

**XXVI 7** τοῦ ἀκοῦσαι] i.e. שְׁמַעֲנָה.

**8** εὐπρέπειαν\* [מַעוּן] i.e. מַעוּן. The roots correspond 2 Sam. 1<sup>23</sup> 23<sup>1</sup>, Job 3<sup>11</sup> (But 27<sup>4</sup> 'ג = τερπνότητα, cf. 133<sup>1</sup>). In 2 Sam. 15<sup>25</sup> τ. εὐπρέπειαν αὐτοῦ = וְהוּן.

**12** + γὰρ] not Mil. V., but Rom. *Pes ENIM meus*.

+ σε] involving voc. Κύριε with Mil., V.; so 89<sup>1</sup> 102<sup>16</sup> 111<sup>1</sup> 115<sup>17</sup> 138<sup>8</sup>; cf. also 21<sup>10</sup> 119<sup>57</sup> 137<sup>1</sup>. But Rom. here with MT *benedicam Dominum*.

**XXVII 1** Transmitters of the Pss. have allowed themselves greater freedom in the titles than in the body of them. The Syriac Psalter is evidence of this, having discarded the traditional titles and supplied a new set of different character. The LXX MSS have (speaking generally) preserved the Masoretic entire, but add others of which a number may be at once weeded out as certainly not traditional. As an example I would give A's addition of David's name, sometimes with further formula, to the titles of Pss. 42—50 (exc. 44), other uncials joining in the case of two or three Pss., B alone quite clear of it throughout them. Though in some other cases (taking external evidence into account) there may be a doubt, e.g. in the mention of Jeremiah and Ezekiel in Ps. 65, there remain the main body of those ordinarily printed, which seem to be allowed by Swete as relatively original; and therefore except that they are not Masoretic, their testimony can only be put aside on internal evidence. The LXX titles (meaning by this something like Swete's list in his *Introd. to O.T.* p. 250) present thus with the Masoretic a body of testimony which *prima facie* and according to all external appearance would be of great value. In any case they are an unexplained phenomenon of interest, closely connected with the Pss.

\* So in most edd. Swete εὐπρέπειαν (similarly ὠφελία, συγγενία) apparently lengthening the  $\bar{\alpha}$ . Thumb speaks of  $\epsilon\iota=\iota$  as not only Egyptian but specially early in Egypt.

Swete's list is here accepted as of original LXX titles, except for his mention of  $\psi$ .  $\tau\hat{\omega}$   $\Delta\bar{\alpha}\delta$  (cod. A) added to Ps. 42; his list taking no account of the same in the following Pss. (v. supr.) where in most cases the addition partly or wholly displaces the MT. title. This fact, the removal of MT. titles, makes a clear distinction between these and other uncial additions; these are therefore here neglected as without traditional value. As are also slight alterations like the addition of  $\psi\alpha\lambda\mu\acute{o}\varsigma$ , the position of  $\text{'}\text{Α}\lambda\lambda\eta\lambda\omicron\upsilon\acute{\alpha}$ , and the alteration in the title of Ps. 70.

Then for the rest.

(1) Titles of authorship. No author's name is added but David's; except 71 *Sons of Jonadab*; 138. 139 *Zechariah*; 146 (both parts). 147. 148 *Haggai and Zechariah*. It is maintained below that except David these are not named as authors.

In the first 2 books out of the 7 Pss. anonymous in MT. the LXX leave 3 anonymous—1. 2. 66; add David's name to 3—33. 43. 71; and assign the remaining one, 67, to David by reading  $\text{לדוד}$  for  $\text{ישיר}$ .

Book III. The titles are already supplied with names, and none are added or altered by the Greek.

Book IV. has the most systematic addition;  $\tau\hat{\omega}$   $\Delta\bar{\alpha}\delta$  is added throughout from 91 to 99 (except that in 92 MT. has it also); and to 104. But 100. 102. 105. 106 still remain anonymous.

In Book V, of the Graduals, MT. assigns names to 122. 124. 127. 131. 133; LXX so far from adding incline to omit, though the Uncials are divided in each case. To 137  $\tau\hat{\omega}$   $\Delta\bar{\alpha}\delta$  is added. From this point the name of Zacharias or those of Aggæus and Zach. are added in many cases by some or all mss. Ps. 71 besides the  $\tau\hat{\omega}$   $\Delta\bar{\alpha}\delta$  is said to belong to the sons of Jonadab and the first captives.

