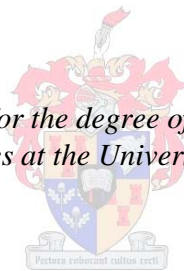


**PSALMS 38 AND 145 OF THE SEPTUAGINT
VERSION (OLD GREEK): AN INCEPTION
ORIENTED EXEGETICAL STUDY**

by
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December 2010

Declaration

I, the undersigned, R X Gauthier, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature: 

Date: 10 June 2010

Abstract

The present dissertation is a commentary on Psalms 38 and 145 in the Septuagint (LXX) version, or more accurately, the Old Greek (OG) version. Specifically, this dissertation attempts to understand the semantic meaning of these psalms at the point of their inception, or composition, i.e. as translated literary units derivative of a presumed Semitic *Vorlage*. Stated differently, this dissertation sets out to understand how these psalms were interpreted in translation by the translator(s).

With the task of interpretation comes the assumption that the “original” or “oldest” verifiable text can be first established since neither the OG nor its *Vorlage* are known to be extant. To this end it is necessary to begin with the best critical editions available while also attempting to reconstruct a viable representative of the OG and *Vorlage* in the light of standard text-critical criteria and translation technique. Although the Old Greek text is the object of study, the transmission history and related history of interpretation for both the Greek and Hebrew are selectively examined insofar as they are necessary as comparisons for the LXX at the point of its inception, and the *Vorlage* from which it was derived.

This work assumes – in accordance with the way translation may be understood generally – that the translator(s) of the Psalms were attempting to communicate his/her *Vorlage* to a new audience. In this respect translation may be viewed as communication that crosses a language boundary. As such, both lexical replication and idiomatic representation fall within the scope of interpretation. Both phenomena occur in Ps 38 and 145 in varying degrees and both phenomena comprise aspects of the translator’s cross-lingual communication.

Chapter 1 establishes preliminary concepts regarding translation in terms of isomorphic and isosemantic representation, textual criticism of the Psalter, and select MSS and witnesses used throughout the study. Chapter 2 surveys key modern translations of the Septuagint as well as certain trends in Translation and Communication Studies for methodological and hermeneutical approaches. Chapter 3 derives working methodological principles based upon the discussions in chapters 1 and 2. Chapters 4 and 5 are detailed, word-by-word, clause-by-clause, commentaries on Psalms 38 and 145 respectively. Chapter 6 offers a summary and conclusions.

Opsomming

Hierdie verhandeling is 'n kommentaar op Psalm 38 en 145 in die Septuagint (LXX), of meer bepaald, die Oud Griekse (OG) weergawe. Die navorsing poog in besonder om die semantiese betekenis van hierdie psalms ten tyde van hul ontstaan of samestelling te verstaan, dit wil sê as vertaalde literêre eenhede wat vermoedelik op 'n Semitiese *Vorlage* gebaseer is. Anders gestel: Hierdie verhandeling is daarop uit om te begryp hoe die vertaler(s) van hierdie psalms die tekste vertolk het.

Die taak van vertolking behels die veronderstelling dat die 'oorspronklike' of 'oudste' verifieerbare teks eers bepaal kan word. Sover bekend het nóg die OG weergawe nóg sy *Vorlage* egter behoue gebly. Daarom is dit nodig om met die beste beskikbare kritiese uitgawes te begin, en terselfdertyd 'n lewensvatbare weergawe van die OG teks en *Vorlage* te probeer rekonstrueer aan die hand van standaard- tekstkritiese maatstawwe en -vertaaltegnieke. Hoewel dit hoofsaaklik die OG teks is wat bestudeer word, word die oorlewerings- en verwante geskiedenis van vertolking vir sowel die Grieks en Hebreeus ook selektief ondersoek in soverre dit vergelyk kan word met die ontstaansvorm van die LXX sowel as die *Vorlage* waarop dit gebaseer is.

In pas met die waarskynlike algemene opvatting oor vertaling, gaan hierdie navorsing van die veronderstelling uit dat die vertaler(s) van die psalms sy/haar/hul *Vorlage* aan 'n nuwe gehoor wou probeer oordra. In dié opsig kan vertaling as kommunikasie oor taalgrense heen beskou word. As sodanig val sowel leksikale duplisering as idiomatiese verteenwoordiging binne die bestek van vertolking. Albei verskynsels kom in wisselende mate in Psalm 38 en 145 voor en albei behels aspekte van die vertaler se intertaalkommunikasie.

Hoofstuk 1 lê voorlopige konsepte met betrekking tot vertaling vas wat betref isomorfiese en isosemantiese verteenwoordiging, tekstekritiek op die Psalter, en uitgesoekte manuskripte (MSS) en getuienisse wat deur die hele studie gebruik word. Hoofstuk 2 ondersoek kernmoderne vertalings van die Septuagint sowel as bepaalde tendense in Vertaling en Kommunikasiestudie vir metodologiese en hermeneutiese benaderings. Op grond van die besprekings in die eerste twee hoofstukke, lê hoofstuk 3 metodologiese werksbeginsels neer.

Hoofstuk 4 en 5 bevat uitvoerige, woord-vir-woord-, sinsdeel-vir-sinsdeel-kommentaar op Psalm 38 en 145 onderskeidelik. Hoofstuk 6 sluit af met 'n samevatting en gevolgtrekkings.

Acknowledgements

As with any lengthy project whose progress cannot be accurately gauged on a daily basis, the present work is the culmination of years of intensive work, however obscured by clouded vision and uncertainty along the way. Those who were most instrumental in my earliest days of undergraduate study have continued to motivate me to this day. Thanks go to Ronald Sauer for instilling in me a love for the Greek language and encouraging me to dig deeper. To Jon Laansma, I give thanks for taking me to the next step. His academic rigor and incisive mind always remind me of how far I have yet to go. He helped me think through countless issues during my undergraduate and graduate work, and provided numerous helpful responses to technical Greek questions involved with my doctoral project. Through it all, my love for the Psalms has only increased over the years, having been first stoked in the fires of my first Hebrew exegesis classes under Andrew J. Schmutzer so many years ago. To him I owe perhaps my greatest and sustained gratitude for nursing me along from my earliest steps right up to the present. In him I have found not only an exemplary scholar, but have gained a life-long friend and mentor. Indeed, without Andrew I would have never made it to the doctoral level.

Special thanks go to Gideon Kotzé, who not only read and commented on earlier drafts of my dissertation, but regularly brought serious textual issues to light. As iron sharpens iron I owe him thanks for his careful reading of my work, his expertise in textual criticism of the Hebrew Bible, as well as his assistance to me in translating German! My research is the better for him. I also give special thanks to my external examiners, Robert J. V. Hiebert and Harry F. van Rooy, and my internal examiner, Johan C. Thom, for bringing numerous errors to the light and for providing substantial feedback. Notwithstanding, all of the views expressed are my own as well as any errors that linger.

Without a doubt my doctoral promoter, Johann Cook, deserves my heart-felt thanks for reasons too many to count. His scholarly output, interest, specialization, and promotion of the Septuagint attracted me to Stellenbosch in the first place. During my

brief stint in Stellenbosch from September 2007 to April 2010, I have learned that Johann is always positive, warm, jovial, witty, open-minded, networking, planning, writing, teaching, and working. His well-deserved and hard-earned reputation as a continental scholar is the result of his tireless work ethic in his research pursuits and in the tasks he performs in conjunction with the many hats he wears in South Africa. Thanks go to Johann, Marie, and Herman-Peter for the personal invitations to their home, the warm hospitality extended to me and my family, and for many wonderful braai experiences. Through it all I continually made use of Prof. Cook's open office door and even had the privilege of taking intensive courses from him in biblical and extra-biblical Aramaic, Syriac, and Coptic. I was also able to participate in academic conferences in South Africa and Namibia, at the expense of his own research fund.

Thanks go to the SANRF for making research funds possible and to Prof. Cook for channeling a generous portion of these funds to me through a research assistantship. Thanks go to the University of Stellenbosch for the generous merit bursary that I benefitted from for two years. Without this financial support the present research would not have been possible. I thank the staff of the Gericke library and especially the interlibrary loan office, which I put to a great deal of work.

Finally, I wish to thank my family for prayerful and financial support for so many years, and most recently, to my parents for their gracious help in the transition of our repatriation. I give thanks to my wife, Heather, most of all, for the daily support and strength to move forward. We moved from Texas to Chicago and on to South Africa where our son was born. Without Heather's willing and adventurous spirit I would have gone nowhere a long time ago.

Dedication

τῇ γυναικί μου τῇ ἀγαπητῇ
τῷ υἱῷ μου τῷ ἀγαπητῷ
καὶ τῷ νηπίῳ τῷ ἐρχομένῳ

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SIGLA & ABBREVIATIONS

- 1219 Sanders, H (ed) 1917. *The Old Testament manuscripts in the Freer Collection: Part II, the Washington manuscript of the Psalms* (University of Michigan Studies Humanistic Series VIII). New York: The Macmillian Company. See 1.3.2.4.
- 2110 Kasser, R & Testuz, M 1967. *Papyrus Bodmer XXIV: Psaumes XVII-CXVIII*. Cologny-Genève: Bibliothèque Bodmer. See 1.3.2.4.
- * When subjoined to a lexical reference the asterisk (*) indicates that the example or verse noted is explicitly cited in the lexica.
- Ⲅ* The Old Greek; the “original” or oldest recoverable text as opposed to later revisions or copies. Sometimes Ⲅ* refers to the translator(s) of this text. Context will determine whether the text or translator(s) is intended.
- Ⲅ Septuagint (= LXX)
- ⲙ Masoretic Text (= MT)
- Ⲙ Qumran, see 1.3.4.2.
- Ⲥ Syriac Peshitta, see 1.3.4.2.
- Ⲛ^{ps} Targum Psalms, see 1.3.4.2.
- ⲛ Latin Vulgate (= Uulg), see 1.3.4.
- ⲗ Aquila (= α’) according to the marginal note in Codex Syro-Hexaplaris Ambrosianus after the edition of Ceriani (1874)
- Ⲙ Symmachus (= σ’) according to the marginal note in Codex Syro-Hexaplaris Ambrosianus after the edition of Ceriani (1874)
- α’ Aquila
- σ’ Symmachus
- θ’ Theodotion
- A Codex Alexandrinus, see 1.3.2.4.
- A’ A + 1219 + 55 + fragments 2002, 2003, 2004, 2006, 2010, 2011, 2012, 2016, 2020, 2021, 2022, 2025, 2027, 2029, 2030, 2031, 2036, 2043, 2047, 2048, 2054
- B Codex Vaticanus, see 1.3.2.4.

- B' B + S + Bo + fragments 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051
- BdA *La Bible d'Alexandrie*, see 2.3.
- BDAG Bauer, W, Arndt, W F, Gingrich, W & Danker, F W 2000. *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed). Chicago: University of Chicago Press.
- BDB Brown, F, Driver, G R & Briggs, C A (eds) 1936. *A Hebrew and English lexicon of the Old Testament*. Oxford: Clarendon Press.
- BDF Blass, F, Debrunner, A & Funk, R W 1961. *A Greek grammar of the New Testament and other early Christian literature* (revised edition). Chicago: University of Chicago Press.
- BHRG Van der Merwe, C H J, Naudé, J A & Kroeze, J H 1999. *A biblical Hebrew reference grammar* (Biblical Languages: Hebrew). Sheffield: Sheffield Academic Publishers.
- BHS Elliger, K & Rudolph, W (eds) 1984. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft.
- Bo Bohairic Coptic, see 1.3.4.
- Brenton Brenton, L C L 1844. *The Septuagint version of the Old Testament, according to the Vatican text, translated into English*. London: S. Bagster and Sons.
- Cod. L Codex Leningradensis
- Crum Crum, W E 1939. *A Coptic dictionary*. Oxford, Clarendon Press.
- CSD Smith, J P 1967. *A Compendious Syriac dictionary*. Oxford: Clarendon Press.
- DJD *Discoveries in the Judean Desert*. See especially Ulrich, et al. (2000); Martínez, Tigchelaar & Woude (1997); Sanders (1965b).
- ESV *The Holy Bible : English Standard Version*. Crossway Bibles, 2006.
- GELS Muraoka, T 2009. *A Greek-English lexicon of the Septuagint*. Louvain-Paris-Walpole, Ma: Peeters.
- GKC Gesenius, G, Kautzsch, E & Cowley, A 1910. *Gesenius' Hebrew grammar* (2nd rev. ed.). Oxford: Clarendon Press.
- Gö The Göttingen Septuagint
- HALOT Koehler, L & Baumgartner, W 2001. *The Hebrew and Aramaic lexicon of the Old*

- Testament* (2 vols, trans. Richardson, M E J). Leiden: Brill Academic Publishers.
- HB Hebrew Bible
- IBHS Waltke, B K & O'Connor, M P 1990. *An Introduction to biblical Hebrew syntax*. Winona Lake: Eisenbrauns.
- Jastrow Jastrow, M 2005. *Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the midrashic literature*. Peabody: Hendrickson Publishers.
- J-M Joüon, P & Muraoka, T 1994. *A grammar of Biblical Hebrew: 2 volume set. Vol. 1, Part 1. Orthography and phonetics; Part 2. Morphology. Vol. 2, Part 3 Syntax* (Subsidia Biblica, 14/1-14/2). Rome: Biblical Institute Press.
- JPS *The Holy Scriptures according to the Masoretic text: a new translation*. Philadelphia: The Jewish Publication Society of America, 1917. Also called the *Jewish Publication Society Version* (1917), *Tanakh*.
- K Indicates the *ketib* form of a word.
- KJV *The Holy Bible : King James version*. Nashville : Thomas Nelson Publishers, 1989.
- L The Lucianic recension (= Byzantine, Vulgar, Antiochan)
- L'' Tht, Sy + Z, T, He; B^c, S^c, R^c; Su, Th, Ch; 1046, 2040 + 119 Mss collated by Holmes and Parsons
- La Here La = Old Latin (La^G) + Ga + *iuxta Hebraeos*. In Rahlfs (1979) La = La^R and La^G.
- La^R The Old Latin portion of the Verona (R) Psalter, see 1.3.4.
- La^G The Old Latin "Lat. 11947" in nat Bibl. The text used here comes from Sabatier, P 1743. *Bibliorum sacrorum latinae versiones antiquae seu Vetus Italica et caeterae quaecunque in codicibus manuscriptis et antiquorum libris reperiri potuerunt: quae cum Vulgata Latina, & cum Textu Graeco comparantur* (vol 2). Remis: Reginaldum Florentain. See 1.3.4.
- LEH Lust, J, Eynikel, E & Hauspie, K 2003. *Greek-English lexicon of the Septuagint* (rev ed). Stuttgart: Deutsche Bibelgesellschaft.
- L-N Louw, J P & Nida, E A 1996. *Greek-English lexicon of the New Testament based on semantic domains* (vols 1 & 2). New York: United Bible Societies.

- LSJ Liddell, H G, Scott, R & Jones, H S 1995. *A Greek-English lexicon* (9th edition with a revised supplement). Oxford: Oxford University Press.
- LXX The Septuagint (= **Ⲫ**)
- LXX.D Kraus, W & Karrer, M (eds) 2009. *Septuaginta Deutsch: das griechische Alte Testament in deutscher Übersetzung*. Stuttgart: Deutsche Bibelgesellschaft.
- MT Masoretic Text (= **ⲙ**)
- MT-150 The arrangement of the Hebrew Psalter as evidenced in the 150 psalms of **ⲙ**.
- ND Horsley, G H R (ed) 1976-1987. *New documents illustrating early Christianity* (9 vols). Sydney: Macquaire University.
- NET *The NET Bible: New English Translation* (first edition); Biblical Studies Press (1996-2005); www.bible.org.
- NETS Pietersma, A & Wright, B G (eds) 2007. *A new English translation of the Septuagint and other greek translations traditionally included under that title*. New York/Oxford: Oxford University Press.
- NRSV *The Holy Bible : New Revised Standard Version*. Nashville : Thomas Nelson Publishers, 1989.
- Q Indicates the *qere* form of a word.
- R Codex Verona, see 1.3.4.1.
- R' R + La^R + La^G + Aug Tert Cyp
- Ra^{Ha} Rahlfs, A & Hanhart, R (eds) 2006. *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes, Duo volumina in uno* (Editio altera). Stuttgart: Deutsche Bibelgesellschaft.
- Rahlfs's LXX The text of Rahlfs, A 1935, 1979. *Septuaginta id est Vetus Testamentum Graece Iuxta LXX Interpretes* Stuttgart: Deutsche Bibelgesellschaft.
- Robertson Robertson, A T 1934. *A grammar of the Greek New Testament in the light of historical research*. Nashville: Broadman Press.
- RSV *The Holy Bible : Revised Standard Version*. Nashville : Thomas Nelson Publishers, 1972.
- S Codex Sinaiticus, see 1.3.2.4.
- Sa Sahidic Coptic, see 1.3.4.

- Sa^L Budge, E A W 1898. *The earliest known Coptic psalter: the text, in the dialect of upper Egypt, edited from the unique papyrus Codex Oriental 5000 in the British Museum*. London: Kegan Paul, Trench, Trübner & Co. Ltd. See 1.3.4.
- Sa^B Rahlfs, A (ed) 1970. *Die Berliner Handschrift des sahidischen Psalters* (Abhandlungen der Akademie der Wissenschaften in Göttingen; Philologisch-Historische Klasse; Neue Folge Band 4, No. 4). Göttingen: Vandenhoeck & Ruprecht.
- Smyth Smyth, H W 1968. *Greek grammar* (fifth printing edition). Cambridge, MA: Harvard University Press.
- Syh The Syrohexaplaric Psalter according to Ceriani (1874) and Hiebert (1989), see 1.3.4.
- Thomson *The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testament: translated from the Greek.*
- Uulg The Latin Vulgate (= **V**)

CHAPTER 1: INTRODUCTION

1.1 OVERVIEW

The present study is foremost a commentary on Psalms 38 (MT 39) and 145 (MT 146) in the Septuagint (LXX) version, or more accurately, the Old Greek (OG, Θ^*) version.¹ To my knowledge there has yet to be written a thorough assessment of the OG version of these psalms. More specifically, the present analysis shall be aimed at understanding the semantic meaning of these psalms at the point of their inception, or composition, i.e. as translated literary units derivative of a presumed Semitic parent text (*Vorlage*). Put differently, this dissertation sets out to understand how these psalms were interpreted in translation by the translator(s).

1.2 DELIMITATION

Ideally all of the psalms should be so critically examined since only a detailed analysis can bring about a greater understanding of the Greek Psalter. Nevertheless, Psalms 38 and 145 were chosen somewhat arbitrarily among the full gamut of candidates since,

¹ I shall not readdress the difficulties of LXX terminology (“the LXX,” Septuagint, Old Greek, etc.) beyond this point, since this has been adequately and abundantly discussed elsewhere (see also the list of abbreviations). Notable discussions include: Swete (1902:9-10); Kraft (1976); Greenspoon (1987); Peters (1992); Jobes & Silva (2000); McLay (2003:5-7). To avoid terminological confusion I shall at times refer to “Rahlfs’s LXX” rather than merely “the LXX.” This refers to Rahlfs’s *Handausgabe* (the books of the LXX published in Rahlfs 1935, 1979), which shall serve as a delimited corpus for the sake of Septuagintal cross-references throughout the course of this study. Admitting all the while that the finer points as to what actually constitutes the “Septuagint” are not settled, Ulrich (1999:205) states: “there is no fully acceptable or consistent usage of the term.” Unless otherwise stated, I shall not refer to the “Septuagint” (LXX, Θ) in its more technical and precise usage as only pertaining to the Greek Pentateuch, but generically, referring to the Jewish Greek scriptures. Further, Θ^* shall be used to represent either the OG translation, or the translator(s), depending on the context.

simply stated, there is a significantly higher percentage of lexical-semantic variation between the Greek and Hebrew of the former psalm (38) than the latter (145). Whatever the cause of these textual “issues,” be they text-critical or translational in nature, it is apparent that Ps 38 and 145 are representative of a spectrum of textual diversity in the Greek Psalter.²

1.2.1 Explanation

By way of explanation, even a cursory examination of the manuscript evidence of Greek Psalter shows *relative* uniformity and a striking resemblance to \mathfrak{M} . With this understanding scholars have often regarded the OG translation of the Psalms to be generally isomorphic.³ That is to say, a characterizing mark of the Greek Psalter (and

² This project initially began as a commentary on Pss 145-150 (MT-Ps 146-150, the *Final Hallel*), but a couple of factors encouraged a slight shift in focus. On the one hand I quickly realized that Pss 145-150 may each be characterized as highly source oriented in terms of both formal and semantic information. It became evident that such homogeneity offered little interest for a project that would span several years. As my research progressed I attained a broader exposure to the Psalter and encountered other psalms that offered different levels of textual and translational variety. I developed something of a “hunch” that the Greek Psalter overall would not bear the same level of consistency or homogeneity as the final six psalms, and the appendix of this chapter, though only an apology for the delimitation of my dissertation, puts that “hunch” to more acceptable scientific rigor. More practically, after only cursorily producing roughly ninety pages for Ps 145, it was evident that to do the same justice to each psalm would require more than a dissertation of this sort could reasonably sustain.

³ Whereas Gzella (2002:28) locates the Greek Psalter as an exemplar of dynamic translation, van der Kooij (2001b:231) finds it “rather literal,” and both Austermann (2003:47-50) and Smith (2005:20) concur that it is heavily source-oriented. In the introductory comments (*To the Reader of Psalms*) of the book of Psalms in *A New English Translation of the Septuagint* (NETS), we read: “Its translation is literal, if literalness is understood to refer to a high degree of consistency in one-to-one equivalence, including not only so-called content words but structural words as well. Thus literalness might be labeled its central characteristic” (Pietersma & Wright 2007:542). Of the

other translated books of the LXX) is a rather formal adherence to its presumed Semitic source. At the broadest level we might say with little controversy that the Greek tends to represent its *Vorlage* word for word, even morpheme for morpheme. Consider Ps 1:1 and 47(48):6-7 where each Hebrew morpheme finds a corresponding formal representation in the Greek.⁴

Ps 1:1

אשרי האיש	μακάριος ἀνὴρ
אשר לא הלך בעצת רשעים	ὃς οὐκ ἐπορεύθη ἐν βουλή ἄσεβων
ובדרך חטאים לא עמד	καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη
ובמושב לצים לא ישב	καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν

Blessed is the man who does not walk in the council of the wicked and does not stand in the way of sinners and does not sit in the seat of scoffers.

Blessed is the man who did not walk in the counsel of the ungodly and did not stand in the way of sinners and did not sit in the seat of evil men.

Ps 47(48):6-7

המה ראו כן תמהו	αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν
נבהלו נחפזו	ἐταράχθησαν ἐσαλεύθησαν
רעדה אחזתם שם חיל	τρόμος ἐπελάβετο αὐτῶν ἐκεῖ ὠδῖνες
כילודה	ὡς τικτούσης

They saw *it*, so they were astounded;
they were in panic, they took to flight;
trembling took hold of them there, pains
as of a woman in labor.

When they saw, so they were astounded;
they were troubled; they were shaken;
trembling took hold of them there, pains
as of a woman in labor.

Old Greek Psalter, Boyd-Taylor (2005:216) states that its "...target acceptability has been superseded by a translational norm of isomorphism."

⁴ All translations provided are my own, unless specified otherwise.

Along with formal replication, one may observe in the previous examples that each morpheme is also represented with a relatively predictable semantic expression. In contrast, however, are instances that betray more significant levels of lexical-semantic variation. Take for example Ps 54(55):9, and verse 22:

Verse 9

אחישה מפלט לי προσεδεχόμεν τὸν σῶζοντά με
 מרוח סעה מסער ἀπὸ ὀλιγοψυχίας καὶ καταγίδος

I would hurry to my place of shelter, I was waiting for the one who would save me
 from the raging wind and tempest. from discouragement and tempest.

Verse 22

חלקו מחמאת פיו διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ
 וקרבו לבו καὶ ἤγγισεν ἡ καρδία αὐτοῦ ἠπαλύνθησαν οἱ
 רבו דבריו משמן λόγοι αὐτοῦ ὑπὲρ ἔλαιον
 והמה פתחות καὶ αὐτοὶ εἰσιν βολίδες

His mouth was smoother than butter, They were divided because of the anger of his face, and
 but his heart was war; his heart drew near;
 his words were softer than oil, his words were softer than oil,
 but they were drawn swords. and they are missiles.

In all four examples it is observable that the translator garnered structural cues, i.e. word order, grammar, even syntax, etc., from the formal features of the Hebrew itself, minor differences notwithstanding. With the proviso that **21** is representative of the *Vorlage* in Ps 54(55):9, 22 and that the lexical-semantic differences can be attributed to the translation process itself, it becomes apparent that the linguistic relationship of isomorphism, which generally entails a near one-to-one correspondence on the level of morphological representation, does not *ipso facto* entail the same degree of correspondence or exactitude with respect to the lexical-semantic choices during that process.

1.2.1.1 Isomorphism and Isesemanticism

Indeed, James Barr articulated and illustrated this point long ago in his seminal monograph *The Typology of Literalism in Ancient Biblical Translations* when he noted: “there are different ways of being literal and of being free, so that a translation can be literal and free at the same time but in different modes or on different levels” (Barr 1979:280).⁵ Integral to the notion of Barr’s “typology of literalism” is the fact that formal correspondence (source orientation) and semantic “adequacy” are two separate issues. Put in other terms, isomorphism does not necessarily secure or entail *isesemanticism*,⁶ or equivalence in lexical-semantic choice or meaning in translation, on the level of isomorphism.

Even though *παρ’ ἀγγέλους* is an isomorphic representation of *אלהים* in Ps 8:5, it is not isosemantic; *ἄγγελος* does not clearly offer the same semantic contribution to the verse in Greek that *אלהים* may in Hebrew, since *θεός* normally fills this slot as a near-equivalent of *אלהים*. This is supported statistically insofar as *אלהים* is represented with *θεός* over 350 times in the Greek Psalter, *κύριος* 3x,⁷ and *ἄγγελος* 3x.⁸ Moreover, even some stereotyped equivalents and calques do not comport as near-synonymous terms (e.g. *διαφθορά* / *תַּחַשׁ* “corruption” / “grave”; *δύναμις* / *צָבָא* “power, strength” / “army”), and these too play an important role in the lexical make-

⁵ In this essay Barr elaborates on six features of translation: 1. segmentation, 2. quantitative addition/subtraction, 3. consistency/non-consistency in rendering, 4. semantic accuracy, 5. “etymological” rendering, 6. level of text analysis. Barr shows that each of these features exists in the full range of translations that are considered literal (e.g. Aquila) and free (e.g. Job, Proverbs).

⁶ While there is no such word as “isesemantic/isesemanticism” that I know of, it is coined here as an analogous complement to “isomorphic/isomorphism.” What isomorphism is to formal features, isosemanticism is to meaning.

⁷ Ps 52(53):7; 55(56):2; 76(77):2.

⁸ Ps 8:6; 96(97):7; 137(138):1.

up of the Psalter. In any case the lexical make-up of the Greek Psalter in relation to the Hebrew *Vorlage* is integrally related to translation technique.⁹

To be sure, an explanation for many instances of non-isosemantic correspondence can be quickly attained with recourse to the presumed *Vorlage*. In Ps 7:7 (see appendix) it is obvious that ⚡* understood אֱלֹהֵי as derivative of אֱלֹהִים (= ὁ θεός μου) instead of the preposition אֶל as it was rendered in Jerome's *iuxta Hebraeos* (= *ad me*). Simple examples like these concretize our confidence that the *Vorlage* must have been אֱלֹהֵי. Other instances must be explained in other ways. For example, in 31(32):2 ⚡* interpreted רוּחַ not as "spirit" or πνεῦμα, but as "breath," hence we find στόμα employed as a metonymy. Or again, in Ps 30(31):3 θεός renders צוּר with a "non-literal" translation technique that conveys the substance of the Hebrew metaphor at the sacrifice of the metaphor itself (Olofsson 1990:21). Based on that premise, it is reasonable to imagine that צוּר "neck" in 74(75):6 was read as צוּר "rock," hence the translator's identification with θεός. In the case of the latter three examples, the modern interpreter must have recourse to translation technique to broach something of a rationale behind the variation.

1.2.1.2 Ps 38 and 145 as Exemplars

On the individual word level these types of isomorphic lexical switches are voluminous and relatively easy to locate. As already indicated, the cause for their variation cannot be attributed to a single domain, say, of translation or textual criticism. Rather, they reflect a variety of phenomena that fall under both domains. These phenomena include: (a) textual ambiguities and corruptions in an ⚡-type *Vorlage*, (b) differences in the *Vorlage* (i.e. a non-⚡ reading), (c) secondary variants in the transmission history of the Greek text, or (d) translation technique, which includes but is not limited to intentional shifts in representation/interpretation.

Where one such example can be isolated, it seems reasonable that most, if not all, such examples can be isolated in each psalm. The appendix offers a comprehensive list

⁹ However, neither are directly the goal of the present dissertation.

culled from the whole of the Psalter. By ordering each Greek psalm according to its percentage of lexical-semantic variation against \mathfrak{M} , it can be shown that Ps 38 and 145, neither the most extreme examples on either side of the spectrum, nevertheless fall representatively toward each of its ends.

0%	>0-.99%	1-1.99%	2-2.99%	3-3.99%	4-4.99%	5-5.99%	6-6.99%	7-7.99%	8-8.37%
12, 13, 26, 66, 81, 92, 97, 98, 99, 111, 112, 116, 121, 124, 134, 142, 147, 149	104, 135, 144, 24, 85, 105, 86, 35, 96, 6, 146, 65, 137, 108, 4, 110, 53, 78, 42, 117, 1	113, 106, 123, 120, 101, 115, 33, 129, 29, 27, 14, 36, 148, 127, 125, 102, 23, 122, 50, 150, 118, 32, 40, 93, 141, 145 , 56, 20, 11, 68, 84, 60, 71, 107, 77, 52, 3, 43, 76, 18	37, 34, 88, 22, 103, 95, 5, 70, 16, 17, 139, 74, 30, 63, 133, 126, 136, 62, 7, 100, 69, 39, 21, 143, 41, 119, 10, 9, 48, 46,	44, 109, 114, 8, 19, 80, 2, 82, 94, 132, 25, 130, 90, 128, 58, 55, 131, 89, 28	■ 51, 47, 87, ■ 45, 49, 73, ■ 138, 15, ■ 79, 75 ■ ■ ■ ■ ■ ■ ■ ■ ■	59, 91, 67, 57, 140	64, 31	83, 72, 61, 38	54

1.3 TEXTUAL CONSIDERATIONS

1.3.1 An Eclectic Approach

Believing that the establishment of a text must logically precede analyses of its meaning, the present work is framed by the more traditional concerns of textual criticism vis-à-vis the work of a translator or group of translators. With this in mind, Ps 38 and 145, as disparate, unrelated psalms, are deemed to be as worthy as any other psalms for critical scrutiny.

Since the object of the present study consists of “texts” that are no longer known to be extant in their autographs, the present analysis shall proceed on the basic assumptions underlying the eclectic LXX project of the Septuaginta-Unternehmen of Göttingen. Ultimately stemming from the text-critical insights of de Lagarde (1863:3) who said, “die manuscrite der griechischen übersetzung des alten testaments sind alle entweder unmittelbar oder mittelbar das resultat eines eklektischen verfahrens,”¹⁰ this commentary assumes that the recovery of \mathfrak{G}^* necessarily requires an eclectic

¹⁰ Note that de Lagarde does not capitalize nouns!

approach.¹¹ Thus, insofar as it is assumed that the multiple witnesses of the Greek Psalter reflect a theoretical “original” in mixed form, which is accepted by the majority of scholars (Würthwein 1995:65), it is assumed by the present author that the meaning of \mathfrak{G}^* is integrally related to its text-critical recovery.

However, *ideally* speaking \mathfrak{G}^* refers to the assumed “original” form of the translated text in its theoretical purity, but in more practical and realistic terms it refers to the oldest recoverable version of the text, which is assumed to more or less represent the original.¹² Of course related to the form and meaning of \mathfrak{G}^* as translational literature is the underlying *Vorlage*. The present work is therefore unconcerned with whether or not there was a single or original “Urtext” of the Hebrew Bible, but with what the *Vorlage* for the Greek translation might have been.¹³

¹¹ De Lagarde (1863:3) continues his first principle: “darum mufs (sic), wer den echten text wiederfinden will, ebenfalls eklektiker sein, sein maafsstab (sic) kann nur die kenntniss des styles der einzelnen übersetzer, sein haupthilfsmittel mufs die fähigkeit sein, die ihm vorkommenden lesarten auf ihr semitisches original zurückzuführen oder aber als original- griechische verderbnisse zu erkennen.” However, de Lagarde’s programmatic search for the *trifaria varietas* has not been productive. Not only has his undertaking to isolate the Hesychian, Lucianic, and Origenic recensions not entirely come to fruition (parts of *L* and *O* have come to light), but the Hesychian, being the most elusive, is apparently unrecoverable (Würthwein 1995:62). In fact Rahlfs himself had already abandoned his MS classifications of the Hesychian recension by the time he published *Psalmi cum Odis* in 1931, even though he refers to “die Rezension Hesychs” throughout its monumental predecessor monograph, *Septuaginta-Studien II* (Rahlfs 1907:235-236). Finally, in the 20th century the identification of the proto-Lucian and *kaige*-Theodotion recensions (see especially Barthélemy 1963) that predate the *trifaria varietas* by centuries has since refocused many of the questions of LXX textual criticism.

¹² For a distinction between the ideal original text that came from the hand of the translator, and the more realistic, oldest recoverable text, see especially Tov (2001:164-167), Ulrich (1999:205-207), and Würthwein (1995:xiii-xiv).

¹³ For a discussion of an “original” Hebrew Bible, see especially Tov (2001:164-180).

1.3.2 The Old Greek

1.3.2.1 *Psalmi cum Odis* (PCO)

Since one cannot wait for the reworked *editio maior* of the *Göttingen Septuaginta*, Alfred Rahlfs's semi-critical edition *Psalmi cum Odis* (hereafter PCO) – published in 1931 and reprinted in 1979 (Rahlfs 1979) – shall be used as the best available base text and starting point for a commentary on the OG.

1.3.2.2 Overview of Rahlfs's Text Forms¹⁴

However, Rahlfs compiled PCO relatively quickly because he chose to not reevaluate the more than 900 Byzantine manuscripts (*L*) collated previously by Holmes and Parsons in 1798-1823,¹⁵ nor did he thoroughly collate numerous apostolic/patristic commentaries.¹⁶ Instead he reasoned that an edition of the Psalms would be of greater benefit if it was available sooner rather than later (Rahlfs 1979:5).¹⁷ Building upon the work of Baethgen who had originally isolated two “Rezensionen” – on the one hand readings from the Sixtine edition of 1587, which is largely based on B, and “den Text

¹⁴ In addition to the citations in Rahlfs's primary literature throughout, this section has benefited particularly from the more extensive and critical overviews and evaluations in Pietersma (2000b), Boyd-Taylor, Austin, and Feuerverger (2001), and Emmenegger (2007:3-11).

¹⁵ The Lucianic recension called *L* in PCO and L^{vulg} in *Septuaginta Studien II* (Rahlfs 1907:40-53) is comprised of some 119 MSS of more than 900 collated by Holmes-Parsons (Rahlfs 1979:61).

¹⁶ Although Rahlfs only collated the commentaries on the Psalms by Augustine, Hesychius of Jerusalem, Jerome (*Sunnia et Fretela*), and Theodoret in their entirety, he also sporadically cites Ambrose, Barnabas, Chrysostom, Clement of Alexandria, Clement of Rome, Apostolic Constitutions, Cyprian, Cyril of Alexandria, the Didascalia, Irenaeus, Justin Martyr, Origen, Tertullian, Theodore of Mopsuestia, and Theophilus of Antioch (Rahlfs 1979:19-21, 32-70).

¹⁷ Rahlfs (1979:5) admitted to the rushed nature of PCO. For Rahlfs (1979:61-63), re-collating all of the available late manuscripts, most of which Holmes and Parsons had already done, required, in his estimation, more processing effort and time than would be worth the return in terms of what these manuscripts would clarify of the OG.

der großen Masse der bei HoP [Holmes-Parsons] verglichenen Hss” (Rahlfs 1907:39) mentioned above – Rahlfs sought to establish text “groups” that were aligned with either of these two representatives.¹⁸ Trading the Sixtine edition for B and labeling the vulgar readings ($\mathfrak{G}^{\text{vulg}}$) of the Holmes and Parsons collation *L* (after the so-called Lucianic recension), Rahlfs proceeded by selecting 129 “charakteristische Lesarten” with equitable representation in both the daughter versions and collations of Holmes and Parsons for the basis of his selections.¹⁹ From these alignments, Rahlfs formulated his “drei alten Textformen” (Rahlfs 1979:21) by assigning them similar geographical locations – the Lower Egyptian,²⁰ Upper Egyptian,²¹ Western²² – based upon a majority count of shared readings.²³ Rahlfs’s four-fold text-critical hierarchy for determining \mathfrak{G}^* centered around the three old text groups, for (1) when the LE, UE, and W text forms agree, the agreement is assumed to reflect the OG.²⁴ (2) However, when the LE, UE, and W text forms do not agree, the reading that agrees with \mathfrak{M} is

¹⁸ Pietersma (2000b:19) refers to this as a “bi-polar” model.

¹⁹ More specifically, Rahlfs (1907:40) states: “Bei der Auswahl der Varianten ist besonders darauf geachtet, daß sie 1) sich auch in den übersetzungen deutlich verfolgen lassen und 2) selbst ex sil. höchstens in etwa 1/8 der bei HoP verglichenen Minuskeln vorkommen.”

²⁰ The Lower Egyptian group consists of B, S, Bo, fragments 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051. See Rahlfs (1979:6, 26, 28).

²¹ The Upper Egyptian group consists of U + 2013 + Sa (= Sa^B & Sa^L) + fragments 1221, 2009, 2015, 2017, 2018, 2033, 2034, 2035, 2038, 2046, 2050, 2052; excerpts 1093, 1119, 2032; fragment 1220. See Rahlfs (1979:6, 28, 29).

²² The Western group consists of R, La^R, La^G, Aug, Tert, Cyp. See Rahlfs (1979:6, 32).

²³ See Boyd-Taylor, Austin and Feuerverger (2001:102) for a lucid overview of this process.

²⁴ Rahlfs (1979:71-72) states, “Wenn die drei alten Textformen, die unteräg., oberäg. und abendland, zusammengehn, ist ihre Lesart in der Regel aufgenommen.” Rahlfs does warn however that the “three” do at times share secondary readings. See especially Pietersma (2000b:23-24) for a clear presentation of Rahlfs’s decisions.

regarded as the OG.²⁵ In addition to the three text groupings, Rahlfs also assigned a fourth “mixed,”²⁶ or unclassified group, and two additional “recensions”: the Lucianic²⁷ and Origenic.²⁸ Boyd-Taylor, Austin and Feuerverger (2001:100) assess Rahlfs’s assumptions as follows:

Since it is assumed that the old text forms are relatively independent of one another, and relatively free of assimilation to what would become the Masoretic text (MT), they count as independent witnesses to the OG, and may therefore be contrasted with the younger recensions which, by definition, lack such independence (Boyd-Taylor, Austin & Feuerverger 2001:100).

Thus Rahlfs’s third hierarchical principle also accounts for the younger recensions (*L* and *O*). (3) When LE, UE, and W disagree with **ⲛ** while the younger recensions agree with it, the older forms are to be regarded as the OG. In this case Rahlfs treats *O* and *L* as corrections toward **ⲛ**.²⁹ Finally, (4) when none of the above principles applies,

²⁵ Rahlfs (1979:72) states, “Da die alten Zeugen sehr oft gegen die jüngeren mit **ⲛ** zusammenehn, habe ich in Fällen, wo sie voneinander abweichen, in der Regel diejenige Lesart bevorzugt, die mit **ⲛ** übereinstimmt.”

²⁶ A, 1219, 55, fragments: 2002, 2003, 2004, 2006, 2010, 2011, 2012, 2016, 2020, 2021, 2022, 2025, 2027, 2029, 2030, 2031, 2036, 2043, 2047, 2048, 2054. See Rahlfs (1979:6, 70-71).

²⁷ Tht, Syh, Z, T, He; B^c, S^c, R^c, Su, Th, Ch, 1046, 2040, plus the following fragments listed in Rahlfs (1907:20): 21 55 65-67 69 70 80 81 99-102 104 106 111-115 140-146 150-152 154 162-186 189 191-197 199-206 208 210-219 222 223 225-227 263-294. See Pietersma (2000b:23) for an update, and Rahlfs (1979:6, 70-71) for further discussion.

²⁸ 2005 + 1098 + GaHi(+D). See Rahlfs (1979:2, 6, 52).

²⁹ Rahlfs (1979:72) states, “Wenn die alten Textformen von **ⲛ** abweichen, aber die jüngeren (Origenes, Lukian, öfters auch die von der Hexapla beeinflusste Hs. S) mit **ⲛ** zusammenehn, folge ich den alten Zeugen, da Origenes und Lukian sicher nach **ⲛ** korrigiert haben.”

Rahlfs regards B' (= B + S) as the OG,³⁰ which betrays his preference for the LE group as both geographically and textually closer to the OG.

Pietersma's trenchant critique of Rahlfs's groupings exposes the fact that by juxtaposing two supposedly competing textual groups (B and L) in order to determine manuscript affiliation, Rahlfs has obscured the fact that the common denominator between the two may well be the OG itself (Pietersma 2000b:15). Since L is by definition a younger recension than B, its supposed opposition to B "tends to obscure the long trail of what *became* the Vulgar text, extending backwards to the early transmission of the Septuagintal text" (Pietersma 2000b:16). Thus Pietersma calls into question the basis for Rahlfs's text forms altogether. In his 1933 review of PCO, Hedley also underscored the deficiency in Rahlfs's designation, use, and weight granted to the so-called Lucianic recension in his compilation of PCO when he said: "No more important piece of work remains to be done on the Greek text of the Psalms than the disentanglement of the ancient element in the Lucianic text and the estimation of its value" (Hedley 1933:71). Preferring the term *Byzantine* over Lucianic, Pietersma states:

...the identification of Proto-Lucianic readings presupposes the identification of Lucian. In the case of the Psalter, it is well known that, according to Jerome, the κοινή text was widely associated with the name of Lucian...Whether in fact the numerically vast textual family which Rahlfs designated with the siglum L has any connection with Lucian the martyr of Antioch is not at all clear. It is readily apparent upon even limited investigation that L of the Psalter does not manifest the distinctive characteristics of Lucian in Samuel-Kings. It would, therefore, perhaps be advisable to speak of the Byzantine text of the Psalter in place of Rahlfs's L until the question has been more fully investigated (Pietersma

³⁰ Rahlfs (1979:72) states, "In zweifelhaften Fällen schließe ich mich an B' an. Wenn aber B' alleinstehen, stelle ich sie hinter den übrigen zurück."

1978a:68).³¹

In the present work there shall be no attempt to re-collate *L* or solve the problem of the so-called Lucianic recension for the Psalms, no doubt work crucial to the eagerly awaited and reworked *editio maior* of the *Göttingen Septuaginta*, but well beyond the scope of the present work.³² Rather, the task at hand with respect to Ps 38 and Ps 145 is to comment on the text of \mathfrak{G}^* with the goal of elucidating its semantic meaning, using the best text with the requisite and necessary critical inquiry. This may entail adjusting PCO if deemed plausible or necessary. Important manuscript evidence will also be reviewed and collated against PCO when available and necessary. However, while operating within Rahlfs's framework of textual groupings in terms of external evidence – for lack of a better alternative at present – text-critical decisions shall be additionally weighed against the main text of PCO in the light of (internal) interpretive possibilities generally clarified by translation technical considerations.³³

³¹ See also Pietersma (1985:300-301; 2000b) for a description of Rahlfs's methodological bias against *L*.

³² See Hiebert (1989:235-246) for an excellent preliminary study that subdivides *L* into 40 groups, based on 299 test readings from 318 MSS, representing all five books of the Psalter.

³³ As a partial alternative to Rahlfs's text-critical methodology, which consisted primarily of assigning manuscripts to textual groups based upon *external* criteria, Pietersma has long since advocated the use of translation technique (*internal* criteria) in the establishment of the critical text. Pietersma (2000b:24-25) states at length: "I have argued elsewhere (i.e. Pietersma 1985:298-300) that rather than assigning configurations of manuscript groupings—or for that matter configurations of individual manuscripts—pride of place in one's list of criteria for establishing the critical text, one ought to begin with an exhaustive analysis of translation technique in the broadest possible sense of that term. Whatever in the way of Hebrew-Greek equations and Greek detail not linked to Hebrew can thus be uncovered as a footprint of the translator becomes, for a modern editor, the Archimedean point in text-criticism, that allows him/her to move the earth of variants. Only when the quest for the Archimedean point fails should other criteria come into play, such as general (demonstrated) reliability of manuscripts (or possibly manuscript groupings), age of individual witnesses, what earlier modern editions read, and

1.3.2.3 The Greek MSS

With respect to the Greek MSS of Ps 38 and 145, the Bodmer Papyrus XXIV (Kasser & Testuz 1967) – numbered 2110 in Rahlfs’s system even though it was unavailable to Rahlfs for the production of PCO – shall be collated when available. 2110 is not only the largest papyrus discovered for the Psalms – 2013, U, and 2149 follow respectively (Pietersma 1978b:5-6) – it is considered one of the most important witnesses to the OG, being dated to the III/IV century CE according to its editors (Kasser & Testuz 1967:5), and to the II century by Barthélemy (1969). Further, although Rahlfs collated 1219, he did not do so comprehensively; instances that Rahlfs neglected shall be noted where appropriate based upon the edition published by Sanders (1917). In instances in which the MSS or facsimile editions below could not be physically reviewed, I rely instead upon PCO.

According to the indices in Pietersma (1978b) and Rahlfs (1979:10-21), the only Greek MSS extant that attest Ps 38 are 2013, T, A, 55, 1219, 1220 and 2034. Likewise for Ps 145 there are B, S, A, 55, and 1219^s. To these may be added the following from the updated edition of Rahlfs’s *Verzeichnis* (Rahlfs & Frankel 2004:489-491), originally published in Rahlfs (1914): For Ps 145 see 1240, 2055, 2177, oS-49 and for both Ps 38 and Ps 145, see 1205, 1208, 1250. These MSS are listed below in accordance with Rahlfs’s six textual groupings, when applicable.

- | | |
|------------------------|---|
| 1. UE = Upper Egyptian | 4. L = Lucianic recension (= Byzantine/vulgar/majority) |
| 2. LE = Lower Egyptian | 5. O = Origenic recension |
| 3. W = Western | 6. M = Mixed texts |

1.3.2.4 The Individual Greek Mss for Ps 38 & 145:

- Vaticanus (B) (IV cent); missing Ps 105:27-137:6.1; LE

perhaps even the flipping of a coin, when we do what we do because we must do something. But there is, in my view, a strict hierarchy in the steps that one takes, and failing to heed that hierarchy is liable to produce a picture that is out of focus.”

- Sinaiticus (S) (IV cent); complete; A digital facsimile is now available at <http://www.codexsinaiticus.org/en>; LE
- Alexandrinus (A) (V cent); missing Ps 49:20- 2nd occurrence of αυτης in 79:11; M
- T (VII cent); missing Ps 1-25:2 χρισθηναι; 30:2.2-36:20 (και); 41:6.2-43:3 (εξωλεθρευ...); 58:14.2-59:5; 59:9-10.1; 59:13.2-60.1 (ψαλ...); 64:12 (...στοτητος)-71:4 πτωχους; 92:3 (.. νας)-93:7 (του); 96:12 (...νης)-97:8 αγαλλιασονται; L
- 55 (X cent); complete; M
- 1205 (V? cent); Sinai, Alte Slg., Cod. gr. 237; Ps.
- 1208 (VIII cent); Turin, Bibl. Naz., B. VII. 30; Cat. in Ps., Od;
- 1219 Washington Freer (V cent); though mutilated, complete up to Ps 142:8.1; text used here comes from Sanders (1917); M
 - 1219^s (VIII cent)³⁴; a suppleted text that had Ps 142:5.3-149:2.1, but 148:2-149:2.1 has since been lost.
- 1220 (IV cent); Greek/Sahidic Psalter includes Ps 3:8-4:9; 6:9-7:2; 16:4-7,14 f; 25:6-9, 11:1 ; 26:1-3; 281-10; 29; 30:19-25, 31:1-7, 11; 38:1-10, 40:1-3, 7-13; 48:2-19; 50 :11-21; 53:1 f., 5-9; 54:4-12, 15-23; 55:1 f, 7-9, 13f; 56:1-9, 67:13-15, 21-24, 30-35; 68:18-26, 28-37; UE
- 1240 (IX/X cent); Damaskus, Om.-Mosch., Treu Nr. V, vermisst; Ps 143:7-13; 145:8-146:6
- 1250 (X/XI cent); Prag, Nat.-Bibl.; Gr. 127; Ps.Od [Zitate]
- 2013 (IV cent); incomplete parts of Ps 30:5-14; 30:18-31:1; 32:18-33:9; 33:13-34:2; 34:9-17, 34:24-35:31; full text of 35:3.2-55:14; text used here comes from Emmenegger's (2007) "re-edition"; UE
- 2034 (V cent); Greek/Sahidic Psalter fragment, includes Ps 38:8-39:3; UE
- 2055 (III/IV cent); Florenz, Bibl. Laur., PSI 980; Ps. 143:14-148:3
- 2110 (III/IV cent); includes Ps 17:46-31:8; 32:3-10, 12-19; 33:2-9, 11-18, 21-34:13, 15-53:5; 55:8-72:28; 73:2-88:10, 47-105:32; 106:28-111.1, 10-113:1, 9-117:6, 9-118:11, 20, 26-29, 37-44; text used here comes from Kasser and Testuz (1967); UE
- 2177 (III cent); Berlin, Ägypt. Mus., P. 21265; Ps. 144:1-10; 144:16-145:4

³⁴ Clarke (2006:37) dates the second hand to the 6th century.

- oS-49 (III/IV cent); Oxyrhynchus, P. Oxy. 407; Ps. 50:3,11; 145:6
- The readings of Aquila, Symmachus, Theodotion, and or other Hexaplaric witnesses (e.g. Quinta, Sexta) shall be considered throughout, although not exhaustively. The primary sources for this information come from Field (1875), against which the hexaplaric marginal readings found in Codex Syro-Hexaplaris Ambrosianus (Ceriani 1874) shall be cross checked. Reider's (1966) index to Aquila will also be used.

1.3.3 The Vorlage

It is no secret among the guild of Septuagint specialists that to understand the ancient Jewish Greek scriptures, as translation or recension literature,³⁵ one must also grapple with the *Vorlagen* from which they were derived.³⁶ In a seminal collection of essays published in 1975, Cross (1975:306-307) appropriately noted:

The history of the Hebrew text parallels precisely the history of the Old Greek translation, and its recensions. Each sequence or development in one has its reflex in the other and furnishes data to date the parallel sequence. Any theory of the development of the history of the Greek text must comprehend the data supplied by both the history of the Hebrew text and the history of the Greek text if it is to be adequate.

Even though Cross's concern was programmatic, that is to say, it concerned a theory of development akin to his own theory of "local texts,"³⁷ it is nonetheless true that textual criticism and interpretation of the Septuagint are integral to textual criticism of the Hebrew Bible more generally.³⁸ To that end the Dead Sea Scrolls (DSS) are part and parcel of textual criticism of the HB. Indeed, with the near completion of the massive *Discoveries in the Judean Desert* (DJD) series, the *editio princeps* of the DSS now

³⁵ By the term "recension" I refer to a systematic revision of an existing text.

³⁶ See also Jellicoe (1968:359) for a discussion of quest for the *Vorlage* as a goal in Septuagint research.

³⁷ See a discussion of Cross's "local text theory" in Cross (1958:140-145; 1964; 1975).

³⁸ See especially Tov (1981:29-72).

some 55 years in the making,³⁹ one can say without controversy that Hebrew textual criticism has been forever altered in its wake. Those especially who have worked with the DSS manuscripts have brought critical insights to bear on the development of the Hebrew Bible, not the least of which has furthered a reformation of sorts regarding long-held assumptions about the privileged status of the \mathfrak{M} toward the end of Second Temple Judaism (to be discussed).

If Cross's sentiment above is accepted, though with the proviso that the goal is to understand the Greek, then it would be careless to operate with uncritical assumptions regarding the character and stability of the Semitic parent for any OG translation. Continuing, Cross (1975:306) warned against the "anachronistic assumption that a single Hebrew textual tradition prevailed throughout the interval of the development of the Greek Bible," since this assumption had previously brought about an impasse among modern scholars regarding the nature of the translation of the Septuagint and its subsequent recensions. In short, if the Hebrew parent is a known, static, quantity, for example \mathfrak{M} , then differences between it and the Greek should be explained as differences in the Greek. If both Greek and Hebrew texts are questionable, then the matter becomes far more complex.

Greater attention to this realization, in fact, prompted Emanuel Tov to adjust the underlying assumptions in his 1992 monograph regarding the virtual supremacy of \mathfrak{M} during Second Temple Judaism, to a more positive appreciation of legitimately competing textual traditions in the second revised edition.⁴⁰ Even in antiquity the error

³⁹ The first volume, recording materials from Cave 1, was published in Barthélemy and Milik (1955).

⁴⁰ Tov explains his change in view: "In *the first edition of this monograph* (1992), such textual evidence, which is mainly from \mathfrak{G} (such as the short text of Jeremiah), was not taken into consideration in the reconstruction of the original text, and was presented as (a) layer(s) of literary growth preceding the final composition, in other words, as mere drafts. Such thinking, however, attaches too much importance to the canonical status of \mathfrak{M} , disregarding the significance of other textual traditions which at the time must have been as authoritative as \mathfrak{M} was at a later stage. Phrased differently, while the definition of the original text in the first edition of this monograph is still considered valid, it is now

of assuming a singular Hebrew tradition had already been committed with grave consequences for the transmission history of the Septuagint and for the task of the textual-critic in making sense of the data. When Origen compiled his Hexapla, a six column work displaying the Hebrew and competing Greek versions in circulation, he did so on the assumption that the, then, standardized Rabbinic Hebrew Bible of his day had always been monolithic throughout its textual history.⁴¹ Ulrich states:

Origen assumed that the single Hebrew text type used by his contemporaries was identical to that from which the Septuagint had been translated. Deviations of the Greek from the Hebrew were considered problems or infidelities in the Greek. It is precisely in Origen's carrying out of his objective that he obscured and lost the most: in his changing the Greek "back" toward agreement with the rabbinic text, he lost, sometimes forever, many superior readings and many attestations to variant traditions (Ulrich 1999:222).

More recently, Tov (2008) has emphasized the pervasive presence of non-Masoretic readings which, in carefully qualified passages, better account for translational differences between **א** and the Greek on the individual verse and sentence level, not just macro-level differences such as those found in Jeremiah (see n. 40). Stated differently, as Ulrich (1999:211) contends, it is not uncommon that differences

expanded by considering the literary evidence discovered in the **ב** and some Qumran texts more positively. In this new understanding it is suggested that some biblical books, like Jeremiah, reached a final status not just once, in **א**, but also previously, as attested by some witnesses. Thus, when at an early stage the edition incorporated in the short texts of 4QJer^{b,d} and **ב** ('edition I') was completed, it was considered authoritative and was circulated in ancient Israel (cf. pp. 325-327). Otherwise that edition would not have been made the basis for the LXX translation at a later period, and would not have found its way to Qumran" (Tov 2001:177-178; emphasis original).

⁴¹ For a description of Origen's Hexapla, his text-critical procedures, and use of Aristarchian signs, see the introduction to Field (1875) and Jellicoe (1968:100-127). For an English translation of Field's prolegomena, see the annotated translation by Norton and Hardin (2005).

between the Greek and MT are the result, not of “theological *Tendenz*,” but of a faithful translation of a different source text, and these differences may exist on a continuum spanning everything from isolated morphemes to large literary units.

Turning our attention now to the Psalms, Ulrich (1999:85), citing Tov (1988:7) with approval, says that evidence from Qumran has “taught us no longer to posit MT at the center of our textual thinking.” In reality, when we consider the findings among the Dead Sea Scrolls, we must contend with the fact that evidence, especially from Qumran, has caused some to question seriously the shape of the Hebrew Psalter at the close of the first century BCE, with ramifications for understanding the Greek Psalter. Even though our particular psalms (38[39] and 145[146]) have an insubstantial presence among the scrolls and fragments of the DSS and therefore can only play a small role in actual comparisons with the *textus receptus*,⁴² one would be remiss to overlook the extent to which the DSS have opened a window to the pluriform nature of the Hebrew textual traditions roughly concurrent with so many of our Septuagint translations.⁴³ This point, especially with respect to the Psalms, has sparked a fierce debate among scholars that has yet to find resolution. To this I now turn briefly.

1.3.3.1 The Settlement of the Hebrew Psalter

While it is not in the scope of the present treatment to “solve” the canonical conundrum of the Hebrew Psalter, or the Greek for that matter, I shall briefly overview the debate that has arisen in the light of the discovery of the DSS, especially 11QPs^a, since one must contend with these texts when considering the *Vorlage* of the OG. Central to the

⁴² Among the DSS, Psalms 39(LXX 38) and 146(LXX 145) are represented only scantily among the fragments found at Qumran: Ps 39:13-14 is represented in 11QPs^d and, with lacunae, Ps 146:9-10 from 11QPs^a. There is also a highly questionable presence of a single word (הללויה) from Ps 146 in 4QPs^c. See the general introduction to each psalm in chapters 4 and 5 for specifics regarding the Qumran fragments mentioned here.

⁴³ For the sake of coherence, my methodological considerations apply to the entire Psalter, not just two isolated psalms.

present discussion is whether the (proto-)מנ Psalter (MT-150 Psalter, or merely MT-150)⁴⁴ had already been compiled and settled before the first century CE (so Goshen-Gottstein, Talmon, Wacholder, Haran, Schiffman, and Tov), and more specifically, the 4th century BCE (so Skehan), or whether it was finally settled during the first century CE, only after a gradual period of editorial development that may have roots in the 2nd century BCE (so Sanders, Wilson, Flint, Ulrich, and Charlesworth). Both views have polarized the literature and have been distilled as fact. For example, Schiffman remarks:

Regarding both canon and text, a number of exaggerated claims have been made about the Qumran corpus, chief among them that the Qumran sect had an open canon...and that the scrolls show that the Hebrew text found in our Bibles today—the Masoretic (= received) Text—was only one of three equally prominent text types in Second Temple times. In truth, there was a specific canon of holy texts, and the Masoretic text was the dominant text type (Schiffman 1994:161).

Charlesworth, on the other hand, states with rival conviction:

While we know that “the psalms” are categorized among the writings, perhaps it is not widely perceived that the Psalter—as we learn from a study of the Qumran Psalter—was not yet closed and the order of the psalms not yet established during the time of Jesus (Charlesworth 2008:62).

Positions representative of both Schiffman’s and Charlesworth’s also carefully consider the *unique* macro-structure of the most extensive Psalms scroll discovered at Qumran, namely, 11QPs^a, dated to the first century CE (Sanders 1965b:9). Hence the Psalter found in 11Q has been dubbed the “11QPs^a-Psalter” (or merely 11Q-Psalter), which, based on common sequences, is really a grouping of 11QPs^{a,b} and 4QPs^c.⁴⁵

⁴⁴ In the present section, מנ stands for the “proto-מנ” for the sake of convenience.

⁴⁵ See Flint (1998:462), Ulrich, et al. (2000:76), VanderKam and Flint (2002:122).

1.3.3.2 Hebrew “Psalter” in Relation to a Date of the OG Psalter

Even though Septuagint scholars have rarely weighed into this aspect of the discussion, both positions also have ramifications for the OG Psalter, for it has been widely accepted by Septuagint specialists that the Greek Psalter was completed *en toto* by the second century BCE, or at least prior to the turn of the era. See for example the views of:

- ❖ Swete (1902:25), 3rd/beginning of 2nd cent. BCE
- ❖ Van der Kooij (1983:73), 1st cent. BCE
- ❖ Harl, Dorival and Munnich (1988:104, 111), beginning of 2nd cent. BCE
- ❖ Schaper (1995:34-45, 150), last third of 2nd cent. BCE
- ❖ Williams (2001:276), 2nd cent. BCE

The position holding to an early finalization of the Hebrew Psalter is supportive of the view that the OG Psalter could have been translated as an integral literary corpus in the order of the MT-150, possibly by a single translator (Flashar 1912:85) or team of translators, whereas a post-Christian finalization of the Hebrew Psalter (MT-150) would suggest that **Ⓞ*** was translated over a longer period of time, in piece-meal fashion or even by competing editions (Kahle 1959), only to be sewn together in the shape of the MT-150 by a Christian-era editor.

1.3.3.3 The 11QPs^a-Psalter, the MT-150 Psalter, and the OG Psalter

As noted, it is the evidence from the DSS that has most recently added new dimensions to this discussion. The order of the 11Q Psalter differs significantly from the order found in the MT-150, especially in book five (Pss 107-150) and to a lesser degree book four (Pss 90-106).⁴⁶ The order of the 11Q-Psalter is as follows:

⁴⁶ Whereas Pss 1-100 show little fluctuation in the DSS Psalms witnesses, the remaining psalms are dramatically reordered (Wilson 1983; 1985b:642).

Pss 101-103, 109, 118, 104, 147, 105, 146, 148, 120-132, 119, 135, 136 (with Catena), 145 (with postscript), 154, Plea of Deliverance, 139, 137, 138, Sirach 51, Apostrophe of Zion, 93, 141, 133, 144, 155, 142, 143, 149, 150, Hymn to the Creator, David's Last Words, David's Compositions, 140, 134, 151A, 151B, blank column [end].⁴⁷

Flint (1998:462) states with respect to the Psalms scrolls/fragments of the DSS:

When all forty Psalms scrolls have been carefully collated, a comparative analysis indicates the existence of three major collections, as well as several minor ones. The three main groups are: an early Psalter comprising Psalms i to lxxxix (or thereabouts), the MT-150 Psalter, and the 11QPs^a-Psalter.⁴⁸

In the following paragraphs I shall summarize the positions of the chief proponents regarding the view that the 11QPs^a-Psalter had not yet been finalized prior to the 1st century CE (so Sanders, Wilson, Ulrich, Flint) versus an earlier completion (so Goshen-Gottstein, Talmon, Skehan).⁴⁹

1.3.3.3.1 Sanders

Beginning with the initial publication of the 11Q Psalms scroll (Sanders 1965b)⁵⁰ and its subsequent and more popular edition with an English translation (Sanders 1967), as well as a spate of articles spanning 1965 to 1974,⁵¹ James Sanders has argued extensively that the 11Q-Psalter was a genuine Psalter edition that reflected a stage in the evolution of the Hebrew Psalter in which the arrangement of **מ** (i.e. MT-150) had yet to become standardized. As such the 11Q-Psalter witnesses a pre-standardized, that

⁴⁷ This order is modified from Sanders (1965b:5), Flint (1998:458), VanderKam and Flint (2002:122).

⁴⁸ Similarly, see Flint (1997:156).

⁴⁹ See especially the summaries of the 11Q/MT-150 debate in Wilson (1985a; 1985b), and Flint (1998).

⁵⁰ For a brief overview of the finding of 11QPs^a and its dimensions, see Sanders (1962).

⁵¹ See especially Sanders (1965a; 1965b; 1966; 1967; 1968; 1973; 1974).

is, a pre-Masoretic (Sanders 1965a) phase of the Hebrew Psalter rather than an “aberration” or departure from an existing MT-150 (Sanders 1968; 1974:95-96).⁵² For Sanders, this “Qumran Psalter” was deemed both canonical and fluid (i.e. open-ended), even though he likewise conceded that the scrolls also betray, *inter alia*, a parallel, concomitant, edition that could represent the MT-150 Psalter, particularly in the fragments of 4Q^(a,b,d,e,k,n,q).⁵³

1.3.3.3.2 Goshen-Gottstein, Talmon, Skehan

In contrast both Goshen-Gottstein (1966) and Talmon (1966) offer variations on the view that the 11Q-Psalter was a “Jewish prayer book” and admixture of canonical and non-canonical works compiled for liturgical purposes.⁵⁴ Both reject the extended prose

⁵² As opposed to reflecting variation within a standardized order, Sanders (1966) initially appealed to Cross’s (1964) “local text theory” as a means to explain that 11QPs^a was a legitimate Psalter tradition, and a snapshot of the Hebrew Psalter in an ongoing and complex process of canonization. Cross’s theory, a revision of Albright’s original formulations (Cross 1958:140), consisted of only three text types, the Palestinian (SP), Babylonian (proto-**מ**), and Egyptian (LXX). Ongoing research of the DSS indicates that there must have been many more than three text types (Talmon 1975:380-381, Tov 2002). Among Tov’s broad, five-fold, categorization of Qumran scrolls, which assumes many more subcategories – (1) Pre-Samaritan, (2) Proto-Masoretic, (3) Texts close to the presumed *Vorlage* of the LXX, (4) Non-aligned texts, (5) Texts written in the “Qumran Practice” – he classifies 11QPs^a as a “non-aligned text,” meaning that it shows no consistent closeness to the Masoretic text, or Septuagint. Ulrich (1999) contends that the pluriform nature of Hebrew texts at the close of the 2nd Temple period bespeaks successive literary editions that are identifiable by their large scale patterns of variations.

⁵³ According to Sanders (1973:138-140), the scrolls from Murabba’at, Naḥal Ḥever, and Masada betray a standardization *toward* **מ** whereas the Qumran material is pre-standardized. See also the discussion of the standardization of 8ḤevXII gr toward the Hebrew in Barthélemy (1963), whether it be (proto-)**מ** or not (Brock 1992).

⁵⁴ Sanders (1974:96), however, states: “Talmon, at least, has abandoned this position and in a public conference in Jerusalem on May, 30, 1973, announced that he now agrees with the position I had

composition at the end of 11QPs^a (David's Compositions) as canonically incompatible.⁵⁵ Schiffman (1994:165, 169, 178-180) regards 11QPs^a as a sectarian "prayerbook" or "liturgical text, not a literary collection like the canonical Book of Psalms," and therefore not a biblical scroll. Skehan (1973), arguing strongly for a fourth century BCE standardization of the Hebrew Psalter, has posited that the 11Q-Psalter is a "library edition of the putative works of David, whether liturgical or not" (Skehan 1973:204, so also 1978:169), and later a liturgical "instruction manual" (Skehan 1980:42) based on an already standardized MT-150 Psalter. Both Wacholder (1988), Haran (1993), and Tov (2001:346; 2002) have followed suit with views that the 11QPs^a-Psalter is a deviation from a standardized collection.

advanced that the Qumran Psalter was viewed at Qumran as "canonical" and that it was, as we know it, an open-ended Psalter."

⁵⁵ DavComp, Col. xxvii, ll. 2-11 (here line 11) indicates that at Qumran, the Psalms were deemed prophetic: כול אלה דבר בנבואה אשר נתן לו מלפני העליון "All these he spoke through prophecy which was given him from before the Most High" (translation from Sanders 1965b:92). According to this passage, "David wrote not only Psalms but also 'songs'. Of the former he composed 3,600, and of the latter, 450," thus equaling 4,050 in David's total catalog (Sanders 1965b:91; 1966:84). Hence, the Qumran sect believed in a massive Davidic tradition that even superseded Solomon's putative output of 4,005 (cf. 1 Kg 5:12). Accordingly, Sanders (1973:140) contends that since the Qumran sect was, if anything, religiously "conservative," they would not have invented "library editions" or "prayer books," but regarded their Psalter as canonical, not wishing to eliminate any work that might have come from David. Goshen-Gottstein (1966) contends that a Davidic attribution, however, does not mean that a work is necessarily canonical and Skehan argues that the 11Q Psalter presupposes the MT-150 in that each of these numbers, 3,600, 450, and 4,050, is divisible by 150. He states, "My explanation for the 3,600 psalms is, that the cataloguer, too, has read Chronicles; he has given each of the 24 courses of Levitical singers from the days of David in 1 Chr 25 a collection of 150 psalms to sing" (Skehan 1978:169).

1.3.3.3.3 Wilson, Flint, and Ulrich

In later developments, Wilson, Flint, and Ulrich have entered the discussion again with modifications and variations of Sanders's original position.⁵⁶ Ulrich, one of the most vocal scholars regarding the plurality of Hebrew textual witnesses of those mentioned here, contends that 11QPs^a has all of the earmarks of a biblical scroll, albeit as a variant edition of the biblical book from **מ** (Ulrich 1999:115-120). Contra Bons (2008:451) who contends that "Die Nähe zwischen dem LXX-Psalter und dem masoretischen Konsonantentext wird von keinem Forscher ernsthaft bestritten," Ulrich takes aim at Rahlfs's manuscript selection in view of a potential non-Masoretic *Vorlage* and queries whether the "relative uniformity of the manuscript tradition of the Greek Psalter" might be a perception gained, in circular fashion, by Rahlfs's selection of MSS known from the critical apparatus of PCO.

That 'relative uniformity of the manuscript tradition' is in turn based on a perception gained from the critical apparatus for Rahlfs' selection of MSS in *Psalmi cum Odis*. Rahlfs, however, used only a selection of the collection of known MSS, and it should be investigated whether perhaps a criterion for the MSS he selected was that they were aligned with the traditional Massoretic edition of the Psalter (Ulrich 2000:323).⁵⁷

Ulrich pushes his point further by considering it a *desideratum* to settle the question as to whether the extant Greek witnesses of the Psalter could in fact point to a Hebrew revision. He states:

I would like to consider as a plausible hypothesis that, just as for many other books of the Jewish Scriptures, an original Greek translation made in the Ptolemaic or Hasmonaean period may have been subsequently revised near the

⁵⁶ The greatest innovations for the redaction of the Hebrew Psalter have been Wilson's, although Flint's work, specific to the DSS Psalms, has been more extensive.

⁵⁷ Rahlfs himself however did in fact explain his criteria elsewhere (Rahlfs 1907:39-53; 1979:71-72). See 3.2.1.2 for a brief overview.

turn of the era to reflect with greater lexical and grammatical exactness the Hebrew textual form of the book that the Rabbis used, the so-called proto-Massoretic text. Thus, it should be considered an open question, until demonstrated one way or the other, whether the main Greek manuscript tradition reflects the original Old Greek translation or a subsequent recension which totally or virtually totally supplanted the Old Greek (Ulrich 2000:323-324).

Picking up on Sander's theories with primary interest in the macro-ordering of book five of 11QPs^a, Wilson (2000b:517-518) – whose views may be *broadly* representative – has argued that the MT-150 Psalter was in flux well into the first century CE.⁵⁸ Wilson (1992:131-132) contends that the Hebrew manuscripts from Qumran suggest gradual development of the Psalter, when, in a two-stage process, Pss 2-89 were compiled early on (and translated into Greek thereafter)⁵⁹ and Pss 90-150 came only later (with the Greek following)⁶⁰ in the first century CE.⁶¹ Thus Wilson (2000b:518) concludes: “it certainly seems reasonable to assume that the LXX translation may well have followed a similar two stage pattern with the translation of the second section

⁵⁸ In support of this, Flint has noted that of all the DSS Psalms fragments, only MasPs^b clearly supports the arrangement in **א** against 11QPs^a (which also includes 11QPs^b, 4QPs^c). Flint states, “While several manuscripts found at Qumran support the general arrangement of Psalms 1-89, it is remarkable that none definitely confirms the longer order of the Masoretic Text against 11QPs^a. Firm evidence for the second major collection among the Psalms scrolls is only found at Masada, where MasPs^b clearly supports the MT-150 structure against the one found in 11QPs^a” (Flint 1997:157).

⁵⁹ The DSS Psalm scrolls show very little fluctuation in the ordering of books 1-4, suggesting, for Wilson, that these had already been settled, canonically speaking.

⁶⁰ In contrast, Ulrich appears to consider the possibility for a comprehensive recension of an existing “Ptolemaic or Hasmonaean period” Psalter, toward **א**.

⁶¹ Wilson (1997:451) seems to follow Sanders's view when he [Wilson] says “11QPs^a represents a moment *before* final stabilization when the first three books (Psalms 1-89) were already fixed but the last two books were still in a state of flux” (emphasis original).

occurring much later than the first.”⁶² Although Wilson acknowledges that there were likely pre-Christian translations of Psalms in Greek, what these actually looked like is anybody’s guess without actual manuscripts.⁶³ Put differently, since all known Septuagint Psalms manuscripts are *post*-Christian, Wilson argues that it is possible that the Greek Psalter was translated in stages according to the stages of the MT-150’s redactional history that he posits. Hence, Wilson (2000b:518) contends that one should not assume that “*the whole*” (emphasis original) Greek Psalter was necessarily translated by the beginning of the 2nd century BCE.⁶⁴

⁶² Although he does not develop his leaning, as reiterated later (Wilson 2005b, esp. pp. 230-232, 241), Wilson suggests that evidence of such an LXX expansion can be seen in the additional Davidic titles of the Greek. It is unclear, however, whether he has the OG in mind. In all fairness, Wilson’s aim in this treatment is to highlight broad, theological, trajectories in **MT**, **G**, and 11Q Psalters. According to Wilson (2005b:244), the LXX Psalter makes a programmatic move toward “a much more prominently Davidic Psalter collection” than **MT** by muting the “distinctive voice” in the “*Yahweh Malak*” psalms with Davidic attributions.

⁶³ Wilson (1985b:626) states, “Further, the suggestion that the existence of the LXX translation demands a pre-Christian date for the fixation of the Psalter canon is debatable since we have no extant pre-Christian manuscripts of a LXX Psalter. While it is certainly probable that Greek translations of individual psalms and even portions of the Psalter did exist at this time, it is impossible to know the extent and composition of that collection without MS evidence. It is possible, therefore, that the pre-Christian LXX Psalter evidenced the same fluidity found among the Hebrew psalms MSS from Qumran.”

⁶⁴ Flint (1998:463) seems to concur with the warning: “The practice of many scholars to presume that all biblical scrolls originally contained the order found in the Masoretic Text unless otherwise proven is both misleading and unscientific.” On this point Beckwith (1995:21) assumes in his assessment of Wilson’s contributions (and in apparent lack of understanding of Wilson’s argument and warning above) that the entire Greek Psalter was in existence by the 2nd century BCE.

1.3.3.3.4 Reaction

Wilson's question – how can we know the OG Psalter looked like the MT-150 *before* the Christian era without pre-Christian manuscripts? – apparently cannot be settled definitively at this point in time. Related to this, Ulrich's concern regarding a “subsequent recension which totally or virtually totally supplanted the Old Greek” cannot be proven positively or negatively. However, this has more to do with the *lack* of evidence for such claims than the known manuscript evidence; the fact is, scholars must still account for and take seriously the Greek manuscript evidence we actually do have. Against Kahle's (1959) thesis that disparate Greek versions gave rise to Greek “Targums” and these were later assimilated into a Christian standardized text, Munnich makes a compelling case that the manuscript evidence of the Psalter (i.e. MSS across all of Rahlfs's text groups) as well as internal-translational criteria such as intertextual borrowing, harmonization, and lexical consistency, all testify to a single and early original translation of the Psalter.

le Psautier grec comporte en ses diverses parties trop d'éléments qui se font écho pour qu'on y voie l'harmonisation tardive de traductions indépendantes. En outre, les cinq familles de manuscrits distinguées par Rahlfs attestent toutes ce texte et la sixième, formée de textes composites et difficiles à classer, ne suffit pas à accréditer l'hypothèse de traductions parallèles à celle de la LXX. Il semble donc que la LXX Ps résulte *d'une* traduction et qu'elle se soit très tôt imposée comme *la* traduction grecque du Psautier (Munnich 1982:415-416).

Williams (2001:248-249) has also aptly noted that discussions pertaining to the Hebrew Psalter's canonization vis-à-vis the Qumran literature do not adequately consider the manuscripts of the Septuagint (Ⓢ) Psalter. Williams supports the traditional dating of the second century BCE with “unambiguous external citations of, and allusions to, the Greek Psalter in other ancient writings” (e.g. quotations of the Greek Psalms in LXX of Isaiah, Proverbs and 1 Maccabees, and from Philo). Although Williams has not proven that the existence of select unambiguous quotations means the

entire Greek Psalter was complete and in circulation, his evidence is certainly suggestive of that conclusion.

1.3.3.3.5 Evaluation

It is evident that the *Vorlage* of \mathfrak{G}^* could not have been identical to either \mathfrak{M} or 11QPs^a. Rather, it is a mixed version with features of both, though with a much heavier leaning toward \mathfrak{M} . The Old Greek Psalter likely did include Ps 151 as well as the well-known missing “nun” verse from acrostic Psalm 145, among other material found at Qumran (against \mathfrak{M}), or from other unknown sources. On the other hand the Greek Psalter overwhelmingly follows the macro-structure of the MT-150 (against 11Q). Uniquely, however, the Greek Psalter conflates MT-Ps 9-10 into LXX-Ps 9, MT-114-115 into LXX-113, divides MT-116 into LXX-114 and 115, and divides MT-147 into LXX-146 and 147. At times these divisions are defined by the superscriptions of the Greek Psalms (e.g. in the case of MT-147/LXX-146-147), some of which are not shared by either \mathfrak{M} or DSS.

1.3.3.4 Biblia Hebraica Stuttgartensia (BHS)

Given the known Greek manuscript evidence, it is most plausible to suggest that \mathfrak{G}^* was based on an \mathfrak{M} -type *Vorlage*, but this statement is limited primarily to macro-level considerations⁶⁵ even though one can plainly see a high degree of agreement between \mathfrak{M} and the Greek in individual readings of the Psalms. In any case, macro-agreement cannot be a sufficient ground for *uncritically* assuming agreement in the individual

⁶⁵ Whether a different *Vorlage* represents a different stage of the proto-Masoretic tradition (e.g. a stage with fewer corruptions), or is to be regarded as an altogether different tradition, is a matter of further debate but immaterial to the present discussion. Minimally, the *Vorlage* was unpointed and may have had a different consonantal text or, where identical, could have encouraged various interpretations depending on the context. As Utzschneider (2001:32) has already stated (see 2.4.2.2), the translator may have been operating with both a Hebrew and Aramaic lexical inventory. See especially Joosten (2003) for a more detailed discussion of the phenomenon of interpreting the Hebrew text in the light of Aramaic vocabulary.

readings.⁶⁶ Thus \mathfrak{M} and DSS must be consulted in combination with considerations of translation technique.

However, at once we are faced with a circular methodological conundrum: (1) To achieve an accurate understanding of the *Vorlage*, one must have access to \mathfrak{G}^* , since \mathfrak{G}^* is the primary evidence for its *Vorlage*. (2) To achieve an accurate understanding of the wording of \mathfrak{G}^* , and by extension its meaning, one must necessarily grasp the translator's *translation technique* (see n. 33), and this requires the *Vorlage*. It follows then that, to the degree that \mathfrak{M} differs qualitatively from the *Vorlage*, statistics based on \mathfrak{M} regarding the translation technique of \mathfrak{G}^* will become skewed.⁶⁷

This problem may be less insurmountable than it first appears since the interpreter is not limited to only one or two comparative options. Rather, one must continually strike a balance between several texts when making determinations, not the least of which is \mathfrak{M} , which also, when compared with the Greek, provides evidence of the *Vorlage*.⁶⁸ Cross referencing of various \mathfrak{M} editions (Aleppo Codex, Leningrad Codex B19^A, Kennicott), DSS and the Versions, etc., offer critical leverage toward a more focused picture, even if some doubt remains. Thus it is methodologically sound and necessary to begin with \mathfrak{M} .

For this reason, as opposed to creating a comprehensive retroversion or an “eclectic” Hebrew text for which one could have little verification or confidence,⁶⁹ the *Biblia Hebraica Stuttgartensia* (BHS), edited by Elliger and Rudolph (1984), shall be used as the base control text for work related to understanding the *Vorlage*. Individual

⁶⁶ This point is often made in the literature (e.g. Hanhart 1992, Aejmelaeus 1993b).

⁶⁷ With a snowball-like effect, this fact could lead to increasingly inaccurate judgments regarding the text-critical reconstruction of the OG, as well as to misunderstanding the translator's interpretation of the presumed parent text.

⁶⁸ Since \mathfrak{G}^* is not extant, then \mathfrak{M} , a reception historical witness of \mathfrak{G}^* 's *Vorlage*, is practically the primary evidence for the *Vorlage*.

⁶⁹ For a nuanced discussion of problems related to producing an eclectic Hebrew text, see especially Williamson (2009).

retroversions will be suggested only with great caution (Tov 1981:97-141) in the light of textual witnesses such as those described above, or other compelling cross-comparative or philological evidence from the Hebrew and Greek daughter versions or translation-technical evidence.

1.3.4 Daughter Versions

To the degree that textual criticism is needed in determining the text of Θ^* , it is necessary to consider the transmission history – a product of a text’s reception history (history of interpretation) – in order to achieve that goal. In addition, a commentary that considers the translational choices of Θ^* must also engage with the text of the *Vorlage*, and the latter also requires recourse to its own reception history which includes \mathfrak{M} . For this reason it is appropriate in a commentary on Θ^* to “widen the horizon by not limiting the matter of reception history to the LXX, but by including also the reception history of the Hebrew text” (van der Kooij 2001a:231). Later interpretations can and often do help reflect not only earlier textual forms, but earlier interpretations from which they were derived (cf. 1.3.2). This fact need not be limited to Patristic or Rabbinic quotations, but can be extended to other Versions as well. In 1.3.4.1 the Greek daughter versions Rahlfs used in the text of PCO will be outlined. Although Rahlfs did not collate Hebrew daughter versions into his semi-critical Greek text (PCO), for obvious reasons, 1.3.4.2 lists the versions derivative of the Hebrew used for the purposes of the present commentary.

1.3.4.1 The Greek Daughter Versions

In addition to Rahlfs’s Greek manuscripts (1.3.2.4), he made extensive use of the daughter versions for comparative purposes, including the Bohairic, Sahidic, Old Latin, and Gallican (Hexaplaric) Psalter (Pietersma 2000b:14).⁷⁰ For both Ps 38 and 145 this

⁷⁰ Rahlfs was well aware of the Ethiopic, Syro-Palestinian, Arabic, and Armenian versions but considered them of secondary importance. He states, “Die anderen in S.-St. 2 herangezogenen Übersetzungen (Aeth., Pal., Arab., auch Arm.) habe ich beiseite gelassen, weil sie minder wichtig und zum Teil noch nicht genügend herausgegeben sind, also den Apparat zwecklos belasten

consists of Bo, Sa^B, Sa^L, R, La^G, La^R, Ga, **U** (Uulg), and Syh. These are listed below, again followed by Rahlfs's textual groupings (1.3.2.2).

COPTIC

- Bohairic (Bo); complete; follows Lagarde's *Psalterii versiones memphitica e recognitione Pauli de Lagarde* (1875); LE
- The Berlin manuscript (Sa^B); Sahidic Coptic (around 400 CE); See Rahlfs's (1970) reprint of the 1901 Berlin manuscript. For Ps 38, Sa^B is badly damaged and incomplete with only portions of vv. 1-5, 8b-13 with intermittent lacunae; UE
- The London manuscript (Sa^L), Sahidic Coptic (around 600 CE); complete; See Budge (1898); UE
- Discovered in 1984 and thus unavailable to Rahlfs, the V cent *Mesokemic* Coptic Mudil-Codex (hereafter M) as discussed in Emmenegger (2007) shall be collated only where Emmenegger provides discussion with respect to Ps 38. Emmenegger does not place M into one of Rahlfs's text groups.

LATIN

- Verona (R); (VI cent); the Greek text in Latin transliteration; complete except for Ps. 1:1-2:7.2; 65:20(ος)-68:3.1; 105:43 (1st εν)-106:2, of which the old ms was lost, as well as Ps 68:26-32. R^s supplies these;⁷¹ W
 - La^G, Old Latin (Greek of a Greek-Latin Psalter "R"); (VI cent); partly missing 1:1-2:1; missing 148:2-12 completely; for the text used here see the edition by Sabatier (1743); W
 - La^R; Old Latin (Latin of a Greek-Latin Psalter "R"); (VI cent); missing 1:1-5; 65:13.2-67:32; 105:37.2-43 αυτον; 68:26-32, which is supplied by La^{R(s)}; W

würden. Aus demselben Grunde habe ich mich auch bei den verglichenen Übersetzungen auf die wichtigsten Zeugen beschränkt“ (Rahlfs 1979:16). See also Rahlfs (1907:31-35).

⁷¹ The critical edition of the Beuron *Vetus Latina* project is still eagerly awaited. See http://www.erzabtei-beuron.de/kultur/vetus_latina.php. Accessed on Jan 02, 2010.

- Gallican Psalter (Ga) of Jerome (Hexaplaric Psalter); (V/VI cent); complete; for the text used here see the *iuxta LXX* in Weber (2007); O
- Vulgate (**V**); the official text of the Roman Catholic Church after the edition of 1592. **V** mostly agrees with Ga (see above); only where both diverge does Rahlfs indicate “Uulg,” here **V**, mentioned next to “Ga.”; O

SYRIAC

- Syrohexapla (Syh); drafted by Paul of Tella 616 CE; complete; see Hiebert (1989) for the text used here,⁷² as well as the marginal readings from Ceriani (1874) (VIII/IX cent.); L

1.3.4.2 The Hebrew Daughter Versions

All of the witnesses below are complete for the Psalms.

LATIN

- *Iuxta Hebraeos* (by Jerome); see the edition by Weber (2007) used in the present research.

ARAMAIC/SYRIAC

- Psalm Targum (**T^{ps}**); (4th to 9th cent. CE?) Stec (2004:2) tentatively dates the Targum between the 4th and 6th centuries CE, though with a potentially much older tradition preceding it, whereas Briggs (1906:xxxii) places it in the 9th century, conceding that the “Targum on the Psalter represents a traditional oral translation, used in the services of the synagogue from the first century AD.”; For the text used throughout see de Lagarde (1873). For a critical English translation see Stec (2004).
- Peshiṭta (**S**); see the critical “Leiden” Peshiṭta prepared by Walter, Vogel and Ebied (1980).

⁷² Rahlfs does not regard Syh to be Origenic, but a member of *L*. Hiebert (1989:235) concludes in his doctoral dissertation: “The preceding chapter has shown that SyrPss, while giving evidence of more hexaplaric influence than Rahlfs allows for, is not a primary witness to Origen’s recension.” Similarly, see Hiebert (2000).

1.4 OUTLINE

Since translating involves interpretation at some level, chapter 2 provides a survey of three modern Septuagint translation projects – *A New English Translation of the Septuagint* (NETS), *La Bible D’Alexandrie* (BdA), and *Septuaginta-Deutsch* (LXX.D) – that have exposed many of the problems inherent in interpreting translated texts. Since each of the three projects approaches the Septuagint from different angles, their respective strengths and weaknesses shall be considered as applied to our present task of commenting on the Greek text of two psalms. With keen interest in their methodological orientations and explanatory power, chapter 2 will close with an overview of communication studies and translations studies, particularly where they have converged since the 1990’s in *relevance theory*. Theoretical and hermeneutical implications shall be discussed.

Derived primarily from the implications of the discussion in chapters 1 and 2, chapter 3 provides a brief overview of the methodological considerations operative for chapters 4 and 5.

Chapter 4 is a clause-by-clause, word-by-word, close textual comparative analysis between **6*** and the presumed Hebrew *Vorlage* of Psalm 38(**מ** 39). Chapter 5 will follow immediately with the same format and attention paid to Ps 145(**מ** 146). Text-critical issues shall be broached when needed and will occasionally require recourse to select versions or daughter versions and manuscripts to help navigate individual readings. To this end the DSS, Syriac Peshitta, Psalm Targum, and Jerome’s *iuxta Hebraeos* may be used, as well as the Syrohexaplaric Psalter, select Sahidic Coptic manuscripts, and Gallican Psalter. The commentary will consist largely of a detailed interaction with translation technique, or the way the translator handled the source text, considering all the while issues of grammar, syntax, philology, and lexicography.

Chapter 6 provides a summary and conclusions of the research.

CHAPTER 2: LITERATURE OVERVIEW¹

Outline of Chapter 2

Chapter 2 is divided into two parts: Part I is a review of three modern translations and two commentaries of the Septuagint, with particular interest in their operative hermeneutical assumptions and methodological approaches toward understanding the translated Greek text. Part II will survey and interact with literature pertaining to both communication studies and translation studies. Part II will achieve this by:

- focusing primarily on a theoretical application for understanding translating and translation
- considering relevance theory as applied to translation studies and the Septuagint
- accounting for the Septuagint as an anthology of mostly translated texts

Part II will close with theoretical remarks pertaining to the whole chapter. It is hoped that these insights will culminate in further methodological considerations (ch. 3) for the analysis of Ps 38 (ch. 4) and Ps 145 (ch. 5).

PART I: OVERVIEW OF SELECT SEPTUAGINT TRANSLATIONS & METHODS

2.1 INTRODUCTION

As a backdrop to interest in the OG Psalter are current trends in scholarship of the Hebrew Psalter. Since the 1970's, Psalms research has drifted away from characteristically diachronic approaches² that interpreted individual psalms largely isolated from surrounding psalms,³ albeit with varied purposes and modes (e.g. form-

¹ An abridged version of the present chapter was published as Gauthier (2009b).

² For an overview of this shift, see especially Howard (1997; 1999), Wilson (2005a; 2005b), Wenham (2006).

³ E.g. Perowne (1878), Briggs (1906/07), Gunkel (1929), Leslie (1949), Weiser (1950), Mowinckel

critical, tradition-critical, and historical-critical). Accordingly, research since the 1970's has largely shifted toward literary/canonical approaches, including studies on editorial and redactional shaping,⁴ structural analysis,⁵ lexical⁶ and thematic coherence,⁷ rhetorical criticism,⁸ and canonical readings,⁹ though certainly form-critical¹⁰ and historical-critical¹¹ influences have been by no means exhausted.

While the value in these approaches is undeniable, Septuagint Studies is still somewhat “behind the curve” insofar as it is still in pursuit of establishing an eclectic text representative of an “original.” However, it is also not an overstatement to say that Septuagint Studies is a maturing discipline, one whose horizons are expanding beyond its classical discipline of textual criticism to embrace a profusion of other foci including literary-theological,¹² linguistic¹³ and translational emphases.¹⁴ Alongside text-critical goals, an interest in hermeneutics has also become prominent.¹⁵ One reason

(1962a/b), Westermann (1965), Crüsemann (1969), Dahood (1966, 1968, 1970), Anderson (1972).

⁴ E.g. Wilson (1985a), deClaissé-Walford (1997).

⁵ E.g. Auffret (1982), Collins (1987), Fokkelman (2000).

⁶ E.g. Koenen (1995), Brunert (1996), Howard (1997).

⁷ E.g. Millard (1994:224-239), Creach (1996), Mitchell (1997).

⁸ E.g. Muilenburg (1969).

⁹ E.g. Childs (1992), deClaissé-Walford (1997), Wenham (2006).

¹⁰ E.g. Westermann (1980), Gerstenberger (1988).

¹¹ E.g. Seybold (1978), Reindl (1981), Hossfeld (2001).

¹² E.g. Schaper (1995), Gzella (2002), Rösel (2006).

¹³ E.g. Oloffson (1990b).

¹⁴ E.g. Boyd-Taylor (1998, 2005, 2006), Pietersma (2006b).

¹⁵ While hermeneutics, exegesis and interpretation are often used synonymously, for the present discussion “hermeneutics” refers to the overarching principles and assumptions that operate behind the reading and understanding of a text. In contrast to exegesis, which entails the actual methods, procedures, and strategies for making interpretations, hermeneutics seeks to answer *why* one reads a text as one does. So while hermeneutics, exegesis and interpretation are interdependent in the “interpretive”

for a turn toward hermeneutics in recent years is no doubt practical, as numerous modern LXX translation projects have grappled with the interpretive woes of translating and interpreting an ancient translation.¹⁶ Yet it seems that the only consensus among specialists regarding interpretive strategies for the LXX is that their realization promises to be interesting, though no less problematic or controversial.

For instance, according to Pietersma (2002:1010-1011), scholars have traditionally assumed largely based on the account in the *Letter of Aristeas* that the Septuagint version of the Bible was designed to function as a new and autonomous version for its readers in Greek.¹⁷ With that view the general assumption arose that the Old Greek was designed to communicate a new message. As a freestanding text it could then be, arguably, treated much like a composition, with intertextual connections, a unique theology, literary design, etc., characteristics indicative of what has been referred to as

task, hermeneutics comprises the most abstract and philosophical level. The present chapter focuses primarily on the core theoretical assumptions that guide exegesis and interpretation of the LXX.

¹⁶ For a survey of the literature distinguishing between interpreting (*dolmetschen*) and translating (*übersetzen*), see especially Snell-Hornby (2006:27-28, 123, 163), who contrasts Translation Studies with “Interpreting Studies” as a “parallel interdiscipline” (see also Schäffner 2004). To avoid terminological confusion between my comment above and Translation Studies, the concern here is with interpreting ancient translated texts. Whereas *dolmetschen* typically refers to interpreting orally in spontaneous or live situations, *übersetzen* entails translating written *texts*.

¹⁷ Recently Honigman (2003:8) has argued that the Letter of Aristeas, referred to as the Book of Aristeas [B.Ar.], should be regarded as a credible historical document. She says, “He [the author of B.Ar.] aimed at endowing the LXX with a charter myth about its origins, with the purpose of giving the LXX the status of a sacred text.” While not tied to *Aristeas*, Harl (1994:34) remarks concerning the Septuagint: “Elle a été, au cours de longues périodes, le seul texte biblique reçu par ces communautés de langue grecque: non pas un texte qui aurait renvoyé des lecteurs plus ou moins bilingues à l’original hébreu, mais un texte qui s’était substitué à cet original parce qu’il avait vocation à le remplacer, du moins en tant que traduction jugée suffisamment fidèle.”

a “maximalist” approach to LXX hermeneutics.¹⁸ Conversely, the “minimalist” approach may be understood as viewing the Septuagint, not as a composition, or free-standing text, but as a mediation of another person’s message. This intercessory role, then, demands that one consider differences in the translation vis-à-vis the source text on more tightly controlled, linguistic grounds, before venturing into the realm of literary-theological exegesis for explanations. The final explanation of any given LXX text with this orientation is often heavy-laden with descriptions about translational choices.

The present research emerges from within this discussion, which may be perhaps best illustrated practically in three modern translation projects of the Septuagint: (1.) English (*A New English Translation of the Septuagint* = NETS), (2.) French (*La Bible d’Alexandrie* = BdA), and (3.) German (*Septuaginta Deutsch* = LXX.D).¹⁹ The chief aim in reviewing translations of the Septuagint is to understand their hermeneutical orientations, not to critique the translations themselves. Since NETS has the most developed theoretical foundation – particularly its interlinear paradigm – among a spate of contributions spanning some fifteen years, its present discussion shall be disproportionately longer than the discussions of the latter two translation projects.

2.2 A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT (NETS)

2.2.1 Overview and Textual Base of NETS

A New English Translation of the Septuagint (NETS),²⁰ jointly edited by Albert Pietersma and Benjamin Wright (2007), is the most recent English translation of the

¹⁸Pietersma (2005c:444; 2006a:35-36) has engaged various interpretive orientations with these terms. See also the collection of essays typifying these approaches in Knibb (2006) and Cook (2008).

¹⁹Of numerous translations of the Septuagint underway (e.g. Greek, Italian, Spanish, Japanese, Hebrew, see Kraus 2006:63, Utzschneider 2001:13), the three reviewed here have received the greatest attention in the literature.

²⁰<http://ccat.sas.upenn.edu/nets>. Accessed on Jan. 02, 2010.

Septuagint, following the translations of Thomson (1808) and Brenton (1844). Whereas both of the prior works were based primarily on Codex Vaticanus (B) and are thus translations of a (primarily) diplomatic Greek base, NETS has sole interest in the text as *produced*. Thus NETS is based wherever possible upon the eclectic *Göttingen Septuaginta*, utilizing Rahlfs's *Handausgabe* in the portions lacking in the *editio maior* of the Göttingen project. "Since NETS claims to be a translation of the Greek text as it left the hands of the respective translators—or a 'Göttingen Septuagint in English form'—it stands to reason that NETS has been based on the best available critical editions" (Pietersma & Wright 2007:xix). Pietersma and Wright explain this orientation in the introduction of NETS:

While it is obvious that the so-called Septuagint *in time* achieved its independence from its Semitic parent, and that it *at some stage* in its reception history sheds its subservience to its source, it is equally true that it was, at its stage of production, a Greek *translation* of a Hebrew (or Aramaic) *original*. That is to say, the Greek had a dependent and subservient *linguistic* relationship to its Semitic parent. Or again, although the Septuagint was a translation of the Bible, it did not thereby automatically become a biblical translation. More particularly, for the vast majority of books the linguistic relationship of the Greek to its Semitic parent can best be conceptualized as a Greek interlinear translation of a Hebrew original within a Hebrew-Greek diglot. Be it noted immediately, however, that the terms "interlinear" and "diglot" are intended to be nothing more than (or less than) visual aids to help the reader conceptualize the linguistic relationship that is deemed to exist between the Hebrew original and the Greek translation. In other words, "interlinear" is a metaphor, and as such it points not to the surface meaning of its own components but to a deeper, less visual, linguistic relationship of dependence and subservience...Be it noted further that the deeper linguistic reality, which the metaphor attempts to make more tangible, is in no way contingent on the existence of a physical, interlinear entity at any point during the third to the first centuries BCE. What precise physical format the translation took

we may never know. A variety of possibilities is not difficult to imagine (Pietersma & Wright 2007:xiv) (all italics original).

2.2.2 The Interlinear Paradigm

With the “original” Greek in its purview, one of the distinctive features of NETS is its adherence to the interlinear metaphor. What was initially introduced as a set of translation principles in the NETS translator’s manual – having its birthplace in the Greek Psalter (Pietersma 1996:7) – has, since then, been developed into a formidable heuristic and “paradigm” for understanding the Septuagint in numerous articles and publications.²¹ Pietersma’s and Wright’s influence in this innovative contribution – the philosophical trajectory of which appears to have ramifications for a theory of LXX origins – has been carried on primarily by Pietersma’s students from the University of Toronto (Canada). Notably, the theoretical framework of the interlinear paradigm has been formulated by Cameron Boyd-Taylor in his 2005 dissertation, *Reading between the lines - towards an assessment of the interlinear paradigm for Septuagint Studies*, completed at the University of Toronto. Underlying Boyd-Taylor’s thesis and the work of Pietersma (and others) on the topic is an interdisciplinary interaction with the work of Israeli Translation Studies scholar, Gideon Toury, entitled *Descriptive Translation Studies and beyond* (1995), hereafter DTS.

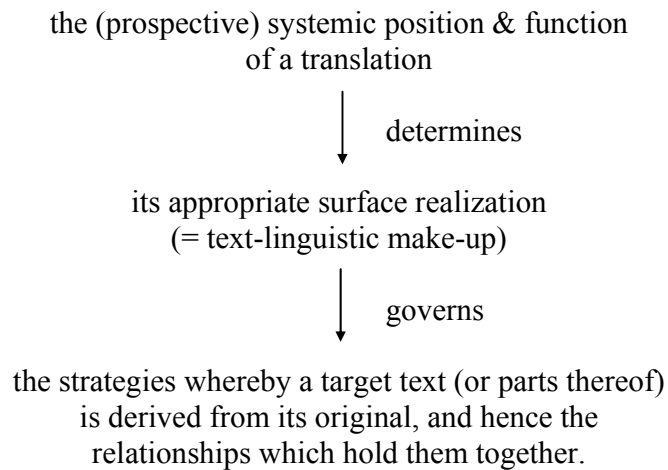
2.2.2.1 Descriptive Translation Studies (DTS)

Toury’s “programmatic essay on the role of norms in translation” (1995:4) attempts to formulate a descriptive branch in the broader discipline of Translation Studies. The underlying premise of DTS – and by extension Pietersma’s and Boyd-Taylor’s

²¹ See most notably Boyd-Taylor (1998; 2005; 2006; 2008), Boyd-Taylor, Austin & Feuerverger (2001), Pietersma (1997; 2001; 2002; 2004; 2005c; 2006a; 2006b; 2008), Toury (2006), Pietersma & Wright (2007). Pietersma first published the fascicle on the Psalms in 2000, followed by the full publication of NETS in 2007. See Pietersma (2000a) and Pietersma & Wright (2007) respectively.

application of it within Septuagint Studies²² – is that a translation consists of a threefold “function, process, product” orientation – each facet of translation existing, not as autonomous stages of development, but as “one complex whole whose constitutive parts are hardly separable one from another for purposes other than methodical” (Toury 1995:11). The threefold diagram (Fig. 1) portraying “function, process, and product” is conceptualized as a unified amalgam, with the cultural value (function)²³ of a translation taking *logical* first-order. Note the following figure taken from Toury (1995:13).²⁴

Fig. 1



Put more simply, Toury (1995:12-13) states:

²² It should be noted that the interlinear paradigm and its use of DTS has had its own evolutionary process. Boyd-Taylor (2005:9-86) provides a detailed survey of its development over a ten year period from its early conception with Pietersma and Wright up to his own study. See also Pietersma (2004:1010-1011; 2005c:445, 448-449; 2006a:37; 2006b:8-10).

²³ “Function” is defined by Toury (1995:12) as the “value” assigned to an item belonging in a certain system by virtue of the network of relations into which it enters. Therefore, it does not pertain to how the translation is actually used, that is, how it *functions*.

²⁴ See also Pietersma (2004:1010; 2005b:51; 2005c:445; 2006a:37) and Boyd-Taylor (2005:53-54) for applications of this figure to Septuagint Studies.

The prospective function of a translation, via its required textual-linguistic make-up and/or the relationships which would tie it to its original, inevitably also govern the strategies which are resorted to during the production of the text in question, and hence the translation process as such.

Certainly in many cases translations do not ultimately serve the function for which they were intended, though, for Toury (1995:14) this does not upset the suggested model. Instead, the above posits a *logical* ordering of the translation enterprise, from cultural need/expectation to product, the processes of translation themselves being derivative of their mutual *interdependence* within the hierarchy. From this Pietersma and Boyd-Taylor stress the fact that the Septuagint, as a translation, is a product of the culture that created it. Therefore its text-linguistic make-up (product) and translation principles (i.e., process) should be viewed as interdependent upon the agreed value (i.e., function) of the translation within its originating culture. If this is true, it is reasoned that the text-linguistic make-up of the LXX (product), which also governs the processes of translation, might reveal something about the cultural need/expectations (function) that brought it to fruition. Hence both Pietersma and Boyd-Taylor have put forth arguments wedding DTS to a socio-linguistic application of the LXX, i.e. that of the needs of a Jewish-Hellenistic school.

2.2.2.2 Constitutive Character

Moreover, integral to NETS and the interlinear paradigm is the “constitutive character” of the translated text.

If Toury’s delineation of descriptive translational studies is correct, it follows that the three interdependent aspects he delineates, namely, the position or function of the Septuagint in the Alexandrian Jewish community, the process by which it was derived from its source text, and the relationships it bears to its Hebrew (and Aramaic) source text, comprise its constitutive character. Differently put one might say that function, product and process are embedded in the text as a verbal-object of the target culture that produced it (Pietersma 2005c:446).

Within the same context Pietersma (2005c:446) simplifies the above “function, product, process” amalgam of DTS to its essence for the Septuagint:

In a sentence, it can be stated that the constitutive character of the Septuagint is its interlinearity, i.e. its character as a translated text with a pronounced vertical dimension that ties it closely to its original.

More recently “constitutive character” has been equated with *Sitz im Leben* as a “figure for socio-linguistic realities” (Pietersma & Wright 2007:xvii).²⁵ This language, however, appears to remain consistent with earlier formulations. Thus insofar as the constitutive character of the LXX is its interlinearity, interlinearity itself should be understood interdependently within the greater socio-linguistic matrix that required it in the first place. That is to say, it should not merely be understood as its “literal” linguistic surface structure and concomitant translational processes apart from the function it was designed to serve, i.e., apart from its originating formulation, or “constitutive” stage (Pietersma 2005c:457, 461) in history. Because of this Pietersma and Wright can say: “Consequently, the Greek’s subservience to the Hebrew may be seen as indicative of its aim” (2007:xiv).²⁶ Hence, the Greek target text would have been subservient to its Hebrew/Aramaic source text in a way *analogous* to an “interlinear” translation.²⁷

²⁵ Likewise see Pietersma (2002:340): “It should, therefore, be clear from the outset that, when I speak of the interlinear paradigm, I am speaking of the birth of the Septuagint, i.e. its original *Sitz im Leben*...”

²⁶ From a different angle, subservience means that the parent text must be used “for some essential linguistic information,” and this is part of its design (Pietersma 2002:350).

²⁷ As noted above, the interlinear paradigm conceives of the translated text that was, in its genesis, *subservient* to the Hebrew/Aramaic source – a functional category – not merely *derivative* of it on a linguistic level as all translations are. In the original formulation of this principle articulated in the 1996 *Translator’s Manual*, the Greek relationship to the Hebrew/Aramaic was not said to be one of subservience and dependency, but of “derivation and dependency” (Pietersma 1996:28). The earlier

2.2.2.3 Interlinearity as a Metaphor/Heuristic

As can be seen from the lengthy excerpt above (Pietersma & Wright 2007:xiv), the term “interlinear” is intended to be understood as a heuristic or metaphor designed primarily to conceptualize the rigid, literalistic, linguistic relationship thought to exist between the Greek and Hebrew/Aramaic, and should not be confused with an actual Greek/Hebrew diglot format in history.²⁸ As a metaphor, the interlinear paradigm primarily attempts to conceptualize the phenomenon of interference in translation.²⁹

2.2.2.4 Interference: Positive and Negative Transfer

Toury refers to the “law of interference” as a tendency for “phenomena pertaining to the make-up of the source text...to be transferred to the target text” (Toury 1995:275). This transference occurs both positively and negatively. Negative transfer pertains to “deviations from the normal codified practices of the target system” and positive transfer pertains to instances in which features selected in translation already exist and are used in the target system (Toury 1995:275). Negative and positive transfer are again subdivided, respectively, in terms of “acceptability” – a “strong adherence to the norms of the source text and a minimal catering to those of the target language” – and “suitability” – translational choices that exist primarily because they are suitable to the conventions of the target language (Toury 1995:56-57, Pietersma 2005b:62, 69; 2006a:38).

2.2.2.5 NETS as Revised NRSV

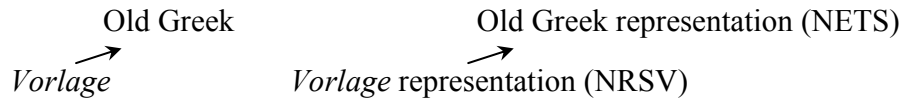
In practical terms NETS is based on the NRSV so as to show, in an English context, the “dependent and subservient” relationship assumed to have existed between the OG and its Semitic parent at the point of its design and production. Just as the Greek was

formulation articulated a formal dependence (i.e. derivation), whereas the developed model conceives of both formal and functional (i.e. subservience) dependence.

²⁸ Pietersma (2002:350) concedes that a Hebrew-Greek diglot of sorts could have been the case, though no such manuscript has been found.

²⁹ For an in-depth analysis of “interference” in the Greek Pentateuch see especially Evans (2001).

an “interlinear” to the Hebrew parent in the manner described above, so becomes NETS to the NRSV.³⁰



2.2.2.6 Two Dimensions of a Septuagint Text: Horizontal and Vertical

Pietersma’s articulation of the “text-linguistic make-up” of the LXX, as a subservient text in an interlinear relationship, has placed great emphasis upon the Hebrew portion of the translation and its role within the interlinear. With this, Pietersma (2004:1014) has articulated “two dimensions” to an LXX translation: (1) the horizontal and (2) the vertical. The horizontal dimension pertains to the linear cohesion of the Greek, as a text, where syntactic and grammatical features play together to form sentences and structures, intelligible or not. “On the horizontal plane morphemes are knit together into syntactic units to convey information” (Pietersma 2002:351).

