

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

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

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**J. WELLHAUSEN & J. D. PRINCE**

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- 120 *Songs of the Return, e. g. from the Exile to the Holy Land, an interpretation, however, which is not sufficiently justified by the tenor of the poems. Others again consider them Songs of the Pilgrimages, i. e. psalms which were closely connected with the legally prescribed regular pilgrimages to the Sanctuary, and such a connection seems unmistakable, or, at least, highly probable* 5  
*in several of these psalms. The majority of them, however, have, as it seems, nothing at all to do with the pilgrimages, and the meaning of the expression cannot yet be regarded as determined" (OLSHAUSEN). [Cf. D. G. STEVENS and GEO. F. MOORE in the Johns Hopkins University Circulars, No. 114, July 1894].* 10
- 123 (4) For אֱלֹהֵי הַשָּׁמַיִם read לַשָּׁמַיִם, following ὁ τὸ θεοῦ τοῖς εὐθηνουσίαις; and the K<sup>th</sup>לֵב יִצְיָא instead of the Q<sup>th</sup>רֵעַ יִצְיָא.
- 125 (3) גִּיּוֹת, following ὁ ἔτι οὐκ ἀφήσει, for אֱלֹהֵי יְבוּתָהּ. JHVH is the subject. 15
- 126 (1) שְׁבִית אֱלֹהֵי שְׁבִיתָהּ.  
 (4) שְׁבִיתָהּ אֱלֹהֵי שְׁבִיתָהּ does not connect with what precedes. We must suppose that there is a lacuna. The אֱלֹהֵי שְׁבִיתָהּ are not אֱלֹהֵי שְׁבִיתָהּ, but dry channels.  
 (6) אֱלֹהֵי שְׁבִיתָהּ before אֱלֹהֵי שְׁבִיתָהּ is to be struck out, and אֱלֹהֵי שְׁבִיתָהּ read and explained according 20  
 to Amos 9, 13.
- 127 (2) *Even so greeteth He to His beloved in sleep* is the traditional, but quite inadmissible translation of the third line. The Hebrew words are unintelligible.
- 129 (6) חֲלֵף, for אֱלֹהֵי שְׁלֵף (ORTENBERG, *Zur Textkritik der Psalmen*, p. 30). Literally: 25  
*which withereth before the second sprouting.*
- 130 (5) הִיָּהוּהוּ, for אֱלֹהֵי הִיָּהוּהוּ.  
 (6) [For the repetition of לְבַקֵּר שְׁמֵיִם cf. I. M. Casanovicz, *Paronomasia in the Old Testament*, Boston, 1894]. 30
- 135 (17) אֱלֹהֵי אֶף *also* has arisen here from אֶף *nose* (115, 6). This shows the author's method. His Hebrew is characterized by the expression אֶף יָשׁ.
- 136 (9) לְמַשְׁפָּלָהּ for לְמַשְׁפָּלָהּ, as in v. 8. 35
- 137 (8) הַשְׁוֹרָה, for אֱלֹהֵי הַשְׁוֹרָה; an active meaning is necessary.
- 139 (11) יְשׁוּבֵי (= יְשׁוּבֵי), for אֱלֹהֵי יְשׁוּבֵי, EWALD.  
 (14) Verses 13 and 15 go together. V. 14 breaks the connection, and HITZIG, very 40  
 properly, places it before v. 13.  
 אֱלֹהֵי נְפִלְתֵי, as read by אֱלֹהֵי נְפִלְתֵי.  
 (16) The first sentence of v. 16 belongs to v. 15. קָלָם cannot be referred to the following אֱלֹהֵי יָמִים, as *days* are not entered in the divine roll, but, at least in the first instance, *men*. Some preceding sentence, therefore, which contained this necessary substantive must have been lost; perhaps: *thus are all men known to thee*. Instead of אֱלֹהֵי יָמִים read קָלָם, for *days* are not in any sense *fashioned*. At the end of the verse also, something may have been lost, e. g. a verb with the sense *escapeth thee*, וְלֹא אֶחָד, however, could also mean *ne unus quidem*; 45  
 then we must read the singular יָצַר.
- (20) For אֱלֹהֵי שָׁךְ, at the end of the second line, read שָׁךְ (OLSHAUSEN). 50  
 (21) For אֱלֹהֵי שָׁךְ read וּבְתַקוּמַיִךְ אֶתְקוּמַיִךְ.

