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A table of contents for *The Expositor* can be found here:

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THE REVISED VERSION OF THE OLD  
TESTAMENT.

IV.

THE BOOK OF DEUTERONOMY.

i. 1. *Beyond Jordan*. So ver. 5; iii. 8; iv. 41, 46, 47; and before, Num. xxii. 1, xxxv. 14. Exactly the same phrases are used with reference to the country east of Jordan in Josh. xiii. 8; xiv. 3; xvii. 5; Jud. v. 17, etc. It is one of the many indications which combine to show that the Pentateuch is the compilation of an author resident in Palestine. It is sometimes replied, that the phrase "beyond Jordan" may have acquired among the Canaanites a distinct geographical sense (like "Gallia Transalpina," etc.), and have been borrowed from them by the Israelites; but (1) the phrase is no fixed compound, like the Latin term referred to, but is used quite freely, according to the varying position of the speaker (see iii. 25; xi. 30; also, generally, xxx. 13, etc.), and (2) it is improbable that the Israelites would have borrowed a phrase from the Canaanites (especially in the form in which it occurs in Numbers) before they had crossed the Jordan, and experienced the conditions necessary to render its use natural.

*The Arábah*. An important change, which elucidates many passages: comp. for example, 2 Kings xiv. 25 with Amos vi. 14; and see Josh. iii. 16; viii. 14; xi. 2, 16; 2 Sam. ii. 29, etc. The meaning is explained on the margin. The present name of the Arábah is *El-Ghor* (i.e. the hollow or depression), often named in books of travel.

7. *Lowland*. I.e. the "Shephélah," or maritime plain of the Philistines. See Dean Stanley's *Sinai and Palestine*, Appendix, § 8; also p. 255 ff. (ed. 1864). Other examples of the same term may be found in Josh. ix. 1; x. 40; xi. 2,

16; Jer. xvii. 26; xxxii. 44, etc. It is one of the many specific geographical terms in which Hebrew abounds.

41. *Were forward.* The word occurs only here in the O.T., but the rendering of the margin is fully corroborated from its use in Arabic.<sup>1</sup> As was often the case with rare words, the tradition as to its meaning was lost by the Jews.

ii. 11, 20. *Rephaim for giants.* The Rephaim are mentioned besides, chap. iii. 11, 13; Gen. xiv. 5; xv. 20; Josh. xii. 4; xiii. 12; xvii. 15; and (in the singular) 2 Sam. xxi. 16, 18, 20 (=1 Chron. xx. 4, 6, 8). There is also the "valley of Rephaim," Josh. xv. 8; Isa. xvii. 5 (and elsewhere). The Rephaim were a race reputed to be of giant stature; though it cannot be said that the word *means* "giants." It denotes the members of a particular race, not (in itself) men of a particular stature.

iii. 10. *Plain or table-land* (margin), the technical geographical term for the high ground east of the Arábah, or depression through which the Jordan flows. See iv. 43; Josh. xiii. 9, 16, 17, 21; 1 Kings xx. 23, 25; Jer. xlvi. 8, 21; Stanley, *l.c.* § 6. In the Authorized Version much confusion was caused by the *Arábah* and the *Mishor*, dissimilar as they were, being often represented indiscriminately by the single word *plain*.

14. *Region for country* (as ver. 4, 13; 1 Kings iv. 13). Another technical expression.

17. *The sea of the Arábah.* This name of the Dead Sea (iv. 49; Josh. iii. 16; Kings xiv. 25), after what has been said on i. 1, will be at once intelligible.

iv. 37. *With his presence.* See Exod. xxxiii. 14, 15. *In his sight* would be לפניו, not בפניו.

v. 10. See on Exod. xx. 6.

vii. 2. *Utterly destroy them.* Heb. devote. Where this verb has a *personal* object, "utterly destroy" has, as a rule,

<sup>1</sup> Qor'an lxxxix. 17 ("My Lord *treatheth me lightly*"); in an adjectival form, xix. 10 ("*Easy* is this to me").