The vertical dimension is the level in which the Greek text, as dependent upon the source, transmits interference from the source text, and whose units of meaning must be determined by its source. Pietersma explains “...on the vertical plane the parent text forms the *de facto* context for units of meaning, and as a result of excessive one-for-one dependence on the source text the receptor text may be rendered disjointed or worse.” Thus, it is argued, where the two dimensions come together in an interlinear

³⁰ Following the NRSV axiom, “as literal as possible, as free as necessary,” NETS presupposes “a Greek translation which aimed at bringing the Greek reader to the Hebrew original rather than bringing the Hebrew original to the Greek reader” (Pietersma & Wright 2007:xiv). It is unclear to the present author, however, whether this presupposition means that the reader was brought to the Hebrew form or meaning. For NETS, the NRSV is deemed to be a fair representative of the *Vorlage* of the LXX, even though it is not always based on the Hebrew. Further, there is a “synoptic” element involved with the decision to base NETS on the NRSV. Put differently, the use of the NRSV as one side of the “diglot” paradigm is also utilized for what Pietersma calls the “synoptic potential” of the translation (Pietersma & Wright 2007:xv). The English reader may actually use NETS as an interlinear along side the NRSV.

situation, the vertical dimension becomes “pronounced” by virtue of its relationship with the target, and limits the semantic coherence of the horizontal. “That is to say, in an interlinear text one can expect that the vertical dimension interferes with the horizontal to such an extent that the text lacks semantic coherence” (Pietersma 2002:351, also 2005c:447, 451). In fact, as Pietersma argues, when discourse analysis is applied to the LXX, it bears out few interpretive discourse markers, but even minimizes them, which indicates “anti links” in the semantic coherence of the discourse (Pietersma 2004:1013; 2005a:6).³¹ As such, the linguistic character of the text amounts to, more often than not, mere “exegetical nuggets” (Pietersma 2005a:6-7) on the part of the translator. Such emphasis upon the translator’s supposed desired “quantitative fidelity” (Pietersma 2005b:69) to the source text in an interlinear setting – often at the expense of meaning in the new Greek text – requires that for the NETS translator the Hebrew must serve as arbiter of meaning in those instances (Pietersma 2004:1014).

2.2.2.7 Inherent Unintelligibility

Although the level of strict concordance certainly varies from book to book and verse to verse, interlinearity again conceptualizes why the target text maps against the source text in terms of formal correspondence in the light of the often word-for-word, isomorphic, nature of much of the translated LXX.³² This formal mapping in turn leads to what interlinear proponents have called the Septuagint’s “inherent unintelligibility” (Pietersma 2002:351, 357; 2004:1014; Pietersma & Wright 2007:xv), namely, those instances in which the Greek text, as an independent Greek text, is unintelligible, albeit

³¹ Nevertheless, later, Pietersma (2006b:6-7) argues that there may in fact be something gained by discourse analysis applied to the LXX as it applies to studies interested in the horizontal axis.

³² Although the interlinear paradigm attempts to explain all of the translated books of the Septuagint, it arguably does not withstand scrutiny in every book (e.g., Job, Proverbs, Isaiah, and Esther), especially those whose characteristically “free” quality does not easily admit to the strictures of the theory. See Cook (2002), Pietersma & Wright (2007:xviii), Boyd-Taylor (2008:206).

based upon the chosen translation technique and not necessarily the translator's incompetence. Put differently, unintelligibility refers to instances in which the Hebrew is needed to make sense of the Greek. Often cited as such an example is the rendering of פָּרַע "pray" with ἐν ἐμοί (1 Kg 3:17). With this example and others,³³ Boyd-Taylor remarks, "In speaking of the text's unintelligibility as inherent, what Pietersma and Wright underscore is Barr's insight that the Greek translation was not necessarily produced with a view to its meaning as a Greek text" (Boyd-Taylor 2008:201).³⁴ Instead, the inherent unintelligibility of the Greek underscores the fact that, for Boyd-Taylor, the Septuagint tends to "behave" like an interlinear translation in most instances, and communication of meaning is but only one possible goal among many (Boyd-Taylor 2008:202, 206).

2.2.2.8 The Subservience of the Greek to its Semitic Parent

The interlinear paradigm has been articulated primarily in an inductive manner³⁵ – moving from the text to an explanatory model – although Pietersma (2002:339) concedes that the explanatory model arose in a "two-pronged" process: "That is to say, one works deductively from the hypothesized paradigm and one works inductively from the details of the text, with the overall aim to make the two mutually complementary." From the "text-linguistic make-up" of the Septuagint, Boyd-Taylor conceives of two texts (Hebrew-source and Greek target) that "coexisted in a single

³³ Many of the examples often cited and referred to as "unintelligible" (e.g. Pietersma 1996; Boyd-Taylor 2008) were already dealt with merely as "irregularities" in Swete (1902:307-308).

³⁴ Boyd-Taylor refers here to Barr (1979:18): "Far from it being the case that every translation is also necessarily an interpretation, there could be points in some ancient translations of the Bible where one of the main motives was, if we may put it paradoxically, to avoid interpreting [...] The concern of the translator was not to take the exegetical decisions but to pass on to his readers in Greek, Latin or whatever it might be, the semantic raw material upon which a decision might later be built."

³⁵ See most notably Pietersma (2004:1012; 2005c:447; 2006a:33, 38, 45) for appeals to an inductive method of LXX investigation.

semiotic system, i.e., a bilingual system in which the function of the target text was subordinate to that of its parent” such that the Greek text’s “formal dependence upon the Hebrew text constituted an integral part of its meaning.” (2005:5). Therefore it is argued, as a conceptualized interlinear, the LXX can only fully be understood with the Hebrew counterpart available for reference. This is supported in the introduction to NETS.

But if the linguistic makeup³⁶ of the Septuagint can best be conceptualized in terms of interlinearity, it follows that, characteristically for interlinears, one should read the Septuagint *as produced* with one eye on the parent member of the diglot, namely, the Hebrew. Thus what this Septuagint says, and how it says it, can only be understood in its entirety with the help of the Hebrew (Pietersma & Wright 2007:xv).

It is further deduced that if the LXX looks and behaves like an interlinear on the text-linguistic level and is, according to the insights of DTS, a product of the culture that produced it, then, for Boyd-Taylor, it is contended that “the Septuagint *qua* translation would have originally lacked the status of an independent text within the target culture,” and was possibly used in pedagogical settings to aid students in understanding their Hebrew Bible as a type of linguistic “crib” (Boyd-Taylor 2005:6).³⁷

³⁶Notably the language here has moved away from talk of “origins” to merely linguistics. In Pietersma (2000a:x) the same paragraph begins as follows: “But if Septuagint *origins* can best be understood in terms of the interlinear paradigm...” (emphasis mine). Even though Pietersma does not have in mind a physical interlinear in this case, the *manner* in which the text was designed is in view.

³⁷For remarks on this, see especially Pietersma (2002:346, 359, 360, 361; 2005c:449), Boyd-Taylor (2005:5, 12, 92, 307, 346, 347), and also Wright (2006). As far as I know F. C. Burkitt was the first to apply the term “crib” to the LXX and related literature when speaking of Aquila’s highly formal Greek translation as a “colossal crib.” Burkitt (1898:215-216) states:

Aquila’s aim was to make a version so exact that the reader could use it as the Hebrew Bible. Again we must remind ourselves that there was then no Hebrew grammar and no Hebrew

2.2.2.9 Interlinearity: A Theory of Origins?

However, interlinear proponents are quick to note that the historical use (reception) of the LXX does not fall within the parameters of interlinearity and, therefore, postulated scenarios such as the pedagogical needs of the Alexandrian school system are not essential to the “logic of the paradigm” (Boyd-Taylor 2005:92).³⁸ Boyd-Taylor continues with reference to Pietersma’s and Wright’s formulation of interlinearity (Pietersma 2000a; Pietersma & Wright 2007):

They [i.e. Pietersma and Wright] need not prove that the Septuagint was used in such and such a manner by its readership. The interlinear paradigm addresses the manner in which the Septuagint was originally conceptualized, not how it was first used, and then permits us to draw certain methodological and hermeneutic conclusions from this (Boyd-Taylor 2005:93).

dictionary. In fact, Aquila's translation bears the mark of its purpose on every page. If the LXX has all the characteristics of the schoolboy's construe, Aquila in his turn may be described as a colossal crib. And it was as a crib – a help to translation – that it did its most useful work.

³⁸ Since this aspect of the discussion is not crucial to the logic of interlinearity, we shall not address it beyond this point. Nevertheless, Pietersma and Boyd-Taylor have made a case for the historical origins of the LXX as an interlinear translation akin to the Homeric Latin > Greek interlinears known to have been used in an education setting. This suggestion is an attempt to tackle the linguistic conception of translation from a historical-comparative angle. Interacting at length with Sebastian Brock (1969; 1972; 1978; 1992), Pietersma argues that whereas Brock validated the educational scenario in his own work as a result of a “legal” origin for the LXX, he did not go far enough and bring the design of the LXX in line with early Jewish education. Pietersma takes Brock’s work further by basing it upon the perceived text-linguistic make-up of the LXX:

...the assumption that the Septuagint text of most books is interlinear in character and that this text was produced as a school text and that school texts were translated into colloquial. In other words, the register is that of the school, not that of law. More particularly, the register is that of a study aid to a text in another language (Pietersma 2002:357-358).

In the light of the above explanation, even though Honigman (2003:107) doubts that a historical occasion can be derived from linguistic criteria alone, the validity of theory itself is not dependant upon this historical realization:

However, it is far from certain that the school environment hypothesis proposed by Pietersma for the origins of the LXX is capable of solving all the questions related to the technical aspects of the translation. It seems very difficult indeed to decide between a dragoman and a school origin on the basis of linguistic criteria.

Although the interlinear paradigm has enjoyed a relatively healthy reception and will likely to continue to develop along productive lines among specialists, it has not been without controversy, disagreement, and confusion. Indeed it appears that much discord surrounding the interlinear paradigm has centered on its “historical” elements that entail assumptions about subservience. While some contend that the interlinear paradigm makes claims about the origins of the Septuagint, its originators in more recent publications deny it. For example, Harl (2001:185) of the *La Bible d’Alexandrie* project (to be discussed) evidently takes issue with the lack of evidence in support of the theory, citing instead ancient testimony to the contrary.

The Septuagint is not an interlinear version: though this hypothesis might be interesting and plausible for the origins of the LXX, it is not supported by any evidence sufficient to make it a basis for translation procedure. The hypothesis is obviously unsatisfying for quite a number of biblical books (*Proverbs, Job, Ecclesiasticus*, etc.). On the other hand, the most ancient references to the LXX treat it as a translation distinct and independent from its parent-text (cf. *The Letter of Aristeas, Prologue to Ecclesiasticus, Esther colophon, Philo*, etc.).

Similarly, as a contributor to the Tenth Congress of the International Organization for Septuagint and Cognate Studies in Oslo, in 1998, just as Harl above, Fernández Marcos states:

The LXX translation originated and circulated as an independent literary work, understandable within the Greek linguistic system without recourse to the Hebrew (or ‘the necessity of having an eye to the Hebrew’). The Septuagint was not a

Targum, it replaced the original Hebrew in the liturgy as well as in education of the Hellenistic Jews. Consequently, the arbiter of meaning cannot be the Hebrew but instead, the context (Fernández Marcos 2001:235).

According to Boyd-Taylor, Fernández Marcos's reaction was rooted in his [Fernández Marcos's] misunderstanding of Pietersma's presentation:

Fernández Marcos had evidently understood Pietersma to be justifying recourse to the Hebrew by appeal to a specific theory of Septuagint origins, one in which the Greek text was intended to be used alongside its Hebrew parent as a sort of running crib (2005:12).

In the light of apparent misunderstandings and confusion regarding the extent of the claims conceptualized by the interlinear paradigm, Boyd-Taylor (2005:93) modified his earlier sentiment above so as to explicitly dispel any notion that the interlinear proponents make claims about Septuagint "origins."

First, in adopting the analogy of interlinearity, Pietersma and Wright do not, I would submit, commit themselves to a claim regarding its historical origins. They need not prove that the Septuagint was used in such and such a manner by its readership. The interlinear model is intended to offer the modern translator and exegete a way of conceptualizing its production not its use (Boyd-Taylor 2008:205).

Counterintuitively, it would appear from this statement that for Boyd-Taylor a "theory of origins" pertains not to the *production* of the text, but to its *use*! He questions later, "But if the interlinear model is not a theory of origins, then what is it?" (Boyd-Taylor 2008:206), and then follows with a purely heuristic explanation. Similarly, in responding to what he perceives as a "polemic" on the part of Muraoka (2008) in assuming that interlinearity proffers a theory of origins, Pietersma betrays his understanding that Muraoka has confused the interlinear metaphor for an *actual* interlinear, similar to the charge against Fernández Marcos. Based upon the

metaphorical concession of interlinearity described in the lengthy excerpt above (see pp 39-40), Pietersma (2009:5) concludes:

What ought to be clear, therefore, is that “interlinearity” for NETS has nothing to do with Septuagint origins. Instead it is, as Boyd-Taylor notes, a heuristic device, a way of conceptualizing (and thus accounting for) the LXX as a translated document that contains a conspicuous, Hebraistic dimension—admitted to exist across the discipline, including by Muraoka himself—which includes an aspect of intelligibility that goes beyond literalism. NETS labels it the text’s “vertical dimension” and Descriptive Translation Studies (Toury) speaks (without specific reference to the LXX) of positive and negative transfer from source text to target text. If such transfer exists to the degree generally acknowledged by Septuagintalists, its presence needs to be conceptualized, and for NETS “interlinearity” is a productive conceptualization. Even though the interlinear paradigm was not introduced into Septuagint studies as a theory of origins, its reception history has evidently made it into a theory of origins, and Muraoka is not alone in this.³⁹

Nevertheless, what is clear is that the NETS program and ensuing articulations regarding interlinearity, as shown throughout the present survey, have been from the start trained on the textual production of the Septuagint, i.e. the *constitutive character* of the Septuagint in its *constitutive stage*. Therefore, and recalling that interlinearity is itself *integral* to the “socio-linguistic realities” that introduced it in the first place (so DTS) – its function, process, product – it is no surprise that some might be confused to learn that it has nothing to do with origins. Notably, in Pietersma’s formulation above, there is no (longer?) mention made of subservience, only a much vaguer reference to an “aspect of intelligibility that goes beyond literalism.”

³⁹ However, see footnote 36. The originally published fascicle of NETS, the *Psalms* (Pietersma 2000a:x), indeed did claim to conceptualize the Septuagint’s *origins*.

Evidently Joosten has also understood the interlinear paradigm to involve claims about origins: “In recent years, a new ‘paradigm’ of Septuagintal origins has spread like wildfire, particularly in North America, but also, to some extent, in Europe and elsewhere” (2008:164). Positively Joosten regards the paradigm as “innovative” and of “high scientific quality” (2008:168), and concedes, given the self-evident literal character of much of the Septuagint, that “the ‘potential interlinearity’ of the version cannot be denied.”⁴⁰ Nevertheless, Joosten remains unconvinced by the theory overall, since there is a “near total absence of positive evidence that would favour it,”⁴¹ citing instead, numerous points in which alternative views have been adequately established among scholars. Perhaps Joosten’s strongest criticism concerns internal criteria that would confirm or deny the presumed “constitutive character” of interlinearity.

Pietersma feels on sure ground when he refers to the textual make-up of the Septuagint. Notably, the fact that elements of the translation cannot be understood except by having recourse to the Hebrew demonstrates, in his view, that the Septuagint did not come into being as an independent text. On reflection, this argument is much less convincing than it looks. In fact, several types of Greek renderings that can be fully understood only in light of the Hebrew source text militate against the interlinear paradigm (Joosten 2008:172).

After examining one example of unintelligibility (Καὶ εἰσήγαγέν με εἰς τὸ αἶλαμ τοῦ οἴκου, Ezek 40:48) in which recourse to the Hebrew is necessary to understand the transliterated word αἶλαμ (אֵילָם), Joosten remarks, “What possible help could a

⁴⁰ As a novel theory, Joosten admits that it “evinces intimate knowledge of the Greek version, integrates data from the wider cultural milieu and takes account of theoretical insights in general translation studies.”

⁴¹ Joosten (2008:170) continues: “No bilingual Hebrew-Greek manuscripts have been found, proving that the Septuagint was used in Jewish schools for teaching the Hebrew Bible. There are no ancient testimonies regarding such a usage. Absence of proof is not proof of absence, but as long as no other evidence is forthcoming, the hypothesis will remain mere speculation.”

student derive from such Greek transliterations in studying the Hebrew source text? Should one imagine that the Septuagint was a didactic tool that would fail in those passages where it was most needed?” Rather for Joosten, unintelligible examples like these can and have been explained as, *inter alia*, deficiencies in understanding the parent text (Hebrew/Aramaic), not an intentional blurring of the meaning for the sake of interlinear concerns. Evidently Joosten understands that the Greek translation, designed to be *subservient* to the Semitic parent according to interlinear formulations, entails claims about the Greek’s purpose in transferring the *meaning* of the Hebrew, not necessarily the *form*.

Kraus (2009) of the *Septuaginta-Deutsch* project (to be discussed) also registers his reservations about interlinearity. Citing the orientation of Harl who has regarded the Septuagint as a literary work in its own right (“œuvre littéraire au sens plein du terme”), detached from the translational model that produced it, Kraus (2009:4-5) states:

Even if the Septuagint as a “literal translation” (S. Brock) intends to lead to the Hebrew text, we must suppose that it was meant for people who were speaking Greek and were not able to speak Hebrew (or maybe in a rather limited way) and that it was used by such people from the very beginning. Therefore it must be perceived primarily as a Greek text—with all the difficulties and clumsiness contained by this kind of text. So, from a methodological point of view, the message of a Septuagint text has to be identified at first on its own, even if in an extreme case the result is that there is no meaningful message. To basically read the Septuagint text from the viewpoint of the MT (“with one eye on the parent member of the diglot”) or to presuppose its meaning through the MT or to have it normed by the MT in uncertain instances does not do justice to the Septuagint as a Greek product.

2.2.2.10 An Assessment of the Confusion

Contributing to the confusion of some scholars over the issue of the interlinear paradigm and origins, perhaps, is the fact that the interlinear paradigm has been largely

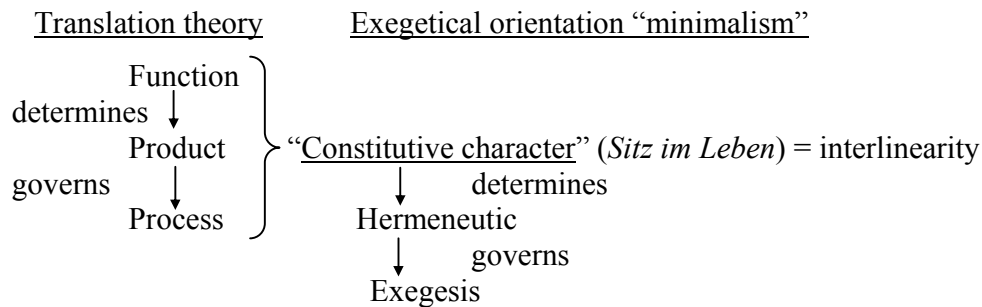
articulated inductively – based on a metaphor – all the while building in concessions regarding its presumed socio-linguistic underpinnings. When we turn the interlinear paradigm around and begin with a deductive description much clarity comes to the light. At the risk of great reduction (though assuming all of the theory discussed above), the interlinear paradigm conceives of a source oriented translation that was *designed* to bring its readers to the Hebrew (form?) – not vice versa – and that this translation is *analogous* to an interlinear translation in that capacity.⁴² Problematic, however, is that this angle of explanation quickly makes manifest the historical assumption made, and thus the circularity of the paradigm. Whether one begins inductively with the text itself, or deductively with a framework to make sense of data, or both, *the interlinear “metaphor” is concretized in assumptions about how the text originated – namely, in functional subservience to the parent – and these assumptions result in further support for the conceptual power of the paradigm in making sense of the linguistic data.*⁴³ More nuanced discussions about an historical occasion involving pedagogy or law notwithstanding (i.e. the “why” of the Septuagint’s origins), the above formulation *seems*, at least to the present author, inescapably integral to a theory of LXX origins, albeit one committed only to the “how” or “manner” of those origins. Thus if confusion persists among those seeking to understand the interlinear paradigm, at least part of the responsibility for that confusion should rest with its originators.

⁴² Joosten (2008) articulates this understanding plainly: “Rather, what is postulated is that the Greek translation was originally meant to serve the study of the Hebrew text in a school setting. It was designed to remain subservient to the source text and to be fully understood only in a conjoint reading of the Hebrew and the Greek.”

⁴³ Similarly Boyd-Taylor (1998:75) remarks regarding the circularity of the paradigm: “While I postulate a school setting in order to locate the translation technique of the Greek Psalter socio-linguistically, at the same time it is the method of the translator which points to this setting in the first place.”

2.2.2.11 From Translation to Exegesis: A Minimalist Program

Not surprisingly, interlinear ramifications may extend beyond mere translation principles to a full orb'd disposition toward interpreting the Septuagint. Pietersma's own exegetical method may be seen as mirroring Toury's function, product, process amalgam. Just as the "function," or socio-cultural value of a translation, takes logical precedent over "product" and "process," so too does the complex unified amalgam termed "constitutive character" (interlinearity) guide the interpretive assumptions (hermeneutics) and strategies (exegesis) for the Septuagint that Pietersma articulates.



In short, one ramification of the interlinear paradigm in the realm of interpretation – according to Pietersma's formulations – is that the modern interpreter should always bear in mind the "interlinear" *modus-operandi* of the translator in making determinations about the meaning of the original text. Put differently, decisions about what the translator would or would not have done in any given scenario become largely derivative of the presumed constitutive character of the text, i.e. its interlinearity. This is precisely what Boyd-Talyor (2005:6) seems to suggest in his describing the ramifications of an interlinear approach to the Septuagint:

As becomes readily apparent, the interlinear paradigm gave NETS translators a principled way of drawing upon the source texts in their construal of the Greek. But it became increasingly evident that if taken seriously the assumption of interlinearity would prove more than just a heuristic for conceptualizing the role of the Hebrew text in translating the Septuagint. Rather, it would have far-reaching implications for how we understand the Greek text, its origins and historical significance. By regarding the dependence and subservience of the

Greek translation to its parent as integral to its character as a text, one adopts a particular descriptive stance, a frame of reference from which all aspects of Septuagint study are affected. While the perspective thereby afforded by no means represents a complete break with earlier approaches to Septuagint, there is sufficient discontinuity to speak in terms of a paradigm shift.

2.2.2.11.1 Equivalence & Differences

Insofar as NETS operates with a presumed text-linguistic relationship between the translated Greek text and its Semitic source, i.e. that of an *interlinear* relationship, it likewise calls for certain interpretive assumptions appropriate for interlinear translations. Moving from the translational paradigm underlying NETS to its hermeneutical application, for example, Pietersma (2006a:45) remarks:

I have sought to argue that though genuine exegesis and exposition can be found in the Greek Psalter, it needs to be identified and isolated on the basis of its textual-linguistic make-up. If its textual-linguistic make-up argues for a translation characterized more by formal correspondence than by dynamic equivalency, one's approach to hermeneutics in the Septuagint should accord with that.

Similarly, Boyd-Taylor recently argued that the strictures of an interlinear text-linguistic relationship between source and target obviate both communicative function and exegetical freedom. For Boyd-Taylor, only where the translator breaks from his *modus operandi* of equivalency is there room for a modern reader to interpret the text. He states,

They [i.e. traces of the translator's interpretive processes] are to be found in marked replacements (markedness here being defined in opposition to the translator's concept of equivalency). Quite simply, where the constitutive norm of isomorphism is suspended, there (and only there) do we have an invitation to interpret the text (Boyd-Taylor 2005:431-32).

Likewise, when this standard of equivalency is leveled against certain heavily source-oriented translations, and where isomorphism becomes the ascribed *modus operandi*, one might conclude in extreme cases (e.g. an interlinear translation) that the goal, or at least one of the goals of the translation (see 2.2.2.7), is in essence non-communicative. Boyd-Taylor betrays such a view in the following remark:

We might say that interlinear translation actively defers the very dynamic on which interpretation is premised, namely, communication. This follows from the concept of equivalency underlying it, which, on the one hand, mandates an isomorphic relationship between the translation and its source, and on the other, is highly tolerant of interference from that source. The result is in certain important respects an ill-formed text, one shot through with various types of interference from its source. In suspending the textual linguistic norms of cohesion and coherence, the interlinear has not given us a context for interpretation (Boyd-Taylor 2005:431).⁴⁴

According to this approach, since (interlinear) equivalency, or replication, in translation cloaks interpretive moves on the part of the translator, only textual *differences* offer (potentially) noteworthy raw material for exegetical consideration (see also the discussion in 2.2.2.6 on the vertical dimension).

I would suggest that to read an interlinear as a fact of the culture that produced it is to proceed on the assumption that the interpretation of the source upon which it rests has in effect been withdrawn from us (Boyd-Taylor 2005:431).⁴⁵

⁴⁴ Leery of communicative assumptions, Boyd-Taylor more recently echoed his earlier conclusion when he remarked that “communication is but one of a number of possible aims, and hence we should not always expect translators to mean what they have translated, at least not in a straightforward way” (2008:202). See also 2.2.2.7 for a similar statement.

⁴⁵ More recently Boyd-Taylor (2008:199) reiterated the same position with respect to making sense of unintelligible renderings within an interlinear framework: “It is interesting to note that in deferring the

Since the translator may have only been replicating the source text in a new language, the “equivalent” portions tend to get short shrift because they can tell us nothing new about the translator’s view. This indeed appears to be a problem when interpreting more or less “literal” translations. For Pietersma, this “minimalist” exegetical approach, bound to interlinear assumptions, should manifest itself practically in a commentary on a Septuagint text.

But since in a commentary on the translated text *as produced*, the exegete’s concern is with the interpretive difference of the target text from the source text, simple representation does not come into play (Pietersma 2005a:6).

Having considered the major theoretical tenets of NETS, the following section (2.3) shall consider a contrasting approach to translation and interpretation in a modern French project.

2.3 *LA BIBLE D’ALEXANDRIE (BdA)*

2.3.1 Overview and Textual Base of BdA

The copiously annotated French translation of the Septuagint, entitled *La Bible d’Alexandrie* (hereafter BdA),⁴⁶ began in 1981⁴⁷ under the chief editorship of Marguerite Harl (University of Sorbonne). Because of its extensive footnotes on issues relevant to the text, BdA doubles as both a translation and a commentary. Unfortunately the Psalms have not yet appeared for this project. In a programmatic

act of making sense, the translator may at the same time withdraw his own understanding of the source text.”

⁴⁶ <http://septante.editionsducerf.fr>

⁴⁷ A history of the project and reflections on the then completed translation of the Pentateuch, may be found in Harl (1993). See also Harl, Dorival and Munnich (1988). To date, a series of fascicles and related literature have appeared in print. See most notably: Harl (1986), Harlé and Parlon (1988), Le Boulluec and Sandevoir (1989), Dogniez and Harl (1992), Dorival (1994), D’Hamonville (2000), Harl (2001), Vinel (2002), Assan-Dhote and Moatti-Fine (2005), Casevitz, Dogniez and Harl (2007).

article of the same year (1981),⁴⁸ Harl juxtaposed what she coined as the “amont” (*upstream*) perspective of translation and the “aval” (*downstream*) perspective. BdA is said to be of the latter (aval) type. She explains:

Toute traduction peut être abordée de diverses manières... si on regarde vers son «amont», on observe comment elle renvoie à son modèle... si l'on se tourne vers «l'aval» de la traduction, on la prend comme un texte nouveau créé dans la langue d'arrivée et l'on s'intéresse principalement à ce qu'elle a produit comme œuvre autonome, détachée de son modèle (Harl 1994:33).

Put differently and in contrast to NETS, which renders the presumed original version of each Greek book with “one eye on the parent member of the diglot,” BdA approaches each Greek text as an autonomous literary document; “en tant que «la Bible grecque», elle est une œuvre littéraire au sens plein du terme” (Harl 1994:33). The footnoted annotations scour the reception history for crucial information about the meaning of each text as well as its placement and development amidst Jewish and Hellenistic literature.⁴⁹

BdA is based upon Rahlfs's *Handausgabe* since it represents a kind of “mixed” text (Harl 1994:36), being comprised mostly of B, S and A, and since the *Göttingen Septuaginta* is yet incomplete (Harl 1993:320).⁵⁰ However, Harl reflects that in the

⁴⁸ Harl's 1981 article was later republished in a collection of essays, cited here as Harl (1994).

⁴⁹ Harl (1993:314) explains the scope of the annotations accompanying the translation: Cette annotation ne devait pas seulement justifier la traduction et donner quelques explications linguistiques ou historiques: elle devait éclairer l'arrière-fond biblique des textes, situer la Septante dans la littérature du judaïsme hellénistique, signaler les principales orientations exégétiques ou théologiques que prennent les lectures de ce texte grec dans les divers milieux de sa «réception».

⁵⁰ Harl (1994:36) is clear that her interest lies with the transmission history of the text. She is interested in real texts that were read and commented upon. “Ce qui nous intéresse est la transmission de la Septante elle-même, ses états textuels liés à des moments de sa compréhension, l'histoire de ses lectures. Nous ne voulons pas traduire un texte épuré et reconstruit, même si la science moderne nous dit qu'il est «plus près de l'hébreu», parce que ce texte n'a peut-être jamais circulé ainsi. Nous voulons

course of translating and commenting on the Pentateuch, Wever's *Göttingen* contributions became available and invaluable to the project.

Cependant, pendant que nous traduisions le Pentateuque, paraissaient les cinq volumes édités par J.W. Wevers (1974-1991): nous ne pouvions pas ignorer plus longtemps l'apport considérable de leurs deux apparats critiques, pour les variantes des manuscrits et pour celles des réviseurs. Il était ainsi possible non pas seulement de traduire le texte reconstitué comme le plus ancien mais de prendre intérêt à l'histoire du texte dans ses états successifs (Harl 1993:320).

In this way BdA takes great care to evaluate the textual information in the apparatuses of the *Göttingen* edition, i.e. to account for the OG and the translator,⁵¹ as well as to place emphasis upon the reception and transmission history of the Septuagint.⁵² Again Harl states:

Nous avons donc une double tâche: nous attacher, comme les éditeurs de *Göttingen*, à rendre compte du texte le plus ancien de la Septante, – le texte tel qu'on le suppose sorti des mains du traducteur –, mais aussi préciser ses formes textuelles successives qui peuvent expliquer les variantes des citations, notamment dans le Nouveau Testament et chez les Pères (Harl 1993:321).

traduire un texte réel, celui qui a le plus largement vécu, qui a été lu et commenté" (Harl 1994:36). As a way to achieve this, Rahlfs's text is used since it is at best only a semi-critical edition and would reflect, at least in a mixed form, real codices. She is also quick to note that even Rahlfs's text is not ideal since it is semi-critical. Without a good alternative, however, it has been adopted as the preferred textual base.

⁵¹ In her earlier 1981 formulation, however, Harl does say that the goal of the translation project was to understand not what the translators intended, but what the text said in Greek to those who received it. "...nous tentons de comprendre non pas «ce que l'hébreu avait dit», ni même «ce que le traducteur avait voulu dire», mais précisément «ce que le texte disait en grec à ses récepteurs»" (Harl 1994:34).

⁵² Harl (1993:330) states: "Notre annotation accorde une place assez importante à la «réception» de la Septante par ses lecteurs juifs et chrétiens."

Likewise, other texts and apparatuses are utilized (e.g. the Cambridge LXX) in the course of the work, as is evident from the bibliography in each BdA fascicle. Ultimately each contributor takes some liberties in adjusting the text based upon internal criteria as they are deemed appropriate.⁵³ Finally, BdA is a fresh translation since there is no “authoritative” French translation akin to the English NRSV, of which NETS is a revision.

2.3.2 Five-fold Methodology

In a recent revision of Harl (1981/1994) and (1993) aimed at elucidating the translation principles of BdA, Harl’s comments come largely in reaction to the core methodological assumptions articulated by proponents of NETS.⁵⁴ BdA operates under the following five rubrics:⁵⁵

1. To translate the LXX “according to the Greek”
2. To establish the divergences between the LXX and the Hebrew
3. To understand the divergences from the Septuagint context
4. To study the ancient reception and interpretation of the LXX
5. To revise a literal translation for the basic demands of the French language

2.3.2.1 To Translate the LXX “According to the Greek”

A guiding principle for the BdA project is that the Greek text alone represents what the translator understood his/her source text to mean. “A translator’s intention can be deduced only from the text of the translation he produced” (Harl 2001:184). For Harl

⁵³ For example, Dogniez (2001b:200) breaks from both Rahlfs’s and Zeigler’s editions of the Minor Prophets in rare cases where a critical text does not adequately convey the literary/rhetorical significance of the Greek. According to Dogniez Zeph 3:19 requires a textual change so as to highlight a chiasm otherwise obscured.

⁵⁴ Harl (2001), written in English, is essentially a more concise and direct restatement of most of the ideas already expressed in her more reflective article written in French (1993).

⁵⁵ All five points are also articulated in Harl (1993).

this is apparently based upon “the fundamental axiom of linguistics” that “a text written in any language should be read and analyzed only in the context of this language” (Harl 2001:184). Thus, Greek “difficulties” must be arbitrated by the known Greek usage of the translator’s time, not the *Vorlage*. Harl’s elimination of the use of the Hebrew in arbitrating meaning in the LXX is also because of her lack of confidence in our modern understanding of the Hebrew itself, though she does not betray the same lack of confidence for the Greek.⁵⁶ “Let us admit that we do not know what knowledge they [the translators] had of Hebrew and what kind of Hebrew would have been in use at their time” (Harl 2001:187). Instead, the Greek represents what the Hebrew meant for the translator.

All that he [the LXX translator] translated as well as all he omitted or changed is a witness to his vision of his Holy Writ. In this respect the LXX is comparable to an instant photograph of the perception of the Hebrew Bible: the Greek text *is* the meaning of the Hebrew for the translator and the community (Harl 2001:184).

As such BdA operates under the translation axiom “according to the Greek,” which is intended to foster proper comparisons between the LXX and source text, place the LXX “within the history of Hellenistic Jewish Bible-interpretation,” and evaluate the influence of the LXX on the early Jewish and Christian communities that used it (Harl 2001:182). In this initial stage the Septuagint text is not treated as a translation, but as an autonomous composition. Harl remarks:

Lorsque nous avons décidé de traduire la Septante, nous nous proposons de la lire pour elle-même, comme une œuvre ayant sa pleine valeur de texte, sans la juger au titre de «traduction» (1993:327-328).

With the Hebrew aside (momentarily), the Greek is rendered with literary interests in mind, that is to say, the modern translator takes care to consider how lexical and syntactical sense was manifested in the time of the translators. This means that the Hebrew textual divisions become displaced with new punctuation, sentence divisions, and paragraphing according to the sense of

⁵⁶ In support of her skepticism, Harl (2001:191) sites a UBS statistic that indicates some 6000 difficult Hebrew readings in **ⲙ**.

the Greek. According to Dogniez (2001b:200-201), for example, the Greek in Zeph 3:12 “εὐλαβηθήσονται ἀπὸ τοῦ ὀνόματος κυρίου” crosses over the verse division since the beginning of v.13 οἱ κατάλοιποι τοῦ Ἰσραὴλ serves as the subject of the prior clause. **MT**, however, breaks more naturally between the verses. In this case BdA renders its French with the same inverted word order as the Greek, though generally, it is not consistent in this practice since shifts in word order do not always suggest meaningful hyperbaton.

The translation in stage one follows the Greek syntax, without examining *why* any given construction reads as it does. Lexical meaning is determined based on known Hellenistic usages, and “stylistic” devices of the Greek (word order, figurative language, literary devices, etc.) are reproduced insofar as possible. Although the Hebrew is consulted before the stylized translation is conducted in the fifth phase of the project, the BdA translator must utilize philology and constantly consult the contemporary, literary or documentary Greek texts, both inscriptions and papyri, to ensure a proper interpretation (Dogniez 2001b:199).

2.3.2.2 To Establish the Divergences between the LXX and the Hebrew

The second methodological rubric of BdA involves understanding the divergences between the LXX and the Hebrew. Even though Harl already registered skepticism over modern knowledge of the translators’ *Vorlage* (above) as a point of comparison with other texts, she concedes that the LXX was probably translated from a “proto-masoretic” textual base (Harl 2001:189-190), which should not be uncritically regarded as equivalent to **MT**. Nevertheless, the LXX is compared “mot par mot, ligne par ligne” (Dogniez 2001b:204-205) with the BHS version of **MT**,⁵⁷ with the caveat that one must proceed with caution since the pluses and minuses between **MT** and the LXX affect almost every verse (Harl 2001:190). As a corrective the DSS are used to compensate for the incongruent **MT**/**G** relationship (Harl 2001:190-191). For Harl,

⁵⁷ Dogniez considers **MT** in the Minor Prophets to be characteristically problematic, but believes the *Vorlage* of the Minor Prophets was nearly identical to it. In the process a descriptive report is drafted noting agreements and differences between the LXX and **MT** versions (Dogniez 2001b:204-206).

All these incongruities of the two biblical texts [i.e. **מ**/**ס**] show clearly that a translation of the LXX wishing to present the meaning of the Greek faithfully cannot use the MT as its phraseological and lexical foundation (Harl 2001:193).

2.3.2.3 To Understand the Divergences from the Septuagint Context

The third methodological rubric of BdA is to understand “the divergences from the Septuagint context.” Simply put, where **ס** differs from **מ**, that difference should be understood from the context of **ס**, even though such divergences are typically regarded by modern scholarship as “misunderstandings,” “actualizations” and/or “interpretations” of translation (Harl 2001:192). This is but a corollary to the previous discussion that rejects Hebrew arbitration in areas of ambiguity or difficulty.

Nor do we take the sense of fixed equivalents (stereotypes) to be tantamount to the sense of the underlying Hebrew. As a matter of fact, a reader of the Greek version had no means to perceive the uniformness of an equivalence and thus understand the words contextually (Harl 2001:193).

According to Harl, instead of assuming a “misunderstanding” or “error” on the translator’s part, the exegete should consider whether the reshaping of a phrase is due to a play on lexical roots, literary preferences for particular roots over against others, or even actualizations of the text for contemporary geographical, institutional, or cultic situations (Harl 2001:192). It is thereby argued that the intelligibility, literary style, message, and beauty can be readily seen when one reads an LXX passage *as a text*, as opposed to merely comparing divergences with a Hebrew text. To make sense of divergences and difficulties contextually, Harl advocates a kind of canonical criticism, an intertextual hermeneutic based on historical precedent, irrespective of the translator’s own method.

The meanings of words are specified by the study of their recurrence in the LXX, in similar contexts...The Greek of one passage is explained by the Greek of

another. Translation of one book presupposes reference to the entire LXX (Harl 2001:186).⁵⁸

Dogniez (2001b:200) makes the same point when she argues that the study of the Greek of a given book “nécessite une comparaison avec l’ensemble des autres traductions de toute la Septante...” Harl continues later,

Readings proper to the LXX reveal their purpose by their position in the structure of a Greek phrase (if one does not commit the mistake of contrasting them only with the Hebrew). They can often be explained as contextual interpretations (adapting syntax and vocabulary to the sense of the Greek context) or analogical (“intertextual”) interpretations, due to the links with parallel passages elsewhere in the LXX. This method of interpreting a passage by reference to another one with the same work has been practiced in Antiquity for all great writings. We find it applied to the Bible by Christian exegetes as well as the Rabbis (Torah explained through Torah) (Harl 2001:192).

2.3.2.4 To Study the Ancient Reception and Interpretation of the LXX

The fourth methodological rubric of BdA is to study the ancient reception and interpretation of the LXX. Harl advocates using the reception audience to help one understand the “different stages in the history of the Greek text,” since these stages are able to demonstrate how the text, syntax and vocabulary were actually understood (Harl 2001:194). For the Minor Prophets this means Theodotion, Aquila, Symmachus, the Naḥal Ḥever scroll, the Aramaic Targum, as well as post-Biblical Jewish texts (e.g., the Peshirim) are reviewed for their renderings (Dogniez 2001b:214-215).

However, Harl is sensitive to the risk of this approach as well. Whereas she seeks to avoid translating “according to the Hebrew,” she also wishes to avoid translating “according to the Christian reception,” intending instead to evaluate the text as a pre-Christian, Jewish writing (Harl 2001:194). Thus, since the LXX was so heavily influential in Christian reception, and readings where Christian reception affected LXX

⁵⁸ Similarly, see Harl (1994:37).

readings are not always clear, Harl utilizes Patristic evidence for *comparative* purposes. Indeed Dogniez also notes that even though the patristic fathers are used, they are used not for their interpretations, per se, but for their ancient witness to the understanding of the Greek syntax, sentence structure, and textual divisions (Dogniez 2001b:215). To navigate this historical problem, Harl posits a hermeneutic that justifies reading a text with its later interpretations in mind.

One could apply to the LXX the modern hermeneutical approaches which do not detach the works from the reading made of them. One reads Homer together with the later interpretations of his great myths, one reads Plato within the whole platonic tradition which has influenced the transmission of his texts, Aristotle with his commentators. This practice is based on the conviction that a writing contains in itself, in its own text, the elements of its future interpretations ...In the same way the LXX interpretations can be read as part of the LXX history. Assuredly, those interpretations differ sometimes from “what the translator meant to say,” except that the translator is no longer there to tell us. Orphaned by its author, the text remains on its own, open to anyone – person or community – that would accept it, read it and identify with the addressee of its message. The commentaries to a writing render apparent the meanings of the text was “pregnant” with, containing them virtually, as if in bud (Harl 2001:195-196).

2.3.2.5 To Revise a Literal Translation for the Demands of the French Language

The fifth and final rubric Harl articulates is the search for appropriate French style for the modern translation. Harl remarks, “Thus we sometimes follow the method of the LXX, keeping the word order unusual in French in order to let transpire the traces of the strangeness of the Hebrew text” (Harl 2001:196).⁵⁹ BdA nevertheless opts for a

⁵⁹ Dogniez (2001b:201-202) explains for instance that not all nominal Greek sentences are rendered as such in French, but on occasion verbs are added. For example in Zeph 3:8 “s’adressera” is added in order to clarify the meaning of the preposition εἰς after “mon jugement.” Many examples are cited that

translation style that bespeaks the LXX as “Holy Writ,” “Divinely inspired Scripture,” which it was to its Jewish and Christian readers” (Harl 2001:197).

2.3.3 BdA: A Maximalist Approach

The hermeneutical commitment of BdA to the reception of the Septuagint as well as intertextual lexicography and exegesis (see 2.3.2.3) dislodges the Greek from its translational moorings. Not only does Harl reject the notion that the Greek is a “shadow copy, wholly dependent on the Hebrew model,” an apparent reference to the “interlinear” assumptions of NETS (see 2.2.2), she likewise advocates interpreting the LXX within the context of all Greek literature from Homer to the Roman historians (2001:185). On the one hand, BdA attempts to elucidate what the translator’s intended while simultaneously treating the Greek text, not as a translation, but as an autonomous composition, all the while, as Fernández Marcos (2001:237) evaluates it, still regarding the Hebrew “context.”⁶⁰

2.3.4 Reactions

Reactions to BdA have generally praised its nuanced work especially with the Christian and Patristic witnesses. For Van Der Kooij, BdA’s commitment to reception history should even be expanded. He remarks:

At the same time, I propose to widen the horizon by not limiting the matter of reception history to the LXX, but by including also the reception history of the Hebrew text, as is actually the case in some of the volumes of BA. I think here of the history of interpretation and reception, first of all in the Hellenistic period (e.g. Qumran), but also in later documents such as the Targumim and rabbinic

show a break from Greek conventions to fit French style, both in earlier and later stages of the BdA translation project.

⁶⁰ Indeed it is evident that the Hebrew is taken seriously in many of the volumes of BdA, given the amount of translational discussion provided. The same can be said of Dogniez (2001a), where something of a balance is struck between Σ and the *Vorlage* throughout the article.

commentaries (Van Der Kooij 2001a:231).

Nevertheless, at the Tenth Congress of the IOSCS (Oslo 1998), Fernández Marcos (2001:239) registered his discomfort that BdA's break from Hebrew dependence may simultaneously cloud the distinction between inception and reception – clearly a concern of the NETS project – when he said, “Although theoretically denied, I see in this approach a danger of mixing or confusing the level of translation with the different levels of the history of interpretation. In other words, the limits between translation and interpretation risk being blurred.” Related to this concern, Fernández Marcos also queried as to whether BdA's emphasis upon reception history does not in fact run the risk of interpreting the Septuagint through the lens of the early Christian exegetes.

2.3.5 Summary and Comparison between NETS and BdA

The following general contrastive remarks might be productive for comparing the methods that produced both NETS and BdA. Whereas:

- NETS emphasizes unintelligibility, BdA emphasizes intelligibility.
- NETS emphasizes the “vertical” dimension of the translation, BdA emphasizes the “horizontal” dimension of the text.
- NETS is largely process (translation) orientated, BdA is largely product (text) oriented.

2.4 *SEPTUAGINTA DEUTSCH (LXX.D)*

2.4.1 Overview and Textual Base of LXX.D

With over 70 contributors among such interdisciplinary fields as Old and New Testament, Jewish Studies, classical philology, Patristics, and Translation Studies, the modern German translation *Septuaginta Deutsch (LXX.D)*⁶¹ – edited chiefly by Wolfgang Kraus (University of Koblenz) and Martin Karrer (University of Wuppertal) – began in 1999 (Kraus & Karrer 2001:8) and was published just ten years later (Kraus

⁶¹ <http://www.septuagintaforschung.de>

& Karrer 2009). A second companion volume (*Begleitband*) of detailed scholarly annotations is still in development.⁶² As a translation, LXX.D has a humanistic, academic, and ecclesial interest.

Die Übersetzung soll der interessierten breiteren Öffentlichkeit die Wahrnehmung und Diskussion der Grundlagen der abend- und morgenländischen Kultur erleichtern, zu denen die Septuaginta gehört, und den Horizont des Bibeltextes bei Leserinnen und Lesern erweitern. Im kirchlichen Raum zielt das auf einen Fortschritt in der Ökumene. Die Übersetzung ist dazu ökumenisch erstellt und berücksichtigt die Lesungen der Orthodoxen Kirche (abweichende und jüngere Lesarten der orthodoxen Lesetradition werden im Apparat notiert) (Kraus & Karrer 2009:XIII).

Being attuned to the needs of the Greek Orthodox Church in Germany, LXX.D nevertheless appeals to an ecumenical Jewish-Christian dialogue. With this in view LXX.D includes all of the Jewish-Greek Scriptures found in Rahlfs's *Handausgabe*, including the later (Christian) compositions, Odes and the Psalms of Solomon, both of which follow the canonical book of Psalms.⁶³ With primary interest in the OG, LXX.D is based on the *Göttingen Septuaginta*, utilizing Hanhart's revision of Rahlfs's *Handausgabe* (Rahlfs & Hanhart 2006) whenever the corresponding Göttingen texts are lacking.⁶⁴ Exceptional text-critical adjustments or preferences for readings from Rahlfs-Hanhart (Ra^{Ha}) over against a Göttingen (Gö) reading are indicated in the translation volume (Kraus & Karrer 2009:XVIII).

⁶² This second volume will “contain an introduction to the books of the LXX, scholarly explanations for special translation issues, remarks on the *Wirkungsgeschichte* of the texts, etc. Every footnote in the translation volume will be explained in the companion volume in a more detailed way” (Kraus 2006:81).

⁶³ For an extensive discussion regarding the rationale behind choosing the textual base for LXX.D, including which books (i.e. canonical issues) to include, see Karrer and Kraus (2008).

⁶⁴ According to Kraus and Karrer (2009:XVII) the Antiochian of text for parts of the historical books come from Fernández Marcos and Busto Saiz (1989; 1992; 1996).

2.4.2 An Intermediate Hermeneutical Position

Since LXX.D is a “newcomer” relative to the two aforementioned translation projects, it has had the benefit of learning from and adapting key methodological considerations of both, as well as making novel suggestions. Kraus contends that LXX.D is, hermeneutically, a genuine middle alternative.

In my view both projects hold on to a substantially relevant aspect of the character of the Septuagint. Not exclusiveness in the methodological approach but *complementarity* is the relation in which they have to be looked upon (Kraus 2006:70).

Kraus’s complementary stance is also conciliatory; he does not wish to prescriptively denounce other approaches.

We do not want to negate other possible perspectives such as taking the LXX as a means to achieve earlier variants for the MT, or as to be primarily interested in the *Wirkungsgeschichte* of the LXX (Kraus 2006:78).

Indeed, in an extensive 2001 pilot study on the book of Micah, Utzschneider, co-editor of the Minor Prophets translation of LXX.D, argues that LXX.D takes an intermediate hermeneutical position between the minimalism of NETS and the maximalist position of BdA. In order to conceptualize these positions, Utzschneider (2001:14) uses the terms “amont” (upstream) and “aval” (downstream), which he takes from an article by Harl (1981/1994) regarding the nature of translation (see 2.3.1).

The *amont* perspective, typified by NETS and preferred by the majority of Septuagint scholars,⁶⁵ primarily looks upward to the source text from which it descended. Accordingly, it

⁶⁵ Harl (1994:33) also makes this point: “L’examen de l’abondante bibliographie des septantistes prouve en tout cas que le type d’approche qui consiste à se tourner vers son «amont» prévaut presque exclusivement, et cela d’autant plus qu’elle est presque toujours prise dans le champ des études «bibliques».”

has primary interest in the Septuagint as a translation, engages in the quest for the text-critical recovery of the OG, examines translation technique, and attempts to gain an understanding of the relationship between the OG and the Hebrew *Vorlage* as well as the history of the Hebrew text more generally. In contrast, the *aval* perspective, typified by BdA, looks down to the reception history of the original translation for significance. As such it is reader-oriented (Utzschneider 2001:14-15). According to Utzschneider, LXX.D is neither entirely *amont* nor *aval*, but is “auf Augenhöhe mit dem Text,” utilizing characteristics of both.⁶⁶

Die Position, die sich dabei insgesamt herauschälen wird, ist weder eine reine Perspektive „aval“, noch verwirft sie die Perspektive „amont“ in Bausch und Bogen. Wir werden vielmehr versuchen, eine Zwischenposition einzunehmen, von der aus wir weder nur nach oben noch nur nach unten blicken, sondern den Text gleichsam in Augenhöhe anvisieren wollen. Nicht „amont“ und nicht „aval“, sondern „en face“ - in Augenhöhe wäre also unser Kennwort (Utzschneider 2001:14-15).

Kraus interprets Utzschneider’s motto “auf Augenhöhe mit dem Text” as follows:

In brief I would say that the original translators of the LXX wanted to mediate between the tradition and the contemporary situation. This includes a relation to the *Vorlage* as well as the possibility of conscious modifications and attempts to bring things up-to-date. That is to say our primary perspective is neither *amont* nor *aval* but is to translate “auf Augenhöhe mit dem Text” – the text in its present outlook (Kraus 2006:70).

2.4.2.1 Textual Criticism

On a text-critical level this intermediate position may be seen in Utzschneider’s juxtaposition of Gö and Ra^{Ha} vis-à-vis **מ**. It is acknowledged that Gö is deemed to be the most critical text available (*amont*). Ra^{Ha}, however, is generally more representative

⁶⁶ In other words, as I see it, LXX.D does not entertain questions about the text that NETS and BdA were unaware of, but asks questions belonging to the *amont* and *aval* orientations in any individual scenario. See Kraus (2006:70) for a similar statement.

of a “textus receptus” (*aval*) since it is based primarily on B, S, and A. Thus Utzschneider argues,

In ihr [Rahlf's *Handausgabe*] lesen wir, was – sagen wir – die große Mehrheit der antiken LXX-Leser seit dem ersten vorchristlichen Jahrhundert gelesen und verstanden haben. Darin repräsentiert sie nicht nur die Lese- und Lesegeschichte der LXX besser als die Göttinger Edition, sondern bringt auch die literarische und thematische Struktur der LXX in einer mehr entfalteten Version zur Geltung. Das Kriterium des „besseren“ Textes ist hier also nicht sein höheres Alter, sondern – historisch gesehen seine textgeschichtliche Etablierung in der griechischen Leserschaft und – literarisch gesehen - sein höherer Grad an Eigenständigkeit und „Stimmigkeit“ (Utzschneider 2001:21).

Utzschneider proceeds to point out that Ziegler, the editor for the Minor Prophets (1967) in the Göttingen series, tended to conform to **ⲙ** in disputed instances. For him this warrants a closer examination of each individual case.⁶⁷ For example Utzschneider examines Mic 4:13 where Ra^{Ha} has καὶ κατατήξεις ἐν αὐτοῖς ἔθνη καὶ λεπτυνεῖς λαοὺς πολλοὺς and Gö καὶ κατατήξεις λαοὺς πολλοὺς. **ⲙ** has מִמֶּעַתְּ תִקְרָא רַבִּים, which, according to Utzschneider shows that “Die Fassung Zieglers...ist phänomenologisch eine Kontamination aus dem ersten und zweiten Glied des Rahlf's-Textes” (Utzschneider 2001:23), since λεπτυνεῖς (Ra^{Ha}) = תִּקְרָא, not κατατήξεις. Although Utzschneider regards Gö as the more likely older reading, being the shorter one, the question of which one is “better” is less clear. Ra^{Ha} continues the

⁶⁷ See a similar sentiment later in Utzschneider (2001:29): “In seinen „Recherches sur l’Histoire Textuelle du Prophète Michée“ hat M. Collin das Städtegedicht als einen Beleg dafür angesehen, dass der hebräische Vorlagentext der MiLXX von dem des masoretischen Michabuches signifikant unterschieden ist. Auf der anderen Seite hat Joseph Ziegler festgestellt, „daß der Übersetzer seine Vorlage sehr gewissenhaft, aber nicht immer richtig wiedergegeben hat. Selbst wo man eine ‚freie‘ Wiedergabe zu finden glaubt, ergibt sich bei näherer Untersuchung ein engster Anschluß an die jeweils mißverständene oder verlesene Vorlage.”

“nation/people” thematic link (cf. Mic 4:3, 5:6, 7) that Gö misses, and in this sense Ra^{Ha} is more developed in terms of the internal structure of the OG of Micah (Utzschneider 2001:22-23).⁶⁸ Following another example comparing Ra^{Ha} with Gö, Utzschneider (2001:26) states,

Unsere Beobachtungen stützen die Vermutung, dass der in diesem Sinne bessere Text der ist, der eine gewisse Zeit hatte, sich zu entfalten. Dies ist sicher mit Ergänzungen und Fortschreibungen aus der Lesegeschichte des Textes verbunden gewesen.

Since **מ** is the culmination of an interpretive “unfolding” in its final or received form, Utzschneider advocates, rhetorically, the validity of treating the Greek (Ra^{Ha}) similarly. That is to say, if **מ**, which is a received text, is the basis for comparisons with the Greek, why would the Greek be treated differently?

Aber wir legen ja auch für die Lektüre der Hebräischen Bibel einen entfalteteten Endtext zugrunde, bevor wir mit der Rekonstruktion älterer Textgestalten beginnen. Weshalb sollte dies – allerdings auf einer textgeschichtlichen Ebene – bei der griechischen Bibel anders sein? (Utzschneider 2001:26-27).

2.4.2.2 Freedom in Translation

With respect to understanding the Greek as a translation as well as a Greek text, Utzschneider does not agree with Harl’s insistence on translating the Greek without the aid of the Hebrew. Instead, Utzschneider contends that one has the freedom (and justification) to read the Greek as a translation (i.e. along with the Hebrew), but is not limited to that fact. The Greek is also an independent “*œuvre littéraire*,” a clear reference to the stance taken by BdA (see 2.3.1). For Utzschneider (2001:27), “Die LXX kann jederzeit mit und neben dem hebräischen Text gelesen und übersetzt werden, allerdings ohne sie nur auf diesen hin zu lesen.” This may be understood to mean that, although the Septuagint can be read “with” and “alongside” the Hebrew, as

⁶⁸ LXX.D renders Gö in the main body with the different Ra^{Ha} reading in a footnote, as is the custom (Kreuzer 2001:43).

a translation, the Hebrew should not be read “into” the Greek so as to level the Septuagint’s unique interpretive and literary qualities. Kraus (2006:83) sums up LXX.D’s novel orientation with the claim that any Septuagint book is “a work that is dependent on a Hebrew original (*Vorlage*) but nevertheless stands on its own.”

Utzschneider provides many examples on the level of the word (including calques), sentence, and text whereby the translator took the necessary freedom to make interpretive adjustments to the *Vorlage* in translation, despite his evident “literal” mode of translation. Certain purely graphic and phonetic explanations notwithstanding (e.g. trading מ and כ, כ/מי), Utzschneider considers the difficulties the translator had to overcome in terms of polysemous consonantal strings that differ neither graphically nor phonetically (e.g. שפיר as Hebrew noun or Aramaic infinitive). Likewise, it is evident that the translator also had an Aramaic lexical inventory to draw from in making sense of the text (Utzschneider 2001:32).

An additional example of interpretive freedom involves an ambiguous instance of delimitation in the textual traditions. Micah 2:5 ends with σχοινίον ἐν κλήρω ἐν ἐκκλησίᾳ κυρίου (indicated uniformly among the Greek witnesses by superscripted dot after κυρίου), whereas in מ (BHS) the placement of the *Soph Pasuq* construes the syntax differently; in מ v. 5 ends with לַגִּזְרֵי (ἐν κλήρω) and v. 6 begins with בְּקִרְבֵּי (ἐν ἐκκλησίᾳ).⁶⁹ The translator evidently made an interpretive decision – and had freedom to do so – that affects the meaning of the line. Kraus (2006:73-78) traces the theme “Israel and the Nations” throughout a wide array of texts (e.g. Psalms, Isaiah, Ezekiel) to demonstrate theological updating.

As mentioned above, Utzschneider also regards the Greek as an independent “œuvre littéraire.” As a result he moves beyond the word and sentence levels and examines large portions of Micah as a literary text. His concerns center on structural and literary clues at the discourse level including plot, sequence of scenes, point of view, and shifts in person and speech, thematic words or word groups, tenses, and formulas

⁶⁹ BHK differs from BHS in that it was evidently influenced by and follows the Greek order (Utzschneider 2001:34).

(Utzschneider 2001:34-50). Even at this level Utzschneider juxtaposes the Greek with the Hebrew, since for him “Die literarische Eigenständigkeit eines Textes hängt wesentlich an dessen thematischer Struktur” (Utzschneider 2001:34).⁷⁰

2.4.3 LXX.D and the Greek Psalter

Following the hermeneutical “intermediate” position of LXX.D as explained by Utzschneider and Kraus, Bons, the chief editor of the Psalms in the LXX.D project, concludes that neither the minimalist nor the maximalist approaches adequately account for the complexity of the translation situation one actually encounters when investigating the operative translation technique. In the light of this he disagrees with Pietersma’s interlinear paradigm.

Bons appeals to the Greek Psalter for examples that illustrate the complexity of the translator’s task. These he subsumes under the headings “translation,” “interpretation,” and “correction” (2008:454). Bons distinguishes for heuristic purposes between “Übersetzung” (*translation*) and “Auslegung” (*interpretation*) – both are ambiguously conveyed with the Latin *interpretatio* – as follows: The concept of “translation” is reserved for instances in which the Hebrew and Greek texts differ insignificantly in terms of word order, parts of speech, syntax and lexical meaning. The concept of “interpretation” is reserved for the aforementioned aspects that do in fact differ markedly (2008:453). “Correction” is reserved for instances in the Hebrew *Vorlage* (and **מ** by extension) that may have been regarded as theologically offensive. According to Bons the Greek Psalter shows a tendency to intervene and “correct” in such instances (2008:464-470). For example, in Ps 83(84):12 the Hebrew text says that the God of Israel is a שמש (“sun”) and מגן (“shield”). According to Bons (2008:467), the Greek translator changed the text to ἔλεος (“mercy”) and ἀλήθεια (“truth”) in order to circumvent any association of the true God of Israel with a sun deity.

⁷⁰ See also Kraus (2006:70-71) for an overview of Utzschneider’s literary treatment of Micah.

2.4.4 Reactions

Despite a dearth of reactions in the literature to LXX.D as its companion volume has yet to appear in print, Stipp already offered some critique to Utzschneider's (2001) approach in an article published in 2003. Stipp (2003) reconsiders Utzschneider's preference for Ra^{Ha} over Gö as the "better" text, even though LXX.D utilizes Gö as the foremost edition (and Ra^{Ha} when Gö is lacking) for the actual published edition. For Stipp, the terminology "better" is unfortunate since such value judgments are so often used by scholars to indicate the "older," and thus the "genuine" text (2003:105). For Utzschneider, however, Ra^{Ha} is "better" from a literary and historical perspective since it is based on B S and A and shows a more "LXX-typical" flavor and mirrors what ancient readers would have experienced in their reading (Utzschneider 2001:117). In this way, although Gö represents what the translators read and understood (or misunderstood) in their Hebrew *Vorlagen*, Ra^{Ha} approximates a virtual "textus receptus" (2003:104) over against Gö. With this "reception" characteristic, Ra^{Ha} better displays the literary and thematic structure of the LXX in a more developed form (so Utzschneider).

Stipp, however, points out that Utzschneider's question regarding the "better" text is not about the earliest wording of the books, but about the wording that is most suitable to a modern translation project. Although, as Stipp admits, Ziegler sometimes emended Gö toward **מ** (and thus Ra^{Ha} is closer to **ש***), there are numerous instances in which the opposite is true. In the case of the doublet in Mic 6:16, for example, Ziegler eliminates one of the members of the doublet. This type of choice is, according to Stipp, for Ziegler, usually closer to **מ** (Stipp 2003:109-111), and thus Ziegler accepts the lemma of **ש*** that is farthest removed from the **מ**. Ra^{Ha}, however, is forced to include the doublet. Thus, Stipp contends that Ra^{Ha} has preserved a correction toward **מ**, and has thereby lost its own character, precisely the opposite affect that attracted Utzschneider to Ra^{Ha}. According to Stipp, Utzschneider's preference (which is untenable to Stipp) views the historical development of the LXX as gradually moving away from **מ** (so B S A and hence Ra^{Ha}) rather than toward it (Stipp 2003:108).

In the second part of his article Stipp contends with numerous points of style and interpretation in LXX.D, particularly with respect to Utzschneider's analyses of Micah. For Stipp, in light of the fact that the Greek of the Septuagint almost always adheres to the word order of Hebrew and is loaded with Hebraisms, "Es gehorcht also weithin den Regeln einer

Interlinearübersetzung” (Stipp 2003:115). From this perspective, Stipp critiques Utzschneider’s translation into German as being occasionally too smooth (Stipp 2003:117), for an Interlinearübersetzung is anything but smooth. More importantly, Stipp contends that the rigidity and Hebraic nature of the Greek text of Micah must have been a deliberate feat, since the translator must have been extremely well-versed in the Hebrew Scriptures and did not need to labor over deciphering it. In this way, instances in which the translator brought forth an “œuvre littéraire” were done so, in most cases, unwittingly (Stipp 2003:123). Stipp then proceeds with numerous penetrating interpretations of examples that are indicative of the minimalist hermeneutic.

2.5 SEPTUAGINT COMMENTARY SERIES

Two notable commentary series in English are currently in process. The first, referred to as the *Society of Biblical Literature Commentary on the Septuagint* (SBLCS), is related to NETS and sponsored by the International Organization for Septuagint and Cognate Studies (IOSCS). A published prospectus can be found in Pietersma (1998) and a more recent version is available on-line at <http://ccat.sas.upenn.edu/ioscs/commentary/prospectus.html>. The second series is the *Septuagint Commentary Series*, published by Brill, and thus abbreviated SCSB.

2.5.1 Society of Biblical Literature Commentary on the Septuagint (SBLCS)

Since the Society of Biblical Literature Commentary on the Septuagint (SBLCS) commentary series is related to NETS, its methodological principles need not be rehashed in any great detail. Like NETS, the SBLCS is based on the best critical texts. The commentary is designed to comment on the OG, and thus the perceived original meaning (i.e. the translator’s intended meaning). Although the SBLCS will regard the Greek translated texts as original compositions, it will take recourse in the Hebrew to arbitrate meaning when necessary. Finally, the SBLCS operates with the “principle of linguistic parsimony.” Simply put, “as a general rule, no words or constructions of

translation-Greek shall be considered normal Greek, unless attested in non-translation writings.”⁷¹

2.5.2 Septuagint Commentary Series, Brill (SCSB)

To date there are published commentaries available for Genesis, Ezekiel, Tobit, 3 Macc and 4 Macc in the Brill (Leiden) *Septuagint Commentary Series* (SCSB). Susan Brayford’s recent commentary on LXX Genesis (LXX-Gen) articulates a distinctly receptor oriented approach, following the focus of the SCSB. In order to remain consistent with the history of interpretation of LXX-Gen, Brayford’s commentary is based on Codex Alexandrinus, both a representative codex of its transmission history, and according to Brayford (2007:8), the “best manuscript for Genesis.”⁷² Other witnesses fill in the “gaps” where A (“ALEX” in Brayford’s discussion) is lacking. “The purpose of E. J. Brill’s commentary series is to promote a commentary on the Septuagint in its own right. Therefore reference is to be made to the Hebrew text only when necessary” (Brayford 2007:25). Thus Brayford rejects the notion of authorial (translator) intent as an impossibility, preferring instead to focus her commentary on what the readers may have understood. In this way, although she explains that **ⲁ** is juxtaposed with Alexandrinus in her comments, she does not clearly explain why this is helpful.⁷³ Presumably the significance in the differences is understood, not on appeal to *translation procedure*, but on appeal to *final form*. Fernández Marcos’s (2001:239) query to Harl and the BdA project concerning the rejection of authorial intent in

⁷¹ <http://ccat.sas.upenn.edu/ioscs/commentary/prospectus.html> accessed on 2 Mar 2010.

⁷² One wonders why BdA did not also comment on individual Mss as an alternative to both Göttingen and Rahlfs.

⁷³ Brayford (2007:26) is clear that “...it is impossible to ascertain the intention of the author or the translator. However, it is possible and appropriate to analyze the significance of the differences between the Hebrew MT and ALEX’s LXX-G – regardless of how and when the differences occurred.” Later, on the same page, Brayford states, “...the guiding principle for the comments is that of reflecting on the manner in which the readers of ALEX might have understood and interpreted their Greek Genesis.”

preference for reader understanding may be appropriate here as well: “Now, is that not an exercise in guessing similar to that of guessing the intention of the translators?”

PART II: TRANSLATION & COMMUNICATION

2.6 SEPTUAGINT AND COMMUNICATION

2.6.1 Introduction

Having considered the hermeneutical orientations of NETS, BdA, LXX.D, and two commentary series, the remainder of this chapter will survey and interact with literature pertaining to both communication studies and translation studies. Part II will: (a) focus primarily on relevance theory as applied to translation studies as a theoretically principled way of understanding translating and translation, and (b) account for the Septuagint as an anthology of mostly translated texts. The chapter will close with theoretical remarks pertaining to the whole chapter.

2.6.2 The Intended Design of a Translation is Extra-linguistic

With the minimalist/maximalist polarity in mind and any conceivable variation in between, I recently attempted to illustrate that the Septuagint version of the Psalms appears to offer clues to the translator’s interpretation in a way that makes for communicative sense, specifically by way of its plus material (Gauthier 2009a). Pluses offer communicative clues to the translator’s interpretation, permeating all levels of grammar and syntax. Added relative pronouns, for instance, provide such communicative clues by exploiting what was evidently implicit for the translator in the source text with additional clarifying information.⁷⁴ If attributable to the translator as opposed to the transmission history of the text, even such subtle clues in the Greek give credence to its role as an act of interlingual communication. In so doing, I concluded

⁷⁴Naudé (2008:235-236) calls attention to the simplifying tendencies of translation, often in the form of disambiguation (of the source) and additions (in the target), relative to the findings of *corpus-based translation studies*.

that the Greek Psalter is perhaps not as uniformly a “literal” translation as some have argued.

It is worth mentioning that whatever the intended design of an LXX translation was, be it to communicate or not, that question is ultimately a matter of the translator’s intention, which we do not know. If we claim a socio-linguistic approach, we must be informed by “socio” as well as “linguistic” strata.⁷⁵ Put differently, the intended design of the translation is an extra- or non-linguistic issue, not a linguistic one.

Nevertheless, on the *assumption* that various LXX translations were designed to communicate, which is at any rate indicative of translation generally as we shall see, and on the *assumption* that human communication for the Septuagint translators proceeded along similar lines to the way humans communicate today,⁷⁶ it therefore seems fitting to look to translation and communication studies to help clarify our understanding of how translation works. One productive possibility stems from developments in the 1980s and 1990s.

⁷⁵ Even an application of translation-sociological approaches such as *Skopostheorie* (e.g. Reiß & Vermeer 1984) and other “action”- or “goal”-oriented theories (e.g. Holz-Mänttari 1984, Nord 1997) to the LXX would necessitate making guesses about how translation was culturally derivative for the translators. While not denying the origination of LXX texts within a cultural matrix, accounting for cognition considers the task on the deeper psycho-contextual level, which has clearer ramifications for hermeneutics.

⁷⁶ One of the assumptions of the present contribution is that for the LXX translators the human mind operated similarly to the way it operates for humans today. Whatever evolutionary biology might offer in terms of communicative models among humans for the last two or three thousand years has not been considered here.

2.7 LXX AND TRANSLATION STUDIES: RELEVANCE THEORY (RT)

2.7.1 Semantics & Pragmatics

With the advent of the 20th century has come a flurry of interest in both general linguistics as well as studies in the cognitive sciences.⁷⁷ Indicative of such advances, the seminal 1986 joint publication by Sperber and Wilson (*Relevance: Communication and Cognition*) culminated in a rather late interdisciplinary theory of human communication under the umbrella of cognitive linguistics.⁷⁸ Against the backdrop of the older though highly prevalent “code” model of communication (sometimes called the “message” model),⁷⁹ and partly in reaction to, and further refinement of, Grice’s (1957) pioneering work on pragmatics, Sperber and Wilson (1986) developed a new approach to understanding communication.⁸⁰

⁷⁷For helpful surveys of recent trends in Translation Studies, see especially Naudé (2002), Snell-Hornby (2006), Pattemore (2007:217-263). For recent advancements in cognitive linguistics, which over the past two decades has become widely accepted in linguistic practice, see especially Geeraerts and Cuyckens (2007).

⁷⁸Sperber and Wilson updated their 1986 publication with an additional “postface” in 1995.

⁷⁹Using Shannon-Weaver (1963) as a typical example, though tracing its presence even to Aristotle, Sperber and Wilson (1986:4-6) critique the “code model” that reduces meaning to a circuit board of transmitter, channel and receiver. As an engineer for Bell Telephone Laboratories, however, Claude Shannon’s (1948) original model of communication was designed as a theory for communication *technology*, not as a model for *human* communication, even though it was popularly adapted as such (cf. Sperber & Wilson 1995:281 n.2). For Shannon, successful communication would entail five parts: (1) an information source, (2) transmitter, (3) channel, (4) receiver, (5) destination (Shannon 1948:380). Sperber and Wilson (1995:6) further remark that the view of communication of De Saussure (semiology) and Peirce (semiotics) “is a generalization of the code model of verbal communication to all forms of communication.”

⁸⁰Grice was the first to offer a pragmatic approach to communication and was reacting to the otherwise one-dimensional and linear explanations of communication transfer and decoding. In 1957

Sperber and Wilson discuss the deficiency of the code model by demonstrating its inability to account for the inferential nature of both verbal and non-verbal communication. Communication can and often does occur without a semantic representation (= code). A wink after a statement may communicate to the observer that the speaker is only kidding, quite apart from a semantic code. Additionally, languages are used primarily for information processing, not communication. Sperber and Wilson (1995:172) thereby emphasize that there is no *necessary* link between communication and language, though clearly the two interface in the unique act of human *verbal* communication.⁸¹ Whereas the semantic representation of an utterance entails a “core shared meaning” (Sperber & Wilson 1995:9), its intended communicative meaning may and usually does convey something altogether different when applied to its originally envisaged context (Carston 2002:15). At issue here is a distinction between the study of formal representations (semantics) and the study of the interpretation of utterances (pragmatics). Any verbal stimulus (code) is therefore ultimately subservient to the inferential realities of communication (Carston 2002; Sperber & Wilson 1995:176).⁸²

Grice noted that the judging of linguistic intentions is “very like criteria for judging nonlinguistic intentions and vice versa” (Grice 1957:388).

⁸¹ Gutt (2005:31) likewise states, “In distinction to other paradigms, though the use of coded meaning is clearly recognized, human communication is seen as a phenomenon quite independent of the existence of any code.”

⁸² While acknowledging that “linguistic meaning underdetermines what is meant” and that “what is said underdetermines what is meant,” Carston (2002:19-21) moves further by articulating the principle of “underdeterminacy,” where linguistic meaning is context-sensitive, i.e. even “linguistic meaning underdetermines what is said,” beyond the well-known problems of disambiguation and reference assignment. Carston (2002:29) states that “Underdeterminacy is universal and no sentence ever fully encodes the thought or proposition it is used to express.”

2.7.2 Translation is Interlingual Communication

But it was Gutt (1991/2000) who first extended the implications of Sperber and Wilson's (1986/1995) research into the realm of Translation Studies by demonstrating an integral connection between communication and translation within the framework of *relevance theory* (RT).⁸³ For Gutt, translation can be understood as communication that crosses a language boundary and need not presuppose any *a priori* notion of what "translating" or "translation" is, unlike other descriptive explanations.⁸⁴ That is to say,

⁸³ Gutt included an epilogue in his 2000 edition where he responded to various critiques that had accumulated in the nine years since the appearance of the first edition. In this updated publication Gutt also made reference to some slight changes Sperber and Wilson had made in the "postface" of their 1995 update. In no case was any change crucial to Gutt's argument. I shall engage with the earlier and later editions as they are most appropriate to the current argument.

⁸⁴ Gutt's communicative approach to translation is simultaneously a challenge to descriptive approaches such as Toury's (1995) *Descriptive Translation Studies* (DTS). Toury's cultural analysis of translations recently associated with Septuagintal Studies (see 2.2.2.1) shows a novel attempt to account seriously for the Septuagint as a translation with a descriptive mechanism serving as a scientific basis. For Van der Louw (2007:20-21) the main drawback is that DTS "presupposes an intricate knowledge of both source and target culture," but this difficulty is inevitable for anyone wishing to interpret any ancient text. Nevertheless, DTS has been critiqued in other more serious ways that question the validity of a "descriptive" or "objective" approach to begin with.

First, on an epistemological level, Arduini (2007:185) has called attention to the descriptive aspect of Holmes's seminal 1972 essay that set the theoretical foundation for much research in Translation Studies since, most notably DTS. Since the descriptive stance taken by Holmes (1972) and later adopted by Toury so closely resembled the descriptive epistemologies of the previous centuries that had already been "criticized by most twentieth-century epistemology," Arduini recalled the critique of Bachelard and Popper, both of whom rejected the notion that observable facts could be *described* outside of an already pre-ordered "code." This is to say that "descriptions of facts are influenced by the code and are described in light of a specific socio-semiotic system" in which they exist. Therefore they do "not describe 'reality', but what is considered describable" (Arduini 2007:186), i.e. what is already preset and ordered

since translation can be explained as an act of communication, its domain is cognition and the scope of its study naturally falls within the parameters inherent to verbal communication.⁸⁵

by the very system utilized in describing them. Thus, the epistemology of a “descriptive approach” belies its own objectivity. Arduini’s scathing critique extended from “anarchist” epistemologist Feyerabend to “critical realist” Niiniluoto as a way to show that a descriptive science put forth and developed as late as the mid-1980s was “epistemologically naïve” by consensus (Arduini 2007:186).

Secondly, Gutt (2000:7) pointed out that since Toury (1985:23) “allows translation studies even in ‘cultures that do not at all distinguish ... between original compositions in the target language and translations into it,’” Toury’s formulation of DTS is in fact “not culture-determined but does make *a priori* assumptions about translation, or rather ‘translating’: it is assuming that people of any culture universally realize that they translate when they translate.” See Tymoczko (2005; 2006) for examples of languages and cultures that do not distinguish “translation” or “translating” as is done in English and other Western languages. As a solution to this problem, Toury (2006) allows for what he calls “assumed translations” as viable candidates for DTS, whether they are “factual” translations or not (Van der Louw 2007:21). Thus Gutt calls attention to a practical outworking of the epistemological problem intrinsic to the *descriptive* claim, critiqued by Arduini and others.

⁸⁵ In this way Gutt (1991) has argued that there is therefore no need for a separate *theory* of translation (i.e. an explanation for how a human communicator conveys in one language what was expressed in another language), since a cognitive approach to communication (RT) has sufficient explanatory power. A word of caution is in order, however. Gutt refers to a “theory of translation” as “an *explanatory theory* in the sense of a *cause-effect account of translation as a phenomenon of communication*” (2000:235, italics original). It is not, therefore, to be equated with *Translation Studies* as “an organized investigation into any phenomena associated in some way with translating, translators, and translations” (2000:235), from which there is yet much to discover.

2.7.3 A Shift in Domain

However, the implications of RT for the LXX *à la* Gutt might prove to be too radical for some,⁸⁶ since with RT comes a shift in the domain of study, namely, a shift from texts to the mind, and clearly we do not have the ancient translators of the LXX to consult.⁸⁷ In direct contrast to a shift in domain of this type, Boyd-Taylor (2008:205) remarks,

Such a model [a descriptive model of translation for the LXX, e.g. the interlinear paradigm] is, properly speaking, a theoretical entity rather than a psychological one. It does not involve us in claims regarding the mind of the translator, but rather the conventions that underlie his or her translation.

And yet we would posit that to ask the question of original meaning (what the text

⁸⁶ For an application of RT to biblical literature see Smith (2000). See also Pattemore's (2004) excellent treatment of the book of Revelation.

⁸⁷ RT has also been misunderstood. For example, Van der Louw (2007:21-22) incorrectly located Gutt's (1991/2000) application of RT as a *prescriptive* argument for translation, and thus inappropriate for an existing translation such as the Septuagint. In two sentences he both addressed and partially rejected the works of Nida, Hatim and Mason, and of Gutt for application in LXX research on that basis. Gutt, contrary to Van der Louw's analysis, was explicit that his work puts forth an *explanatory* model, not a prescriptive one:

Against this backdrop [i.e. translation accounts such as Catford's linguistic model and Toury's Descriptive Translation Studies], the relevance-theoretic study of translation presented in this book intends to be a (theoretical) *account* of translation; its focus is to explain how the phenomenon of translation works. It does not constitute or advocate a particular way of translating. (Gutt 2000:203; italics original)

From the standpoint of cognition generally, and relevance theory specifically, Gutt *explains* that when one translates, X and Y are what occur. His formulation, if correct, would be true of translating as an act of human communication across epochs, and so should not be misconstrued as a prescriptive or pedagogical approach as to how one should go about translating.

meant to the translator), i.e. *original* semantic meaning, is an irreducibly cognitive question to begin with. The “conventions” underlying translation are indeed psychological, as Gutt (2000:20) notes:

[I]t is the aim of this study to explore the possibility of accounting for translation in terms of communicative competence assumed to be part of our minds. This does not mean that the host of different factors noted as important in recent years are ignored: they are naturally covered in the only way in which they can have an influence on translation anyway – and that is as part of our mental life; no external factor has an influence on either the production or interpretation of a translation unless it has entered the mental life of either the translator or his audience. Its mere existence ‘out there’ is not enough to influence the translation.

RT therefore necessarily abandons structuralist presuppositions for an inferential model. As Naudé (2002:48) explained, in Gutt’s framework “communication depends on the interplay between the psychological context, i.e. the cognitive environment of an utterance (an individual’s store of knowledge, values and beliefs) and the processing effort required to derive contextual effects.”⁸⁸

Indeed it was the sensed need for context that led Schaper (1995:21) to lament certain interpretive methodologies for the LXX which, he perceived, suffered overtly linguistic controls, methods in danger of producing *a-historical* insights. In the shifting sands of LXX hermeneutics, Schaper’s work evoked some criticism (e.g. Pietersma 1997:185-190) as he took liberties to contextualize the Greek Psalter within the “thought world” of ancient Judaism for exegetical leverage.

2.8 RELEVANCE THEORY AND INTERLINGUAL COMMUNICATION

2.8.1 Introduction

Since RT is extremely complex, I shall only be able to extrapolate a few points most pertinent to the present discussion. Instead, and at the risk of some oversimplification,

⁸⁸ For a helpful review of Gutt, see Van der Merwe & Winckler (1993).

the entire following section is an overview summary of Gutt's insights deemed most pertinent for my present purposes, borrowing heavily from Gutt (2005; 2006), among other important works as cited. The reader would benefit greatly from a thorough reading of these.⁸⁹

2.8.2 Ostensive Inferential Communication

Relevance theory explains that communication that *intends to be understood as intending to communicate something to someone* (i.e. *ostensive inferential communication*),⁹⁰ is naturally processed by the human mind within a cost-efficiency process called the "relevance theoretic comprehension procedure" (Sperber & Wilson 2002:3-23).⁹¹ That is to say, in an act of communication the mind automatically attempts to derive psychological benefits (cognitive effects)⁹² from what is being communicated. The more psychological benefits there are, the more relevant the information. Conversely, an increase in the effort required to obtain psychological benefits means that the listener's expectation of relevance will likewise increase. Relevance is measured in cognitive effects.

As a psychological reality the human mind automatically scans for relevance by seeking the path of least resistance, namely, by optimising memory resources and thereby utilizing the least possible amount of processing effort. When the mind is

⁸⁹ For a more comprehensive grasp of RT, see especially Sperber & Wilson (1995), Gutt (2000) and Blakemore (1992).

⁹⁰ RT is a theory of communication that seeks to explain how *ostensive* communication works, not communication that is arbitrary, circumstantial, accidental, or unintentional. Stimuli in our discussion are assumed to be ostensive in the sense that they "must attract the audience's attention" and "focus it on the communicator's intentions" (Sperber & Wilson 1986:153).

⁹¹ See Yus's bibliography for other articles pertaining to relevance theory: <http://www.ua.es/personal/francisco.yus/rt.html>.

⁹² In relevance-theoretic terminology, psychological benefits were initially called *contextual effects* (Sperber & Wilson 1986: 108-109) and later *cognitive effects* (Sperber & Wilson 1995:265).

satisfied with the psychological benefits derived, it assumes it has recovered the *intended interpretation*, that is, what the communicator intended to convey. Otherwise, the process stops and additional information must be sought. It is precisely the exchange of stimulus, context (non-stimulus) and inference within the relevance-theoretic comprehension procedure that allows for successful human communication.

2.8.3 Stimulus and Interpretation

In any event, be it verbal communication (e.g. spoken or written words) or non-verbal communication (e.g. a wink or a nod), a communicator uses perceptible phenomena as *evidence* for the thoughts (s)he may wish to communicate. With this in view ostensive communication naturally proceeds bifocally with a *stimulus* (S) and a body of thoughts, i.e. an *interpretation* (I).

2.8.4 Higher Order Act of Communication (HOAC)

2.8.4.1 Intralingual Communication

In verbal communication the stimulus takes the form of a coded message with a semantic representation (Gutt 2000:25). Very often the “intended meaning” represents the communicator’s view (*interpretation* in RT) of some state of affairs in the world, what Gutt (2005:33) refers to as a “first order act of communication” (FOAC), or lower-order act of communication. Yet, equally true, communication often does not attempt to reveal a communicator’s view of the world, but is rather about another act of communication (as a type of *metacommunication*), akin to direct quotation or a summary of someone else’s message. An act of communication about another act of communication, again in Gutt’s terminology, may be regarded as a “higher order act of communication” (HOAC).⁹³ He states, “Since the lower-order act of communication

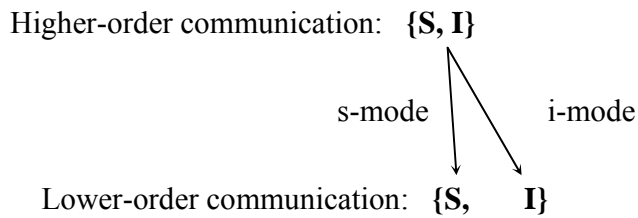
⁹³ The terminology “lower-order” and “higher-order” acts of communication specifies the ordinal sense in which the two statements relate. Like the floors of a building, the “original” statement is the “lower” or “first”-order communication. The second statement that parallels the first (lower) statement is

itself consists of a stimulus (S) and meaning-intention (I), there is automatically a choice as to which of these two aspects the higher-order communication will be about” (Gutt 2005:34). Will the HOAC emphasize “what was said” by the FOAC, like a *direct quotation*, thus proceeding along the orientation of the original stimulus (s-mode), or will it emphasize “what was meant,” like an *indirect quotation*, thus proceeding along the orientation of the originally intended interpretation (i-mode)?⁹⁴ Consider figure 2 taken from Gutt (2005:34).

the higher-order communication. The terms lower and higher in this sense also conceptualize the vertical dimension that naturally exists between source and target of any translation.

⁹⁴ It should be noted that relevance theory applied to translation has undergone several developments since Gutt’s original 1991/2000 publication. Based on Sperber and Wilson’s (1995:224-31) original conception of “direct” and “interpretive” use of language, Gutt (2000:58-59) developed an applicable system for understanding translation. In terms of translation: (1) The *direct use* of language is tantamount to “covert” translation. For Gutt, covert translations fall outside the realm of translation proper, since they achieve their relevance in their own right, not by virtue of their relationship with other utterances. (2) From the *interpretive use* of language, however, Gutt (1991:24) envisaged “direct” and “indirect” translation, akin to direct and indirect quotation. Since his 2000 update (and in reaction to further developments, e.g. *metarepresentation* in Noh 2000, Wilson 2000a, Sperber 2000, Garcia 2002), Gutt (2006:418-419) argued that utterances (oral or written in RT) about other utterances are not “representations” (i.e. *metarepresentations*) at all in the way that thoughts are, but are ostensive acts of communication, i.e. higher-order acts of communication. The “i-mode” discussed above correlates to the older term “indirect translation,” whereas the “s-mode” “covers all cases involving metalinguistic resemblance, as well as cases involving the sharing of properties other than linguistic ones” (Gutt 2006:419). Thus, as applied to translation, the terminology unfolds: (a) *direct use* of language = *covert translation*; (b) *interpretive use* of language = *direct/indirect translation*, which in modified form became *s/i mode HOACs*. Gutt (2005) also discusses a “hybrid” *s/i mode*, but for our purposes the basic *s/i polarity* will suffice.

Fig. 2



Consider the following exchange where an HOAC expresses not the speaker's view of a state of affairs, but instead refers to another act of communication:⁹⁵

Wolfgang: [to Anna] "Do you want to go with me to the dance?"

Anna: [to Wolfgang] "I don't think it's a good idea."

Max: [to Wolfgang after not hearing Anna's reply] "What did she say?"

s-mode, "what was said"

Wolfgang: [to Max], She said, "I don't think it's a good idea."

i-mode, "what was meant"

Wolfgang: [to Max], She said that she doesn't want to go to the dance with me.⁹⁶

2.8.4.2 Interlingual Communication

To this point our discussion has centred on an *intralingual* setting, where an *s-mode* HOAC is able to replicate, verbatim (e.g. direct quotation), all of the formal characteristics of the FOAC, including its lexical make-up. Clearly the *i-mode* has inherent flexibility and need only offer a token of the original to convey its intended meaning.

⁹⁵ This illustration is modified from Gutt (2005:33-34) and Wilson (2000:413).

⁹⁶ Had Max not even heard Wolfgang's question, he would have been without a context for Anna's reply and would have thus been mystified by what she meant by it. In the light of this it is clear that the *i-mode* is able to supply a context for the audience with its interpretation in a way the *s-mode* cannot (cf. Gutt 2005:35).

However, Gutt (2005:40) also places the s- and i-mode HOACs within an *interlingual* scenario.⁹⁷ Since languages share a high level of *properties* (e.g. phonological, morphological, syntactical, semantic, etc.),⁹⁸ we may speak of the s-mode (direct quotation) *analogously* where certain properties of the stimulus are shared and retained in an interlingual exchange. That is to say, in cross-language communication the s-mode – which at any rate cannot retain the actual lexemes of the original, otherwise it would remain *intralingual* – is determined by *properties* shared between languages. This means that as an umbrella category the s-mode need not be determinative of lexical reduplication. In fact, typically only a fraction of language properties play a (significant) role in conveying the intended meaning, what Gutt (2005:40) refers to as “communicative properties.” If communicative properties are linguistic properties that aid in the conveyance of the intended meaning, “communicative clues” are instances in which one property in language A is traded for a different property in language B, but in which B nevertheless extends the communicative sense of A, thereby drawing attention to the translator’s intended meaning. Thus interlingual communication often falls to “clue giving” for making interpretive sense. Gutt (2005:42) states,

Thus, although in cross-language communication the new stimulus belongs to a different linguistic system than the original one, and will therefore, differ from it in many concrete properties, it often can still function as another token of the original stimulus *for interpretive purposes*: that is, to the extent that it provides the same clues for the intended interpretation as the original did, it would lead to

⁹⁷ While it may be debated as to whether translation should be described in terms of *intercultural* communication, that point is not so clearly the case for the Jewish Greek scriptures, which may have been rendered by Jewish translators for Jewish consumption within the same “culture.”

⁹⁸ For an early assessment of language universals see Chomsky (1976; 1981; 1986). Though Steiner (1975:93-109) and others are skeptical of Chomskyan universals, see the summary in Cook and Newson (2007), and later developments especially in Haspelmath (2001).

the original interpretation - if processed using the original context. (*italics original*)

2.8.5 HOACs and Quotation

Since natural language offers a complex range of communicative possibilities, it is of course possible for variations of the s-mode and i-mode to take place. That is to say, there is no set criterion as to exactly what constitutes an s- or i-mode HOAC, per se; rather s- and i- are *modes*, i.e. *orientations* within which there is a range of possibilities. Wilson (2000:413) in fact illustrates four main types of quotation: direct, indirect, mixed, and free indirect. Picking up on the prior example, consider the four types of quotation as HOACs.

Wolfgang: [to Anna] “Do you want to go with me to the dance?”

Anna: [to Wolfgang] “I don’t think it’s a good idea.”

Max: [to Wolfgang after not hearing Anna’s reply] “What did she say?”

(1) *direct quotation*, Wolfgang: [to Max]

She said, “I don’t think it’s a good idea.”

(2) *mixed quotation*, Wolfgang: [to Max]

She said that she doesn’t think it’s “a good idea.”

(3) *indirect quotation*, Wolfgang: [to Max]

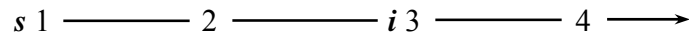
She said that she doesn’t want to go to the dance with me.

(4) *free indirect quotation*, Wolfgang: [to Max]

She said no, it’s not a good idea to go dancing with me!

The range of quotation types above may then be said to occur *analogously* in interlingual communication, superimposing over the modal continuum where (1) and (2) represent types of s-mode HOACs, moving toward (3) and (4), which would represent i-mode oriented HOACs.

Fig. 3



2.9 RELEVANCE THEORY AND SEPTUAGINT STUDIES

2.9.1 Semantically Coded Information is Evidence for Meaning

Where HOACs are operative, it follows that all of the semantic coding available serves as evidence of the translator's intended meaning. As pointed out earlier, the degree to which a higher-order act of communication achieves its relevance by virtue of its relationship with a lower-order act of communication, is the degree to which the same can be extended to Septuagintal texts that were designed to communicate. On a continuum that moves from stimulus to interpretation-oriented modes, then, various LXX translations may fall along it *analogously* to the four types of quotation mentioned (see Fig. 3).

However, since interlingual communication entails the sharing of linguistic properties, we should not expect to locate an *exact* designation along an s/i continuum, which is nevertheless non-crucial for exegesis. More important than what *precise* "mode" characterizes an LXX translation is the determination of "communicative clues" as already discussed (though the mode may actually offer some guidance toward selecting communicative clues). Thus, the following examples are merely meant to illustrate how various translations may be aligned on such a continuum, without seeking systematic precision.

2.9.2 Characteristically s-mode examples analogous to direct quotation

Lam 3:6	<div style="border: 1px solid black; display: inline-block; padding: 2px 10px;">FOAC</div> → <div style="border: 1px solid black; display: inline-block; padding: 2px 10px;">HOAC</div>	
	<div style="display: flex; justify-content: space-between; padding: 0 10px;"> במחשכים הושיבני כמתי עולם ἐν σκοτεινοῖς ἐκάθισέν με ὡς νεκροῦς αἰῶνος </div>	
In dark places, he made me sit, like those who died long ago.		In dark places, he made me sit, like the dead of long ago.

The Hebrew and Greek are quite close in formal characteristics (cf. qal ptc מוּת, which is used adjectivally, for the adj. νεκρός). The Greek would appear to be a straightforward s-mode HOAC.

Ps 94(95):7



<p>כי הוא אלהינו ואנחנו עם מרעיתו וצאן ידו היום אם בקלו תשמעו</p>	<p>ὅτι αὐτός ἐστιν ὁ θεὸς ἡμῶν καὶ ἡμεῖς λαὸς νομῆς αὐτοῦ καὶ πρόβατα χειρὸς αὐτοῦ σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε</p>
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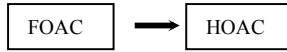
Because he *is* our God, and we *are* the people of his pasture, and the sheep of his hand. Today if you would listen to his voice.

Because he is our God, and we are the people of his pasture, and the sheep of his hand. Today if you would listen to his voice.

LXX-Ps 95:7 replicates many of the formal features of the Hebrew. Yet we may also observe basic communicative clues involved, most of which do not involve *differences* as such in the translated text over against the *Vorlage*. Such instances (subtly) include a fully inflected translation intent on making semantic sense on a micro-level (i.e. Greek cases used make for grammatical sense and mood, e.g. ἐὰν + the subjunctive ἀκούσητε for the כִּי clause), semantic replacements that offer a similar contribution to the sense of the verse (e.g. πρόβατα for צֹאן), even an added copulative verb (ἐστιν) that explicates predication. The s-mode does not deviate far from the formal features of the source, and yet it is able to do so sensibly by utilizing communicative clues.

2.9.3 Characteristically s-mode examples analogous to a mixed type quotation

Ps 7:3



פֶּן יִטְרֹף כְּאַרְיֵה נַפְשִׁי פֶּרֶק
וְאֵין מִצִּיל

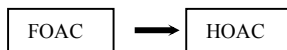
μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν
μου μὴ ὄντος λυτρομένου μηδὲ
σώζοντος

Lest he tear my soul like a lion;
dragging away and there is no one
rescuing.

Lest he drag away my soul like a lion, while
there is none to redeem, nor to save.

The genitive absolute participles (ὄντος λυτρομένου ... σώζοντος) take interpretive liberties in this verse, over against the otherwise s-mode orientation in the first half of the verse. The translator evidently felt at liberty to smooth out the difficult Hebrew.

Job 1:21



וַיֹּאמֶר עֵרֶם יֵצְאֵתִי מִבֶּטֶן אִמִּי וְעֵרֶם אֲשׁוּב
שִׁמְהָ יְהוָה נִתַּן וַיהוָה לָקַח יְהִי שֵׁם יְהוָה מְבָרַךְ

αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας
μητρὸς μου γυμνὸς καὶ ἀπελεύσομαι
ἐκεῖ ὁ κύριος ἔδωκεν ὁ κύριος ἀφείλατο
ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο
εἶη τὸ ὄνομα κυρίου εὐλογημένον
[he said] “I myself came naked from my
mother’s womb, naked also I shall return
there; the Lord gave, the Lord has taken
away, as it seemed good to the Lord, even so
it has happened. May the name of the Lord
be blessed.”

And he said, “Naked I came from my
mother’s womb, and naked I shall return
there. YHWH gave, and YHWH has
taken away. May the name of YHWH
be blessed.”

Aside from a small interjection (ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο), the Greek shadows the Hebrew in many of its formal characteristics.

2.9.4 Characteristically i-mode examples analogous to an indirect quotation

Job 6:6	<div style="border: 1px solid black; padding: 2px; display: inline-block;">FOAC</div> → <div style="border: 1px solid black; padding: 2px; display: inline-block; margin-left: 20px;">HOAC</div>	
<p style="text-align: center;">היאכל תפל מבלי מלח אם יש טעם בריר חלמות</p> <p>Can something tasteless be eaten without salt, or is there any flavor in the juice of a plant?</p>		<p style="text-align: center;">εἰ βρωθήσεται ἄρτος ἄνευ ἁλός εἰ δὲ καὶ ἔστιν γεῦμα ἐν ῥήμασιν κενοῖς</p> <p>Shall bread be eaten without salt? Or indeed, is there taste in empty words?</p>

In LXX-Job 6:6 we may note instances where the HOAC follows its presumed source closely, but then clarifies other instances where the source may have been unclear. Where in the Hebrew תפל designates something “tasteless” or insipid to be eaten (אכל), the Greek HOAC offers its interpretation, ἄρτος. Where εἰ flags a question in both clauses, δέ joins the two clauses followed by an adverbial καί. The added conjunction aids the comparison of stichs enhanced by ῥήμασιν κενοῖς, “empty words/things,” which glosses the difficult בְּרִיר חֲלָמוֹת “juice of mallows” (though note “white of an egg” NIV, KJV). As to the “mode” utilized, Job 6:6 could be either a “mixed” type or regular i-mode. Perhaps the verbal nuance of תפל “utter stupidity, speak foolishly” (*HALOT* 1775) influenced the later choice for ῥήμασιν κενοῖς in the translator’s interpretation. Whereas the Hebrew retains the “taste/food” imagery in both stichs, the Greek opts to reveal its presumed concrete meaning in the second stich.

Ex 4:13	<div style="border: 1px solid black; padding: 2px; display: inline-block;">FOAC</div> → <div style="border: 1px solid black; padding: 2px; display: inline-block; margin-left: 20px;">HOAC</div>	
<p style="text-align: center;">ויאמר בי אדני שלח נא ביד תשלח</p> <p>And he said, “O my Lord, please send by the hand you will send.”</p>		<p style="text-align: center;">καὶ εἶπεν Μωσῆς δέομαι κύριε προχειρίσασαι δυνάμενον ἄλλον ὃν ἀποστελεῖς</p> <p>And Moses said, “I ask, O’ Lord, choose another capable <i>person</i>, whom you will send.”</p>

The Greek does not offer a semantically unintelligible translation for the idiomatic Hebrew, as the English illustrates. Rather, the translator recasts the FOAC indirectly into new communicative language.

2.9.5 Characteristically i-mode examples analogous to an indirect-free quotation

A distinction between indirect and free indirect is arguably arbitrary. Here it is only intended to illustrate that even in the i-mode, the interpretive range can become highly expansive.

Dan 5:4



אשתיו חמרא ושבחו לאלהי דהבא וכספא נחשא
פרזלא אעא ואבנא

καὶ ἠὐλόγουν τὰ εἰδῶλα τὰ
χειροποίητα αὐτῶν, καὶ τὸν θεὸν τοῦ
αἰῶνος οὐκ εὐλόγησαν τὸν ἔχοντα
τὴν ἐξουσίαν τοῦ πνεύματος αὐτῶν

They drank the wine and praised the gods
of gold and silver, of bronze, iron, wood,
and stone.

And they blessed their handmade idols and
they did not bless the eternal God who had
authority over their spirit.

The periphrastic, if not targumic, nature of the preceding verse highlights that in the i-mode, even *composition* would theoretically fit within its open-ended parameters, insofar as it attempts to convey the translator's intended interpretation of the FOAC.

Prov 1:7



יראת יהוה ראשית דעת
חכמה ומוסר אוילים בזו

ἀρχὴ σοφίας φόβος θεοῦ σύνεσις δὲ
ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν
εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως
σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς
ἐξουθενήσουσιν

The fear of Yahweh is the beginning of
knowledge, fools despise wisdom and

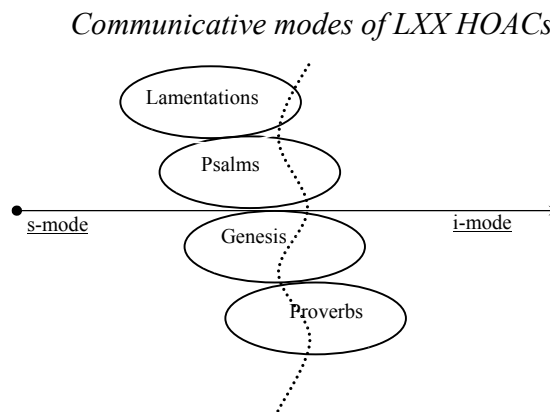
The beginning of wisdom is the fear of God,
and understanding is good for all those who

instruction.

practice it, and piety *practiced* for God is the beginning of discernment, but surely the ungodly will despise wisdom and instruction.

As a preliminary illustration with cognition in view, figure 3 shows how various books could relate on a communicative continuum, spanning from the stimulus-oriented mode (s-mode) on the left, to the interpretation-oriented mode (i-mode) on the right.⁹⁹ Since the s-mode, when reduplicated verbatim in an intralingual setting, would stipulate a definite end point on the left side of the continuum, it is more likely that a highly s-mode oriented act of communication that crosses a language boundary (i.e. a translation) would nevertheless incorporate a range of communicative clues.

Fig 3.



Every book portrayed above shows a potentially complex communicative mode.¹⁰⁰ Trading notions of “literal” and “free” for concepts better suited to cognition, the translator would be offering an *interpretation* of the lower-order act of communication regardless of which mode (s)he saw fit to utilize. The list of lexical-semantic variations

⁹⁹ Where individual books/smaller divisions within books fall along such a continuum is of course a matter for further consideration. Figure 3 is therefore intended to merely illustrate the point.

¹⁰⁰ Further, note that there is no clear demarcation between the s- and i-modes.

noted in chapter 1 and the appendix may reflect a similar spectrum, but only insofar as they are demonstrably attributable to interpretive decisions for the translator.

2.10 SEPTUAGINT HERMENEUTICS AND EXEGESIS: IMPLICATIONS

Having considered cognition as a fit for the LXX in terms of ostensive communication that crosses a language boundary, as well as the notion of higher-order acts of communication, we shall consider a number of preliminary implications toward a hermeneutic for the Septuagint (with ramifications for exegesis) as we attempt to scale the “minimalist ... maximalist” polarity discussed in part I of this chapter.

2.10.1 The Minimalist Hermeneutic

2.10.1.1 Equivalency

As long as we approach LXX translations bound to “equivalency” as the basis for interpretation,¹⁰¹ we shall find it difficult to make substantive exegeses of translations that are characteristically “literal” (e.g. Psalms), to use a more conventional term. Cognition not only circumvents this hierarchy as its basis for interlingual communication, it also necessitates that a translator does not *withdraw* his/her understanding, but in fact *provides* it as a *higher order act of communication*. It follows, then, that *all* of the LXX translated text becomes grist for interpretation, not just instances where the translator deviates from equivalency or supposed set defaults.

¹⁰¹ In her advocacy for the German functional approaches to translation, Snell-Hornby (2006:153) lamented that translation scholars tend to reinvent the wheel by reintroducing ideas from which the rest of the scholarly community had long since moved beyond. In her estimation, “considerable sections of the scientific community” had not only vehemently debated the quest for equivalence in the 1980s, but had likewise discarded it.

2.10.1.2 Exegesis

Since context is a psychological construct, there is no conflict with the “mode” (s/i) in which an LXX translation operates, for the sake of interpretation. This means that translator interpretation is fundamental to (ostensive) interlingual communication regardless, and thus any mode warrants the *same* approach to exegesis within the normal boundaries of communication.¹⁰² Since there is often an unclear distinction between indirect quotation, paraphrase and composition, cognitive considerations should help redress certain methodological presuppositions that support only a narrow band of interpretive interaction between the translator and his/her translation.

2.10.1.3 Textual Coherence

There are often instances of source interference that disrupt the natural usage of the target language. However, it is noteworthy to point out that the *minority* of textual instances are characteristically “unintelligible”¹⁰³ (see 2.2.2.7) or “irregular,” which at any rate need not be explained as non-communicative or as intending to communicate

¹⁰² Within a historical-grammatical approach to exegesis, cognition of course still requires all of the usual exegetical sensitivity (e.g. an account of genre, context, occasion, date, provenance, etc.). Likewise every book needs to be treated separately and commensurate with its unique profile.

¹⁰³ Boyd-Taylor (2008:197) even states, “While it is conceded that the language of the Septuagint is at times obscure, unintelligibility is viewed as being the exception. And statistically speaking, it is. But to press a cliché into service, the exception proves the rule – which is to say, the obscurity of the text, sporadic though it may be, is not without theoretical import.” With the proven “rule” being that of *intelligibility*, one might just as well ask why an interlinear translation would produce mostly coherent and intelligible Greek. It is therefore questionable whether a paradigm such as interlinearity, which seems to account for the minority of instances, i.e. unintelligible ones, indeed operates with the most general explanatory power for the Septuagint. Nevertheless, interlinear proponents do argue that the interlinear paradigm is able to do justice to all or most of the LXX (Pietersma 2004:1012-1013).

nonsense. This in turn means that clarity and coherence are characteristic of the *majority* of the Greek Psalter (and presumably other translated LXX texts).¹⁰⁴

2.10.1.4 Interlinearity

Until there is more than just internal support for interlinearity (extra-linguistic support is needed), it should not be adopted as a universal explanation/heuristic for the text-linguistic make-up of the Septuagint.¹⁰⁵ If history does reveal that various LXX texts were *designed* in subservience to their *Vorlagen*, they should still be interpreted within the parameters of communication.

2.10.2 The Maximalist Hermeneutic

2.10.2.1 A Freestanding Composition?

Since a higher order act of communication (LXX) achieves its relevance by virtue of its relationship with the first-order communication (Semitic *Vorlagen*),¹⁰⁶ the reception audience would be expected to expend sufficient processing effort for commensurate cognitive effects. That the LXX became revered as the word of God (cf. Wasserstein & Wasserstein 2006) shows that its relationship to and relevance as biblical literature was recognized. Ironically, this FOAC/HOAC relationship argues against treating the

¹⁰⁴ Nevertheless, the mechanism for translation, be it atomistic or logo-centric, should not be confused with communicative import. Admittedly, translations that are rigidly s-mode in orientation do at times hinder the full range of receptor language usage and, exceptionally, result in difficult or unintelligible readings. It is in these exceptional cases that the interlinear paradigm is at its strongest.

¹⁰⁵ In contrast Pietersma (2002:359) articulated the following “methodological dictum” akin to a scientific law: “There can be no doubt: not all translated books in the Septuagint collection will turn out to be interlinear texts. Yet since that paradigm fits the vast majority of books, one might go so far as to formulate a methodological dictum: the translated books of the LXX are interlinear, until proven otherwise.”

¹⁰⁶ The translator does not say, “Y and Z represent a state of affairs in the world,” but that “X says that ‘Y and Z represent a state of affairs in the world.’”

Septuagint like a free-standing composition; it was not a freestanding *composition* for the translator. Put differently, even though the translator could certainly read his product independent of its source (and probably did), he could not compose it as such. Thus statements about the text *as a translation* ought to consider both source and target texts. In its reception, possibly even very early on, it seems more plausible to say that the Jewish Greek Scriptures in essence *became* first-order acts of communication when the relationship with the Hebrew/Aramaic was no longer crucial to their relevance as documents.¹⁰⁷ A hermeneutic entirely focused on reception history ought to not make comments about the translator, lest it confuse G for G^* .

