

Isa. xxxiv. 5.—“The people of my curse”: *i.e.*, the people devoted to destruction.

Isa. lv. 3.—“The sure mercies of David”: *i.e.*, pertaining to David, which Jehovah promised to him in 2 Sam. vii. Compare Acts xiii. 34.

Jer. l. 28.—“The vengeance of his temple”: *i.e.*, the vengeance of God connected with His temple, avenging its destruction on those who had destroyed it.

Ezek. xx. 7.—“The abominations of his eyes”: *i.e.*, pleasing in his eyes.

Joel iii. (iv.) 19.—“On account of the violence of the sons of Judah”: *i.e.*, the violence *against* them, as in A.V. This is described in Hab. ii. 8.

Zech. ix. 1.—“The eyes of man.” One sense of the Heb. may be “For Jehovah hath an eye of man”: *i.e.*, with respect to man. So that it may be rendered, “For the LORD hath respect to men, and to all the tribes of Israel,” and thus we have a *Periphrasis* (*q.v.*) for the Divine providence and care.

Matt. iii. 8.—“Fruit meet of repentance”: *i.e.*, fruit worthy with respect to repentance.

Matt. iv. 23; xxiv. 14.—“The gospel of the kingdom”: *i.e.*, the good news connected with, or relating to the coming kingdom.

It is often erroneously said that there can be only one “gospel”; but gospel means “good news,” and this good news may be concerning “Christ,” or “the Kingdom,” or “the grace of God,” or “the glory.” And, if words are used to reveal God’s mind and thoughts, we must not confuse or join together things which he has separated.

The “Gospel (or good news) of the Kingdom” was preached when the King appeared; but after His rejection that good news is necessarily in abeyance; and, in its stead, the “Gospel (or good news) of the grace of God” is preached to sinners, both of Jews and Gentiles, until the time of the King’s second appearing shall come, when the good news of the coming King and Kingdom will be again preached. This is the preaching which is referred to in Matt. xxiv. 14, after the Church of God shall have been “caught up to meet the Lord in the air.”

Matt. vi. 26.—“Fowls of the air”: *i.e.*, which fly in the heaven or sky.

Matt. vi. 28.—“Lilies of the field”: *i.e.*, which grow in the field.

Matt. x. 1.—"Power of unclean spirits": *i.e.*, with reference to or over them.

Matt. xiv. 1.—"The fame of Jesus": *i.e.*, in connection with, or concerning Jesus.

Mark i. 4.—"Baptism of repentance": *i.e.*, which had reference to, or stood in connection with it.

Mark xi. 22.—"Have faith of God": *i.e.*, with respect to God, toward Him, such faith as his faithfulness demands and warrants. Compare Col. ii. 12.

Luke xxi. 4.—"The gifts of God": *i.e.*, pertaining to God, and which He accepts. This is quite different from Eph. ii. 8, which is the genitive of *origin*.

John ii. 17.—"The zeal of thy house": *i.e.*, with respect to it, for or concerning it.

John v. 29.—"Resurrection of life": *i.e.*, with a view to life. "Resurrection of damnation": *i.e.*, for the purpose of judgment.

John vii. 35.—"The dispersion of the Gentiles": *i.e.*, among. The dispersed people (of the Jews) among the Greeks (Gentiles).

John xvii. 2.—"Power of all flesh": *i.e.*, over all flesh. See other examples with ἐξουσία (*exousia*), *power*: Matt. x. 1. Mark vi. 7-1 Cor. ix. 12.

Acts iv. 9.—"A good work of an impotent man": *i.e.*, as in the A.V., "the good deed done to" him.

Acts xxiii. 6 and all other passages where we have the expression "resurrection of (the) dead," it means the resurrection of dead bodies: *i.e.*, the resurrection connected with dead bodies as such. Acts xxiv. 15, 21. Rom. i. 4. 1 Cor. xv. 13. Heb. vi. 2. 1 Pet. i. 3. But when the resurrection of Christ, or that of His People is spoken of, the preposition ἐκ (*ek*), *out of* or *from among*, is always used. See Acts iv. 2. 1 Cor. xv. 8, etc.

With regard to Phil. iii. 11: "The resurrection of the dead," there is more than one thing to remark. First, note that the word "resurrection" here is not the ordinary word. It is ἐξανάστασις (*exanastasis*), *out-resurrection*. Secondly, that the reading τὴν ἐκ (*teen ek*), *which is from or out of*, must be inserted in the Text, according to the R.V. and all the Critical Greek Texts. So that the words read: "If by any means I may arrive at the out-resurrection, that which is from among the dead." We must note, further, that Paul's stand-point here is that of a Jew. He has been showing all through the chapter what was his

standing in the flesh, and what his gains were as a Jew. He is willing, he says, to give up all that he once counted "gain" as a Jew, that he might attain to this blessed and new revelation of a resurrection from among the dead, which was a secret not before revealed—brought to light by Christ and His Gospel (see 1 Cor. xv. 51). It is not that he, as a Christian, having this hope, desired to attain to something higher, which other Christians (or all of them) would not enjoy; but that he, as a Jew, counted his gains but loss, that he might enjoy this blessed hope of the *out-resurrection* at Christ's appearing.

