the Hebrews gives such striking expression that, "though He was a Son, yet learned [He] obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation" (Heb. v. 8, 9).

G. MILLIGAN.

NOTES ON THE TEXT OF THE PSALMS.

[The following notes are taken from the manuscripts dealing with the Psalms amongst those left by Dr. Weir, formerly Professor of Oriental Languages, Glasgow, and now lying in the University Library. Many of them are conjectural emendations of the text, and, where later critics have made the changes suggested, the fact is noted in square brackets. Similar notes but fuller were occasionally contributed by Dr. Weir to the Academy.—T. H. W.]

PSALMS.

15. 4c. For נַעֲרֵךְ לָא read נַעֲרֵךְ לְהָיָה.
16. 2–3. For יִלְּךָ read יֵלְךָ; and for עלָי read עַלָּי נֵכְרֵד. 2 Samuel 18. 11 and Koran ii. 286.
16. 3. Read: צֵל הַקְּדָשִׁים יֹאֵשׁ בַּאֲרֵצָה כֹּל יָדָיו, לֶּֽכֶם, LXX; מַה יָדָיו, LXX and Psalm 8. 2.
17. 15. אַקְנִית הֲמוֹנָה; Syr. אַקְנִית הֲמוֹנָה.
18. 10. יִנֶּעַנָּה; read as LXX [Baethgen, Wellhausen, Kirkpatrick, etc.].
21. Consists of two parts: 1. What God does for His king; 2. What God (or the king) does to His enemies; each part separated by v. 8.
22. 17. כֵּאָר יִדְרוּלֵי never occurs in Psalms, always כּֽאָרִי. Read as 2 Samuel 3. 34.
22. 18 (17). "I may tell all my bones" (ענבותי); read פָּרָּשׁוּעים, 'Do I tell all my sorrows?' It is contrasted with v. 23, 'I will tell Thy name.'

22. 26 (25). "My praise shall be of Thee" (מעאתת); read מַעַתָּתִי, 'Thy faithfulness is the subject of my praise.' [Wellhausen rejects מַעַתָּתִי; Duhm מַעַתָּתִי.]

24. 6. For this use of 'Jacob' cf. Isaiah 44. 5.

25. 22. The use of אלדים instead of אֱלֹהִים shows this verse to be a later addition for liturgical purposes [so Baethgen, Wellhausen, Kirkpatrick, etc.].

26. 2. בֵּית and צָדָק are both used of metals, but the latter is the more emphatic.

26. 9. קְשֶׁת, cf. 1 Samuel 15. 6.

27. 4c. Perhaps, in bright days to behold God's glory; in dark, to inquire as to the cause of His displeasure.

27. 8. בֵּקֶשׁ בַּבָּשׁ בַּבָּשׁ (Deut. 9. 27). קְשֶׁת פְּנֵיה, Ezekiel 2. 4 of obstinacy, but קְשֶׁת רוּחַ, 1 Samuel 1. 15, 'of a sorrowful spirit'; so קְשֶׁת יָוָם, Job 30. 25.

28. 5. After רִחְוִי some words have fallen out parallel to לָא אֲרֵי יִרְאָה, perhaps from resemblance of יִרְאָה to יְרֵאָה.

29. 2. אוֹרְרִי בַּקֶּשׁ רַקֶּשׁ; cf. Exodus 15. 11.

29. 3. may mean 'above the clouds'; cf. 18. 12.

30. 13. כְּבָר; read as LXX and A.V. 'lost before לאוֹ.

31. 3. מְהֵרָה as Joshua 10. 6, 1 Samuel 20. 38 with imperative; or read מְהֵרָה מְהֵרָה imperative as 1 Samuel 23. 27.

32. 8. נַעֲנוֹת; Mr. Henry Bradley, 37, Occupation Road, Sheffield, May 27, 1873, suggests נַעֲנוֹת, Proverbs 16. 30, in the sense of 'fix steadily'; so LXX [cf. Delitzsch]. Most commentators think the Psalmist is the subject, but 'mine eye upon thee' seems to point to Divine guidance, and 'thee' seems distinguished from 'you' of v. 9.

33. 15. בָּלָוי; read בָּלָוי.

33. 16. For the first ברְכִּי read ברְכִּי, as 2 Kings 6. 14.
34. 4. הבנ נֵדָל, only here with ל, equivalent to נֵדָל (Deut. 32. 3). נֵדָל is chosen for the sake of the initial letter.

34. 18. Some such word as זֵדֶקִים has fallen out; so LXX, Ewald [others transpose vv. 16 and 17].

35. 14. קָשׁ; read קָשׁ, parallel to קָשׁ.
35. 15. נֵכֶם; perhaps נֵכֶם (Num. 25. 18).
35. 17. כֶּשֶׁר וָאָרָיוֹת; read כֶּשֶׁר מַעָּרָיוֹת, 'from their teeth.'

36. 2. מִיָּאֵשׁ תְּאָב לְעָב נַפְשֶׁה; read מִיָּאֵשׁ תְּאָב לְעָב נַפְשֶׁה. For מִיָּאֵשׁ read מִיָּאֵשׁ מִיָּאֵשׁ. Cf. Prov. 9. 17.

36. 3 (2). Instead of "until his iniquity be found to be hateful," translate, "he hateth to find out his iniquity."

