

ILLUSTRATIONS.

MAN'S systems are the shadows on the hillside. Christ is the everlasting, solemn mountain itself. Much in the popular conception and representation of Christianity is in the act of passing. Let it go; Jesus Christ is the same yesterday, to-day, and for ever. We need not fear change within the limits of His Church or of His world. For change there means progress, and the more human creations and embodiments of Christian truth crumble and disintegrate, the more distinctly does the solemn, single, unique figure of Christ the same rise before us.—A. MACLAREN.

A FRIEND is rare to be found that continueth faithful in all his friend's distresses. Thou, O Lord, Thou alone art most faithful at all times, and there is none like unto Thee.—THOMAS À KEMPIS.

THE One remains, the many change and pass;
Heaven's light for ever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity—
Until Death tramples it to fragments. Die,
If thou wouldst be with that which thou dost seek.

SHELLEY.

GOD'S changeful providence comes into all our lives, and parts dear ones, making their places empty that Christ Himself may fill the empty places, and, striking away other props, though the tendrils that twine round them bleed with the wrench, in order that the plant may no longer trail along the ground, but twine itself round the Cross and climb to the Christ upon the Throne. 'In the year that king Uzziah died, I saw the Lord sitting on a throne.' The true King was manifested when the earthly, shadowy monarch was swept away. And just as, on the face of some great wooded cliff, when the leaves drop, the solemn strength of the ever-

lasting rock gleams out pure, so, when our dear ones fall away, Jesus Christ is revealed, 'the same yesterday, to-day, and for ever.' 'They truly were many, because they were not suffered to continue by reason of death; this Man continueth ever.'—A. MACLAREN.

It fortifies my soul to know
That, though I perish, Truth is so;
That, howso'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step, when I recall
That, if I slip, Thou dost not fall.—CLOUGH.

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The Question of the Unity of Isaiah.

BY PROFESSOR ED. KÖNIG, M.A., D.D., BONN.

II.

PROFESSOR COBB appeals, in support of his contention that Is 40-66 belong to the age of Hezekiah, to the circumstance that there are only a 'few allusions to Babylon and to Cyrus in Is 40-66' (p. 85). Now, even if we met with only a single mention of Babylon in these chapters, it would be enough. The ear of the reader would be sufficiently pierced by the shrill cry, 'Come down, sit in the dust, O virgin daughter of Babylon,' etc. (47^{1-3. 5ff.}), and is not the call clear enough, 'Go ye forth from Babylon, flee

from Chaldæa' (48²⁰)? A hitherto unobserved indication of the century in which the author of Is 40 ff. lived, is found in the order of the two expressions, 'the Assyrian oppressed them (Israel) without cause' (52^{4b}) and 'now, therefore, what have I to do here' (v. 5^a)? The period of the Assyrian dominion over Israel is past; the period that is present to the author of these chapters is that when the Babylonians had led the inhabitants of Jerusalem captive (v. 2).

In like manner a single mention of Cyrus would

suffice to justify the conclusion that the passage in question was not written in the years immediately after 701. It is true, indeed, that the prophecies of the O.T. had not their source in the incidents of history. Nowhere, I suppose, has this been more thoroughly demonstrated than in my own work, *Der Offenbarungsbegriff des A.T.* Nevertheless prophecy, in the choice of its vehicles of description, follows a course parallel with the progress of history. This fundamental principle of the development of O.T. prophecy I have established in my *Einleit. in d. A.T.* p. 323 f. If then Isaiah had spoken even once of the rise of the Persian Empire and of Cyrus, he would have gone ahead of what was done by Jeremiah and Ezekiel and other pre-exilic prophets. But there is a considerable number of passages in Is 40 ff. which allude to the conqueror whom the Divine disposer of the world's history has called from the rising of the sun to punish Babylon for her immorality (47^{1b ff.}) and tyranny (41²⁻⁴, 25^{ff.}, 44²⁸, 45^{1, 13}, 46¹¹, 48¹⁴; and there is much in favour of reckoning also 55¹¹ to this series).¹

