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Some Old Testament Notes and Queries.

I VENTURE to offer the following suggestions, dealing with a few O.T. passages, for the criticism of readers of THE EXPOSITORY TIMES.

Gn 6¹⁶. We learn from the Icelandic Saga of Kormak that the luck of a house depended on the mete-yard. If the yard was too short, the luck was bad; if too long, good. Is it then grammatically possible to render these words, 'within a cubit shalt thou finish it'? that is, your error must not be more than a cubit. If so, we find here an attempt to secure the luck of the ark.

Gn 49²⁴. Here some authorities read בְּשֵׁם for בְּשֵׁם —'by the name of' for 'from thence.' If we accept this reading, it would seem likely that we ought to regard the whole phrase—'By the name of the Keeper of the Stone of Israel'—as the editor's account of the original version of the Song: 'These are the words I found, but I have substituted the Mighty One of Israel for the Keeper of the Stone.' That a divinity was often conceived as residing in a stone might of course be proved by a hundred examples.

Gn 49^{4, 18}. I have long thought that here we have instances of the transference of musical notes to the running text. If for the useless and almost ungrammatical הַלֵּךְ we substitute הַלֵּךְ , we get sense, and at the same time reduce the verse to normal limits. So, too, the whole of v.¹⁸ might well be taken as the suggestion of the tune to which this part of the song is to be sung. Similarly, in Ps 87⁷, the hint was long ago given to me by a friend that the real meaning is simply 'Full

orchestra and chorus: Tune, All my springs are in thee'; but I do not remember seeing this interpretation in a commentary.

Many scholars are inclined to assign Job 28, with its description of mining, to Zophar the Naamathite. It has struck me that if this view be accepted, we may see why Naamah is represented in Gn 4 as the sister of Tubal-Cain the iron-worker. If Naamah was a city famous for mining, we can understand both why Tubal-Cain should be connected with it and why Zophar should know so much of mining. Again, that Tubal-Cain is the son of Zillah (shadow) may point to the universally recognized connexion between the dwarfs (the regular miners) and darkness. Several of the Norse names for dwarfs are based on this connexion. That Tubal-Cain is a brother of Jubal reminds one of the marked fondness of the dwarfs for music.

Admitting the likelihood of frequent admissions of marginal notes into a MS. text, I cannot see why in Ps 22³ 'the words of my groaning' should not be taken as such a note. The phrase exactly describes the contents of vv.^{2, 3}. So too, in v.⁴, 'the praises of Israel' is best taken as another marginal note, summarizing the verses that follow. In both these cases sense and metre are alike mended by throwing out these words.

In Sayce's *Hittites*, p. 22, the יָמֵי of Nu 22⁵ is treated as a proper name, equivalent to the 'Amma of the monuments: a city in the neighbourhood of Pethor. I should be glad to know if this identification commends itself to scholars; to translate יָמֵי , as 'his people,' seems very unsatisfactory.

E. E. KELLETT.

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Entre Nous.

ACCIDY.

1. *What is accidy?* 'Accidy' is just an old-fashioned word for a certain kind of melancholy: and it is the fourth of the Seven Deadly Sins. This is a little startling. We are apt to think of

it, especially when it occurs in ourselves, as a misfortune to be pitied and perhaps even (see Byron, *passim*) to be proud of. So we are surprised and indignant to find it classed by the Church as one of the Seven Deadly Sins. Yet there it is— $\alpha\kappa\eta\delta\acute{\iota}\alpha$ in the old Greek fathers, latinized as *accidia*,