Rom. iii. 22.—"By faith of Jesus Christ": *i.e.*, faith which has respect to, or which embraces or rests on Him. Some take it as the genitive of *Origin*, faith which is the gift of Jesus Christ, according to Eph. ii. 8.

Compare Gal. iii. 22 and Rev. xiv. 12.

Rom. viii. 17.—"Joint-heirs of Christ": *i.e.*, in relation to Christ, and hence partaking with Christ.

Rom. viii. 36.—"Sheep of slaughter": *i.e.*, sheep devoted to slaughter. See Ps. xlv. 22 (23) above.

Rom. ix. 9.—"For, of promise is this word": *i.e.*, this word is relating to the promise (*i.e.*, the promise made to Sarah). Lit, "For, of promise, the word is this."

Rom. x. 2.—"They have a zeal of God": *i.e.*, a zeal for God, or with respect to Him.

A person may have this; and yet be destitute of God's righteousness, which He has provided for us, and which is in Christ only, apart from all our zeal and all our "works of righteousness which we have done."

Rom. xiii. 3.—"Not a terror of good works": *i.e.*, in respect to them.

Rom. xvi. 2.—"Worthily of the saints": *i.e.*, in connection with, or in a manner becoming to the saints. A.V.: "As becometh saints."

2 Cor. x. 5.—"Obedience of Christ": *i.e.*, rendered to the Christ: *i.e.*, loyalty to Him.

Eph. iv. 16.—"Every joint of the supply": *i.e.*, every joint or sensation for the purpose of supply, or with a view to supply.

Col. i. 24.—"The afflictions of Christ": *i.e.*, the afflictions pertaining to Christ Mystical, the apostle having an abundant measure of

them as a member of that Body of Christ. So that, if other members had fewer afflictions, Paul made up any deficiency by having more than the average share.

Col. ii. 18.—“Worship of angels.” Here, the word rendered “worship” is *θρησκεία* (*threeskeia*) which never means *worship*, but always *religion*, or religious ritual. See Acts xxvi. 5. Jas. i. 26, 27 (its only occurrences in the New Testament), and Wisd. xiv. 16, 18, 27 in the Septuagint.

Then, the Greek reads: “Humility and religion,” which, by *Hendiadys* (*q.v.*), means *religious humility* (with emphasis on religious). So that the genitive, here, means *pertaining to: i.e.*, the religious humility pertaining to, or entertained by angels in their access to God.

The context teaches that this is not proper *Christian* standing, which is that of “sons,” not of servants (which angels are. See Heb. i. 14; ii. 5; and 1 Cor. vi. 3).

Verses 18, 19 may thus be rendered:—“Let no one defraud you of your prize, having pleasure in the religious humility entertained by angels, taking his stand upon the things which he hath seen, vainly puffed up by the mind of his flesh (*i.e.*, his Old nature), and not holding fast the Head,” etc.

Tit. ii. 14.—“Zealous of good works”: *i.e.*, with respect to good works.

Heb. iii. 12.—“An evil heart of unbelief”: *i.e.*, an evil heart in respect to unbelief.

Heb. v. 13.—“Unskilled of the word of righteousness”: *i.e.*, in respect of the word of righteousness.

Heb. ix. 21.—“Vessels of the ministry”: *i.e.*, pertaining to the ministering.

Heb. xi. 26.—“The reproach of Christ”: *i.e.*, reproach in connection with Christ.

Jas. i. 13.—“Cannot be tempted of evil (marg., *evils*)”: *i.e.*, is not to be tempted with respect to evil things.

1 Pet. ii. 19.—“Conscience of God”: *i.e.*, conscience toward God.

1 John ii. 5.—“The love of God”: *i.e.*, either our love which goes out to God; or, His love with regard to us (cf. especially John xiv. 23).

Rev. iii. 10.—“The word of my patience”: *i.e.*, My word, which enjoins a patient waiting.

Rev. xix. 10.—“The testimony of Jesus”: *i.e.*, the testimony concerning Jesus.

6. *The Genitive of the MATERIAL.*

Denoting that of which anything is made.

Gen. iii. 21.—“Coats of skins”: *i.e.*, made out of skins.*

Gen. vi. 14.—“An ark of gopher wood”: *i.e.*, made out of that kind of wood.

Judges vii. 13.—“A cake of barley bread”: *i.e.*, bread made out of barley.

Ps. ii. 9.—“A rod of iron”: *i.e.*, made of iron.

This might be placed under *character*, “an iron rod” being put by another figure (*Metonymy*) for a powerful rule.

2 Sam. vii. 2.—“A house of cedar”: *i.e.*, built of cedar-wood.

Dan. ii. 38.—“Thou art this head of gold”: *i.e.*, represented by the head of the image, which was made of gold.

7. *The Genitive of the CONTENTS.*

Denoting that with which anything is *filled*.

1 Sam. xvi. 20.—“And Jesse took an ass of bread, and a bottle of wine”: *i.e.*, an ass *laden with* bread, and a bottle *filled with* wine.”

Matt. x. 42.—“A cup of cold water”: *i.e.*, filled with.

Matt. xxvi. 7.—“An alabaster box of very precious ointment”: *i.e.*, filled with it, or containing it.

