

NOTES ON SELECT PASSAGES IN THE OLD  
TESTAMENT.

1 SAMUEL xiii. 1. [When this passage was about to come up at the third and final review, a member of the Revision Company wrote to Dr. Field as follows: "In our marginal note to 1 Samuel xiii. 1 we have said, 'The number *thirty* has been inserted conjecturally,' etc. Now it appears to be inserted in 'some copies' of the Septuagint. Would it not therefore be better for the note to stand thus? 'The number *thirty* has been inserted on the authority of some manuscripts of the Septuagint. In others the whole verse is omitted. The Hebrew text has, *Saul was a year old!*'" Dr. Field replied: "In the marginal note on 1 Samuel xiii. 1, I think 'conjecturally' would probably be understood of the present version, and it would therefore be better to say, 'The number *thirty* is only found, probably from conjecture, in a particular revision of the Septuagint, which latter, in its original state, omits the whole verse. The Hebrew is here defective, a numeral having dropped out after *year*.'" ]

1 CHRONICLES xii. 29. A.V.: "had kept the ward of the house of Saul." Vulgate: *sequebatur domum*. Coverdale: "for to that time held many of them yet with the house of Saul." Gesenius approves this sense, and "keeping the charge of the Lord" (Gen. xxvi. 5; Lev. viii. 35) seems to come near to it. I should propose "had kept their *allegiance* to," if that word were admissible. Castalio: *multis adhuc eorum Saulini generis curam agentibus*.

2 CHRONICLES v. 11. Render: ". . . (for all the priests that were present had sanctified themselves; they might not keep their courses:)." See chapter xxxv. 15: "they might not depart from their service." Esther iv. 2: "none might enter" (אין לָבוֹא). N.B.—I place the terminal

parenthetic mark, as Dathe, who renders tersely: (*nam omnes lustrati erant, nulla classium ratione habita*). Then the apodosis begins with verse 12: "that [*or, then*] the Levites, the singers, all of them," etc. Or the parenthesis might be prolonged to "for ever," so as to include the whole of the addition, as compared with 1 Kings viii. 10: "And it came to pass when the priests were come out of the holy place, that the house was filled," etc. Then "also" in verse 12 should be retained. But after so long a parenthesis we should expect וְיִי to be repeated at the end of it.

2 CHRONICLES xv. 3-6. Render: "But for a long season Israel shall be without the true God, . . . But when they in their distress shall turn . . . and seek him, he will be found of them. And in those times there shall be no peace . . . but great troubles shall be . . . And nation shall strive with nation . . . for God shall vex them . . ." The verb ["strive," verse 6], does not occur in A.V., but the noun is found twice for ἀγών. The Heb. נִלְחֵם does not appear to be *passive*, but *reflective*. Dathe: *gens cum gente conflictabitur*. Castalio: *gens cum gente confligeret*. LXX. and Vulg. use a more general word: *πολεμήσει ἔθνος πρὸς ἔθνος*; *pugnabit gens contra gentem*. Compare Matthew xxiv. 7: *ἐγερθήσεται* . . .

NEHEMIAH v. 2. There seems to be an intended suppression of the invidious clause—"let us sell them and buy corn." So the Vulg.: *accipiamus pro pretio eorum frumentum*; followed by Coverdale, "let us take corn for them"; and perhaps A.V., in which "take up" is explained by Dr. Johnson "to borrow on credit."

NEHEMIAH vii. 2. Render: ". . . a very faithful man." Heb. *like a man of truth*. In English we say "something like" (a tempest, etc.), meaning *a very great one*: thus in the *Times* the other day, a description of the largest steam-hammer yet made was headed "Something like a hammer";

but perhaps this is the figure called *λιτότης*, *quâ res magna modestiæ causa extenuatur verbis*.

JOB ix. 35. Render: “. . . for not so am I with myself.” That is, *in my own conscience*. Dathe: *Nihil enim mihi conscius sum*; which is equivalent to 1 Corinthians iv. 4.

