

Types of Emotions
(4Macc. 1:13-24)

[20] The two most comprehensive types of the emotions are pleasure and pain; and each of these is by nature concerned with both body and soul.

[21] The emotions of both pleasure and pain have many consequences.

[22] Thus desire precedes pleasure and delight follows it.

[23] Fear precedes pain and sorrow comes after.

[24] Anger, as a man will see if he reflects on this experience, is an emotion embracing pleasure and pain.

(4Maccabees 1:20-24 RSV)

Preceding Emotion	Core Emotion	Aftermath Emotion
<i>Fear</i>	<i>Pain</i>	<i>Sorrow</i>
	<i>Anger</i>	
<i>Desire</i>	<i>Pleasure</i>	<i>Delight</i>

The Four Virtues (4Macc. 1:13-19)

[13] Our inquiry, accordingly, is whether reason is sovereign over the emotions.

[14] We shall decide just what reason is and what emotion is, how many kinds of emotions there are, and whether reason rules over all these.

[15] Now reason is the mind that with sound logic prefers the life of wisdom.

[16] Wisdom, next, is the knowledge of divine and human matters and the causes of these.

[17] This, in turn, is education in the law, by which we learn divine matters reverently and human affairs to our advantage.

[18] Now the kinds of wisdom are rational judgment, justice, courage, and self-control.

[19] Rational judgment is supreme over all of these, since by means of it reason rules over the emotions.

(4Macc. 1:13-19 RSV)

Reason is: The mind that with sound logic prefers the life of wisdom.

Wisdom is: The knowledge of divine and human matters and the causes of these. This, in turn, is education in the Torah, by which we learn divine matters reverently and human affairs to our advantage.

*5 If riches are a desirable possession in life,
what is richer than wisdom who effects all things?
6 And if understanding is effective,
who more than she is fashioner of what exists?
7 And if any one loves righteousness,
her labors are virtues;
for she teaches self-control and prudence,
justice and courage;
nothing in life is more profitable for men than these.
(Wisdom of Solomon 8:5-7 RSV)*

*For there are four generic virtues: prudence, courage, self-control, and justice. And of these, every single one is a princess and a ruler; and he who has acquired them is, from the moment of the acquisition, a ruler and a king, even if he has no abundance of any kind of treasure;
(Philo; On the Posterity of Cain and His Exile; 128)*

The first century Jewish writer Philo of Alexandria also composed a beautiful midrash on Genesis 2:8-14 about these four virtues. These verses of Genesis read:

8 And YHWH Elohim, planted a garden eastward in Eden, and there He put the man whom He had formed.

9 And out of the earth, made YHWH Elohim to grow every tree that is pleasant to the sight,

and good for food: the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden to water the garden, and from there it was parted and became four heads.

11 The name of the first is Pishon: that is it which compasses the whole land of Havilah, where there is gold.

12 And the gold of that land is good; there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasses the whole land of Kush.

14 And the name of the third river is Tigris: that is it which goes toward the east of Assyria. And the fourth river is the Euphrates.

(Gen. 2:8-14 HRV)

Philo saw the presence of “an allegorical spirit” in the Torah, and specifically in these verses about the Garden of Eden or Paradise, an allegory in which he saw “...the paradise, made by God, all the plants were endowed in the souls and reason, producing for their fruit the different virtues,...”. He writes:

(153) ...But in the paradise, made by God, all the plants were endowed in the souls and reason, producing for their fruit the different virtues, and, moreover, imperishable wisdom and prudence, by which honourable and dishonourable things are distinguished from one another, and also a life free from disease, and exempt from corruption, and all other qualities corresponding to these already mentioned. (154) And these statements appear to me to be dictated by a philosophy which is symbolical rather than strictly accurate. For no trees of life or of knowledge have ever at any previous time appeared upon the earth, nor is it likely that any will appear hereafter. But I rather conceive that Moses was speaking in an allegorical spirit, intending by his paradise to intimate the dominant character of the soul, which is full of innumerable opinions as this figurative paradise was of trees....

(On Creation 153-154)

Elsewhere Philo writes about the river that went out of Eden to water the garden:

(125) As, therefore, the seeds and plants which are put into the ground grow and blossom through being irrigated, and are thus made fertile for the production of fruits, but if they are deprived of moisture they wither away, so likewise the soul, as it appears when it is watered with the wholesome stream of wisdom, shoots forth, and brings fruit to perfection....

