

imagination to such accounts of it as this of Schweitzer's, written from West Africa.

'Physical misery is great everywhere out here. Are we justified in shutting our eyes and ignoring it because our European newspapers tell us nothing about it? We civilized people have been spoilt. If any one is ill, a doctor comes at once. Is an operation necessary, the door of some hospital or other opens to us immediately. But let every one reflect on the meaning of the fact that out here millions and millions live without help, or hope of it. Every day thousands upon thousands endure

the most terrible sufferings, though medical science could avert them. Every day there prevails in many and many a far-off hut a despair which we could banish. . . . It is time that we should wake from slumber and face our responsibilities.'

If they let the spirit of such an appeal help to settle their choice of a career, then they will be reckoning not with to-day and to-morrow only, but also, if this gospel of Christ is God's holy and eternal truth, they will be reckoning with God's final judgment upon their lives.<sup>1</sup>

<sup>1</sup> A. C. Craig, *University Sermons*, 50.

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## Recent Foreign Theology.

### Varia.

JEWISH works of importance still continue to appear in Germany. The fifth part of Finkelstein's great edition of *Siphre zu Deuteronomium*<sup>1</sup> carries the work on from Dt 22<sup>3</sup> to 26<sup>12</sup>. The high standard reached in the earlier parts of the book is well maintained, and, when complete, the whole will form a great monument of accurate and painstaking scholarship.

To the same general class of literature belongs the *Sifra*, of which a German translation has recently been issued.<sup>2</sup> The *Sifra* is a 'practical' commentary on Leviticus, and, in its original form, it is ascribed to Rabbi Jehudah ben Eleai, a Jewish scholar of about A.D. 150. It has, no doubt, received a number of additions since Rabbi Jehudah's time, but it still serves as a valuable guide to Jewish thought in the age immediately following the great Akiba. In general treatment it resembles the Mishnah, and Dr. Winter has done well to make frequent reference to the Mishnah in his footnotes. The student would do well to have the latter work beside him when reading the *Sifra*. The subject, however, is approached from a different point of view. While the Mishnah is primarily concerned with codifying ancient practice, and with

laying down rules for the exact observance of the Law, whose text is introduced from time to time in order to establish its position, the *Sifra* is an actual commentary, and quotes the ritual in illustration of the text. The treatment is as thorough as it could be. At the start the thirteen rules of exegesis, attributed to R. Ishmael, are expounded. Every verse—almost every word—is discussed, and all relevant opinions of any importance are cited. *Sifra* is thus a comprehensive collection of early Rabbinic studies in the Book of Leviticus, and gives us a valuable picture of the Jewish scholarly mind. The translation is accurate and literal, often so literal that a reader unfamiliar with Rabbinic phraseology may sometimes miss the meaning. A much larger number of explanatory footnotes would have been a help to the general public.

Another Jewish work of a very different kind is Maximilian Landau's *Beiträge zum Chazarenproblem*.<sup>3</sup> The history of that strange kingdom of southern Russia, in which contemporary Jews saw a revival of the tribe of Simeon, is still marked by gaps and obscurities. The royal house, and, possibly, a large proportion of the people, accepted Judaism, though opinions differ as to whether this conversion took place in the seventh or in the eighth century. There is a list of kings ('Chagan' was their title) with good Biblical names, among the last before the conquest of the race by Russia being a certain Joseph. Naturally the Chazar

<sup>1</sup> *Siphre zu Deuteronomium*, pt. v. ed. by Dr. Louis Finkelstein (Stefan Münz, Breslau; RM.6.00). (See also EXPOSITORY TIMES, xlvii. 429, 522, 565; xlvi. 523.)

<sup>2</sup> *Sifra*, Uebersetzt von Dr. Jakob Winter (Stefan Münz, Breslau; RM.28.00).

<sup>3</sup> Stefan Münz, Breslau; RM.2.00.

court was a place of refuge for persecuted Jews from all parts of the world, and there is still extant a correspondence which is said to have passed between Joseph and Hasdai ibn Shaprut, an official at the court of Cordova. The authenticity of Hasdai's letter has been challenged, and Landau makes a thorough investigation of this point, reaching the conclusion that, while the letter is in substance the work of Hasdai, it was actually written by his secretary, Menahem ben Saruk. In reaching this conclusion the author makes skilful use of the eschatology of the period, and shows some acute critical reasoning on the style of the letter. The second question handled in this little book is that of certain Geniza fragments now at Cambridge, which, apparently, come also from the tenth century, and throw a good deal of light on the relations between the Byzantine empire and the nations to the north and east. The discussion of both these points would have been of more value for the general reader if a brief sketch of the background had first been given, and the documents either quoted in full (Hasdai's letter is a most interesting production) or summarized. As it is, Landau's work will be of value chiefly to experts who have the details of this period always in mind.

