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then, and not else, will he be able to crucify self. If he knows and feels that by His pardoning mercy and atoning death, Christ has taken off his foul raiment and clothed him in clean garments, then, and not else, will he be able, by daily effort after repression of self and appropriation of Christ, to put off the old man and to put on the new, which is daily being renewed into closer resemblance to the image of Him who created him.

ALEXANDER MACLAREN.

### THE REVISED VERSION OF THE OLD TESTAMENT.

MANY of the smaller changes in the Books of Kings and Chronicles, which may in themselves seem trifling, have been introduced, as the Revisers tell us in their Preface, for the sake of uniformity, to render such parallel passages as are identical in Hebrew, by the same English words, so that an English reader may know at once by comparison that a difference in the translation corresponds to a difference in the original. The translators of 1611, as is well known, were careless of uniformity in rendering; and the fact that the Books of Samuel and the Kings fell to the share of the First Company, which met at Westminster, while the Books of the Chronicles were undertaken by the Second Company, which met at Cambridge, affords a further explanation of the diversities of rendering in many passages of these books which are word for word the same in the original.

#### THE FIRST BOOK OF THE KINGS.

i. 18, 20. In the ordinary printed Hebrew text, verse 18 *b* begins וְעַתָּה אֲדַנִּי הַמֶּלֶךְ, *and now my lord the king*; and verse 20, וְאַתָּה אֲדַנִּי הַמֶּלֶךְ, *and thou my lord the king*

It is clear that similar expressions have been interchanged by a clerical error, and that in *v. 18 b* we should read *and thou*, and in *v. 20*, *and now*. The emphatic pronoun is in its place in *v. 18*; and *now* in *v. 20* marks the conclusion which Bathsheba proceeds to draw from the facts she has stated. The first change is adopted in the text, because it has the support of all the Versions, many Hebrew MSS., and some editions; the second is only given in the margin, because the external evidence for it is less conclusive, though it is found in several MSS., and supported by the Targ. and Vulg.

39. *Took the horn of oil out of the Tent*. The definite article indicates that the specially prepared "holy anointing oil" is meant; and "the Tent" (לְהַאֲדָר) was probably the tent which David had set up in Zion for the Ark, and not the Tabernacle, which was at Gibeon. See 2 Sam. vi. 17; 2 Chron. i. 3-5.

ii. 19. *A throne . . . for the king's mother*. The same word, מִסְבֵּה, is applied to the king's seat and to that prepared for the queen mother, indicating the dignity attaching to the person of the mother of the reigning monarch. Cf. *e.g.* chap. xv. 13.

iv. 5. *Priest for principal officer*. See note on 2 Sam. viii. 18.

*Levy for tribute*. See note on 2 Sam. xx. 24; and cf. chap. v. 13.

12. *Jokneam for Jokneam*, which appears to be a mere misprint in A.V. Cf. 1 Chron. vi. 68. It appears to have been situated in the Jordan valley, on the eastern side of the territory of Ephraim, and must not be confounded with *Jokneam* in Zebulun, near the Kishon, just below the eastern termination of Mt. Carmel (Josh. xii. 22; xix. 11; xxi. 34).

16. *Bealoth*. The name *Aloth* is not found elsewhere, and the R.V. is probably right in following the LXX., Syr.,

and Vulg., and treating כ as part of the name, and not as the preposition. It cannot however be the *Bealoth* of Josh. xv. 24.

iv. 19. *And he was the only officer, etc.* This is perhaps the best sense which can be given to the text. Geber was in charge of such an extensive district that the author of the book thought it worth while to note the fact that he was the only officer there. But there was only one governor in each province; and, as the margin, *and one officer*, indicates, the rendering is a paraphrase rather than a translation. Possibly the reading of the LXX. *and one officer in the land of Judah*, may be right; i.e. in addition to the twelve provincial governors, there was a special officer in charge of the home district.

24. *On this side the River.* Strictly עֵבֶר הַנְּהָר means *beyond the River* (marg.), and denotes the country west of the Euphrates regarded from the Babylonian point of view. The phrase then is clear evidence that the compiler of the Book of Kings lived in the Babylonian period, and possibly indicates that he was writing in Babylonia; but on this latter point it is not conclusive, for, as the usage of Ezra and Nehemiah shows, the term so far acquired a technical geographical sense that it could be used by writers in Palestine. Cf. Ezra iv. 10; v. 3, etc. (Aram.); viii. 36; Neh. iii. 7.

v. 18. *Gebalites for stonemasons.* הַגְּבָלִים is a proper name, denoting the inhabitants of Gebal, a city on the coast of Phœnicia, known to the Greeks as Byblus. The A.V. appears to be due to the influence of the Targ. and Syr., which render אַרְבָּנֵי־בִלְיָא, *masons*, and Kimchi, who explains the word from גְּבֹל, *a boundary*, to mean the hewers who shaped and squared the stones.

vi. ff. Many changes will be observed in the account of the Temple. The architectural terminology is, as might be expected, obscure and difficult of interpretation, and the

marginal alternatives express the differences of critical opinion.

