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## ARTICLE VI.

### THE REVISION OF GENESIS.

BY THE REV. CHARLES R. BROWN, PROFESSOR IN NEWTON THEOLOGICAL SEMINARY.

WHEN the writer set about the fulfilment of an engagement made before the Revised Version was issued, the following seemed to him like suitable working rules:—

1. He resolved to be as frank in his criticism of the Version as though it had fulfilled his expectations.

2. He endeavored to fortify himself against allowing his keen disappointment at the extreme conservatism of the Revision to prejudice his judgment against the real excellences of that version.

3. He decided that he must not allow his inexperience even to excuse him for silence on disputed questions; and he reflected that in any objection he might make he would not knowingly call in question the opinion of any individual scholar on the Revision Committee, but only the corporate opinion, and, indeed, not that, absolutely speaking, but only relatively to the question of change. Furthermore, in preferences he might have for marginal readings, he knew that, in most cases, he would carry with him the vote of more than half of the English Revisers. He could not presume to suggest that his own preferences in every case were not considered by the Committee, for that would be to condemn them at the outset. The Revisers were scholars, and had before them the tools of scholarship. The issue to be drawn, then, must be on the question of judgment. Certain renderings being desirable on general principles, was it worth while to alter the A. V.?

4. He assumed that all alterations should be consistent with each other, and with what is left unaltered.

5. He concluded that a change should have been made whenever the balance of probability is in favor of a different rendering. That different rendering need not be certainly correct, provided the A. V. be certainly, or even probably, incorrect.

6. While slight changes are often desirable, the writer felt that he ought not to criticise the Revision for any failure to make these, even though they may have done so in many other directions. Only when a change would

involve manifest improvement will the failure to make such change be noticed.

7. It was thought better by the writer to make a careful and minute examination of a small portion of the Old Testament, and he therefore selected the Book of Genesis as the basis of his estimate.

In considering the Revision of this book, the present estimate will be made clearer by arranging the alterations made by the Committee in one column, and the further alterations which in the opinion of the writer are desirable, in a parallel column. In so doing changes are grouped under the four heads of *Text*, *Grammar*, *Lexicon*, and *English*. Of course these divisions will run into each other, from the necessities of the case. Occasionally there is given the entire translation of a brief selection embodying the aforesaid preferences. In the first column appear the changes which the Revisers have introduced, and in the second those which in the opinion of this writer they should have introduced. Under the first head, however, the columns are given up, because the Revisers did almost nothing in the way of change of text.

#### I. TEXTUAL CHANGES.

I. 7. The peculiar position of "and it was so" might well have been referred to, if, indeed, the words should not be placed at the close of vs. 6.

I. 11. "*and*" should certainly be "and." It is the practice of Rev. to use ordinary type where a word is clearly to be supplied (and see vs. 12), and the readings of *Sam.* and LXX. ought to leave no doubt that such is the case here.

I. 26. The peculiar position of "over all the earth," considered with the reading of *Pesh.* and vs. 25, should lead to the adoption of "the wild beasts of" after "all."

II. 2. The reading "sixth" for "seventh" in first clause (LXX. *Sam.*, *Pesh.*) merits at least a place in the margin.

IV. 8. "Told" should become "said unto." There should follow "brother" either (a) empty brackets, (b) "Let us go into the field," in brackets, (c) the same without brackets, probably the last. The only consideration against the reading is its exceeding naturalness (apparently considered decisive by Dr. Toy, as quoted by Dr. Osgood in *Independent*).

IV. 18. "Mehijael" is changed by A. V. to "Mehu—," a change adopted by Rev. without remark. Rev. were right, but they should have applied a rule of the sort to other passages. Cf. x. 4 and elsewhere.

IV. 22. The occurrence of מִיָּדָיו in Onkelos should have been noted,

especially as it is found in the Heb. of vs. 20, and as  $\text{הִרְשָׁה}$  (instead of  $\text{הִרְשָׁה}$ ) occurs here.

v. The differences of reckoning found in LXX. and *Sam.* ought to have been noted in the margin.

vii. 23. Of seven editions of Genesis belonging to the writer, five have  $\text{וַיִּמְחַר}$  and two have  $\text{וַיִּמְחָר}$ . The = of ordinary texts makes the inference strong that Qāl was originally intended (even by Mass.). The better texts, by omitting Dāghēs, make this certain. Were it not so, the occurrence of  $\text{וַיִּמְחָר}$  later on would naturally force us to assume a preceding Qāl.

x. 3. In the opinion of the present writer, it would have been better to omit marg. here, and to adopt Riphath in the text of 1 Chron. i. 6.

x. 4. Rodamni should be adopted as the text. Rev. neglected to note the fact that 1 Chron. i. 7 is here supported by LXX. and *Sam.*

x. 7. In the parallel passage, 1 Chron. i. 9, Rev. have changed first Raamah to Raama, but  $\text{א}$  final is there as much a vowel letter as  $\text{ה}$  would be. The change is therefore not good, and, though in itself the decision of Rev. is not very important, it indicates their attitude toward the Mass. text.

x. 23. Under "Mash," Rev. have not referred to "Meshech," 1 Chron. i. 17, though there they give "Mash" in marg.

x. 28. It might perhaps have been said that "Ebal" is the reading here, according to *Sam.* and *Vulg.*

xi. 31.  $\text{וַיִּצְאֵם אֹתָם}$ . Some change is necessary, and variations are found in the versions which are not referred to by Rev.

xiv. 22. The omission of  $\text{יְהוָה}$  by some of the versions might well have been mentioned.

xxi. 20. Both A. V. and Rev. have emended the text, presumably on internal grounds and the testimony of ancient versions; and this in spite of the allowable rendering given in Rev. margin. Rev. have done right in this, though it seems inconsistent with their avowed practice.

xxii. 13. The margin is here of very great value, and, in the opinion of the writer, should exchange places with the text. See the grounds in Professor H. P. Smith's art., *Pres. Rev.*, Oct. 1885.

