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desire of a religious leader to be loyal to the officials and organizations of his Church, although he is at variance with the form of it which is popularly regarded as orthodox. From one point of view the position of Jesus might be compared to that of John Wesley; and from another to that of an opponent of popular ritualism appealing to the Anglican bishops.

W. H. BENNETT.

POST-EXILIC JUDAISM.¹

PERHAPS the truest thing to say of this volume is the most pleasant, namely that it meets the high expectations excited by its subject and its author. Written with exceptional scholarship, it outstrips all other works in the same field, and for years to come it will form an indispensable handbook to the study of post-exilic Judaism, or indeed of that Judaism which, during the three centuries subsequent to the Maccabean age, constitutes the background of early Christianity. Bousset's method is to present the religious life of this epoch in successive sections. He assumes the historical outline, which has been so frequently and sufficiently surveyed by others. But the method of strictly historical treatment is set aside, partly because the available materials are insufficient for the purpose of fixing definite stages in the development, partly because he considers that a certain unity of spirit and aim underlies and to some degree dominates the varied phenomena and divergent phases of the religion.

The introductory section (pp. 6-52) upon the sources and literature has been compiled with extraordinary competence and care. Bousset, among other conclusions of interest,

¹ *Die Religion des Judentums im neutestamentlichen Zeitalter*, by Wilhelm Bousset: Berlin, Reuther und Reichard, 1903.

agrees to reckon Psalms 44, 74, 76-80, 83, 85, 89, and 108, 110, 118, 149, as Maccabean, puts 4 Esdras (in its final edition) into Domitian's reign, and—in opposition to Wellhausen—decides for its priority to Baruch. In noticing Baldensperger's tendency to idealize the apocalyptic faith of Judaism in opposition to the current legal conceptions (see also pp. 196-197) he has the rare frankness to admit that in his own essay on "die Predigt Jesu in ihrem Gegensatz zum Judentum" (1892, pp. 10-41) he committed the opposite error of exaggerating the contrast between Jewish and evangelical piety. Like Professor Charles, he apparently believes in the composite authorship of the Psalms of Solomon (p. 275, note 1).

The dominant thesis of the book is then developed. Put briefly, it amounts to this, that the piety of Judaism after the Maccabees developed in the direction of a Church, and that its subsequent literature betrays strongly marked syncretistic tendencies. The former trait is especially significant (pp. 61 f.). When the religious life of the people parted for various reasons from nationalism and politics, it did not relapse into mere individualism; on the contrary, it sought expression in a religious community, whose organization was able to spread beyond Palestine and retain for itself the members of the rapidly increasing diaspora. Corresponding to this, the historian finds, there developed a spiritual unity and self-consciousness powerful enough to resist the disintegrating influences of Hellenic culture. Thanks to the influences of the law, the cultus, and the synagogues, the Jew learnt to preserve his distinct piety, and even to propagate it, nor was it until the bitter conflicts with Rome that the natural tendency to extension and missionary propaganda was overpowered by the exclusive element which was latent in the faith. The second section (pp. 54-184) of the volume is occupied with a detailed survey of this crystallization of Jewish religion

into a definite yet not unaggressive church; whilst the third section (pp. 185-276) elaborates the more national side of the faith in its eschatology and apocalyptic speculations. The complementary aspect of Jewish individualism, bound up with the growing stress on future retribution and reward, is analysed in the opening pages (pp. 277-290) of the fourth section, the rest of which summarizes with great ability, thoroughness, and psychological insight, the theology and ethics of the later Judaism. As a supplement to this, the divergent types of piety, which undoubtedly persisted within the general unity of the faith, are estimated in the sixth section, which treats of the relation between the centripetal tendencies of Palestinian Judaism and the centrifugal movements in the diaspora (pp. 405-410), of Philo (pp. 411-431) with his dependence on Hellenic theosophy, and of the Essenes (pp. 431-443) with their foreign traits. Accepting the Philonic origin of the *de vita contemplativa*, Bousset finds in the Therapeutæ (pp. 443-447) a still further proof of the versatile and varied character of Judaism at this period; and this conclusion leads him naturally in the closing section (pp. 448 f.) to examine the origin and extent of the luxuriant syncretism which prevails so markedly throughout the complex of later Jewish theology. This forms one of the freshest passages in the whole book. Perhaps Hellenic and Egyptian influences are dismissed rather curtly. But ample justice is done to the influence of Zoroastrianism upon the later Judaism, a point upon which Bousset is in substantial agreement with investigators like Cheyne and Stave. The summary (pp. 453-458, 461 f.) of evidence bearing upon this problem is capitally done; it forms a healthy corrective to Gunkel's exploitation of Babylonian influence; and the argument is all the more convincing by its freedom from crude extravagance on the one hand and from vague airy statements on the other. The historical

outcome of such religious fusion is briefly noticed in the closing sentences of the volume. "Not merely one religion but the contact of Eastern religions in the period of Hellenic culture contributed to the origin of Christianity. Alexander the Great had to come and found the Hellenic empire: forms of national culture from the Tigris and Euphrates had to converge on Rome and Alexandria, in order to create the conditions requisite for the origin of the gospel. Judaism was the retort in which the heterogeneous elements were collected. Then came, by means of a creative miracle, the new creation of the gospel" (p. 493).

The serviceableness of this admirable volume is enhanced by a good index, which should have included, however, a list of the more salient texts referred to throughout its pages. This might have been managed without rendering the book unwieldy. Yet, even without it, Bousset has here sketched a picture of Jewish religion during the New Testament age, at which (to adopt Goldsmith's sentence) the student will for many years be glad to turn and look and turn to look again.

JAMES MOFFATT.