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memory of sanctity; the Christ of the present, a sanctifying faith.¹ On stepping-stones of the Christ of history, the Christ after the flesh, he had risen to the Christ of faith, Christ the quickening Spirit; and this "Lord" was, above all other conceptions of Him, the "Lord" of Paul. Without Him, Paul's memory would have been but the storehouse of dead traditional facts; but with Him came the breath of life; till, having "received from the Lord" the soul of his Gospel, Paul cared not always to refer to another source the existence and origin of the body.

And thus, with the letter only from tradition, the spirit from revelation, Paul may well be pardoned for merging history in faith, and claiming to have received the whole message from the Lord.

JOHN MASSIE.

THE REVISED VERSION OF THE OLD
TESTAMENT.

III.

THE BOOK OF LEVITICUS.

IN the early chapters of this book the reader will notice for himself several small alterations which it is unnecessary to particularize in detail, but which considerably elucidate the different observances prescribed.

i. 3. *That he may be accepted.* This is the meaning regularly borne by the phrase employed (לְרִצּוֹנִי); see xxiii. 11 A.V., and cf. xxii. 19 f.; Jer. vi. 20; Isa. lvi. 7), and is expressed by LXX. (δεκτόν), Vulg. (acceptabilis), Onkelos (יקריב יתה לרעוא ליה), and the Peshitto (ܠܘܥܘܒܝܘܬܐ). A.V. follows a Talmudic interpretation accepted by Aben Ezra and other Jewish authorities, and adopted by many of the

¹ Compare Sabatier, *L'Apôtre Paul*, p. 70.

translators of the 16th century (Seb. Münster, *propria sua voluntate*).

ii. 1. *Meal offering*. See the Preface. The word *meat* denoted formerly "all kinds of victuals except bread and drink" (W. Aldis Wright's *Bible Word Book*, s.v.); but its retention here (unlike, e.g. Deut. xx. 20) in a modern version could not but mislead.

iii. 9. *Fat tail*. See on Exod. xxix. 22.

v. 1. *Adjuration*. The passage may be illustrated from Judg. xvii. 2 and Prov. xxix. 24.

4. *Rashly*, or "speaking unadvisedly." The word is the same as in Ps. cvi. 33.

v. 14-vi. 7. This section (with a separate title, cf. iv. 1; vi. 8) should be treated as if it formed a chapter by itself. It deals with the *āshām*, or "guilt-offering" (1 Sam. vi. 3, 8, 17; Isa. liii. 10 [see R.V. margin]), the nature of which is most clearly explained by Oehler, *Theology of the O. T.*, § 137-8. The verb עָשָׂה means to *contract guilt*, and is quite different from עָלַם to *commit a trespass* (v. 15; vi. 2) with which, in the rendering of A.V. ("trespass-offering") the sacrifice might have appeared to be connected. Briefly, it may be said that the cases for which the *āshām* is prescribed are all reducible to the category of a right infringed or a due withheld: where this can be estimated at a money value a fine is imposed as compensation to the injured person; while the accompanying sacrifice gives satisfaction for the "trespass" (which is of course involved) towards God. It must not be confused with the "sin-offering."

vi. 2-5. The improvements in the R.V. will be self-evident.

vi. 18. Not "a statute . . . concerning," but "a due . . . out of" (יָצָא). "Throughout your generations," i.e. in temporal succession. The phrase is the same as in Gen. xvii. 7, 9, 12; Exod. xii. 14, 17, and often.

viii. 33 *marg.* The Hebrew phrase is a metaphor implying institution or installation in an office. Compare Exod. xxviii. 41; xxix. 9; Lev. xvi. 32; xxi. 10; Judg. xvii. 5; 1 Kings xiii. 33; Ezek. xliii. 26. The corresponding substantive occurs *vv.* 22, 28, 29, 31, 33; chap. vii. 37; Exod. xxix. 22, 26, 27, 31, 34.

xi. 5. *Coney.* "Coney" is the old English word for a rabbit, but it is now practically obsolete in that sense, and is thus still available as the familiar and convenient rendering of the Hebrew *shāphān*, the animal which this word strictly denotes being indicated in the margin. A representation of the *shāphān* will be found in Tristram's *Natural History of the Bible*, p. 75; as in appearance and habits it is not unlike a rabbit (though belonging to a different family), the name *coney* is not an unsuitable designation.