xxiii. 1. The last clause is not found in LXX, a fact not noted by Rev.

xxiv. 10. The omission of first  $\text{וַיִּלְכָּד}$  in LXX. should have been noted.

xxiv. 62. It is impossible to explain  $\text{מִבּוֹא}$ . *Sam.* and LXX. present the suitable reading.

xxvii. 5. The reading of LXX.,  $\text{לֹא־בָיִן}$ , would be helpful.

xxvii. 46. מְבִנֵּי-חֵת is not found in LXX., and could be omitted with manifest advantage to the text.

xxix. 27. "I will give," LXX., *Sam.*, should at least have a place in marg.

xxix. 30. The second נַם should be omitted with LXX. and *Vulg.*

xxix. 34. For "therefore was his name called Levi," substitute "therefore she called his name Levi." It is as good as certain that masc. verb is a corruption of the text. LXX., *Pesh.*, and *Sam.* are against it.

xxx. 13. LXX. and *Sam.* have וְאֵשֶׁר for second אֵשֶׁר, a reading probably to be preferred.

xxxi. 29. LXX. and *Sam.* have "thy father" for "your father," a reading which deserves at least a place in the marg.

xxxi. 34. The reading, "and searched," of LXX. and *Sam.* is worthy of a place in the margin. So also is their omission of "didst thou require it," in xxxi. 39.

xxxi. 36. For וְנָמָה, נָמָה is attested by *Sam.*, LXX., *Pesh.*, *Targ. Palest.*, and many Heb. codices, and undoubtedly should be admitted to the text.

xxxi. 42. The second אֶמְלִי should be omitted, as in LXX. and *Vulg.*

xxxi. 53. "The God of their father" seems like a gloss. It is wanting in some Heb. MSS., in LXX., and is not favored by the *Sam.* substitute.

xxxii. 5. For "and," "and" would seem to be demanded in accordance with a principle of the Rev. Moreover, ׀ is found in some Heb. MSS., LXX., *Sam.*, *Vulg.*, *Pesh.*

xxxii. 21. בָּא is attested by *Sam.*, LXX., a fact not noted by Rev.

xxxii. 24. For "that he had," "all that he had" is found in *Sam.*, LXX., *Pesh.*, *Vulg.*, a fact not alluded to in Rev.

xxxiii. 13. The reading, "I overdrive them," of *Sam.*, LXX., *Pesh.*, should be mentioned.

xxxvi. 2. חָרִי is probably the true reading, instead of חָרִי. Cf. with vs. 24 and 20, and see LXX. of Josh. ix. 7. Correction here would lead to the same elsewhere where the word is found.

xxxvi. 26. רִישָׁן is to be read here, in accordance with LXX., *Pesh.*, *Vulg.*, and 1 Chron. i. 41. The margin should then be omitted.

xxxvi. 39. הָרָר is the true reading, judging from MS. evidence, 1 Chron. i. 50, *Pesh.*, *Sam.*

xxxviii. 3. Last verb should be feminine, in accord with Heb. MSS., *Targ. Palest.*, *Sam.*, and internal reasoning.

XXXVIII. 5. For "he was," LXX. has "she was." The reading should have at least a place in the margin.

XXXVIII. 33. "*Corn for*" need not be in italics. The expression is certainly demanded by vs. 19, and the reading is attested by LXX., *Pesh.*, *Onk.*

XLIV. 31. אֶתֵּנוּ is supported by LXX., *Sam.*, *Pesh.*, *Vulg.*, and by xlii. 38. "*With us*:" should be "with us."

XLVI. 16. Marg. <sup>6</sup> has the evidence of Num. xxvi. 15, LXX., *Sam.*, and should be received into the text.

XLVII. 5, 6. The arrangement in LXX. should have been mentioned, if not adopted in the text.

XLVII. 21. The margin is almost certainly correct.

XLVII. 26. Rev. follow the reading, הַחֲמִישׁ, of *Pesh.*, an act of daring from which they would have refrained, were it not for the example of 1611. Some such change is, of course, necessary.

XLIX. 20. Omit מִן, with LXX., *Vulg.*, *Pesh.*, *Onk.* The internal evidence is corroborative, since the other names have such a construction and מִן is needed for the previous verse. So Professor Smith in art. aforesaid.

XLIX. 21. The versions are not alluded to; and yet we must change the vowels of two words (אֵלֶיהָ to אֵלֶיהָ, אֲמַרִי to אֲמַרִי) to conform to the direct or implied testimony of several of them: we should then render, "N. is a slender terebinth who sets beautiful tops in motion."

XLIX. 24. For רֵעָה, רֵעָה seems to be demanded by the absence of the article or its equivalent. Translate "the shepherd of the Stone of Israel."

XLIX. 25. For אֱלֹהִים adopt אֱלֹהִים, with some Heb. MSS., LXX., *Sam.*, *Pesh.*, (*Vulg.* has neither), and render "God Almighty," instead of "by the Almighty."

XLIX. 26. "My progenitors" is almost certainly wrong. If הֲוֵרִי be changed to הֲוֵרִי, or better הֲרֵרִי, we get the acceptable meaning found in Deut. xxxiii. 15; Hab. iii. 6. Hence the margin is here by all means to be preferred.

## II. GRAMMATICAL CHANGES.

No grammatical changes.

i. 1-3. 'When God created at the first the heaven and the earth, the earth being waste and empty and darkness being upon the face of the deep and the Spirit of God brooding over the face of the waters, God said, Let light come forth, and light came forth.'

i. 5. 'And there was evening,' etc., for 'and the evening,' etc.; 'one' for 'the first.'

i. 8. As in vs. 5 a; 'a second day' for 'the,' etc.

i. 11, 12. 'herb' for 'the herb;' 'fruit tree' for 'the f. t.:'; 'wherein is the seed thereof' for 'whose seed *is* [*was*] in itself' (last two twice).

i. 13. Changes similar to those in vs. 8: the same are made in vss. 19, 23, 31.

i. 16. 'the two' for 'two.'

i. 20. 'and let fowl fly' for 'and fowl *that* may fly.'

i. 21. 'kinds' for 'kind.' This change was made, notwithstanding the fact that Ewald and others with some reason prefer the singular. No fault can be found with the Revisers for adopting the plural; but their de-

The use of the construct אֲשֶׁת in vs. 1 renders it probable that the latter is not an independent sentence, but a temporal conditional clause dependent upon vs. 3. The particular form of its translation has been suggested by the Revisers' treatment of Hos. i. 2.

