

THE REVISED VERSION OF THE OLD
TESTAMENT.

II.

THE BOOK OF EXODUS.

EXODUS ii. 10. As a Hebrew word, *Mosheh* would have an active force, *drawing out*, not *drawn out*. It is generally considered by modern scholars to be the Egyptian *mes* or *messu*, signifying *son*, which frequently occurs on the monuments, sometimes as part of a compound (as *Taut-mes Τοῦθμωσις*, *Ta-messu*, etc.), sometimes as forming a proper name by itself. The name *means* "son" then, but the choice of it is explained in the text by its resemblance to the rare Hebrew word (Ps. xviii. 16 [17 Heb.]) signifying *to draw out*.¹

iii. 14. The text (in which *am* corresponds to *γίγνομαι* rather than *εἰμι*) expresses the truth that God's nature, while manifesting itself actively, cannot be defined in terms of any other substance, but can be measured only by itself (cf. the phrases in iv. 13; xxxiii. 19; 2 Kings viii. 1); hence it includes also the further truth that being not determined by anything external to Himself, He is consistent with Himself, and unchangeable. Of the alternatives in the margin, the first is substantially that of Aben Ezra (12th century), the name itself being strictly confined to the words *I am*, the clause following being its explanation. The second, *I am who am* (i.e. *I, who am, am*), expresses

¹ Ebers, *Durch Gosen zum Sinai* (ed. 1, 1872), p. 526; Dillmann, *Commentar über Ex.-Lev.* (1880), p. 16, who give further references.

nearly the same sense; the relative, when it implies a reason (xxx. 18; xlii. 21), being either translated literally, or resolvable into a conjunction. This interpretation is defended by Mr. Aldis Wright, in the *Journal of Philology*, 1872, p. 70-2. The third alternative is as old as Aquila and Theodotion (2nd century), ἔσομαι ὅς ἔσομαι, and its claims are urged by Prof. W. Robertson Smith in an article in the *British and Foreign Evangelical Review*, 1876, p. 153. The name in this case expresses a promise; *I will be* to my people *that I will be*—Jehovah will show Himself to be more than can be stated in words, or defined except in terms of Himself.

15. *Margin.* The form *Jehovah* first came into vogue in the 16th century; and though it is now too familiar to English-speaking people to be displaced, it possesses no claim to represent, even approximately, the ancient pronunciation of יהוה among the Hebrews. In all probability the actual pronunciation of the sacred name was *Yahweh* (יהוה); this agrees with the pronunciation as attested by Epiphanius, and (for the Samaritans) by Theodoret ('Iαβε), explains the contracted form *-yāhu*, which was in general use in the second part of compound proper names (*Yēsha'yāhu*, *Yirmeyāhu*, etc.), and would be the form which a name derived from יהוה, *to be*, would, by analogy, assume (cf. יעקב from עקב, etc.). The form of the substantive verb in common use in Hebrew is *hayah* (whence *ehyeh*, "I am," or "I will be," in *v.* 14), not *hawah* (whence *Yahweh* would be derived); *hawah* is the form used in Aramaic (including the Aramaic dialect of Daniel and Ezra, of the Targums, and Syriac), and Arabic,¹ and six times in Hebrew (Gen. xxvii. 29; Isa. xvi. 4; Job xxxvii. 6; Neh. vi. 6;

¹ In the sense of *falling* (Qor'an liii. 1, "By the star when it setteth!"), whence it comes to express the related ideas of *happening, coming to pass, coming to be, γίγνεσθαι* (which is the proper meaning of both יהוה and היה). The primitive sense of the root is retained once in Hebrew, Job xxxvii. 6, "Who saith to the show, *Fall earthwards!*"

Eccles. ii. 22; xi. 3). From the fact that יהוה is thus explained by means of the form in ordinary use, it may be inferred that the name itself originated at a period in the history of the ancestors of the Israelites when *hawah* had not yet been generally substituted for *hayah*.¹

vii. 9. The margin calls attention to the fact that the word used here, and *v.* 10, 12, is a different one from that in *iv.* 3. In fact, as is clear from many indications, the section *vi.* 1–*vii.* 13 is *parallel* to *iii.* 1–*vi.* 1, not a continuation of it, being an account from another source of the commission given to Moses, and the preliminary negotiations with Pharaoh.

