
NEW 20th-CENTURY

Encyclopedia OF Religious Knowledge

SECOND EDITION



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GENERAL EDITOR

B'nai B'rith. Originally established in 1843 as a fraternal order for Americanizing German-Jewish immigrants to the USA, cultivating esoteric rituals and regalia, and offering mutual aid to members, in a Jewish equivalent of the exotic fraternal societies common at the time. B'nai Brith ("sons of the covenant") avoids specific religious or dogmatic affiliation, striving for harmony among all segments of the Jewish community.

By the end of the 19th century the organization had evolved away from ritualism and fraternal functions to emphasize philanthropy and public service. By the 1940s leadership moved to Eastern-European Jews, and under the presidency of Henry Monsky it became one of the foremost American Jewish organizations. Its important arms include the Anti-Defamation League (to fight anti-Semitism), and the Hillel Society, a Jewish framework for college students.

It has about 500,000 members, mostly in America, but including affiliates in 48 countries.

See also ANTI-SEMITISM.

Bibliography. E. E. Grusd, *B'nai Brith: The Story of a Covenant* (1966); D. D. Moore, *B'nai Brith and the Challenge of Ethnic Leadership* (1981).

ELIEZER SEGAL

Falashas. Ethiopian national-religious group following a distinctive brand of Jewish observances. The group claims descendancy from followers of Menelik I, an alleged son of Solomon and the queen of Sheba. Modern scholarship suggests that they may have come from Jewish settlements in southern Arabia or first-temple Jewish settlements in Upper Egypt. Their sacred texts—

mostly biblical and apocryphal materials—are preserved in Ge'ez, an ancient literary dialect, in essentially the same versions used by their Christian neighbors (close to the LXX). They do not speak Hebrew, nor are they aware of the Maccabees or Hanukkah, indicating that they separated from mainstream Judaism before the Maccabean era. From the late 13th century, their powerful kingdom, centered around the fortress of Simin, conducted military campaigns against hostile Christian neighbors and missionary Ethiopian rulers. After their loss of independence in the 17th century, the Falashas continued to adhere to their religion. A responsum of the Egyptian rabbi David Ibn Zimra generally accepts them as Jews, although he admits that they are misguided in their practices. Since the 19th century they have been in contact with other Jewish communities, especially through travelers such as Joseph Halévy who visited them and then described their customs and literature. In the 1980s many were airlifted to Israel where their absorption has been generally successful.

Distinctive Falasha practices include emphasis on ritual purity regarding corpses and menstruation; differences in festivals (they continue to offer the Paschal sacrifice, have a different date for the Day of Atonement, and do not celebrate New Year's Day); and acceptance of all their members as qualified for the priesthood. They hold traditional Jewish beliefs.

Bibliography. A. Z. Aescoly, *Sefer ha-Falashim*; W. Leslau, *Falasha Anthology: The Black Jews of Ethiopia* (1951); S. W. Baron, *A Social and Religious History of the Jews* (1983).

ELIEZER SEGAL

Ginsberg, Harold Louis (1903–). Leading scholar of Hebrew Bible and related fields. Born in Montreal, Ginsberg studied in London and began publishing in 1928. From 1941 he taught Bible at the Jewish Theological Seminary of America, New York. His approach was philological, interpreting the biblical text in the light of Near Eastern languages and cultures. He has devoted special studies to Ecclesiastes and Daniel. In *The Israelian Heritage of Judaism* (1982), he argued for an Israelite provenance for the Book of Deuteronomy, and traced its influence on biblical writings. He served as vice-president of the American Academy for Jewish Research (1969/70), honorary president of the American Society of Biblical Literature (1969), and was an editor of the American Jewish Publication Society translation of the Prophets.

