

NOTES AND NOTICES
CRITICAL NOTE ON EXODUS VI. 3

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In criticising a document there are at least three fundamental principles upon which we should proceed: First, the document must be supposed to be in harmony with itself and interpreted accordingly. Secondly, it must be presumed to be in harmony with its sources of information. Thirdly, it should be in accordance with its supposed time, place, and circumstances.¹

I. The Critical Theory is Inconsistent

I. The critics hold that Exodus vi. 3, which the RV renders, "And I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (El Shaddai); but by my name Jehovah I was not known unto them," belongs to P and that P means to say that El Shaddai and not Jehovah was the name of God known to the patriarchs, Abraham, Isaac, and Jacob. Therefore they assign four passages, Gen. xvii. 1, xxviii. 3, xxxv. 11, and xlviii. 3 to P., since El Shaddai is found in them. It is to be observed, however, regarding these passages that, in xvii 1, it is said that Jehovah appeared to Abram, saying, I am El Shaddai; and in xxxv. 11 that Elohim appeared to Jacob saying, I am El Shaddai. In xxviii. 3 Isaac says to Jacob, El Shaddai bless thee; and in xlviii. 3 Jacob says in the presence of Joseph and his two sons, El Shaddai appeared unto me. In a fifth passage, Gen. xliii. 14, Jacob uses this appellation in his prayer for his sons who are starting for Egypt. But this verse is assigned to E or J by the critics and the El Shaddai attributed to the Redactor. Is it not singular that if P thought El Shaddai was a proper name for God he should have used Elohim about seventy times before Ex. vi. 3 and El Shaddai only four-times? Is it not extraordinary that, if the writer of Ex. vi. 3 meant that God "appeared" to the patriarchs under the name of El Shaddai, only once in P should it be said that El Shaddai "appeared," just the same number of times that P says that Jehovah "appeared" and that Elohim "appeared"? Jehovah alone (or Jehovah Elohim) is alleged to have occurred in J, and Elohim alone in E; but El Shaddai is found but four times in P and Elohim seventy times.

¹ Briggs, *The Higher Criticism of the Hexateuch*, p. 4.

If P alone thought that El Shaddai was the only name of God known in the time of the patriarchs, how about Gen. xliii. 14, which the critics assign to E or J? We have seen that they escape the consequences of this assignment simply by asserting that El Shaddai is an interpolation of the Redactor. But did the Redactor also think that the patriarchs used El Shaddai rather than Jehovah? Why, then did he not cut out Jehovah and put El Shaddai into the text of J? Besides, if P alone thought that Shaddai was a specifically patriarchal designation, how about its use in Gen. xlix. 25 and Num. xxiv. 4, 16, which are assigned to J or JE? All of these questions will be appropriately answered if we take Shaddai and El Shaddai as appellations, "the Almighty" or "a mighty God," and not as proper names.²

2. A historical or ostensibly historical document should, if possible, be interpreted in harmony with its sources and with earlier histories supposedly known to the author. What then were the sources of P? According to datings advocated by the critics they could have been only J, E, D, H, and Judges, Samuel, Kings, Jeremiah, Ezekiel, Hosea, Amos, Obadiah, Nahum, Zephaniah, and parts of other books. Now the only one of these sources or earlier works in which El Shaddai occurs is Ezek. x. 5, "And the sound of the cherubim's wings was heard unto the outer court as the voice of Almighty God (El Shaddai) when he speaketh." Shaddai alone occurs in the Pentateuch only in Gen. xlix. 25 (J) and in Numbers xxiv. 4, 16 (JE). In Gen. xlix. 24, 25, we read in the Blessing of Joseph that "the arms of his hands were made strong by the hands of the Almighty One (אֱלֹהֵי אֲבֹתַי) of Jacob (from thence is the Shepherd, the stone of Israel) even by the God of thy fathers, who shall help thee, and by the Almighty (Shaddai) who shall bless thee." The Samaritan Hebrew text and version of this verse both read El Shaddai instead of Shaddai, a reading supported by the Syriac and apparently by the Septuagint. If we take the latter reading we would find God Almighty to be parallel with the Almighty One of Jacob who is also called the God of thy fathers (i.e., of Jacob). This psalm of Jacob refers in verse 18 to Jehovah in the words, "I have waited for Thee, O Jehovah"; so that if P got his information about El Shaddai in this psalm he would have known that Jehovah was