John i. 14.—“Full of grace and truth”: *i.e.*, filled with grace and truth (See under *Hendiadys*).

John ii. 7.—Lit., “Fill the waterpots of water”: *i.e.*, full with water.

Acts vii. 16.—“A sum of money.”

8. *The Genitive of PARTITION, SEPARATION, or ABLATION.*

This is closely connected with the fundamental idea of the genitive, which answers the question, *Whence?* This genitive denotes a *part taken from the whole*, and is so easily recognised that we need add only a very few examples by way of illustration.

* The word for “of skins” is to be omitted according to the class of readings called *Severin*. See Ginsburg’s *Introduction to the Hebrew Bible*.

Luke xx. 35.—Lit., “To attain of that world”: *i.e.*, to have part in it.

1 Cor. xv. 9.—“The least of the apostles.”

1 Pet. i. 1.—“Elect sojourners of the dispersion”: *i.e.*, sojourners, being a part of the *Diaspora*, or “Scattered Nation.”

Rendered by the A.V., “strangers scattered.”

9. TWO GENITIVES DEPENDING ON EACH OTHER.

Lev. vii. 35.—“This is of the anointing (*partition*) of Aaron (*possession*) and of the anointing (*partition*) of his sons (*possession*)”: *i.e.*, this is *part* of the perquisites of the anointing.

John vi. 1.—“The sea of Galilee (*relation*) of Tiberias (*opposition*)”: *i.e.*, the sea pertaining to Galilee; *that is to say*, Tiberias (as the Gentiles call it).

Acts v. 32.—“We are witnesses of him (*possession*) of these things (*relation*: *i.e.*, with respect to).”

Acts xx. 24 and 1 Thess. ii. 9.—“The gospel of the grace of God”: *i.e.*, the Gospel of (or concerning, *gen. of relation*) God's grace (*gen. of origin* or *possession*).

2 Cor. v. 1.—“The earthly house of us (*possession*, our) of the tabernacle”: *i.e.*, our earthly house, *that is to say*, our tabernacle.

Phil. ii. 30.—“The lack of you (*possession*, your) of service (*relation*: *i.e.*, in respect of service).”

Eph. i. 18.—“And what the riches of the glory of his inheritance in the saints”: *i.e.*, and what the rich, or exceeding rich glory (*Hypallage*), pertaining to or in (*gen. of relation*) the saints. If it is *Enallage*, it will mean *the glorious riches*, etc.

APPENDIX C

ON

HOMŒOTELEUTA IN THE MSS. AND PRINTED TEXT OF THE HEBREW BIBLE.

As a Figure of Speech, *Homœoteleuton* is applied to certain words which occur together, and have a similar termination. See page 176, where the figure is described and illustrated by examples.

But the term *Homœoteleuton* is used of a certain class of mistakes made by copyists in the transcription of the sacred text.

A Scribe, in copying a MS., would come to a certain word; and, having written it, he would sometimes carry his eye back, not to the word which he had just copied, but to the same or a similar word, or a word with the same termination occurring in the immediate context, and thus omit a few words or a whole sentence.

A number of examples are given by Dr. Ginsburg in his *Introduction to the Hebrew Bible*; where a whole chapter (Part II. chap. vi.) is devoted to this subject, which is there treated of for the first time. It is there shown that, while the Septuagint preserves *Homœoteleuta* which are omitted in the present Hebrew text, there are examples of *Homœoteleuta* in the LXX itself, arising from the same cause. The printed Hebrew text also exhibits *Homœoteleuta*, as compared with the MS. text. One or two examples may be quoted by way of explanation:—

Josh. ii. 1.—“And they went, and came [to *Jericho*, and they came] into an harlot's house,” etc.

Josh. ix. 27 (26).—“And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD [and the inhabitants of *Gibeon* became hewers of wood, and drawers of water for the altar of the LORD] even unto this day.” (This is preserved in the LXX).

Josh. x. 12.—“Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, [when they destroyed them in *Gibeon*, and they were destroyed from before the children of Israel,] and he said in the sight of Israel,” etc. (This is preserved in the LXX).

In Josh. xxi., versès 36 and 37 are not in our ordinary printed Hebrew text at all, and they are omitted in most MSS. The LXX

preserves them : and they are inserted in the A.V. without a word of explanation. The R.V. calls attention to them in a marginal note.

Judges xvi. 13 (14).—" If thou weavest the seven locks of my head with the web, and fastenest them with a pin [*then shall I be weak as another man. And it came to pass, when he was asleep, that Delilah took the seven locks of his head, and wove them with a web, and fastened them with a pin*], and said unto him," etc.

1 Kings viii. 16.—" Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein ; but I chose [*Jerusalem that my name might be there, and I chose*] David to be over my people Israel." (The LXX in some MSS. preserves this).

We must refer the reader to Dr. Ginsburg's work for further examples.

Some various readings in the Greek New Testament are doubtless due to a similar cause,

APPENDIX D

ON

HEBREW HOMONYMS.

Hom'-o-nym, from the Greek $\acute{\alpha}\mu\acute{o}\varsigma$ (*homos*), *the same*, and $\acute{\omicron}\nu\omicron\mu\alpha$ (*onoma*), *name*.