2.10.3 The Middle Hermeneutic

2.10.3.1 A Complementary Approach

Since the hermeneutical problem (inception vs. reception) polarized by NETS and BdA is not so clearly an either/or situation (Kraus 2006:63-83), it would appear that, of the three projects surveyed, LXX.D is the most complementary approach to the cognitive model presented here. While taking the translated text as a translation – and thus considering a close comparison with the source text – LXX.D also expends energy on the coherence of what is actually said. In more traditional terms, there is a balance struck between both the process and product.

2.11 CONCLUSION

To the degree that context is crucial to the communicative process, so a Septuagint hermeneutic should necessarily garner its interpretive strategies from *both external and internal criteria*, if possible. To the degree that we lack historical insight – and much evidence is unfortunately lacking in terms of specific historical information – to that

¹⁰⁷ In fact, there were likely many in the ancient world (e.g. Philo), as there are in the modern world, who would have regarded the Jewish Greek Scriptures as a composition or a product of divine inspiration, the linguistic derivation entirely unbeknownst to them.

degree must we submit that positivistic expectations may not be fully realistic in the present state of scholarship.¹⁰⁸ It would appear that an accounting for cognition is complementary (not subversive) to many of the exegetical studies of the Septuagint already available. In this sense, a consideration of cognition in formulating a Septuagint hermeneutic, the ramifications of which support a common sense approach to exegesis anyway, can help us better grasp how the Septuagint works as a translation. This in turn might offer further guidance as to how one might approach the Greek text exegetically. Without offering a theory of origins, cognition is able to account for the translated texts as interpretation in all of its modes, assuming of course that it was intended to communicate in the first place.

¹⁰⁸ Thus it would appear that the approach adopted by Schaper (1995) would appeal to the external/inferential needs of a cognitive model. That being said, whether his context selection was accurate, which makes a crucial difference in interpretation, is debatable.

CHAPTER 3: OVERVIEW OF METHODOLOGICAL CONSIDERATIONS

Having overviewed the text-critical aims and procedures for the present research (ch 1) as well as various hermeneutical stances pertaining to Septuagint Studies and Translation Studies (ch 2), this chapter will briefly review and formulate key methodological considerations that will be assumed and/or operative throughout the analysis of Ps 38 and 145.

3.1 Grammatical, Syntactical, Lexical Comparisons

The commentary that follows is a systematic, detailed, verse-by-verse, word-by-word comparative analysis between the texts of Greek (primarily PCO and secondarily the daughter versions) and the Hebrew (primarily BHS and secondarily other editions and versions) for Ps 38(39) and 145(146). Every word shall be carefully compared grammatically, syntactically, and lexically in the Greek and Hebrew. Where words are repeated, the reader will be redirected to the appropriate section of discussion.

3.2 Versions

As stated in 1.3.4 (also 1.2.1.1), textual criticism must necessarily engage the transmission history, and to an extent the history of interpretation in order to make sense of the OG. The ancient sources can be used in a sense to “triangulate” not only an earlier form, but also an earlier interpretation.

3.3 Context

Assuming that the psalms were translated with communicative intent, the following analysis also assumes that the OG was intended to be an act of (interlingual) communication (so chapter 2). In this way all of the translated text is evidence for what the translator intended, and this naturally involves a consideration of the known context. What is known of the translator’s context includes, minimally, the text itself, including certainly the *Vorlage*, other Greek Psalms, and potentially but only where verifiable, other texts such as the Pentateuch. Naturally the historical context is also crucial to understanding the *significance* of the Psalms for the translator(s).

Regrettably, for the Greek Psalter this is presently a matter of conjecture and guess work, for there is little confidence about the date or provenance (assumed here to be in the 2nd cent. BCE), much less the intimate details of daily living or religious use. Because of this the present work does not attempt creative reconstructions using later rabbinic literature or other literature to “fill in the gaps,” however interesting they may be.

3.4 Dual Emphasis

Smith (2005:7) rightly illustrates a basic dichotomy between inception and reception by pointing out that creating a translation (= inception) and reading a translation (= reception) are two fundamentally different activities. Likewise, if anything has become evident from the overview of translations in chapter 2, it is that there is tension between understanding the Septuagint as an independent text (product) or as a set of translational choices (process) that culminated in the text. Both emphases, the process and product, have a tendency to prize either the point of composition or the reception audience respectively.¹ The following paragraphs pertain to the inception of the OG text, with interest in both the processes and the product.

3.4.1 Translational Processes

The present analysis attempts to pay attention to what can be determined on a linguistic level regarding the choices made in translation. Likewise, great care will be taken to understand the translation technique in order to not only clarify the form of the text, but also the decision to produce that form, along with its meaning. Insofar as translation technique is a methodological prerequisite, the present research is also in agreement with the following stated principle in NETS:

In the light of what has been argued, it is thus appropriate to think of NETS along the lines of the Göttingen Septuagint: as the Göttingen editors attempt to establish

¹ Although, in actuality none of the translation projects discussed in ch. 2 would condone such a simplistic binary “opposition” between product and process.

the original form of the Greek text and in so doing draw on the Hebrew for text-critical leverage, so NETS has availed itself of what leverage the Hebrew can provide in arbitrating between competing meanings of the Greek” (Pietersma & Wright 2007:4).

The present work assumes, however, that the ancient translator, as a member of Jewish scribal circles, was in the unique position to function as both composer and reader. Careful decision making by the translator aside for the moment, it is true that any translator can act as a reader (just as another person can) and appreciate and understand his/her composition without a comprehensive recall of the innumerable choices that produced it.² That is to say, the translator could also read his own translation as an independent text; he would not in a sense “retranslate” his work in order to read it. Because of this it might be helpful to distinguish, if only for methodological control, between the *translational* product and the *independent* product. Conceding that both are one and the same text, the distinction comes only in how one approaches it, either as writer or reader (so Smith).

3.4.2 Translational Product

Although, broadly speaking, both of the psalms in the present study may be characterized as isomorphic, it is not enough for mere statistics about individual words to satisfy our understanding of the Greek Psalter. What is also needed is a close reading of the Greek vis-à-vis the Hebrew within contiguous textual units, in this case entire psalms, to shed greater light on how the target represents its source. While a study of textual criticism and translation technique is precisely the kind of task appropriate for discussion in a commentary, it is also evident that an exclusive emphasis upon word-level translational choices or “segmentation” runs the risk of overlooking the larger discourse that the translator actually produced, i.e. that it is a genuine Greek text with literary features.

² Indeed, it is unlikely that this could even be possible.

Moreover, it is one thing to study the process of translational choices (see 1.2.1), and yet another to consider the coherence or lack thereof regarding what is actually “said” in terms of discourse and thematic structure. Just as the meaning of an utterance is more than the sum total of the words that comprise it, so too is a translation (product) more than, and thus “other” than, the sum of the translational decisions that produced it. The present commentary also approaches the translated text at the literary (product) level as a representation of the *Vorlage*, perhaps as an amalgam of mixed modes of quotation as discussed in 2.8.5.³ The “modal” aspect of interlingual communication also builds in concessions that the translator had freedom to update language for contemporary purposes (so LXX.D). This would suggest that even discourse level considerations can still be traced alongside select translational choices.

3.4.2.1 Ps 18(19):10-14

Ps 18(19):10-14 is an example of a translational unit that is heavily oriented toward the source text. An over-emphasis of this fact, however, may overlook subtle clues as to

³ In relevance theoretic terms, a crucial piece of the contextual puzzle for the OG as a higher-order act of communication is the lower-order act of communication from which it achieves its relevance. Indeed, the FOAC (the Hebrew *Vorlage*) is a manifest and integral part of the translator’s context. It only follows then that one should, if possible, account for the Hebrew/Aramaic source text within its interpretive tradition in order to contextualize the target text. Here of course textual criticism and exegesis converge. Qumran texts/traditions, which may be contemporaneous with some OG translations, must also be considered. A more controversial point to be made, however, is that exegesis of the Greek should assume exegesis of the Hebrew/Aramaic. It is in this vein that one may grasp to what degree an HOAC is geared toward a particular communicative mode (s/i) in the first place. Lest one fall into the trap of merely describing an LXX text *in the process of being translated*, on the one hand, or regarding it as a *first-order act of communication* (i.e. a *composition*), on the other, it would appear methodologically incumbent on a modern Septuagint exegete to consider both source and target together.

the translator's global understanding of the pericope.⁴ The translator often had the larger discourse in view while translating as well; in this case his level of segmentation was not limited to the word or phrase but, minimally, to several verses.

<p>¹⁰ The fear of YHWH is clean, enduring forever; The judgments of YHWH are true; they are righteous altogether.</p>	<p>יראת יהוה טהורה עומדת לעד משפט־יהוה אמת צדקו יחדו</p>	<p>ὁ φόβος κυρίου ἀγνός διαμένων εἰς αἰῶνα αἰῶνος τὰ κρίματα κυρίου ἀληθινὰ δεδικαιωμένα ἐπὶ τὸ αὐτό</p>	<p>The fear of the Lord is pure, enduring forever and ever; the judgments of the Lord are true, having been justified altogether.</p>
<p>¹¹ More desirable than gold, even more than much refined gold; sweeter also than honey, even extracted honey from the honeycomb.</p>	<p>הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים</p>	<p>ἐπιθυμήματα ὑπὲρ χρυσίον καὶ λίθον τίμιον πολὺν καὶ γλυκύτερα ὑπὲρ μέλι καὶ κηρίον</p>	<p>Things desired more than gold, and much precious stone; and sweeter than honey and the honeycomb.</p>
<p>¹² Moreover, your servant is warned by them; by keeping them there is great reward.</p>	<p>גם עבדך נזהר בהם בשמרם עקב רב</p>	<p>καὶ γὰρ ὁ δοῦλός σου φυλάσσει αὐτά ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή</p>	<p>For indeed your servant keeps them; by keeping them there is great reward.</p>
<p>¹³ Who can understand (my) errors? Leave me unpunished because of my hidden (wrongs).</p>	<p>שגיאות מי יבין מנסתרות נקני</p>	<p>παραπτώματα τίς συνήσει ἐκ τῶν κρυφίων μου καθάρισόν με</p>	<p>Who will understand (my) offenses? Cleanse me from my hidden (sins).</p>
<p>¹⁴ Also spare your servant</p>	<p>גם מזדים חשך</p>	<p>καὶ ἀπὸ ἀλλοτρίων φεῖσαι</p>	<p>And/also spare your</p>

⁴ As has been demonstrated up to this point, it is true enough that individual features of translation can be examined atomistically (e.g. v. 10 יחדו = ἐπὶ τὸ αὐτό; v. 11 comparative מן [מזהב] explains ὑπὲρ [χρυσίον]). This type of insight is critical to a close text-comparative analysis, but only engages one step toward understanding the translated text.

from (his) insolent (acts);	עבדך	τοῦ δούλου σου ἐὰν μὴ	servant from strangers: if
let them not rule over me;	אל ימשלו בי אז	μου κατακυριεύσωσιν	they do not subdue me,
then I will be blameless,	איתם ונקיתי	τότε ἄμωμος ἔσομαι καὶ	then I shall be blameless
and I shall be acquitted of	מפשע רב	καθαρισθήσομαι ἀπὸ	and I shall be cleansed
great transgression.		ἀμαρτίας μεγάλης	from great sin.

The judgments of the Lord (משפטי יהוה / τὰ κρίματα κυρίου) serve as the governing subject from 10b through 11 at which point the Hebrew engages the macro-syntactic discourse marker ׀ג to begin verse 12.⁵ ׀ג governs both verses 12 and 13, all the while building on the argument about the value of the Lord’s judgments in 10 and 11. As a near-synonym to ׀א, ׀ג can likewise indicate noteworthy addition.⁶ In this sense the Lord’s judgments are true and precious, *moreover* (׀ג), the Lord’s servant is warned by them (12). Verse 13, then, supports and amplifies v.12 with a rhetorical question. ׀ג thereby creates more interesting poetry by building the argument rather than stringing each verse together in simple coordination, or by asyndeton.

The Greek likewise treats τὰ κρίματα as the controlling idea throughout these verses. In this case the subject is grammatically neuter and plural. Whereas v. 12 in ׀א reads עבדך נוהר בהם “your servant is warned *by them*” (3 mp suff + instrumental ב),⁷ the Greek renders the niphal ptc זהר “to be warned” as a present active indicative verb (φυλάσσει). Following καὶ γάρ (׀ג) in v. 12, the antecedent of the neuter plural direct object αὐτά (2x) is evidently κρίματα (“your servant keeps *them*,” i.e. τὰ κρίματα κυρίου), 26 words earlier (v. 10).⁸ Deictic features like this support the

⁵ BHRG (40.19.3.iii) regards this verse as one of the few instances where “׀ג governs more than one sentence. In these instances it functions as a macro-syntactic connective.”

⁶ BHRG §40.19.4.iii

⁷ BHRG §39.6.3

⁸ It is examples like this, which pervade the Greek Psalter, that mitigate against a narrow logocentric view of the LXX-psalmist’s translation technique. Generally with a single word, phrase, or clause in view as a guiding unit of translation, we would expect to see many more grammatical infelicities where translated pronouns, in a sense, lose

contention that καὶ γάρ (“for indeed”) serves as a macro-syntactic discourse marker as well, even in translation. Even though καὶ γάρ does not carry the precise semantic force of ׀ג, in isolation, its macro-syntactic significance should not be overlooked, since it serves to strengthen the importance of κρίματα in the Greek. Where ׀ג occurs but two verses later it is treated as a simple coordinating conjunction in the Greek: καθάρισόν ... καὶ ... φείσασθαι. The variation in translational choices evinces, not “faithfulness” to translation as we may understand the term, or even as we may understand the Hebrew text today, but that ׀ג was understood by the translator as a fluid connective and was treated contextually. With this the Greek “hangs together” on its own and may have been appreciated as such at the point of inception.

3.4.2.2 Ps 7:4-6

A second example may be seen in the complex conditional sentence found in Ps 7:4-6.

O YHWH my God	יהוה אלהי	κύριε ὁ θεός μου	O Lord my God
<u>protasis</u> (םא + <i>qatal</i>)			<u>protasis</u> (εἰ + indicative)
If I have done this,	םא עשיתי זאת ^{4a}	^{4a} εἰ ἐποίησα τοῦτο	if I did this
if there is injustice	םא יש עול ^{4b}	^{4b} εἰ ἔστιν ἀδικία	if there is injustice
in my hands,	בכפי	ἐν χερσίν μου	in my hands
if I have rewarded	םא גמלתי ^{5a}	^{5a} εἰ ἀνταπέδωκα	if I repaid those who
evil to my friend	שולמי רע	τοῖς ἀνταποδιδούσιν	repaid me with evil,
		μοι κακά	
and plundered my	ואחלצה צוררי ריקם		
adversary without			
cause,			
			<u>apodosis</u> (ἄρα + optative string)
		^{5b} ἀποπέσοιν ἄρα	then may I fall away
		ἀπὸ τῶν ἐχθρῶν	from my enemies

the gender/number assignments of their antecedents far removed. Not only does LXX-Ps 18:10-14 not do this, but it likewise employs two discourse markers in variation to aid in the logic of the text.

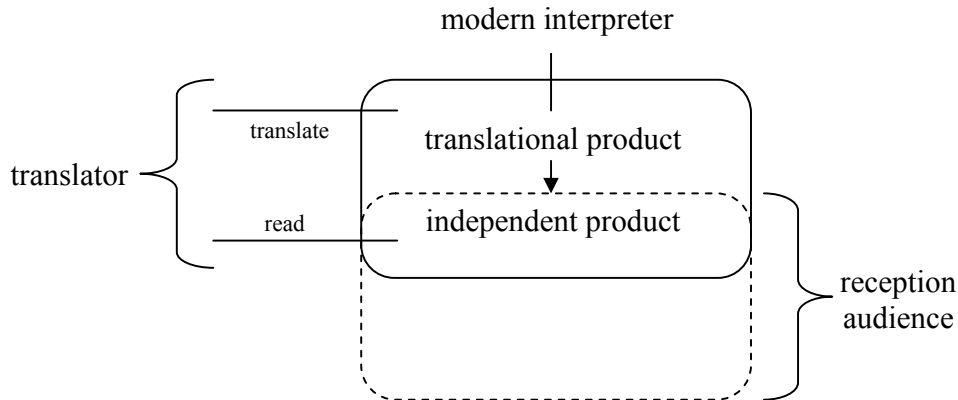
<u>apodosis</u> (jussive string)			
<i>then</i> let an enemy	ירדף אויב נפשי ^{6a}	^{6a} μου κενός	empty,
pursue my soul		^{6a} καταδιώξαι ἄρα	then let the enemy
		ὁ ἐχθρὸς τὴν	pursue my
		ψυχὴν μου	soul
and overtake <i>it</i> .	וישג ^{6b}	^{6b} καὶ καταλάβοι	and overtake
And let him trample	וירמס לארץ חיי ^{6c}	^{6c} καὶ καταπατήσαι	and trample my life to
down to the earth my		εἰς γῆν τὴν ζωήν	the ground
life		μου	
and place my glory in	וכבודי לעפר ישכן ^{6d}	^{6d} καὶ τὴν δόξαν	and make my glory
the dust.		μου εἰς χοῦν	encamp in the dust
		<u>κατασκηνώσαι</u>	

In this example the translator represents the first three \square -clauses of a complex-protasis with $\epsilon\iota$ -clauses. However, the *waw consecutive yiqtol* form in 5b (וואחלצה) evidently prompted the translator to begin the apodosis early, thereby uniquely creating and sustaining a two-part apodosis. The first part in 5b is introduced explicitly with ἄρα + a first person optative verb (ἀποπέσοι) referring to the psalmist. The second part pertains to the psalmist's enemy (6a). The translator reinstates ἄρα to underscore this shift, while introducing the psalmist's enemy with an aorist optative (καταδιώξαι). The double statement of ἄρα in conjunction with the optatives not only demonstrates the translator's concern for more than a word, phrase, or clause, but attempts to convey the modal nuance of the רדף, ישג, ירמס, and ישכן with its own variation.

Thus, while the literary structure of these text units is not significantly "different" than the Hebrew, they *subtly* betray discourse sensitivity with grammatical and structural markers ever so scarce in Hebrew poetry. The present analysis of LXX-Ps 38 and 145 also investigates micro and macro-level translational choices for the sake of gaining greater clarity on the meaning of the translated text as a product.

3.4.3 Independent Product

Insofar as the translator was a composer and a reader, both the translational and independent literary aspects of the translation stood before him. However, while it is true that the ancient translator *could* (and probably did) read his/her text independently of the source text just as the reception audience of which he was a part would, to proceed on this point without *first* considering translational choices on both the micro and macro levels (see 1.2.1; 3.4.2), i.e. without first considering the *translational* product, runs the methodological risk of stripping away any reproducible steps the *modern* interpreter can take in tracing the translator's interests.⁹ If one is interested in the OG, then only after the *translational* product is considered should the text be treated as an "œuvre autonome" (so BdA) dislocated from an integral portion of its literary context, the *Vorlage*. Once this is accomplished the translational interpretation can be compared with its *potential* meaning in independence.



3.5 The Lexica and Lexicography

A similar distinction between inception and reception may be seen in two prominent modern Septuagint lexica. The introduction to LEH (2003) puts it this way:

⁹ Here we are faced with, not whether the translator *could* or did read his translation independently, but with the scientific limitations of making statements about what that means.

When we study the Greek Bible, we are an entirely new public. Do we have to search for its meaning with the eyes and ears of 3rd c. bce Jews in Egypt, or in Palestine, or of the early Christians? Do we have to try to find out what the translator meant or should we read the Greek Bible as a timeless literary work in its own right, disregarding the author and its original public? (Lust, Eynikel & Hauspie 2003:x).

For LEH, the chief lexicographical orientation is that of the Greek as a translation, i.e. in terms of what the translator intended. It therefore makes regular concessions to the presumed *Vorlage* insofar as it may aid in determining a range of meanings in the Greek.

If one decides that such a lexicon is to render the meaning of the words as they were read and understood by a public that had no knowledge whatsoever of the Semitic text underlying the Greek, perhaps no reference should be made to the Hebrew. However, if one opts for the other approach which seeks for the meaning intended by the translator, then this view can hardly be adopted. Indeed, the translator appears initially to have wished to render his *Vorlage* as faithfully as possible. He wanted his translation to communicate the same message as that intended by the original text. When deviations occur, it seems reasonable that they should be indicated in the lexicon (Lust, Eynikel & Hauspie 2003:xii).

Lust further contends: “Although it may be based on it, LXX Greek cannot simply be characterized as Koine Greek. It is first of all translation Greek” (Lust, Eynikel & Hauspie 2003:viii). Here Lust evidently has in mind the aspect of LXX Greek that is affected by its relationship to a Semitic *Vorlage*. In “literal” Greek translations – which characterizes much of the LXX – this is seen most prominently in terms of the replication of Semitic word order, non-idiomatic Greek language, and the occasional difficult word or construction. For Lust “the result is that the syntax of the LXX is Hebrew rather than Greek” (Lust, Eynikel & Hauspie 2003:ix).

However, it is certainly strange to juxtapose Koine Greek with “translation Greek,” as though they are interchangeable categories for fluid stages in the history of the

Greek language. This seems no more appropriate to the Septuagint than it is to call the English of the King James Version or the Revised Standard Version “translation English,” in distinction from Elizabethan or Modern English. Rather, the Greek of the Septuagint has a “translation character” (as Lust more helpfully says on page ix), and this may be characterized largely by its adherence to the word order of the Hebrew/Aramaic *Vorlage*. In this regard the style of the Greek found in most of the translated portions of the Septuagint often does not reflect the normal spoken language of the Koine. However, a translation is a unique kind of communication in any language and always comes with a greater or lesser measure of source interference. This does not warrant a new category for what “kind” of language it is. Further, Lust’s comment that “the syntax of the LXX is Hebrew rather than Greek” is somewhat mystifying. Whatever Lust meant by this statement,¹⁰ it should at least be pointed out that since the Greek language is highly inflected, its own syntax is not only regularly employed, but is done so rarely with “error.” Whereas Hebrew syntax is word-order dependent, one must take care not to project this limitation upon the Greek of the Septuagint, which otherwise handles the relationships between words in the normal way Koine Greek does.

Although the present work concurs with the orientation of LEH – and indeed LEH will be consulted as an invaluable tool at every step in the present research – Muraoka (GELS) seems to have a more productive approach to explaining the Greek of the Septuagint.

...we regard the language of the Septuagint to be a genuine representative of the contemporary Greek, that is to say, the Greek of the Hellenistic and Early Roman periods, though necessarily influenced by the grammar and usage of Aramaic and

¹⁰ In footnote 30, Lust says, “At the beginning of the first chapter of his *Verbal Syntax in the Greek Pentateuch. Natural Greek Usage and Hebrew Interference*, Oxford, University Press, 2001, p. 1, T.V. Evans quotes this paragraph and then misinterprets my words, making me ‘assert generally that LXX syntax equals Hebrew syntax’. In another contribution I will provide a more substantial refutation of his allegations” (Lust, Eynikel & Hauspie 2003:ix).

Hebrew from which the bulk of the Septuagint was translated, the nature and degree of that influence varying from translator to translator and from question to question (Muraoka 2009:ix).

In contrast to LEH, GELS has taken a “reception” approach to determining meaning, though with the concession that the Hebrew/Aramaic was also consulted.

Following a series of exploratory studies and debates, we have come to the conclusion that we had best read the Septuagint as a Greek document and try to find out what sense a reader in a period roughly 250 B.C. - 100 A.D. who was ignorant of Hebrew or Aramaic might have made of the translation, although we did compare the two texts all along (Muraoka 2009:viii).

Additionally, Muraoka states:

It is in line with this approach that we consider it justifiable and useful to refer, where appropriate, to daughter versions based on the Septuagint on the one hand, and Greek patristic commentaries on the Septuagint on the other, although we are not particularly concerned with specifically Christian interpretation necessarily embedded in those daughter versions and commentaries, for our basic starting point is the Septuagint as a document of Hellenistic Judaism (Muraoka 2009:viii).

Notably both lexica concede that the “meanings” of Greek words in the Septuagint must be determined in the context of the Greek. For this reason, ironically, both are in agreement more often than in non-agreement, making both tools largely complementary. Indeed, where applicable, the same can very often be said of Bauer, Arndt, Gingrich & Danker (2000) (BDAG). Though focused primarily on the NT and other early Christian literature, BDAG not only treats much of the Greek vocabulary in the LXX within the context of the Greek text, it does so in a far more exhaustive manner than either LEH or GELS.¹¹ Finally, although LSJ is a lexicon of Attic Greek,

¹¹ Even though GELS uses descriptions of meaning or “definitions” (and LEH mere glosses), BDAG generally includes far more substantive definitions, but also situates the LXX within other reception Greek literature.

it too is indispensable for the study of the Septuagint. All four lexica – LSJ, LEH, GELS, and BDAG – shall be consulted throughout.

The present commentary proceeds on the view expressed in GELS, that Septuagint Greek is a “genuine representative of the...Greek of the Hellenistic and Early Roman periods, though necessarily influenced by the grammar and usage of Aramaic and Hebrew from which the bulk of the Septuagint was translated.” The fact that the Greek at hand is a translation provides some leverage in determining *why* a particular word in Greek was used – hence the need for the *Vorlage* to arbitrate in certain ambiguous situations – and less what that word necessarily means. The meaning of words in Greek must be determined in the Greek context, and it is the context of the translated Greek text (so LEH) that we are after.

Finally, in the same way that it is deemed inappropriate to define Greek words with Hebrew meanings (i.e. practically speaking, one should not use a Hebrew lexicon to understand the Greek vocabulary of the LXX) – so also NETS, BdA, LXX.D, LEH and GELS – the present author also deems it to be inappropriate to refer to a commentary on the Hebrew text to understand the translated Greek text in instances in which the Greek is considered to be “equivalent” to the Hebrew.¹² Thus, in harmony with the position concluded in 2.10.1.1, that *all of the words of a translation are evidence for the translator’s intended meaning*, the present work comments on the full text of Ps 38(39) and 145(146) as complete acts of interpretation.

¹² It may be further noted that commentaries on the Hebrew primarily work with the MT, not the *Vorlage* of any given translated text of the Septuagint.

CHAPTER 4: PSALM 38 (מ 39)

4.1 TRANSLATION

Εἰς τὸ τέλος τῷ Ἰδιθουν ᾠδὴ τῷ Δαυιδ	¹ For the end, to Jeduthun, an ode to David
Εἶπα Φυλάξω τὰς ὁδοὺς μου τοῦ μὴ ἀμαρτάνειν ἐν γλώσση μου	² I said, “I will watch my ways so that I do not sin with my tongue.”
ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἀμαρτωλὸν ἐναντίον μου	I appointed a guard for my mouth when the sinner was in my presence.
ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν καὶ τὸ ἄλγημά μου ἀνεκαινίσθη	³ I was rendered speechless and humiliated and I said nothing about good things, and my grief was reinvigorated.
ἐθερμάνθη ἡ καρδία μου ἐντός μου καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ ἐλάλησα ἐν γλώσση μου	⁴ My heart grew hot within me and a fire shall be inflamed in the course of my meditation; I spoke with my tongue.
Γνώρισόν μοι κύριε τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου τίς ἐστὶν ἵνα γνῶ τί ύστερῶ ἐγώ	⁵ “Reveal to me, Lord, my end and the number of my days. What it is, that I may know what I lack.”
ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου καὶ ἡ ύπόστασίς μου ὡσεὶ οὐθέν ἐνώπιόν σου πλήν τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν	⁶ “Look, you have made my days as handbreadths, and my existence is as though it is nothing before you! In any case, everything is futility: every living person.”
διάψαλμα	Interlude on Strings
μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος πλήν μάτην ταράσσονται θησαυρίζει καὶ οὐ γινώσκει τίτιν συνάξει αὐτά	⁷ “Indeed a person passes through <i>life</i> as a <i>mere</i> image. In any case they trouble themselves in vain; he stores up <i>treasures</i> and does not know for whom he shall gather them.”
καὶ νῦν τίς ἡ ὑπομονή μου οὐχὶ ὁ κύριος καὶ ἡ ύπόστασίς μου παρὰ σοῦ ἐστίν	⁸ “And now, what is my expectation? Is it not the Lord? Even my existence is from you.”
ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με	⁹ “Rescue me from all my lawless deeds; you made me

ὄνειδος ἄφρονι ἔδωκάς με		an object of criticism for a fool.”
ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου	10	“I was rendered speechless and I did not open my
ὅτι σὺ εἶ ὁ ποιήσας με		mouth, for you are the one who made me.”
ἀπόστησον ἀπ’ ἐμοῦ τὰς μάστιγὰς σου ἀπὸ	11	“Remove your torments from me, for I have come to
γὰρ τῆς ἰσχύος τῆς χειρὸς σου ἐγὼ ἐξέλιπον		an end because of the strength of your hand.”
ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας	12	“You discipline a person with reproofs because of
ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχνην τὴν		lawlessness, and you melt his soul like a spider’s web.
ψυχὴν αὐτοῦ πλήν μάτην ταράσσεται πᾶς		In any case, every person troubles himself in vain.”
ἄνθρωπος		Interlude on strings.
διάψαλμα		
εἰσάκουσον τῆς προσευχῆς μου κύριε καὶ τῆς	13	“Hear my prayer, Lord, and my request, pay attention
δεήσεώς μου ἐνώτισαι τῶν δακρῶν μου μὴ		to my tears, do not pass by in silence, because I am a
παρασιωπήσης ὅτι πάροικος ἐγὼ εἰμι παρὰ		stranger with you and a sojourner, just as all my
σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ		fathers.”
πατέρες μου		
ἄνες μοι ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν	14	“Leave me alone so that I may find relief before I
καὶ οὐκέτι μὴ ὑπάρξω		depart and am no more.”

4.2 OUTLINE OF PSALM 38:1-14

I. Description of prior trouble (1-4)

- A. ^{v.1} Superscription
- B. ^{v.2a} 1st person reflection on prior resolution
- C. ^{vv.2b-4} parenthetical description of difficulty in the presence of sinners

II. Prayer (5-14)

1. Transient Life (5-7)

- A. ^{v.5} imperative prayer, realization of transient life
- B. ^{v.6} brevity of human lifespan

- C. ^{v.7} futility of storing up treasures
- 2. Hope in the Lord (8-9)
 - A. ^{v.8} Acknowledgment that the Lord is his hope and source of existence
 - B. ^{v.9} Prayer for rescue
- 3. Discipline comes from the Lord (10-12)
 - A. ^{vv.10-11} The psalmist's discipline
 - B. ^{v.12} Description of discipline generally
- 4. Final Appeal (13-14)
 - A. ^{v.13} Plea for an answer to prayer
 - B. ^{v.14} Plea for relief from torment

4.3 TEXTUAL SOURCE DESCRIPTION

Rahlfs utilized only 17 manuscripts including daughter versions for his reconstruction of Ps 38 in PCO. Following his groupings, these include: (UE) Sa^B,¹ Sa^L, 2013, and the fragments 1220 (= 38:1-10) and 2034 (= 38:8-39:3); (LE) B, S; (W) R, La^G, La^R; (O) Ga, Uulg; (L) Syh, T; (Mixed, i.e. unclassified) A, 55, 1219. Rahlfs and Frankel (2004:489-491) also adds the following fragments: 1205, 1208, 1250. See 1.3.2.3, 1.3.2.4 and 1.3.4.1 for a more detailed description of the MSS. Since 2110 (Bod. Pap. XXIX) was not previously available to Rahlfs and is arguably one of the most significant Mss for the OG Psalter, it shall be placed separately below the initial text of each verse (PCO and מ), for the sake of reference.

¹ Sa^B is badly damaged and incomplete with only portions of vv. 1-5, 8b-13 with intermittent lacunae.

4.4 THE DEAD SEA SCROLLS

In the DSS, the Hebrew of Ps 39(LXX 38) is only extant for vv. 13-14, and these in 11QPs^d. In 11QPs^d, Ps 37:1-4 precedes 39, and 40 follows (Flint 1997:138). In 4QPs^a, however, Ps 71 immediately follows 38; 39 is omitted (Flint 1997:262).

4.5 INTRODUCTION

MT-Psalm 39 has been called an “elegy” in which the psalmist struggles with some unspoken affliction (Briggs 1906:344-345). For Dahood (1966:239) the “psalmist prays for healing from a serious sickness,” though Craigie (1983:307) maintains that illness is merely incidental to the psalmist’s greater sense of mortality; his “awareness of the nearness and inevitability of death.” LXX-Ps 38 follows the overall message of the Hebrew. Although isomorphic on the whole, Ps 38 can hardly be regarded as isosemantic. In many instances G^* deviates from his presumed *Vorlage* for new or different imagery.

Psalm 38 is self-reflective in its realization that life is transitory. Ps 38 alternates between embedded prayer (v. 2a, 5-14) and a parenthetical description of the psalmist’s circumstances (v. 2b-4). The entire psalm is a recollection of prior events, namely, the internal decision to keep quiet before the wicked (v. 3, 10), a prayer, and the plight vis-à-vis the wicked (v. 2) who contextualize it. For G^* the psalmist’s affliction is, in part, that the Lord has made him an object of criticism, a disgrace, before unbelievers. Divine punishment is meted out for sin and the psalmist’s realization of his own punishment for sin brings about the notion that the prosperity of the wicked is but futility in the end. Musing about the transitory life (v. 6, 12), the psalmist introduces themes in common with Ecclesiastes and Job. The psalmist has possibly suffered from some ailment, but his chief realization is that life is transitory; human existence comes from God and is frail at best. With a total of 228 words and just over 16 words on average in each line in the Greek version, the superscription is the shortest with just 8 words, and v. 13 is the longest with 28.

4.6 COMMENTARY

4.6.1 Verse 1 (Superscription)

PCO	<p>εἰς τὸ τέλος τῷ Ἰδιθουν ᾠδὴ τῷ Δαυιδ. For the end, to Jeduthun, an ode to David</p>	מ	<p>לְמַנְצַח לְיָדֵינוּ מִזְמוֹר לְדָוִד: To the music leader, to Jeduthun, a Psalm to David</p>
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[ωδη τω δα]υιδ [εις το τελος τω ι]δειθουν

“An ode to David, for the end, to Jedithun”

It is generally agreed, at least among modern Psalms scholars, that the superscriptions in the Hebrew Psalms are in most cases later additions and are not part of the original compositions. It is also argued that the superscriptions were added at different phases.² Much debate has centered on the technical terms found in the superscriptions of the Hebrew Psalter, and no less significant are the issues bound up with the Greek Psalter. On an interpretive level, the superscriptions practically defy robust interpretations, much less a consensus, since they are generally lacking in significant context. Scholars must “fill in the gaps” to make sense of the superscriptions, and the Greek translator(s) and scribes were evidently some of the first to begin that work. Upon comparing select

² Jonker (2004:66), for example, states: “The phase during which the names Asaph and Korah were added in headings, coincided with the post-exilic phase during which the Asaphites were still the most prominent part of the Levitical priesthood. A next phase, coinciding with the rising to prominence of other Levitical families (Heman, Ethan/Jeduthun), gave rise to a number of further additions. These names were exclusively added to Psalms in Books II and III in the Psalter, because Books IV and V were not stabilized at that stage yet.” On a textual level, phase-specific superscribing would explain why the titles are regularly juxtaposed as a series of musical terms, attributions to individuals, and other technical terms, often syntactically unrelated or ambiguous.

Mss (e.g. 2110, 2149, 2119), the Greek superscriptions are surely the most edited and reworked material in the Psalter.

For this reason the OG superscriptions pose unique challenges and may prove to be the most elusive text to recover or interpret. One such issue, as Pietersma (2001:100) has noted, is that the superscriptions of the Greek Psalms have often been added to in comparison to those found in מ. This of course does not mean that the Greek adds to all of the superscriptions known from the Hebrew, which is clear from Ps 38(39) insofar as each Hebrew term is represented in the Greek, but that, if anything, the Greek superscriptions tend to be longer than the Hebrew (מ) superscriptions. This may be easily observed in the “David” psalms insofar as τῷ Δαυιδ is plus material in thirteen superscriptions over against מ, which lacks דוד in those instances.³ The *Vorlage*, however, likely did have additional superscriptions not represented in מ, for Rösel (2001:130) observes that, against מ but in agreement with Greek (τῷ Δαυιδ), דוד occurs in 4QPs^d 32(33) and 11QPs^a 136(137).

Ps 38(39) begins with a superscription or title ascribed to David (דוד). On syntactical grounds, the Hebrew superscription ל + X is notoriously ambiguous; it could imply “of X,” “for X,” “to X.” With regard to the Greek case used to represent the Hebrew, 72 of the 90 occurrences of τῷ Δαυιδ in the main text of PCO equate to דוד in the Psalms of מ.⁴ In five instances Rahlfs placed τοῦ Δαυιδ (= דוד) in the main text of PCO, each of which includes evidence for τῷ Δαυιδ in the apparatus.⁵

Similar to the syntactical ambiguity of דוד, what the dative might have meant to ⚡* rather than a genitive is also unclear. For Pietersma, however, the issue is certain that the OG translator did not intend to attribute Davidic authorship with τῷ Δαυιδ, since

³ Ps 32(33):1; 42(43):1; 70(71):1; 90(91):1; 92(93)-98(99):1; 103(104):1; 136(137).

⁴ See instances in which τῷ Δαυιδ = דוד in the superscriptions of Ps 3-15(16); 17(18)-24(25); 28(29)-31; 33(34)-40(41); 50(51)-64(65); 67(68)-69(70); 85(86):1; 100(101):1; 102(103):1; 107(108)-109(110); 130(131):1; 132(133):1; 137(138)-144(145). Note also that דוד (again τῷ Δαυιδ) occurs in the body of several psalms including: Ps 88(89):36, 50; 131(132):11, 17.

⁵ Ps 16(17):1; 25(26):1, 26(27):1; 27(28):1; 36(37):1.

he just as easily could have used τοῦ Δαυιδ. Pietersma (1980:217) concedes that the distinction between the genitive denoting authorship and the dative denoting something else was “widespread” among the Church Fathers, though he only cites a single example in support of this point from Didymus the Blind (IV CE) in the Tura commentary on Ps 24:1 (Pietersma 2001:103).⁶ Since for Pietersma only the genitive signifies authorship, one is left to deduce from the translation “pertaining to David” in NETS that τῷ Δαυιδ is a dative of *reference* or *association*. In this way, again for Pietersma, the content of the psalm for **6*** is putatively *about* David and his exploits, rather than originating from David himself.

The strength of Pietersma’s argument is not in the historical view of Davidic authorship (so Didymus the Blind), but in the syntax of Greek. Simply stated, the dative of agency such as implied by Thomson’s translation (“an ode *by* David”) is uncommon in Greek, since a true dative of agency occurs with (perfect?) passive verbs (BDF §191). Its presence here would be possible only if an assumed passive verb has been elided (e.g. ᾠδὴ πεποιημένη τῷ Δαυιδ). Such an option is conceivable in the Psalm titles since they are generally truncated in form, but the genitive is the more natural and usual expression for signifying authorship.⁷ See for example Hab 3:1,

⁶ (ψαλμὸς τῷ δαυιδ) εἰς τὸν δαυιδ ὁ ψαλμὸς λέγεται· ἄλλο γὰρ ἐστὶν “τοῦ δαυιδ” εἶναι καὶ ἄλλο “τῷ δαυιδ.” “τοῦ δαυιδ” λέγεται ὅταν ἢ αὐτὸς αὐτὸν πεποιηκῶς ἢ ψάλλων. “αὐτῷ” εἰς αὐτὸν φέρεται. “With respect to David, the psalm says, ‘a Psalm to David,’ for others are ‘of David’ and others ‘to David.’ It says ‘of David’ whenever he made it or sung it, ‘to him’ when it was presented to him.” From this comment, it is evident that Didymus believed both forms, τοῦ and τῷ, had arisen from the original. Pietersma evidently agrees with Didymus’s grammatical distinction while yet disagreeing that the grammatical distinction actually applies to **6***.

⁷ Rösel (2001:130) and Stichel (2007:171) also concede that the genitive signifies authorship. Presumably Pietersma has in mind a genitive of source/origin. However, the genitive alone would not necessitate authorship, since an objective genitive (or even a genitive of reference) could achieve a similar meaning to the dative – a psalm *about/with reference to* David. See for example, Ps 29(30):1, ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου, τῷ Δαυιδ. “A Psalm. An ode of (i.e. *about*) the

where תפלה לחבקוק הנביא על שגינות is rendered with the genitive: Προσευχὴ Ἀμβρακίου τοῦ προφήτου μετὰ ᾠδῆς.

Although Pietersma's conclusion is compelling, with no point of comparison within \mathfrak{G}^* , as Pietersma contends, this line of reasoning is somewhat weakened. Had \mathfrak{G}^* actually represented דודל with *both* the genitive and dative forms, one would have greater leverage to compare the two in the way Pietersma does, for in his view (contra Rahlfs) there was only the one form (τῶ) in \mathfrak{G}^* . What τῶ Ἰδιθουῦ might mean as an identical dative expression, however, remains unexplained.

Returning briefly to the five contested instances of τοῦ Δαυὶδ noted above, Pietersma (1980; 2001:102-104) has argued that each is a secondary reading attributable only to the transmission history of the text, which arose to contend for Davidic authorship. Accordingly, the problem at stake is in Rahlfs's methodology; Rahlfs, for Pietersma, had apparently been more concerned at this juncture with how many external witnesses attested to τῶ Δαυὶδ than to translation technique, *per se*.

On the one hand, the external support for τῶ Δαυὶδ in Ps 16(17) is only attested by the majority of vulgar readings (L^a). On the other hand τοῦ Δαυὶδ has superior support in B, Bo, U, L^b (i.e. half of the L readings, which are in this case *e silentio*), and A'. Had Rahlfs had access to 2110, Pietersma contends, he might have been persuaded against elevating τοῦ Δαυὶδ to the main text of PCO. However, a closer examination of 2110 respecting the five verses in question reveals that τῶ Δαυὶδ is clearly represented only in Ps 25(26):1 and 36(37):1. Ps 25(26):1-3 is repeated where 27(28) would normally begin,⁸ and a lacuna unfortunately disrupts the superscription of 26(27):1.⁹ The other instances are no longer extant. Thus, at best, 2110 is only a

dedication of the house, to David." Ps 73(74):1 (משכיל לאספ) ambiguously reads with a genitive in the Greek (so also 2149): Συνέσεως τῶ Ἀσαφ "Of [with respect to?] understanding, to [pertaining to?] Asaph".

⁸ Its repetition should therefore not be regarded as a representation of 27(28):1.

⁹ In its place the editors have reconstructed the text as τοῦ Δαυὶδ, undoubtedly following Rahlfs's text.

fractional witness to τῶ Δαυιδ for the five instances in question. See also 5.6.1.7.3 for more discussion.

It is apparent that G^* may not have been entirely consistent in rendering the superscriptions – as is true of the Psalms proper – creating some danger in relying too heavily upon strict concordance in terms of translation technique for the determination of the critical text. Though the Greek overwhelmingly prefers the dative for ל- constructions, other constructions also appear such as ὑπὲρ τῶν υἰῶν Κορε for לְבִנֵי קֹרַח in 45(46):1 and 46(47):1,¹⁰ and εἰς Σαλωμων for לְשֹׁלֹמֹן in 71(72):1. Caution is also warranted since the DSS reveal a Hebrew text that was itself in flux (so Rösel), though in all other added instances of τῶ Δαυιδ the case is not so clear. Rather than explaining the genitive in every instance as a secondary adjustment, it seems at least as plausible, if not more so in the light of external witnesses, that G^* typically, though inconsistently, merely replicated ל stereotypically with the dative in the superscriptions. This would also explain the presence of προσευχή τῶ Δαυιδ in 85(86):1. In this way, in the superscriptions, προσευχή τοῦ Δαυιδ and προσευχή τῶ Δαυιδ are not appreciably different and may be interchangeable forms of the same idea – both are David’s prayers.¹¹ Finally, unlike 25(26):1, 26(27):1, 27(28):1, and 36(37):1, the genitive in both 16(17):1 and 89(90):1 modifies a head noun.¹² Since 2110 also has the genitive in Ps 89(90):1, unknown to Rahlfs, it is conceivable that Ps 16 could have had the genitive as well, but this point must remain speculation. Whereas לְדָוִד takes the initial position in the Pss 25-27, the fact that three consecutive occurrences of τοῦ Δαυιδ are held in relief against Psalms 24 and 28 (ψαλμὸς τῶ Δαυιδ) is suggestive of a liturgical collection in the Greek analogous to the Ἀγγαίου καὶ Ζαχαρίου group of the Final Hallel (see ch. 5). Whether the grouping by delimiters is secondary or not is uncertain.

¹⁰ More often לְבִנֵי קֹרַח is represented with τοῖς υἰοῖς Κορε (e.g. 41[42]:1 and 43[44]:1).

¹¹ In NETS, punctuation separates the individual constituents of the superscriptions. Thus προσευχή τῶ Δαυιδ is “A Prayer. Pertaining to David,” rather than “A prayer pertaining to David.”

¹² Ps 89(90):1 has תְּפִלָּה לְמֹשֶׁה = προσευχή τοῦ Μωσῆ.

In any case it is evident that the genitive expression was already in use by the time Didymus the Blind had written his commentary, for we find it in the titles provided by both Aquila and Symmachus, according to the testimony of Eusebius (Field 1875:148). Accordingly, Aquila reads τῷ νικοποιῷ ὑπὲρ Ἰδιθούν μελιῶδημα τοῦ δαυίδ, and Symmachus reads ἐπινίκος ὑπὲρ Ἰδιθούν ῶδη τοῦ δαυίδ. Theodotion, however, uses the dative εἰς τὸ νίκος Ἰδιθούν ῶδη τῷ δαυίδ.¹³ Variations are also present in the Latin Psalters, though La^G ambiguously reads “In finem, Edithun, Canticum David.”¹⁴ In contrast to Eusebius’s remarks, the marginal note attributed to Aquila (ⲛ) in Codex Ambrosianus (Ceriani 1874) does in fact support the genitive for both proper names with ⲡⲟⲗⲗⲏⲛⲁ (τοῦ Ἰδιθούμ) and ⲗⲟⲟⲁ (τοῦ δαυίδ), in lieu of ⲡⲟⲗⲗⲏⲛⲁ and ⲗⲟⲟⲁ in the main text! Evidence of a double genitive construction (so ⲛ), much less a single genitive, parallels the ambiguity of the more typical dative construction in the text (so PCO). In any case, a solution is hardly an obvious or simple choice.

Whatever position is taken, it may be productive to keep in view the fact that nuanced grammatical rebuttals to a Davidic attribution of the Psalter are traceable to post-NT developments. Previously there had been a far more pervasive and apparently *extra-grammatical* tradition that upheld the Davidic origin of the Psalms. Illustratively, 2 Macc 2:13 refers to τὰ τοῦ Δαυιδ “the *writings* of David,” no doubt a reference to the Psalms.¹⁵ Indeed, the attribution to David as author of (at least numerous) Psalms

¹³ Origen’s LXX is identical to PCO in this verse (Field 1875:148).

¹⁴ According to Sabatier (1743:78), the various Latin Psalters (e.g. the Old Latin, Mozarabic, Gallican, and Roman) betray extensive variation with regard to the relationships involved with Idithum and David, including: *pro Idithum, Canticum ipsi David; pro Idithum, Psalmus David; Idithum, Canticum David.*

¹⁵ 2 Macc 2:13: ἐξηγοῦντο δὲ καὶ ἐν ταῖς ἀναγραφαῖς καὶ ἐν τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεεμῖαν τὰ αὐτὰ καὶ ὡς καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγεν τὰ περὶ τῶν βασιλέων βιβλία καὶ προφητῶν καὶ τὰ τοῦ Δαυιδ καὶ ἐπιστολὰς βασιλέων περὶ ἀναθεμάτων. “The same things are reported in the records and in the memoirs of Neemias, and also

was pervasive throughout both second Temple Judaism and Christianity, as can be demonstrated with examples from the Hebrew Bible, Dead Sea Scrolls, New Testament, Patristic writings, and Rabbinic sources.

4.6.1.1 Hebrew Bible

Considering the testimony of Samuel, the Chronicler, and the 73 “Davidic” Psalms themselves,¹⁶ the Hebrew Bible offers extensive support for the Davidic attribution of some Psalms, of which the translator(s) of the LXX was undoubtedly aware. Obvious examples include the “historical” psalms that provide a Davidic background in the superscriptions (e.g. Ps 3, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142). The well-known modified reduplication of 2 Sam 22 and Ps 18 as well as the depiction of David as a musician and the inventory of musical instruments are also relevant (e.g. Ezra 3:10; Neh 12:36; 1 Chron 23:5; 2 Chron 7:6). It may even be argued that the final redaction of the psalms, ending with Ps 145,¹⁷ a Davidic Psalm, places the MT-150 within a Davidic framework as well.

that he founded a library and collected the books about the kings and prophets, and the writings of David, and letters of kings about votive offerings” (NETS).

¹⁶ In מ these are: Pss 3-41, 51-56, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 138-145.

¹⁷ Wilson (1985a:226-227) has cogently argued that 145 is the final psalm of Book V, with 146-150 (the Final Hallel) serving as the final doxology for the entire book of psalms. It is worth noting that Ps 145 is the final “Davidic” Psalm in the MT-150, albeit forming an *inclusio* with Ps 151 in the LXX. Wilson (2005b:230-231) also poignantly states with reference to David, “Prior to the investigations of the last twenty years, the most widely recognized structural indicator in the Psalter was probably the division by doxologies into five ‘books’. This division was known to the rabbis and was interpreted to imply a Davidic corpus of five books of psalms on a par with the five books of Moses. These five books are indicated by the presence of similar doxologies at the end of the first four books (Pss. 41; 72; 89; 106) and an extended grouping of ‘hallelujah’ psalms (Pss. 146 - 150) at the conclusion of the fifth. The five-book structure may be intended to strengthen the authority of the Davidic collection by association with the Torah.”

4.6.1.2 Dead Sea Scrolls: 4Q177 (4QCatena A) & 4Q397 (4Q Halakhic Letter^d)

The Dead Sea Scrolls attest to the Davidic authorship of the Psalms (see 1.3.3ff). A few examples must suffice to illustrate the point. Schürer (1986:188-191) discusses the nature of the “Davidic” apocryphal psalms found in 11QPs^a, including Ps 151, a “poetic midrash on 1 Sam 16:1-13,” which ends the Greek Psalter (as well as other additional Psalters surviving in Syriac). The Hebrew text of Ps 151 B whose origin must predate the Greek translation shows signs that the Greek and Syriac represent an abridgement and reworking of two Hebrew poems. The superscription of LXX-Ps 151 contends that David wrote the Psalm (so *ιδιόγραφος εἰς Δαυιδ*),¹⁸ which may indicate that it had been a contentious point for some.¹⁹ Indeed, the order of 11QPs^a is suggestive that it is to be regarded as a “Davidic Psalter.”²⁰ Flint describes the “Davidicization” effect the order of the psalms has in 11QPs^a, once inclusions, superscriptions, and additional works such as “David’s Last Words” are accounted for. Flint (1997:194) remarks,

Whereas the MT-150 collection ends with the untitled Psalms 149 and 150, in the 11QPs^a-Psalter these are followed by the Hymn and the Last Words which identifies the whole cluster with the final words of David. Additional instances of Davidicization can be provided, but enough has been presented to indicate the organizational principle that is operative: by dispersing titled Davidic Psalms among untitled ones, the compiler of 11QPs^a has succeeded in permeating the entire collection with a Davidic character and in giving “orphan” Psalms a Davidic home.

Moreover, the Qumran sect believed in a massive Davidic tradition that even superseded Solomon’s putative output of 4,005 (cf. 1 Kg 5:12). In David’s

¹⁸ The Old Latin also has “*Hic Psalmus sibi proprie scriptus est David...*”

¹⁹ The Hebrew and Syriac editions of Ps 151 simply treat it without apology like other Davidic psalms (DJD IV, 54-60).

²⁰ See Sanders (1966) for an early argument in this regard.

Compositions found in 11QPs^a (Col. xxvii, ll. 2-11, here line 11), the Psalms were deemed not only prophetic – כול אלה דבר בנבואה אשר נתן לו מלפני העליון – “All these he spoke through prophecy which was given him from before the Most High” (translation from Sanders (1965b:92) – but they are also enumerated according to David’s prodigious output. According to this passage, “David wrote not only Psalms but also ‘songs’. Of the former he composed 3,600, and of the latter, 450,” thus equaling 4,050 in David’s total catalog (Sanders 1965b:91; 1966:84).

As for a few other specific instances, one might consider 4Q177, which provides a commentary on various texts including Ps 6:1-4. This text, ascribed מזמור מלודוד/ψαλμὸς τῷ Δαυιδ, clearly portrays David as speaking (אמר) the verses from Ps 6:

[] לאתריה[י]מים אשר אמר דויד יה[ו]ה אל באפכה תו[כ]יתני

“[This refers to] the last days, of which David said, “O Lord, do not [rebuke me] in your anger...” (DJD V:68)

4Q397 (14-21 C, lines 9-10) speaks of the book of Moses, the prophets, and David (referring to the Psalms), which Luke 24:44 also reiterates more explicitly:

כתב[נו] אליכה שתבין בספר מושה [ו]בספר[י] הנ[ב]יאים ובדויד

“we [have written] to you so that you might understand the book of Moses, the book[s] of the Pr]ophets, and Davi[d]” (DJD X:27, line 10)

Luke 24:44

οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ

These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled. (NRSV)

4.6.1.3 New Testament

Noting that there are some variants involved, Matt 22:43-45 involves a discussion between Jesus and the Pharisees in which LXX-Ps 109(110):1 is cited on the assumption that the psalm was spoken by David (see also the synoptic parallels in Mark 12:26; Luke 20:42). Only the superscription in Ps 109(110) attests to David, and there it is τῷ Δαυιδ (= דָּוִד). Likewise Acts 2:25 refers to the words of Δαυιδ as the assumed psalmist, quoting LXX-Ps 15:8. Once again, the superscription is the only content within the Psalm alluding to David, and it remains uncontested in the *apparatus criticus* of PCO. Other attributions to Davidic authorship include the use of LXX-Ps 109:1 in Acts 2:34, LXX-Ps 68:22-23 in Rom 11:9, LXX-Ps 94:7-11 in Heb 4:7 (cf. 3:7-8), and more significantly, LXX-Ps 2:1 in Acts 4:25, even though the latter Psalm has neither superscription nor reference to David at all. Thus, it is evident that in the NT David was believed to be the composer of the psalms in question, despite the presence of the dative in the superscriptions or in some cases the lack of a superscription altogether.

4.6.1.4 Patristic & Church Fathers

Although examples among the Church Fathers are extensive, only a few examples are needed for illustration. In 1 Clem 52:2 of the Apostolic Fathers, LXX-Ps 68:32-33 is attributed to David, whereas only the superscription τῷ Δαυιδ/דָּוִד mentions David in the Psalm.

1 Clem 52:2

φησὶν γὰρ ὁ ἐκλεκτὸς Δαυεὶδ·
Ἐξομολογήσομαι τῷ κυρίῳ, καὶ ἀρέσει
αὐτῷ ὑπὲρ μόχον νέον κέρατα
ἐκφέροντα καὶ ὄπλᾶς· ἰδέτωσαν πτωχοὶ

LXX-Ps 68:32-33

καὶ ἀρέσει
τῷ θεῷ ὑπὲρ μόσχον νέον κέρατα
ἐκφέροντα καὶ ὄπλᾶς. ἰδέτωσαν πτωχοὶ

καὶ εὐφρανθήτωσαν.

For the chosen David says, “I will confess the Lord, and it shall please him more than a young calf growing horns and hoofs. Let the poor see it and rejoice.”

καὶ εὐφρανθήτωσαν, ἐκζητήσατε τὸν Θεόν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν

And it will please God more than a young calf growing horns and hoofs. Let the poor see it and rejoice; seek God, and your soul shall live

In Barnabas 10:10 David speaks the words of LXX-Ps 1:1, for which there is no superscription (see also LXX-Ps 109:1 in Barnabas 12:10-11).

Barnabas 10:10

λαμβάνει δὲ τῶν αὐτῶν τριῶν δογμάτων γνῶσιν Δαυεὶδ καὶ λέγει· Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καθὼς καὶ οἱ ἰχθύες πορεύονται ἐν σκοτει εἰς τὰ βάθη· καὶ ἐν ὁδῷ ἀμαρτωλῶν οὐκ ἔσθη, καθὼς οἱ δοκοῦντες φοβεῖσθαι τὸν κύριον ἀμαρτάνουσιν ὡς ὁ χοῖρος, καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν, καθὼς τὰ πετεινα καθήμενα εἰς ἀρπαγὴν. ἔχετε τελείως καὶ περὶ τῆς βρώσεως

And David also receives knowledge of the same three decrees, and says, “Happy is the man who did not walk in the council of the ungodly, even as the fishes go in darkness into the depths; and in the way of sinners did not stand, just as they who pretend to fear the Lord

LXX-Ps 1:1

Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν
καὶ ἐν ὁδῷ ἀμαρτωλῶν οὐκ ἔσθη
καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν

Happy is the man who did not walk in the counsel of the ungodly
and in the way of sinners did not stand

<p>sin like swine; and on the seat of the pestilent did not sit, as the birds that are seated for prey. You have the complete lesson concerning eating.”</p>	<p>and on the seat of the pestilent did not sit</p>
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In homily 84, Jerome interprets the dimensions of Noah’s ark (i.e. penance = 50 cubits) in the light of King David’s prayer of repentance (Ps 50).²¹ In his commentary on Matthew (27:14) Jerome also attributes the prayer found in Ps 67(68):31 to David (Hurst & Adriaen 1969:73-74), and Chromatius likewise attributes Ps 35(36):9 to David (Étaix & Lemarié 1974:259).²² Indeed, it is the Christology of the Church Fathers that overwhelmingly interprets Christ as the central figure to which David’s psalms pointed, and David, like Moses, is chief among the testifying prophets. More comprehensively, the Psalms commentary by Theodore of Mopsuestia, from the Antiochian school of exegesis, gave rise to new headings in the Eastern Syriac tradition altogether. Theodore’s belief that David wrote all of the Psalms likewise furnished the Syriac alternatives that he and his followers provided (Bloemendaal 1960:1-12).

²¹ Jerome states, “Legimus in Genesi, quia illa arca, quae facta est a Noe, trecentorum cubitorum habuerit longitudinem, et quinquaginta latitudinis, et triginta in altum. Videte sacramenta numerorum. In quinquagenario numero paenitentia demonstratur : siquidem in quinquagesimo psalmo David regis egit paenitentiam” (Morin 1953:499). See Ewald’s (1966:190-191) translation: “We read in Genesis that the ark that Noe built was three hundred cubits long, fifty cubits wide, and thirty cubits high. Notice the mystical significance of the numbers. In the number fifty, penance is symbolized because the fiftieth psalm of King David is the prayer of his repentance.”

²² See also Chromatius’s attribution of Ps 131(132) to David, which has no Davidic superscription (Étaix and Lemarié 1974:272).

4.6.1.5 Rabbinic Literature (b.Pes 117a & m.Aboth 6:10)

The Talmud attests to the rabbinic view of the Davidic authorship of the Psalms. Rabbi Meir comments about the colophon of Ps 72 in *Pesachim* 117a as though all of the praises in the psalms came from the lips of David:

כל תושכחיה האמורות בספר תהלים כלן דוד אמרן שנאמר כלו תפלות דוד בן ישי

“All the praises which are stated in the book of psalms, David spoke all of them, as it is said, ‘the prayers of David the son of Jesse are ended.’”

Likewise in Aboth 6:10 of the Mishna, the book of Psalms, citing Ps 119:72 specifically, is said to come from David:

וכן כתוב בספר תהלים על ידי דוד מלך ישראל טוב לי תרות פיך מאלפי זהב וכסף

“And thus it is written in the book of Psalms by the hands of David, king of Israel, ‘The law of your mouth is better to me than thousands of gold and silver.’”

We must concede that the superscriptions, whatever they originally meant in the Hebrew, were likely added to in the course of any given psalm’s usage, which is undoubtedly true of the Greek superscriptions as well. The Psalm titles consist of technical terms, musical and performance instructions, etc. As Glueck (1963:30) notes, “It is doubtful whether the early scribes understood the meaning of these professional remarks; the later scribes certainly did not, as is evident from their persistent mistranslation in the Septuaginta and onwards.”

⊗* in our Psalm, however, did take pains to render the Hebrew title in a logocentric manner, and thus it may just as well be that ⊗* traded ל, generically, for a dative (hence “to” in our translation, following Brenton). Without a coherent syntactical cluster, say, a sentence, even a nominal one, it likewise becomes difficult to apprehend integrated syntactical connections, or to read much into the ones that are present. Thus, it seems more advisable to regard τῷ Δαυιδ as a token, stereotypical, and isomorphic

representation of לְדָוִד, and allow the prominent Davidic authorial tradition to contextualize the work of Θ^* as a Jewish translator. It is true of course that whatever Didymus the Blind or any other source believed with one view or another does not *ipso facto* equate to what Θ^* believed at the inception of the psalms. However, with only 14 psalms showing some level of support for the genitive among the MSS noted in the apparatus of PCO,²³ Pietersma's view is suggestive that Davidic authorship was textually contended for in only 14 psalms in their history of interpretation.²⁴ Rather, the context of Θ^* most likely involved the same "Davidic" tradition discussed above, and this was evidently not contingent upon grammatical distinctions, such as between the genitive or dative.

As with 56 other psalms, MT-Ps 39 is described as a מִזְמוֹר, a song sung to a musical accompaniment.²⁵ The Greek represents מִזְמוֹר with ψαλμός "song of praise" 54 times,²⁶ which may also be accompanied by musical instruments; the three remaining instances of מִזְמוֹר are rendered with the near-synonymous ᾠδή "song"²⁷ (cf. *La Canticum*; Θ^{ps} תושבחה "praise"; Sa^L טוֹאֵחַ). In the Psalms, ᾠδή normally represents

²³ LXX-Ps 3, 4, 16, 25, 26, 27, 29, 31, 34, 36, 55, 85, 143, 144.

²⁴ Conversely, if Pietersma is correct and the genitive did arise secondarily to vie for Davidic authorship, it really only proves that the genitive, at some later stage, had *become* important as a grammatical clarification for some copyist, whereas in the ages prior the Davidic "tradition" had sufficed.

²⁵ Codex Ambrosianus (Syh) has מִזְמוֹר "hymn" whereas Aquila has מִזְמוֹר "a psalm."

²⁶ See the superscriptions of Ps 3, 5-6; 8-9; 11(12)-12(13); 14(15); 18(19)-23(24); 28(29)-30(31); 37(38):1; 39(40)-40(41); 46(47), 48(49)-50(51); 61(62)-67(68); 72(73)-76(77); 78(79)-79(80); 81(82)-84(85); 86(87)-87(88); 91(92); 97(98); 99(100)-100(101); 107(108)-109(110); 138(139)-140(141); 142(143).

²⁷ Ps 4:1; 38(39):1; 47(48):1. Rösel (2001:129) concedes: "In Ps 39(38) ist mir die Verwendung von ᾠδή nicht erklärlich."

שיר “song”²⁸ as well as שירה “song,”²⁹ הגיון “playing” (of music?),³⁰ and four plus occurrences.³¹ Additionally we find variation in ש* as at times שיר and מזמור were juxtaposed (שיר מזמור) resulting in constructions such as ψαλμὸς ᾠδῆς (47[48]:1) and ᾠδὴ ψαλμοῦ (65[66]:1).³² Of all of the material in the psalms, these technical terms are likely the first and foremost to have become confused, conflated, rewritten, and maligned, for even in 2110 the order of the superscription had already shifted³³ and 2119, though beginning similarly to 2110, ends uniquely.³⁴

PCO: εἰς τὸ τέλος τῷ Ἰδιθουν ᾠδὴ τῷ Δαυιδ

2110: [ᾠδὴ τῷ δα]υιδ [εἰς τὸ τέλος τῷ]δειθουν

2119: [ᾠδὴ τῷ δα](εϋ)ιδ εἰς ἀνάμνησιν περὶ σαββάτου

“An ode to David, for a memorial, concerning the Sabbath.”

With isomorphic representation in mind, the identity of לידיתון is debated. However, as is the case with most proper names elsewhere, ש* transliterated both לודד and לידיתון. For לודד ש* wrote τῷ Δαυιδ, and thus we find in the Latin versions *David*, the Targum (T^{ps}) לודד, and Sa^L נַאֲאֲא (also dat.). Although לידיתון is a *Qere* reading, ש* followed the *Ketib* form לידיתון with τῷ Ἰδιθουν (so La^G *Edithun*, *Ga/iuxta Heb. Idithun*, Sa^L נִי־אִי־וֹי־וֹן [also dat.] and Sa^B זא י־אִי־וֹ[וֹן] “for Idithun”), but T^{ps} attests to

²⁸ Ps 29(30):1; 41(42):9; 44(45):1; 64(65):1; 65(66):1 [ᾠδὴ ψαλμοῦ = שיר מזמור]; 66(67):1; 67(68):1; 68(69):31; 74(75):1; 75(76):1; 82(83):1; 86(87):1; 87(88):1; 91(92):1; 107(108):1; 119(120)-133(134); 136(137):1; 143(144):9.

²⁹ Ps 17(18):1.

³⁰ Ps 9:17; 91(92):4. The meaning of this term has not been adequately explained in the literature.

³¹ Ps 90(91):1; 92(93):1; 94(95):1; 95(96):1.

³² See also Ps 82(83):1; 87(88):1; 107(108):1.

³³ However, neither the Latin versions, Syh, or Sa^L betray this order.

³⁴ Similarly, see also 37(38):1.

the *Qere* form with ידידותון.³⁵ Against the idea that לידייתון, related to ידה-ה “to praise, give thanks,” is a liturgical technical term (so Mowinckel 1962b:216), it is likely that Jeduthun attributed in our Psalm is the music leader and Levitical psalm singer of 2 Chron 5:12, to whom the Psalm was purportedly given for a musical setting.³⁶ In 1 Chron 16:41-42 we find a description of ידותון (= *Ketib* of Ps 39, though also utilizing iota in **Ⲗ**, note also omega Ιδιθων) associated with both Heman and Asaph (1 Chron 25:6), who were choirmasters under the king and would oversee the musical direction of their sons (1 Chron 25:3). Their sons in turn would prophesy³⁷ with lyres, harps, and cymbals. The three, Asaph, Heman, and Jeduthun, were under the direction of King David, hence the association with David in Ps 38(39), and similarly 61(62):1 and 76(77):1.³⁸ In this regard the purported composer may just as well have been Jeduthun, who presented or composed the psalm for David.³⁹ Syntactically both are treated homogeneously with ל/τῶ, and such interpretive options may have prompted the shift in word order found in 2110.

Much discussion has focused on the term למנצח in the Psalms. If למנצח is regarded as a piel ptc ms (abs) from I נצח “to inspect,” it is still uncertain, as *HALOT* (I:716) concedes, that it should be glossed “for the director of music,” or “to the leader,” as many English translations suppose (so NRSV, JPS).⁴⁰ The notion of “leader” (of music) goes amiss in the versions as both Schaper (1995:31-32) and Pietersma

³⁵ Elsewhere the *Qere* form of Ps 39 (ידותון) is used.

³⁶ See also Neh 11:17; 1 Chr 9:16, 16:38, 41, 25:1, 3, 6; 2 Chr 5:12, 29:14, 35:15.

³⁷ Or, act as *prophets*, see K/Q.

³⁸ Ps 61(62) למנצח על ידותון מזמור לדוד (εις τὸ τέλος, ὑπὲρ Ἰδιθουν, ψαλμὸς τῶ Δαυιδ) and similarly 76(77) למנצח על ידותון לאספ מזמור (εις τὸ τέλος, ὑπὲρ Ἰδιθουν, τῶ Ασαφ ψαλμὸς).

³⁹ However, in comparing 38(39):1, 61(62):1, and 76(77):1, Delitzsch (1897:28) contends that “By ל Jeduthun is denoted as the person to whom the song was handed over for performance; and by על, as the person to whom the performance was assigned.”

⁴⁰ BDB 664 says that למנצח in the psalm titles likely means “musical director” or “choirmaster.”

(2006a:42-44) have noted. **⚡*** represents **לְמַנְצָה** with εἰς τὸ τέλος “for the conclusion/end” (Thomson, Brenton), or “regarding completion” (NETS).

It is clear that **⚡*** did not interpret his *Vorlage* as **נָצַח** (verb), but as the noun **נְצִיחַ** + **לְ** glossed variously as “eminence, endurance, everlastingness, perpetuity” (BDB 664), or even “splendor, glory, duration, successful” (*HALOT* I:716), since elsewhere in the Psalms it is rendered with (εἰς) τὸ τέλος.⁴¹ With the nominal form in view, i.e. “splendor, glory,” sense is also made of those versions that represent the Hebrew, or attempt to correct toward an eventual **מ** reading. Hence, on the one hand Sa and La^G/Ga follow **⚡*** with ἐπὶ ἑξῆς εἰς “for the completion” and *in finem* respectively, whereas following the Hebrew, *iuxta Hebr* reads *pro Victoria* “for victory,” Aquila (ⲛⲓⲕⲟⲡⲟⲓⲟⲥ) νικοποῖος “make victorious, conquering” (Reider & Turner 1966:163), so also Symmachus with ἐπινίκος and Theodotion with νῖκος “victorious.” The Targum reads אֲשֶׁר לְשִׁבְחָהּ (pacl infinitive const + לְ) “in glorification.” Jastrow (928) likewise concedes that the related Aramaic verb **נָצַח** (pa.) means “to conquer, overpower” (Targ. Y. Num XVI, 14), though other stems attest to “smiling, cheering up” (Aph) and “succeeding/excelling” (Ithpe) as well.

Schaper (1995:31) points out that although **⚡*** did not clearly differentiate between the verb and the noun, discussed above, he does render the noun **נְצִיחַ** “perpetuity” correctly in Ps 9:19; 43(44):24; 73(74):19; and 102(103):9, i.e. with a temporal nuance. It is evident that Is 34:10 juxtaposes the common idiom **לְעוֹלָם** with **לְנֶצַח נְצִיחִים**, as Ps 102(103):9 does similarly in a parallel construction. In line with a temporal interpretation, Rösel takes the discussion further by positing an eschatological trajectory to the Psalms with εἰς τὸ τέλος. Rösel (2001:137) argues that since εἰς τὸ τέλος is so far removed from **לְמַנְצָה**, whatever **לְמַנְצָה** may mean in musical terminology, it also follows that the Greek did not arise from a liturgical setting, and thus is not Palestinian, at least in terms of a temple milieu. For Rösel (2001:137-138), the distinctly articular form (εἰς τὸ τέλος) over against **לְמַנְצָה**, which has no article,

⁴¹ Ps 9:7, 19; 9:32(10:11); 12(13):2; 15(16):11; 43(44):24; 48(49):10 [v.20 = αἰῶνος]; 51(52):7; 67(69):17; 73(74):1; 73(74):3, 10, 19; 76(77):9; 78(79):5; 88(89):47; 102(103):9.

suggests that the translator was intentional about the form and that, in parallel with εἰς τὸν αἰῶνα elsewhere (e.g. 48[49]:10), likely has “die Endzeit” in view.⁴²

Against Rösel’s interpretation, Pietersma (2006a:43) maintains that τέλος as a nominal in non-philosophical Classical and Hellenistic literature “means nothing more often than ‘conclusion’ (natural or logical) and as an adverbial it means nothing more frequently than ‘in conclusion’ or ‘completely/finally,’” with no eschatological nuance. To what “conclusion” or “completely” refers is equally ambiguous. In fact NETS renders each instance noted by Schaper above (Ps 9:19; 43[44]:24; 73[74]:19; 102[103]:9) with an adverbial sense “completely, totally,” etc. Despite its more obvious temporality in מִן, even כִּלְיָוִי conveys the adverbial notion of “completely” in many instances, although the difference between “completely” and “forever” is not always clear. Pietersma likewise dismisses certain eschatological patristic interpretations (e.g. Asterius, Didymus the Blind) since they are reception sources that tell us nothing directly of the OG. Logically then, for Pietersma, εἰς τὸ τέλος is merely isomorphic and, as is typical, has no temporal dimension at all.

It seems reasonably clear that τέλος is quite often temporal. BDAG (998) lists numerous examples where τέλος pertains to (1) the point of time making the end of a duration “end, termination, cessation” (*TestAbr* A 1; Luke 1:33; Heb 7:3; 1 Pet 4:7, etc.), or even as the last part of a process “close, conclusion” (e.g. Apocalypse of Esdras 3:13; 1 Cor 1:24; Rev 1:8). Indeed GELS (675.3) regards τέλος as “the close of a period or process,” placing the majority of instances under this heading. If the superscriptions were eschatologically motivated, then ⚡* viewed his *Vorlage* this way as well. And yet, as we argued with τῷ Δαυιδ above, the fragmented syntax (see e.g. n. 11) unique to so many of the superscriptions likely did not birth such exciting

⁴² Rösel contextualizes εἰς τὸ τέλος in reference to the re-dedication of the temple after the Seleucid desecration. Considering a late 2nd century translation for the Psalter, he looks to the book of Daniel for historical clarity. Rösel (2001:138) says: “Diese Notiz [i.e. the superscription of LXX-Ps 29] wird im späten 2. Jh., der mutmaßlichen Entstehungszeit der Psalmen-LXX, kaum anders denn als Bezug auf die Wiedereinweihung des Tempels nach der seleukidischen Entweihung verstanden worden sein.”

interpretations, if any. Taking the translation technique of **6*** into account, one readily sees that the translator(s) did not clearly differentiate verb from noun (so Schaper above) and thus more likely did not intend to imbue the text with eschatology either (so Pietersma). Unlike the majority of the Psalms proper, the translator was more likely content with mere lexical reduplication in the light of the syntactical and contextual dearth of his source text, which proves to be difficult well into the modern age.

4.6.2 Verse 2

PCO	מז
<p>Εἶπα Φυλάξω τὰς ὁδοὺς μου τοῦ μὴ ἀμαρτάνειν ἐν γλώσση μου, ἐθέμην τῶ στόματί μου φυλακὴν ἐν τῷ συστήναι τὸν ἀμαρτωλὸν ἐναντίον μου.</p>	<p>אִמְרָתִי אֲשַׁמְרָה דְרַכִּי מִחַטּוֹת בְּלִשׁוֹנִי אֲשַׁמְרָה לְפִי מִחַטּוֹת בְּעַד רָשָׁע לְנִגְדִי:</p>
<p>I said, “I will watch my ways so that <i>I</i> do not sin with my tongue; I appointed a guard for my mouth when the sinner was in my presence.”</p>	<p>I said, “I will watch my ways, from sinning with my tongue; I will keep a muzzle for my mouth as long as the wicked (one) is before me.</p>

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[εἶπα φυλαξ]ω. τας οδους μ[ου του μη αμαρτανει]ν εν τη γλωσση μο[υ εθεμην τω]

[στο]ματι μου φυλακην : [εν τω συστηναι τον] αμαρτωλον. εναν[τιον μου]

I said, “I will watch my ways so that I do not sin with my tongue; I appointed a guard for my mouth when the sinner collaborated in my presence.”

Following the title, verse two begins the first strophe of the psalm proper.

εἶπα אמרתי

The first word of Ps 38(39) אמרתי/εἶπα sets the stage for recurrent reported speech throughout the psalm. The psalmist’s lament alternates between embedded prayer (v.

2a, 5-14) and a parenthetical description of his circumstances (v. 2b-4). Verse 4 ends with another verb of “saying” יַתְּרַם/ἐλάλησα, thus anticipating the vocative of verse 5. The remainder of the psalm exchanges first and second person pronouns/suffixes and imperatives, as the psalmist pleads directly with God. The discourse may be mapped as follows:

1-2a

Εἶπα

“Φυλάξω τὰς ὁδοὺς μου”...

2b-4a

(ἐθέμην...

ἐκωφώθην...

ἐθερμάνθη...)

4b

ἐλάλησα

5-14

“Γνώρισόν μοι κύριε τὸ πέρας μου”...

In this respect, **6*** follows the cues of his presumed *Vorlage* closely, the many other difficulties of the psalm notwithstanding. The qal perfect 1cs form יַתְּרַם in **מ** occurs 18x throughout the Psalter and is rendered in Greek 14x, as here, with the aor. act. ind. 1s εἶπα, associated with λέγω.⁴³ The first portion of v. 2 is a direct quotation, and the aorist in 2b initiates the psalmist’s parenthetical resolution.

⁴³ Though coming from *ἔπω (εἰπεῖν LSJ), εἶπα in Hellenistic Greek is associated with λέγω ‘say’ (BDAG 286; BDF §101, p. 46). The four remaining occurrences consist of 2 aor εἶπον 39(40):8, 1 aor εἶπας 88(89):3, and imperfect ἔλεγον 72(83):15; 93(94):18. Symmachus has εἶπον (Field 1975:2:148).

φυλάξω τὰς ὁδοὺς μου

אשמרה דרכי

The qal imperf/cohort 1s form אשמרה (שמר “to keep, guard”) occurs 8x in the Psalter, five of which occur in MT-Ps 119, and two in this verse.⁴⁴ “In the profane realm שמר qal is used like נצר whenever the protection (keeping) and maintenance (also the storage) of a good is involved” (Sauer 1997:1380). **¶*** renders אשמרה with φυλάξω (fut act ind 1s φυλάσσω) in all instances except for its second occurrence in 2b. As a semantic near-synonym with שמר, however, φυλάσσω makes for an obvious choice when the object in view is one’s lifestyle, i.e. דרכי/τὰς ὁδοὺς μου.⁴⁵ The psalmist swears to watch his “steps” or behavior in the presence of wicked people, a point that echoes Ps 1 (cf. v. 1, 6).

τοῦ μὴ ἁμαρτάνειν ἐν γλώσση μου

מחטוא בלשוני

This concern is made explicit in **¶***, which interprets מן + qal infin const חטא (“from sinning”) with a final clause utilizing the genitive article τοῦ + μὴ + infinitive,⁴⁶ “so that I do not sin.”⁴⁷ The English translations and commentaries often draw a similar

⁴⁴ Ps 38(40):2[2x]; 58(59):10; 118(119):17, 44, 88, 134, 146.

⁴⁵ Gunkel (1929:166) and Kraus (1960a:299) emend דרכי to דַּבְּרֵי (cf. v. 4) since דרכי “ways” does not fit the parallel imagery of tongue and mouth. Dahood (1966:239) retains דרכי as “my steps.”

⁴⁶ Cf. also LXX-Gen 20:6 and 1 Sam 12:23 for the only other instances in which the qal infinitive מחטוא occurs in this form. In both instances **¶*** renders it with τοῦ + ἁμαρτάνειν.

⁴⁷ Or “so as to not sin.” B, S, 2013, 1220, R, 1219' witness the text of *Psalmi cum Odis*. L' and A, however, follow ἁμαρτάνειν with the accusative subject of the infinitive με “so that I do not sin” in parallel to the accusative subject (ἁμαρτωλόν) of the infinitive in 2b. Both σ' and θ' opt for the aor infin ἁμαρτεῖν in lieu of the present in **¶*** (Field 1875:148).

connection from the Hebrew (e.g. NRSV, Briggs 1906:345; Dahood 1966:238).⁴⁸ The metonymic image of sinning with the $\gamma\lambda\acute{\omega}\sigma\sigma\eta$ (i.e. the instrument [tongue] is put for the result [speech]) is conveyed in both the Greek and Hebrew instrumentally; Θ^* employs instrumental $\acute{\epsilon}\nu$ (GELS 231.6a; BDAG 328.5b) as an equivalent for \beth (BDF §219).⁴⁹ It is possible that Θ^* included the article as in 2110 $\acute{\epsilon}\nu$ τῆ γλώσση μου (cf. v. 4; also $\acute{\epsilon}\nu$ τῆ μελέτη μου in v. 4), though Pietersma (1991) has argued that the addition of articles is indicative of transmission history.⁵⁰

ἐθέμην τῷ στόματί μου φυλακὴν

אשמרה לפי מחסום

Alliteration in the Hebrew parallel line (2a and 2b) is pressed into service with a repetition of אשמרה followed by two syllable words that begin with מח:

2a אשמרה/מחטוא

2b אשמרה/מחסום

⁴⁸ Dahood's (1966:239) rendering "I stumble over my tongue" recalls a strained connection with Ps 15:3. The common denominator for Dahood (1966:84) is Ugaritic, for which Θ^* appears to know nothing.

⁴⁹ Robertson (533-534) argues that Blass overemphasizes the influence of the Hebrew on the NT in the light of instrumental $\acute{\epsilon}\nu$ (= \beth) since it is a "classical idiom," though he does admit the $\acute{\epsilon}\nu/\beth$ equivocation via the LXX made the idiom more abundant. Symmachus has διὰ τῆς γλώσσης μου (Field 1875:148).

⁵⁰ Pietersma (1991:201) contends "on the question of the definite article, the Old Greek text of Psalms reflected the Hebrew more closely than we recognized before the discovery of 2110." Pietersma's study on the whole reflects a phenomenon opposite to what we find in Ps 38:2, 4, since Rahlfs's text displays an anarthrous construction and 2110 is arthrous. Nevertheless, his research has emphasized the importance of 2110 as an early witness to OG.

ס likewise attests repetition with יִצְרֹף “keep, guard” (CSD 337). However, for ט*, the poetics are lost in translation in that the Greek deviates from מ׳ in 2b. Whereas in מ׳ the psalmist promises to keep a “muzzle” for his mouth, ט* has the psalmist appointing a guard, sentinel, or watch, for his mouth (so also Sa ζαρεε “guard” Crum 708⁵¹; La *custodiam*). In proverbial form, the psalmist’s concern is echoed in Prov 13:3 ὃς φυλάσσει τὸ ἑαυτοῦ στόμα τηρεῖ τὴν ἑαυτοῦ ψυχὴν (“He who guards his own tongue keeps his own soul”) and 21:23, ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ (“He who guards his mouth and tongue keeps his soul out of trouble”). Quite clearly the *hapax legomeon* מחסום poses some difficulty lexically. Tomback (1978:171) regards מחסום as the “neo-Hebrew” equivalent of מוסח, meaning “to muzzle” and the lexica likewise gloss מחסום as “lip covering, muzzle” (*HALOT* I:571, BDB 340). מחסום is undoubtedly related to חסח “tie, muzzle, attach a basket-like contraption to an animal” (cf. Deut 25:4, see also 11QT 52:12, which quotes the Deut passage), though the Greek translates חסח in Deut 25 with φιμώσεις (fut ind φιμώω “to muzzle, silence”). Furthermore, in our verse Aquila and Symmachus had already corrected toward the Hebrew with (φιμός) “muzzle” (Field 1875:148).⁵² ס, however, evidently confused מחסום for חלחל (from Heb חֲחַל) (“from iniquity”) as it too must have struggled with the meaning of the *hapax*.

מחסום receives short shrift in the extant ancient literature. A Phoenician inscription nevertheless attests מחסום as a golden “lip plate,”⁵³ the ANE background of which

⁵¹ Note this equation between ζαρεε (Sa) and φυλακή (Φ) also in LXX-Ps 129:6; Prov 20:28 (not apparent in מ׳); Hab 2:1.

⁵² According to the marginal reading in Ceriani (1874), Aquila has חלחל (φιμός).

⁵³ The inscription in Donner and Röllig (1962:2) reads:

בארן זן אנך בתנם אם מלך עזבעל מלך גבל בן פלטבעל כהן בעלת שכבת בסות ומראש עלי ומחסום חרץ לפני כמאש למלכית
אש כן לפני.

Donner and Röllig (1964:16) provide the following German translation: “In diesem Sarge hier ruhe ich. BTN‘M, Mutter des Königs ‘ZB‘L, Königs von Byblos, Sohnes des PLTB‘L, Priesters der ‘Herrin,’ in

attests to the practice of sealing the mouth of a dead person with metal, and even the use of silver masks to refuse entrance to demons.⁵⁴ However, it is unlikely that such a notion, even by figurative extension, underlies the Hebrew Psalm insofar as a wicked or impious person (עשׂר) is present before the psalmist. Both Hatch (1889:17) and Mozley (1905:70) regard φυλακῆν as a “paraphrase,” but it is possible that 𐤄* either knew nothing of the meaning of מַחֲסוּם, or מִן as we have it did not represent his *Vorlage* at this point. Without manuscript support for the latter view, we must remain cautious.⁵⁵

Concerning the repetition of אשמרה in 2b, Gunkel (1929:166) says it is “unzulässig,” Kraus (1960a:300) says “ist wohl kaum ursprünglich,”⁵⁶ and Craigie (1983:307) calls it a “scribal error.” Emendations abound: Mozley (1905:69) assumes מְשִׁיבָה, Duhm (1922:163) suggests מְשִׁיבָה and Oesterley (1953:230) contends for מְשִׁיבָה (qal impf/cohort 1s שִׁיב).⁵⁷ However, based on an assumed formal correspondence between 𐤄* and the *Vorlage* such an equation still does not explain why φυλακῆ,⁵⁸ which is an obvious parallel with φυλάσσω in 2a, would represent

einem Gewande und einer Haube (auf mir) und einem goldenen Lippenblech an meinem Munde, ebenso wie die weiblichen Verwandten des Königs, die vor mir waren.”

⁵⁴ Donner and Röllig (1964:16) state: “Der Toten war nach einem in der Agäis (B. Maisler, s.o.) und seit dem ersten Jahrtausend auch in Vorderasien herrschenden Brauch der Mund durch ein Metallstück verschlossen, um Dämonen den Eintritt zu verwehren. Auch in Karthago wurden in Gräbern des 6. Jh.s Silbermasken bei den Toten gefunden.”

⁵⁵ Ps 39 at this point is not extant in the Dead Sea Scrolls.

⁵⁶ Kraus cites 2 Kg 19:28 as a parallel. However, 2 Kg 19:28 is not only a mismatch in terms of genre, it employs the qal perf מְשִׁיבָה.

⁵⁷ See this form attested only in Gen 44:21 and Deut 17:14.

⁵⁸ GELS 72.1* “act of keeping guard”; BDAG 1067.2 “the act of guarding embodied in a pers., guard, sentinel.” Note, “watchman, guard” is placed in category 5 of GELS (p. 72). The distinction is subtle, but in GELS 1 the act of guarding is emphasized (to set a watch), whereas category 5 emphasizes the person, the guard.

מחסום.⁵⁹ Another option is that ⚡* traded verbal-אשמרה for nominal-אשמרה (i.e. אשמרה “night watch” see MT-Ps 90:4), or שמרה (“guard, watch”). This option has support since φυλακή renders *מר-words in 6 of 7 occurrences in the Psalms.⁶⁰ However, neither option fully explains the shift in ⚡* (φυλάξω > ἐθέμην), since both exploit אשמרה for clarification; מחסום still needs explanation.

A more productive alternative is that the translator maneuvered around the (presumably) unknown *hapax* by representing the text differently, though still within the contextual sense of the prayer. Even though Aquila interpreted מחסום with φιμός “muzzle” (Reider & Turner 1966:250), ⚡* opted for a parallel only obvious from the Greek text itself, where τίθημι also takes φυλακήν as its object, with concomitant τῷ στόματί μου in Ps 140(141):3.

38(39):2	φυλάξω τὰς ὁδοὺς μου	אשמרה דרכי מחטוא בלשוני
	τοῦ μὴ ἀμαρτάνειν ἐν γλώσση μου	
	<u>ἐθέμην τῷ στόματί μου φυλακήν</u>	<u>אשמרה לפי מחסום</u>
140(141):3	θοῦ κύριε <u>φυλακήν τῷ στόματί μου</u>	<u>שיתה יהוה שמרה לפי</u>

Several options are viable: (1) It is possible that “to set a guard” was incorporated into LXX-38:2 from LXX-140:3 (i.e. as an inner Greek influence). (2) ⚡* could have simply “filled in” a known idiom for sense. (3) The *Vorlage* in this instance could be divergent from מִן.⁶¹ Without evidence for (3) and since the presence of “to set a

⁵⁹ Mozley (1905:xiv) argues that ⚡* tends to replace Hebrew “figures” with “literal expressions,” such as, in this case, φυλακή for מחסום. This of course assumes that φυλακή was intended to be understood “literally.”

⁶⁰ See 38(39):2; 76(77):5 (שמרה); 89(90):4 (אשמרה); 129(130):6[2x] (משמרים); 140(141):3 (שמרה). In 141(142):8 φυλακή renders מסגרת “prison.”

⁶¹ It is also possible that שמרה ...שית/ τίθημι... φυλακή is idiomatic, in which case the translator could have drawn from the idiomatic association known from the Hebrew. However, there are too few

guard” may indicate an idiom known from other contexts (1), which (2) accounts for, (2) is the most compelling explanation. **⚡*** has aptly contextualized “guard duty” imagery into the Psalm as a novel counterpart to 2a.

ἐν τῷ συστήναι τὸν ἁμαρτωλὸν ἐναντίον μου בעד רשע לנגדי

Verse 2 of **מִ** ends with a prepositional phrase pertaining to רשע (the wicked person), an adjective that occurs 82 times in the Psalms. רשע is rendered in the Greek Psalter variously, though the predominant equivalents are ἀσεβής (15x) and ἁμαρτωλός (60x), which are sometimes used interchangeably; ἀνομία and ἄνομος are uncommon. **⚡***, with few exceptions, retains the singular (רשע = ἀσεβής, ἁμαρτωλός) and plural (רשעים = ἀσεβεῖς, ἁμαρτωλοί) number of the Hebrew (see ch. 5, Ps 145:9 for further discussion). Here the singular ἁμαρτωλόν (ἀσεβής in Aquila, see Reider & Turner 1966:33) renders singular רשע, the latter of which evidently represents an unspecified enemy, guilty of impiety and unrighteous deeds (Van Leeuwen 1997). In Ps 38(39), the singular represents the collective.⁶² By refraining from uttering his feelings (v. 3), the psalmist in **⚡*** does not sin (ἁμαρτάνω = מַחַשׁבִּים) and is thereby distinct from the sinner (ἁμαρτωλός = רשע). Συνίστημι could, in accordance with LEH (593), be glossed “to associate, to join,” or to “organize” (so NETS), join together, or collaborate against. GELS goes too far by glossing it “meet in fight” (658.II.2*). Συνίστηναι, being both second aorist in form and intransitive could mean “to stand in close association with” (BDAG 973.B1), or better, merely “to exist” (BDAG 973.B3) – “when the sinner was in my presence.”

The final clause in v. 2 in **מִ** is a nominal temporal adjunct (*BHRG* 519; *IBHS* 11.2.12b) בעד רשע “as long as the wicked one,” i.e. ב + defective עד (עוד), whereas **⚡***

attestations of מְרַשֵּׁעַ ...תִּשָּׁר/ τίθημι... φυλακή to make this a compelling explanation. Apart from Job 7:12, which uses מְרַשֵּׁעַ, there are no other examples in BH.

⁶² This is especially clear in v. 7, where singular רשע/ἄνθρωπος exchanges with a plural verb מִיָּה/תִּרְאָסוֹנָתָם.

utilizes a temporal infinitive governed by an accusative subject ἐν τῷ συστήναι τὸν ἁμαρτωλὸν “when the sinner stood/organized.”⁶³ Though Dahood (1966:240) strangely glosses טע as “glee” based on its Ugaritic meaning, the temporal nuance in the Hebrew is obvious enough. Alternatively, Mozley (1905:69) and BHS suggest that the infinitive construction ἐν τῷ συστήναι rendered בַּעֲמַד (qal infin const עמד + ב), instead of טעב, which Kraus (1960a:300) rightly rejects.⁶⁴ To determine this one must consider the translation technique employed, as follows: In the Psalms עמד + ב occurs elsewhere as בעדי (103[104]:33; 145[146]:2), which 𐤄* renders with ἕως ὑπάρχω “as long as I exist.”⁶⁵ Mozley (1905:69) points out that συνίστημι often occurs “with hostile context” (e.g. Exod 32:1; Macc 2:44). In the Greek Psalter συνίστημι occurs in only three other instances: 106(107):36 בון “to establish”; 117(118):27 אסר “to bind”; 140(141):9 יקש “to ensnare.” In 140:9 𐤄* likewise makes room in his rendering to introduce a relative clause (ἧς συνεστήσαντό μοι), which renders the *qatal* יקשו (not בַּעֲמַד): שמרני מידי פח יקשו לי.

140(141):9

<p>φύλαξόν με ἀπὸ παγίδος ἧς <u>συνεστήσαντό</u> μοι καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν</p>	<p>שמרני מידי פח יקשו לי ומקשות פעלי און</p>
<p>Keep me from the snare which <u>they set</u> for me, and from the traps of those who work lawlessness.</p>	<p>Keep me from the trap they laid for me and from the snares of evildoers.</p>

⁶³ Aquila and Symmachus convey temporality with 𐤁 (ἔτι) so Ceriani (1874), Field (1875:148), Reider and Turner (1966:98).

⁶⁴ Instead Kraus looks to 2 Kg 19:28, where יִשְׁמְתִי (qal pf) occurs as a parallel.

⁶⁵ עמד + ב occurs only 20x in the Hebrew Bible, preferring the plene spelling בעוד, over the defective form טעב (here, and MT-Jer 15:9).

Once again common imagery and language brings to light both genre and lexical similarities between 38(39) and 140(141) (e.g. ἀνομία, ἁμαρτωλός, φυλακή, φυλάσσω, τίθημι, συνίστημι). But the point to be made here is that 𐤄* once again attempted to communicate what his *Vorlage* meant (cf. i-mode representation in ch. 2), as he interpreted it, in a way that does not adhere rigidly to the formal features of the source text. The suggested emendation 𐤇𐤍𐤁𐤁 is therefore unwarranted. 𐤇𐤍𐤁 occurs in the Psalms in 7 instances, 6 rendered with the “improper preposition” ἐνώπιόν + μου (cf. v. 6 and comment),⁶⁶ and once in our verse with ἐναντίον μου.⁶⁷ The two options appear to be near-synonymous.⁶⁸

⁶⁶ Ps 15(16):8; 17(18):23; 49(50):8; 53(54):5; 85(86):14; 89(90):8.

⁶⁷ According to Reider and Turner (1966:81) Aquila has ἐναντίος here, though Field (1875:148) lists ἐξεναντίας. Compare with v. 6 where Aquila uses ἐναντι for 𐤇𐤍𐤁.

⁶⁸ However, in the Greek Psalter, פנה with prefixed ה is typically rendered by ἐνώπιον + genitive, whereas other prefixed and non-prefixed instances are typically rendered by πρόσωπον + genitive. Thus ἐνώπιον is frequently reserved as a stereotyped expression in the Psalms (Sollamo 1979:16, also 1975). According to Sollamo (1979:17) ἐνώπιον and ἐναντίον occur “exclusively in contexts where the reference is to living beings (mostly humans).” In any case, ἐνώπιον is a product of Hellenistic Greek whereas ἐναντίον has an older classical representation (Sollamo 1979:18-25). Further Pietersma (1978b:43) remarks, “Both words obviously belong to the original text though ἐνώπιον appears with greater frequency than ἐναντίον chiefly due to the fact that it was the favoured rendering of *lḥny*. In the process of textual development the two words were easily interchanged with the result that the frequency of ἐνώπιον was reduced.”

4.6.3 Verse 3

PCO	מִן
ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.	נְאֻלְמָתִי דוּמְיָהּ הַחֲשִׁיטִי מְטוֹב וְכִאֲבִי נִעְבְּרָה:
I was rendered speechless and humiliated and I said nothing about good things, and my grief was reinvigorated.	I was mute with silence; I was silent from good, and my pain was stirred up.

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[εκοφωθην και εταραχθην και εταπεινωθην και εσιγησ]α εξ
α[γαθων και το αλγημα μου ανε]καινισθη

“I was rendered speechless and troubled and humiliated; I said nothing, *even about* good things, and my grief was reinvigorated.”

Commentators have attempted to reconcile in various ways the apparent tension between the psalmist’s claim to silence on the one hand (vv. 3, 10) and his actual reported speech elsewhere. Briggs (1906:344) says the psalm is a “resolution to repress complaint for suffering in the presence of the wicked, *which can only partly be carried out because of internal excitement*, and which therefore takes the form of prayer that Yahweh may make him know the brevity of life” (emphasis mine). Dahood (1966:239) states, “At first the psalmist refrains from complaining about the apparent injustice of God (vss. 2-3), *but when no longer able to contain himself*, he bursts into a frank expression of his feelings and asks for deliverance from his affliction (8-9).” Kraus (1960a:301) likewise states, “Aus dem Schweigen brach die Klage hervor. Ein längeres Verstummen war nicht mehr möglich (Ps 32:3; Jer 20:9).” Craigie (1983:309) remarks, “But the determination to keep silent, even on “good matters” (v. 3b) or safe ground, was too much for him. The questions were burning within him and couldn’t be contained (cf. Jer 20:9).” The assumed chronology appears to place the impulsive

psalmist in the awkward position of spouting his prayer in the presence of sinners as a direct result of their influence. In a flash he utters forth his prayer, and thus a new tension arises in v. 10 when the psalmist recapitulates by once again claiming to be silent (ἐκωφώθη/תִּמְלֵאנִי). However, the tension may be alleviated when the psalmist, who recalls a former prayer, also offers parenthetical background information for the audience, hence the three aorist verbs in 2b-4, ἐθέμην, ἐκωφώθη, ἐθερμάσθη. The entire psalm is after all a recollection of prior events, namely, the internal decision to keep quiet before the wicked (v. 2), the prayer, and the plight vis-à-vis the wicked who contextualize it. Thus the psalmist's silence in both v. 3 and 10 is one and the same. V. 10 is more sensibly to be understood as the psalmist's prayerful confession by means of an internal monologue in which, at some prior time in the presence of sinners (v. 3), he had resolved to keep his mouth shut. Only at those moments, however, was the psalmist committed to his silence; the prayer itself is charged with emotion.

ἐκωφώθη καὶ ἐταπεινώθη תִּמְלֵאנִי דוּמִי

The psalmist sets aside his reported prayer and resumes with a description of his plight, beginning with תִּמְלֵאנִי (I ׀א niph'al perf 1cs “to be dumb, unable to speak”),⁶⁹ which ⚡ renders with the aorist passive ἐκωφώθη (κωφώω) “to be rendered speechless” and Aquila ἀλαλειῖσθαι “to be speechless” (Reider & Turner 1966:11),⁷⁰ though Field (1875:148) records the lengthened form ἡλαλήθη.⁷¹ In fact ⚡ utilizes four aorist

⁶⁹ I ׀א only occurs in the ni.

⁷⁰ BDAG (580.2*) indicates that in biblical and surrounding literature κωφώω is only found in the passive voice, even citing Ps 38:3. See also GELS 421* “to keep one’s mouth shut.”

⁷¹ According to Field, α' reads ἡλαλήθη, σιωπῆ ἐσίγησα ἀπὸ ἀγαθοῦ and σ' has ἄλαλος ἐγενόμην, σιγῆ ἐσιωπήθη, μὴ ὦν ἐν ἀγαθῷ (Field 1875:148).

verbs in v. 3,⁷² three of which are passive,⁷³ thus verbally shifting prayer to narrative. Κωφόω occurs only 2x in **Θ*** (38:2, 10) and renders נאלמת both times. Yet נלם elsewhere is rendered with a variety of Greek synonyms.⁷⁴ Though κωφόω also has the attested meaning of “to become deaf” (e.g. Philo Det. Pot. Ins. 175), akin to the compound form ἀποκωφόομαι (cf. Ezek 3:26, 24:27), it is clear from ἐσίγησα just four words later (cf. also v. 10) that the psalmist has chosen to keep his mouth closed before the sinner, though he prays to God in 4b (דברתי בלשוני/ἐλάλησα ἐν γλώσση μου).

In some cases נלם occurs in company with humiliation (cf. MT-Ps 31:19; Dan 10:15), though in this case דומיה (fem sing noun, absolute state) poetically expresses (for emphasis?) the manner of the verb “with silence,” what GKC (§118q) classifies as an *adverbial accusative*. Duhm (1922:163-164) suggests that the *Vorlage* read יתקח (שחח “to bow down,” hence ταπεινώω; cf. 34[35]:14), instead of דומיה, which a corrector glossed in **מ**.⁷⁵ Aquila (Reider & Turner 1966:216), however, evidently understood דומיה as σιωπή “silence.” Mozley (1905:xix, 69) argues that the *Vorlage* read דכית (דכה), confusing מ for כ. More convincingly, at least, Gunkel (1929:166)

⁷² The reconstructed reading in 2110 is possibly based on other UE readings such as ἀΰγορτρ in Sa^L in order to account for space in the line. Note that ἐταράχθην (aor pass ταρασσω) also occurs in 37(38):11 and 38(39):7 (also αΰγορτρ). There is, however, clear Hebrew warrant for ταρασσω in the other verses, making the addition here a less appealing representation for **Θ***.

⁷³ 2013’ adds καὶ ἐταράχθην “and I was troubled” (cf. 54[55]:3; 76[77]:5; 118[119]:60) after ἐκωφόθην, which evidently persuaded Kasser and Testuz (1967:84) to reconstruct it in brackets for 2110.

⁷⁴ Ps 30(31):19 ἄλαλα “speechless”; Is 53:7 ἄφωνος “silent, mute,” Ezek 3:26, 24:27 ἀποκωφόομαι “become deaf”; Ezek 33:22 συνέχω “to keep shut (mouth)”; OG-Dan 10:15 σιωπάω “keep silent.” Th-Dan has κατανύσσομαι “pierced with grief.”

⁷⁵ Unfortunately, Duhm’s (1922:164) assumption that the Greek does not gloss its *Vorlage* leads him to speculate as to what the Hebrew should have said: “Der ursprüngliche Text ihrer Vorlage lautet also: ich bin verstummt, gebeugt ohne Glück. Dieser Text ist besser als der MT.”

suggests דממתי (qal pf 3ms דמם “to be silent”) as the *Vorlage* reading. However, such emendations do not account for דומיה in its 3 other appearances in Psalms, all of which \mathfrak{S}^* evidently struggled to render as well.⁷⁶ On the assumption that מ represents the *Vorlage* here, then \mathfrak{S}^* explicitly draws the association of humiliation by glossing דומיה with καὶ ἐταπεινώθην “and I was humiliated.”⁷⁷

καὶ ἐσίγησα ἐξ ἀγαθῶν החשיתי מטוב

Once again \mathfrak{S}^* inserts a coordinating conjunction (καί) where the Hebrew remains terse and asyndetic.⁷⁸ (Καὶ) ἐσίγησα (GELS 621.2* “stop” talking) represents הַחֲשִׁיתִי (hiph perf 1cs חשה “to be silent”). \mathfrak{S}^* does not interpret מטוב in the comparative sense

⁷⁶ דומיה was evidently a difficult word for \mathfrak{S}^* , seeing that it is rendered differently in all four of its instances (21[22]:3; 38[39]:3; 61[62]:2; 64[65]:2). In 21(22):3, דומיה is rendered with εἰς ἄνοϊαν “for/as folly.” Mozley (1905:39) in fact states that \mathfrak{S}^* “did not know the word,” which calls into question his need to emend דומיה in 39:2 for lack of equivalency. In 22:3, however, it is possible that \mathfrak{S}^* drew from the Aramaic דְּמִי (I דְּמִי) (Jastrow 313) “to be dumb” (i.e. stupid? silent?), or “right, permitted” (cf. gloss from Jastrow 313.2), under the heading, “to imagine, consider”) instead of the Hebrew דומיה. דמה also has other attested forms such as דְּמִי (see also מְדַמֵּי in the pass fem ptc). Yet Aramaic א and ה are often interchangeable, thus the possible form דמיה. Note the same defective spelling דמיה in MT-Ps 65:2. This would also explain the issue in LXX-Ps 64.2 (MT-65:2), where πρέπω “fitting, suitable, what is right” is found. Of course the lexica do associate ἄνοια (“folly”) with “human ignorance” (BDAG 84), “want of understanding” (LSJ; GELS 54).

⁷⁷ BDAG (990.2b) says of ταπεινός, “to cause someone to lose prestige or status, *humble, humiliate, abase*, done esp. to slaves, fig. ext. of 1; b. w. focus on shaming, w. acc. of pers. or thing treated in this manner.” GELS (670.1e*), however, classifies the middle form of ταπεινός (so Gen 16:9; 1 Pet 5:6) to signify an intentional submission to another’s authority. It is unclear why our verse, with and aorist passive (ἐταπεινώθην), is classified here.

⁷⁸ Bandstra (1995:52) remarks that in the Psalms, “asyndesis is the unmarked case and is associated with semantic continuity.”

of 51(52):5 (ὕπερ ἀγαθωσύνην = מִטוֹב?), but with ἐξ ἀγαθῶν. Elsewhere in Rahlfs's LXX, where it is translated, מִטוֹב appears as: ἀπὸ ... τῶν ἀγαθῶν (Gen 45:23); ἐν εὐφροσύνη (Is 65.14 = מִטוֹב), ἐν ἀγαθοῖς (Zech 1:17). With no norm of expression, the Hebrew introduces a rather cryptic statement; what it means that the psalmist is silent מִטוֹב has incited many interpretations.⁷⁹ The Greek is likewise cryptic by representation and virtually all nuances of ἐκ seem forced to fit the dense poetic language.⁸⁰ The preposition ἐξ (ἐκ) + gen. rendering מִן is not unusual, serving as a marker of separation, in which the psalmist severs himself from speaking even about good things (BDAG 296.1d).⁸¹ Likewise מִן is privative here.⁸² The Greek is undoubtedly elliptical and most likely conveys something to the effect of “I kept silent from (speaking about) good things,” though Aquila and Symmachus maintain the neuter singular ἀγαθόν (Reider & Turner 1966:1).⁸³ As a possibility in the marginal

⁷⁹ Duhm's (1922:164) annoyance with the seeming redundancy between דומיה and החשייתי מטוב further leads him to make several emendations throughout this verse: “Dessen דומיה ist nicht bloß unnütz, sondern lästig (verstummt mit Stillschweigen!) und nach meiner Meinung eine Glosse zu v. 4c; das החשייתי מטוב; ist kaum zu übersetzen, denn dies Verbum wird sonst nicht mit מִן konstruiert, und man begreift nicht, warum der Dichter vom Guten nicht reden wollte oder durfte.”

⁸⁰ Aquila and Symmachus evidently represent מִן with ἐξ ἐναντίας (Reider & Turner 1966:72); cf. also Ps 22(23):5; 34(35):3; 37(38):12 where ἐξ ἐναντίας occurs in 6.

⁸¹ Unfortunately 2110 has too many lacunae to offer a point of reference. In this case only ἐξ is clearly readable.

⁸² *IBHS* §11.2.11e(2), p. 216.

⁸³ A similar possibility is that the psalmist keeps silent *because of* good things. In this sense the memory of or respect for good things may have prompted the psalmist's silence in the presence of sinners.

note NETS offers “I stopped saying good things.”⁸⁴ This comports with Craigie’s (1983:307) translation, “I kept quiet even about good matters.”

καὶ τὸ ἄλγημά μου ἀνεκαίνισθη וכאבי נעבר

Waw joins the final Hebrew clause to the preceding clauses of v.3; καὶ had served this purpose all along.

v.3	aor pass	ἐκωφώθην	נאלמתי	ni. perf
	aor pass	καὶ ἐταπεινώθην	דומיה	noun
	aor act	καὶ ἐσίγησα	החשיתי	hi. perf
	aor pass	καὶ ... ἀνεκαίνισθη	נעבר (ו)	ni. perf
v.4	aor pass	... ἐθερμάνθη	חם	qal perf

Gunkel (1929:166) and Oesterley (1953:230) argue that וכאבי “and my pain” should be read as כבדי “my liver” as a parallel to לבי “my heart” in v. 4, but **Ⓣ*** does not read it as such. כאב occurs 14x in the HB and is rendered in Rahlfs’s LXX with 9 near-synonyms.⁸⁵ Ἄλγημα, on the other hand, occurs only 3x, and renders כאב (here) or the cognate מכאוב, and even the related verbal form ἀλγέω (above) occurs in the

⁸⁴ The psalmist may “stop” talking (GELS 621.2) about good things, or, by subtle contrast, refrain from saying anything good in the first place (GELS 621.1; BDAG 922.1a “say nothing, keep still, keep silent”).