(127) On which account it is said in Genesis, "And a fountain went up from the earth, and watered all the face of the Earth." (Gen. 2:6). ...In this way in truth, it is that the word (Logos) of God irrigates the virtues; for that is the beginning and the fountain of all good actions. (128) And the lawgiver shows this, when he says, "And a river went out of Eden to water the Paradise; and from thence it is divided into four Heads." (Gen. 2:10) For there are four generic virtues: prudence, courage, self-control, and justice. And of these, every single one is a princess and a ruler; and he who has acquired them is, from the moment of the acquisition, a ruler and a king, even if he has no abundance of any kind of treasure; (129) for the meaning of the expression, "it is divided into four heads," is ... nor distance; but virtue exhibits the pre-eminence and the power. And these spring from the word [Logos] of God as from one root, which he compares to

*a river, on account of the unceasing and everlasting flow of salutary words and doctrines, by which it increases and nourishes the souls that love God.
(Philo; On the Posterity of Cain and His Exile; 125, 127-129)*

Philo gives a more detailed explanation in Book I of his Allegorical Interpretations (I have quoted the relevant verse from the HRV version for reference):

***And a river went out of Eden to water the garden, and from there it was parted and became four heads.
(Gen. 2:10 HRV)***

XIX. (63) "And a river goes forth out of Eden to water the Paradise. From thence it is separated into four heads: the name of the one is Pheison. That is the one which encircles the whole land of Evilat. There is the country where there is gold, and the gold of that land is good. There also are the carbuncle and the sapphire stone. And the name of the second river is Gihon; this is that which encircles the whole land of Ethiopia. And the third river is the Tigris. This is the river which flows in front of the Assyrians. And the fourth river is the Euphrates." (Gen. 2:10-13) In these words Moses intends to sketch out the particular virtues. And they also are four in number, prudence, temperance, courage, and justice. Now the greatest river from which the four branches flow off, is generic virtue, which we have already called goodness; and the four branches are the same number of virtues. (64) Generic virtue, therefore, derives its beginning from Eden, which is the wisdom of God; which rejoices and exults, and triumphs, being delighted at and honoured on account of nothing else, except its Father, God, and the four particular virtues, are branches from the generic virtue, which like a river waters all the good actions of each, with an abundant stream of benefits. (65) Let us examine the expressions of the writer: "A river," says he, "goes forth out of Eden, to water the Paradise." This river is generic goodness; and this issues forth out of the Eden of the wisdom of God, and that is the word of God. For it is according to the word of God, that generic virtue was created. And generic virtue waters the Paradise: that is to say, it waters the particular virtues. But it does not derive its beginnings from any principle of locality, but from a principle of preeminence. For each of the virtues is really and truly a ruler and a queen. And the expression, "is separated," is equivalent to "is marked off by fixed boundaries;" since wisdom appoints them settled limits with reference to what is to be done. Courage with respect to what is to be endured; temperance with reference to what is to be chosen; and justice in respect of what is to be distributed.

(Allegorical Interpretation I, 63-65)

Philo's Midrash on Genesis 2:10 teaches that generic virtue goes out as an unceasing and everlasting flow from the Word of Elohim to increase and nourish specific virtues in the souls of those that love Elohim and that from there generic virtue is marked off by fixed boundaries as prudence, courage, self-control, and justice and that each of these is a ruler and a queen that helps us to rule over our passions.

Kosher Laws and Self-Control
(4Maccabees 1:33-35)

For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. 35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning. (4Maccabees 1:33-35)

XVII (100) Moreover, Moses has not granted an unlimited possession and use of all other animals to those who partake in his sacred constitution, but he has forbidden with all his might all animals, whether of the land, or of the water, or that fly through the air, which are most fleshy and fat, and calculated to excite treacherous pleasure, well knowing that such, attracting as with a bait that most slavish of all the outward senses, namely, taste, produce insatiability, an incurable evil to both souls and bodies, for insatiability produces indigestion, which is the origin and source of all diseases and weaknesses. (101) Now of land animals, the swine is confessed to be the nicest of all meats by those who eat it, and of all aquatic animals the most delicate are the fish which have no scales; and Moses is above all other men skilful in training and inuring persons of a good natural disposition to the practice of virtue by frugality and abstinence, endeavouring to remove costly luxury from their characters, (Philo; Special Laws IV)

Joseph's Self-Control
(4Maccabees 2:1-5)

[7] And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

[8] But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

[9] There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

[10] And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

[11] And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

[12] And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

(Gen. 39:7-12 KJV)

You Shall Not Covet
(4Macc. 2:5-6 & Ex. 20:17 & Deut. 5:21)

[You will not covet] is that which cuts off desire, the fountain of all iniquity, from which flow all the most unlawful actions, whether of individuals or of states, whether important or trivial, whether sacred or profane, whether they relate to one's life and soul, or to what are called external things; for, as I have said before, nothing ever escapes desire, but, like a fire in a wood, it proceeds onward, consuming and destroying everything.

(Philo, On the Ten Commandments (De Decalogo XXXII, 1.173-174))

Ussery, Sabbath of the Land & Gleanings
2Maccabees 2:8-9

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

(Ex. 22:25 KJV)

[1] At the end of every seven years thou shalt make a release.

