THE EARLY JEWISH TRANSMISSION OF PSALM 16:

FROM PSALM TO MESSIANIC PROOF TEXT IN LUKE-ACTS

VOLUME 2: APPENDICES AND BIBLIOGRAPHY

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APPENDIX 1

JOINING THE DISCUSSION OF THE SCRIPTURAL STATUS OF 11QPs[a]

Peter Flint's 11QPs[a] Hypotheses[1]

Flint's hypotheses may be outlined under four headings:

1. 11QPs[a] witnesses to a Psalter that stabilized in two stages:
   First, Psalms 1-89, prior to the first century BCE.
   Second, Psalms 90-150, towards the end of the first century CE.

2. Multiple collections of Psalms, or Psalters (editions of the Psalter), existed in the late Second Temple period. At least two collections are discernable:
   (a) The partial collection of Psalms 1-89 as seen in 4QPs[a,b].
   (b) (a) plus Psalms 90-150 in the 11QPs[a,b] and 4QPs[e] collection.
   (c) (a) plus Psalms 90-150 in the MT-150 sequence as seen in MasPs[b] and perhaps in some Qumran manuscripts.

3. Most likely, the 11QPs[a] collection was compiled prior to the Qumran period (ca. 160 BCE) and was copied at Qumran.

4. 11QPs[a] contains part of a scriptural Psalter (an edition to be called "the 11QPs[a] Psalter").

Ulrich Dahmen's Criticisms[2]

Dahmen's criticisms are fourfold:

1. The construction of Flint's argument implies a "prejudice" and a preliminary decision in favor of James Sanders' Canon Thesis (i.e., an "open-ended canon") and thereby, does not leave open options regarding the nature of 11QPs[a].

2. The statistical methods Flint employed are inappropriate and several decisions regarding the data are incorrect or unsupported.

3. The structure and function of 11QPs[a] have not been adequately analyzed and Patrick Skehan's arguments for an underlying liturgical purpose, as discernable from key individual structures, have not been refuted

4. Flint has not adequately correlated 11QPs[a] with hypotheses of Old Testament Psalms research regarding the redactional history of the MT-150 Psalter.

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[1] As summarized from Flint, *Dead Sea Psalms Scrolls,* 17-34, 146-9, 172-201, 204-27.
[2] As summarized from Dahmen, "Psalmentext," 111-122.

The Extant Contents of 11QPs[a] by Composition*

Frgs. a-e	Psalm 101	Cols. V-VI	→ 131	Col. XXIV-XXV	→ 142
	→ 102		→ 132		→ 143
	→ 103	Cols. VI-XIV	→ 119	Col. XXV-XXVI	→ 149
	109	Cols. XIV-XV	→ 135		→ 150
	118	Cols. XV-XVI	→ 136		→ Hymn to the Creator
	→ 104	Col. XVI	→ Catena		
	→ 147	Cols. XVI-XVII	→ 145 (with p/s)	Col. XXVI-XXVII	→ David's Last Words
Frg. e-Col. I	→ 105	Cols. XVII-XVIII	+ 154		
Cols. I-II	→ 146	Cols. XVIII-XIX	+ Plea for Deliverance		→ David's Compositions
	→ 148				
	[+ 120]	Cols. XIX-XX	→ 139	Col. XXVII-XXVIII	→ Psalm 140
Col. III	→ 121	Cols. XX-XXI	→ 137		→ 134
	→ 122		→ 138		→ 151A
	→ 123	Cols. XXI-XXII	→ Sirach 51		→ 151B
Cols. III-IV	→ 124		→ Apostrophe to Zion		[end of scroll]
	→ 125				
	→ 126		→ Psalm 93		
	→ 127	Col. XXII-XXIII	→ 141		
Cols. IV-V	→ 128		→ 133		
	→ 129	Cols. XXIII-XXIV	→ 144		
	→ 130		→ 155		

* An arrow (→) indicates that a passage is continuous with the one listed before it. The plus sign + signifies that a passage follows the one listed before it, even though some text is no longer extant. Items in square brackets [ ] are included by reconstruction.

David's Compositions (*DJD 4*, 48, 92 and plate 16)

2. And David, the son of Jesse, was wise, and a light (חכם ואור) like the light of the sun,
   and literate,
3. and discerning and perfect in all his ways before God and men. And the Lord gave
4. him a discerning and enlightened spirit. And he wrote
5. 3,600 psalms; and songs to sing before the altar over the whole-burnt
6. *tamid* offering every day, for all the days of the year, 364;
7. and for the *qorban* of the Sabbaths, 52 songs; and for the *qorban* of the New
8. Moons and for all the Solemn Assemblies and for the Day of Atonement, 30 songs.
9. And all the songs that he spoke were 446, and songs
10. for making music over the stricken, 4. And the total was 4,050.
11. All these he spoke through prophecy (דבר בנבואה) which was given him from before
    the Most High.

A Structural Outline of 11QPs[a]

(I.)	Mainly Davidic Pieces (5)	101→102→103→109→[110]
	Passover Hallel (6)	[113→114→115→116→117]→118
	הודו / הללויה Psalms (5)	104→147→105→146→148
(II.)	Psalms of Ascent (13)	[120]→121→122→123→124→125→126 →127→128→129→130→131→132
	Wisdom Psalm (1)	119
	Hymns of Praise (3)	135→136(+ Catena)→145 (w/ postscript)
(III.)	Deliverance/Supplication (4)	154→Plea for Deliverance→139→137
	Praise or Wisdom (4)	138→Sirach 51→Apostrophe to Zion→93
(IV.)	Mostly Supplication (6)	141→133→144→155→142→143
	Liturgical Grouping (3)	149→150→Hymn to the Creator
(V.)	Mainly Davidic Pieces (6)	→David's Last Words→David's Compositions→140→134→151A→151B

Meditation on the Torah in 11QPs[a]

- Psalms 120-122 (Zion-Jerusalem Psalm)
- Psalms 123-125 (Zion-Jerusalem Psalm)
- Psalms 126-128 (Zion-Jerusalem Psalm)
- Psalms 129-132 (Zion-Jerusalem Psalm)
- Psalm 119
- Psalm 135 (הל/הל); 136 (הד/הד); Catena (הל/הד); 145 (זואת לזכרון)

Terminology Employed Re: 11QPs[a]

"Scripture": Works regarded as ancient and especially authoritative or sacred and understood to be of divine origin. (As seen in: במקרא [Nehemiah 8:8]; בספרים [Daniel 9:2]; כאשר כתוב [1QS 5:17, etc.]; הכתוב [11Q13 2:19]; וכאשר גלו הנביאים ברוח קודשו [1QS 8:16]; צוה ביד מושה וביד כול עבדיו הנביאים [1QS 1:3]; ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων [Prologue to Sirach 24-25]; τὰ βιβλία τὰ ἅγια [1 Maccabees 12:9]; καὶ ὡς [Nehemiah] καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγεν τὰ περὶ τῶν βασιλέων βιβλία καὶ προφητῶν καὶ τὰ τοῦ Δαυίδ [2 Maccabees 2:13]; ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών [Acts 4:25]; ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις [Romans 1:2]; ἐν Δανὶδ λέγων [Hebrews 4:7].)

"Psalm": Any hymn, prayer, or wisdom composition belonging to a collection associated with David and viewed as Scripture. (Is not related to type or form.)

"Book of Psalms"/"Psalter": A collection of Psalms regarded as Scripture by a community. (As seen in: ספר התהלים (4Q491 fragment 17, 4); ἐν βίβλῳ ψαλμῶν (Luke 20:42).

"MT-150 Psalter": The Psalter as preserved in the Masoretic Text (MT).

"Edition": An intentional reworking of another form of a composition for specific purposes or according to identifiable editorial purposes. (E.g., 4QpaleoExod^{m}, 4QNum^{b}, 4QJer^{b}, 4QSam^{a}, 4QJosh^{a}, 4QJudg^{a}, etc.)

"Authority": Accepted as normative for religious practice and/or doctrine.

- Does not imply ultimate inclusion in a "canon." (E.g., Church Fathers' citations of Apocrypha as Scripture and the citation of *1 Enoch* in Jude 14.)
- Attributed to a single composition does not extend necessarily to a whole collection. (Particularly true of Psalms - unlike books of the Pentateuch, etc. during the Second Temple period.)
- "Authority" attributed to all the individual compositions of a collection does not necessitate one accept the "authority" of the arrangement demonstrated in that collection.
- Fixation of form does not necessarily imply "authoritative."
- "Authority" of a document can be determined by:
  1. Statements to that effect or to the contrary.
  2. Evidence of explicit citation consonant with such status.

"Priority": Demonstrating precedence chronologically.

- Does not preclude the "authority" of another, dependent collection. (E.g., works of "the Chronicler," Gospel writers, etc.)
- "Priority" of a single composition (or even a group of Psalms) does not necessarily imply the "priority" of the whole collection. (E.g., if Psalms 120-134 do represent a collection chronologically "prior" to 11QPs^{a}, this does not prove the previous existence of a larger collection containing this collection.)

Terminology Not Employed Re: 11QPs^{a}

"Canon"/(κανών) ... Why not?

- Represents a reflexive judgment.
- Denotes a closed list of books.
- Concerns books - not editions thereof or text forms.

APPENDIX 2

C. H. DODD'S "BIBLE OF THE EARLY CHURCH"[1]

I. Apocalyptic-Eschatological Scriptures

A. Primary Sources of Testimonies	B. Subordinate and Supplementary Sources
1. Joel 2-3	1. Malachi 3:1-6
2. Zechariah 9-14	2. Daniel 12
3. Daniel 7	

II. Scriptures of the New Israel

A. Primary Sources of Testimonies	B. Subordinate and Supplementary Sources
1. Hosea	1. Isaiah 29:9-14
2. Isaiah 6:1-9:7	2. Jeremiah 7:1-15
3. Isaiah 11:1-10	3. Habakkuk 1-2
4. Isaiah 28:16	
5. Isaiah 40:1-11	
6. Jeremiah 31:10-34	

III. Scriptures of the Servant of the Lord and the Righteous Sufferer

A. Primary Sources of Testimonies	A. Subordinate and Supplementary Sources
1. Isaiah 42: 1-44:5	1. Isaiah 58:6-10
2. Isaiah 49:1-13	
3. Isaiah 50:4-11	
4. Isaiah 52:13-53:12	
5. Isaiah 61	
6. Psalm 69	
7. Psalm 22	
8. Psalm 31	
9. Psalm 38	
10. Psalm 88	
11. Psalm 34	
12. Psalm 118	
13. Psalm 41	
14. Psalm 42-43	
15. Psalm 80	

IV. Unclassified Scriptures

A. Primary Sources of Testimonies	B. Subordinate and Supplementary Sources
1. Psalm 8	**1. Psalm 132**
2. Psalm 110	**2. Psalm 16**
3. Psalm 2	3. 2 Samuel 7:13-14
4. Genesis 12:3	4. Isaiah 55:3
5. Genesis 22:18	5. Amos 9:11-12
6. Deuteronomy 18:15, 19	

[1] Adapted from Dodd, *According to the Scriptures*, 61-108.

APPENDIX 3

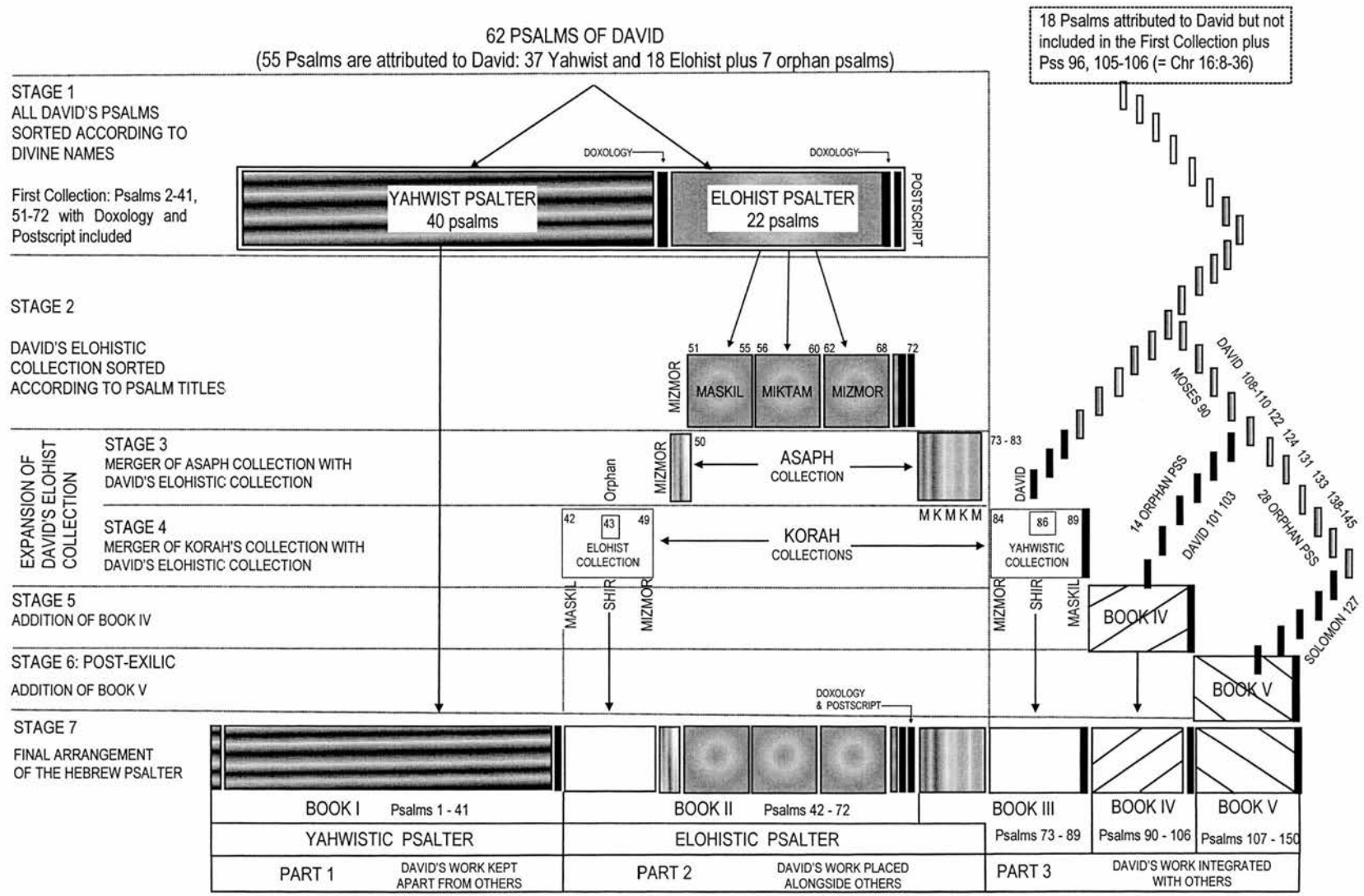
THE TESTIMONIES OF C. H. DODD[1]

	Testimony	Quotations
1.	**Psalm 2:7**	**Acts 13:33**; Hebrews 1:5; 5:5 (Without a formula is probably to be recognized in Mark 1:11. May underly Mark 9:7 and Matthew 3:17.) **Luke 3:22** in the "Western text" has the entire passage, as in the LXX.
2.	**Psalm 8:4-6**	Hebrews 2:6-8. Psalm 8:6 in 1 Corinthians 15:27. Allusions in Ephesians 1:22; Philippians 3:21; 1 Peter 3:22.
3.	**Psalm 110:1** (LXX, 109:1)	**Acts 2:34-35**; Mark 12:36; 14:62; Matthew 22:44; 26:64; **Luke 20:42-43; 22:69**; Hebrews 1:13. Numerous allusions include Acts 7:55; Romans 8:34; 1 Peter 3:22.
4.	**Psalm 118:22-23** (LXX, 117: 22-23)	Mark 12:10-11; 1 Peter 2:7; **Acts 4:11**.
5.	Isaiah 6:9-10	Matthew 13:14-15; **Acts 28:25-27**; Isaiah 6:10 LXX in John 12:40; Mark 4:12.
6.	Isaiah 53:1	John 12:38; Romans 10:16.
7.	Isaiah 40:3-5	**Luke 3:4-6**; Isaiah 40:3 in Mark 1:3; Matthew 3:3; John 1:23.
8.	Isaiah 28:16 and 8:14	1 Peter 2:6, 8; Romans 9:33; 10:11.
9.	Genesis 12:3 and 22:18	**Acts 3:25**.
10.	Jeremiah 31:31-34 (LXX 38:31-34)	Hebrews 8:8-12. Allusions in 2 Corinthians 3:2, 6, 14; 1 Corinthians 11:25; John 4:42.
11.	Joel 2:28-32	**Acts 2:17-21**; Joel 2:32a in Romans 10:13; Allusion to Joel 2:32c in **Acts 2:39**. Joel 2:31 is echoed in **Luke 21:25** and Mark 13:24.
12.	Zechariah 9:9	Matthew 21:5; John 12:15.
13.	Habakkuk 2:3-4	Hebrews 10:37-38; Habakkuk 2:4 in Romans 1:17 and in Galatians 3:11.
14.	Isaiah 61:1-2	**Luke 4:18-19**.
15.	Deuteronomy 18:15, 19	Deuteronomy 18:15 in **Acts 7:37**; Deuteronomy 18:15-16 in **Acts 3:22**; Deuteronomy 18:19 in **Acts 3:23**.

[1] Adapted from Dodd, *According to the Scriptures*, 31-56 and UBS, 887-8.

APPENDIX 4

THE GRADUAL EXPANSION OF THE BOOK OF PSALMS[1]



[1]Adapted from McFall, "Evidence," 245.

APPENDIX 5

TEXTS FROM THE DAVIDIC PROMISE TRADITION TAKEN TO REFER TO THE "RAISING UP" OF THE DAVIDIC DESCENDENT[1]

2 Samuel 7:12	And I will raise up (וַהֲקִימֹתִי / LXX: ἀναστήσω) your seed after you.
4Q174 fragments 1-2, 21, 1:11-13	This is the Shoot of David who will stand up (הָעוֹמֵד) with the Interpreter of the Torah who [...] in Zi[on in the] latter days, as it is written, "And I will raise up (וַהֲקִימוֹתִי) the booth (סוּכַּת) of David that is fallen" (Amos 9:11). He (is) the booth (סוּכַּת) of David that is falle[n w]ho will arise (יַעֲמוֹד) to save Israel.
Jeremiah 30:9 (LXX 32:9)	But (verse 8: "in that day") they will serve YHWH their God and David their king, whom I will raise up (אָקִים / LXX: ἀναστήσω) for them.
Targum:	And they will serve YHWH their God and they will be obedient to the Messiah, Son of David, their king, whom I will raise up (דְּאָקִים) for them.[2]
Numbers 24:9	He couched, he lay down like a lion, and like a lioness; who will rouse him up (יְקִימֶנּוּ / LXX: ἀναστήσει).
Numbers 24:17	A star will come forth (דָּרַךְ / LXX: ἀνατελεῖ) out of Jacob, and a scepter (שֵׁבֶט / LXX: ἄνθρωπος) will rise (וְקָם / LXX: καὶ ἀναστήσεται) out of Israel.
Genesis 49:10	The scepter (שֵׁבֶט / LXX: ἄρχων) will not depart from Judah.
Testament of Judah 24:1	And after all these things a star will rise (ἀνατελεῖ) to you from Jacob in peace, and a man will arise (ἀναστήσεται) from my seed like the sun of righteousness.
Testament of Simeon 7:1-2	Be not lifted up against these two tribes, for from them will arise (ἀνατελεῖ) to the salvation of the Lord. For the Lord will raise up (ἀναστήσει) from Levi as it were a high priest and from Judah as it were a king, God and man: He will save all the Gentiles and the race of Israel.

[1] The pre-Pauline formula in Romans 1:3-4 provides what may be the earliest point of entry of the promise tradition into early Christianity as seen in the New Testament. See Whitsett, "Son of God, Seed of David," 661-81; Juel, *Messianic Exegesis*, 80; Dennis C. Duling, "The Promises to David and their Entrance into Christianity – Nailing Down a Likely Hypothesis," *New Testament Studies* 19 (1974): 55-77.

[2] See Robert Hayward, *The Targum of Jeremiah: Translated, with a Critical Introduction, Apparatus, and Notes,* The Aramaic Bible (Wilmington, Del.: Michael Glazier, Inc., 1987), 128-9.