It is unnecessary to discuss at length the *Biblische Theologie des Alten Testaments in heilsgeschichtlicher Entwicklung*, produced by Lic. Wilhelm Möller, with some help from his son, Lic. Hans Möller.<sup>1</sup> The theological position is, naturally, that which Herr Möller and his family have already adopted in their critical work (see, e.g. EXPOSITORY TIMES, xlvii. 565). In this new book we have a general statement of the results of their views regarding the Bible. Large sections are taken, one after another, and the doctrines to be derived from each are indicated. As is to be expected, considerable stress is laid on Messianic prediction. The point of view adopted excludes any sense of a developing appreciation of God; the full picture is there from the outset. The first chapter of Genesis contains clear trinitarian theology, and it is characteristic that two hundred and sixty pages are devoted to the Pentateuch. We have the same self-assertion, the same passion for argument, the same bitterness of feeling, the same curious pre-conceptions, and the same honesty of conviction as those shown in Herr Möller's critical work. But they are less prominent in this book, and there are

<sup>1</sup> Herrmann, Zwickau; Geheftet RM. 12.50; Leinenband RM. 13.50.

one or two passages (especially in the section on the Psalms) from which a number of readers might derive help and profit. But, on the whole, Herr Möller has come no nearer to bridging the gulf between himself and his opponents.

The most recent attack on the Graf-Wellhausen hypothesis of the Hexateuch is that launched in 1933 by Volz and Rudolph in their joint work *Der Elohist als Erzähler*. Their thesis was that it is a mistake to include an Elohist document among the sources of Genesis, and their position was argued with learning and skill. To most scholars, however, it failed to carry conviction, though it was generally felt that a final decision could not be given till we had seen how the new theory affected the whole of the Hexateuch. The task has been carried on by Rudolph alone—apparently the two scholars are not agreed on the subject of P in the later books—and we now have the complete work before us.<sup>2</sup>

It is impossible to speak too highly of the scholarship and of the thoroughness with which Rudolph has accomplished his task. He has handled every passage (naturally laying less stress on obvious P sections) with meticulous care, paying attention even to the smallest points, and discussing fairly the work of his predecessors. The result is a close and detailed analysis of Exodus, Numbers, parts of Deuteronomy and of Joshua, with an appendix on Jg 1<sup>1</sup>-2<sup>6</sup>. More than once it is admitted that the J portion of the text as it now stands embodies variant traditions, and that it is very far from representing the primitive condition of the ancient J document. As a matter of fact, the general result of the analysis does not differ greatly from that normally reached on the Graf-Wellhausen theory; the widest divergences are to be seen in the Balaam oracles and in Joshua. There is in every passage a main thread, ascribed by Rudolph to J; other elements are, for the most part, short sentences or phrases. 'J,' then, includes not only the narratives usually assigned to that source, but also those more continuous sections commonly ascribed to E. The additional elements, which Rudolph does not include under J, are to be grouped under four heads: (i) simple additions, e.g. the Song of Miriam (Ex 15<sup>1-19</sup>) and the Blessing of Moses (Dt 33); (ii) insertions made for emphasis on some religious point; (iii) explanatory notes; (iv) passages derived from sources parallel to those found in Rudolph's J. Several sections which might

<sup>2</sup> *Der „Elohist“ von Exodus bis Josua*, by Wilhelm Rudolph (Töpelmann, Berlin; RM. 18.00).

have been included under this last head are ascribed to J, who is supposed to have had more than one line of tradition at his disposal, and to have combined what he had.

Since J and E are notoriously more difficult to separate in the later books than they are in Genesis, Rudolph should have had an easier task than he and Volz had in their earlier volume. As a matter of fact, many students will find his position less convincing. The inclusion of variant traditions in J makes that writer a redactor rather than an author, and so merely carries the question of 'sources' one stage further back. More than once the remark is made that additions to the main thread cannot have been drawn from an independent document (*i.e.* from E), because they do not form a connected whole. This would be a valid argument only on the assumption (certainly not made by the

Graf-Wellhausen school) that the redactor ('RJE') must have embodied the whole of all his sources. Several longer pieces (*e.g.* the Golden Calf story) can find no room in the main narrative of J, and we are often left with the feeling that Rudolph's arguments would be valid only if it had been irrefutably demonstrated that E never existed. It will be freely admitted that we have here an alternative explanation of the facts, but a theory can hardly be said to be finally convincing merely because it is not impossible. In the present case it can scarcely be granted that the reasons advanced for the new hypothesis are irresistible, and not a few readers, while fully conscious of their debt of gratitude to Rudolph for his fresh and thorough examination of the details, will still prefer the older view.

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## Contributions and Comments.

### Deuteronomy xxxii. 25.

מחוז השפלה הרב  
במחוזים אימה

THE word אִימָה is here usually translated 'terror.' I suggest, however, that in view of the parallel תִּשְׁפֹּל it should rather be combined with the Arabic <sup>أيم</sup> 'orbari,' and rendered 'widowhood.'

In support of this interpretation, note that in Is 47<sup>9</sup> שְׁבוּל is combined with אֵלֶיךָ, as again in the Ras Shamra text, *The Birth of the Gods Gracious*, lines 8-9.

In La 1<sup>20</sup> the word אִימָה is replaced by כַּפְזוּחַ. This perhaps reflects a misreading of, or variant to, the original אִמָּת\*.

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## Entre Nous.

### The Master of the Temple.

The title which Mr. Harold Anson has given to his volume of Recollections and Reflections (Heinemann; 10s. 6d. net) is *Looking Forward*. In the preface he says: 'I have called this book *Looking Forward* because I am not without hope that it may encourage those who may read it, to believe, as I myself believe, that life is abundantly worth living,

not only for its own sake, but as a real preparation for the next exciting stage which awaits us, when our work here is done. I am so glad to have lived, and not sorry to be awaiting the new adventures of another world.' This is a volume which sets out to do two things and does them very successfully—to trace the growth of a personality through the impact on it of various movements and events, and