THE SACRED BOOKS OF THE OLD
TESTAMENT; A CRITICAL EDITION OF THE
HEBREW TEXT, WITH NOTES
PREPARED BY EMINENT BIBLICAL
SCHOLARS OF EUROPE AND AMERICA.
PART 14. THE BOOK OF PSALMS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649066704

The Sacred Books of the Old Testament; A Critical Edition of the Hebrew Text, with Notes Prepared by Eminent Biblical Scholars of Europe and America. Part 14. The Book of Psalms by J. Wellhausen & J. D. Prince

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J. WELLHAUSEN & J. D. PRINCE

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- נערו (3) ינורו, for All ינורו, OLSHAUSEN.
 - (9) סוצא=הפת (144, 13).

At the end, with should be carried over to v. 10.

- (to) Read Qerê יכפימו for Kethib יכסומוי.
- ימימו for All ימים (11).

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- 141 (3) אין is probably a substantive like שמרה, since אין could not otherwise be explained.
 - (5) בי עוד for או בי עוד (בי עוד for או בי עוד for או בי עוד (בי עוד for או הבי עוד for או הבי עוד for און, at the end of the third line? The Arabism would not be surprising. The text here, as also that of the following verse, contains several to other stumbling blocks.
 - (6) The words can be translated, but not adapted to the context (OLSHAUSEN).
 - (7) The two lines of the verse do not fit together.
 - (8) At the beginning of this verse, a petition seems to have fallen out,
 - במכמריו for Al, במכמריהם (10).

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- 142 (4) The beginning belongs to v. 5. The two following sentences would be more intelligible in the reverse order.
 - (5) אין דורש לנששי seems to be an explanatory gloss to אין דורש לנששי. The words seem to have crept in here from the margin, superseding a שמאל which we should expect after אדה.
 - (8) του must have the sense of look for, wait, which & εμε ὑπομενοῦσιν δίκαιοι and ħ, ἐμε περιμένουσι δίκαιοι, both express; cf. Job 36,2.
- 143 (9) ποι, following 6 ότι πρός σὲ κατέφυγον, for του of Al.

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- 144 (2) For A ver read proy.
 - (13) Read מונים, for Al מיוים, following & דמעהום. Al מונים (140,9).
 - (14) אלופינו מסבלים, and יוצאת in the following line, are quite uncertain in meaning.

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- 145 (5) At the end of the first line, אברי should be read instead of # דברי at the beginning of the second following σ και την μεγαλοπρέπειαν της δόξης της άγωσύνης σου λαλήσουσιν, שבבשל נישיבים.
 - (6) The 1 at the beginning is only there because the psalm is alphabetical.
- 147 (1) איף, for או איף, VENEMA, Commentarius in Psalmos (Leuward 1762-67). (20) משפטיו, for אוו השפטיו, for אוו משפטיו, for אווי אייני א
- יעכור 148 (6) יעכורו, for £1, יעכורו.



- Songs of the Return, e. g. from the Exile to the Holy Land, an interpretation, however, which is not sufficiently justified by the tenor of the poems. Others again consider them Songs of the Pilgrimages, i. e. psalms which were closely connected with the legally prescribed regular pilgrimages to the Sanctuary, and such a connection seems unmistakable, or, at least, highly probable in several of these psalms. The majority of them, however, have, as it seems, nothing at all to do with the pilgrimages, and the meaning of the expression cannot yet be regarded as determined" (OLSHAUSEN). [Cf. D. G. STEVENS and GEO. F. MOORE in the Johns Hopkins University Circulars, No. 114, July 1894].
- 123 (4) For או השאננים read לשאננים, following ל דט פֿיניסט דיסוֹק בּטַטּחִינים, following ל דיס פֿיניסט דיסוֹק בּטַטּחִינים, אַלְנָאִי יונים אַניס פֿיניסט לַנְאִיינים.
- 125 (3) יְנִיק, following ל פֿדו ספֿא מֿשְּקָּה, for און יִנִיק, JHVH is the subject.

