

16. In 2 Sam. 23:27 we find the name Mebunnai; in 1 Chron 11:29, the name Sibbecai, both referring to the same person. Comparing these names in the Hebrew מֵבֻנַּי and סִבְּכַי and there is not the least doubt that the variation or "discrepancy" arose through a copyist's blunder.
17. In Gen. 30:16 Issachar receives his name on account of Leah's bestowal of the mandrakes; in v. 18, he gets it on account of her surrender of her maid to Jacob. (The writer merely records Leah's sayings and makes himself in no degree responsible for the correctness of her philology.)
18. Anah, a Hittite (Gen. 26:34), a Horite (Gen. 36:20), a Hivite (Gen. 36:2) (Lange thinks the term Hittite defines the race, Hivite, the tribe, and Horite (cave-dweller) the habitation of Anah. There were at least two Anahs, the brother and the son of Zibeon, cf. Gen. 36:20 and 24). (Or since the 3 names differ in the Heb. by one letter only, we may with Michaelis and Bertheau ascribe the disagreement to an error of transcription.)
19. Asa removed the high-places (2 Chron. 14:3,5); left them undisturbed (1 Kings 15:14)
(The high places dedicated to idols were destroyed while those dedicated to Jehovah were allowed to remain . . . or the second text merely implies the king did not succeed in carrying out thoroughly his reforms . . . or the two texts refer to different times, putting down idolatry in the early part of his reign, but later allowing it to creep in again.)
20. Christ's revelation of truth, complete (John 15:15).
Much kept back by him (John 16:12).
(Alford thinks the first passage is prophetically spoken of the state in which we would place them under the Spirit. A future event, viewed as determined and certain, is spoken of as having already taken place. The "many things" of the second text, are what was taught by the Saviour after his resurrection, and by the Holy Spirit at a subsequent time.)
21. Christ's use of parables unvarying (Mat. 13:34)
Parables sometimes omitted (Mat. 5-7)
(The first passage has reference to a particular occasion. "Christ's words that day, were parabolical.")
22. Eli corrected his sons (1 Sam. 2:23,24); did not correct them (3:13).
(Corrected them too leniently or not till they had become hardened and ungovernable. His attempts at discipline amounted to nothing.)
23. Elimelech, indigent (Ruth 1:1); had a competence (1:21).
(The fulness and emptiness relate to Naomi's husband and sons who had died, and not to property).