Testament of Dan 5:10	And there shall arise (ἀνατελεῖ) to you from the tribe of Judah and Levi the salvation of the Lord.
Psalm 132:17	There (Zion) I will make a horn to sprout (אַצְמִיחַ / LXX: ἐξανατελῶ) for David.
Psalm 89:25 (LXX 88:25)	In my name will his horn be exalted (תָּרוּם / LXX: ὑψωθήσεται) for David.
1 Samuel 2:10	YHWH will judge the ends of the earth; he will give strength to his king (LXX: kings) and exalt (וְיָרֵם / LXX: ὑψώσει) the horn of his anointed.
Benediction 15	Speedily cause the Shoot of David (צֶמַח דָּוִיד) to shoot up (תַּצְמִיחַ) and raise up (תָּרוּם) his horn, through your salvation, for your salvation we are hoping every day. Blessed are You, O Lord, who causes to shoot up (מַצְמִיחַ) the horn of salvation.
Jeremiah 23:5	Behold, the days are coming, says YHWH, when I will raise up (וַהֲקִמֹתִי / LXX: ἀναστήσω) to David a righteous shoot (צֶמַח / LXX: ἀνατολήν).
Jeremiah 23:14-15	Behold, the days are coming, says YHWH, when I will raise up (וַהֲקִמֹתִי) the "good word" which I made to the house of Israel and to the house of Judah. In these days and at that time I will cause to shoot up (אַצְמִיחַ) a righteous shoot (צֶמַח) to David; and he will execute justice and righteousness in the land.
Zechariah 3:8	Behold, I am causing to come (מֵבִא / LXX: ἐγὼ ἄγω) my servant, the shoot (צֶמַח / LXX: ἀνατολήν).
Zechariah 6:12	Behold the man whose name is Shoot (צֶמַח / ἀνατολή); for he will shoot up (יִצְמָח / LXX: ἀνατελεῖ) in his place, and he will build the temple of YHWH, and will bear royal honor, and will sit and rule upon his throne.
(cf. 4Q174 fragments 1-2, 21, 1:12)	(Amos 9:11): And I will raise up (וַהֲקִימוֹתִי) the booth of David that is fallen.
Isaiah 11:10	In that day, the root of Jesse will stand (עֹמֵד / LXX: ὁ ἀνιστάμενος ἄρχειν) as a signal to the peoples.
Targum Isaiah 11:10	At the appointed time, the son of the son of Jesse who is about to arise (דֶּעָתִיד דִּיקוּם) as a sign to the peoples, to him will the kingdoms be subject.

Targum Isaiah 11:1	And there will come forth a king from the sons of Jesse. And the Messiah will be raised up (יִתְרַבֵּי) from the sons of his sons.
4Q161(=4QpIsa[a]) fragments 8-10, 3:22[3]	[The interpretation of the matter concerns the shoot of] David, who will stand up (הָעוֹמֵד) in the lat[ter days]
Testament of Judah 24:5b	And from your root will arise (γενήσεται) a stem. And from it will grow (ἀναβήσεται) a rod of righteousness to the Gentiles.
Psalms of Solomon 17:23	Behold, O Lord, and raise up (ἀνάστησον) to them their king, the Son of David, at the right time.

[3] This line follows a quotation of Isaiah 11:1. See Horgan, "Isaiah Pesher 4," in *DSS 6B,* 95-7. On the proposed restoration see also 4Q252 (4QCommGen A) frg. 1 1:14; 4Q174 frgs. 1-2, 1:11.

APPENDIX 6

QUMRAN REFERENCES TO AN ESCHATOLOGICAL MESSIAH[1]

1. מְשִׁיחַ, an "anointed" personage. (See Psalms 2; 89; 2 Samuel 2:4; 12:7.)

   a. *Damascus Document* (CD)
   CD 7:15-21; 12:23-13:1; 14:19 (=4Q266 10:12); 19:10-11; 20:1

   b. *Rule of the Community* (1QS)
   1QS 9:11

   c. *Rule of the Congregation* (1QSa=1Q28a)
   1QSa 2:11-21

   d. *Commentary on Genesis A* (4Q252)
   4Q252 1, 5:3-4

   e. *Non-Canonical Psalms B* (4Q381) (possibly)[2]
   4Q381 15:7

   f. *Parabiblical Kings* (4Q382) (possibly)[3]
   4Q382 16:2

   g. *Narrative Work 1* (4Q458)
   4Q458 2, 2:6

   h. *On Resurrection* (4Q521)
   4Q521 2 ii + 4

2. נָשִׂיא, "prince" or the "prince of the congregation." See Ezekiel 44:3; 45:7, 16, 22; 46:2, 4; Numbers 27:16.

   a. *Damascus Document* (CD)
   CD 7:20 (=4Q266 3, 3:19-21)

   b. *Rule of Blessings* (1QSb = 1Q28b)
   1QSb 5:20

   c. *War Scroll* (1QM)
   1QM 3:15 (=4Q496 10, 4:3-4); 5:1

   d. *Isaiah Pesher 4* (4Q161)
   4Q161 2-6, 2:15

   e. *War Rule* (4Q285)
   4Q285 4:2-6; 5:4; 6:2

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[1] "Messiah" is taken to mean the traditionally understood eschatological agent, anointed by God for the redemption of Israel. He normally is understood as Davidic, although there are variations on this theme. See the summary in Vermès, *Jesus the Jew*, 130-4. For a comprehensive overview of messianic terminology at Qumran see Martin G. Abegg, Jr., and Craig A. Evans, "Messianic Passages in the Dead Sea Scrolls, " *Qumran Messianism: Studies on the Messianic Expectations in the Dead Sea Scrolls*, ed. James H. Charlesworth et al. (Tübingen: Mohr [Paul Siebeck] 1998), 191-203. For a recent critical discussion of many of these texts, see Florentino García Martínez, "Messianic Hopes in the Qumran Writings," in *The People of the Dead Sea Scrolls,* ed. Florentino García Martínez and J. Trebolle Barrera, trans. W. G. E. Watson (Leiden: Brill, 1995), 159-89.

[2] 4Q381 15:7 could read, "I your messiah have gained understanding," but the text could also read, "I have gained understanding from your discourse."

[3] 4Q382 16:2 could read, "[m]essiah of Isra[e]l," but most of the letters are uncertain, and some scholars read "statutes."

f. *Apocryphon of Moses* (4Q376)
4Q376 1, 3:1-3

3. צמח, the "branch of David." See Jeremiah 23:5; 33:15; Zecheriah 6:12.

a. *Isaiah Pesher 4* (4Q161)
4Q161 7-10, 3:22

b. *Florilegium* (4Q174=4QFlor)
4Q174 1, 1:11

c. *Commentary of Genesis A* (4Q252)
4Q252 1, 5:3-4

d. *War Rule* (4Q285)
4Q285 5:3-4

4. נשיא, the "prince" is referred to as שבט, "the scepter." See Numbers 24:17.

a. *Damascus Document* (CD)
CD 7:20 (=4Q266 3, 3:19-21)

b. *Isaiah Pesher 4* (4Q161)
4Q161 2-6, 2:15

5. שבט, "scepter" without an obvious allusion to Numbers 24 or Genesis 49.

a. *Rule of Blessings* (1QSb=1Q28b)
1QSb 5:27-28

b. *On Resurrection* (4Q521)
4Q521 2, 3:6

6. בן, a "son" or "sons" who may be messianic.[4] See 2 Samuel 7:14.

a. *Florilegium* (4Q174)
4Q174 1, 1:11

b. *Son of God Scroll* (4Q246)
4Q246 1:9; 2:1 (twice)

c. *Commentary on Genesis C* (4Q254)
4Q254 4:2

d. *Prayer of Enosh?* (4Q369)
4Q369 1, 2:6

e. *Narrative Work 1* (4Q458)
4Q458 15:1

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[4] The figure in 4Q246 variously called "the son of the great God," "the son of God," or "son of the Most High," has been interpreted as the messiah, as a Jewish king, or as the Antichrist. The quotation of Zechariah 4:14 ("two sons of oil") in 4Q254 seems to be in the context of an exegesis of Genesis 49:8-12, Jacob's blessing on Judah. If so, the "two sons of oil" may have been understood as the "anointed of Aaron and of Israel," that is, the anointed high priest and the anointed king-messiah. The "first-born son" of 4Q369 has been interpreted variously as the Messiah or collectively as Israel. It could even refer to David in a historical sense. The "firstborn" of 4Q458 implies a "son" – but whether the reference is to David, Israel, or to the Messiah is unclear. In 4Q458 2, 2:6, there is reference to one "anointed with the oil of the kingdom." This reference is also unclear.

APPENDIX 7

THREE GENERATIVE PASSAGES IN THE RISE OF MESSIANISM

1. Genesis 49:10
   a. *Commentary on Genesis A* (4Q252 1, 5:1-7), Genesis 49:10-11 is cited and is understood to refer to the "branch of David."
   b. *Isaiah Pesher 4* (4Q161=4QpIsa[a] 7-10, 3:25), Genesis 49:10 may be alluded to in a messianic sense.
   c. The LXX may enhance the potential of a messianic reading by rendering שֵׁבֶט, "scepter," as ἄρχων, "ruler."[1]
   d. All four Targumim to the Pentateuch render the passage in an explicitly messianic sense ("king messiah" is mentioned in verses 10, 11, and 12).[2]
   e. Genesis 49:8-12 (Jacob's blessing) is referred to in *Testament of Judah* 1:6, and in *Testament of Judah* 22:3 the blessing seems to be understood in a messianic sense.
   f. Revelation 19:11-16 may have this passage and Isaiah 11 in view, and it may be alluded to in Hebrews 7:14.
   g. Christian messianic interpretation of Genesis 49:10 becomes commonplace in the second century C.E. (cf. Justin Martyr, *First Apology* 32; 54; *Dialogue with Trypho* 52; 120; Clement of Alexandria, *Christ the Educator* 1:5, 6; Irenaeus, *Against Heresies,* 4, 10:2).
2. Numbers 24:17
   a. *Testimonia* (4Q175 1:9-13), quotes Numbers 24:17 in what may be a messianic sense and strings together biblical passages with eschatological implications.
   b. *War Scroll* (1QM 11:4-9) cites Numbers 24:17 in what may be a messianic sense.[3]
   c. *Rule of Blessings* (1QSb=1Q286 5:27-28) also cites Numbers 24:17 in what appears to be a messianic sense.
   d. *Damascus Document* (CD 7:18-20), where the "interpreter of the law," perhaps the eschatological priest, is understood as the "star" of the Numbers 24:17 prophecy, while the "prince of the whole congregation" is understood to be the "scepter."

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[1] Looking to אַחֲרִית הַיָּמִים in Genesis 49:1, Jacob prophecies in verse 10 that a שֵׁבֶט, "scepter" (LXX: ἄρχων, "ruler") and a מְחֹקֵק, "ruler's staff" (LXX: ἡγούμενος [ἡγέομαι], "governor"[1]) will never be lacking from Judah. LXX Genesis 49:9 renders the MT's גּוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ, "Judah is a lion's cub; from the prey, my son, you have gone up" with σκύμνος λέοντος Ιουδα ἐκ βλαστοῦ υἱέ μου ἀνέβης, "Judah is a lion's cub; from a shoot, my son, you came up." The second part of this rendering recalls Isaiah 11:1: MT: וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה, "A shoot will come out from the stump of Jesse, and a bloom will grow out of his roots" / LXX: καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ιεσσαι καὶ ἄνθος ἐκ τῆς ῥιζης ἀναβήσεται, "A staff will come out of the root of Jesse; and a flower will come up out of the root. LXX Genesis 49:10 also renders the MT: וְלוֹ יִקְהַת עַמִּים, "and the obedience of the peoples is his" with καὶ αὐτὸς προσδοκία ἐθνῶν, "and he is the expectation of the nations." Therefore, the LXX appears to presuppose the connection between the oracle of Genesis 49:10 and the Davidic Isaiah 11:1. This interpretation of Genesis 49:10 may also be seen in 4Q252, fragment 2.

[2] *Targum Onqelos*; cf. *Targum Neofiti*, *Targum Pseudo-Jonathan*, and *Fragmentary Targum*. See J. W. Etheridge, *The Targums on the Pentateuch,* 2 vols. (London: Longman, Green, Longman, and Roberts, 1862), 1:336.

[3] The content emphasizes that victory in battle is by the power of God, not of human beings.

e. The LXX may enhance the potential of a messianic reading by rendering שֵׁבֶט, "scepter," as ἄνθρωπος, "man."[4]

f. All four Pentateuch Targumim paraphrase the passage in explicitly messianic terms. The MT's "a star will come out of Jacob, and a scepter will rise out of Israel" becomes in the Targumim, "a king will arise out of Jacob and he anointed the messiah out of Israel."

g. Other attestations of messianic interpretation of Numbers 24:17 in traditions dating to the first century C.E. include *Testament of Judah* 24:1-6; possibly Philo, *Life of Moses,* 1:290; *Rewards and Punishments,* 95; and *Orphica* = Aristobulus fragment 4:5.[5]

h. It may be to Numbers 24:10 that Josephus refers when he says that his compatriots were misled by an "ambiguous oracle" promising that "one from their country would become ruler of the world."[6]

3. Isaiah 10:34-11:5

a. *Isaiah Pesher 4* (4Q161 7-10, 3:22-29), where Isaiah 11 is taken in a messianic sense.

b. *Rule of Blessings* (1QSb=1Q28b 5:21-6), a passage describing the blessing that is to be pronounced on the "prince of the congregation," and that is indebted to Isaiah 11.[7]

c. *War Rule* (4Q285 5:1-6), which appears to be supported by messianic interpretation of Isaiah 11.

d. The LXX enhanced the potential of a messianic reading of Isaiah 11:10 by rendering וְהָיָה בַּיּוֹם הַהוּא שֹׁרֶשׁ יִשַׁי אֲשֶׁר עֹמֵד לְנֵס עַמִּים,"in that day the root of Jesse will stand as a signal to the peoples," καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥιζα τοῦ Ιεσσαι καὶ ὁ ἀνιστάμενος ἄρξειν ἐθνῶν, "and there will be in that day the root of Jesse, even he who arises to rule over nations."[8]

e. *Psalms of Solomon* 17:22-4 echoes Isaiah 11:1-5 with reference to the future Davidic king.

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[4] The oracles of Balaam also speak of אַחֲרִית הַיָּמִים (Numbers 24:7) when a succession of rulers from Israel culminates in a great king who will crush the final adversary (LXX Numbers 23:17-24:17). The MT Numbers 24:7 reads: יִזַּל־מַיִם מִדְּלָיו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ, "water will flow from his buckets and his seed will have abundant water and his king will be higher than Agag and his kingdome will be exalted." The LXX reads: ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν καὶ ὑψωθήσεται ἢ Γωγ βασιλεία αὐτοῦ καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ, "A man will come forth from his seed, and he will be lord over many nations, and his kingdom will be exalted above Gog and his kingdom will be grown." This "man" is then further identified in LXX Numbers 24:17: MT: כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל, "a star will come out of Jacob and a scepter will rise out of Israel." LXX: ἀνατελεῖ ἄστρον ἐξ Ιακωβ καὶ ἀναστήσεται ἄνθρωπος ἐξ Ισραελ, "a star will rise out of Jacob, and a man will rise up out of Israel." The messianic "man" of LXX Numbers 24:17 also may be seen in LXX Isaiah 19:20.

[5] See Collins, "Aristobulus," 840-1.

[6] Josephus, *The Jewish War,* 6:312-4; cf. 3:400-2. The "star" that "stood over the city" of Jerusalem would have fueled such speculation. Josephus, *The Jewish War,* 6:289. At issue was not the messianic orientation of the oracle; rather, the question was to whom the oracle applied. Early Christians were aware of the passage's messianic potential, as seen in the "star" of Matthew 2:2 and the magi's assumption that it pointed to the birthplace of the "king of the Jews."

[7] Also note 1QSb 5:27, כיא אל הקימכה לשבט, "for God has established you as the scepter" (cf. Numbers 24:17).

[8] Paul quotes this passages and applies it to "Christ" (Romans 15:12; cf. Revelation 5:5; 22:16; Clement of Alexandria, *Miscellanies*, 5.6).

f. *Targum Isaiah* 11:1 reads, "And a king shall come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons."[9] The MT would be read "a shoot from the stump of Jesse, even a branch [that] will grow out of his roots." (Cf. *Targum Isaiah* 11:6: "In the days of the Messiah of Israel … .").

g. *4 Ezra* 13:2-10 alludes to Isaiah 11:4 and applies it to the man who "flew with the clouds of heaven" (cf. Daniel 7:13).

h. *Testament of Levi* 18:7 appears to be founded on messianic interpretation of Isaiah 11.

i. *1 Enoch* 49:3-4; 62:2-3 applies Isaiah 11:1-5 to the "Chosen One."

j. Isaiah 11 seems to have been very influential in early Judaism,[10] and early Christian writers were especially fond of appropriating it.[11]

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[9] J. F. Stenning, ed. and trans., *The Targum of Isaiah* (Oxford: Clarendon, 1949), 40-1.

[10] See Richard J. Bauckham, "The Messianic Interpretation of Isaiah 10:34 in the Dead Sea Scrolls, 2 Baruch, and the Preaching of John the Baptist," *Dead Sea Discoveries* 2 (1995): 202-16.

[11] For verse 1 cf. Matthew 2:23; Acts 13:23; Hebrews 7:14; Revelation 5:5; 22:16; Justin Martyr, *First Apology* 32; *Dialogue with Trypho* 87; Clement of Alexandria, *Christ the Educator* 1.7; Irenaeus, *Against Heresies* 3.9.3; *Sibylline Oracles* 6:8, 16; 7:38; 8:254. For verse 2, cf. Ephesians 1:17; 1 Peter 4:14; Irenaeus, *Against Heresies* 3.17.1. For verse 3, cf. John 7:24; Clement of Alexandria, *Christ the Educator* 1.7. For verse 4, cf. John 7:24; Ephesians 6:17; 2 Thessalonians 2:8; Revelation 19:11; Clement of Alexandria, *Christ the Educator* 1.7; Irenaeus, *Against Heresies* 4.33.1. For verse 5, cf. Ephesians 6:14.

APPENDIX 8

THE CONCEPT OF THE DAVIDIC "SON OF GOD"

	2 Samuel	**Isaiah**	**Psalms MT (LXX)**	**Maccabees**	***Psalms of Solomon***	**Sirach**	**4Q174 (4QFlor)**	**4Q504 (4QBt3)**	***Testament of Judah***	***Jubilees***
The relation of "Father" (God) and "son" (Davidic king)	7:14		2:7; 89 (88): 27		Cf. 17:27; 18:4 Cf. 17:23 (21)		1-2, 21, 1:10-11		24:1-21[1,2]	1:24
Servant of God	7:8		89 (88): 4, 21, 40		17:21, 23					
Throne	7:13, 16		89 (88): 5, 30, 37	1.2:57[1]	17:8	47:11[1]	1-2, 21, 1:10	4:6-8		
Seed	7:12		89 (88): 5, 30, 37		17:5		1-2, 21, 1:10; 4, 1; 15, 3		24:1-4[1]	1:23

[1] 1 Maccabees 2:57 and the *Testament of Judah* 22:3; 24:1-6 show for Palestinian Judaism, and Sirach 47:11 for Hellenistic Judaism, how much the Jews of that time looked to the "eternal throne" promised by YHWH himself to David. Also see 2 Esdras 12:32; *Pseudo-Philo* 51:6; 56:2; 59:2, 4; 62:9-10 (Harrington, "Pseudo Philo" 366, 370, 372, 375); *Testaments of the Twelve Patriarchs – Testament of Judah* 22:3 (cf. 17:5-6; 24:1-6) (Key, "Testaments of the Twelve Patriarchs," 801); Charles, *The Greek Versions*, 98-104. *The Testaments of the Twelve Patriarchs* appear to follow the form of Genesis 49.

[2] *Testament of Judah* 24:1-2 is a mosaic of eschatological expectations based on Numbers 24:17 (verse 1a); Malachi 4:2 (verse 1b); LXX Psalm 45:4 (verse 1c); Isaiah 53:9 (verse 1d). Cf. CD 7:11-20, especially 19-20. For the "Star," see *Testament of Levi* 8:3. See Charles, *The Greek Versions*, 101-2.

	2 Samuel	Isaiah	Psalms MT (LXX)	Maccabees	*Psalms of Solomon*	Sirach	4Q174 (4QFlor)	4Q504 (4QBt3)	*Testament of Judah*	*Jubilees*
Kingdom of the son	7:16			1.2:57[1]	17:23-24 cf. 17:4 of God[3]		1-2, 21, 1:10		22:3[1]; 24:4-6[4]	
In all eternity	7:13, 16 cf. 23:5	55:3	89 (88): 29, cf. 5	1.2:57[1]; 4.12:12	17:3-4, 51	44:13; cf. 47:11[1]	1-2, 21, 1:3-5, 11; 15, 2	Cf. 4:6-8	22:3[1]; 25:5	1:23-26
To raise up	7:12 23:1		89 (88): 25		17:23 (21)	47:11-12[1]	1-2, 21, 1:10,12		24:1,6[1]	
Covenant	23:5	55:3	89 (88): 4, 29, 40		17:15-17	44:12; 47:11[1]	6-7, 4		22:3[1]	
Messiah	23:1		2:2; 89 (88): 39, 52, cf. 21		17:32, 36 18:5-8		1-2, 21, 1:18-19		24:4-6[3]	
House	7:16 23:5		Cf. 89 (88):5		17:47	48:15; 51:8	1-2, 21, 1:3, 10; 1, 3, 2:1[5]			
Gentiles		55:4-5	2:1, 2, 7, 8; 110 (109):6		17:3, 24, 29-31, 34		1-2, 21 1.18	Cf. 4:8	24:6[1]	
Forgive-ness of sins	12:13		89 (88): 32-35	2.12:45	17:38	47:11[1]				1:22-24

[3] Also see Daniel 7:13-14; *Testament of Moses* 10:1-10.

[4] The outpouring of the spirit is linked with the advent of the ideal king (Isaiah 11:2), to the coming of the messenger bringing good news to the oppressed (Isaiah 61:11), and to the eschatological effusion of all humanity (MT Joel 3:1). Cf. 1QS 9:10 and CD 20:31. The Shoot (=Branch) is the eschatological king (Isaiah 11:1; Jeremiah 23:5; 33:15; Zechariah 3:8; 6:12; CD 1:7). See Charles, *The Greek Versions*, 101-2.

[5] 4Q174 fragments 1, 3, 2:1 may be reconstructed to include יהודה[ית בית על אה]הב. See Milgrom, "Florilegium," 254.

