap. 'Erekh Millin p. 28). There is a form Iskar for Askar (Westcott on St John iv. 5). The Sadducees disagreed with the Pharisees about the 'omer. See Obad. Bert. in Surh. l.c. p. 83 n.

49.

p. 84, v. 9 *the well*] Omit *פִּי* before *הַבַּאֵר*. In the New Testament see St John vi. 51 "I am the living bread which came down from heaven," 1 Cor. x. 4 "that spiritual Rock that followed them...was Christ." Rashi on Ta'anith 9a [not fol. 19. 1 as Schoettgen i. 623, 1733] writes "*The well of Miriam*, a rock with waters flowing from it, and it rolled and went along with Israel. And it was the rock that Moses struck, which would not let its waters flow for him because Miriam had died." Through Moses, Aaron, and Miriam three "good gifts" were given to Israel, *בַּאֵר וְעֵנַן וּמָן*, the well, and the cloud, and the manna (*Ta'an. l.c.*). The same three things are brought together in 1 Cor. x. 2—4 "And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink." At the beginning of Aboth R. N. it is said that Moses was *sanctified in the cloud*. St Paul prefers "rock" to "well" as a symbol of Christ. That the rock or well was to continue with Israel in the wilderness is deduced from Ex. xvii. 6 *וְהָיָה כֹּה־לְפָנֶיךָ כֹּה־עוֹמֵד לְפָנֶיךָ כֹּה־*, on which see Mekhilta (Fr. 52 b) and Targ. Jonathan.

St Paul seems to testify to the prevalence of Midrashic interpretation in his day by adopting the method and using it in an anti-Jewish sense (Gal. iv., Clem. *Hom.* ii. 22). But it is not said that the things allegorized "are an allegory," for *יֹצֵא מִיָּדֵי פִשְׁטוֹ* *Scriptura non egreditur ex simplicitate sua, id est, simplici & literali sensu* (Buxt. 1861), cf. Shabbath 63 a, Jebamoth 11 b & 24 a, Bacher *Babl. Amoräer* p. 113, Dobschütz *Die Einfache Bibelexege der Tannaim* p. 14 (1893).

50.

p. 92, v. 21 *sponge*] Dr Swete on the Gospel of Peter p. 8₃ (1893) writes "Origen *Matt.* 137 may have had this in view when he compares the sponge to the writings of unbelievers filled *non de uerbo potabili...sed de aliquo contrario et nociuo et non potabili aceto intelligibili.*"

ib. n. 36 *sieve*. Cf. Ecclus. xxvii. 4 In the shaking of a sieve, the refuse remaineth; so the filth of man in his reasoning, St Luke xxii. 31 *ἐξητήσατο ὑμᾶς τοῦ σινιάσαι κ.τ.λ.*

51.

p. 96, v. 32] Heb. Auth. P. B. p. 204 (cf. *Crit. Note*) Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, *and wax grey and old over it, and stir not from it*, for thou canst have no better rule than this. Mr Schechter compares Ecclus. xi. 20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

With Eccl. xii. 13 (p. 96 n.) compare Ecclus. xliii. 27 καὶ συντέλεια λόγων Τὸ πᾶν ἐστὶν αὐτός [1 Cor. xv. 28 ἵνα ᾗ ὁ θεὸς πάντα ἐν πᾶσιν], on which it is remarked in the *Speaker's Commentary* "This clause is evidently a spurious Hellenistic addition by the younger Siracide."

The verse runs thus in the *Original Hebrew of Ecclus.* (p. 18 ed. Cowley & Neubauer):

עוד כאלה לא נוסף וקץ דבר הוא הכל :

52.

p. 99, vi. 1 *Thorah for its own sake...they reveal to him secrets of Thorah*, cf. Ecclus. xiv. 21] Mr Schechter suggests in explanation of Ecclus. vi. 22 "For wisdom is according to her name; and she is not manifest unto many" that κατὰ τὸ ὄνομα αὐτῆς may be a rendering of לשמה read כשמה, with the sense that she is not manifest to the many who do not seek her for her own sake, cf. Ecclus. xxxv. 5 χάριν ἐντολῆς which may be for לשם מצוה, St Matt. x. 41 εἰς ὄνομα προφήτου...δικαίου. For another suggestion see Note 55.

ib. וכנהר. See Note 16, and cf. Ecclus. xlvii. 14 "How wast thou wise in thy youth! and didst make instruction to overflow (or didst overflow with instruction) like the Nile" (Cowley & Neub. *Original Heb. of Ecclus.* p. 35).

ib. and exalts him. Compare Ecclus. iv. 11, xv. 5.