13. *Eagle.* *Marg.* Or, *great vulture.* According to the same authority (p. 172 ff.), the Arabic *nisr*, which corresponds to the Hebrew *neshar*, denotes, not the eagle strictly so called, but the Griffon-Vulture or Great Vulture (distinct from the ordinary or Egyptian vulture, ver. 18; *ib.* p. 179 f.). The eagle does not, for example, congregate around carrion (Job xxxix. 30; Matt. xxiv. 28), nor has it down instead of feathers upon its neck and head (Micah i. 16), whereas both these characteristics suit the Griffon-Vulture. The term *eagle*, however, suggests such fine associations, and is so adequate as a poetical equivalent for *neshar* (and it is in poetry that the word most frequently occurs) that it would have been unreasonable to displace it; in a version intended for popular use it is sufficient for the true sense to be given in the margin.

18. *Ostrich* for *owl.* So Micah i. 8 (where allusion is made to the loud and dolorous sounds which the ostrich often emits during night); Isa. xiii. 21; xxxiv. 13, etc. The ostrich is admitted to be the creature meant, and it is the

rendering of all the ancient versions. The literal meaning of the Hebrew term is (probably) "daughter of the steppes," see Wetzstein's note in Delitzsch's *Job* (on xxxix. 17).

29. *Great lizard*. LXX. κροκόδειλος χερσαίος: Syr. and the Targum of Pseudo-Jonathan נִינְרִיָּה, which denotes a species of lizard; Saadyah (10th cent.) in his Arabic version uses the corresponding Arabic word ضفدع, which likewise means a lizard. The rendering of A.V., *tortoise*, is based upon Talmudic authorities.

Particulars on the other animals named will be found in the Commentaries.

xiv. 10. *Tenth parts* of an ephah. So regularly for the obscure "deals" (*i.e.* doles, portions) of A.V.; *e.g.* Exod. xxix. 40; chap. xxiii. 13, 17; and often in Num. xxviii.—xxix.

xvi. 8, 10, 26. *For Azazel*. The word only occurs here in the O.T. The rendering of A.V. *scape-goat*, inherited from the "Great Bible," may be traced back through Seb. Münster ("caper abiturus"), Coverdale ("the free goat"), Luther ("der ledige Bock"), and Jerome (*caper emissarius*), to the τράγος ἀπερχόμενος (ver. 10 ἀφιέμενος) of Symmachus (2nd cent.); but implies a derivation (עֲזַזְיָאֵל = עֲזַזְיָאֵל) opposed to the genius of Hebrew, and is not compatible with the language of ver. 26 (where the construction, if the עֲזַזְיָאֵל be identical with עֲזַזְיָאֵל, would be almost unparalleled). The Jews¹ mostly interpret it as the name of a steep and diffi-

¹ Guided doubtless by what was actually the practice in the time of the Second Temple ("to send it away, that it may perish in a strong and difficult place in the wilderness of *zūq* (צִיִּק) which is Beth Hadūde"—Ps.-Jon. on ver. 10; similarly Mishna *Yoma*, ch. vi.; *Siphra*, ad loc.; Rashi, etc.). The place in question is stated in the Mishna (*l.c.*) to have been twelve miles from Jerusalem; and has been recently identified, with much probability, with a spot now called *tantur hūdédūn*, nearly due east of Jerusalem, and at the required distance, where the traveller, "suddenly reaching the edge of the chalk range, looks down a steep declivity, on the opposite side of which rises the high chalk hill *tantur hūdédūn*" (Schick in the *Zeitschrift des Deutschen Palestina-Vereins*, 1880, p. 218, whose conclusions are endorsed, p. 219, by Delitzsch). These Jewish explanations plainly express the view that the first part of the word is the Hebrew עֲזַז *strong* (or some supposed derivative from the same root), but offer no satisfactory etymology of the word as a whole.

