

that he was a successor of the prophets of the Old Covenant, and who framed his message after their manner. Nor will this seem improbable when we consider the resemblance which the messages conveyed in the Epistles to the Seven Churches bear to many of the prophetic utterances. Still less improbable will it seem when we consider that the very circumstances of the diffusion of Christianity gave a new importance to the *Epistle* as a means of conveying the truth of God.

In Jeremiah¹ we have a Prophetic Epistle written to the exiles in Babylon. In 1 Peter we have a Prophetic Epistle written to "sojourners of the dispersion." And we submit that the same is true of the Second Epistle of St. John also, and that, as in the Apocalypse so in the Epistle, the voice is the voice of a Prophet.

H. J. GIBBINS.

NOTES ON THE TEXT OF THE PSALMS.

69. 11. אַבְכָּה; read אֲדַכָּה (which is a less change than אַעֲנָה). This appears to have been the reading of the Syr. as in 10. 10.

69. 21. וְאֲנֹשָׁה וְאֶקְוֶה; read וְאֲנֹשׁ הוּא קִוָּה. This reading would favour the hypothesis that the Psalm is Jeremiah's [see the *Academy*, vol. i. p. 256].

69. 33. Read the verbs as imperatives.

71. 7. כַּמוֹפֵת; read כְּמוֹ מֹת as in 31. 13, which Psalm is closely connected with 71.

עַן; cf. Leviticus 6. 3, מִדּוֹ בַד, though there we should probably read מִדֵּי; or read עַן as in 18. 18, אֵיבִי עַן, which would remove the difficulty.

71. 20. תְּהוֹמוֹת; read תְּחַתִּיּוֹת [so Olshausen, Wellhausen, Duhm].

¹ Ch. xxix.

71. 21. תרב גדלתי ; read נבלתי , cf. 1 Chronicles 4. 10. רב is used with נבול (Amos 6. 2), though הרחיב is more common. This would agree well with תסב which follows. Cf. the common phrase סביב נבול.

71. 22. אמתך ; read ארממך . The Syr. added אומרה to אמתך .

72. 3. Cf. Isaiah 60. 17.

72. 6. זרזיף ; perhaps ירעפו as 65. 13.

72. 8. וירד ; the optative seems to be dependent on the imperative of *v.* 1.

73. 1. לישראל אלהים ; perhaps ליראי אלהים as in Ecclesiastes 8. 12.

73. 8. ימיקו ; read יקומו .

In this Psalm the solution is Faith, as in Job.

74. 5. Can there be any reference to such passages as Isaiah 14. 8?

77. 11. May it not be, 'My sickness or weakness (Isa. 14. 10) does not change the right hand of the most High'? It is not impossible that the original reading may have been החלותי , as the LXX has ἡτξάμην : 'Does my weakness make any change in the power of God?' . . . There is obviously a contrast, but the *pi'el* חלותי is rather 'my making weak' than 'my being weak.' Perhaps therefore we should point the word as *qal* or *pu'al*.

78. 12. Read אבותינו .

78. 31. במשמניהם ; read במשמניהם or במשמניהם .

78. 48. For ברד read דבר as Habakkuk 3. 5. Cf. Exodus 9. 3 ff. ברד comes from *v.* 47.

78. 63. הוללו ; perhaps חוללו . Cf. Judges 21. 19 ff. ; Jeremiah 31. 13 ; 1 Samuel 18. 6, LXX.

78. 65. מתרונו ; cf. Proverbs 29. 6, or read מתרום as Isaiah 33. 10 (ארומם).

78. 69. רמים as participle is found only in connexion with הרים , as Deuteronomy 12. 2 ; Isaiah 2. 14. For רמים כמו read במרומים as Job 16. 19. So Hitzig.

79. 2. עבדיך occurs here for the first time in Psalms.

80. 7. מדון as Jeremiah 15. 10, or read כנוד as Psalm 44. 14, 15.

80. 16. כנה; LXX. perhaps read כוננה. Read הכן imperative *hiph.* of כן.

80. 19. סוג in *niph.* is always followed by אחריו or מאחריו except 78. 57. Here נסון may be first plural imperfect *niph.*

81. 6. שפת לא ידעתי אשמע; שפה with שמע, etc., does not mean to 'hear words without understanding their meaning,' but to hear *with* understanding (Gen. 11. 7; Ezek. 3. 6; Deut. 28. 49, etc.). שפה must therefore be taken in a figurative sense as Isaiah 19. 18; Zephaniah 3. 9 [as equivalent to *Cultus*]. God heard in Egypt a language He knew not. For use of ידע cf. 101. 4; 138. 6; Hosea 8. 4; Amos 3. 2, etc. The subject is 'God,' not 'Israel.' The clause is connected, not with what goes before, but with what follows. The LXX. not perceiving this change, the person (*ἑγὼ ἤκουσεν*).