13, 14. In this and the following chapters two different words are used to express the hardening of Pharaoh's heart. In the R.V. the distinction is preserved by rendering כבד *stubborn*, the literal sense of each being at the same time indicated in the margin. Like the last, this variation also is due to the composite structure of the narrative.

ix. 31. On the word *bolled*, inherited from the version of Coverdale (1535), and meaning "swollen, podded for seed,"² see the Preface. The Heb. נָבֵעַל which occurs only here in O.T., is understood in this sense by LXX. (*σπερματιζον*), and the Peshitto;³ but the rendering of the margin, *was in blossom*, appears to be more probable. Gesenius pointed out that the Heb. נָבֵעַל was used in post-

¹ So Gen. iii. 30, *Chawah* is explained by the ordinary form *chay* ("living"). The verb *chawah* is known only from Phœnician; the other dialects have *chayah*.

Two of the best expositions of the name יהוה are those of Oehler, *Theology of the Old Testament*, § 39, and of Prof. W. R. Smith, in the paper referred to above. See also, for an account of more recent theories respecting its origin and meaning, an essay by the present writer in *Studia Biblica*, by members of the University of Oxford (1885), p. 1 ff.

² W. Aldis Wright, *Bible Word Book*, ed. 2 (1884), p. 87 f.: "In Jamieson's Scotch Dictionary, *Boll* is defined as 'the globule which contains the seed of flax.'"

³ See Payne Smith's *Thesaurus Syriacus*, col. 1803.

Biblical Hebrew in the sense of *blossom*, not of *seed-pod*; and it is the fact that in Egypt, when barley is in ear, and wheat still green (about February), flax is blossoming. See the statements of travellers, collected by Knobel, and transcribed (without acknowledgment) by Keil; and add the note in the *Journal of Philology*, 1883, p. 299 f.

xii. 9. *The inwards thereof*—as the same expression is rendered uniformly in Leviticus (i. 9, and often).

36. The two words rendered in A.V. here (and iii. 22; xi. 2), *borrow* and *lend*, mean properly *to ask* (frequent in this sense), and *to let ask* (to let a person ask successfully, *i.e.* to give him what he requires). It is true that the latter word acquires the meaning of *lend* in Syriac; it is used, for instance, in Luke xi. 8, to represent the Greek *χρῆσον*; but there is no necessity to suppose that it was used only with reference to a loan in Hebrew. It occurs besides in O.T. only in 1 Sam. i. 28, with reference to Samuel. The most recent commentators, Keil (1878), and Dillmann (1880), explain in the sense of the R.V.

xx. 6. *Unto thousands, of them that love me*, etc. The comma after *thousands* affords an important clue to the sense. *Of them* is not a mere genitive to *thousands* (which would give an imperfect antithesis to *v.* 5), but has the force of *belonging to*, just as in the corresponding clause of *v.* 5: the iniquity of those who hate God is visited, it is said, upon those connected with them until the fourth generation, in the case of those that love Him, mercy is shown, not to the fourth generation of their descendants only, but to *thousands*, connected with or related to them. Some commentators, having in view the paraphrase in Deut. vii. 9, consider that by *thousands* is meant the thousandth generation; but it is better probably to understand the expression more generally. The consequences of sin are declared to affect only a few generations of the sinner's own descendants; the benefits of a righteous life embrace thousands,

descendants or others, who come within reach of its influence.

xx. 13. *Do no murder for shalt not kill.* The word is always used of death inflicted with violence.

xxi. 6; xxii. 8, 9. *God for the judges.* The sentence of the judge being regarded, in primitive times, as a Divine oracle;¹ cf. xviii. 15 f., where those who consult Moses on matters of civil right ("between a man and his neighbour"), are said to *inquire of God*.

xxii. 20. See on Deut. vii. 2.

xxiv. 24. *Pillars.* See on xxxiv. 13.

xxv. 6. *Sealskins.* That the Hebrew *tachash* denotes either the seal, or some similar marine creature, is now generally allowed, on the evidence of the Arabic *tuchas*, which has the same sense. Perhaps the particular animal meant may be the dugong, which is abundant on the coasts of the Red Sea, where it reaches a considerable size. See the particulars collected by Knobel, in his *Commentary* (1857), and repeated in Dillmann; or Tristram's *Natural History of the Bible* (1868), p. 44 f. The meaning of the word was unknown to the translators of the ancient versions, in all of which it is taken as the name of a colour.

