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L in the so-called Song of Deborah (Jg 5) and the Sisera narrative of ch. 4, J in the Jabin narrative. L is entirely free from moral tendency, e.g. in ch. 9: he has a pure delight in heroes and heroism. In Jg 6 the transition from Jahweh to the angel of Jahweh has often been noticed: Eissfeldt refers the former sections to L, the latter—what he calls the ‘angel recension’—to J, which would thus be a sort of refined theological criticism of L, and would mark the same kind of advance upon it as E, with his Divine appearances in dreams, marks upon J. This, by the way, illustrates the importance of the documentary analysis for the history not only of the literature but of the religion.

One of the most interesting points in an intensely interesting book is that, in Eissfeldt’s view, the Deuteronomic influence is nothing like so important or pervasive as it has been hitherto believed to be. We have been too ready, he thinks, to attribute Deuteronomic schematism to phrases like ‘he judged Israel,’ which seem to extend to the whole nation a sovereignty which can only have been local or tribal. Eissfeldt believes that these phrases may well belong to the original sources: he points to the use of the word Israel in contexts where it demonstrably refers to only a part of Israel (e.g. 10⁸⁻¹⁷ 11⁴), and he utters the salutary reminder that the writers who tell the story of the heroes are conscious of writing, in some sense, the history of *Israel*, which is always conceived as an ideal unity. This is a fruitful point, well worthy of consideration, as is also the further point that the theological pragmatism which has always been confidently felt to point to the Deuteronomist, may equally well belong to E; D rests upon E much more than has been recognized. Again, 8³³⁻³⁵, with its ‘whoring after the Baalim,’ is not necessarily Deuteronomic: this conception of the popular worship, like the condemnation of the monarchy in vv. 22^f., reflects the influence of Hosea, and need not be ascribed to a hand later than E.

By his careful and fruitful investigations, Eissfeldt has earned the right to protest, as he does, against the growing tendency to regard the work of documentary analysis as at an end. A thoroughly scientific presentation of the religious and secular history of Israel and Judah is, he truly says, impossible without a methodical examination of the sources; and his own exhaustive examination can only contribute to our more intelligent appreciation

of the literary, political, and religious history of Israel.

The last number of the *Zeitschrift für die alttestamentliche Wissenschaft*¹ opens with a masterly survey by the Editor, Professor Gressmann, of the tasks of the science of post-Biblical Judaism, following up his recent account of the tasks of Old Testament science. This is followed by an analysis of the socio-political implications of Gn 1-11, in which Abraham Menes seeks to show that the conception of the happy life of Paradise was borrowed from the life not of children but of the wild animals, who are naked and unashamed and without knowledge of good and evil: and further, that nomadism is subsequent to agriculture, and that the ‘nomad’ represents the oppressed stratum of society, driven out, like Ishmael, and, like him and Cain in the wilderness, the special object of Jehovah’s care. W. W. Cannon defends the present order of the text in Hab 1 f., and argues against Duhm’s proposal to read כְּחִיִּים (referring to the Macedonians) in 1⁶ in place of ‘Chaldæans.’ W. Rudolph makes a contribution to the Servant of Jahweh problem in Deutero-Isaiah by suggesting that the Servant is an exilic Messiah, at once conceived as ruler, teacher, and prophet, maltreated by his own countrymen and at length executed by the Babylonians.

The *Zeitschrift für Kirchengeschichte*² has an elaborate discussion of the rules of Basil by Laun, and another on Hinkmar of Reims and Louis III. of Westfranken by Ehrenforth. The article of most popular interest is by Dechent, who devotes a few pages to what he describes as a remarkable attempt at union between Protestants and Catholics in the seventeenth century, but which turns out to be rather a Catholic attempt to shepherd the Protestants into the fold.

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Celsus.

AMONG the most serious assaults that Christianity had to face in the early centuries was the *Ἀληθὴς Λόγος* of Celsus. The work has perished, except in so far as its contents can be inferred from the famous

¹ Töpelmann, Giessen.

² F. A. Perthes, Gotha-Stuttgart; neue Folge VII. i.; 5 Mk.