cult rock in the wilderness; but the marked antithesis in which the word stands to "the LORD" is strongly in favour of the opinion that some personal being is denoted by it; and it is now almost universally regarded as the name of an evil spirit, popularly supposed to have its dwelling in the desert.¹ This indeed is the sense which the LXX. probably attached to the word (ver. 8 . . . καὶ κλήρον ἕνα τῷ ἀποπομπαίῳ²), and which was understood by Origen, who even supposes it to denote the devil.³ Of modern authorities, it will be sufficient to refer to Ewald, *Antiquities of Israel*, p. 362 f., and *Die Lehre der Bibel von Gott*, ii. p. 291 f.; Oehler, § 140; Schultz, *Alttest. Theol.*, p. 437-9. The derivation of the word remains obscure. 'Azala in Arabic means *to remove, place far apart*, hence it has been thought possible that it may have denoted the *avert*er of evil (Gesenius), or have been the name of a spirit, supposed to *divert* travellers in the desert from their way (Dillmann). Any *meaning*, however, that may be assigned to it must be clearly understood to be conjectural; in the text it appears simply as a proper name, and its use there authorizes no inferences as to the sense which it may have originally expressed; if, for instance, it once meant *avert*er of evil, it cannot be said any longer to have distinctly that sense in Leviticus. The later Jews gave the name Azazel to an evil spirit, who seduced men to evil (Enoch viii. 1, 2; x. 4-8); but this application may have been merely derived from the passage

¹ Comp. xvii. 7 marg.; Isa. xiii. 31; xxxiv. 14.

² *i.e.* ἀλεξικάκῃ, the *avert*er of evil. In ver. 10 and 26, the rendering of LXX. is *freer*; ὥστε ἀποστῆλαι αὐτὸν εἰς τὴν ἀποπομπήν, and εἰς ἀφεσιν. Classical writers state that ἀποπομπαῖος was an epithet given to divinities who averted curses. The word occurs, however, in a passive sense: and the LXX. may have so applied it, treating it as an epithet of the goat.

³ *c. Cels.*, p. 305 (vi. 43), understanding, however, ἀποκ. in a passive sense; ἐτι δὲ ὁ ἐν τῷ Λευιτικῷ ἀποπομπαῖος, ὃν ἡ Ἑβραϊκὴ γραφὴ ὠνόμασεν Ἀζαζήλ, οὐδεὶς ἕτερος ἦν [ἢ ὁ διάβολος], ὃν ἀποπέμπεσθαι καὶ ἀποτροπιάζεσθαι εἶδει τὸν κλήρον ἔχοντα ἐν ἐρήμῳ.

⁴ Names of other spirits without any basis in O.T., mentioned in the same book are Semyázâ, Akibêél, Tâmiél, Râmuél,—also Dânél, Ezekêél, etc.

before us, and does not necessarily embody an independent or original tradition.¹

The symbolism of the rite may be explained as follows. By the goat upon which the lot fell to be Jehovah's (which was offered in the ordinary way as a sin-offering, though with the special feature of the application of the blood to the mercy-seat), atonement was made for the sins of the nation. But upon this solemn occasion it was not sufficient for the sins of the people to be sacrificially expiated; they must, by a visible figure, be banished from the nation's midst. For this purpose the sins, already (symbolically) cancelled and forgiven by the sacrifice of the first goat, are laid symbolically by confession upon the second goat,² which is then dismissed into the wilderness for *Azazel*. From our ignorance of the precise nature of the ideas associated with *Azazel*, the exact meaning of this part of the ceremonial can only be assigned conjecturally: probably however it is meant as a symbolical declaration that the land and people are now purged from guilt; their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness, remote from human habitations. It is quite possible that this particular rite may be a survival from an older stage of popular belief, engrafted on and accommodated to the

¹ The rendering for *dismissal* is not probable. Not only is the antithetic for *Jehovah* unfavourable to it, but the form of the Hebrew word is very peculiar, and it is not one likely to have been in use to express such a simple idea as that of dismissal.

² The interpretation of *to make atonement for him*, in ver. 10, is very difficult and uncertain. Most probably it means that, as the altars of burnt-offering and incense were prepared for their sacred use by a rite of expiation (Exod. xxix. 36 (Lev. viii. 15); xxx. 10), so the goat was here similarly consecrated for the solemn purpose which it had to subserve (Oehler, § 140. 18, 19; Schultz, p. 433 note). The rendering *with* (A.V.) is against usage. The marginal *over* (i.e. to go through the ceremonial described ver. 21 over the goat), may be supported by Exod. xxx. 10 ("upon the horns"), but is not the usual sense of the Hebrew phrase.

sacrificial theory of the Hebrews, though its significance, as an element in the ritual for the day of atonement, will naturally be independent of any theories which we may form as to its *ultimate* origin and nature. With the dismissal of the goat bearing the sins of the people into the wilderness has often been compared the ceremonial in the purification for leprosy (chap. xiv. 7, 53), where the living bird let loose into the open field is generally considered to symbolize the complete removal of the plague from the person (or place) afflicted by it. It need hardly be said that the goat is not to be interpreted as a *sacrifice* to Azazel.

