

gressed the whole law from Aleph to Tau. . . . Abraham kept the law from Aleph to Tau. . . . When God pronounced a blessing on Israel, He did it from Aleph to Tau." These Hebrew letters, when joined, make the word "Eth," the definite article, which the Rabbins regarded as primarily signifying *substance* (Eben Ezra). Thus the Syriac version translates Gen. i: 1, "The (eth) heavens and the (eth) earth," by words equivalent to the *substance* or *being*, the matter and primal forces of the heavens and the earth. The expression in Revelation would thus be recognized by every Jew as a picture of Christ as the source and summation of the created universe.

The definition of God as He "*which is, and which was, and which is to come*" (Rev. i: 4), is the Rabbinical paraphrase of the name "Jehovah," which was commemorated in the three hours of daily prayer. In Chasad Shimuel we read: "These hours point out the holy, blessed God; he who was, who is, and who shall be. The Morning prayer points out him who was before the foundation of the world: the Noonday prayer points out him who is; and the Evening prayer points out him who is to come."

"The *seven spirits which are before the throne*" (Rev. i: 4) remind one of Jonathan ben Uzziel's comment on Gen. xi: 7: "God said to the seven angels which stand before him," etc.; and of Raphael's announcement in Tobit xii: 15: "I am one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One."

"The *seven stars in his right hand* (Rev. i: 16), which are afterward interpreted to be the seven angels of the churches, are used thus by Jonathan ben Uzziel on Ex. xl: 4: "Seven lamps of the candlestick are like the seven stars which the righteous resemble."

The "*keys of hell and death*" (Rev. i: 18) are suggestive of, and were probably suggested by, the saying in the Jerusalem Targum on Gen. xxx: 22: "There are four keys in the hand of God which he never trusts to angel or seraph: 1. The key of the rain; 2. The key of provision; 3. The key of the grave; 4. The key of the barren womb."

"The *second death*" (Rev. ii: 11) is an expression we find in Jerusalem Targum on Deut. xxxiii: 6: "Let Reuben live in this world and not die by the second death."

"The *doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel*" (Rev. ii: 14), is not expressly stated in the Old Testament; but the abominations mentioned in Num. xxv. are by the Targum writers attributed directly to the counsel of Balaam.

"Thou hast a few names even in Sardis which have not defiled their garments, and they *shall walk with me in white*" (Rev. iii: 4). This saying is illumined by the statement of Maimonides, that the San-