מזרים בצאתו על ארץ מצרים as Genesis 41. 45 (of Joseph). The LXX. and Syr. cut the knot by translating על, 'from.' The subject, however, must be 'God.' We might read בצאתי, though that would make the ending of the stanza very abrupt.

81. 11. רחב with פה (1 Sam. 2. 1).

81. 17. יאכיל was probably written originally אוכיל as in Hosea 11. 4, the unusual form leading to a transposition of letters.

82. 1. אל עדת אל may = קהל רב; cf. 36. 7; 80. 11.

בקרב אלהים; cf. Ezekiel 28. 2.

82. 7. כאחד השרים תפלו; perhaps, 'as ye, O kings, cast down your own ministers.'

83. 6. לב יחדו = לב אחד; cf. 86. 11.

83. 19. Strike out שמך; it comes from *v.* 17 (שמך יהוה).

84. 3. ירננו אל אל חי; רנו in the *pīel* is always used of joy. It does not take אל. Read יערגו as 42. 2.

84. 4. Either the altars are in ruins (which does not suit the rest of the Psalm) or 'altars' stands for the sacred precincts generally (a use for which there is no authority), or גם is comparative, 'My soul longeth for thine altars, as a bird to return to its nest.' Cf. Jeremiah 51. 49 (Noldius), אף might be read for את.

84. 6. The 'highways' are as much the creation of faith as the 'fountains' of v. 7.

84. 10. מננו is rather subject than object.

84. 12. שמש, 'sun,' is not found in any of the old versions in Walton [Baethgen, 'battlement' after Targum].

85. 9. ואל ישובו לכסלה; Mr. Henry Bradley [32. 8 above], May 27, 1870, proposes to read ואל ישרי לב סלה.

85. 14. וישם; read וישע, 'and salvation.'

86. 2. חסיד אני, 'sum pius,' Aeneid i. 389 (378).

86. 14. Cf. 54. 5. זרים is preferable to זרים. Cf. Isaiah 13. 11.

87. 1. For שיר read עיר.

87. 5. עליון; Syr. omits; read עלים.

88. 6. חפשי perhaps = חפשתי, 'my freedom,' the only freedom I look for.

89. Note the frequent occurrence of אמת and אמונה, and the ending ון—.

89. 20. עזר; read עזי as 86. 16.

89. 51. שאתי בחיקי; not as in Numbers 11. 12, Isaiah 40. 11, but in connexion with חרפה as in 79. 12, Jeremiah 15. 15, etc.

כל רבים עמים is very suspicious from (1) the order of the words, and (2) the combination of כל and רבים, though we do find כל גוים רבים in Ezekiel 31. 6. For רבים read כלמת or זבת. Cf. Ezekiel 34. 29; 36. 6, 15.

90. 6. ודלה; read ופרח as Isaiah 27. 6. Cf. 92. 8.

90. 9. כמו הגה; perhaps במו הגה, 'in mourning.' Cf. Job 21. 13; 36. 11; Psalm 78. 33.

91. 3. דבר occurs in *v.* 6. Point as participle *qal.* Cf. 38. 13.
94. 10. יסר; read either יצר as 33. 14, 15 [so Wellhausen], or יסר as Habakkuk 1. 12.
94. 21. יגודו; read יגורו as 59. 4.
95. 4. מחרקי; read מרחקי as Isaiah 8. 9 [so Baethgen].
101. 1. חסד ומשפט are to be taken quite generally.
102. 4. As the bones of a victim on the altar.
102. 8. אהיה; read אהנה as Isaiah 38. 14; 59. 11. Olshausen אהמה.
102. 18. פנה as in Syriac.
103. 5. עדיך; read עניך as Isaiah 58. 10.
103. 11. נבר; perhaps נבה or גדל.
104. 8. Retain the translation of the A.V. Cf. 107. 26.
106. 7. After ימרו supply e.g. אמרי יהוה.
106. 37. This verse is prose; we should expect, e.g. —
ויוזבחו לאלילים בניהם ובנותיהם לשרים;
106. 38. Cf. Jeremiah 19. 4, 5.
106. 39. ויונו; read ויונחו, used absolutely. זנה is adopted to suit the parallelism.

THOS. H. WEIR.