

humanity is the product of Christianity, and the true foundation for the brotherhood of mankind is the revelation in Christ of the fatherhood of God. Christ is the brother of us all; His death is for every man, the blessing of His Gospel is offered to each; He will dwell in the heart of any. Therefore all distinctions, national, ceremonial, intellectual or social, fade into nothingness. Love is of no nation, and Christ is the property of no aristocracy in the Church. That great truth was a miraculous new thing in that old world, all torn apart by deep clefts like the grim cañons of American rivers. Strange it must have seemed to find slaves and their masters, Jew and Greek, sitting at one table and bound in fraternal ties. The world has not yet fully grasped that truth, and the Church has woefully failed in showing it to be a reality. But it arches above all our wars, and schisms, and wretched class distinctions, like a rainbow of promise beneath whose open portal the world shall one day pass into that bright land where the wandering peoples shall gather together in peace round the feet of Jesus, and there shall be one fold because there is one Shepherd.

ALEXANDER MACLAREN.

THE REVISED VERSION OF THE OLD
TESTAMENT.

THE SECOND BOOK OF THE KINGS.

iv. 10. Marg., *a little chamber with walls*. So the Genevan: cf. Coverdale (after Luther), *a little chamber of boordes*: "which" (as the Genevan note explains) "should be separate from the rest of the house, that he might more commodiously give him selfe to study and prayers."

v. 26. The A.V. and text follow the LXX. in taking the clause interrogatively, and supplying *with thee*. The marginal rendering supposes that Elisha ironically repeats Gehazi's $\text{לֹא מִי} \text{לֵבִי}$, *went not*. *My heart*, i.e. prophetic consciousness, *went not* from me, did not desert me.

viii. 10. The text *unto him* renders the K'ri לֵבִי , which is supported by all the versions. The margin, *say, Thou shalt not recover*, renders the C'thib לֹא . But the K'ri is certainly right. There is nothing to justify the exceptional position of the negative before the infinitive: a negative clause would naturally be followed by וְ , not by ו ; and Hazael's report in v. 14 does not contain the negative. לֹא , if not a mere error of sound, was perhaps inserted in the text by some one who wished to save the prophet's character for veracity. But clearly Elisha, reading Hazael's character and purpose, ironically bids him carry back a courtier's flattering answer, such as he would naturally wish to do. What use was it for him to come to consult the prophet, when he had already determined in his own mind what was to be the issue of his master's illness?

13. *What is thy servant, which is but a dog*, etc. The A.V. is ungrammatical. Hazael does not resent the imputation of barbarous cruelty and hostility to Israel, but, with mock humility, disclaims the possibility of one so contemptible as himself attaining to such power.

ix. 1. *Vial*. So the A.V. in 1 Sam. x. 1 for בַּיַּיִן .

x. 12. *At the shearing house*. בֵּית עֶקֶר means literally *house of binding*, and this is supposed to mean binding for the purpose of shearing: but this explanation seems far-fetched, and the margin, *house of gathering*, i.e. a well-known rendezvous for the shepherds of the district, is more probable. It is the rendering of the Targum, and the idea of *gathering* is easily derived from that of *binding*.

xi. 2. *In the bedchamber* is apt to mislead; hence the marg. *chamber of the beds*. It was not the sleeping apart-

ment, but a store room in the palace, in which mattresses, coverlets, etc., were kept, where the child could be most conveniently concealed until he could be removed to the Temple.

4. *Carites*, marg. *executioners*. The name פָּרִי is met with only in this chapter (v. 19) and in 2 Sam. xx. 23, C'thib. Its meaning, like that of the kindred terms *Cherethites* and *Pelethites*, is disputed. The termination י- is usually gentilitic; but would foreign mercenaries, it is urged, have been employed as a body-guard? and the word is coupled with רָצִים, *runners*, which makes it more natural to treat it as an appellative. Some commentators accordingly, including Gesenius, Keil, and Thenius, derive the word from כּוּר, *to pierce*, and take it to mean *executioners*=*the body-guard*. Cf. טַבָּחִים, *slaughterers* = *body-guard*. The A.V. *captains* is the rendering of Kimchi and others, who explain פָּרִי=כָּרִים, *rams* metaphorically of *leaders*. But the construction shows plainly that פָּרִים and רָצִים denotes the troops officered by the centurions previously mentioned.