(2) For *occasions* (as it would seem) during D.'s life they add 27  $\text{πρὸ τοῦ χρισθῆναι}$  | 97  $\text{ὅτε ἡ γῆ αὐτοῦ καθίσταται}$  | 143  $\text{ὅτε αὐτὸν ὁ υἱὸς καταδιώκει}$  | 144  $\text{πρὸς τὸν Γολιάδ}$ .

Other occasions :— 29 ἐξοδίου σκηνῆς | 76 πρὸς τὸν Ἀσσύριον | 80 ὑπὲρ τοῦ Ἀσσυρίου | 96 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν [139 ἐν τῇ διασπορᾷ?].

(3) For the series of days of the week, v. 24<sup>1</sup>; 38 + περὶ σαββάτου.

(4) A few of such expressions as occur in MT. 30 εἰς τὸ τέλος | 91. 93. 95 αἶνος ᾠδῆς or ᾠδῆ.

(5) The 2 enigmatical 31 ἐκστάσεως | 66 ἀναστάσεως.

It will be seen that these LXX additions to the titles are rare, except in Bk. iv. sporadic, and often very brief or obscure. On the other hand, though the MT. titles presented insurmountable difficulties, there is no attempt to supersede or displace them (if we except the variations of A etc. in the first part of Bk. II.).

πρὸ τοῦ χρισθῆναι] Rom. *priusquam ungeretur*, V. *pr. lini-retur*.

It has been questioned to which of David's anointings this is supposed to refer. I have suggested (*D. in the Pss.*) that it refers to one at Jerusalem following on the first reception of the Ark there, and that it is a ritual rubric indicating that the anointing took place between the recital of this Ps. and the next (v. 28<sup>8</sup>).

φωτισμός μου אור] As having more reserve and reverence than φῶς.

2 τ. σάρκας μου בשרי] not, like αἵματα (*shed blood*), a Hebraism, though there is something parallel in the use (for the classical use v. L. & S.). The Plur. recurs in Ps. 78<sup>27</sup> 79<sup>2</sup> 119<sup>120</sup>; v. Addit. Note.

ἡσθένησαν כָּשַׁל] so 9<sup>4</sup> 31<sup>11</sup> 64<sup>9</sup> 105<sup>37</sup> 107<sup>12</sup> 109<sup>24</sup> (18<sup>37</sup> ἡσθ. = וַעֲרַב). Not in Pent. (Lev. 26<sup>37</sup> כָּ = ὑπερόψεται).

3 παρατάξεται] 140<sup>3</sup>, Judg. 11<sup>12, 27</sup> B (frequent). Cf. also 144<sup>1</sup>. Middle in neuter sense as often in words of familiar reflexive action, e.g. clothing and washing; so περιετέμετο Gen. 17<sup>25</sup> 34<sup>17, 22</sup> (Oxf. ed. but no sign in the uncials of this

reading) | ἐπεσιτίσαντο καὶ ἡτοιμάσαντο Josh. 9<sup>10(4)</sup> | βάπτισαι Acts 22<sup>16</sup>.

XXVII 3 παρεμβολή] 78<sup>28</sup> 106<sup>16</sup>; all = מחנה.

ἐν ταύτῃ [בזאת] for other exx. of Hebr. fem. v. v 4, 32<sup>6</sup> 74<sup>18</sup> 102<sup>19</sup> 118<sup>23</sup> (Mt. 21<sup>42</sup>) 119<sup>50,56</sup>; and (?) 77<sup>11</sup> 109<sup>27</sup> 132<sup>6</sup>.

4 + με (2°).

ἐπισκέπτεσθαι בקר] so Lev. 13<sup>36</sup>, Num. 16<sup>5</sup>, 2 Esdr. 6<sup>1</sup>, *examine by inspection*; but here *visit* must be intended, as often v. 8<sup>5</sup>; (perh. sts. a confusion with פקר). So V., PB.

τὸν ναὸν αὐτοῦ [בהכלו] v. 17<sup>9</sup>.

5 ἐν σκηνῇ] so Bx, i.e. בַּמִּשְׁכָּן. The rest + αὐτοῦ as MT. + μου, so Mil. not Rom. nor V.

6 + ἰδού] so Mil. not V (*et nunc*) nor Rom. (*nunc autem*).

ὑψωσε [ירום] i.e. ירים. V. *exaltavit*, PB. *shall lift up*.

ἐκύκλωσα [סביבותי] i.e. = סָבַבְתִּי.

7 After ἐκέκραξα, + πρὸς σέ A, Rom. V., PB. not Mil. om. 1 (1°), so Latt. PB. Jer.

8 σοι [לך] Latt. *Tibi*, SM. *de te*, PB. *of thee*.

ἐξεζήτησα [בקישו] an easier sense is substituted.

