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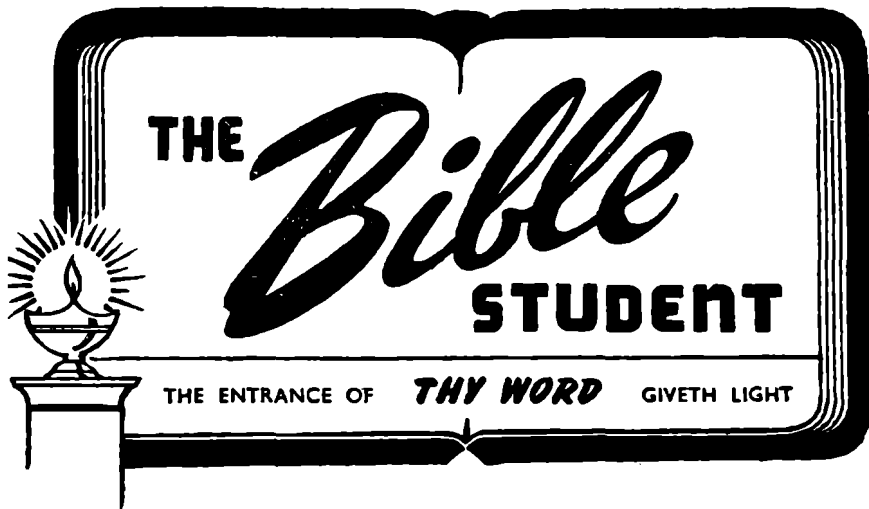
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CONTENTS

'THE LIFE THAT IS LIFE INDEED'	51
THE GOSPEL OF ST JOHN	59
DELIVERING THE MESSAGE...	67
PROPHECY OF EZEKIEL ...	...	...	69
THE NEW TESTAMENT CANON ...	...	...	79
BIBLICAL HEBREW WORDS ...	...	...	86
SEVEN O.T. FEASTS ...	...	...	91
CHRIST'S PARTING WORDS ...	...	...	97

Editor: A. McDONALD REDWOOD

of Rome on very many subjects, but it is indeed a most happy thing that all these Churches are agreed concerning the Canon of the New Testament.

The evidence exhibited in this article makes it reasonable to conclude that every book of the twenty-seven was from the very beginning received as canonical by the person, or the Church, or the community, to whom it first came, and who must have known well who wrote it.—*Bible League Quarterly*.

BIBLICAL HEBREW WORDS

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Man in Society

We have been considering the words which express the fundamental relationships of human life; we must now consider those that arise out of the wider relationships of human society, though the inclusion of some in this section, rather than in the preceding, may well be regarded as arbitrary.

The first group we must consider consists of those who for reasons of age or lack of freedom had no personal place in the society around them.

The most general word for the dependent members of a family or clan is *tap*. It has no plural, and this shows that it is the fact of dependency that is being stressed—cf. the lack of plural for '*adam*'. In English it is rendered children, little children, little ones, and once, misleadingly, families (Gen. 47:12). Koehler gives the fundamental meaning of the word as 'those of a nomadic tribe who are not (or in small extent) able to march'. Quite consistently with this we find the bulk of its appearances in the earlier books of the Old Testament, though its use in post-exilic books like Ezra and Esther shows that its use never died out. It should be borne in mind that in its widest use *tap* will have included women and those old men unable to fend for themselves any longer.

While we may accept the standard English translation in about half the cases in which *tap* is used, even though it stresses youth rather than dependency, in the others it is definitely inade-

quate, viz., Gen. 43:8; 47:12, 24; 50:8, 21; Ex. 10:10, 24; 12:37; Num. 32:16, 17, 24, 26; Jdg. 18:21; 2 Sa. 15:22; Ezr. 8:21. In 2 Chr. 20:13; 31:18 the translation 'little ones', though in essence preserved by Moffatt and RSV, is on the face of it absurd; it obviously means 'dependants', who are then enumerated in categories. In addition we may suspect, though we cannot be certain, that *tap* has this wider meaning in Gen. 34:29, Jdg. 21:10; Est. 8:11; Jer. 40:7; 41:16; 43:6.

We have a group of words connected with the verb '*ul*', to suckle, viz., '*ul*' (2 times), '*avil*' (2 or 3 times), '*olel*' (11 times) and '*olal*' (10 times). There seems to be no difference in meaning between them, and the first two are definitely poetic forms. The English uses a wide range of renderings, but never the literal meaning 'suckling', which it reserves for *yoneq* (9 times). Although *yoneq* and '*olel*' are used together in 1 Sa. 15:3 and 22:19, it seems unlikely that any distinction in meaning is intended. It is rather an example of the common device of joining two synonyms for the sake of emphasis. We find them as parallels in Ps. 8:2, and there is no passage on which one could base a claim to difference in meaning. It is worth noting that in Is. 53:2 *yoneq* is used metaphorically of a young plant.