used by the Patriarch Jacob at least. Nothing is said in this psalm about either Jehovah or El Shaddai having appeared. In Num. xxiv. 4, 16 Balaam uses the phrase: "which saw the vision of the Almighty (Shaddai)."² Since this chapter is assigned to JE, P must have known, if he got his information here, that Shaddai was supposed by his sources to have been used after the declaration made in Exodus vi. 3; for JE certainly places the episode of Balaam about forty years after the event recorded in Exodus vi. 3.

These being the only places in the old Testament where Shaddai occurs in the portions assigned by the critics to a date before 550 B.C., it follows that the critics' interpretation of Ex. vi. 3 makes P to be out of harmony with all its known sources.

3. In documents which in their opinion were written after 550 B.C. we never find El Shaddai; but Shaddai alone occurs thirty times in Job, and in Ruth, i, 20, 21; Isa. xiii. 14; Joel i. 15; Ps. lxxviii. 15, xci. 1. Not one of these passages refers to the patriarchs or to God as "appearing" to them or to anyone else. In twenty-seven of them Shaddai is used as parallel to other names of God, to wit: nine times to אֱלֹהִים, thirteen times to אֱלֹהֵינוּ, once to אֱלֹהֵינוּ, and four times to יְהוָה. There is no intimation that Shaddai was a more ancient designation than these other terms. It follows, therefore, that, as interpreted by the critics, P in its use of El Shaddai is not congruous with the usage of these other books which the critics allege to have been written in post-captivity times. To be sure, if Job was written in the time of the patriarchs we can see where the author of P got his idea that they had used Shaddai as a name for God. Or even if some of the other passages came from the time to which they have been assigned by tradition we might see how he got the idea; even though they say nothing of revelation or the patriarchs. But as the case stands for the critics we find that the author of P must have invented the whole conception. For neither Ezekiel, Job, J, E, H, D, Joel, Jonah, Deutero-Isaiah, Ruth, nor the Psalms, furnish any ground for supposing that the patriarchs used this appellation for God; and the certainly late writings such as Daniel, Haggai, Zechariah, Malachi, Esther,

² Shaddai is rendered in Greek and Syriac by "God," in Arabic by "the sufficient one"; and in the Samaritan version by "field," they having read *sadai* for *shaddai*.

Chronicles, Ezra, and Nehemiah, never mention the name at all. Whether we take the traditional view of the post-captivity literature, or the radical, there would therefore be no contemporary evidence to show that the hypothetical writer of P, provided that he lived in post-captivity times, was in his use of Shadai in harmony with contemporaneous usage and ideas.

II. *Correct Exegesis Supports Unity of Pentateuch*

Having shown that the interpretation of Exodus vi. 3 advanced by the critics is out of harmony with the rest of P, that it does not agree with the rest of the Pentateuch, and that it does not fit into the time at which P is alleged to have been written it remains to see whether this passage can be so interpreted as to be brought into agreement with the traditional view of the Pentateuch as the work of Moses. This we shall attempt to show by an examination of the text, grammar, and vocabulary of the verse, under the following heads: 1) "appeared," 2) "as" (אֲשֶׁר), 3) "God" (El), 4) "Almighty (Shaddai), 5) but" (waw), 6) "name," 7) "known," 8) the form of the last sentence,--can it be interrogative?

I. The "appearing" of God to men is described in several different ways in the Old Testament.

a. The most usual expression is that found here in Ex. vi. 3, where the Niphal of the verb "to see" (רָאָה) is used. With the Deity as subject this verb occurs forty-three times as follows:

(a). Jehovah, Gen. xii. 7 bis (J), xviii.1 (J), xxii. 14 (J), xxvi. 2, 24 (J), Ex. lii.4 (E), iv. 1, 5 (J), vi. 3 (P) Lev. ix. 4 (P), xvi. 2 (P), Num. xiv.14 (JE), Deut. xxxi. 15 (JE), I Kings iii. 5, ix. 2, I Chron. i. 7, iii. 1, vii. 12, Jer. iii.13, Zech. ix. 14

(b). The glory of Jehovah, Ex. xvi. 10 (P), Lev. ix. 6, 23 (P), Num. xiv. 10, xvi.19 (P), xvii. 7, xx. 6 (P) Isa. lx. 2, Ps xc. 16

(c). The angel of Jehovah, Ex. iii. 2 (J), Jud. iii. 21 bis, vi.12, xiii. 3, 21.

