

would doubt his existence and say, "There is no judgment and no judge," belong rather to the generation of the deluge, before God had entered so openly into relations with mankind.¹ To those who have experienced him through so many stages in their history, such doubt was simply impossible.

A God, however, who is mainly reached, not by metaphysical deductions, but, as was the case with the Rabbis, through the personal experience of his revelation and his continuous operations in the world, cannot possibly be removed from it, or be otherwise confined to any particular region. Such a locally limited conception of the deity could, according to the Rabbis, only be entertained by a newly fledged proselyte, who had not as yet emancipated himself from his polytheistic notions. To the Jew, God was at one and the same time above, beyond, and within the world, its soul and its life. "Jethro," say the Rabbis, "still believing that there was some substance in other gods, said, 'I know that the Lord is greater than all the gods' (Exod. 15 11). Naaman came nearer the truth (though still confining God to one part of the universe), for he said,

Cf. Bacher, *Terminologie*, 1^{re}, for the etymology and a more precise explanation of this term. It may be remarked that in most cases this term *בנין* is used by the Rabbis, when the anthropomorphism which they imply is carried *further* than that implied by the Bible. The instance which I have just cited from the *Peshta* is a case in point. Cf. also the numerous instances given by Kohut in his *Aruch Completum*, s.v. *בנין*².

¹ See *Gen. R.*, 26 6 and *Pseudo-Jonathan*, *Gen.* 4 1.