

reader judge for himself. Here are the chief considerations that influenced them in admitting into their margin the Septuagint reading:—

(1.) The ark was, most probably, not there at all at the time, but at Kirjath-jearim (1 Sam. vii. 1, 2), where it remained from its capture by the Philistines until David removed it.

(2.) The ark would have been of no use for Saul's purpose. He wanted to ascertain the Divine will, and it was the ephod, not the ark, that was the instrument for doing so.

(3.) The words, "Bring hither the ark," are never used. The Hebrew verb here is suitable only to the bringing of smaller objects. Bring hither the ephod is a usual expression (see chap. xxiii. 9; xxx. 7).

(4.) Moreover, the words, *withdraw thine hand, i.e., desist*, would not be appropriate if he were ordering Ahiah to get ready the ark to be carried out to battle.

(5.) The mistake of ark for ephod might easily take place. Here are the words—

אֲרוֹן = Ark.

אֶפֶד = Ephod.

Besides, too, it was noticed that, though the present authorised reading seems so smooth in English, in the original Hebrew it is defective and ungrammatical. Thus, "The ark was that day and (*not with*) the children of Israel."