Verse 2 is a 'circumstantial clause' descriptive of the state of things when the creative voice was heard.

i. 6. 'a divider' for 'divide.' The writer would prefer, also, 'that it may become a divider' to 'let it divide.' For this preference, cf. vs. 14, where the Rev. correctly translate } converse with the perfect.

i. 9. 'that the dry land may appear' for 'and let,' etc.

i. 11, 12. 'wherein' or 'in which is its seed' for 'wherein is the seed thereof' (twice).

i. 16. Omit '*he made*' and insert 'also the stars' before 'to rule the night'—for the stars are included in this service; 'for dominion over' is more accurate than 'to rule,' which is expressed by לְ and the inf. (see vs. 18).

i. 20. The marginal renderings are by all means to be preferred, and the first of these is more consistent with verses below than is the text of the Revision.

i. 21. It would seem desirable to distinguish, as far as possible, between כָּל when followed by the article and when not so followed. We may render here 'all the living creatures' and 'every winged fowl' (the

cision here shows that where there is uncertainty they claimed the right to accept the *more probable* rendering, even though it differ from the A. V.

i. 25. 'the cattle' for 'cattle.'

i. 27. 'And' for 'So.'

ii. 1. 'And' for 'Thus.'

ii. 3. 'rested' for 'had rested;' 'had created' for 'created.'

ii. 4. 'earth and heaven' for 'the earth and the heavens.'

In vs. 5 the negative form has been assumed for the awkward 'and every . . . before it was;' 'sprung up' for 'grew.'

ii. 9. 'the knowledge' for 'knowledge.'

ii. 10. Omit 'into.'

latter in the R.V.). This applies also to i. 25, 26, 29, 30; ii. 16.

i. 25. 'all creepers' (or creeping things) 'of the ground' is more accurate than 'every thing that creepeth upon the ground;' 'their' should be 'its,' as in many other verses.

i. 26. } with *impf.* should be rendered 'that they may have dominion.'

i. 27. 'a male and a female' should be substituted for 'male and female,' if, as is probable, the allusion be to a single pair.

i. 29, 30. At the end of vs. 29 should be a comma, since every living creature is included with man in the possession of all green herbage; cf. also ix. 13.

ii. 4 a belongs to preceding paragraph.

ii. 4 b-7. 'When Jehovah God made earth and heaven, no plant of the field having yet appeared in the earth, and no herb of the field having yet sprung up: for Jehovah God had not sent rain upon the earth, and man there was none to till the ground; but a mist used to go up from the earth and water all the face of the ground; then Jehovah God formed the man of dust from the ground,' etc.

The construction is much like i. 1 ff., the apodosis beginning with vs. 7 (cf. v. 1); vs. 6 contains customary imperfects, which Rev. does not distinguish from part. in vs. 10; 'dust' for 'the dust.'

ii. 9. 'knowing' is more accurate than 'the knowledge of;' so in vs. 17.

ii. 10. 'was proceeding' is better than 'went out,' for the latter does not convey the idea of the Hebrew



- participle; 'it divides itself and becomes four heads' is preferable to 'it was parted,' etc.
- ii. 16. 'all the trees' for 'every tree.'
- ii. 19, 20. 'might call' is probably better than 'called;' 'was to be,' than 'was;' for 'every' substitute 'a,' add 'the' before 'man' and omit margin; 'he did not find' for 'there was not found;' vs. 20 is temporal, looking forward to vs. 21; the latter itself has a temporal clause which may be rendered 'and when he had slept.'
- ii. 23. 'has been' for 'was.'
- ii. 24. A general truth: 'Therefore a man leaves . . . and they become,' etc.
- iii. 1. Rev. is ambiguous; translate 'most subtle of all the animals of the field;' also carry margin 'all the trees' into the text.
- iii. 5. Substitute 'of your eating' for 'ye eat;' omit marg. 'gods;' 'knowers of' better than 'knowing.'
- iii. 6. 'to become wise' or 'to get wisdom' better than 'to make one wise.'
- iii. 7. 'Then' seems preferable to 'And,' unless, indeed, 'And' is to be omitted. Cf. the reading *וְאִכְלוּ* (plur.) which LXX. and *Sam.* found at close of vs. 6.
- iii. 8. If 'when' be inserted after 'and,' the rendering becomes strictly accurate and greater variety is secured.
- iii. 11. 'not to eat' is better than Rev. 'that thou,' etc.
- iii. 14. 'above' should be 'from among' (as in marg.); 'all beasts' better than 'every beast.'
- iii. 17. 'the man' should probably take the place of 'Adam,' so in vs. 21
- ii. 19, 20. 'the man' for 'Adam' (three times); 'man' for 'Adam.'
- ii. 21-23. 'the man' for 'Adam' (twice); 'the man' for 'man.'
- iii. 1. 'any' for 'every' (tree); marg. 'all the trees.'
- iii. 2. Verb placed last, as in the Hebrew.
- iii. 5. 'God' for 'gods.'
- iii. 6. 'a delight' for 'pleasant; 'and that the tree was' for 'and a tree;' 'she gave' for 'gave.'
- iii. 8. 'the man' for 'Adam.'
- iii. 9. Same as 8.
- iii. 14. Emphatic 'cursed' placed before 'art.'