	2 Samuel	Isaiah	Psalms MT (LXX)	Maccabees	*Psalms of Solomon*	Sirach	4Q174 (4QFlor)	4Q504 (4QBt3)	*Testament of Judah*	*Jubilees*
Resurrec-tion of the dead				2.12:43-44; 7:11, 14; 14:46[6]		48:5			25:1-4[7]	

[6] While 2 Maccabees has resurrection of the dead in view, 4 Maccabees has in view the immortality of the soul. See 4 Maccabees 7:19; 16:25; 5:37; 9:8, 22; 10:15; 13:17; 14:5-6; 15:3; 16:13, 25; 17:12, 18; 18:23. Similarly, Wisdom of Solomon 2:23; 3:7-9; 7; 1QH 3:19-23; 11:9-14; *Testament of Asher* 6:5-6; *Jubilees* 23:31 has in view assumption of the spirit to heaven. According to *1 Enoch* 102:5, the spirits of the righteous descend to Sheol, but at the judgment will ascend to a life of joy as companions of the hosts of heaven (103:3-4; 104:6). For Philo, only the wise enjoy immortality. See, e.g., Philo, *Questions and Answers on Genesis,* Supplement 1:16; *On the Confusion of Tongues* (*De Confusione Linguarum*), 146-50.

[7] Similarly, *Testament of Zebulon* 10:2.

APPENDIX 9

4Q177: RECONSTRUCTION OF FRAGMENT 14 BY ANNETTE STEUDEL[1]

(Column 3 (X): fragments 2, 24, 14, 3, 4, 1, 31)

1 [ ] כו?]ל דבריהם[ ]˚[ת]שבחות הכבוד אשר יואמ[ר [
2 [ ] והסיר יהוה]מ̇מכה כול חלי לקד̇ו̇[שים אשר]בא[רץ]˚המה ואד̇ו̇רי כול חפצי [בם [
3 [ ]˚נהיה כמוהו̇[2] ולב נמס? ו]פיק ברכים וחלחלה בכול מ̇ת̇נ̇[ים [
4 [ ]א̇[ש]ר̇[ ]˚[ ]ל˚תמה שמעה̇[יהוה צדק] הקשיבה רנתי האוינה ל[תפלתי [
5 [ ]]ו̇ באחרית הימים בעת אשר יבקש]˚ את עצת היחד הו̇א ה̇[[
6 [ ] ˚ פשר הדבר אשר יעמוד איש מב̇י̇[ת?] ˚ר̇י̇מ̇ם ˚˚˚˚]˚[ ]ל[3] [
7 [ ]]היו כאש לכול תבל והמה אשר כתוב עליהם באחרית[הימים]˚˚˚ה פו̇ח̇[זים? [
8 [ ]]מ̇ו̇ש̇ל̇ [בג]ורל[4] אור אשר היה מתאבל בממשלת בל[יעל ומושל בחושך?] אשר היה מתאבל̇[בממשלת]
9 [ ]]בה ממנו̇ ו˚[ ] ל̇ר̇אשי אבל שוב ˚˚˚[א]ל̇והי הרחמים ואל ישרא[ל]מול כ̇פ̇[[
10 [ ]]אשר ה[ת]גוללו ברוח[י ב]ל̇יעל ונסלח להם לעולם וברכם[ ]עשד<מיד>לעולם וברכם[5] כפ?]לאי קציה̇[ם]
11 [וכבר?]ית אבותם ˚במספר שמות[ם] מפורשים בשמות לאיש ואיש ה̇[ש]נותיהם וקץ מעמדם ו̇[ ]י̇ לשונם
12 [ ]]א̇ את צאצאי יהודה[ו]עתה הנה הכול כתוב˚בלוחות אשר [ ]א̇ל וידיעהו את מספר [כול? דור]ו̇ת וינח[יל]
13 [ ]]˚ ˚[ ]ל[ו] ולזרעו [עד] עולם ויקום משמה ללכת מן א̇ר̇צ̇[ם]תקעו שופר בגבעה השופר הואה ספר
14 [התורה חצוצרה ברמה הח]צ̇ו̇[צרה הי]א̇ה ספד התורה שנות אשר מאסו כ̇[ול א]נשי עצתו וידברו עליו סרה וישלח
15 [ ] או]תות ע̇ גדולות על ה̇˚[ ]˚ ויעקוב עומד על הגתות ושמח על רדת
16 [ ]]ת̇ בח̇ר̇ב אפ˚(˚)[ ]לאנשי עצתו המה החרב ואשר אמר

[1] Fragment 14 is shaded. For the association of fragments see John Strugnell, "Notes en marge," 163-276. Adapted from Steudel, *Der Midrasch*, 73. Cf. Strugnell, "Notes en marge," 238; Allegro, *DJD 5*, 72; Milgrom, "Catena A (4Q177=4QCat[a])," 286-303.

[2] Cf. Joel 2:2b; the word order between נהיה and כמוהו̇ is the opposite from the MT. Only the first three characters of כמוהו̇ come from fragment 2. The final two characters come from fragment 24. See Appendix 10.

[3] Milgrom, "Catena A (4Q177=4QCat[a]).", 288:]לן[] ˚˚˚˚˚ רי ˚˚ .

[4] Ibid., 288: א]מר̇ עֹל̇ ג]ורל .

[5] Ibid., 288: יברכם .

[6] Ibid., 290:]הו[ ]˚˚ [.

APPENDIX 10

4Q177 REFERENCES[1]

	Column, Line	Citation	Text			
			MT	4Q177	Difference[2]	
(1)	1 (VIII), 1	(Psalm 5:6a?)	הוֹלְלִים	ההוללים	MT הוֹלְלִים 4Q177 ההוללים	
		On the basis of ההוללים, Steudel proposes the open space at the line's beginning may have included Psalm 5:6. It is possible that the text in fragment 5 is the beginning of the interpretation.[3]				
(2)	1 (VIII), 2	Isaiah 37:30b, c	אכול השנה שפ[יח ובשנה השנית שחיס	אכוֹל הַשָּׁנָה סָפִיחַ וּבַשָּׁנָה הַשֵּׁנִית שָׁחִיס	MT סָפִיחַ 4Q177 שפ[יח	
		Also see the exchange of סמח for שׂמח in column 4 (XI), 15.[4]				
(3)	1 (VIII), 5	Isaiah 32:7a	וכלי כליו רעים	וְכֵלַי כֵּלָיו רָעִים		
(4)	1 (VIII), 6, 7	Isaiah 32:7b, c	הוא ז]מות יעץ לח[בל ענוים באמרי שקר	הוּא זִמּוֹת יָעַץ לְחַבֵּל עֲנָוִים בְּאִמְרֵי־שֶׁקֶר		
		Steudel notes the thematic similarity to Psalm 10:2, 7-11, and also the shared vocabulary. For instance, Steudel notes the usage of זמות in Isaiah 32:7 and במזמות in Psalm 10:2 and the usage of ענוים in Isaiah 32:7 and עני (twice) in Psalm 10:9. This similarity is even stronger if one takes account of the 1QIsa[a] text, which reads here ענים, leading Steudel to ask whether this quotation might be according to 1QIsa[a].[5]				
(5)	1 (VIII), 7	Psalm 11:1a	למנצח] לדוד ביהוה[חסיתי	לַמְנַצֵּחַ לְדָוִד בַּיהוָה חָסִיתִי		
(6)	1 (VIII), 8	Psalm 11:2	[כיא הנה הרשעים ידרכון קשת כוננו חצם על־יתר לירות	כִּי הִנֵּה הָרְשָׁעִים יִדְרְכוּן קֶשֶׁת כּוֹנְנוּ חִצָּם עַל־יֶתֶר לִירוֹת	MT כִּי 4Q177 כיא MT כּוֹנְנוּ 4Q177 ויכינ<ו	

[1] Adapted from Steudel, *Der Midrasch*, 80-124.

[2] Note: Unless listed in this appendix, there are no manuscripts noted by Kennicott or de Rossi that contain the difference.

[3] Steudel, *Der Midrasch*, 80-1. George Brooke notes that since this column begins in mid-sentence and that Isaiah 32:7 closely parallels Psalm 10:2, 7-11, the quotations from Isaiah seem to conclude a discussion of Psalm 10. Schiffman and VanderKam, *Encyclopedia*, s.v. "Catena."

[4] For a discussion of the exchange of שׂ and ס, see Kutscher, *A History*, 13-7.

[5] Steudel, *Der Midrasch,* 82.

			]ויכינ<נ>ו חצים ע[ל יתר לירות בְּמוֹ־אֹפֶל לְיִשְׁרֵי־לֵב במו אפל לישרי בל?		MT חִצָּם	4Q177 חצים

The orthography of כיא for כִּי is common in Qumran manuscripts.[6] The reading ויכינ<נ>ו instead of the MT כוננו corresponds with the Peshitta,[7] חצים may correspond with the LXX reading (βέλη – neuter plural accusative of βέλος without the pronominal suffix/possessive pronoun), while MT reads חצם.[8]

(7)	1 (VIII),10	Micah 2:10b-11	בַּעֲבוּר טָמְאָה תִּחַבֵּל וְחֶבֶל נִמְרָץ לוּ־אִישׁ הֹלֵךְ רוּחַ וָשֶׁקֶר לוּ אִישׁ הֹלֵךְ רוּחַ וָשֶׁקֶר כִּזֵּב אַטִּף לְךָ לַיִן וְלַשֵּׁכָר וְהָיָה מַטִּיף הָעָם הַזֶּה	בעבור טמאה תחבל וחבל נמר?]ין לה איש הולך רו[ח ושקר כזב והיה מ]טף העם	MT לוּ־אִישׁ MT הֹלֵךְ MT אַטִּף לְךָ לַיִן וְלַשֵּׁכָר MT מַטִּיף MT הַזֶּה	4Q177 לה איש 4Q177 הולך 4Q177 מ]טף

The נמרין לה construction may be analogous to the Peshitta.[9] Note the *plene* הולך as in 30 Kennicott manuscripts. The construction העם without הזה is found in one Kennicott manuscript, as is מטף for מטיף.

(8)	1 (VIII),12	Psalm 12:1a	לַמְנַצֵּחַ עַל־הַשְּׁמִינִית	למנצח על ה[שמינית		
(9)	1 (VIII), 13	(Isaiah 27:11b?)	כִּי לֹא עַם־בִּינוֹת	כיא לוא עם בְּ[ינות]	MT כִּי MT לֹא	4Q177 כיא 4Q177 לוא

Plene writing forms common in Qumran.

(10)	1 (VIII), 14	(Jeremiah 6:14c?)	וְאֵין שָׁלוֹם	וא]ין שלום		
(11)	1 (VIII), 15	Isaiah 22:13b, c	הָרֹג בָּקָר וְשָׁחֹט צֹאן אָכֹל בָּשָׂר וְשָׁתוֹת יָיִן	]הרוג בקר ושחוט צואן א]כול בשר ושתות יין	MT הָרֹג MT וְשָׁחֹט	4Q177 הרוג 4Q177 ושחוט

[6] Tov, *Textual Criticism*, 108-9.
[7] The Peshitta includes the conjunction. John Strugnell, "Notes en marge, " 164; Steudel *Der Midrasch*, 83.
[8] Steudel, *Der Midrasch*, 83; *DJD 5*, 69.
[9] Strugell, "Notes en marge," 242.

צואן 4Q177	צֹאן MT
א]כול 4Q177	אָכַל MT

The *plene* writing (ו representing the long o vowel) of הרוג (6 Kennicott manuscripts), ושחוט (7 Kennicott manuscripts), צואן, and אכול (16 Kennicott manuscripts) is typical of Qumran orthography.[10]

	Column, Line	Citation	Text: MT	Text: 4Q177	Difference:	
(1)	2 (IX), 1	Psalm 12:7	אִמְרוֹת יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם	אמרות יהוה אמרות טהרות כסף צרוף בעליל לארץ מזק]ק שבעתים		
(2)	2 (IX), 2	Zechariah 3:9	עַל־אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה צְבָאוֹת	הנביא על אבן אחת שבעה עינים הנני מפ]תחת פתוחה נואם יהוה	MT MT מְפַתֵּחַ MT פִּתֻּחָהּ MT נְאֻם MT צְבָאוֹת	4Q177 הנביא 4Q177 מפ]תחת 4Q177 פתוחה 4Q177 נואם

The form פתוחה is an example of ו representing the short u vowel in Qumran orthography and is found in 27 Kennicott manuscripts.[11] The form נואם is a similar example of Qumran orthography. The initial ת in the 4Q177 form מפ]תחת may be regarded as doubtful.[12] With the insertion of הנביא and the omission of צְבָאוֹת the quotation of Zechariah 3:9 does not accord well with the MT.

(3)	2 (IX), 3	(Isaiah 6:10d?)	וְרָפָא לוֹ	ורפאתי את	MT וְרָפָא לוֹ 4Q177 ורפאתי את	

It can be assumed that ורפאתי את is the beginning of a quotation due to the immediately preceeding preserved form of citation introduction. The reading ורפאתי את does show a

[10] Tov, *Textual Criticism*, 108.
[11] Ibid.
[12] Strugnell, "Notes en marge," 244. Cf. Steudel, *Der Midrasch,* 91.

similarity to the LXX's ending of Isaiah 6:10: καὶ ἰάσομαι αὐτούς and would fit well in the context of the column.[13] Steudel speculates that perhaps the עליהם of the citation's introduction refers to the αὐτούς of the LXX reading. Further, Steudel notes that the only other place that רפאתי is found in the Hebrew Bible is 2 Kings 2:21, but the usage there does not seem to fit the present context of column 2 (IX). Perhaps the form וּרְפָאתִיו in Isaiah 57:19 is similar as is the רְפָאתִים in Hosea 11:3 or the וּרְפָאתִים in Jeremiah 33:6. Kennicott notes one manuscript that reads ורפה. For רפא as an "apocalyptic" term in Qumran texts see, e.g., 1QS 4:6.[14]

(4) 2 (IX), 8-9 Psalm 13:2-3

2 עַד־אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח	עד אנה יהו]ה תשכח[ני נצח	MT אֶת־פָּנֶיךָ 4Q177 פניכה
עַד־אָנָה תַּסְתִּיר אֶת־פָּנֶיךָ מִמֶּנִּי	עד אנה תסת]יר פניכה ממני	

There are 4 Kennicott manuscripts that omit את. The *plene* form פניכה is typical of Qumran orthography.[15]

3 עַד־אָנָה אָשִׁית עֵצוֹת	עד אנה אשיתה עצות	MT אָשִׁית	4Q177 אשיתה
בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם	]בנפשי [יגון ב]לבב[י י]ומם	MT אֹיְבִי	4Q177 אויבי
עַד־אָנָה יָרוּם אֹיְבִי עָלָי	עד אנה ירו]ם אויבי עלי		

Both the forms אשיתה and אויבי (29 Kennicott manuscripts) are *plene* versions consistent with Qumran orthography.

(5) 2 (IX), 12 Psalm 13:5a

יְכָלְתִּיו	[*vacat*]יכלתיו	

(6) 2 (IX), 14 Ezekiel 25:8b

כְּכָל־הַגּוֹיִם בֵּית יְהוּדָה	[בית ישראל?]ויהודה ככל העמ[י]ם	MT כְּכָל־הַגּוֹיִם 4Q177 ככל העמ[י]ם MT בֵּית יְהוּדָה 4Q177 [בית ישראל?]ויהודה

Strugnell and Steudel reproduce a reading of Ezekiel 25:8 in a version similar to the LXX by adding בית ישראל. Both Strugnell[16] and Steudel[17] suggest that the reading העמים (instead of the

[13] Schiffman and VanderKam, *Encyclopedia,* s.v. "Catena."
[14] Steudel, *Der Midrasch,* 91-2.
[15] Tov, *Textual Criticism,* 109.
[16] Strugnell, "Notes en marge," 245.
[17] Steudel, *Der Midrasch,* 98.

MT הַגּוֹיִם) may resemble the Peshitta. De Rossi notes that his manuscript 782 adds on the margin למדכח' בית ישראל *Orientalibus domus Israel*.[18]

	Column, Line	Citation	Text		Difference	
			MT	4Q177		
(1)	3 (X), 2	Deuteronomy 7:15a	וְהֵסִיר יְהוָה מִמְּךָ כָּל־חֹלִי	[והסיר יהוה]ממכה כול חלי	MT מִמְּךָ MT כָּל	4Q177 מ̇מ̇כה 4Q177 כול
			Both *plene* forms are the usual Qumran orthography.			
(2)	3 (X), 2	Psalm 16:3a	לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה וַאַדִּירֵי כָּל־חֶפְצִי־בָם	לקדו̇[שים אשר]בא[רץ]ה̇מה ואד̇י̇רי כול חפצי [בם	MT כָּל	4Q177 כול
			The *plene* form כול is the usual Qumran writing. Strugnell presumes that the initial verse of Psalm 16 was cited in the preceding column.[19] Steudel speculates that the following verse, Psalm 16:4, may have been reproduced as well, but there is no 4Q177 fragment containing this.[20]			
(3)	3 (X), 3	(Joel 2:2b?)	כָּמֹהוּ לֹא נִהְיָה	[˚נהיה כמוה̇ו̇[	MT כָּמֹהוּ	4Q177]כמוה̇ו̇[
			The *plene* form]כמוה̇ו̇[is found in 19 Kennicott manuscripts.			
(4)	3 (X), 3	Nahum 2:11b	וְלֵב נָמֵס וּפֶק בִּרְכַּיִם וְחַלְחָלָה בְּכָל־מָתְנַיִם	[ולב נמס? ו]פיק ברכים וחלחלה בכול מ̇תנ̇[ים	MT וּפֶק ... בְּכָל ופיק ... בכול 4Q177	
			Both deviations concern the *plene* writing forms.			
(5)	3 (X), 4	Psalm 17:1a	הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי	הקשיבה רנתי האזינה ל[תפלתי	MT תְּפִלָּתִי	4Q177 ל]תפלתי

[18] de Rossi, *Variae Lectiones*, 3:146.
[19] Strugell, "Notes en marge," 237. And see Appendix 9.
[20] Steudel, *Der Midrasch,* 101. And see Appendix 9.

The reading of the preposition ל is unique in the Psalm tradition,[21] although the MT seems to be followed otherwise (note the LXX variation of צדק + 1st person possessive suffix, i.e., δικαιοσύνης μου).

(6)	3 (X), 7	(Zephaniah 3:4a?)	פֹּחֲזִים	פוח[זים ?	MT פֹּחֲזִים 4Q177 פוח[זים ?

The *plene* form of writing as is common in Qumran.

(7)	3 (X), 13	Hosea 5:8a	תִּקְעוּ שׁוֹפָר בַּגִּבְעָה	תקעו שופר בגבעה	
(8)	3 (X), 14	Hosea 5:8b	חֲצֹצְרָה בָּרָמָה	חצוצרה ברמה	MT חֲצֹצְרָה 4Q177 חצוצרה

The *plene* form as found in 4 Kennicott manuscripts.

	Column, Line	Citation	Text		Difference	
			MT	4Q177		
(1)	4 (XI), 5	(Ezekiel 22:20c?)	כֵּן אֶקְבֹּץ בְּאַפִּי	]דריו אקבוץ חרון	4Q177 may be a variant version of the MT, or perhaps a free reproduction of a *pesher*.[22]	
(2)	4 (XI), 6[23]	Jeremiah 18:18b	כִּי לֹא־תֹאבַד תּוֹרָה מִכֹּהֵן וְעֵצָה מֵחָכָם וְדָבָר מִנָּבִיא	כיא לוא תואבד?]תורה מ]כן[והן ועצה מחכם ודבר?] מנביא	MT כִּי MT לֹא MT תֹּאבַד MT מִכֹּהֵן	4Q177 כיא 4Q177 לוא 4Q177 תואבד 4Q177 מ]כן[והן

The deviations relate to the *plene* orthography of the Qumran writing.

[21] Steudel, *Der Midrasch*, 102.

[22] Cf. column 2 (IX), 6 (Hab. 2:1). See Steudel, *Der Midrasch*, 113.

[23] Milgrom and Novakovic, "Catena A," 300, reconstruct line 6 also to include]ישובון ובאו ציון ברנה [ופדוי יהוה and assert a quotation of Isaiah 35:10a (= Isaiah 51:11a). Steudel reads only]˚˚ישובון ו˚˚ב[and finds a quotation of Isaiah 35:10a unlikely becuse of the distance to the right margin required and the uncertainty regarding the indentification of the last two characters of ו˚˚באו. Steudel, *Der Midrasch*, 113.

(3)	4 (XI), 7	Psalm 6:2a, 3a	2a יְהוָה אַל־בְּאַפְּךָ תוֹכִיחֵנִי	יה[ו]ה אל באפכה תו[כיחני	MT בְּאַפְּךָ	4Q177 באפכה

The deviations from the MT only relate to *plene* writings.

			3a חָנֵּנִי יְהוָה כִּי אֻמְלַל אָנִי	חנני יהוה כי]א אמלל אני		
(4)	4 (XI), 8	Psalm 6:4, 5a	4 וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּה יְהוָה עַד־מָתָי	]ונפשי נבהלה מאדה ועתה יהוה עד מתי	MT מְאֹד MT וְאַתָּה	4Q177 מאדה 4Q177 ועתה
			5a שׁוּבָה יְהוָה חַלְּצָה נַפְשִׁי	חנני חלצה נפ[שי	MT שׁוּבָה יְהוָה חַלְּצָה 4Q177 חנני חלצה	

There are known parallels for these variations in other text traditions.[24]

(5)	4 (XI), 10-11	Psalm 6:6a	כִּי אֵין בַּמָּוֶת זִכְרֶךָ	כי]א אין במות זכרכה	MT כִּי MT זִכְרֶךָ	4Q177 כיא 4Q177 זכרכה

Plene writing forms as are common in Qumran.

