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 begins וַיִּשְׁמַע אַלְדֵי הָעָם, and now my lord the king; and verse 20, וַיִּשְׁמַע אַלְדֵי הָעָם, 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” (יהל) 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, מֵיתָן, 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; xxii. 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 ָּכִּי 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 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 stonesquarers. לָבָּלִים 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 חָסָכָא, masons, and Kimchi, who explains the word from לָבָּלִים, 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, נחלות, 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 נ через 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 מים 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, *about 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. *ταπεινίας*; Vulg. *cumque eminerent vectes*; Luther, and Coverdale. *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 *צַהַבְּתָא נִבְּרוּ יִבְּרָה לַלֵּא יִבְּרָה* 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 לְעַל which no parallel can be quoted. But 2 Chron. vii. 21 reads *צַהַבְּתָא נִבְּרוּ יִבְּרָה*, *which is so high*, for 'לַלֵּא יִבְּרָה. 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 צַהַבְּתָא נִבְּרוּי.
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 Phoenician. 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 בְּלָי =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. xlvii. 19; xlviii. 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) תַּדְמוֹר, in the land, must be omitted, as in Chron., or supplemented by the conjectural addition of Aram or Hamath, for שָׁם בַּתָּמָר 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. בָּעַר 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 struc-
ture 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 קַלְולָה, 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 נִטָּנָה, burnt offerings.

15. The mingled people. So נִטָּנָה 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 נִטָּנָה, Arabia.

28. In droves for linen yarn. An obscure passage. The
explanation of the A.V. is that of some Jewish commen-
tators, who connect נִטָּנָה with נַסְנָא, a cord. But elsewhere
it means a gathering, collection. The LXX. εκ Θεσσαλίαν 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. נַסְנָא, 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 נַסְנָא cf. Jud. xviii. 2, R.V. The rendering of A.V.
descends from Coverdale's.evë of the smallest of the people,
and he probably took it from Luther's von der geringsten
im Volk.

33. Of his own heart, סָלָב, K'rî, and all the versions.
Marg. apart, סָלָב, C'thib.

xiii. 12. Now his sons had seen. A passage of consider-
able grammatical importance. At first sight it seems con-
clusively to prove that 1 with the imperfect may express
the pluperfect; but all the important versions (LXX., Vulg.,
Targ. [in Walton's Polyglot, but ed. De Lagarde], Syr.), represent the Hiphil דעלב; 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. הר, (as 1 Sam. xviii. 12) for הר, altering the points. So some MSS., LXX., Vulg., Syr., suitably to the context.

18. Yet will I leave. So רושי must be translated, with the ancient versions. Coverdale and the Genevan give the future correctly. The A.V. may have been misled by κατέλυσαν 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" (בשרו, שארה) will be preserved.

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

xxi. 23. The text has בבל, and so the LXX.; but Targ., Syr., Vulg., read, as noted in the margin, בבל, 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. רוחל means nothing but harlots in Hebrew: and the rendering of the A.V., which connects the word with the Aramaic הברה 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 נא to avoid ambiguity; and נדד is generally (though not quite exclusively) used of washing the person or bathing.

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