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THE DATE OF ISAIAH XII.*

BY PROF. FRANCIS BROWN.

G ESENIUS (*Jesaja*, II. p. 20) expresses some doubt as to the genuineness of chap. xii., and Ewald (*Propheten*, I. pp. 77, 459) not only denies its Isaian authorship, but declares its non-Isaian character to be so obvious that argument is unnecessary. Lagarde (*Semitica*, I. 28) takes the same view of the chapter, but gives an argument that I cannot fully accept, although it seems to him decisive, viz. that Isa. xii. 2 depends on Ex. xv. 2, but that Ex. xv. is later than Isaiah's time, and that hence Isa. xii. 2, and with it the whole chapter, must be later still.

The view of the late date of the chapter has not found general acceptance. Vatke (*Einleitung*, ed. Preiss, 1886) merely follows Ewald, and F. Köstlin (*Jesaja u. Jeremia*, 1879, p. 177) takes the same ground. Reuss (*Gesch. d. heil. Schrift. A. T.*) quotes Köstlin, without accepting the view. That Delitzsch and Breidenkamp reject it is not surprising; but it is not adopted by Hitzig, Knobel, Diestel, Cheyne, or Driver, nor by S. Davidson (*Introduction*, 1863, III. p. 7), Bleek, DeWette, Schrader, or Cornill (*Comp. d. Buches Jesaja. Z. A. W.*, 1884). "Allgemein oder doch fast allgemein anerkannt ist gegenwärtig die Autorschaft des Jesaja in Bezug auf 1-12," writes Strack (*Einleitung*³ p. 42).¹

Yet it seems to me clear that Ewald and Lagarde are right in their conclusion, and that Isa. xii. is of exilic origin, for the following reasons:

1. Compared with the genuine prophecies of Isaiah, chapter xii. is vague and colorless. It has none of the details of chap. xi.; all the terms are general. It becomes thus less vivid and impressive. It is at the same time more diffuse. Less is said in these six verses than Isaiah often compresses into half the number. It is also less original than Isaiah commonly is; vs. 2^b = Ex. xv. 2^a exactly. There are also other suggestions of Ex. xv., e.g. vs. 4 cf. Ex. xv. 2^b; vs. 5^a cf. Ex. xv. 1; vs. 6 cf. Ex. xv. 1; vs. 4^b cf. Ex. xv. 14. In all of these the originality is clearly with Ex. xv.

* Read in June 1889.

¹ | Against the genuineness of Isa. xii. are also Stade, *Z. A. W.* 1883, 16; and — since this note was written — Kuenen, *O²*, II. 55-57. |

2. Its language shows remarkable similarity with that of the exilic literature. This appears from an examination of the principal words:

Verse 1. אָוֶן, also verse 4, דָּרַד; elsewhere in Isaiah only xxxviii. 18, 19 (Hezekiah's Psalm), and the exilic passage xxv. 1; twice in Genesis, thrice in Leviticus, once in Numbers, twice in Kings; frequent in the Psalms; once in Jeremiah (xxxiii. 11), but found in no other pre-exilic prophet; repeatedly in Chronicles, Ezra, Nehemiah (twenty-one times in the three); twice in Daniel. [The derivative דָּרַד, similarly nowhere in Isaiah, except the exilic li. 3; once in Amos (iv. 5). Otherwise, similarly distributed with דָּרַד.]

אָוֶן, verb, nowhere else in Isaiah or any prophet; four times in Deuteronomy, three times in Kings, four times in Psalms, twice in Chronicles and Ezra.

אָוֶן, only twice in Isaiah¹: Niph., i. 24; Pi., xxii. 4. In Isaiah¹¹ fourteen times;² xl. 1 (bis); xlix. 13; li. 3 (bis), 12, 19; lii. 9; liv. 11; lvii. 6; lxi. 2; lxvi. 13 (three times). Rare in earlier books; twelve times in Jeremiah, seven times in Ezekiel, six times in Lamentations, etc.

Verse 2. רָשָׁע, twice, also verse 3. Not elsewhere in Isaiah¹, except xxxiii. 2, 6, and this chapter is doubtful. In Isaiah¹¹ fourteen times: xxv. 9; xxvi. 1, 18; xlix. 6, 8, etc. [The kindred רָשָׁע is not found in Isaiah¹, but occurs xlv. 17; xlvi. 13. רָשָׁע occurs xvii. 10, and in Isaiah¹¹ four times: xlv. 8; li. 5; lxi. 10; lxii. 11. The verb רָשָׁע occurs only three times in Isaiah¹ (xix. 20; xxx. 15; xxxiii. 22 [?]), but twenty-three times in Isaiah¹¹, besides three times in xxxvii., xxxviii.]