8. *Ranks*, of the guard drawn up about the king. Athaliah was conducted out "between the ranks" of the guard (v. 15). A.V. *ranges* apparently follows the Vulg. *septum templi*. Cf. Luther, *zwischen die Wand*: and Coverdale's *within the wall*.

12. *Gave him* is not in the original, the literal rendering of which is, as in the margin, *put upon him the crown and the testimony*. Some therefore suppose that the book of the law was not placed in the new king's hands but laid on his head, to symbolize his submission to it; others, but without good reason, explain הָעֵרִית to mean the royal robes, or the insignia of royalty.

14. Marg. *on the platform*. LXX. ἐπὶ τοῦ στύλου, *upon the pillar*: Vulg. *super tribunal*. Cf. chap. xxiii. 3.

16. *They made way for her*. So LXX. in 2 Chron. xxiii. 15 (but not here), and Targum. The word יָרִים

means *room on both sides*. The A.V. follows LXX. and Vulg., but this rendering would require יָר for יָרִים and בָּה for לָהּ.

xii. 4. *In current money*. So most modern commentators, and כָּסֶף עֵבֶר [לְסִחָר] has this meaning in Gen. xxiii. 16. But why should *current money* be specified? The answer that it was required for the payment of the workmen is hardly sufficient. One expects to have one of the sources of revenue mentioned; and the marginal rendering, which takes עֵבֶר as an abbreviated expression for כָּל-הָעֵבֶר עַל הַפְּקָדִים, *every one that passeth over unto them that are numbered* (Ex. xxx. 13, 14), deserves more consideration than is generally accorded to it. So the A.V. following Jewish authorities.

The money of the persons for whom each man is rated. The redemption money to be paid for the first-born (Num. xviii. 16), and by those who had made vows for themselves or those belonging to them, which in the latter case was a variable sum, differently "estimated" according to age, sex, and ability to pay (Lev. xxvii. 2 ff.).

xvi. 6. Marg. *Edomites*. So the K'ri, LXX., and Vulg. If this reading is adopted, and it is probably right, we must go further, and read לְאֵדוֹם, *to Edom*, for לְאֵרֶם, *to Syria*. There is no proof that Elath had ever belonged to Syria, and Rezin's object was to secure the help of Edom against Judah.

xviii. 4. Marg. *it was called*, supplying an indefinite subject to וַיִּקְרָא. So Luther *man hiess*, and Coverdale. According to this interpretation, *Nehushtan* was the popular name of the brazen serpent, not a contemptuous term applied to it by Hezekiah.

xix. 7. *I will put a spirit in him*. Cf. Coverdale: *I wil put him in another mynde*: i.e. inspire him with such a spirit that he will change his plans and retreat. The "rumour" seems to refer to the tidings of Tirhakah's ad-

vance (v. 9) rather than to the report of the destruction of the army.

23. The text *multitude* follows the K'ri בָּרִב : the marg. *driving* follows the C'thib בִּרְכָב. The former has the support of the parallel passage in Isa. xxxvii. 24, and of all the versions; and the latter, though preferred by some editors as the more difficult reading, is probably only a scribe's error.

24. *Will I dry up all the rivers of Egypt.* The tense is future. Egypt was not yet conquered, but it was the real goal towards which the Assyrian expedition was directed. The word for *rivers* is יְאֵרִי, which specially denotes the Nile with its branches and canals. The word for *Egypt*, as in Isa. xix. 6, is מְצֹר not מְצָרִים. This is generally understood to mean Lower as distinguished from Upper Egypt; and this form of the name may have been chosen here allusively, because it also means *fortification*.

