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

[https://biblicalstudies.org.uk/articles\\_expositor-series-1.php](https://biblicalstudies.org.uk/articles_expositor-series-1.php)

lit up, the house resounding with music, and everything ready for the coming of the King. But it is pathetic and chilling to see men arrive with their lights out, already in the darkness, already in the desolation which is the doom of those who live in idle alienation from God. "There shall be weeping and gnashing of teeth." I have nothing to say about that. I will leave the words just as they stand. Those tears, those bitter tears, falling in the night, the night of abiding remorse! I will leave it there. The life, which began in foolish self-disparagement, ends in dark and wintry bankruptcy.

J. H. JOWETT.

### OLD TESTAMENT NOTES.

#### P's GENEALOGICAL AND CHRONOLOGICAL LISTS.

It has long been the accepted view of Old Testament scholars that the numbers of the Israelites during their journey from Egypt into Palestine are devoid of historical value. But few serious attempts have been made to discover their origin and the system upon which they were based, and their seeming verisimilitude has not infrequently been taken as proof of their genuineness. It was recognized (by Nöldeke) that a round total of 600,000 was divided among the twelve tribes, and so manipulated that half should be over and half under the average number, and B. Jacob has recently made a comprehensive examination of the principles which appear to have been employed. In *Der Pentateuch: Exegetisch-kritische Forschungen* (Leipzig) he discusses the passages in the Pentateuch wherein tribal lists and enumerations occur, and finds throughout the same artificial, or, to use his term, arithmetical treatment. He illustrates by this means the favourite use of the numbers 7, 12 and 70, which underlie the system, and collects numer-

ous examples, many of which of course are familiar, in order to support his conclusion that it is arithmetic and not history which accounts for the present form of many of the obscure lists. According to him, if it were proposed to divide twelve by two, the writers preferred to choose  $5 + 7$ ,  $4 + 8$ , or even  $3 + 9$ , never, or rarely,  $6 + 6$ ; and since this method is found to be generally applicable, the fact that there are no instances of 100 or 800 or 900 in the census lists of the Israelites finds an explanation. Similar artificiality runs through the chronology of the book of Genesis, and Jacob discovers interesting coincidences upon which he founds his theory of the origin of the system. He finds that, according to the traditional view, the tower of Babel was built in A.M. 1974, and that exactly half this number is the year of Enoch's translation; successive periods each of 480 years from man's attempt to reach heaven mark the building of the tabernacle in the wilderness, the founding of the temple at Jerusalem, and the return from exile. In addition to this, the earlier history has been classified and arranged to conform outwardly with the later, and the critical view which questions the trustworthiness of the former is accepted. On the other hand, Jacob argues for an early origin of the system and regards his calculations as a proof of the purity of the Hebrew text.

#### THE COSMOLOGICAL THEORY.

Jacob, moreover, discovers that the same artificial treatment pervades the Pentateuchal narratives which deal with the tabernacle and the ritual. Without passing any opinion upon the character of his investigations, it is enough to state that he is led to an extremely interesting result, no other, indeed, than an approximation to the cosmological theory which has lately attained some prominence among certain continental writers. One must not ignore the fact

that Jacob's studies are in many respects uncritical, and that the theory in question has even been regarded as a universal "key" to the elucidation of ancient Oriental thought; but, writing as he does from the semi-traditional standpoint, his recognition of the theory alone is illustrative of a tendency in present Old Testament study which deserves serious consideration. It cannot be altogether ignored that an excessively puzzling Phoenician inscription from Sidon was recently interpreted in a cosmical sense by the French archaeologist, Clermont-Ganneau, quite independently and in ignorance of the existence of this new "key." Winckler's theory has been taken up by von Landau, and has been further investigated by A. Jeremias, with particular attention to the New as well as to the Old Testament; and although it has suffered from the excess to which all "systems" are inevitably pushed, the independent support of the French savant and of Jacob appears to invest it with more value than one has hitherto been disposed to grant. Obviously, it is a subject in which Assyriologists are primarily concerned, and independent Assyriological guidance is requisite. But as regards the Old Testament, there is little doubt that the tradition prevailed that the tabernacle of the wilderness had a heavenly prototype, and in so far as this conception finds its logical development in the Book of Jubilees, there appears to be no objection to the recognition of the theory in its less unattractive forms.

Wellhausen criticises Niese's view of the relative historical value of 1 and 2 Maccabees in the Göttingen *Nachrichten*, 1905, pp. 117-163. 1 Maccabees, on the whole, is in his opinion the better source, but 2 Maccabees offers many supplementary details and corrections, and is therefore important. He regards both as independent works, the differences are not always so bad as they appear, and the points of agreement are often very striking. He supports the view of an original

Hebrew version of 1 Maccabees, and gives a typical list of passages where the hypothesis enables the present text to be corrected. Thus, Apollonius the "collector of tribute" (1 Macc. i. 29), elsewhere ὁ Μυσάρχης (2 Macc. v. 24), owes the designation to a misunderstanding of the Hebrew מַס. In 1 Maccabees vi. 34, they "shewed" the elephants, has arisen from הִרְאוּ, which ought naturally to be הִרְוּ, "they made the elephants intoxicated," etc. Wellhausen reviews Laqueur's study in *G.G.A.* pt. iv. pp. 334 sqq.

Maspero, in a discussion of the eighteenth and nineteenth dynasties of Egypt after Manetho (*Rec. de Travaux*, xxvii. 1-2), calls attention to the mixture of history and fiction which characterizes that writer, and shows that his lists rest upon a tradition fundamentally different from that in the Theban official canon. The interest taken in early Egyptian history by Greeks and Jews settled in Egypt is held to be largely responsible for the growth and modification of the early traditions, and accounts for Manetho's curious combination of the domination of the Hyksos and the ephemeral conquest of the valley by Syrians towards the end of the nineteenth dynasty.

C. Steuernagel, in the *Theologische Rundschau*, Sept., criticises the three recent commentaries on the middle books of the Pentateuch by Bäntsch, Gray, and Holzinger. He notes the agreement between them as regards the separation of JE from P, and maintains his view that the passages relating to Israel, east of the Jordan, belong to the Elohist or Ephraimite traditions. He holds that in the Yahvist or Judæan cycle the oldest account of the spies was originally followed by the attack upon the Canaanites of the Negeb and subsequently by the entrance into Palestine, fragments of which have survived in Judges i.

In the *Vienna Oriental Journal*, No. 3, D. H. Müller discusses the relation between Zephaniah iii. 1-4, 7 sqq. and

Ezekiel xxii. 24–31, and argues that Ezekiel is the borrower, the linguistic indications in Zephaniah *l.c.* which have been taken to point to a late date not being decisive.

Hubert Grimme, *Orientalistische Litteratur-Zeitung*, October, 1905, proposes an ingenious theory with regard to the date and authorship of Ecclesiastes. He finds remarkable parallels between Ecclesiastes ix. 7–9 and the Gilgamesh-epic to the extent that he regards them as mutually explanatory, emending, for example, חיים in v. 9 to בנים on the strength of the Babylonian story; vi. 10 he refers to Ashurbani-pal, and the child on the throne, x. 16 seq., to Labashi-Marduk. After noticing several references, and the loan-words of Babylonian origin, he concludes that the book belongs to the time of Jehoiachin. He finds no difficulty in the linguistic character of Ecclesiastes which has usually been regarded as one argument in favour of its late origin.

STANLEY A. COOK.