been left in the text, with "*Heb. devote*" in the margin; in other cases, *devote* has been introduced into the text. The nature and object of the archaic institution, here and elsewhere so often alluded to in the O.T., is perhaps best explained by Ewald in his *Antiquities*, p. 75-8. The Hebrew words rendered *devote* (*heḥ'rîm*) and *devoted thing* (*ḥérem*) are derived from a root which in Arabic means *to shut off, separate, prohibit* (*حَرَّمَ ḥárama*), whence the *haram* or sacred territory of the Temple of Mecca, and the *ḥarîm*, the secluded apartment of the women, applied also to its occupants, *i.e.* the "harem" (*ḥarîm, حَرِيم*).<sup>1</sup> In Israel, as in Moab, the term was used of separation or consecration to a deity. Mesha, in his inscription, tells us how, on the occasion when he carried away the "vessels of Yahweh" from Nebo and presented them before his god Chemosh, he "devoted" 7,000 Israelite prisoners to "Ashtor-Chemosh."<sup>2</sup> Among the Hebrews the usage was utilized so as to harmonize with the principles of their religion, and to satisfy its needs. It became a mode of secluding or rendering harmless anything which peculiarly imperilled the religious life of either an individual or the community, such objects being withdrawn from society at large and presented to the sanctuary, which had power, if needful, to authorize their destruction. Thus the cities of the Canaanites, with the altars and other religious symbols which they contained, were in this way "devoted" by the ban;<sup>3</sup> the spoil of a heathen city was similarly "banned" or "devoted," the whole or a part, according to the gravity of the occasion.<sup>4</sup> The ban was even put in force against

<sup>1</sup> Also *ḥarâm*, "sanctuary"; and *muḥarram*, the sacred (first) month of the Arabs, in which it was forbidden to carry on war.

<sup>2</sup> Lines 16-18: . וְאָקַח . מִשָּׁם . שְׁבַעֵת . אֲלָפִים . . . כִּי . לְעֵשֶׁתֶר . כִּמְשֵׁ . הַחֶרְמִים . וְאָקַח . מִשָּׁם . כְּמֵשֶׁ . כְּלֵי . יְהוָה . וְיִהְיֶה . לְפָנַי . כְּמֵשֶׁ .

<sup>3</sup> Num. xxi. 2-3; chap. vii. 25-6; xx. 16-18; Josh. x. 28, 40, etc.; 1 Sam. xv. 8, 9, 21.

<sup>4</sup> Chap. ii. 35; iii. 8; Josh. vi. 17-19 (the whole spoil was here made *ḥérem*

those within the community itself, who were untrue to its fundamental principles.<sup>1</sup> These cases cover the most frequent instances of its use; but individual human beings (who exhibited irrepressible tendencies towards evil?), and even a field (which had in some way become a snare to its owner? or inspired him with aversion?<sup>2</sup>) could be "devoted" as well (Lev. xxvii. 28-9<sup>3</sup>). From this provision, and from the fact that the *hérem* is included among the sources of revenue of the priests,<sup>4</sup> it may be inferred that, in one form or other, it was once in tolerably frequent operation in ancient Israel. In the A.V. the verb was often rendered "utterly destroy," and the substantive "accursed thing"; but these terms both express secondary, and (in part) adventitious ideas: by the uniform use in the R.V. of *devote* and *devoted thing*, in the margin, if not in the text, the idea itself is elucidated, and the connexion between the different passages in which the word occurs is preserved.<sup>5</sup>

xi. 21. *As the days of the heavens above the earth*, i.e. as long as they endure in their place; cf. Ps. lxxxix. 29.

24. *The hinder sea*, i.e. the Mediterranean Sea; so

or "devoted"; a part of this *hérem* was afterwards secreted by Achan, as it was reserved by Saul on a similar occasion, 1 Sam. xv.; viii. 2, 26.

<sup>1</sup> Exod. xxii. 20; Deut. xiii. 12-17 (the idolatrous city); Judg. xxi. 10 f.

<sup>2</sup> The application of the *hérem* in these cases is remarkable, and we can only supply the motives which may have then prompted resort to it by conjecture.

<sup>3</sup> A thing *consecrated* could be commuted for a money-payment; had this been permitted with the thing "devoted," the aim of the institution would have been obviously frustrated.

<sup>4</sup> Num. xviii. 14; Ezek. xliv. 29.

