THE PSALTER OF THE CHURCH

XXIII I οὖν δὲν μὲ ύστερήσει ξοράσει [Στοτερείν with subject of thing missing Eccl. 9\(^{8}\), Job 36\(^{17}\), Dan. O 4\(^{30}\), Isa. Θ 5\(^{4}\) (οὐ μὴ ύστερήσει ἄρτος αὐτοῦ), John 2\(^{3}\); and, with dat. of person, Mk. 10\(^{21}\). Here only with accus. of person. Ψτερεῖν recurs Ps. 39\(^{5}\) (personal subj.) 84\(^{11}\) (transitive); ύστερημα 34\(^{10}\).

2 τόπον [Τῶον] prob. confused with ἔνν, cf. 79\(^{7}\), Jer. 29\(^{26}\) (49\(^{19}\)) 32\(^{16}\) (25\(^{20}\)). For other confusion in connection with these words v. 65\(^{13}\) 68\(^{13}\) 74\(^{20}\) 83\(^{13}\). | + ἐκεῖ.

κατεσκήψασεν [κατεσκήψασθαι] softening fig. to suit τόπον. But Latt. render the Hebrew literally, collocavit “hath made me lie down”; v. Brachet, Fr. Dict. s. v. coucher. So Vulg. 104\(^{25}\) (but in simple sense 107\(^{26}\) 113\(^{8}\)).


3 ἐπὶ τρίβοις] Along paths, cf. 25\(^{5}\) 55\(^{11}\), Judges 11\(^{33}\), Sir. 2\(^{12}\), Jer. 13\(^{16}\), Ezek. 19\(^{9}\) (sound along the hills), Mt. 14\(^{29}\).

ἐπὶ of rest has not acc. in Pss.; but (a) dat. (78\(^{38}\) τῶις βουνοῖς | 102\(^{8}\) δώματι | 84\(^{11}\) σκηνώματι), or (b) oftener genitive (10\(^{18}\) τῆς γῆς | 30\(^{5}\) τῆς κοιτῆς | 72\(^{16}\) τῶν ὀρέων). [Ἐπὶ with accus. = over a surface (often to imply great extent) Hosea 9\(^{1}\) 10\(^{4}\) 12\(^{11}\) 4\(^{18}\); (along the tops, to give an idea of multitude) Ezek. 34\(^{15}\) 39\(^{17}\); or = dat. 1 Sam. 31\(^{8}\).] Lev. 3\(^{5}\) the gen. and acc. with ἐπὶ are distinguished.

4 ἐν μέσω Ναμίν] i.e. ἡμίν (Aram. Dan. 3\(^{28}\) 4\(^{7}\)) Bä. σκιασ εἰκατάσω τῆν ἡμέραν] as MT.

5 ἔγεντί [ἔγεντί] on analogy of ἐκ δεξίας. In Exod. 14\(^{2}\) for ἐκ. In N.T. only Mk. 15\(^{20}\), Tit. 2\(^{8}\). V. adversus, PB. against.

τὸ ποτηρίον σου] Gk. crpt., or the Ῥ not written and pron. supplied. PsR. pocusum meum, V. calix mens, but Horol. σον. Two words of τ 6 are taken with this τ.
XXIII 5 μεθύσκον ἡμῖν] ‘making drunken, fig. as 65¹⁰; Sir. 35 (32)¹³ 39²¹, and in the passive Ps. 36⁹.’ D.

6 ὡς ΥΑ as = ΥΑ (Aram.), so 73¹; (73¹⁸ ΥΑ = πῶς).

ὡς here is not the ordinary ὡς with superl. but as V. Quam praeclarus est.

+ σου V., so PB. Thy lovingkindness and mercy.

τὸ κατοικεῖν με] i.e. ἵνα.]

For the tenses of the Ps. v. p. xvii.

XXIV + τῆς μιᾶς σαββάτου. Five days of the week have Pss. allotted in lxx titles, only one in MT. For the supplying of the two missing v. the Pss. named.

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<tr>
<th>DAY.</th>
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<tr>
<td>1</td>
<td>24 (LXX)</td>
<td>5</td>
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<td>2</td>
<td>48 (LXX)</td>
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<td>4</td>
<td>94 (LXX)</td>
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τῆς μιᾶς] cardinal for ordinal; cf. 94¹ and Lat. use of unus in compound ordinals.

σαββάτου] in this sense in N.T. only Mk. 16⁹, 1 Cor. 16² (WH.); elsewhere σαββάτων.

+ πάντες.

2 om. ὡς. So PsR. but V. quia, cf. 118¹⁰⁻¹² 128².

4 ἐπὶ ματαιῶ, δόλῳ] W-M. III § 48 c, d.

+ τῷ πλησίον αὐτοῦ from 15⁴, so V., PB.

5 + οὗτος.

ἀλημοσώνην ἡμῖν] v. Driver on Dan. 4²⁷ (Cambr. Bible), who adds, “‘ἃ acquired in the New Hebrew the sense of alms; and it is rendered by ἐλ. elsewhere in LXX. We have the same usage in Ecclus.: in 3¹⁴,²⁰ 7¹⁰ 12³ 16¹⁴ 40¹⁷⁻²⁴ the Hebr. has ἰα for ἐλ. (Notice also ἐλ. often in Tobit.) The earliest examples seem to be the LXX of Dt. 6¹⁵⁻²⁵ 24¹³. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. ‘almsgiving became gradually the practical form which ἰα took, and so the word gradually acquired that