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BREVIA.

Note on Isaiah x1i. ז8.—How are we to understand the phrase מֹלְצָאֵי מֵיִם occurring in this verse? The Revised Version follows the Authorized in rendering by "springs of water." The last edition of Canon Cheyne's commentary on Isaiah gives the same equivalent. Professor Delitzsch interprets the passage:—
"The desert becomes a lake and the heath of burning sand the sources of streams," and as his translation he gives "Wasser sprudeln."

I merely suggest for consideration whether 'D Kyin should not be taken in the sense of "water-course" or "water-channel" instead of "spring" (מַעָּין מָים Gen. xxiv. 13, 43, וֹעָשׁ or נְעָשׁׁ The root יצא meaning "go forth" generally refers to the starting point of the movement, but it may be employed without special reference to the terminus a quo as in Ps. civ. 23. Indeed it may designate the end of the movement as in Exod. xxiii. 16, בצאת הַשְּׁנָה "at the end of the year." Similarly Nyin means properly "forth- or outgoing" and may refer not only to the starting point but also to the end, as in the Mishna-phrase מוֹצְאֵי יוֹם מוֹנ "evening of a festival." That Kyin may denote also the material object or instrument ("out-let" or "channel"), like other nouns with preformative D (Stade, §§ 268-9), seems confirmed by the plural form מוצאות the Kri (euphemistic?) substitute for מחראות in 2 Kings x. 27. In Aramaic ** signifies properly "to sprout" and the actual equivalent of Heb. የሂኒ is ቦውን

Now, when we turn to the earliest version of the O. T. we find there a reminiscence of the old and true signification, as I venture to surmise, of מוֹצָאֵי מִיִּם. In Isa. xli. 18. the LXX. render אוֹנְאָאִי מִיִּם by ὑδραγωγοί, "water-channels." In the parallel passage contained in the later appendix to Psalm cvii. (evidently based on the utterance of the Deutero-Isaiah) מוֹצְאֵי מִי is translated by διέξοδοι, while in 2 Kings ii. 21, the same Greek equivalent is used. It is also the term employed to render the מֹלִי מִים of Ps. i. 3. I have certainly no disposition to overrate the critical value of the LXX., but its testimony ought never to be lightly passed over, and I would venture to suggest the possibility that we have here a clue to a lost meaning. In the Aramaic versions, belonging unquestionably to a much later period, we have a later tradition. These con-

sistently render by מפסנא רמיא (Syriac . . . ביישל or ספרנות אויישיישיש). On the other hand, the Vulgate oscillates between the two traditions, rendering now by fontes, now by rivi aquarum. Comp. LXX. in Isa. lviii. 11.

But indications of a more positive character are forthcoming. In the inscription of Nebucadnezzar, describing the restoration of the temple of Borsippa, and the dilapidated condition in which he found it, there occurs the phrase col. i. 32 la šutíšuru mûsî mî-ša, "There was no regulation of its water-gutters" (or "water-drainage") where mûşî mî is the Assyrio-Babylonian equivalent of מוֹצְאֵי מִיִם. as Prof. Schrader has already pointed out (Cuneif. Insc. and the O. T., vol. i. p. 111). Again, in the Siloam-inscription occurs the phrase וילכו המים מן המוצא אל הברכה. "and the waters flowed from the channel into the pool [along a distance of 1200 cubits]." I admit that the rendering "spring" adopted by Prof. Sayce furnishes a perfectly intelligible meaning. But the translation above given harmonizes better with 2 Chron. xxxii. 30. "Likewise it was Hezekiah who stopped up the upper water-channel of the Gîhôn (מוצא מימי ניחון השלייו) and guided the waters straight downwards to the west of the city of David." Here the translation of the Revised Version, "upper spring," appears hardly to make sense. Indeed Prof. Sayce himself gives in this passage the rendering "upper water-course" (Fresh Light from the Ancient Monuments, p. 103), since, as he says, there was only one natural source, the Virgin's Spring, near to Jerusalem. The upper conduit seems to have led to the upper pool (בַּבּבְּה), mentioned by Isaiah, the lower conduit to the lower pool, both being supplied from the same source, viz., the Virgin's Spring (comp. Isa. xxii. 9, 11, with 2 Kings xx. 20; Isa. vii. 3, where תְּעֶלֵה appears to be used as the equivalent of מוֹנְאָא). Lastly, in this connexion, I would draw attention to the circumstance that אַנְאָא is used in Job xxviii. 1 for the mine (or channel?) whence silver ore is extracted.

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