4. *Windows of fixed lattice-work*, lit. *with closed cross-beams*, resembling perhaps our *louvre-boarding*, and different from the moveable lattices which closed the windows of an ordinary house. This is the interpretation adopted (with some variations in detail) by most modern commentators. The marginal alternative, *windows broad within, and narrow without*, i.e. deeply splayed, is the explanation given by the Targ., Vulg. (*fenestras obliquas*), and most Jewish writers, following the Targ.

8. The reading of LXX. and Targ. given in the margin, הַתְּהַתְּנָה for הַתְּיִלְנָה, yields a clear and natural meaning, which the Massoretic text cannot be said to do; and if, as happens to be the case in the Bible Society's edition of the text, one word stood exactly under the other in some MS. from which the text has descended, the mistake is easily explained as an error of sight on the part of a transcriber.

vii. 2. *For he built* (instead of *he built also*) makes it clear that *his own house* in v. 1 denotes the entire royal palace, of which the principal parts are subsequently described in detail. *He built also* in the A.V. involves the much less probable supposition that the buildings described in vv. 2 ff. were distinct from the palace. It is a recognised Hebrew idiom to state a fact generally, and to append by means of ו conversive with the imperfect a number of explanatory details. See Prof. Driver's *Tenses*, § 75.

18. *Pillars*, which is found in some Hebrew MSS., appears to be a necessary correction. The words, as they stand in the Heb. text, can only be translated *upon the top of the pomegranates*, Vulg. *super summitatem malogranatorum*.

24. *For ten cubits*. It is clear that in the previous verse עֶשֶׂר בְּאַמָּה means *ten by the cubit*, i.e. *ten cubits in measure*; and the Revisers have thought right to retain a similar

rendering here. Cf. the Vulg. *et sculptura subter labium circuibat illud decem cubitis ambiens mare*; and Coverdale, *aboute the same laver that was ten cubites wyde there wente knoppes*. But the meaning is obscure; and most commentators adopt the marginal rendering, *ten in a cubit*, the only objection to which is that the words are used in a different sense in the previous verse.

viii. 8. *And the staves were so long*. So the LXX. *ὑπερείχον*; Vulg. *cumque eminent vectes*; Luther, and Coverdale. וַיֵּאָרְכוּ is (virtually) intransitive, and the meaning appears to be simply that the staves naturally projected beyond the wings of the overshadowing cherubim. The suggestion that "the withdrawal of the staves was intended as a sign that the ark had reached the place of its rest, and was not to be borne about any more," rests therefore on an improbable rendering.

31. *And he come and swear*. The rendering of A.V. is not only ungrammatical, but obscures the reference to the custom of an accused person purging himself by a solemn oath before God. Cf. Exod. xxii. 7-11.

65. *The feast*, namely, of Tabernacles, v. 2.

*The brook of Egypt*, mentioned as the southern border of Israel in Num. xxxiv. 5; Josh. xv. 4; and identified with the *Wady el Arish*. The A.V. *river* is misleading.

ix. 8. The rendering of הַבַּיִת הַזֶּה יִהְיֶה עָלְיָיו concessively, *though this house be so high*, is precarious; and the natural rendering of the clause is that given in the margin. But this involves understanding *high* in the sense of "conspicuous as an example of punishment," Vulg. *erit in exemplum*, a meaning of עָלְיָיו for which no parallel can be quoted. But 2 Chron. vii. 21 reads אֲשֶׁר הָיָה עָלְיָיו, *which is so high*, for הָיָה עָ. The Targum renders here "this house which was high shall be destroyed"; and the Syriac "this house shall be destroyed." Thenius and others accordingly conjecture that the original reading here was הַבַּיִת הַזֶּה

אֲשֶׁר הָיָה עָלֶיהָ יְהִיָּה לְעִיָּן, *this house which was so high shall become heaps.* Cf. Mic. iii. 12. Or possibly the original reading was, as Bertheau thinks, simply יְהִיָּה לְעִיָּן, *shall become heaps, omitting which was high.*

13. The name *Cabul* evidently expressed Hiram's disapproval; but its meaning is quite uncertain, and the A.V. marginal notes are accordingly dropped. *Displeasing* is a mere conjecture of Josephus, who says the word bore this sense in Phœnician. *Dirty* comes from Hebrew commentators, whose derivations are too fanciful to be worth mention. The most plausible explanation is that of Ewald, that the name was meant to be connected with כ and בל = *as good as nothing.*