53.

p. 100, vi. 2 *read not*] "Die Litteratur über diese Formel ist angegeben in meinen Prolegomena critica in V. T. Hebraicum, Leipzig 1873, S. 68. 69. 122" (Strack *Die Sprüche der Väter*). "The formula אל תקרי is called by Jerome *Non debemus legere* or *Legi potest*" (Krauss in *J. Q. R.* vi. 252).

54.

p. 102, vi. 6 *in the name of him that said it*] "In Pesiqta [or *Pesiqatha* pl.] and other Agadoth" (Machsor Vitry) Moses is said to have found the Holy One studying the tract Red *Heifer* and quoting decisions of Rabbis in their names, as "R. Eliezer says *A calf of the second year*." See Mishnah Parah i. 1, Pesiqta פרה (Buber 40 a), Jalqut יתרו i. 268 in the name of פסיקתא. A scholar should "verify his citations."

55.

p. 102, VI. 7 *Great is Torah*] Sayings about Wisdom are applied to the Torah here and elsewhere. Bereshith Rabbah begins with Prov. viii. 30 וַאֲהִיָּה אֲצִלּוֹ אֱמוֹן וַאֲהִיָּה שַׁעֲשׁוּעִים יוֹם יוֹם "Then I was by him, *as* one brought up *with him* (R.V. *as* a master workman): and I was daily *his* delight, rejoicing always before him," and it explains אֱמוֹן by the words רַבְתָּא, מוֹצֵנֶע, מְכֻסָּה, פְּדֻגּוֹ. Torah is here identified with Wisdom, and is also made to say with reference to Prov. *l.c.* "I was אֱמוֹנָתוֹ של הקב"ה, the instrument [Aboth III. 23] by which He created the world. "He looked into the Torah and created the world," אֱמוֹן being read as אֱמוֹן. The Torah says בְּרֵאשִׁית בְּרָא by *reshith*, which is Torah, He created.

So in Zohar פר' תרומה (II. 161 a Lublin) it is said אֱמוֹן אֵל תִּקְרִי אֱמוֹן אֵל read not *amon* but *omen*, that is *τεχνίτης*. The אֱמוֹן or Torah was not the actual creator but only אֱמוֹן אֲצִלּוֹ. She was "by Him" ages before the creation, for יוֹם יוֹם means 2000 years (Ps. xc. 4). He looked at the word שְׁמִים in the Torah and created the heavens, at the word אֵשׁ and said "Let there be light," and so on. Compare Wisdom vii. 22 R.V. "For she that is the artificer of all things taught me, *even* wisdom," and in the New Testament 1 Cor. i. 24 "Christ...the wisdom of God," Heb. i. 2 "through whom also he made the worlds."

As אֱמוֹן παιδαγωγός (Buxt. 1698) is made to be a meaning of אֱמוֹן, which is Wisdom, who is the Torah, so St Paul writes "the law was our παιδαγωγός to bring us unto Christ" (Gal. iii. 24).

Wisdom is רַבְתָּא *great*, like the Torah, and is מְכֻסָּה *covered*, and מוֹצֵנֶע, cf. Buxt. 1928 on צִנֵּעַ *Abscondere, Occultare, ut ea quae reponuntur in thesaurum & asservantur quasi abscondita*, and see the commentaries on Gen. Rab. *l.c.* Thus the Midrash makes Wisdom ἀποκεκρυμμένην...πρὸ τῶν αἰώνων (1 Cor. ii. 7). If we may regard אֱמוֹן in the sense סְתִימָה (Zohar III. 65 b, Brody 1873) as an ὄνομα of Wisdom, comparing Ex. xxxiv. 14 כִּי יְהוָה קִנָּא שְׁמוֹ, we may say that she "is according to her name...not manifest" (Ecclus. vi. 22).