(d). Jehovah of Hosts, Mal. iii. 2.

(e) Jehovah, God of Israel, 1 Kings xi. 2.

(f) Elohim, Gen. xxxv. 9 (P).

(g) The man (i.e., the angel of Jehovah), Jud. xiii. 10.

(h) El, Gen. xxxv. 1

(i). El Shaddai, Gen. xlvi. 3 (P).

b. Other expressions are the following:

(I) In the following cases it is said that man "saw" the Deity, the Kal of the verb **הִרְאָה** being used:

- (a). Jehovah, I Kings xxii. 19, 2 Chron. xviii. 18.
- (b). The glory of Jehovah, Ex. xvi. 7 (P), Isa. xxxv. 2.
- (c). The angel of Jehovah, Num. xxii. 31 (E), I Chron. xxi. 16, 20.
- (d). The majesty of Jehovah, Isa. xxvi. 10.
- (e). **הִרְאָהוּ**, Isa. xxxviii. 11.
- (f). The King, Jehovah of Hosts, Isa. vi. 5.
- (g). Lord (Adonai), Isa. vi. 1, Am. ix. 1.
- (h). The Holy One of Israel, Isa. xvii. 7.
- (i). Elohim, Gen. xxxii. 30 (J), xxxiii. 10 (J), Jud. xiii. 32, I Sam. xxviii. 13.

(2) The Hiphil of **הִרְאָה**, with the Deity as subject, occurs in the Old Testament twenty-two times: Gen. 1, Ex. 2, Deut. 3, Judg. 1, 2 Kgs. 1, Pss. 4, Jer. 3, Ezek. 1, Nahum 1, Hab. 1, Zech. 2. In the Pentateuch it is found in J in Ex. ix. 16, in E in Gen. xlvi. 11; in P in Ex. xxv. 9, Num. viii. 4; in D in Deut. iii. 24, iv. 36, and v. 21,

(3) The verb **הִרְאָה** "to see" is used in Ex. xxiv. 11 (J) with Elohim as object, in Job xix. 26 with Eloah as object, and in Num. xxiv. 4, 16 (JE) with Shaddai as object.

(4) Of the words for "vision" *mar'eh* is used in Gen. xv. 1 (E), in connection with Jehovah and *mahazeh* in Num. xxiv. 4, 16, with Shaddai.

(5) The verb "to reveal" (**הִגִּיל**) is found in the Pentateuch only in Genesis xxxv. 7 (E). Isaiah employs it in xl. 5, liii. 1, lvi. 1. It is found also in I Samuel in ii. 27, iii. 7, 21.

It is clear from the above evidence that the Deity is said in all the documents J, E, D, H, and P to have "appeared" and that the Niphil of **הִרְאָה**, "to see," the most common expression used to describe it, is found in all of them.

2. The preposition **בְּ** which occurs in Ex. vi. 3 before Shaddai is the so-called *Beth essentiae* and is to be ordinarily by "as," or "as being," or "in the character of." It is found in Gen. xxi. 12 (P), in Ex. xviii. 4, xxxii. 22, (both and in Deut. xxvi. 5, xxviii. 62, xxxiii. 26, and in Lev. xvii. 11 (H). It occurs also in Jud. xi. 35, Pss. xxxv. 2, xxxvii. 20,

xxxix. 7, liv. 6, Iv. 19, lxviii. 5, 33, cxviii. 7, cxlvi. 5, Prov. iii. 26, Ecc. vii. 14, Job xxiii. 13, Isa. xxvi. 4, xl. 10, xlviii. 10, Ho. xiii 9.

In Ex. vi. 3 we should translate "as being El Shaddai," and "as being Shemi Jahweh" or "in the character of a mighty God" and "in the character of my name Jehovah," the force of the proposition being regarded as carried over to the second phrase.

