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praise (Verse 13), while Jesus Himself comes before us not as a longed-for guest, but as Israel's eagerly expected King (Verse 15). In the first the hope of the chief priests and Pharisees, that they will be able to accomplish their end, has been high (Chap. xi. 57). In the second they begin to despair, and their plot threatens to be baffled : "The Pharisees therefore said among themselves, Behold, how ye prevail nothing" (Chap. xii. 19). In the first many Jews are led to faith (Verse 11). In the second, "Lo; the world is gone after him" (Verse 19). Finally, we are not told that the disciples had any difficulty in comprehending the first ; but the second belongs to those higher incidents which can only be understood when light has been thrown upon them by time and the wonderful events of Providence (Verse 16). The climactic relation of the two pictures cannot be mistaken.

For the present we must pause. In another paper one or two other illustrations of the point before us will be taken from the Fourth Gospel before we pass to the Apocalypse.

W.M. MILLIGAN.

THE SOURCES OF ST. PAUL'S TEACHING.

IV. RABBINICAL TRAINING.

"I AM a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God" (Acts xxii. 3). "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers" (Gal. i. 14). In terms such

as these does the Apostle refer to his education, and the progress which he made as he studied the traditional system of exegesis and the Rabbinical method of expounding and applying Scripture under one of the greatest of Jewish doctors, Gamaliel, the son of Simeon, the son of Hillel ; a teacher who was held in such high esteem that men said in later days, that “when Rabban Gamaliel died, the glory of the law ceased, and purity and sanctity died.” It is natural, therefore, to look for some traces of this early training in the later utterances of St. Paul. It is impossible that it should have passed away without any influence. In becoming a Christian, St. Paul did not cease to be a Jew. True, he felt that the law was no longer binding on him, that in Christ Jesus there was neither circumcision nor uncircumcision, neither Jew nor Greek ; but still, when occasion served, he could conform to the practice of the Nazarite vow, or appeal to the sympathies of his audience by the declaration that he was a “Pharisee, a son of a Pharisee.”

It is, then, the object of this paper to collect together a few passages in which it appears likely that the Apostle’s words and expressions and methods of reasoning are, to some extent, the result of this schooling ; and to shew how, in more than one instance, a knowledge of Rabbinical modes of thought serves to explain or to throw light upon his teaching. It is, of course, well known that the traditional lore of the Rabbis was not committed to writing till the second century of the Christian era, and, therefore, even where there is a striking parallel between St. Paul and the Talmud, it may be argued that we cannot be sure that the two have a common source. But, in answer to this, it may be urged that Rabbinical teaching was eminently conservative, consisting to a large extent of simply passing on the dicta and decisions of earlier masters in Israel ; and even where sayings are attributed to par-

ticular teachers, it is far from certain that they are to be regarded as necessarily originating with them. It is much more probable that "no more is meant than that they were common-places in their mouths,"¹ sayings of previous teachers which had sunk deep into their hearts, and which they were accustomed frequently to repeat. Bearing this in mind, it is believed that those passages in St. Paul's writings which bear a close resemblance — whether in thoughts or in idiom — to the Talmud may reasonably be set down as due to the influence of his Master, and that we shall not be wrong in including the training of Rabban Gamaliel among the sources of St. Paul's teaching.

It will be well to divide the passages to be examined into four heads. (1) Allusions to Jewish *Hagâdoth*. (2) Instances of Rabbinical exegesis and use of Holy Scripture. (3) Jewish ideas and modes of thought. (4) Jewish phrases and expressions.

I. *Allusions to Jewish Hagâdoth*, or extra-Biblical legends. Foremost in this class must stand 2 Timothy iii. 8, "As Jannes and Jambres withheld Moses." The Old Testament tells us nothing whatever of the names of the Egyptian magicians. It is, therefore, absolutely certain that here St. Paul is referring to Jewish tradition, which has plenty to say on the subject. According to the Rabbis, the leaders of the opposition to Moses in Egypt were these two men, Jannes and Jambres; and it is further asserted that they were the sons of Balaam, and that they perished in the Red Sea.² It is hardly necessary to say that we need not for a moment suppose that St. Paul stamps with his imprimatur the traditional stories which had gathered round these names. He merely takes the names themselves as those by which the opponents of Moses were

¹ Taylor's "Sayings of the Jewish Fathers," p. 28.