6. *Acacia.* This also (here and often) is admitted to be the meaning of the Hebrew *shittim*.

xxvi. 6, 7. See on xxvii. 21.

36, 37. *Screen for hanging.* Both the word, and what is denoted by it, are different from the "hangings" of xxvii. 11 ff.

xxvii. 21. *Tent of meeting for tabernacle of the congregation.* Two important changes. (1) *Tent for Tabernacle.* What is commonly known as the "Tabernacle" consisted of two parts, a מִשְׁכָּן, or "dwelling-place," formed by the boards and fine linen curtains set up in the manner described in chap. xxv. and xxvi. 1-6, and an אֹהֶל, or "tent,"

¹ Compare Sir Henry Maine's *Ancient Law*, ch. i.

properly so called, constructed of curtains of goat's hair thrown over the "dwelling-place," to contain and shelter it, and described in xxvi. 7-13. In A.V. some confusion is occasioned by the same word "Tabernacle" being used to represent both **משכן** and **אהל**: in the R.V. *Tabernacle* has been retained (with margin *dwelling-place*) as a conventional rendering for **משכן**; **אהל** is rendered throughout by the word which at once suggests what it denotes, viz. *Tent*. The purport of xxvi. 7-13, is now clear. The "tabernacle" having been completed, and its curtains fastened together (v. 6), there follows a description of the "tent" to be thrown over it, to close it in. V. 14 describes the outer covering of this tent, made of coarser materials, as a protection from the weather.

(2) *Meeting for the congregation.* **מועד** *mō'ēd* is derived from the verb **יעד** *yā'ad*, to appoint, in the reflexive conjugation, to let oneself be appointed, hence to meet by appointment, or at least to meet by mutual consent. **מועד**, now, may signify either the act, or the place, or the time of appointment, or meeting: Job, for instance, calls the underworld ("Sheol") **בית מועד לכל חי**, *the house (or place) of meeting for all living* (xxx. 23). By analogy **אהל מועד** will signify *the tent of meeting*, i.e. either the tent at which the people assembled at stated times for worship, or, as is much more probable, from a comparison of the passages referred to on the margin (add Num. xvii. 4), the tent where Jehovah meets Moses or the people, and reveals Himself to them. The latter is the view generally accepted by modern scholars. The LXX. and Vulg. derived **מועד** incorrectly from **עיד עיד**, to bear witness, rendering *σκηνη του μαρτυριου* and *tabernaculum testimonii* (or *fœderis*). The rendering of A.V. (adopted from the Geneva version of 1560¹), obliterates the distinctive character of the Hebrew expression.

¹ Coverdale (1535) has "the Tabernacle of witness,"

xxix. 22. *Fat tail*. So Lev. iii. 9 and often. The corresponding word in Arabic has the same meaning. The allusion is to the large tail of particular breeds of sheep, often noticed by travellers in the East (first by Herodotus, iii. 113), and esteemed a delicacy.¹

xxxii. 25. *Broken loose*; see v. 4; 2 Chron. xxviii. 19, where the same root occurs.

xxxiii. 7-11. *Now Moses used*, etc. The tenses used here and throughout this paragraph in the original show that it is no continuation of the preceding narrative (as might be inferred from the rendering of the A.V.), but that it describes the habitual practice of Moses and the people with reference to the tent of meeting. The tenses used are the imperfect (for *used to take*) followed by perfects with the so-called "waw conversive," and these, whether used alone or together, uniformly express an habitual custom or practice; see, for instance, chap. xxxiv. 34-5; Gen. xxix. 2-3 (where in the Hebrew it appears plainly that the narrative in ver. 2, *and he looked*, is continued by *and Jacob said*, in ver. 4, the intermediate words (*for out of to in its place*) being an explanatory parenthesis, describing the habit of the shepherds); xxx. 41-2; Jud. ii. 18, 19; 1 Sam. i. 4-7; xvi. 23; 2 Sam. xv. 5; xvii. 17 (R.V.); 2 Kings xii. 15-17; etc.