ELIEZER SEGAL

Glueck, Nelson (1900–1971). American biblical archeologist. Born in Cincinnati, Glueck studied Bible with Julian Morgenstern and was ordained at Hebrew Union College in 1923, and received his doctorate at Jena (Ph.D., 1927). From 1929 he taught Bible at Hebrew Union College. During much of the period between 1932 and 1947 he was also director of the Jerusalem School of the American School of Oriental Research. He directed excavations at Jebel el-Tannur (1937), Ezion-Geber (1938), and the Negev (from 1952). He made important contributions to our knowledge of Edomite, Moabite, Ammonite, and especially Nabatean cultures. In 1941 he was appointed director of the Union of American Hebrew Congregations (the central organization of American Reform Judaism), and in 1947 he was elected president of the Hebrew Union College. In 1949 Glueck assumed the leadership of the other main Reform seminary, the New York Jewish Institute of Religion. Later he was responsible for the amalgamation of the two schools, and for the opening of branches in Los Angeles and Jerusalem. He was a strong representative of Zionist ideology, which was often viewed with disfavor by the Reform movement.

ELIEZER SEGAL

Goldin, Judah (1914–). Noted American scholar of Jewish literature and history. Born in New York City, Goldin was ordained by the Jewish Theological Seminary of America in 1939. From 1959 he taught classical Judaica at Yale University. His many studies in the area of rabbinic Judaism are notable for the way in which he integrated Jewish subjects into a broad cultural context. He also produced English translations of important Talmudic texts (*Living Talmud* [1957]; *The Fathers According to Rabbi Nathan* [1955]). He also served in several scholarly organizations, such as the American Academy for Jewish Research and the Yale Judaica Research Committee.

ELIEZER SEGAL

Goodspeed, Edgar J. (1871–1962). Baptist. Born in Quincy, Ill., he studied at Denison University, the University of Chicago (Ph.D., 1898), Berlin, and Oxford. He was associate in biblical and patristic Greek, University of Chicago (1900–1902); instructor (1902–5); assistant professor (1905–10); associate professor (1910–15); professor (1915–37); secretary to the president (1920–24); and chairman of the NT department (1923–37). He lectured widely in the USA in defense of modern-speech translation of the NT. He was active in beginning to collate the NT Greek manuscripts in America (1898–1907), and in introducing the study of Greek papyri to America, collaborating in the Tebtunis Papyri, vol. 2 (1907).

He is best known for his American translation of the NT (1923). It was republished in 1931 as part of *The Bible, an American Translation*, and again with his *The Apocrypha, an American Translation* (the first such translation made throughout from the Greek) as part of *The Complete Bible, an American Translation* (1939). He collaborated with Prof. Ernest D. Burton in a *Harmony of the Synoptic Gospels* (1915) and *A Greek Harmony of the Synoptic Gospels* (1920). He wrote *The Story of the NT* (1916), *The Story of the OT* (1934), *The Story of the Bible* (1936), and *The Story of the Apocrypha* (1939). A fuller *Introduction to the NT* appeared in 1937. He lectured in history at Scripps College (1938) and at U.C.L.A. (1938–51).

Other books include *Index Patristicus* (1907), *Index Apologeticus* (1912), *Die ältesten Apologeten* (1914), *Making of the English NT* (1925), *Formation of the NT* (1926), *Strange New Gospels* (1931), *Ethiopic Martyrdom* (1931), *New Chapters in NT Study* (1937), *Christianity Goes to Press* (1940), *The Curse in the Colophon* (1935), *The Junior Bible* (1936), *The Four Pillars of Democracy* (1940), *How Came the Bible* (1940), *History of Early Christian Literature* (1942), *Goodspeed Parallel NT* (1943), *Problems of NT Translation* (1945), *How to Read the Bible* (1946), *Paul* (1947), *The Apostolic Fathers, an American Translation* (1950), and *A Life of Jesus* (1950). He coauthored with J. M. P. Smith, *The Short Bible* (1933), and with D. W. Riddle and H. R. Willoughby, *The Rockefeller McCormick NT* (3 vols., 1932). He published a number of essays, chiefly in the *Atlantic Monthly*, two volumes of which were collected in *Things Seen and Heard* (1925), and *Buying Happiness* (1932). He was a member of the Revised Standard Bible Committee from its organization in 1930.

