

XVIII 38 ἐκλιπῶσιν] i.e. עָלָהּ.

40 + πάντας. PsR. not V.

It is curious to compare for length Hebr. and Gk. of the 2nd line; συνεπόδισας [πάντας] τοὺς ἐπανισταμένους ἐπ' ἐμὲ ὑποκάτω μου : עָלָהּ עָלָהּ עָלָהּ עָלָהּ.

V. for συνεπόδ., *supplantasti*, misunderstanding figure.

41 ἐξωλέθρευσας ἄσπασα.

43 λεανῶ αὐτούς ἄσπασα. Reading with Sam. עָלָהּ.

45 εἰς ἀκοὴν ὠτίου] Sir. 43²⁴. "Speech of common life used diminutives for most parts of the body, ῥινία, ὀμμάτιον, στηθίδιον, χελύνιον." (Quoted in Grimm-Thayer.) Like most of these ὠτίον is of a visible, i.e. external member. So Dt. 15¹⁷, Mt. 26⁵¹ (|| Mk., Jn., but Lk. οὐς), and the frequent ὠτίον ἀποκαλύπτει (Isai. 50⁴ προσέθηκεν ὠτίον). Perhaps the phrase of the Ps. would have a popular or proverbial ring.

46 ἐπαλαιώθησαν] i.e. עָלָהּ, cf. 32³ 49¹⁵ 102⁷ Bā.

ἐχώλαναν [יִחְגְּרוּ] i.e. reading as Sam. יִחְגְּרוּ (Aram.).

ἀπὸ τῶν τριβῶν αὐτῶν ἄσπασα] i.e. מַמְסַלְוֹתֶיהֶם.

49 ἐξ ἐχθρῶν ὀργίλων] i.e. מֵאֲבִיבֵי: V. "de inimicis meis iracundis"; PB. "From my *cruel* enemies."

XIX 1 διηγοῦνται [מַסְפְּרִים] Gen. 24⁶⁶ 40⁹.

3 ἐρεύγεται [יִבִּיעַ] (a) so ἐξέρ. 119¹⁷¹ 145⁷; and otherwise of *speaking* 45¹ שָׁחַח (Mt. 13³⁵ for φθέγγομαι of LXX). (b) Of a *lion's roaring*, שָׁחַח Hos. 11¹⁰, Amos 3^{4,8}, Ezek. 22²⁵ A; so 1 M. 3⁴. (Some such meaning seems original, Lat. *rugio* L. & S.) (c) In primary meaning of *disgorge* Lev. 11¹⁰ || *al.* for שָׁחַח; for פִּוּס Ps. 144¹³.

4 ὧν anticipating αὐτῶν. Anteced. οὐρανοί, στερέωμα, ἡμέρα, νύξ. "They have no speech or words and their voices are inaudible; but all the same (v 5)."

οὐχὶ perh. here to emphasise that the negative is not = μή.

the usual phrase of the body of the Psalms. The addition from 94¹⁴ to 95⁴ would imply columns of the length wanted, if the length of the words themselves is taken into account.

XIX 5 ὁ φθόγγος αὐ. מִן] of a musical sound, as 1 Cor. 14⁷, Wisd. 19¹⁸.

ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ בהם להאשם שם] “As for the sun he hath put his tabernacle therein.” בהם is disregarded or referred to the pendant noun שם, cf. 10⁵.

+ αὐτοῦ to complete the supposed sense as at end of *v* 6.

6 παστός] *The bridal chamber* (lit. “The painted chamber,” from πάσσω, Hesych. L. & S.), Joel 2¹⁶, 1 M. 1²⁷, 3 M. 4⁶ (passages which speak of mourning).

γίγας γίγας] (as Gen. 10⁹) V. *gigas*, PB. *giant*; so Ps. 33¹⁶ (exc. PB. *mighty man*). [For the same Hebr. and PB. 78⁶⁵ 127⁴ LXX has δυνατός, V. *potens*.]