31. Marg. of *hosts*, צְבָאוֹת, is קרי ולא כתיב, "read though not written," according to the Massoretic note. Its insertion is supported by some MSS., the parallel in Isaiah, and all versions. *His sons* in v. 37 is also "read though not written." The A. V. is inconsistent in printing of *hosts* in italics, but not *his sons*, for the two words stand on the same footing as regards insertion or omission.

xx. 4. *The middle part of the city.* So the C'thib, הָעִיר הַתְּיִלְכָה. But the K'ri חֲצִיר, *court*, given in the margin, has the support of all the versions. The absence of the article, though irregular, is not decisive against this reading, which gives a more striking sense. Before Isaiah had left the precincts of the palace, the Divine message came to him.

9. *Shall the shadow*, etc. Hezekiah's answer seems to require this sense, which is expressed by all the versions: but it is difficult to see how the Hebrew text can be rendered otherwise than as in the margin. Perhaps the text is corrupt.

xxii. 14. *In the second quarter.* It is generally agreed that *בְּשֵׁנָה* here and in Zeph. i. 10, denotes a particular quarter of Jerusalem. *College* of the A.V. is derived from the Jewish commentators, who follow the Targum, which renders *בֵּית אוֹלְפָנָא*, *house of instruction*, deriving the word from the post-biblical sense of *שָׁנָה*, *to teach*.

xxiii. 11. *The precincts*, namely, of the Temple. *פְּרָוֶר* here is the same as *פְּרָבֶר* in 1 Chron. xxvi. 18, where some part of the Temple buildings is evidently meant.

THE FIRST BOOK OF THE CHRONICLES.

ii. 23. *And Geshur and Aram took the towns of Jair from them.* So the Genevan rightly: *And Geshur with Aram tooke the townes of Jair from them*: with the marginal note: "That is, the Geshurites and Syrians tooke the townes from Jairs children." The Geshurites were Jair's close neighbours, Deut. iii. 14.

iii. 17. *The captive*, marg. *Assir*. In rendering *אַסִּיר* as a proper name the A.V. follows the LXX., Vulg., and some Jewish commentators, e.g. Kimchi. But if Jeconiah had a son *Assir* who was the father of Shealtiel, according to the usage of vv. 10-17, we should expect the addition of *בְּנוֹ*, *his son*, after *Assir*: and if Shealtiel was Assir's brother, the name Shealtiel should be preceded by *and*, and *his son* omitted after it. The Hebrew accentuation which joins *אַסִּיר* to *יְכִנְיָהוּ* is in favour of the Revisers' rendering, and the absence of the article is not a fatal objection to it.

iv. 17, 18. *His wife the Jewess*, whose name is not given, is contrasted with Mered's Egyptian wife Bithiah the daughter of Pharaoh. But the text as it stands hardly makes sense: and it seems necessary, with Bertheau and Keil, to transpose the clauses and read: *And the sons of Ezrah; Jether, and Mered, and Ephraim, and Jalon. And*

these are the sons of Bithiah the daughter of Pharaoh, which Mered took; and she bare Miriam and Shammai, and Ishbah the father of Eshtemoa. And his wife the Jewess bare, etc.

41. *The Meunim.* Cf. 2 Chr. xxvi. 7 and xx. 1 marg. *That were found there*, implies that they were settlers who had come to this neighbourhood from their original home, which was probably *Maon*, near Petra, south of the Dead Sea.

vi. 28. *The firstborn Joel and the second Abiah.* So the text must certainly be emended from the Syriac and some MSS. of the LXX., in conformity with v. 33, and 1 Sam. viii. 2. The name *Joel* having fallen out of the text by accident, the Hebrew word וַשְׁנִי and [the] second (for the absence of the article cf. chap. iii. 1) was vocalised וַשְׁנִי, *Vashni*, as though it were the name of Samuel's eldest son, and an *and* prefixed to *Abiah*. The error is as old as the LXX., which has ὁ πρωτότοκος Σανὶ καὶ Ἀβιά. The Vulg. has *Vasseni*.