3. El occurs about two hundred and twenty times in the Old Testament, in Gen. 9, Ex. 4, Num. 11, Deut. 10, Josh. 3 (or 35 times in the Hexateuch, J 2, E 5, D 10, P 5³), I Sam. 1, 2 Sam. 2, Isa. 25, Jer. 2, Ezek 7, Dan. 4, Hos. 3, Jonah 1, Micah 2, Nahum 1, Zech. 2, Mal. 2, Pss. 71, Job 55, Prov. 1. It frequently takes after it an attributive adjective, or a noun in construction. Thus E represents El as jealous, D as great and terrible and merciful, JE as jealous, merciful, gracious and living; and J speaks of a seeing God (*El Ro'i*) an eternal God (*El 'Olam*), Deut. xxxii, of a God of a stranger (or a strange God), a of trustworthiness, and a God who begat us, I Sam. ii. 3 a God of knowledge. Gen. xiv. four times calls El the Most High (*'Elyon*), and Deut. xxxii. 8 names him simply *'Elyon*. From this evidence it seems clear, that El was in use in all periods of Hebrew literature and also that the limiting adjectives and genitives did not denote names of different gods, but were generally at least nothing but appellations of attributes or characteristics.

4. As to the word Shaddai, there is uncertainty as to its root, form, and meaning. If it were from a root שדח it would be of the same form as *sadai* which is sometimes read in the Hebrew text instead of *sade* "field." In Babylonian the root means "to be high," and derivatives mean "mountain." and "the summit of a mountain" and perhaps "majesty." In case, we might take *shaddai* as a synonym of *'elyon* "Most High" as used in Gen. xiv.

A second derivation is from the root *shadad* "to be strong" The ending *ai* is found also in חרי (Isa. xix. 9) and in גובי (Am. vii. I, Neh. iii. 17) and perhaps in כילי (Isa. xxxii. 5;

³ It is not found in H

⁴ In fact, the Samaritan version reads Shaddai as *sadai* in Num. xxiv. 4, 16.

Olshausen, *Lehrbuch* p. 216). This ending is found also in Arabic and Ethiopic (Wright, *Arabic Grammar*, I. p. 220; Dillmann, *Aethiopische Grammatik*, p. 204). If from this root the word *shaddai* would mean "might, strength." The Greek translator of Job apparently had this derivation before him when he rendered *shaddai* by παντοκράτωρ, "Almighty"⁵--a translation which has been generally followed in the English version. In the Syriac an equivalent word *hassino* "strong" is found in Job vi. 4, viii. 3, 5, xi. 7, xiii. 3, xv. 25, xxvii. 2, 13, xxix. 5, xxxvii. 23.

A third derivation is from the relative pronoun (ש) and the word "sufficiency" (יָדָוּ). The Greek ἰκανός found in Job xxi. 15, xxxi. 2, xxxix. 32, Ruth i. 20, 21, Ezek. i. 24, comes from this interpretation. It also accounts for the usual rendering of *shaddai* in the Samaritan version and in the Arabic version of Saadya. The Arabic always renders it *Alkafi*, "the sufficient," and the Samaritan always *safuka*, except in Num. xxiv. 4, 16, where it had read *sadai* (field).

Our ignorance of the real meaning of the word is further illustrated by the fact that the Greek translators of the Pentateuch invariably render both *Shaddai* and *El Shaddai* by θεός, that the translation of Job renders it eight times by κύριος, that the Syriac version renders it twenty-two times by *Aloho* (God), and in the Pentateuch usually transliterates it.

In conclusion, the evidence clearly shows that the Hebrews who translated the Old Testament, or part of it, into Samaritan, Syriac, Greek, and Arabic, knew nothing of a god called *Shaddai* or of *Shaddai* as a name for God. Only in the Greek of Ezek. i. 24 and in the Syriac of Gen. xvii. 1, xxxv. 11, and Ex. vi. 3 is there any indication that either *El Shaddai* or *Shaddai* was ever considered to be a proper name like *Jehovah*.