This term is given to words which are spelt exactly alike, but have different meanings.

The term is sometimes used for words which are not spelt alike, but only pronounced alike, as *bear* and *bare*. But this is properly *Paronomasia* (*q.v.*), and not a *Homonym*. The essential peculiarity of *Homonyms* is that the *spelling* is precisely the same in each case though the meaning is quite different.

Neither is it the same word used in two different senses. The words sometimes are from entirely different roots.

For example, we have many in English, such as

- | | |
|--------|-------------------------------------|
| BASTE. | 1. To beat. |
| | 2. To pour fat over meat. |
| | 3. To sew slightly. |
| BID. | 1. To pray. |
| | 2. To command. |
| | 3. To make an offer at a sale. |
| BLOW. | 1. To puff. |
| | 2. To bloom. |
| | 3. A stroke or hit. |
| BRAY. | 1. To bruise or pound. |
| | 2. To make a harsh noise as an ass. |
| COURT. | 1. A yard. |
| | 2. A royal palace. |
| | 3. A place of justice. |
| | 4. To woo or seek favour. |

- LEASE. 1. To let tenements.
 2. To glean.
 3. To lie.*
- LET. 1. To permit.
 2. To hinder.
 3. To give a house for hire.
- LIE. 1. To rest.
 2. To speak falsely.
- LIGHTEN. 1. To illuminate.
 2. To alleviate.
 3. To flash.
- LIKE. 1. Similar.
 2. To be pleased with.
- MAIL. 1. Steel net-work.
 2. A letter-bag.
- REPAIR. 1. To renew.
 2. To resort.
- REST. 1. Repose.
 2. To remain.
- TEND. 1. To move towards.
 2. To care for.
- TIRE. 1. To fatigue.
 2. To deck or dress.
 3. An iron hoop.
 4. To tear a prey.
 5. A train of a dress.
- WELL. 1. Excellently.
 2. A spring or fountain.
 3. To spring up as water.
- WILL. 1. To be willing.
 2. Desire.

* In Old English. See A.V., Ps. iv. 2; v. 6.

These are examples merely of *English* Homonyms; but the fact of the existence of similar Homonyms in Hebrew has not been sufficiently investigated. Very often, assuming the existence of only one word, great ingenuity has been exercised in endeavouring to explain how the same word can possibly have such different meanings; or, how it can be used in such opposite senses.

And, often, through not observing this difference, difficulties have been introduced into Translations and into Interpretations; and passages have been sometimes obscured by a forced accommodation of the context to the *one* sense through not seeing the *Homonym*, or word with another sense.

We give a few examples* :—

- אָזַב (*azav*). 1. *To leave or forsake.*
2. *To help or restore; hence, to strengthen or fortify.*

1. It means *to leave or forsake.*

Gen. ii. 24.—“Therefore shall a man leave his father and his mother.”

Gen. xxxix. 6.—“And he left all that he had in Joseph’s hand.”

Neh. v. 10.—“I pray you, let us leave off this usury.”

Ps. xlix. 10 (11).—They “leave their wealth to others.”

Mal. iv. 1 (iii. 19).—“It shall leave them neither root nor branch.”

2. It means *to restore, repair, or fortify.*

Neh. iii. 8 is clear upon this point: and both versions agree in so rendering it in this verse. “They fortified Jerusalem unto the broad wall.” But, having thus rendered it *fortify* in the text, both versions suggest in the margin the word “*left*” as an alternative rendering.

Another similarly interesting example is

Ex. xxiii. 5.—“If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.”

Both A.V. and R.V. take the right sense of the word “*help*” in the text; but, apparently repenting of it, the A.V. substitutes the sense of *leave* in the margin. They were compelled to render it “*help*” in the former clause (in the margin as well as in the text), for they could

* Those who wish to study this subject further, may consult *Die gegenseitigen Wörter im Alt- und Neuhebräischen*, by Dr. E. Landau, Berlin, 1896.

not well say "and wouldest forbear to forsake him." But, having thus used "help," the A.V. suggests (as one alternative) for the latter clause:

"*And wouldest cease to leave thy business for him: thou shalt surely leave it to join with him.*"

Young's "literal translation" is worse: "then thou hast ceased from leaving *it* to *it*: thou dost certainly leave *it* with him." This renders the obscurity more obscure.

The R.V. seeks to escape from the difficulty by using the neutral term "release" in the margin: "*And wouldest forbear to release it for him, thou shouldst surely release it with him.*"

But the supposed difficulty does not really exist: for, when the *Homonym* is observed, the italics so plentifully suggested are wholly unnecessary.

The word here is אָזַב (*azav*) in the sense of *to raise up* or *help*; and the verse reads:—"If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear from helping him, thou shalt surely help him."

That "help" is the real and only meaning of the word in the passages before us is evident from Deut. xxii. 4, where we have the synonym הָקִים עִמּוֹ הָקִים (*hakem takeem immo*),* raising thou shalt raise it up with him. This is used in Deut. xxii. 4 for אָזַב עִמּוֹ (*azov tazov immo*),* helping thou shalt help with him, as in Ex. xxiii. 5.