57. *The cities of refuge, Hebron.* So the Massoretic text. The A. V. follows some of the printed editions, which, apparently without MS. authority, insert יְהוּדָה after עָרֵי. But here and in v. 67, the plural עָרֵי, *cities*, seems to be an error for עִיר, *city*, for in the one case only Hebron, and in the other only Shechem, was a city of refuge. The singular is read in the corresponding passage, Josh. xxi. 13, 21.

xi. 11. *The thirty, marg., the captains.* The Revisers follow the C'thib, הַשְּׁלוֹשִׁים, i.e. הַשְּׁלוֹשִׁים, which is supported by LXX., Vulg., and Syr. Cf. vv. 15, 25, and xii. 18. The A. V. and marg. follow the K'ri in reading הַשְּׁלוֹשִׁים. Cf. 2 Sam. xxiii. 8.

xii. 14. The text (cf. A. V. marg.) is certainly right, though the A. V. and marg. have the support of the Vulg. Literally rendered the words stand: *one for a hundred was the small, and the great for a thousand.* The emphatic *one*,

the order of the words contrasting *one* and a *hundred*, and the preposition ל not לו, are decisive as to the meaning. Cf. Lev. xxvi. 8; Deut. xxxii. 30.

xvi. 7. *On that day did David first ordain to give thanks, for On that day David delivered first this psalm to thank, etc.* So understood, the Chronicler's words are a statement that Asaph and his brethren were then first put in charge of the musical services of praise; not that David was the author of the thanksgiving which follows. That ode is a cento from Psalms cv., xcvi., cvii., cvi., all of them almost certainly of later date, and is inserted as a thanksgiving suitable for the occasion, though not necessarily the one actually used. It is thought by some to be a later insertion in the book, and not part of the original work.

xxi. 1. *Satan, marg. an adversary.* The absence of the definite article is generally understood to indicate that at the time of the compilation of Chronicles שָׂטָן had come to be used as a proper name; but the marginal rendering is grammatically possible, leaving the precise source of the "hostile influence" (as we should say) undetermined.

xxvi. 18. With marg. *the Precinct* cf. 2 Kings xxiii. 11.

xxvi. 20. There can be little doubt that the reading of the LXX. given in the margin is correct. It involves the addition of a single letter only, so far as consonants are concerned, אַחִיהֶם for אַחִיהָ. Ahijah is nowhere else mentioned in these chapters; and with the change the verse becomes an intelligible superscription to the list in *vv.* 21-28.

xxvii. 32. *Uncle.* This is the usual meaning of דִּידָ; but if Jonathan is to be identified with Jonathan the son of Shimea, David's brother (chap. xx. 7), the word must here mean, as is suggested in the margin, *brother's son*. Cf. the use of אָחִי, *brother*, for *nephew*.

xxviii. 12. *By the spirit, marg. in his spirit.* The plan of the Temple is attributed to Divine inspiration in *v.* 19,

but here David's spirit, i.e. mind, is probably meant, and the margin is preferable. So the LXX., Vulg., Coverdale and the Genevan.

xxix. 7. *Darics for drams.* The translators of the A.V. apparently understood the word אַדְרָכֹנִים, 'adarkônîm, occurring only here and in Ezra viii. 27, and the similar word דְּרַכְמָנִים (Ezra ii. 69; Neh. vii. 70 ff.), to be the equivalent of the Greek δραχμή, and this view is still maintained by some. But there is little doubt that the Revisers are right in regarding it as the Greek δαρεικός, a Persian gold coin, value about £1. 2s., first struck by Darius son of Hystaspes, and current in Western Asia long after the fall of the Persian empire. The chronicler uses the standard which was familiar to his contemporaries.

THE SECOND BOOK OF THE CHRONICLES.

i. 5. *Was there.* Heb. שָׁם, *shâm*. So some MSS., the LXX., and Vulg. Marg. *he had put*, Heb. שָׁם, *sâm*. So most MSS., and the Syr. But the text is obviously right. The position of the brazen altar at Gibeon is mentioned to account for Solomon's going to Gibeon to sacrifice. Possibly the punctuation שָׁם is due to a reminiscence of Exod. xl. 29.