37. 20. מְרִים; perhaps מְרִים, as 83. 15; 104. 32; 147. 8.
37. 23. pōlāl, elsewhere only Ezekiel 28. 13. Read חָי (the ה being a repetition of the next letter) as vv. 21, 26; Psalm 112. 5. Still חָי is connected with חָי in Proverbs 16. 9 and Jeremiah 10. 23; and yet we would expect some epithet with חָי, as A.V.

37. 37. קָדָרִים לָאִישׁ שָלֹם. Peace is so much more often represented as the reward of righteousness than as characterizing the righteous man that one would suppose some word had fallen out, as מַשָּׁמָּה (לָאִישׁ). So A.V.

37. 40. נֵסִיפֵי פַּלֶּה repeated as in 35. 15.
40. 5. שְׁפֵ זֵי; Syr. read שְׁפֵ זֵי?
40. 8. For בַּהֲרָבָא cf. 2 Kings 22. 13.
42. 7. וּאֱרָמָאִים; read וּאֱרָמָאִים, which occurs frequently with וּאֱרָמָאִים. E.

42. 8. There may be a contrast between the voice of the Divine judgments and the voice (v. 5) of the joyful crowd of worshippers.

42. 10. הַלָּעֹּת, pointed as emphatic. Cf. 43. 2.
43. 1. This verse differs from the rest. Perhaps 42 and...
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43 were originally one, but 43 may have been altered (in v. 1) and separated.

44. May not the occasion be the Assyrian invasion in the time of Hezekiah?

44. 5. רָעָה; read רֶעֶה.

44. 6. מ الثلاثاء, revolters from below; מֵר, oppressors from above.

45. 5. מִתֹּן נִצְצִיק; read מיתון, cf. 82. 3; 76. 10. In that case מִתֹּן will be the word of truth, as 119. 43, etc.

46. 6. מְלַכָּה בּּכֵר; cf. יָהָה in Jeremiah.

47. 3. This verse explains the use of מְלַכָּה in v. 2. It is as if the Psalmist had said 'מְלַכָּה is indeed.'

48. 3. קִרְיָה, is always of inanimate things. קִרְיָה, almost always in poetry.

48. 4. נוּנֶה, 'proved to be.'

48. 10. דִּינִים; we have compared—endeavoured to discern some comparison which might give a just view of God's mercy.

49. 6. מִתֹּן עֵקְבֵי יִבְנֵי, 'Iniquity (תֶּעָן) encompasseth me as to my heels or footsteps.' See Psalm 17. 11, where same construction exactly.

49. 12. מַאֲדָרְת may mean 'clods.' Cf. 104. 29; 146. 4.

49. 14. וַאֲמֹרִים בֶּפִּיסְמוֹ יְרַצְּי, for בֶּפִּיסְמוֹ read בֶּפִּיסְמוֹ; 'and their sons go willingly after them.'

49. 15. כָּזֶּא, i.e. unresisting.

49. 18. מִתֹּן, perhaps מִתֹּן or [as Baethgen] מִתֹּן; Job 21. 13, לְבֵרָנָא בְּשָׁאָל יְהוֹה.

55. 3. רֹעֲהִים רֹעֲהִים; read לְיִשְׂרָאֵל as Isaiah 34. 24.

55. 13. יְדֵי יְהוָה; read Jאָמֶר as Isaiah 22. 4.

This Psalm seems somewhat confused in arrangement. The sense would be better brought out by some such order as this: 1-12; 16; 13-15; 21; 22; 17-20; 23; 24.
NOTES ON THE TEXT OF THE PSALMS.

56. 6. יִעַבֵר; perhaps יִעָבֵר (Am. 5. 10) or יִעַבְרָו.

57. 2. יִעָבְרָו; perhaps יִעָבְרָו or יִעָבָר והוה.

57. 12. Cf. Aeneid i. 379, 'fama super æthera notus.'

58. 8. לָלְמָי; for read לָלְמָי, 'which flow to the sea.'

60. 8 (6). Translate, 'God has spoken. In His holiness I will exult.'

61. 3.anut יִרָמָנָי; read as 27. 5 and LXX.

62. The leading idea is, 'None but God.'

62. 3. לא אמות רָבָה; perhaps should be שלָה.

64. 6. לְחָמוּ לַבִּי; cf. 1 Chronicles 26. 27, והוה ילָו.

65. 2. The 'paying of vows' is preceded by praise in 22. 26; 50. 14. Perhaps רָמָה should be רָמָה or some form connected with רָמָה, 'to extol.'

66. 2. שִׁירָו כֶּבוֹד; read שִׁירָו כֶּבוֹד תָּלָת.

66. 9. שָׁמָּה; read שָׁמָּה as also in 50. 23.

66. 12. רוּחַ; read רַחֲבָה as 119. 45.

68. 11. יְהִי יְשָׁבֵי בְּה; read והתרפּ יְשָׁבֵי בְּה. Or 'Thy wild animals' might mean the heathen as יהי הָאָרֶץ, Israel being צאָא הָאוֹדָה.

68. 14. This verse seems to describe the awaking of the people inspired by the Divine word.

68. 15. פְּרֵשׁ pīel, always with 'hand' except Zechariah ii. 10.

69. 4. מְבִית; read מְבִית as LXX.

69. 6. A difficulty has been felt in connecting this verse with the rest of the Psalm, but this difficulty is removed by taking 'Thou knowest' as equivalent to 'I have made known to Thee,' i.e. 'acknowledged.'

69. 9. כָּךְ; read as Hosea 8. 12. The Syr. still had יָוָה.