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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Joseph stories, in which the seemingly isolated ch. 38 now finds its natural place in L, Dr. Eissfeldt proceeds, with this four-source key in his hand, to unlock the exasperating literary riddles of Exodus. It has long been recognized that in J the agent of the plagues is Jahweh, and in E, the rod of Moses: Dr. Eissfeldt traces here also the strand L, which always seems to speak simply of *the rod* (cf. 7¹⁵. 17. 20)—a manifest allusion to the rod of 4¹⁻⁹, which, for good reasons, can belong to neither J nor E, and must therefore also be assigned to L. Long ago Professor Bacon, in his *Triple Tradition of the Exodus*, made merry over the inexplicable and gratuitous ascents and descents of Jahweh in Ex 19: here again the four-source theory comes to the rescue. Again it is pointed out that in L and E the Sinai story ends in a shrill discord, in J with a friendly promise (33^{1-3a}). It is impossible here to indicate, much less to follow out, the subtle analysis which is conducted as far as Jg 2. Suffice it to say that in Jos 1-12 (where, according to Dr. Eissfeldt, P hardly, if at all, exists)—e.g. in the stories of the capture of Jericho, of the sin and doom of Achan, and notably of the crossing of the Jordan (3 and 4), with its inextricable confusions—the hypothesis of a source additional to J and E comes as an unquestionable relief, and—Dr. Eissfeldt would say—as a positive necessity.

Peculiarly interesting is his explanation of the curious story in Ex 4²⁴⁻²⁶ which, by skilfully comparing with the theophany and circumcision stories in Jos 5, he regards as L's account of the consecration of Moses, parallel to the story of his call told by both J and E in Ex 3.

The general conclusion to which he comes is that L is the primitive source reflecting the nomadic ideal, belonging perhaps to the time of Elijah, and embodying, like that great prophet and like the Rechabite Jonadab, a protest against the Canaanizing of Hebrew life. In this connection it is significant that this is the document which narrates the drunkenness of Noah and of Lot, in stories, too, which—especially the latter—betray the rough and unsophisticated vigour of an older time. J, which dates from the prosperous first half of the eighth century, rejoices in Canaan, the land of promise, and in all the settled life of the land. E, which reflects the prophetic movement and comes from the time of Amos and Isaiah, attaches again to the nomadic ideal, regards Canaan as a peril, and, like

the prophets, threatens the people with catastrophe (cf. Ex 32²⁴, which does not necessarily imply that the blow of 721 B.C. has already fallen). Dr. Eissfeldt thinks that the place of origin of these documents is in need of further discussion, as too much has been made of the phenomena which point to Judah as the home of J and Israel as the home of E. The spiritual unity of the kingdoms, he remarks, antedated their political separation, just as there was a spiritual unity among the various peoples of Germany long before the establishment of the German Empire, and they could and did rejoice in one another's folk-tales and legends.

The elaborate critical discussion is followed by a complete translation of the narrative part of Gn 1¹-Jg 2⁹ in four parallel columns, L, J, E, P, which facilitates comparison and enables the reader to trace in comfort the history of the tradition of the various events. If Dr. Eissfeldt's analysis is, as it seems to be, justified, every historian of the Hebrew people or their religion will be obliged to reckon with it. This is a most suggestive, searching, and brilliant book.

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Jesus and Judaism.¹

THIS volume reveals all the learning and care which we are accustomed to expect from Professor Dalman. It seems to us that in the First Part he gives a fully convincing proof that Jesus habitually spoke in Aramaic, and he gives various instructive suggestions as to how we are to make sure of understanding the Aramaic which the Master used. We must confess, however, to belong to those for whom it makes little difference to know the exact words employed by Jesus. The precise phrases seem so unimportant compared with the greatness of the whole.

Dalman mentions that he had intended to call the book *Jesus und Judenthum*, and, while he adopts another title, that remains his real subject. It would have been highly valuable to have got from an expert like our author a careful examination of the fundamental principles of Jesus in their relation to Judaism, but instead we have got

¹ *Jesus-Jeschua*, by Professor G. Dalman (Leipzig: J. C. Hinrich'sche Buchhandlung, 1922, pp. iv. 222; 7s. 9d.).

something entirely different. After the opening linguistic section, he discusses—II. Jesus in the Synagogue; III. Jesus as the Preacher of the Sermon on the Mount; IV. Jesus at the Passover, in which he deals very fully with the various accounts in the Gospels of the Lord's Supper and many of the associated problems; and V. Jesus on the Cross.

As a rule, of course, the treatment of these subjects is illuminating. One extraordinarily unfelicitous discussion occurs on pp. 57-62, where

Dalman's treatment of a real difficulty must be pronounced a failure, owing to his ignoring the assistance of literary criticism. But it must be said that the learned and suggestive paragraphs which we have are really little more than a collection of notes on the relevant passages from the Synoptic Gospels. We have come to expect something more fundamental from a scholar of Dr Dalman's grasp and power.

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Contributions and Comments.

St. John vii. 37, 38.

THERE are three difficulties here: (1) What is the source of the quotation? (2) Why does the quotation apply to Christ's disciples rather than to Christ Himself? We should naturally expect it to justify the claim, 'If any man thirst, let him come to me.' (3) The remarkable and rather bizarre application of the word 'belly.'

Loisy (*Le Quatrième Evangile*, 1903, p. 522) avoided the second difficulty by rendering, 'If any man thirst, let him come to me, and let him that believeth on me drink.' As the Scriptures said, 'rivers of living water shall flow from His belly,' with allusion to the blood and water that flowed from the side of the Crucified.

Burney (*The Aramaic Origin of the Fourth Gospel*, p. 110) adopts the same rendering of the first clause, and finds the same reference to Christ in the quotation by reconstructing an Aramaic original which should have been rendered, 'As the Scripture hath said, Rivers shall flow from the fountain of living waters,' thus solving both the last two difficulties. For 'the fountain' with a Messianic application Dr. Burney refers to J1 3¹⁸ and Midrash Rabba on *Ecclesiastes*, par. 1. 28.

It is the purpose of this note to support both the writers quoted in their punctuation of the first clause. They both note that such a rendering is not modern, but was that of ancient Western interpreters. We may add that there is much to be said in its support from considerations of

Johannine style. E.g. for the parallelism and vocabulary of

εἴν τις διψᾷ ἐρχέσθω πρὸς με
καὶ πινέτω ὁ πιστεύων εἰς ἐμέ

compare 6³⁵:

ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ
καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε.

Further, it seems usual for this writer to speak of 'coming' to Christ absolutely and without such further addition as 'and let him drink.' Cf. e.g. 6³⁵. 37. 44. 45. 65. There is a rather remarkable parallel to the first line in Rev 22¹⁷, καὶ ὁ διψῶν ἐρχέσθω. This would be still stronger if with N* D. Cyp. we omit πρὸς με in Jn 7³⁷. For the variation of order in the two clauses, 'If any man thirst, let him come, and let him drink who believes in me,' cf. 7²⁴, 'Judge not superficially, but the righteous judgment judge ye,' and other instances adduced by Abbott, *Johannine Grammar*, 2556.

Of course it may be argued that the ordinary rendering of these verses, with their teaching about the disciples of Christ being receptacles of living water, finds strong support in 4¹⁴, 'the water that I shall give to him shall be in him a spring of water leaping up to everlasting life.' But there is no reason why 7³⁷. 38 should simply repeat the teaching of an earlier occasion. And in 7³⁷. 38 a quotation from Scripture, if employed at all, seems necessarily to find its application in justifying the claim, 'If any thirst, let him come,' by showing that the