⁸⁵ Ἀλγέω “to feel pain” (Ps 68[69]:30; Job 5:18, 14:22[cf. verbal form]); ἄλγημα “pain, sorrow” (Ps 38[39]:3); ἀχρειώω “become unprofitable, worthless” (2Kg 3:19); διαστρέφω “to mislead, pervert” (Ezek 13:22); λυπέω “to grieve” (Jer 15:18); ὀδύνη “pain, sorrow” (Ezek 28:24); πληγή? “plague, wound” (Job 2:13); πόνος “pain” (Gen 34:25; Is 65:14); τραῦμα “a wound” (Job 16:6); See also προσμείγνυται? “to unite” (Prov 14:13); ὡς πατήρ = אב + כ (Is 17:11).

Psalms.⁸⁶ The conjunctive regularity of v. 3 in **⚡*** explicitly associates the psalmist's ἄλγημα (emotional grief) with being rendered speechless and humiliated.

Now we learn that the psalmist's ἄλγημα was “renewed” or reinvigorated ἀνεκαίνισθη (aor pass ind 3s ἀνακαίνιζω).⁸⁷ Strangely Briggs (1906:345) refers to נעבר (ni. perf 3ms עבר) as a *hapax legomenon* even though it occurs 15x in the HB.⁸⁸ As a ni. “to be stirred up” (*HALOT* I:824; BDB 747b), however, עבר also occurs in Prov 15:6 (ἀπόλλυμι), a marginal reading in Sir 37:12 (συναλγέω “to share in sufferings with”),⁸⁹ and *4QSefer ha-Milhama* (4Q285f4:8).⁹⁰ עבר is otherwise well attested in later rabbinic literature with the same meaning (Jastrow 1079-1080). Mozley (1905:xiv) cites ἀνεκαίνισθη as a “smoother” or “less obtrusive” word than נעבר, later calling it a “paraphrase” (Mozley 1905:70). However, although other occurrences of ἀνακαίνιζω take on positive connotations (Ps 102[103]:5; 103[104]:30; Lam 5:21), 1 Macc 6:9 further exposes what appears to be a collocation in Greek by juxtaposing λύπη μεγάλη with ἀνεκαίνισθη.⁹¹ It is more likely that **⚡*** misunderstood this singular occurrence of עבר in the Psalms and replaced it with a more accessible collocation. Aquila and Symmachus both “corrected” once again

⁸⁶ כאב “pain” (Ps 38[39]:3); מכאוב “pain, suffering” (Eccl 1:18, 2:23).

⁸⁷ Aor pass ind 3s ἀνακαίνιζω, “to cause to revert to a former condition” (GELS 41*); “restore, renew” (BDAG 64*); “renew” (LEH 28*).

⁸⁸ Perhaps Briggs had in mind the form נעבר, which occurs nowhere else.

⁸⁹ See Ms D (Beentjes 1997:155), which reads יעבר “pass through” instead of עבר.

⁹⁰ 4Q285 describes the final battle with the Kittim in Ezek 38-39 as follows: יעמוד עליהם ונעברו עליהם “he shall make a stand against them and they shall be stirred up against them” (DJD XXXVI:236-237; Line 8 of frag. 4). However, it is suggested that נעברו is a mistake for the more common militaristic collocation in which ונערכו (“to organize”) is employed. See also J-M §51c.

⁹¹ καὶ ἦν ἐκεῖ ἡμέρας πλείους, ὅτι ἀνεκαίνισθη ἐπ’ αὐτὸν λύπη μεγάλη, καὶ ἐλογίσατο ὅτι ἀποθνήσκει. “And he was there many days because intense grief was renewed in him and he thought that he was dying.”

toward מ with ἀνεταράχθη “to be greatly disturbed” (Field 1875:148; Reider & Turner 1966:18).

4.6.4 Verse 4

PCO	מ
ἐθερμάνθη ἡ καρδία μου ἐντός μου, καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ. ἐλάλησα ἐν γλώσση μου	חַם-לְבַי | בְּקִרְבִי בְּהִגֵּי תְבַעֲרֶאָשׁ דְּבִרְתִּי בְּלִשׁוֹנִי
My heart grew hot within me and a fire shall be inflamed in the course of my meditation; I spoke with my tongue.	My heart was hot within me; in my sighing a fire burned; I spoke with my tongue

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ε[θερμανθη η καρδια μου εντο]ς μου : και εν [τη] μελετ[η μου εκ]
[καυθη]σεται πυρ : ελαλησα εν τη γλ[ωσση μου]

“My heart grew hot within me and a fire shall be inflamed in the course of my meditation; I spoke with my tongue.”

Continuing the narrative speech of the psalmist initially begun with the aorist verb in 2b, verse 4 closes the parenthetical commentary and segues back into the main portion of the psalmist’s prayer.

ἐθερμάνθη ἡ καρδία μου ἐντός μου חַם לְבַי בְּקִרְבִי

The psalmist’s figurative language reveals the mounting emotional pressure to air his grievance to God in the light of remaining unjustly silent before wicked people (vv. 2-3). The ingressive verb חַם is followed by לְבַי; ט* likewise opts for a passive verb with καρδία as its subject.⁹²

⁹² Καρδία (BDAG 509.1ε) refers figuratively to the psalmist’s emotions, wishes, or desire, i.e. the seat of emotions (GELS 363.4*).

חם (qal perf חםח “to grow warm”) occurs 22x in מִן and is rendered with θερμαίνω (pass. “get warm” GELS 328.2*; BDAG 454) 11x in Rahlfs’s LXX.⁹³ Beyond θερμαίνω, חםח is also rendered with several cognates: διαθερμαίνω (Exod 16:21); παραθερμαίνω (Deut 19:6); θερμός (Job 6:17; Eccl 4:11); θερμασία (Jer 28[51]:39); as well as related words ἄνθραξ (Isa 47:14); θάλλω (Job 39:14); προσκαίω (Ezek 24:11).⁹⁴ In 38(39):3 ח* renders חםח with the fifth aorist verb, the fourth aorist passive verb in vv. 4-5 of the psalmist’s memoir. The aorist passive ἐθερμάνθη is glossed as a real passive in LEH (204) for 1 Kg 1:1 “to be warmed” but intransitively (still under the passive category) for Ps 38(39):4 “to grow hot.” As Crum (677) aptly notes for זמִמ “be hot,” the Coptic rendering here (so Sa), ἐθερμάνθη is also simply intransitive. The intransitive/stative sense of חםח comports well with ἐθερμάνθη, and in fact both words occur only one time in the Psalms.⁹⁵

Occurring “approximately 150 times in the MT,” Sollamo (1979:235), says of קרב + ב: “As a rule it functions as a semipreposition,⁹⁶ on only six occasions has the component קרב *undoubtedly* preserved the function of an ordinary noun” (emphasis

⁹³ Θερμαίνω occurs 11x in Rahlfs’s LXX, rendering חםח in every instance except Ezek 24:11 (חרר). Note however, its presence in Wis 16:27; Sir 38:17 Ms B (חםח and the marginal reading חםח, see Beentjes 1997:166).

⁹⁴ חםח is also rendered with few unrelated instances παρακαλέω Isa 57:5; ἄμα Neh 7:3; not translated? Job 30:4.

⁹⁵ BDAG (454) likewise claims that the lexical form of θερμαίνω in the literature surrounding the NT is the middle form θερμαίνομαι. In Rahlfs’s LXX it occurs in 1 Kgs 1:1, 2; 2 Kgs 4:34; Isa 44:15, 16[2x]; Hos 7:7; Hag 1:6; Ps 38[39]:4; Job 31:20; Eccl 4:11. GELS (328.1) locates an active form (+ acc) only in Sir 38:17, meaning “add enthusiasm to.”

⁹⁶ Sollamo (1979:1-2) classifies בקרב as a “semipreposition” following Brockelman’s (1913:383) “Halbpräposition.” According to Sollamo (1979:1), “semiprepositions may be defined as combinations of a preposition and a noun but whose function is prepositional.”

original).⁹⁷ As a so-called semipreposition בקרב means “in(to) the inward part of the body” or “within, in(to)” (Sollamo 1979:235). Ἐντός occurs only 7x in all of Rahlfs’s LXX. In its articular construction τὸ ἐντός refers to the content of an object, or as τὰ ἐντός “the inside” of an object (BDAG 340.2; GELS 242*).⁹⁸ As an anarthrous construction, as in our verse, ἐντός pertains to what is *inside*, *within*, or *within the limits of* something else (BDAG 340.1). In Ps 108(109):22 ἐντός also refers to the psalmist’s “heart” within him, and by figurative extension, his emotions.⁹⁹ Excepting only 1 Macc 4:48 and Song 3:10,¹⁰⁰ ἐντός always renders קרבי (ב).¹⁰¹ Though the idiom may refer merely to intense emotion as is the case in Luke 24:32,¹⁰² Oesterley (1953:231) concludes that the burning heart is anger and rage, and indeed the following parallel line may support this.

καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ בהגי תבער אש

Most English translations regard בהגי temporally: “While I mused, the fire burned.” In fact many English translations render the “b” colon as a temporal protasis: “a” and “b”

⁹⁷ HALOT (II:1135) classifies קרב “entrails, inward parts” primarily as a noun, though its prepositional function “in the midst of” is also recognized. See also BDB 899.

⁹⁸ In 1 Macc 4:48 ἐντός refers to things *inside* the temple; Ps 102(103):1, to bless the Lord with all that is *inside* (קרבי) the psalmist; Sir 19:26, ἐντός as content = deceit; Isa 16:11 (קרבי) ἐντός as content = feelings; Matt 23:26, ἐντός refers to the inside of a cup.

⁹⁹ In the NT the Kingdom of God is said to be ἐντός ὑμῶν.

¹⁰⁰ Song 3:10 uses ἐντός αὐτοῦ (= תוכו) as the interior of Solomon’s sedan-chair.

¹⁰¹ Sollamo (1979:235) argues that ἐντός is an equivalent to בקרב in only two instances: Ps 38(39):4 and 108(109):22. Evidently she does not regard קרבי (= ἐντός) as semipreposition.

¹⁰² καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη [see ἐκκαυθήσεται in Ps 38:4] ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; “They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” (NRSV)

are ambiguously linked but culminate in the apodosis (“c”), though מ remains terse.¹⁰³ Note the NRSV rendering below.

- a My heart became hot with me;
- b while I mused, the fire was burning;
- c *then* I spoke with my tongue

In מ the *yiqtol* תבער in 2b follows the preceding *qatal* חם in 2a. It is possible that תבער is a preterite or past progressive in force (so NET).

- a חם לבי בקרבי
- b בהגיגי תבער אש
- c דברתי בלשוני

⊗ deviates from the Hebrew asyndeton by explicitly coordinating clauses with καί.¹⁰⁴ Put differently, the clausal apposition in the Hebrew is removed by the Greek conjunction. Thus the first two cola are circumstantially linked.

- a ἐθερμάνθη ἡ καρδία μου ἐντός μου
- b καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ
- c ἐλάλησα ἐν γλώσσει μου

¹⁰³ Likewise JPS generally opts for more terse language throughout this psalm. It juxtaposes cola a and b in synonymous parallelism: “My mind was in a rage; my thoughts were all aflame; I spoke out.”

¹⁰⁴ Symmachus, however, does not use a conjunction and rewords the second clause: ἐξεθερμάνθη ἡ καρδία μου ἐντός μου. ἐν τῷ ἀναπολεῖν με ἀνεκαίομην πυρί (Field 1875:2:148). Ἀνακαίω “light up” in the passive idiomatically pertains to being angered – “while I reconsidered, I was lit up with fire!”

In the Greek ἐν (GELS 231.3; BDAG 329.10a) naturally represents כ beginning a temporal prepositional phrase.¹⁰⁵ Μελέτη (GELS 447.1 “act of pondering”; BDAG 627 “meditation”) occurs 15x in Rahlfs’s LXX, 10 of those in the Psalms,¹⁰⁶ and the remaining 5 in Eccl, Job, Isa, and Lam.¹⁰⁷ Μελέτη semantically levels a number of related Hebrew words: הגיון “meditation” Ps 18(19):15; Lam 3:62¹⁰⁸; הגיג “sighing” (in prayer) Ps 38(39):4; הגות “meditation” 48(49):4; להג “study” Eccl 12:12; הגה “sigh” Job 37:2, and in Ps 118(119) juxtaposes שׁעשׁועים “desire, delight” 118(119):24, 77, 92, 143, 174 and שיחה “meditation” 118(119):97, 99. The underlying Hebrew הגיג occurs elsewhere only in Ps 5:2, where ⚡* renders it with κραυγή “shout.” Thus ⚡* represents the psalmist’s emotional urge to speak (= πῦρ) as brimming *while* he silently thinks about (ἐν τῇ μελέτῃ μου) his situation,¹⁰⁹ i.e. the fact that he is surrounded by sinners (v. 2 ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου). Ἐκκαυθήσεται (ἐκκαίω BDAG 303.1 “to kindle, be inflamed”; the passive may have an active sense → καίω BDAG 499.1b* “to light, to have/keep burning”; GELS 208.2* “to ignite”) is used figuratively for emotional agitation and parallels ἐθερμάνθη of 2a. ⚡* renders the *yiqtol* תבער with a future passive form, which correlates with the tendency to render verbal forms rather stereotypically¹¹⁰; ⚡* typically trades aorist forms for *qatal* and *wayyiqtol* forms, and present/future forms for *yiqtol/modal* forms.¹¹¹ In this Psalm, however, תבער likely follows the verbal sequence

¹⁰⁵ Ἐν may be used temporally to indicate an action or occurrence *within which* another takes place.

¹⁰⁶ Ps 18(19):15; 38(39):4; 48(49):4; 118(119):24, 77, 92, 97, 99, 143, 174.

¹⁰⁷ Eccl 12:12; Job 33:15; 37:2; Isa 28:8; Lam 3:62.

¹⁰⁸ Job 33:15 probably confused the ת of חזון “vision” for ג (= הגיון).

¹⁰⁹ Τῇ μελέτῃ μου obviously does not refer to “scholarly” activity, in this context.

¹¹⁰ Flashar (1912:105) coined the term *Stereotypen* for consistent Greek representations of Hebrew/Aramaic words.

¹¹¹ Of the 332 *waw* consecutive verbs in the Psalter that are translated, and operating with the working assumption that מִ is a close equivalent to the LXX *Vorlage*, roughly 90% are rendered with aorist forms (299), 7% future (22), 2% present (5), and 1% imperfect (3). While these statistics do not

as a progressive past (“during X, Y was happening”). In the Greek, the same collocation, with πῦρ as grammatical subject, occurs in Ps 105(106):18 with the aorist passive form, and again in Sir 16:6 (hoph. 77) with parallel future and aorist passive forms.

Ps 105(106):18

καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ	And fire <u>was kindled</u> in their assembly;
αὐτῶν φλόξ κατέφλεξεν ἀμαρτωλούς	a flame consumed sinners.

Sir 16:6

ἐν συναγωγῇ ἀμαρτωλῶν	In an assembly of sinners a fire <u>shall be</u>
ἐκκαυθήσεται πῦρ καὶ ἐν ἔθνει	<u>kindled</u> , and in a disobedient nation
ἀπειθεῖ ἐξεκαύθη ὀργή	wrath <u>blazes up</u> . (NRSV)

account for *why* the LXX Psalter translator(s) rendered Hebrew verbs in this way – for instance, perhaps a pointed (מ) *waw consecutive* as we have it was interpreted as a jussive in the unpointed *Vorlage* by the translator(s), etc. – they do show what is typical of how 7* represented verbal forms, morphologically. Further, *wayiqtol/modal* forms in the Psalter (מ) are highly abundant and more flexible than *waw consecutive* forms; there are some 2088 imperfect verbs alone in the Psalter (מ). The flexibility of modals (e.g., jussive, cohortative) spread out among present and future indicative forms in translation far more than do *wayiqtol* and *qatal* forms, the latter of which, again, tend toward aorist forms in translation. For instance, there are some 1792 *qatal/wayiqtol* forms in the Psalter (מ), with a rough correspondence (1943x) of aorist indicative forms in the LXX-Psalter. 1426 aorist verbs in the LXX-Psalter comprise imperative, subjunctive, optative, and infinitive forms, roughly corresponding to imperative, jussive/cohortative and infinitive forms in the מ Psalter. All of this is to say that the Greek Psalter tends toward a formal and even predictable relationship with its presumed Hebrew parent with respect to verbal “tense”. Although Barr (1987) does not provide these statistics, he does draw a similar conclusion.

Both 6* and the presumed *Vorlage* betray parallelism, but 6* furthers the parallelism morphologically with verbs built on the sixth principle part (aorist and future passive).

ἐλάλησα ἐν γλώσση μου דברתי בלשוני

The final clause of v. 4 once again serves as a transition into reported speech (ἐλάλησα / דברתי) that has already taken place. Ἐν (rendering כ) is used instrumentally (“with”), a construction that is attested as early as Homer (BDAG 328-329.5b; BDF §219). Once again ἐν τῇ γλώσση μου finds support in 2110 (so also 2013) and may well reflect OG. In any case the point is semantically insignificant. See v. 2 for a comment about the metonymic usage of the נִשְׁלָה/γλώσση.

4.6.5 Verse 5

PCO	נח
<p>Γνώρισόν μοι, κύριε, τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου, τίς ἐστίν, ἵνα γνῶ τί ὑστερῶ ἐγώ.</p> <p>“Reveal to me, Lord, my end and the number of my days. What it is, that I may know what I lack.”</p>	<p>הוֹדִיעֵנִי יְהוָה | קֶצֶי וּמִדַּת יָמַי מִהֲיֵא אֲדָבָה מִהֲקִדְלֵ אָנִי:</p> <p>“Lord, make me know my end; and the measure of my days, what it is! Let me know how transient I am.”</p>

Bodmer XXIV(2110):

γνω]ρισον μοι κε̄ : το περας μου : κα[ι τον αριθ]μον των ημερων μου τις
εστιν : ἴν[α γνω τι υ]στερω εγω

“Reveal to me, Lord, my end, and the number of my days, what it is, that I may know what I lack.”

Verse 5 resumes the psalmist’s recorded prayer (1-2a), which now extends to v. 14 with only liturgical interruptions (διάψαλμα).

γνώρισόν μοι κύριε τὸ πέρας μου
καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου

הודיעני יהוה קצי
ומדת ימי

Distinct from earlier material in this psalm, v. 5 begins the second round of reported speech with an imperative (hi. sg) הודיעני (ידע), which takes two objects “to let someone know something” (cf. MT-Ps 32:5; 51:8, *HALOT* I:392.1). הודיעני (hiphil + pronominal object) occurs only here and two other times in the Psalms. ה* represents הודיעני with an imperative of request, γνώρισον (aor act imperative γνωρίζω “to make known, reveal” BDAG 203.1; GELS 134.1), followed by the dative indirect object μοι, and in fact γνώρισον μοι represents all instances of הודיעני in the Psalms (see 24[25]:4 and 142[143]:8).¹¹² Gunkel (1929:166) proposes an unwarranted emendation by shifting הודיעני to אודיעך (hiphil imperfect 1cs) “I let you know,” in order to circumvent the fact that the psalmist laments his own mortality while simultaneously decrying the futility of human life just one verse later. However, such a free emendation ignores the Greek translation (γνώρισόν μοι) and overlooks the fact that this type of thematic tension is not uncommon elsewhere, most prominently in Job and Qohelet.

Interrupted by the vocative addressee, κύριε = יהוה,¹¹³ the imperative governs two object clauses: קצי/τὸ πέρας μου and מדת ימי “measure/end of my days”/τὸν ἀριθμὸν τῶν ἡμερῶν μου “the number of my days.”¹¹⁴ Briggs (1906:346), Gunkel

¹¹² The imperative of ידע occurs only five times in the Psalms. See also 89(90):12 where הודע = γνώρισον, and 104(105):1 where הודיע = ἀπαγγείλατε.

¹¹³ For a discussion of the rendering of the divine name see Jellicoe (1968:270-272), who concedes that the LXX translators originally retained the divine name in paleo-Hebrew, Aramaic, or with the “imitative” Greek construction ΠΠΠ (= יהוה). For more recent considerations that argue more convincingly for the originality of κύριος for יהוה, see especially Pietersma (1984), Wevers (2001), and Rösel (2007).

¹¹⁴ A lacks μου here (τὸν ἀριθμὸν τῶν ἡμερῶν), thus offering a potentially eschatological reading.

(1929:166) and Craigie (1983:307) see at issue here the psalmist's concern for the transience of life, the reality of his own mortality. Clifford (2000:59) argues that commentators, by consensus, have misinterpreted the psalmist's plea in MT-Ps 39:5 and 90:12 by associating the object clauses with respect to the end of the psalmist's life. He states:

The vocabulary in v. 5 does not support the common explanation. Hebrew קץ v. 5a refers to a definite term or boundary, not general shortness of time. The unique phrase מֵדַת יָמִים, “measure of days,” is illuminated by the semantically similar מִסְפַּר יָמִים, “the number of days,” which means a set period of time in Exod 23:26; Qoh 2:3; 5:17; 6:12. The idiom סָפַר יָמִים, “to count the days,” occurs in Lev 15:13, 28; 23:16; Ezek 44:26 in the sense of counting off or noting a predetermined time period. The phrase מֵדַת יָמִים thus is simply a set period of time, not an undetermined period (Clifford 2000:60).

For Clifford (2000:60), these “lexical and semantic problems” are rectified when the psalmist's plea is understood not with respect to the end of his *life*, but with respect to the end of a set period of *affliction*. Clifford concedes above that both מֵדַת יָמִים and מִסְפַּר יָמִים “number of days” are “semantically similar” and both denote a “set period of time,” not “general shortness of time” or an “undetermined period.” While yet conceding that ⚙* interpreted our verse in the traditional manner – i.e. ⚙* has in view the end of life with τὸν ἀριθμὸν τῶν ἡμερῶν, not a set period of affliction (Clifford 2000:60) – Clifford seems not to notice that ἀριθμός is a near-synonym with מִסְפַּר, or at least regularly represents מִסְפַּר across Rahlfs's LXX, and indeed represents מִסְפַּר יָמִים in all of the verses he cites as exemplars.

Secondly, Clifford does not offer an alternative Hebrew word/phrase for what would represent according to his phraseology a “general shortness of time.” *HALOT* (I:547) classifies מֵדַת as in reference to the “measured length” of the psalmist's days. Among the preceding and following parallel lines, it is evident that the psalmist's concern is in fact with how many days are left to him, of which v. 14 seems also to support. קץ may in fact refer to the “end” of the psalmist himself, as it is used elsewhere of the “end” of

people (cf. Gen 6:13 καιρός; Lam 4:18 καιρός; Dan 11:45 συντέλεια). Jer 28(51):13 also uses πέρας (= קֵץ) in reference to the “end” or “conclusion” of a person (GELS 545.2; BDAG 797.2), and the Greek daughter versions render πέρας with, ἄε “end” (Sa), ἄωκ “completion, end” (Bo), *finis* “end” (La), and ἄκρω “extremity” (from the root אָכַר “latter part, end”) (both Syh and S). Thus, the length of days is more likely a conglomerate in terms of a span of time. The fact remains that מִדַּת יָמִים occurs only here in all the HB, and G* represented it with a more attested interpretation that clearly does reference the number of days left to the psalmist, presumably of life.

Thirdly, Clifford does not explain why the end of one’s affliction should be categorically different than the end of one’s life. He does not consider that affliction might be integral to the psalmist’s realization of mortality. Presumably both mortality and afflictions would be known or determined by God and unknown (i.e. not set or determined) in the psalmist’s experience, regardless of how long either should last. Thus the issue here seems not to be a lexical-semantic one, and Clifford’s lexical-semantic distinctions do not convince; the tension in the psalm remains. In any case it is clear that the meaning of Ps 89(90):12 is not the same as 38(39):5.

τίς ἐστίν מה היא

מה היא follows the previous clause appositionally, what Briggs refers to as an “emphatic reiteration.” מה היא consists of an interrogative pronoun followed by a feminine personal pronoun and occurs elsewhere in Gen 23:15 (מה־היא = τί ἄν εἴη τοῦτο), Num 13:18 (מה־היא = τίς ἐστίν) and Zech 5:6 (מה־היא = τί ἐστίν).¹¹⁵ G* likewise represents מה היא with an interrogative pronoun (τίς), but interpreted היא, not formally, but as a copula (*HALOT* I:241.11) with ἐστίν (see the same in v. 8). G* queries the ἀριθμός of days left to the psalmist, hence the masculine form here.

¹¹⁵ According to GKC §321, the writing of היא for היא in the Pentateuch “rests on an orthographical peculiarity which in some recension of the Pentateuch-text was almost consistently followed, but was afterwards very properly rejected by the Masoretes.”

ἵνα γνῶ τί ὑστερῶ ἐγώ אדעה מה חדל אני

Whereas מִ begins the final clause of v. 5 with the hiph. imperf/cohortative אדעה “let me know,” שׁ* utilizes a purpose clause, where ἵνα governs the aorist subjunctive verb γνῶ (γινώσκω, GELS 132.1 “come to know, find out by observation or inquiry”) followed by an indirect question (BDAG 200.1c*). Some Hebrew manuscripts read ואדעה (De Rossi 1788:27), in which case the *Vorlage* could have prompted the telic interpretation on the part of שׁ*. Once again the interrogative pronoun is used, now to quantify how (מה) transient לְדָן (adj. HALOT I:293.2) the psalmist’s life really is. That is to say, the psalmist expresses concern as to just how quickly he will pass through life as though the end is near. In contrast שׁ* introduces an object clause with an accusative neuter interrogative pronoun τί embedded in an indirect question (e.g. 1 Sam 14:38; 25:17; 2 Sam 18:29).

Ὑστερῶ “lack, be lacking, go without, come short of; not have” (BDAG 1044.5a*; GELS 707.3*) breaks semantically from לְדָן; שׁ* explicitly asks the Lord to know (γνώρισον) how many days are left to him so that (ἵνα) he may understand: (a) how many of his allotted number he lacks (τί ὑστερῶ ἐγώ), i.e. how many of his allotted days he has yet to experience (so Clifford 2000:60), or (b) what is still missing in the שׁ-psalmist’s life (Cf. Matt 19:20 τί ἔτι ὑστερῶ “In what respect do I still fall short?”). Occurring only 3x in the Psalms, לְדָן is elsewhere rendered with βούλομαι “want, desire” (35[36]:4) and κοπάζω “cease, stop” (48[49]:10[9]). Whether שׁ* regarded the adjective לְדָן (“forebearing, lacking”) as the verbal לְדָן (“cease, refrain, fail to appear” = κοπάζω?), ὑστερῶ must still be understood within the Greek text. לְדָן rendered elsewhere does not help us decide. Thus שׁ* attempts to offer the meaning of the Hebrew as he understood it by taking the necessary liberties in semantic representation and sentence structure.

4.6.6 Verse 6

PCO	מ
<p>ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου, καὶ ἡ ὑπόστασίς μου ὡσεὶ οὐθέν ἐνώπιόν σου, πλὴν τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν. διάψαλμα.</p> <p>“Look, you have made my days as handbreadths, and my existence is as though it is nothing before you! In any case, everything is futility: every living person.”</p> <p>Interlude on Strings</p>	<p>הִנֵּה טְפִחוֹתַי | מִי וְחַלְדֵי כְּאִין נִגְדָה אֶד בְּלִהְבֵּל כָּל־אָדָם נִצָּב סֵלָה:</p> <p>“Look, you have made my days as handbreadths, and my lifetime is as nothing in your sight; surely, every man is entirely transitory, even the one who is firmly established.” Selah</p>

Bodmer XXIV(2110):

ἰδοὺ παλαιας εθου τ[ας ημερας] μου : και η [υ]ποστασις μου ως ουθεν
[ενωπιον] σου πλην τα συμπαντα [μ]αταιο[της πας] ἄνωσ ζω[ν] διαψαλμ[α]

“Look, you have made my days old, and my existence is as though it is nothing before you! In
any case, everything is futility: every living person.” Interlude on Strings

Verse 6 continues the appeal to the Lord from v. 5 and closes the first stanza of the psalm with *διάψαλμα/הלל*. Musing about the transitory life (cf. v. 12), the psalmist introduces themes similar to Ecclesiastes (to be discussed).

ἰδοὺ הנה

Verse 6 begins with the deictic particle הנה, which draws the hearer’s attention to the propositional content of v. 5.¹¹⁶ More specifically, by initiating v. 6 with הנה the

¹¹⁶ הנה (and והנה) primarily functions as a deictic particle whereby the audience is directed toward some spatial, temporal, or propositional proximate (BHRG §40.21.4.1.).

psalmist builds upon the imperative in v. 5, i.e. the הנה statement provides a supporting ground of reason for the directive just stated (*BHRG* §40.21.4.13).¹¹⁷ ה* renders הנה with the demonstrative/presentative particle ἰδοῦ (BDAG 468.1a; GELS 337.3), which prompts the audience’s attention to the following clause. In fact ה* represents 28 of the 31 instances of הנה in מִי with ἰδοῦ.¹¹⁸ In this regard, הנה, and ἰδοῦ by representation, function as sentence deictics; their scope does not appear to be that of macro-syntactic discourse markers.

παλαιστὰς ἔθου τὰς ἡμέρας μου טפחות נתתה ימי

At some point early in the textual transmission of ה*, presumably before the translation of Symmachus,¹¹⁹ παλαιστὰς was corrupted with παλαιάς (omitting στ), thus representing “you made my days old” in 2110, as well as the following manuscripts:¹²⁰ B, S, Bo, 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051, 2013; Sa (παλας), M, 1220; R, La^R, La^G, Aug, Tert, Cyp, and minuscules 115, 141-144, 146, 151, 167, 185, 276, 281. Ironically, the textual corruption in the Greek brought about entirely

¹¹⁷ See similar instances where the הנה clause grounds a preceding directive in Gen. 38.23; Exod. 32.34; Isa. 35.4; 38.17; 41.15; 47.14; 62.11; Ezek. 3.25; Zech. 9.9; Ps. 119.40; Job 33.2; Prov. 1.23. Also 1 Kgs 1.14; 14.2 and Jer. 17.15.

¹¹⁸ Though הן and הנה are sometimes near-synonymous as deictic or demonstrative particles, הן “expresses the attitude of a speaker” whereas הנה more often presents (points to) something, either as a full discourse marker or clause deictic (*BHRG* §40.20.1. p.419, also 4.21.1, p.424). Of its five occurrences of הן in the Psalms, הן is rendered four times with ἰδοῦ (once in 77[78]:20 with ἐπεὶ). Irrespective of the distinction between הן and הנה, as we understand it, the Greek translator did not offer any semantic evidence of such a distinction between the two. Ἰδοῦ was evidently regarded as a close semantic representation for both.

¹¹⁹ Instead of correcting toward παλαιστὰς, Symmachus chose the near-synonym σπιθαμή (σπι), meaning “span,” equaling the distance between the thumb and little finger, or about 23 cm (BDAG 938).

¹²⁰ See also Rahlfs (1907:44, 52, 230).

opposing views in the Latin, for whereas in La^G the psalmist's days have been made *veteres* "old," in *iuxta Hebr.* they are *breves* "brief." Ga, however, has *mensurabiles* "measure, estimate" and Syh כְּאַי "span."

Ⲭ* fronts the accusative complement (παλαιστάς) of a double accusative object-complement before the main verb (τίθημι, BDAG 1004.5aβ) with the direct object (τὰς ἡμέρας) following. The fact that Ⲭ* opts for a formal rendering of Hebrew word order likewise brings about *hyperbaton*. Even though it is not a case of compositional *hyperbaton*, it is a case of translational *hyperbaton*, and the Greek text has its own significance. That is to say, the fronted object following ἰδοῦ invokes emphasis upon just how brief human life really is that the Lord appoints (ἔθου/התנתן). Likewise lexically, παλαιστής, rendering הַחֵטֶם "handbreadth" (כַּאֲמָרָה "measure" Ⲥ) represents a very brief moment in time, by simile. Literally παλαιστής signifies the "length equivalent to 4 fingers" or "77-78 mm" (LEH 457) and Craigie (1983:309) also states: "The "handbreadth" (1 Kgs 7:26; the measurement was that of four fingers, Jer 52:21) was one of the smallest measures in the Hebrew system of measuring, so that the metaphor reduces the span of human life to something tiny from the perspective of God." The imagery in Ⲭ* is the same as it is in מִ.

καὶ ἡ ὑπόστασις μου ὡσεὶ οὐθὲν ἐνώπιόν σου כִּי לֹא אֶמְצָא

A key difficulty in Ps 38 is determining the meaning of ὑπόστασις. Dörrie's (1953) extensive treatment of ὑπόστασις primarily considers its philosophical background with a dizzying array of nuances including such glosses as: "foundation, ground, basis, reality, substance, life, and refuge." Not only is it fraught with semantic difficulties as attested by the lexica,¹²¹ Ⲭ* represents two different Hebrew words with ὑπόστασις in our psalm: דָּלַח in v. 6 and תְּלוּחַת in v. 8. Indeed Mozley (1905:70) states that ὑπόστασις is "very common in Gk. authors esp. from Aristotle onwards in widely

¹²¹ LEH (637) glosses ὑπόστασις in 38(39):8 with "protection, re-course," while erroneously citing two instances in v. 6 "(actual) existence" and "expectation, hope" respectively.

different senses,” and that its meaning in v. 6 and v. 8 is “obviously” different.¹²² Both NETS and GELS (705.4*) maintain “existence” in both verses, and certainly a reader without recourse to the Hebrew might draw a similar conclusion. Compounding the problem with regard to its 22 occurrences in Rahlfs’s LXX, as Dörrie concedes, the translators employed ὑπόστασις for 12 different Hebrew words, and in many instances ὑπόστασις does not clearly convey the meaning of the Hebrew word. “So ist ὑπόστασις an vielen Stellen keine exakte Übersetzung; mit diesem Wort wird häufig etwas in den Text hineingetragen, was das Hebräische offenbar nicht besagt” (Dörrie 1953:45).

Likewise, in the Psalms ὑπόστασις represents חַלַּד “lifespan” (*HALOT* I:316), “duration” or “duration of life” (BDB 317), תּוֹחַלַּת “expectation, hope,” מְעַמָּד (“firm ground” = ὑπόστασις “place to stand” Ps 68[69]:3), and רַקְמָתִי (138[139]:15) “to weave, embroider.”¹²³ With this in view, חַלַּד in Ps 88(89):48 offers the closest parallel to 38(39):6, even interpreting the psalmist’s words in the following verse plainly with reference to human mortality.

Ps 88(89):48-49

μνήσθητι τίς μου ἢ ὑπόστασις, μὴ γὰρ
ματαιίως ἔκτισας πάντας τοὺς υἱοὺς τῶν
ἀνθρώπων τίς ἐστὶν ἄνθρωπος, ὃς
ζήσεται καὶ οὐκ ὄψεται θάνατον,
ρύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς
ἄδου;

Remember what my substance is. For, surely,
you did not create all the sons of men in vain?

זכר אני מה חַלַּד על מה שוא בראת כל בני אדם
מי גבר יחיה ולא יראה מות ימלט נפשו מיד שאול

Remember how short my time is, for what
vanity you have created all mortals! Who can

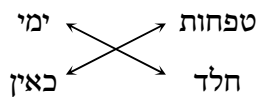
¹²² Cp. Heb 3:14 with 11:1.

¹²³ The BHS apparatus suggests that רַקְמָתִי was understood as וְקָמְתִי “height” in 6*, though the cognate languages attest to “form, shape, existence” (see קָמָה *HALOT* II:1098). LEH, however, suggests a more compelling *Vorlage* reading from the root רַק/רִיק “empty, vain.”

Who is the person who shall live and not see death, shall rescue his soul from the power of Hades? (NETS) | live and never see death? Who can escape the power of Sheol? (NRSV)

As a euphemism for the psalmist's death, Aquila renders חלד (= PCO ὑπόστασις, מ חלד) with רָבַח "immersion, a dip, a dive" (so Ceriani 1874), for which Reider and Turner (1966:128) have καταδύσις ("going down, descent" [LSJ], though "hole, hiding place" so LEH 313 cf. 1 Kgs 15:13).¹²⁴ Symmachus has βίωσις "manner of life" (Field 1875:148).

Both 6* and מ coordinate the nominal clause in v. 6 with καί/ו. The disjunctive *waw* governs the temporal expression חלד, which parallels ימי of the previous verse with a chiasm. Thus "handbreadths" (טפחות) are "as nothing" אין + כ and the psalmist's "days" ימי refer to his חלד "lifetime." Once again, the parallelism argues against a mere length of affliction as Clifford (2000) posits.



According to BDAG (1040.1*) ὑπόστασις in v. 6 represents the psalmist's "actual being" or "existence" (LEH 637; GELS 705.4*) and for Dörrie (1953:44) "life." Indeed the psalmist vexes over his mortality and brevity of life. מ describes the duration of the psalmist's life and human life generally (חלד) as fundamentally transitory, brief, inconsequential, i.e. "as nothing" (כאין, 38[39]:6), and therefore "trivial" or "worthless" (שוא, 88[89]:48). The psalmist in 6*, however, turns the spotlight on his "existence" (ὑπόστασις) as insignificant before God, i.e. as if it is nothing (ὡσεὶ οὐθέν, 38[39]:6), and therefore "futile," "vain" (μάταιος, 88[89]:48).

The supposed divergence in meaning of ὑπόστασις between its occurrence in v. 6 and v. 8, based on the difference in the Hebrew, has also prompted additional guesswork among commentators. In v. 8 Hatch (1889:88) maintains that ὑπόστασις means "ground of hope" (so also LSJ, Brenton and Thomson). Dörrie concedes that

¹²⁴ חלד? cf. Song 7:10, Pr 23:31 חיך; ירד?

ὑπόστασις, which represents מַעֲמָד “standing ground” (so “place to stand” LEH 637) in 68(69):3, does indeed approach the sense of “hope” in that one instance. Against this Turner (2001:293) has argued that “hope, grounds of hope has no Greek pedigree,” unless one concedes that Ps 38(39):8 is the exception. Mozley (1905:70) glosses ὑπόστασις as “support” (cf. GELS 704.5), and Dörrie (1953:40) with “refuge.” To draw out the sense of the Hebrew more clearly, Aquila has καρᾶδοκία “eager expectation” (BDAG 508*; (Reider & Turner 1966:125),¹²⁵ thus expunging the notion of existence from the verse. BDAG (1041.3*) glosses ὑπόστασις in our verse with “situation, condition, frame of mind” (Cicero, *Ad Attic*, 2, 3, 3 *nostram* = our situation; Dio Cass. 49, 9; Josephus *Aniquities* 18, 24; Polyb. 6, 55, 2), but these too appear to be exceptional. If once accepts “situation,” or “condition” (so BDAG), ὑπόστασις could have in view the fact that God had made the psalmist a reproach before fools (v. 9).

More problematic, however, is the fact that each proposed nuance – *situation, life, refuge, hope* – can be slotted sensibly within the context. Meanings central to (a) the psalmist (i.e. the psalmist’s “life, existence, situation, or condition”) overlap to some degree and meanings central to (b) God (i.e. “refuge, hope” in God) do as well. In this way NETS may have opted for the most practical solution with “existence” in both instances, although the wide semantic range of ὑπόστασις could just as well have conveyed either (a) or (b), for the translator. However, one must contend with the fact that ⚡* created ambiguity by leveling the Hebrew vocabulary with ὑπόστασις. Instead of forcing ὑπόστασις to adopt the underlying Hebrew meaning which is not clearly attested in Greek literature (“hope”), the more typical meaning (“substance, existence”) should be assumed.

The comparative particle ὡσεὶ “as, as if” (BDAG 1106.1; GELS 749.1a) takes a predicate nominative (neuter negative) particle οὐθέν,¹²⁶ which, when used as a

¹²⁵ Aquila reads ἡ καρᾶδοκία μου μετὰ σοῦ.

¹²⁶ Οὐθέν is a variant spelling (→ οὐθείς → οὐδεῖς) attested as far back as Aristotle, BDAG (735). See Thackeray (1909:58-62). In fact the more commonly spelled variant οὐδέν occurs in B, S, 1220, Symmachus, and Theodoret, though 2013 is dubious. Thackeray (1909:58) states: “The form οὐθείς

substantive means “nothing” (GELS 513.Ic), and by figurative extension, “worthless, meaningless, invalid” (BDAG 735.2bβ), so *nihilium* (Ga). It is true that ὡσεὶ occurs 67x in the Psalter and only 119x elsewhere in Rahlfs’s LXX, whereas ὡς is much more common with 134 occurrences in the Psalms and 1830x elsewhere in Rahlfs’s LXX.¹²⁷ Both lexemes regularly render כִּ and are interchangeable in the manuscript witnesses in both the LXX and NT, etc. (BDAG 1106).¹²⁸ Nevertheless, ὡς is much more varied in usage (e.g. in predication) than comparative ὡσεὶ (see also ὡσπερ/ὡσπερεὶ, BDF §453.3). Here, however, ὡσεὶ lit. “as if” or “as though” (i.e. “my existence is as though it were nothing in your estimation”) may take the sense further than ὡς. Scribal preference accounts for some of the variation in the copies. Likewise, the more commonly spelled οὐδέν finds plentiful support elsewhere (e.g. ὡς οὐδέν Sir 8:16; 40:6; Is 40:17, 23; Aristeas 211, 271; TestJob 47:7; Acts 20:20; Mpolycarp 8:3), whereas ὡσεὶ οὐθέν is limited to our verse. As is so often the case, Aquila rendered the Hebrew with οὐκ ἔστιν (Field 1875:148; Reider & Turner 1966:81).

In both מִ and מִ*, however, the underlying issue is comparative: the psalmist has not thrown up his hands in despair, but emphasizes the grandeur of God in the light of the comparably minuscule, brief, and seemingly insignificant human existence, i.e. the “nothingness” of human life. For a discussion of נָגַד/ἐνώπιον see verse 2 (ἐναντίον, see also Sollamo 1979:17). In Psalm 38 ἐναντίον points to the psalmist and ἐνώπιον

(μηθείς) is one which we are in a position to trace from its cradle to its grave. First found in an inscription of 378 B.C., it is practically the only form in use throughout the Greek-speaking world during iii/B.c. and the first half of ii/B.c. In 132 B.C. the δ forms begin again to reassert themselves, and the period from that date to about 100 B.C. appears to have been one of transition, when the δ and θ forms are found side by side in the same documents. For i/B.C. we are in the dark, but in i/A.D. we find that οὐδεὶς has completely regained its ascendancy, and by the end of ii/A.D. οὐθείς, which still lingers on in ii-ii/A.D., mainly in a single phrase μηθὲν ἦσσαν, is extinct, never apparently to reappear, at all events not within the period covered by the papyri.”

¹²⁷ For additional remarks see ὡς in v. 12 and καθῶς in v. 13.

¹²⁸ Thus we see that ὡς is attested in 2013(uid.) 55.

to deity.¹²⁹ As a Hebraism (GELS 243.II2, see n. 68, preposition from ἐνώπιος) ἐνώπιον may convey a value judgment, thus מִ* expresses “my existence is as nothing in your estimation” (BDAG 342.3).

πλήν τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν אַךְ כֹּל הַבָּל כֹּל אָדָם נֹצֵב

The final clause of v. 6 begins with ἄ, which is classified in *HALOT* (I:45) as a particle that emphasizes (“yea, surely”), restricts (“only”), and as an antithetical (“however, but”) particle. Here, as in “most instances (41x of 166) where ἄ governs a verbal sentence, a nonverbal constituent is fronted” (*BHRG* §40.8.3.iiia, p. 380, 383). More commonly ἄ is a focus particle or conjunctive adverb (*BHRG* §40.8.1, p. 378), but in 39:6 it is probably a modal word (“surely”), though Gerstenberger (1988:167) regards it restrictively.¹³⁰ Πλήν renders ἄ 12x out of its 24 occurrences in the Psalms; other words evenly distribute among the remaining 12 as such:

καὶ γάρ	1/22, 4%	Ps 61(62):3
μέντοιγε	1/22, 4%	Ps 38(39):7[1 st]
ὁμοίως	1/22, 4%	Ps 67(68):7
ὅτι	1/22, 4%	Ps 61(62):7
οὐχί	1/22, 4%	Ps 61(62):2
ὥστε	1/22, 4%	Ps 36(37):8
ὡς	2/22, 8%	Ps 22(23):6; 72(73):1
ἄρα / εἰ ἄρα	3/22, 17%	Ps 57(58):12[2 nd]; 72(73):13; 138(139):11 / 57(58):12[1 st]
πλήν	12/22, 50%	Ps 38(39):6, 7[2 nd], 12; 48(49):16; 61(62):5, 6, 10; 67(68):22; 72(73):18; 74(75):9; 84(85):10; 139(140):14

¹²⁹ Ἐναντι so Aquila (Reider & Turner 1966:81) and ἄντικρυς “opposite” Symmachus (Field 1875:148).

¹³⁰ Quizzically, Cheyne (1888:106) speaks of ἄ as a particle that expresses “triumphant faith.”

Πλήν may function either as an adversative adverb used as a conjunction marking added consideration by contrast (“only, nevertheless, in any case”) or as a preposition followed by a genitive that marks exception.¹³¹

Otherwise unrecognized by the grammars and lexica, LEH (498) glosses πλήν as an affirmative (“surely”), which apparently finds motivation from אָן.¹³² It would be premature to conclude that אָ* infelicitously rendered “focus particle for focus particle” at the expense of meaning, since אָן in the next verse is represented by μέντοιγε (to be discussed). Barring certain stereotyped representations (e.g. כִּי/ὅτι, see v. 10), less frequently occurring particles evidence interpretive flexibility in the Psalms. Thus, if we accept “surely” (so LEH, NETS), the perceived difficulty is resolved. Otherwise, אָ* concedes his original contention (aimed at the psalmist himself) by extending it with a truism about humanity generally. We might paraphrase the comparison as such: “...You have made *my* existence as if it is nothing! In any case, *every person* is the sum total of futility.”¹³³

Following אָן, כֹּל הַבָּל is the predicate in a nominal sentence, while כֹּל אָדָם is the subject. BDB treats the niph'al participle נֹצֵב (“to stand”) adverbially, presumably based on the disjunctive accent *r^ebī^ā* “*mūgrāš*” of אָן (כֹּל-אָדָם נֹצֵב). With this interpretation, following NET, נֹצֵב introduces a concessive clause: “Surely all people, *even* those who seem secure, are nothing but vapor.” נֹצֵב in this instance then has a broader social viewpoint; even those who are firmly established in this life are but a disappearing vapor. The majority of English translations, however, disregard *r^ebī^ā* “*mūgrāš*” and render נֹצֵב as a simple adjectival participle (e.g. NRSV, “Surely everyone stands”).

¹³¹ See Smyth (§2966); BDF (§449); Robertson (1187); GELS (564); BDAG (826); Wevers (1990:110-111).

¹³² Brenton glosses πλήν with the negative “nay.”

¹³³ Or, “*But, mind you* (GELS 564.A1), every person is the sum total of futility.” For its first listed category GELS (564.A1) classifies πλήν as an emphasizing particle when it is “at the beginning of a clause, and interrupting a discourse and emphasising what is important.”

Likewise **Ⲅ*** interprets **נצנ** adjectivally insofar as it utilizes **ζῶν** figuratively. That is to say, in contrast to those who are already dead, people who “stand” (**נצנ**) are **ζῶν**.¹³⁴

Like the Hebrew, the final clause of our verse (**τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος**¹³⁵ **ζῶν**) is also nominal, though somewhat syntactically ambiguous. Although some argue that **כל הבל** should be **כהבל** (Oesterley 1953:230), **לך הבל** (Gunkel 1929:166), or **לך להבל** (Baethgen 1892:113), **Ⲅ*** plainly read **כל** and glossed it with **σύμπας**, a “strengthened” form of **πᾶς**. Articular **σύμπας** refers to the collective body, or sum total of the parts (Smyth §1174).¹³⁶ The construction **ὁ + σύμπας** occurs 14x in Rahlfs’s LXX as follows:

2 Macc (5x):

3:12 **κατὰ τὸν σύμπαντα κόσμον** “the whole world”

7:38 **ἐπὶ τὸ σύμπαν...** **γένος** “the whole nation”

8:9 **τὸ σύμπαν τῆς Ιουδαίας γένος** “the whole race of Judea”

12:7 **τὸ σύμπαν τῶν Ιοππιτῶν πολίτευμα** “the whole community of Joppa”

14:8 **τὸ σύμπαν...** **γένος** “the whole nation”

Psalms (4x):

Ps 38(39):6 **τὰ σύμπαντα (כל) ματαιότης** “the sum total of vanity” (NETS)

Ps 103(104):28 **τὰ σύμπαντα (--)** **πλησθήσονται χρηστότητος** “all things together will be filled with kindness” (NETS)

Ps 118(119):91 **τὰ σύμπαντα (לכל) δούλα** “all things together are slaves” (NETS)

Ps 144(145):9 **χρηστός κύριος τοῖς σύμπασιν (לכל)** “the Lord is kind to all things together” (NETS)

¹³⁴ Cp. **ἑστηλωμένος** “to set up, stand” (so Aquila; Reider & Turner 1966:222), see the participial form **קמל** (from **קמ**) attributed to **ק** in Ceriani (1874); or **ἑστῶς** “stand” **σ’** (Field 1875:148).

¹³⁵ Aquila, Symmachus, and Quinta (Reider & Turner 1966:21) also have **ἄνθρωπος**.

¹³⁶ Some Hebrew MSS lack the first instance of **כל**. Although its inclusion may be dittographic, it was evidently present in the *Vorlage* of **Ⲅ***.

Others (5x):

Job 2:2 τὴν σύμπασαν (--)

Job 25:2 τὴν σύμπασαν (שׁלום “peace”)

Nah 1:5 ἡ σύμπασα (תּבֿל “world”)

Isa 11:9 ἡ σύμπασα (אָרֶץ “earth”)

Ezek 7:14 τὰ σύμπαντα (הַכֿל)

Ezek 27:13 ἡ σύμπασα (תּבֿל “Tubal” = מ, though certainly read as תּבֿל “world,” cf. Nah 1:5)

Since 2 Macc is compositional Greek, Hebrew does not factor into the discussion. In every instance in 2 Macc, ὁ + σύμπας modifies a noun attributively where there is necessarily grammatical concord with respect to gender, case, and number. In contrast, barring Ps 38(39):6 to which we will return below, all other instances of ὁ σύμπας are substantival. Further, ὁ + σύμπας sometimes refers to the “world” (Nah. 1:5; Is 11:9; Ezek 7:14, 27:13) and in the parallelism of the latter three psalm passages, all of creation (i.e. the universe) may be in view. The marginal note in NETS likewise suggests that the translation proper “all things together” might alternatively be rendered “the universe” in Ps 103(104):28, 118(119):91, and 144(145):9. The same cannot be said for Ps 38(39):6,¹³⁷ which poses its own grammatical and syntactical challenges,

¹³⁷ Contra Thomson (“the universe”) who may have been swayed by *universa* “whole, all together” in **Ⲯ**. Noting a large number of Psalters written in Latin from the West (e.g. Mss 27, 156, 1037 so de Lagarde and 188 so Holmes-Parsons), Rahlfs (1979:32-33) discusses one example from Ms 156 whereby πληντασµ is found in Ps 48:16; 61:6, 10 and πληντασµν in 61:5 instead of πλην, which corresponds to Latin *verumtamen* “but, yet, nevertheless.” Rahlfs had previously noted that τασµ must somehow be connected with *tamen* “yet, nevertheless” (Rahlfs 1907:97), but only later realized with the aid of Emil Große-Brauckmann that in Ps 38:6 *verumtamen universa* corresponds to the Greek πλην τα σµπαντα. Since the Western texts adapt παντα for *universa*, so from πλην τα σµ (i.e. πλὴν τὰ σὺν) was adapted *verumtamen*, and from there πληντασµ was transferred to other places where *verumtamen* stood in the Latin interlinear version.

not to mention that its parallelism does not comport with the cosmic ligaments present in the other occurrences noted in the psalms. Grammatically τὰ σύμπαντα is plural. Its case, however, could be nominative or accusative. Ματαιότης is clearly a nominative feminine singular noun. Thus it is not likely that τὰ σύμπαντα was intended to modify ματαιότης, since the result would be a numerical mismatch. Only 2 Macc 3:12 affords a parallel construction where ὁ σύμπας is followed immediately by a noun (τὸν σύμπαντα κόσμον), but here we have grammatical concord in an attributive relationship,¹³⁸ thus our construction is unique. Syntactically, Ps 38(39):6 may be explained in two different ways depending on how one understands the case of τὰ σύμπαντα. In either explanation τὰ σύμπαντα is a substantival adjective.

(1) If τὰ σύμπαντα is accusative, it is an adverbial accusative, and more precisely, arguably an *accusative of respect*. Thus, “every man living is futility *with respect to all things*,” or “*In every respect* every living man is transitory.” In this explanation ματαιότης would be the predicate nominative and ἄνθρωπος the nominative subject. However, in the light of how τὰ σύμπαντα represents the Hebrew in other instances, as noted above (esp. כל/כל), an adverbial accusative is perhaps not the best explanation.

(2) It is more likely that τὰ σύμπαντα is nominative in which case the entire line is a compound nominal sentence. Τὰ σύμπαντα in this instance would be the nominative subject and ματαιότης the predicate nominative, with πᾶς ἄνθρωπος ζῶν subjoined as an exegetical clause, thus “All things are futility, *namely*, every living person.” Mozley (1905:71) likewise states that πᾶς ἄνθρωπος ζῶν is in “loose

¹³⁸ 1 Chron 23:26 τὰ πάντα σκεύη “all vessels”; 2 Chron 34:33 τὰ πάντα βδελύγματα “all abominations”; In the NT, Acts 20:18 offers a comparable instance and there is of course number agreement (τὸν πάντα χρόνον “the whole time”). Acts 19:7 and 27:37 could offer parallels, but those occur with numbers (“12 in all” cf. Smyth 1174 N).

apposition” to the prior clause.¹³⁹ This option also gains support when the usages of ματαιότης elsewhere are considered, especially when the transitory life is in view. Ματαιότης alone renders הבל in Ecclesiastes,¹⁴⁰ and elsewhere in the Psalms ματαιότης renders ריק “futility,”¹⁴¹ שוא “emptiness,”¹⁴² הוה “destruction,”¹⁴³ רהב “enemies,”¹⁴⁴ and הבל “emptiness, purposelessness, transitoriness.”¹⁴⁵ Conversely, in the Psalms הבל (9x) is rendered with ματαιότης,¹⁴⁶ μάταιος,¹⁴⁷ and μάτην.¹⁴⁸ Only

¹³⁹ Thomson takes this approach with: “The universe—every man living—is vanity.” NETS (and similarly Brenton) rendering “every person alive is the sum total of vanity” is appropriate in meaning, but leads one to imagine a different syntactical construction, in which a genitive ματαιότητος would modify the substantival predicate nominative τὰ σύμπαντα.

¹⁴⁰ Anderson (1999:60 n. 11) “corrects” Seybold, since he (so Anderson claims) erroneously attributes ἄτμος as a rendering of הבל in Eccl. Rather, Anderson claims that the LXX typically renders הבל with “ἄτμος” [sic?] or κενός. However, κενός occurs only 3x and Anderson supplies no verses for ἄτμος “steam, vapor,” though ἄτμος “dishonored” occurs 5x, but never for הבל. In the same footnote Anderson (1999:60, 64) argues that the adjective ματαιός occurs in Ecclesiastes. However, I was unable to locate a single instance in which ἄτμος renders הבל (except for Aquila and Symmachus, so אֶלֶם “vapor, steam, exhalation,” Ceriani 1874), nor any instances in which ματαιός occurs in Eccl. Thus it would appear that Anderson’s spelling errors make his argument difficult to follow. Anderson (1999:62) later ties הבל in the Psalms to the “breath of life” in Gen 2:7, citing Ps 39:6 as a prominent case in point. Such a connection, however, seems tenuous at best.

¹⁴¹ Ps 4:3.

¹⁴² Ps 25(26):4; 30(31):7; 118(119):37; 138(139):20; 143(144):8, 11.

¹⁴³ Ps 37(38):13; 51(52):9.

¹⁴⁴ Ps 39(40):5.

¹⁴⁵ Ps 61(62):10; 77(78):33; 143(144):4.

¹⁴⁶ Ps 30(31):7; 38(39):6; 61(62):10; 77(78):3; 143(144):34.

¹⁴⁷ Ps 61(62):10; 93(94):11.

¹⁴⁸ Ps 38(39):12.

in this verse, as in Ecclesiastes, does ματαιότης occur with τὰ (σύμ)παντα.¹⁴⁹ כֹּל הַבֶּה in Qoh 1:2, 4 (cf. James 4:14) speaks of transitory vapor/breath (הַכֹּל הַבֶּה), from which the Greek represents a substantival nominative subject (τὰ πάντα) followed by a predicate nominative (ματαιότης). The punctuation τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν in PCO is also suggestive that Rahlfs may have understood the syntactical arrangement in this way.

διάψαλμα הִלֵּס

Διάψαλμα is a stereotyped rendering of הִלֵּס in the psalms found regularly in the witnesses (Rahlfs 1979:77).¹⁵⁰ As a neologism, its meaning is unknown.¹⁵¹ LEH (112) glosses it with “leading motif,” stating that διάψαλμα expresses a central idea in a Psalm,” though it could also indicate a musical interlude, or pause (so NETS), or instructions to repeat the verse (Stieb 1939).¹⁵² Supporting this sense is ר and ם (so Ceriani 1874), who have راءاء “response, alternate verse” (CSD 405), or *cantilena* “refrain” (Field 1875:149). Gunkel (1929:166) says that הִלֵּס “steht an falscher Stelle,” but here it was, nonetheless, for 𐤆*.

¹⁴⁹ This is not intended to suggest that 𐤆* borrowed from Eccl, especially when one considers that Eccl, if equated with Aquila (Barthélemy 1963:21-33; Vinel 2002), would in all likelihood postdate the translation of the Psalms. If anything, 𐤆* would have influenced Eccl, though Qoh could have still played an influential literary role.

¹⁵⁰ According to Snaith (1952:46), הִלֵּס follows the second and third stanzas of the Psalm. He states, “Selah is found after vs. 6(5) in MT, LXX, Jerome, and the Greek VSS., and also after vs. 12 in LXX and Jerome. In each case Cod. R. (LAGARDE) has *semper* half a verse early.”

¹⁵¹ Aquila has ἀεί (Reider & Turner 1966:5), Quinta διαπαντός, and Sexta εἰς τέλος (Field 1875:148).

¹⁵² According to Kasser and Testuz (1967:16-17), διάψαλμα was used to indicate major subdivisions in the manuscript of 2110.

4.6.7 Verse 7

PCO	מ
<p>μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος, πλὴν μάτην ταράσσονται, θησαυρίζει καὶ οὐ γινώσκει τίνοι συνάξει αὐτά.</p> <p>Indeed a person passes through as a <i>mere</i> image. In any case they trouble themselves in vain; he stores up treasure and does not know for whom he shall gather them.</p>	<p>אִתְּבַצְּרָם | יִתְהַלֵּךְ אִישׁ אֶת־הַבֶּלְיָהּ מִיּוֹן יִצְבֹּר וְלֹא־יָדַע מִי־אֶסְפָּם :</p> <p>Surely, man walks about as an image, Surely they make an uproar in vain, he accumulates and does not know who gathers them.”</p>

Bodmer XXIV(2110):

μεντοιγε ε[ν εικονι] διαπορευ[ε]ται ἀνο[ς] π[λην] ματην τ[α]ρασσον[ται] :
 θησ[α]υριζει κ[αι ου γ]ινωσκε[ι] τι[νι] συνα[ξει] αυτα []

“Indeed a person passes through as a *mere* image; only, they trouble themselves in
 vain; he stores up treasure and does not know for whom he shall gather them.”

With numerous parallels with Ps 48(49), verse 7 poses several grammatical/syntactical difficulties and interpretive ambiguity for the modern reader, as well as for 6*, that center around (1) the meaning (or emendation) of יוֹן, (2) the shifting of plural (יִתְהַלְּוּ) and singular (יִתְהַלֵּךְ, יִצְבֹּר) verbs, (3) the elided object of יִצְבֹּר, and (4) the antecedent of 3mp pronominal suffix of אֶסְפָּם.

μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος אַךְ בַּצֶּלֶם יִתְהַלֵּךְ אִישׁ

Immediately following הַסֵּל/διάψαλμα the psalmist continues his complaint to the Lord. Fokkelman (2001:214) regards v. 6c-7 as the second strophe of the second stanza of the poem. Thus all three occurrences of אַךְ unify the strophe, despite the liturgical

disruption with הָלֹא. **Ⲭ***, however, once again deviates from our present Hebrew text, by introducing the *hapax* μέντοιγε, for **Ⲯ**, only to return to πλήν in 7b.¹⁵³

Ⲭ	<u>Thomson</u>	<u>Brenton</u>	<u>NETS</u>	Ⲯ	<u>NRSV</u>
6c πλήν		“nay”	“surely”	Ⲯ	“surely”
7a μέντοιγε	“indeed”	“surely”	“in fact”	Ⲯ	“surely”
7b πλήν	“still”	“nay”	“surely”	Ⲯ	“surely”

Μέντοιγε, or μέντοι γε (so B) as printed in manual edition of the Cambridge LXX (Swete 1887), is an adversative particle (BDF §450) meaning “nevertheless” (LEH 392), or “though, to be sure, indeed” (cp. Justin *Dialogue* 5, 1 οὐ μέντοι γε “though not”; BDAG 630.2 see μέντοι). GELS (448*) says that μέντοιγε is a “particle which expresses one’s agreement with the preceding utterance, ‘yes, indeed.’” Μέντοιγε occurs nowhere else in Rahlfs’s LXX, and μέντοι occurs only in Proverbs (5x). In no case does the translation technique in Proverbs of μέντοι aid us in understanding μέντοιγε in Psalms. Assuming that **Ⲯ** represents the *Vorlage* here, **Ⲭ*** opted for a unique interpretive representation for **Ⲯ**, apparently unconcerned to translate according to lexical solidarity.

The idea that humanity is transitory like vapor, breath, shadow or phantom, comports with the idea that human existence is a צֶלֶם, or “merely an image” (Craigie 1983:306), i.e. fundamentally insubstantial in relation to deity. The translations and lexicæ nuance צֶלֶם as “silhouette,” or “fleeting shadows” (*HALOT* II:1029.4b), so NRSV “shadow” (38[39]:7, εἰκόν) and “phantoms” (72[73]:20, εἰκόν). Eybers (1972:32) suggests that צֶלֶם comes from the root צָלַ “shadow” or “darkness,” from which one may derive the meaning “image” or “likeness.” Indeed he goes so far as to suggest that בצֶלֶם may better be understood as “in darkness” in 39:7 (Eybers 1972:30). Clines (1974:21-23), contra Eybers, contends that צֶלֶם parallels with הַבֵּל “unreality” or “insubstantiality”

¹⁵³ Sa^L also follows **Ⲭ*** with ΠΛΗΝ, ΜΕΝΤΟΙΓΕ, ΠΛΗΝ.

[sic] in 39:6 (see also 61[62]:10). צלם does not pertain to the *imago Dei* in this verse,¹⁵⁴ but Clines does contend that both *imago* (“statue, picture,” though also “phantom, ghost, apparition”) and εἰκών “display a similar shift in meaning from ‘image’ to ‘unreal appearance.’” Thus צלם (parallel to הבל) may “denote the unreality or inauthenticity of an image,” much like the unsubstantial “dream-images” of Ps 72(73):20, which have nothing to do with darkness or shadows. Thomson translates ἐν εἰκόνι with “as an image,” Brenton “in a shadow,” and NETS, following LSJ (see also GELS 192.1*),¹⁵⁵ “as a phantom.”¹⁵⁶ One need not over-systematize an explanation of ἐν with the usual glosses “in, among, by, with” as is so often done. Ἐν represents *beth essentiae* (GKC §119i, *IBHS* §11.2.5e)¹⁵⁷ – “as an image” – and ש* and his audience would have easily understood the nuance.¹⁵⁸

מ juxtaposes כל אדם (6c) and איש (7a) for poetic interest, which ש* flattens with ἄνθρωπος, and the NRSV with “everyone.” Indeed ἄνθρωπος is generic and illustrative, having been qualified in the previous verse with ζῶν. Διαπορεύομαι occurs 9x in the Psalms, representing the hithpael of הלך “to walk about” 6x,¹⁵⁹ gal 1x,¹⁶⁰ piel 1x,¹⁶¹ and עבר “pass through” 1x.¹⁶² Conversely, התהלך occurs 14x in the

¹⁵⁴ Note the Roman Psalter and Ambrosianus include “dei” (Rahlf’s 1907:72), though Sa^L merely ΟΥΝΕΙΚΩΝ.

¹⁵⁵ Unlike BDAG and LEH (130), GELS (192.1*) offers “phantom” as a viable gloss for εἰκών in our verse, though no other verses are classified with this nuance.

¹⁵⁶ Φάντασμα would more readily convey “phantom,” though in ש it appears only in Wis 17:14.

¹⁵⁷ Dahood (1966:241) calls this an “emphatic preposition.”

¹⁵⁸ Of ἐν BDAG 326 warns, “The uses of this prep. are so many and various, and often so easily confused, that a strictly systematic treatment is impossible. It must suffice to list the categories, which will help establish the usage in individual cases. The earliest authors/readers, not being inconvenienced by grammatical and lexical debates, would readily absorb the context and experience little difficulty.”

¹⁵⁹ Ps 38(39):7; 57(58):8; 67(68):22; 76(77):18; 81(82):5; 100(101):2.

¹⁶⁰ Ps 90(91):6.

Psalms. Beyond διαπορεύομαι, the following equivalents are found: περιπατέω “walk around” (Ps 11[12]:9); εὐαρεστέω “please, be pleased” (25[26]:3; 35[36]:14; 55[56]:14; 114[116]:9); πορεύομαι (42[43]:2; 118[119]:45); and διέρχομαι “go through” (104[105]:13). See further comment in v. 14 for ἦλθ. Thus, we might have expected **ט*** to represent ἦλθ with another term like περιπατέω “walk around” (Ps 11[12]:9), διέρχομαι “go through” (104[105]:13), or even ἐμπεριπατέω “to walk/move about” (cf. Lev 26:12; Deut 23:15; 2 Sam 7:6; Job 1:7, 2:2), since διαπορεύομαι (pres mid ind 3s διαπορεύομαι) generally conveys the notion of *passing through* a locale (BDAG 235.2).¹⁶³ Whereas ἦλθ is intransitive and is likely metonymic for the “life” of נַפְשׁ, **ט*** evidently extends διαπορεύομαι, a transitive verb, figuratively.¹⁶⁴ That is to say, elliptically, ἄνθρωπος presumably passes through “life” like a transitory image in a mirror, as he unwittingly heaps up treasures (θησαυρίζει) along the way.

πλήν μάτην ταράσσονται אך הבליהמיון

Once again πλήν renders אך (see 6c and 7a above). Ἄνθρωπος (7a) is the assumed subject of plural ταράσσονται (pres. mid. indic. 3pl ταράσσω “trouble, stir up, be unsettled,” BDAG 990.2; GELS 671.1b*). In contrast to מִ, this clause is recapitulated verbatim in v. 12 of **ט*** (to be discussed), though the Greek verb there is singular. Ταράσσεται corrects toward grammatical concord with ἄνθρωπος and finds support in Sa, R, La^R, La^G, Aug, Tert, Cyp; Ga, L’ and A’ (so also Thomson and Brenton), and Briggs (1906:347) contends that the Hebrew plural is a copyist’s mistake in “attaching the conjunction ו to the previous verb, so making it 3 pl.” Rahlfs suggests that the

¹⁶¹ Ps 103(104):26.

¹⁶² Ps 8:9.

¹⁶³ Symmachus interprets the Hebrew with ἀναστρέφω “turn, turn back.”

¹⁶⁴ GELS (157.2*) offers a figurative sense here by defining διαπορεύομαι as “conduct oneself or one’s life in a certain manner.”

singular is an adaptation from v. 12. Nevertheless, grammatical oscillation of person in the Hebrew Psalms is not unusual, and the Greek in any case follows מ reading formally, which once again draws attention to the representative nature of ἄνθρωπος for humanity generally (cf. discussion of ἀμαρτωλός/רשע v. 2).

The NRSV renders אַךְ הַבַּל יִהְיֶינָה as “Surely for nothing they are in turmoil,” though the lexica regard יִהְיֶינָה (qal imperf 3 mp הַמָּה) with the meaning of “to moan, make a noise, or be in an uproar.”¹⁶⁵ Evidently the form יִהְיֶינָה, which occurs only 3x in the presumed *Vorlage* of ⚡* (הַמָּה occurs 35x), lends itself to some confusion, for in Is 17:12 πλῆθος “multitude” likely represents הַמון. In fact, on morphological grounds and because of a break in the sense of the parallelism, Craigie (1983:307) emends the text to הַמון “wealth,” thus rendering the line: “Man walks about, merely an image; he heaps up wealth (הַמון), merely vapor.” NET likewise emends הַבַּל יִהְיֶינָה to הַבַּלֵי הַמון “vain things of wealth” so as to provide a plural antecedent to אֶסְפֵם (he gathers “them”) at the end of the verse.¹⁶⁶ Similarly, one might emend the Hebrew so that the object of יַצְבֵר is הַנוֹנִים (הַזֶּן) “treasure” (see צָבַר HALOT II:999). Though one may wish to clarify the difficult Hebrew text via emendation, ⚡* does not. Rather, ⚡* was at least aware of יִהְיֶינָה morphologically to represent it in 82(83):3 with ἠχέω (“sound, ring out”).¹⁶⁷ In terms of tumultuous noise making הַמָּה (“murmer, growl, roar”) may be exchanged with הַמון and קוֹל, and represented by ἦχος and ἠχέω in the LXX. Ταράσσω occurs 114x in the LXX and 35x in the Psalms, rendering (in the Psalms)

¹⁶⁵ GKC (§75a) classifies הַמָּה as of the type that originally ended with י. With respect to יִהְיֶינָה it is stated, “The original י sometimes appears even before affirmatives beginning with a vowel (cf. above, h and l), especially in and before the *pause*, and before the full plural ending ם, or where for any reason an emphasis rests on the word” (§75u).

¹⁶⁶ Dahood (1966:241) says the final mem of אֶסְפֵם may be an enclitic, or else אֶסְפֵם is a defectively written plural participle.

¹⁶⁷ This of course assumes only one translator of ⚡*. More work needs to be done in the area of how the LXX Psalms were translated, for what purpose, and by whom, which includes the question of how many translators were involved.

20 different Hebrew words as well as occurring as plus material including v. 12 of our psalm. Note the following breakdown:

- + 38(39):12; 67(68):5
- בהל “to terrify/be terrified; make haste” 2:5; 6:3, 4, 11; 29(30):8; 47(48):6; 82(83):16, 18; 89(90):7; 103(104):29
- הגג “to stagger” 106(107):27
- הום “to confuse” (?) though perhaps from המה (?) 54(55):3
- הלל “to pierce” 108(109):22
- המה “to moan” 38(39):7; 45(46):7
- המון “noise, multitude, wealth” 64(65):8
- חיל ו “to writhe, tremble” 54(55):5
- חמר “ferment, boil, foam up” 45(46):4
- להטו “to devour” 56(57):5
- מהה “to hesitate” 118(119):60
- מור “to change” 45(46):3
- נדד “flee, wander” 63(64):9
- סחר “trade, pass through” 37(38):11
- עשש “become dark, clouded”(?) 6:8; 30(31):10, 11
- פעם “be troubled” 76(77):5
- רגז “to tremble” 17(18):8; 76(77):17
- רעש “to quake” 45(46):4
- שיק “be dissolved” 41(42):7
- שלל “be plundered” 75(76):6
- שמם “be in amazement” 142(143):4

With such dramatic semantic leveling (many-to-one Hebrew-to-Greek equivalents) at work, there is little evidence that יהמיון confused the translator; $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$, rather, was deemed appropriate for a host of mostly negative terms throughout the Psalms.

With הבל Ⓢ^* shifts from the noun $\mu\alpha\tau\alpha\iota\acute{o}\tau\eta\varsigma$ in 6c to the adverb $\mu\acute{\alpha}\tau\eta\nu$ “in vain, to no end,” or “for no good, justifiable reason” (GELS 443.2) just two clauses later.¹⁶⁸ It is partly $\mu\acute{\alpha}\tau\eta\nu$ that suggests that $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omicron\nu\tau\alpha\iota$ could be regarded as a reflexive middle (so Thomson, contra Brenton and NETS), meaning, “they trouble themselves in vain,” i.e. they trouble themselves for material wealth, but life is fleeting like vapor.

¹⁶⁸ $\mu\acute{\alpha}\tau\eta\nu$ stems from the noun $\mu\acute{\alpha}\tau\eta$ “folly, fault” (BDAG 621).

θησαυρίζει καὶ οὐ γινώσκει τίτι συνάξει αὐτά יצבר ולא ידע מי אספם

In v. 6 the psalmist extended his perspective about the brevity of his own existence in 7a-b (ἡ ὑπόστασις μου), to every living person (παῖς ἄνθρωπος ζῶν; 7c). Verse 7, then, continues the psalmist’s commentary about people generally, including himself; thus the ἁμαρτωλός/עשׂר (v. 2) are not exclusively in view, but are among humanity in general. Once again 6* follows his presumed *Vorlage* and returns to singular verbs, though ἄνθρωπος/עשׂר remains the subject.

διαπορεύεται, יתהלך (s) → ταρασσονται, יהמיזן (pl) → θησαυρίζει...γινώσκει (s), יצבר... ידע (s)

Just as διαπορεύεται lacked an object (“life”?) in 7a, so too θησαυρίζει (pres act ind 3s θησαυρίζω), rendering יצבר (qal imperf 3ms צבר) “to pour into a heap,” elides its object. Though both θησαυρίζω and צבר occur only once in the Psalms, we shall consider what objects both words govern throughout Rahlfs’s LXX in the hope of understanding the ellipsis.

In מִזְמֹר, צבר (7x) takes as its object:

- בר “grain” (Gen 41:35, 49), צבר = συναγω “to gather”
- צפרדע “frogs” (Ex 8:10), = συναγω
- עפר “dust” (Hab 1:10) = βάλλω “to throw”
- כסף “silver/money” (Zech 9:3) = θησαυρίζω “to store up/store up treasure”
- כסף כעפר “silver like dust” (Job 27:16) = συναγω

In Rahlfs’s LXX, θησαυρίζω (14x), takes as its object:

- πάντα τὰ ἐν τῷ οἴκῳ σου “all the possessions in your house” (2 Kg 20:17),
θησαυρίζω = צא “to store”
- ἀγαθόν “good treasure” so NRSV (Tob 4:9)
- χρυσίον “gold” (Tob 12:8)
- πολλὰς ἰδιωτικῶν χρημάτων μυριάδας “tens of thousands in private funds” so
NRSV (4 Macc 4:3)
- θησαυρός “treasure” (Mic 6:10), אוצר “treasure” = θησαυρίζων θησαυρούς
- ἀργύριον “silver, money” (Zech 9:3),= צבר “to pour into a heap”
- ἀργύριον “silver, money” (Baruch 3:17)
- πλοῦτος “wealth” (Prov 13:22),= צפן “save up”
- κακός “evil” (Prov 1:18),= צפן “save up”
- σωτηρία “salvation” (Prov 2:7),= צפן “save up”
- πῦρ “fire” (Prov 16:27),= צברת “scorching”
- ζωή “life” (Ps Sol 9:5)
- ἀδικία “unjust deed” (Amos 3:10),= צא “store up”

With the exception of Wisdom poetry (Job and Proverbs) and Amos 3:10, θησαυρίζω often takes an object of treasure, riches, or possession. It conveys more than to generically “lay up, store up, gather” (BDAG 456.1*) or “hoard” GELS (330), but to “store up treasure” (cf. James 5:3; Luke 12:21), as it is contextually warranted. Related to it is the noun θησαυρός “treasure box” or “store house.”¹⁶⁹ In LXX-38:7, by utilizing a lexeme readily attracted to collocations of wealth, ⚡* moves beyond the more general term צבר, and probably had in mind an elided object pertaining to money (χρυσίον e.g. Zech 9:3; Bar 3:17, Zech 9:3 ἀργύριον), possessions, or riches (πλοῦτος = מון e.g. Ps 36[37]:16). Thus ⚡* partially accomplishes with θησαυρίζω what the modern commentators and lexica wish to alleviate with a textual emendation.

¹⁶⁹ Likewise the two are also found in the NT. In Matt 6:20 we read: θησαυρίζετε δὲ ὑμῖν θησαυρούς ἐν οὐρανῷ “But store up for yourselves treasures in heaven.”

The remainder of the verse, coordinated by καί (ι), raises the question as to who or what the antecedent is of αὐτά/ם. Certainly ἄνθρωπος/שׂוֹמֵר remains the subject of οὐ γινώσκει/יִדְעֵם לֹא. The NRSV remains enigmatic like מ, opting not to emend: “Surely for nothing they are in turmoil; they heap up, and do not know who will gather.” Yet, with τίνοι and αὐτά 6* makes two interpretive moves to alleviate some of the ambiguity. פּוֹסֵם is a predicate participle (IBHS §37.6, 623-624) with מ as the expressed subject. The psalmist thus points out that שׂוֹמֵר goes about his brief life “hoarding up” (goods/wealth?) only to lose “them” (ם), when someone else (מ) takes “them” over. Whether the suggested emendations suffice to “reconstruct” the original Hebrew, 6* represents a non-emended reading in which מ is rendered with a dative interrogative pronoun τίνοι (“for whom”), which functions as an indirect object or even dative *commodi* “for whose benefit.” Thus 6* represents the participle שׂוֹמֵר with a finite verb συνάξει (fut act ind 3s συνάγω; GELS 651.1b; BDAG 962.1),¹⁷⁰ and ἄνθρωπος remains the assumed subject. Whereas ἄνθρωπος stores away treasure (θησαυρίζει) in 7b while it is in his grasp to do so, it is transferred to other people unbeknownst to him when he dies; he συνάξει wealth ultimately for others. Thus the unexpressed object of θησαυρίζει becomes the antecedent of the neuter plural pronoun αὐτά in 7c; the object clearly does not refer to people and 6* provides an interpretation that is more explicit in this sense than in מ.¹⁷¹

¹⁷⁰ See συλλέγω “to collect, gather” in α’ and θ’ (Reider & Turner 1966:225).

¹⁷¹ In Aquila and Theodotion, however, τίς is the subject of near-synonymous συλλέγω “to collect.”

4.6.8 Verse 8

PCO	מ
καὶ νῦν τίς ἢ ὑπομονή μου; οὐχὶ ὁ κύριος; καὶ ἡ ὑπόστασίς μου παρὰ σοῦ ἐστίν.	וְעַתָּה מִהֲקִנִּיתִי אֲדֹנָי תוֹחֶלְתִּי לְהִיאָהּ:
“And now, what is my expectation? Is it not the Lord? Even my existence is from you.”	“And now, what have I hoped for, O Lord? My expectation, it is for you.”

Bodmer XXIV(2110):

και νυν [τις η υπο]μονη [μου ουχι] ο κς̄ : και [η] ὑποστασις μ[ου παρα σου] ἐστιν

“And now, what is my expectation? Is it not the Lord? Even my existence is from you.”

Following the psalmist’s realization and articulation that human existence and gain is futile, v. 8 begins a contrastive section where, by means of a series of rhetorical questions, the psalmist begins to acknowledge that there is hope only in the Lord.

καὶ νῦν וְעַתָּה

וְעַתָּה occurs in the Psalms as both an adverb “now,” and as a text-deictic functioning as a discourse marker “and now, so now” (*BHRG* §40.38.1). וְעַתָּה (3x) and וְעַתָּה (5x) are mostly interchangeable, although וְעַתָּה (3:2) is more frequently a discourse marker than וְעַתָּה (1:2). **⚡*** follows the Hebrew closely in this regard with καὶ νῦν = וְעַתָּה and νῦν/νυνί = וְעַתָּה (BDAG 681.1aβγ), thus retaining the adverb/deictic functions within the boundaries of Greek usage.¹⁷²

¹⁷² Καὶ νῦν also functions as an adverb and discourse marker in Greek literature elsewhere. Καὶ νῦν occurs 26x in the NT as both a discourse marker (e.g. John 17:5) and adverb (e.g. Acts 16:37).

2:10	καὶ νῦν	ועתה	deictic
26(27):6	καὶ νῦν	ועתה	deictic
38(39):8	καὶ νῦν	ועתה	deictic
73(74):6	?	ועת/ועתה	adverb
118(119):67	καὶ νῦν	ועתה	adverb
11(12):6	νῦν	עתה	adverb
16(17):11	νυνί	עתה	adverb
19(20):7	νῦν	עתה	deictic

In 5 instances in the Psalms מעתה ועד עולם occurs within a temporal collocation (e.g. מעתה ועד עולם = ἀπὸ τοῦ νῦν) “from this time on and forevermore” (NRSV).¹⁷³ Ps 73(74):6 evidently reflects a difference in the *Vorlage*.

With ועתה, *waw* introduces a temporal transition indicating discontinuity with the preceding verses (Bandstra 1995:51). The representation with καὶ νῦν likewise shifts the discourse from description about the transitory human condition (GELS 478.3), which is universally true, to its present existential application with the psalmist in the form of rhetorical questions.

τίς ἢ ὑπομονή μου מה קויתי

Once again ⚡* represents interrogative מה with τίς (cf. v. 5), where τίς functions substantivally (i.e. as a pronoun) in a rhetorical question (BDF §298.2; Robertson 735-740). In this instance τίς is a feminine predicate nominative in relation to the (fem) nominative subject ὑπομονή.

Mozley (1905:72) calls the fem. sg. noun ὑπομονή (“that which helps one endure, source of strength to endure”; GELS 704.2*)¹⁷⁴ a “periphrastic” rendering,¹⁷⁵ since it

¹⁷³ Ps 112(113):2; 113:26(115):18; 120(121):8; 124(125):2; 130(131):3.

¹⁷⁴ See also ὑπομονή BDAG (1039.1) “patience, endurance, fortitude, steadfastness, perseverance.”

¹⁷⁵ Cf. also Ps 9.19; 61(62):6; 70(71).5; Jer 14.8.

renders קויתי (piel perf 1cs קוה) “await, hope” (*HALOT* II:1082.1bi). In G^* , both ὑπομονή (4x) and ὑπομένω (19x) “to endure, wait for” occur, as do the corresponding nominal and verbal forms in the Psalms of מ (תקוה “expectation, hope” and קוה). In all three of its instances, תקוה is represented by ὑπομονή;¹⁷⁶ elsewhere in the Psalms ὑπομονή is found only in 38(39):8, apparently rendering the verb קוה, not the noun. קוה, on the other hand, occurs 17x and in every instances is represented by ὑπομένω, excepting of course 38(39):8. Not only is this lexical correlation *otherwise* 100% (i.e. ὑπομονή = תקוה, ὑπομένω = קוה), but G^* renders every Hebrew part of speech for a correlating Greek part of speech: piel perfect/*waw* consecutive for aorist finite verb (ὑπέμεινα),¹⁷⁷ participle for participle (ὑπομένοντες),¹⁷⁸ imperative for imperative (ὑπόμεινον),¹⁷⁹ and piel imperfect for future finite verb (ὑπομενῶ).¹⁸⁰ However, G^* represents a single instance of an infinitive absolute with a participle (ὑπομένων), since there is no corresponding infinitive absolute in Greek.¹⁸¹ Needless to say, Mozley’s original contention may require a readjustment since ὑπομονή in 38(39):8 is an apparent anomaly to the translation technique of G^* . Though G^* breaks from the formal features of his source text in 38(39), as we have repeatedly seen, there is precedent to suggest that the *Vorlage* read תקויתי rather than קויתי (see also n. 184). In any case, G^* asks the Lord, rhetorically, what his capacity (“endurance, perseverance”) is to bear up under difficulty consists of (i.e. the realization that life is fleeting), or perhaps better and in accord with the sense of the Hebrew, what his “expectation” is (see BDAG 1040.2).

¹⁷⁶ Ps 9:19, 61(62):6, 70(71):5.

¹⁷⁷ Ps 24(25):5, 21; 39(40):2[2nd]; 55(56); :768(69):21; 118(119):95; 129(130):5[2x].

¹⁷⁸ Ps 24(25):3; 36(37):9; 68(69):7.

¹⁷⁹ Ps 26(27):14; 36(37):34.

¹⁸⁰ Ps 51(52):11.

¹⁸¹ Ps 39(40):2 consists of a participle + aorist (ὑπομένων ὑπέμεινα).

οὐχὶ ὁ κύριος אדני

If we accept Rahlfs’s punctuation (;), then vocative אדני evidently furnished **⚡*** with arsenal for another question, this time in the form of a negative rhetorical question. Multiple Hebrew MSS read יהוה instead of אדני (De Rossi 1788:27), which likely reflects the *Vorlage* here, since κύριος regularly renders יהוה.¹⁸² Though the article is lacking in *L*’, it is present in 2110 (ο $\overline{\kappa\alpha\varsigma}$). In the Psalms, the strengthened form of οὐ (οὐχί) is common enough in questions (BDF §427.2). Οὐχί occurs 14x in the Psalms and is a plus in our verse. Unless the *Vorlage* read יהוה הלא,¹⁸³ for which there is insufficient evidence, Mozley’s contention of periphrasis should have been directed toward οὐχὶ ὁ κύριος rather than ἡ ὑπομονή μου. With his second rhetorical question, assuming the answer “yes,” **⚡*** in function proclaims that the Lord himself is the psalmist’s mainstay, or in truncated poetic language, the *basis* for his endurance or substance of his expectation.

καὶ ἡ ὑπόστασίς μου παρὰ σοῦ ἐστὶν תוחלתי לך היא

See the discussion in v. 6 for the meaning of ὑπόστασις “existence” in both vss. 6 and 8. Though **⚡** is asyndetic, several MSS begin with *waw*, and thus **⚡*** begins with a coordinating conjunction. **⚡** dislocates תוחלתי by fronting it in a nominal clause, “my hope, for you it is.” **⚡*** produces assonance with the second occurrence of ὑπόστασις (ὑπομονή), which now renders תוחלת “expectation, hope” (*HALOT* II:1697, BDB 404) instead of חלד, as it did in v. 6.¹⁸⁴ Although we might have expected something akin to ἐλπίς to parallel ὑπομονή and represent תוחלת (cf. Lam 3:18), we have no

¹⁸² See Wevers (2001). However, κύριος does also render אדני with some regularity.

¹⁸³ Mozley (1905:16) seems to suggest that οὐχί interrogative does render אל.

¹⁸⁴ If the *Vorlage* read תקותי in the previous line then the Hebrew too would be assonant (תוחלתי).

other precedent in the Psalms since תוהלת occurs only one time, and only 6x altogether in Rahlfs's LXX.¹⁸⁵

Καί may be *ascensive* “even” insofar as the psalmist's ὑπόστασις draws an additional emphatic answer to the two rhetorical questions. Once again, ⚡ follows the Hebrew word order (cf. τίς ἐστίν/יהי מה v. 5), and renders יהי as a copula (*HALOT* I:241.11) at the end (ἐστίν), which also occurs in v. 5. In the Hebrew, the psalmist's hope is “for” (ל) the Lord, whereas in ⚡ the psalmist's existence is “from” (παρά, GELS 522.1; BDAG 756.3) the Lord.¹⁸⁶

4.6.9 Verse 9

PCO	מ
<p>ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με, ὄνειδος ἄφρονι ἔδωκάς με.</p> <p>Rescue me from all my lawless deeds; you made me an object of criticism for a fool.</p>	<p>מְכַל־פְּשָׁעַי הַצִּילְנִי חַרְפַּת נְבִל אֶל־תִּשְׂיֵמְנִי:</p> <p>Deliver me from all my transgressions; Do not make me the object of fools' insults.</p>

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απτο πασων των αν[ομιων μου ρυσαι με ο]νειδος α[φ]ροσι δεδωκας με :

“Rescue me from all my lawless deeds; you have made me an object of criticism for a fool.”

¹⁸⁵ In Job and Proverbs תוהלת is rendered with great variety.

¹⁸⁶ In 2013, M, Sa, 1220, and Arab^{Rom} (Rahlfs 1907:156, 221), οὐχί (MH) precedes לך יהי, which comes “aus dem vorhergehenden Stichos.” The fragment 1220, which connects the Sahidic and Greek texts, offers on very rare occasions specifically Upper Egyptian readings (e.g. 38:8, 48:3, and 56:2, see Rahlfs (1979:29). According to Emmenegger (2007:53), οὐχί is an “Anpassung an den ersten Stichos.” Unfortunately the lacuna in 2110 – assigned to the upper Egyptian group by the editors – following μ[ou] does not allow a comparison, though the editors did not deem it to fit on the line.

As a result of the acknowledgment that the psalmist's existence comes only from the Lord, verse 9 begins his prayer for deliverance from unfortunate circumstances.

ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με מכל פשעי הצילני

Verse 9 introduces the first imperative since v. 5. The psalmist's plea for deliverance from transgressions (פשעי) evidently comes from the realization that the Lord is himself what he hopes for (תחלתי לך), not wealth or a long life. In **⚡**, since the Lord had brought about the psalmist's existence (ὑπόστασις v. 6, 8), the Lord is likewise the solution to the problem of his transitory life and present trouble.

Once again v. 9 provides an example of poetic fronting, where the prepositional phrase מכל פשעי emphasizes what is foremost on the psalmist's mind. **⚡** likewise follows the Hebrew word order. Of the 15x מכל occurs in the Psalms, **⚡** renders it with a preposition + πᾶς, either in the genitive or accusative cases.

Prep + gen.

ἐκ + παντός, Ps 7:2 (διωκόντων “pursuers”); 24(25):22; 33(34):7, 18, 20; 53(54):9 (θλίψεων “tribulations”); 33(34):5 (παροικιῶν “sojourning”); 118(119):101 (ὁδοῦ πονηρᾶς “way of evil”); 129(130):8 (ἀνομιῶν “lawless deeds”)

ἀπό + παντός, Ps 38(39):9 (ἀνομιῶν “lawless deeds”); 120(121):7 (κακοῦ “evil”)

Prep + acc.

παρά + πάντα, Ps 30(31):12 (ἐχθρούς against/with enemies); 134(135):5 (θεοῦς against/with gods)

ὑπέρ + πάντα, Ps 86(87):2 (σκηνώματα “more than...converts”); 118(119):99 (διδάσκοντάς “more than...those who teach”)

It is evident that both ἐκ (129[130]:8) and ἀπό (38[39]:9) are interchangeable in 𐤄* for this construction, since ἀνομιῶν “lawless deeds” (BDAG 85.2; GELS 55.1) is the object of both prepositions. Here ἀπό denotes “separation” by figurative extension. The hiphil of לָצַח “to remove, withdraw, pull out” (*HALOT* I:717) confirms the notion of “separation,” to which ῥύσασθαι (aor mid imper 2s ῥύομαι) corresponds in 𐤄*. Within the chain τινὰ ἀπό τινος, ῥύομαι often means to “rescue, save, deliver, or preserve someone from someone or something” (BDAG 908; GELS 615). Indeed, so BDF (§180), “the genitive of separation has been driven out for the most part by ἀπό or ἐκ (both are classical in addition to the regular genitive, Smyth §1393. LXX and pap. often have ἀπό.”

Kraus (1960a:300) conjectures that the masculine plural construct noun of מ (עֲשָׂוֹת) should be read as a masculine ptc + 1cs suff (GKC §116i), so עֲשָׂוֹת “those who rebel against me” (cf. Is 66:24; Ezek 20:38), since the psalmist is praying for deliverance and רשע has been in his purview. 𐤄*, however, represented עֲשָׂוֹת (so also S with عساوات, “my transgression,” 𐤄^{ps} מרדִי “my rebellion,” iuxta Hebr. *iniquitatibus meis* “my iniquity”) with τῶν ἀνομιῶν μου (cf. Ezek 37:23 ῥύσομαι... ἀπὸ πασῶν τῶν ἀνομιῶν, 44:6; Matt 7:23, Titus 2:14). S, Bo, and 2034 attest to the aorist imperative καθάρισον (cf. 50[51]:4) instead of ῥύσασθαι, evidently feeling the tension created by requesting “rescue” from lawless deeds, and the NT has similar expressions with σώζω (e.g. Matt 1:21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν), and καθαρίζω (e.g. 1 Jn 1:7, καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας). Nevertheless, by metonymy the action ἀνομιῶν (or עֲשָׂוֹת “transgressions,” “wrongdoing”) is put for its consequence, i.e. “guilt,” or “punishments” (Cheyne 1888:108), and so 𐤄* prays to be delivered (ῥύσασθαι με) from such consequences.¹⁸⁷

¹⁸⁷ Also see comment in v.12 where ἀνομία occurs.

ὄνειδος ἄφρονι ἔδωκάς με חרפת נבל אל תשימיני

In נח ׀שׁ is sometimes used in a double object construction with the force of making “something into something else” (HALOT II:1324.18.dii*). Similarly, in Ps 44:13 the psalmist and his companions are “made” (׀שׁ) a reproach to neighbors and in Ps 40:5 Yahweh is “made” (׀שׁ) the object of one’s trust. By figurative extension δίδωμι may pertain to causing something to happen (GELS 166.13*; BDAG 242.4). In this sense δίδωμι is be a semantic near-equivalent to ׀שׁ even though τίθημι is its typical representation in the Psalms.¹⁸⁸ However, though נח has a *yiqtol* jussive of ׀שׁ negated by לֹא, which elsewhere occurs only in 1 Sam 22:15 (and there the Greek negates an imperative with μή),¹⁸⁹ there is no support for negation in the Greek witnesses, nor La^G, Ga, or Sa. Aquila, Symmachus, and Quinta Hebraize with μή + subjunctive (Field 1875:148), and S, T^{ps}, *iuxta Hebr.* also include the negation. Rahlfs’s text attests to the aorist indicative ἔδωκάς and 2110 (also minuscule 55) the perfect indicative δέδωκάς.¹⁹⁰ In either case we might have expected a present or future verbal form for a *yiqtol* in G*, regardless of whether לֹא was overlooked or not.¹⁹¹ Thus the shift in the Greek verbal form, if anything, argues against the supposition of the commentaries that this is a case of plain haplography. Though haplography is an option, one wonders why G* would take pains to syntactically work around what would have been an otherwise straightforward instance of translation Greek. It is more likely that the *Vorlage* lacked לֹא. Evidently no later scribe took issue with the “positive” reading of G*, which reflectively makes God culpable for the psalmist’s reproach at the hands of ἄφρων, as though it has already happened, whereas נח pleads for such to not be his end.

¹⁸⁸ ׀שׁ and δίδωμι are aligned elsewhere only in Ps 65(66):2.

¹⁸⁹ See also 2 Sam 13:33, though the LXX appears to regard ׀שׁ “put, place” as ישׁ “be desolate,” so τίθημι.

¹⁹⁰ Aquila uses τίθημι (Reider & Turner 1966:236).

¹⁹¹ See Barr (1987) and the comment on v. 4 (n. 110).

The psalmist in מ prays that the Lord will not make him a חרפתה “disgrace, shame,” or “insult, taunt,” of the foolish (נבל),¹⁹² who in the Psalms has already appeared as the “unbeliever” (cf. Ps 13[14]:1; 52[53]:2; 73[74]:22). Likewise in Job 2:10 the foolish women (הנבלות/ἄφρονων) are those who speak as though only good (not adversity) comes from God. Job, in contrast, does not sin with his lips.

Evidently ὄνειδος “disgrace, reproach, insult” or even “object of reproach” (BDAG 711) was a close fit with חרפתה, for ט* (so also Aquila), since 19 of the 20 occurrences of חרפתה in the Psalms are rendered with either ὄνειδος,¹⁹³ or ὄνειδισμός.¹⁹⁴ GELS (498.1a) treats ὄνειδος like a stative verb (“being disgraced, humiliated”),¹⁹⁵ but renders the line “you allowed the fool to humiliate me” (166.13*). Thomson ambiguously translates ὄνειδος ἄφρονι as “reproach of a fool,” as though the psalmist could be the fool (i.e. ὄνειδος ἄφρονος), or the object of some other fool’s reproach. Brenton’s rendering draws out the dative ἄφρονι (from ἄφρων) with “foolish, ignorant” (BDAG 159) more clearly indicating its part of speech as an adjective.

Syntactically, ὄνειδος is an accusative (complement) of a double accusative object/complement, με¹⁹⁶ being the direct object and ἄφρονι the indirect object,

¹⁹² Given the following remark in *HALOT* (I:663), one wonders if נבל was not chosen to parallel רבל in v. 6 and 7: “נבל is someone who, within a particular sphere of influence, counts for nothing, has nothing to offer, gives no help, commands no respect, is nothing.”

¹⁹³ Ps 21(22):7; 30(31):12; 38(39):9; 44(45):14; 77(78):66; 78(79):4; 88(89):42; 108(109):25; 118(119):22.

¹⁹⁴ Ps 68(69):8, 10, 11, 20, 21; 73(74):22; 78(79):12; 88(89):51; 118(119):39. See a single occurrence of αἰσχύνη in 70(71):13. Aquila, however, has ἀπορρεῖν “to flow from” (Reider & Turner 1966:28).

¹⁹⁵ GELS (498.1a) illustrates the stative quality of ὄνειδος with examples that seem better suited to its abstract nominal (“humiliation; disgrace; reproach”) sense (see 498.2).

¹⁹⁶ About half of the Byzantine readings (*L*^b) in Rahlfs’s list (designated Lucianic) and Hesychius of Jerusalem attest to μοι here. The result is in an awkward reading that appears to be an attempt to shift

which NETS brings out in translation: “As a reproach to a fool you gave me.” Once again the issue of grammatical number arises in that 2110, Sa, and 2013 (not frag. 2034) have a dative plural indirect object (ἄφροσι), but the meaning is hardly affected. The singular foolish person (ἄφρονι) is once again collective as is τὸν ἁμαρτωλόν, in v. 2.

4.6.10 Verse 10

PCO	מ
<p>ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποιήσας με.</p> <p>I was rendered speechless and I did not open my mouth, for you are the one who made me.</p>	<p style="text-align: center;">:תְּשִׁעַ הַתָּא בִּי כִּי אֶפְתָּח אֶפְתָּח אֶלֶּלִי מִלְּאֵלִים</p> <p>“I have become mute, I do not open my mouth, because it is you who have done <i>it</i>.</p>

Bodmer XXIV(2110):

ε[κωφώθην κ]αι ουκ η[ν]οιξα το στομα μου : οτι συ ε[ποίησας με
 “I was rendered speechless and I did not open my mouth, for you created me.”

Following the prayer for deliverance in v. 9, verse 10 opens with the psalmist’s realization regarding discipline in his life. In **6***, over against **מ**, we learn that at least part of the psalmist’s originating plight was that, in the psalmist’s view, God had made him an object of criticism/reproach (ὄνειδος v. 9) from the mouth of the foolish (i.e. unbelievers). In an act of faithful allegiance the psalmist once again states his position: it is only to God that he will look for answers. Thus the recapitulation of ἐκωφώθην recalls his opening vow of silence (see introductory comments for v. 3 and ἐκωφώθην), to be discussed further below.¹⁹⁷

the blame away from the Lord. It is textually preferable as well as syntactically more sensible to regard με as original.

¹⁹⁷ As in v. 3, α’ has ἠλαλήθην and σ’ has ἄλαλος (Field 1875:148).

ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου נִלְמַתִּי לֹא אֶפְתַּח פִּי

With καὶ, **⚡*** coordinates synonymous parallelism between two aorist verbs (ἐκωφώθην ... ἤνοιξα). It is possible that καὶ οὐκ represents אִלּוּ (see BHS app; 2 Vrs, see also De Rossi 1788:27), though its two Hebrew attestations are late. In the Psalms, ἀνοίγω (15x) normally renders פָּתַח “to open” in reference to body parts: λάρυγγι,¹⁹⁸ στόμα,¹⁹⁹ οὖς,²⁰⁰ χεῖλος,²⁰¹ and χεῖρ,²⁰² though also of the “gates of righteousness” (πύλας δικαιοσύνης),²⁰³ “doors of heaven” (θύρας οὐρανοῦ),²⁰⁴ and “earth” (γῆ).²⁰⁵ Thus we would expect ἤνοιξα τὸ στόμα μου to represent אֶפְתַּח פִּי based on the pattern established.

ὅτι σὺ εἶ ὁ ποιήσας με כִּי אַתָּה עָשִׂיתָ

Of the 443 occurrences of כִּי in the Psalms, the Greek represents it with ὅτι 396x (89.4%). From the Greek side, of the 432 occurrences of ὅτι in the Greek Psalter, כִּי is its equivalent 396x (91.7%). Thus, ὅτι represents כִּי roughly 90% of the time, as here and v. 13. See Fig. 1.

¹⁹⁸ Ps 5:10. Ps 13(14):3 offers a Greek plus where ἀνοίγω and λάρυγγι are juxtaposed.

¹⁹⁹ Ps 37(38):14; 38(39):10; 77(78):2; 108(109):2. However see 21(22):14 ἀνοίγω for פָּצַח and 118(119):131 פָּעַר.

²⁰⁰ Ps 48(49):5.

²⁰¹ Ps 50(51):17.

²⁰² Ps 103(104):28; 144(145):16.

²⁰³ Ps 117(118):19.

²⁰⁴ Ps 77(78):23.

²⁰⁵ Ps 105(106):17.

Fig. 1 כי and its Greek “equivalents” in the Psalms

מִן lexeme	ἄ lexeme	Percentage	Verse and comments regarding the Greek text
כי	διό	1/443, 0.2%	Ps. 115:1(116:10)*
כי גם	ἐὰν γὰρ καί	1/443, 0.2%	Ps. 22(23):4*
כי	ἦτις	1/443, 0.2%	Ps 89(90):4b*
כי	τῶ (εὐεργετήσαντί)	1/443, 0.2%	Ps. 12(13):6 (clausal restructuring, followed by plus)
כי	ἐάν	2/443, 0.5%	Ps. 12(13):5; 61(62):11*
כי / עד	ἕως οὗ	2/443, 0.5%	Ps. 93(84):15*; 141(142):8
כי	καί	2/443, 0.5%	Ps. 32(33):21b*; 70(71):24b*
כי / אם	ἀλλά / ἀλλ' ἢ	5/443, 1.2%	Ps. 1:2 (אם כי = ἀλλ' ἢ), 4 (אם כי = ἀλλ' ἢ); 43(44):4b* (כי = ἀλλά); 113:9(115:1)* (כי = ἀλλ' ἢ); 117(118):17 (כי = ἀλλά)
כי	γάρ	7/443, 1.6%	Ps. 24(25):11; 43(44):4c*, 7*, 8, 22*; 49(50):12*; 118(119):39
כי	--	9/443, 2%	Ps. 23(24):2*; 91(92):10a*; 115:7(116:16); 117(118):10, 11*, 12; 127(128):2, 4; 146(147):1b
כי	ὅταν	16/443, 3.6%	Ps. 2:12; 36(37):24*; 48:10(49):11*, 16*, 17[2x, 2nd time καὶ ὅταν] *, 19b*; 57(58):11*; 70(71):23*, 24a*; 74(75):3*; 101(102):1*; 118(119):32, 171; 119(120):7[כי]; 126(127):5
כי	ὅτι	396/443, 89.4%	I. Causal (365/396, 92.2%) ὅτι introduces a cause, reason, motivation, or explanation “for, because”: 1:6; 3:6, 8; 4:9; 5:3, 5, 10, 11, 13; 6:3[2x], 6, 9; 8:4; 9:5, 11, 13, 19, 9:24(10:3), 9:35(10:14); 10(11):2, 3, 7; 11(12):2[2x]; 13(14):5, 6; 15(16):1, 8, 10; 16(17):6; 17(18):8, 18, 20, 22, 23, 28, 29, 30, 32; 20(21):4*, 7*, 8, 12*, 13; 21(22):9, 10*, 12[2x]*, 17*, 25*, 29*; 22(23):4*; 24(25):5*, 6*, 15*, 16, 19*, 20*, 21*; 25(26):1*, 3*; 26(27):5*, 10*, 12*; 27(28):5*, 6; 29(30):2*, 6*; 30(31):4*, 5*, 10*, 11*, 14*?, 18*?, 22; 31(32):3*, 4*; 32(33):4, 9, 21a*; 33(34):10; 34(35):7*, 20*; 35(36):3*, 10*; 36(37):2*, 9*, 13a*, 17*, 20*, 22*, 24*, 28*, 37*, 40*; 37(38):3*, 5*, 8*, 16*, 17*, 18*, 19*; 38(39):10*, 13*; 39(40):13*; 40(41):5*, 12b*?; 41(42):5*?, 6*, 12*; 42(43):2*, 5*; 43(44):4a*, 20*, 23*, 26*; 44(45):12*; 46(47):3*, 8*, 10*; 47(48):5; 48(49):18*, 19a*; 49(50):6[>2110], 10*; 50(51):5*, 18*; 51(52):11[2x]*; 52(53):6[2x]*; 53(54):5, 8, 9; 54(55):4, 10, 13, 16, 19; 55(56):2, 3, 14*; 56(57):2*, 11*; 58(59):4*, 8*, 10*, 14, 17*, 18*; 59(60):4*; 60(61):4*, 6; 61(62):6*; 62(63):4*, 8*, 12*; 64(65):10* (כי = ὅτι οὕτως); 65(66):10*; 66(67):5*; 68(69):2*, 8*, 10*, 17*, 18*, 27*, 34*, 36*; 70(71):3*, 5*, 10*, 11*, 15*; 71(72):12*; 72(73):3*, 4*, 21; 73(74):20*, 27; 74(75):7*, 8*, 9*; 75(76):11*; 76(77):12*; 77(78):22*; 78(79):7, 8; 80(81):5*; 81(82):8*; 82(83):3*, 6*;

83(84):11*, 12*; 84(85):9*; 85(86):1*, 2*, 3, 4, 5*, 7*, 10*, 13*, 17*; 87(88):4*; 88(89):3[2110 = ωστ?], 7*, 18, 19; 89(90):4a*, 7*, 9*, 10*; 90(91):3*, 9*, 11*, 14[2x1?, 2*]; 91(92):5*, 10b*; 93(94):14*; 94(95):3*, 7; 95(96):4*, 5*, 13[2x]; 96(97):9*; 97(98):1*, 9*; 98(99):9*; 99(100):5*; 101(102):4*, 5*, 10*, 11*, 14[2x1?, 2*], 15, 17, 20; 102(103):11, 14a*, 16*; 104(105):38*, 42*; 105(106):1[2x1*, 2?], 33; 106(107):1[2x], 9, 11, 16, 30*; 107(108):5*; 108(109):2*, 21*, 22*, 31*; 111(112):6; 114(116):1*, 2, 7*, 8*; 116(117):2; 117(118):1[2x], 21, 29[2x] *; 118(119):22, 35, 42, 43*, 45, 56, 66, 74, 77, 78, 83, 91, 93, 94, 98, 99, 100, 102, 111, 118, 131, 139, 153, 155, 168, 172, 173, 176; 119(120):5; 121(122):5; 122(123):3; 124(125):3; 129(130):4, 7; 131(131):13, 14; 132(133):3; 134(135):3[2x], 4, 5a, 14; 135(136):1[2x], 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; 136(137):3; 137(138):2, 4, 5, 6; 138(139):4, 13, 14 [על בִּי]; 139(140):13; 140(141):5, 6, 8; 141(142):7[2x]; 142(143):2, 3, 8[2x], 10, 12; 146(147):1a; 147:2(13); 148:5, 13; 149:4

II. *Object* (24/396, 6%) ὅτι introduces an *object clause after verbs of perception “that”*: Ps.4:4; 19(20):7*; 21(22):32[2110 = ov]; 33(34):9; 36(37):13b*; 40(41):12a*?; 45(46):11*; 55(56):10*; 61(62):13(12); 77(78):35, 39; 82(83):19*; 91(92):16*; 93(94):11*; 99(100):3*; 102(103):14b*; 108(109):27*; 117(118):2b*?, 3b*?, 4b*?; 118:75, 152, 159; 134(135):5b

III. *Ambiguous instances* (4/396, 1%): (a) ὅτι either introduces a cause (reason/motivation) “*for, because*” or an object clause “*that*”: Ps. 47(48):15; 61(62):13*; (b) ὅτι either introduce a cause (reason/motivation) or an explanatory (i.e. epexegetical) clause “*that, namely, in that*”: Ps. 118:50; (c) ὅτι introduces a subject clause (?) “*that*”: 118:71

IV. *Consecutive* (3/396, 0.8%) ὅτι introduces a *result “that, so that”*: Ps. 8:5[2x]; 113(114):5

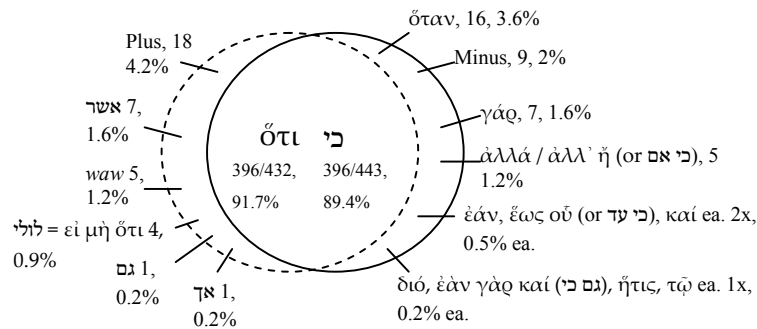
ὅτι and its Hebrew “equivalents” in the Psalms

ὅτι	ךא	1/432, 0.2%	Ps. 61(62):7*
ὅτι	גם	1/432, 0.2%	Ps 138(139):12
εἰ μὴ ὅτι	לולי	4/432, 0.9%	Ps. 93(94):17*; 118(118):92; 123(124):1, 2
ὅτι	ו	5/432, 1.2%	Ps. 44(45):12*; 98(99):3*; 141(142):5; 143(144):3[2x] [both result?]
ὅτι	אשר/ש	7/432, 1.6%	Ps. 8:2; 30(31):8*?; 94(95):4*, 5*; 118(119):158; 135(136):23(ש); 138(139):20
ὅτι	--	18/432, 4.2%	Ps. 9:21; 15(16):2; 30(31):24*; 32(33):20; 48(49):10*; 49(50):21* [obj of verb of precep]; 98(99):5*; 113(114):5b, 6 (both result? Cf. consecutive above); 117(118):2a[>2110], 3a[>2110], 4a[>2110], 28; 118(119):104 [spurious? from 102b, represented in, lacking in]; 135(136):16, 26; 137(138):1; 142(143):9
ὅτι	כי	396/432, 91.7%	See the כי/ὅτι equivalency in the chart above.