² See the Targum of Jonathan on Exodus i. 15; vii. 11; Numbers xxii. 22 and cf. Buxtorf's Lexicon Chald. et Rabb., col. 945 sq.

commonly designated, without troubling himself about the truth or falsehood of the tales handed down about them. But the fact that he thus specifies the magicians by names which we find elsewhere in Rabbinical writings clearly proves his familiarity with the traditional teaching concerning them.

There are two other very remarkable Hagâdoth to which it is probable that St. Paul makes allusion, although the inference is not so certain in these cases as in that already given. The first of these is the tradition which we find in the Talmud concerning the rock from which water was supplied to the Israelites in the wilderness. The legend that was current among the Rabbis on this subject was the following : “The rock from which the water flowed was round and like a swarm of bees, and rolled itself up and went with them in their journey. When the tabernacle was pitched, the rock came and settled in its vestibule. Then the princes came, and, standing near it, exclaimed, ‘Spring up, O well; sing ye unto it’ (Num. xxi. 17).” To this it is thought that St. Paul refers in 1 Corinthians x. 4, where he says of the Israelites in the wilderness that “they drank of a spiritual rock *that followed them*: and that rock was Christ.” There seems to be no adequate explanation forthcoming of the occurrence of the word *ἀκολουθούσης* as applied to the rock, except that which sees in it a passing allusion to the story which would be a familiar one to the Apostle’s Jewish readers ; though here, as before, we must be careful not to make him responsible for too much, nor to imagine that, because he thus glances at one point in the legend in passing, he therefore accepts as sober truth all the fantastic elements which surround it. And, as has been well pointed out, “in the instant addition of the words, ‘and that rock was Christ,’ he shews how slight and casual is the reference to the purely Hagadistic elements which in the national consciousness had got

mingled up with the great story of the wanderings in the wilderness.”¹

The other passage is found in the very next Chapter of the same Epistle. In 1 Corinthians xi. 10 we read that “for this cause ought the woman to have a sign of authority on her head, *because of the angels.*” Why “because of the angels”? Possibly, as Chrysostom and others have thought, “because good angels present at Christian worship rejoice to see all things done decently and in good order;” but possibly, as Tertullian believed, “because of the evil angels of whom we read that they fell from God and from heaven on account of lust” (Tertullian, *De Virg.*, Veland, § 7). Something may be said in favour of the first interpretation; but, on the whole, the last seems the more probable, especially as we know that the difficult passage in Genesis vi. 2 was generally explained by the Jewish authorities as attributing the fall of the angels, the “sons of God,” to their guilty love for the “daughters of men.”² “St. Paul could not have been unaware of a notion which is found over and over again in the Talmud, and which is still so prevalent among Oriental Jews, as also among Mahomedans, that they never allow their women to unveil in public lest the *Shedim*, or evil spirits, should injure them and others. To this very day, for this very reason, Jewish women in some Eastern cities wear an inconceivably hideous head-dress, called the *khalebi*, so managed as to entirely conceal the hair. It exposes them to derision and inconvenience, but is worn as a religious duty, ‘because of the spirits.’ ”³

These three examples of Hagâdôth alluded to by St. Paul are the most striking, but they are by no means the only ones. There is, however, no need to pursue this

¹ Farrar's “St. Paul,” vol. i. p. 641.

² See the Book of Enoch, Tanchuma, f. 51–4. Aboth de Rabbi Nathan, c. 34.

³ Farrar's “St. Paul,” vol. i. p. 639.

branch of our subject further, as it has been fully dealt with by Canon Farrar in an appendix to his "Life of St. Paul," to which I would acknowledge my obligations, and refer my readers for fuller details.

