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 Jeremiah 1 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.

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

69. 21. אָנָנָנָנָה יַהְוָה יָמִרֵב; read יַהְוָה יָמִרֵב. 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. כְּנַיִּים נָהָר; read כְּנַיִּים as in 31. 13, which Psalm is closely connected with 71.

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

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71. 21. בְּרֵי נֶפֶשׁ; read בְּרֵי נֶפֶשׁ, cf. 1 Chronicles 4. 10. בְּרֵי is used with בְּנֹל (Amos 6. 2), though בְּרֵי is more common. This would agree well with בְּנֹל which follows. Cf. the common phrase בְּנֹל סֹבֵב.

71. 22. אָמְסָא; read אָמָה. The Syr. added אָמָה to אָמָה.

72. 3. Cf. Isaiah 60. 17.

72. 6. יְרוּם; perhaps יְרוּם as 65. 13.

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

73. 1. לִישָׁדֵי אָלְדָּאוֹת; perhaps לִישָׁדֵי אָלְדָּאוֹת as in Ecclesiastes 8. 12.

73. 8. יָכְבָּר; read יָכְבָּר.

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 בְּדוֹלָיו, as the LXX has ὅπερ ἀνυμην: 'Does my weakness make any change in the power of God?' . . . There is obviously a contrast, but the π'ελ δι' ἄνυμη is rather 'my making weak' than 'my being weak.' Perhaps therefore we should point the word as qal or pu'al.

78. 31. בֹּקֵם שְׁכִנֵיהֶם; read בֹּקֵם שְׁכִנֵיהֶם or בֹּקֵם שְׁכִנֵיהֶם.

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

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

78. 65. מַהוֹרֶנָה; cf. Proverbs 29. 6, or read מַהוֹרֶנָה as Isaiah 33. 10 (אָרָכְם).

78. 69. רֶיִם as participle is found only in connexion with רֹמָה, as Deuteronomy 12. 2; Isaiah 2. 14. For read as Job 16. 19. So Hitzig.
79. 2. אֶבְרֵי occurs here for the first time in Psalms.
80. 7. חֵרֶז as Jeremiah 15. 10, or read כְנַי as Psalm 44. 14, 15.
80. 16. כְנַי; LXX. perhaps read רֹדֵב. Read imperative hiph. of רֹדֵב.
80. 19. כָּלָה in niph. is always followed by אוֹר or אוֹר except 78. 57. Here may be first plural imperfect niph.
81. 6. שֵׁפֶחַ with, 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.). שֵׁפֶחַ 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 עִי 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 (€ρνω €κουσέν).
81. 11. רְדֵב with פֶּה (1 Sam. 2. 1).
81. 17. אֲבוֹלִיל as Genesis 41. 45 (of Joseph). The LXX. and Syr. cut the knot by translating ל, 'from.' The subject, however, must be 'God.' We might read לְכַלָה, though that would make the ending of the stanza very abrupt.
82. 1. קַדְלַי רָב may = נְצִית אֲלִי; cf. 36. 7; 80. 11.
82. 6. לְבָךָ אָדוֹת; cf. Ezekiel 28. 2.
82. 7. הָאָדוֹת הָשֶׁרִים תַּפְלָה; perhaps, 'as ye, O kings, cast down your own ministers.'
83. 6. לְבַת אָדוֹת = לְבַת חָיוֹר; cf. 86. 11.
83. 19. Strike out שָׁמֵר; it comes from v. 17 (שָׁמֵר יְדוּד).
84. 3. רְבִי; Read עִירֵם as 42. 2.
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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 ָוָא is comparative, 'My soul longeth for thine altars, as a bird to return to its nest.' Cf. Jeremiah 51. 49 (Noldius), ויהי might be read for ויהי.

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

84. 10. וַהֲנַנְּךָ is rather subject than object.

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

85. 9. גָּאֲרָל יִשְׂרָאֵל לֶבַזְּלַח; Mr. Henry Bradley [32. 8 above], May 27, 1870, proposes to read מֶלַח לֶב יִשְׂרָאֵל.

85. 14. רֶשׁ; read רֶשׁ, 'and salvation.'

86. 2. עֲשָׂר אַאוֹנִים, 'sum pius,' Aeneid 1. 339 (378).

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

87. 1. For שִׂיר read שִׂיר.

87. 5. שְׁלֹם; Syr. omits; read חֶסֶר, 'freedom.'

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

89. Note the frequent occurrence of אַמָּה and אַמָּה, and the ending וַיּוָו.

89. 20. וַיּוָו; read וַיּוָו as 86. 16.

89. 51. שָׁאָרָה בְּרֵיחַ; not as in Numbers 11. 12, Isaiah 40. 11, but in connexion with הָרִ جاء as in 79. 12, Jeremiah 15. 15, etc.

90. 6. 'in mourning.' Cf. Ezekiel 34. 29; 36. 6, 15.

90. 9. 'in mourning.' Cf. Psalm 78. 33.
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91. 3. דב occurs in v. 6. Point as participle qal. Cf. 38. 13.

94. 10. יָשָר; read either יָשָר as 33. 14, 15 [so Wellhausen], or יָשָר as Habakkuk 1. 12.

94. 21. יַעַר; read יַעַר as 59. 4.

95. 4. מְחַקֶּה; read מְחַקֶּה as Isaiah 8. 9 [so Baethgen].

101. 1. הם are to be taken quite generally.

102. 4. As the bones of a victim on the altar.

102. 8. אָדָם; read אָדָם as Isaiah 38. 14; 59. 11.

102. 18. חָפָה as in Syriac.

103. 5. וּדִירָך; read וּדִירָך as Isaiah 58. 10.

103. 11. נָבְרָה; perhaps נָבְרָה or נָבְרָה.


106. 7. After יָהוּsupply e.g. יָמִּים. יָמִּים.

106. 37. This verse is prose; we should expect, e.g.—

יִזְהָר לְאַלְלְיָה בְּנֵיהוּ בְּנוֹתֵיהוּ לְשֵׁרִים:


106. 39. יִתְנַה; read יִתְנַה, used absolutely. וּבָּה is adopted to suit the parallelism.

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