JOB xxxviii. 28: “Drops of dew.” Or, *pools*. Gesenius: *receptacula*, which is confirmed by the renderings of Aquila (*συστάδας*) and Symmachus (*συστροφάς*).<sup>1</sup>

PSALM xxx. 5. Another version is: “His favour (endureth) for a life-time”; but I doubt this use of ׀׀׀ without לָב. All the Greek translators have ζῶν (׀׀׀׀), not βίος (׀׀׀׀׀).

PSALM xxxi. 21. Symmachus: ὡς ἐν πόλει περιπεφραγμένη. May there not be a contrast intended between the ordinary protection of God over His people, compared to that afforded by a pavilion or booth, and His “marvellous kindness” shown to the Psalmist by defending him from his enemies, “as in a fenced city”?

PSALM l. 18. The Hebrew ׀׀׀ answers exactly to the Greek εὐδοκεῖν, and construed with ׀׀ to *συνευδοκεῖν*, which is “consented unto” (a thing) frequently in New Testament: here, better, “consented with” (a person).

PSALM li. 4. The Prayer-Book version is “art judged,” and so the A.V. in Romans iii. 4; both taken from the LXX., ἐν τῷ κρίνεσθαι σε. But κρίνεσθαι is here used, as in the best Greek writers, not for “to be judged,” but for “to contend in judgment” whether as plaintiff or defendant; and so the Syriac translators of the LXX. rightly understood it, using an active verb. In Hebrew, however, this sense would require the Niphal.

<sup>1</sup> The Book of Job in the R.V. owes more, perhaps, to Dr. Field than any other portion of the Old Testament. He practically retranslated it from beginning to end, and his emendations were very extensively adopted by the Revisers. Unfortunately, however, he seems to have written very few critical notes on this book. On the Psalms also there is comparatively little material available.—J. H. BURN.

PSALM lxiii. 1. It seems hard to assert that the verb שָׁרַר has no connexion with the noun שָׁרָר, in the face of such texts as Isaiah xxvi. 9: "With my soul have I desired Thee in the night; yea, with my spirit within me אֲשַׁרְרֶךָ."

PSALM lxxvii. 10. Render: "And I said, This *is* my infirmity: to think that the right hand of the most High changeth." I take שָׁנוֹת in the sense of τὸ *mutari* (as Mal. iii. 6: "I am the Lord; I change not"—לֹא שָׁנִיתִי), and the "infirmity" to be the thought admitted into the Psalmist's mind expressed in *vv.* 7-9.

PROVERBS xii. 25. Render: "Carefulness in the heart of man boweth it down:" etc. This good old word "careful" has been unfortunately eliminated from the New Testament by the Revisers, who have substituted for it the non-biblical word "anxious"; and for ἀμέριμνος, "without carefulness," in 1 Corinthians vii. 32—(I would have you) "free from cares"—which is impossible.

PROVERBS xvii. 22. Render: "A merry [*or, glad*] heart doeth good to the body:" etc. The meanings assigned to גָּהֵה, *medicina, sanatio*, etc., are very speculative, being derived from a primary sense of *remotio ligaturae*, showing that the wound is healed, as in Hosea v. 13, where, however, the meaning of *ligature* is also doubtful. Another meaning, *facies*, from the Arabic, supported by A. Schultens, Simonis, etc., is also very doubtful. I would therefore fall back upon the Syriac, taking גָּהֵה to be equivalent to גָּהֵה, *corpus*, Job xx. 25.

PROVERBS xxv. 11. Render: "A word spoken in its season [*or, according to another reading, אֲכַנְי for אֲפַנְי, "upon its wheels"*] is like apples of gold in baskets of silver" [*or, "with chased work."* Chald.: *cum caelaturis argenteis*. Pesch.: *calix*, according to Castell. But it is more probably *τόρευμα, caelatura*, since the same Syriac word is interchanged with the Greek *τορευτὸς* and *τετυρνευμένος*].