II. *Instances of Rabbinical exegesis and use of Holy Scripture.* In a previous paper I have endeavoured to shew how thoroughly St. Paul's Epistles are interpenetrated by the Old Testament. The minute acquaintance with its text, and the various methods of applying it which were there pointed out, must certainly have originated in the Apostle's early training in Gamaliel's school. It is not too much to assert that no one who had not been brought up in the Jewish traditional system could have written the Epistles and handled the Old Testament Scriptures as they are there handled. In this respect St. Paul stands alone among the writers of the New Testament. The authors of other books make use of the Old Testament indeed, but their method of quoting and applying it is different, and does not irresistibly remind us of the Talmud, as does St. Paul's. His very formulæ of citation are those which meet us in Rabbinical writings. In Romans ix. 27 we read, "Isaiah crieth," etc., on which Schöttgen in his invaluable Horæ Hebraicæ et Talmudicæ notes "formula citandi Judaica," quoting from Tanchuma, "the prophet cries," "Solomon cries," etc. Again, on the indefinite λέγει (He saith) in Galatians iii. 16, he remarks, "ellipsis Hebræis familiaris, ubi sub **הכתוב אמר** subintelligitur." To these we may add the following. In 1 Corinthians xiv. 21, a quotation from Isaiah is introduced by the words, "In the law it is written." Thus the prophets are included under the general term "the law," exactly as is done in Talmudical writings, where we sometimes find all Scripture cited as the law; e.g., in Sanhedrin 91 b; Joshua viii. 30; Psalm lxxxiv. 5; and Isaiah lii. 8 are so designated. Romans xi. 2, "Wot ye not what the Scripture saith in

Elijah"? (R. V. margin, Greek ἐν Ἡλείᾳ, cf. Heb. iv. 7, ἐν Δαβὶδ) may supply us with another illustration; for this expression "in Elijah," meaning, in the case of, or in the passage concerning, Elijah, finds a close parallel in the treatise known as "Pirke Aboth," or "Sayings of the Fathers" (iii. 10), where a quotation from 1 Chronicles xxiv. 14 is introduced by the formula, "he saith in David" (כֹּדֶךְ).

But the similarities are not confined to the formulæ of citation. It is frequently the case that St. Paul's methods of argument from Scripture remind us of those which we find in the Talmud; *e.g.* in Romans x. 6 we read, "The righteousness which is of faith saith thus, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down :), or Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy *mouth* and in thy *heart*; that is, the word of faith, which we preach: because if thou shalt confess with thy *mouth* Jesus as Lord, and shalt believe in thine *heart* that God raised him from the dead, thou shalt be saved: for with the *heart* man believeth unto righteousness; and with the *mouth* confession is made unto salvation." Here St. Paul breaks up the text of Scripture and comments on it, analysing it and seeing a special meaning in each phrase. Exactly so we find the Old Testament treated in the Talmud. It would be easy to multiply examples *ad infinitum*, but one or two may suffice as specimens. *Perek R. Meir*, 9: "In the hour of man's decease not silver nor gold nor goodly stones and pearls accompany the man, but Thorah (the law) and good works alone, for it is said, When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee (Prov. vi. 22). 'When thou goest it shall lead thee,' in this world; 'when thou sleepest it shall keep thee,' in the grave; 'and when thou

awakest it shall talk with thee,' in the world to come. And it saith, The silver is mine, and the gold is mine, saith the Lord of Hosts (Haggai ii. 8)." Pirke Aboth, iv. 3: "Who is rich? He that is contented with his lot; for it is said, When thou eatest the labour of thy hands, happy art thou and it shall be well with thee (Ps. cxxviii. 2). 'Happy art thou' in this world; 'and it shall be well with thee' in the world to come." On this last passage, Mr. Taylor in his edition of this little treatise writes as follows: "It is a characteristic of Talmudic exegesis that as far as possible every expression of Holy Scripture is regarded as having a separate significance. In such texts as the above the *darshan* allows no mere cumulation of phrases for the sake of symmetry or emphasis, but sees distinct allusions . . . to the present and future worlds. Such twofold allusions are continually being pointed out in the Talmud and Midrash."¹ Again, the argument from creation which is employed by St. Paul in 1 Timothy ii. 13 is also found in Rabbinical writings, as may be seen in the notes of Wetstein and Schöttgen. But perhaps the most conclusive instance that can be given is from Galatians iii. 16: "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds (*τοῖς σπέρμασιν*) as of many; but as of one, and to thy seed (*τῷ σπέρματί σου*), which is Christ?" The Apostle here founds an argument on the use of the singular number. Though the plural "seeds" could not by any possibility have been used in the original Hebrew, as it only occurs with the meaning "different kinds of grain," yet St. Paul sees a divine significance in the fact that "seed" is a collective noun, and that thus the singular number is employed. This is in the closest accordance with the Rabbinical method of interpretation, as may be exemplified from the Talmudical treatise Sanhedrin (iv. 5), where an

"Sayings of the Jewish Fathers," p. 78.

analogous argument is founded on the use of the plural “bloods” (**בְּנָפָר**) in Genesis iv. “‘The voice of thy brother’s blood crieth.’ He does not say thy brother’s *blood*,’ but ‘*bloods*,’ his blood, and the blood of his posterity.”