xxxiv. 13; *pillars for images*. מַצֵּבֹת means properly *something set up*, and is sometimes rightly rendered *pillar* in the A.V.: e.g. Gen. xxviii. 18; xxxi. 13, 45. More commonly in the O.T. it is used of the pillars or obelisks which were erected in, or in front of, heathen temples, especially those of Baal (2 Kings x. 26 f.), and which, as the symbols of a false worship, the Israelites are consistently commanded to destroy. At one time, such consecrated pillars appear to have been permitted in the worship of Jehovah; but this also is prohibited in Deut. xvi. 22. The word does not mean *an image*; it occurs often in Phœnician inscriptions;

¹ Cf. Tristram, *l.c.* p. 143 f.

and an obelisk found at Larnaca in 1880, about $4\frac{1}{2}$ feet in height, is actually described as "this *mazzébeth*."¹

13. *Ashērim* for *groves*. This change is mentioned in the Preface. The rendering *grove*, although as old as the LXX., is shown by a review of the passages in which the word occurs, to be incorrect. Some of the terms used with reference to the *Ashēra* would, it is true, be applicable to a grove (*e.g. to plant*), but not others (*e.g. to make, set up, break*). The *Ashēra* was clearly a wooden object (see Deut. xvi. 21, and compare the terms *hew, cut down, burn*, applied to it), and is generally considered to have been the rudely-shaped stem of a tree, deprived of its boughs, and planted in the ground, which was venerated by the native Canaanites as a religious symbol. *Ashēras* are alluded to in the O.T., often in connexion with the worship of Baal (*e.g. Jud. vi. 25 f.*), sometimes, also, as introduced into the worship of Jehovah (2 Kings xxiii. 6 f.); one erected by Ahab in Samaria (1 Kings xvi. 33), is mentioned long afterwards (2 Kings xiii. 6). The meaning of the name is uncertain; it may, perhaps, be connected with אֲשֶׁרֶת *happiness*, and denote the goddess of fortune. It must not be hastily identified with 'Ashtōreth (plural 'Ashtārōth); the words in Hebrew are very different; and while the name of 'Ashtōreth occurs frequently on Phœnician inscriptions as the name of the consort of Baal,² the name *Ashēra* has not, with certainty,³ been so found hitherto.

xxxiv. 33. *And when Moses* for *And till Moses*. *Till* cannot be justified, and implies a misunderstanding of the narrative. The people overcame (*v. 31-2*) their reluctance to

¹ See the *Corpus Inscriptionum Semiticarum* (Paris, 1881), i. No. 44, with the representation in the volume of plates. (Also in the *Z.D.M.G.*, 1880, p. 676).

² *E.g.* the inscription of Eshmunezer, king of Sidon (4th cent. B.C.), line 15; "priestess of 'Ashtōreth, our lady;" lines 17-18, "we who have built temples to the gods of the Sidonians, in Sidon, the country of the sea; a temple for Baal of Sidon, and a temple for 'Ashtōreth . . ."

³ Comp. Schroeder in the *Z.D.M.G.*, 1881, p. 424-5, with the criticism in Stade's *Zeitschrift für alttest. Wissenschaft*, 1881, p. 344 f.

approach Moses, and he put the veil on his face only when he had finished his formal address, and resumed his ordinary every-day relation towards them. The Hebrew is literally, *And Moses finished* speaking with them, *and put*, etc., which in our idiom (which prefers to treat the temporal clause as subordinate to the principal statement in the sentence¹) becomes, *And when* Moses finished speaking with them, *he put*, etc. *By reason of* for *while*, in v. 29, is another alteration which helps to make the narrative plainer.

xxxv.-xxxix. These chapters are principally a description of the execution, nearly in the same words (the tenses, of course, being changed) of the instructions given in chaps. xxv.-xxxi.

xxxvi. 1. The verse is the end of Moses' speech, xxxv. 30-35.

xxxix. 33 ff.; xl. 17 ff. After the distinction explained above between the "tabernacle" and the "tent," these notices will be understood without difficulty by the reader.

S. R. DRIVER.

ISAAC TAYLOR.

THE late Dante Gabriel Rossetti saw one day upon a book-stall some small engraved illustrations of the Bible; struck with their originality, he took them home, and showing them to a friend, said, "See, what fine things; who is this Isaac Taylor?" a question which his friend, a man of thought and reading, was able to answer. Afterwards, in a notice of Blake, Rossetti wrote of them as "seldom equalled for imaginative impression," and as in simplicity, dignity,

¹ So constantly: Exod. xvi. 21, "and the sun waxed hot, and it melted" = "and when the sun, etc., it melted;" Gen. xlv. 27, etc.