- iii. 20. Same as 8.
- iii. 21. Principal clause placed first, as in the Hebrew.
- iii. 24. 'the Cherubim, and the flame of a sword' for 'Cherubims, and a flaming sword.'
- iv. 1. Same as iii. 8.
- iv. 2. Change of order.
- iv. 11. 'Cursed' has been given its emphatic position.
- iv. 14. 'whosoever findeth' for 'every one that findeth.'
- iv. 22. 'the forger of every cutting instrument' for 'an instructor of every artificer.'
- iv. 23. 'for wounding me' for 'to my wounding;' 'for bruising me' for 'to my hurt.'
- iv. 25. Change of order; 'for Cain slew him' for 'whom Cain slew.'
- v. 4. 'began' for 'had begotten.'
- vi. 2. 'that' for 'which.'
- vi. 3, 4. Change of order; 'strive with man for ever' for 'always strive with man;' 'the men' for 'men.'

(cf. ii. 20); for 'hast hearkened . . . hast eaten,' 'didst hearken . . . eat' seems desirable.

iii. 20. For 'all living' substitute 'every living *person*.'

iii. 24. 'the flame of the revolving sword' is more strictly accurate than Rev.

iv. 4. 'fat pieces' preferable to 'fat.'

iv. 6. 'Why has thine anger kindled and why has thy countenance fallen' is better than 'Why art thou,' etc.

iv. 7. Adopt margins; substitute 'is a lurker' or 'is lurking' for 'croucheth.'

iv. 17. 'was building' for 'buildeth.'

iv. 20. 'and by cattle' for 'and have cattle.'

iv. 23. Omit margins.

v. 24. 'had taken' for 'took.'

vi. 1. 'had begun' for 'began.'

vi. 2. 'such as they chose' or 'whatever they chose' is better than 'of all,' etc. The writer means to say, not that a larger number were first chosen and then a selection made from these, but that the selection in each instance was from the whole number. ¶ here emphasizes the idea contained in the sentence, and its use is illustrated by vii. 22; ix. 10; xvii. 12. It is, of course, not quite pleonastic, but nearly so.

vi. 3, 4. '. . . My spirit shall not be low (or abased) in mankind for ever, in their going astray they are flesh: therefore shall their days be a hundred and twenty years. The N. were in the earth in those days and also after that; because the sons of God

came in (were in the habit of going in),' etc.

Rev. has left this passage practically as it was. But difficulties in it should not lead us to retain any rendering known to be incorrect, even though we must exchange for one which is at most only probable. It is possible to derive  $\text{יָרָה}$  from a root  $\text{יָרַח}$  which occurs in Arabic with the meaning here adopted. This meaning fits the present connection best of all the proposed renderings, and is supported, as the present writer thinks (though he can cite no authorities for the view) by  $\text{יָרָה}$  in 1 Sam. ii. 10: 'Jehovah shall abase [Rev. 'judge'] the ends of the earth; but [Rev. 'and'] he shall give strength unto his king, and exalt the horn of his anointed;' marg. <sup>b</sup> is to be adopted as a probable improvement; 'therefore' for 'yet' seems better to suit the context; that  $\text{וְיִשְׂרָאֵל}$  introduces a reason — 'because' — follows both from the Massoretic accentuation and from the (customary) imperfect following it.

vi. 5. Substitute 'the whole form' for 'every imagination.'

vi. 7. 'creeping' for 'the creeping;' 'fowl' for 'the fowls.'

vi. 9. Omit 'and' before 'Noah.'

vi. 15. 'how' for 'the fashion which . . . of;' omit 'shall be.'

vi. 16. 'upward' for 'above.'

vi. 17. 'the flood' for 'a flood;' 'every thing' for 'and every thing.'

vi. 18. 'with thee' placed correctly at end of clause.

vi. 20. 'the fowl' for 'fowl;' 'the cattle' for 'cattle.'

vi. 21. 'gather' for 'thou shalt gather.'

vi. 13. 'am about to destroy' is better than 'will destroy.'

vi. 16. Substitute margin 'from above' for text.

vi. 17. Read 'I am about to bring;' for 'of waters' substitute 'that is waters.'

vi. 19. 'And of all which lives, of every sort of flesh, two of each,' etc.

The essential proposal here lies in the substitution of 'every sort of' for 'all;' 'male and female' belongs before 'they shall be.'

- vii. 2. 'seven and seven' for 'by sevens;' 'the beasts' for 'beasts;' 'two' for 'by two.'
- vii. 3. 'the fowl' for 'fowls;' 'seven and seven' for 'by sevens;' 'male and female' for 'the male,' etc. The last also in vs. 9.
- vii. 9. 'commanded' for 'had commanded.'
- vii. 10. 'the seven days' for 'seven days.'
- vii. 11. Insert 'on' (the seventeenth etc.); 'on the same day' for 'the same day.'
- vii. 16. 'commanded' for 'had commanded.'
- vii. 18. 'increased' for 'were increased.'
- vii. 21. Omit 'of' before each sort of creature.
- vii. 22. 'breath of the spirit of life' for 'breath of life.'
- vii. 23. 'creeping thing' for 'the creeping things;' 'fowl' for 'the fowl.'
- viii. 3. 'an hundred' for 'the hundred.'
- viii. 17. As in vii. 21.
- viii. 19. Omit 'and.'
- viii. 21. 'the sweet' for 'a sweet.'
- vii. 2. If 'the' is to be retained before 'male,' it should be in italics.
- vii. 4. The participial construction may be brought out by a rendering like this: 'For after seven days I shall be bringing,' etc.
- vii. 6. "When the flood came as waters upon the earth' is more strictly in accord with the Heb. than Rev.
- vii. 9. 'had commanded' is better.
- vii. 14. The strict use of לֵּל may be retained by changing each 'every,' except the last two, to 'all.' The last clause may be rendered 'every winged bird of whatever sort,' and this is consistent with i. 21.
- vii. 22. 'everything which was in the dry land whatsoever died.' See note on vi. 2.
- vii. 23. מִיֵּל is certainly Qāl, and the subject is almost certainly מִיֵּל (of vs. 16). Cf. under I.
- viii. 3. The *two* infs. may be rendered 'more and more.' So in vs. 5.
- viii. 7. 'went repeatedly forth and back," or some such expression, is needed to express the force of the infinitives; subs. 'drying up of the waters' for 'waters were dried up;' add 'the' (raven).
- viii. 8. Add 'the' (dove).
- viii. 9. Subs. 'water was' for 'the waters were.'
- viii. 11. Carry margin into text.
- viii. 17. 'and let them swarm' is better than 'that they may breed abundantly.' Rev. has rendered verb as a voluntative with י.