18. *Tamar.* So the C'thib. This may be another form of the name *Tadmor*; but the mention of this city in connexion with the southern cities of Gezer, Beth-horon and Baalath, together with the description of its situation as *in the wilderness in the land, i.e. the wilderness of Judæa,* points to some place in the south of Palestine; and a Tamar in the south of Palestine is mentioned in Ezek. xlvi. 19; xlvi. 28. On the other hand the K'ri *Tadmor, i.e. Palmyra,* is supported by 2 Chron. viii. 4, all the Versions, and Josephus. If this reading is adopted (or if *Tamar = Tadmor*) בְּאֶרֶץ, *in the land,* must be omitted, as in Chron., or supplemented by the conjectural addition of *Aram* or *Hamath*, for בְּמִדְבַּר בְּאֶרֶץ cannot possibly mean *in the land of the wilderness.*

x. 5. All the ancient versions, Luther, Coverdale, and the Genevan, have the marginal rendering, *his burnt offering which he offered in the house of the LORD.* And this is unquestionably the obvious meaning of the words. עֹלָה it is true occurs once in the sense of *step*, in Ezek. xl. 26, but its regular meaning is *burnt offering*, and it is more natural that the magnificence of Solomon's offerings, which has already been referred to in chap. viii. 63, should be in-

stanced as exciting the queen's astonishment, than a structure of which no mention has been made, though it is thought to be alluded to in 2 Kings xvi. 18; 1 Chron. xxvi. 16. But in 2 Chron. ix. 4, we read עֲלִיתוֹ, which, it is said, must mean *ascent*. Elsewhere, however, it always means *upper chamber*; all the ancient versions have *burnt offerings*; and it is probable that the word is a corruption, by a simple transposition of letters, for עֲלִיתָיו, *burnt offerings*.

15. *The mingled people*. So הָעָרָב is rendered in the A.V. of Jer. xxv. 20, 24; Ezek. xxx. 5. In Jer. xxv. 24, "the kings of the mingled people" are coupled with "the kings of Arabia," and defined as those "that dwell in the desert." Some part of Arabia is probably meant, perhaps the border district in which Israelites and Arabs were mingled together. 2 Chron. ix. 14 reads עָרָב, *Arabia*.

28. *In droves for linen yarn*. An obscure passage. The explanation of the A.V. is that of some Jewish commentators, who connect מִקְוֶה with קוֹ, *a cord*. But elsewhere it means *a gathering, collection*. The LXX. ἐκ Θεκουέ and Vulg. *de Coa*, find in the word the name of a place.

xii. 31. *Priests from among all the people*. Cf. xiii. 33; 2 Kings xvii. 32. מִקְצוֹת הָעָם, lit. *from the extremities of the people*, does not mean *from the lowest of the people*; Jeroboam had no desire to degrade the priesthood; but *from the whole people*, not confining himself to the tribe of Levi. For מִקְצוֹת cf. Jud. xviii. 2, R.V. The rendering of A.V. descends from Coverdale's *evē of the smallest of the people*, and he probably took it from Luther's *von der geringsten im Volk*.

33. *Of his own heart*, מִלְּבוֹ, K'ri, and all the versions. Marg. *apart*, מִלְּבַד, C'thib.

xiii. 12. *Now his sons had seen*. A passage of considerable grammatical importance. At first sight it seems conclusively to prove that ׀ with the imperfect may express the pluperfect: but all the important versions (LXX., Vulg.,

Targ. [in Walton's Polyglot, but ed. De Lagarde ורזו], Syr.), represent the Hiphil וִירָא; and his sons shewed him, as in the margin. The passage must not then be quoted as an instance of a usage which cannot be substantiated by other certain examples, and text and margin should change places. The Massoretic punctuation of the verb as Qal is perhaps due to the omission of the suffix. See Prof. Driver's *Tenses*, § 76 *Obs.*, where the question is fully discussed.

xix. 3. Marg. *And he was afraid*: i.e. וִירָא (as 1 Sam. xviii. 12) for וִירָא, altering the points. So some MSS., LXX., Vulg., Syr., suitably to the context.

18. *Yet will I leave*. So וְהִשְׁאַרְתִּי must be translated, with the ancient versions. Coverdale and the Genevan give the future correctly. The A.V. may have been misled by κατέλιπον in Rom. xi. 4. The meaning is that in the midst of all the vengeance which is to fall on Israel for its idolatries, the faithful "remnant" (שְׂאֵרִית, שְׂאֵר) will be preserved.

xx. 38, 41. *Headband*. The A.V. follows Vulg. and Syr. in taking אֶפֶר to be identical with אֶפֶר *ashes*. The LXX. (τελαμών) and Targ. כְּעִפְרָא, *velum*; explain the word rightly.

xxi. 23. The text has בְּחֵל, and so the LXX.; but Targ., Syr., Vulg., read, as noted in the margin, בְּחֵלֶק, as in 2 Kings ix. 10, 36.

xxii. 38. *Now the harlots washed themselves there*: an additional element of ignominy in Ahab's fate. So the LXX. rightly. זָנוֹת means nothing but *harlots* in Hebrew: and the rendering of the A.V., which connects the word with the Aramaic זִין *armour*, though it has the support of the Targ. and Syr., can hardly be defended. Moreover, if the word were the object of the verb, it would naturally be preceded by אֵת to avoid ambiguity; and רָחַץ is generally (though not quite exclusively) used of *washing the person* or *bathing*.