Having thus established the meaning of *azav*, *to help*, *restore*, *strengthen*, or *fortify*, we have now sufficient authoritative information to enable us to elucidate the otherwise unintelligible expression, "shut up and left" which really means *shut in and fortified*, or *strengthened and defended*. The following are the passages:—

Deut. xxxii. 36.—"For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut in or fortified": *i.e.*, sheltered or protected.

"Shut up or left" makes no sense whatever. Nor is the R.V. any better, "And there is none *remaining*, shut up or left at large."

1 Kings xiv. 10.—"I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam . . . him that is strengthened and fortified (*i.e.*, all the men and the men in the strongholds), and will take away the remnant of the house of Jeroboam as a

* Here we have *Paronomasia* (*q.v.*), as well as *Polyptoton* (*q.v.*).

man taketh away dung, till it be all gone." So chap. xxi. 21, and 2 Kings ix. 8.

2 Kings xiv. 26.—"For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel."

This yields no sense whatever! Nor is the R.V. any better. Not seeing the *Homonym*, they keep to the meaning *left*, and add "none shut up nor left at large"! But the sense is, "for there was not any strong man nor any fortified place," or, "not any place strengthened, nor any fortified": *i.e.*, they were weak and defenceless.

In all these passages the R.V. seeks to avoid the difficulty by rendering עזב *left at large*; in spite of the fact that in Ex. xxiii. 5, and Deut. xxii. 4, it is rendered *help*, and not "and wouldest forbear to leave him at large"!

Jer. xlix. 25 is also spoiled in both versions. Damascus is mourned over because of its emptiness and desolation. And the lament is "How is the city of renown become unfortified?": *i.e.*, unprotected.

Whereas the A.V. renders it, "How is the city of praise not left"; and the R.V., "How is the city of praise not forsaken?" But this was the very thing that is the subject of the lamentation! It was left and forsaken, and had become defenceless.

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- חַסֵּד (chesed). 1. Mercy, goodness, or grace.
2. Shame, disgrace, or blasphemy.

1. Mercy, kindness, goodness, or loving kindness.

These are the common renderings given. See Gen. xxiv. 12. 2 Sam. vii. 15. 1 Chron. xix. 2. 2 Chron. vi. 14. Job xxxvii. 13. Ps. ciii. 4, 8, 11, 17, etc.

But there is a *Homonym* which means

2. Shame, disgrace, reproach, blasphemy, etc.

Lev. xx. 17.—Where the A.V. renders it "a wicked thing," and the R.V. "a shameful thing."

Job xxxvii. 13.—"He causeth it to come (*i.e.*, the thick cloud and lightning, verse 11, R.V.) whether it be for correction (marg. *a rod*) or for his land, or for chastisement." The A.V. and R.V. here render this last word "mercy:" but "lightning" is not for mercy, but for judgment.

Both versions are compelled to recognise the *Homonym* in Lev. xx. 7, and in the passage to be next quoted, but they miss it in Jonah ii. 8.

Prov. xxv. 10.—Where the A.V. renders it, “put thee to shame,” and R.V. “revile thee.”

Jonah ii. 8 (9).—“They that observe lying vanities do not heed their correction,” or chastisement. A.V. and R.V., “forsake their own mercy.”

נְשֵׁפֶה (*nesheph*). 1. *Darkness*.
2. *Daylight*.

Not seeing the *Homonym*, the renderings are confused, and the difficulties are evaded by the rendering *twilight*.

1. *Darkness*.

Job xxiv. 15.—“The eye also of the adulterer waiteth for the darkness”; not “twilight,” as in A.V. and R.V., which mars the sense and destroys the parallelism of the next verse. So

Prov. vii. 9, where the whole context requires intense darkness; yet it is rendered “twilight.”

2 Kings vii. 5, 7; where it is again rendered “twilight,” and should be *darkness*.

Isa. v. 11.—The A.V. and R.V. render it *night*.

Isa. xxi. 4.—The A.V. renders it “night”; and R.V., “twilight.”

Isa. lix. 10.—The A.V. renders it “night,” and R.V. renders it “twilight.”

Jer. xiii. 16. — The A.V. renders it “dark”; and R.V., “dark,” and gives in margin: “Heb. *mountains of twilight*.” So Job iii. 9, etc.

2. *Daylight*.

Job vii. 4.—“I am full of tossings to and fro unto the daylight.” The A.V. and R.V. render it, here, “dawning of the day.”

The introduction of the word “dawning” shortens the period of the tossings, which the context requires to be extended into the *broad daylight*.

1 Sam. xxx. 17.—“And David smote them from the daylight (or morning) unto the evening.” Here, the A.V. and R.V. both say, “from the twilight to the evening of the next day.”

Ps. cxix. 147.—Here, both A.V. and R.V. are compelled to recognise the *Homonym*, and render it “morning.” “I anticipated the advent of the daylight.”

גָּאַל (*gaal*). 1. To redeem or save.
2. To reject or defile.

1. To redeem or save.

Ex. vi. 6.—“I will redeem you with a stretched out arm.” So Isa. xlvi. 17. Ps. lxxii. 14, etc.