Further, we saw in the previous paper to which allusion has been made that, in some cases, St. Paul quotes words from the Old Testament without regard to their original signification, or to the connexion in which they stand. They serve to express his meaning or to illustrate his thought, and therefore he adopts them apparently without considering the primary bearing. This method of using and citing Scripture he may well have learnt from Gamaliel, as it is frequent in Rabbinical writings; and in the Talmud it is used with far wider licence than any on which the Apostle ventures. “Rabbinic citations of Scripture,” writes Mr. Taylor, “are not intended always as absolute proof of the doctrines and ideas in connexion with which they are adduced. A citation is often a mere *μνημόσυνον*, and as such may even be the more effective in proportion to the non-naturalness of its application. That citations cannot have been always intended as proofs may be gathered from an examination of a number of instances. But over and above this we have an express statement in the Mishnah in relation to a certain question: ‘Quamvis rei nulla demonstratio, indicium tamen rei est,’ etc. (Shabbath ix. 4).¹ In connexion with the same subject of St. Paul’s use of the Old Testament there is one question which deserves more attention than it appears to have hitherto received. It is the following: May not the *form of quotation* adopted by the Apostle sometimes be due to the traditional teaching of the schools? In other words, is it not possible that certain passages of Scripture were remodelled and familiarly quoted by the Rabbis in a slightly different form from that in which they are found in the

¹ “Sayings of the Jewish Fathers,” p. 56.

text of the Old Testament? Paraphrases of Scripture we know to have been current among the Jews from a very early date, such "Targums" being read in Syro-Chaldaic in their synagogues together with the original Hebrew; and what I would suggest is that the variations from the Hebrew and LXX., which are found in some citations in the New Testament, and which are so puzzling to us, may be due to the employment of a Targum. For instance, in Ephesians iv. 8 the words of Psalm lxviii. 18 are quoted: "When He ascended on high, He led captivity captive, and gave gifts unto men." There is a well-known difficulty with regard to this citation. St. Paul has "*gave gifts*," where both the Hebrew and the LXX. have "*received gifts*." It is possible indeed to give to the Hebrew word here used (**נָתַן**) the meaning "*fetched*," which would serve to cover both the *ἔλαβες* of the LXX. and the *ἔδωκεν* of the Apostle. But the simplest explanation of the occurrence of this last word is to suppose that St. Paul was familiar with it in the paraphrase of the Psalms which was ordinarily used by the Jews. And this explanation is confirmed by the fact that the existing Targum on the Psalms (committed to writing centuries later) actually has the word "*gave*" (**בְּנָתַן**), just as St. Paul himself has it. It is impossible to pursue the subject further at present, but sufficient has been said to shew its importance, and to indicate a strong probability that the form of citation chosen by the Apostle, as well as the method of argument from the Scriptures adopted by him, was sometimes due to the influence of his early training in the Old Testament, as he sat "at the feet of Gamaliel."

III. *Jewish ideas and modes of thought.* Scattered throughout the Epistles there lie an immense number of conceptions which we meet with also in Rabbincal writings. Such ideas as these, "the first" and "the last Adam," "the last trumpet," "the third heaven," "Jerusalem which is

above," "the inner man," are all familiar to students of Talmudical works, and prove how thoroughly the Apostle's mind was embued with the notions and ways of looking at things in vogue among the Jews. Each one of these would be recognized by those of his hearers who had been converted from Judaism as an old friend. They would see it elevated and purified, and invested perhaps with a deeper and truer significance; but, in each case, they would acknowledge that the expression took its origin in the older faith through which they had passed to Christianity. In like manner, when St. Paul says that "if any man is in Christ, he is *a new creature*" (2 Cor. v. 17), or when he speaks of becoming "*a savour from life*" unto some, and "*a savour from death*" unto others (2 Cor. ii. 16), he is employing figures that are of frequent occurrence in Rabbinical works. Nor are parallels wanting to the idea that "*covetousness is idolatry*," which we meet with in Colossians iii. 5, and Ephesians v. 5, or to the distinction drawn in 1 Corinthians vii. between counsels and precepts, a distinction which—perverted and distorted—has left so deep a mark upon Christendom. But it is not only in the case of conceptions such as those just given that analogous passages may be quoted. Whole texts, and the thoughts which they contain, read sometimes strangely like to maxims in the Talmud. "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. iv. 8), contains precisely the same thought as this which comes from the treatise "Perek R. Meir" c. 7. "Great is Thorah, which gives life to those who practise it in this world and in the world to come." And as St. Paul goes on to say, "Faithful is the saying, and worthy of all acceptance," one is tempted to think that possibly he is quoting some familiar saying which he had learnt from Gamaliel, which reappears in a slightly different form in the Talmud,