13. *Came from his journey to the high place.* This rendering of the A.V. retained by the Revisers gives the sense sufficiently, but is grammatically impossible. The Massoretic text means, *came to the high place*, and must obviously be corrected by the help of the LXX. and Vulg., as in the margin, *came from the high place*.

ii. 13. *Of Huram my father's.* The marginal rendering, *even Huram my father*, which follows LXX. and Vulg., is probably right. The name of king Huram's father was Abibaal; and Huram here denotes the master-workman who was the king's namesake. The ל is the sign of the accusative, and *father* is a title of honour. Cf. chap. iv. 16, where Huram is called Solomon's father, and Gen. xlv. 8.

xi. 15. *He-goats, marg. satyrs.* Cf. Lev. xvii. 7. Demons, supposed by popular superstition to take the form of goats, are probably meant. They were thought to haunt desolate places. See Isa. xiii. 21 ; xxxiv. 14. The A.V. follows the Vulg. *dæmoniorum*.

xix. 8. *And they returned to Jerusalem,* namely, the king and his attendants, who had gone on the mission of reformation, v. 4. The A.V. is ungrammatical.

xx. 1. *Some of the Ammonites.* So the Massoretic text ; but what can this mean, immediately after *the Ammonites* ? If however we transpose a single letter, we get מַהֲמַעֲוִיִּים, *of the Meunim*, for מַהֲעַמֹּנִיִּים, a change supported by the LXX. Cf. 1 Chron. iv. 41 ; 2 Chron. xxvi. 7.

2. *From Syria.* Surely מֵאֲרָם, *from Edom*, must be read in place of מֵאֲרָם, and a note to that effect should have been given in the margin. The invaders, marching round the south end of the Dead Sea, would naturally be described as coming *from Edom* ; but *from Syria* is quite out of place. Probably however the Revisers were unwilling to admit a conjectural emendation, unsupported by external evidence, even to the margin.

25. *Dead bodies.* The words cannot be rendered as in the A.V., and the mention of *dead bodies* between *riches* and *precious jewels* is strange. The marginal alternative, *garments*, supported by a few MSS. and the Vulg., is probably right. פְּנִיִּים was confused with בְּגָדִים by a combination of errors of sight and sound. The reader's eye mistook פ for ב, and his ear then substituted פ for ב.

34. *The history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.* An interesting note of the way in which the larger histories were compiled by the combination of the smaller works of various authors.

xxiv. 27. *The greatness of the burdens laid upon him,* i.e. the sum exacted by the Syrians. Cf. chap. xvii. 11 for this sense of מִשָּׂא. But the obscure רַב הַמִּשָּׂא may also be ex-

plained as in the margin, *the greatness, or number, of the burdens, or prophetic utterances, against him.* Cf. v. 19.

xxxii. 1. *This faithfulness*, the same Heb. word, הַאֲמָתָה, as in xxxi. 20.

xxxiii. 11. *In chains.* So the LXX. and Vulg. Or, as הוֹקִי literally means *a hook*, the reference may be to the hooks which the Assyrians passed through the noses or lips of prisoners. Cf. 2 Kings xix. 28. The A.V. *among the thorns*, i.e. hiding in some thicket, is hardly probable, though *thorns* is the ordinary meaning of הוֹקִי, and 1 Sam. xiii. 6 offers a parallel.

19. *Hozai.* הוֹזַי, if the text is sound, appears to be a proper name. So the Vulg. But the Sept. renders *the seers*, and it may be a corruption for הַהוֹזִיִּים, v. 18.

THE BOOK OF EZRA.

i. 3. Marg. *He is the God that is in Jerusalem.* So the LXX., Vulg., Luther, Coverdale, and the Genevan. The order of the words is in favour of this rendering.

iv. 2. Marg. *yet we do no sacrifice since*, etc., following the C'thib וְלֹא. But this reading involves a grammatical solecism, for לֹא cannot stand before the participle as a verbal form. The K'ri וְלֹא, *and unto him*, is clearly right, and is supported by all the ancient versions.

