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Recent Foreign Theology.

Varia.

FIVE years ago attention was called in these columns to the second edition of Meinhold's *Introduction to the Old Testament*. So popular and valuable has it proved to be that a third edition has just appeared,¹ which is twenty-two pages longer than the second, and takes into account all the relevant literature of the intervening years, such as Menes on the Pre-exilic Laws of Israel, Jepson on the Book of the Covenant, Torrey's Pseudo-Ezekiel, Junker's examination of the Daniel problem, the recent discussions of the Servant Songs in Deutero-Isaiah by Mowinckel and others in the pages of the *Z.A.W.*, and scores of other books and articles. There is an interesting sketch of the new view that, while in the first three Songs the Servant is Deutero-Isaiah himself, 52¹³-53¹² was written by *Trito-Isaiah* in explanation of the Servant's unexpected fate. This view Meinhold was bound to reject, as on other grounds he advocates the collective interpretation of the Servant. It may be enough to remind readers unfamiliar with the first or second editions that this is no ordinary Introduction, confined to literary problems, analysis of documents, etc.; it introduces its readers not only to the literature, but to the great fields of history and theology or religion which are implicated in the literature, so that the story of the people with the development of their religious thought from the earliest times to the period of the Maccabees, here sketched by the hand of a master, can be followed with ease and pleasure.

The veteran Budde's latest publication is on *The Story of Paradise*,² on which he has been writing at intervals for almost fifty years. In it he vigorously defends the thesis that in the original story there was only one tree, and that the tree of the knowledge of good and evil. The two verses dealing with the tree of life (3²², 24) represent another tradition, and the earlier references to this tree are interpolations. He also detects other additions inconsistent with the original story, for example, the reference to man as tilling the ground (2^{5b}), or dressing and keeping the garden (2^{15b}). Man does

¹ Johannes Meinhold, *Einführung in das Alte Testament* (Töpelmann, Giessen; geh. Rm. 8; geb. Rm. 9.75).

² Karl Budde, *Die biblische Paradiesesgeschichte* (Töpelmann, Giessen; Rm. 4.80).

not work and does not need to work in Paradise; he lives on the fruit of its wonderful trees. Paradise is emphatically not a garden of the gods or of God, it is specially made by God for man; the tree of life, on the other hand, is in the garden of the gods, and it must, therefore, be made inaccessible if man is not to attain the divine prerogative of immortality. Budde deals severely with a recent discussion of Hans Schmidt on Paradise and the Fall, which seeks to prove that in the Genesis story there are three narratives, all of which centre in the sexual problem. The discussion abounds in fine psychological observations, and though Budde finds no 'protevanglium' in the story, he has the highest admiration for the skill of the writer and his insight into human nature. Here are a few other points: he puts 6³ after 3¹⁹, he translates 3¹³ 'Why hast thou done this?' and he follows Holzinger in reading חֶבְרָנָה instead of תְּחִלָּה in 3¹⁷ ('in pain shalt thou till it'—not eat of it). The discussion is accompanied by an idiomatic translation.

Gottfried Kuhn has followed up his recent book on Ecclesiastes by one on Proverbs.³ A brief introduction offers a fruitful comparison between the Law as emphasized by Deuteronomy, and Wisdom as emphasized by Proverbs, in which it is shown that the distinction of Proverbs lies in its intimate knowledge of human life. The bulk of the book is occupied with criticism of the text which, whether ultimately accepted or not, is always worthy of consideration. Here are a few specimens: 4^{7b} קָנָה and קָנָה ('with all thy zeal be zealous for understanding'—to avoid the repetition of קָנָה in v. 7^a). 10⁴ רָאשׁ עֵשָׂה for רָאשׁ עֵנִישָׁה ('the slack hand is punished with poverty'). 10¹¹ בּוֹס הַמֶּיץ for יִבְסֹף הַמֶּיץ ('the mouth of the wicked is a cup of vinegar'). 13¹⁶ יִשְׁעָה for יִשְׁעָה ('every prudent man is wisely silent'—not worketh with knowledge). 15²⁰ יִשְׁמַע for יִשְׁמַח ('a wise son obeys his father'). The provokingly difficult 30³¹ he emends thus, חֹרֵר וְרִים אִימְתָנִי שְׂאֵחַ וּמֶלֶךְ אֵל נֶקֶם עִמּוֹ ('the boar and the wild ox which are dreadful when they rear, and a king with whom is the avenging God'). Kuhn makes the interesting remark that, if this conjecture be accepted, we have here the only con-

