

The word *echad* does not have in it any definite idea of unity. This idea, however, may sometimes be contained in the context, as in Genesis 1:9, where the waters were to "be gathered together unto one place;" Genesis 2:24 "they shall be one flesh," Genesis 11:6, "Behold, the people is one, and they have all one language." However, there are just as many cases where it indicates one as distinct from others, simply as the first of a series, or as an isolated unit.

1 Kings 3:17 reads "And the one woman said, O my Lord, I and this woman dwell in one house." Here the first use of the word "one" means one as distinct from the other; the second use of it shows the unity involved in the fact that the two lived together in one house.

Thus in the verse in Deuteronomy, "Hear, O Israel, the LORD our God is one LORD ," the use of *echad* indicates a denial of polytheism but does not itself say anything about unity, though, of course, that idea is clearly taught elsewhere in the Scripture.

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## **THE KEIL AND DELITZSCH COMMENTARY**

Regarding the Keil and Delitzsch Commentary, these represent a great amount of solid work done by men who were thorough Christians. In reprinting them you have rendered a great service to the Christian world.

Some of these commentaries were originally written by Keil and some by Delitzsch. Both of these men were very orthodox in their early days. With the material then available, Professor