22. *A solitary land.* Lit., a land cut off; *i.e.* either a region remote from men (LXX. *γῆ ἄβαρος*; Vulg., *terra solitaria*), or one whence the animal might not be able to find its way back. In either case the object is evident, *viz.* to insure the complete banishment of the sins. The rendering of A.V., "a land *not inhabited*," follows an old Jewish paraphrase (Onkelos, לֹא יִתְבֵּן; Münster, *in terram non habitabilem*).

xvii. 7. marg. See Isa. xiii. 21; xxxiv. 14; and compare 2 Chron. xi. 15. Though the Hebrew word is literally *he-goat*, these passages (in which the word is the same) make it probable that it is applied metaphorically, as in the rendering of the margin, to imaginary beings, who were supposed in popular superstition to haunt the deserts (LXX. *τοῖς ματαίοις*; Vulg. *dæmonibus*; Targ., Pesh. שְׂרִים, *i.e.* injurious spirits.)

14. *Is all one with the life thereof.* The change brings the passage into harmony with ver. 11, 12; Gen. ix. 4; Deut. xii. 23, the blood being regarded as the seat of the "soul," or sentient principle (see on Gen. i. 30).

xviii. 18. *To be a rival to her, for to vex her.* Similarly LXX. (*γυναῖκα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντιζήλον*), Seb. Münster (in *æmulationem*), Gesenius (*ita ut zelotypæ*

fiant), Ewald,¹ Dillmann. *Vex* follows the rendering of Onkelos (לִאֲעָקָה לָהּ) and the Syriac (ܠܥܩܒܐ ܠܗ), and cannot, perhaps, be said to be actually incorrect, though לִצָּרֵר is not the form which would have been naturally used to express the simple idea of *vex*; but it misses the special idea which appears to have been associated with the Hebrew word. A comparison of Hebrew with the cognate languages, Arabic and Syriac, shows that in old times, when polygamy was prevalent, a common term was in use among the Semitic peoples to denote the idea of a *rival*- or *fellow-wife*, derived from a root צָרֵר signifying *to injure* or *vex*, Arabic ذَرَرَةٌ *darrat-un* = Syriac ܐܪܬܐ 'artâ = Hebrew צָרָה *Ṣārāh*.² צָרֵר is here, in all probability, a verb formed from this substantive צָרָה—in the technical language of the grammarians, a “denominative” from it, just as שָׁבַר *to sell corn*, is a denominative from שֶׁבַר *corn*, or אָהַל *to move tent*, from אֹהֶל *tent*, etc.³

¹ *Antiquities* (E.T.), p. 197 (in the German, p. viii.).

² For the Arabic, see Lane's *Arabic Lexicon*, p. 1776; also his translation of the *Thousand and One Nights*, ii. 135 (ed. 1865), where the word occurs. It is used likewise in this passage in the version of Saadyah (“that she may be *her fellow-wife*”). The Hebrew occurs 1 Sam. i. 6, of Peninnah (see R.V. *margin*), who was at once the “fellow-wife” and the “rival” of Hannah. The Syriac word occurs in the same passage in the Peshitto; likewise in Ephrem Syrus, I. 84, where Leah speaking says, “Thou hast made me a *fellow-wife* to Rachel's handmaid Bilhah.”

The interchange of consonants is that which is regularly observed between the three languages, where the Hebrew צ corresponds to an Arabic ض; its representative in Aramaic is ܥ; so, for instance, אָרֵץ = أرض = ܐܪܥܐ. Further examples may be found in the comparative glossaries in Dr. Wright's excellent *Book of Jonah in Four Oriental Versions* (London, 1857); or in the list in the Appendix to the writer's *Hebrew Tenses* (ed. 2, 1881), p. 252 f.