³ *Beiträge zur Erklärung des Salomonischen Spruchbuches* (W. Kohlhammer Verlag, Stuttgart).

plementary reference to the swine in the Bible—which again may account for the mutilation of the original text. There are also notes on the Greek, Vulgate, and Syriac versions of Proverbs and on the Targum. We are glad to note that in his critical conjectures Kuhn has taken into account not only the work of Oesterley, but also of Melville

Scott, whose *Textual Discoveries in Proverbs*, etc., is too little known. In the section 22¹⁷–24²² he also reckons with the Egyptian original of Amenem-ope. No one dealing with Proverbs can afford to ignore Kuhn's stimulating study of the text.

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Contributions and Comments.

'Immanuel' and 'The Suffering Servant of Jahweh':

A SUGGESTION.

Is it possible that 'Immanuel,' soon to be born of 'the young woman of marriageable age,' was a personification of the righteous 'remnant,' so central in Isaiah's teaching—the faithful few who proved their trust in God's presence by their obedience to His will, therefore the ideal possessors of the Promised land 'flowing with milk and honey'? (Is 7¹⁰⁻¹⁷ 8⁸; cf. 1¹⁹ and 57^{13c}).

(1) A clue to this interpretation lies in the command to Isaiah (7³) to take with him 'Shear-jashub'—his living prophecy that 'a remnant shall return [to Jahweh]'—for that interview with Ahaz which led up to the prediction of 'Immanuel'; that is, the living child, 'Shearjashub,' is the Divine assurance of such a 'remnant'; the vision-child, 'Immanuel,' is a prophetic personification of the 'remnant' community enjoying God's protection and favour even in the midst of the devastated land (cf. vv. 21, 22 and context).

(2) If so, 'the young woman of marriageable age,' 'just come to maturity' (mistranslated 'virgin,' we are told), must represent Judah (or Israel as a whole), of whom the faithful 'remnant,' 'Immanuel,' is about to be born? The personification of Judah and of Israel as a woman—(a) virgin, (b) faithless wife—was familiar, from the vivid teaching of Amos, Hosea, and Isaiah himself; the word now used (as explained, e.g., in *H.D.B.* sing. vol., p. 959b, and in *Peake's Com.* (p. 442a)) appears singularly appropriate for the purpose of this prophecy, so understood—when the nation is in any degree, or in point of time or circumstance, ripe for God's will?

(3) 'Butter and honey' ('or, "thick milk and honey"') 'shall he eat, when he knoweth to refuse the evil and choose the good,' is surely just another way of saying, 'If ye be willing and obedient, ye shall eat the good of the land!'—though about to suffer overwhelming invasion, ideally and ultimately 'thy land, O Immanuel!' (In Doughty's *Wanderings in Arabia*, the months when milk is abundant are hailed with great relief and thankfulness as the time of plenty.)

(4) Does it not seem almost inevitable that the prophet, whose writings are so crowded with picturesque symbols, should dramatically personify not only the unworthy nation but, above all, the righteous 'remnant' of Judah or Israel;—the subject of his peculiarly characteristic doctrine;—the nucleus of faithful souls in whom he centred his passionate hope for the future? (8¹⁸⁻¹⁹). It is on their account he is confident that God will eventually raise up a truly consecrated, glorious King, worthy of a truly consecrated people! (9²⁻⁷ 11¹⁻¹⁰).

(5) Then, it will be this personification of 'the remnant' that Micah takes up (5³) in his 'direct reference' to the 'Immanuel' prophecy (*H.D.B.* ii. p. 486); he, too, associates with it a vision of the ideal King (5²⁻⁶), beautiful and gracious as Isaiah's vision of the King is majestic and exultant. (Is there another allusion in Is 66⁷⁻⁹?) Nearly all the prophets after Isaiah appear fascinated by his thought of the 'remnant' (which must therefore have been most impressively presented), and it is appealed to by St. Paul in Ro 9, especially vv. 6-8, 27, 29.

It may be added that, so interpreted, 'Immanuel' becomes all the more remarkably a prophecy of the Christ (perhaps Paul would say, of Christ and His redeemed Church), since He alone perfectly mani-