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- 126 (ו) שבית, for Al שיבת.
 - (4) משניקים בננה does not connect with what precedes. We must suppose that there is a hacuna. The אפיקי מים not but dry channels,
 - (6) או פֿשָא before און פֿשָר is to be struck out, and מַשְׁד read and explained according to Amos 9,13.
- 127 (2) Even so giveth He to His beloved in sleep is the traditional, but quite inadmissible translation of the third line. The Hebrew words are unintelligible.
- 129 (6) קלף, for M קלף (Ortenberg, Zur Textkritik der Psalmen, p. 30). Literally: 25 which withereth before the second sprouting:
- 130 (5) mark, for # mar.
 - (6) [For the repetition of שמרים לבקר f. I. M. Casanowicz, Paronomasia in the Old Testament, Boston, 1894].
- 135 (וי) און או אוא also has arisen here from און או nose (115,6). This shows the author's method.
 His Hebrew is characterized by the expression אין יש
- as in v. 8. לממשלות או for או לממשלת, as in v. 8.

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- 137 (8) השוררה, for At השרגרה; an active meaning is necessary.
- ישופני (יספני=), for # ישופני, EWALD.
 - (14) Verses 13 and 15 go together. V. 14 breaks the connection, and HITZIG, very 40 properly, places it before v. 13. היפלים, as read by \$33\$, for אינט of fil.
 - (16) The first sentence of v. 16 belongs to v. 15. באף cannot be referred to the following מימים of fl., as days are not entered in the divine roll, but, at least in the first instance, men. Some preceding sentence, therefore, which contained 45 this necessary substantive must have been lost; perhaps: thus are all men known to thee. Instead of fl. מימים באף, for days are not in any sense fashioned. At the end of the verse also, something may have been lost, e. g. a verb with the sense exceptch thee. איל, however, could also mean ne unus quidem; then we must read the singular אין.
 - (20) For A עריך, at the end of the second line, read שמך (OLSHAUSEN).
 - (21) For # ובמתקוממיך אתקומם read ובתקוממיך אתקומט.

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116 I will praise and give thanks. Perhaps we should simply read 519, instead of 515, following 118, 15.

Verses 15 and 16 are incomplete. We should expect: Precious in the sight of Juvu [is the life of His holy ones; He giveth not] His faithful ones unto death [I said:] Ah, Juvu, [do thou aid me,] for I am thy servant. I am thy servant, 5 the son of thine handmaid. [Then thou didst hearken unto me, and] loose my bonds (Olshausen).

- נון (ו) The plural of אָמָה is nowhere else אָמִים, but always אָמָה, Gen. 25, 16; Num. 25, 15. According to the usage of the Psahus, we should expect פֿאָמִים.
- 118 (5) Read מרחביה, as two separate words, instead of #1 מרחביה. [Cf. note on 89,9].
- (10-12) אמילם must have the sense of a preterit, as indeed the ancient Greek versions render it. This follows especially from v. 12, but also from the whole tone of this psalm of thanksgiving. Thus there drops away the character of blood- 15 thirsty threatening, I will slanghter them, found here by some recent commentators. Besides, the actual meaning of אמילם is extremely obscure: 6Å, ἡμυνώμην αὐτοὺς; ζ, διέθρυψα αὐτοὺς.
 - (27b) It does not at all follow from Ex. 23, 18; Mal. 2,3; 2 Chr. 30,22; that אווו may mean a festival sacrifice (הציאות). The text of v. 27b is corrupt. The Ancient 20 Versions read it just as we do, and understood it equally imperfectly. Perhaps the words have got here by mere accident.
- It is not so easy to supply an object for לשמר here as in v. 4; possibly something has dropped out.

(14) Read מעל for און פעל.

(30) לננדי seems to have fallen out at the end.

(32) ארצה, for #I ארצה.

(48) או אשר אהבתי has crept in here incorrectly from v. 47.

(58) חיני, for At חיני,

(66) מוב at the beginning, should be struck out; it has crept in from v. 65.

- (91) או האם makes poor sense. We should expect a subject for אמרוי, to which, further, ככל could refer; perhaps בחים המשם או מועם בל
- (103) אמרתין, for M אמרתי, following 6 דע אפרתי, פשרץ, 3 elognia tua (so Vulgate, but Psalt, juxta Hebr. sing, elognium tuum).
- (128) פקודי כל for #t פקודי, following G דמה בקודיף. for #t פקודיף

(137) וישרים, for £1.

(138) צְּרֶתְ belongs to v. 137.