There is one major difference between these five words and their English equivalents, infant, babe in arms, suckling, due to differences in social custom. In the Near East it is usual to give children the breast until they are at least two, and if it is a boy, he may not be weaned until he is four or five¹; so the words under consideration include the toddler, as their English equivalents do not (except for technical uses of infant). This difference helps us to understand Ps. 131:2, or the position of Samuel, when he was first brought to Eli (1 Sa. 1:24).

The ordinary and commonest word for child is *yeled*²—in Gen. 11:30 and perhaps 2 Sa. 6:23, the archaic form *valad* is

¹ Cf. Neil: *Everyday Life in the Holy Land*, p.60 ff, Hastings' *Dictionary of the Bible*, Vol. I, p. 301a, *International Standard Bible Encyclopaedia*, p. 3076b.

² I ignore the very frequent cases where *ben*, *banim* have been rendered 'child', 'children'.

found—with the feminine *yaldah* (3 times). In spite of the opinion of the lexicons, the word is probably only applicable to the period between birth and puberty, for the exceptions relied on to prove a wider span will not bear the weight put on them. In Gen. 34:4—the English versions are strangely at fault in translating the *na'arah* of v. 3 and the *yaldah* of v. 4 by the same word—we should look on it as a term of endearment¹. In Dan. 1:4 etc., we have every reason for thinking that the four captives were still under the age of puberty. In Gen. 4:23, if we do not take *yeled* literally, it is probably a term of contempt. Its use in 1 Kings 12:8, 10, 14 and the parallel in Chr. is obviously sarcastic. Rehoboam was 41 when he came to the throne (1 Kings 14:21), so obviously *yeled* could not by any stretch of imagination be applied in a literal sense to his friends that had grown up with him.

Since *yeled* comes from *yalad*, to bear or beget, it can in poetry be used of the young of animals, viz., Is. 11:7; Job 38:41; 39:3. There are a few poetic passages where it is used in the same way as *ben*, viz., Is. 2:6; 29:23; 57:4; Jer. 31:20.

With *yeled* we must link *yalid*, an adjective. In its adjectival sense it is only found in the expression *yelid bayit* = a slave born in the household, in contrast to the slave bought with money, viz., Gen. 14:14; 17:12, 13, 23, 27; Lev. 22:11; Jer. 2:14, where 'servant' = 'slave'. In the plural *yalid* is used as a substantive with the meaning 'descendants' rather than 'children' as it is normally translated, viz. Num. 13:22, 28; Jos. 15:14; 2 Sa. 21:16, 18; 1 Chr. 20:4. The rendering suggested will hardly be challenged in the first three cases, but what of Samuel and Chronicles. Here the translation of *ha-rapah*, or *ha-rapa'*, by 'the giant' is most improbable. It is probably a collective of Rephaim (Dt. 2:11, 20; 3:11, 13 etc., RV), a pre-Canaanite ethnic group in Palestine of height well above normal. We should also notice three other words that belong here. *Yaledut* (3 times) means youth; *moledet* can mean (i) kindred, Gen. 12:1 etc. (ii) birth, Ezek. 16:3 (iii) offspring, Gen. 48:6; *toledot* means generation in various meanings of that word, and it is used especially in genealogies.

On arrival at sexual maturity the youth was known as '*elem*' or

¹ Cf. Young: *Studies in Isaiah*, p. 178f.

bachur, the girl as '*almah* or *betulah*. '*elem* and '*almah* are obviously masculine and feminine from the same root; there is no etymological connection between *bachur* and *betulah*, but their frequent linkage and position in parallelism shows that they were considered equivalents in the two sexes.