Bodmer Papyrus 2110:

The above entries marked with an asterisk (*) indicate instances in which the particle in question is also found in the Bodmer Papyrus (2110), i.e. as a reading that supports the text of PCO. 2110 supports PCO in all but six verifiable instances: 21(22):32 [ὅτι = ον in 2110]; 49(50):6 [2110 > ὅτι]; 88(89):3 [ὅτι = ωσι? in 2110]; 117(118):2a [2110 > ὅτι], 3a [2110 > ὅτι], 4a [2110 > ὅτι].

Fig. 2



Statistics:

The statistics in figure 2 above show that ὅτι and כִּי are equated in roughly 90% of all occurrences in the Greek Psalms.²⁰⁶ The troubling ambiguity of כִּי was, for good or ill, handled with a Greek particle (ὅτι) with nearly as much ambiguity. As is well known, the translator thereby treated ὅτι as a near-equivalent of כִּי, meaning that in most instances כִּי was most likely regarded as (1) a marker of cause, reason, motivation or explanation (see Aejmelaeus 1993a), or (2) a marker of an object clause following a verb of perception. We shall note, however, that in only a minority of instances does this binary equivocation fold under the pressure of semantic sense.

Returning to Ps 38(39), in both instances ὅτι (so also כִּי) is “causal,” broadly speaking, in terms of a cause, reason, motivation, or explanation.²⁰⁷ Hence, it is generally causal (92.2% percent of its occurrences, or 365/396) where כִּי represents the presumed Hebrew *Vorlage*.

²⁰⁶ That is to say, כִּי is rendered with ὅτι in 89.4% of its [כִּי’s] occurrences, and כִּי is likewise responsible for the presence of ὅτι in roughly 91.7% of its [ὅτι’s] occurrences.

²⁰⁷ See Aejmelaeus’s (1993a:18) discussion, in which these categories are introduced. For our purpose her designations will suffice. See also J-M (§170, p. 637), which distinguishes between nuances of causal כִּי in terms of “ordinary” causality (Engl. *because*, Lat. *cum*), explanatory causality (*for*), and supposedly known cause (*since*).”

The clause ὅτι σὺ εἶ ὁ ποιήσας με as represented in PCO is integral to a larger stich,²⁰⁸ though it is but a single stich in La^G. Further, it is lacking altogether in Hesychius of Jerusalem, and is part of 11:1 in R and La^R. A greater difficulty, however, lies not in the stichometry, but in establishing what **Ⲅ*** might have been. Based on the available readings, three options prevail:

1. (PCO) ὅτι σὺ εἶ ὁ ποιήσας με
2. (La^G) ὅτι σὺ ἐποίησας με
3. (**Ⲅ**) ὅτι σὺ ἐποίησας

4.6.10.1 Linking verb + Participle (εἶ ὁ ποιήσας)

Some MSS have a substantival participle that functions as a predicate nominative (ὁ ποιήσας) following an added linking verb (εἶ), whereas **Ⲅ** has a *yiqtol* verbal form. Εἶ ὁ ποιήσας finds support in B, S, R, La^R, the Greek column of R (1979:38), and Augustine. Contesting this reading are 2013, La^G, Ga, L' A', and possibly 2110, with σὺ ἐποίησας (= **Ⲅ**). With respect to 2110, the editors reconstruct σι συ ε[... with ἐποίησας, and the following line begins explicitly with the direct object με. Thus 2110 could agree with La^G (*quoniam tu fecisti me*), or it could be reconstructed as σι συ ε[ι ο ποιησας (so PCO). In this case a scribe may have included or overlooked ιο (i.e. συ ε~~ι~~ο ποιησας). Unfortunately the lacuna prevents a definitive answer. In any case 2110 does not agree with **Ⲅ**. Since σὺ εἶ ὁ, albeit expansive, is a regular and well attested construction in the Greek Psalter as a representation of כִּי אֲתָהּ (e.g. Ps 15[16]:5; 21[22]:10; 24[25]:5; 30[31]:5, 15; 39[40]:18; 42[43]:2; 70[71]:5; 76[77]:15; 85[86]:10; 141[142]:6; 142[143]:10), the shorter readings (2) and (3) with ἐποίησας may be Hebraizing corrections.

4.6.10.2 The Additional Direct Object (με)

With regard to the (ambiguous) Hebrew text, Briggs (1906:348) states: “The reason [for the psalmist’s silence] is a different one from that given v. 2-3, and, indeed, an

²⁰⁸ In PCO all of v. 10 comprises a single stich.

additional one not inconsistent therewith: *because Thou hast done it*” (so also KJV, ASV, NRSV). The only other instance of אַתָּה עָשִׂיתָ in the Psalms is rendered with σὺ ἐποίησας (98[99]:4), as would be expected. However, in 98(99):4 a direct object is present (משפט וצדקה), as is also expected. Thus, it is also true that the elided object in our verse may have prompted a “smoother” rendition with the addition of a direct object either by **⚡*** or a later scribe. Support for με (against **מ**) is extensive, however, with B, S, Bo, 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051, 2013, Sa^B, Sa^L, R, La^R, La^G, Aug, Tert, Cyp, and A. In support for **מ** are Ga, L’, and 55. Rahlfs’s preference for B over L and the fact that the expressed object (against **מ**) finds support among the three old text forms (see 1.3.2.2) presented for him an obvious textual choice. NETS apparently sides with **מ** (Ga, L’, 55) with “it is you who did *it*,” evidently regarding ἐποίησας as original while rejecting the explicit object. In such a case L and the Hexaplaric recension preserve the more terse reading, albeit the reading that supports **מ**.

It is possible that **⚡*** read עָשִׂיתָ (עָשִׂיתָ, qal participle + 1cs suff) such as is found in Job 31:15 and 32:22, or even עָשִׂיתָ (עָשִׂיתָ) as in Job 35:10.²⁰⁹ Both options account for the participle and the object as in PCO. Furthermore, both **⚡** (אֲנִי עָשִׂיתָ) and **⚡**^{ps} (דִּי אַתָּה עָשִׂיתָ) reflect a Hebrew *Vorlage* similar to **מ** (“for you have acted”). The longer readings, (1) and (2), could be explained as expansions intended to offset the difficulty of an elided object. However, although σὺ ἐποίησας is the *lectio difficilior* in isolation, σὺ ἐποίησας με and σὺ εἶ ὁ ποιήσας με create greater trouble in the broader discourse since the ὅτι clause is somewhat strained for sense given the first part of the verse. With the emphasis upon existence (ὑπόστασις) in the Greek, με likewise leads one to interpret ποιέω in terms of the psalmist’s creation. The more expansive participial construction also places emphasis confessionally on what is characteristic of the Lord, rather than upon a “once off” act he performed in history. Put differently, options (1) and (2) pertain explicitly to the psalmist’s creation/existence and in this way they are related. Nevertheless, it is easier to explain

²⁰⁹ Although עָשִׂיתָ in Job 35:10 is a plural construct form, it was obviously singular for **⚡***.

(2) and (3) as derivatives of (1) rather than (1) from (2) or (3). If (3), in accordance with מ, reflects ש* (so NETS), then the ὅτι-clause provides an explanation for the psalmist's silence (10a) for which the Lord himself is culpable – the Lord made the psalmist a reproach and this caused him to remain quiet. Thus the assumed object of ἐποίησας must be sought in v. 9 – ὄνειδος ἄφρονι ἔδωκάς με – rather than in με, which loosely motivates the double presence of ὑπόστασις (v. 6 and 8) in terms of creation. Though admittedly very difficult to decide, it seems plausible that ש* was indeed the longer reading (1) in light of both translation technique and external witnesses. This reading also supports the view that ש increasingly “corrected” toward מ (so *L* in many cases).

4.6.11 Verse 11

PCO	מ
<p>ἀπόστησον ἀπ' ἐμοῦ τὰς μαστιγὰς σου, ἀπὸ τῆς ἰσχύος τῆς χειρὸς σου ἐγὼ ἐξέλιπον.</p>	<p>הַסֵּר מֵעָלַי נִגְעֶךָ מִתְגִּרְתִּי אֲנִי כָלִיתִי:</p>
<p>Remove your torments from me, for I have come to an end because of the strength of your hand.</p>	<p>Remove your affliction from me, from the hostility of your hand I have come to an end.</p>

Bodmer XXIV(2110):

απο[στ]ησον απ εμου τας μαστιγ[ας σου] απο γαρ της ισχυ[[ω]]ς τ[η]ς
χειρος σου ε[γω εξε]λιπον

“Remove your torment from me, for I have come to an end because of the strength of your hand.”

Looking back to the explanatory ὅτι-clause regarding the psalmist's existence (v. 10), and hence his submission to the Lord, verse 11 further interprets what it is that the Lord has done to the psalmist in the form of an imperatival appeal.

ἀπόστησον ἀπ' ἐμοῦ τὰς μάστιγὰς σου הסר מעלי נגעך

In the Psalms ἀφίστημι renders 5 different words in Hebrew, distributed among 13 instances overall. Five of those instances render סור in the hiphil (“remove”), as in our verse,²¹⁰ though ἀφίστημι also renders סור qal “turn aside” in 6:9.²¹¹ Since the imperative is an entreaty to the Lord in context of a prayer it should not be confused for a direct command. Although middle, second aorist, perfect, and pluperfect forms are intransitive, ἀφίστημι “to go away, withdraw” is often followed by τινός “from someone/thing”²¹² in both transitive and intransitive constructions. In our verse ἀπόστησον is a first aorist active imperative, and thus transitive, followed by ἀπ' ἐμοῦ (BDAG 157.2), representing מֵעַלִי.

La^G trades the second person personal pronoun (σου) for the first person possessive adjective “meas,” but it is clear in **Ⲭ*** that the object clause τὰς μάστιγὰς σου (which represents נֶגְעֶךָ) refers to the “whips, lashes” that the Lord brings upon the psalmist.²¹³ By figurative extension μάστιξ (“whip”) likely refers to the psalmist’s “torment” or “suffering” (BDAG 620.2*; GELS 442.b*), and thus σου is a subjective genitive (so likewise ἄνεκμαστιξ in Sa). **Ⲭ*** occasionally read נֶגַע as a verb and as a noun and both parts of speech are distinguishable in **מ**. However, it is not always clear whether **Ⲭ*** understood נֶגַע nominally or verbally in every instance, since the part of speech does not always correspond between the Greek and **מ**. In some instances the verbal form נֶגַע (Hi) “to touch, reach up to, arrive” was rendered with ἐγγίζω “to draw near,”²¹⁴ and the qal was rendered with ἅπτω “to touch, take hold of.”²¹⁵ In three

²¹⁰ Ps 17(18):23; 38(39):11; 65(66):20; 80(81):7; 118(119):29.

²¹¹ See also קרח “be far, remote” 21(22):12; 34(35):22; 37(38):22; עמד “stand” 9:22(10:1); סוג “turn back, withdraw” (ni) 44(45):19; 79(80):19; שגה “to stray, do wrong” 118(119):118.

²¹² Indeed ἀφίστημι + ἀπό occurs 10x in the Psalms overall.

²¹³ **Ⲥ** has ⲛⲉ “scourging, castigation, punishment, torment, pain” (CSD 327.b).

²¹⁴ See Ps 31(32):6.

²¹⁵ Ps 103(104):32; 104(105):15; 143(144):5.

instances, including this verse, μάστιξ represents נגג “plague, blow” (Ps 38[39]:11; 88[89]:33; 90[91]:10) and in two other instances the cognate verbal form μαστιγώω “to whip, scourge.”²¹⁶ From the Greek side, μάστιξ represents מכאב “pain,”²¹⁷ נכה (נכה) “broken,”²¹⁸ צלע “stumble, fall,”²¹⁹ נגע “affliction, plague, infestation,”²²⁰ and אול “body, belly.”²²¹ Evidently the psalmist suffered from divine punishment because of some untold sin.

ἀπὸ τῆς ἰσχύος τῆς χειρὸς σου ἐγὼ ἐξέλιπον מתגרת ידך אני כליתי

Despite the fact that Rahlfs does not include γάρ in the main text of PCO (= מ) for our verse (ἀπὸ γὰρ τῆς ἰσχύος τῆς χειρὸς σου ἐγὼ ἐξέλιπον), it is attested in Sa, Bo, 2013'-2034, L', A, 1219, 55 + 21 fragments,²²² but also in 2110, of which Rahlfs was unaware. Thus, on external grounds it is an excellent candidate for ⚡*. With the greatest number of occurrences of γάρ in Isa, Job, Wis, and Sir, poetic (and Wisdom) LXX literature has an affinity for γάρ, though it is by no means excluded in prose (e.g. Gen, Ex, 4, 2 Macc).

1)	Isa	184	12)	Bar	37	23)	3 Macc	10	34)	Eccl	1
2)	Job	171	13)	Lev	36	24)	2 Chron	9	35)	Mic	1
3)	Wis	157	14)	Jdth	36	25)	2 Sam	4	36)	Zech	1
4)	Sir	141	15)	1 Macc	31	26)	Ezek	3	37)	1 Kg	0
5)	Gen	105	16)	Esth	25	27)	Judg	2	38)	2 Kg	0
6)	Prov	102	17)	1 Esd	24	28)	Ruth	2	39)	Ezra	0

²¹⁶ Ps 72(73):5, 14.

²¹⁷ Ps 31(32):10.

²¹⁸ Ps 34(35):15, though HALOT (I:698) conjectures כְּנִכְרִים “like strangers.”

²¹⁹ Ps 37(38):18.

²²⁰ Ps 38(39):11; 88(89):33; 90(91):10.

²²¹ Ps 72(73):4.

²²² 2002, 2003, 2004, 2006, 2010, 2011, 2012, 2016, 2020, 2021, 2022, 2025, 2027, 2029, 2030, 2031, 2036, 2043, 2047, 2048, 2054.

7) Ex	93	18) Josh	23	29) 1 Sam	2	40) Neh	0
8) 4 Macc	82	19) Dan/Th	23	30) Hos	2	41) Song	0
9) 2 Macc	52	20) Num	22	31) Jer	2	42) Amos	0
10) Ps	50	21) Sol	18	32) Lam	2	43) Joel	0
11) Deut	39	22) Tob	12	33) 1 Chron	1	44) Hag	0

Despite the fact that Isaiah has more occurrences of γάρ than any other LXX book, γάρ hardly factors into the other prophets, Daniel being the next highest at 23. In fact we find that the poetic books, the Pentateuch, and the apocryphal works (both translation and composition) register high on the list, whereas the prophetic and historical literature, on the whole, registers but few, if any instances (e.g. 1 and 2 Kings). The LXX-Psalms come in 10th place in terms of the number of instances of γάρ among other books of Rahlfs's LXX.²²³

When we consider other occurrences of γάρ in the Psalms, some 50²²⁴ in the main text of PCO,²²⁵ we notice that in 27 instances (54%) γάρ occurs as an isolated particle, and 23 instances (46%) in the combination καὶ γάρ.²²⁶ Where γάρ renders ἤ, ἡ, and οὐ, it retains an adverbial conjunctive force in combination with καὶ γάρ.²²⁷

²²³ This count comes from *Accordance* 7.4.2.

²²⁴ Aejmelaeus (1993a:28) counts 27 instances of γάρ in the Psalms, presumably based on H-R.

²²⁵ However, other occurrences of γάρ may be found in the apparatus of PCO. The most notable and debatable instances are LXX 26:3 and 88:6. Note the following: Ps 26(27):3 ἐὰν γάρ 2110, U; 61(62):7 ὅτι καὶ γάρ Bo, Sa, L^d and Psalt. Rom. from v. 3?; 78(79):13 ἡμεῖς δὲ γάρ B, Bo, Sa; 88(89):6 καὶ γάρ 2110 Sa Ga L' A'; 98(99):7 ἐφύλασσαν γάρ Bo; 105(106):37 ἔθυσαν γάρ Bo; 113:15(115:7) + οὐδε γάρ ἐστὶν πνεῦμα ἐν τῷ στοματι αὐτῶν Sa, Hesychius, 55 and complures Latini, from 134.17? see Rahlfs (1907:2); 118(119):41 καὶ γάρ 2014.

²²⁶ Καίγε (καὶ γε) never occurs in the psalms.

²²⁷ Καὶ γάρ occurs often enough in the Greek Psalms as a rendering for Hebrew particles without *waw* that it may be construed as a collocation or formula, rather than a combination. It certainly is not explainable as an isomorphism. Denniston discusses the difference between καὶ γάρ as a collocation and καὶ γάρ in combination. Καὶ γάρ is a formula in Greek, but it is often unclear which of the two

Fig. 3

מ lexeme	Ⲅ lexeme	Percentage	Verse and comments regarding the Greek text
אך	καὶ γὰρ	1/50, 2%	Ps. 61(62):3 ²²⁸ [=2110]
על מה	(μὴ) γὰρ	1/50, 2%	Ps. 88(89):48 [=2110]
אשר	γὰρ	2/50, 4%	Ps. 54(55):20; 88(89):22
ו	γὰρ	2/50, 4%	Ps. 106(107):17; 118(119):120
כי	γὰρ	7/50, 14%	Ps. 24(25):11 ²²⁹ ; 43(44):4, 7, 8 ²³⁰ , 22; 49(50):12; 118(119):39 ²³¹
הא	καὶ γὰρ	9/50, 18%	Ps. 15(16):6; 57(58):3; 64(65):14; 67(68):9; 67(68):17; 76(77):18; 92(93):1; 95(96):10; 67(68):19 (הא)
גם	καὶ γὰρ	13/50, 26%	Ps. 18(19):12; 24(25):3; 36(37):25 ²³² ; 40(41):10; 70(71):22; 82(83):9; 83(84):4, 7; 84(85):13; 118(119):23, 24; 128(129):2; 138(139):10
Ⲁ	γὰρ	15/50, 30%	Ps. 9:27(10:6), 9:32(10:11), 9:34(10:13); 22(23):4; 25(26):12; 50(51):7, 8; 53(54):6; 61(62):2 ²³³ [=2110]; 68(69):20 ²³⁴ ; 72(73):25, 80(81):11 ²³⁵ ; 106(107):17; 118(119):120 ²³⁶ ; 121(122):4

words is an adverb and which is a connective (Smyth §2814-15). When καὶ is a conjunction and γὰρ an adverb the force of the Greek approaches “and in fact, and indeed.” In such cases καὶ γὰρ introduces a new and important thought. Likewise, in the opposite case we may have something to the effect of “for indeed” or “for even/also” when καὶ is the adverb and γὰρ the connective. See also Denniston (1934:108-109, also lxxiii), where he remarks that καὶ γὰρ may mean “yes, and” or “and further.” Sometimes, however, καὶ (cf. *etenim*) in this combination loses its adverbial force (BDF §452.3).

²²⁸ καὶ γὰρ *etenim* La^RAug nam et Ga] *quia* La^G: ex 7.

²²⁹ B, S, Bo, 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051; U, 2013; 1220, La^G, Ga, A'] > R'Aug, Ⲁ, L', 2021 = מ.

²³⁰ > B in fine folii.

²³¹ γὰρ S-2014 R' (Bo Sa?) > La^G GaAug L' A'.

²³² Ⲁ *etenim*.

The distribution of γάϞ in the Psalms vis-à-vis its presumed Hebrew *Vorlage*, however, shows that it, more than any other category (30%, 15x), occurs as a discourse compositional plus (∅). Thus, γάϞ represents 8 categories showing a varied, even rich, communicative approach on the translator’s part (in contrast to the ever-pervasive and stereotyped use of ὅτι).²³⁷ In the case of γάϞ no single category monopolizes its use or can be regarded as a norm for the translator, but there is certainly precedent for ∅-γάϞ in the Psalms on both internal and external grounds.

On the level of etymology γάϞ is a conflation of the focus particle γέ and the transitional/inferential (illative) particle ἄϞα (Robertson 1190; Denniston 1934:56; Smyth §2803a). However, for Denniston, it is unlikely that “for” was the primary or originating meaning of γάϞ in classical Greek. Rather it likely began with an asseverative force that continued on even after it became a connective in combinations (e.g. καὶ γάϞ οὕν).²³⁸ On the whole it is agreed that γάϞ conforms in the NT to its classical use (Robertson 1190; BDF §452), though by the time of the κοινή the robust use of particle combinations had already diminished significantly (Thrall 1962).²³⁹ In

²³³ γάϞ παϞ' αὐτοῦ *ab ipso enim* GaAug] σι παϞ' αὐτοῦ ἐστιν *quoniam ab ipso est* R': ex 61.6 *sed R ibi non add. ἐστιν.*

²³⁴ > S Ga = ⲙ.

²³⁵ *autem* La^R.

²³⁶ Ga: *autem* La^R.

²³⁷ Compare figures 1 and 3 in the present chapter.

²³⁸ Though Denniston points out that it is unlikely γάϞ conveyed the asseverative meaning in isolation. See Denniston (1934:56-114) for the fuller treatment.

²³⁹ Thrall’s work on particles in κοινή Greek, with specific attention to its NT usage, unfortunately does not advance the discussion beyond Denniston’s treatment. Like the lexica and grammars, Thrall classifies γάϞ as a causal conjunction, which of course still appears alone or in combination with other particles. The “cause” is frequently an explanation of what is implied in the previous clause, or even preceding the fact explained (“since, as”). Again, in accordance with the lexica, γάϞ is often used in

our verse, γὰρ offers an explicit reason for the psalmist's entreaty, whereas the asyndeton in מִן leaves the relationship between the cola obscure.

Whereas with v. 11b, γὰρ provides a reason for the utterance in 11a, here ἀπό indicates the ground of the psalmist's "failing" (ἐγὼ ἐξέλιπον) within 11b. ⚡* thereby indicates a ground of reason with ἀπό (GELS 70.4; BDAG 106.5), by representing מן, which likewise may offer a ground as it often does at the involvement of a negative or threatening influence (*BHRG* §39.14.4ii, pp. 356-357).²⁴⁰

The meaning of תגרת (תַּגְרַת), only here in the construct singular with ידך (though note the plural ידיך, De Rossi 1788:27), is disputed. The English translations and lexica generally gloss it as "blow" (KJV, ASV, RSV, NRSV, NIV, JPS), "hostility" (ESV, so BDB 173), and "wound" (NET note), so also La with *plag* ("blow, wound, injury"). Some regard תגרת as coming from גרה (Bauer & Leander 1962:495m), so תַּגַּר in Yemenite, I תַּגְרָא in Aramaic "strife, complaint" II תַּגְרָא "crutch, staff" (Jastrow 1649), Akk. *tagrītum* legal process(?), though it has been contested that תגרת is an unattested verb with a similar meaning to שלח, and should be rendered "while your hand moves against me" (see *HALOT* II:1687-88).

⚡* glosses תגרת with τῆς ἰσχύος in the genitive following the preposition as mentioned. The combination ἰσχύς modifying χεῖρ is uncommon, though similar and near-synonymous imagery occurs with τὴν χεῖρα τὴν κραταιάν "strong hand."²⁴¹ In two instances ἰσχύς represents כח.²⁴² Further, גבורה never directly modifies יד as such in the HB, though see Deut 3:24 (ידך החזקה) "mighty hand" and Jer 16:21 (אודיעם את)

elliptical phrases, in questions, used to express a wish (with an optative), or to strengthen, positively nor negatively, something said.

²⁴⁰ See for example MT-Ps 38:19 כי עוני אניד אדאג מחטאתי "I confess my iniquity; I am sorry for my sin." (NRSV); 104:7 מן גערתך ינוסון מן קול רעמדך יחפזון "At your rebuke they flee; at the sound of your thunder they take to flight."(NRSV)

²⁴¹ Deut 3:24, see also 8:17, 26:8; 9:26 τῆ μεγάλη.

²⁴² Ex 15:6; Job 30:2.

ידי ואת גבורתי “I will make them know my hand [power] and my might”), and especially Ps 88(89):14:

σὸς ὁ βραχίων μετὰ δυναστείας,
κραταιωθήτω ἡ χεὶρ σου, ὑψωθήτω ἡ
δεξιὰ σου

Yours is the arm with dominance; let your
hand be strong; let your right hand be exalted.
(NETS)

לך זרוע עם גבורה תעז ידך תרום ימינך

You have a mighty arm; strong is your hand,
high your right hand.
(NRSV)

Certainly גבורה and כח are juxtaposed as near-synonymous in some instances (e.g. 1 Chron 29:12; 2 Chron 20:6), and so it is conceivable that **⚡*** read מְגִבּוֹרָת instead of מתגרת.²⁴³ Indeed **⚡**^{ps} renders מתגרת ידך with גבורת ידך. It is more likely, however, that **⚡*** chose ἰσχύς – α´ and σ´ have ἀφή “wound” and **⚡** מַסֵּבֵל “blow, wound, affliction” (CSD 263) – as an idiomatic association with תגרת or in the light of an interpretive tradition that made such a connection, for **⚡**^{ps} also apparently conflates the readings of **⚡*** and מ with ממת גבורת ידך “from the blow of the power of your hand.”²⁴⁴ As we have noticed above and irrespective of the chosen lexeme, “power” and “strength” are attributed to the “hand” of the Lord elsewhere. Here ἰσχύς contextualizes μάστιξ and the psalmist’s dilemma generally in relation to the Lord. By metonymy τῆς ἰσχύος τῆς χειρός σου is most likely put for the affliction mentioned in v. 9 (ὄνειδος ἀφρονι ἔδωκάς με), which the Lord had inflicted upon the psalmist for some unnamed sin.

כלה occurs 23x in the Psalms, mostly in the qal, and is normally (19x) rendered with ἐκλείπω, as in our verse and the following examples.²⁴⁵ Problematic is the

²⁴³ See also Ezek 32:30 and Eccl 9:16 for גבורה + מן.

²⁴⁴ This does not necessarily mean that **⚡**^{ps} actually used **⚡** here.

²⁴⁵ In other instances συντέλεια 58(59):14; 118(119):87 “completion, close, end” and εἰς τέλος 73(74):11 render כלה in a temporal sense.

exceptionally pluriform meaning it conveys since כלה can be used in numerous contexts, including: the end of the Davidic Psalms as stated in the colophon of Ps 72,²⁴⁶ the end of life, or time (i.e. days/years),²⁴⁷ the failing of one's heart and flesh (i.e. death),²⁴⁸ eyes/eyesight,²⁴⁹ strength,²⁵⁰ and soul.²⁵¹ The English translations also render כלה in terms of one's life/spirit/soul languishing (BDB 477.2b) (i.e. giving out by exhaustion), thus even longing, pining away, while waiting for some act of the Lord,²⁵² a nuance not found with ἐκλείπω. The sense is frequently strained in the Hebrew (and **⚡*** by representation), sometimes prompting the translations to “fill in” assumed elliptical nuances. For example the NRSV in 118(119):123 inserts “from watching” to make sense of, lit. “eyes fail for your salvation”: “My eyes fail *from watching* for your salvation” (NRSV), perhaps assuming the nuance offered in BDB (477.2b).

Like כלה, ἐκλείπω (“fail, die out” BDAG 306.3; “die” GELS 211.II2b) is also intransitive and is used to convey a variety of nuances, though its semantic range is not entirely identical to its Hebrew counterpart. **⚡*** opted for ἐκλείπω in 32 instances in the Psalter (187x altogether in Rahlfs's LXX). Aside from כלה, ἐκλείπω renders תמם (qal), which has in view the “end” of enemies (i.e. they perish),²⁵³ גמר “come to an end,”²⁵⁴ II מוש “to withdraw,”²⁵⁵ נדף ni. “be scattered/driven away,”²⁵⁶ סף qal “come to

²⁴⁶ In the pual, see Ps 71(72):20.

²⁴⁷ In the piel, Ps 17(18):38; 77(78):33; 89(90):9; in the qal 30(31):11; 36(37):20[2x].

²⁴⁸ Ps 72(73):26.

²⁴⁹ Ps 68(69):4; 101(102):4; 118(119):82, 123. In Ps 70(71):13 enemies are said to “vanish,” or “expire.”

²⁵⁰ Ps 70(71):9.

²⁵¹ Ps 142(143):7.

²⁵² Ps 83(84):3; 118(119):81.

²⁵³ See Ps 9:7, where, in **⚡***, it is their swords that fail. See also Ps 63(64):7; 101(102):29; 103(104):35 and 1QM 14:7 (תמם qal, “to be complete, come to an end”) and in the hipil “to destroy” (1QS 4:20).

²⁵⁴ Ps 11(12):2.

an end,”²⁵⁷ פנה qal “turn,”²⁵⁸ הָטַע hithp. “to be weak.”²⁵⁹ However, of the 264 occurrences of כָּלַח in the HB, only Ps 89(90):7 (qal 1cs) offers a parallel instance with our verse, once again, and there the psalmist’s transitory lifespan is at stake.

Ps 89(90):7-10

⁷ ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ
θυμῷ σου ἐταράχθημεν. ⁸ ἔθου τὰς
ἀνομίας ἡμῶν ἐνώπιόν σου, ὁ αἰὼν ἡμῶν
εἰς φωτισμὸν τοῦ προσώπου σου. ⁹ ὅτι
πᾶσαι αἱ ἡμέραι ἡμῶν ἐξελίπον, καὶ ἐν
τῇ ὀργῇ σου ἐξελίπομεν, τὰ ἔτη ἡμῶν ὡς
ἀράχνην ἐμελέτων. ¹⁰ αἱ ἡμέραι τῶν
ἐτῶν ἡμῶν, ἐν αὐτοῖς ἐβδομήκοντα ἔτη,
ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη,
καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος,
ὅτι ἐπῆλθεν πραῦτης ἐφ’ ἡμᾶς, καὶ
παιδευθησόμεθα.

⁷ כִּי כָּלִינוּ בַּאֲפֶךָ וּבַחֲמַתְךָ נִבְהַלְנוּ
⁸ שֶׁתָּה עֲוֹנוֹתֵינוּ לִנְגִיד עֵלְמָנוּ לְמֵאוֹר פְּנִיךָ
⁹ כִּי כָל יְמֵינוּ פָּנּוּ בְּעִבְרַתְךָ כָּלִינוּ שְׁנֵינוּ כִּמוֹ הַגֵּה
¹⁰ יְמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים
שָׁנָה וְרַחֲבָם עֲמַל וְאוֹן כִּי גַז חֵישׁ וְנִעְפָּה

⁷ Because we expired by your wrath and
by your anger we were troubled, ⁸ you set
our lawless deeds before you; our lifetime
became an illumination of your face. ⁹
Because all our days expired and by your

⁷ For we are consumed by your anger; by your
wrath we are overwhelmed. ⁸ You have set our
iniquities before you, our secret sins in the
light of your countenance. ⁹ For all our days
pass away under your wrath; our years come to

²⁵⁵ Ps 54(55):12. Though שִׁמָּה appears to be a hiphil *yiqtol*, HALOT (I:561) classifies it as a qal (cf. 4QpNah 2, 3 מוֹשׁ), “to withdraw from a place,” pertaining to oppression and deception.

²⁵⁶ Ps 67(69):3[2x], pertaining to enemies that dissipate like smoke.

²⁵⁷ Ps 72(73):19, pertaining to the “end” of life in parallel with sinners being destroyed/perishing.

²⁵⁸ Ps 89(90):9, in parallel with כָּלַח “to turn,” i.e. as in “pass away” of days, or “expire” (so NETS).

²⁵⁹ Pertaining to one’s soul or spirit, Ps 106(107):5; 141(142):4.

wrath we expired our years I would an end like a sigh. ¹⁰ The days of our life are ponder like a cobweb. ¹⁰ The days of our years—in them are seventy years, but if in acts of dominance eighty years, and the greater part of them is toil and trouble, because meekness came upon us, and we shall become disciplined. (NETS)

That the psalmist has “come to the end” *ἐκλείπω/הלל* (qal pf 1cs), or “fainted” (so Thomson, Brenton, NETS) is poetic hyperbole and refers to the psychological/physical exhaustion of his affliction/punishment, which could culminate in his death.

4.6.12 Verse 12

PCO

ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας
ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχνην τὴν
ψυχὴν αὐτοῦ, πλὴν μάτην ταράσσεται
πᾶς ἄνθρωπος. διάψαλμα.

You discipline a person with reproofs because of lawlessness, and you melt his soul like a spider’s web; In any case, every person troubles himself in vain. Interlude on strings.

מ

בְּתוֹכָהֶן עַל-עוֹן | וְשִׁשְׁתֵּי יָמִים וְשִׁשְׁתֵּי יָמִים
הֵבִיל בְּלִיאָדָם סֶלָה

You discipline a man with punishments on account of sin, you melt, like a moth, what he treasures; surely every man is transitory.
Selah

Bodmer XXIV(2110):

ε[ν] ελεγμοις : υπερ ανομιας ε[παι]δευσας. *ἄνωβ* : και εξεζητησας ω[ς] αρα]χνην την ψυχην αυτου : πλην μα[την] πας *ἄνωσ* ταρασσεται διαψαλμα:

“You discipline a person with reproofs because of lawless deeds, and you seek his soul like a spider’s web; In any case, every person troubles himself in vain.” Interlude on strings.

The psalmist shifts from a personal depiction of his own affliction in v. 11 (μάστιξ/ τῆς ἰσχύος τῆς χειρός σου) to a general truism about the Lord's punishment of people for sin. The scope of v. 12 is gnomic and recalls themes introduced in v. 6 and 7, and thus the translation of aorist verbs is timeless.

ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον בתוכחות על עון יסרת אישׁ

Instrumental ב/ἐν (GELS 231.6a; BDAG 328.5b) begins v. 12 with poetic fronting.²⁶⁰ תוכחת “reprimand (with a threat)” or “punishment” (*HALOT* II:1699) occurs only three times in the Psalms, twice rendered with ἐλεγμός “reproach, rebuke, reproof” (BDAG 314),²⁶¹ as here, and once with the near-synonym ἔλεγχος “reproof, censure, or correction” (BDAG 315; “act of questioning” GELS 222.1).²⁶² Conversely ἐλεγμός occurs only 3x in the Psalms, rendering תוכחת twice, noted above, and the related word תוכחה “rebuke, punishment” (i.e. to inflict punishment on) only once.²⁶³ Occasionally ἐλεγμός, ἔλεγχος, and the related verb ἐλέγχω convey the notion of reproof or correction. Likewise both תוכחת and תוכחה often convey “punishment.”

Whereas the Hebrew uses language of punishment, or a threatening reprimand, מ* uses language that partially overlaps the Hebrew with pedagogical language (ἐπαίδευσας),²⁶⁴ discipline, or instruction by reproof (ἐν ἐλεγμοῖς). In the Psalms of מִ יסר, which is always rendered with παιδεύω, occurs in the sense of being warned,²⁶⁵ rebuked or chastised,²⁶⁶ and instructed.²⁶⁷ Παιδεύω additionally renders עָנָה

²⁶⁰ Ev is lacking in 2034.

²⁶¹ Ps 37(38):15; 38(39):12.

²⁶² In the psalms ἔλεγχος occurs only one time in Ps 72(73):14.

²⁶³ In the psalms תוכחה occurs only one time in Ps 149:7. See also 2 Kg 19:3; Is 37:3; Hos 5:9.

²⁶⁴ Note the nominally related παιδεία “training, instruction” and παιδευτής “instructor, teacher.”

²⁶⁵ Ps 2:10 ni.

²⁶⁶ Ps 6:2; 37(38):2; 93(94):12; 117(118):18(2x) pi.

²⁶⁷ Ps 15(16):7; 93(94):10.

“fly” in the qal (see 89[90]:10 in v. 11 above), אסר (for יסר?) qal “to tie, bind” 104(105):22, and הלם qal “to strike, beat” 140(141):5. Thus, the Greek vocabulary does not preclude punishment enacted by a physical threat, since it is found elsewhere in this way (e.g. Prov 3:12; Ps 6:2; 36[37]:2; 140[141]:5). Indeed παιδεύω may refer literally to enforced “discipline” by whipping,²⁶⁸ and discipline as divinely enacted (BDAG 749.2bα; GELS 519.2), so 38(39):12. In both ⚡* and מ, however, the precise form of the Lord’s punishment is not explicitly mentioned, though, once again, in ⚡* ὄνειδος (v. 9) must have something to do with it.

It is clear that ὑπέρ + gen rendering על marks the cause or reason (BDAG 1031.2; GELS 696.I5,6) for the main verb in v. 12. Since multiple options were available to represent על (e.g. παρὰ + acc. “beside” 1:3; κατά + gen. “against” 2:2; ἐπί + dat. “upon” 2:6, etc.), it is significant that ⚡* opted for one that makes syntactical and contextual sense; ⚡*’s segmentation is not strictly logocentric in Ps 38. It is precisely because of (ὑπέρ) lawless deeds (ἀνομίας) that brings about chastisement/discipline for people generally (ἄνθρωπος/שׂא). Ἀνομία in v. 9 represented the psalmist’s “guilt” for which he pled for deliverance, and in contrast v. 12 has in view the iniquity itself. However, the misdeed and its associated guilt cannot be easily distinguished. According to *HALOT* (I:800) and *BDB* (730-731) עון may denote a misdeed/sin/iniquity (e.g. Ps 17[18]:24), the guilt caused by it (e.g. Ps 108[109]:14), or the punishment that results from it (e.g. Ps 30[31]:11). Thus, the Hebrew juxtaposes two near-synonyms פשע (“crime, wrongdoing” v. 9) and עון (“misdeed, sin” v. 12), which ⚡* semantically levels with the one word ἀνομία. Tov (1990:177) points out that “different kinds of transgression (און, זמה, עולה, שקר, etc.) are rendered uniformly by the translator of the Psalms by ἀνομία. Thus, according to this translator all these transgressions constitute sins against the νόμος, the Law.”

²⁶⁸ 1 Kgs 12:11, 14; Lk 23:16, 22.

καὶ ἐξέτηξας ὡς ἀράχνην τὴν ψυχὴν αὐτοῦ

וְתַמְסוּ בְעַשׂ כְּמִדּוּד

Chief among the difficulties present in the following sentence are: (1) that ἀράχνη “spider web” renders שׁע “moth,” and (2) that τὴν ψυχὴν αὐτοῦ “his soul” renders the qal passive participle וְתַמְסוּ “what is precious to him.” First however, we begin with a small textual difficulty pertaining to ἐξέτηξας, whose clause ⚡* coordinates with καί, replicating Hebrew ו. Although 2110 reads ἐξεζήτησας “to seek” (aor act ind ἐκζητέω), it is reasonably clear that ⚡* should read ἐξέτηξας “to cause to melt” (aor act ind 2s ἐκτήκω) as in the main text of PCO (La^G/Ga *tabesco* “to melt”; Sa בּוּל “to melt”; Syh ܘܘܠ “to dissolve, melt”), so מִסַּח “to melt” (מִסַּח “to melt”; but סַּח “pass over, remove” and *iuxta Hebr. pono* “put, place, set”). The rarity of the word, occurring only 8x in all of Rahlfs’s LXX, may be indicative of the fact that the copyist of 2110 was uncertain about it and confused it for ἐκζητέω. Unfortunately it is not possible to compare the three other instances in the Psalms since they are not extant in 2110. In Ps 118(119):158 and 138:21 ἐκτήκω renders טִקְ hithpolel “to feel disgust,” and in 118(119):139 מַצַּח pi. “to destroy.”²⁶⁹ Only in our verse does ἐκτήκω render מַסַּח “to melt,”²⁷⁰ though the related תָּקַח “to melt” (BDAG 1001; GELS 678.4) does as well in 147:7(18),²⁷¹ where the λόγιον of the Lord reduces snow, fog, and crystal (ice) to their base elements.

Syntactically τὴν ψυχὴν is the direct object of the expressed verb ἐξέτηξας. In accordance with normal Greek syntax, ἀράχνην, is an accusative object of the implicit verb (ἐξέτηξας) within an embedded ὡς clause, which is often elliptical in

²⁶⁹ See also Lev 26:16 דֹּב “to pine,” Job 31:16 בָּלָה pi. “to complete,” and Sir 18:18 (not extant in Hebrew); 31:1 מַחַח qal “to wipe out, annihilate.”

²⁷⁰ In Ps 6:7 מַסַּח is rendered with βρέχω “to send rain, make wet.”

²⁷¹ Τήκω normally renders מַסַּח “to melt”: Ps 21(22):15, 57(58):9, 67(69):3; 96(97):5; 111(112):10. However תָּקַח also renders מוּג ni. “to wave” 74(75):4 and hithpo. “to come apart” 106(107):26, though in the pi. “to soften,” i.e. melt.

cases of comparison (BDAG 1103-1104.1bα). Comparative ὡς,²⁷² rendering comparative כ, establishes a *simile* whereby τὴν ψυχὴν is likened to ἀράχνην, a spider's web. In instances of a simile the word following ὡς is usually anarthrous (GELS 748.6). For 6* the Lord melts the lawless person's soul like one melts (i.e. destroys) a spider's web. Put differently, the simile is between ψυχὴν and ἀράχνην and so the soul that "melts" is as fragile as a spider's web. In contrast R'Aug personalizes the remark with μου instead of αὐτοῦ, and so the psalmist speaks of himself.

The Versions descending from the Greek are quite unified, with *aranea* "spider's web" (La^G/Ga), ζαλογε "spider's web" (Crum 671b) (Sa), and 𐤀𐤓𐤁𐤀 "spider's web" (Syh). According to Field (1875:149) and Reider and Turner (1966:217) Aquila interpreted 𐤙𐤍 "moth" as σκνίψ "small fly, gnat" even though Syh attributes to him 𐤌𐤓𐤕𐤓𐤕𐤓 "canker-worm, grub, locust" (CSD 485). The Versions descending from the Hebrew differ some with *tinea* "moth" (*iuxta Hebr.*), 𐤌𐤓𐤕𐤓𐤕𐤓 "stubble, brushwood, dry rubbish" (CSD 125) (S), and עמר "wool" (T^{ps}), though according to Stec (2004:84) P¹⁷ has דמך "sleep" (i.e. death).²⁷³ Such variation may indicate confusion over a precise meaning of 𐤙𐤍, hence also the freedom in 6* with ἀράχνη.

In contrast to 6*, מ is also elliptical in its comparative clause, but it is more likely that 𐤙𐤍 is the subject, not the direct object, thus the idea is that in the same way that a moth devours/corrupts, so the Lord melts what is precious to the lawless person. Put differently, since the moth is often a symbol of corruption/destruction,²⁷⁴ here the destruction of the sinner's treasure at the hand of divine judgment is likened to the destructive power of the moth.

²⁷² L^{pau} He attest to ὡσεῖ. See comment in v. 6.

²⁷³ Stec's translation: "With *impoverishment* for sin you have chastised *the son of* man, and consumed *his body like wool that is nibbled.*"

²⁷⁴ E.g. Is 50:9, 51:8; Job 4:19, 13:28; Sir 42:13 and so σής in the NT, e.g. Mt 6:19f, Lk 12:33.

Ἀράχνη does not appear in other books of Rahlfs's LXX beyond the Psalms, Job and Isaiah.²⁷⁵ Moreover, there are other options that seem to be a closer semantic fit to ἀράχνη than עשׂ . II קור “thread,”²⁷⁶ קו “thread, web,” טבש “spider’s web,” and II ססכה “web,” עכביש (ἀράχνη = Job 8:14; Is 59:5) seem to correspond to ἀράχνη better than עשׂ . In Is 50:9 and Job 4:19 שׁע is rendered with σής “moth,”²⁷⁷ a more intuitive and direct representation than ἀράχνη. Likewise σητόβρωτος “moth eaten” represents עשׂ in Job 13:28. Additionally, one may eliminate the possibility that ἀράχνη in Ps 38(39):12 is a corruption of ταραχή “disturbance,” such as is found in Hosea 5:12 (שׁפָּרָ = ὡς ταραχή, i.e. ταραχη instead of αραχνη), since ταραχή makes little sense in our psalm: “he melted my soul like trouble,” or (ἐξεζήτησας, so 2110) “he sought my soul like trouble.”²⁷⁸

Since explanations based on assumed textual corruptions and emendations fail to convince, a solution is better sought on interpretive grounds. Perhaps ❸* knew of a collocation where moth and spider (web) were juxtaposed (much like our present cat and mouse), and supplied ἀράχνη to clarify the image. This finds some support in LXX Job 27:18 where σής (= שׁע) is accompanied by ἀράχνη, which happens to be either a doublet in the Greek, or simply a plus (ὥσπερ σήτες καὶ ὥσπερ ἀράχνη). More convincingly, however, is the parallel passage found in Ps 89(90):9, where ἀράχνη is also used in a context where the transitory life is in view. Like a moan, grumble, or sigh (הגה) that is inherently short lived – so too is a spider’s web (or cobweb, so NETS) – and these are compared to the years of human life.

²⁷⁵ In Is 51:8 χρόνος “time” renders שׁע, although the translator probably read תע.

²⁷⁶ Is 59:5.

²⁷⁷ In Job 32:22 ❸* confused עשני “my maker” (העש) for שׁע, hence σής. See also Sir 42:13(Ms M), in which σής = סס, though Ms B has שׁע (Beentjes 1997:168). For an argument for the originality of the Ben Sira Hebrew witness, see Di Lella (1966).

²⁷⁸ Ταράσσω however does render the verbal form שׁשׁע “to waste away” (i.e. moth-eaten, cf. BDB 799) in Ps 6:8, 30(31):10, 11. However, it is nearly certain that 2110 read ἀράχνην, despite the lacuna, since at least -χνην is visible.

Ps 89(90):9

ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον, καὶ
ἐν τῇ ὀργῇ σου ἐξελίπομεν, τὰ ἔτη ἡμῶν
ὡς ἀράχνην ἐμελέτων.

Because all our days expired and by your wrath
we expired, our years I would ponder like a
cobweb. (NETS)

כי כל ימינו פנו בעברתך כלינו שנינו כמו הגה

For all our days pass away under your
wrath; our years come to an end like a
sigh. (NRSV)

With respect to the wicked person, ἀράχνη in Job 8:14-15 and 27:16-19 (see 18)
underscores the flimsy and ephemeral nature of life and possessions.

Job 8:14-15

¹⁴ ἀοίκητος γὰρ αὐτοῦ ἔσται ὁ οἶκος,
ἀράχνη δὲ αὐτοῦ ἀποβήσεται ἡ σκηνή. ¹⁵
ἐὰν ὑπερείσῃ τὴν οἰκίαν αὐτοῦ, οὐ μὴ
στῆ, ἐπιλαβομένου δὲ αὐτοῦ οὐ μὴ
ὑπομείνῃ

¹⁴ For his house will be uninhabited, and his
tent will prove to be a spider's web. ¹⁵ If he
props up his house, it will not stand, and when
he lays hold of it, it will not remain. (NETS)

¹⁴ אשר יקוט כסלו ובית עכביש מבטחו
¹⁵ ישען על ביתו ולא יעמד יחזיק בו ולא יקום

¹⁴ Their confidence is gossamer, a spider's
house their trust. ¹⁵ If one leans against its
house, it will not stand; if one lays hold of
it, it will not endure. (NRSV)

Job 27:16-19

¹⁶ ἐὰν συναγάγη ὥσπερ γῆν ἀργύριον,
ἴσα δὲ πηλῶ ἐτοιμάσῃ χρυσίον, ¹⁷ ταῦτα
πάντα δίκαιοι περιποιήσονται, τὰ δὲ
χρήματα αὐτοῦ ἀληθινοὶ κατέξουσιν. ¹⁸
ἀπέβη δὲ ὁ οἶκος αὐτοῦ ὥσπερ σῆτες καὶ
ὥσπερ ἀράχνη. ¹⁹ πλούσιος κοιμηθεὶς καὶ

¹⁶ אם יצבר כעפר כסף וכחמר יכין מלבוש
¹⁷ יכין וצדיק ילבש וכסף נקי יחלק
¹⁸ בנה כעש ביתו וכסכה עשה נצר
¹⁹ עשיר ישכב ולא יאסף עיניו פקח ואיגנו

οὐ προσθήσει.

¹⁶If he gathers silver like dirt and prepares gold like clay, ¹⁷all these the righteous will gain, and his money the truthful will possess. ¹⁸ And his house turned out like moths and like a spider's web. ¹⁹ Though he lies down rich, he will not in fact add to it. (NETS)

¹⁶Though they heap up silver like dust, and pile up clothing like clay— ¹⁷they may pile it up, but the just will wear it, and the innocent will divide the silver. ¹⁸They build their houses like nests, like booths made by sentinels of the vineyard. ¹⁹They go to bed with wealth, but will do so no more; they open their eyes, and it is gone. (NRSV)

Therefore, it is evident enough that **℣*** took interpretive steps to readjust the text. Part and parcel of this maneuver is that the accusative direct object τὴν ψυχὴν αὐτοῦ renders a qal passive participle תִּמַּח “to be treasured,” which, in **℣***, continues in the vein of the psalmist’s own plight in v. 9-11 (see especially 9 ὄνειδος ἄφρονι ἔδωκάς με), for elsewhere תִּמַּח as a ni. ptc is rendered with ἐπιθυμητός “desired” (18[19]:11) and as a qal pf. with εὐδοκέω “to be pleased” (67[68]:17); **℣*** understood תִּמַּח. Thus, here we have a fantastic example of a “word for word” or isomorphic representation of the presumed Hebrew source text, but with significant semantic deviation and, arguably, clarification. Isomorphism does not equate to isosemantism, i.e. it does not *ipso facto* dictate or govern semantic considerations (cf. 1.2.1.1).

πλήν μάτην ταράσσεται πᾶς ἄνθρωπος διάψαλμα הָאָדָם כֹּל הַבָּלָה בְּלֵטָה

Once again **℣*** represents תָּאָרָס with πλήν (so also Aquila, see Reider & Turner 1966:195). Whereas תָּאָרָס governs a constituent in a nominal clause, **℣*** makes use of a singular verb (ταράσσεται) and thus draws a conclusion about the nature of humanity by recapitulating v. 7b, from the Greek. For a discussion of πλήν/תָּאָרָס see the comments in v. 6c and v. 7b.

7b πλὴν μάτην ταράσσονται אַךְ הַבֵּל יִהְיֶיךָ
 12c πλὴν μάτην ταράσσεται אַךְ הַבֵּל

Clearly upon comparison, ταράσσεται has no formal equivalent in מִ, and Rahlfs elevates it to the esteemed place within the main text. Ταράσσεται (*conturbatur*, pres mid ind 3s), marked with an obelus (÷) in GaHi,²⁷⁹ is lacking in S, L, Su, A, and M (= מִ). Emmenegger (2007:180) notes that M follows the Hexaplaric reading of Ga when compared with the obelus reading in Ps 24:3 where *omnes* (παῖς) also occurs. Emmenegger quotes Jerome (*Epistula CVI*, 22, Vulgata 1953:16-17), who claims that ταράσσεται (*conturbatur*) is not found in the Greek. Supporting ταράσσεται, however, are B, Bo, 2110, 2013, Sa, R, La^R, La^G, Aug, Tert, Cyp, Tht'HeTh(uid.), 1219'. 2110 places ταράσσεται after πας ἄνως, which only further shows that early in its transmission history this clause had been subjected to scribal alteration. However, unless we also shift the *adverb* μάτην (attested also by Aquila, Reider & Turner 1966:152) to a noun,²⁸⁰ e.g. ματαιότης (cf. v. 6) for which there is no support in this instance, those manuscripts that lack ταράσσεται would appear to be the ones altered. The absence of ταράσσεται would alternatively mean that μάτην would modify a nominal sentence (i.e. assumed ἔστιν), but this does not occur elsewhere in Rahlfs's LXX or the NT. Ταράσσεται is middle/passive in form, but since a passive leaves the agent unexpressed, ambiguously, the middle makes better sense; it also parallels our interpretation of ταράσσονται in v. 7. Clearly παῖς ἄνθρωπος/מִן כָּל recalls v. 6, and once again the grammatical number is singular. Thus “every person” troubles himself in vain. Every person is הַבֵּל “vanity” or “transitory” in מִ, but in 6* he troubles himself (ταράσσεται) by vainly hoarding treasure (θησαυρίζει v. 7) and inciting judgment for lawless deeds (ὑπέρ ἀνομίας). In v. 12, διάψαλμα closes the second section of the psalm (see comment in v. 6).

²⁷⁹ So also Origen's LXX column (Field 1875:149).

²⁸⁰ Μάτην is lacking in Sa.

4.6.13 Verse 13

PCO

εισάκουσον τῆς προσευχῆς μου, κύριε,
καὶ τῆς δεήσεώς μου, ἐνώτισαι τῶν
δακρύων μου μὴ παρασιωπήσης, ὅτι
πάροικος ἐγὼ εἶμι παρὰ σοὶ καὶ
παρεπίδημος καθὼς πάντες οἱ πατέρες
μου.

Hear my prayer, Lord, and my request, pay
attention to my tears, do not pass by in silence,
because I am a stranger with you and a
sojourner, just as all my fathers.

מִ

שְׁמַע־הַתְּפִלָּתִי | יְהוָה וְשׁוּעָתִי | הֲאִזְנָה אֶל־דַּמְעֹתַי
אֶל־תְּהַרְשׁ כִּי גַר אֲנִי עִמָּךְ תִּשָּׁב כְּכֹל־אֲבוֹתָי:

Hear my prayer, Lord, and give ear to my cry,
do not be deaf to my tears, because I am a
stranger with you, a sojourner like all my
fathers.

Bodmer XXIV(2110):

[εισα]κουσον τ[η]ς προσευχης μου και της [δεησ]εως μ[ου] : ενωτισαι των
δακρυω[ν] μου και μη π[α]ρασιωπησης οτι παροικ[ος] εγω ειμι εν τ[η] γη :
και παρεπειδημος [καθως] παντες [μ]ου :

“Hear my prayer and my request, pay attention to my tears and do not pass by in silence, because
I am a stranger in the land, and a sojourner, just as all (pl!) of me.”

Following the gnomic depiction of human vanity in v. 12, verses 13 and 14 comprise the final strophe of Ps 38(39) by shifting to the psalmist’s personal requests yet again. The stichometric variation in the witnesses also reflects a division in the clausal associations, for which Rahlfs utilizes punctuation. There are four stichs attested in The A’, and three in B, Bo, 2013’-2034, La^G, 55,²⁸¹ Syh, R and La^R,²⁸² and 2110.²⁸³

²⁸¹ (1) εισάκουσον (2) ἐνώτισαι (3) μὴ παρασιωπήσης ...

²⁸² (1) εισάκουσον (2) ἐνώτισαι (3) ὅτι...

PCO extends the verse over 5 stichs, and thus v. 13 with 28 words is the longest verse of the psalm. Unfortunately little can be garnered from 11QPs^d (DJD, XXIII, 68), the only known attestation of Ps 39 among the DSS (see 4.4), since even here the editors have reconstructed most of the text with:

[האזינה] אל דמעתי אל תחרש כי גר אנכי עמכה
תושב] ככול אבותי

εισακουσον τῆς προσευχῆς μου κύριε שמעה תפלתי יהוה

It has long been known that in the Greek Psalms ἀκούω and εἰσακούω are used in distinct ways, with minimal exception, and yet both regularly render שמע. According to Williams (2001:259), “There is a remarkable distinction between the use of εἰσακούω when God is the (expressed or assumed) subject of שמע and the use of ἀκούω when he is not the subject.” In such cases Munnich (1982) had already noted that εἰσακούω is used to indicate that God listens favorably, whereas ἀκούω refers merely to hearing. However, in 13 instances εἰσακούω is an imperative, which often means that one can only deduce an expectation for being heeded.²⁸⁴ Of course individual instances may be debated, but the point remains, nevertheless, that whereas the Hebrew is content with שמע, ש* makes a contextual distinction using different lexemes.

²⁸³ (1) εἰσακουσον (2) ἐνώτισαι (3) και παρεπειδημος. 2110 contains 3 stichs in v. 13, the second beginning with ἐνώτισαι, which otherwise is included in the 1st stich in PCO. However, 2110 appears to deviate from the other upper Egyptian minuscules listed in the apparatus of PCO insofar as it begins the 3rd stich with και παρεπειδημος, instead of μη παρασωπτήσης (so 2013’-2034).

²⁸⁴ Ps 4:2; 16(17):1, 6; 27(28):2; 38(39):13; 53(54):4; 60(61):2; 63(64):2; 64(65):3; 83(84):9; 101(102):2; 129(130):2; 142(143):1.

A closer look at $\gamma\eta\psi$ in the Psalms (80x), reveals that ἀκούω (39/80, 49%),²⁸⁵ εἰσακούω (35/80, 44%),²⁸⁶ ἀκουστός (2/80, 2.5%),²⁸⁷ ἀκούη (1/80, 1.25%),²⁸⁸ ἀκουτίζω (1x),²⁸⁹ ἐπακούω (1x),²⁹⁰ and ὑπακούω (1x) are used to render it;²⁹¹ the majority of instances (93%) are between ἀκούω and εἰσακούω.

Ἀκούω

The subject of ἀκούω is varied in the Psalms, including: God, people, angels, children, daughter, the humble, idols, Israel, Zion, Joseph, judges, kings, the nations, and the psalmist himself. Ἀκούω occurs often in intransitive constructions or with no expressed object (15x), and when an object is present, it is more often in the accusative (16x) though it takes the genitive (8x) as well. There is no apparent semantic difference between the genitive and accusative objects.

Εἰσακούω

By contrast, in all but one instance of εἰσακούω in the LXX Psalms, God is the subject.²⁹² Syntactically εἰσακούω nearly always takes a direct object in the genitive

²⁸⁵ Ps 17(18):7; 18(19):4; 25(26):7; 29(30):11; 30(31):14; 33(34):3, 12; 37(38):14, 15; 43(44):2; 44(45):11; 47(48):9; 48(49):2; 49(50):7; 50(51):10; 58(59):8; 61(62):12; 65(66):8, 16; 77(78):3, 21, 59; 80(81):6, 9[2x], 12, 14; 84(85):9; 91(92):12; 93(94):9; 94(95):7; 96(97):8; 101(102):21; 102(103):20; 113:14(115:6); 118(119):149; 131(132):6; 137(138):4; 140(141):6.

²⁸⁶ Ps 4:2, 4; 5:4; 6:9, 10; 9:38(10:17); 16(17):1, 6; 21(22):25; 26(27):7; 27(28):2, 6; 30(31):23; 33(34):7, 18; 38(39):13; 39(40):2; 53(54):4; 54(55):18, 20; 60(61):2, 6; 63(64):2; 64(65):3; 65(66):18, 19; 68(69):34; 83(84):9; 101(102):2; 105(106):25, 44; 114(116):1; 129(130):2; 142(143):1.

²⁸⁷ Ps 105(106):2; 142(143):8.

²⁸⁸ Ps 17(18):45.

²⁸⁹ Ps 75(76):9.

²⁹⁰ Ps 144(145):19.

²⁹¹ Ps 17(18):45.

²⁹² In one instance snakes are the subject of the verb (57[58]:6).

case, though in Ps 57(58):6, 9:38(10:17), 54(55):20 the direct objects are in the accusative.²⁹³ In either instance the object may precede (1x, 9:38[10:17]) or follow (33x) the verb, though in 65(66):18 εἰσακούω does not govern an object.²⁹⁴ Even though there is no apparent semantic difference in preference for the genitive over the accusative object, it is quite typical of this expression that εἰσακούω governs τῆς προσευχῆς μου as its following genitive object in 38(39):13. Of the 32 instances of תַּפְּלֵה in the psalms, προσευχή renders it 28x, as here.

Εἰσακούω is the more specialized word of the two, and perhaps its abundance in the Psalms is no surprise since so many instances fall within the common genre of prayer. Indeed, according to BDAG (293), εἰσακούω may be defined as (1) an act of obeying “on the basis of having listened carefully,” and hence it is glossed “obey,”²⁹⁵ or (2) an act of listening, with the “implication of heeding and responding,” “to hear” (cf. Matt 6:7). Such a nuance is confirmed when we consider how שמע and ענה “to answer” are often juxtaposed in the Psalms. The request that the Lord שמע, regularly anticipates that he will likewise ענה. Barr (1980:67) contends: “In almost all cases ענה in the Psalms (about thirty-four are relevant)...” either εἰσακούω or ἔπακούω is used, “and among these about eight have εἰσακούω in all manuscripts, and about sixteen have ἔπακούω in all manuscripts.” According to Barr, though one would expect ἔπακούω to mean “hear,” in the LXX (not just the Greek Psalter) it often means “answer.” Since εἰσακούω and ἔπακούω are nearly synonymous, it is no wonder that ⚡* used both similarly (Cox 1981). Indeed εἰσακούω also renders ענה 14x,²⁹⁶ and in several

²⁹³ In Ps 4:4; 21(22):25; 33(34):7; 33(34):18; 65(66):19; 68(69):34 the expressed object is a plus in the Greek.

²⁹⁴ Certainly the word order placement of verb and object in ⚡* is primarily a convention of the source text.

²⁹⁵ Ὑπακούω also has this meaning (Barr 1980:71).

²⁹⁶ Ps 4:2; 12(13):4; 17(18):42; 21(22):3; 26(27):8; 37(38):16; 54(55):3; 68(69):17; 85(86):7; 90(91):15; 101(102):3; 119(120):1; 129(130):2; 142(143):7.

instances *נש* and *נע* occur together in the same verse or contiguous verses, both rendered with *εἰσακούω*. See for example Ps 4:2.²⁹⁷

Ἐν τῷ ἐπικαλεῖσθαι με εἰσήκουσέν
μου ὁ θεὸς τῆς δικαιοσύνης μου, ἐν
θλίψει ἐπλάτυνάς μοι, οἰκτίρησόν με
καὶ εἰσάκουσον τῆς προσευχῆς μου.

בִּקְרָאֵי עֲנֵנִי אֱלֹהֵי צְדָקָי
בְּצַר הִרְחַבְתָּ לִּי
חֲנֹנִי וּשְׁמַע תְּפִלְתִּי

When I would call, the God of my
righteousness would listen to me, in my
distress you gave me room; Have pity on
me and listen to my prayer.

When I call, answer me, O God of my
righteousness, in my distress, you gave me
room, be gracious to me, and hear my
prayer.

Although Rahlfs regarded it as OG, the psalmist's explicit petition to *κύριε* (יהוה) in Ps 38(39):13, which is supported by S, R, La^G, Ga, L', A', is contested by 2110, B, Bo, 2013, La^G, and Augustine. Evidently, Rahlfs was persuaded by the fact that *מ* includes יהוה and the (putative) support for OG, which includes the Byzantine witnesses, has a wider distribution than the Egyptian witnesses. Since it is a tendency for the Greek Psalter to add *κύριε* over against an otherwise silent *מ*, it is indeed rare for it to be a minus. Rahlfs also queries whether *κε* preceding *καί* fell out in the contesting witnesses. If *מ* represents the *Vorlage*, then *κύριε* is probably original.

καὶ τῆς δεήσεώς μου ἐνώπιον

וּשְׁעֵי הָאָזְנוֹהָ

The omission of *κύριε* in 2110, however, is more than aesthetic, since, with it, the sentence structure shifts,²⁹⁸ and thereby two traditions are evident. Specifically, in PCO

²⁹⁷ See also Ps 26(27):7-8; 54(55):3-4; 101(102):2-3; 129(130):2.

²⁹⁸ The sentence structure is not dependent upon the vocative, but appears to shift concomitantly with its omission.

Rahlfs displays the text such that the first two verbs each govern their own stich in chiasmic parallelism, and thus τῆς προσευχῆς is the object of εἰσάκουσον (discussed above) and τῆς δεήσεώς is the genitive direct object of ἐνώτισαι. The three verbs preceding ὅτι each govern a genitive direct object, the latter two being fronted.

In contrast, 2110 eliminates the vocative, thereby ending the first line (:). In this way εἰσάκουσον governs a double direct object with τῆς προσευχῆς and τῆς δεήσεώς and begins a new sentence with ἐνώτισαι. The *parallelismus membrorum* assumed by Rahlfs is further thrown out of balance in 2110 (so also R' Syh), and παρασιωπήσης is left without an explicit object, which is typical of this verb (to be discussed). In any case, ἐνώτισαι in 2110 still governs a genitive object, only now it is τῶν δακρύων, the object of παρασιωπήσης in PCO.²⁹⁹ A comparative layout of verbs and objects in PCO and 2110 follows:

PCO

εἰσάκουσον → τῆς προσευχῆς μου

τῆς δεήσεώς μου ← ἐνώτισαι

τῶν δακρύων ← παρασιωπήσης

2110

εἰσάκουσον → τῆς προσευχῆς μου... τῆς δεήσεώς μου

ἐνώτισαι → τῶν δακρύων

παρασιωπήσης

The accentuation in ⲙ may also reflect the division of 2110. There are two instances of 'azla l'ġarmēh in this verse: in the first occurrence pāsēq follows l'ġarmēh since preceding word is conjoined, in this case with both maqqēp and mēr^ekā

²⁹⁹ The confusion of stich delimitation caused Mozley (1905:72) to express confusion as to which genitive object ἐνώτισαι actually governs.

(שמעה-תפלתִי).³⁰⁰ The second instance also involves *'azla l'ḡarmēh*, but since וְשׁוּעָתִי is already long, it does not require a preceding conjunctive accent, as is typical (Yeivin 1980:217).³⁰¹ Verse 13 consists of a string of disjunctive accents following the second occurrence of *pāsēq*, thus וְשׁוּעָתִי and הָאֲזִינָה are “disjoined.”³⁰² Further, *r^ebī^a parvum*, also disjunctive, precedes the major disjunctive accent in the verse, *’ōlē w^ejōrēd* (Yeivin 1980:267). In this way דְּמַעְתִּי and אֶל-תְּחַרְשׁ are also to be separated. In contrast to the major English translations that opt for the more “sensible” division of Rahlfs (so KJV, ASV, RSV, NRSV, NIV, NAS, NET), it is possible that מ provides evidence of alternative verse divisions as found in the Versions, thus:

שמעה ← תפלתי ושועתי
האזינה ← דמעתי
תחרש

Hesychius Lexicographicus (V AD) explains ἐνωτίζομαι as ὠτίοις δέχεσθαι “to give ear(s)” and hence I אָזַן (hi. use one’s ears, listen) in the Hebrew Psalms.³⁰³ However, BDF (§123.2) and BDAG (343) only grant an accusative direct object on the suggestion of Schwyzer and Debrunner (1950:460), i.e. that it is to be “explained as ἐν with acc. following an old usage = εἰς.” Nevertheless, LEH (156) recognizes dative

³⁰⁰ It is also possible that *pāsēq* merely separates identical letters beginning and ending יהוה and תפלתִי respectively (GKC §15f, p. 59 n.2).

³⁰¹ יהוָה is accented with disjunctive *pāzēr*.

³⁰² However, *zarqā (šinnôr)* is disjunctive (הָאֲזִינָה) and may not go with אֶל-דְּמַעְתִּי. In such a case, we might place האזינה alone and join דמעתי and תחרש as a sense unit. The former option, however, is reflected in the Versional variation as already discussed; the latter is not.

³⁰³ Since ἐνωτίζομαι always renders אָזַן in the Psalms, it may be regarded as a stereotyped rendering (cf. Ps 5:2; 16[17]:1; 38[39]:13; 48[49]:2; 53[54]:4; 54[55]:2; 83[84]:9; 85[86]:6; 134[135]:17; 139[140]:7).

and genitive objects, and Ps 16(17):1 offers a close parallel to our verse with its object in the genitive:

<p>Εἰσάκουσον, κύριε, τῆς δικαιοσύνης μου, πρόσχεσ τῇ δεήσει μου, ἐνώτισαι τῆς προσευχῆς μου οὐκ ἐν χείλεσιν δολίοις</p>	<p>⋮</p>	<p>“Listen, O Lord, to my righteousness, pay attention to my request, <u>give ear to my prayer</u>, with lips not deceitful.”³⁰⁴</p>
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Although it is true that in the Psalms ἐνώτισαι as an imperative is typically sentence initial, in Ps 5:2 the object appears first. Nevertheless, in the Psalms ἐνώτισαι takes as its object ῥῆμα, δικαιοσύνη, ταῦτα, φωνή, but most often προσευχή (so PCO). Similar to the way that שמע is rendered regularly with εἰσακούω with the expectation of an answer (so also שמע), ἐνωτίζομαι can mean, not just to “hear” something, but to “pay close attention to” (BDAG) something, sometimes figuratively (hence δικαιοσύνη). Δάκρυον, may just as easily be added to the list.

τῶν δακρύων μου μὴ παρασιώπησης אֵל דַּמְעָתִי אֵל תַּחַרַּשׁ

Dahood (1966:242) suggests that אֵל should be regarded as a vocative of direct address to ֵאל, in parallel with יהוה of the previous stich. ֵ* knew nothing of this reading and instead glosses אֵל דַּמְעָתִי, not with a preposition for אֵל as we might expect, but with an articular noun in the genitive. In the light of the above discussion it should be noted that אֵל דַּמְעָתִי has *zarqā*, also a disjunctive accent, and several Hebrew manuscripts read אֵל דַּמְעָתִי, suggesting that it should indeed be read with אֵל תַּחַרַּשׁ (so PCO). By contrast, in 2110, and in fact in the Upper Egyptian group as Rahlfs designated it (so 2013-2034), καὶ precedes μὴ παρασιώπησης, which stands alone in its attestation (≠ מ).

³⁰⁴ See for example Ps 5:2, where the object is accusative.

Of the 6 occurrences of παρασιωπάω (“to pass over in silence, to omit mention of” LEH 467) in the Greek Psalms, five render אַל תַּחַר (qal imperf/jussive 2ms, negated by לֹא) identically with μὴ παρασιωπήσης.³⁰⁵ In 49(50):3 οὐ παρασιωπήσεται renders אַל יִתַּר, but in all cases God is the subject. Our verse aside for the moment, it is noticeable that only in Ps 108(109):1 does אַל תַּחַר / μὴ παρασιωπήσης govern an object (τὴν αἴνεσίν μου); in other instances the psalmist implores God to not “pass over ... in silence,” the object being prepositional ἀπ’ ἐμοῦ.³⁰⁶ Not surprisingly this is precisely how the text was read across Rahlfs’s three major text groups as attested by the Bohairic (Lower Egyptian), Sahidic (Upper Egyptian) and the entire Western group (R’), which partially explains the sentence division in the UE witnesses, though 2110 does not include ἀπ’ ἐμοῦ.

Needless to say, a choice between the two sentence divisions cannot be easily determined for the OG and should not be pressed too strongly. All things considered, however, it is entirely plausible, despite the fact that the poetic lines are disproportionate, that the stichometry of **Ⲭ*** may have in fact originally been:

εἰσάκουσον τῆς προσευχῆς μου, κύριε, καὶ τῆς δεήσεώς μου,
 ἐνώτισαι τῶν δακρύων μου,
 μὴ παρασιωπήσης

Although a similar case can be made for **מ**, the translation included in the present commentary reflects the more typical punctuation of the NRSV for the sake of comparison. In any case there is no *major* difference here between PCO and 2110. In

³⁰⁵ Technically, the 2nd occurrence of παρασιωπάω in 27(28):1 is negated by μήποτε.

³⁰⁶ See Ps 27(28):1[2x]; 35(36):22. **Ⲭ*** undoubtedly represents the aorist subjunctive verb παρασιωπήσης with the jussive form I אַרַח (*HALOT* I:357; *BDB* 361), which Aquila renders with κωφεύειν (Reider & Turner 1966:144) “to be silent.” Otherwise, it occurs nowhere else in the Greek Psalter.

both versions the psalmist calls upon the Lord with various synonyms so that the Lord will listen to his plea.

ὅτι πάροικος ἐγὼ εἶμι παρὰ σοί כִּי גַר אֲנִי עַמֶּךָ

Once again ὅτι represents כִּי (see fig. 1, v. 10), both of which offer a reason for the psalmist's plea to be heard and answered. The psalmist refers to himself as a πάροικος “stranger, alien,” a short-term resident foreigner (GELS 536.2*; BDAG 779). Πάροικος occurs 32x in Rahlfs's LXX and typically represents גַר “stranger,”³⁰⁷ including its three instances in the Psalms.³⁰⁸ However, it also represents the near-synonym תושב “resident alien, sojourner,” but this occurs almost exclusively in Leviticus (esp. ch. 25).³⁰⁹ On the other hand, גַר is used much more frequently in the HB with 93 instances. In the Psalms it also occurs in 93(94):6, for which Ⓢ* chose προσήλυτος “convert.”³¹⁰ תושב occurs 13x in the HB, and apart from those instances mentioned above (= πάροικος), it also renders παρεπίδημος “resident alien, sojourner” (GELS 534*; BDAG 775), as in our verse (Gen 23:4; Ps 38[39]:13).

In fact it is first in Gen 23:4 when Abraham approached the Hittites that we encounter the near-synonymous couplet גַר and תושב. While we find these two together, and synonyms of these elsewhere in the HB, πάροικος and παρεπίδημος occur together in Rahlfs's LXX only here and in Ps 38(39):13. In other instances, גַר and תושב are rendered with προσήλυτος and πάροικος (Lev 25:13, 47; Num 35:15).³¹¹

³⁰⁷ Gen 15:13; 23:4; Ex 2:22; 18:3; Deut 14:21; 23:8; 2 Sam 1:13; 1Chr 5:10 (read גַר for הגרי “Hagrite”); 29:15; Zeph 2:5; Jer 14:8. Πάροικος occurs in Judith 4:10; Sir 29:26, 27 (not extant in Heb); Solomon 17:28; Baruch 4:9, 14, 24.

³⁰⁸ Ps 38(39):13; 104(105):12; 118(119):19.

³⁰⁹ Ex 12:45; Lev 22:10; 25:6, 23, 35, 40, 45, 47; Num 35:15. Once in Jer 30:12(49:18) πάροικος renders שכן “neighbor.”

³¹⁰ See discussion of προσήλυτος in ch. 5 for Ps 145:9.

³¹¹ See also 1 Chron 29:15 where πάροικος renders גַר and παροικέω renders תושב.

In no other instance do we find a human identifying himself as a “stranger, foreigner, resident alien” with deity, and it is perhaps for this reason that 2110 deviates from *παρὰ σοί* (so La, *apud te*) with *ἐν τῇ γῆ*. But it was probably not Gen 23:4 that influenced our verse, but LXX-Ps 118:19 (not extant in 2110).³¹²

πάροικος ἐγὼ εἶμι ἐν τῇ γῆ, גַּר אֲנִי בְאֶרֶץ אֵל תַּסְתֵּר מִמֶּנִּי מִצִּוֹתֶיךָ
μὴ ἀποκρύψῃς ἀπ’ ἐμοῦ τὰς ἐντολάς σου

I am a stranger in the land; do not hide your commandments from me.

Although one could regard *ἐν τῇ γῆ* as “in the earth” (so KJV), the global notion of being a sojourner on earth only becomes fully realized in the NT.³¹³ In any case, B, S, 2110, Bo, Sa (2M Πκα2), M, 2013,³¹⁴ 2034, La^G, and the commentaries by Hesychius of Jerusalem and Cyril of Alexandria all support *ἐν τῇ γῆ* (so also Thomson and Brenton). The greatest weight for the variant is in the so-called Upper Egyptian group, including an unclear reading in the UE exemplar 2013 where *παρὰ σοί* and *ἐν τῇ γῆ* may have conflated to read *σοί ἐν τῇ γῆ* (so also La^G *apud te in terram*).³¹⁵ This may suggest that both readings were extant for 2013 and thus *ἐν τῇ γῆ* was an addition,

³¹² It must remain a matter for further research to determine whether the Greek Psalter was translated in numerical order, from 1 to 151, as we might assume of a translation completed in a relatively concerted effort. Otherwise, material from a numerically “later” (e.g. Ps 118) psalm found in an “earlier” (e.g. Ps 38) one may be evidence of later scribal activity.

³¹³ For example Hebrews 11:13 refers to the saints of the Old Testament (e.g. Abraham and Sarah) as “strangers” (ξένος) and “resident aliens” (παρεπίδημος) on earth. In 1 Pet 2:11 Christians are urged to avoid fleshly desires, since, in a spiritual sense, they are *παροίκους καὶ παρεπιδήμους*. Mozley (1905:72) also notes *ἀλλοτριῶν...ξένοις* in Lam 5:2.

³¹⁴ A lacuna in 2013 disrupts the text so that there is only a questionable *eta* visible. Emmenegger (2007:349) reconstructs the text as *ει[μ εν τ]η*.

³¹⁵ See discussion in Rahlfs (1907:64, 90) and Rahlfs (1979:43).

hence Rahlfs's preference for the shorter reading (= מ).³¹⁶ In \mathfrak{G}^* as well as מ, the psalmist associates himself with (παρά + dat. “with,” BDAG 757.3) God as though they (i.e. the psalmist and God) are alone among sinners who care nothing of righteousness. Perhaps in this way, though only in a figurative sense, \mathfrak{G}^* conveys the psalmist's “proximity” (i.e. location) to God as a resident alien, as GELS (523.IIa*) suggests.

καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου תושב ככל אבותי

Instead of תושב, Aquila evidently transliterated תבור “Tabor” with Θαβώρ (Reider & Turner 1966:107). Whether his text read תבור or not, we can be sure that the *Vorlage* reflected מ here. Other than Gen 23:4, previously discussed, only our verse includes the rare term παρεπίδημος in Rahlfs's text, for in both instances παρεπίδημος renders תושב. Here καὶ may have been motivated by ו (and hence the *Vorlage* may have read ותושב, so BHS app.), although the introduction of καὶ in the Greek tradition has substantial precedent elsewhere.

In Ps 38, \mathfrak{G}^* uses three comparative conjunctions to render כ, ὡσεὶ (= ὡς εἰ) “as if/though” (v. 6), ὡς “like” (v. 12), and καθὼς “just as” (v. 13.), each with a slightly different contribution toward the representation of the source text. Although ὡς typically represents כ in the Psalms, \mathfrak{G}^* opts for its near-synonym καθὼς (cf. GELS 352.1a; BDAG 493.1; BDF §453) here, which occurs elsewhere only 2x.³¹⁷ In the same way the psalmist associates himself with his forefathers or ancestors (πατήρ GELS 539.2; BDAG 786.2), who were themselves strangers and foreigners. No doubt the Hebrew psalmist appeals to his covenantal lineage for leverage with God with the

³¹⁶ In Rahlfs (1907) 2013 is classified as *L*, though Rahlfs placed it in the Upper Egyptian group in PCO.

³¹⁷ Respectively ὡσεὶ occurs 67x in the psalms, ὡς 134x, and καθὼς 3x (see also 77[78]:57 and 102[103]:13).

Genesis account in view (cf. Gen 15:13; 23:4, etc.); the Greek version likewise makes this connection, by extension, although there is no way to know whether the translator himself made the connection. It is clear that οἱ πατέρες is the nominative subject in an elliptical clause following καθώς (i.e. καθὼς πάντες οἱ πατέρες μου ἦσαν πάροικοι καὶ παρεπίδημοι).

4.6.14 Verse 14

PCO	מ
<p>ἄνες μοι, ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω.</p> <p>Leave me alone so that I may find relief before I depart and no longer exist.</p>	<p style="text-align: right;">הַשֶּׁעַ מִמֶּנִּי וְאַבְלִיגָה בְּטָרִם אֶלְךָ וְאֵינִנִּי:</p> <p>Gaze away from me that I may smile before I go and am not.</p>

Bodmer XXIV(2110):

ανες μου : ἵνα ἀναψ[υξω πρσ] του με [] ἀπελθειν και ουκετι ο[υ μη]
υπαρξ[ω]

“Leave me alone so that I may find relief before I depart and no longer exist.”

Verse 14 ends the psalm with a rather cryptic statement in the Hebrew, which **6*** interprets with a smoother reading. The psalmist apparently draws from an idiom known elsewhere in scripture. Briggs (1906:349) goes so far as to suggest that v. 14 is based on Job 10:20-21. Like v. 13, 11QPs^d attests to very little of this verse. The editors have reconstructed it as follows:

[השע ממני ואבליגה בטרם אלך] ואינני

ἄνες μοι השע ממני

From the outset ἄνες (aor act imper 2s ἀνίημι) poses a challenge since it occurs only one time in the Greek Psalms (43x in Rahlfs's LXX) and does not appear to map closely with השע (hi. imper. ms שעה) “to gaze, look at.” Ἀνίημι is glossed widely in

the lexica leaving its precise meaning in our verse somewhat unclear. Glosses include: “to loosen, unfasten, abandon, desert, give up, cease from” (BDAG 82.1), and even “spread forth, to ease, to forgive, to allow” (LEH 37). GELS (53.6*) prefers that ἀνίημι + dat. pers. + ἵνα conveys ‘to allow someone to do something’ (cf. Judg 11:17L). Elsewhere in the Psalms שָׁח occurs only in 118(119):117 and it is represented with μελετάω “think about, meditate upon.” Thus we must look elsewhere for leverage in understanding the lexical connection made.

Three emendations are suggested: (1) De Rossi (1788:27) lists השב as a reading in Kenn 874. However, השב (hi. imper. שוב) in the LXX Psalms is rendered every time as ἀποδίδωμι “repay, pay back” where the repayment or recompense for evil deeds is in view.³¹⁸ (2) HALOT suggests that שָׁח should be associated with I שָׁח (hi.) “to seal over, paste over” as in Is 6:10 “to stop their ears, shut (שָׁח) their eyes.”³¹⁹ If we accept that שָׁח comes from I שָׁח, however, we are still left without the notion of gazing or looking, *per se*, as is made explicit in the example from Isaiah where וַיִּבְטְאוּ appears. Further, καμμύω “to close the eyes” in Isaiah does not help us understand the text of our psalm. (3) An alternate option is to simply treat the hiphil as a qal, hence with מן it is suggested that the text should read שָׁח מִמֶּנִּי, meaning something to the effect of “look away from me.” This indeed makes the most sense of an unpointed *Vorlage* from which ⚡* operated. שָׁח occurs in the HB 11x outside the Psalms,³²⁰ but what is most interesting for our purposes are other instances in which שָׁח exists in the collocation of “turning one’s eyes away from” something.³²¹ The language is strikingly similar in

³¹⁸ Ps 27(28):4; 78(79):12; 93(94):2.

³¹⁹ See שָׁח hi. (HALOT II:1610) and I שָׁח hi. (II:1613).

³²⁰ See 2 Sam 22:42 βοάω “to shout”; Gen 4:4 ἐφοράω (aor ἐπεῖδον) “gaze upon”; Ex 5:9 μεριμνάω “be anxious, care about”; Is 17:7, 8; 31:1; 32:1 πείθω “believe”; Gen 4:5 προσέχω “pay attention to.”

³²¹ See similar language in Ps 118(119):37 עבד, ἀποστρέφω (NRSV: Turn my eyes from looking at vanities; give me life in your way) and Song 6:5 סבב, ἀποστρέφω (NRSV: Turn away your eyes from me, for they overwhelm me!).

Is 22:4 ἀφίημι, Job 7:19 ἐάω, and 14:6 ἀφίστημι, though there is no other instance in which the imperative of נָשָׂא (in the qal or hi) is represented with ἀνίημι.

In contrast to 2110, which takes a genitive object (μου), and 2013 in which it is lacking entirely, 6* places the direct object μοι³²² in the dative³²³ and does not attempt to render מַנִּי isomorphically (e.g. Ps 2:8 παρὸ ἐμοῦ). NETS seems justified in its translation “let me be” (so Thomson and Brenton “spare me”),³²⁴ since 6* attempts to convey the meaning of the idiom (cf. Is 22:4; Job 7:19, 14:6), in this case with ἀνίημι + με, rather than mapping the Hebrew isosemantically with some other Greek word such as ἐφοράω (Gen 4:4), or (ἐμ/ἐπι)-βλέπω, etc.

ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν ואבליגה בטרם אלך

Following the imperative and with no intervening subject, אבליגה is expectedly modal (*IBHS* §34.6). The verbal sequence “directive + waw cop. + cohortative” produces a purpose clause (*BHRG* §21.5), which 6* likewise conveys with ἵνα + subjunctive (*BDF* §369). Yet בלג in the hi. seems to mean “to become cheerful” (*HALOT* I:132.2) or “smile” (*BDB* 114), hence *rideo* “laugh” in *iuxta Hebr.* However, 6* prefers ἀναψύξω (aor act subj ἀναψύχω). When used transitively ἀναψύχω pertains to being relieved from an obligation “revive, refresh.” When used intransitively it pertains to relief from some obligation or trouble pertains to provide relief from obligation or trouble “be refreshed, revived” (*BDAG* 75-76) or “find temporary relief and respite” (*GELS* 48.2*).

Ἀναψύχω occurs only 7x in Rahlfs’s LXX, representing its Semitic source relatively well with נָפַשׁ (ni.) “to be refreshed,”³²⁵ חיה (qal) “to live,”³²⁶ רוּחַ (qal) “to

³²² NETS translates ἄνεξ μοι in Ode 12:13 as “relieve me,” even though “leave me be/alone” makes contextual sense.

³²³ Ἀνίημι may govern its object in the accusative (e.g. Is 2:9) and dative in 6.

³²⁴ Cf. 1 Sam 11:3: Ἄνεξ ἡμῶν (לְנוּ הַרְחֵק) ἑπτὰ ἡμέρας “leave us alone for seven days.”

³²⁵ Ex 23:12; 2 Sam 16:14.

get relief,”³²⁷ and twice in 2 Macc (4:46; 13:11). 2013 omits the prefix ἀνα, thus reading ἵνα ψύξω “that I might grow cold,” which explains *refrigero* “be made cool” in La^G and Ga. בלג, on the other hand, occurs only 4x in Rahlfs’s LXX, and its meaning was evidently obscure for the translators of Amos and Job as well the Psalms, since its renderings are semantically unrelated with διαιρέω “to divide,”³²⁸ στενάζω “to sigh, groan, complain,”³²⁹ and ἀναπαύω “cause to rest.”³³⁰ Once again Job 10:20 offers a near-synonym parallel with ἀναπαύω, which Hesychius uses as an explanation for our word (Mozley 1905:73). In any case, the reading in 6* suggests that some sort of relief would come to the psalmist if the Lord would leave him alone, a veiled reference to his affliction at the “strong” hand of the Lord (v. 11).³³¹

Here טרם prefixed with ב and followed by a *yiqtol* form (לך) is a conjunction “before” (*BHRG* §19.3.2i, p. 147) that expresses the psalmist’s wish to find cheer again *before* he “goes” (הלך). 6* represents this construction with πρὸ + a genitive articular infinitive τοῦ ἀπελθεῖν signifying, temporally, the subsequent action of the main verb ἀναψύξω (BDF §395; BDAG 864.2). In lieu of the first person prefix of the Hebrew *yiqtol*, 6* emphatically fronts an accusative personal pronoun as the subject of the infinitive (BDF §406).³³²

³²⁶ Judg^A 15:19.

³²⁷ 1 Sam 16:23.

³²⁸ Amos 5:9.

³²⁹ Job 9:27.

³³⁰ Job 10:20.

³³¹ Mozley (1905:73) points out that some had understood ἀναψύχω as “to be strong,” hence David Kimchi renders it “*strengthen myself from the sickness.*”

³³² בטרם occurs only 3x in the Psalms, which 6* represents structurally with πρὸ τοῦ + infinitive with acc. subj. See 57(58):10 and 89(90):2. Note, however, that the acc. subj. follows the infinitive in 57(58):10.

Since the psalmist has his own mortality in mind it seems reasonably clear that לָה in our verse should not be understood in the sense of merely “going” somewhere. לָה is better regarded as a euphemism for death, which has precedent in 1 Kg 2:2 and 1 Chron 17:11 (so also *HALOT* I:247; BDB 234.II.1).³³³ Indeed the following clause clarifies this. Of the 68 occurrences of לָה in the Psalms (see comment in v. 7 for לָה־הַתְּהַלֵּךְ), לָה * represents it most often with the equally generic πορεύομαι (34x), though in our verse he uses ἀπελθεῖν (aor act infin ἀπέρχομαι) “to go away, depart” (BDAG 102.1a).³³⁴ Outside of the Psalms it is not unusual for ἀπέρχομαι to represent לָה , but *within* the Psalms, לָה * makes the connection again only in the superscription of Ps 33(34), which has no bearing on the present connection. Once again לָה * attempts to communicate the meaning of his source text, this time by employing a euphemism for death (GELS 68.1a*) with ἀπέρχομαι (cf. Sir 19:19).

³³³ The translator of Kings woodenly rendered לָה with πορεύομαι , but 1 Chron 17:11 depicts death as going to “sleep” (κοιμάω) with the ancestors.

³³⁴ πορεύομαι (34x): Ps 1:1; 14(15):2; 22(23):4; 25(26):1, 11; 31(32):8; 37(38):7; 41(42):10; 42(43):2; 54(55):15; 77(78):10, 39; 80(81):13, 14; 83(84):8, 12; 85(86):11; 88(89):16, 31; 100(101):6; 104(105):41; 106(107):7; 118(119):1, 3, 45; 121(122):1; 125(126):6[2x]; 127(128):1; 130(131):1; 137(138):7; 138(139):7; 141(142):4; 142(143):8. Other construals include διαπορεύομαι “to pass through” (7x): 38(39):7 (see comment in verse 7); 57(58):8; 67(68):22; 76(77):18; 81(82):5; 100(101):2; 103(104):26; δεῦτε (6x): 33(34):12; 45(46):9; 65(66):5, 16; 82(83):5; 94(95):1; εὐαρεστέω “to be pleasing” (4x): 25(26):3; 34(35):14; 55(56):14; 115(116):9; διέρχομαι “to go through” (3x): 72(73):9; 103(104):10; 104(105):13; περιπατέω “to walk up and down” (3x): 11(12):9; 103(104):3; 114(115):7; προπορεύομαι “to go before” (2x): 84(85):14; 96(97):3; ἀνταναιρέω “to remove from” (2x): 57(58):9; 108(109):23; ὀδηγέω “to guide, lead” (1x): 105(106):9; διάγω “to carry over” (1x): 135(136):16; ἔρχομαι “to come, go” (1x): 79(80):3; ἀπάγω “to lead away” (1x): 124(125):5.

καὶ οὐκέτι μὴ ὑπάρξω וְיִנְאִי

The final clause of the psalm begins with coordinating καί (= ו) and is rendered by Thomson, Brenton, and NETS as “be no more.” The subjunctive follows μὴ within a compound infinitival clause: πρὸ τοῦ ἀπελθεῖν... καὶ μὴ ὑπάρξω. The negative particle וְיִנְאִי, in this case וּ + וְיִנְאִי does not find a morphological representation in ⚡*.³³⁵ The negation in the Greek is contested between οὐκέτι μὴ (B S R), which Rahlfs regarded as ⚡*, and οὐκέτι οὐ μὴ (2010, 2013, L', and A''). Οὐκέτι μὴ occurs 28x in Rahlfs's LXX³³⁶ whereas οὐκέτι οὐ μὴ (οὐκ ἔτι) “no longer” (BDAG 736.1; GELS 513) occurs only 3x.³³⁷ Although οὐ μὴ occurs 38x in PCO, οὐκέτι occurs nowhere else in the Psalms. Οὐκέτι μὴ is not only the shorter reading, it is distributionally more likely when one considers all of Rahlfs's LXX. The longer reading is not only doubly redundant (οὐκ...οὐ μὴ), but may be secondarily influenced by the relatively common occurrence of οὐ μὴ elsewhere in the Greek Psalter (so PCO).

Elsewhere וְיִנְאִי is rendered with οὐκέτι or οὐ,³³⁸ which suggests that ὑπάρξω is a plus in this instance. Only in Esth. 3:8 does a (positive) particle of existence (וְיִ) represent correspond with ὑπάρξω. וְיִנְאִי is typically followed by a particle, and here ⚡* fills out the difficult expression with ὑπάρξω, once again in reference to the psalmist's life or existence (GELS 195.1a; BDAG 1029.1). One need not read a developed metaphysic into ⚡* with ὑπάρξω, much less ὑπόστασις; there is no evidence that the psalmist advocates nihilism, per se, but that his life will simply be

³³⁵ See v. 6 for further comments about וְיִנְאִי. See also Gentry (2001) for a discussion on the equivalences of וְיִנְאִי in the Greek Psalter vis-à-vis the putative καίγε group.

³³⁶ Lev. 27:20; Tob 6:17; Ps 38(39):14; Job 7:9; Hos 9:16, 14:4; Amos 5:2, 7:8, 13, 8:2; Mic 4:3, 5:12; Zeph 3:11; Isa 10:20, 23:12, 30:20, 32:5, 10, 38:11, 47:3, 5, 65:19; Ezek 7:13, 12:23, 34:28.

³³⁷ Tob 6:8; Jer 38(31):40; Ode 11:11.

³³⁸ Ex 5:10 (οὐκέτι); Deut 4:22 (οὐ); Job 7:8 (οὐκέτι), 21 (οὐκέτι); Isa 1:15 (οὐκ); Jer 7:16 (οὐκ), 11:14 (οὐκ); 14:12 (οὐκ), 44(37):14 (οὐκ).

over, i.e. he will die and he will be no more. In Ps 37(38):10; 58(59):14 and 103(104):35 *ὕπαρχω/יָאֵשׁ* is used to depict death poetically, and in our verse the psalmist makes mention of such an end. A similar fate, although one presumably in judgment over against the psalmist's punishment, is shared by the wicked people and enemies. Parallels can be found in Job 7:9-21 (esp. 9, 16, 21) and 10:20-21. However, although lexical parallels are evident in מ, there is no evidence that G* made use of the Greek text of Job.

CHAPTER 5: PSALM 145 (מ 146)

5.1 TRANSLATION

Αλληλουια, [Αγγαίου και Ζαχαρίου]

Αἶνει ἡ ψυχὴ μου τὸν κύριον

αἰνέσω κύριον ἐν ζωῇ μου

ψαλῶ τῷ θεῷ μου, ἕως ὑπάρχω

μὴ πεποιθήατε ἐπ' ἄρχοντας

καὶ ἐφ' υἱοὺς ἀνθρώπων οἵς οὐκ ἔστιν σωτηρία

ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέψει εἰς

τὴν γῆν αὐτοῦ

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ

διαλογισμοὶ αὐτῶν

μακάριος οὗ ὁ θεὸς Ἰακωβ βοηθός

ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ

τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν

τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς

τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα

ποιῶντα κρίμα τοῖς ἀδικουμένοις

διδόντα τροφὴν τοῖς πεινῶσιν

κύριος λύει πεπεδημένους

κύριος ἀνορθοῖ κατερραγμένους

κύριος σοφοῖ τυφλοῦς

κύριος ἀγαπᾷ δικαίους

κύριος φυλάσσει τοὺς προσηλύτους

ὄρφανὸν καὶ χήραν ἀναλήμψεται

καὶ ὁδὸν ἀμαρτωλῶν ἀφανιεῖ

βασιλεύσει κύριος εἰς τὸν αἰῶνα

^{ss} Halleluia, [of Haggai and Zechariah]

¹ Praise the Lord, O my soul.

^{2a} I will praise the Lord in my life,

^{2b} I will sing praises to my God as long as I have being.

^{3a} Do not trust in rulers

^{3b} and in sons of men, for whom there is no deliverance.

^{4a} His spirit will go out and will return to his earth,

^{4b} in that day all their thoughts shall perish.

^{5a} Blessed is he whose helper is the God of Jacob

^{5b} his hope is in the Lord his God,

^{6a} the one who made the heaven and the earth,

^{6b} the sea and all that is in them,

^{6c} the one who guards truth forever,

^{7a} by making a fair decision for the wronged,

^{7b} by giving food to the hungry.

^{7c} The Lord frees those who have been shackled.

^{8a} The Lord straightens up those who have been cast down.

^{8b} The Lord makes the blind wise.

^{8c} The Lord loves the righteous.

^{9a} The Lord protects the strangers,

^{9b} he will pick up the orphan and widow,

^{9c} but the way of sinners he will destroy.

^{10a} The Lord will reign forever,

ὁ θεός σου Σιων ^{10b} your God, O Zion,
 εἰς γενεάν καὶ γενεάν ^{10c} from generation to generation.

5.2 *OUTLINE OF PSALM 145:1-10:*

I. Call to Praise and Warning

- A. ^{ss} superscription
- B. ^{1-2b} Imperative to praise (singular)
- C. ^{3a-4b} Prohibition against trust in mortal humans (plural)

II. Lord, Creator and King, is Helper

- D. ^{5a-7b} The Lord is sovereign helper in creation and justice
- E. ^{7c-9c} The Lord's six fold help to the downtrodden of Israel
- F. ^{10a-c} The Lord's everlasting reign

5.3 *TEXTUAL SOURCE DESCRIPTION*

Rahlfs had only 14 manuscripts available to him (8 of which are daughter versions) for his reconstruction of Ps 145 in PCO. Following his groupings, these include: (UE) Sa^B, Sa^L; (LE) B, S; (W) R, La^G, La^R; (O) Ga, Uulg; (L) Syh, T; (Mixed, i.e. unclassified) A, 55, 1219^s (Rahlfs 1979:10-21).¹ Rahlfs and Fraenkel (2004:489-491) adds the following fragments: 1205, 1208, 1240, 1250, 2055, 2177, and oS-49. See 1.3.2.4, 1.3.4.1 and 1.3.4.2 for a more detailed description of the MSS.

¹ Unfortunately Bodmer Papyrus XXIV (Kasser & Testuz 1967) is only extant for Pss 17:45-118:44.

5.4 THE DEAD SEA SCROLLS

In the DSS, the Hebrew of Ps 146:9-10 is partially extant in 11QPs^a (11Q5), as well as a questionable instance of הללויה in v. 1(?) of 4QPs^e.² Otherwise lacking among the Dead Sea Scrolls, Ps 146 in 11QPs^a (ca. 1-50 CE) is heavily damaged and is only extant, in modified form, in vv. 9-10 (Sanders 1965b:9). 11QPs^a intermixes Ps 146:9 with 145:10-12 and 33:8, what Skehan (1973:204-205; 1978:171) attributes to a “liturgical” expansion.³ Preceding and following Ps 146:9-10 in 11QPs^a are 105:25-45 and 148:1-12 respectively. Beginning only with v. 9b, the second half of each line is missing because of a lacuna. With v. 9c-d Sanders (1965b:23) has suggested that Ps 33:8a and, questionably, parts of Ps 145:10-12 (following מ versification) comprise the additional material.

[	]	יתום	ואלמנה	יעודד	ודרך]	9b
[	]	מיהוה	כול	הארץ	ממנ]	9c
[	]	בהודעו	לכול	מעשיו	ברא]	9d
[	]	גבורותיו	10a	ימלך	יהוה]	
		ודור	הללויה			10b

9a the orphan and widow he helps up, but the way...

9b (Let) all the earth (fear) Yahweh, of him...(Ps 33:8a)

9c by making him known to all his works...(Ps 145:10-12?)

his mighty acts 10a Yahweh will reign...

² See Flint (1997:32; DJD XVI:66, 73, 82). See also Sanders (1965b:115, 122; DJDJ IV), who notes a questionable citation of Ps 146:10 in 4QPs^d. This, however, may be better explained as a citation from Ps 106:48 instead.

³ According to Skehan (1973:204-205) this liturgical expansion is analogous to how the “Hymn to the Creator” is an expansion on Ps 149-150. He reconstructs the Hebrew of our passage, with translation, so as to read: בהודעו לכול מעשיו ברא[ותו לכול בני האדם] גבורותיו “When he makes himself known to all his creation; when he shows all men his mighty deeds.”

10b ...and generation. Hallelujah

Since these additions are found in no other versions, including the LXX manuscripts, we shall not consider them beyond this point. See also 1.3.3ff for more information regarding the relationship of the DSS with the OG.

5.5 INTRODUCTION

MT-Ps 146 is both a “Hallelujah Psalm” by superscription and form-critically, according to Kraus (1960b:952), an individual song of thanksgiving. Allen (1983:375-376) calls Ps 146 a “solo hymn,” whose “Zion-oriented content” indicates that it was “composed for a cultic setting.” Scholars generally regard Ps 146 as postexilic due to its “late” language and form, though others have questioned the viability of dating BH based on linguistic criteria.⁴ Ps 146 is the first psalm of the so-called Final Hallel collection (Ps 146-150), which closes the Psalter.⁵

⁴ Briggs (1907:530), Duhm (1922:475), and Allen (1983:376) regard ש (v. 3, 5), עֲשָׂנוּת (v. 4), and שָׁבַר (v. 5) as “Aramaisms,” and thus language indicative of a late, postexilic date. Although Dahood (1970:341) likewise acknowledges עֲשָׂנוּת and שָׁבַר in this way, he also admits that “the gradual chronological extension of Aramaic Inscriptions coming to light no longer permits the automatic dating of psalms which contain Aramaisms to the Exilic or post-Exilic period.” See especially Young and Rezetko (2008:212-222) for a detailed discussion regarding the problems of dating BH by the presence or absence of Aramaic influences.

⁵ For Lipiński (1968:349-350) Ps 146 is a redaction from disparate sources: vv. 1-2 are derivative of Ps 104:33 and 35b; having no internal connection to vv. 1-2, vv. 3-4 have been used independently in 1 Macc 2:62-63; vv. 5-9 constitute an independent psalm that may be broken down into two stanzas of equal length: (a) vv. 5-7b constitute a homogenous section using the blessing formula followed by hymnic participles, and (b) vv. 7c-9a is characterized by the repetition of Yahweh; V. 10 is derivative of Ex 25:18. Others (e.g. Allen 1983) offer a literary explanation for the psalm’s cohesion. In any case, Ps

Ps 146 and LXX-Ps 145 by representation juxtapose life and death in terms of reliance upon the Lord for salvation (1-4). In the light of his everlasting kingship (5, 10), the psalmist/שׁ* proclaims that the “happy” person (5) does not place his/her hope in humanity (3), but in the Lord alone. In support of the Lord’s superiority, the psalmist/שׁ* proclaims in creedal fashion that the Lord is creator (6) and righteous judge (7). He not only protects the oppressed, feeds the hungry, frees prisoners, makes the blind person aware, and the inept person able, he is also the advocate for the foreigner, the orphan, and widow (7-9), *par excellence*. In this way Ps 145(146) elucidates ways in which the Lord is “helper” to the righteous.

In typical fashion for this psalm, שׁ* largely follows the semantic clues and formal features of his source text. The translator attempts to clarify the meaning of the *Vorlage* above and beyond mere lexical-semantic replication in only a few instances.

5.6 COMMENTARY

5.6.1 Superscription

Αλληλουια, [Αγγαιου καὶ Ζαχαριου].

Halleluia, of Haggai and Zechariah

הללויה

Halleluiah

The opening title may be regarded as part of v. 1, as is the case in the text of PCO. Since it poses the most challenging textual issue in the psalm, however, it is treated separately for the sake of presentation.

146 was a whole Psalm when the LXX translator represented it in Greek, and form-critical assumptions do not play a role in understanding it from a translational perspective.

5.6.1.1 Halēlū yāh as Delimiter

הללו יה in the Hebrew Bible is unique to the Psalms, occurring 24x.⁶ Mirroring this, ἀλληλουια occurs in the text proper of 21 psalms in PCO with various degrees of external support;⁷ other instances may be located in Rahlfs's *apparatus criticus*.⁸ In all but one instance (Ps 135:3) הללו יה appears either in the opening⁹ or closing¹⁰ position of a psalm, i.e. as a delimiter. In eight psalms it occurs in both positions, thus forming an *inclusio*.¹¹ Of the 24 instances noted, הללו יה is syntactically integrated within a Hebrew sentence only two times (Ps 135:3, 147:1) when it is followed immediately by כִּי.¹² All other instances (22x) are syntactically independent forms, either opening or

⁶ הללו־יה is comprised of a piel m/pl impv from הלל-II (“to praise”) + the abbreviated form of the tetragrammaton יה. Other *yiqtol* forms also occur (e.g. יהלל־יה Ps 102:19, 115:17; תהלל־יה Ps 150:6). Since הללו יה is a “formula,” as Delcor (1955:145) rightly claims, an exhaustive study of הלל in the pu. (*to be praised/praiseworthy*) and hith. (*to boast/be praised*, see HALOT I:249, or *to glory, boast, make one's boast*, see BDB 238-239, also in the poel, poal and hithpo. *act madly, or like a madman*) is not particularly enlightening.

⁷ LXX-Ps 104:1; 105:1; 106:1; 110:1; 111:1; 112:1; 113:1; 114:1; 115:1; 116:1; 117:1; 118:1; 134:1; 135:1; 145:1; 146:1; 147:1; 148:1; 149:1; 150:1; 150:6.

⁸ Inscription to Psalter [R^s] (= ἀλληλουια); 107:1 [1219', Syh]; 109:1 [L^{pau}]; 136:1 [Syh, 1219]; 147:9 [⚡]; 148:14 [⚡]; 149:9 [⚡].

⁹ Ps 106:1; 111:1; 112:1; 113:1; 135:1; 146:1; 147:1; 148:1; 149:1; 150:1.