ix. 2. 'with all wherewith the ground teemeth and all' for 'upon all *that* moveth *upon* the earth and upon all.'

ix. 5. Add 'even' after 'hand of man.'

ix. 10. Omit 'of,' as in vii. 21; 'of all' for 'from all;' 'even' for 'to.'

ix. 11. 'the flood' for 'a flood.'

ix. 19. 'These three were the sons' for 'these *are* the three sons;' 'of these' for 'of them.'

ix. 20. Omit 'he' before 'planted.'

ix. 26. 'the LORD, the God of Shem' for 'the LORD God of Shem;' 'and let Canaan' for 'and Canaan shall.'

ix. 27. 'enlarge' for 'shall e.:' 'let him' for 'he shall;' 'let Canaan' for 'Canaan shall.'

x. 9. 'a mighty hunter' for 'the mighty hunter.'

x. 11. 'he went forth into Assyria' for 'went forth Asshur;' 'Rehoboth-Ir' for 'the city Rehoboth.'

x. 12. '(the same is the great city)' for 'the same *is* a great city.'

x. 19. 'goest toward Gerar' for 'comest to Gerar;' 'toward Sodom' for 'unto Sodom,' omit 'even' (unto L.)

x. 20. Omit 'and.'

x. 21. 'the elder brother of J.' for 'the brother of J. the elder;' 'to him also' for 'even to him.'

x. 30. 'toward Sephar' for 'unto Sephar;' 'the mountain' for 'a mount.'

xi. 2. 'east' for 'from the east.'

xi. 6. 'they are one people' for 'the people *is* one;' add 'is what;' 'purpose' for 'have imagined.'

xi. 9. 'was' for 'is.'

xi. 28. 'in the presence of' for 'before.'

ix. 10. A change seems desirable similar to that proposed in vi. 2.

ix. 12. 'which I am about to grant' expresses more nearly than Rev. both the meaning and syntactical force of the participle.

ix. 13. יְהוָה should be expressed by same English tense here and in i. 29; xv. 18. The *present* is preferred by the writer.

ix. 23. 'his garment' or 'the garment' should take the place of 'a garment.'

ix. 25. 'let him be' for 'shall he be.'

ix. 27. Marg. 'he shall' should certainly be omitted.

x. 21. Marg. 'brother of J. the elder' should be omitted.

xi. 3. Force of article may be expressed by translating 'The brick became their stone and the bitumen their mortar.'

xi. 5. 'builded' should be 'had builded.'

- xi. 30. 'and Sarai' for 'but Sarai.'
- xii. 1. 'said' for 'had said;' 'the land' for 'a land.'
- xii. 2. 'be thou a blessing' for 'thou shalt be a blessing.'
- xii. 3. 'and him that curseth thee will I curse' for 'and curse him that curseth thee'—change of order to suit the Hebrew; 'the families' for 'families.'
- xii. 8. 'the mountain' for 'a mountain.'
- xii. 12. 'and' for 'Therefore.'
- xii. 13. 'that my soul may live' for 'my soul shall live.'
- xii. 19. 'so that I took her to be my wife,' for 'so I might have taken her to me to wife.'
- xii. 20. 'gave men charge' for 'commanded *his* men;' 'and they brought him on the way' for 'and they sent him away.'
- xiii. 11. 'So' for 'Then.'
- xiii. 12. 'and moved his tent as far as Sodom' for 'and pitched his tent toward Sodom.'
- xiii. 13. 'Now' for 'But.'
- xiii. 17 b. Change of order to suit the original.
- xiii. 18. 'And' for 'Then.'
- xiv. 2. '(the same is Zoar)' for 'which is Zoar.'
- xiv. 3. Omit 'were;' '(the same is the Salt Sea)' for 'which is the salt sea.'
- xiv. 7. '(the same is Kadesh)' for 'which *is* Kadesh.'
- xiv. 9. 'four kings against the five' for 'four kings with five.'
- xiv. 10. 'Now' for 'And;' 'they fell' for 'fell.'

xii. 3. It is quite likely that the Niph'al has the same meaning here as has the Hithpa'el in xxii. 18; xxvi.

4. If so, 'bless themselves' should find a place in the margin here as well as in the other passages. Indeed, good reasons could be given for substituting this expression for 'be blessed' in all.

xii. 11. 'as he drew near to Egypt' is better than 'when he was come near to enter into E.,' and the two verbs express but one idea.

xii. 18. 'What, then, hast thou done' would express the adverbial use of  $\text{לָמָּה}$  better than R.

xiii. 6. This verse may be rendered much more concisely than in A. V. and R. thus: 'And the land could not suffer them to dwell together: for their possessions were great, so that they were not able to dwell together.'

xiii. 7. Change 'dwelled' to 'were dwelling.'

xiii. 13. This *circumstantial* clause should be rendered so as clearly to connect the verse with preceding verses, rather than with vs. 14. The latter by change of tense makes this clear. The translation, 'the men of S. being,' etc., would answer the requirement of the connection.

xiii. 16. Clearly 'may' should be substituted for 'shall.'

xiv. 13. 'now he dwelt by the oaks' for 'for he dwelt in the plain.'

xiv. 15. Change of order to suit the Hebrew.

xiv. 17. '(the same is the King's Vale)' for 'which is the king's dale.'

