

Dr. Torrey on the Edomites.

PROF. T. K. CHEYNE.

OXFORD, ENGLAND.

DR. TORREY unintentionally exaggerates the difference between the conclusions of his article in Part I. of the present volume, and those expressed in my *Introduction to Isaiah*, pp. 210 f. To say that I there regard Mal. 1³⁻⁵ "as referring to a Nabatæan attack on the Edomites while the latter were in their old home" is not quite correct; it should have been said, "while the main body of the Edomites were," etc. Dr. Torrey has seen the historical truth more clearly than any of his predecessors, but it is too much to assume that "the fact has not been recognized that the invaders (*i.e.* the Edomitish invaders of Judah) *came to stay*." It was recognized by myself; that I underrate the extent of the invasion does not alter the fact. Dr. Torrey also states that according to "the theory now in favour" the Edomites in Judah "were compelled by the Persians to give back their new possessions to the Jews." I do not remember what Wellhausen may have said on the subject; but, lest some reader of Dr. Torrey's article might suppose that I am among those who hold this view, I will state explicitly that never, in any of my references to the subject, have I given any countenance to this baseless theory.

To Dr. Torrey belongs the credit of having first shown that the list of Judæan cities in Nehemiah, supposed by Smend and others (including myself) to be pre-exilic, was really an invention of the Chronicler—a discovery which has important consequences. But even in 1895 it was possible for a critic of Isaiah like myself to avoid this arbitrary supposition, and in *ZATW.* xiv. (1894) p. 142, I have rejected the view of Mal. 1³⁻⁵ adopted by Stade in his *Geschichte*.

I will now add a correction of a view of my own on Ps. 65³⁻⁴, which, following Bickell, I now arrange thus :

For thee most fit is praise, | O God, in Zion;
To thee be the vow performed, | O Hearer of prayer.

Unto thee do all men come | because of guilty acts;
If our transgressions oppress us, | thou purgest them away.

כל־בשר refers to the Jews, as in Joel 3¹. I could not therefore now use Ps. 65²⁻⁴ in illustration of Mal. 1¹¹. On the latter passage I agree of course with Dr. Torrey.

ERRATUM.

In Part I. p. 78, line 6 under 'Results,' read (3, 6) instead of (2, 6).