¹⁰ Ps 104:35; 105:45; 106:48; 113:9; 115:8; 116:19; 117:2; 135:21; 146:10; 147:20; 148:14; 149:9; 150:6.

¹¹ Inclusion is a type of literary parallelism (cf. Ps 8:1, 10). Eight Psalms begin and end with הללו־יה (106, 113, 135, 146-150), what Watson (1994:186) calls “the recurrent refrain” and “independent half-line.” Schökel (1988:78) explains inclusion as emphasis this way: “...it is the function of the inclusion to bring to the surface, to make perceptible, the essence of the poem” (191).

¹² Barré (1983:195-200), however, only regards the instance in 135:3 as unique; Ps 147:1 is classified identically with all the other instances. Barré's contention is that, based on מ, ט, and ק, הללו יה originally formed an inclusion in Pss 105, 106, 111, 113, 116, 118, 135, 146, 147, 148, 149, and 150.

closing a psalm. This syntactical demarcation finds support in **⚡*** as well, for all syntactically independent occurrences in the Hebrew are transcribed¹³ as αλληλουια, whereas syntactically integrated instances are rendered as real imperatives (Ps 136[135]:3; 146[147]:1).¹⁴ In both verses יהללו יה is translated in Greek as an imperative that takes an accusative direct object (αἰνεῖτε τὸν κύριον), followed by ὅτι, a Greek stereotyped equivalent of כִּי (see Ps 38:10). But this raises the question as to what יהללו יה meant to the translator and how it was used.

In BH יהללו יה is used as a real imperative when it is syntactically integrated into a sentence.¹⁵ It may also have served as the non-imperative proclamation “Halleluiah” itself.¹⁶ In this sense it is an exclamatory formula in praise, or a “speech act” of worship in its own right.¹⁷ As a *terminus technicus*, יהללו יה functions as a title or

¹³ Smith (2006:141) distinguishes between transliteration and transcription. The former refers to the representation of letters, and the latter to sounds. Since αλληλουια attempts to represent the sounds of יהללו יה, the term “transcription” is preferred. Smith contends for the spelling ἄλληλουῖα as a true transcription aimed at the sound of the original.

¹⁴ Flint (1997:117) remarks that there is a strong correlation between the stabilization of the Psalms as a collection and the presence of titles (especially for Psalms 1-89). The structure of different collections, most notably in 11QPs^a, “is partially determined by the presence or absence of superscripts, as well as postscripts and opening and closing formulae (particularly *halleluyahs*.” Although the LXX Psalter as we know it follows the order of the MT-150 (unlike alternative orders attested in the 11-QPsalter, see 3.2.3.3), its unique divisions are sometimes determined by the presence of superscriptions in the Greek witnesses. This is also true of the daughter versions (cf. ἀλληλοῦϊα in Sa^L for Ps 114 [MT 115:4/LXX 113:12]). Thus the delimitation of LXX-Pss 145-150 hinges, in part, on the attribution of the superscriptions. This becomes more important when MT-Ps 147 is divided into two psalms in the Greek, i.e. MT-147:1-11 = LXX-146, and MT-147:12-20 = LXX-147.

¹⁵ BDB 238.2d *praise ye Yah!*; also HALOT I:248.2.

¹⁶ HALOT I:249.6, II יהלל, cf. Ezr 3:11; 1 Chron 2:35; 2 Chron 5:13; 7:6; 8:14; 20:21; 29:30; 31:2.

¹⁷ Though most English translations render יהללו יה with “Praise the Lord,” the Tanakh: Jewish Publication Society (JPS) renders it with “Hallelujah.” 3 Macc 3:17 speaks of shouting τὸ αλληλουια,

closing colophon in the Psalter. Unlike **Ⓞ*** (and Sa, by extension), it is not clear whether a superscripted and/or postscripted usage of יה הללו may have also functioned as an imperative. That is to say, it is unclear whether יה הללו as a title/colophon was “desemantized” as a mere genre indicator, or whether it kept its formal imperatival force. Did it merely provide information about the psalm or function like an operatic overture, to call the audience’s attention to worship? Certainly postscripted instances aided in closing the psalm as a unit.

The pervasive presence of הלל (“to praise, extol”) in Psalms 146-150 (37x) casts the entire collection in grand doxology. This point alone is enough to delimit these Psalms as an integral corpus. Additionally, the opening יה הללו of MT-Ps 146-150, not only frames each psalm within the collection of the “Small” or “Final Hallel” (in distinction from the “Egyptian Hallel” Ps 113-118),¹⁸ but it also demarcates these psalms as a unit, following the final “Davidic,” acrostic psalm, MT-Ps 145.¹⁹ In the LXX, of course, Ps 151 is attributed to David as well.²⁰ It is the presence of יה הללו at the beginning of each of these Psalms that signifies not only their doxological genre, but יה הללו also places them in the same category of so-called halēlû yāh psalms elsewhere (Pss 104-106, 111-113, 115-117, 135).²¹ This unit of five psalms (six in the Greek) has no “typical” superscription, thus יה הללו may perform this function (Wilson 1985a:155-190), with the exception of MT-Ps 147 since it is syntactically integrated into the

which might pertain to the Halleluiahs themselves. Unfortunately it is not clear whether Pss 146-150 (the small or Final Hallel) is in view, or another collection such as the Egyptian Hallel (Ps 113-118). In the latter, frozen, technical sense, αλληλουια becomes an act of worship (cf. Rev 19:1, 3, 4, 6).

¹⁸ For a treatment of the delimitation of the Egyptian Hallel, see Prinsloo (2003).

¹⁹ Ps 145 is the last of the “Davidic” psalms based on its superscription יה הללו יה, Αἰνεσις τῷ Δαυιδ.

²⁰ The well-known superscription to LXX-Ps 151 reads: Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς Δαυιδ καὶ ἔξωθεν τοῦ ἀριθμοῦ ὅτε ἐμονομάχησεν τῷ Γολιαδ. However, 11QPs^a-151^A reads: יהללויה בן ישׁ and 151^B begins with תחלה (DJDJ IV:49).

²¹ For a discussion of αλληλουια in the Psalter, consult Smith (2005:33-43; 2006).

opening clause. As such these Psalms thereby serve as the concluding doxology for the entire Psalter.²²

5.6.1.2 Halēlû yāh Superscripts and Postscripts in Book 5 of מ, ט & Versions

It becomes quickly evident when one compares the superscripts and postscripts of the Hebrew Psalms with the Septuagint and Versions that these delimiters – in distinction from the “text proper” of the Psalter – were somewhat fluid. It is reasonably evident that ט* not only assimilated Hebrew postscripts as titles in the translation process, but also, while treating them all contextually, updated and adapted them most likely for

²² Whereas the earlier generation of scholars regarded Ps 150 as the closing doxology of the Psalter, it is increasingly more commonplace to see the view that Pss 146-150 served that purpose as collection. Wilson notes the importance of the macro-structure of the Psalms, where the final form plays a distinct role in how the text was used and understood. Wilson (2005a:392) notes that Ps 145 concludes the Psalter and precipitates the concluding Hallel 146-150. As an explanation for the relationship between 144, 145, and 146, Wilson (2005a:392) states, “The appearance in Ps 146:5 of the wisdom term (“blessed”), commending trust in Yahweh, links back to Ps 144:15 and serves to bind these three psalms (144, 145, 146) into a unit spanning the conclusion of the Psalter. This whole unit links back to the similar combination of Psalms 1 and 2 at the beginning of the Psalter while affirming the basic two-stage development of the canonical collection” (see 1.3.3.3.3 for a description of Wilson’s supposed “two stage” theory of the development of the Psalter). In another article Wilson (1984:349-350) remarks, “In Mesopotamian hymns and catalogues, “praise” and “blessing” (Hallel and Doxology) frequently conclude documents or sections within documents. It is not surprising then to discover a similar technique employed in the Hebrew hymnic literature. In Books IV and V we find four groups of *hllwyh* psalms, all of which mark the conclusion of Psalter segments.” According to Seybold (2005:368), the two collections of psalms, the Final Hallel on the one side and Pss 135-137 on the other, serve as a frame around the intervening Davidic collection Pss 138-145. Though, Ps 146 is in the first person, as is Ps 145, what Seybold (2005:377) refers to as an “Ich-Psalms,” it begins not with Davidic attribution as in 145 (תְּהִלָּה לַיהוָה), but with הַלְלוּ־יְהוָה as its superscription. It is this attribute that anchors the Final Hallel as the final doxology of the entire Psalter.

contemporary purposes. The process of conflation was based on an interpretation regarding which instances were properly superscriptions of one psalm, or postscripts of the following psalm.²³ Take for example MT-Ps 116:19-117:1. The Hebrew text reflects the layout of Cod. L (B19^A), without the vocalization. The Greek is taken from S. In this instance the Greek regards יהללו יה as a superscription of the following psalm (LXX-116[MT-117]), whereas in Cod. L it is a postscript for MT-116(LXX-115).²⁴

Sinaiticus	Leningradensis (B19 ^A)
ENMECΩCOYĪHAM	לכל עמו בחצרות בית יהוה בתוככי ירושלם
ΑΛΛΗΛΟΥΙΑ	הללו יה
πισ AINEITAITONKŪIIANTATAEΘNH	הללו את יהוה כל גוים שבחוהו כל האמים

Evidence from the Versions also also betrays unique fluctuations among the delimiters.²⁵ Like ⚡* and מ, the Versions were transmitters of an older tradition that was relatively fluid. Precisely where superscriptions or postscripts play a role in

²³ Although not extant for most of book 5, 2110 demonstrates considerable irregularities in the placement of psalm titles. In some instances the title of a new psalm appears on the same line as the preceding psalm, as Kasser and Testuz (1967:20) notes: “...parfois aussi, le titre est commence à la même ligne que la fin du psaume précédent, mais les lignes suivantes, sur lesquelles il s'étend encore, sont débutées un peu à droite.”

²⁴ If it were not for the magenta lettering of the Psalm number and the word ΑΛΛΗΛΟΥΙΑ in 4th century Codex Sinaiticus – retraced or original (?) – the superscription would be identical to a postscript for the preceding psalm, by position. The indentation of ΑΛΛΗΛΟΥΙΑ apparently has no significance for the identification of the superscription, since many individual words and phrases are (arbitrarily) indented in S.

²⁵ Certainly the issue of the age and authenticity of the Hebrew superscriptions may be raised here, though there is no certainty as to their origin.

worship, or contemporary adaptation for contemporary use, there they would find their greatest level of manipulation.

5.6.1.3 Superscripts and Postscripts in the מ, ט & Versions

Since the superscriptions are often related, it is productive to compare all “like” superscriptions in order to gain perspective on any individual instance. For the sake of analysis, all instances of יהללוה and αλληλουια in the Psalms shall be compared with select Versions. In the list below, under the text of מ are listed readings from Qumran Mss (Q), the Psalm Targum (T^{ps}), the Peshiṭta (S) (where applicable),²⁶ and Jerome’s *iuxta Hebraeos*²⁷ (IH). Below the Greek text (PCO) are listed readings found from the Syrohexaplaric Psalter (Syh), the London and Berlin Coptic Mss (Sa^{L/B}), the Old Latin (La^G) and the Gallican Psalter (Ga).

²⁶ The superscriptions in the S are so varied and have not yet been adequately examined among all the Syriac traditions. As a result the Leiden critical Peshiṭta opted to leave them out entirely until their later collation (Van Rooy 2002:545-546). The dating of S is unknown. However, Weitzman (2005:236) argues that the inclusion of the Hagiographa in S (really in Aramaic generally, since only Greek was an acceptable language for translation) is a convention of the Middle Ages. Bloemendaal (1960:1) states, “Nowhere in the West or East Syrian traditions do we come across the titles of the Masoretic text or the LXX. Consequently the question arises whether the Hebrew and Greek titles were originally translated into Syriac together with the rest of the Psalms and were subsequently replaced by others, or whether, on the other hand, the translators of the Peshiṭta omitted them from the beginning. The second possibility would seem the more obvious, but we cannot state anything with absolute certainty.”

²⁷ Even though the Jerome’s *iuxta Hebraeos* was translated from the Hebrew, there is evidence that ט still had an influential role. In most instances it follows the versification of ט. In the minority of instances the מ versification is followed. For the present purposes, I shall employ the versification of the LXX for Syh, Sa, *iuxta Hebr*, Ga, but the versification of מ for Q and T^{ps}.

- **S** = superscript
- **P** = postscript
- > = the reading is lacking amongst available text
- -- = indicates that there is no extant text, or a lacuna makes a comparison impossible
- Contiguous psalms are placed in order, while breaks are indicated by a shaded bar.

		S Τῶ Δαυιδ	103:1
104:1	בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה	εὐλόγει ἡ ψυχὴ μου τὸν κύριον	
104:35	בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה	εὐλόγει ἡ ψυχὴ μου τὸν κύριον	103:35
	:הֲלֹלוּ־יָהּ: P → S	αλληλουια	104:1
	Ⓚ -- | Ⓣ^{ps} | הללויה | IH <i>Alleluia</i> ^[ss 104]	Syh ܠܠܠܐ | Sa ^{L/B} ἀλληλογΐα / -- ²⁸ | La ^G /Ga <i>Alleluia</i>	
105:1	הוֹדוּ לַיהוָה	Ἐξομολογεῖσθε τῶ κυρίῳ	
105:45	וְתוֹרַתָּו יִנְצְרוּ	καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσιν	104:45
	:הֲלֹלוּ־יָהּ: P		
	Ⓚ -- | Ⓣ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 104]	Syh > | Sa ^{L/B} > | Ga >	
106:1	הֲלֹלוּ־יָהּ S	S αλληλουια	105:1
	Ⓚ -- | Ⓣ^{ps} | הללויה | IH <i>Alleluia</i> ^[ss 105]	Syh ܠܠܠܐ ܠܠܠܐ | Sa ^{L/B} ἀλληλογΐα / > | La ^G /Ga <i>Alleluia</i>	
	הוֹדוּ לַיהוָה	Ἐξομολογεῖσθε τῶ κυρίῳ	
106:48	וְאָמַר כָּל־הָעַם אַמֵּן	καὶ ἐρεῖ πᾶς ὁ λαὸς γένοιτο γένοιτο	105:48
	:הֲלֹלוּ־יָהּ: P → S	αλληλουια	106:1
	Ⓚ ²⁹ | הללויה[ה] | Ⓣ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 105]	Syh ܠܠܠܐ | Sa ^{L/B} ἀλληλογΐα / > | La ^G /Ga <i>Alleluia</i>	
107:1	הֲדוּ לַיהוָה בְּיַטּוֹב	Ἐξομολογεῖσθε τῶ κυρίῳ ὅτι χρηστός	
111:1	הֲלֹלוּ־יָהּ S	S αλληλουια	110:1
	Ⓚ -- | Ⓣ^{ps} | הללויה | IH <i>Alleluia</i> ^[ss 110]	Syh ܠܠܠܐ ܠܠܠܐ ܠܠܠܐ ÷ ܠܠܠܐ | Sa ^{L/B} ἀλληλογΐα / > | La ^G <i>Alleluia</i> | Ga <i>Alleluia reversionis Aggei et Zacchariah</i>	

²⁸ In this particular case the Berlin MS is missing v. 35. The Psalm breaks after v. 31 and picks up again in v. 37 (Rahlfs 1970:136). Further, there are no more Psalms after Ps 105 until Ps 144.

²⁹ Ps 146:48 precedes Ps 147:1 in 4QPs^d (DJD XVI:66).

	אֲדָה יְהוָה	Ἐξομολογήσομαί σοι κύριε	
111:10	לְעַד:	εἰς τὸν αἰῶνα τοῦ αἰῶνος	110:10
	IH <i>Alleluia</i> ^[ps 110]		
112:1	יְהִי הַלְלוּ יְהִי S S	αλληλουια	111:1
	Ⲙ -- | ⲉ ^{ps} | הללויה | IH >	Syh ⲕⲁⲓⲛⲟⲩⲁ ⲛⲓⲛⲁ ⲕⲁⲓⲛⲟⲩⲁ ⲛⲓⲛⲁ ÷ ⲕⲁⲗⲗⲟⲩ | Sa ^{L/B} αλληλογῖα /	
		> | La ^G <i>Alleluia conversionis Aggei et Zacchariah</i> | Ga <i>Alleluia reversionis Aggei et Zacchariah</i>	
	אַשְׁרֵי-אִישׁ יְרֵא	Μακάριος ἀνὴρ ὁ φοβούμενος	
112:10	תְּאֵוֹת רְשָׁעִים תֵּאַבֵּד:	ἐπιθυμία ἀμαρτωλῶν ἀπολείται	111:10
113:1	יְהִי הַלְלוּ יְהִי S S	αλληλουια	112:1
	Ⲙ -- | ⲉ ^{ps} | הללויה | IH <i>Alleluia</i> ^[ss 112]	Syh ⲕⲁⲗⲗⲟⲩ | Sa ^{L/B} αλληλογῖα τεχορεια ³⁰ / > | La ^G /Ga <i>Alleluia</i>	
	הַלְלוּ עַבְדֵי יְהוָה	αἰνεῖτε παῖδες κύριον	
113:9	הַבְּנִים שְׂמֵחָה	τέκνων εὐφραينوμένην	112:9
	יְהִי הַלְלוּ-יְהִי P → S	αλληλουια	113:1
	Ⲙ -- | ⲉ ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 112]	Syh ⲕⲁⲗⲗⲟⲩ | Sa ^{L/B} αλληλογῖα τεχορεια / > | La ^G /Ga <i>Alleluia</i>	
114:1 ³¹	בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם	Ἐν ἐξόδῳ Ἰσραηλ ἐξ Αἰγύπτου	113:1
115:4		αλληλογῖα ³² / >	113:12
115:18	מֵעַתָּה וְעַד-עוֹלָם	ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος	113:26
	יְהִי הַלְלוּ-יְהִי P → S	αλληλουια	114:1
	Ⲙ -- | ⲉ ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 113]	Syh ⲕⲁⲗⲗⲟⲩ | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
116:1 ³³	אָהַבְתִּי כִּי-יִשְׁמַע יְהוָה	Ἠγάπησα ὅτι εἰσακούσεται κύριος	

³⁰ τεχορεια “the Choral Dance” is subjoined to αλληλογῖα.

³¹ Ps 114 and 115 are regarded as a single Psalm in Cod. L (B19^A), contra BHS. MT-Ps 114:1-8 = LXX-Ps 113:1-8. MT-Ps 115:1-18 = LXX-Ps 113:9-26.

³² Sa^L begins Ps 114 where LXX 113:12 would begin. Thus, LXX-113:1-26 = Sa^L 113:1-11, 114:1-15. To add further confusion, aside from minor versification differences throughout, Sa^L incorrectly numbers the equivalent of LXX-Ps 116 (PIZ) and 117 (also PIZ), see Kasser and Testuz (1967:20). Otherwise, the Coptic as a daughter-version of Ⲙ corresponds with the Greek. For this reason I follow the standard Ⲙ versification.

116:9	בְּאַרְצוֹת הַחַיִּים:	ἐν χώρᾳ ζώντων	114:9
		S αλληλουια	115:1
	Q -- | T ^{ps} > | IH >	Syh 𐤒𐤀𐤋𐤋𐤍 | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
116:10	הָאֲמַנְתִּי כִּי אֲדַבֵּר	Ἐπίστευσα διὸ ἐλάλησα	
116:19	בְּתוֹכְכִי יְרוּשָׁלַם	ἐν μέσῳ σου Ἱερουσαλημ	115:10
	:הֲלֹלוּ־יְהוָה P → S	αλληλουια	116:1
	Q >4QPs ^b | T ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 115]	Syh 𐤒𐤀𐤋𐤋𐤍 | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
117:1	הֲלֹלוּ אֶת־יְהוָה	αἰνεῖτε τὸν κύριον	
117:2	וְאֲמַתְיָהוּהָ לְעוֹלָם	καὶ ἡ ἀλήθεια... μένει εἰς τὸν αἰῶνα	116:2
	:הֲלֹלוּ־יְהוָה P → S	αλληλουια	117:1
	Q -- | T ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 116]	Syh 𐤒𐤀𐤋𐤋𐤍 | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
118:1	הִידוּ לַיהוָה	Ἐξομολογεῖσθε τῷ κυρίῳ	
118:29	כִּי לְעוֹלָם חֶסֶד:	ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ	117:29
		S αλληλουια	118:1
	Q -- | T ^{ps} > | IH >	Syh 𐤒𐤀𐤋𐤋𐤍 𐤒𐤁𐤁𐤀 𐤌 𐤁𐤋 . 𐤒𐤀𐤋𐤋𐤍 | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
119:1	אֲשֶׁר־יִתְדָרְךָ	Μακάριοι οἱ ἄμωμοι ἐν ὁδῷ	
135:1	הֲלֹלוּ יְהוָה S	S αλληλουια	134:1
	Q -- | T ^{ps} | הללויה | IH <i>Alleluia</i> ^[ss 134]	Syh 𐤒𐤀𐤋𐤋𐤍 | Sa ^{L/B} αλληλογῖα / > | La ^G /Ga <i>Alleluia</i>	
	הֲלֹלוּ אֶת־שֵׁם יְהוָה	Αἰνεῖτε τὸ ὄνομα κυρίου	
135:3	הֲלֹלוּ־יְהוָה כִּי־טוֹב יְהוָה	αἰνεῖτε τὸν κύριον ὅτι ἀγαθὸς κύριος	134:3
	Q -- | T ^{ps} | הללויה | S ³⁴ 𐤒𐤀𐤋𐤋𐤍 𐤒𐤁𐤁𐤀 | IH <i>laudate</i>	Syh 𐤒𐤀𐤋𐤋𐤍 𐤒𐤁𐤁𐤀 | Sa ^{L/B} 𐤒𐤌𐤐𐤕 𐤍𐤏𐤕𐤐𐤕 | La ^G /Ga <i>laudate</i>	
	<i>Dominum</i> ^[134]	<i>Dominum</i>	
135:21	שֶׁכֶן יְרוּשָׁלַם	ὁ κατοικῶν Ἱερουσαλημ	134:21
	:הֲלֹלוּ־יְהוָה P → S	αλληλουια	135:1
	Q -- | T ^{ps} | הללויה | IH <i>Alleluia</i> ^[ps 134]	Syh > | Sa ^{L/B} αλληλογῖα 𐤍𐤏𐤕𐤐𐤕𐤏𐤕 / > | La ^G <i>Alleluia Psalmus</i>	

³³ MT-Ps 116:1-9 = LXX-Ps 114:1-9; MT-Ps 116:10-19 = LXX-Ps 115:1-10.

³⁴ **S** reads 𐤒𐤀𐤋𐤋𐤍 𐤒𐤁𐤁𐤀 just as it does in Ps 117:1 and 148:1 (𐤒𐤀𐤋𐤋𐤍 𐤒𐤁𐤁𐤀 = הֲלֹלוּ אֶת־יְהוָה).

		<i>ipsi David | Ga Alleluia</i>	
136:1	הוֹדוּ לַיהוָה	Ἐξομολογεῖσθε τῷ κυρίῳ	
145:21	לְעוֹלָם וָעֶד:	εἰς ... τὸν αἰῶνα τοῦ αἰῶνος	144:21
146:1	הַלְלוּ־יְהוָה S	S αλληλουια	145:1
		Αγγαιου καὶ Ζαχαριου	
	Ⓢ ³⁵ הללויה | Ⓢ^{ps} הללויה | IH <i>Alleluia</i> ^[145]	Syh לַאֲלֵלּוּיָא אַגְגַּי וְזַכַּרְיָא | Sa ^{L/B} ἀλληλογΐα πααγταιοϛ מַנְזַכַּרְיָאֻי | La ^G <i>Alleluia Psalmus David | Ga Alleluia</i> <i>Aggei et Zacchariae</i>	
146:10	יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר	βασιλεύσει κύριος εἰς τὸν αἰῶνα ὁ θεός σου Σιων εἰς γενεάν και γενεάν	145:10
	הַלְלוּ־יְהוָה P → S	S αλληλουια	146:1
		Αγγαιου καὶ Ζαχαριου	
	Ⓢ ³⁶ הללויה | Ⓢ^{ps} הללויה | IH <i>Alleluia</i> ^[ss 146]	Syh לַאֲלֵלּוּיָא אַגְגַּי וְזַכַּרְיָא | Sa ^{L/B} ἀλληλογΐα / אַלְלֵהוּיָא פּאַאגַּיֻיֻי מ[נ]... | La ^G /Ga <i>Alleluia Aggei et</i> <i>Zacchariae</i>	
147:1	הַלְלוּ יְהוָה כִּי־טוֹב זְמַרָהּ אֱלֹהֵינוּ	αἰνεῖτε τὸν κύριον ὅτι ἄγαθὸν ψαλμός τῷ θεῷ ἡμῶν	
	Ⓢ ³⁷ הללויה | Ⓢ^{ps} הללויה | S ³⁸ | IH <i>laudate</i>	Syh לַאֲלֵלּוּיָא אַגְגַּי וְזַכַּרְיָא | Sa ^{L/B} κυογ επχοειϛ | La ^G /Ga <i>laudate</i> <i>Dominum</i>	
147:11	רוֹצֵה אֶת־הַמִּיחַלִּים לְחַסְדּוֹ:	εὐδοκεῖ κύριος... ἐν τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ	146:11
147:12		S αλληλουια	147:1
		Αγγαιου καὶ Ζαχαριου	
	Ⓢ -- | Ⓢ^{ps} > | IH >	Syh לַאֲלֵלּוּיָא אַגְגַּי וְזַכַּרְיָא | Sa ^{L/B} ἀλληλογΐα πααγταιοϛ	

³⁵ 4QPs^e (DJD XVI:82)³⁶ 11QPs^a (DJD IV:23)³⁷ 4QPs^d (DJD XVI:66)³⁸ Without a superscription, **S** merely begins with אַגְגַּי וְזַכַּרְיָא.

		מִיזאַכאַרִיאַס | La ^G /Ga <i>Alleluia</i> ³⁹	
147:20	וּמִשְׁפָּטִים בְּלִיְדָעוֹם הַלְלוּ־יָהּ: P	καὶ τὰ κρίματα... οὐκ ἐδήλωσεν αὐτοῖς	147:9
	Ⲙ ⁴⁰ | Ⲙ ^{ps} | IH ⁴¹ <i>Alleluia</i>	Syh > | Sa ^{L/B} > | La ^G /Ga > ⁴²	
148:1	הַלְלוּ יָהּ S	S αλληλουια	148:1
	Ⲙ -- | Ⲙ ^{ps} | IH <i>Alleluia</i>	Syh ⲛⲓⲛⲟⲩⲛⲓ ⲛⲓⲛⲟⲩⲛⲓ | Sa ^{L/B} ἀλληλοῦγία παλιταῖος	
		מִי זאַכאַרִיאַס / > ⁴³ | La ^G /Ga <i>Alleluia</i>	
148:14	לְבַנְיִישׁ־יִשְׂרָאֵל עַם־קָרְבּוֹ הַלְלוּ־יָהּ: P	τοῖς υἱοῖς Ἰσραὴλ λαῶ ἐγγίζοντι αὐτῶ	148:14
	Ⲙ -- | Ⲙ ^{ps} | שבחו ית יהוה | IH <i>Alleluia</i>	Syh > | Sa ^{L/B} > | La ^G /Ga > ⁴⁴	
149:1	הַלְלוּ יָהּ S	S αλληλουια	149:1
	Ⲙ ⁴⁵ | Ⲙ ^{ps} > | S ⁴⁶ | IH <i>Alleluia</i>	Syh ⲛⲓⲛⲟⲩⲛⲓ ⲛⲓⲛⲟⲩⲛⲓ | Sa ^{L/B} ἀλληλοῦγία | La ^G <i>Alleluia Psalmus</i>	
		<i>David</i> | Ga <i>Alleluia</i>	
149:9	כְּתוּב הַדָּר הוּא לְכָל־חַיִּי הַלְלוּ־יָהּ: P	δόξα αὐτῆ ἐστὶν παῶσι τοῖς ὁσίοις αὐτοῦ	149:9
	Ⲙ ⁴⁷ | Ⲙ ^{ps} | IH <i>Alleluia</i>	Syh > | Sa ^{L/B} > | La ^G /Ga > ⁴⁸	
150:1	הַלְלוּ יָהּ S	S αλληλουια	150:1

³⁹ Ms F also has *aggei et zaccariae*

⁴⁰ 4QPs^d (DJD XVI:67)

⁴¹ The *iuxta Hebraeos* follows the versification of מִי here.

⁴² Ms c has *alleluia* in Ga.

⁴³ Verse 1 is missing.

⁴⁴ Ms c has *alleluia* in Ga.

⁴⁵ 11QPs^a (DJD IV:47)

⁴⁶ > S, though שִׁירֵי לַיהוָה = ⲛⲓⲛⲟⲩⲛⲓ here.

⁴⁷ 11QPs^a (DJD IV:47)

⁴⁸ Ms c has *alleluia* in Ga.

	Ⓢ -- | Ⓢ^{ps} | הללויה | Ⓢ⁴⁹ | IH <i>Alleluia</i>	Syh ܠܠܘܝܐ ܠܠܘܝܐ | Sa ^{L/B} ἀλληλογΐα | La ^G /Ga <i>Alleluia</i>	
150:6	כָּל הַנְּשִׁמָּה תְּהַלֵּל יְהוָה	πάσα πνοή αἰνεσάτω τὸν κύριον	150:6
	:הללויה: P P	αλληλουια	
	Ⓢ ⁵⁰ | הללויה | Ⓢ^{ps} | הללויה | IH <i>Alleluia</i>	Syh > | Sa ^{L/B} > ⁵¹ | La ^G /Ga > ⁵²	

5.6.1.4 Summary of Versional Differences:

Ⓢ

- Ps 115:10(116:19) – postscript is lacking in 4QPs^b even though it is present in מ, Ⓢ^{ps}, Syh, Sa, Ga

Ⓢ^{ps}

- Ps 148:14 – represents הַלְלוּ יְהוָה with שבתו ית יהוה
- Ps 149:1 – lacks postscript in 149:1
- When present, Ⓢ^{ps} consistently uses the single form הללויה.⁵³

IH

- Ps 110(111):10 – HI alone includes as postscript (*Alleluia*).
- Ps 111(112):1 – lacking a superscript

⁴⁹ > Ⓢ, הַלְלוּ יְהוָה = ܠܠܘܝܐ here.

⁵⁰ 11QPs^a (DJD IV:47)

⁵¹ Sa^L simply does not include ἀλληλογΐα whereas Sa^B is missing v. 6.

⁵² Ms c has *alleluia* in Ga.

⁵³ The relationship between the Targums and Peshiṭta has been of great scholarly interest for over 135 years. The lack of superscriptions for the Halleluia Psalms in the Leiden Peshiṭta would comport with the assumption, at least on this one point, that Ⓢ was not literarily dependent upon the Targum or vice versa. For a more detailed discussion on this point see especially Fleisher (1998:xi-xx). It is generally agreed (though still being researched) that the Targum/Peshiṭta-relationship among all books of the Old Testament has no clear or demonstrable evidence of *literary* dependence, except for Proverbs. That being said, “dependence” is often argued indirectly, in terms of a common textual ancestor, or liturgical/theological *tradition*. For more detailed discussions on this point see Dirksen (1998) and Weitzman (2005:86).

Syh

- Ps 105(106):1; 148:1; 149:1; 150:1 – Syh has a double halēlû yāh (לְאֱלֹהִים לְאֱלֹהִים), which could indicate that a copyist unwittingly conflated a superscript with a postscript. A translator already engaged with interpreting a source text would be more likely to navigate the repetition more adeptly, such as we find in LXX-Ps 145:10-146:1. The missing postscriptions in **Θ** point to the work of a translator, not a copyist.
- Ps 110:1 – to לְאֱלֹהִים, Syh adds ׳לְחִינּוֹת זְבַחַת לְחִינּוֹת זְבַחַת ÷ “of the return of Haggai and Zechariah”; the obelus, or lemniscus (÷), flags those readings which were not found in the Hebrew (see Ga).
- Ps 111:1 – to לְאֱלֹהִים, Syh adds ׳לְחִינּוֹת זְבַחַת לְחִינּוֹת זְבַחַת ÷ “of the return of Haggai and Zechariah”; (see Ga).
- Ps 118(119):1 – to לְאֱלֹהִים Syh adds לְחִינּוֹת זְבַחַת לְחִינּוֹת זְבַחַת “there is no inscription in the Hebrew text”
- Ps 146(147):1 – Syh adds מִזְמוֹר “mizmor, psalm”

Sa

- Ps 112(113):1; 113(114):1 – Sa^L adds τεχορεια “the Choral Dance” to ἀλληλοῦγία
- Sa^L begins Ps 114 with ἀλληλοῦγία at verse 12 of LXX 113 (= MT 115:4)
- Sa^B is often missing a superscription
- Ps 135(136):1 – Sa^{L/B} adds ἡμετέρας “of the second day(?)”⁵⁴ to ἀλληλοῦγία
- Ps 146(147):1 – Sa^L has only ἀλληλοῦγία (G = ἀλληλουα, Ἀγγαίου καὶ Ζαχαρίου) and Sa^B has ἀλληλοῦγία παδγαιος μ[ῆ]...

La^G

- Ps 111:1 *Alleluia conversionis Aggei et Zacchariah* “Alleluia, of the revolution of Haggai and Zechariah”
- Ps 135:1 *Alleluia Psalmus ipsi David*
- Ps 145:1 *Alleluia Psalmus David*

⁵⁴ Cf. τῆς διπλῆς in 2017 (Rahlfs 1979:318).

- Ps 149:1 *Alleluia Psalmus David*
- Ps 147:1 Ms F follows **Ⲅ**
- Ps 147:9, 148:14, 149:9, 150:6 Ms c follows the Hebrew with *Alleluia* (Weber 2007)

Ga

- Ps 110:1 – *Alleluia reversionis Aggei et Zacchariah* “Alleluia, of the return of Haggai and Zechariah” (see Syh above).
- Ps 111:1 – *Alleluia reversionis Aggei et Zacchariah* “Alleluia, of the return of Haggai and Zechariah” (see Syh above).
- 147:1(12); 148:1 – Ga has only *Alleluia* (see **Ⲅ** = αλληλουια, Αγγαιου και Ζαχαριου)

Combinations

- Ps 134(135):3 – IH, **Ⲛ**, **Ⲅ***, Syh, Sa^{L/B}, Ga translate halēlū yāh (= αινεῖτε τὸν κύριον) whereas **מ** and **Ⲛ**^{ps} transcribe it (= αλληλουια).
- Ps 146(147):1 – IH, **Ⲅ***, Syh, Sa^{L/B}, Ga translate halēlū yāh whereas 4QPs^d and **Ⲛ**^{ps} transcribe it.
- Syh, Sa^L and Ga lack the postscript of 150:6

5.6.1.5 Halēlū yāh as a Delimiter in Ps 145(146)

With but two exceptions (Ps 106:1 and 146:1), initiating instances of יהללוה in L (B19^A) (so BHS) and the Aleppo Codex do not utilize a *maqṣēf* (יהללוה)⁵⁵ whereas closing occurrences do (יהללוה).⁵⁶ Although this distinction is not retained in the (late) 18th century Kennicott Bible, which includes *maqṣēf* in all instances, one wonders whether non-bound forms as opposed to bound-forms in **מ** might have designated opening and closing delimiters, respectively. Ps 106:1 reads as single form יהללוה, like the Targum and (typically) Qumran MSS.⁵⁷ Ps 146:1, however, opens with the bound form יהללוה, and thus, under the above assumption, calls into question

⁵⁵ MT-Ps 111:1; 112:1; 113:1; 135:1; 147:1; 148:1; 149:1; 150:1.

⁵⁶ MT-Ps 104:35; 105:45; 106:48; 113:9; 115:18; 116:19; 135:21; 146:10; 147:20; 148:14; 150:6.

Millard (1994:255) has also noticed this point.

⁵⁷ It is possible that יהללוה in Ps 146 immediately follows Ps 105:25-45 in 4QPs^c (DJD XVI:82).

whether its status was at some point a closing delimiter for 145 rather than an initiating one for 146.

Moreover, multiple Hebrew manuscripts add וְאֵנְחָנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יְהוָה to the final verse of Ps 145 – which otherwise does not have a postscription – whereas some Hebrew manuscripts do not include the opening הַלְלוּ־יְהוָה of MT-Ps 146 at all. Thus, it is possible that Hebrew Ps 145 originally included a postscript, which was confused in the transmission of the HB as a superscription in MT-146. This would explain the *maqṣēf* form (הַלְלוּ־יְהוָה) at the head of 146. It would also follow the general pattern of **⚡*** to superscript the Hebrew postscript as discussed above. In any case, LXX-Ps 145 (so also BHS) does begin its superscription with ἀλληλουια. Ps 146(LXX 145) may be regarded as the first of the Small Hallel by virtue of its break from the Davidic acrostic that comprises 145(144) as well as its treatment as such in the history of interpretation.

5.6.1.6 Αλληλουια, a Transcription *De Novo*?

Αλληλουια in its variously accented and modified forms occurs abundantly in Greek sources,⁵⁸ which apparently originated from the OG Psalter.⁵⁹ Put differently, it would appear that the

⁵⁸ E.g., ἀλληλουια; ἀλληλούια; ἀλληλουία; ἀλληλουιά; ἀλληλουιά; ἀλληλούϊά; ἀλληλούϊα; ἀλληλουϊά; ἀλληλουϊα; ἀλληλουιά; also ἀλληλουιάρια.

⁵⁹ The following results are based on the *Thesaurus Linguae Graecae*: Notable instances include Pseudo-Justinus Martyr (*Quaestiones et responsiones ad orthodoxos*); Apocalypsis Joannis; Evangelium Bartholomaei; Vita Adam et Evae; Vitae Prophetarum; Gregorius Nyssenus (*In inscriptiones Psalmorum*); Eusebius (*Commentaria in Psalmos*); Epiphanius Scr. Eccl. (*Panarion; De mensuris et ponderibus*); Athanasius (*De virginitate; Epistula ad Marcellinum de interpretatione Psalmorum; Expositiones in Psalmos; Synopsis scripturae sacrae*); Origene (*Fragmenta in Psalmos 1–150*); Salaminius Hermias Sozomenus (*Historia ecclesiastica*); Joannes Chrysostomus (*Expositiones in Psalmos; In Psalmos 101–107; De paenitentia*); Didymus Caecus (*Fragmenta in Psalmos*); Pseudo-Macarius (*Apophthegmata*); Hippolytus (*Fragmenta in Psalmos; Acta Xanthippae et Polyxenae; Apophthegmata patrum*); Hesychius (*Commentarius brevis*); Magical Papyri (PGM 7:271).

Greek Psalter is the earliest known written source for ἀλληλουῖα in Greek.⁶⁰ Smith (2006:144-145) following Pietersma's (2005c:454) earlier observation, however, concludes that ἀλληλουῖα had already been introduced into the Greek language prior to its transcription in the Greek Psalter. His argument is twofold: (1) Since the *modus operandi* of the LXX-Psalms is characterized more by isomorphism, not transcription, it is unlikely that ἀλληλουῖα was transcribed *de novo*. Other superscriptions were in fact translated. (2) Smith also argues that “transcriptions with no reference in the target language tend not to become integrated into the living language.” For Smith (2006:144), one is “hard-pressed” to find a motivation for *de novo* transcription.

It is evident that ἀλληλουῖα was a loanword from Hebrew, although how it entered into the Greek language is not known. Smith's line of reasoning, however, while certainly possible, is not entirely convincing since there *are* reasons why the translator might have transcribed *de novo*. First, had יהללו יה had a generic, titular, or liturgical⁶¹ function or significance in the Hebrew for the translator, it would certainly not be appropriate to *translate*. The versional data show adaptation, most likely because of contemporary needs, which may also shed light on the shifting of delimiters found in the Greek relative to מ. The fact that the יהללו יה delimiters were mobile well into the Christian era might help explain why the Masoretic tradition differs for Ps 146-150 in utilizing יהללו יה consistently as an *inclusio*.

Returning to 6*, the fact that יהללו יה was translated in syntactically dependent situations (Ps 136[135]:3; 146[147]:1)⁶² shows that it likely did have a generic, liturgical, or technical significance in its delimiting occurrences.⁶³ This is also seen in the Semitic versions as well. For example, the Targum utilizes the bound form הללויה

⁶⁰ This point was already made by Jannes Smith (2005:141), when he states, “LXX Psalms is the earliest surviving document to contain the word ἀλληλουῖα.”

⁶¹ *BDAG* 46 regards ἀλληλουῖα as an Israelite and Christian formula. Cf. Tob 13:18; 3 Mac 7:13. Unfortunately, GELS does not treat ἀλληλουῖα at all!

⁶² In both verses יהללו יה is transcribed as an imperative that takes the object τὸν κύριον.

⁶³ Smith (2006:144) makes exactly the same point to argue the opposite – i.e. transcribing *and* translating ἀλληλουῖα indicates that it must have already existed in the host culture.

and **ו** *Alleliua* in both postscripts and superscriptions. For **⚡*** such a view likewise explains why Ps 150:6 also includes *αλληλουια*; it was not merely reserved for superscriptions – it is a generic and technical delimiter.⁶⁴ Hossfeld (2001:167) observes that the transliteration *αλληλουια* in the Greek Psalter is also employed both generically (*Gattungsangabe*, i.e., not as a real imperative) and as a *terminus technicus*, given the fact that in some instances it is followed immediately by an imperative (e.g., LXX-Ps 104 ἐξομολογεῖσθε; 116 αἰνεῖτε).⁶⁵ In all cases, be it superscription or imperative, **יהללה** was treated contextually as it was deemed to represent the source text. Thus, given the rather strict use of *αλληλουια* as a delimiter, coupled with the fact that *αλληλουια* is itself a *transcription* of the Hebrew, one wonders if there was a deliberate attempt on the part of **⚡*** to designate these psalms as part of a collection or genre via a recognized “formula.”

Secondly, in the special and unique case of sacred literature, transcribing a well-known term like **יהללה** for an audience who would have readily understood it offers support for its entrance into the Greek language through the work of **⚡***. Smith’s own examples largely sample religious/sacred language (e.g. 3 Macc 7:13; Rev. 19:1, 3, 4, 6; Odes Sol. 11:24). The fact that *αλληλουια* did become integrated into the living Greek language shows that the status of sacred scripture among the Jewish/Christian faith communities should not be equated with other profane instances of loan

⁶⁴ In contrast Barré (1983:196-197) contends that the LXX intentionally aimed at using *αλληλουια* only in the superscriptions. Thus he ignores its occurrence in Ps 150:6.

⁶⁵ Hossfeld (2001:167) remarks: “In der Überschrift riskiert die Septuaginta sogar den Zusammenstoß von Halleluja-Ruf und Hodu-Imperativ (Ἐξομολογεῖσθε) wie im Falle von Ps 104 LXX oder sogar mit dem Imperativ von **להלל** pi. (Αἰνεῖτε) in Ps 116 LXX. Das zeigt an, daß das Halleluja als *Gattungsangabe* und *terminus technicus* verstanden wird. Deswegen kann das Halleluja von Ps 145-148 LXX auch durch den Prophetengenitiv »des Haggai und Sacharja« ergänzt werden. Nur beim letzten Mal in Ps 150 LXX rahmt das Halleluja in Über- und Unterschrift den Schlußpsalm. Schließlich wird durch dieses Verfahren die Hallelujareihe numerisch ausgedehnt wie in Ps 110-118 LXX.”

expressions and transcriptions. The Psalms, and indeed the *halēlû yāh*, had a far-reaching impact on the Jewish and Christian faith communities, as evidenced by their pervasive presence in the NT. It is more likely that יהללו יה, as recited in synagogue (Temple) on festival days (Ps 113-118),⁶⁶ would be retained phonetically for an audience that already appreciated its significance.⁶⁷

5.6.1.7 Αγγαίου καὶ Ζαχαρίου

Immediately following ἀλληλουια, PCO departs from מִן in its superscription by adding Αγγαίου καὶ Ζαχαρίου.⁶⁸ For Rahlfs (PCO) Αγγαίου καὶ Ζαχαρίου is deemed original, though with uncertainty, only in Pss 145-148, even though it is found among various witnesses in all of Pss 145-150, as well as 110, 111, 137, and 138. Thus the delimitation of the LXX-corpus may be placed within its own unique collection of superscriptions,⁶⁹ for LXX-Pss 145-150 comprise part of a larger “Haggai-Zechariah” collection (Swete 1887:211).

⁶⁶ Zeitlin (1962:22) states: “In the Diaspora the Hallel was recited twenty-one days, -on the first two days of Passover, two days of the festival of Weeks, nine days of the festival of Tabernacles and the eight days of Hanukkah.”

⁶⁷ In this way I agree with Smith (2006:144) that there is no reason to suggest that the translator did not understand the meaning of יהללו יה.

⁶⁸ Ⲅ departs from מִן with its inclusion of the prophetic names in the title found in 145:1[MT 146]; 146:1[147:1], and 147:1[147:12]-150, and then also in 110, 111, 137, and 138. It is often assumed that such added superscriptions bear the marks of a post-Old Greek attribution, “Enfin les titres des psaumes sont probablement des additions postérieures à la traduction ancienne” (Harl, Dorival & Munnich 1988:104).

⁶⁹ Harl, Dorival and Munnich (1988:179), however, note that the titles of the LXX psalms, being more developed than those of מִן, are on the whole of Jewish origin and describe the use of Psalter in the Jewish liturgy. “Dans la LXX les titres des psaumes sont plus nombreux et plus développés que dans le TM. Ces ajouts, relativement tardifs, sont pour la plupart d'origine juive et décrivent l'usage du Psautier dans la liturgie juive.”

In 145(146), whereas UE (Sa), LE (B, S), Mixed (A-1219-55), Byzantine (T, Syh) and Hexaplaric (Ϟ) witnesses support the text of PCO, only Western texts (R La^R Ga)⁷⁰ support Ἀλληλούϊα Ζαχαρίου and only Byzantine witnesses (*L^{pau}*, Tht) support מִן (Ἀλληλούϊα). Moreover, Theodoret remarks: Ἐν ἐνόις ἀντιγράφοις πρόσκειται, Ἀγγαίου καὶ Ζαχαρίου. τοῦτο δὲ οὔτε παρὰ τῷ Ἑβραίῳ οὔτε παρὰ τοῖς ἄλλοις ἐρμηνευταῖς, οὔτε παρὰ τοῖς Ὁ' εὗρον ἐν τῷ ἔχαπλῳ (Field 1875:302).⁷¹ In Origen's LXX Ἀλληλούϊα was unmarked, but Ἀγγαίου καὶ Ζαχαρίου was obelized (÷). Generally, however, the obelus is lacking in Syh (so Ambrosianus) in these instances (ⲛⲓⲗⲓⲁⲟ ⲛⲁⲛⲁ). Additionally, Rahlfs regarded Syh as a Byzantine text, not a Hexaplaric one, on the basis of the nature of the text itself.

Scholars have posited various explanations for the presence of Ἀγγαίου καὶ Ζαχαρίου from historical, linguistic, and text-critical criteria. Mozley (1905:188) contends that Haggai and Zechariah were “compilers of a small collection from which some of the closing Pss. were derived,” and Slomovic (1979:363-364) offers an exegetical explanation on thematic and linguistic grounds. Looking to Zech 4:6 for a common thematic link, Slomovic (1979:363) remarks, “Regarding Ps 146 and 147, the reason for the heading can easily be detected. Common to both Psalms is the theme of faith in God, the Creator of heaven and earth, Provider for all mankind, who rules the world with mercy and compassion.” Linguistically, he finds verbal parallels between Zech 7:9-10 and Ps 146:7, 9 and 147:6. Underlying it all Slomovic (1979:364) finds commonality in the LXX additions with the methodology of rabbinic midrash, but he does not clearly contend for or against the originality of the superscriptions.⁷²

⁷⁰ La^G has *psalmus dauid*.

⁷¹ “In some copies, “of Haggai and Zechariah” is attached. But this is neither in the Hebrew, nor in the other interpretations, nor in the Septuagint readings I found in the Hexapla.”

⁷² Slomovic (1979:364) states, “This analysis makes it clear that the author(s) of the ascriptions in the LXX found connections between the Psalms and the events or persons mentioned in the headings by employing the same methodology as the rabbinic midrash. Like the midrash, the author(s) of the LXX

Presumably the likeness to (later) rabbinic midrash would indicate the secondary nature of the added superscriptions.

5.6.1.7.1 Rösel & Pietersma

Martin Rösel and Albert Pietersma also offer explanations based on internal exegetical grounds. More particularly they focus on the two names associated with post-exilic rebuilding of the temple (cf. Ezra 5:1; 6:14; Haggai, Zechariah), and the rendering of נגד (= διασπορά) in LXX-Ps 146:2. Rösel notes that the juxtaposition of Ἀγγαίου καὶ Ζαχαρίου – two prophets instrumental in the new building of the second temple – may have been inspired by the reconstruction of Jerusalem (cf. 147[146]:2), an event now alluded to in a hymn extolling the power of God. Rösel (2001:139-140) remarks:

Wieder ist nicht recht einsichtig, weshalb ausgerechnet diese beiden Propheten mit diesen Psalmen in Verbindung gebracht werden. Inhaltlich sind sie alle Hymnen auf Gottes Macht, und da in Ps 147(146),2 ausdrücklich der Wiederaufbau Jerusalems erwähnt wird, ist dies möglicherweise als Grund für die Nennung der beiden Propheten anzusehen, die sich besonders für den Neubau des Zweiten Tempels eingesetzt haben.

Moreover, Rösel (2001:140) interprets the Greek Psalter as a prophetic writing due to the superscriptions including *synesis* and *eis to telos*, as well as those attributed to Jeremiah (Ἰερεμίου, Bo, Sa, La, Ga, L) and Ezekiel (Ἰεζεκιηλ, Ga) in LXX-Ps 64. Whereas Rösel is more willing to attribute the addition to the translator as part of a rich prophetic reading tradition, Pietersma minimizes the interpretive accretion to reception history.

For Pietersma (2001:114), Ps 146(147):2 was the impetus for all of the other Haggai/Zechariah references in the LXX. He contends that נְדָחֵי יִשְׂרָאֵל “outcasts of Israel” was understood by the translator in a more specific, exilic sense, i.e. τὰς διασπορὰς τοῦ Ἰσραηλ “the dispersions of Israel” (NETS). Notably, though נגד is

titles based them on linguistic and thematic affinities and similar imagery. Like the midrash, the LXX titles do not concern themselves with establishing complete congruity between the Psalm and the event.”

more often rendered ἐξωθέω (5:11) or ἀπωθέω (62[61]:5), meaning “thrusting away” or “banishing,” in LXX-Ps 146:2 the term used refers to “exilic dispersion” as it appears to mean in 10 other instances outside the Psalms.⁷³ Significantly, since 2 Macc 1:27 may in fact refer to Ps 146:2, Pietersma notes specifically that Isa 49:6 and 2 Macc 1:27 are references to “community in exile.” Yet, whereas the references to Haggai and Zechariah grew from the translator’s rendering of Ps 146:2, Ἀγγαίου καὶ Ζαχαρίου, for Pietersma, are more likely the result of reception history rather than to be attributed to the translator himself. Referring to the “Titles of Return and Renewal,” Pietersma (2001:113) states:

Text-critically the reference to the two (or one alone) paints an interesting picture. Once introduced exegetically in [LXX] Ps 146 it [i.e. Ἀγγαίου καὶ Ζαχαρίου] then spread to other psalms 145, 147-150 and farther afield to 110 and 111. Last, one suspects, it even found its way into the “David titles” of 137 and 138. As one might expect, it does not receive the same textual support everywhere, with the result that in Rahlfs’ text it is allowed to rise to the surface only in 145-148, though even there not all witnesses support its presence.

With this explanation, LXX-145 would have taken on this prophetic attribution by virtue of proximity and placement, thus finding its place within a delimited post-exilic corpus where the return from exile and rebuilding is in view (Pietersma 2001:114-115).

5.6.1.7.2 Stichel

The most exhaustive investigation of the superscriptions of Ps 146-150 to date, however, belongs to Rainer Stichel (2007:132-257). Stichel’s impressive investigation traces the history of interpretation from ancient Judaism to the modern era, paying particular attention to Byzantine interpretations of numerous Slavonic Psalters. Stichel extends his analysis beyond the textual tradition to include the illustrations of numerous Psalters themselves (e.g. the Greek Chludov-Psalter, the London Psalter, the

⁷³ Deut 28:25, 30:4, Neh 1:9, Judith 5:19, Isa 49:6, Jer 13:14, 15:7, 41:17, Dan-LXX 12:2, 2Macc 1:27.

Kiev Psalter, the Psalter of Simon the Monk). Extending back in time from the Byzantine traditions, Stichel contends that the names “Haggai” and “Zechariah” were in fact original to the Greek and Hebrew texts only to be gradually removed from them. The ensuing copies of texts that had already been purged of their association with the prophets, then, became the basis for the bulk of MSS that do not mention them, although separately, the artwork continued on with the association.

Der Vergleich der Text- und der Malüberlieferung ließ uns erkennen, daß die Namen Haggais und Sacharjas in der Zeit, die uns durch die Handschriften einsichtig ist, den Überschriften der Schlußpsalmen nicht hinzugefügt wurden, sondern daß sie aus ihnen allmählich entfernt wurden. Diese Verdrängung ging in der Überlieferung des Psalmentextes und in derjenigen der Illustrationen mit unterschiedlicher Intensität vor sich. Waren die Namen Haggais und Sacharjas im Text einer Handschrift einmal gestrichen, so fehlten sie auch in allen weiteren Handschriften, die von ihr abgeschrieben wurden. In der Überlieferung der Maler blieben Haggai und Sacharja dagegen länger erhalten, solange, wie die Reproduktionsweise von Form und Inhalt der Bilder dies zu gewährleisten vermochte (Stichel 2007:171).

In reverse order from Pietersma’s contention that *Ἀγγαίου καὶ Ζαχαρίου* incrementally (and secondarily) spiralled outward through the history of interpretation of LXX-Ps 146:2 toward other *halēlū-yāh* psalms, Stichel interprets Byzantine evidence in support of Procksch’s (1910:129) insight: “Die Geschichte der Septuaginta ist also eine Bewegung ihres Textes aus dem Maximum zum Minimum der Distanz vom masoretischen Texte” (Stichel 2007:172). Thus Stichel contends that the pre-Origenic Hebrew texts originally had the names Haggai and Zechariah and that these were eliminated quite early since the hope associated with the two prophets had long been proven erroneous.

Im hebräischen Psalmentext sind die ursprünglichen Überschriften der Schlußpsalmen mit den Namen Haggais und Sacharjas, die die griechische Übersetzung wenigstens teilweise bewahrt hat, gestrichen worden. Was gab den

Anlaß zu diesem Eingriff? Unmittelbare Zeugnisse zur Beantwortung der Frage liegen nicht vor. Ich möchte annehmen, daß dies geschah, nachdem die Hoffnungen, die die Propheten Haggai und Sacharja geweckt hatten, sich endgültig als irrig erwiesen hatten (Stichel 2007:195).

In this way Stichel appeals to *L* as preserving the older reading,⁷⁴ whereas Rahlfs's three older text forms (LE, UE, and W) had already partially succumbed to a Hebraizing correction (Stichel 2007:172).⁷⁵

Problematic to this argument, however, is that it has absolutely no manuscript support among any Hebrew witnesses that includes the names of the prophets, including the DSS that long predate Origen. The primary weakness of Pietersma's argument is his lack of explanation regarding the spread of prophetic attribution among only select psalms (Ps 110, 111, 137, 138, 145-150), which is fueled by his assumption that additions cannot be primary. While Pietersma has convincingly linked διασπορά with Ἀγγαίου καὶ Ζαχαρίου, he assumes that such an exegetical link must be secondary. He does not address why ⚡* might have used διασπορά exegetically and abnormally in the first place. If Ἀγγαίου καὶ Ζαχαρίου is indeed secondary (so NETS), then its impetus, remarkably, came from ⚡*.

⁷⁴ Pietersma too has argued elsewhere that *L* often preserves the older reading (see 1.3.2.2). However, given the lack of Hebrew evidence in support of the superscription as found in PCO, Pietersma apparently assumes that the *Vorlage* in these instances must have been identical to מִן.

⁷⁵ In an earlier work Stichel (2001) primarily examines the issue of the originality of the Greek superscriptions from an historical perspective, gleaning not only from the ancients such as Eusebius, Theodoret, Origen, etc., but also from scholars of the early modern period, such as Étienne Fourmont (1683-1745), Benjamin Kennicott (1718-1783), and Johann Gottfried Eichhorn (1752-1827). Stichel examines the superscription of LXX-Ps 26(27) in some detail and then moves more broadly to the s/ss of 141(142)-144(145).

5.6.1.7.3 Syntax of Αγγαίου καὶ Ζαχαρίου

Further, Smith and Pietersma argue that since there is no obvious syntactical construction in the Hebrew from which Αγγαίου καὶ Ζαχαρίου might have been translated, the added superscription is further evidence that the Greek addition is a compositional one, i.e. one that did not arise from a Hebrew source text. The conclusion then is that if the addition is compositional, it was not composed by the translator since the translator would not have operated so freely with the text (see 2.2.2.11).

A similar situation arises in Ps 25-27(26-28), where τοῦ Δαυίδ represents דָּוִד (now articular), although the originality of the genitive may be questioned.⁷⁶ Pietersma (1980) argues, contrary to Rahlfs, that the genitive τοῦ Δαυίδ only later replaced the dative (τῷ) in order to show Davidic authorship,⁷⁷ although later he concedes that “the articular genitive for a Hebrew ל־phrase is well within his [the translator’s] usage” (Pietersma 2001:103).⁷⁸ In fact the text of PCO also includes Προσευχὴ τοῦ Μωσῆ for תפלה למשה in Ps 89(90):1.⁷⁹ There *L*^d and 55 read Προσευχὴ Μωσῆ, *L*^b and T with Μωσσεως (also anarthrous),⁸⁰ and La and Ga have the genitive *Moysi hominis*, though Hesychius, S, *L*^{bv}, and A attest to variations of articularity in the dative case.⁸¹

⁷⁶ The *apparatus criticus* of PCO offers other witnesses that attest to a dative τῷ. See the fuller discussion of this issue in ch. 4 with respect to the Davidic superscription of LXX-Ps 38.

⁷⁷ Stichel (2007:171) concurs that the genitive conveys authorship.

⁷⁸ In 2 Macc 2:13 we find τὰ τοῦ Δαυίδ “the writings of David,” a reference, undoubtedly, to the Psalms. Unfortunately, if there was a Hebrew *Vorlage* for this verse, it is not presently known.

⁷⁹ Pietersma also contends that the genitive in this verse is secondary.

⁸⁰ The third declension spelling may have been a deliberate attempt to differentiate the anarthrous genitive Μωσῆ from the dative Μωσῆ.

⁸¹ Granted, this situation is not identical to τοῦ Δαυίδ in that τοῦ Μωσῆ is preceded by a head noun. In any case we have another example of an articular genitive representing a Hebrew ל־phrase, which is contested among the witnesses as to its articularity and case.

It is hardly a significant leap to concede that a title might likewise appear as an anarthrous genitive construction in \mathfrak{S}^* .

In fact, upon merely comparing other instances of *Αγγαίου* and *Ζαχαρίου* in the LXX we find instances in which both appear as the head noun of a construct relationship, and, in which the head noun is both anarthrous and genitive (e.g. Ezra 6:14 *בנבואת חגי* = *προφητεία Αγγαίου*; Hag 1:12 *דברי חגי* = *τῶν λόγων Αγγαίου*; Cf. also Hag 1:1, 3; 2:1; 2 Kings 15:11; 18:2; 2 Chron 26:5). On this analogy it is conceivable for *הללו יה* to take the construct position, as a formula: *הללו יה חגי וזכריה* = *Αλληλουια Αγγαίου καὶ Ζαχαρίου* “A halleluiah of Haggai and Zechariah.” Put differently, *הללו יה* and *חגי וזכריה* need not be disparate, unrelated items. This option also eliminates the necessity for an underlying Hebrew *ל*-phrase. Clearly if we assume that the *Vorlage* was identical to \mathfrak{M} such a reconstruction is fanciful, but we have already noted with *Αλληλουια* (above) that the Versions as well as the DSS betray significant variation among the delimiters. It is important to note that these Versions, in which significant superscripted variations are abundant, are also translations that adhere to the formal features of their source texts in a way comparable to \mathfrak{S}^* and its presumed Hebrew *Vorlage*. In this regard \mathfrak{S}^* should not be treated as though the translator was merely a textual “representer” detached from liturgy, theology, or personal interest, so that only significant variation could be attributable to later hands with other concerns;⁸² \mathfrak{S}^* is itself a Version of a Hebrew text. This point is especially heightened by the presence of *Αλληλουια (Αγγαίου καὶ Ζαχαρίου)* in Ps 147:1(147:12), where \mathfrak{M} has no such reading. In any case one thing is clear: if \mathfrak{S}^*

⁸² In this regard \mathfrak{S} , \mathfrak{T}^{ps} , La, Sa and \mathfrak{S}^* have a similar linguistic relationship with their respective textual parents. Clearly \mathfrak{T}^{ps} , as a Targum, takes pains to interject interpretations. However, where it translates, Stec (2004:2) state that it “follows the Hebrew very closely and corresponds on the whole one to one with it. The explanatory plusses are inserted in such a way that they can normally be bracketed out, leaving a linguistically viable and non-expansive version of the original.”

divided MT-Ps 147 into two psalms, as even NETS concedes,⁸³ there was little concern for strict, source-oriented rigidity with the Hebrew text, unless of course the *Vorlage* was also divided in this way. Eliminating Αγγαιου καὶ Ζαχαριου on a translation-consistency principle (i.e. the translator/source relationship) becomes somewhat skewed when the accompanying added αλληλουια, and thus the macro-level division, is retained.⁸⁴

Regardless of how one assumes the translator would or would not have operated (e.g. freely translated, composed, or otherwise) there is no Hebrew evidence to support such a reading, and thus a translational explanation must remain speculative. The deeper issue at stake is not whether G^* translated Αγγαιου καὶ Ζαχαριου from a source text – we have no such evidence and he apparently did not – but whether the presence of a non-translational item must, as a result of that fact, be attributed to a secondary hand.⁸⁵

In the case of Αγγαιου καὶ Ζαχαριου it is very difficult to make a decision for or against originality, and one can empathize with Rahlfs's decision to bracket the text. With all of the evidence considered, Stichel's text-critical approach that views the history of the LXX as one diminishing toward מ offers some leverage. Likewise, Pietersma's exegetical observations are also instructive. These need not be antithetical inasmuch as it is conceivable that G^* himself could have been the originator of the tradition. In any case it seems least plausible that Αγγαιου καὶ Ζαχαριου should be attributed to a Hebrew source; if it does not derive from G^* then it is a scribal addition from a Greek source. As stated above, like G^* , so many of the ancient Versions were

⁸³ NETS regards αλληλουια as reflecting G^* in all of its instances. Thus NETS retains αλληλουια for LXX-Ps 147 – for which there is no known Hebrew counterpart – but rejects Αγγαιου καὶ Ζαχαριου as a later accretion for the same reason.

⁸⁴ By the same logic, if we concede that the *Vorlage* divided MT-Ps 147 as G does, we might also consider that the Greek made reference to Haggai and Zechariah as well.

⁸⁵ Certainly this principle cannot explain away the majority of the pluses in the main text of PCO. See Gauthier (2009a) for a survey of the Greek pluses.

quite formal in their adherence to the source material, but nevertheless broke from formality in the case of the delimiters. Neither Stichel nor Pietersma contend that the *Vorlage* and **⚡*** are mirrored in **מ** and PCO in this instance,⁸⁶ but such a possibility alleviates some of the pressure, though undoubtedly with the result that some might be uncomfortable with the translational liberties of **⚡***.

5.6.2 Verse 1

Αἶνει, ἡ ψυχὴ μου, τὸν κύριον.

Praise the Lord, O my soul.

הלְלִי נַפְשִׁי אֶת־יְהוָה:

Praise Yahweh, O my soul.

Beginning with the psalm proper, **⚡*** follows his presumed *Vorlage* closely in v.1.

αἶνει ἡ ψυχὴ μου τὸν κύριον

הלְלִי נַפְשִׁי אֶת יְהוָה

Αἶνει (present act imper αἰνέω “to praise”) is used in biblical and relatively contemporaneous literature only in praise of God (BDAG 27). Of the 137 occurrences of αἰνέω in the LXX, based on Rahlfs’s *Handausgabe*, 52 appear in the Psalms. In all but 2 instances αἰνέω represents **לל** (pi) “to praise” (*HALOT* I:248.2b*; BDB 238.2d).⁸⁷ Of the 50 remaining, all but 2 render a piel form of **לל**.⁸⁸ Conversely, the piel of **לל** is represented 2x with ἐπαυτέω (act),⁸⁹ and once with ὑμνέω.⁹⁰ **לל** also occurs in the hithpael 8x,⁹¹ of which Smith (2006:142) aptly notes:

⁸⁶ For Pietersma the *Vorlage* was the proto-**מ** with Αγγαίου καὶ Ζαχαρίου arising secondarily. For Stichel Αγγαίου καὶ Ζαχαρίου was part of **⚡*** with its *Vorlage*.

⁸⁷ In Ps 99(100):4 αἰνέω represents בָּרַךְ and in 146(147):1 it is a plus.

⁸⁸ pual: Ps 17(18):4; 112(113):3; piel: Ps 21(22):24, 27; 34(35):18; 55(56):11[2x]; 62(63):6; 68(69):31, 35; 73(74):21; 83(84):5; 101(102):19; 106(107):32; 108(109):30; 112(113):1[2x]; 113:25(115):17; 116(117):1; 118(119):164, 175; 134(135):1[2x], 3; 144(145):2; 145(146):1, 2; 147:1(12); 148:1[2x], 2[2x], 3[2x], 4, 5, 7, 13; 149:3; 150:1[2x], 2[2x], 3[2x], 4[2x], 5[2x], 6.

⁸⁹ Ps 55(56):5; 101(102):9. Smith (2006:142) also lists LXX-Ps 9:24, but the form is mid/pass.

When its [הלל] subject is the wicked who boast in themselves, their wealth, or their idols, he [the translator] chose *καυχάομαι* (48:7) or *ἐγκαυχάομαι* (51:3; 96:7), but he opted for the passive of *ἐπαίνέω* when its subject is the faithful who are commended by (association with) God (33:3; 62:12; 63:11; 104:3; 105:5).

In the present context it is quite clear that *αἰνέω* falls within typical use or representation of the piel in **⚡**, and so the Greek offers a semantic contribution to the stich comparable to the Hebrew. Following the tradition that includes a double *halēlū yāh* (e.g. Syh Ps 106, also **⚡**⁹⁵ הללויה שבחו אלהא), Duhm (1922:475) balances the strophe with: “Halleluja! Hallelujah! Lobe Jahwe, meine Seele!,” although, as noted above, a double *halēlū yāh* most likely evidences a conflation of the preceding postscription with the present superscription. Additionally, some MSS do not even include a single instance of הללויה.⁹² Clearly the singular imperative form *αἰνεῖ* (הללי) has the vocative (nom. for voc.) *ψυχῆ* (נפשי) in view, even though a vocative is grammatically independent and forms an incomplete sentence on its own (Smyth §904d, 255; §1283, 312).

Whereas נפשי is anarthrous, in standard Greek usage the noun “possessed” is articular, hence *ἡ ψυχῆ μου*.⁹³ In terms of strict isomorphism, one of the most pervasive differences within the Final Hallel (which amounts to only a minor difference) is the mismatching of articles in possessive relationships – the Greek typically includes articles when the Hebrew does not – but this may be accounted for as a feature of natural language use anyway.⁹⁴ In poetic language the psalmist parallels

⁹⁰ Ps 21(22):23.

⁹¹ Ps 33(34):3; 48(49):7; 51(52):3; 62(63):12; 63(64):11; 96(97):7; 104(105):3; 105(106):5.

⁹² E.g. S lacks a single instance of ΑΛΛΗΛΟΥΙΑ in Ps 149:1.

⁹³ Although not articular, נפשי is “definite” since it too is in a possessive relationship with the pronominal suffix.

⁹⁴ To illustrate this phenomenon we shall only consider occurrences within the Final Hallel: (a) Ps 145(146):1 *ἡ ψυχῆ μου* (נפשי), 2 *τῷ θεῷ μου* (להא), 4 *τὸ πνεῦμα αὐτοῦ* (רוח), *οἱ διαλογισμοὶ αὐτῶν* (יחיתת), 5 *ἡ ἐλπίς αὐτοῦ* (שברו), 10 *ὁ θεός σου* (להא); 146:1 *τῷ θεῷ ἡμῶν* (להא), 3

נפש with חי in the next verse. **⚡*** follows suit with ψυχή and ζωή respectively as the two are stylistic variations. The psalmist addresses his נפש “life” (i.e. himself), which Allen (1983:374) creatively renders “I tell myself.” Over against earlier arguments for the originality of יהוה in a palaeo-Hebrew script (e.g. 11QPs^a, 8 H_{ev} XIIgr, Pap Fouad 266),⁹⁵ the “name,”⁹⁶ ΠΙΠΙ, or ΩΑΙ (4QLXXLev^b) as opposed to its “Christian” replacement with κύριος, Rösel (2007), Wevers (2001), and Pietersma (1984) have each made compelling arguments that κύριος was original to the translators.

τὰ συντριμματα αὐτῶν (לעצבותם), 5 ὁ κύριος ἡμῶν (אדונינו), ἡ ἰσχὺς αὐτοῦ (כח), τῆς συνέσεως αὐτοῦ (לתבונה), 7 τῷ θεῷ ἡμῶν (להללה); 147:1(12) τὸν θεόν σου (להלה), 2(13) τῶν πυλῶν σου (לעיר), τοὺς υἱούς σου (בני), 3(14) τὰ ὄρια σου (גבולך), 4(15) τὸ λόγιον αὐτοῦ (אמרת), ὁ λόγος αὐτοῦ (דבר), 7(18) τὸν λόγον αὐτοῦ (דבר), τὸ πνεῦμα αὐτοῦ (רוח); 8(19) τὸν λόγον αὐτοῦ (דבר) [cf. Q דבריו], 9(20) τὰ κτίματα αὐτοῦ (ומשפטי); 148:2 οἱ ἄγγελοι αὐτοῦ (מלאכי), αἱ δυνάμεις αὐτοῦ (צבא) [cf. Q צבאו], 8 τὸν λόγον αὐτοῦ (דבר), 13 τὸ ὄνομα αὐτοῦ (שמו), ἡ ἔξομολόγησις αὐτοῦ (הודו), 14 τοῖς ὀσίοις αὐτοῦ (ידידי); 149:1 ἡ αἴνεσις αὐτοῦ (תהלת), 3 τὸ ὄνομα αὐτοῦ (שמו), 8 τοὺς βασιλεῖς αὐτῶν (מלכיהם), τοὺς ἐνδόξους αὐτῶν (ונכבדיהם), 9 τοῖς ὀσίοις αὐτοῦ (ידידי); 150:2 τῆς μεγαλωσύνης αὐτοῦ (גדלו).

(b) Exceptions occur when, in possessive relationships, the Greek is also anarthrous: Ps 146(147):9 τροφήν αὐτῶν (לחם); 147:6(147:17) κρύσταλλον αὐτοῦ (קרח), ψύχους αὐτοῦ (קרת), 8(19) κτίματα αὐτοῦ (ומשפטי); 148:14 κέρας λαοῦ αὐτοῦ (קרן לעמו).

(c) Likewise possessive relationships governed by prepositions usually occur with an article when there is no Hebrew counterpart. Ps 145(146):4 εἰς τὴν γῆν αὐτοῦ (לאדמתו), 5 ἐπὶ κύριον τὸν θεὸν αὐτοῦ (על יהוה אלהיו); 146(147):11 ἐπὶ τὸ ἔλεος αὐτοῦ (לחסדו); 149:2 ἐπὶ τῷ βασιλεῖ αὐτῶν (במלכם), 5 ἐπὶ τῶν κοιτῶν αὐτῶν (על משכבותם), 6 ἐν τῷ λάργυγι αὐτῶν (בגרונם), ἐν ταῖς χερσὶν αὐτῶν (בידם); 150:1 ἐν τοῖς ἁγίοις αὐτοῦ (בקדשו), 2 ἐπὶ ταῖς δυναστείαις αὐτοῦ (בגבורתו).

(d) In rare instances there is no article in the Hebrew or the Greek: 145:2 ἐν ζωῇ μου (בחי); 149:4 ἐν λαῷ αὐτοῦ (בעמו); 150:1 ἐν στερεώματι δυνάμεως αὐτοῦ (עזו ברקיע עזו).

⁹⁵ See especially Waddell (1944) and Kahle (1959:232-262).

⁹⁶ **⚡**^{ps} has “the name of the Lord” שמא דיהוה following the object marker ית.

As in the psalms generally, **⚡*** represents the determined object (יהוה) preceded by the so-called *nota accusativi* **תא** (GKC §117a) with an article (here τόν), whether the Hebrew has an article or not.⁹⁷ Exceptions to this occur mainly in **תא-כל** constructions (= $\pi\tilde{\alpha}\zeta$ alone), and instances in which **תא** is a pronominal object.⁹⁸ In the latter case **⚡*** represents suff + **תא** with a personal pronoun.⁹⁹

⁹⁷ Ps 2:3, 11; 12(13):2; 13(14):2; 14(15):4; 15(16):4, 7; 18:1; 24(25):22; 25(26):6; 26(27):2, 8; 27(28):9[2x]; 28(29):5, 11; 30(31):8, 24; 33(34):1, 2, 5, 10, 19; 36(37):28; 46(47):5[2x]; 50(51):20; 52(53):3; 58(59):1[+ heb art]; 59(60):2[2x, 2nd minus]; 68(69):34; 77(78):5, 42, 53, 56, 68[2x]; 78(79):1[2x], 2, 7[2x]; 79(80):3; 82(83):13; 93(94):23; 97(98):3; 99(100):2; 101(102):15[2x], 16[2x], 18, 23; 102(103):1[2x], 2, 12, 22; 103(104):1, 35; 104(105):11, 24, 28, 29[2x], 42[2x, see 2^{nd***}]; 105(106):7, 8, 20, 33, 34[+heb art], 36, 37, 40, 44; 111(112):1; 112(113):1; 113:20(115:12)[2x]; 114(116):1, 8[2x]; 116(117):1; 118(119):8, 9, 135; 120(121):7; 122(123):1; 125(126):1; 125(126):4; 126(127):5; 129(130):8; 132(133):3[+heb art]; 133(134):2; 134(135):1, 19[2x], 20[2x]; 135(136):8[+heb art], 9[+heb art]; 136(137):1, 4, 6-9; 137(138):2; 141(142):8; 144(145):15, 16, 19; 145(146):1, 6[1st + art], 9; 146(147):11[2x, 1st + heb art]; 147:1(12); 148:1, 5, 7, 13.

⁹⁸ Ps 3:8; 32(33):13; 71(72):19; 131(132):1; 144(145):20[2x]; 145(146):6[2nd]. In 4 instances **תא** is treated differently: (1) For **תא-זאת** in Ps 91(92):7 **⚡*** merely has ταῦτα. (2) In 104(105):43 **⚡*** represents **תא בחיריו** with ἐν εὐφροσύνῃ. (3) In Ps 124(125):5 **תא** is rendered as a preposition (μετά). (4) In Ps 143(144):10 the proper name **תא דוד** is rendered with Δαυὶδ alone.

⁹⁹ Ps 9:13; 17(18):1[2nd]; 24(25):5; 26(27):4; 30(31):6; 55(56):1; 66(67):8; 100(101):5[2x]; 105(106):26, 46; 128(129):8.

5.6.3 Verse 2

αἰνέσω κύριον ἐν ζωῆ μου

ψαλῶ τῷ θεῷ μου ἕως ὑπάρχω

I will praise the Lord in my life,

I will sing praises to my God as long as I have
being.

אֶהְלֵל יְהוָה בְּחַיִּי

אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי:

I will praise YHWH in my lifetime

I will sing praises to my God while I have my
being.

The imper + voc of v. 1 gives way to first person speech (indic) in v. 2. The psalmist continues with the second of three cola in the initial strophe of the psalm. With the exception of the first word (ἄσω) and a few slight variations, Ps 103(104):33 and 145(146):2 are identical.

αἰνέσω κύριον ἐν ζωῆ μου

אֶהְלֵל יְהוָה בְּחַיִּי

In typical fashion **⚡*** represents the opening *yaqtula*, conveying “will” or “resolve” (*IBHS* §34.5.1A, p. 573), with a future verb (αἰνέσω).¹⁰⁰ For a discussion of αἰνέω/לָלַח see 1b above. As discussed in the preceding colon (see n. 94), with articles **⚡*** tends toward quantitative alignment with the parent text, which accounts for the anarthrous object κύριον as a representation of יהוה (see also Ps 21[22]:27). In rare cases, as in ἐν ζωῆ μου (NETS “in my life”), **⚡*** trades a prepositional phrase (בְּחַיִּי) for an embedded anarthrous possessive construction, although R, *L^{pau}* and Hesychius have ἐν τῇ ζωῆ μου, which corresponds with the usual expression (see n. 93d above) in **⚡***. Undoubtedly ἐν ζωῆ μου, matching the parallel line ἕως ὑπάρχω, can be glossed “during my life” (so Thomson “while I live”). Aside from numerous instances in the LXX in reference to a lifetime, or events during one’s lifetime,¹⁰¹ the parable of

¹⁰⁰ Ps 21(22):23 ὑμνήσω; 55(56):5 ἐπαινέσω; 34(35):18 αἰνέσω; 55(56):11 αἰνέσω [2x]; 108(109):30 αἰνέσω; 68(69):31 αἰνέσω (cohort); 144(145):2 αἰνέσω (cohort); 145(146):2 αἰνέσω (cohort).

¹⁰¹ E.g. Gen 7:11; 8:13; Judg 16:30; 2 Sam 11:23; Ps 16(17):14; 48(49):19 [בְּחַיִּי]; 62(63):5 [בְּחַיִּי], 103(104):33 [בְּחַיִּי]; Eccl 6:12; 9:9 Sir 3:12; 30:5.

Abraham and Lazarus (Luke 16:25) also records the same expression with clear reference to one's lifetime (cf. ζωή BDAG 56.1a).

ψαλῶ τῷ θεῷ μου ἕως ὑπάρχω אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי

Like אֲזַמְרָה in the prior colon, the near-synonymous אֲזַמְרָה “to sing praise” continues the line with a cohortative form. With אֲזַמְרָה (אֲזַמְרָה pi) the psalmist may have in mind the singing of praises with or without instrumental accompaniment (*HALOT* I:273-274.1*; BDB 274.1*; BDAG 1096), for nowhere in this psalm is an instrument explicitly mentioned. In Ps 104(105):2 Thomson renders ψάλλω as “sing with instrumental music,” but merely “sing praises” in 145(156):2. Brenton has “sing praises” whereas NETS has “make music.”¹⁰² **¶** has *psallam Deo meo*, which Boylan (1924:383) renders “I will hymn to my God.”

The Greek lexica are divided: LSJ (1752) attests to the classical meaning of plucking an instrument or playing a stringed instrument with the fingers. Indeed the related word ψαλτήριον from which the word “Psalter” originates was some type of stringed instrument such as a harp or lyre (LEH 523),¹⁰³ and the ψάλτης was a harpist,¹⁰⁴ although possibly even a psalm singer or cantor (LEH 523). LSJ does, however, acknowledge the later meaning of merely singing, or singing to a harp. GELS (741) ambiguously says that ψάλλω means “to praise with music.”¹⁰⁵ Evidently

¹⁰² Likewise BDAG (1096) makes an apt remark about Eph 5:19 (ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ): “Although the NT does not voice opposition to instrumental music, in view of Christian resistance to mystery cults, as well as Pharisaic aversion to musical instruments in worship...it is likely that some such sense as *make melody* is best understood in this Eph pass. Those who favor ‘play’... may be relying too much on the earliest mng. of ψάλλω.”

¹⁰³ Gen 4:21; Is 5:12; 38:20; Ez 26:13; 33:32.

¹⁰⁴ 1 Esdr 5:41

¹⁰⁵ In lay terms today one may refer to “music” as exclusive to singing, but professional voice performers would refer to their own voices as instruments. Hence, it is unclear in GELS whether

accepting the earliest Greek meaning based on LSJ, Pietersma (2005c:455-456) says that ψάλλω refers “solely to string instruments,” and Smith (2005:52) glosses it as “pluck” (cf. Ps 104:2). LEH (523) is explicit that ψάλλω necessarily includes instrumental accompaniment although as in Ps 97(98):5 ψάλλω may refer to the actual singing, albeit with instrumental accompaniment. BDAG (1096), however, offers numerous examples in the NT and the Greek Psalter (LXX-Ps 17:50) demonstrating that ψάλλω means “to sing songs of praise, with or without instrumental accompaniment.”¹⁰⁶

Since both αινέσω and ψάλλω are sometimes found in contexts where musical instruments are mentioned explicitly,¹⁰⁷ and other instances in which none are mentioned, as here, the later developed meaning of ψάλλω could stand in relief from the former. That is to say, where instances of ψάλλω do not prescribe an accompanying instrument, there may be none implied. Likewise, if ψάλλω solely means to pluck a stringed instrument (so LSJ), then instances in which ψάλλω has no accompanying instruments in view often become nonsensical or difficult to understand.¹⁰⁸ It is clear enough that in addition to its purely classical meaning,

“music” necessarily refers to instrumental accompaniment, or whether the voice as an instrument may constitute *a cappella* music. Most of the examples in GELS 741.2 include explicit examples of non-vocal instrumental accompaniment, though not all.

¹⁰⁶ BDAG (1096) states: “In the LXX ψ. freq. means ‘sing’, whether to the accompaniment of an instrument (Ps 32:2, 97:5 al.) or not, as is usually the case (Ps 7:18; 9:12; 107:4 al.). This focus on singing continued until ψ. in Mod. Gk. means ‘sing’ exclusively; cp. ψάλτης = singer, chanter, w. no ref. to instrumental accompaniment.”

¹⁰⁷ See Ps 150:3-5 for numerous instruments which are to accompany αινέω: ἤχῳ σάλπιγγος, ψαλτηρίου, κιθάρα, χορδαῖς, ὄργανῳ, κυμβάλοις. See also ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ 32(33):2, ψαλῶ σοι ἐν κιθάρα 70(71):22, ψάλατε τῷ θεῷ ἡμῶν ἐν κιθάρα 146(147):7, etc.

¹⁰⁸ In 1 Sam 16:23 it is evident that ψάλλω means to “pluck” or “play”: καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαουλ καὶ ἐλάμβανεν Δαυὶδ τὴν κινύραν καὶ ἔψαλλεν ἐν τῇ χειρὶ αὐτοῦ “And it happened when an evil spirit came upon Saul that David would pluck the cinyra with his

ψάλλω was also used in its more developed sense (“sing praises”) in the LXX, making it a fairly good representation of זָמַר. Further, in instances where accompanying instruments are mentioned explicitly, as in Ps 149:3, it would appear that more than mere strings, i.e. a τύμπανον (tambourine?, tympani, drum) may also be involved in ψάλλω.¹⁰⁹ With no clear criteria for distinguishing a cappella from accompanied praise songs with respect to ψάλλω, however – even in the NT – caution is warranted so as to regard ψάλλω as a praise song, with words, that is possibly accompanied by some type of instrumental music.

Ψάλλω governs the dative indirect object τῷ θεῷ. La^G has *domino* (= יהוה, κύριος) here, but this may reflect a tendency of La^G to level the two terms.¹¹⁰ As mentioned already ἕως ὑπάρχω in parallel with ἐν ζωῇ μου signifies the psalmist’s lifetime (GELS 312.Bd*; 696.1a*). With בְּיָוֶם, the adverb יָוֶם denoting “duration” (HALOT I:796.1a*) or “continuance, persistence” (BDB 728.1a) governs a temporal phrase.¹¹¹ Thomson and NETS render ἕως ὑπάρχω with “while I have being” and Brenton “as long as I exist.” Thomson and NETS are preferable to Brenton only insofar as Brenton’s translation might mislead one to conclude that the psalmist is a nihilist; such an idea goes beyond the message of the psalm. See also the discussion of ὑπάρχω in Ps 38:14 of ch. 4.

hand.” However, other instances, including our verse, make little sense when no instrument or performance is in view: αἰνέσω κύριον ἐν ζωῇ μου ψαλῶ τῷ θεῷ μου ἕως ὑπάρχω “I will praise the Lord in my lifetime, I will pluck to the Lord as long as I exist.”

¹⁰⁹ Ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ “with drum and harp let them make music to him” (NETS).

¹¹⁰ In Ps 103(104):33, which is nearly identical to 145(146):2, La^G renders both τῷ κυρίῳ μου and τῷ θεῷ μου with *domino meo*.

¹¹¹ See Gen 25:6 (temporal phrase with the duration of life in view; בְּיָוֶם הַיּוֹם = ἕτι ζῶντος αὐτοῦ); Deut 31:27 (same as Gen); Is 28:4 (temporal phrase); Ps 103(104):33 (same as 145[146]:2).

5.6.4 Verse 3

μὴ πεποιθήατε ἐπ’ ἄρχοντας καὶ ἐφ’
υἱοὺς ἀνθρώπων οἷς οὐκ ἔστιν σωτηρία.

Do not trust in rulers and in sons of men, for
whom there is no deliverance.

אַל־תִּבְטְחוּ בַּנְּדִיבִים בְּבָנ־אָדָם | שְׂאִין לֹו תְּשׁוּעָה:

Do not trust in noblemen, in human beings,
who have no deliverance.

Verse 3 begins what could be construed as the words to the praise/praise song mentioned in v. 2, or merely the beginning of a new injunction to the, now plural, audience who would partake in the psalm for worship. **¶*** deviates only slightly from the formal cues of the presumed source text. Although treated as but one stich in B, S, and A, Rahlfs opted to represent this verse with two stichs (1. μὴ... 2. καὶ...) following Sa^B, Sa^L, R, La^R, La^G, Augustine, Tertullian, Cyprian, T, Syh, Hesychius, and 1219^s.

μὴ πεποιθήατε ἐπ’ ἄρχοντας

אַל תבטחו בנדיבים

Representing the qal jussive (תבטחו) negated with אַל, **¶*** shifts to a 2nd per pl imperative with μὴ πεποιθήατε,¹¹² in contrast to the 2nd per sing imperative in v. 1 (אַינֶעסוּ/לִלֵּה). Put differently, the self-addressed vocative of v. 1 (נַפְשִׁי מוּ/פְּשִׁי) becomes an unexpressed plural in v. 3, undoubtedly a prohibition aimed at the congregation. Πείθω (“to persuade, convince” BDAG 791.1) as a 2nd perf (πέποιθα) or pluperf has the meaning of a present (BDF §341; Robertson 881), i.e. “to depend on, trust in, believe in” (BDAG 792.2). Indeed in the Psalms, only the perfect form occurs (11x), representing either הָסָה (qal) “to take refuge in”¹¹³ or בָּטַח (qal) “to trust in.”¹¹⁴

¹¹² L^b attests to the form πεποιθήετε, with the primary theme vowel and ending. This is surely due to scribal corruption.

¹¹³ Ps 2:12; 10(11):1; 56(57):2; 117(118):8.

¹¹⁴ Ps 24(25):2; 48(49):7; 113:16(115:8); 117(118):8; 124(125):1; 134(135):18; 145(146):3.

Πεποιθέναι levels both Hebrew lexemes in Ps 117(118):8 as does its near-synonym ἐλπίζω in the next verse; 145(146):3a is a modified conflation of 117(118):8-9:

Ps 118:8-9טוב לַחֲסוֹת בַּיהוָה⁸

מִבֶּטֶחַ בְּאָדָם

טוב לַחֲסוֹת בַּיהוָה⁹

מִבֶּטֶחַ בְּנְדִיבִים

It is better to take refuge in Yahweh
than to trust in man.

It is better to take refuge in Yahweh
than to trust in noblemen.

LXX-Ps 117:8-9⁸ ἀγαθὸν πεποιθέναι ἐπὶ κύριονἢ πεποιθέναι ἐπ' ἄνθρωπον⁹ ἀγαθὸν ἐλπίζειν ἐπὶ κύριονἢ ἐλπίζειν ἐπ' ἄρχοντας.

It is better to trust in the Lord
than to trust in man.

It is better to hope in the Lord
than to hope in rulers.

In the Psalms ב + בטח occurs 25x. ⚡* represents 20 of these with ἐλπίζω + ἐπί¹¹⁵ and 5 with πέποιθα + ἐπί.¹¹⁶ In any case it is common in Greek for ἐπί to follow a verb of trusting, believing, or hoping.¹¹⁷ Indeed ἐπί + accusative is not only the most common in Classical and Hellenistic Greek over against ἐπί + gen. or dat., but its metaphorical range also encompasses trust, belief, hope in something (ἐπί τινα) like εἰς τινα (BDF §233.2), which the dative ἐπί τινι may also convey (BDF §187.6). Πεποιθήατε is the final injunction of the psalm and all of the remainder of the psalm serves as its ground. More immediately, vv. 3-4 comprise a strophe unified thematically on the mortality of human beings, and by extension, the futility of placing

¹¹⁵ Ἐλπίζω + ἐπί see Ps 9:11; 20(21):8; 31(32):10; 36(37):3; 39(40):4; 40(41):10 [resumptive pronoun in Heb, not rendered with ἐπί]; 51(52):9, 10; 54(55):24; 61(62):9, 11; 77(78):22; 83(84):13; 90(91):2; 111(112):7; 113:17(115:9), 10(18), 11(19); 117(118):9; 118(119):42.

¹¹⁶ Πέποιθα + ἐπί, see 113:16(115:8); 117(118):8; 124(125):1; 134(135):18; 145(146):3.

¹¹⁷ See BDAG 364-365.6b, for πέποιθα see 2 Sam 22:3; Wisd 3:9; 1 Macc 10:71; 2 Macc 7:40; Lk 11:22; 18:9; 2 Cor 1:9; Heb 2:13; for πιστεύω see Is 28:16; Lk 24:25; Ro 9:33; 10:11; 1 Pet 2:6; for ἐλπίζω see Is 11:10; 2 Macc 2:18; Sir 34:7; Ro 15:12; 1 Tim 4:10; 6:17.

one's hope in human institutions whose end is ultimately death (v. 4). Here נדיב “nobleman” as a substantive (*HALOT* I:674.2*), or adjective (so BDB 622.2* “noble,” “princely,” in rank), is a common object, usually plural, for which \mathfrak{S}^* normally renders ἄρχων.¹¹⁸

καὶ ἐφ' υἱοῦς ἀνθρώπων בבן אדם

Unlike 117(118):8-9 (above), B, S, R, La^R, Augustine, Syh, Hesychius, and A support not the alternative (disjunctive) particle ἢ, but καί, for which there is no Hebrew counterpart in מ (so also Ga, L', 1219^s). Καί most likely reflects \mathfrak{S}^* , but its rather stilted nature, which La^G averts with the negative adverb *neque* “nor” and Sa^L with οὐδὲ “nor,” could suggest the presence of *waw* in the *Vorlage*.¹¹⁹ However, asyndeton in Hebrew poetry is also one of its features, and with no evidence of a Hebrew *waw*, καί is more likely a genuine plus. For the collective singular בבן אדם (מ), referring to mankind or people (see אדם *HALOT* I:14.1b*), \mathfrak{S}^* has the plural υἱοῦς ἀνθρώπων. Of the 24 instances of אדם + בן in the Psalms of מ, all but three including 145(146):3 are plural,¹²⁰ which might suggest that the *Vorlage* read בבני אדם. On the other hand, the inclusion of καί following ἐπ' ἄρχοντα, also plural, could suggest that \mathfrak{S}^* smoothed out the parallelism, undeterred in the next verse with using a collective singular pronoun (αὐτοῦ) with υἱοῦς ἀνθρώπων in view. Both phenomena are visible traits in מ and \mathfrak{S}^* and so the problem is difficult to diagnose. If \mathfrak{S}^* errs in his treatment of Ps 145, he errs on the side of isomorphism and isosemanticism, and so the former solution may be preferable in spite of the additional καί. Finally, there is some orthographic variation with ἐφ' insofar as PCO has ἐφ' (so B and S), A has ἐπ', and

¹¹⁸ Ps 46(47):10; 82(83):12; 106(107):40; 112(113):8[2x]; 117(118):9; 145(146):3; see also 50(51):14 for fem singular נדיבה = ἡγεμονικός.

¹¹⁹ However, the use of καί even in points of contrast is not unusual in \mathfrak{S}^* and could well reflect the translator's common style. E.g. Ps 24(25):7, ἀμαρτίας ... καὶ (= *waw*) ἀγνοίας; 31(32):9 μὴ γίνεσθε ὡς ἵππος καὶ (no *waw*) ἡμίονος.

¹²⁰ Ps 8:5, 79(80):18.

R, L', and 1219^s have ἐπί. Undoubtedly Rahlfs's preference for the Lower Egyptian group over the Lucianic and unclassified (*Mischtexte*) groups left R (Western), a daughter Version, by itself.

οἷς οὐκ ἔστιν σωτηρία שאין לו תשועה

שאין (אין + ך), as indicated by the Masoretic note אִין־ךְ, is a *hapax legomenon*. The relative pronoun ך whose full form is אשר (GKC §36) is arguably indicative of late Biblical Hebrew (*BHRG* §36.3, p. 259), though Briggs (1907:530) calls it an “Aramaism.” With בן אדם as its antecedent, ך introduces a sentence gap for which, as is typical and coherent in Hebrew, the resumptive pronoun לו accounts. ⚡, on the other hand, does not resort to replicating Semitic (i.e. non-Greek) syntax, but utilizes Greek inflection by representing ך as a masculine plural dative relative pronoun (οἷς) followed by an explicit copula (οὐκ ἔστιν = אין).¹²¹ In this way οἷς remains grammatically concordant with its antecedent υἱοὺς ἀνθρώπων and simultaneously circumvents the need for a resumptive pronoun. Syntactically οἷς is a dative of possession (BDF §198) and conveys that the aforementioned people themselves have no deliverance.¹²² They neither have it nor can provide it and so they should not be trusted; their mortality is proof of this fact (see v. 4). In most instances in this psalm ⚡ attempts to follow the grammatical and syntactical cues of his source with no ill effect in Greek. In other instances in which Greek and Hebrew are fundamentally different (e.g. the use of resumptive pronouns or Greek case inflection), ⚡ typically opts for Greek coherence over strict concordance.¹²³

¹²¹ See also Gentry (2001) for a discussion on the equivalences of אִין (regularly οὐκ ἔστιν) in the Greek Psalter vis-à-vis the putative καίγε group. See also Chrysostum's reading τῶ οὐκ ἔχοντι σωσαι in Field (1875:302) and Montfaucon (1836:574).

¹²² In this regard it is arguable that the *dativus incommodi* (BDF §188) is also conveyed.

¹²³ We shall see another instance of this in v. 6, where ך occurs again.

תְּשׁוּעָה naturally entails “aid, assistance, help or deliverance” (*HALOT* II:1801.3*) and usually by God through the agency of people (*BDB* 448.1). It foreshadows the creedal language in v. 5 in which the God of Jacob is עֲזָר “help” to the “happy one” (אֲשֵׁרִי).¹²⁴ Though Briggs (1907:531) would have us believe that תְּשׁוּעָה has in mind a specific instance in which “Syrian kings...pressed upon the Jews from the north,” that historical contextualization is moot for 5*. Likewise one should not read into σωτηρία the developed Christian nuances of transcendent salvation; here the psalmist proffers that God can help or deliver from trouble whereas humans fail. In that sense σωτηρία entails deliverance or preservation from some trouble (*GELS* 668.1).

5.6.5 Verse 4

ἐξελεύσεται τὸ πνεῦμα αὐτοῦ, καὶ
ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ, ἐν ἐκείνῃ
τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ
διαλογισμοὶ αὐτῶν.

His spirit will go out and he will return to his
earth, in that day all their thoughts shall perish.

תִּצָא רוּחוֹ יָשָׁב לְאֶדְמָתּוֹ
בַּיּוֹם הַהוּא אֲבָדוּ עֲשָׂתָנָתָיו׃

His spirit departs, he returns to his land, in
that day his plans perish.

Using gnomic language, v. 4 offers a ground of reason for the prohibition against trusting human beings in v. 3. While we can hardly know anything about the stichometry of 5*, in PCO ἐξελεύσεται τὸ πνεῦμα αὐτοῦ, καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ is but a single stich. However, B and S divide it into two stichs at the comma. In La^G καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ is lacking altogether.

¹²⁴ *BDB* 448 says that while most assign תְּשׁוּעָה to the root תָּשַׁע in the sense of יָשַׁע (so יְשׁוּעָה), there is insufficient evidence for such a root.

ἐξελεύσεται τὸ πνεῦμα αὐτοῦ תצא רוחו

The gnomic language depicting the mortality of בן אדם is rendered in some English translations (e.g. RSV, NRSV, NIV, ESV) as a temporal-conditional sentence. The apodosis then begins with ישב. Allen (1983:375) interprets ישב...תצא as a complex protasis “expressed by juxtaposition,” with ביום beginning the apodosis. Other translations (KJV, ASV, JPS, NET) retain the terse paucity of מן. Both 6* and *iuxta Hebr.* render the Hebrew *yiqtol* forms – which are jussive according to J-M (§167a) – with future verbs, but this may just as well be understood gnomically. Indeed Sa achieves a “characteristic” or gnomic or “timeless” sense with the aorist (Layton 2004:261-262)¹²⁵ ὤλαρε...εἰ ἐβόλα “go forth” (Crum 71.B*, 583). Once again 6* follows the verbal cues of his source, and the future fits this tendency.

6* retains the ambiguity of יצא (qal) “to go out” or “depart” (*HALOT* I:425.5*; BDB 423.1e*) with the very common word ἐξελεύσεται (fut mid ind 3s ἐξέρχομαι),¹²⁶ just as it does in its 9 other instances in the Psalms.¹²⁷ The antecedent of αὐτοῦ is evidently υἱοῦς ἀνθρώπων (v. 3), but a shift in number is fairly common in the Psalms (both מן and 6) when a collective singular is used. The plural again appears at the end of the verse. In this particular instance the 3ms suff (י) of מן is grammatically concordant with its antecedent (בן אדם),¹²⁸ but the switching of grammatical number can also be observed in the Versions.

¹²⁵ In Lambdin’s (1983:122) terminology ὤλαρε is the *praesens consuetudinis* or “habitual” converter.

¹²⁶ In Rahlfs’s LXX ἐξέρχομαι occurs 669x.

¹²⁷ Ps 16(17):2; 18(19):5; 43(44):10; 59(60):12; 72(73):7; 80(81):6; 103(104):23; 107(108):12; 108(109):7; see also 151:6, but the underlying Hebrew is questionable (see 11QPs^a, DJD IV:60-62).

¹²⁸ See ch. 5 for numerous examples of shifting between the singular and plural where collective singulars are employed.

v. 3	υἱοὺς ἀνθρώπων	(pl)	(sg) בן אדם
v. 4	τὸ πνεῦμα <u>αὐτοῦ</u>	(s)	(sg) תצא רוחו
	ἐπιστρέψει εἰς τὴν γῆν <u>αὐτοῦ</u>	(s)	(sg) ישב לאדמתו
	ἀπολοῦνται ... οἱ διαλογισμοὶ αὐτῶν	(pl)	(sg) אבדו עשתנתיו

Sa, La^G, and Ga (not **ϐ**) have a plural pronoun (= αὐτῶν) and Rahlfs undoubtedly chose the singular because it is the *lectio difficilior*. A similar issue arises with αὐτοῦ in the following stich as well (see comment below). As with בן אדם in v. 3, the singular pronoun here is collective, and **ϐ*** follows suit.

Πνεῦμα/רוח “life breath” (*HALOT* II:1199.6biii*; *BDB* 925.4d*) is symbolic of life itself (*GELS* 567.1c*). Thus, the generic use of ἐπιστρέψει conveys the force of a euphemism for mortality – even the mighty nobility perish and cannot be relied upon.¹²⁹

¹²⁹ Keel (1997:240) places Ps 146:3-4 in the context of Egyptian imagery: “More frequently than by renunciation of foreign gods and military capability, the turning to Yahweh is brought into relief by denial of human achievements (cf. Ps 52:7; 127:1-2) and by disavowal of exaggerated confidence in *men* (Pss 56:4, 11; 62:9; 116:11). In this connection, the psalmists effectively contrast the eternity of God with the transitoriness of man...Man is utterly *transient* and *vulnerable*, whereas God abides forever. The image is typical of Palestine-Syria, where the ground, watered almost exclusively by the spring rains, dries up in a very short time. The situation is different in Egypt and Mesopotamia, which possess rivers. Powerful men and princes, pursuing bold designs, are just as transient as common mortals. On that day when the vital spirit leaves them, it is finished even for such as they (Ps 146:3-4). ‘It is better to take refuge in the LORD than to put confidence in princes’ (Ps 118:9)”.

καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ יִשָּׁב לְאֶדְמָתוֹ

Once again **Θ*** adds a coordinating conjunction where there is none in the Hebrew. In the Psalms ἐπιστρέφω “turn, return” nearly always (39x) renders שׁוּב in the qal or hiphil.¹³⁰ Hesychius, 1219^s, Aquila, and Theodotion (Field 1875:302) have ἀποστρέψει (“return”), which, on the basis of shared vocabulary, may stem from a deliberate intertextual link to Gen 3:19.¹³¹ The issue of grammatical number arises again with the plural verb in Sa (ἑπιστρέψουσιν = ἐπιστρέψουσιν), which clarifies that the unexpressed subject is υἱοὺς ἀνθρώπων of v. 3. The attestation of αὐτοῦ is again mixed: Sa and Bo^P attest to the plural (= αὐτῶν), La^G lacks the pronoun entirely, and S places it in the nominative, presumably to clarify that the collective singular αὐτός for υἱοὺς ἀνθρώπων (not πνεῦμα) is the subject. Hence the shift in grammatical number from v. 3 to 4 in PCO raises the question of the grammatical number of ἐπιστρέφω (sg. or pl.) and relatedly, what its unexpressed subject is: πνεῦμα or υἱοὺς ἀνθρώπων?¹³² The English translations grant that בְּנֵי אָדָם is the subject of שׁוּב, not הָאֵרֶץ. In **Θ***, if the subject of ἐπιστρέφω is πνεῦμα (as it is in PCO) then it *could* suggest a belief that one’s “spirit” wanders to his homeland (τὴν γῆν αὐτοῦ) after death. According to Dahood (1970:341), as in Job 1:21, the “psalmist evokes the motif of Sheol as the land to which all mortals must return,” the nether world. Although the nether world is one possibility, the grave or even the dust of the ground is more appealing. 1 Macc 2:63 alludes to LXX-Ps 145:4 and supplies not

¹³⁰ Ps 70(71):21 appears to be the lone exception with שׁוּב.

¹³¹ ἐν ἰδρωτί τοῦ προσώπου σου φάγη τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήμφθης, ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύση. By the sweat of your face you will eat your bread until you return to the earth from which you were taken; for you are earth and to earth you will depart. See also Dan 11:28(2x).

¹³² The same question may be asked of מִן, but the shifting of grammatical number in the Greek emphasizes the issue.

γῆν, but χούν “dust,” thus echoing Adam’s creation out of the “dust from the ground” (χούν ἀπὸ τῆς γῆς) and subsequent breath of life (Gen 2:7).

σήμερον ἐπαρθήσεται καὶ αὐριον οὐ μὴ	Today he shall be exalted and tomorrow he
εὐρεθῆ, ὅτι ἐπέστρεψεν εἰς τὸν χούν	shall not be found because he returned to his
αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ	dust and his plans shall perish.
ἀπολείται.	

In Gen 2:7 every אֲדָמָה returns to the אֲדָמָה (= γῆ) “the ground” (*HALOT* I:15.1*; BDB 9.3*). The explicit linkage made to Gen 3:19 by He and 1219^s (less certainly by 6*) shows minimally a reception oriented interpretation that mortal man actually becomes dirt. That is to say, he returns to the γῆ when he dies.¹³³ In this way the ἄρχοντες, more immediately the υἱοὺς ἀνθρώπων to whom belongs τὸ πνεῦμα, like the sinner of 1 Macc 2:62-63, are exalted for a time in life, but ultimately die and return to the ground from whence they came. Human rulers, unlike God, are mortal and should not be trusted.

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ	ביום ההוא אבדו עשתנותיו
διαλογισμοὶ αὐτῶν	

Though אִיהוּא occurs only once in the Psalms, ἐν ἐκείνῃ τῇ ἡμέρᾳ and more commonly ἐν τῇ ἡμέρᾳ ἐκείνῃ serve as regular representations throughout more than 200 occurrences in Rahlfs’s LXX. The future mid 3pl form ἀπολοῦνται (ἀπόλλυμι) “to perish, die” (GELS 78.1; BDAG 115.1bα) is normally reserved for language of judgment against the wicked (nations), enemies, impious, and fools in the Psalms,¹³⁴ although it is also used to describe the passing of the creative order (e.g. heaven and

¹³³ Agreeing with this is the textual note in LXX.D (894): “Wenn der Geist den Menschen verlässt, dann wird der Mensch zur Erde zurückkehren.”

¹³⁴ Ps 1:6; 2:12; 9:6, 7; 9:37(10:16); 36(37):20; 40(41):6; 67(68):3; 72(73):19, 27; 79(80):17; 82(83):18; 91(92):10; 111(112):10.

earth)¹³⁵ and that the hope of the poor might not perish¹³⁶ as well as the righteous person because of disobedience.¹³⁷ In 20 of the 21 occurrences in 𐤄,¹³⁸ the middle form of ἀπόλλυμι (ἀπολοῦμαι) represents 𐤁𐤁𐤀 (qal) “to perish, die” (BDB 1.1*) or as *HALOT* (I:2.1*) designates it in 145(146):4, to “become lost,” as in the failing of plans. According to Field (1875:302), Aquila, Symmachus, Quinta, and Sexta attest to the aorist middle indicative 3pl form ἀπώλοντο, but this is more likely an attempt to “correct” toward the *qatal* form in Hebrew, since the *qatal* and aorist are so often equated in translational representation.

Posing more of a challenge is the *hapax legomenon* עֲשֵׂתוֹן (עֲשֵׂתוֹן) “thoughts” or “plans” (*HALOT* I:898*¹³⁹). Briggs (1907:530) and Dahood (1970:341) label עֲשֵׂתוֹן an “Aramaism,” since it is known already from the eighth-century *Sefire Inscriptions*. However, only the related verbal form עֲשֵׂת occurs there,¹⁴⁰ which is also known from the Hebrew Bible (Jonah 1:6; Dan 6:4). In Aramaic the meaning of 𐤀𐤍𐤔𐤕𐤓 (or 𐤀𐤍𐤔𐤕𐤓) “forge” came to refer to a “plan” or “device” as in Targ. Is 33:11 (Jastrow 1128). 𐤀^{ps} does not have 𐤀𐤍𐤔𐤕𐤓 in our verse, but 𐤀𐤍𐤓 (זמיונו) “plan, scheme.” 𐤀 (so also Syh) has 𐤀𐤍𐤔𐤕𐤓, whose Hebrew equivalent מַחְשְׁבָה “thought, intent, plan, invention” underlies διαλογισμός 4x out of 7 occurrences in the Psalms,¹⁴¹ though Field (1875:302) indicates that other translations have προθέσεις “plan, purpose.”

¹³⁵ Ps 101(102):27.

¹³⁶ Ps 9:19.

¹³⁷ Ps 118(119):92. See also 141(142):5 where it seems to mean “to vanish.”

¹³⁸ See Ps 72(73):19 as an exception where ἀπώλοντο renders תָּמוּ “complete.”

¹³⁹ However, עֲשֵׂתוֹן does occur in Ben Sira^A 3:24, see also BDB (799*).