³ So Lagarde, in his Essay *Whether Marriage with a Deceased Wife's Sister is, or is not, prohibited in the Mosaic Writings*, published originally in the *Göttingen Nachrichten*, 1882, No. 13, and reprinted in the volume entitled *Mittheilungen* (1884), p. 125-134, from which some of the particulars stated above are derived. Keil, following Knobel, derives צָרֵר from צָרַר *to bind* (= צָר not צָרֵר—one of the many instances of words, distinguishable in Arabic, being confused in Hebrew), and renders “to pack together,” i.e. to

The rendering "one to another," for *a wife to her sister*, though it still, strange to say, finds advocates, is untenable upon grammatical grounds. The phrase in question, when it bears this idiomatic sense, is preceded by a plural term, either expressed or distinctly implied, *specifying the persons* (or objects) *to which it relates*; thus, "And they parted, each from his brother," or "*the five curtains, one to another*" (Gen. xiii. 11; Exod. xxvi. 3).

xix. 24. *For giving praise.* See Judg. ix. 24, where the Hebrew word (rendered there *festival*, literally "praises") is the same.

xxi. 4, marg. LXX. *on a sudden, i.e.* (probably) פְּבִלֵעַ for בָּעַל as in Num. iv. 10, where the rendering is the same, viz. ἐξάνινα. The Hebrew text is very difficult, and apparently corrupt; בעל has nowhere else the sense either of *chief man* or (standing absolutely) of *husband*.

xxiii. 2. *Set feasts.* The word (מִוְעֵד) means a *stated* or *appointed season* (see marg.), and is wider than חַג (hag), which denotes a *festival* observed as a pilgrimage (like the annual Mohammedan *haj'* at Mecca), and accompanied with dances or joyous processions (Judg. xxi. 19-21; Isa. xxx. 29), and is rendered in the Revised Version by the simple word *feast*. There were only three *haggim*, or "feasts," observed in the manner described, and marked by the general attendance of the male population at the chief sanctuary (Exod. xxiii. 14-17; Deut. xvi. 1-17), viz. the feasts of Unleavened Bread, Weeks, and Ingathering; but the Sabbath, New Year, and Day of Atonement are included equally in this chapter among the *mô'ädim* or stated seasons. For other examples of the latter word, see Num. x. 10; xv. 13; Isa. i. 14; and, more generally, Gen. i. 14; Ps. civ. 19. In A.V. it was often rendered "solemn feasts" (or assemblies), where "solemn" had the sense of the Latin

unite in one common marriage-tie; but this, for more reasons than one, is not probable.

solemnis, i.e. "stated"; in the R.V., this, being liable now to mislead, has generally been changed; or where the old rendering has been retained, the true sense has been indicated on the margin (e.g. Hos. ii. 11; Isa. xxxiii. 20; Lam. i. 4; ii. 6).

xxiii. 3, 24, 32, 39. *Solemn rest*. The Hebrew word is considered to express the idea of deep or complete rest, and is similarly rendered in the other passages of the Priestly Legislation in which it occurs (e.g. Exod. xvi. 23; xxxi. 15).

xxv. 33. The text is explained to mean: If one of the Levites redeems the house after it has been sold to a member of another tribe, it shall nevertheless in the jubilee year revert to its original owner; but if this be the sense, it is obscurely expressed, and the pronoun *his* is left without an antecedent. The reading of the Vulgate, given in the margin, makes the passage consistent and clear, and is adopted by Ewald, *Antiquities* (p. 377), Oehler (§ 151. 21), and Dillmann. A.V. (with Rashi and Aben Ezra) evaded the difficulty by giving the Hebrew word לָבִיא (*redeem*), a sense which it never possesses ("purchase").

xxvi. 1. Comp. Num. xxvi. 52.

xxvi. 30. *Sun-images* for *images*. So Isa. xvii. 8; xxvii. 9; Ezek. vi. 4, 6; 2 Chron. xiv. 4; xxxiv. 4, 7. The Heb. is *hammān*, from *hammah*, a rare word signifying the sun (Isa. xxx. 26). There is no doubt as to the meaning, though it is not preserved in any of the ancient versions, which render vaguely by words denoting *idol* or *image*. *Hammān* is a frequent epithet of Baal, the God of Heaven, in Phœnician inscriptions, especially those found on the site of Carthage, and in other parts of North Africa. The ninety votive tablets found by N. Davis, and now in the British Museum, begin regularly with the words: "To the lady Tanith, the face (i.e. manifestation)¹ of Baal, and