The meaning of the root 'LM is uncertain, and the two uses of '*elem*, 1 Sa. 17:56; 20:22, are insufficient to fix the exact meaning of the word '*almah*. This might not be of importance, were it not for the controversy that has raged ever since the beginning of the Church's life over the meaning of Is. 7:14, a controversy that has been obscured by the rushing in of those without technical knowledge. It is agreed that it means a young woman who has arrived at sexual maturity, the disputed point is whether it can be used of such a woman only before her marriage, or up to the birth of her first child. The latter is the view of the lexicons, including Brown, Driver and Briggs, and Koehler, and of most scholars. But this view is hardly borne out by the available evidence. In Can. 1:3; 6:8 unmarried women certainly suit the context best, and we are virtually forced to this understanding in Gen. 24:43; Ex. 2:8. However we understand Prov. 30:19, it is not likely to be referring to a married woman, though it need not necessarily refer to a pure one. Nothing can be concluded from the three cultic uses of the word, viz., Ps. 68:25; 46, title, 1 Chr. 15:20, though unmarried girls would be the more natural interpretation—'*alamot* in the two latter passages may refer to women's choirs. So we are left with the position that in Gen. 24:43 '*almah* must mean an unmarried girl, but it need not mean a married girl in any of the other passages. When we find that in Ugaritic the word is apparently only used of a woman before marriage, the whole weight of evidence demands that we should interpret it of a sexually mature but unmarried woman.

So far I have avoided the word 'virgin'. That '*almah* does not bear the technical connotation of virginity seems to be beyond doubt. But for the Israelite it was taken for granted that a girl was a virgin at the time of her marriage. If she was not, the penalty was death (Dt. 22:20 f). If she was seduced before betrothal, she was regarded as automatically married to the seducer, if he

was known (Dt. 22:28 f. Ex. 22:16 f). The Israelite hearing Is. 7:14 might not interpret it of the Virgin Birth, for this was something to be fulfilled before it could be understood fully, but he would not think of a married woman or of an impure girl, though he might think it referred to one standing on the threshold of marriage. The translator of the LXX of Isaiah wrote for people in the great cosmopolitan seaport of Alexandria, where the virginity of the unmarried girl could not be taken for granted. So he was doing no more than translating Israelite morals into Greek morals, when he rightly rendered '*almah* by *parthenos*, virgin, and so it appears in the Greek of Matt. 1:23. Since our morals are, alas, far nearer those of the Hellenistic Greeks than those of ancient Israel, the RSV was etymologically correct, but translationally wrong, when they rendered '*almah* as 'young woman' in Is. 7:14.

There is no doubt, both on etymology and on the evidence of cognate languages, that *betulah* means a virgin. This is denied by some, mainly for controversial reasons, on the basis of Gen. 24:16, where it is claimed that 'neither had any man known her' shows that *betulah* does not mean virgin without qualification, and Joel 1:8, where the virgin is described as married. In Dt. 22:23f the betrothed virgin is said to have a husband and to be his wife; she was legally married from the time of her betrothal, and though it was frowned on by all self-respecting persons, sexual relations might be begun before the marriage ceremony. Joel 1:8 obviously refers to a woman who has lost her bridegroom (RSV) during the wedding ceremonies. She remained a virgin, but her chances of finding another husband were seriously affected, for as the apocryphal book of Tobit shows us, such accidents were attributed to undue demon interest in the bride. Gen. 24:16 clearly means that no man had become familiar with Rebekah, i.e., she was neither betrothed, nor had any started betrothal negotiations. Various reasons can be offered why Isaiah did not use *betulah* in 7:14, the most obvious being, that had he done so, it might have been understood of a betrothed girl, where sexual relations might even have already taken place.¹

¹ The best and most up to date treatment of the subject may be found in Young: *Studies in Isaiah*, p. 164-185.

Koehler does not agree with the simple meaning 'choose' given by Brown, Driver and Briggs to the root *bachar*, so it would be wise to avoid reading that meaning into *bachur*. In any case Koehler would link it with the Akkadian and so cut it from this root altogether. We should, therefore, avoid the two cases where the English has departed from the rendering 'young man'. In Ps. 78:31 the RV has rightly 'young men', and so also in 1 Sa. 9:2, where the RSV is even better, rendering the whole expression 'a handsome young man'. The fact that this latter verse forces us to infer that Saul was unmarried, when he first met Samuel, and so creates expositional difficulties, does not justify us in extending the meaning of *bachur*. The linguistic evidence is sufficient to demonstrate that it refers to the unmarried.

(To be continued)

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

5. THE FEAST OF TRUMPETS *(continued)*

(The Practical Lesson of the Type)

2. *Comparison with the Passover*

What has been given will enable the reader to gain some idea of the real character of the 'Day'. The next step is to note the differences between this Feast and that of the Passover—the other great Feast that also foreshadows the work of Christ in accomplishing redemption. It will be well for the reader before proceeding to refresh the memory regarding the details of the Passover.

The following is a tabulated statement of the subject:

Each point in the one is compared to the corresponding point in the other:

PASSOVER

- (a) One lamb without blemish, chosen on 10th day of 1st month, slain on the 14th.