- (150) רְרְפֵּי, following 6.83Σ (οι καταδιώκοντές με, persecutores mei, οι διώκοντές με).
- משפט for Al רבריך; and משפטי, for Al משפט.
- 120 (1) "Opinion regarding the expression hyper we (120-134) is very much divided. The rendering of 6 ψδή τῶν ἀναβαθμῶν (3 aunticum gradhum) gives no light; perhaps it is a reference to the steps leading up to the Temple, on which, 45 according to the idea of the later Jows, these songs were sung. This view, however, must be rejected as untenable for external as well as internal reasons. The explanation of Gesenius, according to which the name is supposed to allode to a peculiar rhythm, prevalent in these songs, which progresses step by step, is equally improbable. So much is certain that this sup- 50 posed peculiarity is by no means common to all the songs, and, moreover, that it re-appears quite frequently in poems not in this collection. Other commentators, following a well-known use of the verb πλη, translate the title by

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- 104 (6) בסיתה or כסיתה (בסית), for fil בסיתה.
 - (8) The words of M יעלו הרים יררו בקעות (flumina subsidient, montes exire videntur, Ovid. Met. 1,344) break the connection (HITZIG).
 - (14.15) The construction of the Hebrew is disjointed. Nor does the text seem to be right in v. 15. Oil should be coordinated with vine and bread.
 - (35) πάθη at the beginning of ψ 105, following 65.
- בחיריו for Al בחירו (6), בחירו ,
 - (15) For fli במשיחי ולנכיאו, read במשיחי ולנכיאו; for these terms, as employed here, can only be used in the singular. There is only one Nabi or Mashiah at one time (ε. g. 10 Abraham, Isaac, Jacob), and God can only speak concerning this one.
 - (18) With عائى در. 107, 10 and عائى دمهااندو.
 - (27) αθ, for Al του, as in 78,43, following 633AΣ έθετο, ------, ἐποίησεν ἐν αὐτοῖς, posuit).
 - (28) The verse seems to be a subsequent addition by some reader who missed the 15 darkness.
- 106 (3) עשי, for Al אשי.
 - (7) מרו (absolutely, als also in vv. 29.32.43. Fither על ים or מים is to be struck out.
 - (13) The ἀσύνδετα are characteristic of the language of this psalm.
 - (43) ppn, for \$1 1001; c/. Lev. 26, 39; Ezek. 24, 23; 33, 10.



3600k 5.

107 (4) אָעי, instead of £ אָעי.

(וז) אמללים, instead of # אולים.

- 109 (4) או הפלה ואני תפלה, in the second line, is not at all suitable here.
 - (5) ישימו instead of # OLSHAUSEN.
 - (7) uses is not said of the judge, but of the two parties to a suit.
 - (15) Read יְבֶּרָת instead of all יְבֶּרָת, following 63 εξολεθρευθείη dispercat. The line is suitable only after v. 13.
 - (21) כי מוב instead of A כי מוב.
 - (28) קמי בשו, instead of א קמו ויבשו γ, following δ οί επανιστανόμενοί μοι.
 - משפטי (31) ממשפטי, instead of All משפטי.
- (3) אָרְרִי (cf. 87, t), instead of M בחררי, following Σ, ἐν ὅρεσιν άγίοις, and 3 (Psalt. 40 juxta Hebr.) in montibus sanctis, as well as several Hcb. MSS. אושר, instead of M שווה (a perhaps dittography). The proposed emendations of the second line of v. 3, which certainly stands greatly in need of correction, are all failures, the latest אָרָהָם קְּלְיהָם (Johns Hopkins Univ. Circulars, No. 114, p. 110^b) not excepted.
 - (6) For און קא pread אור רכה פלא for at all, but goes very well with אין רבה פלא which words in any case require an object. In prace concealed the mutilated remains of the indispensable genitive to באש: Leviathan, perhaps, or some other symbol of the heathen empire.
- 113 (9) Perhaps משיבי, instead of At מושיבי, in the sense of הפכי, 114,8.
- 116 (13.14) VV, 13b, 14=17b. 18. Accordingly the general sense of או מוס שועות אשא must be:

- , ועבא יוני חכם החבר (that we enter through the gate of wisdom) for ml יונבא יוני (that we enter through the gate of wisdom). cf. mpn nnb, Hos. 2,17. (15) The exceptional plurals ממת and מנות occur also in the Song of Moses (Deut, 32), which, as DELITZSCH has shown, has been made use of here, as well as in 91. (17) The repetition עלינו ומעשה ידינו כוננהו is incorrect; notice that the second עלינו does not make sense. gr (2) אַמר, imperative, for אַ אָמָר, The address with thou continues as far as v. 13. (9) מחסך, for או אתה ; מחסי is nominative absolute; cf. Wellel, Composition des Hexateuchs (1889), p. 359. 92 (9) The verse is mutilated; some adjective or participle is concealed in DND. (12) בשורי, for All בשורי. Strike out All מרעים. (16) Point אַלתה (Kethîb) (Qerê). 15 93 (3) The imperfect ישאו, in the third line, is very remarkable. (4) אדיר ממשברי, for Al אדיר ממשברי. 94 (ו) הופיעה for £1 הופיעה. (10) הימר, for M היצר, The words of או חמלמר ונוי, in the following line, are very lame. We should rather expect חלא ילמר. ואחריו כל for £1 ואחרית ל (15). 95 (7) At זיי, is doubtful. There is a lacuna before מיד at the beginning of the follow- 25 ing paragraph. For # בקלי read בקלי. 97 (3) צעריו, for # צריו. (10) אהבי for M שנאי, and שנאי, for M שנאו, for M, שנאו 30 (11) דָרָה, for Al אָרָה, following ששל (מֿעפֿדפּואֹב, דנה, orta est). gg (ו) ממונ OLSHAUSEN. (3) שמר, for £1 שמר. (4) אתה מלך אהב משפט אהב We should expect: אתה מלך אהב מחפט אהב. 35 100 (3) The Qerê ולא instead of the Kethîb ולא is correct. IOI (2) The words of אלי ווא אלי ווא are unintelligible in this passage. 102 (4) בעשן, for Al בעשן, following GC3 (ώσεὶ καπνός, היך תננא, sicut /umus) and several Heb. MSS. (8) אחמה, for אוהיה, OLSHAUSEN. (וס) שׁקוּיִי for און שׁקוּיִי (וס). (24) או כדרך is doubtful. 45 Read Qerê vpa for £1 ma.
- 103 (20) The words לשמע בקול דברו are a very lame continuation (HITZIG).
- 104 (4) According to Delitzsch: Thou makest thy messengers out of winds, thy servants 50 out of flaming fire; following Chagigah 14^a and Koran 38,77. The singular of www seems to favor this interpretation, but the general sense and the plural mount would seem to militate against it.

85 (9) או האל יהיה is a combination which can hardly have been in the original text. (נכוד is a nomen proprium like שכינה. וישם for Al ושלום (14). 87 (1) The beginning is mutilated. OLSH, proposed to complete the text, as follows: 5 מה־ירירה עיר האלהים. (3) The verse is incomplete and therefore badly divided. The Hebrew of the first words is very suspicious; perhaps it should be נְּכָבֶּרָתְּ מָאֹר, and then a derivative (5) The text is corrupt in several places, but the meaning is clear. אם אמר, following ל Μήτηρ Σειων, έρει ἄνθρωπος for או אמר; this reading gives us the clue to the meaning of the entire psalm. (ז) בל מעיני following & πάντων ή κατοικία, for All בל מעיני. The words משרים כחללים, in the preceding line, make no sense at all. The context requires two antithetical expressions comprising all Jews, some phrase ana- 15 logous to עצור ועווב &c. 88 (2) or or, for Al or. (6) נחשבתי, for stt וחפשי. ענית for # , ענית (8) צוית. 20 (16) או מנער, at the end of the first line, is unintelligible. אפונה, for fil אפונה, OLSHAUSEN. צפתחוני for #l צמתחוני or צמחוני. (17) (19) Some coordinated word, together with the whole close of the psalm, has probably dropped out after Al מחשך. 25 89 (4) עברי and נשבעהי לבחירי, כרתי for Al עברה גשבעה לבחירה, כרת and עברי (9) [For \$\text{ port cf.}\$ the note on Jer. 2,32 in CORNILL's Jeremiah, p. 44, l. 25]. The last sentence does not fit this context. (10) בנשוא, or בשוא, for Al בנשוא. (19) before the subject [cf. HAUPT, A new Hebrew Particle (Johns Hopkins University Circulars, No. 114, July 1894) and the Philadelphia Oriental Studies (Boston 1894), p. 264, n. 3]. (34) אסיר, for ffl אפר; Olshausen. (38) לְעֵּר for און בְּשׁחַק; for אוֹ בָּשׁהַ, after which יהיה has, perhaps, dropped out. 35 (51) The second line of the verse is unintelligible. 40 Book 4. 90 (1) OLSHAUSEN suggested nyo for all pyo, but of. 71,3; 91,9; Dcut. 33,27. exactly as in Arabic, (الدابي الذاهب الذاهب الداهب برود (4) بمرهاط و الرود (4) بمرهاط و الرود (4) shâm 590, 20; Wâqidî (ed. WELLHAUSEN), p. 151, n. 1. (5) ורע מתם שנה, for Al ארמתם שנה. In the following line strike out בבקר; it has crept in from v. 6. (9) as in Arabic-vanish, pass away. 50 (10) החיש at the most, like Aramaic החיש. למחסן, for Al שיח,