Gordis, Robert (1908–). Distinguished rabbi, biblical scholar, and theologian. Born in New York City, he studied and received ordination at the Jewish Theological Seminary of America (JTS) there in 1932. From 1931 to 1968 he held a pulpit at the Conservative congregation Beth El,

Rockaway Park, N.Y. From 1940 to 1981 he was professor of Bible at the JTS. He also taught briefly at Columbia University, Union Theological Seminary in New York, and Temple University. Since 1951 he has been editor of *Judaism*, one of the most prestigious of American Jewish journals.

Gordis's biblical scholarship has been directed primarily toward wisdom literature, including major studies of Job, Ecclesiastes, and Esther. His theological writings have been concerned with the confrontation between Judaism and modern culture. He is considered one of the foremost spokesmen for the ideology of the conservative movement in American Judaism.

ELIEZER SEGAL

Gordon, Alexander Reid (1872–1930). Presbyterian. Born in Inverurie, Aberdeenshire, he studied at Aberdeen, Edinburgh, Freiburg, Göttingen, and Berlin universities. Ordained in 1898, he was minister at Monikie, Forfarshire (1898–1907), professor of OT at Presbyterian (now United Theological) College, Montreal (1907–30), and McGill University (1914–30). His works include *The Poets of the OT* (1912), *The Prophets of the OT* (1917), *The Faith of Isaiah* (1919), and *The Prophetic Literature of the OT* (1919).

ELMER E. FLACK

Gordon, Cyrus Herzl (1908–). Jewish scholar. Born in Philadelphia, he was educated at the University of Pennsylvania (Ph.D., 1930) where he taught Hebrew (1930/31) before becoming field archeologist in Bible lands with the American Schools of Oriental Research (1931–35). Thereafter he was teaching scholar in Semitics at Johns Hopkins University (1936–38), variously lecturer in Bible and Religion at Smith College and member of the Institute for Advanced Study at Princeton (1938–42), professor of Assyriology and Egyptology at Dropsie College, Philadelphia (1946–56), and professor of Near Eastern studies at Brandeis University (1956–73). Among his many books are *The Living Past* (1941), *Ugaritic Handbook* (1947), *Ugaritic Manual* (1955), *Adventures in the Near East* (1957), *The Ancient Near East* (1965), *The Common Background of Greek and Hebrew Civilization* (rev. ed., 1965), *Ugaritic Textbook* (rev. ed., 1967), and *Forgotten Scripts* (rev. ed., 1982).

Gordon George Angier (1853–1929). Congregationalist pastor and author. Born in Aberdeenshire, Scotland, he studied at Bangor Theological Seminary and Harvard University. He pastored a church in Greenwich, Conn. (1881–84), and the Old South Church in Boston (1884–1927). He was lecturer in the Lowell Institute in 1900 and Lyman Beecher Lecturer at Yale in 1901, in addition to being university preacher at Harvard (1886–90) and Yale (1888–1901). Also, he was an

Greenberg, Simon (1901–). American Jewish rabbi, educator, and theologian. Born in Russia, he lived in the USA from 1905. Educated at the Teachers Institute of the Jewish Theological Seminary (JTS) in New York and other institutions, he received rabbinical ordination from JTS in 1925. From 1925 he served as rabbi at the important Conservative synagogue Har Zion in Philadelphia. From 1946 he filled major administrative posts in the conservative movement of American Judaism, and in 1957 was appointed vice-chancellor of JTS, where he had been professor of homiletics and education since 1948. Considered one of the leading spokesmen for the conservative movement, he wrote widely on Jewish education (emphasizing the centrality of Zionism and Hebrew), and the relationships between Judaism and American civilization.