Γ. = ענקים Dt. 1²⁸ | = נפלים Gen. 6⁴, Num. 13³⁴, 3 M. 2⁴ | = רפאים whether living men Gen. 14⁵, Josh. 12⁴, or shades Job 26⁵ (confusing ר shades with ר name of giant race), | for a man of great stature (Hesych. Γίγαντος μεγάλου ισχυροῦ ὑπερφουῶς) Judith 16⁶, Sir. 47⁴.

At end + αὐτοῦ. Some MSS omitting with Latt.

7 ἀπ' ἄκρου מקצת] Latt. *a summo*. Cf. Lk. 1⁷⁸.

τὸ κατάντημα αὐτοῦ תקופתו] loose rendering; the *end* in place of the *way*. Κατάν. (ἀπ. λεγ.) *destination*, καταντάν of reaching a destination 2 M. 4⁴⁴ and fig. 2 Sam. 3²⁹, 2 M. 4²⁴. In N.T. only in Acts (9) and in St Paul's Epp. (4). In the narrative it is always literal as 16¹ 21⁷: in St Paul's words always figurative as Acts 26⁷, Phil. 3¹¹. Sometimes there is a thought of climax, 2 M. 4²⁴, Acts 26⁷, Eph. 4¹³. From Papyri (Grenfell and Hunt) it is found to be a term for the falling in of the property of deceased to heir or legatee, and to this 1 Cor. 10¹¹ has been referred.

ἀποκρυσθῆσεται τὴν θερμὴν αὐτοῦ] The usual relation of person and things is here reversed. The construction is exactly parallel to ἀποστραφῆναί τινα, *aversari quem*, Jerem. 15⁶, 2 Tim. 1¹⁵; the usual active construction of both verbs being τι ἀπό τινος. Or cf. Acts 21³ TR. ἀναφανέντες τὴν Κύπρον or Mt. 21³⁷ ἐντραπήσονται τὸν υἱόν μου.

XIX 8 νόμος תורת] Dt. 4⁴⁴ | μαρτυρία תורה] (Dt. 4⁴⁵ ות—*μαρτύρια*), only found else in O.T. as an alternative reading in Gen. 31⁴⁷.

σοφίζουσα מתחכמת] So 105²² 119⁹⁸.

9 δικαιώματα פקודי] 119^{27, 56, 94, 141}, else rendered ἐντολαί ἐντολή תוצות] Dt. 30¹¹, the usual rendering.

εὐθεία n. pl. so 58², Dan. ① 11¹⁷ (cf. ἡμίσεια Lk. 19⁸ spelt ἡμίσεια; γλυκεῖα 119¹⁰³ ἰ. c. a. ART).

From εὐθής m. 25⁸; f. 119¹³⁷, Prov. 27²¹; n. εὐθέες 51¹²; f. pl. εὐθεῖς 119¹³⁷ A.

From εὐθής, f. dat. s. εὐθεία 27¹¹; masc. gen. pl. εὐθείων 111².

From either, εὐθεῖς 32¹¹ 7¹¹; εὐθέσι 33¹.

τηλαυγής ברה] cf. for בהר Lev. 13² *al.*, and v. Ps. 18¹³.

10 ἐπὶ τὸ αὐτό יחד] Rom. *in semet ipsis*, Mil. V. *in semet ipsa*, Aug. *in id ipsum*. Jer. has *in semet ipsis* (*al. ipsa*).

11 λίθον τίμιον פ] So 21⁴: but 119¹²⁷ τοπάζιον.

κηρίον נפת צופים] so Latt. PB.

12 φυλάσσει נזהר] Free rendering under Targ. influence, Bā.

13 + μου V., PB.

14 ἀπὸ ἀλλοτρίων ימים מִזְרִים] i.e. מִזְרִים; cf. 54⁵ ימים ἀλλότριοι with 86¹⁴ ימים παράνομοι.