[24] Steudel, *Der Midrasch,* 114.

APPENDIX 11

INDEX OF PSALM QUOTATIONS IN THE NEW TESTAMENT IN OLD TESTAMENT ORDER[1]

	GOSPELS					
Psalm	**Matthew**	**Mark**	**Luke**	**John**	**Acts**	**Other**
2:1-2 LXX					4:25-26	
2:7					13:33	Heb. 1:5; 5:5
4:4 LXX						Eph. 4:26
5:9 LXX						Rom. 3:13
8:3 LXX	21:16					
8:4-6 LXX						Heb. 2:6-8
8:6						1 Cor. 15:27
10:7 LXX						Rom. 3:14
14:1-3						Rom. 3:10-12
16:8-11 LXX					2:25-28	
16:10					2:31	
16:10 LXX					13:35	
18:49						Rom. 15:9
19:4 LXX						Rom. 10:18
22:1	27:46	15:34				
22:18				19:24		
22:22						Heb. 2:12
24:1						1 Cor. 10:26
31:5			23:46			
32:1-2						Rom. 4:7-8
34:12-16						1 Pet. 3:10-12
35:19				15:25		
36:1						Rom. 3:18
40:6-8						Heb. 10:5-7
41:9				13:18		
44:22						Rom. 8:36
45:6-7						Heb. 1:8-9
51:4 LXX						Rom. 3:4
53:1-3						Rom. 3:10-12
68:18						Eph. 4:8
69:4				15:25		
69:9				2:17		Rom. 15:3
69:22-23 LXX						Rom. 11:9-10
69:25					1:20	
78:2	13:35					
78:24				6:31		

[1] Adapted from UBS, 887-8.

	GOSPELS					
Psalm	**Matthew**	**Mark**	**Luke**	**John**	**Acts**	**Other**
82:6				10:34		
89:20					13:22	
91:11-12	4:6		4:10-11			
94:11						1 Cor. 3:20
95:7-8 LXX						Heb. 3:15; 4:7
95:7-11						Heb. 3:7-11
95:11						Heb. 4:3, 5
110:1	22:44; 26:64	12:36; 14:62	20:42-43; 22:69		2:34-35	Heb. 1:13
110:4						Heb. 5:6; 7:17, 21
112:9						2 Cor. 9:9
116:10 LXX						2 Cor. 4:13
117:1						Rom. 15:11
118:6 LXX						Heb. 13:6
118:22			20:17		4:11	1 Pet. 2:7
118:22-23	21:42	12:10-11				
118:25-26	21:9	11:9-10		12:13		
118:26	23:39		13:35; 19:38			
132:11					2:30	
140:3 LXX						Rom. 3:13

APPENDIX 12

INDEX OF OLD TESTAMENT QUOTATIONS IN THE BOOK OF ACTS IN NEW TESTAMENT ORDER[1]

	Acts	Psalm	Other
(1)	1:20a	69:25	
(2)	1:20b	109:8	
	2:17-21		Joel 2:28-32 LXX
(3)	2:25-28	16:8-11 LXX	
(4)	2:30	132:11	
	2:31	16:10	
(5)	2:34-35	110:1	
	3:13		Ex. 3:6, 15
	3:22		Dt. 18:15-16
	3:23a		Dt. 18:19
	3:23b		Lev. 23:29
	3:25		Gen. 22:18; 26:4
(6)	4:11	118:22	
(7)	4:25-26	2:1-2 LXX	
	7:3		Gen. 12:1
	7:5		Gen. 17:8; 48:4
	7:6, 7		Gen. 15:13-14
	7:7		Ex. 3:12
	7:18		Ex. 1:8
	7:27-28		Ex. 2:14
	7:30		Ex. 3:2
	7:32		Ex. 3:6
	7:33		Ex. 3:5
	7:34		Ex. 3:7, 8, 10
	7:35		Ex. 2:14
	7:37		Dt. 18:15
	7:40		Ex. 32:1, 23
	7:42-43		Amos 5:25-27 LXX
	7:49-50		Is. 66:1-2
	8:32-33		Is. 53:7-8 LXX
(8)	13:22a	89:20	
	13:22b		1 Sam. 13:14
(9)	13:33	2:7	
	13:34		Is. 55:3 LXX
	13:35	16:10 LXX	
	13:41		Hab. 1:5 LXX
	13:47		Is. 49:6
	15:16-17		Amos 9:11-12
	23:5		Ex. 22:28
	28:26-27		Is. 6:9-10 LXX

[1] Adapted from UBS, 887-8.

APPENDIX 13

THE PSALM QUOTATIONS IN THE GOSPEL OF LUKE AND THE BOOK OF ACTS IN NEW TESTAMENT ORDER:

A PRELIMINARY LOOK AT TEXTS AND APPROPRIATIONS[1]

1. Psalm 91:11-12 LXX = (90:11-12)	**Masoretic Text (BHS, 4th ed.)**	**Septuagint Text (Rahlfs)**	**New Testament Text (Nestle Aland, 27th ed.)**
	11 כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ 12 עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃	**(Psalm 90:11-12)** 11 ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου· 12 ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου·	**Matthew 4:6** 6 καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι **τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ** **καὶ ἐπὶ χειρῶν ἀροῦσιν σε,** **μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.** **Luke 4:10-11** 10 γέγραπται γὰρ ὅτι **τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ** **τοῦ διαφυλάξαι σε** 11 καὶ ὅτι **ἐπὶ χειρῶν ἀροῦσιν σε,** **μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.**
	Translation	**Translation**	**Translation**
	11 For he will give charge to his angels concerning you to guard you in all your ways; 12 they will lift you up in their hands, lest you strike your	11 For he will command his angels concerning you to guard you in all your ways; 12 they will lift you up in their hands, lest you strike your	**Matthew 4:6** 6 "If you are the son of God," he said, "throw yourself down. For it is written: 'He will command his angels concerning you, and they will lift you up in their hands, lest you strike your foot against a stone.'"

[1] Quotations are from the Nestle-Aland, *Novum Testamentum Graece*, 27th edition, as printed in UBS and listed in UBS, 889. Adapted from Gleason L. Archer and Gregory Chirichigno, *Old Testament Quotations in the New Testament* (Chicago, Ill.: Moody Press, 1983), 56-89.

	foot against a stone.	foot against a stone.	**Luke 4:10-11** [10] "For it is written: 'He will command his angels concerning you to guard you carefully; [11] they will lift you up in their hands, lest you strike your foot against a stone.'"
Commentary on Psalm 91:11-12 (90:11-12)			
Psalm 91:11-12; MT = LXX (90:11-12) = Matthew 4:6 except that it omits the second colon of verse 11. Psalm 91:11; MT – LXX (90:11) = Luke 4:10b – that has part of the second colon missing in Matthew 4:6; i.e., τοῦ διαφυλάξαι σε (but omitting LXX ἐν πάσαις ταῖς ὁδοῖς σου, as does Matthew). Luke's additional line (τοῦ διαφουλάζαι σε) highlights the protection on which the demonic challenge turns. The reason for its inclusion is hard to explain if Matthew and Luke share the same source. An addition, if present, can be for emphasis. The omission is like many biblical citations where a nonessential line is omitted without influencing the argument. The citation's point is clear. Satan argues: "God will protect those who are his, so go ahead and jump. If you are God's Son, Jesus, you need not worry a bit." (Bock, *Luke,* 1:381). Note: διαφυλάσσω occurs only here in the LXX and New Testament.			

2. Psalm 104:12 LXX = (103:12)	Masoretic Text	Septuagint Text	New Testament Text
	12 עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכֹּון מִבֵּין עֳפָאִים יִתְּנוּ־קֹול:	**(Psalm 103:12)** 12 ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν.	**Matthew 13:32** 32 ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. **Mark 4:32** 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. **Luke 13:19** 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
	Translation	**Translation**	**Translation**
	12 Beside them the birds of the heavens dwell; they sing among the branches.	12 Over them the birds of the air dwell; they sing among the branches.	**Matthew 13:32** 32 "Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and nest in its branches." **Mark 4:32** 32 "Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds of the air can nest in its shade." **Luke 13:19** 19 "It is like a mustard seed, which a man took and sowed into his garden. It grew and became a tree, and the birds of the air nested

			in its branches."
Commentary on Psalm 104:12 (103:12)			
Psalm 104:12-Matthew 13:32; Mark 4:32; Luke 13:19; LXX's (103:12) πετρῶν is wrong for עֲפָאִים, but NT correctly renders it as κλάδοις. LXX/NT – κατεσκήνωσεν may reflect an eschatological image for the incorporation of Gentiles into the people of God (olive tree in Romans 11; BDAG, s.v. "κατασκηνόω"; and see Acts 2:26). The image of birds in the tree occurs several times in the Old Testament (Daniel 4:7-12 [MT]; Ezekiel 31:6; and Ezekiel 17:22-24 which provides the closest parallel to Luke). See also *1 Enoch* 90:30 and cf. 1QH 6:14-16. It is difficult, given the setting in Jesus' ministry, to know if a Gentile emphasis like that in Daniel is explicit here or whether it means that humans in general will find shelter in the kingdom (Fitzmyer, *Luke*, 1017). Given the passage's setting of ministry among Israel, the reference is not likely a direct allusion to the Gentiles. The parable in Luke is the briefest (see Matthew 13:31b-32 = Mark 4:31-32). Mark contains more detail with regard to the size of the seed, the shrub, and the branches (Matthew also notes the smallness of the seed and refers to the shrub). Each writer uses a different term for where the seed is sown: Matthew has "in the field," Mark has "on the earth," and Luke has "in the garden." Luke may have rewritten the parable in non-Palestinian terms (Marshall, *Luke*, 561), or its source may be "Q" (Fitzmyer, *Luke*, 1015). Mark uses his normal, vivid present tenses, while Luke uses past tenses and Matthew mixes the two. These appear to be stylistic variations. Luke 13:19 – λαβών is in Semitic, redundant style.			

3. Psalm 118:25-26 LXX = (117:25-26)	Masoretic Text	Septuagint Text	New Testament Text
	25 אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְלִיחָה נָּא: 26 בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה בֵּרַכְנוּכֶם מִבֵּית יְהוָה:	**(Psalm 117:25-26)** 25 ὦ κύριε, σῶσον δή, ὦ κύριε, εὐόδωσον δή. 26 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου.	**Matthew 21:9** 9οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· **ὡσαννὰ** τῷ υἱῷ Δαυίδ· **εὐλογημένος ὁ ἐρχόμενος ἐν** **ὀνόματι κυρίου·** **ὡσαννὰ** ἐν τοῖς ὑψίστοις. **Mark 11:9-10** 9καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· **ὡσαννά·** **εὐλογημένος ὁ ἐρχόμενος** **ἐν ὀνόματι κυρίου·** 10εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· **ὡσαννὰ** ἐν τοῖς ὑψίστοις. **John 12:13** 13ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· **ὡσαννά·** **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,** [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ. **Matthew 23:39** 39λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.** **Luke 13:35** 35ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητε με ἕως [ἥξει ὅτε] εἴπητε· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι**

			κυρίου. **Luke 19:38** [38]λέγοντες· **εὐλογημένος ὁ ἐρχόμενος,** ὁ βασιλεὺς **ἐν ὀνόματι κυρίου**· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.
	Translation	**Translation**	**Translation**
	[25] O, YHWH, save [us] [we beseech you] please! O, YHWH, prosper [us] [we beseech you] please! [26] Blessed is he who comes in the name of YHWH. We bless you from the house of YHWH.	[25] O Lord, save [us] [we beseech you] now! O Lord, prosper [us] [we beseech you] now! [26] Blessed is he who comes in the name of the Lord. We bless you from the house of the Lord.	**Matthew 21:9** [9] The crowds that went ahead of him and those that followed shouted, "Hosanna to the son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!" **Mark 11:9-10** [9] Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!" [10] "Blessed is the coming kingdom of our father David!" "Hosanna in the highest!"

			John 12:13 [13] They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" **Matthew 23:39** [39] "For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" **Luke 13:35** [35] "Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" **Luke 19:38** [8] Saying, "Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest."

Commentary on Psalm 118:25-26 (117:25-26)

Psalm 118:25-26; verse 25a אָנָּא יהוה הוֹשִׁיעָה נָּא; LXX (117:25a) ὦ κύριε, σῶσον δή; Matthew 21:9 ὡσσανὰ (τῷ υἱῷ Δαυίδ), which is simply transcribing what the crowd called out in Hebrew.
Verse 25b: אָנָּא יהוה הַצְלִיחָה נָּא ; LXX ὦ κύριε, εὐόδωσον δή.
Verse 26a: בָּרוּךְ הַבָּא בְּשֵׁם יהוה = LXX εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου + ἐν ὑψίστοις. (1) Matthew 21:9 (same as LXX followed by ὡσαννά); (2) Mark 11:9 has the same ὡσαννά ... κυρίου + ὡσαννά; (3) John 12:13 has the same ὡσαννά + βασιλεὺς τοῦ Ἰσραήλ, which is not part of the quotation.
Three additional NT passages also have only εὐλογημένος ... κυρίου: Matthew 23:39; Luke 13:35; 19:38, which inserts ὁ βασιλεύς after ἐρχόμενος and before ἐν ὀνόματι, thus confirming the John 12:13 report that Jesus was actually hailed as messianic King by the welcoming throng on Palm Sunday. The citation of Psalm 118:26 in Luke 13:35 is used to announce the coming quotation of them in 19:38, at the time of Jesus' royal entry into Jerusalem. Psalm 118, one of the Egyptian *Hallel* psalms (113-18) was used in the liturgies of great Jewish feast days (Fitzmyer, *Luke*, 1037). Though Psalm 118 is actually a hymn of thanks addressed to God for deliverance from battle, its verse 26 was chanted by people of Jerusalem as a greeting to pilgrims coming to the city for the celebration of feast days, especially Passover (Fitzmyer, *Luke*, 1037).
Psalm 118:26b MT בֵּרַכְנוּכֶם and LXX εὐλογήκαμεν ὑμᾶς.
Luke 13:34-35 may be tied to Q, which Luke relocates. (See Fitzmyer, *Luke*, 1028-34; Marshall, *Luke*, 569-74.)
The original Psalm 118 (LXX 117) alluded to the priests' blessing of those who came to worship in the Temple, in all liklihood pilgrims led in

procession by the King. In ancient Judaism, Psalm 118 was seen as messianic (Braude, *Midrash*, 2:443-4). The key ὁ ἐρχόμενος has already been given a technical force in Luke: in 3:15-16 and 7:19 this phrase alludes to the coming messianic figure who brings God's deliverance. Luke 19:38 also has a messianic force in its use of Psalm 118. The question re.: Psalm 118 here is whether the coming of the Messiah affords a last hope of salvation to the Jews (as in Romans 11:26; cf. Acts 3:19-20.).
The opening words of Luke 13:35 are possibly an allusion to Jeremiah 22:5 (and Psalm 69:26; 1 Kings 9:7-8; Tobit 14:4 [manuscripts. B, A]). Abandonment of the house is also part of the commentary in the Qumran text, 4Q174 fragments 1-2, 21, 1:5-6.
οἶκος may refer to the Temple of Jerusalem (Mark 13:2) but it is possible to understand οἶκος in a broader sense of "household." Cf. 4Q174 fragments 1-2, 21, 1:10 where בית is explained by זרעכה, "your seed/offspring." In Qumran, it was common to refer to "people" as the Temple of God – similar to Paul's usage.

4. Psalm 118:22-23 LXX = (117:22-23)	Masoretic Text	Septuagint Text	New Testament Text
	22 אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: 23 מֵאֵת יְהוָה הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ:	**(Psalm 117:22-23)** 22 λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.	**Matthew 21:42** 42Λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· **λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,** **οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·** **παρὰ κυρίου ἐγένετο αὕτη** **καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν**; **Mark 12:10-11** 10οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· **λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,** **οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·** 11**παρὰ κυρίου ἐγένετο αὕτη** **καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν**; **Luke 20:17** 17ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· **λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,** **οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας**; **Acts 4:11** 11οὗτος ἐστιν **ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ'** ὑμῶν **τῶν οἰκοδόμων,** **ὁ γενόμενος εἰς κεφαλὴν γωνίας.** **1 Peter 2:7** 7ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ **λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,** **οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας**

	Translation	**Translation**	**Translation**
	[22] The stone which the builders rejected has become the chief cornerstone; [23] By YHWH this has been done, it is wonderful in our eyes.	[22] The stone which the builders rejected, this one has been made into the chief cornerstone; [23] By the Lord this has been done and it is wonderful in our eyes.	**Matthew 21:42** [42] Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone; the Lord has done this, and it is marvelous in our eyes?'" **Mark 12:10-11** [10] "Haven't you read this scripture: 'The stone which the builders rejected has become the chief cornerstone; [11] the Lord has done this, and it is marvelous in our eyes?'" **Luke 20:17** [17] Then he looked directly at them and said, "What then is this which has been written: 'The stone which the builders rejected has become the chief cornerstone?'" **Acts 4:11** [11] He is "'the stone you builders rejected, which has become the chief cornerstone.'" **1 Peter 2:7** [7] Now to you who believe, this stone is precious. But to those who do not believe, "The stone which the builders rejected has become the chief cornerstone,"
Commentary on Psalm 118:22-23 (117:22-23)			
Psalm 118:22-23; MT = LXX (117:22-23) = (1) Matthew 21:42, (2) Mark 12:10-11, (3) Luke 20:17 (quotes only 118:22 but is identical in wording), (4) Acts 4:11 (likewise), and 1 Peter 2:7 (likewise). Each writer uses a slightly different introductory formula. (Luke uses a perfect passive participle.) Luke alone notes that Jesus looked at the crowd as he replied. Acts 4:11 uses ἐξουθενηθεὶς in the place of ἀπεδοκίμασαν, "rejected," which would correctly translate the MT. Also note that in Acts the noun οἰκοδόμων is used in place of the participle οἰκοδομοῦντες.			

Luke's citation of Psalm 118:22 in 20:17 matches both the LXX and MT (λίθον undergoes reverse attraction to ὅν and is picked up by οὗτος later in the verse (BDF, 154-5; *TDNT*, s.v. "λίθος," by J. Jeremias). In the MT's early context, this passage describes a rejected nation and king before the nations (ἀποδοκιμάζω) elsewhere used by Luke in 9:22 and 17:25 (BDAG, s.v. "ἀποδοκιμάζω"). The irony of its usage in 20:17 is that a psalm of national comfort now indicts them of unfaithfulness because of their opposition to God's commissioned one. κεφαλὴν γωνίας refers to a foundation stone, not a capstone (BDAG, s.v. "γωνία," "κεφαλή"). Jesus' application of Psalm 118:22 moves the nation from being on the side of God to standing against him. The stone as a messianic image in Judaism draws especially from Isaiah 28:16 and Daniel 2:44-45; but see also Genesis 28:17-19; Zechariah 4:8-10; 3:8-9; *Targum Psalm* 118:24). For *Targum Isaiah* 28:16 and other Jewish parallels see *TDNT*, s.v. "λίθος." By the time of Justin Martyr, "the stone" had become an epithet for Jesus (*Dialogue with Trypho*, 259). (Acts 4:11 is important for the problem raised by Kahle as to whether other "Greek Targumim" existed alongside the LXX.)

5. Psalm 110:1 LXX = (109:1)	Masoretic Text	Septuagint Text	New Testament Text
	[1] לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃	**(Psalm 109:1)** [1]Τῷ Δαυιδ ψαλμός. Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 𝔊 (translatio graeca; i.e., Septuaginta) ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ επὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρῆν, καὶ οἱ παρεστηκότες παρῆσαν αὐτῷ. θ΄(Theodotion) ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν καὶ ἐνώπιον αὐτοῦ προσηνέχθη.	**Matthew 22:44** [44]**εἶπεν κύριος τῷ κυρίῳ μου·** **κάθου ἐκ δεξιῶν μου,** **ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω** **τῶν ποδῶν σου**; **Mark 12:36** [36]αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· **εἶπεν κύριος τῷ κυρίῳ μου·** **κάθου ἐκ δεξιῶν μου,** **ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω** **τῶν ποδῶν σου**. **Luke 20:42-43** [42]αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· **εἶπεν κύριος τῷ κυρίῳ μου·** **κάθου ἐκ δεξιῶν μου,** [43]**ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον** **τῶν ποδῶν σου**. **Acts 2:34-35** [34]οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός· **εἶπεν [ὁ] κύριος τῷ κυρίῳ μου·** **κάθου ἐκ δεξιῶν μου,** [35]**ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον** **τῶν ποδῶν σου**. **Hebrews 1:13** [13]πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκεν ποτε· **κάθου ἐκ δεξιῶν μου,**

			ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
	Translation	**Translation**	**Translation**
	Of David. A psalm. [1] A prophecy of YHWH for my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."	A psalm of David. [1] The Lord said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet."	**Matthew 22:44** [44] "The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'" **Mark 12:36** [36] David himself, speaking by the Holy Spirit, declared: "'The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'"' **Luke 20:42-43** [42] For David himself says in the Book of Psalms: "'The Lord said to my Lord: 'Sit at my right hand [43]until I make your enemies a footstool for your feet.'"' **Acts 2:34-35** [34] For David did not ascend to heaven, but he himself says, "'The Lord said to my Lord: 'Sit at my right hand [35]until I make your enemies a footstool for your feet.'"' **Hebrews 1:13** [13] To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet?"
Commentary on Psalm 110:1			
Psalm 110:1; MT = LXX (109:1) = Matthew 22:44 and Mark 12:36 except that Matthew and Mark use ὑποκάτω for LXX's ὑποπόδιον = הֲדֹם; W + 0102^{Athos} (seventh century) read ὑποπόδιον. The quotation in Luke 20:42-43 follows the wording of Mark which differs from the LXX of			

Psalm 109:1 only in omitting ὁ before κύριος and in substituting ὑποκάτω for ὑποπόδιον. Luke follows the LXX more closely.
Luke alone specifies the text's locale. Luke's verb for saying is his frequent historical present λέγει while Mark uses εἶπεν and Matthew has another historical present καλεῖ. David is viewed as the speaker of Psalm 110, as with Psalm 16 at Acts 2:31. Biblical and extrabiblical tradition held that David authored many psalms. For example, 11QPs[a] 27:2-11 says that through prophecy David uttered 3,600 psalms and may other compositions. Note the MT/LXX superscriptions.