2. To reject or defile.

Ezra ii. 62.—“Therefore were they rejected from the priesthood.” The A.V. renders this: “Therefore were they, as polluted, put from the priesthood.” The R.V., “deemed polluted and put from.” They have, to make sense, mixed up גָּאַל (*gaal*) which sometimes does mean *polluted*. The context clearly shows that the simple meaning is *rejected*.

So also Neh. vii. 64; xiii. 29. Isa. lix. 3. Lam. iv. 14. Zeph. iii. 1. Mal. i. 7.

תָּאַב (*taav*). 1. To desire or long for.
2. To abhor

1. To desire or long for.

Ps. cxix. 20, 40, 174.

2. To abhor.

Amos vi. 8, where the parallelism of the two lines is noticeable: “I abhor the excellency of Jacob, and hate his palaces.”

Both versions recognize this *Homonym*.

נָחַר (*nachar*). 1. To mistake
2. To acknowledge.
3. To deliver.

1. To mistake.

Deut. xxxii. 27.—“Lest their adversaries mistake it, lest they say, Our hand is high, and the LORD hath not done all this.” Here, the A.V. renders it “should behave themselves strangely”; and the R.V., “misdemean.”

2. *To acknowledge.*

Job xxxiv. 19.—“Nor regardeth the rich more than the poor.” So R.V. thus admitting the *Homonym*.

3. *To deliver.*

1 Sam. xxiii. 7.—“And Saul said, God hath delivered him (David) into mine hand.”

R.V. margin: “Heb. *alienated him*”!

אִשָּׁפֵן (*asaph*). 1. *To protect, or heal, or recover.*
2. *To snatch away or destroy.*

1. *To protect or heal.*

Num. xii. 14, 15.—“Let her be shut out from the camp seven days, and after that let her be recovered again.” A.V., “received in,” and “brought in”; R.V., “brought in.” So verse 15.

2 Kings v. 6.—“To recover him of his leprosy.” So A.V. and R.V.

Ps. xxvii. 10.—“When my father and my mother forsake me, then the LORD will take me up.” A.V. margin: “Heb. *will gather me*.” But the *Homonym* is: “Then Jehovah will become my protector.”

2. *To snatch away, or destroy.*

Ps. xxvi. 9.—“Snatch me not away with sinners”; *i.e.*, destroy me not with them. Here, the A.V. and R.V. render it, by the neutral term, “gather not”; and margin, “Or, *Take not away*.”

Jer. xvi. 5.—“I have snatched away my peace from this People.” Here, both A.V. and R.V. recognize the *Homonym*, and render it “taken away.”

פָּחַדָּה (*pachad*). 1. *To fear.*
2. *To rejoice.*

1. *To fear.*

Deut. xxviii. 66.—“Thou shalt fear day and night.” So A.V. and R.V.

Job xxiii. 15.—“When I consider, I am afraid of him.”

2. *To rejoice, or praise.*

Isa. lx. 5.—“Then thou shalt see, and flow together, and thine heart shall rejoice and be enlarged.”

A.V., “Thine heart shall fear”!

R.V., “Thine heart shall tremble”!

Hos. iii. 5.—“Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall praise the LORD and His goodness in the latter days.”

The A.V. renders this, “And shall fear the LORD and His goodness.” (R.V., “come with fear unto.”) But the context leaves us in no doubt as to the *Homonym*.

יָצַח (*avōn*). 1. *Might, strength.*
2. *Suffering, pain.*

1. *Might, strength.*

Gen. xlix. 3.—“Reuben, thou art my first-born, my might, and the beginning of my strength.”

Deut. xxi. 17.—“He is the beginning of thy strength.”

Job xxxi. 25.—“My wealth was great, and because mine hand had gotten much.

2. *Suffering, pain, and sorrow.*

Gen. xxxv. 18.—“She called his name Ben-oni”: *i.e.*, according to the margin of A.V. and R.V., “*The son of my sorrow.*” Thus both versions recognise this *Homonym*, as they do also in the other two passages:—

Deut. xxvi. 14.—“I have not eaten thereof in my mourning.”

Hos. ix. 4.—“The bread of mourners.” So A.V. and R.V.

צִוָּה (*tzivvah*). 1. *To command.*
2. *To forbid.*

1. *To command.*

This is the general rendering of the verb; but, in two other places, we have the *Homonym*.

2. *To forbid.*

Deut. iv. 23.—“Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he hath made with you, and

make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee." So A.V. and R.V.; but, in

Judges xiii. 14 where the same *Homonym* occurs, both Versions translate it "commanded" instead of *forbidden*.

פָּרַץ (*paratz*). 1. *To increase or enlarge.*
2. *To break up.*

1. *To increase or enlarge.*

Gen. xxx. 43.—"And the man increased exceedingly."*

Ex. i. 12.—"The more they afflicted them, the more they multiplied and grew": *i.e.*, increased.

2. *To break up.*

2 Chron. xx. 37.—"Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." Both the A.V. and R.V. recognise the *Homonym* in this verse, and do not render it "increase."

* See this passage under *Epizeuxis*.



REDUCED FAC-SIMILE OF MS. (OR. 4445) IN THE BRITISH MUSEUM LIBRARY

(Showing *two* lines of the Massorah at the top of the page, *four* at the bottom, and *two* at the side)
 ([Lev. xi. 4-21].)