<sup>5</sup> In illustration of the usage generally, Knobel (on Lev. xxvii. 29) compares the description given by Cæsar (*B. G.*, vi. 17) of the custom of the ancient Gauls: ". . . Martem bella regere. Huic, cum prælio dimicare constituerunt, ea quæ bello ceperint, plerumque devovent. Quæ superaverint, animalia capta immolant; reliquas res in unum conferunt. Multis in civitatibus harum rerum exstructos tumulos locis consecratis conspici licet: neque sæpe accidit, ut neglecta quispiam religione aut capta apud se occultare aut posita tollere auderet, gravissimumque ei rei supplicium cum cruciatu constitutum est." But the distinctive feature in the Hebrew institution, so far as it was applied in warfare, is, that it was not captured spoil, as such, that was "devoted," but objects, or persons, opposed to the spirit of Israel's religion.

xxxiv. 2; Joel ii. 20; Zech. xiv. 8. The expression is analogous to the use of *right-hand* to denote the South (Ps. lxxxix. 12, al.: cf. the Indian *Deccan*), and of דקם, *front*, for the East, and implies that those who framed it conceived themselves as naturally turning towards the East.

xiii. 13. *Base fellows*. "Belial" is not a proper name in Hebrew, but a word signifying worthlessness. "*Sons* (or, elsewhere, *men*) of worthlessness," is an expression denoting base or worthless fellows. The time-honoured rendering has, however, in some instances, been retained, but not without the true meaning being indicated on the margin (Judg. xix. 22; 1 Sam. i. 16; ii. 12, etc.). The same word occurs chap. xv. 19, where the Hebrew literally is "Beware lest there be a word in thine heart, (even) worthlessness."<sup>1</sup>

xvi. 15. *Keep a feast* for *keep a solemn feast*. The adjective suggests a distinction, which does not exist in the Hebrew, between this and other feasts. The word is precisely the same as in Exod. xxiii. 14, the usual one denoting the observance of a "*hāg*" (see on Lev. xxiii. 2).

xviii. 15, 18. *prophet* for *Prophet*. The *limitation* to Christ which is a natural inference from the capital letter is excluded by the context. The legislator is giving a reason why the Israelites need not, like their neighbours (Isa. ii. 6), cultivate the arts of divination: they are differently circumstanced from them (ver. 14); as occasion demands, a prophet will be raised up<sup>2</sup> to give them the instruction which they require, and a criterion is assigned (ver. 20-22) enabling them to distinguish the true prophet from the false. The expression is here meant generically. It may be granted that it *includes* a reference to the ideal prophet, Christ; but the context shows that it must not be so interpreted as to *exclude* the series of prophets, who were in Israel the permanent source of revelation and in-

<sup>1</sup> Construction by apposition, as xvi. 21; Prov. xxii. 21; Jer. x. 10.

<sup>2</sup> Cf. for the expression Judg. ii. 16, 18 f.

struction, and a genuine mark of distinction between it and other nations of antiquity.<sup>1</sup>

xix. 6. *Used the fruit thereof.* The word used here and xxviii. 30 (also Jer. xxxi. 5, where see margin) means properly *to treat as common* (lit. *as profane*).

xx. 19. *For is the tree, etc.* So LXX.: also Onkelos and the Peshitto (except that they substitute the negative *is not* for the interrogative), and modern scholars generally, although the rendering implies a change in the Massoretic vocalization (הָאֵרֶב for הָאֵרֶב). The expression at the end of the verse is the usual one for *being besieged* (lit. *to enter into siege*); e.g. 2 Kings xxv. 2.

xxi. 4. *A valley with running water for a rough valley.* The presence of water was essential to the symbolism of the transaction (ver. 6). אֵיתָן is another example of a word of which the true meaning was lost by the Jews, who endeavoured unsuccessfully to recover it from the context (usually they guessed *strong*; here *rough*). When Arabic was studied it was found to be an intensive<sup>2</sup> form from a root signifying *to be unfailing or constant*, specially applied to water. In the East, the *wadys* or torrent-beds are often dry in summer; the נַחַל אֵיתָן is a stream which flows perpetually.<sup>3</sup> The use of the word in Hebrew where it is applied to streams or water is now clear (Amos v. 24; Exod. xiv. 27 [see margin]; Ps. lxxiv. 15). Elsewhere it is applied metaphorically in the sense of permanent, fixed, enduring (Gen. xlix. 24; Num. xxiv. 21; Jer. v. 15). In some of these passages *mighty* or *in strength* sufficiently represents the idea to English ears, but does not express the true sense of the original.

xxix. 19. *To destroy the moist with the dry.* Apparently a proverbial expression denoting *all*. The words are

<sup>1</sup> Compare Oehler, § 161; Orelli, *Old Test. Prophecy*, § 17, etc.

<sup>2</sup> Technically an "elative"; used in Arabic to express the comparative and superlative degree, but in Hebrew preserved only in three or four isolated words.

<sup>3</sup> Opp. to the נַחַל אֵתָן (a word of the same form), the "deceitful brook" of Jer. xv. 18 (see Job vi. 15).

feminine in the Hebrew; so that they must refer primarily either to the land, or to non-personal things generally.

