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Professor Eduard König's Reply to Dr. Cobb's "Where was Isaiah 40-66 written?"

[Dr. Cobb had controverted Professor König's arguments for Babylonia as the scene of the speaker in Is. 40 ff. in his article on "Where was Isaiah 40-66 written?" (*JBL*, xvii, 1908) in footnotes 15 and 16 on pp. 62 f. In answer to this, Professor König wrote an article for the *Neue Kirchliche Zeitschrift* as one of a series of studies of his on "Deuterojesaianisches." It was published in November, 1908, pp. 989-1002, under the title "Der Standort des Redners von Jes. 40 ff." Since it is contrary to the principles of the *Journal of Biblical Literature* to publish any article which has already appeared elsewhere, Professor König's request for the publication of his reply to Dr. Cobb could not be granted. It was, however, felt that his request for the publication of a brief summary of his argument could not reasonably be denied. — J. A. BEWER.]

AFTER replying to Dr. Cobb that his argument from the difference in the usage of Deutero-Isaiah and Ezekiel respecting the products of nature and industry is ineffective, because it does not take into account the individuality of the writers; and that the historical tradition which assigns these chapters to Palestine is not quite as uniform as Dr. Cobb thinks, and that even if it were it would have to give way to a truer understanding, — Professor König takes up the argument from the adverbs η and אֵינִי in Is. 52 v. 11 which had been directed against his book, *The Exiles' Book of Consolation* (1900).

He insists that η in Is. 52 v must refer to Babylonia. Coming, as it does, in the question of Jahve, "What have I to do here?" directly after the reference to the two earlier places of exile, Egypt and Assyria, it fitly refers to Babylonia, the third place of exile. Jahve's people had gone down to Egypt first, and later they had been led away to Assyria, where they were oppressed for nought. "And now," so Jahve goes on to say, directing the attention to the present situation, "what have I to do *here*?" i.e. in Babylonia, "for

my people has been taken away without cause." What reason can there be for Him to remain with His people *here*, in Babylonia, where they are suffering the punishment of exile without cause? The preceding as well as the following context favors this, for according to 52 2 the people of Jerusalem are exiles and their return to Jerusalem is still future according to 52 8 b. 9 a. 12 b.

In regard to the adverb **לָשָׁם** in Is. 52 11, Professor König insists that it refers in the context to the Gojim and the ends of the earth (vs. 10). The suffix in the parallel **מִתּוֹכָהּ** refers also to them; it may originally have been **מִתּוֹכֵם**, but no stress is laid on this emendation. Now the speaker could nevertheless be in Babylonia, for the shout "Away, away! Go out from thence!" etc., may have been formulated as the words of the messenger of peace who speaks in v. 7 b, or of the watchmen of Jerusalem who have gone up to the top of the eastern hills (vs. 8 a).

After this Professor König proceeds to examine one by one the other references which Dr. Cobb had used in the course of his argument, insisting in each case that Dr. Cobb's position is untenable. We need not give here all the details; only the answer in connection with 40 2 will be stated, since it has to do with Dr. Cobb's footnote 16. Dr. Cobb had said: "The scene in 40 2 is Jerusalem, and there is no suggestion of Babylon in the whole chapter. The reference in this verse to the seventy years' exile is a fancy of the commentators. To Jerusalem, like a king, comes Jahwe (vs. 3) through the wilderness, as in the highly poetical parallel, Ps. 68 5: 'Sing unto God, make melody to his name; Cast up a highway for him that rideth through the deserts.'" Professor König replies, that Jerusalem is not the *scene* but the *object* of consolation. "Ergibt sich denn aber aus dem Objekt der Worte eines Redners dessen Aufenthaltsort?" The author's description of Jerusalem, which is to be comforted, suggests the exile of her citizens, and it is to this that "her warfare" (vs. 2) naturally refers. In the following verses (3-11) the attention of the reader is directed away from Jerusalem to the place of exile, whence the people

shall be brought back to Jerusalem by Jahve. It is true that Ps. 68 5 speaks also of a march of Jahve through the desert, "but here in Is. 40 3-11 the purpose of the making of the way (vss. 3f.) is determined by the preceding as well as by the following," and it cannot be doubtful that it is to bring the exiles home from Babylonia.