as often on the lips of a Rabbi of later date.¹ Again, when he writes, “ Whatsoever ye do, do all to the glory of God ” (1 Cor. x. 31), we are irresistibly reminded of the favourite maxim of Rabbi Jose, the “ pious ” priest who must have been almost his contemporary, “ Let all thy actions be to the name of heaven,”² while the words of Romans viii. 28, “ We know that to them that love God all things work together for good,”³ recalls the saying which comforted the dying Aqiba in his captivity, “ All things which God doeth, He doeth for good.” Ephesians ii. 13–18, shall supply us with a last example. “ But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; that He might create in Himself of the twain one new man, so making peace ; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby ; and He came and preached peace to you that were far off, and peace to them that were nigh ; for through Him we both have our access in one Spirit unto the Father.” It is difficult to resist the impression that when St. Paul wrote these words he had in his mind that splendid saying of Hillel, which he may well have heard from the mouth of his grandson, “ Be of the disciples of Aaron ; *loving peace and pursuing peace*, loving mankind, and *bringing them nigh* to the Thorah.”⁴ Does he not seem to say that this rule of life had found its completest ex-

¹ Another theory of the origin of this formula is, however, worthy of consideration ; viz. that which holds the sayings thus introduced to have been inspired and well-known utterances of the “ prophets ” of the Christian Church.

² Pirqe Aboth, ii. 16.

³ If the alternative reading given in the margin of the Revised Version be followed, the parallel will be still closer. “ God worketh all things with them for good.”

⁴ Pirqe Aboth, i. 13.

emplification in One who fulfilled it in a grander and fuller measure than any dreamt of by Hillel in his philosophy?

IV. *Jewish phrases and expressions.* A considerable number of instances might be collected in which St. Paul is clearly employing the language of the schools; e.g., the idiomatic use of *τὸ πρᾶγμα* in 1 Thessalonians iv. 6, is analogous to that of **הָדָבָר** in Pirqe Aboth, v. 23, and elsewhere; just as the meaning of *σκεῦος* in verse 4 of the same Chapter is identical with that given by the Rabbis to the corresponding word **כְּלֵי**. Other examples are the following: *ἥ λατρεία* used for “the worship” in Romans ix. 4, as compared with **הַעֲבוֹדָה** in Pirqe Aboth, l. 2; *κοσμοκράτορες* applied to the powers of evil in Ephesians vi. 12, as the very same word is applied in an Aramaic dress by Rabbinical writers in the form **קוֹזְמָוִקְרָטוֹר**; *ἥ ἡμέρα* meaning “the judgment day” in Romans xiii. 12, a well-known Talmudical phrase; and *οἱ ἔξω* in 1 Corinthians v. 12, standing for those outside the Christian Church in much the same way as **הַחֲצִינִים** does in Jewish writings for those without the pale of Judaism. The question how far St. Paul’s language is influenced and moulded by such Rabbinical expressions is one which requires further investigation, as it might be found to throw light on the sense of some difficult passages. Two may be adduced as specimens, in which it appears to the present writer that a comparison of Jewish parallels goes far to determine the Apostle’s meaning. (1) Romans viii. 19–23. “The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the spirit, even we ourselves