ELIEZER SEGAL

sity (Ph.D., 1937). He served as a Congregational pastor in Oak Park, Ill., and in Chester, Conn., was tutor in religion at Olivet College, Mich. (1936–39), dean of chapel at Colorado College (1939–45), professor of philosophy of religion and Christian ethics (1945–51) and of Christian theology (1951–57) at Andover Newton Theological School, professor of theology and dean of the Graduate School of Theology, Oberlin College (1960–65), and professor of Christian theology at Andover Newton (1965–78). He has served on the Consultation on Church Union, and was secretary (1961–71) and president (1971/72) of the American Theological Association. His works include *The Root and Flower of Prayer* (1943), *The God We Worship* (1946), *Renewing the Mind* (1949), *On Proving God* (1952), *God's Way with Man* (1956), *New Accents in Contemporary Theology* (1960), *Christ and Ourselves* (1965), *A Theological Approach to Art* (1967), *Knowing the Living God* (1968), *Blaise Pascal: The Genius of His Thought* (1974), *Ascending Flame, Descending Dove* (1975), and *Graceful Courage: A Venture in Christian Courage* (1985).

WILLIAM H. BERGER

Headlam, Arthur Cayley (1862–1945). Anglican bishop and theologian. Born in Whorlton, County Durham, he was educated at Oxford, and was ordained in the Church of England in 1889. He held various posts at Oxford University (1885–1896), then was rector of Welwyn (1896–1903) before appointment as principal of King's College, London (1903–12), during which period he was also professor of dogmatic theology (1903–17). He then returned to Oxford as professor of divinity (1918–23), and finally was consecrated bishop of Gloucester (1923–45). His many published works include *Teaching of the Russian Church* (1897), *The Dates of the NT Books* (1902), *Sources and Authority of Dogmatic Theology* (1903), *History, Authority and Theology* (1911), *Christian Miracles* (1911), *St. Paul and Christianity* (1913), *The Study of Theology* (1918), *The Doctrine of the Church and Christian Reunion* (2d ed., 1923), *Life and Teaching of Jesus Christ* (1923), *The Church of England* (1924), *Economics and Christianity* (1926), *The New Prayer Book* (1927), *What It Means to Be a Christian* (1933), *Christian Theology* (1934), *The Doctrine of God* (1934), *The Task of the Christian Church* (1942), *The Holy Catholic Church* (1945), and *The Fourth Gospel as History* (1948), and a commentary on Romans (1895) in collaboration with W. Sanday.

Hebrew University of Jerusalem. A leading academic center of Israel and world Jewish studies. Founded in 1918 and opened in 1925, the university was designed by the Zionist movement to play a role in the Jewish national revival. In addition to pursuing academic excellence, it was

to serve the Jewish communities of "Eretz Israel" (and later the state of Israel) and of the world. When the Mount Scopus campus (near Jerusalem at the edge of the Mount of Olives) was rendered inaccessible in the 1947 War of Independence, a new campus was inaugurated at Givat Ram in 1955. After the Six-Day War of 1967, the regained Mount Scopus facilities were rebuilt and expanded. In addition to its internationally known work in sciences and humanities, the university has always been prominent in religious studies. It houses top schools of Jewish studies, archeology, and Islamic studies, as well as the extensive collections of the Jewish National and University Library. Hebrew University also publishes several distinguished journals and maintains an active foreign student program. In 1986 it had an estimated 16,000 students.

ELIEZER SEGAL

Hebrews, Epistle to the. This writing does not begin like a letter, but it ends like one. References to the recipients (such as 5:12; 6:9; 13:18–24) show that a definite group is in mind, so the work may fittingly be called an epistle. It is intended for a small group whose members "ought to be teachers" (5:12). The writer calls his work "my word of exhortation" (13:22), which may mean that he has included the substance of a sermon (as in Acts 13:15).