26. Heb. *divided*. See iv. 19.

xxx. 10. *Set time for solemnity*. The same word which has been explained on Lev. xxiii: 2:

xxxii. 5. *They are not*, etc. The Hebrew is unusually elliptical; and there is little doubt that the text is corrupt. So far as a sense can be extracted from it, it is contained in the alternatives offered by the R.V., the text expressing the sense that the corruption of the degenerate Israelites, whose ingratitude forms the subject of the Song, is a blemish on them; the margin, that they are not the true children, or "sons," of Jehovah (chap. xiv. 1), but a blot upon them (viz. upon the true children). But the words cannot be said in strictness to constitute an intelligible Hebrew sentence.

11. *He spread*, etc. It seems preferable to treat ver. 11 as complete in itself (omitting *So* in ver. 12), inasmuch as in ver. 12 a *new* feature ("alone") is emphasized, which is not prominent in ver. 11. The *tertium comparationis* in ver. 11 is evidently the *manner* in which the eagle cares for its young, not the fact that it *alone* cares for them:

17. *Demons for devils*. Hebrew *Shedim*, only besides in Ps. cvi: 37. The precise nature of the ideas associated with "Shedim" is uncertain, the allusions in the O.T. being not sufficient to fix them decisively: In Assyrian<sup>1</sup> *shedu* is a name of the divinities represented by the bull-colossi, being applied apparently not to gods properly so-called, but to subordinate spirits, supposed to be invested with power for good or evil. Etymologically the word may

<sup>1</sup> Schrader, *Cuneiform Inscriptions and the O.T.*, ad loc.: vol. i. p. 148 in the English translation (London, 1885); see also p. 40. The feelings with which the *shedi* were regarded in Assyria may be illustrated from the invocation of an Assyrian king (Lenormant, *Les Origines de l'Histoire*, i. p. 114): "In this palace may the gracious *shdu*, the gracious colossus, guardian of the steps of my majesty, continue his presence always," etc.

be derived from the root represented in Arabic by مَسَد, *to be lord, to domineer*<sup>1</sup> (whence the Spanish *Cid*, *i.e.* lord), In Syriac the corresponding word ܡܫܕܐ stands regularly in the N.T. for δαίμων and δαιμόνια; but this usage is not *conclusive* as to the ideas associated, long previously, with the Hebrew *shedim*. The LXX. use in both places δαιμόνια: and it is on the whole most probable that some kind of demi-god, or subordinate spirit, was denoted by the word, though we cannot define more closely the attributes or character belonging to them.

24. *Crawling things*. The term is peculiar, and recurs Micah vii. 17.

27. *Provocation*. *Wrath* is incorrect. The word עָצַב always denotes the sense of vexation or chagrin, aroused by unmerited treatment. See Job v. 2; vi. 2; Prov. xxvii. 3; and with the verb, ver. 21 (where it is rendered, as often, "provoked to anger," but expresses strictly the vexation caused by the preference shown towards false gods); 1 Sam. i. 6, and in the often recurring phrases, 1 Kings xiv. 9, 15; xv. 30; xvi. 13, etc.

*Misdeem*, *i.e.* not recognise the truth, *lit.* treat it as strange.

36. *And there is none remaining, shut up or left at large*. A proverbial expression denoting *all*. It has been differently explained; but most probably means, either both the imprisoned and the released, or both bond and free. It recurs 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8 (where the A.V. was obscure, describing, apparently, as one class, what in reality formed two); xiv. 26. Comp. the expressions in xxix. 19; Mal. ii. 6; Job xii. 16. Gesenius, in his *Thesaurus*, pp. 1004 and 1008, cites examples of similar proverbial phrases from the Arabic.

xxxiii. 2. *Fiery law*, with margin. The word rendered

<sup>1</sup> From which it would be a normal participial formation, like עָרַב from עָרַב עָרַב from עָרַב, etc.

law (לִּי) is not the usual Hebrew word for "law" (תּוֹרָה) but is of Persian origin, occurring besides only in some of the latest books of the O. T. (Ezra, Esther, Daniel). It is difficult to suppose that such a word can have found its way into Hebrew, at the period when this Blessing was composed, and hence the second alternative on the margin, which is obtained by treating the two words for *fire* and *law* as one (for לִּי אֵשׁ reading אֵשׁ לִי); the word thus obtained would be derived from a root well known in Aramaic in the sense of *pour out*, and it occurs itself in Hebrew in the sense of *slopes* or *springs* (chap. iii. 17; iv. 49). The figure may be illustrated from Judg. v. 4 f.; Ps. lxxviii. 8; Micah i. 4. But the writer must allow that this reading (and rendering) appears to him to be highly precarious and uncertain; and he prefers to suppose that there is some deep-seated error in the text.