¹⁴⁰ Dahood might have had in mind the related verbal form עֲשֵׂת “to think,” which occurs in *Sefire Stele II B:5* (Fitzmyer 1967:80-81), the Brooklyn Museum Aramaic Papyri 5:3 (Kraeling 1953:181) and 9:2 (Kraeling 1953:236-237).

¹⁴¹ Ps 39(40):6; 55(56):6; 91(92):6; 93(94):11; see also Is 59:7; Jer 4:14; Lam 3:60, 61. מַחְשְׁבָה is also common in the DSS sectarian literature, occurring some 115x (e.g. CD 2:16; 1Qs 2:24; 1QpHab 3:5).

Otherwise διαλογισμός represents III ער (or II רעה) “want, purpose, thought” in 138(139):2 and מזמה “wicked plan, plot” in 138(139):20. With διαλογισμός (ϐ *cogitations* “thoughts, plans”) ⚡* nevertheless understood ונתשע, adding πάντες (so also Ga, *omnes* [not *iuxta Hebr*]; Sa, ΝΕΥΜΕΕΥΕΤΗΡΟΥ) so as to depict a more comprehensive outcome. There is nothing inherently negative about διαλογισμός/ ונתשע in 145(146), rather the point is that when human beings die, so also their plans, thoughts and schemes end with them. In contrast, once again, is the God who alone endures and alone can be trusted.

Not surprisingly there is confusion in the Versions over the final pronoun of the verse: ⚡* attests to the plural αὐτῶν (so also Sa^L -ΟΥ), whereas Augustine, the majority of the Lucianic minuscules (i.e. *L^{ar}*), excluding Hesychius and 1219^s, witness the singular (αὐτοῦ) so as to remain consistent with the grammatical number already discussed. It is likely that ⚡* misaligned the grammatical number in v. 4 from v. 3, and the Versions, albeit inconsistently, corrected toward the Hebrew or copyists “corrected” the mismatch in number for internal cohesion.

5.6.6 Verse 5

μακάριος οὗ ὁ θεὸς Ἰακωβ βοηθός, ἢ
ἐλπίς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ

Blessed is he whose helper is the God of Jacob,
his hope is in the Lord his God,

אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעֶזְרוֹ שְׁבִירוֹ עַל־יְהוָה אֱלֹהָיו:

Blessed is he whose help is the God of Jacob,
his hope is in YHWH his God.

In contrast to the prohibitions of vv. 3-4, which, negatively, are an attempt to dissuade one from trusting in mortal human beings, v. 5 shifts to the positive alternative, which introduces the second section of the Psalm and its thematic apex. Trust in God (over against humans) stems from the psalmist’s hope in the covenant (v.5), in God who is not only creator (v. 6), but also social justice advocate (v. 7-8), protector (v. 9), and king (v. 10).

μακάριος οὗ ὁ θεὸς Ἰακωβ βουηθός

אשרי שאל יעקב בעזרו

Following the frozen form אשרי “happy, blessed is he who” (*HALOT* I:100.3*)¹⁴² the relative particle *ש* becomes the second constituent in a construct phrase (*IBHS* §19.4b, p. 336).¹⁴³ In 25 of its 26 occurrences in the Hebrew Psalms,¹⁴⁴ *ש** translates אשרי (the plural construct of אשר) as either a singular (μακάριος)¹⁴⁵ or plural (μακάριοι)¹⁴⁶ adjective, depending on the perceived number of the subject in context, whether it is expressed¹⁴⁷ or not.¹⁴⁸ In 145(146):5 μακάριος is a nominative predicate adjective whose true subject is not expressed due to ellipsis.¹⁴⁹ Here *ש** represents ו + *ש* with a (possessive) genitive masculine relative pronoun,¹⁵⁰ and the entire relative clause οὗ...βουηθός modifies the elliptical subject just noted, while οὗ modifies βουηθός.¹⁵¹ For Briggs (1907:531) בעזרו is the handiwork of a “glossator,” but *ש** certainly had it in his *Vorlage*. Although in other instances *ש** has opted to represent *beth essentiae* (GKC §119i, *IBHS* §11.2.5e)¹⁵² with the preposition ἐν (e.g. LXX-Ps 38:7, ἐν εἰκόνι = בצלם, see ch. 4), here *ש** departs from a formal representation of בעזרו (בעזרו)

¹⁴² BDB (81*) classifies אשרי as the plural construct of the segholate masculine noun אֶשֶׁר or אֶשְׂרָה, glossing it with “happiness, blessedness of.”

¹⁴³ Cf. also Ps 136(137):8.

¹⁴⁴ In Ps 143(144):15[1st] אשרי is rendered with the verb μακαρίζω “consider blessed/happy.”

¹⁴⁵ Ps 1:1; 31(32):2, 32(33):12; 33(34):9; 39(40):5; 40(41):2; 64(65):5; 83(84):6, 13; 88(89):16; 93(94):12; 111(112):1; 126(127):5; 127(128):2; 136(137):8, 9; 143(144):15[2nd]; 145(146):5.

¹⁴⁶ Ps 2:12; 31(32):1; 83(84):5; 105(106):3; 118(119):1, 2; 127(128):1.

¹⁴⁷ E.g. Ps 1:1 (singular); 83(84):5 (plural).

¹⁴⁸ E.g. Ps 64(65):5 (singular); 31(32):1 (plural).

¹⁴⁹ Ps 143(144):15 represents a similar instance, though here the subject is expressed: μακάριος ὁ λαός, οὗ κύριος ὁ θεὸς αὐτοῦ/יהוה אלהיו/אשרי העם שיהוה אלהיו/אשרי העם שיהוה אלהיו.

¹⁵⁰ Briggs (1907:530) refers to the relative pronoun *ש* as an “Aramaism.” See also v. 3.

¹⁵¹ 1219^s has μακάριος σου, which is certainly a scribal corruption.

¹⁵² Others, such as Duhm (1922:475), say that ב is merely dittographic.

functionally acts as a predicate, so J-M §133c¹⁵³) by utilizing a predicate nominative (βοηθός) modified by the relative pronoun.¹⁵⁴ ὁ θεὸς Ἰακωβ remains the subject of the relative clause.¹⁵⁵ In this way **⚡*** chooses not to represent the formal features of the source text with non-Greek constructions, but to communicate the meaning of the source text in a way that makes better sense for Greek.

The title “God of Jacob” occurs 15x in the HB, normally as אלהי יעקב ([ὁ] θεὸς Ἰακωβ), but only here with the truncated form אל יעקב.¹⁵⁶ According to Kraus (1960b:953) “אל יעקב” wird in Jerusalem der “Gott Israels” genannt – besonders in seiner Funktion als Schutz- und Heilsgott (vgl. zu Ps 46:4). Die altisraelitische Gottesbezeichnung אל יעקב erinnert an das Zentralheiligtum Bethel, an dem die Erzvätertradition vom “Gott Jakobs” ihren Haftpunkt hatte.” Introduced first in Ex. 3:6, 15, the longer title אלהי אברהם אלהי יצחק ואלהי יעקב או κύριος ὁ θεὸς τῶν πατέρων ὑμῶν θεὸς Ἀβρααμ καὶ θεὸς Ἰσαακ καὶ θεὸς Ἰακωβ is said to be the covenant memorial name of God for all of the generations of Israel, and Ps 145(146) evokes the last portion (Jacob) as representative for the whole in orthodox creedal fashion. It is the God of the exodus deliverance who alone can be trusted, and

¹⁵³ J-M §154.f.a says that following relative אשר, the unmarked word order is subject – predicate (cf. Ps 84:6).

¹⁵⁴ **⚡*** trades the 3ms suffix ו (בעזרו) for οὔ, which conveys an idea akin to ὁ θεὸς Ἰακωβ ἐστὶν ὁ βοηθός αὐτοῦ. R, La^G, Augustine, Ga, L, Tht, Syh, Z, T, He, B^c, S^c, R^c; Su, Th, Ch, 1046, 2040 + fragments, and 1219^s follow מ here with βοηθός αὐτοῦ; Consistent with Rahlfs’s stated principles of text-critical arbitration (PCO §9.1.1), he – and probably correctly so – adopted the shorter reading consistent with his “drei alten Textformen” as reflecting **⚡*** (so B, S, A, and La^R) while treating the longer one (mostly L) as a Hebraizing move.

¹⁵⁵ Thus a stilted English rendering might be: “[He], the God of Jacob is the helper of whom, is blessed.” In this case, for the sake of English, the predicate adjective is brought forward so as to produce: “Happy is he whose helper is the God of Iakob” (NETS).

¹⁵⁶ See Ex 3:6, 15; 4:5; 2 Sam 23:1; Is 2:3; Mic 4:2; Ps 19(20):2; 45(46):8, 12; 74(75):10; 75(76):7; 80(81):2, 5; 83(84):9; 93(94):7.

indeed עזר (ו עֲזָר) “help, assistance” is the counterpart to תשועה (v. 3), which mere mortals, not even Moses, could provide.

⚡* renders ו עֲזָר with βοηθός “helper” (GELS 119-120), a close semantic overlap that occurs elsewhere in the Psalms only one other time (Ps 69[70]:6). We first encounter this word as an adjective for God in the Song of Moses (Ex 15:2) in the manner it is employed in Ps 145(146):5.¹⁵⁷ In the Greek Psalter βοηθός often represents Hebrew words for protection, refuge, strength, or deliverance,¹⁵⁸ often trading with divine-epithets such as “rock” and “stronghold.”¹⁵⁹ The matches for βοηθός in the Greek Psalter are as follows:

- משגב “stronghold” 9:10 [2nd]
- מעוז “mountain stronghold, place of refuge, fortress” 51(52):9
- מחסה “refuge, place of refuge” 61(62):9
- סתר “hiding place” 118(119):114
- עזרה “help, assistance” 26(27):9; 39(40):18; 45(46):2; 62(63):8
- צור “rock” 17(18):3; 18(19):15; 77(78):35; 93(94):22
- עזו “refuge, protection” 27(28):7; 58(59):18; 80(81):2
- עזר (v.) “to help” 29(30):11; 71(72):12; 117(118):7
- עזר (n.) “help, assistance” 69(70):6; 145(146):5
- עזר (n.) “strength, might” 32(33):20; 113:17(115:9), 18(10), 19(11)

¹⁵⁷ Ex 15:2, תשועה לי לישועה, יה ויהי לי לישועה, עזי וזמרת יה ויהי לי לישועה, βοηθός καὶ σκεπαστής ἐγένετό μοι εἰς σωτηρίαν.

¹⁵⁸ Βοηθός is a plus in Ps 117(118):6.

¹⁵⁹ See the discussion of this phenomenon in Oloffson (1990a; 1990b:21-22) in terms of what he refers to as “literal” and “non-literal” translation technique. Flashar (1912:243-244) argues that ⚡* uses less visual depictions of God, hence βοηθός.

ἡ ἐλπὶς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ

שברו על יהוה אלהיו

The final stich of v. 5 is a nominal sentence. Although both Syh and La^G begin this clause with a coordinating conjunction (= καί), **⚡*** does not, in agreement with **מ**. Only 10 instances of שבר occur in the HB, both in nominal and related verbal forms. **⚡*** typically renders the noun שבר with προσδοκία “expectation”¹⁶⁰ for some “general expectation” (L-N §30.55) or ἐλπὶς “hope”¹⁶¹ for an expectation of something beneficial (L-N §30.54). Similarly **⚡*** usually renders the verb שבר (pi) “to hope, wait” (*HALOT* II:1305*) with either προσδοκάω “to wait for, expect,”¹⁶² or ἐλπίζω “to hope.”¹⁶³ Here nominal שָׁבַר “hope” (BDB 960*) parallels the aid or help (עזר) from the prior stich, which **⚡*** renders as ἐλπίς.

Both possessive constructions ἡ ἐλπὶς αὐτοῦ and τὸν θεὸν αὐτοῦ are articular, which is typical of **⚡***. For further discussion regarding the use of articles with objects, see the discussion of תא in v. 1. According to Dahood (1970:341) על is not a preposition but part of a compound name for Yahweh (akin to עלי or עליון) as in Ps 17(18):42 “Most High Yahweh.” However, **⚡*** clearly did not interpret על as a proper name, but as a preposition – as do most commentators.

¹⁶⁰ Ps 118(119):116.

¹⁶¹ Ps 145(146):5.

¹⁶² Ps 103(104):27; 118(119):166. Προσδοκάω is used generally for sense of expectation, or even an uneasy anticipation of something (L-N §30.55). See also Ruth 1:13 προσδέχομαι “wait for” and שבר (qal) Neh 2:13, 15 “to crush, smash.”

¹⁶³ Is 38:18; Ps 144(145):15.

5.6.7 Verse 6

τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν,
τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,
τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα

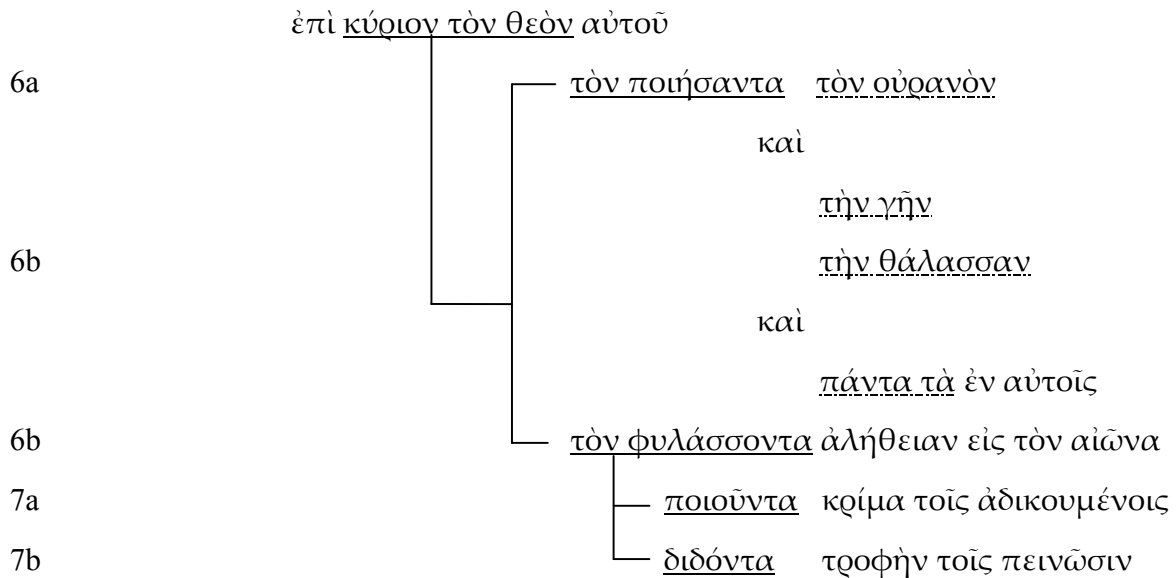
the one who made the heaven and the earth, the
sea and all that is in them, the one who guards
the truth forever,

וְהַשֵּׁעַ | מְשַׁמְרֵם וְאֵרַךְ אֶת-חַיֵּי אֱמוּנָתְכֶם
וְהַשֵּׁעַ | מְשַׁמְרֵם וְאֵרַךְ אֶת-חַיֵּי אֱמוּנָתְכֶם
:מְשַׁמְרֵם וְאֵרַךְ אֶת-חַיֵּי אֱמוּנָתְכֶם

Who made the heaven and earth, the sea, and
all that is in them; who guards faithfulness
forever.

Verse 6 continues the credal declaration about God begun in v. 5 with a series of adjectival clauses. Everything from v. 5b through 7b (ending with *πεινώσιν*) serves as a complex prepositional object.

5b ἢ ἐλπίς αὐτοῦ (ἐστίν)



7c κύριος λύει πεπεδημένους...

Thus verses 5b-7b comprise one sentence with four participles.

τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν עשה שמים וארץ

6a-b comprises a compound object clause modifying τὸν ποιήσαντα. **⊗*** represents עשה (qal ptc) with an articular substantival participle (τὸν ποιήσαντα) in simple apposition to κύριον τὸν θεόν (יהוה אלהים) in v. 5, hence the string of accusative modifiers.¹⁶⁴ In addition to ברא (**⊗** ποιέω “to create” BDAG 839.1b*), the opening word for the creative act in Gen 1:1, עשה (HALOT I:890.4*) is likewise used as a near-synonym (Gen 1:7, 11, 12, 16, etc., also ποιέω). Finding expression in the Psalms, עשה שמים וארץ “maker of heaven and earth” is a creedal formula, though nowhere else in the HB is it found in this precise form. Although in Gen 1:1 the objects את השמים ואת הארץ are both articular including את, this does not bear up consistently, as in Gen 2:4 (ארץ ושמים). Further, in עֲשֵׂה מִזְמוֹר is in the absolute state, whereas in the other examples noted it is in a construct relationship with שמים (עֲשֵׂה שָׁמַיִם). In no case does **⊗*** attempt to replicate a Hebrew “construct” relationship (e.g. with a noun + genitive, ποιητῆς τοῦ οὐρανοῦ); rather, in every instance, so here in מִזְמוֹר, τὸν οὐρανόν is merely the direct object.

According to Habel (1972:321-324), who traces the origin and development of עשה שמים וארץ in the HB and ANE, this formula is first associated with אל עליון in Gen 14:19, 22 (אל עליון קנה שמים וארץ), and hence a pre-exilic El cult tradition.¹⁶⁵ In the Psalms the formula is attributed to Yahweh in a cultic setting that functions as a

¹⁶⁴ Alternatively one could argue that τὸν θεόν is in apposition to κύριον, since it is κύριος, not κύριος ὁ θεός, who resumes the psalm in 7c. However, since יהוה אלהים is so often a title invoked in scripture, with and without a pronominal suffix, it is justifiable to regard κύριον τὸν θεόν in the same way.

¹⁶⁵ Habel (1972:323) argues for continuity between the El of Ugarit, Canaan, and Israel, stating also that “Elsewhere within the biblical tradition Elyon persists as a comparable appellative for El or Yahweh as the supreme god over heaven and earth.”

“liturgical formula for evoking the blessing of God in worship” (Habel 1972:327).¹⁶⁶ The formula “Yahweh, creator of heaven and earth” occurs in five instances in the Psalter (Ps 113:23[115:15]; 120[121]:2; 123[124]:8; 133[134]:3; 145[146]:6). Habel (1972:326-332) argues that “Yahweh, creator of heaven and earth” is sometimes mediated by the supreme cult location, Zion, the prescribed center and symbol of God’s power and dwelling,¹⁶⁷ for priestly benediction (Ps 133[134]:3; 120[121]:2) and as a ground for its legitimacy as a blessing. Accordingly, in Ps 120(121) and 123(124) “Yahweh, maker of heaven and earth” is the source of divine “help” – in Ps 123(124) the formula is associated with Yahweh’s “name” (i.e. himself) – and hence the ground for pronouncing a divine blessing of future protection against oppression (Habel 1972:329). With Ps 20:2-3 Habel connects the Lord’s help that comes from Zion with his name, the God (El) of Jacob.

יענד יהוה ביום צרה	The LORD answer you in the day of trouble!
ישגבך שם אלהי יעקב	The name of the God of Jacob protect you!
ישלח עזרך מקדש	May he send you help from the sanctuary,
ומציון יסעדך	and give you support from Zion. (NRSV)

With this, all of the common elements of a blessing for the oppressed are tied together with the common formula, “maker of heaven and earth” in Ps 145(146). There the אל יעקב “God of Jacob” is עזר “helper” (v. 5), helper of the oppressed (vv. 6-8) and is associated with Zion (v. 9). If Habel is correct, then the Psalms have adapted a pre-exilic blessing formula for a cultic setting. Its continued use even in a late, post-exilic,

¹⁶⁶ Habel (1972:324) associates אל עליון קנה שמים וארץ (Gen 14:19) with the Yahweh “formula” in the Psalter structurally since both always have a participle followed by שמים וארץ, and functionally, in that most occurrences happen in the context of a blessing (ברך).

¹⁶⁷ See especially Ollenburger (1987), who argues that “Zion as an iconic vehicle has among its denotations the kingship of Yahweh, and among its connotations Yahweh’s exclusive prerogative to be the defender of and to provide security for his people” (here 19).

psalm like Ps 146, indicates that עשה שמים וארץ may have still been compatible with its more ancient heritage. Unfortunately, however, although possible, Habel's insight must remain at this point in time a matter of speculation as the interpretative tradition of which G^* was a part.

τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς

את הים ואת כל אשר במ

Both τὴν θάλασσαν and τὰ (coordinated with καὶ = ו) continue the compound direct object. Unlike עשה שמים וארץ, both הים and אשר are preceded by the direct object marker את, which G^* articulates according to normal practice. The tripartite cosmology – heaven, earth, and seas, the last of which need not represent the underworld as it so often does in Egyptian cosmology (Keel 1997:35) – is replete with an environment and inhabited life at each level. Indeed these couplets are merismatic, representing the entire cosmos (BDAG 442.1a).¹⁶⁸ Ps 145(146):6a-b is only slightly modified with respect to a few conjunctions (and את) from its originating and only other occurrence, Ex 20:11.

Ps 145(146):6

τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν
τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς

עשה שמים ו ארץ
את הים ואת כל אשר במ

Exodus 20:11

ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν
καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς

עשה יהוה את השמים ואת הארץ
את הים ואת כל אשר במ

In the Psalms, G^* represents כל אשר in three ways: (1) When an indefinite quantity, amount, or action (“whatever”) is in view כל אשר is rendered with πάντα + indefinite

¹⁶⁸ E.g. Hag 2:6, 21; Joseph. *Ant.* 4:40; C. Ap. 2:121.

relative adjective (e.g. πάντα ὅσα [ἅν]),¹⁶⁹ cf. BDF (§293.1). (2) ⚡* may also render (participle +) כּל אֲשֶׁר with πᾶς + a substantival participle.¹⁷⁰ (3) Less common are instances in which distributive attention is placed on nondescript individuals or “things” of a class. For these ⚡* uses πάντα + τά “all the things, everything.”¹⁷¹ More evident in this case than even translation technique, however, is the fact that Ex 20:11 is part of the Decalogue. Not only must ⚡* have been versed in the Pentateuch,¹⁷² but certainly a famous passage such as this would not have been missed or uninfluential. This finds textual support in that LXX-Ps 145:6 and LXX-Ex 20:11 are more closely aligned than the verses are even in מִן.

τὸν φυλάσσουντα ἀλήθειαν εἰς τὸν αἰῶνα השמר אמת לעולם

The final stich of v. 6 begins a new appositional clause whereby τὸν φυλάσσουντα modifies and further identifies κύριον τὸν θεόν, thus ending the echo from Exodus. Many commentators (e.g. Gunkel 1929:613; Kraus 1960b:951) wish to emend away the article prefixed to the participle שמר for metrical and stylistic reasons. Allen (1983:377) notes that the article prefixed “to the participle of v 6b indicates a fresh start to a strophe as well as to a line.” However, with no textual support for such an emendation it makes better sense to assume that it was original to the presumed *Vorlage*; its presence or absence in the *Vorlage* cannot be deduced from τὸν φυλάσσουντα in any case.¹⁷³ Briggs (1907:531), Kraus (1960b:951), and Allen

¹⁶⁹ Ps 1:3; 108(109):11; 113:11(115:3); 134(135):6.

¹⁷⁰ Ps 113:16(115:8); 118(119):63; 134(135):18; 144(145):18.

¹⁷¹ Ps 95(96):12; 145(146):6.

¹⁷² ⚡* evidently was influenced by the Pentateuch. One clear example of definitive borrowing can be demonstrated from the plus material that ⚡* borrowed from the Greek of Gen 12:3 when rendering Ps 71(72):17.

¹⁷³ The Targum employs a periphrastic construction with a relative particle + peal ptc די נטיר “who guards/keeps,” whereas ⚡ begins merely with the ptc אֲשֶׁר.

(1983:379) interpret שמר אמת as a matter of Yahweh's "faithfulness"¹⁷⁴ to keep his covenant promises as king. In the Greek Psalter, ἀλήθεια normally represents both אמת (35/36) and אמונה ("truth" 20/22). ש* plainly represents השמר אמת with τὸν φυλάσσοντα ἀλήθειαν "the one who guards truth," suggesting not so much that the Lord remains faithful, but that he upholds truth as a divinely approved standard.

Once again Dahood (1970:342) rewrites the Hebrew text to his preferred reading by trading לעולם "forever" for לעולם "wronged." In this way 6b and 7a are better paralleled – "who keeps faith with the wronged, who defends the cause of the oppressed." ש*, on the other hand, interpreted his text as לעולם, since he used one of his three standard representations to convey its temporal nuance. In the Psalms these are:

- (1) αἰῶνα τοῦ αἰῶνος
- (2) εἰς τὸν αἰῶνα τοῦ αἰῶνος
- (3) εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος

The following comparative chart shows the corresponding מ values:¹⁷⁵

מ	(1)	(2)	(3)	
עד		X		Ps 83(84):5...τῶν αἰῶνων
לעד	X			Ps 9:19
לעד		X		Ps 60(61):9; 88(89):30; 110(111):3, [10* ..τοῦ αἰῶνος >2110]; 111(112):3, 9
עדי עד		X		Ps 82(83):18; 91(92):8
עולם	X			Ps 60(61):8; 72(73):12; 88(89):2, 3, 38
לעולם	X			Ps 9:8; 11(12):8 =11QPs ^c ; 14(15):5; 28(29):10; 29(30):7, 13 =4QPs ^r ; 30(31):2; 32(33):11; 36(37):18, 28; 40(41):13; 43(44):9; 44(45):3; 48(49):9?, 12; 51(52):11 =4QPs ^c ; 54(55):23; 70(71):1; 71(72):17; 72(73):26; 74(75):10[defec]; 77(78):69; 78(79):13; 80(81):16; 85(86):12; 88(89):29, 37, 53; 91(92):9[defec]; 99(100):5; 101(102):13 =4QPs ^b ; 102(103):9; 103(104):31 =11QPs ^a ; 104(105):8 =11QPs ^a ; 105(106):1; 106(107):1; 109(110):4; 110(111):5, 9; 111(112):6;

¹⁷⁴ See מָמַת HALOT I:69.3*; BDB 54.3b*.

¹⁷⁵ Chart taken from Gauthier (2009a:69-70).

			116(117):2; 117(118):1, 2, 3 [1-3 = 4QPs ^b], 4, 29 =11QPs ^a ; 118(119):89, 98, 111,112,142 =5QPs,144, 152, 160; 124(125):1; 134(135):13 =4QPs ^k ; 135(136):1-15, 16[2x], 17-25, 26[2x]; 137(138):8; 145(146):6, 10
לעולם		X	Ps 71(72):19
עולמים	X		Ps 60(61):5
הלעולמים	X		Ps 76(77):8; 84(85):6[defec]
עד עולם	X		Ps 47(48):9
עולם ועד		X	Ps 44(45):7 (=11QPs ^d); 103(104):5
עולם ועד		X	Ps 9:37(10:16); 47:15; 51(52):10 = 4QPs ^c
לעולם ועד		X	Ps 9:6 =11QPs ^c ; 44(45):18; 118(119):44; 144(145):1, 2, 21
לעד לעולם		X	Ps 110(111):8
לעד לעולם		X	Ps 148:6

Of the 135 occurrences in the LXX-Psalter of some form of either (1), (2), or (3) above, it is clear that the shortest form of (1) is far and away the most common; לעולם is preferred over other options.¹⁷⁶ Since all three variations seem to occur interchangeably,¹⁷⁷ however, there is nothing to warrant any semantic difference from one to the other in the Greek Psalter.

¹⁷⁶ Two odd occurrences not represented in the chart are Ps 40(41):14 (ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα = מהעולם ועד העולם) and 101(102):29 (εἰς τὸν αἰῶνα = לפניך).

¹⁷⁷ (1) and (2) both occur in Ps 60(61):5, 8 and v.9 respectively; (1) and (2) both occur in 88(89):2, 29, 37, 38, 53 and v.30 respectively; (1) and (2) in 91(92):9 and 8; (1) and (2) in 103(104):31 and 5; (1) and (2) in 110(111):5, 9 and 3, 8, 10; (1) and (2) in 111(112):6 and 3, 9; (1) and (3) in 9:8, 19 and 9:6, 9:37(10:16); (1) and (3) in 47(48):9 and 3; (1) and (3) in 51(52):11 and 10; (1) and (3) in 71(72):17 and 19; (1) and (3) in 118(119):89, 98, 111,112,142,144, 152, 160 and 44; (1) | (2) | and (3) occur in 44(45):3 / 7 | and 18 respectively.

5.6.8 Verse 7

ποιούντα κρίμα τοῖς ἀδικουμένοις,
 δίδόντα τροφήν τοῖς πεινῶσιν, κύριος
 λύει πεπεδημένους

עֲשֵׂה מִשְׁפָּט | לְעֲשׂוּקִים נָתַן לֶחֶם לְרַעֲבִים יְהוָה מַתִּיר
 אֲסוּרִים:

by making a fair decision for the wronged,
 by giving food to the hungry. The Lord
 frees those who have been shackled,

who executes justice for the oppressed, who
 gives food to the hungry. Yahweh frees those
 who are bound,

Verse 7 continues the substantival participle clause of 6b with two additional participles (ποιούντα, δίδόντα), now, arguably, adverbial (so Thomson, NETS) modifying τὸν φυλάσσοντα ἀλήθειαν. That מִזְמוֹר has השמר in 6b could place עשה and נתן in similar relief. While it is true that both Greek participles could be substantival (so Brenton), both are anarthrous with no structural cue in מִזְמוֹר to warrant the shift. Against the view that the participles here are adverbial is the plain fact that adverbial participles are uncommon in the Greek Psalter since the Greek, by virtue of its commitment to replicating Hebrew sentence structure, rarely enjoys the normal hypotactic clause relationships of Koine Greek. In this case we are left without an explanation for why two participles are suddenly anarthrous, and thus the four prior adjectival clauses that modify κύριον τὸν θεόν appear logically unrelated. As adverbial participles ποιούντα and δίδόντα better clarify the logic of this section by explaining the manner in which the Lord guards truth, i.e. *by* providing justice for the wronged and food for the hungry.

Many of the items listed in MT-Ps 146:7-9 are also found in Deut 10:18, in which Israel is admonished love to other people with the kind of covenantal love the Lord had shown them. Thus, either the psalmist made an intentional, albeit modified, association with Deuteronomy or was influenced by stock language in circulation.

Deut 10:18

ποιῶν κρίσιν προσηλύτῳ καὶ ὀρφανῷ
καὶ χήρᾳ καὶ ἀγαπᾷ τὸν προσήλυτον
δοῦναι αὐτῷ ἄρτον καὶ ἱμάτιον
Making a fair decision for the resident alien
and orphan and widow and loving the resident
alien so as to give him food and clothing

עשה משפט יתום ואלמנה ואהב גר לתת לו לחם
ושמלה

He who executes justice for the orphan (146:9)
and the widow (v. 9), and who loves the alien
(v. 9) by giving him food and clothing.

An intentional connection with Deut 10:18 in the Greek is, however, unlikely, since the vocabulary greatly diverges; **Ⲫ*** merely followed the *Vorlage*.

ποιούντα κρίμα τοῖς ἀδικουμένοις

עשה משפט לעשוקים

Ⲫ differentiates **משפט** with two primary, near-synonymous, lexemes in the Greek Psalter.¹⁷⁸ Roughly 1/3 of the occurrences of **משפט** in the Psalms are rendered by **κρίσις**,¹⁷⁹ which generally entails a decision, judgment, ordinance (e.g. 121[122]:5; 142[143]:2) or sentence handed down in court (BDAG 569.1; GELS 414). It is in this latter sense that it overlaps with its near-synonym **κρίμα**, which represents, as in our verse, **משפט** in 2/3 of its instances in the Psalms.¹⁸⁰ In the Psalms **משפט** always underlies **κρίμα**. Nevertheless **κρίμα** too may signify the moral quality or principle “justice” (GELS 412.3) over against corruption and partiality (e.g. Ps 88[89]:15;

¹⁷⁸ It would appear that there are only two exceptions to this in the Psalms: **πρόσταγμα** “order, command” (Ps 7:7) and **διάταξις** “command” (Ps 118[119]:91).

¹⁷⁹ Ps 1:5; 9:5, 8; 24(25):9; 32(33):5; 34(35):23; 36(37):28; 36(37):30; 71(72):2; 75(76):10; 93(94):15; 98(99):4[2x]; 100(101):1; 105(106):3; 110(111):7; 111(112):5; 118(119):84, 137; 121(122):5; 139(140):13; 142(143):2.

¹⁸⁰ Ps 9:17; 9:26(10:5); 16(17):2; 17(18):23; 18(19):10; 35(36):7; 36(37):6; 47(48):12; 71(72):1; 80(81):5; 88(89):15; 88(89):31; 96(97):2; 96(97):8; 102(103):6; 104(105):5, 7; 118(119):7, 13, 20, 30, 39, 43, 52, 62, 75, 102, 106, 108, 120, 121, 132, 149, 156, 160, 164, 175; 145(146):7; 147:8(19), 9(20); 149:9 .

96[97]:2) as opposed to an actual judgment or ruling. It is no surprise that both concepts are often integrally related, since justice stems from right judgments. In this way the two concepts are often difficult to differentiate, and the HB conveys both nuances with **משפ**, among other lexemes. Indeed both **קריס** (Ps 1:5) and **קרימ** (Ps 149:9) are at times used negatively with respect to judgment against the wicked. In our verse it is clear that **קרימ** (**משפ**), as in its most typical usage, refers to righteous judgments, or decisions, on behalf of people who have been wronged. *L^{pau}* and *R^c* generalize the singular direct object **קרימ** with **קריματα**, but the singular is more likely the original. Although the grammatical number of **קרימ** usually follows the number of the Hebrew, it does not always do so. Ps 102(103):6 is a close parallel:¹⁸¹

Ps 102(103):6

ποιῶν ἐλεημοσύνας ὁ κύριος καὶ κρίμα
πᾶσι τοῖς ἀδικουμένοις

עשה צדקות יהוה ו**משפטים** לכל עשוקים

The Lord performs charitable acts and
judgment for all who are wronged.

Yahweh performs righteous deeds and
judgments for all who are oppressed.

For the qal passive ptc **לעשוקים** (עשק י), “the oppressed” or “exploited” in a political or social sense (*HALOT* I:897.1b*; *BDB* 798.1*), **ש*** has a present passive participle **ἀδικουμένοις**, which functions as a dative indirect object. In Rahlfs’s *LXX*, outside of the Psalter, (י) **עשק** is rendered primarily with **καταδυναστεύω** “oppress, exploit” (9x),¹⁸² **ἀδικέω** “to harm, wrong” (8x),¹⁸³ and **συκοφαντέω** “to accuse falsely, slander, extort.”¹⁸⁴ Other renderings occur in only one instance.¹⁸⁵ In the Psalms **ש***

¹⁸¹ Similarly, see Ps 105(106):3 (**κρίσις**).

¹⁸² 1 Sam 12:3; Jer 7:6; 27(50):33; Hos 5:11, 12:8; Amos 4:1; Mic 2:2; Zech 7:10; Mal 3:5 (see also **κονδυλίζω** “strike with a fist”).

¹⁸³ Lev 5:21, 23; 19:13; Deut 28:29, 33; 1 Sam 12:4; Jer 21:12; Job 10:3.

¹⁸⁴ Prov 14:31, 22:16, 28:3; Eccl 4:1[2x].

represents (i) קשע with συκοφάντης “slanderer, false accuser,”¹⁸⁶ and the related verbal form συκοφαντέω “to accuse falsely, slander, extort,”¹⁸⁷ but most commonly, as it does in our verse, with ἀδικέω “to harm, wrong.”¹⁸⁸ Although καταδυναστεύω or δυναστεύω might seem to be better suited as semantic representations of קשע than the more general lexeme ἀδικέω, neither occurs in the Greek Psalter, and ⚡* is well within a translational trend with ἀδικέω. Those who are “wronged” or “injured” are in view, as distinct from the oppressed (= מן), specifically. Ga has *iniuriam patientibus* “enduring wrong” and in Sa^L the qualitative ⚡ONC has in view those who suffer evil or violence (Crum 822).

διδόντα τροφήν τοῖς πεινῶσιν

נתן לחם לרעבים

Of its 81 occurrences in the Greek Psalter, δίδωμι represents נתן 74x as a stereotypical rendering.¹⁸⁹ Here the present active participle (masc sing acc) διδόντα represents נתן as a qal act participle (masc sing abs). As noted, διδόντα is the second of two adverbial participles that expresses how the Lord guards ἀλήθειαν (v. 6b).

¹⁸⁵ ἀδικία “unrighteousness” (Ezek 22:29), αἰτία “cause, reason” (Prov 28:17), ἀπαδικέω “withhold wrongly” (Deut 24:14), βία ἤχθησαν “they were led by force” (Is 23:12), δυναστεύω “hold power” (1 Chron 16:21), ἐκπιέζω “to force out” (Ezek 22:29), θλίψις “oppression” (Ezek 18:18).

¹⁸⁶ Ps 71(72):4

¹⁸⁷ Ps 118(119):122

¹⁸⁸ Ps 102(103):6; 104(105):14; 118(119):21; 145(146):7

¹⁸⁹ The remaining seven exceptions are שים “to put, set” 38(39):9; 65(66):2; יהב “to give” 59(60):13; 107(108):13; שית “to stand, set” 20(21):7; עטע “to cover” 83(84):7; חרף “to disillusion” 56(57):4.

Aquila translates לחם more specifically with ἄρτος (لَسَد, so Field 1875:302), which, occurring 16x in the OG Psalms, is typical of this word.¹⁹⁰ In the Psalms, τροφή, like its near synonym βρωμα,¹⁹¹ is a general word for “nourishment, food” (BDAG 1017), represents דגן “corn, grain,”¹⁹² אכל “food,”¹⁹³ טרף “food” (i.e. what has been torn, prey),¹⁹⁴ and לחם “bread, food, nourishment,” the latter occurring 3x: Ps 135(136):25; 145(146):7; 146(147):9.¹⁹⁵ Though τροφή is a semantic “fit” for לחם, ⚡* avoided the (potential) narrower interpretation of “bread” (so *iuxta Hebr* with *panem* “bread, loaf”) for a more generic term that satisfies the gnomic context (so Ga with *escam* “food, a dish”). It is general sustenance that ὁ κύριος provides the hungry.

The substantival adjective רעב (רָעַב) “hungry” (*HALOT* II:1257.1a*; BDB 944*), related to the noun רָעַב “hunger, famine” and verb רָעַב “to be hungry” – both of which are more common than the adj – occurs only 4x in the Greek Psalter and is rendered each time with a present active participle from πεινάω “to hunger.”¹⁹⁶ The nominal form πείνα “hunger” (BDAG 792) does not occur in Rahlfs’s LXX or NT, though it appears in the Greek Pseudepigrapha (e.g. Jubilees 3:21). ⚡*, in typical fashion, renders Hebrew ל as a dative indirect object (hence τοῖς πεινῶσιν).

¹⁹⁰ Ps 13(14):4; 36(37):25; 40(41):10; 41(42):4; 52(53):5; 77(78):20, 25; 79(80):6; 101(102):5, 10; 103(104):14, 15; 104(105):16; 104(105):40; 126(127):2; 131(132):15. The single exception is Ps 77(78):24, where ἄρτος represents דגן “corn.”

¹⁹¹ In the Psalms βρωμα represents ברות “food” given to the sick or unfortunate, Ps 68(69):22; מאכל “food, nourishment” 73(74):14; 78(79):2; אכל “food” 77(78):18; 106(107):18.

¹⁹² Ps 64(65):10. דגן in Ps 65:10 is used generally for sustenance.

¹⁹³ Ps 103(104):27; 144(145):15.

¹⁹⁴ Ps 110(111):5.

¹⁹⁵ Hence, the last three occurrences of לחם in the Psalms are represented by τροφή; ἄρτος represents all the others.

¹⁹⁶ Three of the four occurrences are in LXX-Ps 106: Ps 106(107):5, 9, 36; 145(146):7.

κύριος λύει πεπεδημένους

יהוה מתיר אסורים

Beginning with 7c, extending into 9a, מ employs 5 participles (in the absolute state) whose subject is expressly יהוה. In contrast, ש* represents each participle with a finite verb. These clauses continue the gnomic description of the Lord's work.

7c	יהוה מתיר	κύριος λύει
8a	יהוה פקח	κύριος ἀνορθοῖ
8b	יהוה זקף	κύριος σοφοῖ
8c	יהוה אהב	κύριος ἀγαπᾷ
9a	יהוה שמר	κύριος φυλάσσει

Following the *'atnāh* in מ, יהוה begins a new independent clause, as does κύριος despite the punctuation in PCO. ש*, once again (see n. 94), opts for quantitative alignment with his source and so represents יהוה with anarthrous κύριος. Occurring only in the hiphil, HALOT (I:737*) derives מתיר from נתר III “to smash, tear away fetters,” which BDB (684.2*) classifies as a hiphil participle from נתר II “set free, unbind”¹⁹⁷ (נתר III is not an option in BDB). נתר occurs 3x in מ, rendered twice in the Psalms (see also Ps 104[105]:20) with λύω “to set free, loose, untie” (BDAG 607.2a*)¹⁹⁸ and once in Is 58:6 with διαλύω “destroy” (BDAG 233.2*).

Each of the five remaining participles in Ps 145(146) governs an object. Πεδάω “bind, fetter, shackle” (BDAG 790) occurs 7x in the Greek Psalter, each time as a substantival perfect passive participle, “those who have been bound,” i.e. “prisoners.” Indeed ש* represents the nominal form אסירים (אָסִיר) “prisoners” with πεπεδημένους

¹⁹⁷ BDB has only two roots for נתר that partially overlap with the three attested roots in HALOT: I נתר (BDB) = II נתר (HALOT); II נתר (BDB) = I נתר (HALOT); III נתר in HALOT is not recognized in BDB. Even in HALOT, however, III נתר is closely related to I נתר “to loose, strip off, remove.”

¹⁹⁸ Ga has *solvit* (*solvo*) “loosen” and Sa^L שאל עבול “to loosen” pertaining to chains, cords (Crum 32.a).

in Ps 67(68):7, so also 68(69):34, 78(79):11, 101(102):21, and 106(107):10. In Ps 89(90):12 *πεπεδημένους* possibly represents *נבא* (hi בוא) “to come,” but B, S, Bo + fragments, Sa^L (MHF),¹⁹⁹ Syh (فحبى),²⁰⁰ and 1219 attest to *παιδευμένους*. Supporting *παιδευμένους*, which Rahlfs deemed secondary, is the reverse situation where *אסר* (again qal) underlies *παιδεύω* “to teach” (Ps 104[105]:22) in the text of PCO. Apparently *παιδεύω* and *πεδάω* were confused or corrupted in the transmission history of these select Psalms.

Further, in our verse *מתיר* governs *אסורים*, a qal passive participle (*אסר*) referring to those “bound, captured” (*HALOT* I:75.1*) or “imprisoned” (BDB 63.3*). Elsewhere (noting the instances of *παιδεύω* above) *ט** renders *אסר* only with *συνίστημι* “to unite” (as in festival sacrifices),²⁰¹ or in the Final Hallel (Ps 149:8) *δέω* “to bind” (as in fetters *πέδαις*) – all in the qal stem. All of this is to suggest that *ט** more likely read *אסירים* in Ps 145(146):7 rather than *אסורים*,²⁰² which finds additional support with *אסיריא* in *ᵀ^{ps}* and *אסיר* in *ᵀ*.²⁰³

5.6.9 Verse 8

κύριος ἀνορθοῖ κατερραγμένους, κύριος
σοφοῖ τυφλοῦς, κύριος ἀγαπᾷ δικαίους,

יְהוָה | פָּקַח עֵינַיִם יְהוָה זָקַף כְּפוּפִים יְהוָה אֱהָב
צְדִיקִים:

The Lord straightens those who have been cast
down. The Lord makes the blind wise. The
Lord loves the righteous.

The Lord opens *the eyes of* the blind. The
Lord raises up those who are bent down. The
Lord loves the righteous.

¹⁹⁹ Sa^L has the qualitative form MHF “bound” from MOYF “bind” (Crum 181.I*).

²⁰⁰ Passive ptc of *حبى* “to bind”.

²⁰¹ Ps 117(118):27.

²⁰² Whether this is the result of graphic confusion between *ו* and *י* or a real difference in the *Vorlage* is unclear.

²⁰³ *ᵀ^{ps}* and *ᵀ* attest to determ. masc pl nouns, “prisoners.”

Consisting of three sentences each describing a new work of κύριος/יהוה, v. 8 merely advances what was begun in v. 7. Punctuating the adverbial participles in v. 7, however, **Ⲫ*** trades the three participles in **מ** פִּקַּח, זָקֵן, אֶהָב for finite verbs.²⁰⁴ The chief difficulties in this verse are (1) the word order of the Greek compared to **מ** (i.e. the representations of [8a] פִּקַּח = σοφοῖ and [8b] זָקֵן = ἀνορθοῖ are reversed in **Ⲫ*** [8a ἀνορθοῖ, 8b σοφοῖ]), and (2) σοφοῖ does not clearly correspond with any word in **מ**. The first issue is textual and the second interpretive. For this reason, I shall consider 8a-b together, since the issues pertinent to the one (1) are also pertinent to the other (2).

κύριος ἀνορθοῖ κατερραγμένους	יהוה פִּקַּח עוֹרִים
κύριος σοφοῖ τυφλούς	יהוה זָקֵן כְּפֹפִים

5.6.9.1 The Order of Clauses

External support for the order of clauses as displayed in PCO include: A, B, S, Sa^L, Bo, 2008, 2014, 2019, 2037, 2039, 2042, 2044, 2049, 2051, R, La^R (not La^G), Augustine, Tertullian, and Cyprian. External support for the order of clauses as displayed in **מ** include: *L* (i.e. Tht, Syh, Z, T, He; B^c, S^c, R^c; Su, Th, Ch; 1046, 2040 + fragments), 1219⁸³, Ga, **Ⲩ**, and **Ⲫ^{ps}**. It is clear that Rahlfs opted in favor of the *drei alten Textformen* over against the Byzantine witnesses that equate with **מ** (see 1.3.2.2). The difference between the orders of clauses, PCO, **מ**, La^G of the Western (R) group²⁰⁵ are as follows:

<u>PCO (order)</u>	<u><i>L</i> = מ (order)</u>	<u>La^G (order)</u>
7c λύει πεπεδημένους	7c λύει πεπεδημένους	8a ἀνορθοῖ κατερραγμένους <i>erigit allisos</i>
8a ἀνορθοῖ κατερραγμένους	8b σοφοῖ τυφλούς	7c λύει πεπεδημένους <i>solvet compeditos</i>
8b σοφοῖ τυφλούς	8a ἀνορθοῖ κατερραγμένους	8b σοφοῖ τυφλούς <i>inluminat caecos</i>
8c ἀγαπᾶ δικαίους	8c ἀγαπᾶ δικαίους	8c ἀγαπᾶ δικαίους <i>diligit justos</i>

²⁰⁴ See comment on v. 8c for a more detailed discussion of this point.

²⁰⁵ See Rahlfs (1907:50, 70).

It is possible that **Ⲅ*** opted for vocabulary, in part, for purposes of assonance. In the case of PCO ἀνορθοῖ and σοφοῖ retain the same ending²⁰⁶ and each sentence from 7c-9a ends, minimally, in -ους. There is additional credence to this order if the passive participles (-μενους) and adjectives (-ους) were intentionally juxtaposed. The same is true of La^G (order) except that ἀνορθοῖ and σοφοῖ are split up, thereby placing emphasis on the order of κατερραγμένους and πεπεδημένους. Since this order is attested only once, it is a less attractive as an option for **Ⲅ***.

The word order of **מ** retains the -oī endings while aligning the beginnings of the words ἀνορθοῖ and ἀγαπᾶ, but this point seems less plausible. However, the order does force the alternation of participles and adjectives, which could also suggest desired mnemonic ease or poetic style. In all cases the Greek utilizes devices reminiscent of songs, creeds, or chants drafted for recitation, an effect the Hebrew also achieves with the initial word יהוה and final ending ם. The fact that the stichs have varied in the course of their transmission history could attest to their manipulation for such reasons. A representative list of versions following the **מ** tradition and **Ⲅ** follows:

מ	Ⲅ
יהוה | פִּקַּח עִוְרִים (A)	(B) κύριος ἀνορθοῖ κατερραγμένους
יהוה זָקַף כְּפֹפְיִים (B)	(A) κύριος σοφοῖ τυφλούς
Ⲥ	Sa^L
יְהוָה פָּתַח חַמְצִי (A)	(B) ΠΧΘΕΙC ΝΑCΘΟZΕ ΕΝΕΤΖΗΥ
The Lord opens <i>the eyes of</i> the blind;	The Lord sets up those who have fallen down;
יְהוָה יָרַךְ חַמְצִי (B)	(A) ΠΧΘΕΙC ΝΑΤCΑΒΕ ΝΒΛΛΕ
the Lord sets right those are bent down.	the Lord makes wise the blind.

²⁰⁶ Σοφοῖ is a *hapax legomenon* in Rahlfs's LXX and so the translator's selection of it must have been calculated. In the LXX, διανοίγω/ἀνοίγω renders פקח.

ט^{ps}

יהוה פקח אבסנין דמתילין לסמיין (A)

Yahweh opens *the eyes of* strangers, who are
comparable to blind people;

יהוה זקיף כפיפין (B)

The Lord lifts up those who are bowed down.

iuxta Hebr

(A) *Dominus inluminat caecos*

The Lord gives light to the blind;

(B) *Dominus erigit adlisos*

The Lord raises up those who have been bent
down.

Syh

יהוה חכמך לעבדך (A)

The Lord makes wise the blind;

יהוה יאיר לעספך (B)

the Lord sets right those who have been thrown
down.

Ga

(A) *Dominus inluminat caecos*

The Lord gives light to the blind;

(B) *Dominus erigit adlisos*

The Lord raises up those who have been bent
down.

Notably, Ga and Syh, as daughter versions of **ט**, deviate from the text of PCO in favor of the **מ** word order. Although it is possible that **ס** had influence upon Syh in this

instance, Hiebert (1989:228-229) considers it unlikely.²⁰⁷ Both traditions, PCO on the one hand and מ on the other, must be quite old, which makes choosing one in favor of the other difficult. I shall return to this point again below.

5.6.9.2 Σοφώω/קפ

Since Ga supports the word order of מ and is also a significant daughter version of ⚡, the relationship between Hebrew, Greek, and Latin may be of importance. Σοφοῖ (pres act indic 3s σοφώω) “to make wise” (GELS 629*) or “give wisdom” (related to σοφός “wise, skillful”) is a neologism and *hapax legomenon*, evidently representing קפ (so also *inlumino* “to give light to” in ⚡).

קפ, regularly part of the idiom “open the eyes” (*HALOT* II:959.1a*; BDB 824.1*), occurs only once in the Psalms but 35x overall in the HB. Jerome generally rendered קפ “open” with *aperio* “open.” When *aperio* renders קפ, ⚡ juxtaposes other options, namely *διανοίγω/ἀνοίγω*,²⁰⁸ *εἰσβλέπω*,²⁰⁹ *ἀναβλέπω*,²¹⁰ and *λόγον ἐποιήσω*.²¹¹ As the idiom goes, קפ [(δι)ανοίγω/*aperio*] is normally accompanied by its object רע [ὀφθαλμός/*oculus*], but it is evidently omitted in our verse. Further, in a few instances the adjective קפ (קפ) “be able to see” is equated with sight itself and so we find *video* “to see” [βλέπω] in Ex 4:11, though also *prudens* (adj) “wise, aware” [βλέπω] in Ex 23:8 (to be discussed) and finally, *inlumino* “give light to, enlighten” [σοφώω] in our verse (Ps 145[146]:8).

These renderings also correspond with the multiple meanings of the idiom “open one’s eyes.” In 2 Kg 4:35 a child “opens his eyes” after Elisha brings him back to life.

²⁰⁷ Hiebert (1989:228-229) does argue that ⚡ influenced Syh in Ps 70(71):1; 101(102):1; and 138(139):1.

²⁰⁸ Gen 3:5, 7; 21:19; 2 Kg 4:35; 6:17[2x], 20[2x]; 19:16; Is 35:5; 42:7, 20; Zech 12:4; Job 27:19; Prov 20:13; Dan 9:18.

²⁰⁹ Is 37:17.

²¹⁰ Is 61:1 (confusion with קפ “opening”); Jer 39:19 (minus in the LXX).

²¹¹ Job 14:3.

Indeed MT-Ps 146:8 may have this mundane sense in view when opening the eyes of the blind (= giving them sight), i.e. as a merciful act for the downtrodden. This has support in that the gift of eyesight to the blind is juxtaposed with giving food to the hungry; basic physical needs are met. In other instances opening one's eyes (and also ears, see Is 42:20) is a way to express one's awareness and attentiveness to act in behalf of some situation or person (e.g. a prayer, see 1 Kg 8:52; Neh 1:6; Ps 33[34]:15; Is 37:17). In Job 14:3 it is an acknowledgement that the Lord knows all that human beings do and thus holds them accountable for their actions. 2 Kg 6:17 refers to Elisha's servant's ability to see the spiritual dimension (i.e. horses and chariots) around him.

Opposite פקח are the blind (עוֹר) (*HALOT* I:803*). In Ps 145(146):8 the blind (τυφλούς/ים) may lack physical sight (e.g. Ex 4:11) or, in a figurative sense (BDB 734.2*), may be helpless because they lack cognitive or spiritual awareness. BDAG (1021.2*) nuances τυφλός of our verse as one who is “unable to understand, incapable of comprehending, blind, of mental and spiritual blindness in imagery.”²¹² This latter, figurative use, also has support in \mathfrak{C}^{ps} , for the Targum equates the non-Israelite, i.e. the stranger, with the spiritually unenlightened. יהוה פקח אכסנין דמתילין לסמיין “Yahweh opens *the eyes of* strangers, who are comparable to blind people.” In Ex 23:8 \mathfrak{V} also renders פקח (\mathfrak{G} βλέπω) with *prudens* “wise, aware,” hence the one who is able to see is wise, but even a bribe blinds the wise (*prudentes*):

\mathfrak{V} : *excaecant etiam prudentes* “also blind the wise”

\mathfrak{M} : יעור פקחים “blind the clear-sighted”

\mathfrak{G} : ἐκτυφλοῖ ὀφθαλμοὺς βλεπόντων “blind the eyes of those who see”²¹³

The fact that Ps 145(146):8 omitted its object in the Hebrew (עיני) only paved the way for \mathfrak{G}^* to also interpret פקח (qal) in the figurative sense discussed above (*HALOT*

²¹² Sa^L has $\mathfrak{B}\lambda\lambda\epsilon$ “blind person,” which according to Crum (38*) always renders τυφλός.

²¹³ \mathfrak{G} represents the verse less figuratively by supplying the object ὀφθαλμοὺς.

II:959.1bii*). Both La^R and Augustine attest to this interpretation with *sapientes facit* (= σοφώ). As already mentioned, Ga renders σοφώ with *inlumino*, which occurs only in the Psalms (16x). Except for σοφώ in 145(146):8, *inlumino* always renders either φωτίζω or ἐπιφάινω.²¹⁴ Indeed the idiom to “open the eyes,” or more directly “make eyes illuminated,” or “give eyes light” occurs with *inlumino*/φωτίζω elsewhere in the Psalms (e.g. Ps 12[13]:4; 18[19]:9).

In *iuxta Hebr*, *inlumino* occurs 43x altogether, but only 5x in the Psalms.²¹⁵ Even the noun *inluminatio* “illumination” (so Ga) renders φωτισμός (from the noun אור) and *iuxta Hebr* typically renders אור with *lux*.²¹⁶ When we compare *inlumino* from Ga against the Greek (φωτίζω, ἐπιφάινω) as well as *iuxta Hebr* in the light of מ (almost always אור hi) we find that the reading of Ga and *iuxta Hebr* – *inluminat caecos* “give light to/enlighten the blind” – diverges slightly from the semantic meaning of both מ and ט* in our verse. Thus the translation equivalents may be charted as follows:

	Ga	ט	מ	<i>iuxta Hebr</i>
12(13):4	<i>inlumino</i>	φωτίζω	אור (hi.)	<i>inlumino</i> “give light to; illuminate”
17(18):29	<i>inlumino</i>	φωτίζω	אור (hi.)	<i>inlumino</i>
18(19):9	<i>inlumino</i>	φωτίζω	אור (hi.)	<i>inlumino</i>
33(34):6	<i>inlumino</i>	φωτίζω	נהר (qal)	<i>confluo</i> “flow”
75(76):5	<i>inlumino</i>	φωτίζω	אור (ni.)	<i>lumen</i> (n) “light”
118(119):130	<i>inlumino</i>	φωτίζω	אור (hi.)	<i>lucidus</i> “bright, shining” (adj)
138(139):12	<i>inlumino</i>	φωτίζω	אור (hi.)	<i>luceo</i> “shine”
66(67):2	<i>inlumino</i>	ἐπιφάινω	אור (hi.)	<i>inlustro</i> “light up”

²¹⁴ According to the marginal reading of Codex Syro-Hexaplaris Ambrosianus, Aquila rendered פקה with אור (ἀνοίγω so Field 1875:302) and Quinta with אור (φωτίζω so Field 1875:302).

²¹⁵ Aside from those mentioned here, see also Ps 118(119):102, where מ has ירה III “to show” and ט* has νομοθετέω “to give the law” (= *legem posuisti*, Ga).

²¹⁶ Ps 27(28):1; 43(44):4; 89(90):8; 138(139):11, though see 77(78):14 where *lumen* renders אור.

118(119):135 *inlumino* ἐπιφάινω אור (hi.) *ostende* “make clear, show, reveal”
 145(146):8 *inlumino* σοφώ פקח (qal) *inlumino*

Jerome’s two versions are ambiguously identical and thus leave the reader to wonder whether when he chooses *inlumino* he has in view the concrete sense, i.e. that the Lord gives blind people eyesight (so possibly מ), or the figurative sense, i.e. that the Lord “enlightens” people (i.e. makes them wise) who are otherwise cognitively or spiritually inept (so ט). If PCO has uncovered ט* here, then *L*, 1219^s, Syh and Ga have likely adjusted toward מ. It is not unknown, however, that Jerome was inconsistent in his handling of the source material behind Ga, sometimes basing his translations on the Hebrew, Greek, or existing Latin manuscripts (Rahlfs 1907:78-79).²¹⁷ Though Hiebert finds the connection unlikely (as mentioned previously), it is possible that Syh referred to S in the light of the apparently misplaced word order of the Greek.²¹⁸ S, after all, would have been the prevailing Syriac Christian translation in circulation during the 5th century and may have acted at times as a kind of “default” text, from which Paul of Tella made reference in his translation of Syh (Hiebert 2000:130). However, in the light of the possibility of shifting among the quatrain discussed above for the sake of assonance, coupled with the fact that ט* has interpreted the Hebrew with unique vocabulary (σοφοῖ) within an idiom also evidenced in other sources (C^{ps}, Ga), it is quite possible that ט* was the originator of the varied word order in the Greek (and hence Sa^L). While we cannot know whether the *Vorlage* also differed from מ in its word order, it is true that S does not support that possibility.

In מ רקז occurs only 3x, twice in Hebrew (Ps 144[145]:14; 145[146]:8), and once in Aramaic (Ezra 6:11). *HALOT* (II:1867*) regards רקז in Biblical Aramaic (from Akkadian *zaqāpu*) as a reference to impalement or crucifixion (so also BDB 1091), as

²¹⁷ If Jerome has based his translation at this point on other Latin MSS, then the significance of Ga as a witness to the OG clause order becomes somewhat reduced.

²¹⁸ S and Syh have only ܠܘܟܘܢ and ܠܘܟܘܢ in common in terms of shared vocabulary.

it relates also to the Syriac word (ܩܠܐ) meaning “to crucify,” or “lift up, hang up” (Driver & Miles 1955:496; CSD 119), noting all the while that the peal passive participle זָקִי followed by the jussive expression יִתְמַחַא עֲלֵהּ in Ezra 6:11, argues that it should be translated “a beam...on to which he will be fixed upright.” According to Jastrow (409) זָקַח (זָקַח) means to “join, put together, put up, erect,” or “restore” something to its proper position.

As an Aramaic loan word, BH likewise attests to זָקַח (qal), not in the sense of hoisting up a person for crucifixion, but merely to, metaphorically, “raise” someone up (HALOT I:279*; BDB 279*). Both uses of זָקַח (זָקַח) in the Psalms are similar.

Ps 144(145):14

סומך יהוה לכל הנפלים וזוקף לכל הכפופים

The LORD upholds all who are falling, and raises up all who are bowed down. (NRSV)

ὑποστηρίζει κύριος πάντας τοὺς καταπίπτοντας καὶ ἀνορθοῖ πάντας τοὺς κατεροραγμένους

The Lord upholds all who are falling and sets upright all who are cast down. (NETS)

Ps 145(146):8

יהוה פקח עורים יהוה זקף כפופים יהוה אהב צדיקים

the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down. (NRSV)

κύριος ἀνορθοῖ κατεροραγμένους, κύριος σοφοῖ τυφλούς

The Lord sets upright those cast down; the Lord makes the blind skilled. (NETS)

Ps 144(145):14 may be juxtaposed with Ps 145(146) partly for reasons of common vocabulary: הנפלים “those who fall down” parallels הכפופים “those who are bent down.”²¹⁹ In the same way that Yahweh “supports” (סמך) the former, he “raises up” (זקף) the latter. On both contexts 𐤆* renders זָקַח with ἀνορθοῖ (ἀνορθόω)²²⁰ with respect to straightening up (BDAG 86) a crippled person (Luke 13:13), or in this

²¹⁹ According to GKC (§117n), it is a “solecism of the later period,” as is indicative of Ethiopic and Aramaic, that זָקַח in 144(145):14 introduces its object with ל (לכל הכפופים), even though 145(146):8 does not.

²²⁰ Even in Ezra 6:11 ὀρθόω “set upright” occurs.

context, making κατερραγμένους to “stand erect” (GELS 56).²²¹ Κατερραγμένους (perf pass ptc masc pl acc καταράσσω) pertaining to people who have been “forcefully” hurled to the ground (GELS 381.2*), was chosen to render the qal passive participle form כפופים “to be bowed down” (HALOT I:493), i.e. as one bent low in humiliation or distress (BDB 496*).²²² In other instances καταράσσω represents טול “to hurl,”²²³ הלם “to smite,”²²⁴ מגר “to throw down,”²²⁵ שלך “to throw, throw down,”²²⁶ כפף “bend down,”²²⁷ ארב “ambush.”²²⁸ In other instances כפף (qal) is rendered as κάμπτω “bend, bend down,”²²⁹ and κατακάμπτω “bend down” (GELS 372),²³⁰ though see Mic 6:6.²³¹ In 𐤄* (145[146]:8) the Lord picks up the person who has been knocked to the ground.

²²¹ So 𐤃 with *erigit* (*erigo*) “raise, erect,” 𐤄^{ps} זקיה, 𐤅 and Syh ܐܘܝܢ “to set upright” (CSD 622.b) not ܐܘܝܢ, Sa^l ܥܘܘܙܐ “set up” (Crum 380.II*).

²²² Ps 144(145):14; 145(146):8.

²²³ Ps 36(37):24.

²²⁴ Ps 73(74):6.

²²⁵ Ps 88(89):45.

²²⁶ Ps 101(102):11.

²²⁷ Ps 144(145):15.

²²⁸ Hos 7:6.

²²⁹ Is 58:5.

²³⁰ Ps 56(57):7.

²³¹ The niphal, with a reflexive nuance “bow oneself before” (HALOT I:493), is represented with ἀντιλαμβάνομαι “to secure” (GELS 59.2).

κύριος ἀγαπᾷ δικαίους

יהוה אהב צדיקים

Occurring 39x in the Psalms, **⚡*** represents אהב (always qal) 37x with ἀγαπάω,²³² and twice with the adjective φίλος “friend” (GELS 716).²³³ Although **⚡*** could have understood אהב as a qal perf 3ms verb (אָהַב), hence ἀγαπᾷ (pres act ind 3s ἀγαπάω), אֲהַב is the eighth of nine participles in מ beginning in v. 6,²³⁴ and the fourth within the יהוה section. Had **⚡*** understood the three participles in this verse (פָּקַח, זָקַף, אָהַב) to be *qatal* forms, we might expect aorist finite verbs, as is typical in the Greek Psalter.²³⁵ Indeed, the participle is sometimes rendered with a finite present form in the Greek, such as with ἀγαπᾷ in Ps 32(33):5; 36(37):28; 86(87):2.

Similar to Ps 36(37):28 where it is said that Yahweh אהב משפט and 32(33):5 אהב צדקה, our verse places emphasis upon people: צדיקים and its equivalent δικαίους, plural and anarthrous, are substantival adjectives referring to righteous or just people (GELS 169.1a*) as opposed to the “wicked/sinners” (v. 9). Given the juxtaposition of the צדיקים and רשעים in the next verse the BHS apparatus suggests, on the analogy of Ps 1:6, that the clauses were misplaced; 8c (יהוה אהב צדיקים) should precede 9b (ודרך רשעים יעות). However, the *Vorlage* of **⚡*** was certainly identical to the consonantal text of מ at this point.

²³² Ps 4:3; 5:12; 10(11):5; 25(26):8; 30(31):24; 32(33):5; 33(34):13; 36(37):28; 39(40):17; 44(45):8; 46(47):5; 51(52):5, 6; 68(69):37; 69(70):5; 77(78):68; 86(87):2; 96(97):10; 98(99):4; 108(109):17; 114(116):1; 118(119):47, 48, 97, 113, 119, 127, 132, 140, 159, 163, 165, 167; 121(122):6; 144(145):20; 145(146):8.

²³³ Ps 37(38):12; 87(88):19.

²³⁴ V. 6 עֲשֵׂה , הַשְׁמֵר; v. 7 עֲשֵׂה , נָתַן, מִתִּיר; v. 8 פָּקַח, זָקַף, אָהַב; v. 9 שֹׁמֵר.

²³⁵ E.g. Ps 10(11):5; 25(26):8; 44(45):8.

5.6.10 Verse 9

κύριος φυλάσσει τοὺς προσηλύτους,
ὀρφανὸν καὶ χήραν ἀναλήμψεται καὶ
ὁδὸν ἀμαρτωλῶν ἀφανιεῖ.

The Lord protects the foreigners, he will pick
up the orphan and widow, but the way of
sinners he will destroy.

יְהוָה | שָׁמַר אֶת־גֵּרִים יְתוֹם וְאַלְמָנָה יְעוֹדֵד וְיִדְדֵהֶם
רְשָׁעִים יַעֲזוֹת:

Yahweh guards the strangers, he helps up the
orphan and widow, but the way of the wicked
he bends.

Verse 9 continues the list of characteristic works of יהוה/κύριος from v. 8. As the poor, the stranger, the orphan, and widow were easily subjected to social abuses (Zech 7:10),²³⁶ v. 9 looks to these, the most helpless in society, to illustrate how the Lord is both helper (v. 5) and how he upholds justice (vv. 7-8).

κύριος φυλάσσει τοὺς προσηλύτους

יהוה שמר את גרים

As with the participles in v. 8, שמר is represented with a finite verb (φυλάσσει).²³⁷ Both φυλάσσω and שמר are nearly synonymous in that they are used to convey protection over a person or thing,²³⁸ hence προσηλύτους is the accusative direct object of φυλάσσει. Indeed φυλάσσω regularly represents שמר in the Psalms.

⊗* represents the *nota accusativi* את (GKC §117a) with the article τοὺς (see n. 94 above) even though the direct object גרים is anarthrous. In the Psalms גר “protected citizen, stranger” (*HALOT* I:201*; BDB 158.2*) occurs only 4x and is rendered with

²³⁶ Zech 7:10 (NRSV) warns: “Do not oppress the widow (אלמנה/χήρα), the orphan (יתום/ὀρφανός), the alien (גר/προσηλύτος), or the poor (ענה/πένης); and do not devise evil in your hearts against one another.”

²³⁷ According to J-M (§121.h) the participle used as a predicate approximates the *yiqtol*.

²³⁸ GELS 722.1a; BDAG 1068.2b; *HALOT* II:1582.2b

παροικος “short-term resident alien” (GELS 536.2) two times,²³⁹ and προσήλυτος “one who has arrived at a place as foreigner” (GELS 594-95)²⁴⁰ two times.²⁴¹ Of the standard LXX translation of גר with προσήλυτος, Tov (1990:175) contends: “In the OT גר denotes the ‘stranger’, but in postbiblical Hebrew it was used as ‘someone who joined the religion of the Israelites’, especially in the phrase גר צדק (cf. also the Aramaic גיורא ‘proselyte’). The Greek translators represented גר in accordance with the linguistic reality of their own times almost exclusively by προσήλυτος, a word which apparently was coined to denote the special meaning of גר in postbiblical times.” Evidently גרים is plural here for the sake of assonance, as it is nowhere else in the Psalms:

v. 7 לעשוקים לרעבים אסורים

v. 8 עורים כפופים צדיקים

v. 9 גרים רשעים

ὄρφανὸν καὶ χήραν ἀναλήμψεται

יתום ואלמנה יעודד

Until this clause, there has been no representation of Ps 146 in the DSS. As noted in the introductory comments to the psalm, 11QPs^a has יתום ואלמנה יעודד ודרך (verbatim to the consonantal text of מ), followed by additional material from other psalms.

In the Psalms יתום “orphan,” which occurs 8x, is always represented with ὄρφανός and ὄρφανός always represents יתום. Whereas *HALOT* (I:451*) defines יתום as a “boy that has been made fatherless” (also BDB 450*) or as a motherless animal, GELS (507) specifies that an ὄρφανός is a “child without both parents.” Nevertheless, there are

²³⁹ Ps 38(39):13 and 118(119):19

²⁴⁰ Ps 93(94):6 and 145(146):9

²⁴¹ See additional comment on גר in ch. 4, Ps 38(39):13.

instances in Greek literature where the loss of one parent is sufficient for the label (BDAG 725.1; ND 4:162-164).²⁴²

Similarly, in the Psalms, אִלְמָנָה “widow” (*HALOT* I:58*; BDB 48*) is always represented with χήρα and χήρα always represents אִלְמָנָה.²⁴³ Indeed, Ps 145(146):7-9 illustrates that the “weak” of society are those the Lord helps. The orphan (108[109]:12) and widow (אִלְמָנָה/χήρα) are coupled (67[68]:6; 108[109]:9) as in need of protection, as is the stranger (ἄλλοτριος/προσηλύτος) (93[94]:6; 145[146]:9). So it is in the Psalms that the Lord is helper (βοηθός cf. v. 5) to the orphan (9:35[10:14]), whom he vindicates along with the oppressed (9:39[10:18]) and poor (81[82]:3).

Ἀναλήμψεται (fut act ind 3s ἀναλαμβάνω) “to take up, pick up, lift” + acc (GELS 41.1) represents 3 lexemes in the Psalms: נָשָׂא “carry, lift up” (qal),²⁴⁴ קָח “take, take away” (qal),²⁴⁵ and, as in Ps 145(146):9 and 146(147):6, יָרָע (polel) “to help up” (*HALOT* I:795*), which BDB (728*) glosses “restore, relieve.” Similarly, Ps 146(147):6 says that the Lord “lifts up” (“picks up” so NETS) the gentle (πραεῖς). יָרָע occurs only 6x in the Hebrew Psalter. The remaining instances occur in the hiphil in Ps 49(50):7 and 80(81):9 דיַמְרֹתַי “to inform,” in the hithpolel in Ps 19(20):9 אֲנֹרְתֹהוּ “raise up, make straight” (= יָרָע v. 8 above) and in the piel (“to surround” *HALOT* I:795) in Ps 118(119):61 where שָׂרַע has περιπλέκω “to entangle.” Although ἀναλαμβάνω does not precisely match the more nuanced meaning of יָרָע in the polel, שָׂרַע* does distinguish between the Hebrew stems of יָרָע, and thus chooses a near-synonym in our verse.

²⁴² BDB (450) offers several examples where it is “in no case clear that both parents are dead”: Ho 14:4; Job 6:27, 31:21; Ps 10:14, 18; Prov 23:10.

²⁴³ Both words occur only 5x in the Psalms: Ps 67(68):6; 77(78):64; 93(94):6; 108(109):9; 145(146):9.

²⁴⁴ Ps 49(50):16 “lift up” the voice, as in utter a word; Ps 71(72):3; 138(139):9.

²⁴⁵ Ps 77(78):70

καὶ ὁδὸν ἀμαρτωλῶν ἀφανιεῖ

תּוֹרַת רְשָׁעִים יִעוֹל

Beginning the final clause of v. 9, **⚡*** represents contrastive ו with contrastive καί (GELS 353.4). We first encounter תּוֹרַת רְשָׁעִים in Ps 1:6, which **⚡*** rendered with ὁδὸς ἀσεβῶν. Whether the Hebrew was motivated here by Ps 1 can be debated, but **⚡*** was clearly motivated merely by the text at hand, given the difference. The adjective רשע occurs 82x in the Psalms and is rendered in the Greek Psalter variously, though the predominant equivalents are ἀσεβής (15x) and ἀμαρτωλός (60x), which are sometimes interchangeable; ἀνομία and ἄνομος are uncommon. **⚡***, with few exceptions, represents singular רשע for a singular equivalent (e.g. ἀσεβής, ἀμαρτωλός) and plural רשעים for a plural equivalent (e.g. ἀσεβεῖς, ἀμαρτωλοί), as follows:

רְשָׁעִים

רשע

- | | |
|--|---|
| <ul style="list-style-type: none"> • ἄνομος (pl) Ps 103(104):35 • ἀσεβής (pl) Ps 1:1, 4, 6; 11(12):9; 16(17):9; 16(17):13; 25(26):5; 30(31):18; 36(37):28; 36(37):38 • ἀμαρτωλός (sg) Ps 81(82):4 • ἀμαρτωλός (pl) Ps 1:5; 3:8; 7:10; 9:18; 10(11):2; 10(11):6; 27(28):3; 35(36):12; 36(37):14, 16, 17, 20, 34, 40; 57(58):4, 11; 67(68):3; 72(73):3, 12; 74(75):9, 11; 81(82):2; 90(91):8; 91(92):8; 93(94):3; 100(101):8; 105(106):18; 118(119):53, 61, 95, 110, 119, 155; 140(141):10; 144(145):20; 145(146):9; 146(147):6 • ἀμαρτάνω (pl ptc) Ps 74(75):5 | <ul style="list-style-type: none"> • ἀνομία /ἄνομος (sg), Ps 5:5; 44(45):8 • ἀσεβής (sg), Ps 9:6; 9:23(10:2); 9:34(10:13); 10(11):5; 36(37):35 • ἀμαρτωλός (sg) Ps 9:17; 9:24(10:3); 9:25(10:4); 9:35(10:15); 31(32):10; 35(36):10, 12; 36(37):21, 32; 38(39):2; 49(50):16; 54(55):4; 70(71):4; 93(94):13; 108(109):2, 6; 111(112):10; 128(129):4; 139(140):5, 9 • ἀμαρτωλός (pl) Ps 33(34):22; 138(139):19 • ἀμαρτία (sg) Ps 9:35(10:15) • ἀμαρτάνω (infin) Ps 35(36):2 • καταδικάζω (sg ptc) Ps 108(109):7 |
|--|---|

Ἀφανίζω is fairly common in Rahlfs's LXX with 88 instances.²⁴⁶ It most often represents שמשׁ “make desolate, uninhabited” (23x) and שדשׁ “be destroyed” (12x), though in the Psalms it only occurs two times for צמת “destroy” (93[94]:23) and (pi) תוע “bend, makes crooked” (145[146]:9). Here ἀφανιῖ is a future 3rd sing verb, rendering the Hebrew *yiqtol*, as we might expect. Alexandrinus contests the future verb form ἀφανιῖ for ἀφανίσει, but Thackeray (1909:228-229) long ago noted that future forms in -ίσω in the LXX are mainly variants in A and S.

In מ תוע (12x) occurs mainly in the piel, though also in the qal, pual, and hithpael. Is 50:4 offers the only occurrence of תוע in the qal stem in the HB, though the Isaiah translator appears to have interpreted the qal infinitive תועל as תעל, hence καιρός. Διαστρέφω “make crooked” represents תוע in the pual²⁴⁷ “crooked” and hithpael²⁴⁸ “be stooped,” each occurring in Ecclesiastes a single time. In the piel, תוע (תוע) “to bend” (*HALOT* I:804.1*) or “make crooked” (BDB 736.2*) is represented with ποιέω,²⁴⁹ ἀνομέω “act lawlessly,”²⁵⁰ ἀδικέω “do wrong, injure,”²⁵¹ ταρασσω “trouble,”²⁵² διαστρέφω “make crooked,”²⁵³ καταδικάζω “condemn,” and, as in our

²⁴⁶ Exod 8:5; 12:15; 21:29, 36; Deut 7:2; 13:6; 19:1; Judg 21:16; 1 Sam 24:22; 2 Sam 21:5; 22:38; 2 Kgs 10:17, 28; 21:9; 1 Esd 6:32; Ezra 6:12; Esth 3:6, 13; 13:17; 14:8; 9:24; 1 Macc 9:73; 3 Macc 4:14; 5:40; Ps 93(94):23; 145(146):9; Prov 10:25; 12:7; 14:11; 30:10; Song 2:15; Job 2:9; 4:9; 22:20; 39:24; Wisd 3:16; Sir 21:18; 45:26; Sol 17:11; Hos 2:14; 5:15; 10:2; 14:1; Amos 7:9; 9:14; Mic 5:13; 6:13, 15; Joel 1:17-18; 2:20; Hab 1:5; Zeph 2:9; 3:6; Zech 7:14; Jer 4:26; 12:4, 11; 27:21, 45; 28:3; 29:4; Bar 3:19; Lam 1:4, 13, 16; 3:11; 4:5; 5:18; Ezek 4:17; 6:6; 12:19; 14:9; 19:7; 20:26; 25:3; 30:9; 34:25; 36:4-5, 34-36; Dan 2:44; 8:25; 11:44.

²⁴⁷ Eccl 1:15.

²⁴⁸ Eccl 12:3.

²⁴⁹ The translational equivalence is difficult to determine in Amos 8:5.

²⁵⁰ Ps 118(119):78.

²⁵¹ Job 8:3.

²⁵² Job 8:3; 19:6; 34:12.

²⁵³ Eccl 7:13.

verse with ἀφανίζω “destroy, ruin” (GELS 105.2; BDAG 154.1; LEH 72). These statistics help establish the realization that Ps 145 was, on the whole, rendered isomorphically and isosemantically with regular lexical representations.

In מ Yahweh bends, twists, and thereby deflects and frustrates the plans of the wicked. In ט^{ps} the Lord טלטל “shakes” (Stec 2004:241) them, though Jastrow (536) glosses the ithpael stem, as we have here, with “wander, be exiled” such that the Lord exiles the wicked. ס has שאלץ (infin. שאלץ) “swallow up, drown” (CSD 167), and *iuxta Hebr* has *contereo* “grind, crush, pound to pieces.” The English translations likewise betray as much variation with “makes tortuous” (JPS), “turneth upside down” (KJV), and “opposes” (NET), though the NRSV and ESV have “brings to ruin.” In ט*, by contrast, the Lord explicitly destroys the “way of sinners” altogether, i.e. the sinners themselves.²⁵⁴ Ga has *disperdo* “utterly ruin,” Sa^L טאקס “destroy” (Crum 405) (cf. Ps 142[143]:12), so also Thomson “destroy,” Brenton “utterly remove,” NETS “wipe out,” but Syh שיו “damage, devastate” (CSD 390).

5.6.11 Verse 10

βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου, Σιών, εἰς γενεὰν καὶ γενεάν.

The Lord will reign forever, your God, O Zion, from generation to generation.

יְמִלְךָ יְהוָה | לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ:

Yahweh will reign forever, your God, O Zion, from generation to generation.

Verse 10 ends the Psalm with a proclamation of the Lord’s kingly reign.

βασιλεύσει κύριος εἰς τὸν αἰῶνα

יְמִלְךָ יְהוָה לְעוֹלָם

Unlike the five יהוה-initial sentences in vv. 7-9a, 10a begins a with a *yiqtol* form, with יהוה appearing in second position, hence the word order in ט* by replication (βασιλεύσει κύριος). י מלך (qal) “to be the king,” or “rule” (*HALOT* I:590.2b*; *BDB*

²⁵⁴ By metonymy, the behavior (“way”) of sinners is put for the sinners themselves.

574.1*) occurs only 6x in the Psalms, and in every instance except this verse, as a *qatal* verb.²⁵⁵ In every instance, either אלהים or יהוה is the subject, and in every instance it is represented with βασιλεύω “be king, rule as king” (BDAG 170.1; GELS 114.1) in **⚡**. **⚡**, however, also interprets the nominal form מלך in Ps 9:37(10:16) as a verbal form as does מן (יהוה מלך),²⁵⁶ hence βασιλεύω,²⁵⁷ and possibly rendered רכב “mount and ride” in Ps 44(45):9 with βασίλευε.²⁵⁸ For a discussion of αἰῶνα τοῦ αἰῶνος see verse 6.

ὁ θεός σου, Σιών אלהיך ציון

In B ὁ θεός σου, Σιών also comprises 10a. Nevertheless, אלהיך parallels ימלך יהוה, though now namely ימלך is ellipted, and so in **⚡** (βασιλεύσει) ὁ θεός σου. Only ציון/Σιών functions as a vocative. אלהיך ציון occurs in this precise form in only one other instance in the HB and that in the next psalm (147:12[147:1]). Zion, as in the Temple mount (*HALOT* II:1022.3c*; BDB 851) in parallel with Jerusalem, is a personified sacred place over which the king rules – and indeed in which Yahweh’s presence was to be found – which gives way to the heavens and earth (the cosmos) in Ps 148. Ollenburger (1987) argues extensively that Zion, as a theological symbol, carries with it the intrinsic notion that Yahweh is king who chooses by his own authority to defend his people.

²⁵⁵ Ps 46(47):9; 92(93):1; 95(96):10; 96(97):1; 98(99):1; 145(146):10.

²⁵⁶ *L*, however, has the nominal form βασιλεύς, which is the typical equation in the Psalms with over 60 matches. There has been much discussion pertaining to the meaning of יהוה מלך vis-à-vis the *Sitz im Leben* of the “Enthronement Psalms” (Ps 47, 93-99) in Psalms scholarship (e.g. Gunkel & Begrich 1933; Mowinckel 1961:6-10).

²⁵⁷ Perhaps a *yiqtol*, hence βασιλεύσει (= ימלך ?).

²⁵⁸ Clearly there are discrepancies between the Greek and מן here, but PCO offers no variants for the presence of βασιλεύω.

εἰς γενεὰν καὶ γενεάν לְדָר וּדָר הַלְלוּ יְהוָה

The final stich of v. 10 is elliptical and assumes the verb from 10a as the two lines are parallel:

יְמַלֵּךְ יְהוָה לְעוֹלָם βασιλεύσει κύριος εἰς τὸν αἰῶνα
 (יְמַלֵּךְ) אֱלֹהֶיךָ צִוּוֹן לְדָר וּדָר הַלְלוּ יְהוָה (βασιλεύσει) ὁ θεός σου Σιών εἰς γενεὰν καὶ γενεάν

GELS (127.1) defines γενεά as a “period of time in which a whole body of people born about same time live.” With over 168 occurrences in the HB, דָּוָר stereotypically renders γενεά, though it frequently appears in its defective form (דָּר). לְדָר וּדָר, occurring mostly in the Psalms, is a temporal expression that sometimes parallels עוֹלָם,²⁵⁹ לְעוֹלָם,²⁶⁰ and הַלְעוֹלָמִים.²⁶¹ To be sure, both are figurative expressions denoting a period of time with no foreseeable end. 𐤄* prefers an isomorphic representation where εἰς γενεὰν renders לְדָר and καὶ γενεάν renders וּדָר,²⁶² although in a few instances we find a slight alternative with ἀπὸ γενεᾶς εἰς γενεάν.²⁶³

²⁵⁹ Ps 88(89):2.

²⁶⁰ Ps 32(33):11; 48(49):12; 78(79):13; 101(102):13; 134(135):13; 145(146):10.

²⁶¹ Ps 76(77):8.

²⁶² Ps 32(33):11; 48(49):12; 78(79):13; 88(89):2, 5; 101(102):13; 105(106):31; 118(119):90; 134(135):13; 145(146):10. Elsewhere εἰς γενεὰν καὶ γενεάν occurs only 4x: Ode 9:50 (--); Lam 5:19 (לְדָר וּדָר); Dan 4:3 (--), 34 (--). In Ex 3:15 דָּר לְדָר (without ו) is represented as γενεῶν γενεαῖς.

²⁶³ Ps 9:27(10:6); 76(77):9; 84(85):6.

CHAPTER 6: SUMMARY AND CONCLUSIONS

6.1 OVERVIEW & DELIMITATION

The present work has attempted to examine the semantic meaning of two psalms (Ps 38 and 145) in the Old Greek version. Primary interest was placed in the theoretical “original” Greek (G*) composed by a translator (or translators) as opposed to later revisions or interpretations of these texts. In the process of examining individual psalms of the Greek Psalter, however, it quickly became evident that the relationship between PCO and \mathfrak{N} in terms of lexical-semantic consistency appeared to differ significantly in some psalms in comparison to others. More importantly, the degree to which PCO and \mathfrak{N} differ in terms of lexical representation might indicate an analogous differentiation between G* and its putative *Vorlage*.

A simple isomorphic lexical comparison between individual lexemes in PCO and \mathfrak{N} throughout the entire Psalter does indeed support lexical-semantic differentiation on a scale from 0% to 8.37% (see Appendix). It was concluded that each individual semantic difference must be accounted for on either text-critical grounds or translational-interpretive grounds. No attempt was made to determine the degree to which any psalm may be classified as “literal” or “free.” Psalms 38 and 145, rather, serve as random exemplars from a textual standpoint, the former betraying 7.64% lexical-semantic deviation from \mathfrak{N} and the latter only 1.67% lexical-semantic deviation. It was also felt that the juxtaposition of these two psalms would not only be more interesting than a study on multiple semantically homogenous psalms, for example the final collection of Psalms known as the Final Hallel (LXX-Ps 145-150), but that the process might at least raise the question of lexical homogeneity throughout the Greek Psalter in a new way. Clearly two psalms is an insufficient database for a thorough examination of this issue, but the phenomenon is nonetheless visible. However, no attempt was made in the present research to solve or delve more deeply into this issue.

6.2 TEXTUAL CRITICISM

It was also acknowledged that interpretation of Θ^* presupposes knowledge of the form of the text itself. An understanding of the original form of the text necessarily requires examining its transmission history and history of interpretation, a history refracted by time and scribal activity (1.3.3.4). Since the presumed “original” text is not always certain, one is constantly in danger of overlooking the genuine form for a secondary variant. It then becomes important to consider the origin and even the meaning of the variant readings as well. Textual “development,” then, played a role in the determination of what the form of Θ^* might have been, as well as what it meant from its nascent stage. Since, in circular fashion, an understanding of Θ^* requires an understanding of the *Vorlage*, and vice versa, and both are integral to the study of translation technique, it is critical to cross reference editions and Versions to gain leverage on this complex puzzle. In any case, without embarking on a comprehensive retroversion, it is necessary and methodologically sound to begin with \mathfrak{N} .

To this end a limited foray into textual criticism was needed, not the least of which entertained various Greek Mss (most notably 2110, 2013, and 2119), but various daughter versions including the Old Latin (La^G), the Gallican Psalter (Ga), the Syro-Hexaplaric Psalter (Syh), Coptic witnesses (Sa^B/Sa^L/M), as well as patristic/church citations and Hexaplaric data, i.e. Aquila, Symmachus, Theodotion, and occasionally Quinta and Sexta (1.3.4). Likewise, the textual development of the Greek reflects the history of the Hebrew text, which also experienced its own development. The Dead Sea Scrolls (DSS), \mathfrak{S} , *iuxta Hebraeos*, and \mathfrak{T}^{ps} were selectively compared as well to help triangulate a more confident understanding of the *Vorlage*.

6.3 LITERATURE & METHOD

Chapter 2 surveyed literature pertaining primarily to methodological and hermeneutical discussions presently circulating in Septuagint Studies. By way of introduction to these issues, three recent and prominent translation projects – *A New English Translation of the Septuagint*

(NETS), *La Bible d'Alexandrie* (BdA), and *Septuaginta-Deutsch* (LXX.D) – and related literature were overviewed as contrastive examples of the way scholars have advocated making interpretations of the translated text. Although the principles of the translation projects were examined, the primary focus was not on the translations themselves, but on the hermeneutical and exegetical ramifications those principles may have toward interpreting the LXX. Thus, a minimalist hermeneutic, typified for example by NETS and the interlinear paradigm, should not be equated with NETS or interlinearity; interlinearity is one possible outworking (among many) of a minimalist approach. The same may be said of BdA and a maximalist approach, etc. Having considered the polarity between “minimalist” and “maximalist” assumptions and interpretive strategies as well as approaches that are arguably “complementary” to both, the remainder of the chapter concluded with a brief overview of relevance theory as applied to translation in the light of research by Sperber, Wilson, and Gutt.

With respect to a minimalist disposition, the modern exegete may proceed with the assumptions that the ancient translator operated generally under rules of strict concordance whereby the target text was mapped against its source text in terms of formal correspondence, and that interpretation of the translated text should first consider this correspondence before venturing into other explanations (e.g. Pietersma, Wright, Boyd-Taylor, Stipp). This perspective also generally looks upward to the source text from which it descended and takes interest in the Septuagint as a translation, engages in the quest for the text-critical recovery of the OG, and examines translation technique while attempting to gain an understanding of the relationship between the OG and the Hebrew *Vorlage*.

With respect to NETS (and the NETS commentary series, SBLCS), the originally translated text is assumed to have had a “dependent” and “subservient” relationship with its *Vorlage*, and thus its unique underlying principles may be regarded as stemming from a minimalist approach. Thus, methodologically, NETS is based on an “interlinear” paradigm whereby, among other principles noted (ch. 2), one is justified in turning to the Hebrew for the arbitration of semantically difficult or ambiguous circumstances. If the ramifications of interlinearity are taken beyond translation to exegesis, interpretive control for the modern reader should be necessarily curbed by the presumed text-linguistic design (function) of the translated Greek text, namely, to

bring the intended recipient audience to the form of the Hebrew text circulating at the time, rather than to its meaning, as such.

From the “minimalist” perspective of NETS, the design of the Old Greek is regarded as supplementary to the Hebrew/Aramaic Scriptures; it is not regarded as a freestanding text that was intended to replace the prevailing Hebrew Scriptures. Because of this, the modern interpreter should not make free literary and lexical associations or *assume* compositional freedom and intertextuality in order to understand the Greek, though these features may exist. Rather, some proponents of interlinearity argue that the modern exegete should always bear in mind the “interlinear” *modus-operandi* of the translator in making determinations about the meaning of the OG text. Thus, only textual differences between the Hebrew/Aramaic and Greek amount to exegetically telling information. Decisions about what the translator would or would not have done in any given scenario become largely derivative of the presumed constitutive character of the text, i.e. its interlinearity.

Although proponents of interlinearity claim that it is not a theory of origins, interlinearity does assume a *socio*-linguistic reality in which the translation was drafted in functional subservience to its source based on the expectations of the host culture. Thus, it was concluded in chapter 2 that evidence for subservience, *per se*, must also be made on *extra*-linguistic grounds (e.g. historical context) since it is not an inherently linguistic issue (2.6.2). Semantic subservience should not be uncritically accepted in the light of the “literal” character of LXX books any more than such should be attributed to the many Versions (e.g. **Σ**, Syh, La, and even **Ⲯ**^{ps} in most instances, etc.), which often share identical or similar linguistic characteristics.

Therefore, it was argued, until there is more than just internal support for interlinearity, it should not be adopted as a *universal* explanation/heuristic for the text-linguistic make-up of the Jewish-Greek scriptures, even if minimalist principles continue quite productively. Moreover, only a minority of instances in the translated Greek that is characteristically “unintelligible” (see 2.2.2.7 also 2.10.1.3) or “irregular.”

A maximalist approach (2.3.3), by contrast, interprets the translated Greek text as an independent, autonomous literary work, dislodged from the literary or linguistic restraints it may have once shared with a source text. Interpretation of the Greek from

this perspective does not rely upon information in the source text, but regards the Greek as a freestanding text to be read like a composition, with intertextual connections, a unique theology, and literary design, etc. One example of a maximalist approach is BdA, which, though taking interest in the translator, primarily focuses on reader-oriented interpretation with respect to the different stages in the history of the Greek text. As an anthology of κοινή Greek literature, proponents contend that the translated Greek of the Septuagint must be understood within the context of Greek literature spanning everything from Homer to the Roman historians. When Greek ambiguities arise, the Hebrew should not be invoked for arbitration. Moreover, since any given book of the Septuagint is Greek, its syntax, sentence structure, lexicon, and textual divisions must be interpreted first and foremost from the standpoint of the Greek language and culture. The meanings of words may be specified by the study of their recurrence throughout the LXX and so cross referencing of other LXX texts and intertextuality are explored just as freestanding original compositions often warrant. Therefore, translation of one book presupposes reference to the entire LXX.

According to Utzschneider and Kraus, LXX.D operates from a “complementary” position between the orientations of NETS (SBLCS) and BdA, neither *primarily* attempting to relate the Greek to its *Vorlagen* (*amont*) nor *primarily* to clarify how the Greek was received in its history of interpretation (*aval*). Rather, LXX.D concedes that the OG translators were concerned with mediating between the inherited interpretive tradition (the *Vorlage*) and the contemporary situation and thus it claims to approach the translated Greek text “auf Augenhöhe.” In this way the LXX.D contends that the translators updated their sacred texts in translation based upon the present needs of the recipients. This naturally entails the freedom and justification to read the Greek as a translation (i.e. along with the Hebrew) as well as to treat it as an independent literary work,¹ which also involves interpretation at the discourse level. Nevertheless, in any individual

¹ It should be pointed out that this aspect of LXX.D is not totally unlike the SBLCS (NETS) project at this point, since the later contends that “as much as possible the translated text is read like an original composition in Greek...” See the prospectus of the SBLCS project at: <http://ccat.sas.upenn.edu/ioscs/commentary/prospectus.html>.

instance proponents of the “complementary” position, admittedly, must choose between a minimalist and maximalist hermeneutic, which suggests that a true, middle, alternative to interpretation has not been produced from those used by proponents of NETS or BdA. Rather, in attempting to exploit literary-thematic development in the Greek, sometimes using reception texts of the Greek (e.g. Ra^{Ha}), LXX.D is open to draw from both perspectives.

The final section of chapter 2 focused primarily on relevance theory as applied to translation studies as a theoretically principled way of understanding translating and translation, and to account for the Septuagint as an anthology of mostly translated texts. In this section I proceeded on the assumption that the Septuagint translators were attempting to communicate their Semitic source to a new audience. Interacting with the insights of Dan Sperber, Dierdre Wilson, and especially Ernst-August Gutt, it was suggested that translation may be understood as communication that crosses a language barrier. In essence, it was argued that translations generally, and the LXX specifically, are acts of communication (the target text) about other acts of communication (the source text/*Vorlage*), i.e. as higher order acts of communication. In any individual scenario this may be achieved by replicating the stimulus of the original (“what was said”) – like a direct quotation – or by producing an interpretation of the original (“what was meant”) – like an indirect quotation – with hybrid-gradations of both options along a modal spectrum. It was argued that the full spectrum of interlingual-communication evidently exists within the LXX. In all cases the translator would have been attempting to offer an interpretation of the source. Thus, it was argued that all of the represented text is necessarily appropriate for interpreting what the communicator (translator) intended, not just instances where the translator deviated from the presumed *Vorlage* in terms of normative, stereotypical, or default vocabulary (2.9.1).

With the aforementioned theoretical principles in mind, chapter 3 established numerous methodological principles for the present work. Since textual criticism must necessarily engage the transmission history/history of interpretation (1.2.1.1 and 1.3.4), the present work interacted with numerous Versions and ancient sources to aid in making sense of how **Ⓞ** developed. This naturally holds in relief the initial stage of

textual development (Θ^*) just as \mathfrak{N} gains leverage on the *Vorlage*. In this respect, like the fourth methodological rubric of BdA, the present work has selectively considered the ancient reception and interpretation of Ps 38 and 145.

Indeed the Versions (3.2) generally follow Θ^* (e.g. 38:1, La^G/Ga *in finem*, Sa $\epsilon\pi\chi\omega\kappa \epsilon\beta\omicron\lambda$; 38:2, Sa $\alpha\rho\epsilon\zeta$; 38:5, Sa $\chi\omega\kappa$, La *finis*, Syh $\epsilon\delta\iota\omega$; 145(146):1, Syh $\epsilon\delta\iota\omega$, Sa^{L/B} $\alpha\lambda\lambda\eta\lambda\omicron\gamma\iota\alpha \pi\alpha\lambda\gamma\tau\alpha\iota\omicron\varsigma \mu\eta\zeta\alpha\chi\alpha\rho\iota\alpha\varsigma$, Ga *Alleluia Aggei et Zacchariae*) and \mathfrak{N} (e.g. ss 39, *iuxta Hebr. pro Victoria*; 39:8, \mathfrak{S} $\epsilon\delta\iota\omega$ [x2]; 39:5, \mathfrak{S} $\epsilon\delta\iota\omega$; 39:6, \mathfrak{S} $\epsilon\delta\iota\omega$; 145(146):1, $\mathfrak{Q}/\mathfrak{T}^{\text{ps}}$ יהללה ; IH *Alleluia*) as discussed in chapters 4 and 5, though they sometimes reflect confusion (e.g. 38:2, \mathfrak{S} $\epsilon\delta\iota\omega$ $\epsilon\delta\iota\omega$ [ομοση]) and variant readings (e.g. 38:6, Sa $\pi\alpha\lambda\alpha\varsigma$, La^G *veteres* = $\pi\alpha\lambda\alpha\iota\acute{\alpha}\varsigma$ 2110/B; 38:14, *refrigero* La^G/Ga = $\psi\acute{\upsilon}\xi\omega$ 2013) that aid in determining Θ^* . Aquila and Symmachus more often correct toward an \mathfrak{N} -type text over against more interpretive readings of Θ^* (e.g. 38:2 $\phi\iota\mu\acute{\omicron}\varsigma$; 38:3, $\alpha\lambda\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$, $\sigma\iota\omega\pi\acute{\eta}$; 38:4, $\alpha\nu\epsilon\tau\alpha\rho\acute{\alpha}\chi\theta\eta$; 38:6, $\kappa\alpha\rho\alpha\delta\omicron\kappa\iota\acute{\alpha}$, $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$; Ps 145:5 $\acute{\alpha}\pi\acute{\omega}\lambda\omicron\nu\tau\omicron$); which is more characteristic of Ps 38. Operating on the assumption that, if anything, Θ was gradually corrected toward \mathfrak{N} in the transmission history (and not the other way around), visible instances of Hebraizing aided in making both formal and semantic determinations for Θ^* .

Furthermore, the present work assumed that Ps 38 and 145 were primarily communicative by design (3.3). Not wishing to reconstruct an unknown historical context or to assume later intellectual or theological developments of rabbinic literature, I attempted, largely in a minimalistic fashion (so NETS), to pay attention to what can be determined on a linguistic level via translation technique regarding the choices made in translation. In this way the Greek texts and the presumed *Vorlage* are part and parcel of the translator's context. The present work assumed, however, that the ancient translator as a member of Jewish scribal circles was in the unique position to function as both composer and reader since the translator could also read his own translation as an independent text (so LXX.D) without necessary recall of the translational decisions that produced it. Thus I distinguished between the *translational*

product (3.4.2) and the *independent* product (3.4.3), depending on whether the translator was acting as a writer or a reader toward his product, respectively.

As a translational product Ps 38 and 145 were not only discussed in terms of their textual minutiae, but also as complete psalms that have significance in Greek. Stated differently, both translational choices (see 1.2.1, 3.4.2) as well as literary structure and thematic development were discussed. Thus, throughout the discussion both psalms were simultaneously treated as translational representations *and* literary products. Although the translator could read his literary product irrespective of his translational choices, i.e. as an independent product, the present work did not entertain suggestions as to how he *might* have read it.

6.4 PSALMS 38 & 145

6.4.1 Textual Adjustments

Minor adjustments have been suggested to the text of **מ** as representative of the *Vorlage*: וַאֲדַעָה (38:5); תִּקְוֵתִי, וְתַחֲלֵתִי (38:8); remove אֵל (38:9); וְלֹא (38:10); וְתוֹשֵׁב (38:13); מִמְּוֵי שֶׁפָּה (38:14); אֲסִירִים (145:7). Adjustments to the text of PCO include: ἀπὸ γὰρ τῆς ἰσχύος (38:11). In Ps 38, 2110 indicates slight differences from the text of PCO. Instances marked with an asterisk (*) are possible candidates for **Θ***: ἐν τῇ γλώσση μου* for ἐν γλώσση μου (v. 2, 4); παλαιάς for παλαιστάς (v. 6); ἐγὼ εἶμι ἐν τῇ γῆ for ἐγὼ εἶμι παρὰ σοὶ (v. 13), πάντες μου for πάντες οἱ πατέρες μου (v. 13), > κύριε (v. 13); οὐκέτι οὐ μὴ* for οὐκέτι μὴ (v. 14). Various pluses against **מ** are evident for both psalms: οὐχί (38:8), γὰρ (38:11), ταράσσονται (38:12); καί (145:3); καί (145:4) πάντες (145:5).

6.4.2 Semantic Representation in Ps 38 and 145

In Ps 38 and 145 **Θ*** tends to render verbal forms stereotypically, normally trading aorist forms for (**מ**) *qatal* and *wayyiqtol* forms, and present/future forms for *yiqtol/modal* forms. Most vocabulary is represented in the Greek with regular lexical choices (e.g. **Θ*** retains the generality of אָצִי with ἐξέρχομαι in Ps 145:4; in Ps 38

δίδωμι represents נתן as a stereotype, φυλάσσω regularly represents שמר, χήρα always represents אלמנה), and thus the meaning of both psalms roughly approximates the semantic meaning of the Hebrew text. Moreover, when some of the vocabulary in Ps 38 occurs multiple times, the translator either retained the same Greek word for the Hebrew word, leveled words (i.e. one Greek to more than one Hebrew term), or differentiated words (one Hebrew word with more than one Greek word). The same phenomena occur in 145 as well, although semantic leveling and differentiation rarely occur. Even with lexical replication as the chief relationship, Ps 38 betrays greater variety in semantic representation than Ps 145.

6.4.2.1 Semantic Replication of Multiple Occurrences in Ps 38 & 145

Ps 38	Ps 145
• ἀπό = מן (9, 11 ^{2x})	• αἰνέω = להלל (1, 2)
• γλῶσσα = לשון (2, 4)	• γενεά = דור (10)
• διάψαλμα = הלצה (6, 12)	• εἰς τὸν αἰῶνα = לעולם (6, 10)
• ἐγώ = אני (5, 11; though אנכי 13)	• ἐν = ב (6, 4, 2)
• ἐν = ב (2 ^{2x} , 4 ^{2x} , 7, 12)	• θεός = יהוה (2, 5, 10; אל 5)
• ἡμέρα = יום (5, 6)	• κύριος = יהוה (1, 2, 5, 7, 8 ^{3x} , 9, 10)
• κωφόω = אלם (3, 10)	• ό = תא (9, 1)
• μάτην = לבק (7, 12)	• ποιέω = עשה (6, 7);
• οὐ = אל (7, 10)	• ός = ψ (5, 3)
• ότι = כי (10, 13)	• φυλάσσω = שמר (6, 9).
• πας = כל (6, 9, 12, 13)	
• πλήν = תא (6, 7, 12)	
• στόμα = פה (2, 10)	

6.4.2.2 Semantic Leveling in Ps 38 & 145

<u>Ps 38</u>	<u>Ps 145</u>
<ul style="list-style-type: none"> • ἄνθρωπος = אִישׁ (7, 12), אָדָם (6, 12) • ἀνομία = פְּשָׁע (9), עֲוֹן (12) • κύριος = יְהוָה (8), יהוה (5, 13) • παρὰ = לְ (8), עַם (13) • τίθημι = שָׂמַר (2), נָתַן (6) • τίς = מִי (7), מָה (5^{2x}, 8) • ὑπόστασις = דָּלָה (6), תְּלִיחַת (8) 	<ul style="list-style-type: none"> • γῆ = אֲדָמָה (4), אָרֶץ (6) • ἐπί = בָּ (3^{2x}), לַע (5)

6.4.2.3 Semantic Differentiation in Ps 38 & 145

<u>Ps 38</u>	<u>Ps 145</u>
<ul style="list-style-type: none"> • אֵין = οὐθείς (6), οὐκέτι (14) • אָס = μέντοιγε (7), πλήν (6, 7, 12) • הַבָּה = ματαιότης (6), μάτην (7, 12) • דָּלַח = διαπορεύομαι (7), ἀπέρχομαι (14) • יָדַע = γινώσκω (5, 7), γνωρίζω (5) • בָּ = ὡσεὶ (6), ὡς (12), καθὼς (13) • כָּל = πᾶς (6, 9, 12, 13), σύμπας (6) • שָׂמַר = τίθημι (2), φυλάσσω (2) 	<ul style="list-style-type: none"> • בָּ = ἐν (2, 4, 6), ἐπί (3^{2x})

6.4.3 Ps 38 and 145

6.4.3.1 Overview and Intertextuality

In both Ps 38 and 145 \mathfrak{G}^* never engages in impossible Greek in these psalms, and rarely, if ever, does so in the entire Greek Psalter. Rather, the translator(s) tends to communicate the *Vorlage* with real Greek constructions even though, because of his adherence to source-formal features, they are sometimes stylistically awkward. Aside from intertextual references (Ps 38/Ps 88[89]:1, 4, 7-10, 12, 33, 48; Ps 38:2/Ps 140:3;

Ps 38:6/Eccl 1:2, 4; Ps 38:13/LXX-Ps 118:19; Ps 38:14/Job 7:9, 10:20-21; Ps 145[146]:3a/117[118]:8-9; Ps 145:5/Job 1:21, Gen 2:7, 3:19, 1 Macc 2:63; Ps 145:6/LXX-Exodus 20:11; Ps 144[145] and 145[146]; 38), there are numerous points of noteworthy explication. These, however, occur with greater frequency in Ps 38 than in 145. What follows for both Ps 38 and 145 is a summary listing of the most prominent semantic issues discussed in each psalm.

6.4.3.2 Psalm 38

Ps 38 is an elegy that alternates between embedded prayer (v. 2a, 5-14) and a parenthetical description of the psalmist's circumstances (v. 2b-4). Put differently, the psalmist, who recalls a former prayer, also offers parenthetical background information for the audience (v. 2b-4). The entire psalm is a recollection of prior events, namely, the internal decision to keep quiet before the wicked (v. 3, 10), a prayer, and the plight vis-à-vis the wicked (v. 2) who contextualize it. The psalmist recounts a prior situation in which he had been the object of criticism, a disgrace, before unbelievers. Divine punishment is meted out for sin and the psalmist's realization of his own punishment for sin brings about the notion that the prosperity of the wicked is but futility in the end. Musing about the transitory life (v. 6, 12), the psalmist introduces themes in common with Ecclesiastes and Job. The psalmist has possibly suffered from some ailment, but his chief realization is that life is transitory; human existence comes from God and is frail at best.

In most instances **Ⲫ*** follows the cues of his presumed *Vorlage* closely, matching lexeme for lexeme with Greek near-equivalents. Indeed the translator(s) make use of Greek syntax throughout, though Hebrew word order is typically followed. While the overall message of the psalm is – not surprisingly – similar to **ⲙ**, there are nevertheless many notable features unique to the OG version. The lion's share of these may be attributed to the translator's interpretation over against text-critical explanations.