APPENDIX E

ON

“THE EIGHTEEN EMENDATIONS OF THE SOPHERIM.”

The *Massorah*,* *i.e.*, the small writing in the margins of the Standard Hebrew Codices, as shown in the accompanying plate, consists of a concordance of words and phrases, etc., safe-guarding the sacred text.

A note in the *Massorah* against several passages in the manuscripts of Hebrew Bible states: “*This is one of the Eighteen Emendations of the Sopherim,*” or words to that effect.

Complete lists of these emendations are found in the *Massorah* of most of the model or standard Codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen. From which it would appear that these examples are simply typical.

The *Siphri*† adduces seven passages; the *Yalkut*,‡ ten; the *Mechiltha*,|| eleven; the *Tanchuma*,§ seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. i. 12, and iii. 9 (see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and

* For full particulars of *The Massorah*, see Dr. Ginsburg's *Introduction to the Hebrew Bible*, Part II., chap. xi., published by the Trinitarian Bible Society. Also a popular pamphlet, called *The Massorah*, by Dr. Bullinger, published by Eyre and Spottiswoode, price 1s.

† An ancient commentary on Leviticus (circa A.D. 219-247).

‡ A *Catena* of the whole Hebrew Scriptures, composed in cent. xi. from ancient sources by R. Simeon.

|| An ancient commentary on Exodus, compiled about A.D. 90 by R. Ishmael b. Elisa.

§ A commentary on the Pentateuch, compiled from ancient sources by Tanchuma b. Abba, about 440 A.D.

before the Text passed out of the hands of the *Sopherim** into the hands of the Massorites,† and was handed on to the *Nakdanim*‡.

We cannot call these emendations a corruption of the text; because a note was placed in the margin, in order to call attention to the fact that these were emendations, and not part of the primitive text.

Moreover, most of the emendations were made by the simple change of *one letter*, so that in the Hebrew the alteration is not so great as it appears to be in the English.

An examination of the various passages and emendations will show that the only object was, from a mistaken sense of reverence, to remove from the text certain *Anthropomorphisms* (*q.v.*), so that expressions supposed to be derogatory to God should not be pronounced with the lips in reading aloud, while the true and primitive text was preserved by the note in the margin.

As, however, since the invention of printing, Hebrew Bibles have presented the text *without the Massoretic notes which were intended to safeguard it*, the knowledge of these emendations, together with the vast mass of information enshrined in the Massorah, have been lost to the students of the Hebrew Bible.||

As these emendations affect the figure *Anthropopatheia* (*q.v.*), we here give a complete list of them, for the benefit of English Bible students.

1. Gen. xviii. 22.—“But Abraham stood yet before the LORD.” The primitive text was “*The LORD stood yet before Abraham.*” It was felt to be derogatory for the Lord to stand and wait Abraham’s pleasure; and so the text was altered, as we have it in the present Hebrew Bible and all its versions.

2. Num. xi. 15.—“Kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness,” *lit.*, my evil.

The primitive text was “*Thy evil*”: “evil” being put by *Metonymy* (*q.v.*) for the punishment or evil which God would inflict on the People.

* The original editors of the then current text.

† The authoritative custodians and preservers of the sacred texts.

‡ The official copyists of the standard codices.

|| Dr. Ginsburg has put the whole world of Bible students under a lasting obligation by his edition of the *Massorah* in three folio volumes, and by the fourth volume (in English), now in the press (1899), which will complete this great work

3. Num. xii. 12.—Here the original reading was “our flesh,” and “our mother’s.”

This was changed to “the flesh,” and “his mother,” as being derogatory to the dignity of the great law-giver, Moses.

4. 1 Sam. iii. 13.—“Because his sons made themselves vile (marg., Or, *accursed*), and he restrained them not (marg., Heb. *frowned not upon them*).”

The R.V. renders it: “Because his sons did bring a curse upon themselves, and he restrained them not.”

The primitive Text read: “Because his sons *cursed God*”; but אֱלֹהִים, *God*, was changed to לָהֶם, *them*.

The translators of the Septuagint must have been aware of the emendation; for they render it “spake evil of God”; and it was this that influenced the marginal note of the A.V., and the rendering of the R.V., though the revisers did not altogether depart from the *Textus Receptus*.

5. 2 Sam. xvi. 12.—David said, “It may be that the LORD will look on mine affliction” (marg., “Or, *tears*; Heb. *eye*).

The R.V. renders it: “It may be that the LORD will look on the wrong done unto me” (marg., “Some ancient Versions read, *my affliction*”).

The primitive Text was, “It may be that the LORD will behold *with His eye*.” בְּעֵינָיו, *b'ayno, His eye*, one letter being altered: viz., י to ם, making it *my eye* (בְּעֵינִי, *b'ayni*). The LXX, Syriac, Vulgate, A.V., and R.V. translate the *kethiv*, and render it *affliction*; which was a later emendation of the text doubtless with a view of making it clearer.

6. 2 Sam. xx. 1.

7. 1 Kings xii. 16.

8. 2 Chron. x. 16.

“Every man to his tents, O Israel.”

The primitive Text was “*to his gods*.”