6. Psalm 22:19 (22:18) LXX = (21:19)	Masoretic Text	Septuagint Text	New Testament Text
	[19] יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל׃	**(Psalm 21:19)** [19] διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.	**John 19:24** [24] εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα]· **διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς** **καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.** Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. **Matthew 27:35** [35] Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, **Mark 15:24** [24] Καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. **Luke 23:34** [34] [[ὁ δε Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν.]] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.
	Translation	**Translation**	**Translation**
	[18] They divide my garments among them and for my clothing they cast lots.	[18] They divided my garments among them and cast lots for my clothing.	**John 19:24** [24] "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did. **Matthew 27:35** [35] When they had crucified him, they divided up his clothes by casting lots.

			Mark 15:24 [24] And they crucified him. Dividing up his clothes, they cast lots to see what each would get. **Luke 23:34** [34] But Jesus was saying, "Father, forgive them, because they do not know what they are doing." And they cast lots, dividing up his garments among themselves.

Commentary on Psalm 22:19 (22:18)

Psalm 22:19(18); MT = LXX = John 19:24b.

Mark 15:24 is really a synoptic parallel of Matthew 27:35 and so also is Luke 23:34, but since they are talking about the fulfillment of the prophetic type set forth in Psalm 22:19(18), the imperfect tense of the Hebrew is not preserved but put into the aorist – "they parted his garments." That, of course, conforms to the Septuagint rendering even of Psalm 22:19, but Luke 23:34 has a participle (διαμεριζόμενοι) – "parting." "They cast lots" with the aorist ἔβαλον, is of course more accurate. Mark 15 uses the present tense, "they," that is the historical present, "they part his garments, casting a lot." Luke 23:34 uses "parting his garments, they cast lots," which is almost the same although the Hebrew uses the singular word for "lot," so this is a very minor verbal deviation.

Only Mark specifies the purpose for the lot: to see who would keep the clothes. Matthew adds a note that they sat and watched Jesus. In Matthew and Mark, it is clear that these soldiers are Roman, but Luke does not specify their identity.

The textual status of verse 34a is very uncertain. Both Westcott and Hort and UBS regard the verse as embodying ancient tradition but not coming from Luke. Marshall, *Luke*, 858, accepts the saying as Lukan.

7. Psalm 31:6 (31:5) LXX = (30:6)	Masoretic Text	Septuagint Text	New Testament Text
	׀ בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת׃	**(Psalm 30:6)** ׀ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, ἐλυτρώσω με, κύριε ὁ θεὸς τῆς ἀληθείας.	**Luke 23:46** 46καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, **εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμα μου**. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
	Translation	**Translation**	**Translation**
	5 Into your hand I commit my spirit; redeem me, O YHWH, God of truth.	5 Into your hands I will entrust my spirit; you have redeemed me, O Lord, the God of truth.	46 And Jesus, shouting out with a loud voice, said, "Father, into your hands I commit my spirit." Having said this, he expired.

Commentary on Psalm 31:6 (31:5)

Psalm 31:6 is not really quoted to prove a point, but there is a simple borrowing of traditional language: MT בְּיָדְךָ אַפְקִיד רוּחִי – LXX εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου = Luke 23:46 except παρατίθεμαι (present instead of future tense).

Jesus' final words in Luke before his death come from Psalm 31:5. Acts 2:27-28, 31 and 13:35-36 appeal to Psalm 16 to develop what happened to Jesus upon his death. Jesus had made numerous predictions of his resurrection (Luke 9:22; 18:33; 22:69; 23:43). This promise is alluded to later in 24:7, 26, 44, 46 and Paul also alludes to it when he says that he is on trial for the hope of resurrection from the dead (Acts 23:6; 24:15; 26:6, 8). Psalm 31 was used in later Judaism as an evening prayer: God was asked to care for and protect during sleep (Jeremias, "Das Gebetsleben Jesu," *Zeitschrift für die Neutestamentliche Wissenschaft* 25 [1926]: 123-40). Luke notes that death followed Jesus' last utterance. Luke and Mark 15:37 both use the euphemistic ἐκπνέω (BDAG, s.v. "ἐκπνέω"). Luke's use of Psalm 31 may reflect an additional source as may the unique Matthean details.

8. Psalm 69:26 (69:25) LXX = (68:26)	Masoretic Text	Septuagint Text	New Testament Text
	[26] תְּהִי־טִירָתָם נְשַׁמָּה בְּאָהֳלֵיהֶם אַל־יְהִי יֹשֵׁב׃	**(Psalm 68:26)** [26] γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν,	**Acts 1:20a** [20] γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· **γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος** **καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,**
	Translation	**Translation**	**Translation**
	[25] May their camp be desolated; may none dwell in their tents.	[25] May their camp be made desolate; and may none dwell in their tents.	**Acts 1:20a** [20] For it is written in the Book of Psalms, "May his home be desolate; and may there be no one to live in it,"

Commentary on Psalm 69:26

Psalm 69:26 (25); MT = LXX (68:26) exactly, with ἠρημωμένη (perfect passive participle), which Acts 1:20 gives as an adjective (ἔρημος), and αὐτῶν (plural) instead of Acts 1:20 αὐτοῦ. Here Peter is applying the general malediction upon the enemies of God and of the psalmist to Judas Iscariot as an individual (αὐτοῦ).

Note the LXX γενηθήτω (γίνομαι -- aorist passive imperative second singular/entreaty) for MT תְּהִי (היה -- qal imperfect third feminine singular jussive).

Also, LXX = MT in ἐν τοῖς σκηνώμασιν αὐτῶν (בְּאָהֳלֵיהֶם), whereas Acts 1:20b shortens to ἐν αὐτῇ after ὁ κατοικῶν (= LXX; MT singular יֹשֵׁב) referring to ἡ ἔπαυλις αὐτῶν as an antecedent. That shortening or simplification flows better with the context of Peter's remarks, and constitutes no alteration of sense.

ἔπαυλις (MM, 230) could be equivalent to χωρίον.

9. Psalm 109:8 LXX = (108:8)	Masoretic Text	Septuagint Text	New Testament Text
	[8] יְהִי־יָמָיו מְעַטִּים פְּקֻדָּתוֹ יִקַּח אַחֵר׃	**(Psalm 108:8)** [8] γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι, καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος·	**Acts 1:20b** καί· **τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.**
	Translation	**Translation**	**Translation**
	[8] May his days be few; may another take his office.	[8] May his days be few; may another take his office.	**Acts 1:20b** and, "'May another take his office.'"
Commentary on Psalm 109:8 (108:8)			
Psalm 109:8 is the source of the last part of Acts 1:20, which is an accurate translation, "let another take his bishopric (office)." Note that the LXX λάβοι (aorist active optative third singular – prayer/wish) for יִקַּח (Qal imperfect third masculine singular jussive) is rendered as λαβέτω (aorist active imperative third singular – entreaty) in Acts 1:20b. This may express an instruction rather than a wish (BDF, 194-5), in that an optative could have been used. τὴν ἐπισκοπὴν αὐτοῦ of both Acts and LXX represents פקדתו. It means simply "his office." "It is important to note the authority ascribed here (Acts 1:20) to OT scripture, and the way in which it is used. It cannot be said that any attention is given to the context, still less to the original meaning and references, of the passages cited." (Barrett, *Acts*, 1:100).		

10. Psalm 16:8-11 LXX = (15:8-11)	Masoretic Text	Septuagint Text	New Testament Text
	[8] שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָּמִיד כִּי מִימִינִי בַּל־אֶמּוֹט: [9] לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח: [10] כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת: [11] תּוֹדִיעֵנִי אֹרַח חַיִּים שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח:	**(Psalm 15:8-11)** [8] προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ. [9] διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, [10] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. [11] ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος.	**Acts 2:25-28** [25]Δαυὶδ γὰρ λέγει εἰς αὐτόν· **προορώμην τὸν κύριον ἐνώπιον μου διὰ παντός,** **ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ.** [26]**διὰ τοῦτο ηὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο** **ἡ γλῶσσα μου,** **ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι,** [27]**ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην** **οὐδὲ δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν.** [28]**ἐγνώρισας μοι ὁδοὺς ζωῆς,** **πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.** **Acts 2:31 (Paraphrase)** [31]προιδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι **οὔτε ἐγκατελείφθη εἰς ᾅδην** **οὔτε** ἡ σὰρξ αὐτοῦ **εἶδεν διαφθοράν.** **Acts 13:35** [35]διότι καὶ ἐν ἑτέρῳ λέγει· **οὐ δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν.**
	Translation	**Translation**	**Translation**
	[8] Constantly I keep YHWH before me;	[8] I have held the Lord continually before my	**Acts 2:25-28** [25] For David says concerning him:

	Because he is at my right hand, I will not be moved. [9] Therefore my heart is glad, and my glory rejoices; Indeed, my body will dwell in safety. [10] For you do not surrender me to Sheol; You do not permit your godly one to see the pit. [11] You make me to know the path of life; The satisfying abundance of joys with your presence; The pleasantness in your right hand, perpetually.	eyes. Because he is at my right hand, I will not be shaken. [9] Therefore, my heart is glad and my tongue rejoices; Even now, indeed, my body will rest upon hope. [10] For you will not abandon me to Hades; nor allow your godly one to see corruption. [11] You have made known to me ways of life; You will fill me with joy along with your presence; Pleasures are in your right hand, completely.	"'I saw the Lord before me always. Because he is at my right hand, I will not be shaken. [26] Therefore my heart is glad and my tongue rejoices; Still yet my flesh will live in hope, [27] because you will not abandon my soul to Hades, nor will you let your holy one see corruption. [28] You have made known to me the paths of life; you will fill me with joy in your presence.'" **Acts 2:31 (Paraphrase)** [31] Seeing what was ahead, he spoke of the resurrection of the Christ, that neither was he abandoned to the grave, nor did his body see corruption. **Acts 13:35** [35] Therefore also in another [psalm] he says, "'You will not let your holy one see corruption.'"
Commentary on Psalm 16:8-11 (15:8-11)			
See Chapters 3 and 4.			

11. Psalm 132:11 LXX = (131:11)	Masoretic Text	Septuagint Text	New Testament Text
	[11] נִשְׁבַּע־יְהוָה לְדָוִד אֱמֶת לֹא־יָשׁוּב מִמֶּנָּה מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ׃	**(Psalm 131:11)** [11] ὤμοσεν κύριος τῷ Δαυιδ ἀλήθειαν καὶ οὐ μὴ ἀθετήσει αὐτήν Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου·	**Acts 2:30** [30]προφήτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι ὅρκῳ **ὤμοσεν αὐτῷ** ὁ θεὸς **ἐκ** **καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι** **ἐπὶ τὸν θρόνον αὐτοῦ·**
	Translation	**Translation**	**Translation**
	[11] YHWH swore an oath to David, a truth from which he will not turn back: "One of your own descendants I will place on your throne--	[11] The Lord swore an oath to David, a sure oath that he will not revoke: "One of your own descendants I will place on your throne--	**Acts 2:30** [30] But since he was a prophet and knew that God had sworn an oath to him that he would place one of his descendants on his throne.

Commentary on Psalm 132:11 (131:11)

Psalm 132:11; MT נִשְׁבַּע־יְהוָה לְדָוִד ... מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ; Acts 2:30 ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ. The NT puts into third person singular what the MT has in second person singular masculine. That does not purport to be a direct quotation, but a summary of the substance of Psalm 132:11 and 2 Samuel 7:13. Yet as allusive or summary as it is, the words used are quite close. θεός refers to יהוה and ὀσφύς is used for בֶּטֶן, perhaps because κοιλία (LXX) sounded a bit strange in the minds of the Greeks as a term for the seat of man's generative power.

Luke refers to the promise made to David in 2 Samuel 7:11-14. This is quoted in 4Q174 fragments 1-2, 21, 1:10, 11, and given an interpretation similar to that given in 4Q171 (4QpPs37) to Psalm 37: this is the sprout of David (הואה צמח דויד). It is interesting to note that 4Q174 goes on (1:12) to quote Amos 9:11; cf. Acts. 15:16. (See Fitzmyer, "David," 332-9.)

ὅρκῳ ὤμοσεν is sometimes understood as a Semitism.

ὀμνύναι is commonly followed by an infinitive. This infinitive has no object accusative, and one must be taken from the prepositional phrase, ἐκ καρποῦ, which is equivalent to a partitive genitive.

12. Psalm 2:1-2	Masoretic Text	Septuagint Text	New Testament Text
	[1] לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃ [2] יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ	[1]Ινα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενὰ ; [2]παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάψαλμα	**Acts 4:25-26** [25]ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών· **ἱνατί ἐφρύαξαν ἔθνη** **καὶ λαοὶ ἐμελέτησαν κενά;** [26]**παρέστησαν οἱ βασιλεῖς τῆς γῆς** **καὶ οἱ ἄρχοντες** **συνήχθησαν ἐπὶ τὸ αὐτὸ** **κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.**
	Translation	**Translation**	**Translation**
	[1] Why do the nations rage and the peoples plot a vain thing? [2] There is a marshaling of the kings of the earth and rulers are conspiring together against YHWH and against his anointed.	[1] Why do the nations rage and the peoples meditate worthlessly? [2] Kings of the earth take their stand and the rulers gather together against the Lord and against his anointed.	**Acts 4:25-26** [25] Who by the Holy Spirit through the mouth of our father David, your servant, said: "Why do the nations rage and the peoples meditate worthlessly? [26] The kings of the earth took their stand and the rulers gather together against the Lord and against his anointed."

Commentary on Psalm 2:1-2

Psalm 2:1-2; MT = LXX = Acts 4:25-26. LXX adds διάψαλμα (for סֶלָה). In the majority of manuscripts the opening words of the verse run ὁ διὰ στόματος Δαυίδ (του) παιδός σου εἰπών. Note that David is described as God's παῖς just as (in Acts 3 and 4) Jesus is. (As also in 4Q174.)

In Acts 4:26, παρέστησαν is a surprising rendering of יתיצבו -- meaning here "they stood up against." In this verse ὁ κύριος (the Lord God) is clearly distinguished from ὁ χριστὸς αὐτοῦ (his, the Lord's, Messiah).

13. Psalm 89:21 (89:20) LXX = (88:21)	Masoretic Text	Septuagint Text	New Testament Text
	1 Samuel 13:14 14 וְעַתָּה מַמְלַכְתְּךָ לֹא־תָקוּם בִּקֵּשׁ יְהוָה לוֹ אִישׁ כִּלְבָבוֹ וַיְצַוֵּהוּ יְהוָה לְנָגִיד כִּי לֹא שָׁמַרְתָּ אֵת אֲשֶׁר־צִוְּךָ יְהוָה׃ עַל־עַמּוֹ **Psalm 89:21** 21 מָצָאתִי דָוִד עַבְדִּי בְּשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו׃ **Isaiah 44:28** 28 הָאֹמֵר לְכוֹרֶשׁ רֹעִי וְכָל־חֶפְצִי יַשְׁלֵם וְלֵאמֹר לִירוּשָׁלַם תִּבָּנֶה וְהֵיכָל תִּוָּסֵד׃	**1 Samuel 13:14** 14 καὶ νῦν ἡ βασιλεία σου οὐ στήσεται, καὶ ζητήσει κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ, καὶ ἐντελεῖται κύριος αὐτῷ εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ὅτι οὐκ ἐφύλαξας ὅσα ἐνετείλατό σοι κύριος. **Psalm 88:21** 21 εὗρον Δαυιδ τὸν δοῦλόν μου, ἐν ἐλαίῳ ἁγίῳ μου ἔχρισα αὐτόν. **Isaiah 44:28** 28 ὁ λέγων Κύρῳ φρονεῖν, καὶ Πάντα τὰ θελήματά μου ποιήσει· ὁ λέγων Ιερουσαλημ Οἰκοδομηθήσῃ, καὶ τὸν οἶκον τὸν ἅγιόν μου θεμελιώσω.	**Acts 13:22** 22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα ᾧ καὶ εἶπεν μαρτυρήσας· **εὗρον Δαυὶδ** τὸν τοῦ Ἰεσσαί, **ἄνδρα κατὰ τὴν καρδίαν μου**, ὃς ποιήσει πάντα τὰ θελήματα μου.
	Translation	**Translation**	**Translation**
	1 Samuel 13:14 14 "But now your kingdom will not endure; YHWH has sought out a man after his own heart and appointed him leader of his people, because you have not kept YHWH's command." **Psalm 89:20** 20 I have found David my servant; with my holy oil I have anointed him.	**1 Samuel 13:14** 14 "But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord's command." **Psalm 88:21** 20 I have found David my servant; with my holy oil I have anointed him.	**Acts 13:22** 22 After removing Saul, he raised up David to be their king. He testified concerning him: "I have found David son of Jesse a man after my own heart; he will do everything I want him to do."

	Isaiah 44:28 [28] Who says of Cyrus, "He is my shepherd and will accomplish all that I please; he will say of Jerusalem, 'Let it be rebuilt,' and of the Temple, 'Let its foundations be laid.'"	**Isaiah 44:28** [28] Who says of Cyrus, "He is my shepherd and will accomplish all that I please; he will say of Jerusalem, 'Let it be rebuilt,' and of the Temple, 'Let its foundations be laid.'"	
Commentary on Psalm 89:21 (88:21)			
1 Samuel 13:14; MT בִּקֵּשׁ יהוה לוֹ אִישׁ כִּלְבָבוֹ = LXX καὶ ζητήσει κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ = Acts 13:22 εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου. Psalm 89:21; LXX (88:21) εὗρον Δαυιδ τὸν δοῦλόν μου + "anointed him with oil." Isaiah 44:28; compare the MT: הָאֹמֵר לְכוֹרֶשׁ רֹעִי וְכָל־חֶפְצִי יַשְׁלֵם and LXX: ὁ λέγων Κύρῳ φρονεῖν and LXX καὶ Πάντα τὰ θελήματά μου ποιήσει. Acts 13:22 – In εἰπεν ματυρήσας the aorist participle denotes time coincident with that of the finite verb. 1 Samuel 13:14 and Psalm 89:21 are conflated. The form of words in Acts seems to contain both the MT and LXX words "after my heart" and the (1 Samuel 13:14) Targum words, "who shall do (my) will" (Barrett, *Acts,* 1:636).		

14. Psalm 2:7	Masoretic Text	Septuagint Text	New Testament Text
	׳ אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ	[7]διαγγέλλων τὸ πρόσταγμα κυρίου Κύριος εἶπεν πρός με Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·	**Acts 13:33** [33]ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας Ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· **υἱός μου εἶ σύ,** **ἐγὼ σήμερον γεγέννηκα σε.** **Hebrews 1:5** [5]Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· **υἱός μου εἶ σύ,** **ἐγὼ σήμερον γεγέννηκα σε**; καὶ πάλιν· **ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,** **καὶ αὐτὸς ἔσται μοι εἰς υἱόν**; **Hebrews 5:5** [5]οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν· **υἱός μου εἶ σύ,** **ἐγὼ σήμερον γεγέννηκα σε·**
	Translation	**Translation**	**Translation**
	[7] I will surely tell of the statute of YHWH: He said to me, "You are my son; today I, myself, have begotten you."	[7] I will proclaim the statute of the Lord: the Lord said to me, "You are my son; today I have begotten you."	**Acts 13:33** [33] (that) God has fulfilled this [promise] for us, [their] children, by raising Jesus. As also it is written in the second psalm: "You are my son; today I have begotten you." **Hebrews 1:5** [5] For to which of the angels did God ever say, "You are my son; today I have become your father?" Or again, "I will be his father, and he will be my son?"

			Hebrews 5:5 [5] So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my son; today I have become your father."

Commentary on Psalm 2:7

Psalm 2:7; MT = LXX = Acts 13:13 = Hebrews 1:5a. Also, Hebrews 5:5: "You are my son, today I have become your father" is an accurate translation of Psalm 2:7, even as Acts 13:33 is. Luke 3:22 in the "Western text" has the entire passage, as in the LXX.
Acts 13:33 – ὅτι introduces the content of the good news. The compound ἐκπεπλήρωκεν, used only here, may suggest complete fulfillment. The reading τοῖς τέκνοις αὐτῶν ἡμῖν is far from certain. Luke may have written τοῖς τέκνοις ἡμῖν which became τοῖς τέκνοις ἡμῶν. ἀνιστήσας may mean Jesus was raised as bringing him on the stage of history. The appearance of Jesus was in accordance with biblical prophecy, claimed by the common word γέγραπται. The rest of the reference creates difficulties (see Barrett, *Acts*, 1:646).