Traditionally the recipients have been understood to be Christian Jews tempted to relapse into Judaism. The constant appeal to the OT and frequent references to Jewish liturgy support this, as does the fact that the title "To the Hebrews" is found in the oldest extant MSS. The elegant Greek in which the letter is written is no argument against this, for many Jews of the Dispersion were fluent in Greek. Nor is it convincing to say that Gentile Christians would use the OT as much as Jews, for Scripture would be authoritative for Gentiles only as long as they were Christians; it would have no validity if they were apostasizing. The fundamental teachings in 6:1–2 are held by some to be what would be taught in the Gentile mission. This may be so, but it would have been equally necessary to teach Jewish converts that Jesus is the Christ; the basics followed from that. Complete certainty is unattainable, but the balance of evidence favors the view that the work was initially addressed to a small group of Jewish Christians who were in danger of returning to Judaism.

The epistle is anonymous, and a variety of possible authors has been suggested. The writing and organizational style and subject matter argue strongly against the supposition that Paul wrote it, and other suggestions (such as Barnabas, Apollos, or Priscilla) are no more than guesses. There is no evidence, and we must leave the question of authorship open. The date is also unknown, but

Heschel, Abraham Joshua (1907–1972). American Jewish philosopher and scholar. Born in Warsaw, Poland, of Hasidic lineage, he had a traditional Jewish religious education, later studying at the University of Berlin and the Hochschule für die Wissenschaft des Judentums, where he taught Talmud. In 1937 he succeeded Martin Buber at the Jüdisches Lehrhaus. In 1938 he was transported by the Nazis to Warsaw, then he fled to London. From 1940 to 1945 he taught at Hebrew Union College in Cincinnati, and afterwards moved to the Conservative Jewish Theological Seminary of America, where he taught Jewish ethics and mysticism until his death. He achieved eminence as both a scholar of Jewish philosophical and mystical thought, and as an influential philosopher in his own right. He published scholarly studies on the thought of the biblical prophets, the Talmudic rabbis, medieval rationalists, and Hasidic teachers. His theological writings focus on the existential situation of man's relationship to God and the world. He emphasized God's concerned call to mankind, and man's response to this call in the realms of faith, deeds, and prayer. In *The Sabbath: Its Meaning for Modern Man* (1952) Heschel described Judaism as a hallowing of time. In *Israel: An Echo of Eternity* (1969) he offered a theological exposition on the place of Zionism in

Judaism. Heschel was prominent in his support of social causes, notably the civil rights movement and opposition to the Vietnam War, and was active in Jewish-Christian dialog.

ELIEZER SEGAL

Conference. Although disbanded in 1920, a number of representatives, led by Stephen S. Wise, immediately began plans to reestablish the congress, and a permanent organization was established in 1928. Since 1930 membership has been on an individual rather than organizational basis. Originally designed primarily to fight anti-Semitism in America and abroad (esp. during the Nazi era), the congress since 1945 has identified with and supported liberal programs in a general American context, combating all forms of racism and supporting human rights, separation of church and state, as well as defending the state of Israel. A governing council of 150 members and an administrative committee of 50 govern AJC. It publishes *Congress Bi-Weekly* as well as the distinguished intellectual quarterly *Judaism*.

ELIEZER SEGAL

Jewish Congress, World. International assembly of Jewish organizations. It first met in Geneva in 1936, although it had a number of forerunners and preparatory conferences. It includes delegates from Jewish communities, national organizations, and other autonomous and democratically constituted bodies. It is headed by a plenary assembly, its highest decision-making organ, as well as an executive committee and governing council. Its purposes are to further the interests of Jews and Jewish communities in all countries, to serve as a spokesorgan for the Jews in international and governmental contexts (without interfering in any country's domestic political affairs), to actively promote Jewish cultural and social welfare, and to coordinate the interests of constituent organizations. The activities of the congress were heavily influenced by the powerful personality of its president, Nahum Goldmann, from its establishment until his retirement in 1978 (when he was succeeded by Edgar Bronfman). It played an important role in negotiations for the rescue of Jews from Nazi Europe, as well as the post-World War II relief and rehabilitation efforts, and the prosecution of war criminals. It represented Jewish positions in the arrangements for indemnification of Jewish Holocaust victims. In general, the organization has defended the interests of persecuted Jewish communities, especially in communist and Arab states, and has represented Jewish positions before international organizations (e.g., United Nations agencies) and in interreligious forums. Although supportive of the state of Israel, the congress's internationalist stands have sometimes created friction with Israeli positions.

