

of a similar character, dating perhaps from the first century, are developed later in the eighth and ninth centuries into an extensive mystical literature known under the name of Chapters of the Chambers,¹ which enlarge upon the topography of the heavens with great minuteness, besides giving very detailed descriptions of the various divisions of the ministering angels who dwell there, and their various functions, and producing even some of the hymns which are sung in heaven on particular occasions.

But first we must note that the fact of God's abiding in a heaven ever so high does not prevent him from being at the same time also on earth. "Thou art the Lord our God," runs the text of a prayer, which is still recited every day, "in heaven and *on earth*, and in the highest heavens of heavens";² whilst the fact of God's appearing to Moses in the bush is taken as a proof that there is no spot on earth be it ever so lowly which is devoid of the divine presence.³ When a Rabbi was asked as to the seeming contradiction between Exod. 40 34, according to which the glory of God filled the tabernacle, and 1 Kings 8 27, in which it is said: "Behold, the heaven and heaven of heavens cannot contain thee," he answered, that the matter is to be compared to a cave by the shore of the sea; once the sea became stormy and inundated the land, when the cave filled

¹ ספרן הכבלות existing in various versions, strongly reminding of the Book of Enoch and similar other Pseudoepigrapha.

² See *S. E.*, p. 118, and Introduction, p. 80. ³ *P. K.*, 2 b.