

XXIII 5 μεθύσκον הויר] ‘making drunken, fig. as 65¹⁰, Sir. 35 (32)¹³ 39²², and in the passive Ps. 36⁹.’ *D.*

6 ὡς ἤא] as = 𐤀𐤏 (Aram.), so 73¹; (73¹⁸ 𐤀𐤏 = πῶς).

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

+ σου V., so PB. ΤΗΥ *lovingkindness and mercy.*

τὸ κατοικεῖν με] i.e. 𐤍𐤁𐤏𐤃.

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.

DAY.	PSALM.	DAY.	PSALM.
1	24 (LXX)	[5	81]
2	48 (LXX)	6	93 (LXX)
[3	97]	7	92 (MT. and LXX)
4	94 (LXX)		

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. 𐤁. So PsR. but V. *quia*, cf. 118¹⁰⁻¹² 128².

4 ἐπὶ ματαίῳ, δόλω] W-M. III § 48 c, *d.*

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

5 + οὗτος.

ἐλεημοσύνην הרהצ] v. Driver on Dan. 4²⁷ (Cambr. Bible), who adds, “*צ* 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 3^{14,30} 7¹⁰ 12³ 16¹⁴ 40¹⁷⁻²⁴ the Hebr. has *צ* for ἐλ. (Notice also ἐλ. often in Tobit.) The earliest examples seem to be the LXX of Dt. 6²⁵ 24¹³. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. *צ* almsgiving became gradually the practical form which *צ* took, and so the word gradually acquired that

meaning. I doubt whether ὕ ever had the meaning *mercy*, except in so far as almsgiving was a species of mercy. But certainly ἐλ. can hardly mean *alms* in Ps. 24⁵ 33⁵ 35²⁴ (8* but *al. δικ.*) 103⁶; nor is it apparent why it has been adopted here as the rendering of ὕ. ἕλ. is used for דסח in Gen. 47²⁹ and several times in Proverbs as 3³ 14²² (doublet) 15²⁷ (16⁶).” Cf. the altern. readings in Mt. 6¹ ἐλεημοσύνην or δικαιοσύνην.

XXIV 6 + τοῦ θεοῦ] probably conjectural, so Bā.

7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν] ἄρχων = שׂר Num. 1⁴ etc. Meaning is here subordinated to lit. translation; for a possess. of the 2nd pers. cannot properly go with a vocative (cf. Isai. 66⁵, Oxf. ed.), “You (by which I mean) your leaders.”

V. (treating LXX as orig.) *Portas principes vestras*, Rom. p. (*principes*) v., Mil. P. *principis vestri* (cf. treatment of 58¹⁰).

XXV 1 + ψαλμός.

3 διακενης ρקרי] i.e. διὰ κενῆς πράξεως Bos. Suidas ἀνευ τινὸς προφάσεως. Διακ. = שׁוֹשׁ (31⁷); קרִי (Lev. 26¹⁶). Hence an adj. διάκενος Num. 21⁵.

ὑπομένοντες] PsR. and Missal *expectant*, V. *sustinent* (usual rendering of ὑπομένειν).

5 ἐπὶ τὴν ἀλήθειάν σου תמתב] *Along the path of thy truth*, v. 23³.

καὶ σέ] Bā. sees here תתו, supplying the missing ו.

6 μνησθητι τῶν οἰκτιρῶν σου καὶ τὰ ἐλέη σου] acc. and genitive coordinate; cf. v 7, 105⁵.

μνησθῆναι as a rule takes the genitive, but it has the accusative 42⁵ (ταῦτα), 77⁶ (ἐτη αἰῶνια) 119⁴⁹ (τὸν λόγον σου), Exod. 20⁸, Num. 11⁵, Lam. 1⁹, some dozen times; cf. ἐπλησαν with gen. and acc. 2 Chron. 16¹⁴, and ἐπιλαθέσθαι c. gen. as a rule but acc. 119^{30, 83, 141, 176}, Isai. 65¹¹; v. 119³⁰.

B (alone) om. κύριε.

7 om. μου 2^o B 8 p.m. | om. תתו. Horol. has both.

10 τοῖς ἐκζητοῦσι רצנר] v. 12⁸.

11 καὶ ἰλάση תחל] rendered Exod. 34⁹ καὶ ἀφελεῖς σύ.