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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. 10<sup>8-17</sup> 11<sup>4</sup>), 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, 8<sup>33-35</sup>, 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<sup>f</sup>., 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*<sup>1</sup> 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 1<sup>6</sup> 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*<sup>2</sup> 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

<sup>1</sup> Töpelmann, Giessen.

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

apology of Origen which it called forth. Dr. Otto Glöckner, continuing his work on Origen, has now attempted, from the quotations and references in Origen, to reconstruct the text of Celsus' work. Writing on Celsus some two generations ago, Theodor Keim recognized the intention of Origen to be scrupulously fair to Celsus, and the honourable way in which he carried out his intention. Glöckner, however, believes that even Keim ascribed to Origen a greater licence in reproducing Celsus than Origen actually permitted himself, and in a (Latin) introduction to his book<sup>1</sup> makes out an excellent case for his contention. In this work he claims to have given us the 'True Word' practically intact, if not always the exact words of Celsus, at least his arguments and the general arrangement of the material.

For the Celsus fragments in Origen the author relies chiefly on the Codex Vaticanus, while not underrating the general value of the MSS containing the selections from Origen made by Basil of Cæsarea and Gregory of Nazianzus in the 'Philocalia.' A simple system of notation indicates the comparative degrees of accuracy the author believes he has reached in the different portions of the text. The book extends to seventy-two pages, with copious Latin footnotes on the MS. variants.

Dr. Walter Bauer, Professor of New Testament Theology in Göttingen, is working at a completely revised edition of the New Testament Dictionary of Preuschen.<sup>2</sup> It will be remembered that Preuschen died in 1920. The first of the ten parts which has been published (subscription price M.2.40 per part) indicates that the Dictionary is to be a very thorough piece of work. There are full discussions of the various senses in which each word is employed. The first Greek author known to use the word is mentioned. There are copious illustrative references to the occurrence of the word in the LXX, the New Testament, and early Christian literature, as well as in 'secular' writers, non-canonical works, Jewish and Christian, and the papyri. German translations are given, not only of individual words, but of the Biblical passages quoted. Proper names

<sup>1</sup> Celsi, 'Ἀληθῆς Λόγος, by Dr. Otto Glöckner (A. Marcus und E. Webers Verlag, Bonn [in von Hans Lietzmann's 'Kleine Texte' series]; 3 Gmk.).

<sup>2</sup> *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, von Erwin Preuschen; Zweite Auflage vollständig neu bearbeitet von Walter Bauer (Töpelmann, Giessen).

are elucidated as fully as other terms. The principal parts of verbs are given, and in general the needs of non-experts are not forgotten. Professor Bauer, in gathering his materials, has cast his net wide. He has, however, failed to avail himself of Hastings' *Dictionary of Christ and the Gospels* and *Dictionary of the Apostolic Church*, though he has used THE EXPOSITORY TIMES and the *Dictionary of the Bible*.  
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### Some French Theology.

FROM Professor H. Pinard de la Boullaye, S.J., there comes the second volume of his long essay *L'Étude Comparée des Religions*.<sup>3</sup> It deals with methods, which are here grouped into the comparative, historical, theological, anthropological old and new, and psychological. This is a learned and almost meticulously thorough bit of work by a sane and competent mind, which surely and imperturbably moves on in an inexorable kind of way to the predestined goal. There is a vast amount of labour, not to speak of well-balanced knowledge, in these clear pages. But, although always readable, this second volume is not likely, for the general reader at least, to have quite the same grip as the first.

Professor A. D'Alès has issued another of his studies of early Church history, *Novatien*.<sup>4</sup> But it has not the interest of his Tertullian or his Cyprian, is indeed somewhat technical and limited in its appeal. A consideration of what works can be safely credited to this author, a study of what Bible he knew and used, an analysis of the De Trinitate, have much interest only for the few. And, if the later chapters, which deal with what keep Novatian's name alive—his sternness towards those who had lapsed under persecution, and his own somewhat inexplicable behaviour—are nearer to life, it is still all rather dim and far away.

Professor D'Alès has a fair mind; yet one feels somehow that more could be said for this somewhat puzzling soul. There are those to-day who think that the only real danger for the Church now or at any time is that it lower its threshold unduly, with the result that its witness loses in clearness. That probably was what was in Novatian's thought. And the type of mind that is called Puritan will

<sup>3</sup> Paris: Beauchesne; pp. 520; 45 fr.

<sup>4</sup> Paris: Beauchesne; 24 fr.