groan within ourselves, waiting for our adoption, to wit, the redemption of our body.” The difficulty here is to know exactly to what “the creation” (*ἡ κτίσις*) refers. It is usually said to embrace what is generally included by us in the term “all creation,” *i.e.*, nature animate and inanimate.¹ And while some think that it includes and others that it excludes the human race, the majority of commentators are at one in the view that it is not to be confined to mankind. But there are serious objections to the ordinary interpretation, not the least of which is found in the language of Verse 21, from which it appears that “the creation” is ultimately to be “delivered from the bondage of corruption into the liberty of the glory of the children of God,” a phrase which it is difficult to apply to any but men. If however it be lawful to confine the meaning of *κτίσις* to rational beings the difficulty of the passage to a great extent disappears; it is easily seen that the “we ourselves” of Verse 23 refers to Christians who are thus distinguished from the heathen world at large; and the whole passage fits in naturally with the context, instead of being an apparently unnecessary excursus on the subject of the future destiny of the irrational creation. In favour of this limitation of *κτίσις*, two verses of the New Testament may be alleged in which it is not easy to extend its meaning beyond mankind. Mark xvi. 15, “Go ye into all the world and preach the gospel to the whole creation” (*πάσῃ τῇ κτίσει*), and Colossians i. 23, “the gospel . . . which was preached in all creation (*ἐν πάσῃ κτίσει*) under heaven.” And when we find that the corresponding Aramaic word **הבריה** is a standing expression in the Talmud for humanity at large, I think that we shall be inclined to hesitate before rejecting this interpretation of the apostle’s language. “The term creatures” (**הבריות**), writes Mr. Taylor,² “was in common

¹ See Meyer’s Commentary in loc.

² “Sayings of the Jewish Fathers,” p. 52.

use in the sense mankind," and a very slight study of the single treatise of the Talmud edited by him is sufficient to convince any one of the truth of the remark. It is found, for example, with this meaning in Pirqe Aboth, i. 13; ii. 15; iv. 4; and in Pereq R. Meir, c. 2, we read, "Woe to the *creatures* for contempt of Thorah, for whosoever does not occupy himself in Thorah is called blameworthy." These instances from one treatise are amply sufficient to establish the usage in question. Others may be seen collected in the works of Lightfoot and Schöttgen.

(2) The remaining passage is 1 Timothy iii. 15: "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The closing words, "the pillar and ground of the truth" are almost universally held to be a description of the Church, and it must be confessed that this is the interpretation which the Greek naturally suggests. At the same time it is not the only one possible, for there seems to be no sound grammatical objection against taking the words as applying to Timothy, "that thou mayest know how to behave thyself . . . as a pillar, etc." This rendering finds decided support in the use of *στύλος* elsewhere in the New Testament, viz., in Galatians ii. 9 and Revelation iii. 12, and is, in fact, the earliest known explanation of the passage, being found in the Epistle of the Churches of Lyons and Vienne¹ (A.D. 175), a fact which is important as serving to indicate that no grammatical difficulty was felt concerning it by those to whom Greek was still a living language. It may be urged further, that it is a strange mixture of figures if St. Paul in the same sentence speaks of the church as a house, and also as a pillar in it; whereas if he calls the church the house of the living God, nothing is more natural than for him to urge Timothy to shew himself a pillar in it.

¹ Routh's "Reliquiae Sacrae," vol. i. p. 301, ch p. 296.

(Compare the promise in Revelation iii. 12, where the idea is exactly the same.) Lastly, it is no slight confirmation of the view here taken that the word **תָמֵן**, or “pillar,” is not uncommon in Rabbinical writings to denote a champion of the faith.¹ Indeed in Jalkut Rubeni, fol. 29, 1, we have an almost startling parallel to the whole clause. Abraham is there spoken of as a **תָמֵן**, while a little lower down Noah is described as **תָמֵן**, which answers to St. Paul’s *έδπαλωμα*. This last argument seems to me to clinch the matter, and to render the interpretation here advocated little short of a certainty.

But whatever may be thought of the particular instances brought forward, enough has, I trust, been said to indicate the great importance of this branch of study for a right understanding of St. Paul’s Epistles. Much has already been done in this direction, and the works of Lightfoot and Schöttgen contain valuable collections of Rabbinical quotations throwing light on the New Testament. Many more may be found in Wetstein. But the store is not yet exhausted. A rich gleaning awaits the editor of a new *Horæ Hebraicæ*, and I cannot conclude without expressing a hope that the rumour is correct which says that such a work is in course of preparation by one of the most eminent Talmudical scholars of the day.

EDGAR C. S. GIBSON.

¹ See Schöttgen, “*Horæ Heb.*,” vol. i. p. 728.