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The Book Survey in NUMEN XXXVIII.2 commented, with special reference to Judaism, on the problem of theological bias and prejudice in what is supposed to be “objective” scholarship. The Cambridge scholar, discoverer of the Cairo Genizah and subsequently founder of the Jewish Theological Seminary in New York, Solomon Schechter, coined the adage “Higher Criticism—Higher Antisemitism”. This is undoubtedly a wild and unjustified exaggeration, but there may be just enough truth in it to demand attention. U. Kusche’s *The Defeated Religion*, a presentation and analysis of 13 German O.T. scholars, among them such giants as Wellhausen, Smend, Kittel, Gressman, Gunkel and Sellin, is exemplary in its objectivity and therefore, implicitly, all the more polemical. The author shows that some of the scholars discussed were well aware that the negative characterizations of Judaism were a Christian projection. But their readiness to seek a new approach was often inhibited by the situation
created by "modern" anti-Judaism. A Christianity that was not sufficiently removed from Judaism might automatically be rejected together with the latter. The safest method to avoid discussion of modern antisemitism was to stick to an O.T. that was completely divorced from other aspects of traditional or contemporary Judaism.

If there was an original and at the same time militant Jewish scholar whose work seemed designed as support of Schechter's aforementioned dictum, this was Yehezkel Kaufmann (1889-1963) of the Hebrew University. His rather prolix and repetitious 4-volume *magnum opus* "The Religion of Israel" gained much by M. Greenberg's abbreviated translation from Hebrew into English, and the dense presentation more than compensated for the omission of the scholarly apparatus. Many of Kaufmann's insights still deserve serious attention although his radical rejection of the "documentary hypothesis" will find few adherents. Most discussions of Kaufmann's work appeared in Hebrew (M. Haran, S. Talmon, B. Uffenheimer, Greenberg's English essay of 1964 being the one exception) and are therefore practically unknown. Thomas Krapf's fine monograph, "the first biography of this enigmatic intellectual", deals not only with Kaufmann's work on the O.T. but also with other aspects of his oeuvre. Kaufmann meant to be, first and foremost, a social historian of Judaism and his writings, also the more journalistic ones which reveal a highly original Zionist thinker, often cross the border between social history and historiography. Krapf views Kaufmann's intellectual development in the context of his times and does an excellent job in applying his analysis of this context to Kaufmann's method of O.T. study.

Kaufmann's other major work is his (untranslated) "Exile" (1929-30; good summary in Krapf, p. 123 ff.), meant to be an "historico-sociological study of Israel's fate, from the beginnings to the present time". Three chapters of this study have now been published in translation under the title *Christianity and Judaism: Two Covenants*. The Christian conception of the New Covenant rendered the "two covenants" incompatible. (Taking Islam into account, it becomes a tale of three incompatible covenants). A long chapter (pp. 46-180) expounds Kaufmann's views on the origins of Christianity. Its relevance for an interpretation of Jewish history resides in the fact that Judaism's universalist expansion was inhibited by the triumph of Christian (and Muslim) universalism. Judaism retreated into its shell and became a "tribal" religion in spite of its universalist content. It was religion, and religion only, which prevented—against all rules of history—the assimilation, absorption and disappearance of the Jews in their respective diasporas. Critical readers will find themselves stimulated—not infrequently to dissent.