

of the world.¹ In another place God is compared by a Rabbi to the soul "filling the whole world, as the soul fills the body,"² a comparison which may probably have suggested to later Jewish writers semi-pantheistic notions; as, for instance, when the author of the Song of the Unity says: "There is nothing but thy existence. Thou art alive, omnipotent, and none is be-

¹ *Gen. R.*, 68⁹ and *P. R.* 104^a, and notes. Cf. E. Landau's essay *Die dem Raume entnommenen Synonyma für Gott in der Neuhebräischen Literatur* (Zürich, 1888), pp. 30 seq., where the whole literature on the subject is put together: to which Bacher, *Ag. Tan.*, I 207, and Jacob, *Im Namen Gottes*, 119 may be added. According to the passage from the *Mechilta*, 52^b, given there by Bacher, מכאן לב"ד, הגדול שהוא קדו מקום, it is the divine court of judgement which is called מקום. Cf. *Mechilta of R. Simon*, ed. Hoffmann, 81. See also Lewy, *Ein Wort über die Mechilta des R. Simon*, p. 9, note 4. See also *Midrash Temurah*, § 2. I believe, however, that in spite of all these authorities, that the older commentators of the *Mechilta*, explaining the passage to refer to the court or the Sanhedrin, were in the right, the reading of ב"ה in the *MIIG* probably resting on some clerical error. The term is mainly indicative of God's ubiquity in the world and can best be translated by "Omnipresent." Cf. Taylor's *Sayings of the Jewish Fathers*, p. 53, note 42, though it is difficult to say with any certainty whether it is Jewish or Hellenistic in its origin. On Landau's note I, p. 40, it may be remarked that the text of Gemara in the *Mishnah Berachoth*, 5¹, has לאבדום שבשמים instead of מקום. Cf. *Mishnah, Rosh Hashana*, 4², לאבדום instead of שבשמים, where Mr. Lowe's ed., p. 62^a, reads ומשעברים instead of ומשעברים. Bis'op Lightfoot's quotation (in his *Commentary to the Colossians*, p. 213) from ב"ה on the *Pentateuch* (to Exod. 34 20), according to which God is also called בכורו של עולם, the "first-born of the world," is not to be found in the older Rabbinic literature, and seems to be only a later cabalistic term.

² See *Lev. R.*, 4⁸.