xiv. 18. 'priest of God Most High' for 'the priest of the most high God;' so in vss. 19, 20, 22; 'a tenth' for 'tithes.'

xv. 2. 'and he that shall be possessor of my house is Dammesek E.' for 'and the steward of my house is this E. of Damascus.'

xv. 11. 'the birds of prey' for 'when the fowls.' For what reason 'when' is omitted does not appear.

xv. 15. 'But' for 'And.'

xv. 16. 'And' for 'But.'

xvi. 2. Change of order.

xvi. 5. 'gave' for 'have given.'

xvi. 6. 'that which is good in thine eyes' for 'as it pleaseth thee;' 'when' omitted, why, in view of vs. 5 and many others, is not evident.

xiv. 10. The circumstantial clause may be connected as follows: 'Now the vale of Siddim being full of bitumen pits, when the kings of S. and G. fled, people fell there,' etc. That 'they' (the kings) is not subject of 'fell' is shown by vs. 17 et. al.

xiv. 13. 'the fugitive' is more literal and exact than Rev., see xv. 11; xiii. 6 is circumstantial—'while he was dwelling,' etc.

xiv. 18. The circumstantial clause at the end may be placed in apposition with 'Melchizedek.'

xiv. 22. Better 'I lift up.'

xiv. 24. 'they may take' is more consistent with vs. 21 than is 'let them take.'

xv. 1. 'in the vision' or 'by vision' is better than 'in a vision;' the failure to adopt marg.<sup>1</sup> can be explained only upon the supposition of a slavish devotion to the A. V. The reply of A. can be explained only by this marginal reading.

xv. 2. 'Damascus of Eliezer' should have received at least a place in the margin; 'go hence,' or some other alternative would relieve the verse of an ambiguity.

xv. 12. 'And when the sun was about to go down, a deep sleep having fallen upon Abram, behold a terror, a great darkness, was falling over him.'

xv. 13. 'Thou oughtest certainly to know' is better than rendering of Rev.

xv. 14. 'I am about to judge' for 'will I judge.'

xv. 17. 'had gone down, had become dark,' render correctly the original constructions.

xv. 18. Better 'I give.'

xvi. 8. 'goest thou' for 'wilt thou go.'

xvi. 12. 'shall be as a wild-ass among men' for 'will be a wild man.'

xvi. 13. 'Thou art a God that seeth' for 'Thou God seest me.'

xvii. 1. 'God Almighty' for 'the Almighty God.'

xvii. 4. 'a multitude of' for 'many.' So in vs. 5.

xvii. 8. 'of thy sojournings' for 'wherein thou art a stranger.'

xvii. 9. 'And as for thee' for 'therefore.'

xvii. 11. 'be circumcised in' for 'circumcise;' 'a covenant' for 'the covenant.'

xvii. 14. 'who is not circ. in the flesh of his foreskin' for 'whose flesh of his foreskin is not circ.'

xvii. 16. 'moreover I will give thee a son' for 'I will give thee a son also.'

xvii. 19. 'Nay, but' before 'Sarah' for 'indeed' after 'son;' 'for' for 'and with.'

xviii. 1. 'as he sat' for 'and he sat.' Here the circumstantial clause has been rendered into English as such by the Revisers. They thereby invite criticism in similar passages where they have not seen fit to make a change. Let the reader, e. g., compare this verse with xix. 1 and say if there be not equal reason for altering the A. V. there.

xviii. 2. 'to the earth' for 'toward the ground.'

xviii. 4. 'let now a little water' for 'let a little water, I pray you.'

xviii. 5. 'heart' for 'hearts;' 'forasmuch as ye are' for 'for therefore are ye.'

xviii. 6. Omit 'upon the hearth.'

xviii. 7. 'the servant' for 'a young man.'

xvi. 8. 'Am I fleeing' is more literal than Rev.

xvi. 11. 'art about to bear a son' preserves the force of the participle.

xvii. 10. 'must be circumcised' is better than 'shall be circumcised.' See. vs. 13.

xvii. 24, 25. These are circumstantial clauses and might be rendered as such.

xvii. 27. Substitute 'a stranger' for 'the stranger.'

xviii. 2. Substitute 'standing' for 'stood.'

xviii. 5. Margin not needed here nor in connection with xix. 8 any more than with xxxviii. 26, except to preserve an opinion of the A. V. discarded by Rev. Illustrations of this are not few.



xviii. 10. 'when the season cometh round' for 'according to the time of life;' so vs. 14; omit 'it.'

xviii. 11. Omit second 'and;' 'had ceased' for 'ceased.'

xviii. 17. 'that' for 'that thing.'

xviii. 19. 'have known' for 'know;' 'to the end that he may' for 'that he will;' 'that they may keep' for 'and they shall keep;' add 'to the end.'

xviii. 22. Omit 'their faces.'

xviii. 23. Omit 'also;' so vs. 24.

xviii. 25. 'that so' for 'and that.'

xviii. 28. Change of order.

xviii. 29. 'the forty's sake' for 'forty's sake. So vs. 31, 32.

xviii. 30. Omit 'unto him.'

xix. 1. 'the two angels came' for 'there came two angels;' 'saw them, and' for 'seeing them;' 'to the earth' for 'toward the ground.'

xix. 4. Change of order.

xix. 6. 'unto them to the door' for 'at the door unto them.'

xix. 7. Add 'he;' add 'my.'

xix. 8. 'forasmuch as they are come' for 'for therefore came they.'

xix. 9. Omit 'again.'

xix. 12. 'whomsoever' for 'whatsoever;' 'the place' for 'this place.'

xviii. 8. 'he standing beside them under the tree' would bring out the force of circumstantial clause.

xviii. 10. 'and S. was listening,' etc., would do justice to the part.

xviii. 11. This is circumstantial, used to explain Sarah's conduct in vs. 12.

xviii. 13. 'Why then' is nearer to the original than 'Wherefore.'