ἀλλοτρ. therefore is masc. So Suidas τῶν δυσμενῶν. But Apolinarius has Μηδέ μοι ἀλλοτρίων κτεάνων φρεσὶ ἕμερος εἶη. And in Lat. *alienis* is almost inevitably taken as a neuter; “Ab occultis meis munda me, Et ab alienis parce servo tuo,” 1 Tim. 5²². So August. “Ne seducar ab aliis, neque enim ab alienis capitur qui est mundus a suis. Parce igitur ab alienis cupiditatibus non superbo et in sua potestate esse cupienti sed servo tuo.”

ἐὰν μὴ לַא] ‘Perhaps a paraphr. suggested by the Aram. אֵלָּא אִי (‘ellā) = *if not*, in Tg. only after neg. as “There is no God except me,” but in Syr. = ἐὰν μὴ, as 1 Cor. 9¹⁶.’ D.

15 λόγια] Not a diminut. but adjectival neuter. (Sometimes confused with λογεῖον, the *breastplate*.) Confined as also

in classical use to divine words. Hence *oracles* AV. Rom. 3², 1 Pet. 4¹¹. Generally reserved in Pss. for אמרי, אמרות as Num. 24¹⁵; but 119¹⁶⁸ 147⁸ = דבר.

XIX 15 + διαπαντός V., PB.

βοηθέ μου צורי] 'צ is rendered by βοηθός 18³ 19⁵ 78³⁵ 94²² | by βοήθεια 49¹⁵ 89⁴⁴ | by θεός 18^{32.47} 28¹ 31³ 62^{3.8} 71³ 73²⁶ [75⁶] 92¹⁶ 95¹ 144¹, Dt. 32⁴ etc., Isai. 30²⁹; | lit. by πέτρα 27⁵ 78¹⁵ etc., Exod. 4²⁵, Dt. 8¹⁵, etc.

λυτρωτά* only else 78³⁵, Acts 7³⁵.

λύτρον (and cognates) mostly = נאל and פדה (with cognates), (λύτρον also for כפר and once for מחיר).

So generally in Pss.; but in a few passages λυτροῦσθαι (the verb is only mid. and pass. in LXX) is used of deliverance more generally: as for פלט 32⁷ | פצה 144¹⁰ | פרק 7² 136²⁴ (Lam. 5⁸, Dan. O. 4²⁴) | שגב 59¹ | שיזב Dan. O 6¹⁷.

XX 2 ὑπερασπίσαι [ישגבך] v. 9¹⁰ 18³. V., SM. *protegat*. PB. *defend*.

5 Some mss with Horol. + Κύριος after σοι.

6 μεγαλυνθησόμεθα [נדגל] i.e. נגדל; so Rom. V.; but Horol. with Mil. ἀγαλλιασόμεθα.

8 μεγαλυνθησόμεθα [נזביר] i.e. נגביר (cf. 12⁵) Bā. So Rom. *Magnificabimur*. Horol. ἐπικαλεσόμεθα. Mil. V. *invocabimus*. SM. + (*fiduciam habent*). PB. + *put their trust*.

9 συνεποδίσθησαν [כרעו] V. *obligati sunt*. The same Gk. rendering 18⁴⁰ (V. *supplantasti*) and 78³¹ (*impedivit*); συμποδ. more literally Gen. 22⁹ for עקר *bind*. Lit. "To tie the feet together."

καὶ ἀνωρθώθημεν [ונתעורר] 'ע in 146⁹ 147⁶ = ἀναλαμβάνειν.

10 τὸν βασιλέα] taking הכו with line 1.

καὶ ἐπάκουσον ἡμῶν [יעננו] i.e. ויענני, now preferred to MT. The PB. compromises, following MT. generally but making

* Lev. 25^{31.32} -ται, referred to -της by Biel and Alford, comes from λυτρωτός.