APPENDIX 14

PSALMS SCROLLS[1]

	Scroll by Siglum	Scroll by Number	Different Order from MT	Includes Compositions not in MT	Range of Contents (Using Order of MT)	Date or Period Copied	Photograph Numbers	Publication[2]
1.	1QPs[a]	1Q10			86:5 to 119:80	50 B.C.E.	PAM 40.481, 486-87, 492, 502, 504, 516, 547	*DJD 1*
2.	1QPs[b]	1Q11			126:6 to 128:3	1st century C.E.	PAM 40.438, 446, 491, 535	*DJD 1*
3.	1QPs[c]	1Q12			44:3 to 44:25	Herodian	PAM 40.504, 537, 141	*DJD 1*
4.	1QpPs	1Q16		x	68:13-31	Herodian	LH 1398. 1421. 1430A. 1457; PAM 40.436, 443-44, 478, 495, 533, 535, 538, 540, 544; BNPA 88/830, 88/826	
5.	2QPs	2Q14			103:2 to 104:11	Herodian	PAM 40.639-40, 42.952	*DJD 3*
6.	3QPs	3Q2			2:6-7	1st century C.E.	PAM 41.566, 42.955	*DJD 3*
7.	4QPs[a]	4Q83	x		5:9 to 71:14	mid-2nd century B.C.E.	PAM 43.027	*DJD 16*
8.	4QPs[b]	4Q84	x		91:5 to 118:29	2nd half 1st century B.C.E.	PAM 43.032, 42.025-26	*DJD 16*
9.	4QPs[c]	4Q85			16:7-53:1	c. 50-68 C.E.	PAM 43.023, 156	*DJD 16*
10.	4QPs[d]	4Q86	x		10.4:1 to 147:20	mid-1st century B.C.E.	PAM 43.021	*DJD 16*

[1] Adapted from Stephen A. Reed et al., *A Dead Sea Scrolls Catalogue: Documents, Photographs, and Museum Inventory Numbers* (Atlanta, Ga.: Scholars Press, 1994) and Emanuel Tov, *The Dead Sea Scrolls on Microfiche: Companion Volume* (Leiden: Brill, 1993). Abbreviations used: BNP = Bibliothèque Nationale, Paris; IAA = Israel Antiquities Authority; JWS = Jersalem-West Semitic Research; LH = Lankester Harding; PAM = Palestine Archeological Museum [now the Rockefeller Museum]; SHR = Shrine of the Book. Table prepared by Flint, *Dead Sea Psalms Scrolls*, 288-9. Note: the following works quoting psalms are not included in this listing: 4QFlor (4Q174) – *DJD 5*; 4QTanh (4Q176) – *DJD 5*; 4QCat[a] (4Q177) – *DJD 5*; and 11QMelch (11Q13) – *DJD 23*.

[2] Based on Emanuel Tov, "A List of the Texts from the Judaean Desert," in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment*, vol. 2, ed. Peter W. Flint and James C. VanderKam (Leiden: Brill, 1998), 670-717.

11.	4QPs[e]	4Q87	x		76:10 to 146:1(?)	mid-1st century C.E.	PAM 43.028	*DJD 16*
12.	4QPs[f]	4Q88	x	x	22:15 to 109:28	c. 50 B.C.E.	PAM 43.026, 603	*DJD 16*
13.	4QPs[g]	4Q89			119:37 to 119:92	c. 50 C.E.	PAM 43.026	*DJD 16*
14.	4QPs[h]	4Q90			119:10-21	Herodian	PAM 43.026	*DJD 16*
15.	4QPs[j]	4Q91			48:1 to 53:5	c. 50 C.E.	PAM 43.030	*DJD 16*
16.	4QPs[k]	4Q92	x		(?)99:1 to 135:16	1st century B.C.E.	PAM 43.030	*DJD 16*
17.	4QPs[l]	4Q93			104:3 to 104:12	2nd half 1st century B.C.E.	PAM 43.030	*DJD 16*
18.	4QPs[m]	4Q94			93:3 to 98:8	Herodian	PAM 43.030	*DJD 16*
19.	4QPs[n]	4Q95	x		135:6 to 136:23	Herodian	PAM 43.030	*DJD 16*
20.	4QPs[o]	4Q96			114:7 to 116:10	late 1st century B.C.E.	PAM 43.030	*DJD 16*
21.	4QPs[p]	4Q97			143:3 to 143:8	Herodian	PAM 43.030	*DJD 16*
22.	4QPs[q]	4Q98	x		31:24 to 35:20	mid-1st century C.E.	Photo at Laboratoire de France, Paris	*DJD 16*
23.	4QPs[r]	4Q98a			26:7 to 30:13	Herodian	PAM 43.030	*DJD 16*
24.	4QPs[s]	4Q98b			5:8 to 88:17	50 C.E. or later	PAM 43.028-29, 156	*DJD 16*
25.	4QPs[t]	4Q98c			42:6 only	c. 50 C.E.	PAM 42.081	*DJD 16*
26.	4QPs[u]	4Q98d			99:1 only	late 1st century C.E.	PAM 43.021	*DJD 16*
27.	4QPs[v](?)	4Q98e(?) *olim* Mas1g/ MasPs[c]			18:26-29	Herodian	JWS 98	*DJD 16*
28.	4QPs[w]	4Q236			89:20 to 89:31	175-125 B.C.E.	PAM 43.399	*DJD 16*
29.	4QpPs[a]	4Q171		x	37:7-60:9	Herodian	PAM 40.585, 614-15, 621, 992; 41.288, 303-4, 322, 515, 582, 793-94, 799, 858, 982, 999; 42.509, 623, 627-28, 640; 43.174, 341, 417-18, 421; 44.184, 189	*DJD 5*
30.	4QpPs[b]	4Q173		x	118:20?-129:8	Herodian	PAM 41.312, 515, 581, 817; 43.440	*DJD 5*

31.	4QpPs^{b} frg. 5	4Q173 frg. 5		x	Ps. 118:20?	Herodian	PAM 41.515, 817; 43.440	*DJD 5*
32.	4QPs122	4Q522		x	122:1 to 122:9	2nd third of 1st century B.C.E.	PAM 43.606	*DJD 25*
33.	5QPs	5Q5			119:99 to 119:42	1st century C.E.	PAM 41.034; 42.316, 319	*DJD 3*
34.	pap6QPs	6Q5			78:36-37	?	PAM 41.738, 42.943	*DJD 3*
35.	8QPs	8Q2			17:5 to 18:13	1st century C.E.	PAM 42.357, 594, 951	*DJD 3*
36.	11QPs^{a}	11Q5	x	x	93:1 to 150:6	30-50 C.E.	PAM 42.177, 180; 43.757, 772-93; 795; SHR 6213-14, 6216, 6221-22	*DJD 4*
37.	11QPs^{b}	11Q6	x	x	77:18 to 144:2	1st half of 1st century C.E.	PAM 44.003, 005, 117; 42.176-77	*DJD 23*
38.	11QPs^{c}	11Q7			2:1 to 25:7	1st half of 1st century C.E.	PAM 42.176-77, 43.980, 44.005	*DJD 23*
39.	11QPs^{d}	11Q8			6:2 to 116:1	mid-1st century C.E.	PAM 44.005-8, 115; 43.980, 42.176-77	*DJD 23*
40.	11QPsAp^{a}	11Q11		x	91:1-16	50-70 C.E.	PAM 44.003-4, 113; 43.981-88; 42.177	*DJD 23*
41.	Ḥev/Seiyal	X Ḥev/ Se 4 (Se II, III, IV)			15:1 to 31:22	2nd half of 1st century C.E.	PAM 42.188-90	*DJD 38*
42.	MasPs^{a}	MasleM1039-160			81:1 to 85:6	1st half of 1st century C.E.	SHR 5255, 5279A, 5289	Talmon Masada VI, illus. 9
43.	MasPs^{b}	Mas1f M1103-1742			147:18 to 150:6	2nd half of 1st century B.C.E.	SHR 5616; IAA 302361, 302364	Talmon Masada VI, illus. 10

APPENDIX 15

THE MASORETIC TEXT FAMILY OF EVIDENCE[1]

[1] מִכְתָּם[(1)] לְדָוִד שָׁמְרֵנִי[(2)] אֵל[(3)] כִּי־חָסִיתִי בָךְ

(1) The Mm (3220) and Mp indicate that the phrase מִכְתָּם לְדָוִד occurs only twice – here and in Psalm 60:1. Kennicott notes that in his manuscript 37 this Psalm is written as part of the preceding composition.

(2) The Mp indicates that this is the only occurrence of this word with a *metheg*. Kennicott notes one manuscript with שומריני and four that read שמריני.

(3) Kennicott lists one manuscript that omits אל.

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[2] אָמַרְתְּ[(1)] לַיהוָה אֲדֹנָי[(2)] אָתָּה טוֹבָתִי[(3)] בַּל־עָלֶיךָ[(4)]

(1) The Mp indicates that this form or meaning is a unique masculine gender. The Mm lists seven occurrences of this vocalization: Judges 17:2; 2 Samuel 6:22; Isaiah 47:10, 57:10; Jerermiah 22:21; Ezekiel 27:3; and here. With the exception of Psalm 16:2, these forms are to be understood as second feminine singular. The subject in Isaiah 57:10 is plural but this form occurs in a string of second feminine singular verbals. The subject in Jeremiah 22:21 may be understood as second feminine singular or second masculine singular (אָחוֹת or אָחִי in verse 18). Kennicott lists twenty-two manuscripts that read אמרתי. De Rossi adds eight additional manuscripts reading אמרתי and notes two other manuscripts that retain אמרת but contain the point of the first person under the final consonant.

(2) Kennicott notes one manuscript that transposes ליהוה אדני with לאדני יהוה and one manuscript that omits the ל. Kennicott notes one manuscript that reads אדוני. Kennicott lists five manuscripts that read יהוה for אדני and de Rossi adds one more. Kennicott also notes one manuscript that reads אלהים and one that reads אלי.

(3) Kennicott lists three manuscripts that read טבתי.

(4) Kennicott lists one manuscript that reads כל עליך and de Rossi adds another manuscript with a similar reading.

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[3] לִקְדוֹשִׁים[(1)] אֲשֶׁר־בָּאָרֶץ הֵמָּה וְאַדִּירֵי[(2)] כָּל־חֶפְצִי[(3)]־בָם

(1) The Mm states that the *plene* spelling occurs only three times: Hosea 12:1; 2 Chronicles 35:3; and here. Kennicott lists sixteen manuscripts that read לקדשים, two that omit the final ם, and one manuscript that reads לקרשים.

(2) Kennicott lists seven manuscripts that omit the ו and de Rossi adds two more. Kennicott also notes one manuscript that inserts אש, one that reads ואדרי, and one that reads ואריר.

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[1] As summarized from *BHS*; Weil, *Massorah Gedolah*, 1:203-4, 336, 355, 371; Kennicott, *Vetus Testamentum Hebraicum*, 2:316-8; de Rossi, *Variae Lectiones*, 3:8-10.

(3) The Mp indicates that this expression is unique. Kennicott notes one manuscript that omits כל and one that reads בל. De Rossi states that five manuscripts should be read חפצי ("desires") and not חֶפְצִי.

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4 יִרְבּוּ עַצְּבוֹתָם[1] אַחֵר[2] מָהָרוּ[3] בַּל־אַסִּיךְ[4] נִסְכֵּיהֶם[5] מִדָּם וּבַל־אֶשָּׂא[6] אֶת־שְׁמוֹתָם[7] עַל־שְׂפָתָי׃

(1) Kennicott notes fourteen manuscripts that read עצבתם.

(2) Kennicott notes that אחר was first written אחד in one manuscript.

(3) The Mp indicates that this form is unique. Kennicott notes one manuscript lacking the final ו.

(4) The Mp indicates that this form is unique. Kennicott notes one manuscript reading כל and one manuscript reading אפיך.

(5) Kennicott lists one manuscript that contains an additional מדם, one manuscript that reads נסביהם, and one that reads נסכיתם.

(6) The Mp indicates that this form is found 23 times. Kennicott notes that one manuscript reads אעלה אשא.

(7) Kennicott notes that three manuscripts omit the את, eleven manuscripts read שמתם, and one reads שפתם.

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5 יְהוָה מְנָת[1]־חֶלְקִי וְכוֹסִי[2] אַתָּה[3] תּוֹמִיךְ[4] גּוֹרָלִי[5]

(1) Kennicott notes that one manuscript contains evidence of an erasure of a letter after מנת.

(2) The Mm states that this form is unique; however, a form without ו is found in Psalm 23:5. Kennicott notes one manuscript that reads וכסי.

(3) Kennicott notes one manuscript that omits אתה.

(4) Kennicott lists two manuscripts that read תמך, five that omit the ו, and twenty-three that omit the י.

(5) Kennicott notes one manuscript that reads גרלי and one that reads גודלי.

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6 חֲבָלִים[1] נָפְלוּ־לִי[2] בַּנְּעִמִים[3] אַף־נַחֲלָת[4] שָׁפְרָה[5] עָלָי[6]

(1) Kennicott notes one manuscript that omits the ם.

(2) Kennicott notes that one manuscript omits נפלו.

(3) Kennicott notes one manuscript that reads בינעימים.

(4) The Mp indicates that this form is unique. Kennicott notes five manuscripts read נחלה and one reads נעלת.

(5) The Mp indicates that this form is unique.

(6) Kennicott lists seven manuscripts that read לי.

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7 אֲבָרֵךְ אֶת[1]־יְהוָה אֲשֶׁר יְעָצָנִי אַף־לֵילוֹת יִסְּרוּנִי[2] כִּלְיוֹתָי

(1) Kennicott lists three manuscripts that omit the את.

(2) Kenicott notes two manuscripts that read יסרני and one that reads ישרוני.

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8 שִׁוִּיתִי[1] יְהוָה לְנֶגְדִּי תָמִיד כִּי מִימִינִי[2] בַּל־אֶמּוֹט[3]

(1) Kennicott notes three manuscripts that read שויתי and one that reads שתי.

(2) Kennicott notes two manuscripts that read ממני and two that read ממיני.

(3) Kennicott notes two manuscripts that read כל.

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9 לָכֵן שָׂמַח[1] לִבִּי וַיָּגֶל[2] כְּבוֹדִי[3] אַף־בְּשָׂרִי יִשְׁכֹּן[4] לָבֶטַח

(1) The Mm indicates that this form occurs three times without ו (Psalm 105:38; 1 Chronicles 29:9; and here) and twice with ו (Exodus 4:14 and Zechariah 10:7). Kennicott notes that one manuscript reads ישמח and de Rossi notes two additional manuscripts – one with a similar reading and one with a similar marginal note.

(2) The Mp indicates that this form occurs twice with two distinct meanings (no references given). Kennicott notes one manuscript that transposes לבי ויגל.

(3) Kennicott lists five manuscripts reading כבדי.

(4) Kennicott notes four manuscripts that read ישכון.

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10 כִּי[1] לֹא־תַעֲזֹב[2] נַפְשִׁי לִשְׁאוֹל[3] לֹא־תִתֵּן[4] חֲסִידְךָ[5] לִרְאוֹת[6] שָׁחַת

(1) The Mp states that this accent (*mehhupaq*) is used eleven times at the beginning of a word in Psalms, Proverbs, and Job.

(2) Kennicott lists seven manuscripts that read תעזוב and one that reads תעוב לנצח.

(3) Kennicott lists ten manuscripts that read לשאל.

(4) Kennicott lists twelve manuscripts that read ולא, to which de Rossi adds seven more. Kennicott notes that one manuscript inserts בשר.

(5) The Mp indicates that this form is unique; however, there is some further unspecified problem with the Mp. Kennicott gives the text as חסידיך and lists 185 manuscripts that read חסידך; de Rossi notes that Kennicott omitted many others and lists an additional 106. Kennicott also notes four manuscripts that have חסידך as a marginal reading.

(6) Kennicott notes four manuscripts that read לראת and two manuscripts that read לבאר.

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11 תּוֹדִיעֵנִי[1] אֹרַח[2] חַיִּים שֹׂבַע[3] שְׂמָחוֹת[4] אֶת־פָּנֶיךָ[5] נְעִמוֹת[6] בִּימִינְךָ[7] נֶצַח

(1) Kennicott lists four manuscripts that read תודיעיני and one that omits the ו.

(2) Kennicott lists eighteen manuscripts that read אורח.

(3) Kennicott lists twenty-seven manuscripts that read שובע.

(4) The Mp and Mm indicate that the *plene* form only occurs here but that an additional occurrence of this word in *defectiva* form is found in Psalm 45:16. Kennicott lists one manuscript that reads שמחת.

(5) Kennicott notes that one manuscript reads את פני above an erasure and that one manuscript omits את.

(6) Kennicott lists one manuscript that omits נעמות, sixty-five manuscripts that omit the ו, and four manuscripts that read נעימת.

(7) Kennicott notes one manuscript that transposes the last two words of this Psalm. Kennicott also lists one manuscript that reads במינך, three manuscripts that read בימנך, one manuscript that reads בימיניך, one manuscript that reads בימינך סלה, and one that reads בימניך.

APPENDIX 16
MITCHELL DAHOOD'S "THE GRAMMAR OF THE PSALTER" (PSALM 16 ILLUSTRATIONS)[1]

I. ORTHOGRAPHY

- Defective spelling of the first person singular in *qtl* forms

  Psalm 16:2 אמרת (MT אָמַרְתְּ) for אמרתי "I said"

- Defective spelling of other verbal forms

  Psalm 16:5 מנת (MT מְנָת) for מנית "you have portioned out"

- Defective spelling of the suffix ־ִי / ־ִ֫י

  Psalm 16:6 נחלת (MT נַחֲלָת) for נחלתי "my property"

II. PHONETICS

- Interchange of ב and שׂ

  Psalm 16:6 שָׂפַר = שָׂבַר "to measure, trace out"

  שָׂפְרָה "he has traced out (my property)"

- Diphthongs: ־ַי reduced to ־ַ֫י in Northern duals

  Psalm 16:4 יַד "hand"

  מִדַּי (MT מִדָּמ) "from (my) hands"

III. PRONOUNS

- Possessive suffixes: third person singular suffix ־ִי / ־ִ֫י

  Psalm 16:7 כִלְיוֹתָי (vocalize כִלְיוֹתַי) "his kidneys"

  Psalm 16:8 מִימִינִי "from his right hand"

- Dative suffixes with substantives

  Psalm 16:4 נִסְכֵּיהֶם "(I surely will not pour) libations to them"

IV. NOUNS

- The construct chain with intervening suffix

  Psalm 16:8 לִנְגִידִי (MT לְנֶגְדִּי) תָּמִיד "(I have chosen Yahweh) as my perpetual Leader."

V. VERBS

- Preservation of inflectional endings: *qatala* third person masculine singular

  Psalm 16:6 שָׂפְרָה "(The Most High) has traced out (my property)"

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[1] Adapted from Dahood, *Psalms 101-150*, 361-456.

VI. PREPOSITIONS

– –ל "in"

Psalm 16:10 לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל "You will not put me in Sheol."

VII. PARTICLES

– אַף "and"

Psalm 16:6 אַף־נַחֲלָת שָׁפְרָה עֵלִי (MT עָלַי) "And the Most High has traced out my property."

Psalm 16:9 אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח "and my body dwells at ease"

– Emphatic –ו without postposition of the verb

Psalm 16:4 וּבַל אַסִּיךְ נִסְכֵּיהֶם (the ו having been detached from the preceding מהרו) "Surely not will I pour libations to them."

– Emphatic כִּי introducing a whole sentence

Psalm 16:8 כִּי מִימִינִי בַל־אֶמּוֹט "indeed from his right hand I will never swerve"

Vocative ל with divine appelatives

Psalm 16:2 ליהוה "O Yahweh!"

VIII. SYNTAX AND POETIC DEVICES

– Infinitive absolute continuing a finite verb

Psalm 16:11 "You will make me know (תּוֹדִיעֵנִי) the path of life eternal, filling me (שַׂבֵּעַ for MT שְׂבַע) with happiness before you."

– Double-duty suffix with nouns – the suffix is omitted in the first colon

Psalm 16:4 מִדָּם (MT מִדָּמָם) // שְׂפָתָי "from my hands // my lips"

IX. PAIRS OF PARALLEL WORDS IN THE PSALTER AND IN UGARITIC

– לב "heart" // כבד (MT כבוד) "liver"[2]

Psalm 16:8; 57:8-9 *lb // kbd UT*, 75:I:13; 1 Aqht:34-35; 3 Aqht:rev.:17-18; *ʻnt*:II:26-27

עזב "to put" // נתן "to give, allow"

Psalm 16:10 *ytn // ʻdb* 2 Aqht:v:26-27

– שׂמח "to rejoice" // גיל "to leap with joy"[3]

Psalm 16:9 *šmh // gyl UT*, 125:14-15, 99

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[2] As S. E. Lowenstamm marked and who also notes the word pair as being extant in Akkadian. Samuel E. Lowenstamm, "Grenzgebiete ugaritischer Sprach- und Stilvergleichung." *Ugarit-Forschungen* 3 (1971): 94. And see Avishur, *Stylistic Studies*, 16.

[3] Also noted by Umberto Cassuto, "Parallel Words," 65.

