

sides thee. And before the All thou wast the All, and when the All became thou filledst the All.”¹

It is true that there are also other appellatives for God, placing him “above the world,” as the heaven,² the height of the world,³ and the high one.⁴ Nor is it to be denied that there is a whole circle of legends mostly concentrated round the visions of Ezekiel, which give mystical descriptions of God’s heavenly habitations. Here is an instance of the economy of the seventh heaven which is Araboth. It is with reference to Ps. 68 4: “‘Sing unto God, sing praises to his name: extol him that rideth upon the Araboth (the heavens).’ Araboth is the heaven, in which are righteousness and grace, the treasures of life, the treasures of peace and the treasures of bliss, and the souls of the righteous, and the souls and the spirits which are about to be created, and the dew with which the holy one, blessed be he, is to revive the dead . . . and there are the Ophanim, the Seraphim, and the holy Chayoth and the ministering angels and the throne of glory, and the king, the living God, high and exalted, rests above them, as it is said: ‘Extol ye him that rideth upon the Araboth.’”⁵ This passage, and a few others

¹ שֵׁר הַחַיִּים, 3d day.

² See Rab. Dictionaries, sub. שָׁמַיִם. See also Schürer 2 : 539.

³ Tan., בֵּי הַשָּׁמַיִם, 27.

⁴ See *Baba Bathra*, 134 a, and Rab. Dictionaries sub. גְּבוּהָה. Cf. also Landau and Löw, about all these expressions.

⁵ See *Chagigah*, 12 b, 13 a; and *P. R.*, 95 b seq. Cf. Ginzberg, *Die Haggada bei den Kirchenvätern*, p. 11.