xxxiii. 3. The change of pronoun, from *his* to *they*, in *one clause*, is so harsh that the rendering of the margin (which is that of Onkelos and Saadyah), referring the pronoun to Israel, appears preferable. Throughout this passage the text is very hard; the word rendered *sat down* occurs nowhere else, and cannot be satisfactorily explained, even with the aid of the cognate languages. For "(are) in thy hand" (בִּידְךָ), the Syriac translators read *blesseth* (בִּרְךָ).

6. *Yet let his men be few.* The blessing is a qualified one, and corresponds with the position actually taken by Reuben in the history. The tribe maintained its existence, but was not politically important. It is reproached by Deborah (Jud. v. 15, 16 R.V.) for deliberating, but arriving at no decision, in a great national crisis; and many of the cities assigned to it in the "table-land," E. of Jordan (Num. xxxii. 37 f.; Josh. xiii. 15-21), appear afterwards (see the Inscription of Mesha, and Isa. xv.-xvi.) in the possession of Moab. The rendering of R.V. is that which is required by Hebrew

usage. Where a verse (or clause) is divided into two members of equal weight, a negative standing in the first may extend its influence over the second; but a negative holding a *subordinate* place in the first member does not, and indeed, upon logical grounds, cannot, affect the sense of the second. Thus in Ps. ix. 18; xxxv. 19; xxxviii. 1; xlv. 18; lxxv. 5; 1 Sam. 2, 3a, the *not* of the first member rules the sense of the second; but here the principal clause in the first member is *Let Reuben live*, the words *and not die* being added merely for the purpose of emphasizing this;<sup>1</sup> the first member of the verse, therefore, so far from supplying a negative to determine the second, in reality contains only an *affirmative* proposition. If, in order to gain the negative legitimately, we divide the verse thus:

“Let Reuben live:

“And let him not die, neither let his men be few,”

it is evident that the rhythm is entirely destroyed.

17. *The firstling of his bullock, majesty is his*, i.e. Ephraim, whom Joseph treated as his firstborn (Gen. xlviii. 18), the allusion being to the power which, in its flourishing days, the Northern kingdom possessed (Amos vi. 13; Hos. xiii. 1; Isa. ix. 9, 10).

21. *For there was the lawgiver's portion reserved*. The passage is difficult. The text is understood to mean that Gad received the portion assigned to him by Moses (Num. xxxii. 16 ff.); the margin, that Gad, from the bravery which it displayed as leader in the conquest of Canaan (see the next clauses) received the portion due to a ruler or leader in such an enterprise. For מִשְׁפָּחָה in the sense of *ruler*, see Jud. v. 14, where it is rendered *governor*, and appears to denote similarly the holder of some military office.

22. *That leapeth forth*. It is the lion's whelp, not Dan, which has its home in the caves and thickets of

<sup>1</sup> Cf. Ps. xxviii. 5b; and often in Jeremiah (ii. 27; xviii. 7; xxi. 10; xxiv. 6; xlii. 10).

Bashan, whence it "leaps forth" upon the unwary traveller.

27. *Thrust...said.* The tenses in the original are past, not future.

28. *Alone,* in parallelism with "in safety," *i.e.* remote from all assailants. So Micah vii. 14; Ps. iv. 8 *margin.*

xxxiv. 3. *Plain.* See on Gen. xiii. 10.

xxxiv. 6. The rendering on the margin is in accordance with Hebrew idiom, the subject to be understood being the cognate participle (xvii. 6; xxii. 8) הַקִּיבֵר, the sense may then be represented in English either by the passive verb or by the indefinite *they*. See 1 Sam. xxiii. 22 (*it is told*; Heb. אָמַר sc. הִתְאָמַר); 1 Kings xiii. 9; xxii. 38 (וַיִּשְׁמַע); 2 Kings xxi. 26 (same word as here); Isa. liii. 9 R.V. (*And they made*).