APPENDIX 17

THE LINKS BETWEEN MT PSALMS 15-18

Psalm 15	Psalm 16	Psalm 17	Psalm 18
1. Refuge in YHWH			
(1) מִי־יָגוּר בְּאָהֳלֶךָ מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ	(1) חָסִיתִי בָךְ (8) שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָּמִיד כִּי מִימִינִי בַּל־אֶמּוֹט (11) ... פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח	(2) מִלְּפָנֶיךָ מִשְׁפָּטִי יֵצֵא (7) מוֹשִׁיעַ חוֹסִים מִמִּתְקוֹמְמִים בִּימִינֶךָ (8) ... בְּצֵל כְּנָפֶיךָ תַּסְתִּירֵנִי (15) אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ	(3) ... אֱחֶסֶה־בּוֹ מָגִנִּי ... מִשְׂגַּבִּי (7) אֶשַׁוַּע יִשְׁמַע מֵהֵיכָלוֹ קוֹלִי וְשַׁוְעָתִי לְפָנָיו תָּבוֹא בְאָזְנָיו (22) ... וְלֹא־רָשַׁעְתִּי מֵאֱלֹהָי (31) ... מָגֵן הוּא לְכֹל הַחֹסִים בּוֹ (36) ... וִימִינְךָ תִסְעָדֵנִי
(1) Who may abide in your tent? Who may dwell on your holy mountain?	(1) I take refuge in you (8) Constantly I keep YHWH before me; because he is at my right hand, I will not be moved (11) ... the satisfying abundance of joys with your presence, the pleasantness in your right hand, perpetually	(2) From you let my vindication come (7) You who deliver by your right hand those who take refuge in you from their foes (8) hide me in the shadow of your wings (15) As for me, I will behold your face in righteousness; when I awake I will be satisfied, beholding your likeness	(3) ... in whom I take refuge, my shield, and the horn of my salvation, my stronghold (7) ... I cried for help. From his Temple he heard my voice, and my cry to him reached his ears (22) ... and have not wickedly departed from my God (31) ... he is a shield for all who take refuge in him (36) ... and your right hand sustains me
2. Path of Life			
(2) הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק	(7) ... יְהוָה אֲשֶׁר יְעָצָנִי (11) תּוֹדִיעֵנִי אֹרַח חַיִּים	(5) תָּמֹךְ אֲשֻׁרַי בְּמַעְגְּלוֹתֶיךָ בַּל־נָמוֹטוּ פְּעָמָי	(20) וַיּוֹצִיאֵנִי לַמֶּרְחָב (22) כִּי־שָׁמַרְתִּי דַּרְכֵי יְהוָה (23) ... כִּי כָל־מִשְׁפָּטָיו לְנֶגְדִּי ... (33) ... וַיִּתֵּן תְּמִים דַּרְכִּי (34) מְשַׁוֶּה רַגְלַי כָּאַיָּלוֹת וְעַל בָּמֹתַי

יַעֲמִידֵנִי
(37) תַּרְחִיב צַעֲדִי
תַּחְתָּי וְלֹא מָעֲדוּ
קַרְסֻלָּי

(2) He who walks blamelessly, and does what is right

(7) … YHWH who has advised me
(11) You make me to know the path of life

(5) My steps have held fast to your paths; my feet have not slipped

(20) He brought me into a broad place
(22) For I have kept the ways of YHWH
(23) … For all his ordinances were before me
(33) … and made my way safe
(34) He made my feet like the feet of a deer, and let me stand secure on the heights
(37) You gave me a wide place for my steps under me, and my feet did not slip

3. Certainty of Hearing

(5) עֹשֵׂה־אֵלֶּה לֹא
יִמּוֹט לְעוֹלָם

(8) כִּי מִימִינִי
בַּל־אֶמּוֹט

(6) אֲנִי־קְרָאתִיךָ
כִּי־תַעֲנֵנִי אֵל
(7) … מוֹשִׁיעַ תּוֹסִים
(15) אֲנִי בְּצֶדֶק אֶחֱזֶה
פָּנֶיךָ אֶשְׂבְּעָה
בְּהָקִיץ תְּמוּנָתֶךָ

(4) מְהֻלָּל אֶקְרָא
יְהוָה וּמִן־אֹיְבַי אִוָּשֵׁעַ
(31) … מָגֵן הוּא לְכֹל
הַחֹסִים בּוֹ
(51) מִגְדֹּל [מַגְדִּיל]
יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה
חֶסֶד לִמְשִׁיחוֹ לְדָוִד
וּלְזַרְעוֹ עַד־עוֹלָם

(5) He who does these things will never be shaken

(8) because he is at my right hand, I will not be moved

(6) I call upon you, for you will answer me, O God
(7) … You who deliever those who take refuge
(15) As for me, I will behold your face in righteousness; when I awake I will be satisfied, beholding your likeness

(4) All praise! I called on YHWH and I was saved from my enemies
(31) … he is a shield for all who take refuge in him
(51) Great triumphs he gives to his king, and shows steadfast love to his anointed, to David and his descendants forever

4. Attitude toward the Wicked

(4) נִבְזֶה בְּעֵינָיו
נִמְאָס

(4) יִרְבּוּ עַצְּבוֹתָם
אַחַר מָהָרוּ בַּל־אַסִּיךְ
נִסְכֵּיהֶם מִדָּם
וּבַל־אֶשָּׂא

(14) מְמֻתִּים …
מַחֵלֶד חֶלְקָם
בַּחַיִּים וּצְפִינְךָ
[וּ] [צְפוּנְךָ] תְּמַלֵּא

(27) … וְעִם־עִקֵּשׁ
תִּתְפַּתָּל
(28) … וְעֵינַיִם רָמוֹת
תַּשְׁפִּיל

(38) אֶרְדּוֹף אוֹיְבַי
וְאַשִּׂיגֵם וְלֹא־אָשׁוּב
עַד־כַּלֹתָם

(27) … and with the perverse you show yourself wily
(28) … but the haughty eyes you bring low
(38) I pursued my enemies and overtook them; and did not turn back until I destroyed them

בִּטְנָם יִשְׂבְּעוּ

(14) from men … whose portion in life is in this world. May their bellies be filled with what you have stored up for them

אֶת־שְׁמוֹתָם
עַל־שְׂפָתָי

(4) "The pains of those who have courted another [god] will multiply." I will not offer to them drink offerings of blood, nor take their names upon my lips

(4) in whose eyes a reprobate is despised

5. "Self Righteousness"

(21) יִגְמְלֵנִי יְהוָה
כְּצִדְקִי כְּבֹר יָדַי
יָשִׁיב לִי
(22) כִּי־שָׁמַרְתִּי דַּרְכֵי
יְהוָה וְלֹא־רָשַׁעְתִּי
מֵאֱלֹהָי
(23) כִּי כָל־מִשְׁפָּטָיו
לְנֶגְדִּי וְחֻקֹּתָיו
לֹא־אָסִיר מֶנִּי
(24) וָאֱהִי תָמִים עִמּוֹ
וָאֶשְׁתַּמֵּר מֵעֲוֹנִי
(25) וַיָּשֶׁב־יְהוָה לִי
כְּצִדְקִי כְּבֹר יָדַי
לְנֶגֶד עֵינָיו

(21) YHWH rewarded me according to my righteousness; recompensed the cleanness of my hands
(22) For I have kept the ways of YHWH, and have not wickedly departed from my God
(23) For all his ordinances were before me, and his statutes I did not put away from me
(24) I was blameless before him, and I kept myself from guilt
(25) Therefore YHWH has recompensed me according to my righteousness; the

(1) … הַקְשִׁיבָה רִנָּתִי
הַאֲזִינָה תְּפִלָּתִי
בִּלֹא שִׂפְתֵי מִרְמָה
(4) לְפִעֲלוֹת אָדָם
בִּדְבַר שְׂפָתֶיךָ אֲנִי
שָׁמַרְתִּי אָרְחוֹת פָּרִיץ
(5) תָּמֹךְ אֲשֻׁרַי
בְּמַעְגְּלוֹתֶיךָ
בַּל־נָמוֹטוּ פְּעָמָי

(1) … Attend to my cry, give ear to my prayer from lips free of deceit
(4) As for the deeds of men, by the word of your lips I have kept from the paths of the violent
(5) My steps have held fast to your paths; my feet have not slipped

(2) הוֹלֵךְ תָּמִים
וּפֹעֵל צֶדֶק וְדֹבֵר
אֱמֶת בִּלְבָבוֹ
(3) לֹא־רָגַל עַל־לְשֹׁנוֹ
לֹא־עָשָׂה לְרֵעֵהוּ
רָעָה וְחֶרְפָּה
לֹא־נָשָׂא עַל־קְרֹבוֹ
(4) נִבְזֶה בְּעֵינָיו נִמְאָס
וְאֶת־יִרְאֵי יְהוָה
יְכַבֵּד נִשְׁבַּע לְהָרַע
וְלֹא יָמֵר
(5) כַּסְפּוֹ לֹא־נָתַן
בְּנֶשֶׁךְ וְשֹׁחַד עַל־נָקִי
לֹא לָקָח עֹשֵׂה־אֵלֶּה
לֹא יִמּוֹט לְעוֹלָם

(2) He who walks blamelessly, and does what is right, and speaks the truth from his heart
(3) who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbor
(4) in whose eyes a reprobate is despised, but who honors those who fear YHWH; who stands by his oath even to his hurt
(5) who does not lend money at

(3) לִקְדוֹשִׁים
אֲשֶׁר־בָּאָרֶץ הֵמָּה
וְאַדִּירֵי כָּל־חֶפְצִי־בָם
(8) שִׁוִּיתִי יְהוָה לְנֶגְדִּי
תָּמִיד כִּי מִימִינִי
בַּל־אֶמּוֹט

(3) To the holy ones who are in the land, (they, the powerful ones – all my delight was in them):
(8) Constantly I keep YHWH before me; because he is at my right hand, I will not be moved

interest, and does not take a bribe against the innocent. He who does these things will never be shaken

cleanness of my hands in his sight

6. "By Night"

(7) אֲבָרֵךְ אֶת־יְהוָה
אֲשֶׁר יְעָצָנִי
אַף־לֵילוֹת יִסְּרוּנִי
כִלְיוֹתָי

(7) I praise YHWH who has advised me; indeed, even at night my innermost being admonishes me

(3) בָּחַנְתָּ לִבִּי פָּקַדְתָּ
לַיְלָה צְרַפְתַּנִי
בַל־תִּמְצָא זַמֹּתִי
בַּל־יַעֲבָר־פִּי

(3) You have tried my heart, visited me at night, tested me and found nothing amiss; I have purposed that my mouth will not transgress

(29) כִּי־אַתָּה תָּאִיר
נֵרִי יְהוָה אֱלֹהַי יַגִּיהַּ
חָשְׁכִּי

(29) It is you who light my lamp; YHWH, my God, lights up my darkness

7. Death/Sheol

(10) כִּי לֹא־תַעֲזֹב
נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן
חֲסִידְךָ לִרְאוֹת שָׁחַת

(10) For you do not surrender me to Sheol; you do not permit your godly one to see the pit

(13) פַּלְטָה נַפְשִׁי
מֵרָשָׁע חַרְבֶּךָ
(14) מִמְתִים יָדְךָ
יְהוָה
(15) אֲנִי בְצֶדֶק אֶחֱזֶה
פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ
תְּמוּנָתֶךָ

(13) Deliver me / my soul from the wicked by your sword
(14) from men – by your hand – O YHWH
(15) As for me, I will behold your face in righteousness; when I awake I shall be satisfied,

(5) אֲפָפוּנִי
חֶבְלֵי־מָוֶת וְנַחֲלֵי
בְלִיַּעַל יבַעֲתוּנִי
(6) חֶבְלֵי שְׁאוֹל
סְבָבוּנִי קִדְּמוּנִי
מוֹקְשֵׁי מָוֶת
(16) וַיִּרָאוּ אֲפִיקֵי
מַיִם וַיִּגָּלוּ מוֹסְדוֹת
תֵּבֵל מִגַּעֲרָתְךָ
יְהוָה מִנִּשְׁמַת רוּחַ
אַפֶּךָ
(17) יִשְׁלַח מִמָּרוֹם
יִקָּחֵנִי יַמְשֵׁנִי מִמַּיִם
רַבִּים

(5) The cords of death encompassed me; the torrents of perdition / Belial terrified me
(6) the cords of Sheol entangled me; the snares of death confronted me
(16) Then the channels of the sea were seen, and the foundations of the world were laid bare at your mighty roar, O

beholding your likeness

YHWH, at the blast of the breath of your nostrils
(17) He reached down from on high, he took me; he drew me out of mighty waters

8. "Forever"

(5) ... עֹשֵׂה־אֵלֶּה לֹא יִמּוֹט לְעוֹלָם

(11) תּוֹדִיעֵנִי אֹרַח חַיִּים שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח

(14) מִמְתִים ... מֵחֶלֶךְ חֶלְקָם בַּחַיִּים וּצְפִינְךָ [וּ] [צְפוּנְךָ]
(15) אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ

(51) מִגְדּוֹל [מַגְדִּיל] יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם

(5) ... He who does these things will never be shaken

(11) You make me to know the path of life, the satisfying abundance of joys with your presence, the pleasantness in your right hand, perpetually

(14) from men ... whose portion in life is in this world
(15) As for me, I will behold your face in righteousness; when I awake I will be satisfied, beholding your likeness

(51) Great triumphs he gives to his king, and shows steadfast love to his anointed, to David and his descendants forever

APPENDIX 18

שְׁאוֹל IN THE HEBREW BIBLE[1]

Occurrences of שְׁאוֹל by Type of Literature

Literature	Occurrences	Texts
Psalmodic	21	Psalms (16 times): 6:6; 9:18; 16:10; 18:6; 30:4; 31:18; 49:15, 16 (x2); 55:16; 86:13; 88:4; 89:49; 116:3; 139:8; 141:7; 1 Samuel 2:6; 2 Samuel 22:6; Isaiah 38:10, 18; Jonah 2:3
Reflective	20	Job (8 times): 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Proverbs (9 times): 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Ecclesiastes 9:10; Song of Songs 8:6; Deuteronomy 32:22
Prophetic[2]	17	Isaiah 5:14; 7:11; 14:9, 11, 15; 28:15, 18; 57:9; Ezekiel 31:15, 16, 17; 32:21, 27; Hoseah 13:14 (x2); Amos 9:2; Habakkuk 2:5
Narrative	8	Genesis 37:35; 42:38; 44:29, 31; Numbers 16:30, 33; 1 Kings 2:6, 9

[1] Adapted from Johnston, "The Underworld," 4-5, 73-4; *Shades*, 71, 80.
[2] "Psalmodic" texts are excluded from "prophetic" and "narrative" categories.

Occurrences of שְׁאוֹל by Main Emphasis

Main Emphasis[3]		Occurrences	Texts
1. Cosmological extremity		5	Deuteronomy 32:22; Isaiah 7:11 (57:9); Amos 9:2; Psalm 139:8; Job 11:8
2. UW[4]:	general term	6	1 Samuel 2:6; Isaiah 57:9; Job 17:13, 16; 26:6; Proverbs 15:11
	place of confinement	4	2 Samuel 22:6 = Psalm 18:6; Psalm 116:3; Job 7:9 (14:13; 17:16)
	existence there	3	Isaiah 14:11; 38:18; Psalm 6:6
	personified	7	Hosea 13:14 (x2); Habakkuk 2:5; Proverbs 1:12; 27:20; 30:16; Song 8:6
3. Escape:	deliverance	5	Jonah 2:2; Psalm 16:10; 30:4; 49:16; 86:13
	avoidance	2	Proverbs 15:24; 23:14
4. Fate:	everyone	2	Psalm 89:49; Ecclesiates 9:10
	righteous	7	Genesis 37:35; 42:38; 44:29, 31; Isaiah 38:10; Psalm 88:4; Job 14:13
	ungodly	25	Numbers 16:30, 33; 1 Kings 2:6, 9; Job 21:13; 24:19; Psalms 9:17; 31:17; 49:14 (twice); 55:15; 141:7; Proverbs 5:5; 7:27; 9:18; Isaiah 5:14; 14:11, 15; 28:15, 18; Ezekiel 31:15-17; 32:21, 27

[3] See Johnston, *Shades,* 80.

[4] UW = underworld. See Johnston, "The Underworld," 5.

Occurrences of שְׁאוֹל in the MT-150 Psalter by Gattung

Underworld References in Thanksgivings[5]

(a) Sheol:	Psalm 18:6	חֶבְלֵי שְׁאוֹל	Also:	5f. – cords/snares of death, torrents of בְּלִיַּעַל
	Psalm 30:4	שְׁאוֹל	Also:	4 – מִיָּוְרְדִי בוֹר, 10 – שָׁחַת, death, dust, 13 – silence
	Psalm 116:3	מְצָרֵי שְׁאוֹל	Also:	3 – snares of death, 8 – death, 15 – death
	Isaiah 38:10	שַׁעֲרֵי שְׁאוֹל	Also:	17 – שַׁחַת בְּלִי
	Isaiah 38:18	שְׁאוֹל	Also:	18 – יוֹרְדֵי־בוֹר,death
	Jonah 2:3	בֶּטֶן שְׁאוֹל	Also:	7 – שַׁחַת, land with bars
(b) Synonyms:	Psalm 40:3	בּוֹר שָׁאוֹן		
	Job 33:28	בַּשָּׁחַת		
(c) Others	Psalm 107:18	gates of death, 18 – destruction		
	Psalm 118:18	death		
(d) No reference:	Psalms 32, 34, 41, 66, 92, 100, 138[6]			

Underworld References in Thanksgiving Sections of Laments

(a) Sheol	Psalm 86:13	מִשְּׁאוֹל תַּחְתִּיָּה
(b) Synonym:	Psalm 71:20	תְּהֹמוֹת הָאָרֶץ
(c) Other	Psalm 22:30	כָּל־יוֹרְדֵי עָפָר (כָּל־דִּשְׁנֵי־אֶרֶץ)
	Psalm 56:14	death

Underworld References for Psalmists in Laments[7]

(a) Sheol	Psalm 6:6	שְׁאוֹל	Also:	6 – no memory, no praise, death
	Psalm 88:4	שְׁאוֹל	Also:	5 – יוֹרְדֵי בוֹר, 6 – dead, slain, in grave, unremembered, cut off, 7 – בּוֹר תַּחְתִּיּוֹת, regions dark and deep, 11 – dead, רְפָאִים, 12 – אֲבַדּוֹן, grave, 13 – darkness, land of forgetfulness, 16 – death
(b) Synonyms	Psalm 28:1	יוֹרְדֵי בוֹר		
	Psalm 69:16	בְּאֵר	Also:	2f. & 15f. -- waters, deep mire, deep waters, flood, deep
	Psalm 130:1	מַעֲמַקִּים		
	Psalm 143:7	יֹרְדֵי בוֹר	Also:	3 – darkness, long dead
(c) Other	Psalm 13:4	sleep of death		
	Psalm 22:16	dust …		
	Psalm 55:5	terrors …		

[5] See Johnston, "The Underworld," 73.

[6] Underworld allusion is unlikely in Psalms 32:6 (mighty waters), 41:9 (דְּבַר־בְּלִיַּעַל), 66:11-2 (fire, water). Psalm 92:8 consigns the wicked to destruction, but no thanksgiving consigns them to the underworld.

[7] Two Laments identified by other scholars also have underworld reference: Psalms 94:17, 115:17. Underworld allusion is unlikely in Psalms 7:6 (ground, dust), 17:11 (ground), 39:14 (depths, be no more), 42:8 (waves, billows).

Underworld References for Enemies in Laments[8]

(a) Sheol	Psalm 31:18	שְׁאוֹל	
	Psalm 55:16	שְׁאוֹל	Also: 16 – death, 24 – בְּאֵר שַׁחַת
	Psalm 141:7	פִּי שְׁאוֹל	
(b) Synonym	Psalm 63:10	תַּחְתִּיּוֹת הָאָרֶץ	

Descriptions of Distress Using Underworld Terms by Category[9]

(a) Simile

Present:	31:13	L	I have passed out of mind like one who is dead.
	143:3	L	… making me sit in darkness like those long dead.
Future:	28:1	L	… I will be like those who go down to the Pit.
	143:7	L	… I will be like those who go down to the Pit.

(b) Indirect Statement

Past:	18:5	T	The cords of death encompassed me; the torrents of perdition assailed me;
	… 6		the cords of Sheol entangeld me; the snares of death confronted me.
	116:3	T	The snares of death encompassed me; the pangs of Sheol laid hold on me …
	130:1	L	Out of the depths I cry to you, O Lord.
Present:	55:5	L	… the terrors of death have fallen upon me.
	88:4	L	… my life draws near to Sheol.
	… 5		I am counted among those who go down to the Pit …

(c) Direct Statement

(i) Past:	Jon. 2:3	T	Out of the belly of Sheol I cried, and you heard my voice.
	30:4	T	… you brought up my soul from Sheol, restored me to life from among those gone down to the Pit.
	40:2	T	He drew me up from the desolate pit, out of the miry bog.
	86:13	T in L	You have delivered my soul from the depths of Sheol.
(ii) Present:	71:20	T in L	… from the depths of the earth you will bring me up again.
	88:7	L	You have put me in the depths of the Pit, in the regions dark and deep.
(iii) Future:	Is. 38:10	T	I said … I am consigned to the gates of Sheol …
	16:10	C[10]	… you do not surrender me to Sheol …
	49:1	W	God will ransom my soul from the power of Sheol
	69:16	L	Do not let the flood sweep over me, or the deep swallow me up, or the Pit close its mouth over me.