Professor Cobb, it is true, has revived the explanation of 41²⁻⁴ which finds in the words 'Who hath raised up one from the East?' an allusion to the call of Abraham. But, in the first place, was the divine call of Abraham an occurrence so open to question and so recent that it could be submitted to the peoples as a problem (v.¹)? Secondly, it is a fact, indeed, that Abraham defeated Chedorlaomer and the kings allied with him (Gn 14^{14 ff.}). But this military exploit of Abraham would be far too hyperbolically described in Is 41², and the words 'a path corresponding to (= along) his own footprints he trod not' (v.^{3b}) cannot be understood of Abraham. For there was nothing wonderful in Abraham's not returning to Mesopotamia or Chaldæa, and after the defeat of Chedorlaomer he did return by practically the same road as that along which he had pursued the hostile kings to Dan. Further, Abraham's migration to Canaan and his victory over Chedorlaomer cannot be supposed to have made such an impression upon the nations as is described in vv. 5-7. Finally, if the allusion in vv. 2-7 had been to the ancestor of Israel and the impression made by his deeds, we should not have had the transition, 'and thou, Israel, my servant' (v.^{8 ff.}), seeing that essentially

¹ This interpretation of 55¹¹ will be found discussed in my work, *The Exiles' Book of Consolation* (1899), p. 92 f.

the same subject would have been spoken of immediately before. Accordingly, the following connexion of the principal parts of chap. 41 f. is to be preferred:—

'In view of the emphasis laid upon the divinely inspired impulse given to the hero from the East (41²⁻⁴), Israel, like the other nations (vv. 3-7), might have been filled with panic-terror, and might have become doubtful of its own special relation to God. In this situation, the designation of Israel as the special servant of God made its appearance all at once like the bubbling up of a heavenly spring of consolation. . . . After the following mention of the Eastern conqueror and his proceedings (41^{25b}), it was natural that in 42^{1 ff.} the mind should turn to the divine organ which had been mentioned in 41⁸, namely, Israel and its way of working' (*The Exiles' Book of Consolation*, p. 62).²

Professor Cobb feels himself that his interpretation of 41² clashes with 46¹¹, where Jahweh says that He has called a vulture from the East, a man of His counsel (*i.e.* a confidant), from a distant land. Professor Cobb discovers here no mention of either Abraham or Cyrus. He takes the allusion to be to Sennacherib and the year 701. He recalls the exclamation, 'Ho Asshur! rod of mine anger,' etc. (Is 10⁵). But is it the aim of the addresses in Is 40 ff. to threaten Israel, or was it the desire of the prophet to comfort his people? Seeing that the latter is the case, Sennacherib's commission to chastise Israel cannot be the subject of 46¹¹. The words of this verse must, on the contrary, refer to the hero who, according also to 41², was called from the East; and is not the task of this hero mentioned in the immediate vicinity of 46¹¹, namely, to bring about the fall of Babylon (47^{1 ff.})? It is self-evident, of course, that it is nothing to the point that Sennacherib *too* had to contend with Babylon, so that there is no value in Professor Cobb's quotation (p. 87) of Sennacherib's account of his war with Merodach-baladan.

A similar verdict must be pronounced upon the following attempt of Professor Cobb. He suggests the possibility that such characteristics of the godless portion of the community as meet us, *e.g.* in 57^{3-13a}, may be intended to describe the inhabitants of Ephraim, Manasseh, etc., who rejected with scorn Hezekiah's invitation to a joint celebration of the Passover (2 Ch 30¹⁰). What avails it to admit this abstract possibility? Other

² It may be noted that my view of the servant of Jahweh is entirely approved of by the Swedish scholar Matheus Lundborg in his interesting work, *Begreppet Herrens Tjänare hos Andre-Esaïas* (Lund, 1901), p. 101 ff.

scholars suggest another possibility. They hold that passages like 57^{3ff.} present pictures of the impenitent portion of the exiles, only that in the drawing of these the eye sometimes strayed back to the centuries that were past. This was natural, seeing that the Exile was the punishment for the former sins of Israel, and it actually happens in the Book of Ezekiel. The latter prophet also readily combines the view of the sins of his contemporaries with the view of the sins of their fathers (Ezk 27^b 37^b 13⁴ 19¹⁶ 20^{5ff.} 30^{ff.}).

In Professor Cobb's opinion, the weight of argument in favour of the exilic date of Is 40 ff., which is derived from the *form* of these chapters, is even smaller than that from their contents. 'What the negative critics forget is the Protean character of genius. Other things being equal, the greater the genius the wider the limits within which his style will disport itself.' These words are only the variation of an old theme, and even the appeal to the case of Goethe is not new. But any one who means to treat of the weakness of the argument which is drawn from the linguistic colouring of a literary product, will do well to distinguish carefully the groups of materials upon which this argument is based. The means of making a thorough acquaintance with the nature of this argument, I may add, are at the disposal of anyone who cares to study the special section I have devoted to this subject in my *Einleit. in d. A.T.* pp. 147-151.

