

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

the Hebrews gives such striking expression that, " *though He was a Son, yet learned [He] obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation*" (Heb. v. 8, 9).

G. MILLIGAN.

NOTES ON THE TEXT OF THE PSALMS.

[THE following notes are taken from the manuscripts dealing with the Psalms amongst those left by Dr. Weir, formerly Professor of Oriental Languages, Glasgow, and now lying in the University Library. Many of them are conjectural emendations of the text, and, where later critics have made the changes suggested, the fact is noted in square brackets. Similar notes but fuller were occasionally contributed by Dr. Weir to the *Academy*.—T. H. W.]

PSALMS.

15. 4c. For להרע ולא read להרע לו ולא.
16. 2-3. For עלי : כל read עליך : ל; and for עלי cf. 2 Samuel 18. 11 and Koran ii. 286.
16. 3. Read : כל קדושים אשר בארצה מה יאדירו כל הפצי במ [כל קדושים, so Wellhausen] בארצה, LXX; מה יאדירו, LXX and Psalm 8. 2.
17. 15. תמונתך; Syr. אמונתך.
20. 10. יעננו; read יעננו as LXX [Baethgen, Wellhausen, Kirkpatrick, etc.].
21. Consists of two parts: 1. What God does for His king; 2. What God (or the king) does to His enemies; each part separated by v. 8.
22. 17. כארי ידי ורגלי; כארי never occurs in Psalms, always אריה. Read אסרו as 2 Samuel 3. 34.

22. 18 (17). "I may tell all my bones" (עצמותי); read עצבותי, 'Do I tell all my sorrows?' It is contrasted with v. 23, 'I will tell Thy name.'

22. 26 (25). "My praise shall be of Thee" (מאתך); read אמתך, 'Thy faithfulness is the subject of my praise.' [Wellhausen rejects מאתך; Duhm מאתו.]

24. 6. For this use of 'Jacob' cf. Isaiah 44. 5.

25. 22. The use of אלהים instead of יהוה shows this verse to be a later addition for liturgical purposes [so Baethgen, Wellhausen, Kirkpatrick, etc.].

26. 2. צרף and בחן are both used of metals, but the latter is the more emphatic.

26. 9. אסף עם, cf. 1 Samuel 15. 6.

27. 4c. Perhaps, in bright days to behold God's glory; in dark, to inquire as to the cause of His displeasure.

27. 8. בקשו פני; read for בבוש, בקשו or בבשת or בקשי (Deut. 9. 27). קשי פנים, Ezekiel 2. 4 of obstinacy, but קשת רוח, 1 Samuel 1. 15, 'of a sorrowful spirit'; so קשה יום, Job 30. 25.

28. 5. After ידיו some words have fallen out parallel to לא יבינו, perhaps לא יראו from resemblance of יראו to ידיו.

29. 2. הדרת קדש; cf. נאדר בקדש, Exodus 15. 11.

29. 3. על המים may mean 'above the clouds'; cf. 18. 12.

30. 13. כבוד; read כבורי as LXX and A.V. 'lost before ולא.

31. 3. מהרה as Joshua 10. 6, 1 Samuel 20. 38 with imperative; or read מהרה imperative as 1 Samuel 23. 27.

32. 8. איעצה; Mr. Henry Bradley, 37, Occupation Road, Sheffield, May 27, 1873, suggests אעצה, Proverbs 16. 30, in the sense of 'fix steadily'; so LXX [cf. Delitzsch]. Most commentators think the Psalmist is the subject, but 'mine eye upon thee' seems to point to Divine guidance, and 'thee' seems distinguished from 'you' of v. 9.

33. 15. מבין; read מכין.

33. 16. For the first ברב read ברכב, as 2 Kings 6. 14.

34. 4. *גדל* *piel*, only here with ל, equivalent to *הבו גדל* (Deut. 32. 3). *גדל* is chosen for the sake of the initial letter.

34. 18. Some such word as *צדיקים* has fallen out; so LXX, Ewald [others transpose *vs.* 16 and 17].

35. 14. *כָּרַע*; read *כָּרַע*, parallel to *קָרַר*.

35. 15. *נָכִים*; perhaps *נַכְלִים* (Num. 25. 18).

35. 17. *מִשְׁאִיהֶם*; read *מִשְׁנִיהֶם*, 'from their teeth.'

36. 2. *נָאֵם* may be for *נָעַם* as *תָּאֵב* for *תָּעַב* (Gen. 24. 21) for *שָׁעָה*. For *לְבִי* read *לְבוּ* with LXX, Syr., Jer., some MSS. and some editions of Targum. This would give: 'Sweet is transgression to the wicked within his heart.' Cf. Prov. 9. 17.

36. 3 (2). Instead of "until his iniquity be found to be hateful," translate, 'he hateth to find out his iniquity.'

37. 20. *כָּרִים*; perhaps *הָרִים*, as 83. 15; 104. 32; 147. 8.