¹ Such at least is the common interpretation; cf. the use of מַנִּיחַ in the O.T. See, however, Dillmann in the *Monatsberichte* of the Berlin Academy, 1881, p. 609 f.

to the lord Baal *Ḥammān*. . . .” Others begin: “To the lord Baal *Ḥammān*, because he heard their voice, and blessed them. . . .”¹ Thus in Phœnician the sun-god bore the title of Baal-*Ḥammān*. And in the inscription on an altar from Palmyra, now at Oxford, the name is applied, as in the O. T., to a figure erected to the sun: “In the month Elul,² of the year 396 (=A.D. 85), this *ḥammān* and this altar were made and dedicated by Lishmash and Zebīda, sons of Malku, son of Yariabel, son of Nesha, who is called son of ‘Abdibel, of the tribe of the children of Migdath, to the Sun (𐤍𐤕𐤔𐤕), the god of the house of their father, for its welfare, for their welfare, and for the welfare of their brethren and children.”³

THE BOOK OF NUMBERS.

iv. 20. *Even for a moment*. Lit., while one swallows; apparently a proverbial expression, to be explained from Job vii. 19. LXX. ἐξάπινα. The rendering of A. V. *cover*, though as old as Onkelos and the Syriac version, cannot be defended etymologically, and is probably only conjectured from the context. The word is a common one in the sense of *to swallow* (sometimes metaph. = *destroy*).

vi. 2. *Nazirite*. The word is borrowed directly from the Hebrew, and its proper orthography has been restored.

vii. 89. *The Voice speaking*. The rendering of A. V. (voice of one speaking) was ungrammatical.

viii. 11. *On the behalf of*. Hebrew, לְנַפְשׁוֹ. A. V. of was here ambiguous. So iii. 9 (where A. V. had “out of”); Exod. xxvii. 21; Lev. xxiv. 8.

xi. 25. *But did so no more*. Lit., and added not. So LXX., Pesh., Rashi, and Aben Ezra (who illustrates the

¹ See also in the *Corpus*, No. 122-3 (Malta), and No. 138 (Lilybæum).

² = Aug.-Sept. (Neh. vi. 15).

³ See Gesenius, *Thesaurus*, p. 491; or De Vogué, *Syrie Centrale* (1868), p. 73.

expression aptly from Deut. v. 22 [Heb. 19]) and Kimchi. A.V., like Seb. Münster (et non cessaverunt), follows the Vulg. (nec ultra cessaverunt), and Onkelos (וְלֹא פִסְקוּ); but this sense cannot be extracted from the present reading of the Hebrew: יִסְפוּ (from יָסַף to add)—nor, indeed, from a presumable vocalization: יִסְפוּ (from יָסַף, which would not be used in such a connexion).

xii. 2, 8. *With*. Not אִתּוֹ, but בּוֹ. The construction is unusual, but not unparalleled. See Mr. Cheyne's note on Hosea i. 2 (in the *Cambridge Bible for Schools*), or Ewald's *Hebrew Syntax*, § 217 (3), where the meaning which it most probably expresses is explained.

xiii. 17, 22. *The South*. See on Gen. xii. 9.

33. *Nephilim*. See on Gen. vi. 4.

xviii. 2, 4. *Joined*. The word *yillavu* is the same as in Gen. xxix. 24, and is chosen on account of its assonance with *Levi*: the tribe are to assume the position implied (apparently) in their name. Comp. Micah i. 10, 14, 15; Zeph. ii. 4, where *Aphrah* and the other places mentioned are threatened each with a fate suggested by its name.

xxi. 2-3. *Margins*. See on Deut. vii. 2.

14. *Vaheb in Suphah*. The passage is cited for the purpose of showing that Arnon formed the N. border of Moab: the verb, therefore, is omitted as irrelevant; in the original context some such verb as *we took* must have preceded. *What he did* is not admissible as a rendering of *vaheb*. *Wahaba* is the common Arabic word signifying *to give*, but it is used in Hebrew only in the imperative, and could not in any case be translated *did*. The "sea of *suph*," i.e. a particular kind of weed (Isa. xix. 6; Jonah ii. 5), is the usual Hebrew name of the Red Sea: but it is never called *suphah*, which must here either denote the name of a place, or (as the original context is unknown to us) mean *storm* (Isa. xvii. 13, etc.).