8. Marg. *Aramaic for Chaldee.* The name *Chaldee*, which has commonly been employed since the time of Jerome to denote the south-western dialect of the Aramæan branch of the Semitic family of languages, is unsuitable, because the ancient Chaldæans or Babylonians never used the language. It is called in the O.T. אַרְמֵית, *Aramaic* or *Syrian*, and is now generally termed *Aramaic*, to distinguish it from the north-eastern Aramæan, or Syriac. It was the language of commerce and intercourse in Western Asia, and after the exile gradually came to be the popular language of Palestine.

10 ff. *Beyond the river.* In the trans-Euphratensian provinces, from the point of view of the Persian court. Cf. note on 1 Kings iv. 24.

14. *Eat the salt of the palace.* A general phrase, expressing dependence on and allegiance to the king.

v. 4. *Then spake we.* It is hard to see how this makes sense, for the question, "What are the names of the men that make this building?" is meaningless except in the mouth of Tattenai and his companions. It seems necessary to follow the LXX. and Syriac in reading אַמְרִין or אַמְרו, *spake they*, for אַמְרָנָא.

vii. 12. *Perfect.* The word נִמְיָר occurs here only, and is of uncertain meaning. It is however probably applied to Ezra as a title of honour. Cf. Vulg. *doctissimo*. The A.V. is a conjecture, based perhaps on χαίρειν in 1 Esdras viii. 9.

x. 15. *Only Jonathan . . . and Jahzeiah stood up against this matter.* The exceptive particle אֲדָ, and the statement of v. 16, decide in favour of this rendering against the A.V. and margin. For עָמַד עַל, *to oppose*, cf. 1 Chron. xxi. 1; 2 Chron. xx. 23; Dan. xi. 14.

THE BOOK OF NEHEMIAH.

iii. 8, iv. 2. Ewald (*Hist.* v. 154, E.T.) maintains that עֹב must in these two passages be "a technical builder's word," having some such meaning as *fortify*. But elsewhere עֹב means *to forsake*; hence the marginal alternatives. The probable meaning of iii. 8 will then be that the repairers left the specified part of the wall untouched as not needing restoration.

iv. 23. *Every one went with his weapon to the water.* The clause אִישׁ שְׁלָחוּ הַמַּיִם is obscure, and can hardly be complete. The A.V., following the Vulg. *unusquisque tantum nudabatur ad baptismum*, and some Jewish commentators, understand שְׁלָחוּ to mean *his putting off*, or *he put them off* (perf. Piel, with sing. collective suff. referring to בְּנֵי־יְהוּדָא).

But שְׁלַחֵהוּ no doubt means, as in *v.* 17 (Heb. 11), *his weapon* (from שָׁלַח), and some verb must have fallen out, or the text be otherwise faulty. Maurer's explanation, *every one's weapon was water*, i.e. served instead of his customary ablutions, is more ingenious than probable. The clause is omitted in the LXX. Rödiger emends בְּיָדוֹ for הַפִּיּוֹם, *every one had his weapon in his hand*; others, following the Syriac and Arabic, *every man was with his weapon a full month*.

vi. 11. Marg., *could go into the temple and live*, i.e. being a layman, enter the sanctuary with impunity. Cf. Num. xviii. 7; and for the construction, Exod. xxxiii. 20.

ix. 17. In the Hebrew text the word בְּמַרְיָם, *in their rebellion*, stands somewhat strangely at the end of the sentence; lit. *and appointed a captain to return to their bondage in their rebellion*. But some Hebrew MSS. and the LXX. read בְּמִצְרַיִם, *in Egypt*, for בְּמַרְיָם, *in the rebellion*; and a comparison of Num. xiv. 4, on which the passage is based, leaves little doubt that this is the true reading.

A. F. KIRKPATRICK.

THE BOOK OF ZECHARIAH.

IV. THE FLYING ROLL AND THE EPHAH.—ZECH. v.

THE preceding visions have given to Zechariah and the people assurance that the Temple and city shall be rebuilt; that the old offices which had formerly secured the well-being of Israel should again be established; that a new era in Church and State was opening under the good guidance of God. There was promise given of a perfectly organized community. Was this not enough? Alas, no! The sickening thought must at once have arisen in the Prophet's mind, What can even this avail so long as the people are what they are? Build a house with every