[2] And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

[3] Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

(Deut. 15:1-3 KJV)

[9] And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

[10] And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

(Lev. 19:9-10 KJV)

[19] When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

[20] Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

(Deut. 20:19-20 KJV)

Reason over Enmity
4Maccabees 2:14

[19] When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

[20] Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

(Deut. 20:19-20 KJV)

[4] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

[5] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

(Ex. 23:4-5 KJV)

Dathan, Abiram and Moses vs Anger
4Maccabees 2:17

[1] Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

[2] And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

[3] And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

[4] And when Moses heard it, he fell upon his face:

[5] And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

[6] This do; Take you censers, Korah, and all his company;

[7] And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

[8] And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

[9] Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

[10] And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

[11] For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

[12] And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

[13] Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

[14] Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

[15] And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

[16] And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

[17] And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

[18] And they took every man his censer, and put fire in them, and laid incense thereon, and

stood in the door of the tabernacle of the congregation with Moses and Aaron.

[19] And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

[20] And the LORD spake unto Moses and unto Aaron, saying,

[21] Separate yourselves from among this congregation, that I may consume them in a moment.

[22] And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

[23] And the LORD spake unto Moses, saying,

[24] Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

[25] And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

[26] And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

[27] So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

[28] And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

[29] If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

[30] But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

[31] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

[32] And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

[33] They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

[34] And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

[35] And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

(Numbers 16:1-35 KJV)

Slaughter of the Shechemites
4Maccabees 2:19

[5] Simeon and Levi are brethren; instruments of cruelty are in their habitations.

[6] O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

[7] Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

(Gen. 49:5-7 KJV)

Genesis 2:7
(4Macc. 2:21-22)

And YHWH Elohim formed (YETZER) man of the dust of the ground,
and breathed into his nostrils the breath (NISH'MAT) of life;
and man became a living soul (nefesh).
(Gen. 2:7)

R. Nahman b. R. Hisda expounded:
What is meant by the text, Then the Lord God
formed [va-yetzer] man? [The word va-yetzer] (Gen. 2:7)
is written with two yods, to show that God created
two inclinations, one good (tov) and the other evil (ra).
(b.Ber. 61a)

It has been taught: R. Jose the Galilean says,
The righteous are swayed by their good inclination, as it says,
My heart is slain within me. (Ps. 109:22)
The wicked are swayed by their evil inclination, as it says,
Transgression speaks to the wicked,
methinks, there is no fear of God before his eyes. (Ps. 36:1)
Average people are swayed by both
inclinations, as it says, Because He stands at
the right hand of the needy, to save him from them
that judge his soul. (Ps. 109:31)
Raba said: People such as we are of the average.
(b.Ber. 61b)

It was He who created man in the beginning.
And He left him in the power of his own freewill (Heb: yetzer).
If you will, you can keep the commandments,
and to act faithfully is a matter of your own choice.
He has placed before you fire and water:
Stretch out your hand for whichever you wish.
(Sira 15:14-16)

21 Now when Elohim fashioned man, he planted in him emotions and inclinations,
22 but at the same time he enthroned the mind among the senses as a sacred governor over them
all.
23 To the mind he gave the Torah; and one who lives subject to this will rule a kingdom that is
temperate, just, good, and courageous.
(4Macc. 2:21-23)

Philo on Genesis 2:7

Philo of Alexandria also saw a dichotomy in Genesis 2:7, between what he called “body” or “flesh” and what he called “soul” or “mind” with the mind being a fragment of the divine:

... **There are two several parts of which we consist, the soul and the body;** now the body is made of earth, but **the soul** consists of air, **being a fragment of the Divinity**, for **"God breathed into man's face the breath of life, and man became a living Soul."**(Gen. 2:7) It is therefore quite consistent with reason to say that **the body** which was fashioned out of the earth has nourishment which the earth gives forth akin to the matter of which it is composed; but **the soul**, inasmuch as it is a portion of the ethereal nature, is supported by nourishment which is ethereal and divine, **for it is nourished on knowledge**, and not on meat or drink, which the body requires.

(Allegorical Interpretation, III, 161)

He does well here to attribute the flow of blood to the mass of **flesh, combining two things** appropriate to one another; but the essence of **the mind** he has not made to depend on any created thing, but has represented it as breathed into man by God from above. For, says Moses, **"The Creator of the universe breathed into his face the breath of life, and man became a living Soul,"** (Gen. 2:7) who also, it is recorded, was fashioned after the image of the Creator. (Who is the Heir of Divine Things? 56)

For among created things, the heaven is holy in the world, in accordance with which **body**, the imperishable and indestructible natures revolve; and in man **the mind** is holy, **being a sort of fragment of the Deity**, and especially according to the statement of Moses, who says, **"God breathed into his face the breath of life, and man became a living Soul."**(Gen. 2:7).

(On Dreams 1, 34)

"For these passions are the causes of all good and of all evil; of good when they submit to the authority of dominant reason, and of evil when they break out of bounds and scorn all government and restraint."

(Life of Moses 1; VI, 26)

	The rational mind in control over the emotions	The emotions out of the control of the rational mind.
Talmud	Yetzer Tov (Good Inclination)	Yetzer Ra (Evil Inclination)
Philo	The mind, soul	The body, flesh
Paul	The Spirit, The Inner Man	The Flesh, the Outer Man