

ὁ ὢν. Sometimes a change of person of the verb substantive does not affect the sense, as for example the ἐγώ εἰμι of Matt. xiv. 27, which is *ic hyt eom* in the A.S. Gospels and *ich bin es* in Luther's German, is exactly equivalent to the modern "It is I"; but in the case before us the sense is not the same. "I am He who is" does indeed assert the uncreated self-existence of God; but "I am what I am," besides declaring that He is, rebuffs an idle, and awes even a reverent, curiosity by intimating that His nature is mysterious, inscrutable, incomprehensible, infinite. That the Heb. אֲנִי is the same both before and after the relative אֲשֶׁר is an argument against Segond, and yet not absolutely decisive. For this also is to be observed, that God immediately added, "Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you." It would seem therefore that the self-existence of God is the fact to which He himself gives most prominence, while His unsearchableness is also to be remembered. The Vulg. gives the verse thus: "Dixit Deus ad Moysen: EGO SUM QUI SUM. Ait: Sic dices filiis Israel: QUI EST misit me ad vos."

Prov. xiv. 9 is not satisfactorily translated:

"Les insensés se font un jeu du péché,
Mais parmi les hommes droits se trouve la bienveillance."

Surely the true meaning (pace Revisorum dixerim) is, with a real parallelism of the clauses,

"Fools mock at the guilt-offering,
But among the righteous it is an object of delight."

Some have objected to Segond's interpretation of Lev. xvii. 11: "Car c'est par l'âme que le sang fait l'expiation." The first clause of the verse having declared that the life (or soul, נַפְשׁ) of the flesh is in the blood, Seg. takes the last clause to say that the blood expiates only by virtue of the life (or soul) that is in it. But that is assuredly true. Chateillon renders: "Car le sang ét celui par lequel on apaisera Dieu pour l'âme," and Ost., "Car c'est le sang qui fera propitiation pour l'âme"; and so indeed נַפְשׁ is capable of being rendered, but "by the soul (or life)" is more in accordance with the common force of פֶּ. And the English R.V. sides with Seg.