5. The particle *Wau* usually means "and." The meaning "but" is comparatively seldom the correct one.

6. *Shemi* has been taken by most interpreters and translators as meaning "my name." The Syriac, however, renders "the name of," taking the final *i* as the old nominal ending, as בְּנֵי (Gen. xlix. 11), חֲכִילִי (Gen. xlix. 12), אֲסָרִי (Gen. xlix. 11), גִּנְבְּתִי (Gen. xxxi. 39), שְׁצִנִּי (Deut. xxxiii. 16), בְּרִיתִי

⁵ Fifteen times in all. to wit: v. 17. viii. 5, xi. 7. xv. 25, xxii. 17, 25, xxiii. 16, xxvii. 2, 11, 13, xxxii. 8, xxxiii. 4, xxxiv. 10, xxxv. 13, xxxvii. 22.

Lev. xxvi. 42),⁶ or else having read but one Yodh where the Hebrew text now gives two.⁷

As to the syntactical relation of the phrase "my name Jehovah" the ancient and modern versions vary. Some take it as the preposed object "my name Jehovah did I not make known" (so the Septuagint, Latin Vulgate, Syriac, and the Targum of Onkelos) and seem to have read the Niphal as a Hiphil. The Samaritan Targum gives a literal rendering. The AV puts "by" before "my name" and inserts "the name of" before El Shaddai. The RV puts "as" before El Shaddai and "by" before "my name." The RV margin suggests "as to" before "my name" and omits "the name of" before "El Shaddai." The Targum of Jonathan renders literally except that it explains "and my name Jehovah" as meaning "but as the face (or presence) of my Shekina." By this simple interpretation the Targum of Jonathan, without any change of text, brings the verse into agreement with the preceding history of the Pentateuch.

As to the meaning of "name" it can scarcely be held that any post-captivity writer really thought that the mere sound of the name itself had never been heard before the time of Moses. But the writer of P did think so, it is preposterous to suppose that the Redactor who put J and P together should have accepted P's opinion and then allowed the Jehovah of J to remain

⁶ See other examples in Ex. xv. 6, Isa. i. 21, xxii. 16, Ho. x. 11, Ob. 3, Jer. x. 17, xxii. 23, xxxiii. 20, bis, 25, xlix. 16, bis, li. 13, Zech. xi. 17, Lam. i. 1, iv. 21, Ezek. xxvii. 3, Mi. vii. 14, Pss. ci. 5, cx. 4, cxiii. 5-9, cxiv. 8, cxvi. 1. See Gesenius-Kautzsch, *Hebrew Grammar*, §90 l, m, Olshausen, *Lehrbuch*, and Ewald *Ausfuhrliches Lehrbuch*.

⁷ That is the original text may have read יה שם where we now have יהוה שמי יהוה Jehovah was possibly written יה here, as in Isa. xxvi. 4, Ps. lxxviii. 5, Ex. xv. 2 and other places, and the Yodh was read twice. This monographic writing where the letter is to be doubled in reading is to be found on the inscriptions as well as in the Scriptures of the Old Testament. It is familiar to all Semitic scholars in the so-called intensive stems where the second radical is written once and read twice. E.g. ktl may be read kittel. So in the Panammu inscription (1.19) כִּיכֵב is to be read Bar-rekab; in Clay's *Aramaic Indorsements*. בְּנִשְׂיָא is to be read Bana-neshaya. So, also, in the *Spicilegium Syriacum* (p. 21), כִּכְבֵּל is to be read Kokab-Bel, and in Jud. vi. 25, יִרְבָּאֵל is Yerub-Baal. Massoretic notes also give an example in Lam. iv. 16, suggesting that *u* should be read twice. The ancient versions, especially the Septuagint, afford many cases of this doubling of the letters of the Hebrew text, e.g., Hos. vi. 3, 2 Chron. xii. 2, Neh. x. 7.

in Genesis as the ordinary name of God. The Redactor at least, and the people who accepted his composite work as the work of Moses, must have interpreted this verse in a sense agreeing with what had gone before. Now such sentences as "my name is in him" (Ex. xxiii. 21), "to put his name there" (Deut. xii. 5), "for his name's sake" (Ps. lxxi. 9), "according to thy name so is thy praise" (Ps. xlvi. 11), show that the name meant the power, visible presence, honor, or repute, of the person named. The Targum of Jonathan explains "my name Jehovah" as "the face (or presence) of my Shekinah."