Applying the principles there set forth to Is 40 ff., we find, e.g., so frequent a word as the relative 'who' expressed in the Book of Isaiah only twice (42²⁴ 43²¹) by ׀ (šū). The pronominal forms 'to them' or 'to him' are reproduced only three or four times (43⁸ 44^{7,15}, ? 53⁸) by לָמוֹ (lāmō). The negative 'not' is expressed by בַּל (bal) in 40²⁴ 43¹⁷ 44^{8f.}. Note that נָפֶשׁ (ʿéphes), besides its single occurrence in 5⁸, meets us other ten times in chaps. 40-54. The preposition 'according to' is expressed by כְּמוֹ (kēmō) in 43² 44^{16,19}, and the preposition 'until' appears in the form עַד־י (ʿādē) in 65¹⁸. The conjunction 'also' or 'and' has its equivalent in וְ (ʿaph) in 40²⁴ 41^{10,23,26} 42¹³ 43^{7,19} 44^{15f,19} 48^{12f,15}. Further, I have noted such points as that the conjunction יַעַן (yāʿan kī) occurs in 3¹⁶ 7⁵ 8⁶ 29¹³, but the simple יַעַן (yāʿan) in 61¹ 65¹² 66⁴. Moreover, the inter-

jectional use of הִנֵּה (hāzē), 'behold!' which recalls the Aram. preference for the verb הִנֵּה, may be noted, and not a few other phenomena might be added (cf. my *Einleit. in d. A.T.* p. 321 f.). Some of these, such as the writing of אֹתוֹ (ʾōth) for 'itt, and מֵאֵת for מֵאֵת (54¹⁵ 59²¹), belong to the linguistic differences to which I have given the name 'successive.'

It is certainly hard to say why Isaiah, if he is the author of the whole book, should have changed so completely in his choice of such frequent words. I am not denying to any one freedom in his use of words. But it must be doubted whether an author in the exercise of this freedom would have resorted to change in so many of the components of his vocabulary, which, on account of their frequency, are wont to be employed unconsciously. Doubt as to the identity of the author grows when among the linguistic differences we find such as characterize a different stage in the development of the particular language.

Thus stands the matter in regard to the linguistic colouring of Is 40 ff., and this condition of things cannot be robbed of its argumentative value by general remarks on the possible variability of style.

Professor Cobb's hypothesis is set in a peculiar light by the circumstance that he connects it with the supposition that the name of Cyrus, in the two passages where it meets us in Is 40 ff. (44²⁸ and 45¹), is a later interpolation (p. 90). The hazardous character of this conjecture is not removed by the fact that there are actually glosses in the O.T. Such explanatory notes recur with considerable frequency from Gn 2^{19b} (נִפְשׁ חַיָּה) cf. 1^{20a}) onwards. But the supposition that there is a gloss must be justified in each particular passage, and—which is the main point—the gloss embodies in any case a very ancient view of the meaning of the passage.—Now, can it be supposed that in the first of the above two passages the name of Cyrus is an interpolation? No, for the beginning of 44²⁸ proceeds in quite normal fashion, nay, there must be a dative supplied to the words, 'that saith,' if the לְכוּרֵשׁ be removed. Hence there are only a very few exegetes, such as the Roman Catholic theologians, Henneberg and Schegg, who have decided on seeing in לְכוּרֵשׁ of 44²⁸ an interpolation. I cannot associate myself with them. Somewhat different is the situation in 45¹. There nothing would be wanting as far as the external form is concerned, although לְכוּרֵשׁ

were removed. But in that verse the anointed of Jahweh is a hero called from without, for it is said, 'whom I have held by his right hand.' Consequently the expression 'to his anointed' would lack the closer definition it needs, were not the apposition, 'to Cyrus,' added. The view, moreover, that the two expressions, 'his anointed' (45¹) and 'my servant Jacob' (v. 4th) cover the same subject, has everything against it and nothing in its favour. All the features of vv. 1-3^a support the interpretation which finds in the hero mentioned there a non-Israelitish prince who was conducted by the living God of Israel to great

political successes, and so received the commission to free the servant of Jahweh from captivity. There is no proclaiming here of 'a mission of Israel to Israel' (Cobb, p. 90).

Finally, the verdict that the last twenty-seven chapters of the Book of Isaiah were not written by the prophet of the year 701, cannot be shattered even by the ironical remarks of Professor Cobb on the rapid advance of critical theories (p. 96 f.). The false extremes of criticism cannot throw suspicion on its reasonable assumptions, which put forward nothing but what is based at once on material and formal indications.

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