### THE BOOK OF JOSHUA.

iii. 16. *At.* So the Heb. text. *From* is the correction on the Heb. margin, and is the reading of Targ., Pesh. Vulg. (implied also in LXX.—σφόδρα σφοδρῶς pre-supposing the consonants [ם] מֵאֵד מֵאֵד).

iv. 24. *They for ye.* If the יִרְאֶתֶם be meant for the past tense (which elsewhere in this verb is always יִרְאֶתֶם) the punctuation cannot be correct, the construction of a final conjunction *in order that* with such a tense being incredible.<sup>1</sup> The punctuation followed in the R.V. is יִרְאֶתֶם—the infinitive, as often after לִמְעַן.

v. 13. Chapter vi: should begin here; vi. 2 is the continuation of v. 15.

vi. 17–vii. 26. By the consistent use of *devote* and *devoted* in the text, or (vi. 18, 21; vii. 12) in the margin, the meaning

<sup>1</sup> Whether here, or Jer. xxiii, 14; xxvii. 18 (read either יִשְׁבוּ and יִבְאוּ or יִשׁוּב and יִבוא).

and connexion of the whole narrative is greatly elucidated. See on Deut. vii. 2.

vii. 21. *Margin.* On Shinar, see Gen. x. 10; xi. 2; Dan. i. 2; also Schrader, *Cuneiform Inscriptions and the O. T.*, p. 103.

viii. 32. The reference to Deuteronomy shows that the "stones" here mentioned are not, as a superficial reader might conclude, those spoken of in ver. 31 (for unhewn stones would afford an unsuitable surface for an inscription), but other stones, prepared for the purpose, as here described.

ix. 4. *Margin.* הַצִּיִּרִי for הַצִּיִּרִי.

xi. 1, 16. The geographical terms, as Deut. i. 1, 7, etc.

xii. 2. *Margin.* See also Josh. xiii. 9, 16. The word rendered *valley* (נַחַל) has the same meaning as the Arabic *wady*, and is applied indiscriminately to the torrent itself, or the valley through which it runs.

xiii. 2. *Regions.* The same distinctive expression recurs, Joel iii. 4; also, of a district about Jordan, chap. xxii. 10, 11; cf. Ezek. xlvii. 8.

xiii. 3. *Margin.* . Add chap. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7; Isa. xxvii. 12, where the same torrent is alluded to as forming the border between the territory of Israel and Egypt. It is called the Shihor again in 1 Chron.

xiii. 5. Its present name is the Wady-el-Arish. In Isa. xxiii. 3; Jer. ii. 18, however, Shihor is used to denote the Nile.

Chapters xv.-xxi. In these chapters numerous small changes will be noticed, the effect of which is to render the topographical descriptions more precise and distinct.

xix. 29. *Margin.* The same expression for Tyre recurs 2 Sam. xxiv. 7.

xx. 7. *Margin* (strictly "*the Galil*"). The word appears to mean properly *circuit* or *district*, being the masculine, of which the feminine is rendered "region" in xiii. 2. The district meant was a part of Naphtali on the frontiers of

Palestine, in which apparently many foreigners, especially Sidonians, had settled; hence called (Isa ix. 1 [viii. 23 Heb.]) "the District of the nations," and, more briefly, "the Galil," as here and xxi. 32; 1 Kings ix. 11 ("the land of the Galil"); 2 Kings xv. 29.

xxii. 11. *In the forefront of for over against.* The Hebrew preposition implies that the altar was on the same side of Jordan as the land of Canaan: <sup>1</sup> comp. viii. 33, where it is rendered *in front of* (*i.e.* on the slopes of), not on the mountain opposite, as "over against" seemed to suggest.

24. *Carefulness for fear.* The word denotes anxiety, concern; 1 Sam. ix. 5 ("take thought for,"—*not* "caring"); Ps. xxxviii. 11 ("sorry"); Ezek. iv. 16; xii. 18 f.

## ERRATUM.

In the notes on Exodus, p. 83, lines 4 and 5, the words *hawah* and *hayah* should exchange places.

S. R. DRIVER.

## MESSIANIC PSALMS OF THE NEW TESTAMENT.

LUKE i. 42-45, 46-55, 68-79; ii. 29-32.

WE could ask no more striking indication of the essential unity of the old and new dispensations, or of the Old and New Testaments, than is furnished by the fact that the line of division between the one pair is not coincident with that between the other. The New Testament begins before the old dispensation closes. The first pages of the Gospels are the concluding records of the old economy. The first verses of Mark are immediately consecutive to the last of Malachi. Matthew introduces the history of Jesus after exactly the same fashion in which Genesis introduces the

<sup>1</sup> See the note of W. Aldis Wright in the Cambridge *Journal of Philology*, xiii. pp. 117-120.