

these notes of the Massorah scribes. We have to use our judgment and the ancient versions in deciding between the reading of the text and the margin. Here the evidence of the versions is too conflicting to help us.

## XL

## "AUTHORISED" READING.

## REVISERS' MARGIN.

<p>1 KINGS xiii. 12, 13: The father said unto them, Which way went he? Now, his sons had seen which way the man of God went. And he said unto his sons, Saddle me the ass.</p>	<p>The father said unto them, Which way went he? And his sons shewed him which way the man of God went. And he said unto his sons, Saddle me the ass.</p>
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Now, reader, which of these two readings seems to you the more probable? Is it not beyond question the second? The father asks which way, the sons shew him, and immediately he commands, "Saddle me the ass."

But, as has been already pointed out, it is a dangerous thing to decide by our notions of probability. Let us see what other considerations besides decided the revisers.

Hebrew verbs have what we may call a causative voice. Thus here the verb *to see*, when in this causative voice, would mean *to cause to see*, i.e., *to shew*. To see and to shew, then, are parts of the same verb, and are to be distinguished only by a slight difference in the vowels. Therefore, a confusion might easily arise between—

Y<sub>1</sub>RU = his sons *had seen*.

Y<sub>2</sub>RU = his sons *shewed him*.