from Akkadian SHA(G)-ZU to Hebrew *šadday* could be possible. If the etymology can be sustained, the meaning "heart-knower" seems assured.

There are several considerations to support the idea. First, the epithet appears in the record of God's self-revelation to Abraham, who had lived much of his life in the Akkadian sphere of influence. Presumably it was a term with which he was familiar. Second, it seems characteristic of the appearance of the divine epithets that the initial appearances, at least, occur in contexts in which the meaning of the divine epithet is a key factor. That is, the significance of the divine name is closely linked to the circumstances in which it is first used. As a divine epithet, Shaddai first occurs in Gen. 17:1, in connection with Abraham's great desire to have a natural son and heir. The entire chapter deals with God's self-revelation as a response to Abraham's state of mind. God is seen assuring Abraham, and confirming the divine promise made to him. The relevant portion of Gen. 17:1, following Walker's suggestion, could be translated: "Yahweh (the Lord) appeared to Abraham and said, 'I am El (God), *the heart-knower;* live in my presence, and be upright'." Note that God's command to Abraham to "be upright" has to do with moral virtue, a matter of the heart. God's revelation of himself as the "heart-knower" is appropriate in this context.

By way of further support of this suggestion, it is to be noted that the meaning "heart-knower" for Shaddai seems peculiarly appropriate in other contexts in Genesis. Gen. 35:11 is a case in point. Here again is recorded a self-revelation of God as "El Shaddai," this time to Jacob, at a time when Jacob had had ample proof that God was, indeed, the one who knew his heart. Also, the fact that Shaddai is used so frequently in Job may be significant. One of the major emphases of this book has to do with the state of Job's heart before God: a matter which is in dispute with his friends, but which Job is sure is known to Shaddai. Finally, one cannot avoid the feeling that the term *kardiognôsta,* 'heart-knower', used by the apostles as a vocative of deity (Acts 1:24), in some way echoes the meaning which Walker attributes to *šadday*. However, we well recognize that these considerations do not constitute final proof for Walker's suggestion.

REVISED SEGOND NEW TESTAMENT

A trial edition of 10,000 copies of the revised Segond New Testament in French came off the press at the beginning of May 1962. The final edition is expected to be published in about two years time. Copies may be obtained from the French Bible Society.