9 μὴ ἐκκλίνης... ἀπὸ τ. δ. σ. עבדך..... אֶל-תַּט] the expression softened (Bä.). Cf. 7<sup>5</sup>.

γενοῦ [היית] i.e. הָיִיתָ or the mood assimilated to context.

ὑπερίδης με [תעזבני] Job 6<sup>14</sup>.

10 ὅτι [כי] SM. *quando*, PB. *when*.

11 νομοθέτησόν με [הורני] As if the Hebr. were a denominative. Cf. 119<sup>120</sup>.

12. 13 καὶ ἐψεύσατο ἀδικία ἑαυτῇ [לולא : ויפח חמם : ויפח לו] i.e. ויפח לו חמם, interpreted from such an association as in Prov. 6<sup>19</sup> 14<sup>5,25</sup> 19<sup>5,9</sup> (Bä.). Or some confusion with פתה. SM. *Loquens injuriam*, PB. *Such as speak wrong*.

14 ὑπόμεινον] Aor. imper. freq. in N.T.; Mt. 10<sup>11</sup> 26<sup>38</sup>, Mk. 14<sup>34</sup>, Luke 24<sup>29</sup>, John 15<sup>4,9</sup>, Acts 16<sup>15</sup>.

## NOTE ON Σάρκες.

σὰρξ is used in the plural about 70 times in the LXX;—

A. Of flesh viewed as far as possible only as material, and apart both from personality and from system. Hence opposed to ψυχή Is. 10<sup>18</sup>. Frequently of slain flesh Zeph. 1<sup>17</sup>, Ez. 32<sup>5</sup>; consumed by animals Gen. 40<sup>19</sup>, 2 K. 9<sup>36</sup>, 1 Sam. 17<sup>44</sup>; by cannibals Lev. 26<sup>29</sup>, Jer. 19<sup>9</sup>, Wisd. 12<sup>5</sup>; by enemies and oppressors (fig.) Job 19<sup>22</sup>, Mic. 3<sup>2,3</sup>; or otherwise Isai. 10<sup>18</sup> 49<sup>26</sup>; by fire etc. Wisd. 19<sup>21</sup>, Judith 16<sup>17</sup>; by disease Num. 12<sup>12</sup>, Job. 2<sup>5</sup> 19<sup>20</sup> 33<sup>21</sup>, 2 Macc. 9<sup>9</sup>; by self Eccl. 4<sup>5</sup>. Exposed to other injury;—tattooing Lev. 21<sup>5</sup>; torture Judges 8<sup>7</sup> and 4 Macc. (7 times); mental anxiety Sir. 34 (31)<sup>1</sup>; work in heat 38<sup>8</sup>; God's judgment 14<sup>12</sup>; sin Prov. 5<sup>11</sup>; in spiritual figure Ps. 119<sup>120</sup>.

Restored from injured condition, from disease 33<sup>25</sup>; from death Ez. 37<sup>6,8</sup>. Of healthy human flesh Prov. 3<sup>22</sup>, Dan. 9<sup>15</sup>.

Of living animal flesh Gen. 41<sup>2</sup> etc., Job 41<sup>14(15)</sup>.

Contemptuously Gen. 6<sup>3</sup>, Isai. 31<sup>3</sup>, Ez. 23<sup>20</sup>: so Ezek. 44<sup>7</sup> of merely material sacrifice; Sir. 25<sup>26</sup>, the union was never more than a physical one.

B. Personal plural, of blood relations Lev. 25<sup>49</sup>, 2 Sam. 5<sup>1</sup> 19<sup>12</sup> (contrast following verse), 1 Chr. 11<sup>1</sup>.

[The use in Job stands perhaps rather apart. σὰρξ sing. occurs only once, 34<sup>15</sup> = human race. The plur. (besides the above) is found in 4<sup>15</sup> 6<sup>12</sup> 13<sup>14</sup> 14<sup>22</sup> 21<sup>6</sup>. The whole trial of Job and consequent tone of the book is of a kind to contrast inner spirit with physical conditions.

בשר = βροτός 10<sup>4</sup>; κρέα 10<sup>11</sup>; σῶμα 7<sup>5</sup>; 12<sup>10</sup> omitted; 19<sup>26</sup> evaded.]

XXVIII 1 ὁ θεός μου [צורי] v. 19<sup>15</sup>.

ἐπ' ἐμοί [במוני (bis)] All but B ἀπ' ἐμοῦ.

μήποτε παρασιωπήσης ἐπ' ἐ.] Rom. om.; Mil. *ne unquam sileas a me*; V. *ne quando taceas a me*.