

Obadiah feels himself to be in a difficult position. Elijah tells him to announce his presence to Ahab. Obadiah can hardly believe he is really seeing Elijah. Even less can he believe that Elijah will still be there after his presence is announced to Ahab. He readily imagines Ahab's disappointment resulting in the turning of his murderous anger against the one who has brought him the tantalizing information. So he begs Elijah not to insist on his telling Ahab, and reenforces his pleas with references to the genuineness of his own attachment to the religion that Elijah represents. He mentions especially the fact that he had saved a hundred prophets from the threats of Jezebel, hiding them in two caves and feeding them there, till they were able to escape and flee beyond her reach.

Textual Notes.

(In the few brief notes that follow I have paid particular attention to the ^{principals} divergences among the readings of the Hebrew Textus Receptus, the Old Greek as represented by B, and the Lucianic Greek. For the Lucianic material I have taken the readings of the manuscripts 19,82, 93,108,127, which the new Cambridge edition lists as b', o, e₂, b, and c₂ respectively. In his Septuaginta-Studien Rahlfs asserts that Ms.82 is a combination of Lucianic passages with passages from the

Old Greek. The passage from 16.35 to 19.13 he designates as Lucianic.

I have noticed also that the Cambridge ms. i (Vat.Gr.1238) frequently agrees with the Lucianic manuscripts in the passage which we are considering.)

v.1. $\text{D}^1 \text{D}^1$. 3 codices prefix D . The Greek inserts $\mu\epsilon\theta'$ which may support this addition, but does not necessarily do so.

The majority of the Greek mss. use an indeclinable ἡλειού ,

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let me know more of this!
These odd MSS are of interest & may well be pursued.