(11) אלי יוא is meaningless, read אמי יוא (LUTHER). Some expression analogous

to ש is probably concealed in תך.

/5		ባጻ, instead of ብ ገጻ.	
	(0)	Transfer of the second	
76		£ נאור (בנורא) אתה אדיר belongs to v. 8 as a corrective gloss.	
	(8)	The second אויי must also have a predicate, יאניי.	5
	21.15	For Al 180, in the following line, read, with GRÄTZ, 170.	
	(11)	With All non the pious are meaut, but the pronunciation and the meaning of	
		word are quite uncertain.	
	(10)	תחג לך, following & toprdoct oot, for Al מחגר, denotes God.	
	(12)	who denotes ova.	10
77	(7)	ופחית, for #1 שפחית.	
,,		אמת, for All אמר, because of the preceding חסר. [Cf. NESTLE, Theol. Stud. aus	
	55.07	Württemberg, 1882, p. 242].	
	(15)	58, for M 585.	15
	(18)	וְרָמוּ, for Al וְרָמוּ,	
78	(4)	The verse is overloaded.	
,,		ישקם מת', for Al יושק בת', for Al יושקם מת'.	
		is undoubtedly connected with הלולים, הלולים =wedding.	20
		במי רמים, doubtful. The obvious emendation במי is not very suitable.	500
100	2.4		
79		אכלו א for M אכל א, following G המדליקסיץ, א comederunt, אבלר או, פתרן א לבער און, בער און, בער און אינלון אין אינלון און אינלון אין אינלון און אינלון אין אינלון אין אינלון אין אינלון אין אינלון אינון אינלון איי	
	(11)	קתְּר, for אותר following ≶ בְּיַב, € סָתָר; of. 105, 20,	25
80	(5.8.20)	אלהים אלהים before צבאית, instead of אלהי, is a late emendation for יהוח; cf. 84,9.12.	-2
	(16)	הכנה או יכנה, for או הכנה. The large letter in או indicates a correction which was	
	2.5	made in the copy used as a basis for the fit recension (OLSHAUSEN).	
		The words ועל בן אמצחה לך have got here from v. 18.	
	(17)	Point שָּרָפֶּה and בְּמַחוּה, for Al שֶּׁרְפָה and בְּמַחוּה.	30
	(18)	It may be doubted whether און בן (man) or בן (son; v. 16) is the correct	
		reading, probably בן־ארם.	
81	(6)	אָפָעל, for Al לאָ. There is a lacuna before the third line of the verse.	
500		HE SEE NOTE NOTE NOTE NOTE NOTE NOTE NOTE NO	35
	90 90	, for All ימצוף, HOURIGANT; and מצוף for All מצור.	-
		W A 170	
82	(8)	, for £1 תמשל.	
83	(11)	For the unintelligible או בעין דאר GRÄTZ conjectures בָּעִין חָרוּר as of En Harod,	40
-	1002	following Jud. 7, 1 [cf. HUGO WINCKLER, Altorientalische Forschungen, i (Leipzig,	56
		1893) p. 103. WINCKLER suggests that v. 112 should be read before 10b.	
84	(6)	For Al midd, 6 (ἀναβάσεις ἐν τῆ καρδία αὐτοῦ διέθετο) correctly either read or	
04	(0)	understood מעלת.	45
	(7)	The text is corrupt, and our translation (while they pass through the Vale of Baca	72
	366	He maketh it full of fountains for them) is a makeshift with the alteration of Al	
		ישיתהו to ישיתהו, which, however, is by no means sufficient. ישיתהו is a place	
		near Jerusalem. It is probable also that some corrupted local name is hidden	
		in מורה,	50
	1.50	For Al ,αυη, δ (εἰς τόπον ὂν ἔθετο) read μμα.	
		יראה for All יראה,	
	(9.12)	Cf. 80,4.8.20.	