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CRITICAL NOTICE.

Zur Genesis der Agada von Dr. N. I. WEINSTEIN. II. Theil. Die Alexandrinische Agada. Frankfurt, 1901. 276 pages.

THIS work consists of three main chapters, entitled: On the origin of the Agada; The Minim; Opposition of the Patriarchate (Jewish) to the introduction of polytheistic ideas into the learned circles of Palestinian Judaism.

The Agada was indirectly a consequence of Alexander's conquest of Judaea, and of his planting out a colony of Jews in Alexandria of Egypt. In contact with the schools of Greek philosophy, especially with the Platonic, the Jews of the diaspora not merely translated their scriptures into Greek, but substituted for Hebrew monotheistic conceptions others which were not Hebrew, nor at bottom even monotheistic. According to Hebrew ideas it was God himself who gave the law to Moses, God himself that was in direct personal contact with his people and their leaders throughout their history. No less directly was God himself the author and fashioner of nature.

Of this primitive monotheism the Alexandrine Wisdom and Logos theory, elaborated first in the Wisdom of Solomon, and afterwards in the works of Philo, was in the history of Judaism a most dangerous solvent; and Judaism is to be congratulated in that through the steadfast resistance to its inroads, first of the great Palestinian teachers, like Gamliel, and a thousand years later of the great Talmudist Maimonides, it finally threw off the incubus of it and escaped the taint.

Dr. Weinstein rightly traces the Logos teaching to Plato's *Timaeus*, in chap. 28c of which is a passage which, as he remarks, contains the gist of that teaching: "Now the maker and father of this All (or universe), it were a hard task to find, and having found him, it were impossible to declare him to all men . . . Granting this, it must needs be that this universe is an image (or likeness) of something."

In the Wisdom of Solomon there is as yet no "second God," no hypostasis of wisdom apart from God. She is the mind of God as planning and as creating. In Philo, the mind of God emerges as an independent person detached from him, acting and willing for

itself, an eternal Son alongside of the father, a second God interposed between the Supreme Father on one side, and nature and man on the other, a link or mediator between the human and divine, between the seen sensible and the unseen spiritual.

In his first chapter Dr. Weinstein takes one by one the characteristic positions of the Wisdom of Solomon, and also of Philo, not forgetting also the speculations of the book of Henoah, and he produces corresponding passages from the earlier portions of the Talmud. These correspondences of the Talmud with the Greek documents of so early a date are often very close, and barely to be explained except by the hypothesis that the Talmudists embody traditions of great antiquity. They are not likely to have directly consulted the Greek sources later than 150 A. D.

In his second chapter Dr. Weinstein explores the problem of who the "Minim" were, and concludes that the name was at first given to the remnant of the tribe of Simeon which fell away from the Temple-cult and, scattered over Arabia, took to pagan or quasi-pagan cults. The name—one of opprobrium—was next assigned to the Hellenistic Jews of the diaspora, especially of Egypt, where the rival temple of Onias had been established. These Jews were considered to have given up true monotheism, and taken to a cult of intermediary beings, angels and *logoi* interposed between God and Moses. Dr. Weinstein appositely cites the speech of the Martyr Stephen in the Acts of the Apostles, wherein Moses is represented to have communed not with God on Sinai, but only with an angel. His book is confined to tracing out the ravages wrought inside Jewish monotheism by the idea of intercalated Powers or minor divine agencies, otherwise it might have also been shown in detail how the same Logos idea was appropriated by the Messianic followers of Jesus in explanation of his position as a Revealer of God to man. And the work of confusion was so rapid, especially when his cult spread over pagan communities accustomed to the deification of human beings, that almost within a generation the man Jesus was acclaimed by his votaries as the creator and maintainer of the universe, hardly distinguishable from God himself.

In his third chapter Dr. Weinstein details the struggle of the old naïf and direct monotheism of Israel with the quasi-polytheism, of which the leaven had crept into Judaism during the season of its Hellenization. Christianity, of course, was now in the foreground of the Jewish imagination—an apotheosis of a mere man, a persecuting superstition, a warning to the Jew, now de-Hellenized and driven in upon himself, of the risks attaching to the Platonizing of the Old Testament. Dr. Weinstein, however, does not do more than

hint at this aspect of the subject which he has at heart; nor does he notice how Mohammedanism was, at the bottom, a return of the nations from the Greek cult of a man foisted into the place of God to the worship of the Supreme Jehovah.

Dr. Weinstein has written a valuable and suggestive book, and his tracing of the ideas, and even of the phrases, of the Greek Wisdom and Logos writings in the Talmud, is just what was needed. The entire work illustrates in the fullest and best of ways the relation of Philonean speculation to Jewish monotheism. The Talmud cannot be understood apart from Philo, nor Philo apart from it. It is only regrettable that the Greek citations are printed by Dr. Weinstein with so much carelessness, and that he halves the utility of his work by giving us neither an index of subjects, nor even a synopsis of its contents.

F. C. CONYBEARE.

ON JOSEPHUS, *WARS*, V, 5, 7.

THE edition of Josephus lately published by Niese, in conjunction with Destinon, is a monument of research and scholarship, and must undoubtedly rank henceforth as the standard edition of that author. It differs from earlier editions in being based on a set of MSS. little used by previous editors, but shown to be superior to all the others. As might be expected, it throws important light on several difficult and disputed passages. One of these is the passage in *Wars*, V, ch. v, 7, which contains the description of the high priest's vestments. After mentioning the eight robes prescribed in Exodus xxviii, it goes on: *ταύτην μὲν οὖν τὴν ἐσθήτα οὐκ ἐφόρει τὸν ἄλλον χρόνον, λιτοτέραν δ' ἀελάμβανεν, ὅποτε δ' εἰσίοι εἰς τὸ ἅδνον.* This is translated by Whiston—and it can scarcely bear any other interpretation—“These vestments the high priest did not wear at other times, but a more plain habit; he only did so when he went into the most sacred part of the temple,” which was once a year, on the day of atonement.

Josephus is here speaking of the second temple, of a scene which he must often have witnessed with his own eyes; and if this is what he means, it constitutes a serious difficulty. The Mishna (Tr. Yoma)