

## VIII.—MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

1. IN Exod. xxvii: 21, is the first occurrence of a phrase which is repeated more than a hundred times in the Old Testament, and is always incorrectly rendered as "the tabernacle of the congregation," which naturally means a place where the people assemble; but the original has a different and much more important sense, viz., tent of meeting, *i. e.*, with God. The tabernacle was a tent, but it was different from all other tents in that it was the place where God met with His people; so that the name indicated the fellowship of the children of Israel not with each other, but with the Lord their God. This is plain from Exod. xxix: 42, where God speaks of "the door of tent of meeting before the Lord, where I will meet you, to speak there unto thee."

2. IN Exod. xxxiv: 33, we read, "And *till* Moses had done speaking with them he put a veil on his face." All scholars agree that this is an impossible translation of the Hebrew text. There is nothing in the original answering to the word *till*, and the insertion of that word totally alters the meaning. The true rendering is, "And Moses left off speaking with them, and he put upon his face a veil." As long as he was uttering the Lord's commands he remained unveiled, but when that official function ended he resumed the veil, and took it off only when he went in before the Lord to speak with Him (ver. 34). The veiling may have been a matter of convenience, or to prevent the glory from becoming too familiar, or to hinder the people from seeing the gradual fading away of the illumination; but whatever was the reason it did not occur until Moses had finished his official utterances.

3. IN Habakkuk ii: 15, we read, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh *him* drunken also, that thou mayest look on their nakedness!" This is continually quoted as if it referred to social drinking usages and applied to individuals; but such is not the fact, as all critical scholars agree. The true rendering (as given in Lange) is:

"Woe to him that gives his neighbor to drink,  
Pouring out thy wrath, and also making drunk,  
In order to look upon their nakedness."

What the verse condemns is not the making of any drunk with wine or spirits, but the causing them to drink the cup of wrath so as to be despoiled and degraded and put to shame. This is proven by the next verse, where it is said that "the cup of Jehovah's right hand" (*i. e.*, his cup of wrath, comp. Jerem. xxv: 15) shall come round to those who thus make others drink fury and shame and ruin.