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 canions 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 יָלַל, 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 יָלַל, which is supported by all the versions. The margin, *say, Thou shalt not recover*, renders the C'thib יָנָל. 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 יָנָל, not by יָלַל; and Hazael's report in v. 14 does not contain the negative. יָלַל, 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 יִסָּהָר.

x. 12. *At the shearing house.* יִסָּהָר יִשְׁׂאֲלָה 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 כְּרִיתֵים 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 יים is usually gentilic; but would foreign mercenaries, it is urged, have been employed as a body-guard? and the word is coupled with רְאֵים, runners, which makes it more natural to treat it as an appellative. Some commentators accordingly, including Gesenius, Keil, and Thenius, derive the word from רָאֵה, to pierce, and take it to mean executioners=the body-guard. Cf. סְבָהשִׁים, slaughterers = body-guard. The A.V. captains is the rendering of Kimchi and others, who explain כְּרִים=כְּרִיתֵים, rams metaphorically of leaders. But the construction shows plainly that כְּרִיתֵים and כְּרִים 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 כְּרִים 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 רְאֵים
means room on both sides. The A.V. follows LXX. and Vulg., but this rendering would require ר for נִינַמ and חו for חל.

xii. 4. In current money. So most modern commentators, and נְפַקָה עֵבֶר [לֵוֶז] 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 נְפַק as an abbreviated expression for נְפַק עֵבֶר, 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'r, LXX., and Vulg. If this reading is adopted, and it is probably right, we must go further, and read לְאַרְמָה, to Edom, for לְאַרְמָה, 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 אֶנֹשָׂ. 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 will 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 בָּלָה: the marg. driving follows the C’thib בָּרַכְכּ. 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 אֵשֶׁה, which specially denotes the Nile with its branches and canals. The word for Egypt, as in Isa. xix. 6, is מִצְרָיִם not מִצְרַיִם. 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, כּוֹרֵי לָא הַצִּיוּר, אֶבָּאוֹת, “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, נַחֲרֵי הַחֵיֶלֶנַה. But the K’ri נַחֲרֵי, 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 קֵבֵר 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 אֲלָפֵי, house of instruction, deriving the word from the post-biblical sense of שָנָה, to teach.

xxiii. 11. *The precincts,* namely, of the Temple. פֶּרֶש here is the same as פֶּרֶשׁ 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 אֵסִיר 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 בֵּן, 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 בֵּן to אֵסִיר 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 Ephra, 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 יְשֵׁנָי and [the] second (for the
absence of the article cf. chap. iii. 1) was vocalised יְשֶׁנָי,
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 ο πρωτότοκος Σαμύ 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 וָשֵׁן after
יָשֵׁן. But here and in v. 67, the plural יָשֵׁנָי, cities, seems to
be an error for יָשֶׁן, 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, וְשָׁלֹשׁ עַשָּׁר, i.e. וְשָׁלֹשׁ עַשָּׁר, which is supported
by LXX., Vulg., and Syr. Cf. xxv. 15, 25, and xii. 18.
The A. V. and marg. follow the K'ri in reading וְשָׁלֹשׁ עַשָּׁר.
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 יְ not יָ, 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., cviii., 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 יָּבִיא 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, אֵל for אֶלֶה. 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 יֵבַע; 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 מָשִׂים, 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 אדריכים, 'adarkōnim, occurring only here and in Ezra viii. 27, and the similar word דֹּרְקָלֵים (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 δραχμή, 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. בָּשָׁם, shām. So some MSS., the LXX., and Vulg. Marg. 'he had put, Heb. בָּשָׁם, sām. 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 בָּשָׁם 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 ה 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. *daemoniorum*.

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 מַעַנְעִים, of the Meunim, for מַעַנְעִים, a change supported by the LXX. Cf. 1 Chron. iv. 41; 2 Chron. xxvi. 7.

2. *From Syria*. Surely כָּרָם, from Edom, must be read in place of כָּרָם, 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. כָּרָם was confused with כָּרָם by a combination of errors of sight and sound. The reader’s eye mistook כ for כ, and his ear then substituted כ for כ.

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 לְקַנָּה. But the obscure לְקַנָּה 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, חָסִידָה, as in xxxi. 20.

xxxiii. 11. In chains. So the LXX. and Vulg. Or, as מְחֵרָה 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 פרוחים, and 1 Sam. xiii. 6 offers a parallel.

19. Hozai. כִּי, 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 נְזֵרִים, 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 נא. But this reading involves a grammatical solecism, for הָלָי cannot stand before the participle as a verbal form. The K’ri וֶל, 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 Aramaean branch of the Semitic family of languages, is unsuitable, because the ancient Chaldeans or Babylonians never used the language. It is called in the O.T. ארמי, Aramaic or Syrian, and is now generally termed Aramaic, to distinguish it from the north-eastern Aramaean, 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.
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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 אֲמֵרֵי אֲמֵרֵי or, spake they, for אָמְרֵנָה.

vii. 12. Perfect. The word יְבֵיאָר 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 הָא, and the statement of v. 16, decide in favour of this rendering against the A.V. and margin. For על, 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 הָעִים must in these two passages be "a technical builder’s word," having some such meaning as fortify. But elsewhere הָעִים 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 ויש לְבָאֲרָה לְבָאֲרָה is obscure, and can hardly be complete. The A.V., following the Vulg. unusquisque tantum nudabatur ad baptismum, and some Jewish commentators, understand לְבָאֲרָה to mean his putting off, or he put them off (perf. Piel, with sing. collective suff. referring to בָאֲרָה).
But שָׁלֹה means, as in v. 17 (Heb. 11), his weapon (from יִּפְרָת), 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 מַעֲרִית for מַעֲרִים, 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 בְּזָרַע, 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 בִּאֵר, in Egypt, for בְּזָרַע, 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