ECCLESIASTES ii. 21. Render: “. . . with wisdom, and with knowledge, and with diligence” [*or*, earnestness. O.: ἀνδρεία. Vulg.: sollicitudine. Pesch.: strenuitas. Sym.: γοργότης (Liddell and Scott: “fierceness, hastiness”; perhaps “briskness” is the nearest English equivalent for this difficult Greek word)].

ECCLESIASTES iv. 14. Render: “For *the one* from a prison goeth forth to reign; whereas *the other* though born in his kingdom becometh poor” [*or*, although in his kingdom he was poor].

ECCLESIASTES viii. 11. “Fully set” conveys the idea of *fixed resolution*, whereas it is *audacity* [“emboldened”] that is required here and in Esther vii. 5 (where A.V. “who hath presumed.” O.: ἐτόλμησε). In this place Aquila has ἐτόλμησε, and Symmachus ἀφόβῳ καρδίᾳ.

CANTICLES i. 7. Render: “. . . as one that wandereth to and fro among . . .” [*or*, as one that turneth aside, etc. (A.V.). So the Graeco-Ven., ἐκνεύουσα, *declinans, secedens*. Gesenius absurdly renders this common Greek word, *nutibus scorsum vocans*!]. For “wandering to and fro” may be quoted Symmachus, ῥεμβομένη; Peschito, περιερχομένη; Vulgate, *ne vagari incipiam*; and LXX., περιβαλλομένη—not *operta*, as Walton, which would require περιβεβλημένη, but (as rightly paraphrased by Theodoret) μὴ ἀγνοῦσα τῆδε κάκεισε περινοστήσω.

ISAIAH vii. 11. Render: “. . . ask it in the depth *beneath*, or in the height above.” I have inserted “beneath” (in the common reading) for the sake of symmetry; but if הַלְבָבוֹ be adopted, then the same rendering will serve, only varying the italics thus: “ask it in the depth *beneath*,” etc.

ISAIAH viii. 11. Retain A.V. “with a strong hand.” The other reading (לְחֹזֶק) is not supported by Symmachus and the Vulgate (as Bishop Lowth says); for in Symmachus’ version, ὡς ἐν κρᾶτει τῆς χειρὸς, the ὡς merely

*softens* the metaphor (which is characteristic of Sym.), and Jerome (*sicut in manu forti*) follows Symmachus, which is his wont. See *Prolegom. in Hex. Orig.* pp. xxxiii., xxxiv.

ISAI'AH x. 4. Render: "Nay, but they shall bow down . . ." The particle 'לֹא־נִשְׁבַּח negatives implicitly the former suggestions of *fleeing for help*, etc., and introduces the only alternative, It may be compared to the Greek *μενοῦνγε*.

ISAI'AH xviii. 2. Render: ". . . Go, ye swift messengers, to a nation drawn out and polished, to a terrible people that is beyond this; a nation exceeding strong and that treadeth under foot, whose land the rivers have spoiled!" If this be taken of *bodily* stature (*procerus*), it must not be compared with the LXX. *ἔθνος μετεώρον*, which rather expresses a moral quality, *erectuor, elatuor, superbuor*.

ISAI'AH xxvi. 18. Render: ". . . any deliverance for the land; neither are the inhabitants of the world fallen." The examples quoted by Gesenius (p. 897*b*) of *cadere, πρᾶειν*, etc., *de foetu ex utero matris egrediente*, are irrelevant, inasmuch as they all have some addition (*ex utero ad pedes matris, in terram*, etc.) which leaves no room for ambiguity.

ISAI'AH xxviii. 16. Render: ". . . he that believeth thereon shall not deal hastily." To "make haste" is always, I think, said *in bonam partem*. Perhaps "shall not hurry" might be admitted, though not a biblical expression.

FREDERICK FIELD.