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risen Saviour utters, as its first words to Mary, 'Why weepest thou? *Whom seekest thou?*' There are passages in the Old Testament and Philo that indicate how this question might be traditionally regarded as one of mystical meaning."

Of less importance is a fresh attempt, made along the lines followed by Wuttig and Küppers, to solve the Johanne problem by relegating the Fourth Gospel to the seventh decade of the first century. Herr H. Gebhardt (*Die Abfassungszeit des Joh.-evangeliums*, 1906), the author of this essay, regards the Gospel, or rather chapters i.-xx., as composed by John the apostle in Ephesus during 64-66 A.D., in order to confirm Gentile Christians in their belief. The historical element is referred not to any acquaintance with the synoptic Gospels, but to independent oral traditions possessed by the writer. The last chapter (xxi.) was written slightly later by Andrew and Philip—as Haussleiter had already suggested.

JAMES MOFFATT.

OLD TESTAMENT NOTES.

WILKE'S *Jesaja und Assur* (Leipzig, 1905) is an elaborate study of Isaiah's policy during the Assyrian campaigns. In a number of passages the prophet is neutral, if not friendly disposed to Assyria, whereas in another series his standpoint is changed and he hurls his prophecies against one whom he formerly regarded as Yahweh's instrument. How to explain Isaiah's attitudes is the problem which Wilke proceeds to handle. In his discussion of the political history of the period he works on independent lines. The evidence of the Assyrian inscriptions cannot be taken implicitly without criticism; ancient Oriental policy (as Winckler

has conclusively shown) is a factor which requires very careful consideration ; and the literary problems of the book of Isaiah demand a more sympathetic and less drastic treatment than is sometimes accorded them. The hypothesis that Sennacherib invaded Judah a second time (after 701 B.C.) is summarily dismissed ; the famous question of Azriyau of Yaudi is settled in favour of the old identification with Azariah of Judah, and the more controversial problem of Muşri-Mişraim is held to be satisfied by the assumption that the term covered not merely the Nile Valley alone, but also South Palestine and the Sinaitic peninsula. (W. compares the "Welschland" of German antiquity.) Throughout the Syro-Ephraimite struggles (Isa. viii. 5-8, xvii. 1-11, viii. 1-4, vii. 1-9, 10-16) and the hopes raised by the death of Tiglath-Pileser (v. 26-30, vii. 18-20, xiv. 29-32), till shortly before 722 (xxviii. 1-4) ; further, in the time of Ashdod's revolt (xx.), and scarcely a year later when Merodach-Baladan sent his embassy (xxxix., W. argues in favour of 711-710 for the event), and finally, in the months immediately before and after 705 (xxviii. 7-22, xxx. 1-17, xxxi. 1-4, xxix. 1-4, 6, 15), Isaiah's standpoint towards Assyria is found to be the same. Between 705 and 701 the prophet departed from his pro-Assyrian policy and his new views are preserved in passages belonging to the time when Judah and Jerusalem were threatened (x. 28-34, ix. 1-6, xviii., xxxvii. 33-35, 30-32, x. 5-19, 24-27, xxxiii., xiv. 24-27, xvii. 12-14, xxxi. 5-9). Then comes the climax (xxx. 27-33) and the deliverance of Jerusalem (xxxvii. 22-29). In a review of the several causes which could explain Isaiah's change, Wilke discusses the hopes which were kindled in Judah by the fall of Samaria and at the accession of Hezekiah, and shows how any aspirations Judah may have had for a new Davidic kingdom were doomed to be shattered by the Assyrian policy of forming a *Weltreich*.

Ed. Meyer (*Sitzungsberichte d. kön. preuss. Akad.*, Berlin, 1905, pp. 64 et sqq.), in a lengthy article on Moses and the Levites, examines in detail the stories which have gathered around the great lawgiver and makes a number of radical suggestions of importance. He argues that mythological elements which were easily attached to the birth of great heroes have been re-shaped and put into a semi-historical form in the case of Moses. The closely related legend of the birth of Sargon of Agade is well known, and numerous more or less close parallels have been collected by A. Jeremias, *Alte Testament*, pp. 255 sqq., *Babylonisches im neuen Testament*, p. 30 seq. According to Meyer, the account of the theophany at Sinai originated in a story of some volcano in the ancient Midian—there are said to be many extinct volcanoes in the district extending as far as Mecca—and, in agreement with this, Yahweh was originally regarded as a god of fire. The historical Moses was the head of the Levites (his association with Egypt being of secondary origin), and the “contention,” the scene of which was Massah and Meribah, was one between Yahweh and Moses, a parallel to the story of Jacob’s wrestling. At Kadesh, the Levites had their central sanctuary with a complete legal code, and it is suggested that they entered Israel and Judah in the monarchy, probably in the time of Omri’s dynasty, after the fall of which they began to attain eminence. In the course of his discussion Meyer has some remarks upon the nature of Egyptian prophecies of the future, a subject which he insists is important for the study of Hebrew prophecy. In connexion with this, it may be noticed that Professor Breasted, in his admirable *History of Egypt* (p. 205), has recently called attention to a “Messianic” oracle in early Egyptian literature, other specimens of which may be traced down to the early Christian centuries. To this he remarks: “We cannot resist the conclusion that [this class of literature] furnished

the Hebrew prophets with the form and to a surprising extent also with the content of Messianic prophecy. It remained for the Hebrew to give this old form a higher ethical and religious significance." Apropos of the same topic, reference may be made also to an interesting article by Wilcken in *Hermes* (1905, pp. 544 sqq.) on "Egyptian prophecy" with some suggestive remarks on its relationship to Hebrew prophecy.

Spiegelberg, *Orientalistische Zeitung*, February, 1906, suggests that the name Phicol (Gen. xxi. 22) is of Egyptian origin and means "the man of Kharu" (Syria and Palestine), an interesting counterpart to Phinehas "the negro." On the assumption that the native name Kharu was preserved until a comparatively late date, he conjectures that it reappears in the form *κοίλη* in Coele-Syria. There is no obvious explanation of the term "hollow" Syria. It was once applied to the whole of the Syrian coast from Orontes to Ashkelon and to the inlying districts including Thapsacus, and, on his theory, *ἡ Συρία ἡ κοίλη* (Syria : Kharu) was originally used in contrast to *ἡ Συρία ἡ Παλαιστίνη*.

In a study of Zechariah i.-viii., Van der Flier (*Theolog. St. u. Krit.*, 1906, pp. 30 sqq.) discusses the structure of the Visions and endeavours to distinguish those fragments which, though by Zechariah himself, appear to belong to another context. In chapter iv., *vv. 6b-10a* are a later insertion and seem to be part of a larger prophecy. Chapter vi. 9-15 is also separated from the Visions, and with it goes chapter iii. where Joshua's authority is not yet recognized (chap. vi. 12), thus pointing to a date previous to 520 B.C. Among other passages whose background differs from that of the Visions he includes chapter ii. 10-17 (R.V., *vv. 6-13*).

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