56.

p. 105 תורה] Meanings of יָרָה are "*iecit...sortes, sagittas, manum emisit...inde monstravit indicavit*" (Gesenius). Hence Torah was "pointing out what was to be done in some special case," or it was a response obtained by casting lots. See Mr Montefiore's *Hibbert Lectures* p. 68 n. (1892).

The Pentateuch, which contained several *torahs* or νόμοι (Lev. vi.—xv., Num. v. vi. xix.), was called the Torah κατ' ἐξοχήν, but Prophets and Hagiographa were often grouped with it under that name, and the study of Torah might include anything in its religious aspect, for "everything is therein."

According to Rish (Heb. רִי"ש), that is R. Iacob ben Shimshon, the author of the commentary on Aboth in "Machsor Vitry," Moses received

the whole Torah.

If Rabbis decide differently, how is one to learn Torah? All the words of the wise *were given from one shepherd* (Eccl. xii. 11). One pastor Moses spake them from the mouth of the Lord of all. "These and those are words of the living God." See Chagigah 3 b (Streane p. 9), 'Erubin 13 b, Gittin 6 b. Says R. 'Aqiba in Sifra (Weiss 112 c, cf. 105 a) The Torah was given with its *halakhoth*, *digduqim* and *perushim* by the hand of Moses from Sinai. See also Note 1.

It is written "the two tables of stone...and on them according to all the words" (Deut. ix. 10). Why not briefly "on them all words"? The three added letters ו, כ, ה cannot be superfluous, but must hint at something more than the Scripture. They teach that together with it *Mishnah*, *Talmud*, *Agadah* and the future discoveries of scholars were spoken to Moses on Sinai. "Is there a thing whereof men say, See, this is new? it hath been already, in the ages that were before us" (Eccl. i. 10). See T. J. Peah II. 6, Megillah iv. 1, Chagigah i. 8 (17 a, 74 d, 76 d). Midr. Rab. Ex. 47. 1, Lev. 22. 1, Eccl. i. 9. § 2 on מָה שֶׁהָיָה, v. 8. § 2 on וַיִּתְּרוֹן אֶרֶץ.

Sundry sayings about the writing of Torah are hung upon Hosea viii. 12 "Though I wrote for him the great things of my Torah, they have (or would have) been accounted as a strange thing," and Ex. xxxiv. 27 (p. 105). See the passages last cited, Gittin 60 b with Rashi and Tos. ד"ה אֶתְמוּהִי, Pesiqta Rabbathi רִישׁ פ"ה (Friedm. 14 a), Tanchuma ג' נח, ה' וִירָא ה' תִּשָּׂא ל'ד, (11 a, 25 a, 127 a Warsaw 1879), Buber Tanch. כִּי תִשָּׂא II. 58 b, Jalqut i. 405.

Was the greater part (רובו) of the Torah in writing? No, but Scripture with the deductions from it by the thirteen *middoth* of R. Ishmael (Sifra *init.*) comes to more than the oral Torah. Or things proved by Scripture are of greater worth than mere traditions. If everything had been written, Israel would have had no advantage over a "strange" people, as the Christians (Frankel), who like themselves could produce their books and parchments. The oral Law was not written, lest the Gentiles should borrow it with the written Law and call themselves Israel. Or "should I write" the Mishnah, which is greater than the Miqra (Deut. Rab. 14. 10), to become "as a strange thing" by translation into the language of strangers?

Moses wanted the Mishnah to be in writing, but God kept it as His unwritten *μυστήριον* for Israel, to distinguish them from the nations of the world. What was oral was to be said, and what was written was to be read. The sayer of Targum in the Synagogue might not look at the roll of the Torah, and the reader of Torah might not take his eyes off from it.

But when the oral Law was in danger of being forgotten, the writing of it was justified by Psalm cxix. 126. "It was a time to do something for God, even if by such doings His law was apparently destroyed" (*Encycl. Brit.* art. MISHNAH, Berak. 63 a, Rish). Shemuel said that 3000 halakhoth were forgotten in the days of the mourning for Moses (Temurah 15 a). Rab Papa said that there were 600 Sedarim of the Mishnah and our Rabbis that there were 700 (Chagig. 14 a), in their days (Rashi).