7. That "knowing" the name of Jehovah means more than merely knowing the word itself, is apparent from Is. xix. 21, where we read: And Jehovah shall be known to Egypt and Egypt shall know Jehovah in that day.

The form used here in Ex. vi. 3 may mean: I was known, I was made known, or I allowed myself to be known.

8. Questions in Hebrew and other Semitic languages may be asked either with or without an interrogative particle. The following evidence goes to show that the last clause of Ex. vi. 3 might be read "was I not made known to them?" This interpretation would remove at one blow the whole foundation of the critical position, so far as it is based on this verse.

In *Arabic* "a question is sometimes indicated by the tone of the voice" (Wright, *Arabic Grammar*, II, 165); *Potest quidem interrogatio solo tono notari* (Ewald, *Grammatica Critica Linguae Arabicae*, §703).

In *Syriac* there is no special syntactical or formal method of indicating direct questions. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. Thus **הוּ אֱלֹהִים רַב**, may mean "God is great," or "Is God great?" (Noldeke, *Syriac Grammar*, §331). "Il n'existe de particule Syriaque pour l'interrogation; le phrase interrogative ne se distingue donc que par la sense general" (Duval, *Grammaire Syriaque*, §382). "Generally, the interrogative is denoted by the inflection or connection without any particle" (Wilson, *Elements of Syriac Grammar*, §132. 2.).

In *Ethiopic*, the question is denoted by the arrangement of the words or by the tone; though ordinarily a particle of interrogation is used (Dillmann, *Aethiopische Grammatik*, §198).

In *Hebrew* "frequently the natural emphasis upon the words (especially when the most emphatic word is placed at the beginning of the sentence) is of itself sufficient to indicate an interrogative sentence" (Gesenius-Kautzsch, *Hebrew Grammar*, § I 50). "Ist der Satz im ganzen fragend, so stellt sich das Wort welches die Kraft der Frage vorzüglich trifft in seiner Reihe voran; und die 'kraftliche Voranstellung dieses Wortes kann allerdings in Verbindung mit dem fragenden Tone ohne jedes Fragwortchen genügen" (Ewald, *Ausführliches Lehrbuch*, §324).

As examples of this type of interrogative sentence, the following may be cited: Gen. xviii. 12, After I am waxed old shall I have pleasure, my lord being old also? Gen. xxvii. 24, Thou art my son Esau? Ex. viii. 22, Should we sacrifice the abomination of the Egyptian's before them, would they not stone us? Ex. ix. 11, As yet exaltest thou thyself against my people, that thou wilt not let them go? Ex. xxxiii. 14, Shall my presence go, then I shall give thee rest? (So Ewald, *Gram.* §324, and Gesenius, *Gram.* §150). Jud. xi. 23, And shouldest thou possess it? xiv. 16, Behold I have not told it my father nor my mother, and shall I tell it thee? I Sam. xi. 12, Shall Saul reign over us? xx. 9, If I knew certainly that evil was determined by my father to come upon thee, then would not I tell it thee? xxii. 7, Will the son of Jesse give every one of you fields and vineyards? xxii. 15, Did I then begin to inquire of God for him? xxiv. 14, If a man find his enemy, will he let him go well away? xxv. 11, Shall I then take my bread and my water? xxx. 8, Shall I pursue after this troop? 2 Sam. xi. 11, Shall I then go into my horse? xvi. 17, Is this thy kindness to thy friends? xviii. 29, Is the young man Absalom safe? xix. 23, Shall there any man be put this day in Israel? xxiii. 5, Verily will he not make it to grow? I Kings, i. 24, Hast thou said Adonijah shall reign after me? xxi. 7, Dost thou govern the kingdom of Israel? 2 Kings v. 26, Went not mine heart with thee? Hos. x. 9, Shall not the the against the unjust overtake them in Gibeah? (Ewald, *en-* et al.). Is. xxxvii. 11, And shalt thou be delivered? Jer. xxv. 29, Like a hammer which breaketh the rock in pieces? xlv. 5, And seekest thou great things for thyself? xlix. 12, And art thou he that shall go altogether unpunished? Ezek. xi. 3, Is not the building of houses near? (Ewald). xi. 13. Wilt thou make