רָשָׁע, verb, elsewhere in Isaiah only¹¹ (xliv. 8, 11; li. 13; lx. 5), and in xix. 16, 17; xxxiii. 14 — doubtful chapters.

רָשָׁע, elsewhere in Isaiah only¹¹, (xxvi. 1; xlv. 24; xlix. 5; li. 9; lii. 1; lxii. 8); eleven times in Jeremiah and Ezekiel, etc.

רָשָׁע, only here, Ex. xv. 2, and the late Ps. cxviii. 14. [רָשָׁע in Isaiah only li. 3; cf. נָצַר, "make music," xii. 5, only here in Isaiah, and in no other prophet, but very frequent in the Psalms.]

רָשָׁע, doubtful, but the only parallel is in Isaiah¹¹: xxvi. 4.

Verse 3. שָׁאָב, only here in Isaiah; in no other prophet except Nahum iii. 14.

שָׁאָב, elsewhere in Isaiah¹ only xxii. 13; Isaiah¹¹: xxxv. 10; li.

² "Isa. ¹¹" in this note includes all exilic passages in the Book of Isaiah.

3, 11; lxi. 3; seven times in Jeremiah, twice in Esther, etc. [Verb שׂש not in Isaiah¹, but nine times in Isaiah².]

מִצֵּיץ, elsewhere in Isaiah, only xli. 18.

Verse 4. מִלֵּיָהוּ, not elsewhere in Isaiah, but frequent in Ezekiel (eight times); twice in Zephaniah; in no other prophet.

Verse 5. מִלֵּיָהוּ, mentioned above. Only here in Isaiah.

Verse 6. מִלֵּיָהוּ, nine times in Old Testament. Isaiah¹: x. 30; Isaiah²: xxiv. 14; liv. 1; three times in Jeremiah, once in Esther, once in Psalms: cv. 15 [late].

רָץ, Isaiah¹, only xvi. 10 (doubtful); Isaiah² twelve times (xxiv. 14; xxvi. 19; xxxv. 2, 6; xlii. 11; xlv. 23; xlix. 13; lii. 8, 9; liv. 1; lxi. 7; lxv. 14).

יְהוָה צִוֶּה, in this exact form only here in Isaiah, though the phrase is perhaps more nearly akin to the usage of pre-exilic than post-exilic prophets.

קָרוֹשׁ יִשְׂרָאֵל, Isaiah¹, thirteen times; Isaiah² fifteen times. No argument either way.

On the whole, then, the evidence from language, including almost all important words, is decidedly in favor of exilic origin for Isa. xii.

3. In scope and expression, in its conceptions and its hopes, it is closely allied to the late Psalms, such as cxviii.; cxxxviii.; cxlv.; cf also xci.-c.; cvii.; cxi.

4. The force of these arguments against the genuineness of Isaiah xii. would, perhaps, have been more generally recognized but for its apparently close connection with the preceding chapter. We miss in it, however, any distinct reference to the judgment announced in chapter xi. It has, furthermore, a strophical division different from that of chapter xi. In chapter xi. the strophes have fourteen lines each; in chapter xii., but nine lines each. The strophical measurement, by thus separating chapter xii. from chapter xi., corroborates, as in many other cases, the results of criticism. (See "The Measurements of Hebrew as an aid to Literary Analysis," *supra*, p. 71 sqq.).

5. There is no counter-evidence, except the place of the chapter in the collection, which is of only negative weight. It does not necessarily prove more — in view, especially, of the composite character of the book of Isaiah, even of Isa. i. — xxxix., than that a compiler or editor, finding the piece without an author's name, sympathizing with

its spirit, and desirous to preserve it for himself and his countrymen, added it as a fitting close to the preceding collection.

I conclude that Isa. xii. is really a psalm of praise for delivery from exile. As such, it forms a good conclusion to the group of prophecies to which it is now attached; owing its place not to identity of authorship, but to its agreement in general contents with the foregoing; and to rhythmical, not strophical, similarity.