For Qabbalah used of Scripture see also Chagigah 10 b (Streane p. 51), Rosh ha-Shanah 19 a, Ta'anith 17 b, Niddah 23 a, T. J. Challah i. 1 (57 b₁₆), Mass. Soferim 18. 3. Tosefta Yoma & Niddah (Zuck. pp. 183₂₄, 186₁₇, 645₁). Gen. Rab. 7. 2, Eccl. Rab. vii. 23, Pesiqta פְּרָקָה (Buber 36 a), Midr. Ps. lxxviii. (Buber p. 318). Some references already given are included in Friedmann Mekhilta 5 a, 15 b, 27 a, 28 b (*bis*), 30 a, 44 b, 65 a, 72 a & Sifré 33 a (*bis*), 52 a, 83 b. See also Weiss Sifra 86 b, that is col. 2 of the last folio of אַחֲרֵי מוֹת. Rosh ha-Shanah 7 a quotes words of Ezra after Zech. i. 7 (p. 106), but not expressly as Qabbalah.

On the History of Jewish Tradition see Mr Schechter's *Studies in Judaism*.

ib. *they would have questioned the authority of the Prophet*. See in this connexion the comparison in T. J. Berakh. i. 7 (3 b) to two envoys of a king one of whom is and the other is not to be believed without credentials, with allusion doubtless to Christianity.

58.

p. 117 *thou destroyest the whole world*] See p. xxviii. of סֵפֶר תַּגִּין "SEPHER TAGHIN *Liber Coronularum*" ed. J. J. L. Bargès (Paris 1866).

59.

p. 120 § 4 *The division of the Decalogue*] See the essay *Ueber die ursprüngliche und richtige Eintheilung des Dekalogs* von Dr L. Heilbut (Berlin 1874), which includes an interesting account of modern discussions of the question.

60.

p. 124 THE LORD'S PRAYER] *Our Father which art in heaven*. The short reading Πάτερ without ἡμῶν κ.τ.λ. in St Luke xi. 2 raises the question of the original language of "The Prayer," as the Lord's Prayer was called in early Church writings. "Our Father" corresponds to the Hebrew ABINU, and "Father" without the pronoun to the Aramaic ABBA, as in Ἀββὰ ὁ πατήρ in St Mark xiv. 36, Rom. viii. 15 (see Sanday & Headlam's note), Gal. iv. 6. The fact that the pronoun in אֲבִינֵנו originally implied limitation to Israel is (so far as it goes) an indication of the priority of Πάτερ ἡμῶν to Πάτερ without ἡμῶν.

The Midrash on Ps. xiv. illustrates *The fool hath said in his heart* by the case of Esau. His plan is, not that I should slay Abba the father, but that Ishmael should do this; and when he has slain Abi my father, and I my brother, then I will slay him and have the world to myself. Here the Aramaic Abba "the father" is followed in the next line but one (Buber p. 112) by the Hebrew Abi "my father." So Πάτερ and Πάτερ ἡμῶν may be thought to point to Aramaic and Hebrew originals respectively.

In the Hebrew of Delitzsch St John xii. 27—28 "Father, save me from this hour...Father, glorify thy name" becomes אֲבִי...אֲבִי כֹן My Father,

save me from this hour...My Father, glorify thy name, and in St Luke xi. the Prayer commences (שבשמים) אבינו, *Our Father* (*which art in heaven*), the short reading being imperfectly indicated by the use of brackets.

[In all forms of post-Biblical Palestinian Aramaic except Samaritan *ab(b)â* and *immâ* are used for *my father* and *my mother*. Compare

Onk. Gen xx 12 אִמָּא בַת אֲבָא בְרָם לֹא בַת אִמָּא; *syr. hier.* Lc viii 21 אבא ואבכון John xx 17 אִמָּא ואחא.

The only traces in Edessene Syriac of the use of ܐܒܐ for *my* (or *thy*) *father* are found in the Old Syriac Gospels (*crt.* Mt x 32, Lc ii 49, Joh vi 32; *sin.* Mt vi 4, xv 13). ܐܒܐ is found now and then even in the Peshitta for πατήρ (e.g. Joh xii 28) in place of the more usual ܐܒܝ, but it never occurs in the Peshitta where the Greek has μου. For "Abba, Father" the Old Syriac has the one word *My Father* in the Gospel, and according to S. Ephraim *our Father* in the Epistles. The Peshitta has the two words *Abba, My Father* in the Gospel, and *Abba, our Father* in the Epistles (F. C. B.).]