[8] Underworld allusion is unlikely in Psalms 5:10 (hearts are destructions, throats are graves), 140:11 (מַהֲמֹרוֹת).

[9] All unspecified references are to Psalms. L=Lament, T=Thanksgiving, W=Wisdom. See Johnston, "The Underworld," 74.

[10] Psalm of confidence, a subcategory of the individual laments for Gunkel. However, for Kraus, elements of the lament cannot be established and Psalm 16 is a "Prayer Song." Kraus, *Psalms 1-59*, 235. Note that Psalm 16 is the only psalm of confidence that references Sheol.

APPENDIX 19

W. A. M. BEUKEN'S STRUCTURAL LAYOUT OF PSALM 16[1]

	I	II	III	IV
1b 2	1st tricolon	x′	prayer for help to YHWH	TO FLEE
		y′z′	confession	
3 4a	2nd tricolon	y″z″ x″	profession of solidarity	
			doctrine for holy ones	TO ESPOUSE/ TO HASTEN
4b-c	negative sentence	(not/not)	renunciation of gods	
5 6	1st panel	YHWH – yea	formula of praise story of the land	GOD'S LAND
7	middle verse	YHWH – yea	blessing	
8 9	2nd panel	YHWH – yea	certainty of salvation formula of praise	GOD'S NEARNESS
10	negative sentence	(not-not)	certainty of ultimate salvation	SHEOL
11a 11b-c	3rd tricolon	x‴ y‴z‴	faith in God's acceptance	PATH GOD'S FACE

[1] Adapted from W. A. M. Beuken, "Psalm 16: The Path to Life," *Bijdragen* 41 (1980): 368-85.

APPENDIX 20

MARC GIRARD'S STRUCTURAL LAYOUT OF PSALM 16[1]

1 Garde-moi, Dieu, **CAR** je me suis réfugié en toi.

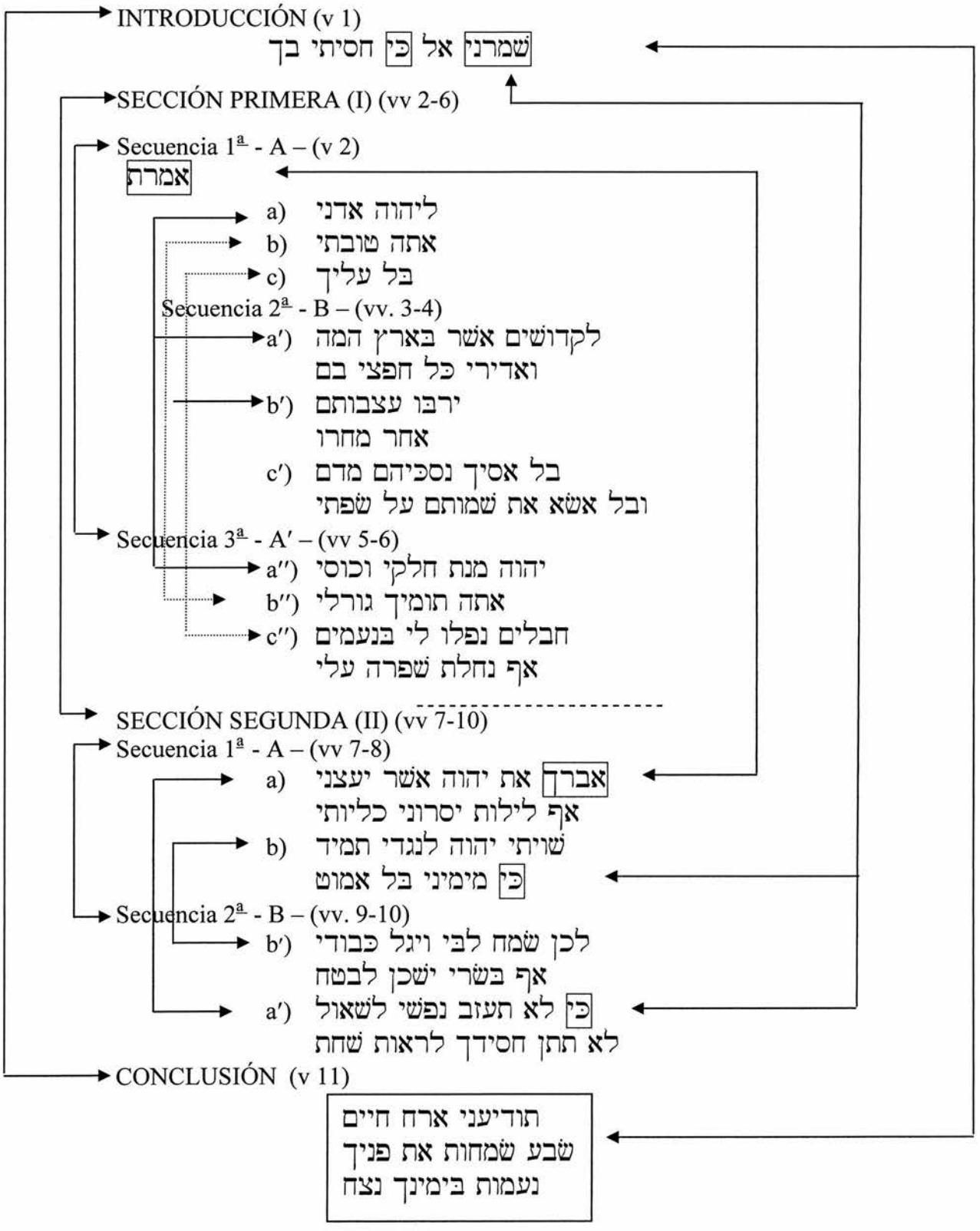
2a J'ai dit à **YHWH**: «Mon Seigneur (c'est) TOI, 2b mon bon(heur); (il n'est) POINT (de chose prévalant) sur toi.»	4b Je ne ferai POINT couler leurs écoulements de sang 4c et je n'élèverai POINT leurs noms sur mes lèvres. 5a YHWH, (tu es la) part de mon destin et ma coupe, 5b TOI, détenant mon sort (entre tes mains).
3a (Quant) aux (dieux) saints qui (sont) sur la terre, eux 3b et les (divinités) magnifiques – tout mon PLAISIR (était naguère) en eux –, 4a ils multiplient leurs images: «Un autre (dieu)! Dépêchez-vous!»	6a Les cordes sont tombées pour moi dans les **DÉLICES**; 6b *oui*, (c'est) un héritage d'AGRÉMENT pour moi.»

7a Je bénis **YHWH** qui m'a conseillé; 7b OUI, (pendant) les nuits, ils m'instruisent, mes reins.	9a Aussi a-t-il éprouvé-de-la-*joie*, mon coeur, et elle a exulté, ma gloire; 9b OUI, ma chair demeurera en confiance.
8a J'ai placé *Yhwh* devant moi CONTINUELLEMENT; 8b **CAR** (du côté) de ma DROITE je ne chancellerai point.	10a **CAR** tu n'abandonneras pas ma gorge au shéol; 10b tu ne donneras pas (à) ton loyal de voir la tombe. 11a Tu me feras connaître la route de la vie, 11b un rassasiement de *joies* en face de toi 11c et de **DÉLICES** à ta DROITE, PERPÉTUELLEMENT.

[1] Adapted from Girard, *Les Psaumes,* 320.

APPENDIX 21

ÁNGEL RODRÍGUEZ'S STRUCTURAL LAYOUT OF PSALM 16[1]



[1] Adapted from Rodríguez, *Tú Eres Mi Bien*, 184.

APPENDIX 22

THE TEXT OF LXX PSALM 15[1]

1 Στηλογραφία τῷ Δαυιδ.(1)
Φύλαξόν με, κύριε,(2) ὅτι ἐπὶ σοὶ ἤλπισα.(3)

(1) 'A: τοῦ ταπεινόφρονος καὶ ἁπλοῦ τους Δαυίδ.
Σ: (τοῦ) ταπεινόφρονος καὶ τοῦ ἀμώμου Δαυίδ.
Θ: ὁμοίως τοῖς στηλογραφία τῷ Δαυίδ.
E' and S': μαχθὰμ τοῦ Δαυίδ.

Jerome follows Aquila: *Humilis et simplicis David*, "humble and simple David." Eusebius adds a note that for τῷ Δαυίδ, τοῦ Δαυίδ should be interpreted.

(2) 'A and Θ: φύλαξόν με, ἰσχυρέ ... .
Σ: φύλαξόν με, ὦ θεὸς, ὅτι ἤλπισα ἐπὶ σέ.

S reads ο θεος ~ MT אֵל.

(3) U reads πεποιθα [perfect first common singular of πείθω, "I trust"; see L&S, B.II] instead of ἤλπισα (possibly attested to also by Sa); Vg. transposed ἐπὶ σοὶ with ἤλπισα. R reads ελπις.

---

2 εἶπα τῷ κυρίῳ Κύριός(1) μου εἶ σύ,
ὅτι τῶν ἀγαθῶν μου οὐ χρείαν(2) ἔχεις.

(1) κυριος corresponds to MT; S, La, Vg. have θεος, while B omits it altogether.

(2) 'A: ἀγαθοσύνη μου οὐ μὴ ἐπὶ σέ.
Σ: αγαθόν μοι οὐκ ἔστιν ἄνευ σου.

The Syriac, Eusebius, and Theodoret follow Σ. U has χρειαν ουκ in place of ου χρειαν. The clause is omitted by B.

---

3 τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτου(1)
ἐθαυμάστωσεν(2) πάντα(3) τὰ θελήματα(4) αὐτοῦ(5) ἐν αὐτοῖς.

(1) Σ: εἰς τοὺς ἁγίους τοὺς ἐν τῇ γῇ, εἰς αὐτούς.

Ga has an obelos; Sy follows MT and omits αυτου; La takes the "holy ones" as the referent of "his", while Ga Aug take the "earth" as the referent (i.e., "his holy ones" vs. "his earth").

(2) In B', R', Ga, εθαυμαστοσεν is considered part of the first hemistich, in Bo, Sa, La^{G} ZTht', 1219" it is included with the second hemistich, while A has only a single long stich. Sy reflects 2ms form of the verb. L$^{a'}$ (but not Z) + ο κυριος. Ga (but not Vg) adds asterisk *mihi* – cf. MT.

(3) Tht$^{p'}$ and 1219' have οτι παντα

(4) A has θελημα.

(5) 'A: (καὶ) ὑπερμεγέθεσί μου πᾶν θέλημα ἐν αὐτοῖς.
Σ: καὶ εἰς τοὺς μεγάλους, πᾶν τὸ θέλημά μου ἐν αὐτοῖς.
Θ: καὶ θαυμαστόν μοι, πάντα, τὰ θελήματα μου ἐν αὐτοῖς.

B''' U'' R L A'' [some comment in Latin concerning μου - *hanc lectionenm nouit*] but Aug. II prefers μου; La Ga Tht have μου (following MT); Sy has σου.

4(1) ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν(2),
μετὰ ταῦτα ἐτάχυναν·

---

[1] As summarized from Rahlfs, *Psalmi cum Odis*, 97-8; Swete, *Old Testament*, 226-7; Field, *Origenis Hexaplorum*, 2:106-7.

οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων
οὐδὲ μὴ[3] μνησθῶ τῶν ὀνομάτων[4] αὐτῶν διὰ χειλέων μου.

(1) B, Sa R''' Ga Z A' have two stiches, S, Sy, 55 have one.

(2) 'A: πληθυνθήσονται διαπονήματα αὐτῶ, οἱ ἄλλους ἐκάκωσαν.
Σ: πολλαὶ αἱ κακοπάθειαι αὐτῶν ἀκολουθοῦσαι ταχέως.
Θ: ἐπληθύνθησαν, τὰ εἴδωλα αὐτῶν, εἰς τὰ ὀπίσω ἐτάχυναν.
E': ... τὰ εἴδωλα αὐτῶν ἄλλοι ἐξέλεξαντο.

Aquila seems to have read הֻמְרוּ, "the afflicted." Some have attributed the third reading to Σ and not to Θ. But see MT Isaiah 46:1 where Σ translates τὰ εἴδωλα αὐτῶν for עֲצַבֵּיהֶם. Σ also renders עִצָּבוֹן with κακοπάθεια at MT Genesis 3:16; 5:29; and also translates לֶחֶם הָעֲצָבִים as ἄρτον κακοπαθουμένων at MT Psalm 127:2.
B''' U'' R L + εν αυτοις in U'' (from verse 3).

(3) So in B', R, $L^{d(sil)}$, Z 1219, while U L^{d}, A'' have ουδ ου μη (cf. Psalm 36:33).
'A: οὐ μὴ σπείσω σπονδὰς αὐτῶν ἐξ αἱμάτων.
Σ: οὐ σπείσω τὰς σπονδὰς αὐτῶν ... .

Eusebius follows Aquila.

(4) B' has ονομα.

---

5 κύριος ἡ[1] μερὶς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου[2] μου·
σὺ εἶ[3] ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί.

(1) So in B', R, A''; omitted in U L' 1219.

(2) U has του ποτηριον.

(3) ει omitted by U.

---

6 σχοινία ἐπέπεσάν[1] μοι ἐν τοῖς κρατίστοις·[2]
καὶ γὰρ ἡ κληρονομία[3] μου κρατίστη μοί[4] ἐστιν.

(1) So B, U, R, Z, A'' while S has επεσαν (cf. Psalm 77:28), L^{pau} has επεπεσον (cf. Psalm 5:11), and L' has επεπεσε(ν) (cf. Psalm 11:3).
'A and Θ: ὁμοίως τοῖς
Σ: ... ἐνέπεσάν (μοι).

(2) This corresponds to MT; L' + μου.
'A: ἐν τοῖς εὐπρεπέσι
Σ: ἐν τοῖς καλλίστοις

The Syriac follows Aquila.

(3) U has κληρονομίαν.

(4) R has ἐμοὶ.

---

7 εὐλογήσω τὸν κύριον τὸν συνετίσαντά με·
ἔτι δὲ καὶ ἕως νυκτὸς ἐπαίδευσάν με οἱ νεφροί μου.

---

8 προωρώμην[1] τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μού ἐστιν,[2] ἵνα μὴ σαλευθῶ.

(1) So L' while B', U, L^{pau}, Z, A''' have προορ- (see Thack p. 89. 280; Helb. Gr. p. 73); Lag. comments *scripsitne interpres προεθεμην?*, cf. Psalm 53:5, 85:14, 100:3. Swete's LXX text has προορώμην, and notes then B reads προωρωμην.

(2) R has εστι.

---

9 διὰ τοῦτο ηὐφράνθη[1] ἡ καρδία μου,
καὶ ἠγαλλιάσατο ἡ γλῶσσά[2] μου,
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι,

(1) S has ευφραυθη.
(2) O as attested to by Morin's edition of Hi has δοξα in line with MT.
Codex Vaticanus 273: 'Εν ἄλλοις ἡ δόξα μου. The Syriac follows the rendering ἡ δόξα μου.

---

10 ὅτι οὐκ ἐγκαταλείψεις[(1)] τὴν ψυχήν μου εἰς ᾅδην[(2)]
οὐδὲ [(3)] δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

(1) R has a noun form, ενκαταλειπεις, U has εγκαταλειψης, A has ενκαταλειψεις.

(2) So B, R, L^a, Tht^p, but S, U have τον αδην and L^b, Z, Tht^p, A" have αδου; La before *in infernum*, Cyp *ad inferos* = MT and LXX; Ga and other Latin texts have *in inferno*, which is a Christian correction, cf. Acts 2:27, 13:35-37.

(3) Ga (but not Vg) has only ου in line with MT.

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11 ἐγνώρισάς μοι ὁδοὺς ζωῆς·
πληρώσεις με[(1)] εὐφροσύνης[(2)] μετὰ τοῦ προσώπου σου,
τερπνότητες[(3)] ἐν τῇ δεξιᾷ σου εἰς τέλος[(4)].

(1) So with Acts 2:28; Lag. follows MT and reads πλήρωσις.

(2) So B', U, L', 55, while R, L^{pau}, A has -νην (R^c -νης corrected to -νην), cf. Acts 2:28 and Helb. Kas. p. 147/8.
'A and Σ: πλησμονὴ ευφροσυνῶν.
Θ: ἑπτὰ ευφροσύνας.

(3) So B', La^G, Vg. as in MT, while U, R', Aug, Ga, L'", A" have -νοτης.
Σ: παρὰ τῷ προσώπῳ σου.

(4) R'", Ga have *usque in fine*, εως εις τ.
'A: εὐπρεπῆ ἐν δεξιᾷ σου νῖκος.

Cf. Psalms 134:3; 140:6.

A Summary of the Symbols and Abbreviations Used in the Apparatus of Rahlfs's *Psalmi Cum Odis*[2]

Basic Texts

	Name	Language	Origin	Publication/Location
A	Codex Alexandrinus	Greek	5th c.	British Museum
B	Codex Vaticanus	Greek	4th c.	Vatican Library
O	Hexaplaric Septuagint	Greek		This symbol refers to a variety of sources, and the precise source is given.
R	Greek-Latin Psalter	Greek	6th c.	Blanchinus, *Vindiciae canonicarum scripturarum*, Rome, 1740
S	Codex Sinaiticus	Greek	4th c.	H and K Lake, *Codex Sinaiticus Petropolitanus et Friderico-Augustanus Lipsiensis*, Oxford, 1922
U	British Museum Papyrus 37	Greek	7th c.	British Museum
Z	Codex Zuqninensis rescriptus	Greek	6th c.	Vatican Library
55		Greek	10th c.	Vatican Library
1219		Greek	5th c.	Washington, Smithsonian Institution, Freer Ballery, II

[2] Adapted from Rahlfs, *Psalmi cum Odis*, 6-71.

2013		Greek	4th c.	Library of Leipzig University, Papyrus 39
Ga	Psalterium Gallicanum of Jerome	Latin	5th-6th, 8th c.	Several sources: a photograph of Vatic. Regin. 11 by De Bruyne in *ZNW* 28/1929, 2 (8th c.); De Bruyne in *Revue Bene[d...]* 1929, 304 (5th-6th century)
La	Old Latin	Latin		
	La^R		6th c.	The Latin text of R, see above.
	La^G		6th c.	Library of Benedictine Cloister of St. Germain of Pres, Paris. Sabatier, P, *Bibliorum sacrorum latinae uersiones antiquae*, vol. 2
Sa	Sahidic version	Coptic		
	Sa^B		400 C.E.	*Die Berliner Handschrift des sahidischen Psalters*, (Abhandlungen der Ges. d. Wiss. zu Göttingen, Philol.-hist. Klasse, Neue Folge IV 4, Berlin 1901)
	Sa^L		600 C.E.	Budge, EAW, *The Earliest Known Coptic Psalter*, London 1898
Sy	Syriac translation from Greek	Syriac	616/7 C.E.	*Monumenta sacra et profana ex codicibus praesertim bibliothecae Ambrosianae. Tom VII: Codex Syro-hexaplaris Ambrosianus photolithographice editus curante et adnotante A. M. Ceriani*, Mediol. 1874
Vg	Vulgate	Latin		The 1592 official edition
L	Lucian's recension	Latin	400 C.E.	
	L^a			Reading attested by approximately 56-75 L manuscripts referred to by Holmes, R and Parsons, J, *Wetus Testamentum graecum cum variis lectionibus*, vol. 3, Oxonii, 1823 (further only H.-P.)
	L^d			Reading attested by approximately 36-55 L manuscripts referred to by H.-P.
	L^b			Reading attested by approximately 16-55 L manuscripts referred to by H.-P.
	L^{pau}			Reading attested by 3-16, and occasionally only 2 manuscripts, referred to by H.-P.
Aug	Augustinus	Latin		*Enarrationes in Psalmos*, Mauriner-Ausg. IV, Paris 1681
Cyp	Cyprianus from Capelle	Latin		*Testimonina*
Hi	Jerome	Latin		*Epistula ad Sunniam et Fretelam*, Hilberg I (*Corpus scriptorum ecclesiasticorum latinorum 55I*), 247-89; *Vatic. Regin. 11* (see Ga above); Morin, *Commentarioli und Tractatus des Hieronymus zu den Psalmen* (Anecdota Maredsolana III), part 2, 120-2.
Tht	Theodoret	Latin		*Mitteilungen des Septuaginta-Unternehments*, Berlin 1909, 69-100.

The following superscript modifiers are also sometimes used with a manuscript:

p - the reading in question is not entirely certain
sil - used with L^b and L^d to indicate that the number of manuscripts with the particular reading has been estimated from silence in H.-P. and is, therefore, tentative.

Manuscript Groups

B' = B + S
B'' = B + Bo
B''' = B + S + Bo
S' = S + Bo

U' = U + 2013
U'' = U + Sa
U''' = U + 2013 + Sa

R' = R + La^R
R'' = R + La^G
R''' = R + La^R + La^G
La = La^R + La^G

Scholars referred to

Helb. Gr. - Rob. Helbing, *Grammatik der Septuaginta*, Göttingen 1907.
Helb. Kas.- Rob. Helbing, *Die Kasussyntax der Verba bei den Seputaginta*, Göttingen 1928.
Lag. - *Paselterii graeci quinquagena prima a P. de Lagarde in usum scholarum edita.* Gotingae 1892.
Thack. - Henry St. John Thackeray, *Grammar of the Old Testament in Greek*, vol. I, Cambridge 1909.

Other abbreviations

L&S - Liddell, H. G.; Scott, R, *A Greek-English Lexicon* (Oxford: Clarendon Press, 1940).

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