ELIEZER SEGAL

the church. At present there are approximately 80 presses and printing houses in Taiwan, of which 40 are Roman Catholic; 25 are Protestant, ecumenical, or interdenominational; and the others are Lutheran, Presbyterian, or Baptist. Most presses are quite small, employing fewer than 20 people, but several employ more than 50 people and one more than 200. Some of these publishing houses came from the mainland in 1949, but the majority of them date from the 1960s. Most presses are located in Taipei and are run by Chinese, although there are exceptions. In addition to printed works they produce movies, video cassettes, and television and radio programs for audiences in Taiwan and China.

Presently, the Roman Catholics and some 80 Protestant groups are active on Taiwan; these include both foreign mission agencies and indigenous associations. In 1980 the Christian population of the island was 1,288,140 of whom 470,000 were Roman Catholics. This is somewhat less than one percent of the population. The Christian groups which are currently the most rapidly growing are the charismatic, evangelical ones whose converts usually come from the Presbyterian or other Protestant churches.

KATHLEEN L. LODWICK

Taizé. The place near Cluny in southeastern France where Roger Schutz (1915–) and six of his friends began a Protestant monastic order on Easter Sunday 1947. The order is the result of Schutz's study of early Christian monasticism as part of his doctorate at the University of Lausanne in the early 1940s. During the Vichy regime, Schutz provided shelter to Jews and others at Taizé. In 1942 he was forced to leave his château and went to Geneva where he made contact with Max Thurian and others interested in a Protestant monastic movement. By 1944 he had returned to Taizé and by 1947, seven took the vows of celibacy, obedience, and common property. The Rule of Taizé was completed by 1952. There were 70 members in the community by 1968. The members usually dress as laypeople except during worship when a white robe with a cowl is worn. Offices are said three times a day. There is a novitiate of two to three years. Upon being admitted to the order, one may stay at Taizé or go into other parts of the world to work at one's profession and promote Christian unity.

ROBERT V. SCHNUCKER

Talmud. Hebrew word meaning "teaching." The term has a range of meaning. In its narrowest sense it refers to the Babylonian Talmud; in its broader sense the term includes the extensive literature of Jewish religious lore, especially that produced between the 1st and 5th centuries A.D.

Both the Babylonian and Palestinian talmuds are arranged as commentaries on the *Mishna* oral

traditions, and the word *Talmud* is sometimes taken to include the *Mishna* as well (the Babylonian Aramaic synonym *Gemara* is sometimes used to refer to the *Talmud* exclusive of the *Mishna*). The *Mishna* is the most authoritative compilation of the Jewish rabbinic-Pharisaic oral law, achieving its final form under the redaction of Rabbi Judah the Prince, in Hebrew, at the beginning of the 3d century A.D. It collects the teachings of the *Tanna'im*, teachers who lived primarily from the middle of the 1st century, and is devoted principally to legal topics. As distinct from other rabbinic works of that period, the *Mishna* is arranged topically, not as a commentary on a biblical book (*Midrash*), and it is devoted principally to legal subjects, which are called *Halakah* ("the way in which one walks"). It is divided into six orders or general legal areas: (1) *Zera'im* ("Seeds") on agricultural regulations; (2) *Mo'ed* ("Feasts") on Sabbath regulations and festivals; (3) *Nashim* ("Women") on family law; (4) *Nezikin* ("Damages") on civil and criminal law; (5) *Kodashim* ("Consecrated Things") on sacrifices and the temple cult; and (6) *Tohoroth* ("Purifications") on ritual purity. The orders are divided into 60 tractates on specific topics, and these in turn into numbered chapters and individual laws. The classification is not strictly followed; for example, the tractate dealing with blessings and the daily liturgy is in the order *Zera'im*, on vows in *Nashim*, and the moral maxims of the "Ethics of the Fathers" (*Abot*) in *Nezikin*.

