

'Now I know that there is no other God in all the earth, but in Israel' (2 Kings 5 15). Rahab (made even further progress, and) placed God both in heaven and earth, saying, 'For the Lord your God, he is God in heaven above and in earth beneath' (Josh. 2 11); but Moses made him fill all the space of the world (or universe), as it is said, 'The Lord he is God in the heaven above, and upon the earth beneath': there is none else (Deut. 4 39), which means that even the empty space is full of God."¹

He is indeed to the Rabbis, as may be gathered from the various appellatives for God scattered over the Rabbinic literature, not only the Creator of the world, or "he who spake and the world existed,"² but also the Father of the world,³ the goodness (or the good one) of the world,⁴ the light of the world,⁵ the life of the world,⁶ the stay of the world,⁷ the eye of the world,⁸ the only one of the world,⁹ the ancient one of the world,¹⁰ the righteous one of the world,¹¹ the master or the lord of the world,¹² and the space (*makom*)

¹ *Deut. R.*, 2 27. Cf. *Mechilta*, 59 a. Cf. *Tan. B.*, 4 16 a; *M.T.*, 19 3, 22 2, 62 8; cf. Bacher, *Ag. Am.*, 1 182.

² *Jer. Pesachim*, 18 b. Cf. Löw, *Gesammelte Schriften*, I 185, note 3.

³ *Midrash Prov.*, ch. 10.

⁴ *P. K.*, 161 a.

⁵ *Tan. B.*, 4 24 b.

⁶ *Tan.*, כ"ח חשא, 24.

⁷ *Tan. B.*, 50 b.

⁸ *Gen. R.*, 42 2.

⁹ *Gen. R.*, 21 5.

¹⁰ *Yalkut to Chronicles*, section 1074, but the reading is rather doubtful. Cf. *Kuth R.*, 2 1, and commentaries.

¹¹ *Yoma*, 37 a. Cf. *Yalkut to Prov* § 346.

¹² *Berachoth*, 4 a.