30. *Marqin*. מֵאֵשׁ (*fire*) for אֵשׁ (*which*). So LXX.

xxii. 5. *River, i.e. the Euphrates*: see on Gen. xxxi. 21, ("the river of" is against grammar).

36. *The City of Moab, i.e. the capital, called elsewhere "Ar of Moab"* (xxi. 15, 28; Isa. xv. 1).

xxiii. 3. *A bare height*. Quite different from the "high places" of xxii. 41. The word (if the reading here be correct) is an uncommon one, occurring besides only Isa. xli. 18; xlix. 9, and six times in Jeremiah.

xxiv. 3. *Was closed*. Margin, Or, *is opened*. The alternative will strike the reader as remarkable. The fact is, the word is found only here (and ver. 15) in the O. T. (the word in ver. 4 is different), and its meaning is uncertain. The LXX. and Onkelos, rendering *who seeth truly* or *clearly* (ὁ ἀληθινῶς ὁρῶν, רשפיר דזיא), appear to have followed the interpretation adopted on the margin, as is done distinctly by the Syriac ("he whose eyes are open"), Saadyah ("the man that is keen of sight"), the mediæval Jewish authorities, Rashi, Aben Ezra, and Kimchi, and among moderns by Gesenius and Ewald. This may be supported by the sense borne by שָׂתַם in the Mishna (2nd cent. A.D.), in a passage already quoted by Rashi, where it is used of *piercing* a hole in a cask. The Vulgate, on the other hand, renders *cuius obturatus est oculus*, connecting it apparently with סָתַם, *to stop up* (to which, however, at least in the passage from the Mishna, it is expressly opposed), and this is preferred by Roediger in the Thesaurus, and Keil, on the ground principally that the other sense is tautologous with verse 4^o. (Keil and Roediger, however, both render "is closed," understanding the reference to be to the *bodily* eye, closed during the period of prophetic ecstasy, while the mental eye, verse 4^o, remains open; R.V. refers it to the *mental* eye, closed before, but now, under the prophetic inspiration, opened.)

4. *Falling down*. See 1 Sam. xix. 24.

xxiv. 17. *Sons of tumult, i.e. the warriors of Moab*. So

all moderns, guided by the interpretation in Jer. xlvi. 45 *end*—a verse based evidently upon Num. xxi. 28 and this passage;¹ *תש* being regarded as a contraction for *תשׁת*, Lam. iii. 47 (“devastation”).

xxv. 3. *Baal-peor*. Doubtless a local Baal, worshipped at Peor, and explained correctly on the margin. So in Phœnician Inscriptions we meet with Baal of Tyre, of Lebanon, of Tarsus, etc. The Greek deities had similarly special local epithets in different localities.

xxxi. 10. *Encampments* (LXX. *ἐπαύλεις*). See Gen. xxv. 16; Ezek. xxv. 4; 1 Chron. vi. 54 (Heb. 39), where the same rare word occurs. In Syriac, pronounced slightly differently, it is used for a nomad village or fold (*אַוּלָה*: e.g. John x. 1).

xxxv. 11. *Unwittingly* for *at unawares*. The alteration may appear to be a needless one, but, in fact, two distinct terms occur in the law of homicide, both rendered in A.V. “unawares.” The one which occurs here, *בשגגה*, has been already rendered several times *unwittingly* (chap. xv. 26-29; Lev. iv. 2, 22, &c.). The other, *בבלי דעת*, occurs Deut. iv. 42; xix. 4, and is now consistently represented by *unawares*. In Josh. xx. 3, 5, 9, the two expressions are used together.

S. R. DRIVER.

CHRIST, THE INTERPRETER OF NATURE.

(MATTHEW vi. 24-34.)

To the filial eye of Jesus Christ the moral world always shone through the natural world and glorified it. He saw all the beauty of Nature; nothing of all its great riches was lost on Him; and in a multitude of parables and other pictorial touches, He has set Nature in her endless

¹ The “crown of the head” is obtained from the word here rendered *break down*, by a slight change in two letters (*קרקר* for *קרקר*).