The Prayer may have been given in Aramaic or Greek or Hebrew, which last seems to have been the ordinary language for set forms of prayer (Hamburger *Real-Encycl.* art. *Gebetsprache*), or in a mixed dialect. Compare the passage cited from T. J. Sanhedrin vi. 3 (5) in the Introduction to Susanna in the *Speaker's Commentary*, where ABBA (Schwab p. 280 *Mon père*) is followed by a sentence in Hebrew, except its last word באסקופה. For examples of prayers in Aramaic see Heb. Auth. P. B. p. 151 יקום פרקן בו, Wünsche *Erläuterung der Evangelien* Matt. vi. 13.

In the Hebrew New Testament we might read in St Luke xxiii. 46 רוחי אפקיד בידך אבא i.e. ABBA, into thine hand I commit [R.V. Ps. xxxi. 5 *commend*] my spirit.

In the Authorised Hebrew Daily Prayer Book see in the Hymn אדון עולם אשר מלך Into thy hand I commend my spirit, when I sleep, and when I wake; And with my spirit, my body also: the Lord is with me, and I will not fear (pp. 3, 297). See also in

the *Evening Service* (p. 101) Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hands are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

The book ends with NIGHT PRAYER FOR YOUNG CHILDREN... 2. Hear, O Israel &c.... 6. Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth. 7. For thy salvation I hope, O Lord.

* * * For infants 2, 6, 7.

In St John xix. 30 Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα Dr Abbott in *The Spirit on the Waters* (p. 256, 1897) takes the rare phrase "unfortunately translated" *bowed his head* to mean *laid his head down* i.e. to rest (Matt. viii. 20, Luke ix. 58). The rendering of Delitzsch ויט את ראשו ויפקר את רוחו (Heb. N. T. 1880) connects the saying with Psalm xxxi. 5, but not with Matt. or Luke *l.c.* After the evening AUDI a scholar should at least say one פסוקא דרחמי such as the verse *Entes mains je recommande mon âme &c.* (Berak. 5 a *init.*, Schwab p. 234). See also Num. Rab. 20. 20 (Wünsche p. 500), Mekhilta בשלח on the words נטית ימינך (Fr. 42 a).

The Manna.

Wisdom xvi. 8—28 Yea, and in this thou didst persuade our enemies, that thou art he that delivereth out of every evil...thou gavest thy people angels' food to eat, and bread ready for their use didst thou provide for them from heaven without their toil, bread having the virtue of every pleasant savour, and agreeing to every taste; For thy nature manifested thy sweetness toward thy children; while that bread, ministering to the desire of the eater, tempered itself according to every man's choice... For the creation, ministering to thee its maker,...converting itself into all forms, it ministered to thine all-nourishing bounty, according to the desire of them that made supplication; That thy sons, whom thou lovedst, O Lord, might learn that it is not the growth of the earth's fruits that nourisheth a man, but that thy word preserveth them that trust thee. For that which was not marred by fire, when it was simply warmed by a faint sunbeam melted away; That it might be known that we must rise before the sun to give thee thanks, and must plead with thee at the dawning of the light.

Thus God is represented as the Father in heaven, who gives bread to His children and delivers them from evil (ἐκ παντὸς κακοῦ).

By a curious אל תקרי or exegetic various reading the Psalmist's "angels' food" here referred to is made to mean not *bread of* ABBIRIM but *bread of* EBARIM, bread which preternaturally permeated and was wholly consumed by the *members*. See Midr. Ps. lxxviii. (Buber p. 345), Joma 75 b, Mekhilta & Sifré (Fr. 59 b, 24 a), Bacher *Die Agada der Tannaiten* I 254 (1884).

So St Cyril of Jerusalem writes of the Bread in the Prayer in his last *Catechetical Lecture*: "*Give us this day our substantial bread.* This common bread is not substantial bread, but this Holy Bread is substantial, that is, appointed for the substance of the soul. For this Bread *goeth not into the belly and is cast out into the draught*, but is distributed into thy whole system for the benefit of body and soul. But by *this day*, he means, 'each day,' as also Paul said, *While it is called to-day.*" See Dr Gifford's translation and notes in *Nicene and post-Nicene Fathers* ed. Wace and Schaff (Lect. xxiii. § 15 p. 155, 1894).