With its publication (orally, in accordance with the doctrine of oral law) the *Mishna* gained universal acceptance among the Jews of Israel and Babylonia and became the center of the theological teaching in both areas. The scholars of the later period were known as *Amora'im*, and operated in the academies of Tiberias, Sephoris, and Caesarea, in Israel, and in Sura, Nahardea, Pumbedita, and Mahoza in Babylonia. According to an authoritative medieval tradition, the Babylonian Talmud was completed in 499, while the Palestinian Talmud was probably redacted about a century earlier. Both contain tractates that appear to have emanated from different editions, notably the tractate *Nezikim* in the Palestinian Talmud, which Saul Lieberman has traced to mid-4th-century Caesarea. Current scholarship emphasizes that the editorial process of the Babylonian Talmud probably extended many years after 499, and was achieved largely by *Sabora'im*, the successors of the *Amora'im*. The two talmuds are similar in developing some aspects of the earlier Tanna'itic period as well as introducing new approaches. Those earlier collections, including the *Mishna*, consist largely of disputes among rabbis. The equivalent units in the talmudic period are known as *memras*, formal, Hebrew dicta (while the commentary on these passages is

as tokens of homage and gratitude. The NT does not show that Jesus or his disciples stressed tithing. The church owes much of her conception of Christian stewardship to Paul. A number of denominations consider tithing basic. Many other church members find it a vital stage in the development of Christian stewardship—not as a binding obligation, but as a minimum working standard.

ROBERT CASHMAN

Title, Ernest Fremont (1885–1949). Methodist. Born in Springfield, Ohio, he graduated from Ohio Wesleyan University and Drew Theological Seminary. He was minister of Ohio Methodist churches at Christiansburg (1908–10), Dayton (1910–13), Delaware (1913–16), Columbus (1916–18), and Evanston, Ill. (1918–49). He served in France with the YMCA in World War I, and after his return took a pacifist position which he held uncompromisingly to the end of his life. He wrote *What Must the Church Do to Be Saved?* (1921), *The Religion of the Spirit* (1928), *The Foolishness of Preaching* (1930), *We Need Religion* (1931), *Jesus after Nineteen Centuries* (1932), *A World That Cannot Be Shaken* (1933), *A Way to Life* (1935), *Christians in an Unchristian Society* (1939), *The Lord's Prayer* (1942), and three volumes published posthumously: *A Mighty Fortress*, *The Gospel According to Luke*, and *A Book of Pastoral Prayers*.

PAUL HUTCHINSON

Titus, Epistle to. See PAUL, THE APOSTLE.

Togo. See WEST AFRICA.

Tolkien, John Ronald Reuel (1892–1973). English writer. After graduating from Oxford he served in the army (1915–18) before beginning his academic career as reader (1920–24) and professor (1924/25) of English at Leeds University. He returned to Oxford as professor of Anglo-Saxon (1925–45). Among his publications are *A Middle English Vocabulary* (1922), *Chaucer as a Philologist* (1934), *The Hobbit* (1937), *On Fairy-Stories* (1938), *The Homecoming of Beorhtnoth* (1953), the phenomenally successful trilogy *The Lord of the Rings* (1954/55), *The Road Goes Ever On* (1968), and *The Silmarillion* (1968).

J. D. DOUGLAS

Tonga. See SOUTH PACIFIC, ISLANDS OF THE.

Tongues. See GLOSSOLALIA.