The emendation was made by transposing the ה and the ל. לְאֹדוֹתָיו being changed into לְאֵלֹהֵי.

9. Jer. ii. 11.—“But my people have changed their glory.” (See Nos. 11 and 15).

This was originally *My glory* (כְּבוֹדִי, *kevodee*, being changed into כְּבוֹדֶךָ, *kevodo*).

10. Ezek. viii. 17.—“They put the branch to their nose.”

This was originally *to My nose* (אָפּן, *appai*, being changed to אָפּאָם, *appam*).

The primitive Text which was thus toned down set forth the awful extent of Judah's sin. The "branch" referred to was the *Asherah* (the *phallus* as an object of worship: the trees being cut into this shape in the "groves," where the worship was carried on). This worship had been actually introduced into the Temple and its courts; and the evil is spoken of as putting the *Asherah* to the nose of Jehovah Himself, by the figure *Anthropopatheia* (*q.v.*).

11. Hos. iv. 7.—"I will change their glory into shame." (See Nos. 9 and 15).

The primitive Text was "My glory they have turned into shame."

12. Hab. i. 12.—"Art thou not from everlasting, O LORD, my God, mine Holy One? we shall not die."

This latter clause originally read, "*Thou diest not.*"

Strange to say, the R.V. calls attention to only this one of their emendations, and puts in the margin, "According to an ancient Jewish tradition, *thou diest not.*" The R.V. takes no notice of any of the other emendations.

13. Zech. ii. 8 (12).—"He that toucheth you toucheth the apple of his eye": *i.e.*, of his own eye.

But the primitive text was "My eye."

14. Mal. i. 13.—"Ye have snuffed at it."

The original text was "*at Me*," (אֶתִּי, *ōthee*, being changed to אֶתְּחִי, *ōthō*).

15. Ps. cvi. 20.—"They changed their glory."

This was originally "*My glory*," (כְּבוֹדִי, *kevodee*, being changed to כְּבוֹדָם, *kevodam*). See Nos. 9 and 11.

16. Job vii. 20.—"Why have I become a burden to myself."

This was originally "*unto Thee*," (עָלַי, *alecha*, being changed to אֶלַי, *alai*).

17. Job xxxii. 3.—"And yet had condemned Job."

The primitive text was, "and because they had condemned *God*" (אֱלֹהִים, *Elohim*, being changed to יְהוָה, *Joh*).

18. Lam. iii. 20.—"And my soul . . . is humbled in me."

This was originally "*And thy soul will mourn over me*" (or condescend to me). (נַפְשִׁי, *naphshecha*, being changed to נַפְשִׁי, *naphshi*).

The R.V. reads, "My soul . . . is bowed down within me."

The following passages are noted by the Massorah, though they are not included in any of the special lists.

2 Sam. xii. 14.—"Thou hast given great occasion to the enemies of the LORD to blaspheme."

The received text really reads, "Thou hast greatly blasphemed the enemies of the LORD," but this is not sense. Hence the A.V. and R.V. have wrongly taken the Piel, פָּסַח, as causative; a sense which it never has.

The primitive text was, "*Thou hast greatly blasphemed the LORD.*" This was altered; to soften the sin of David; and gave rise to the difficulties of translators.

Ps. x. 3.—"The wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth (margin, *the covetous blesseth himself, he abhorreth the LORD*)."

The R.V. is no clearer. "And the covetous renounceth, yea contemneth the LORD" (and gives in the margin, "Or, *the covetous blesseth himself, he abhorreth the LORD*").

The primitive text was, "*And the covetous blasphemeth, yea abhorreth the Lord.*"

Here, as well as in 1 Kings xxi. 10, 13. Job i. 5, 11; ii. 5, 9, the word which was in the primitive Text was קָלַל (*kalal*), to curse, or גָּדַף (*gadaph*), to blaspheme, and to avoid having to pronounce these words in connection with God, the word בָּרַךְ (*berech*), to bless, was substituted, and a note to this effect was put in the margin. The meaning, however, is so transparent that the translators have rendered it *curse*, instead of the printed Hebrew Text, which is *bless*; and commentators, ignorant of the real fact of the emendation, have laboured to prove that בָּרַךְ (*berech*) means both *to bless* and *to curse*, which is not the case.

Ecc. iii. 21.—This is one of the emendations of the Sopherim, though it is not included in the official lists.

It is without a doubt that the primitive Text read and punctuated the ׀ as an interrogative: *i.e.*, Who knoweth whether the spirit of man goeth upward, and whether the spirit of the beast goeth downward to the earth? (The answer being *no one knows*.) The Chaldee, the Septuagint, the Syriac, the Vulgate, Luther, the Geneva (English) Version, and the Revised Version follow this reading.

But the A.V. follows Coverdale and the Bishops' Bible in adopting the reading of another school of editors; who, out of respect to the sensitiveness of some who listened to the public reading of the passage, endeavoured to remove the appearance of scepticism, or the psychological problem raised by the question, by punctuating the ׀ as the article pronoun, "that goeth upward . . . and that goeth downward": thus, by the Figure *Euphemy*, avoiding and evading the supposed difficulty.*

* See Ginsburg's *Introduction to the Hebrew Bible*, pp. 461-2.

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