xviii. 16 b. This clause is circumstantial.

xviii. 17. Substitute 'am about to do' for 'do.'

xviii. 18. See xii. 3.

xviii. 19. It surely must have been by oversight that 'and' between the two verbs was omitted by Rev. See their practice from xii. 13; Deut. vi. 18, etc. The mistake is unfortunate, as it tends to help on the confusion of weak  $\gamma$  and the impf. with strong  $\gamma$  and the perf.

xviii. 20. Carry marg. 'verily' into the text.

xviii. 22. 'while A. was still standing,' or a similar expression, is needed as the last clause.

xviii. 33. 'as soon as he had ceased to speak unto A.' is more literal and not less elegant than the Rev.

xix. 1. See xviii. 1. In the second member there seems to be no good reason for avoiding the construction of xviii. 2.

xix. 8. 'that ye may do to them' for 'and do ye to them;' omit margin as in xviii. 5.

xix. 9. 'will continually play the judge' is better than 'will needs be a judge.'

- xix. 13. Omit 'face of.'
- xix. 14. 'the city' for 'this city;' change of order.
- xix. 16. 'But he lingered; and the men' for 'And while he lingered, the men.'
- xix. 19. Omit 'some.'
- xix. 21. 'the city of which' for 'this city, for the which.'
- xx. 1. 'the land of the South' for 'the south country;' add 'he.'
- xx. 3. 'of the night' for 'by night.'
- xx. 4. 'Now' for 'But;' 'even' for 'also.'
- xx. 5. Add 'himself.'
- xx. 6. 'the dream' for 'a dream;' 'thou hast done this' for 'thou didst this'—as well as change of order here; ', and I also' for '; for I also.'
- xx. 7. 'man's wife' for 'man his wife.'
- xx. 8. 'And' for 'Therefore.'
- xx. 9. 'wherein have I sinned against' for 'what have I offended.'
- xx. 12. 'And moreover she is indeed' for 'And yet indeed *she is*;' omit '*she is*.'
- xx. 16. 'it is for thee' for 'he *is* to thee;' 'and in respect of all thou art righted' for 'and with all *other*:' thus she was reproved.' A serious error of A. V. is thereby corrected.
- xxi. 2. 'And' for 'For.'
- xxi. 4. 'when he was' for 'being.'
- xix. 13. 'are about to destroy' is the strict meaning of the participle.
- xix. 14. Carry marg. 'were to marry' into the text; 'is about to destroy' expresses the force of the participle.
- xix. 20. 'that my soul may live' accurately represents the original.
- xix. 23. 'The sun had risen upon the earth and Lot had come unto Zoar, (24) when,' etc., is the proper rendering.
- xix. 28. 'had gone up' for 'went up;' 'the furnace' for 'a furnace.'
- xix. 29. 'had dwelt' for 'dwelt.'
- xix. 30. 'the cave' for 'a cave.'
- xix. 32. 'let us lie with him' is more strictly accurate than Rev. In the connection, the latter would be misleading to an English reader.
- xx. 3. 'but' is unnecessary.
- xx. 4. 'righteous people' is better than 'a righteous nation.'
- xx. 7. 'that he may pray for thee and thou live' is to be preferred to Rev.
- xx. 10. 'What didst thou have in view' is demanded by the context.
- xx. 11. The literal meaning of קַל, 'only,' 'to say the least,' should have been given, and preferably, in the text.
- xx. 12. Add 'so' after last 'and.'
- xx. 16. 'and with them all' seems better to suit the context than 'and in respect of all.'

xxi. 6. 'every one that heareth' for 'so that all that hear.'

xxi. 7. 'should give' for 'should have given.'

xxi. 8. 'on the day' for 'the same day.'

xxi. 11. 'on account' for 'because.'

xxi. 12. 'saith' for 'hath said.'

xxi. 15. Change of order.

xxi. 25. 'the well' for 'a well.'

xxi. 27. 'they two' for 'both of them.'

xxi. 30. 'These' for 'For these;' 'it' for 'they.'

xxi. 32. 'So' for 'Thus;' 'and A.' for 'then A.'

xxii. 1. 'Here am I' for 'Behold, here I am.'

xxii. 2. Change of order, and so 'even' is added.

xxii. 4. Omit 'Then.'

xxii. 5. Add 'we will.'

xxii. 6. Slight change of order; 'the knife' for 'a knife.'

xxii. 8. Change of order; 'the lamb' for 'a lamb.'

xxii. 9. 'the altar for 'an altar.'

xxii. 13. 'the thicket for 'a thicket.'

xxii. 15. Change of order, and 'a' for 'the.'

xxii. 16. Omit 'for.'

xxii. 20. Change of order.

xxiii. 1. Add 'the life of,' and omit 'old.'

xxiii. 2. Add parentheses.

xxiii. 9. 'for the full price let him give it to me' for 'for as much money

xxi. 6. Substitute marg. for text, and 'at me' or 'over me' for 'with me.'

xxi. 12. 'may say' is more accurate than 'saith;' לָךְ אֶמַּר is not the equivalent of אָמַרְךָ.

xxi. 20. If we accept the Massoretic text, we are forced to adopt marg. reading. Cf. under I.

xxi. 22. 'art doing' for 'doest.'

xxi. 23. 'do thou do' would here express the impf.

xxi. 24. 'will' should be omitted.

xxi. 25. Two pluperfects seem in place here.

xxi. 26. 'And A. said, I do not know who did this thing; neither didst thou tell me, neither have I heard of it, except to-day.'

xxi. 31. 'he' should at least be in italics, according to a pronounced principle of Rev.

xxii. 3. 'his two young men' is probably the thought in the original.

xxii. 8. 'will select for himself' is better than 'will provide himself.'

xxii. 14. 'so that to-day it is said, In the mountain where Jehovah is seen' is good syntax and good theology.

xxii. 17. 'is blessing' is not the usual formula for rendering the intensive infinitive.

