

decrees. Josephus writes as if, according to the Pharisees, the chief part in every good action depended on fate. (Jewish Wars 2:8.) And Eder-sheim grants that the Pharisees carried their accentuation of the Divine to the verge of fatalism. Their ideas, he shows, were in every respect similar to the present Moslem ideas. "Adam had been shown all the generations that were to spring from him. Every incident in the history of Israel had been foreordained and the actors in it, for good or for evil, were only instruments for carrying out the Divine Will. . . . It was because man was predestined to die that the serpent came to seduce our first parents."<sup>1</sup> The stories told in the Talmud about predestination of a man's bride, and his position and the place and time of his death, find their duplicates almost verbatim in the Moslem traditions.<sup>2</sup> Wheresoever a man was destined to die thither would his feet carry him, says the Talmud. "On one occasion, King Solomon when attended by his two scribes suddenly perceived the Angel of Death. As he looked so sad, Solomon ascertained as its reason that the two scribes had been demanded at his hands. On this Solomon transported them by magic into the land of Luz, where, according to legend, no man ever died. Next morning Solomon again perceived the Angel of Death, but this time laughing, because, as he said,

<sup>1</sup>Edersheim's *Life of Jesus the Messiah*, Vol. I., p. 317.

<sup>2</sup>See the References in Edersheim to the Talmudic tractates.