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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. **אָבְכָה**; read **אָדְכָה** (which is a less change than **אָעַנָה**). This appears to have been the reading of the Syr. as in 10. 10.

69. 21. **וְאָנוֹשׁ הוּא קִוָה** ; and **אָנוֹשָׁה וְאָקוֹה**. 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. **כִּמּו מֵת**; read **כִּמּו מֵת כְּמוֹפֶת** as in 31. 13, which Psalm is closely connected with 71.

71. 18. **מְדוֹ בָּד**; cf. Leviticus 6. 3, though there we should probably read **מְדוֹ עַז**; or read **עַז אַבִי שׁ** as in 18. 18, which would remove the difficulty.

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

¹ Ch. xxix.

71. 21. תְּרֵב נַדְלָתִי ; read גַּבְלָתִי, cf. 1 Chronicles 4. 10. בְּ is used with הַרְחִיב (Amos 6. 2), though גַּבְלָל is more common. This would agree well with תְּסֵב which follows. Cf. the common phrase גַּבְלָל סְבִיב.

71. 22. אֲרַמְמַךְ ; read אֲמַתֵּךְ. The Syr. added to אֲזֹמְרָה אֲמַתֵּךְ.

72. 3. Cf. Isaiah 60. 17.

72. 6. יְרֻעְפּוּ ; perhaps זְרוּעִיףּ.

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

73. 1. לִירָאֵ אלָהִים ; לִישְׁרָאֵל אלָהִים as in Ecclesiastes 8. 12.

73. 8. יְקֻמוּ ; יְמִיקּוּ.

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 חַלּוּתִ, as the LXX has ἡρξάμην : 'Does my weakness make any change in the power of God?' . . . There is obviously a contrast, but the *piel* חַלּוּתִ is rather 'my making weak' than 'my being weak.' Perhaps therefore we should point the word as *qal* or *pual*.

78. 12. Read אֶבְוֹתִינוּ.

78. 31. בְּמִשְׁמָנִיהם or בְּםִשְׁמָנִיהם ; read בְּמִשְׁמָנִיהם.

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

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

78. 65. מַתְרֹמָם ; cf. Proverbs 29. 6, or read as מַתְרֹוָן ; מַתְרֹוָן (אֲרוּם).

78. 69. רְמִים as participle is found only in connexion with חָרִים, as Deuteronomy 12. 2; Isaiah 2. 14. For read כְּמַרְמָם as בְּמַרְמָם כְּמַרְמָם as Job 16. 19. So Hitzig.

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

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

80. 16. כננה; LXX. perhaps read כנה. Read im-perative *niph.* of כוּן.

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

81. 6. שפט לא ידעת 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 (εγνω ἡκουσεν).

81. 11. 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. פה with רחב (1 Sam. 2. 1).

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

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

82. 1. בקרב אלהים; cf. Ezekiel 28. 2.

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

83. 6. לְב אֶחָד = לְב יִחְדוּ; cf. 86. 11.

83. 19. Strike out ; שמך יודה (v. 17).

84. 3. ירנו אל אל חי in the *piel* is always used of joy. It does not take אל. Read יערנו 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 גַם is comparative, ‘My soul longeth for thine altars, as a bird to return to its nest.’ Cf. Jeremiah 51. 49 (Noldius), אָתֶךְ might be read for אָתָּה.

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

84. 10. מִגְנָנוּ is rather subject than object.

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

85. 9. וְאֵלֶּי יִשְׁבוּ לְכָסֶלֶת [Mr. Henry Bradley [32. 8 above], May 27, 1870, proposes to read וְאֵלֶּי יִשְׁרֵי לְבָסֶלֶת].

85. 14. וַיִּשְׁמַע ; read וַיִּשְׁמַע, ‘and salvation.’

86. 2. חִסִּיד אָנִי, ‘sum pius,’ Aeneid i. 389 (378).

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

87. 1. For שִׁיר read עִיר.

87. 5. עַלְיוֹן ; Syr. omits ; read עַלְמָם.

88. 6. perhaps = חֲפַשְׁתִּי, ‘my freedom,’ the only freedom I look for.

89. Note the frequent occurrence of אֶמֶת and אֶמֶת, and the ending וּ—.

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

89. 51. שָׁאתִי בְּחִיקִי ; not as in Numbers 11. 12, Isaiah 40. 11, but in connexion with דְּרֻפָּה as in 79. 12, Jeremiah 15. 15, etc.

90. 6. כָּל רַבִּים עַמִּים is very suspicious from (1) the order of the words, and (2) the combination of כָּל and רַבִּים, though we do find כָּל נַוִּים רַבִּים in Ezekiel 31. 6. For read כָּל מִנְיָם רַבִּים in כָּל מִנְיָם רַבִּים עַמִּים. Cf. Ezekiel 34. 29 ; 36. 6, 15.

90. 6. וְפָרָח ; read וְפָרָח as Isaiah 27. 6. Cf. 92. 8.

90. 9. בְּמוֹ הַנֶּה ; perhaps ‘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. **ישר**; read either **יצר** as 33. 14, 15 [so Wellhausen], or **ישד** as Habakkuk 1. 12.

94. 21. **ינזרו**; read as 59. 4.

95. 4. **מחקִי**; read **מְרַחְקִי** as Isaiah 8. 9 [so Baethgen].

101. 1. **חָסֵד וּמִשְׁפָט** 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. **פָנָה** as in Syriac.

103. 5. **עֲנִיד**; read as Isaiah 58. 10.

103. 11. **גָדֵל** or **גָבָה**; perhaps **גָבָר**.

104. 8. Retain the translation of the A.V. Cf. 107. 26.

106. 7. After supply e.g. **ימרו**.

106. 37. This verse is prose; we should expect, e.g.—
וַיֹּזְבְּחוּ לְאָלִילִים בְּנֵיכֶם וּבְנוֹתֵיכֶם לְשָׁדִים :

106. 38. Cf. Jeremiah 19. 4, 5.

106. 39. **וַיָּנָה**; **וַיָּנָהוּ**; **וַיָּנָנוּ**; used absolutely. is adopted to suit the parallelism.

THOS. H. WEIR.