a full end of the remnant of Israel? (Ewald). xxix. 13, And shall I be inquired of by you? xxxii. 2, Art thou like a young lion of the nations? (Ewald). Jon. iv. 11, Should I not spare Nineveh? Hab. ii. 19, Shall it teach? Zech. viii. 6, Should it also be marvelous in my eyes? Mal. ii. 15, And did not he make one? Job ii. 9, Dost thou still retain thy integrity? ii. 10, Shall we receive good? x. 9, And wilt thou bring me into dust again? xiv. 3, Dost thou open thy eyes? xxxvii. 18, Hast thou with him spread out the sky? xxxvii. 18, Hast thou perceived the breadth of the earth? xxxix. 2, canst thou number the months? xli. 1, Canst thou draw out Nathan? Lam. 1. 12, Is it nothing to you, all ye that pass by? iii. 38, Out of the mouth of the most high proceedeth not evil and good? Neh. v. 7, Do ye exact usury everyone of his brother ?

In view of the exegetical problems which are involved in the interpretation of this verse, the Versions, both ancient and modern are of unusual interest. The following may be cited

1. The Greek Septuagint: And God (ὁ θεός) spake to Moses and said to him: I am (the) Lord (κύριος) and he appeared to Abraham and Isaac and Jacob, being their God, and my name κύριος I manifested not to them.

2. The Latin Vulgate: And spake the Lord (*Dominus*) to Moses, saying: I am the Lord who appeared to Abraham, Isaac and Jacob, as (in) omnipotent God, and my name Adonai I did not show (*indicavi*) to them.

3. The Targum of Onkelos: And spake Jehovah with Moses and said to him: I am Jehovah, and I was revealed to Abraham, to Isaac, and to Jacob as God Almighty (באל שדי) and my name Jehovah I did not make known (אודעית) to them.

4. The Targum of Pseudo- Jonathan: And Jehovah spake with Moses and said to him: "I am Jehovah who revealed himself unto thee in the midst of the bush and said to thee, I am Jehovah, and I revealed myself to Abraham, to Isaac, and Jacob as an Almighty God. (באל שדי) and my name Jehovah, but as the face of my Shekina (באפי שכנת) I was not made known to them.

5. The Peshito: And spake the Lord (Moryo) with Moses and said to him: I am the Lord and I appeared to Abraham and to Isaac and to Jacob as the God El Shaddai (באיל שדי אלהא) and the name of the Lord I did not show to them.

6. The Samaritan Hebrew text agrees with the Hebrew, except that it has Jehovah instead of God in verse 2, reads יהוה instead of אלהים in verse 3, and adds Wau (and) after Abraham.

7. The Samaritan Targum is a literal rendering of the Hebrew.

8. The Arabic of Saadya: Then spake God to Moses and said to him: I am God who named myself to Abraham, Isaac and Jacob as the Mighty, the Sufficient, and my name is God.

9. The English version: And God spake unto Moses and said unto him: I am the Lord (RV, Jehovah) and I appeared unto Abraham and unto Isaac and unto Jacob by *the name of* (RV, as) God Almighty; but by (RV, or "as to") my name Jehovah was I (RV I was) not known (RV or *made known*) unto them.

10. The Dutch translation: Then spake God unto Moses and said unto him: I am the Lord and I appeared to Abraham, Isaac and Jacob as God the Almighty; but by my name Lord I was not known to them.

11. Luther's German version: And God spake with Moses and said unto him: I am the Lord and I appeared to Abraham, Isaac, and Jacob that I would be their Almighty God but my name Lord was not revealed to them.

On the basis of the investigation of the verse given above the writer would suggest the following renderings: And God spake unto Moses and said unto him; I am Jehovah and I appeared unto Abraham, unto Isaac, and unto Jacob in the character of the God of Might (or, mighty God) and in the character of my name Jehovah I did not make myself known unto them. Or, if the last part of the verse is to be regarded as a question, the rendering should be: And in the character of my name Jehovah did I not make myself known unto them? Either of these suggested translations will bring this verse into entire harmony with the rest of the Pentateuch. Consequently, it is unfair and illogical to use a forced translation of Exodus vi. 3 in support of a theory that would destroy the unity of authorship and the Mosaic origin of the Pentateuch.