Torah. Hebrew word for “teaching,” “guidance,” or “instruction.” While the Bible applies this word to such matters as wisdom, moral teachings common in Proverbs, or prophecy, it refers particularly to the five first books of the Hebrew Bible, “the

books of Moses” (Gk. *Pentateuch*). The Pentateuch itself speaks in certain legal passages of “the Torah of” (as in Exod. 13:9; Lev. 6:9, 14, 25, and throughout the Levitical law), and occasionally refers to the whole of God’s teachings through Moses as such (as in Exod. 24:12; Deut. 1:5; 4:44; 33:4). The term is particularly common in Deuteronomy, where it frequently refers to the text of the Deuteronomic covenant (Deut. 31:9, 24, 26). Although modern critical scholarship sees the Pentateuch as a composite work redacted from documents, Jewish tradition regards all the Torah, with the possible exception of the closing section describing Moses’ death (Deut. 34), as a unified work divinely revealed by God to Moses at Mount Sinai. At its core stands the legislation, which a Talmudic tradition classifies as 613 commandments—248 positive and 365 negative. Much Jewish scholarship was directed to the classification, explication, and elaboration of these commandments.

In later Jewish writings the term took on additional meanings. The standard rendering in the LXX as *nomos*, “law,” reflects a belief that the main purpose of the Torah was to be sought in its legal code, a belief reflected in the fact that the Tanna'im scribes generally restricted their exegesis to the legal passages of the Pentateuch. On the other hand, a widespread approach (as early as in Ben Sira 1:1ff.) identifies the pre-existent Wisdom described in Prov. 8:22–36 with the Torah. This lends to it the metaphysical status of an entity whose existence preceded creation and by means of which God fashioned the universe. A similar image is found in the writings of Philo of Alexandria. This theme was generally rejected by medieval Jewish rationalists, or they interpreted it symbolically to mean that the world exists for the sake of the Torah. The Jewish Kabbalistic mystics (c. A.D. 1100–1700) identified the Torah with one or another of 10 emanations (*sepirot*) from God. Modern Jewish thinkers, since Benedict Spinoza (1632–77) and Moses Mendelssohn (1729–86), have studied the relationship between the theological (universal) and the legislative (distinctly Jewish) elements of the Torah. Rabbinic dicta in the Mishna emphasize that the existence of the world depends on the Torah (as in Abot 1:2). The validity of the Torah was generally held to be eternal, and would continue in the messianic era. In some instances in rabbinic literature, as well as in Paul and John (Rom. 3:19, and, quoting Jesus, John 10:34), “Torah” refers to the whole of the Hebrew Bible, although Jewish scholars have generally upheld a distinction between the Torah (Pentateuch) and “Words of Tradition” (the rest of the Bible), which was regarded as less sacred. The prophetic writings were seen as essential elements of the covenant with Israel which consisted mostly of adherence to the law of the Torah. Through keeping the Torah Israel was to become “a kingdom of priests

and a holy people" (Exod. 19:6). Accordingly, the totality of the law is considered binding on Israel alone; the rest of mankind was given the "seven Noahide commandments," basic moral rules. The rabbis made various attempts to epitomize the Torah or to isolate "fundamental" teachings. This issue arose in the teaching of Jesus (Matt. 7:12; 22:40; Mark 12:29–31). Rabbinic sources developed the doctrine of the "two Torahs": in addition to the written Torah, there exists an oral Torah—consisting of ancestral traditions, interpretations, and legislation—which enjoys equal authority with the written Torah, and (according to some formulations) was also revealed to Moses. Although frequently expressed in polemical contexts as a way of asserting Israel's special attachment to the "secret" oral tradition, the insistence on not writing down the oral Torah (a prohibition which was literally enforced through the Talmudic era) was also intended to preserve its flexibility and humaneness. This reverence for extrabiblical traditions as being from God was the main dividing line between the Pharisees and other second-temple sects and was presented in the Mishna (Sanhedrin 10:1) as a virtual dogma. Rabbinic law distinguishes between Torah and rabbinic law, the latter being of lesser authority.

Jewish tradition emphasizes the importance of studying Torah as a distinct obligation, whether for its own sake or with a view to practical application. Accordingly, public reading from it, and other forms of study, constitute a central component of the liturgy.

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