xxii. 18. Carry margin to text.

as it is worth he shall give it me.'

xxiii. 10. 'was sitting in the midst of' for 'dwelt among.'

xxiii. 13. 'wilt' for '*wilt give it;*' 'the price of' for 'thee money for.'

xxiii. 15. 'a piece of land worth' for 'the land *is worth.*'

xxiii. 17. 'So' for 'And;' 'border thereof' for 'borders;' parentheses added.

xxiv. 2. 'servant, the elder' for 'eldest servant.'

xxiv. 7. Add 'the' before 'God.' So in vss. 12, 27, 42, 48.

xxiv. 8. 'thou shalt not bring' for 'bring not.'

xxiv. 10. 'having all goodly things

xxiii. 13. 'that I may bury my dead there' is most decidedly to be preferred to 'and I will bury my dead there.' Both A. V. and Rev. allow it in vss. 4 and 9. It is here proper to say that the Rev. have been satisfied, for the most part, to deal with this construction as did the A. V. before them. Phrases like 'that I may be,' 'and let me be,' 'and I will be,' are perhaps equally current for the same Hebrew phrase. The idea may have prevailed that one of these translations is as good for the English reader as another; but instances can be cited where positive error results from this confusion of tenses. Let even the English reader compare Rev. of Isa. xxv. 9: 'we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation,' with the true rendering, 'that he might save us,' and he will see that, though salvation has already come, the Rev. place it in the future. (See Driver, Hebrew Tenses, p. 80.) Justice demands, however, that the Rev. be given credit for the instances in which the English future has been changed to the jussive, and the reverse, and for a few, like xxx. 3, where the telic force is restored.

xxiii. 20. Add 'so' (the f.).

xiv. 1. Is circumstantial, the narrative beginning with vs. 2.

xxiv. 4. Unless 'that' be repeated it is not easy to catch the thought.

xxiv. 7. Use jussives. The English is hardly reverent.

xxiv. 8. The A. V. is probably correct in taking last clause as a rare instance of  $\aleph$  with the jussive. Rev.

of his master's in his hand' for 'for all the goods of his master were in his hand.'

xxiv. 11. 'the' for 'his;' 'the' for 'a' (we'll); omit 'the' (evening); omit 'even.'

xxiv. 12. Change of order.

xxiv. 13. Omit 'here.'

xxiv. 17. 'Give me to drink, I pray thee' for 'Let me, I pray thee, drink.'

xxiv. 21. 'looked stedfastly on her; holding' for 'wondering at her, held.'

xxiv. 27. 'forsaken his mercy and his truth toward my master' for 'left destitute my master of his mercy and his truth;' 'as for me,' etc., for 'I being in the way, the LORD led me to the house,' etc.

xxiv. 28. Omit 'them of;' 'according to these words' for 'these things.'

xxiv. 30. 'the bracelets' for 'bracelets.'

xxiv. 32. 'the' for 'his.'

xxiv. 41. Omit 'this;' 'her not to thee' for 'not thee one.'

xxiv. 43. 'Let it come' for 'it shall come;' 'the maiden which' for 'when the virgin;' 'to whom I shall say' for 'and I say to her.'

xxiv. 52. 'he bowed himself down

have left such a construction in 1 Sam. xiv. 36; 1 Kings ii. 6.

xxiv. 12. 'Let it happen thus, and thereby shew kindness,' etc., or something similar, would better suit the original.

xxiv. 13. 'am standing' is better than 'stand;' 'are coming out' or 'are about to come out,' than 'come out.'

xxiv. 14. The cohortative after 'Drink' might be expressed in English; 'Let me know' is desirable.

xxiv. 15. 'was coming forth' for 'came out.'

xxiv. 16. 'whom no man had known' is strict syntax, and might replace an awkward expression.

xxiv. 21. A circumstantial clause.

xxiv. 29. 'whose name is Laban' or 'named Laban' is better.

xxiv. 30. 'was standing' for 'stood.'

xxiv. 31. 'since' better than 'for.'

xxiv. 36. 'after she had become old' is nearer the original than 'when she was old.'

xxiv. 37. 'I am dwelling' for 'I dwell.'

xxiv. 42. 'art about to prosper' and 'am going' would properly render these participles.

xxiv. 43. 'am standing' for 'stand.'

xxiv. 45. 'was coming' for 'came.'

xxiv. 49. 'If ye are to deal,' etc.—a similar expression is found in vs. 42, though not so treated by Rev.

to the earth unto the LORD' for 'he worshipped the LORD, *bowing himself* to the earth.'

xxiv. 60. Omit 'Thou art.'

xxiv. 62. 'land of the South' for 'south country.'

xxiv. 63. 'there were camels coming' for 'the camels *were* coming.'

xxiv. 65. 'And she said' for 'For she *had* said;' omit second '*had*;' 'and' for 'therefore;' 'her' for 'a' (veil).

xxiv. 66. Add 'the' (things).

xxv. 8. 'And' for 'Then.'

xxv. 9. Change of order; So vs. 11.

xxv. 20. 'Rebekah . . . to be his wife' for 'R. to wife,' etc.; 'of Laban' for 'to Laban.'

xxv. 22. 'wherefore do I live' for 'why am I thus.'

xxv. 23. 'peoples' for 'manner of people;' add 'even.'

xxv. 26. 'had' for 'took.'

xxv. 28. 'Now' for 'And;' 'and' for 'but.'

xxv. 32. 'the' for 'this.'

xxv. 34. 'so' for 'thus.'

xxiv. 60. The last clause is telic,— 'that thy seed may,' etc.

xxiv. 62. 'had come' to be preferred; 'since' for 'for.'

xxv. 1. See xxiv. 29; 'whose name' for 'and her name.'

xxv. 22. 'why, then, do I exist' is the full translation of apodosis.

xxv. 26. 'his hand was holding' is literal.

xxv. 32. 'why then should I hold a birthright,' or a similar expression, would be better than Rev.