The superscriptions, however, tend to replicate the source text with isomorphic rigidity. Considering the MSS evidence itself as well as other literary evidence from the Hebrew Bible (e.g. Ezra 3:10; Neh 12:36; 1 Chron 23:5; 2 Chron 7:6), the DSS (e.g.

4Q177; 4Q397; David's Last Words; LXX-Ps 151 [ιδιόγραφος εἰς Δαυιδ]), the NT (e.g. Mark 12:26; Luke 20:42; Matt 22:43-45/ LXX-Ps 109:1; Acts 2:25/LXX-Ps 15:8; Acts 2:34/LXX-Ps 109:1; Acts 4:25/ LXX-Ps 2:1; Rom 11:9/ LXX-Ps 68:22-23; Heb 3:7-8, 4:7/ LXX-Ps 94:7-11), Patristic writings (e.g. 1 Clem 52:2/LXX-Ps 68:32-33; Barnabas 10:10/LXX-Ps 1:1; Jerome *homily* 84/Ps 50; examples from Chromatius; and Theodore Mopsuestia's rewriting of the Syriac superscriptions under the pretense that *all* of them were composed by David), and Rabbinic sources (e.g. *b.Pes 117a* and *m.Abboth 6:10*), it is evident that belief in a Davidic endorsement and, often more explicitly, authorship, was extensive in both second temple Judaism and early Christianity. Since the superscriptions suffer from a dearth of contextual information, G^* often resorted to isomorphic replication, which typically equated to τῷ Δαυιδ when his source read דוד. Although the dative may indicate nothing more than *reference*, it is arguable on contextual grounds that G^* was in fact not unique, but held to David authorship where his source read דוד, irrespective of his use of the dative or genitive. With replication in mind, למנצח was likewise reduced to εἰς τὸ τέλος, with little literary integration or profound intention. Analogously, in this case, La^G/Ga with *in finem* and Sa with ἐπὶ ἔσχατον betray a commitment to replication irrespective of a grander literary point as well.

In v. 2 G^* interprets אשמרה לפי מחסום (“I will keep a muzzle for my mouth”) with ἐθέμην τῷ στόματί μου φυλακὴν (“I appointed a guard for my mouth”), by utilizing a known idiom for interpretive sense. Similarly, בעד (“as long as”) is rendered with συνίστημι (“stand, collaborate”). On the level of syntax, G^* represents בעד with a temporal infinitive governed by an accusative subject ἐν τῷ συστήναι τὸν ἀμαρτωλόν. In contrast Aquila and Symmachus opt for a closer formal representation with ἔτι (38:2). In the same verse מחטוא (“from sinning”) is conveyed with a negative purpose clause (τοῦ μὴ ἀμαρτάνειν) rather than a strictly isomorphic and unintelligible representation where מן might find expression with ἐκ or ἀπό. Contrasting this is מטוב in v. 3, which is represented with ἐξ ἀγαθῶν. For both G^* and N the construction in v. 3 is elliptical.

For **⚡*** (v. 2), the wicked person (עשׂר) is a sinner (ἀμαρτωλός), and so he connects v. 3 with ἀμαρτάνω (= אטחמ) to v. 2 lexically, over against **⚡**. In v. 3 **⚡*** glosses דומיה (“with silence”) with καὶ ἐταπεινώθην (“and I was humiliated”) whereas Aquila uses σιωπή (“silence”). The uncommon niphal form נכר (“to be stirred up”) in combination with כאב (“pain”) is recast within an attested collocation by juxtaposing ἀνεκαινίσθη (“restore, renew”) and ἄλγημα (“pain”). Once again Aquila and Symmachus “correct” toward **⚡** with ἀνεταράχθη (“to be greatly disturbed”). In v. 4 **⚡*** interprets הגי (“sigh”) with μελέτη (“meditation”), possibly because he did not understand the Hebrew word. Although **⚡*** does not convey the alliteration of the Hebrew in v. 2a (אטחמ/הרמשא, φυλάξω/τοῦ μὴ ἀμαρτάνειν; 2b אטחמ/הרמשא, ἐθέμηγν/φυλακὴγν), he does convey parallelism, not only lexically, but morphologically with verbs built on the 6th principle part such as in v. 4 (ἐθερμάνθη → v. 4 ἐκκαυθήσεται).

In v. 5 **⚡*** conveys an explicit concern for how long the psalmist has yet to live by questioning the number of days (τὸν ἀριθμὸν τῶν ἡμερῶν) he “lacks” (ὕστερῶ ἐγώ), whereas in **⚡** the psalmist realizes his transience (לדח). Also in v. 5, **⚡*** handles the cohortative העדא “Let me know” with a purpose clause indicated by ἵνα plus the subjunctive γνῶ (“in order that I may know”). Moreover, with πᾶς ἄνθρωπος ζῶν (“every person living”) as a representation of כל אדם נצב (“every person standing”), **⚡*** places explicit emphasis upon human existence/life, for the subtler, more poetic language of the Hebrew (v. 6).

⚡* seemingly renders particles that occur with great frequency stereotypically (e.g. כִּי/ὅτι; v. 10), but particles that occur less regularly with greater interpretive integration. In 38:6b, 7a-b the threefold repetition of וְ is interpreted with πλήν, μέντοιγε, and πλήν, respectively. Γάρ is also most often a discourse compositional addition (≠ **⚡**) in the Greek Psalter, as in v. 11. There γάρ coheres explicit explanatory logic in the narrative only implicit in **⚡**. Beyond these particles, **⚡*** levels דלח (“lifespan”; v. 6) and הלחוח (“hope”; v. 8) with ὑπόστασις (“existence”), placing emphasis upon the psalmist’s overall existence before God rather than the felt crisis of

his impending death, i.e. the length of his life (so **מ**). Also, **ט*** (v. 7) more specifically interprets צבר (“accumulate”) within a collocation pertaining to wealth or riches (θησαυρίζω) that people vainly collect. Whereas the Hebrew ambiguously makes use of a masculine pronominal suffix (ם) in reference to whatever people “accumulate,” **ט*** utilizes a neuter plural pronoun (αὐτά) as a deictic indicator of the unexpressed object of the verb θησαυρίζω. Considering translation technique, the result is that **ט*** intentionally clarifies the fact that human beings vainly gather up wealth (χρυσίον/ἀργύριον?), ultimately for the benefit of (τίνι = מי) other people. It is perceived as an act of vanity since, as a mortal human, he himself will soon die (v. 7).

Following the psalmist’s realization and articulation that human existence and gain is futile, v. 8 begins a contrastive section where, by means of a series of rhetorical questions. By first shifting אדני to a rhetorical question (οὐχὶ ὁ κύριος), **ט*** portrays that the psalmist begins to acknowledge that there is hope only in the Lord. **ט*** interprets קיה (“to await, hope”) with ὑπομονή (“that which helps one endure, source of strength to endure”). In **מ**, the psalmist’s hope is “for” (ל) the Lord, whereas in **ט*** the psalmist’s existence is “from” (από) the Lord.

As a result of the acknowledgment that existence comes from the Lord, the psalmist turns in prayer (v.9) for deliverance from unfortunate circumstances. By omitting לא (so **מ**) in v. 9, **ט*** introduces a positive clause with ὄνειδος ἄφρονι ἔδωκάς με with the result that God is made culpable for the psalmist’s reproach before fools. In **מ** the psalmist pleads to be spared such a fate. Following the prayer for deliverance in v. 9, verse 10 opens with the psalmist’s realization regarding discipline in his life. V. 10 is more sensibly to be understood as the psalmist’s prayerful confession by means of an internal monologue in which, at some prior time in the presence of sinners (v. 3), he had resolved to keep his mouth shut. Only at those moments, however, was the psalmist committed to his silence; the prayer itself is charged with emotion. In **ט***, over against **מ**, we learn that at least part of the psalmist’s originating plight was that, in his view, God had made him an object of criticism/reproach (ὄνειδος v. 9) from the mouth of the foolish (i.e. unbelievers). In an act of faithful allegiance the psalmist once

again states his position: it is only to God that he will look for answers. Thus the recapitulation of ἐκωφώθην (v. 3) recalls his opening vow of silence.

Looking back to the psalmist's resolved submission before the Lord, v. 10 places emphasis once again on the psalmist's existence (ποιέω) with an explanatory ὅτι-clause. Verse 11 further interprets what it is that the Lord has done to the psalmist (v. 9) in the form of an imperatival appeal. By figurative extension μάστιξ in v. 11 refers to the psalmist's "torment" or "suffering" as a representation for גג ("plague, blow"). Moreover, in the light of \mathfrak{C}^{ps} , \mathfrak{G}^* renders תגת with ἰσχός, either by interpretive tradition, or idiomatic association (38:11).

The psalmist shifts from a personal depiction of his own affliction in v. 11 (μάστιξ/ τῆς ἰσχύος τῆς χειρὸς σου) to a general truism about the Lord's punishment of people for sin. The scope of v. 12 is gnomic and recalls themes introduced in v. 6 and 7, and thus the translation of aorist verbs is timeless. Here \mathfrak{G}^* interpretively renders שׁע ("moth") with ἀράχνη ("spider's web") and חמוד ("what is precious to him") with τὴν ψυχὴν αὐτοῦ ("his soul"). Whereas every person is הבל "vanity" or "transitory" in \mathfrak{N} , in \mathfrak{G}^* every person troubles himself (ταράσσεται) – a word used extensively in the LXX for a multitude of mostly negative Hebrew terms – by vainly hoarding treasure (θησαυρίζει v. 7) and inciting judgment for lawless deeds (ὑπὲρ ἀνομίας).

The final two verses of the psalm comprise the closing stanza. In 38:13 \mathfrak{G}^* renders שמע ("hear") with εἰσακούω meaning to "answer." It is arguable that this verse may have been originally aligned stichometrically with the UE tradition, in contrast to PCO, though there is hardly a noticeable semantic consequence either way. \mathfrak{G}^* interpretively renders several words in 38:14: שׁע ("to gaze, look at") with ἀνίημι ("leave, abandon"), בלג ("to become cheerful") with ἀναψύχω ("be refreshed, revived"), as בלג may have not been understood, and הלך ("walk") with ἀπέρχομαι ("depart"), a euphemism for death. He adds to οὐκέτι, a typical rendering of איני, ὑπάρχω ("be, exist"), in order to bring greater clarity to the realization of mortality. Syntactically, the prefixed preposition בטרם is communicated with πρό + a genitive articular infinitive

τοῦ ἀπελθεῖν. The emphatically fronted accusative personal pronoun, which is the subject, signifies subsequent action to the main verb (ἀναψύξω).

6.4.3.3 Psalm 145

MT-Ps 146, the first psalm of the Final Hallel collection (Ps 146-150), is a “Hallelujah Psalm” by superscription and may be classified as an individual song of thanksgiving. LXX-Ps 145 juxtaposes life and death in terms of reliance upon the Lord for salvation (1-4). In the light of his everlasting kingship (v. 5, 10), the psalmist/Θ* proclaims that the “happy” person (v. 5) does not place his/her hope in humanity (v. 3), but in the Lord alone. In support of the Lord’s superiority, the psalmist/Θ* proclaims, in creedal fashion, that the Lord is creator (v. 6) and a righteous judge and advocate for social justice (v. 7-8). He not only protects the oppressed, feeds the hungry, frees prisoners, makes the blind person aware, but he also reigns as king (v. 10). In this way Ps 145 elucidates ways in which the Lord is “helper” to the righteous.

In typical fashion for this psalm, Θ* largely follows the semantic clues and formal features of his source text. The overall message of the psalm replicates that of מ. With a strict adherence to the formal features of his *Vorlage*, the translator attempts to uniquely interpret its meaning above and beyond lexical-semantic replication in only a few instances. Nevertheless, his Greek syntax departs from Hebrew syntax when necessary.

A clear example of such strict representation may be seen in the superscription of Ps 145(146). Θ* treats יהללה as a transcribed delimiter (αλληλουια) in situations in which it is not syntactically integrated into a sentence, but as a real imperative (αἰνεῖτε τὸν κύριον) in syntactically integrated situations. As a transcription, αλληλουια was most likely introduced into the Greek language by Θ*, as it would have signified genre and liturgical significance to a Greek speaking Jewish audience already familiar with the formulaic role of יהללה in their sacred Hebrew scriptures. In all cases Θ* interprets יהללה contextually. The presence of Ἀγγαίου καὶ Ζαχαρίου is less certain and may be a secondary accretion. One possibility is that it is indeed

original to \mathfrak{G}^* , although the *Vorlage* probably never contained a corresponding attribution.

Indeed, Ps 145:1 (as well as Ps 145[146]-150) is isomorphic to the degree that \mathfrak{N} is represented with an article, whether the Hebrew has an article or not. The imperative plus vocative of v. 1 gives way to first person speech (indicative) in v. 2 and so the discourse shifts attention to the congregation. Verse 3 begins what could be construed as the words to the praise/praise song mentioned in v. 2, or merely the beginning of a new injunction to the, now plural, audience who would recite in the psalm for worship. \mathfrak{G}^* deviates only slightly from the formal cues of the presumed source text, mainly in instances where Hebrew and Greek syntax differ significantly. In v. 3 \mathfrak{G}^* renders וְשִׁי with a masculine plural dative relative pronoun ($\text{o}\acute{\iota}\varsigma$) followed by an explicit copula ($\text{o}\acute{\upsilon}\kappa \ \acute{\epsilon}\sigma\tau\iota\nu = \mathfrak{N}$). Unlike \mathfrak{N} , $\text{o}\acute{\iota}\varsigma$ remains grammatically concordant with its antecedent $\text{u}\acute{\iota}\text{o}\acute{\upsilon}\varsigma \ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ and simultaneously circumvents the need for a resumptive pronoun.

One grammatical peculiarity occurs in verses 3-4. It is likely that \mathfrak{G}^* misaligned the grammatical number in v. 4 from v. 3, and the Versions, albeit inconsistently, corrected toward the Hebrew or copyists “corrected” the mismatch in number for internal cohesion: v. 3 $\text{u}\acute{\iota}\text{o}\acute{\upsilon}\varsigma \ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ (pl)/(sg) \mathfrak{N} בן אדם ; v. 4 $\text{t}\acute{o} \ \pi\nu\epsilon\upsilon\mu\alpha \ \acute{\alpha}\upsilon\tau\omicron\upsilon$ (sg)/(sg) \mathfrak{N} אצת רוחו ; $\text{\acute{\epsilon}\pi\iota\sigma\tau\rho\acute{\epsilon}\psi\epsilon\iota \ \acute{\epsilon}\iota\varsigma \ \tau\acute{\eta}\nu \ \gamma\eta\nu \ \acute{\alpha}\upsilon\tau\omicron\upsilon}$ (sg)/(sg) \mathfrak{N} ישב לאדמתו ; $\text{\acute{\alpha}\pi\omicron\lambda\omicron\upsilon\nu\tau\alpha\iota \ \dots \ \omicron\acute{\iota} \ \delta\iota\alpha\lambda\omicron\gamma\iota\sigma\mu\omicron\acute{\iota} \ \acute{\alpha}\upsilon\tau\omega\nu}$ (pl)/(sg) \mathfrak{N} אבדו עשתנותיו . Verse 5 shifts to the positive alternative, which introduces the second section of the Psalm and its thematic apex. In v. 5 $\text{\mu}\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ is a nominative predicate adjective whose true subject is omitted by ellipsis. Here \mathfrak{G}^* represents $\text{\iota} + \text{\psi}$ with a (possessive) genitive masculine relative pronoun, and the entire relative clause $\text{o}\acute{\upsilon}\dots\beta\omicron\eta\theta\acute{o}\varsigma$ modifies the elided subject, while $\text{o}\acute{\upsilon}$ modifies $\beta\omicron\eta\theta\acute{o}\varsigma$. \mathfrak{G}^* departs from a formal representation of $\text{\beta}\epsilon\epsilon\text{\iota}\text{\rho}\text{\iota}$ by utilizing a predicate nominative ($\beta\omicron\eta\theta\acute{o}\varsigma$) modified by the relative pronoun. $\text{\acute{o} \ \theta\epsilon\acute{o}\varsigma \ \text{\textit{I}\acute{\alpha}\kappa\omega\beta}}$ remains the subject of the relative clause. Verse 6 continues the credal declaration about God begun in v. 5 with a series of adjectival clauses.

Everything from v. 5b through 7b (ending with *πεινωσιν*) serves as a complex prepositional object. Thus verses 5b-7b comprise one sentence with four participles, modifying *κύριον τὸν θεὸν αὐτοῦ*. The final two anarthrous participles *ποιοῦντα* and *διδόντα* may be adverbial, in contrast to the string of articular substantival participles in 145:6 (so **מ**). Verse 8, consisting of three sentences each describing a new work of *κύριος/יהוה*, merely advances what was begun in v. 7. Nevertheless, **ש*** trades three Hebrew participles (*פָּקַח*, *יָקַר*, *אָהַב*) for finite verbs (*ἀνορθοῖ*, *σοφοῖ*, *ἀγαπᾷ*), and like **מ**, employs devices reminiscent of songs, creeds, or chants drafted for recitation. **ש*** does however freely interpret *פָּקַח עוּרִים* (“open *the eyes of* the blind”) figuratively with *σοφοῖ τυφλούς* (“make wise the blind”). Verse 9 continues the list of characteristic works of *יהוה/κύριος* from v. 8. As the poor, the stranger, the orphan, and widow were easily subjected to social abuses (Zech 7:10), v. 9 looks to these, the most helpless in society, to illustrate how the Lord is both helper (v. 5) and how he upholds justice (vv. 7-8). In contrast to **מ** where the Lord bends, twists, and thereby deflects and frustrates (*עות*) the plans of the wicked (v. 9), he explicitly destroys (*ἀφανίζω*) the way of sinners altogether in **ש***, a metonymy for the sinners themselves.

APPENDIX

A1. Purpose & Scope

The comparative (Greek-Hebrew) list below is comprised of every lexeme in both texts of the Psalms that was not considered to be reasonably “isosemantic,” or near synonymous, as discussed in chapter 1. Every single lexeme in both versions was first matched quantitatively and then compared and judged individually in order to create this list.

The purpose of this exercise is to locate, not lexical “inconsistencies” of the type discussed in Wade (2000) and McLay (2001), but to isolate potential textual “issues.” In Wade (2000) and McLay (2001) the much more comprehensive and difficult issue of *translation technique* is at stake.¹ In contrast, the following study does not attempt to tell us how literal or free the Greek Psalter is as a translation;² instead it merely shines a spotlight on potential *text-critical* and/or *translational* issues at the lexical-semantic level – whatever they may be – that require further investigation and explanation. Based on the outcome below, it is evident that, in terms of percentage, there are many more textual text-critical and/or translational “issues” in, say, Ps 54(55) than Ps 12(13); Ps 38(39) and 145(146) reflect a similar situation. Thus, the list below serves as a place to begin.

¹Involved in these studies is the issue of how “literal” or “free” a translation may be considered. McLay (2001) posits a more nuanced attempt than statistical analyses provide by accounting for the semantic fields of words, looking at both paradigmatic and syntagmatic relations. Wade (2000) also exposes problems involved with statistical analyses, particularly in shorter Biblical books that do not possess a large enough database for statistics. Instead she shows that a contextual approach to examining translation technique often sheds light on lexical choices based on grammatical and semantic factors.

²Aside from producing a Hebrew retroversion, it is not clear to the present author what this information necessarily provides or determines in the first place.

A2. Method & Explanation

Following the heading for each new Psalm in the list below is a ratio followed by a percentage (e.g. Psalm 1, 1/103, .98%). The ratio represents counted morphemes in both Rahlfs's *Handausgabe* and BHS; the first number represents the number of lexical-semantic variations (morphemes) in the psalm and the second number the total number of morphemes in the psalm.³ Since the present study considers the percentage of lexical-semantic variation between the Greek and Hebrew, an inherently *comparative* endeavor, the number of morphemes in both the Greek and the Hebrew has been counted and then averaged. In this way, the *quantitative* differences have been first accounted for before comparing *qualitative* differences. For example, Ps 1 has a number of pluses in the Greek (e.g. οὐχ οὕτως 1:4) for which there is no corresponding material in **מ**. In this instance the number of morphemes in the Greek is 110 whereas **מ** has 95; the rounded average is 103. With only one lexical variation identified (λοιμός / פֶּזַע), the ratio 1/103 equates to just less than 1% (.98%). Each psalm has been treated similarly and then compared and ordered by percentage.

In this exercise lexemes have been purposefully taken “out of context” for the sake of comparing simple one-to-one lexical correspondences and so no other features such as grammar or syntax have been considered. Lexical entries and glosses come from LEH (and GELS secondarily) and *HALOT* (and BDB secondarily). Instances in which two words in an isomorphic relationship share a common meaning or gloss among the *full range given* in the lexica were not included in the list. Stated differently, the list is

³ In order to account for two different language systems (Greek and Hebrew) comparatively under one classification, it was decided that the counting of words, or better, “morphemes” would do the greatest justice. Since a “word” can be variously defined, enclitic personal pronoun, or pronominal suffixes (e.g. פֶּזַע 2/ms), have been counted as morphemes (words), since these generally required a representation for the translator in Greek (e.g. σου). Paragogic *he* and *nun* have been eliminated since these do not have a semantic value. Pronominal suffixes on verbs have not been counted as individual morphemes since these do not stand alone in the languages.

comprised of instances in which two words in an isomorphic relationship do not share a common meaning or gloss among the full list provided in the lexica noted.

Not knowing of any software that can isolate lexical-semantic variations of the kind described here, each lexeme represented in the list was judged and chosen manually.⁴ As a result there is an inevitable element of subjectivity involved in determining which lexemes do not correlate semantically (Barr 1979:285), the result of which may include some words that others would reject or exclude some that might be included.⁵ Nevertheless, the overall spectrum of semantic variation that does emerge will not be greatly affected by minor adjustments.

A3. Index

<u>Verse</u>	<u>Ⲅ</u>	<u>Ⲛ</u>	<u>Ⲅ Gloss (LEH)</u>	<u>Ⲛ Gloss (HALOT)</u>
Psalm 1, 1/103, .98%				
1:1	λοιμός	ⲗⲗ	<i>pestilence, pestilent</i>	<i>scoffer</i>
Psalm 2, 5/148, 3.38%				
2:3	ζυγός	ⲉⲃⲏⲧ	<i>yoke, balance scales</i>	<i>cord, rope</i>
2:7	κύριος	ⲗⲗ	<i>Lord, lord, master (noun); lawful (adj)</i>	<i>to, toward</i>
2:9	ποιμαίνω	ⲗⲗⲉⲧ	<i>to herd, to tend</i>	<i>to break, smash, shatter, beat up</i>
2:12	ἠρᾶσσομαι	Ⲛⲥⲗⲗ	<i>to grasp, to lay hold of</i>	<i>to kiss</i>
2:12	παιδεία	ⲃⲗⲗ	<i>instruction, discipline</i>	<i>son</i>

⁴ That being said, the core lexical stock used within my own Excel database comes from Accordance 6.9.2 (Copyright 2006 Oaktree Software, Inc.). The Hebrew vocabulary was derived from the Groves Wheeler Westminster Hebrew Morphology 4.4, and the LXX comes from the Kraft/Taylor/Wheeler Septuagint Morphology Database v. 3.02, which in turn is based on Rahlfs (1935, 1979).

⁵ Certain lexemes – especially *ταράσσω*, *ἀδικία*, *ταπεινός*, *פנה*, *שׂים*, *כּוּן* – continually pose challenges since they tend to be used generically or as a general term for a more specific corresponding word in the Greek or Hebrew. Likewise, verbs often pose challenges when they represent abstract states or processes. For a discussion of *ταράσσω* see Oloffson (1990b:20).

Psalm 3, 2/104, 1.93%

3:7	συνεπιτίθημι	שׂית	<i>to join in attacking</i>	<i>to put, set</i>
3:8	ματαιίως	לְחַיִּי	<i>vainly, weakly</i>	<i>chin, cheek, jawbone</i>

Psalm 4, 1/123, .82%

4:7	σημειώω	נִשָּׂא	<i>to be manifest</i>	<i>to lift, carry, take</i>
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Psalm 5, 4/180, 2.23%

5:1	κληρονομέω	נָחִילֹת	<i>to inherit</i>	<i>Nehiloth; played on the flute?; against sickness disease?</i>
5:10	ἀλήθεια	כֹּן	<i>truth, truthfulness, faithfulness</i>	<i>to be firm, establish, prepare</i>
5:12	ἐλπίζω	חָסָה	<i>to hope</i>	<i>to take refuge</i>
5:12	κατασκηνώω	סָבְדוּ	<i>to live, settle, nest</i>	<i>to cover</i>

Psalm 6, 1.137, .73%

6:8	παράσσω	עָשָׂשׁ	<i>to trouble</i>	<i>meaning uncertain; to swell up?</i>
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Psalm 7, 6/235, 2.56%

7:2	ἐλπίζω	חָסָה	<i>to hope</i>	<i>to take refuge</i>
7:3	λυτρόω	פָּרַק	<i>to ransom, redeem</i>	<i>to tear away</i>
7:7	πέρας	עֲבָרָה	<i>limit, end, boundary</i>	<i>outburst, anger, rage</i>
7:11	βοήθεια	מִגֵּן	<i>help, aid</i>	<i>shield</i>
7:13	στιλβόω	לָטַשׁ	<i>to polish</i>	<i>to sharpen</i>
7:15	συλλαμβάνω	הִרָה	<i>to seize, lay hold of</i>	<i>to conceive</i>

Psalm 8, 4/126, 3.19%

8:1	ληνός	גִּתִּית	<i>winepress</i>	<i>Gittith; unc. musical tech. term: instrument from Gath?; near the winepresses?</i>
8:3	καταρτίζω	יִסְדֵּי	<i>to mend, restore, create, strengthen</i>	<i>to lay a foundation, establish</i>
8:3	αἶνος	עֲדָה	<i>praise</i>	<i>might, strength</i>
8:6	ἄγγελος	אַלְהִים	<i>messenger, angel</i>	<i>God</i>

Psalm 9 (=מִן 9-10), 15/513, 2.93%

9:7	ὄμοφαία	חֶרֶב	<i>sword</i>	<i>site of ruins</i>
9:7	ἦχος	הם	<i>sound, noise; roar</i>	<i>they (m.)</i>
9:10	θλιψις	בְּצָרָה	<i>trouble, tribulation, oppression</i>	<i>drought</i>
9:16	διαφθορά	שִׁחָה	<i>destruction, corruption</i>	<i>pit, trap, grave</i>
9:21	νομοθέτης	מֹרְתֵי־חַיִּים	<i>lawgiver</i>	<i>fear</i>
9:22	θλιψις	בְּצָרָה	<i>trouble, tribulation, oppression</i>	<i>drought</i>
9:23	διαβούλιον	מְזִמָּה	<i>counsel, intrigue</i>	<i>purpose, discretion</i>
9:26	βεβηλόω	חִלְּלֵי־אֱלֹהִים	<i>to desecrate, profane</i>	<i>to prosper; strengthen</i>
9:28	ἄρα	אָלָה	<i>curse</i>	<i>oath</i>
9:29	πλούσιος	חָצֵר	<i>rich</i>	<i>courtyard, village</i>
9:21	νομοθέτης	מֹרְתֵי־חַיִּים	<i>lawgiver</i>	<i>fear</i>
9:22	θλιψις	בְּצָרָה	<i>trouble, tribulation, oppression</i>	<i>drought</i>
9:26	βεβηλόω	חִלְּלֵי־אֱלֹהִים	<i>to desecrate, profane</i>	<i>to prosper; strengthen</i>
9:28	ἄρα	אָלָה	<i>curse</i>	<i>oath</i>
9:29	πλούσιος	חָצֵר	<i>rich</i>	<i>courtyard, village</i>

Psalm 10, 3/104, 2.90%

10:2	φαρέτρα	יָתֵר־חֵץ	<i>arrow quiver</i>	<i>cord, bow string</i>
10:3	καταρτίζω	שִׁתֵּן־לִי	<i>to mend, restore, create,</i> <i>strengthen</i>	<i>buttock, foundation</i>
10:6	καταιγίς	זֶלַעַפָּה	<i>squall descending from above,</i> <i>hurricane</i>	<i>rage, fits of hunger</i>

Psalm 11, 2/114, 1.75%

11:7	δοκίμιον	עֲלִיל	<i>test, act of testing</i>	<i>furnace?</i>
11:9	πολυωρέω	זָלַת	<i>to treat with much care, to care</i> <i>for greatly</i>	<i>vileness</i>

Psalm 12, 0/90, 0%**Psalm 13, 0/127, 0%****Psalm 14, 1/82, 1.23%**

14:4	ἀθετέω	מור	<i>to set at naught; to reject (the law); to revolt</i>	<i>to change, exchange</i>
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Psalm 15, 7/160, 4.39%

15:1	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
15:4	ταχύνω	מהרהר ²	<i>to send quickly, to be quick</i>	<i>to acquire as one's wife; give a dowry</i>
15:4	συνάγω	נסדך ¹	<i>to gather, bring together</i>	<i>to pour out</i>
15:4	συναγωγή	גסדך ¹	<i>collection, gathering, synagogue</i>	<i>drink offering; libation</i>
15:4	μυμνήσκομαι	נשא	<i>to remember; remind</i>	<i>to lift, carry, take</i>
15:8	προοράω	שוהר ²	<i>to foresee</i>	<i>to set, place</i>
15:10	διαφθορά	שתת	<i>destruction, corruption</i>	<i>pit, trap, grave</i>

Psalm 16, 5/218, 2.29%

16:4	σκληρός	פריץ	<i>hard, difficult</i>	<i>violent, rapacious</i>
16:7	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
16:12	θήρα	טרף	<i>hunting, snare, trap</i>	<i>to tear</i>
16:13	ὑποσκελίζω	כרע	<i>to trip up, to overthrow</i>	<i>to bow down</i>
16:15	δόξα	תמונה	<i>opinion; glory</i>	<i>form, manifestation</i>

Psalm 17, 16/688, 2.33%

17:3	στερέωμα	סלע ¹	<i>firmness, steadfastness; firmament</i>	<i>rock; cliffs</i>
17:3	βοηθός	צר ¹	<i>help, helper</i>	<i>rock</i>
17:3	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
17:5	ώδίν	קבל ²	<i>birth-pains, pain</i>	<i>rope, cord, snares</i>
17:6	ώδίν	קבל ²	<i>birth-pains, pain</i>	<i>rope, cord, snares</i>
17:9	καταφλογίζω	אכל	<i>to burst into flame</i>	<i>to eat, feed</i>
17:15	πληθύνω	רבב ²	<i>to multiply</i>	<i>to shoot</i>
17:30	ρύομαι	רוץ	<i>to deliver</i>	<i>to run</i>
17:30	πειρατήριον	גדוד ¹	<i>trial; pirates</i>	<i>ridge</i>
17:31	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
17:32	θεός	צר ¹	<i>god, God</i>	<i>rock</i>

17:36	παιδεία	עֲנֻחַ	<i>instruction, discipline</i>	<i>humility</i>
17:37	ἀσθενέω	מעד	<i>to be weak</i>	<i>to slip, shake</i>
17:46	τείβος	מִסְגֵּרַת	<i>path</i>	<i>prison</i>
17:47	θεός	צֵר־אֱלֹהִים	<i>god, God</i>	<i>rock</i>
17:49	ὀργίλος	אָרֶיֶךָ	<i>quick to anger, quick-tempered</i>	<i>also, indeed</i>

Psalm 18, 4/202, 1.99%

18:5	φθόγγος	קוֹל	<i>sound, tone</i>	<i>line, string; voice?</i>
18:7	κατάντημα	תְּקוּפָה	<i>goal, end</i>	<i>turn, circuit, cycle</i>
18:8	νήπιος	פֶּתִי	<i>child</i>	<i>simple, naive</i>
18:15	βοηθός	צֵר־אֱלֹהִים	<i>help, helper</i>	<i>rock</i>

Psalm 19, 4/121, 3.31%

19:2	ὑπερασπίζω	שָׁגַב	<i>to shield, defend</i>	<i>to be too high, be too strong for</i>
19:6	μεγαλύνω	דגל-גדול	<i>to enlarge, magnify, make great</i>	<i>to put up the flag?; row of flags?</i>
19:8	μεγαλύνω	זָכַר	<i>to enlarge, magnify, make great</i>	<i>to remember, name, mention</i>
19:9	συμποδίζω	כָּרַע	<i>to bind the feet</i>	<i>to bow down</i>

Psalm 20, 3/178, 1.69%

20:4	λίθου τιμίου	פֶּזֶז	<i>precious stone</i>	<i>pure, refined gold</i>
20:10	συνταράσσω	בלע-אֵי	<i>to trouble, to confound</i>	<i>to swallow</i>
20:13	περίλοιπος	מִיתָר	<i>remaining, surviving</i>	<i>bow string, tent rope</i>

Psalm 21, 11/417, 2.64%

21:1	ἀντίλημψις	אֵילָה	<i>help, aid, succour, defence</i>	<i>doe of a fallow deer</i>
21:3	ἄνοια	דוּמְיָה	<i>folly, stupidity</i>	<i>silence</i>
21:9	ἐλπίζω	גָּלַל	<i>to hope</i>	<i>to roll</i>
21:13	ταῦρος	אֲבִיר	<i>bull, ox</i>	<i>strong, powerful</i>
21:13	πίων	בֶּשֶׂן	<i>fat</i>	<i>Bashan</i>
21:14	ἀρπάζω	רָחַץ	<i>to snatch away</i>	<i>to tear</i>
21:16	λάρυγξ	מִלְקוֹחַיִם	<i>throat</i>	<i>gums</i>
21:20	βοήθεια	אֵילֹת	<i>help, aid</i>	<i>strength?</i>
21:20	προσέχω	חֹשֶׁה	<i>to pay attention, to give heed</i>	<i>to hurry, hasten</i>

21:22	μονόκερως	רָאֵם	<i>unicorn</i>	<i>wild ox, bull, antelope?</i>
21:22	ταπεινώσις	עֲנָה	<i>humiliation</i>	<i>to answer</i>
Psalm 22, 2/93, 2.15%				
22:2	ἐκτρέφω	נָהַל	<i>to bring up from childhood, to rear</i>	<i>to escort, transport</i>
22:6	κατοικέω	שׁוּב	<i>to settle, dwell, inhabit</i>	<i>to return</i>
Psalm 23, 2/139, 1.44%				
23:5	ἐλεημοσύνη	צָדָקָה	<i>pity, alms</i>	<i>righteousness, justice</i>
23:10	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
Psalm 24, 1/270, .37%				
24:20	ἐλπίζω	חָסָה	<i>to hope</i>	<i>to take refuge</i>
Psalm 25, 5/140, 3.58%				
25:1	ἀσθενέω	מַעַד	<i>to be weak</i>	<i>to slip, shake</i>
25:4	συνέδριον	מַתִּים	<i>council; sanhedrin</i>	<i>men, few</i>
25:8	εὐπρέπεια	מְעֹן־2	<i>goodly appearance, comeliness</i>	<i>hidden lair, dwelling</i>
25:8	εὐπρέπεια	מְעֹן־2	<i>goodly appearance, comeliness</i>	<i>hidden lair, dwelling</i>
25:9	συναπόλλυμι	אֶסֶף	<i>to destroy sb together with</i>	<i>to gather, bring in, gather</i>
Psalm 26, 0/250, 0%				
Psalm 27, 2/170, 1.18%				
27:1	θεός	צֹרֵךְ	<i>god, God</i>	<i>rock</i>
27:7	ἀναθάλλω	עָלָה	<i>to sprout afresh, to flourish</i>	<i>to exult</i>
Psalm 28, 5/130, 3.86%				
28:2	αὐλή	הַדְרָה	<i>courtyard, court</i>	<i>ornament, majesty</i>
28:6	λεπτύνω	רָקַד	<i>to crush, grind to powder</i>	<i>to dance; spring, leap</i>
28:6	ἀγαπάω	שָׁרַן	<i>to love</i>	<i>Sirion</i>
28:6	μονόκερως	רָאֵם	<i>unicorn</i>	<i>wild ox, bull, antelope?</i>
28:9	ἀποκαλύπτω	חֲשֵׁף־2	<i>to reveal, disclose</i>	<i>to cause a premature birth</i>
Psalm 29, 2/174, 1.15%				
29:7	εὐθηνία	שָׁלוֹם	<i>prosperity, plenty</i>	<i>quietness, ease</i>

29:8	κάλλος	הַר	<i>beauty</i>	<i>mountain</i>
Psalm 30, 9/382, 2.36%				
30:2	ἐλπίζω	חִסָּה	<i>to hope</i>	<i>to take refuge</i>
30:3	θεός	צֵר־י	<i>god, God</i>	<i>rock</i>
30:4	κραταίωμα	קִלְעֵי	<i>strength, support</i>	<i>rock, cliffs</i>
30:10	ταράσσω	עָשָׂה	<i>to trouble</i>	<i>meaning uncertain; to swell up?</i>
30:11	πτωχεία	עֶוֶן	<i>poverty</i>	<i>iniquity</i>
30:11	ταράσσω	עָשָׂה	<i>to trouble</i>	<i>meaning uncertain; to swell up?</i>
30:14	παροικέω	מְגוֹרֵי	<i>to live near, to live in as a stranger</i>	<i>fright, horror, atrocity</i>
30:19	ἀνομία	עֲתָק	<i>transgression, evil</i>	<i>unrestrained, impudent</i>
30:23	ἔκστασις	חָפַז	<i>illusion, terror</i>	<i>make haste</i>

Psalm 31, 12/175, 6.86%

31:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
31:2	στόμα	רוּחַ	<i>mouth</i>	<i>spirit, breath, wind</i>
31:4	ταλαιπωρία	לָשָׂה	<i>distress, wretchedness, misery</i>	<i>cake</i>
31:4	ἐμπτήγησμι	תָּרַבֵּן	<i>to fix in, to plant in</i>	<i>dry heat</i>
31:4	ἄκανθα	קִיץ	<i>thorny plant</i>	<i>summer</i>
31:6	εὐθετος	מִצָּח	<i>convenient, well fitting</i>	<i>to reach; meet accidentally; find</i>
31:7	περιέχω	נָצַר	<i>to compass, encompass</i>	<i>keep watch, watch over, keep from; protect</i>
31:7	ἀγαλλίαμα	רֵן	<i>joy, rejoicing</i>	<i>Uncertain meaning; song of lament?</i>
31:8	ἐπιστηρίζω	יַעַץ	<i>to cause to rest on</i>	<i>to advise, plan</i>
31:9	σιαγών	עֲדֵי	<i>jaw, jawbone, cheek</i>	<i>piece of jewellery</i>
31:9	ἄγχω	בָּלַם	<i>to squeeze (the jaws or the throat)</i>	<i>to curb, restrain</i>
31:10	μάστιξ	מִכָּאָב	<i>whip, scourge, plague</i>	<i>pain</i>

Psalm 32, 4/254, 1.58%

32:5	ἐλεημοσύνη	צְדָקָה	<i>pity, alms</i>	<i>righteousness, justice</i>
32:6	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
32:7	ἀσκός	יַד	<i>bag, wineskin</i>	<i>dam, heap of water</i>
32:8	σαλεύω	גִּירָה	<i>to shake, cause to rock</i>	<i>to be afraid</i>
Psalm 33, 3/266, 1.13%				
33:1	πρόσωπον	פָּנִים	<i>face</i>	<i>taste, discernment</i>
33:11	πλούσιος	כַּפִּיר	<i>rich</i>	<i>young lion</i>
33:14	παύω	נָצַר	<i>to cease, stop</i>	<i>to watch, keep; protect</i>
Psalm 34, 8/380, 2.11%				
34:3	ρόμφαία	חֶבֶרֶת	<i>sword</i>	<i>spear</i>
34:7	διαφθορά	שִׁחָה	<i>destruction, corruption</i>	<i>pit, trap, grave</i>
34:8	παγίς	שׁוֹאֵה	<i>snare, trap</i>	<i>storm, trouble, desert</i>
34:8	παγίς	שׁוֹאֵה	<i>snare, trap</i>	<i>storm, trouble, desert</i>
34:14	καί	וְ	<i>and, also, even, and yet, but</i>	<i>mother</i>
34:15	κατανύσσομαι	דָּמַם	<i>to be pierced to the heart, to be deeply pained</i>	<i>to be silent, be dumb</i>
34:16	μυκτηρισμός	מְעוֹג	<i>scorn, contempt</i>	<i>victuals</i>
34:20	ὀργή	רָגַע	<i>wrath; anger</i>	<i>living quietly, quiet</i>
Psalm 35, 1/160, .63%				
35:8	ἐλπίζω	חָסָה	<i>to hope</i>	<i>to take refuge</i>
Psalm 36, 6/487, 1.23%				
36:3	πλούτος	אֲמוֹנָה	<i>wealth, riches</i>	<i>steadfastness; trustworthiness, faithfulness</i>
36:7	ίκετεύω	חִלֵּי	<i>to supplicate, to beseech, to entreat</i>	<i>to be in labour; writhe, tremble</i>
36:35	ὑπερψόω	עָרִץ	<i>to exalt exceedingly, to raise to the loftiest height</i>	<i>violent, powerful; to act violently</i>
36:35	κέδρος	אֲזָרְחָה	<i>cedar (tree)</i>	<i>native, full citizen</i>
36:35	Λίβανος	רֶעֶנָּה	<i>Lebanon; frankincense</i>	<i>leafy, luxuriant; juicy</i>

36:40	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
Psalm 37, 6/297, 2.02%				
37:8	ἐμπαιγμός	קלה־1	<i>mockery, mocking</i>	<i>to roast</i>
37:9	κακόω	פוג	<i>to do evil, harm</i>	<i>to turn cold; grow weary; be faint, powerless</i>
37:12	ἐγγίζω	נגַע	<i>to bring near, to bring up to</i>	<i>onset of illness in a general sense; affliction, plague; blow</i>
37:13	ἐκβιάζω	נקשׁ	<i>to do violence to, to force out, expel</i>	<i>to lay snares</i>
37:18	μάστιξ	צַלַע	<i>whip, scourge, plague</i>	<i>stumble, fall, plunge</i>
37:23	προσέχω	חושׁ-1	<i>to pay attention, to give heed</i>	<i>to hurry, hasten</i>
Psalm 38, 16/210, 7.64%				
38:2	τίθημι	שמר	<i>to put, make, appoint</i>	<i>to keep, watch, preserve</i>
38:2	φυλακή	מחסום	<i>guard, watch, prison</i>	<i>muzzle</i>
38:2	συνίστημι	עוד	<i>to associate with, to recommend; to unite, to collect</i>	<i>again, still, longer</i>
38:3	ταπεινός	דומיה	<i>to bring down, to humble,</i>	<i>silence</i>
38:3	ἀνακατανίζω	עבר	<i>to renew</i>	<i>to entangle, put into disorder, bring disaster, throw into confusion, ruin</i>
38:4	μελέτη	הגיג	<i>meditation, thought; study</i>	<i>sighing</i>
38:5	ύστερέω	הדל	<i>late, missing, wanting</i>	<i>refusing, abandoned</i>
38:6	ύπόστασις	הלד	<i>support, foundation, confidence</i>	<i>lifetime, world</i>
38:6	ζάω	נצב-1	<i>to live</i>	<i>to stand</i>
38:8	ύπομένω	קוה-1	<i>to endure, remain, wait upon</i>	<i>await, hope</i>
38:8	ύπόστασις	תולה	<i>support, foundation, confidence</i>	<i>expectation, hope</i>
38:11	ισχύς	תגר	<i>strength, might</i>	<i>blow? Uncertain meaning</i>
38:12	ἀράχνη	עשׁ-1	<i>spider web; spider</i>	<i>moth</i>
38:12	ψυχή	חמד	<i>soul, self, inner life</i>	<i>to desire</i>

38:14	ἀνίημι	שׁעה	<i>to send back, throw up, leave, lift up, forgive, relax</i>	<i>to gaze</i>
38:14	ἀναψύχω	בלג	<i>to recover, to revive, to refresh</i>	<i>to cause to flash; to become cheerful, to brighten up</i>
Psalm 39, 8/306, 2.62%				
39:2	προσέχω	נטה	<i>to pay attention, to give heed</i>	<i>to stretch out</i>
39:3	ταλαιπωρία	שׁוא־1	<i>distress, wretchedness, misery</i>	<i>wasteland? Uncertain meaning</i>
39:5	ὄνομα	שׁים	<i>name</i>	<i>to put, set</i>
39:5	ματαιότης	רהב	<i>futility</i>	<i>Rahab; raging</i>
39:5	μανία	שׁוט	<i>madness</i>	<i>to turn aside, move</i>
39:7	καταρτίζω	כרה־1	<i>to mend, restore, create, strengthen</i>	<i>to hollow out, dig</i>
39:12	μακρύνω	כלא	<i>to prolong, to lengthen</i>	<i>to restrain, shut up, withhold</i>
39:14	προσέχω	חשׁו־1	<i>to pay attention, to give heed</i>	<i>to hurry, hasten</i>
Psalm 40, 3/189, 1.59%				
40:3	χείρ	נַפֶּשׁ	<i>hand</i>	<i>soul, dead soul</i>
40:9	κατατίθημι	יצק	<i>to lay, place</i>	<i>to pour out</i>
40:10	πτερνισμός	עקב	<i>deception, cunning treachery, back-stabbing</i>	<i>heel, hoof, footprint</i>
Psalm 41, 6/223, 2.69%				
41:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
41:5	τόπω σκηνης	סד	<i>"place of a tent"</i>	<i>undertaking/throng? Uncert. meaning</i>
41:5	θαυμαστός	דה	<i>marvelous, wonderful</i>	<i>lead slowly? Uncertain meaning</i>
41:6	συνταράσσω	המה	<i>to trouble, to confound</i>	<i>to make a noise, be tumultuous</i>
41:10	ἀντιλήπτωρ	סלע־1	<i>helper, protector</i>	<i>rock, cliffs</i>
41:12	συνταράσσω	המה	<i>to trouble, to confound</i>	<i>to make a noise, be tumultuous</i>
Psalm 42, 1/106, .95%				

42:5	συνταράσσω	המה	<i>to trouble, to confound</i>	<i>to make a noise, be tumultuous</i>
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Psalm 43, 7/356, 1.97%

43:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
43:6	ἐξουθενώ	בוס	<i>to disdain, to set at naught</i>	<i>to tread down</i>
43:10	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
43:17	παρακαλέω	גָּדַה	<i>to urge, exhort, comfort</i>	<i>to revile, blaspheme</i>
43:20	κάκωσις	פָּן	<i>ill treatment, suffering, affliction</i>	<i>jackal</i>
43:26	ταπεινώ	שיח	<i>to bring down, to humble,</i>	<i>to melt away</i>
43:27	ὄνομα	שֵׁם	<i>name</i>	<i>joint obligation; faithfulness; lovingkindness</i>

Psalm 44, 8/266, 3.01%

44:1	ἀλλοιόω	שׁוֹשַׁן	<i>to change, alter, reject, alienate</i>	<i>lily, Shushan, Shoshannim, uncertain meaning</i>
44:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
44:5	ἐντείνω	הָדַר	<i>to stretch tight, to bend</i>	<i>adornment, splendour</i>
44:5	βασιλεύω	רכב	<i>to reign</i>	<i>to mount and ride</i>
44:9	ἐκ	מִן	<i>(+gen) of, out of, from</i>	<i>portion, stringed instrument</i>
44:10	ίματισμός	כְּתָם	<i>clothing, apparel, raiment</i>	<i>gold</i>
44:10	διάχρυσος	אֹפִיר־1	<i>interwoven with gold</i>	<i>Ophir</i>
44:14	δόξα	כְּבוֹדָה	<i>opinion; glory</i>	<i>valuable things</i>

Psalm 45, 6/146, 4.11%

45:1	κρύφιος	עַלְמוֹת	<i>secret</i>	<i>marriageable girl; young woman; Alamoth</i>
45:3	μετατίθημι	מוט	<i>to change the place of, to transfer</i>	<i>to stay</i>
45:7	ταράσσω	המה	<i>to trouble</i>	<i>to make a noise, be tumultuous</i>
45:8	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
45:10	θυρεός	עֲגֵלָה	<i>oblong shield</i>	<i>waggon, cart</i>

45:12	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
Psalm 46, 3/101, 2.97%				
46:5	καλλονή	יָפֵא	<i>beauty ; lustre, pride; excellence</i>	<i>height, eminence</i>
46:8	συνετῶς	מִשְׁכִּיל	<i>wisely, with understanding</i>	<i>Maschil, cult song? Uncert.</i>
				<i>Meaning</i>
46:10	κραταιός	מַגֵּן	<i>strong; vehement; severe</i>	<i>shield</i>
Psalm 47, 7/172, 4.08%				
47:3	ῥίζα	יְפֵה נוֹף	<i>root; origin</i>	<i>"beautiful in elevation"</i>
47:4	ἀντιλαμβάνομαι	מִשְׁנָב	<i>to lay hold of, to take hold of</i>	<i>high point; refuge</i>
47:6	σαλεύω	חָפוּ	<i>to shake; cause to rock</i>	<i>to hurry</i>
47:8	βίαιος	קָדִים	<i>violent; forcible, constrained,</i> <i>hard</i>	<i>on the eastern side, the east</i>
47:9	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
47:10	ὑπολαμβάνω	דַּמְהָה	<i>to ponder, to think about</i>	<i>be like, resemble</i>
47:15	αἰών	מוֹת	<i>age, eternity; lifetime</i>	<i>to die</i>
Psalm 48, 8/270, 2.97%				
48:10	καταφθορά	שְׁחָת	<i>death, destruction</i>	<i>pit, trap, grave</i>
48:12	τάφος	קָרֶב	<i>grave, tomb</i>	<i>entrails, inward parts</i>
48:13	συνίημι	לִין	<i>to understand, to have</i> <i>understanding</i>	<i>to leave overnight, stay overnight</i>
48:13	ἀνόητος	דַּמְהָה	<i>not understanding, unintelligent,</i> <i>senseless</i>	<i>be destroyed</i>
48:14	σκάνδαλον	כְּסָלֶה	<i>trap, snare</i>	<i>self-confidence</i>
48:15	βοήθεια	צִירָה	<i>help, aid</i>	<i>shape, figure; idols</i>
48:15	δόξα	זְבִלָה	<i>opinion; glory</i>	<i>lofty residence</i>
48:21	ἀνόητος	דַּמְהָה	<i>not understanding, unintelligent,</i> <i>senseless</i>	<i>be destroyed</i>
Psalm 49, 12/291, 4.13%				
49:2	ἐμφανῶς	יָפֵעַ	<i>openly, visibly, manifestly</i>	<i>to rise, to shine forth</i>

49:3	καίω	אכל	<i>to light, to kindle, to burn</i>	<i>to eat, feed</i>
49:5	διατίθημι	כרת	<i>to treat, to dispose one so or so</i>	<i>to cut off</i>
49:11	οὐρανός	הר	<i>heaven</i>	<i>mountain</i>
49:11	ώραιότης	יָזַי	<i>beauty; ripeness</i>	<i>lentil-weevil, locust ?</i>
49:13	ταῦρος	אָבִיר	<i>bull, ox</i>	<i>strong, powerful</i>
49:18	συντρέχω	רצהוּ	<i>to run together</i>	<i>to take pleasure in, be favourable</i> <i>to someone, be well disposed</i>
49:19	πλεονάζω	שלח	<i>to be present in abundance; to multiply</i>	<i>to send</i>
49:20	σκάνδαλον	דָּפִי	<i>trap, snare</i>	<i>blemish, fault</i>
49:21	ὕπολαμβάνω	דמהוּ	<i>to ponder, to think about</i>	<i>be like, resemble</i>
49:22	ἀρπάζω	טרף	<i>to snatch away</i>	<i>to tear</i>
49:23	ἐκεῖ	שם	<i>there</i>	<i>to put, set</i>

Psalm 50, 4/263, 1.52%

50:6	νικάω	זכה	<i>to conquer, win</i>	<i>to be clean, pure</i>
50:7	συλλαμβάνω	חילי	<i>to seize, lay hold of</i>	<i>to be in labour; writhe, tremble</i>
50:9	ῥαντίζω	חטא	<i>to sprinkle with, to purify</i>	<i>to miss; wrong (morally), offend</i>
50:12	εὐθής	כון	<i>straightforward, right(eous)</i>	<i>to be firm, establish, prepare</i>

Psalm 51, 6/148, 4.05%

51:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert.</i> <i>Meaning</i>
51:3	ἀνομία	תְּסֻדָּה	<i>transgression, evil</i>	<i>joint obligation; faithfulness;</i> <i>lovingkindness</i>
51:7	ἐκτίλλω	חתה	<i>to pluck</i>	<i>to take away</i>
51:9	βοηθός	מְעוּז	<i>help, helper</i>	<i>mountain stronghold, place of</i> <i>refuge</i>
51:9	ματαιότης	הִוָּהוּ	<i>futility</i>	<i>destruction, threats</i>

Psalm 52, 2/105, 1.90%

52:1	σύνεσις	משכיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert.</i> <i>Meaning</i>
52:6	ἀνθρωπάρεσκος	חנהה	<i>men-pleaser</i>	<i>to decline; encamp</i>
Psalm 53, 1/112, .90%				
53:1	σύνεσις	משכיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert.</i> <i>Meaning</i>
Psalm 54, 27/323, 8.37%				
54:1	σύνεσις	משכיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert.</i> <i>Meaning</i>
54:2	ὑπεροράω	עלם	<i>to disregard, neglect</i>	<i>what is hidden; be concealed</i>
54:3	λυπέω	רוד	<i>to grieve, pain</i>	<i>to roam about freely</i>
54:3	ἀδολεσχία	שיח	<i>idle tales, conversation</i>	<i>praise, lament, worry</i>
54:6	σκότος	פלצות	<i>darkness</i>	<i>shuddering, horror</i>
54:9	προσδέχομαι	חוש	<i>to receive, to take up, to welcome</i>	<i>to hurry, hasten</i>
54:9	σώζω	מפלט	<i>to save</i>	<i>place of refuge</i>
54:9	ὀλιγοψυχία	רוח	<i>discouragement, loss of heart</i>	<i>spirit, breath, wind</i>
54:10	καταποντιζω	בלע	<i>to cast or throw into the sea</i>	<i>to confuse</i>
54:12	τόκος	תד	<i>childbirth, interest</i>	<i>oppression, violence</i>
54:13	ὑποφέρω	נשא	<i>to endure</i>	<i>to lift, carry, take</i>
54:14	ἰσόψυχος	ערך	<i>equal, peer</i>	<i>layer, row; provision, equipment</i>
54:14	ἡγεμών	אלוף	<i>governor, leader, chief</i>	<i>pet, close friend</i>
54:15	ἕδεσμα	סוד	<i>prime meat, delicacies</i>	<i>confidential discussion; secret</i> <i>scheme</i>
54:15	ὀμόνοια	רנש	<i>concord, harmony</i>	<i>unrest</i>
54:16	παροικία	מגור	<i>sojourning in a foreign country, a</i> <i>stay in a foreign place</i>	<i>grain pit, storage room</i>
54:17	εἰσακούω	ישע	<i>to hear, hearken</i>	<i>to deliver, save</i>
54:18	ἀπαγγέλλω	המה	<i>to bring news, to announce, to</i> <i>report</i>	<i>to make a noise, be tumultuous;</i> <i>roar</i>

54:19	ἐγγίζω	קָרַב	<i>to bring near, to bring up to</i>	<i>hostile approach, battle</i>
54:20	ὑπάρχω	יָשַׁב	<i>to be, exist, possess</i>	<i>to sit, dwell</i>
54:21	ἀποδίδωμι	שָׁלוֹם	<i>to give back, to restore, to return</i>	<i>peace, welfare, completeness</i>
54:22	διαμεριζω	חָלַק	<i>to divide</i>	<i>to be smooth, flatter</i>
54:22	ὄργη	מַחְמָאת	<i>wrath; anger</i>	<i>dairy products, butter</i>
54:22	πρόσωπον	פֶּה	<i>face</i>	<i>mouth</i>
54:22	ἐγγίζω	קָרַב	<i>to bring near, to bring up to</i>	<i>hostile approach, battle</i>
54:23	διατρέφω	כֹּל	<i>to sustain, support; feed up</i>	<i>to comprehend; contain, sustain</i>
54:24	διαφθορά	שַׁחַת	<i>destruction, corruption</i>	<i>pit, trap, grave</i>

Psalm 55, 7/187, 3.74%

55:1	λαός	יְהוּדִים	<i>people</i>	<i>dove</i>
55:1	ἅγιος	אֱלֹהִים	<i>sacred, holy</i>	<i>silence</i>
55:7	παροικέω	גֵר־	<i>to live near, to live in as a stranger</i>	<i>to attack</i>
55:8	μηθείς	אִישׁ	<i>no one</i>	<i>distaster; iniquity</i>
55:9	ἐνώπιον	נֶאֱדָר	<i>(+gen) before, in front of</i>	<i>leather bottle</i>
55:9	ἐπαγγελία	סְפָרָה	<i>promise</i>	<i>announcement, promise</i>
55:14	εὐαρεστεύω	הֵלֵךְ	<i>to please, be pleasing</i>	<i>to walk, go</i>

Psalm 56, 3/179, 1.68%

56:2	πείθω	חָסָה	<i>to persuade; believe; trust</i>	<i>to take refuge</i>
56:2	ἐλπίζω	חָסָה	<i>to hope</i>	<i>to take refuge</i>
56:5	ταράσσω	לְהַטִּיב	<i>to trouble</i>	<i>to devour</i>

Psalm 57, 8/141, 5.69%

57:3	συμπλέκω	פָּלַס	<i>to plot; to be woven</i>	<i>to dig through, open; to clear a way, level</i>
57:8	τόξον	קֶחַךְ	<i>(archery) bow</i>	<i>arrow</i>
57:9	κηρός	שֶׁבֶלֶל	<i>wax</i>	<i>snail</i>
57:9	ἀνταναיעώ	הֵלֵךְ	<i>to remove from</i>	<i>to walk, go</i>
57:9	ἐπιπίπτω	נָפַל	<i>to fall, fall upon, attack</i>	<i>miscarriage</i>

57:9	πῦρ	אֵשׁ	fire	woman, wife
57:10	ἄκανθα	סִר	thorny plant	cooking pot, basin
57:11	χείρ	פֶּעַם	hand	beat, foot, time

Psalm 58, 10/269, 3.72%

58:2	λυτρόω	שָׁגַב	to ransom, redeem	to be too high, be too strong for
58:4	ἐπιτίθημι	גִּירָה	to lay on, place, put, add	to attack
58:6	δύναμις	צָבָא	power, strength	host, army, war, service
58:6	ἐργάζομαι	בָּגַד	to work	to deal treacherously with
58:7	λιμώσσω	הָמָה	to be hungry, famished	to make a noise, be tumultuous; to roar
58:10	κράτος	עֲזָרָה	power, might	refuge, protection
58:15	λιμώσσω	הָמָה	to be hungry, famished	to make a noise, be tumultuous; to roar
58:16	γογγύζω	לִין	to mutter, to murmur, to grumble	to leave overnight; to lodge, stay overnight
58:17	δύναμις	עֲזָרָה	power, strength	refuge, protection
58:18	βοηθός	עֲזָרָה	help, helper	refuge, protection

Psalm 59, 9/174, 5.19%

59:1	ἄλλοιόω	שִׁוְשַׁן	to change, alter, reject, alienate	lily, Shushan, Shoshannim; uncertain meaning
59:1	ἔτι	עֵדוּת	yet, still	witness, testimony, law, decree
59:2	ἐμπυρίζω	נִצְהָה	to set on fire, to burn	to fight
59:2	Μεσοποταμία	אַרָם	Mesopotamia	Aram
59:2	Συρία	נְהָרַיִם	Syria, Aram	Naharaim
59:3	οἰκτιρίζω	שׁוּב	to have pity, compassion	to return
59:10	ἐλπίς	רְחֵץ	hope	washbasin
59:10	ὑποτάσσω	רֹעַ	to subject; to submit; subdue	raise the war-cry; shout
59:12	δύναμις	צָבָא	power, strength	host, army, war, service

Psalm 60, 2/109, 1.84%

60:4	ἐλπίς	מְחֻסָּה	hope	refuge
60:8	τίς	מִנָּה	who? what? why?	to number, count, appoint

Psalm 61, 13/181, 7.18%

61:2	ὑποτάσσω	דִּימִיָּה	to subject; to submit; subdue	silence
61:3	θεός	צֵר־וָ	god, God	rock
61:4	ἐπιτίθημι	הוֹת	to lay on, place, put, add	to attack
61:5	τρέχω	רֵצה־וָ	to run	to take pleasure in, be favourable to someone
61:7	θεός	צֵר־וָ	god, God	rock
61:8	θεός	צֵר־וָ	god, God	rock
61:8	βοήθεια	עֲזָרָה	help, aid	refuge, protection
61:8	ἐλπίς	מְחֻסָּה	hope	refuge
61:9	συναγωγή	עֵת	collection, gathering, synagogue	time
61:9	βοηθός	מְחַסֵּה	help, helper	refuge
61:10	ἀδικία	עֵלָה	to be unjust, to do wrong, to act unjustly	to go up
61:11	ἐπιποθέω	הִבַּל	to desire (besides), to yearn after, to long for	to become vain
61:11	ρέω	נוֹב	to flow, to run, to stream	to prosper

Psalm 62, 4/158, 2.53%

62:2	ποσαπλῶς	כַּמָּה	how many times, how often	to yearn
62:7	ὄρθρος	אֶשְׁמוּרָה	dawn, early morning	night watch
62:10	μάτην	שׁוֹאָה	futile, purposeless, vainly	storm, trouble, desert
62:11	παραδίδωμι	נָגַר	to give, to hand over	to flow, be spilled

Psalm 63, 3/126, 2.39%

63:3	πληθος	רֶגֶשׁ	multitude, number	unrest, agitation
63:4	τόξον	קֶחַץ	(archery) bow	arrow
63:8	νήπιος	פֶּתֶאֱם	child	suddenly, surprisingly

Psalm 64, 11/180, 6.13%

64:2	πρέπω	דּוּמִיָּה	<i>to be fitting</i>	<i>silence</i>
64:8	συνταράσσω	שׁבַח־2	<i>to trouble, to confound</i>	<i>to calm, bring to rest</i>
64:8	κύτος	שׁוֹאֵף־2	<i>crown, extent (of a tree); depth</i>	<i>noise, roar</i>
64:11	πληθύνω	נַחַת	<i>to multiply</i>	<i>to pull back; to descend</i>
64:11	γέννημα	גָּדְדוֹד־1	<i>that which is begotten or born; product</i>	<i>wall, furrow</i>
64:11	εὐφραίνω	מִוֵּג	<i>to cheer, to gladden</i>	<i>to wave, sway backwards and forwards</i>
64:12	πίμπλημι	רָעַף	<i>to fill, fulfill</i>	<i>to drip, trickle</i>
64:13	πιαίνω	רָעַף	<i>to make fat, to enrich</i>	<i>to drip, trickle</i>
64:13	ώραῖος	נָהַל	<i>beautiful</i>	<i>grazing place; settlement</i>
64:14	κριός	כֶּרֶם־2	<i>ram</i>	<i>pasture</i>
64:14	πληθύνω	עֲשֶׂה־1	<i>to multiply</i>	<i>to turn, to cover oneself</i>
Psalm 65, 2/255, .78%				
65:11	παγίς	מִצְדָּה־2	<i>snare, trap</i>	<i>mountain stronghold</i>
65:15	μυαλόομαι	מָרָה	<i>to be full of marrow</i>	<i>fatling sheep</i>
Psalm 66, 0/88, 0%				
Psalm 67, 27/486, 5.56%				
67:5	δυσμή	עֲרֵב־2	<i>setting (of sun); west</i>	<i>cloud</i>
67:7	ἀνδρεία	רֶהַב־כּוֹשֵׁף	<i>manliness, courage, virtue</i>	<i>prosperity, happiness</i>
67:7	τάφος	חֲתִימָה	<i>grave, tomb</i>	<i>bare, burned lands</i>
67:10	ἀφορίζω	נִנְּו־2	<i>to separate, divide</i>	<i>to cause rain and snow to fall</i>
67:11	ζῶον	חַיִּיה־3	<i>living being; animal</i>	<i>army</i>
67:12	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
67:13	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
67:13	ἀγαπητός	נָדָד	<i>beloved</i>	<i>to flee, wander</i>
67:13	ώραιότης	נָדָד	<i>beauty; ripeness</i>	<i>to flee, wander</i>
67:14	κλήρος	שֵׁפְתַיִם־1	<i>lot, portion</i>	<i>hooks, pegs?; uncertain meaning</i>
67:15	ἐπουράνιος	שָׁדַי	<i>heavenly</i>	<i>Almighty, Shaddai</i>

67:16	πίων	בָּשָׂן	fat	Bashan
67:16	τυρόω	גָּבַנָּן	to curdle, to make into cheese	many-peaked
67:16	πίων	בָּשָׂן	fat	Bashan
67:17	τυρόω	גָּבַנָּן	to curdle, to make into cheese	many-peaked
67:18	εὐθηνέω	שָׁנְאוּ	to thrive, be prosperous	warriors? Uncertain meaning
67:20	κατευοδόω	עָמַס	to ensure trouble-free completion	to load, carry
67:24	βάπτω	מָחַץ	to dip, to immerse	to smash
67:26	ἄρχων	שִׁיר	ruler	to sing
67:28	ἔκστασις	רַדְהָה־1	illusion, terror	to tread, rule
67:28	ἡγεμών	רִגְמָה	governor, leader, chief	noisy throng; uncertain meaning
67:31	ταῦρος	אַבִּיר	bull, ox	strong, powerful
67:31	ἀποκλείω	רָפַס	to shut off from	to disturb water, muddied
67:31	δοκιμάζω	רָץ	to assay, to test, to prove	silver pieces
67:35	δόξα	עֲזָרָה-2	opinion; glory	refuge, protection
67:35	δύναμις	עֲזָרָה-2	power, strength	refuge, protection
67:36	θαυμαστός	יֵרָא-1	marvelous, wonderful	to fear

Psalm 68, 9/502, 1.79%

68:1	ἄλλοιώω	שׁוֹשַׁן-1	to change, alter, reject, alienate	lily, Shushan, Shoshannim; uncertain meaning
68:7	δύναμις	צָבָא	power, strength	host, army, war, service
68:11	συγκάμπτω	בָּכָה	to cause to bend	to weep
68:21	προσδοκάω	שׁוֹבֵר-1	to expect, to look for	to shatter, break
68:21	συλλυπέομαι	נֹדַד	to share in grief with, to sympathise with	sway, to be aimless, homeless
68:22	χολή	רֵאשׁוֹת-2	gall; gall bladder	poisonous plant
68:23	ἀνταπόδοσις	שְׁלוֹם	giving back in return, rendering, requiting, repayment, recompense	peace, welfare, completeness
68:30	ἀντιλαμβάνομαι	שָׁגַב	to lay hold of, to take hold of	to be too high, be too strong for
68:33	ψυχή	לִבָּב	soul, self, inner life	heart, mind; conscience

Psalm 69, 2/77, 2.60%

69:2	προσέχω	חֹשֶׁךְ	<i>to pay attention, to give heed</i>	<i>to hurry, hasten</i>
69:6	βοηθέω	חֹשֶׁךְ	<i>to aid, to help</i>	<i>to hurry, hasten</i>

Psalm 70, 8/351, 2.28%

70:3	θεός	צֵר־י	<i>god, God</i>	<i>rock</i>
70:3	ὑπερασπιστής	מְעֹזֵן	<i>one who holds a shield over, protector</i>	<i>hidden lair; dwelling</i>
70:3	τόπος	בֹּא	<i>place, position; opportunity</i>	<i>o come</i>
70:3	ὄχυρός	תְּמִיד צֹוֹתָ	<i>strong, firm, lasting, fortified</i>	<i>continually to command</i>
70:3	στερέωμα	סְלֵעַ	<i>firmness, steadfastness; firmament</i>	<i>rock; cliffs</i>
70:6	σκεπαστής	גֹּהַ	<i>protector, defender</i>	<i>to cut off</i>
70:20	πάλιν	שׁוּב	<i>again; in so far as</i>	<i>to return</i>
70:22	ψαλμός	נְבִלָה	<i>song of praise</i>	<i>harp</i>

Psalm 71, 5/266, 1.88%

71:9	Αἰθίοψ	צִי-י	<i>Ethiopian</i>	<i>animals of the desert? Uncertain meaning</i>
71:10	Ἄραψ	שָׁבָא	<i>Arabian, Arab</i>	<i>Sheba</i>
71:14	τόκος	תֶּדָה	<i>childbirth, interest</i>	<i>oppression, violence</i>
71:14	ὄνομα	שֵׁם	<i>name</i>	<i>blood</i>
71:15	Ἀραβία	שָׁבָא	<i>Arabia</i>	<i>Sheba</i>

Psalm 72, 23/323, 7.12%

72:3	ἄνομος	הִלְלֵל	<i>lawless</i>	<i>to be infatuated</i>
72:4	ἀνάνευσις	חֲרָצְבָה	<i>refusal, denial, rejection</i>	<i>bond, pang</i>
72:4	στερέωμα	בְּרִיא	<i>firmness, steadfastness; firmament</i>	<i>fat</i>
72:4	μάστιξ	אוֹל	<i>whip, scourge, plague</i>	<i>body, belly</i>
72:6	κρατέω	עִנַּק	<i>to grasp, be strong, take possession</i>	<i>to seize around the neck</i>
72:6	ἀδικία	שִׁית	<i>wrongdoing, injustice</i>	<i>clothing, garment</i>
72:7	ἀδικία	עֵינַ	<i>wrongdoing, injustice</i>	<i>eye, spring, Ain</i>

72:8	διανοέομαι	מוק	<i>to intend, plan, understand</i>	<i>to mock</i>
72:10	ἡμέρα	מַיִם	<i>day, lifetime, time period</i>	<i>water</i>
72:10	εὐρίσκω	מצה	<i>to find</i>	<i>to wring out slurp</i>
72:12	εὐθηνέω	שָׁלוֹ	<i>to thrive, be prosperous</i>	<i>at ease</i>
72:12	κατέχω	שגה	<i>to hold, withhold</i>	<i>to increase</i>
72:18	δολιότης	דִּלְקָה	<i>deceit</i>	<i>smooth, slippery</i>
72:18	ἐπαίρω	מִשׁוּאַה	<i>to lift up</i>	<i>deception</i>
72:19	ἀνομία	בְּלֶהָה	<i>transgression, evil</i>	<i>sudden terror</i>
72:20	πόλις	עִיר־2	<i>city, town</i>	<i>to arouse, stir up, uncover</i>
72:21	ἐκκαίω	חִמְצָה	<i>to burn, burn out, inflame</i>	<i>to be leavened</i>
72:21	ἀλλοιόω	שִׁנְיָה	<i>to change, alter, reject, alienate</i>	<i>to sharpen</i>
72:22	ἐξουδενόω	בְּעַר	<i>to set at naught, to disdain, to scorn</i>	<i>stupid, uneducated person</i>
72:26	καρδία	שֵׁאֵר	<i>heart</i>	<i>flesh, relative</i>
72:26	σάρξ	לֶבָב	<i>flesh, meat, body, sinful nature</i>	<i>heart, mind; conscience</i>
72:26	θεός	צֵר־1	<i>god, God</i>	<i>rock</i>
72:28	αἴνεσις	מְלֶאכָה	<i>praise</i>	<i>work; handiwork, craftsmanship:</i>

Psalm 73, 13/309, 4.21%

73:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert.</i>
				<i>Meaning</i>
73:1	ὀργίζω	עֵשֶׂן	<i>to be angry</i>	<i>to smoke</i>
73:3	χείρ	פֶּעַם	<i>hand</i>	<i>beat, foot, time</i>
73:6	θύρα	פֶּתוּחַ	<i>door</i>	<i>engraved decoration, engraving</i>
73:7	ἐμπυρίζω	שָׁלַח	<i>to set on fire, to burn</i>	<i>to send</i>
73:8	συγγένεια	יָנָה	<i>kindred, family</i>	<i>to oppress, wrong</i>
73:11	κόλπος	חֶק	<i>bosom, chest</i>	<i>fold of a garment</i>
73:13	κραταιόω	פָּרַר־2	<i>to become strong, prevail</i>	<i>stir, rouse</i>
73:14	Αἰθίοψ	צִי־2	<i>Ethiopian</i>	<i>desert dweller</i>
73:17	ἔαρ	חֶרֶף	<i>spring</i>	<i>winter</i>

73:19	ἔξομολογέω	תּוֹרֶה-2	<i>to confess, admit</i>	<i>turtledove</i>
73:23	ὑπερηφανία	שׁוֹאֵץ-2	<i>pride, arrogance</i>	<i>noise</i>
73:23	μισέω	קוֹם	<i>to hate</i>	<i>to arise, stand</i>
Psalm 74, 3/129, 2.33%				
74:2	ἐπικαλέω	קָרַב-1	<i>to call on</i>	<i>near</i>
74:6	θεός	אֱלֹהִים	<i>god, God</i>	<i>neck</i>
74:9	ἀκρατος	חֲמֵר-2	<i>unmixed, very strong</i>	<i>to foam, boil, cover</i>
Psalm 75, 7/145, 4.83%				
75:3	εἰρήνη	שָׁלוֹם-2	<i>peace</i>	<i>Salem</i>
75:4	κράτος	קִיּוֹן-1	<i>power, might</i>	<i>flash, plague</i>
75:5	αἰώνιος	טָרַף	<i>without beginning or end, eternal</i>	<i>prey</i>
75:6	ἀσύνετος	אֲבִיר	<i>without understanding, not intelligent</i>	<i>strong, powerful</i>
75:7	ἐπιβαίνω	רָכַב	<i>to set foot on, to tread, to walk upon</i>	<i>vehicle, chariot</i>
75:11	ἐνθύμιος	חֲמָה	<i>thought, piece of reasoning, argument</i>	<i>wrath, heat, poison</i>
75:11	ἐορτάζω	חָגַר	<i>to celebrate a festival</i>	<i>to gird oneself</i>
Psalm 76, 5/254, 1.97%				
76:3	ἀπατάω	פּוֹג	<i>to divert, to cheat, to deceive</i>	<i>to grow weary</i>
76:5	φυλακή	שְׂמֶרֶה	<i>guard, watch, prison</i>	<i>eyelid</i>
76:6	μελετάω	נִגְיָנָה	<i>to care for, study, practice, think about</i>	<i>technical musical term; Neginoth</i>
76:11	ἄρχω	חָלַל-2	<i>to begin; to rule over</i>	<i>to grow weak, tired; fall sick, be ill</i>
76:17	ταράσσω	אָרַף-1	<i>to trouble</i>	<i>also, indeed</i>
Psalm 77, 18/948, 1.90%				
77:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>

77:4	ἕτερος	אֲחֵרֹן	<i>other, another</i>	<i>last</i>
77:6	ἕτερος	אֲחֵרֹן	<i>other, another</i>	<i>last</i>
77:9	ἐντείνω	נִשְׁקֵת	<i>to stretch tight</i>	<i>to be armed</i>
77:13	ἄσκος	גַּב	<i>bag, wineskin</i>	<i>dam, heap of water</i>
77:20	τράπεζα	שֹׁמֵר	<i>table</i>	<i>flesh, relative</i>
77:21	ἀναβάλλω	עֲבַר	<i>to lay on, throw on, to defer</i>	<i>show oneself angry, become excited, flare up</i>
77:25	ἄγγελος	אֲבִיר	<i>messenger, angel</i>	<i>strong, powerful</i>
77:26	νότος	קָדִים	<i>south; south wind</i>	<i>on the eastern side, the east</i>
77:31	ἐκλεκτός	בְּחֹר	<i>elect, chosen</i>	<i>young man</i>
77:33	σπουδή	בְּהֵלָה	<i>haste, speed, zeal, pursuit</i>	<i>terror</i>
77:35	βοηθός	צָרָה	<i>help, helper</i>	<i>rock</i>
77:46	ἐρυσίβη	חֲסִיל	<i>blight, mildew</i>	<i>locust, cockroach</i>
77:50	κτῆνος	חַיָּה	<i>animal; cattle</i>	<i>life</i>
77:51	πόνος	אֹנִיָּה	<i>labor, toil; pain</i>	<i>power, wealth</i>
77:55	κληροδοτέω	נָפַל	<i>to distribute land</i>	<i>to fall</i>
77:63	πενθέω	הִלֵּל	<i>to mourn</i>	<i>to praise</i>
77:69	μονόκερως	רוֹם	<i>unicorn</i>	<i>to be high, exalted</i>

Psalm 78, 2/213, .94%

78:1	ὄπωροφυλάκιον	עֵי	<i>hut for one who guards a garden or orchard</i>	<i>heap of ruins</i>
78:8	προκαταλαμβάνω	קָדַם	<i>to overtake, to surprise</i>	<i>to come before, meet</i>

Psalm 79, 11/238, 4.62%

79:1	ἄλλοιόω	שִׁוִּי	<i>to change, alter, reject, alienate</i>	<i>lily, Shushan, Shoshanim</i>
79:5	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
79:5	ὀργίζω	עָשָׂן	<i>to be angry</i>	<i>to smoke</i>
79:5	δοῦλος	עַם	<i>slave, slavish</i>	<i>people, uncle</i>
79:8	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
79:10	ὁδοποιέω	פָּנָה	<i>to prepare a way, to build a road</i>	<i>to turn to one side</i>

79:14	μονιός	יָרִיבִי	<i>alone, solitary</i>	<i>locust, the small creatures that ruin the fields</i>
79:14	ἄγριος	יָדִי	<i>wild</i>	<i>pasture, open field, fields</i>
79:15	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
79:17	ἀνασκάπτω	כַּסַּח	<i>to dig up</i>	<i>to cut off</i>
79:20	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>

Psalm 80, 7/210, 3.34%

80:1	ληνός	גִּתִּית	<i>winepress</i>	<i>Gittith</i>
80:2	βοηθός	עֲזָרָה	<i>help, helper</i>	<i>refuge, protection</i>
80:4	εὐσημος	כָּסָא	<i>conspicuous</i>	<i>full moon</i>
80:7	δουλεύω	עֲבָדָה	<i>to be a slave</i>	<i>to pull along; to go on one's way</i>
80:8	ἀντιλογία	מְרִיבָה	<i>contradiction, lawsuit, controversy</i>	<i>Meribah</i>
80:10	πρόσφατος	זָר	<i>new</i>	<i>strange, prohibited, non-Israelite</i>
80:13	ἐπιτήδευμα	שְׂרָרָה	<i>pursuit, practice</i>	<i>hard-heartedness, stubbornness</i>

Psalm 81, 0/82, 0%**Psalm 82, 7/206, 3.40%**

82:2	ὁμοιώω	דָּמִי	<i>to make like</i>	<i>rest</i>
82:4	ἅγιος	צֶפֶן	<i>holy</i>	<i>to hide</i>
82:5	ἐξολεθρεύω	כַּחַד	<i>to destroy completely</i>	<i>to hide</i>
82:6	ὁμόνοια	לֵב	<i>concord, harmony</i>	<i>heart, inner self</i>
82:9	ἀντίλημψις	זָרָעָה	<i>help, aid, succour, defence</i>	<i>arm</i>
82:13	ἁγιαστήριον	נֶחֱדָה	<i>sanctuary</i>	<i>pasture, grazing place</i>
82:16	ὄργή	סוּפָה	<i>anger, rage</i>	<i>storm, gale</i>

Psalm 83, 13/184, 7.07%

83:2	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
83:4	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
83:6	ἀντίλημψις	עֲזָרָה	<i>help, aid, succour, defence</i>	<i>might, strength</i>

83:6	διατίθημι	עבר ¹	<i>to treat, to dispose one so or so</i>	<i>to pull along; to go on one's way, move through</i>
83:7	κλαυθμών	בכָּא	<i>weeping place</i>	<i>a certain valley; or in general a valley with lush (?) vegetation</i>
83:7	τόπος	מַעַן	<i>place, position; opportunity</i>	<i>spring, source, headwaters</i>
83:7	δίδωμι	עָטַה ¹	<i>to give</i>	<i>to wrap, cover</i>
83:7	νομοθετέω	מִוְרָה ²	<i>to give the law; to legislate</i>	<i>early rain</i>
83:9	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>
83:11	παραρρίπτω	סָפַח	<i>to throw, to toss</i>	<i>to lie on the threshold like a beggar</i>
83:12	ἔλεος	שְׁמֶשׁ	<i>mercy</i>	<i>sun, Shemesh</i>
83:12	ἀλήθεια	מִגְוָה	<i>truth, truthfulness, faithfulness</i>	<i>shield</i>
83:13	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>

Psalm 84, 3/164, 1.83%

84:4	καταπαύω	אָסַח	<i>to put an end to, to stop</i>	<i>to gather, bring in, receive</i>
84:5	ἀποστρέφω	פָּרַר ¹	<i>to turn away</i>	<i>to break, destroy, suspend, foil, make useless</i>
84:9	καρδία	בְּסֵלָה	<i>heart</i>	<i>confidence, folly</i>

Psalm 85, 1/251, .40%

85:11	εὐφραίνω	יָחַד	<i>to cheer, to gladden</i>	<i>to unite</i>
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Psalm 86, 2/325, .62%

86:7	εὐφραίνω	חָוַל	<i>to cheer, to gladden</i>	<i>to whirl, dance, go around</i>
86:7	κατοικία	מַעַן	<i>dwelling (place), habitation</i>	<i>spring, source, headwaters</i>

Psalm 87, 10/245, 4.09%

87:1	ἀποκρίνομαι	עָנָה ⁴	<i>to give answer, to reply</i>	<i>to sing in praise of; uncertain meaning</i>
87:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
87:1	Ἰσραηλίτης	אִזְרָחִי	<i>Israelite</i>	<i>Ezraite</i>

87:4	ἐγγίζω	נגע	<i>to bring near, to bring up to</i>	<i>to touch, strike</i>
87:8	ἐπάγω	ענה ²	<i>to bring upon</i>	<i>to oppress, humiliate; to be afflicted</i>
87:9	παραδίδωμι	כלא	<i>to give, to hand over</i>	<i>to restrain</i>
87:11	ιατρός	רפאים ¹	<i>physician, doctor, healer</i>	<i>dead spirits</i>
87:16	κόπος	גע	<i>labor, trouble</i>	<i>to die</i>
87:16	ταπεινώ	אימה	<i>to bring down, to humble,</i>	<i>fright, terror</i>
87:19	ταλαιπωρία	מחשך	<i>distress, wretchedness, misery</i>	<i>dark place, niche</i>

Psalm 88, 14/663, 2.11%

88:1	σύνεσις	משכיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. Meaning</i>
88:1	Ἰσραηλίτης	אזרחי	<i>Israelite</i>	<i>Ezraite</i>
88:8	ἐνδοξάζομαι	ערץ	<i>to be glorified</i>	<i>to be terrified, be in dread</i>
88:9	δύναμις	צבא	<i>power, strength</i>	<i>host, army, war, service</i>
88:11	ὑπερήφανος	רהב	<i>proud, arrogant</i>	<i>Rahab</i>
88:13	θάλασσα	ימין ¹	<i>sea, lake</i>	<i>right hand, south</i>
88:23	ὠφελέω	שוא	<i>to gain, to benefit</i>	<i>to treat badly</i>
88:27	ἀντιλήμπτωρ	צר ¹	<i>helper, protector</i>	<i>rock</i>
88:39	ἀναβάλλω	עבר ²	<i>to lay on, throw on, to defer</i>	<i>to show oneself angry, become excited</i>
88:44	βοήθεια	צר ¹	<i>help, aid</i>	<i>flint, knife, blade</i>
88:46	χρόνος	עלומים	<i>period of time</i>	<i>youth; youthful strength</i>
88:47	ἀποστρέφω	סתר	<i>to turn away</i>	<i>to hide, conceal</i>
88:48	ὑπόστασις	תלד	<i>support, foundation, confidence</i>	<i>lifetime, world</i>
88:52	ἀντάλλαγμα	עקב	<i>that which is given or taken in exchange, price</i>	<i>heel, hoof, footprint</i>

Psalm 89, 9/239, 3.77%

89:2	πλάσσω	חיל ¹	<i>to form</i>	<i>to be in labour; writhe, tremble</i>
89:5	ἔτος	שנה	<i>year</i>	<i>sleep</i>

89:8	αἰών	עלם ¹	<i>age, eternity; lifetime</i>	<i>what is hidden; be concealed</i>
89:9	μελετάω	הִגָּה	<i>to care for, study, practice, think about</i>	<i>sigh</i>
89:10	πολύς	רַהֲב	<i>much, many</i>	<i>pride? Uncertain meaning</i>
89:10	πραϋτής	שִׁיֵּשׁ	<i>mildness, gentleness, humility</i>	<i>haste</i>
89:10	παιδεύω	עוּ־יָ	<i>to instruct, discipline</i>	<i>to fly</i>
89:12	πεδάω	בּוּא	<i>to bind</i>	<i>to come, bring in</i>
89:17	λαμπρότης	נְעָם	<i>brightness, splendour</i>	<i>kindness</i>

Psalm 90, 7/193, 3.64%

90:1	βοήθεια	סִתָּר	<i>help, aid</i>	<i>secret, hiding place</i>
90:3	λόγος	דְּבַר־ ²	<i>word, speech, message</i>	<i>thorn, sting</i>
90:4	κυκλόω	סָחַרְהָ	<i>to surround, encircle</i>	<i>wall</i>
90:6	πράγμα	דְּבַר־ ²	<i>deed, action, thing</i>	<i>thorn, sting</i>
90:6	δαμόνιον	שֵׁד	<i>demon</i>	<i>to devastate</i>
90:13	ἄσπις	שִׁחַל	<i>shield; asp, snake</i>	<i>lion</i>
90:14	σκεπάζω	שָׁגַב	<i>to cover, shelter</i>	<i>to be too high, be too strong for</i>

Psalm 91, 8/152, 5.28%

91:4	ᾠδή	הִגְיוֹן	<i>song</i>	<i>talking, Higgsaion; uncertain meaning</i>
91:8	διακύπτω	צוּק־ ¹	<i>to bend (the head) in order to see</i>	<i>to bend (the head) in order to see</i>
91:11	μονόκερως	רֵאֵם	<i>unicorn</i>	<i>wild ox, bull, antelope?</i>
91:11	γήρας	בַּלַּל	<i>old age</i>	<i>confound</i>
91:11	πίων	רֵעֵנָה	<i>rich, fertile</i>	<i>fresh? Uncertain meaning</i>
91:12	ἐχθρός	שׁוֹרֵי־ ¹	<i>hostile, enemy</i>	<i>wall</i>
91:15	εὐπαθέω	רֵעֵנָה	<i>to be prosperous, to live comfortably</i>	<i>leafy, luxuriant; juicy</i>
91:16	θεός	צֶרֶף־ ¹	<i>god, God</i>	<i>rock</i>

Psalm 92, 0/68, 0%**Psalm 93, 4/251, 1.60%**

93:1	παρρησιάζομαι	יפע	<i>to speak freely, openly</i>	<i>to cause to shine, shine forth</i>
93:17	ἄδης	דומה ¹	<i>Hades</i>	<i>silence</i>
93:21	θηρεύω	גדד ²	<i>to hunt, catch</i>	<i>to band together against</i>
93:22	βοηθός	צר ¹	<i>help, helper</i>	<i>rock</i>

Psalm 94, 5/147, 3.41%

94:1	θεός	צר ¹	<i>god, God</i>	<i>rock</i>
94:6	κλαίω	ברד ¹	<i>to cry, to weep, to wail, to lament</i>	<i>to kneel down</i>
94:8	παραπικρασμός	מריבה ²	<i>rebellion, provocation</i>	<i>Meribah</i>
94:8	πειρασμός	מסה ³	<i>test, trial</i>	<i>Massah</i>
94:10	ἀεὶ	עם	<i>always, ever</i>	<i>people, uncle</i>

Psalm 95, 4/181, 2.22%

95:5	δαμόνιον	אלי ¹	<i>demon</i>	<i>vain, pagan gods</i>
95:6	ἑξομολόγησις	הוד ¹	<i>confession, thanksgiving</i>	<i>splendor</i>
95:6	ἀγιοσύνη	עז ¹	<i>holiness</i>	<i>might, strength</i>
95:9	αὐλή	הדרה	<i>courtyard, court</i>	<i>ornament, majesty</i>

Psalm 96, 1/150, .67%

96:7	ἄγγελος	אלהים	<i>messenger, angel</i>	<i>God</i>
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Psalm 97, 0/119, 0%**Psalm 98, 0/131, 0%****Psalm 99, 0/69, 0%****Psalm 100, 3/117, 2.58%**

100:5	ὑπερήφανος	גבה	<i>proud, arrogant</i>	<i>high</i>
100:5	ἄπληστος	רחב ¹	<i>insatiable, voracious</i>	<i>wide, spacious</i>
100:5	συνεσθίω	יכל	<i>to eat with</i>	<i>to endure, comprehend; to be able</i>

Psalm 101, 4/359, 1.11%

101:3	ἀποστρέφω	סתר	<i>to turn away</i>	<i>to hide, conceal</i>
101:7	οἰκόπεδον	חובה	<i>house site; building</i>	<i>site of ruins</i>
101:9	ἐπαινέω	הלל ³	<i>to praise, commend</i>	<i>to make a mockery of</i>
101:19	ἕτερος	אחרון	<i>other, another</i>	<i>last</i>

Psalm 102, 4/283, 1.41%

102:4	φθορά	שחַת	<i>corruption, decay</i>	<i>pit, trap, grave</i>
102:5	ἐπιθυμία	עָדִי	<i>desire, yearning</i>	<i>piece of jewellery</i>
102:7	θέλημα	עֲלִילָה	<i>will, desire</i>	<i>deed, action</i>
102:21	δύναμις	צָבָא	<i>power, strength</i>	<i>host, army, war, service</i>

Psalm 103, 9/414, 2.17%

103:1	ἐξομολόγησις	הִדְוָה	<i>confession, thanksgiving</i>	<i>splendor</i>
103:3	ἐπίβασις	רִכּוּב	<i>means of approach, access</i>	<i>chariot</i>
103:7	δειλιάω	חָפַז	<i>to be afraid, to fear</i>	<i>to hurry</i>
103:11	προσδέχομαι	שָׁבַר	<i>to receive, to take up, to welcome</i>	<i>to shatter, break</i>
103:12	πέτρος	עֶפֶי	<i>stone</i>	<i>thick foliage</i>
103:18	ἔλαφος	יַעֲלֵי	<i>deer</i>	<i>mountain goat</i>
103:18	χοιρογούλλιος	שָׁפָן	<i>rabbit</i>	<i>rock badger</i>
103:20	διέρχομαι	רָמַשׁ	<i>to pass through</i>	<i>to slink, crawl</i>
103:29	ἀνταναίρεω	אָסַף	<i>to remove from</i>	<i>to gather</i>

Psalm 104, 1/489, .20%

104:22	ἑαυτοῦ	נַפְשׁוֹ	<i>of himself, his own</i>	<i>soul, dead soul</i>
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Psalm 105, 3/586, .51%

105:28	τελέω	צָמַד	<i>to finish</i>	<i>to be involved with</i>
105:29	πληθύνω	פָּרַץ	<i>to multiply</i>	<i>to break through, make a split</i>
105:32	ἀντιλογία	מְרִיבָה	<i>contradiction, lawsuit, controversy</i>	<i>Meribah</i>

Psalm 106, 5/477, 1.05%

106:9	κενός	שָׁקֵט	<i>empty, foolish, worthless</i>	<i>pulsating throat? Uncertain meaning</i>
106:17	ἀντιλαμβάνομαι	אָוִיל	<i>to lay hold of, to take hold of</i>	<i>fool</i>
106:20	διαφθορά	שָׁחַת	<i>destruction, corruption</i>	<i>pit</i>
106:27	καταπίνω	בָּלַע	<i>to swallow, swallow up, drown</i>	<i>to confuse</i>
106:39	κακώω	שָׁחַת	<i>to do evil, harm</i>	<i>to bow down, be humble</i>

Psalm 107, 3/143, 1.89%

107:10	ἐλπίς	רְחַץ	hope	washbasin
107:10	ὑποτάσσω	רוע	to subject; to submit; subdue	raise the war-cry, shout
107:12	δύναμις	צָבָא	power, strength	host, army, war, service

Psalm 108, 3/381, .79%

108:10	οἰκόπεδον	הַרְבֵּה	house site; building	site of ruins
108:12	ἀντιλήμπτωρ	מְשִׁיבֵי הַקָּד	helper, protector	extend lovingkindness
108:31	καταδιώκω	שׁפֹט	to follow after, pursue	to judge

Psalm 109, 3/98, 3.08%

109:3	ἀρχή	נְדָבָה	beginning, first; ruler	freewill offering
109:3	ἐκγεννάω	יִלְדוּת	to beget	early manhood
109:4	τάξις	דְּבָרָה	order, class	manner

Psalm 110, 1/121, .83%

110:3	ἑξομολόγησις	הוֹדָוָה	confession, thanksgiving	splendor
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Psalm 111, 0/124, 0%**Psalm 112, 0/85, 0%****Psalm 113, 3/296, 1.02%**

113:4	ἀρνίον	בֶּן־אֵי	lamb, small lamb	son
113:6	ἀρνίον	בֶּן־אֵי	lamb, small lamb	son
113:25	ἄδης	דּוֹמָהָה	Hades	silence

Psalm 114, 3/97, 3.09%

114:3	ὠδίν	חֲבֻלֵי־בֵרֶת	birth-pains, pain	rope, cord, snares
114:6	νήπιος	פְּתִי־אֵי	child	simple, naive
114:9	εὐαρεστέω	הִלֵּךְ	to please, be pleasing	to walk, go

Psalm 115, 1/89, 1.12%

115:2	ἔκστασις	חַפְזָה	illusion, terror	to hurry
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Psalm 116, 0/25, 0%**Psalm 117, 3/310, .97%**

117:8	πείθω	חָסָה	to persuade; believe; trust	to take refuge
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117:9	ἐλπίζω	חסה	<i>to hope</i>	<i>to take refuge</i>
117:14	ὑμνησις	זְמִרָה־2	<i>singing in praise</i>	<i>strength; best fruits</i>
Psalm 118, 30/1931, 1.55%				
118:9	κατορθόω	זכה	<i>to set up, direct, establish</i>	<i>to be clean</i>
118:24	μελέτη	שְׁעֵשְׁעִים	<i>meditation, thought; study</i>	<i>desire, delight</i>
118:51	παρανομέω	לִץ	<i>to transgress the law, to act unlawfully</i>	<i>to brag, speak boastfully</i>
118:53	ἀθυμία	זְלַעְפָּה	<i>despondency, discouragement</i>	<i>rage, fits of hunger</i>
118:57	νόμος	דָּבָר	<i>law, principle</i>	<i>word, speech</i>
118:60	έτοιμάζω	חֹשֶׁב־1	<i>to prepare</i>	<i>to hurry, hasten</i>
118:60	ταράσσω	מהה	<i>to trouble</i>	<i>hesitate, tarry, delay</i>
118:70	τυρόω	טפש	<i>to curdle, to make into cheese</i>	<i>to be unfeeling, insensitive</i>
118:70	μελετάω	שְׁעָע־2	<i>to care for, study, practice, think about</i>	<i>to delight</i>
118:83	πάχνη	קִטּוֹר	<i>frost</i>	<i>smoke</i>
118:85	διηγέομαι	כִּרְה־1	<i>to describe in detail; tell, explain</i>	<i>to hollow out, dig</i>
118:85	ἀδολεσχία	שִׁיחָה	<i>idle tales, conversation</i>	<i>pit, trap</i>
118:89	διαμένω	נִצַּב־1	<i>to continue, live on</i>	<i>to stand</i>
118:90	διαμένω	עמד	<i>to continue, live on</i>	<i>to stand</i>
118:91	διαμένω	עמד	<i>to continue, live on</i>	<i>to stand</i>
118:92	μελέτη	שְׁעֵשְׁעִים	<i>meditation, thought; study</i>	<i>desire, delight</i>
118:113	παράνομος	סַעַר	<i>lawless, wrongdoer</i>	<i>divided, disunited, futile</i>
118:114	βοηθός	סִתָּר	<i>help, helper</i>	<i>hiding place, secret</i>
118:118	ἐνθύμημα	תְּרָמִית	<i>argument, reasoning; invention, thought</i>	<i>deceitfulness, betrayal</i>
118:119	παραβαίνω	סיג	<i>to deviate from the way; to apostatise</i>	<i>galina, silver dross</i>
118:120	καθηλόω	סמר	<i>to nail through; penetrate</i>	<i>to tremble; make the hair stand on end</i>

118:121	παραδίδωμι	נָתַתְּ	<i>to give, to hand over</i>	<i>to rest; settle down</i>
118:127	τοπάζιον	טֹפֵז	<i>topaz</i>	<i>pure, refined gold</i>
118:130	δήλωσις	פְּתִיחַ	<i>revelation, manifestation, interpretation</i>	<i>gateway, disclosure?</i>
118:130	νήπιος	פְּתִיחַ	<i>child</i>	<i>simple, naive</i>
118:143	μελέτη	שְׁעֵשְׁעִים	<i>meditation, thought; study</i>	<i>desire, delight</i>
118:152	ἀρχή	קֶדֶם	<i>beginning, first; ruler</i>	<i>east, ancient times</i>
118:158	ἐκτήκω	קוֹט	<i>to cause to melt away</i>	<i>to feel disgust</i>
118:173	σώζω	עָרַר	<i>to save</i>	<i>to help</i>
118:174	μελέτη	שְׁעֵשְׁעִים	<i>meditation, thought; study</i>	<i>desire, delight</i>
Psalm 119, 2/72, 2.80%				
119:4	ἐρημικός	רְחֵם	<i>living in a desert</i>	<i>gorse, broom</i>
119:5	μακρύνω	מְשִׁיבֵי	<i>to prolong, to lengthen</i>	<i>Meshech</i>
Psalm 120, 1/91, 1.10%				
120:6	συγκαίω	נָכַה	<i>to burn</i>	<i>to smite, strike</i>
Psalm 121, 0/98, 0%				
Psalm 122, 1/66, 1.52%				
122:4	εὐθηνέω	שָׁגַג	<i>to thrive, be prosperous</i>	<i>carefree, self-confident</i>
Psalm 123, 1/93, 1.08%				
123:5	ἀνυπόστατος	יִדְוֶן	<i>irresistible</i>	<i>raging</i>
Psalm 124, 0/79, 0%				
Psalm 125, 1/75, 1.34%				
125:1	παρακαλέω	חָלַם	<i>to urge, exhort, comfort</i>	<i>to dream, be strong</i>
Psalm 126, 2/81, 2.47%				
126:4	ἐκτινάσσω	נָעוּרִים	<i>to shake off, expel</i>	<i>time of youth</i>
126:5	ἐπιθυμία	אִשְׁפָּה	<i>desire, yearning</i>	<i>quiver</i>
Psalm 127, 1/77, 1.31%				
127:2	καρπός	כֶּרֶךְ	<i>fruit</i>	<i>hand</i>
Psalm 128, 3/81, 3.70%				

128:3	ἀμαρτωλός	חַרְשִׁי	<i>sinner, sinful</i>	<i>to plow, engrave, plan</i>
128:3	ἀνομία	מַעֲנָה	<i>transgression, evil</i>	<i>plow furrow/[dwelling]</i>
128:4	αὐχὴν	עֵבֶת	<i>neck, throat</i>	<i>cord, rope</i>
Psalm 129, 1/89, 1.13%				
129:5	νόμος	יִרְאֵה	<i>law, principle</i>	<i>to fear</i>
Psalm 130, 2/56, 3.60%				
130:2	ταπεινοφρονέω	שׁוֹהֵה	<i>to be humbleminded</i>	<i>to be like, compare</i>
130:2	ὑψώω	דַּמְסֵה	<i>to lift up; to exalt</i>	<i>to be silent, be dumb</i>
Psalm 131, 8/214, 3.75%				
131:2	θεός	אֱבִיר	<i>god, God</i>	<i>mighty one</i>
131:5	θεός	אֱבִיר	<i>god, God</i>	<i>mighty one</i>
131:7	τόπος	הַדָּם	<i>place, position; opportunity</i>	<i>footstool</i>
131:8	ἀγίασμα	עֹדֵה	<i>holy, sacred, sanctuary</i>	<i>might, strength</i>
131:13	αἰρετίζω	אוּה	<i>to choose</i>	<i>to wish, desire</i>
131:14	αἰρετίζω	אוּה	<i>to choose</i>	<i>to desire</i>
131:15	θήρα	צִידֵה	<i>hunting, snare, trap</i>	<i>provision</i>
131:18	ἀγίασμα	נֹדֵה	<i>holy, sacred, sanctuary</i>	<i>consecration, crown</i>
Psalm 132, 2/57, 3.51%				
132:2	ᾠα	פֶּה	<i>edge, border, collar</i>	<i>mouth</i>
132:2	ἔνδυμα	מִדְּהֵה	<i>clothing</i>	<i>measurement</i>
Psalm 133, 1/42, 2.41%				
133:1	αὐλή	לְיֵה	<i>courtyard, court</i>	<i>night</i>
Psalm 134, 0/254, 0%				
Psalm 135, 1/329, .30%				
135:6	στερεόω	רַקַּע	<i>to make strong</i>	<i>to hammer, stamp, spread out</i>
Psalm 136, 3/121, 2.49%				
136:2	ὄργανον	כְּנֹר	<i>tool</i>	<i>lyre</i>
136:3	ἀπάγω	תּוֹלֵל	<i>to lead away</i>	<i>tormentor, mocker?</i>
136:6	προανατάσσομαι	עֵלָה	<i>to set before oneself, to prefer</i>	<i>to go up, ascend</i>

Psalm 137, 1/127, .79%

137:3	πολυωρέω	רהב	<i>to treat with much care, to care for greatly</i>	<i>to harry, confuse, to drive on, to storm</i>
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Psalm 138, 13/306, 4.26%

138:1	δοκιμάζω	חקק	<i>to assay, to test, to prove</i>	<i>to search, explore</i>
138:3	σχοῖνος	רבע ¹	<i>stylus, reed</i>	<i>to lie down, recline, copulate</i>
138:3	προοράω	סכן ¹	<i>to foresee</i>	<i>to be acquainted with</i>
138:5	πλάσσω	צור ¹	<i>to form, mold</i>	<i>to encircle, besiege, bind</i>
138:8	καταβαίνω	יע	<i>to come down, go down</i>	<i>to spread out/make one's bed</i>
138:11	τρυφή	בעד ¹	<i>dainty; delight; luxury</i>	<i>round about, behind, through</i>
138:13	ἀντιλαμβάνομαι	סכד ²	<i>to lay hold of, to take hold of</i>	<i>to weave</i>
138:15	ὑπόστασις	רקם	<i>support, foundation, confidence</i>	<i>weaver of coloured cloth or thread</i>
138:17	φίλος	רע ³	<i>friend, beloved; pleasant, welcome</i>	<i>thought</i>
138:20	πόλις	ער ²	<i>city, town</i>	<i>enemy</i>
138:21	ἐχθρός	תקום	<i>hostile, enemy</i>	<i>those who rise up</i>
138:21	ἐκτίκω	קוט	<i>to cause to melt away</i>	<i>to feel disgust</i>
138:23	τριβος	שרעפים	<i>path</i>	<i>disturbing, disquieting thoughts</i>

Psalm 139, 4/172, 2.33%

139:5	ἐξαιρέω	נצר	<i>to take out, remove, choose, deliver</i>	<i>to watch, keep</i>
139:6	πούς	יד	<i>foot</i>	<i>hand</i>
139:9	ἐγκαταλείπω	פוק ²	<i>to leave behind, desert, forsake</i>	<i>to reach, obtain, find</i>
139:12	διαφθορά	מדחפה	<i>destruction, corruption</i>	<i>pit, trap, grave</i>

Psalm 140, 9/155, 5.81%

140:3	περιοχή	נצר	<i>enclosure; passage</i>	<i>keep watch, watch over, keep from</i>
140:4	πρόφασις	עלילה	<i>pretext</i>	<i>deed</i>

140:4	συνδυσάζω	לְחַס־2	<i>to be joined with, to be in collusion</i>	<i>to eat with someone, eat, taste</i>
140:5	ἀμαρτωλός	רָשָׁע־1	<i>sinner, sinful</i>	<i>head</i>
140:5	λιπαίνω	נָוָא	<i>to anoint, make fat</i>	<i>to discourage, express disapproval of someone</i>
140:6	καταπίνω	שָׁמַט	<i>to swallow, swallow up, drown</i>	<i>to let loose, let fall</i>
140:7	πάχος	פֶּלֶחַ	<i>thickness</i>	<i>to cleave, plow?</i>
140:8	ἀνταναιρέω	עָרָה	<i>to remove from</i>	<i>to be naked, empty</i>
140:9	συνίστημι	יָקַשׁ	<i>to associate with, to recommend; to unite</i>	<i>to snare</i>

Psalm 141, 2/122, 1.64%

141:1	σύνεσις	מִשְׁכִּיל	<i>understanding, intelligence</i>	<i>Maschil, cult song? Uncert. meaning</i>
141:8	ὑπομένω	כָּתַר־2	<i>to endure, remain, wait upon</i>	<i>to surround</i>

Psalm 142, 0/208, 0%**Psalm 143, 6/225, 2.67%**

143:1	θεός	צֵר־1	<i>god, God</i>	<i>rock</i>
143:10	λυτρόω	פָּצָה	<i>to ransom, redeem</i>	<i>open the mouth wide, move the lips</i>
143:12	καλλωπίζω	זָיִית	<i>to adorn oneself</i>	<i>corner stone</i>
143:12	περικοσμέω	חֹטַב	<i>to be decorated or adorned</i>	<i>carved (into wood)</i>
143:13	ἐξερεύγομαι	פּוֹקֵץ־2	<i>to vomit, overflow</i>	<i>to reach, obtain, find</i>
143:14	βοῦς	אֶלֹנֶי־1	<i>ox, cow</i>	<i>pet, close friend</i>

Psalm 144, 1/274, .36%

144:3	πέρας	חֶקֶר	<i>limit, end, boundary</i>	<i>searching</i>
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Psalm 145, 2/120, 1.67%

145:8	σοφώω	פָּקַח	<i>to make wise</i>	<i>to open (eyes)</i>
145:9	ἀφανίζω	עוֹת	<i>to remove, to get rid of; to destroy</i>	<i>to bend; falsify</i>

Psalm 146, 1/128, .78%

146:9	νεοσσός	בִּיזָה	<i>young bird</i>	son
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Psalm 147 (21 146-147), 0/100, 0%**Psalm 148, 2/160, 1.25%**

148:8	κρύσταλλος	קִיטוֹר	<i>crystal, ice</i>	smoke
148:13	ἑξομολόγησις	הִדְוִי	<i>confession, thanksgiving</i>	splendor

Psalm 149, 0/104, 0%**Psalm 150, 1/65, 1.55%**

150:4	ὄργανον	עֲנַב	<i>musical instrument</i>	flute
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Clearly this extensive list is comprised of the remainder of a rather coarse lexical filter aimed at highlighting only the most obvious disjunctions, 85% of which comprise 3.99% or less of the lexical variation between 21 and Rahlfs's LXX.⁶ Nevertheless – and not making the list of disjunctions above – there are less conspicuous examples where the Greek communicates the supposed meaning of the Hebrew with a nearly equivalent term in the face of other options that could have sufficed and indeed do in other situations. For example, in Ps 1:1 6* represented 7א, not with the more general ἄνθρωπος “person/human” (e.g. Ps 4:3) as the Hebrew seems to suggest, but more specifically with ἀνήρ “male/man.” Whereas our list of lexical oppositions account for a small percentage of the greater Psalter, the Greek Psalter is teeming with the later type of nearly synonymous lexical equivalences that almost defy systematization, but which have a semantic impact on the verse and psalm overall.

⁶ These data largely support what scholars have known all along, namely, that the Greek Psalter is highly source oriented in terms of formal and/or semantic considerations. Thus it would appear that the results were not skewed by extricating lexemes from the literary co-text.

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