37. 23. *כּוֹנֵנוּ* *pōlal*, elsewhere only Ezekiel 28. 13. Read *חִוְנוּ* (the ו being a repetition of the next letter) as *vs.* 21, 26; Psalm 112. 5. Still *צַעַד* is connected with *הַכִּין* in Proverbs 16. 9 and Jeremiah 10. 23; and yet we would expect some epithet with *גִּבּוֹר*, as A.V.

37. 37. *אַחֲרִית לְאִישׁ שְׁלוֹם*. Peace is so much more often represented as the reward of righteousness than as characterizing the righteous man that one would suppose some word had fallen out, as *תָּם* (*לְאִישׁ*). So A.V.

37. 40. *יַפְלֹטֵם* repeated as *נִאֲסַפּוּ* in 35. 15.

40. 5. *שָׂטִי*; Syr. read *שְׂפָתַי* ?

40. 8. For *עַל כְּתָב* cf. 2 Kings 22. 13.

42. 7. *וְחַרְמוֹנִים*; read *וְאֲרוֹמֹמֶךְ*, which occurs frequently with *אֱלֹהֵי* and *אֹדָה*.

42. 8. There may be a contrast between the voice of the Divine judgments and the voice (*v.* 5) of the joyful crowd of worshippers.

42. 10. *לְמָה*, pointed as emphatic. Cf. 43. 2.

43. 1. This verse differs from the rest. Perhaps 42 and

43 were originally one, but 43 may have been altered (in *v.* 1) and separated.

44. May not the occasion be the Assyrian invasion in the time of Hezekiah?

44. 5. צוה; read שוה.

44. 6. קם, revolvers from below; צר, oppressors from above.

45. 5. עונה צדק; read עֵנּוּ הַצֶּדֶק, cf. 82. 3; 76. 10. In that case דבר אמת will be the *word* of truth, as 119. 43, etc.

46. 6. לפנות בקר; cf. השכם in Jeremiah.

47. 3. This verse explains the use of אלהים in *v.* 2. It is as if the Psalmist had said 'יהוה is אלהים indeed.'

48. 3. ירכה, is always of inanimate things. קריה, almost always in poetry.

48. 4. נודע, 'proved to be.'

48. 10. דמינו; we have compared—endeavoured to discern some comparison which might give a just view of God's mercy.

49. 6. עון עקבי יסבני, 'Iniquity (עון) encompasseth me as to my heels or footsteps.' See Psalm 17. 11, where same construction exactly.

49. 12. אדמות might mean 'clouds.' Cf. 104. 29; 146. 4.

49. 14. ואחריהם בפיהם ירצו; for בניהם read בנייהם: 'and their sons go willingly after them.'

49. 15. כצאן, i.e. unresisting.

שתי; perhaps נחתו or [as Baethgen] יחתו; Job 21. 13, וברגע שאול יחתו.

רעם; מות ירעם with suffix never means 'to feed on'; perhaps ירעם as 2. 9; Job 34. 24.

צירם; perhaps צורם, 'their rock, strength,' as 73. 26.

55. 3. אריד בשיחי; read אמרר as Isaiah 22. 4.

55. 13. אויב ירפני; read אויבי הרפני.

This Psalm seems somewhat confused in arrangement. The sense would be better brought out by some such order as this: 1-12; 16; 13-15; 21; 22; 17-20; 23; 24.

56. 6. יעצבו; perhaps יתעבו (Am. 5. 10) or יעקשו.
57. 2. עד יעבר הוות; perhaps עד עבר or עדי עבר.
57. 12. Cf. Aeneid i. 379, 'fama super æthera notus.'
58. 8. יתהלכו למו; for למו read לים, 'which flow to the sea.'
60. 8 (6). Translate, 'God has spoken. In His holiness I will exult.'
61. 3. בצור ירום ממני; read בצור ירוממני as 27. 5 and LXX.
62. The leading idea is, 'None but God.'
62. 3. לא אמוט רבה; perhaps רבה should be סלה.
64. 6. יחזקו למו; cf. 1 Chronicles 26. 27, יהודה לבית יהודה.
65. 2. The 'paying of vows' is preceded by *praise* in 22. 26; 50. 14. Perhaps דמיה should be רממה or some form connected with רומם, 'to extol.'
66. 2. שירו כבוד תהלתו; read כבוד שירו.
66. 9. שם; read שמר as also in 50. 23.
66. 12. רויה; read רחבה as 119. 45.
68. 11. היתך ישבו בה; read היתך ישבי בה. Or 'Thy wild animals' might mean the heathen as חית הארץ, Israel being צאן הנחלה.
68. 14. This verse seems to describe the awaking of the people inspired by the Divine word.
68. 15. פרש *pi'el*, always with 'hand' except Zechariah ii. 10.
69. 4. מיחל; read מיחל as LXX.
69. 6. A difficulty has been felt in connecting this verse with the rest of the Psalm, but this difficulty is removed by taking 'Thou knowest' as equivalent to 'I have made known to Thee,' i.e. 'acknowledged.'
69. 9. כוזר; read כמו זר as Hosea 8. 12. The Syr. still had זר.