- 116** *I will praise and give thanks.* Perhaps we should simply read קָרַן, instead of נָסַן, following 118, 15.  
Verses 15 and 16 are incomplete. We should expect: *Precious in the sight of JHVH [is the life of His holy ones; He giveth not] His faithful ones into death. [I said:] Ah, JHVH, [do thou aid me,] for I am thy servant. I am thy servant, the son of thine handmaid. [Then thou didst hearken unto me, and] loose my bonds* (OLSHAUSEN). 5
- 117** (1) The plural of אָמַם is nowhere else אָמַים, but always אָמַת; cf. Gen. 25, 16; Num. 25, 15. According to the usage of the P'salm, we should expect אָמַים. 10
- 118** (5) Read מִרְחֵבָה יְהִי, as two separate words, instead of מִרְחֵבָה יְהִי. [Cf. note on 89, 9].  
(10-12) אָמַילֵם must have the sense of a preterit, as indeed the ancient Greek versions render it. This follows especially from v. 12, but also from the whole tone of this psalm of thanksgiving. Thus there drops away the character of blood-thirsty threatening, *I will slaughter them*, found here by some recent commentators. Besides, the actual meaning of אָמַילֵם is extremely obscure: ἄ, ἡμῶν ἀπὸ αὐτοῦ; Σ, διέθρουσα αὐτούς.  
(27b) It does not at all follow from Ex. 23, 18; Mal. 2, 3; 2 Chr. 30, 22, that חַן may mean a *festival sacrifice* (חֲנִינָה). The text of v. 27<sup>b</sup> is corrupt. The Ancient Versions read it just as we do, and understood it equally imperfectly. Perhaps the words have got here by mere accident.
- 119** (9) It is not so easy to supply an object for לְשִׁמְרֵי here as in v. 4; possibly something has dropped out. 25  
(14) Read תַּעֲלֵךְ for אֵל.  
(30) אָרְצוֹ seems to have fallen out at the end.  
(32) אָרְצָה, for אֵל אָרְצָה.  
(48) אֵל אֲשֶׁר אֶתְּבִי אֵל has crept in here incorrectly from v. 47.  
(58) חֲנִינִי, for אֵל חֲנִינִי. 30  
(66) טוֹב, at the beginning, should be struck out; it has crept in from v. 65.  
(91) אֵל הַיָּם makes poor sense. We should expect a subject for עָמְדוֹ, to which, further, הַלֵּל could refer; perhaps הַיָּם.  
(103) אֲמַלְתִּיךָ, for אֲמַלְתֶּךָ אֵל, following Ἔ τὰ λόγια σου, Ἐ *loquia tua* (so Vulgate, but *Psalm. juxta Hebr. sing. eloquium tuum*). 35  
(128) בְּקִרְיֶךָ, for אֵל בְּקִרְיֶךָ כָּל, following Ἔ τὰς ἐντολάς σου.  
(137) וַיִּשְׂרֵם, for אֵל וַיִּשְׂרֵם.  
(138) צִרְיָה belongs to v. 137.  
(150) רָדַפְנִי, for אֵל רָדַפְנִי, following Ἔ οἱ καταδιώκοντές με, ἄσῳ, *persecutores mei*, οἱ διώκοντές με). 40  
(160) רִבְרִיךָ, for אֵל רִבְרִיךָ; and מִשְׁפָּטֵי, for אֵל מִשְׁפָּטֵי.
- 120** (1) "Opinion regarding the expression שִׁיר הַמַּעֲלֵלָה (120-134) is very much divided. The rendering of Ἔ ψῆλ τῶν ἀναβαθμῶν (*Ἐ canticum graduum*) gives no light; perhaps it is a reference to the steps leading up to the Temple, on which, according to the idea of the later Jews, these songs were sung. This view, however, must be rejected as untenable for external as well as internal reasons. The explanation of GESENIUS, according to which the name is supposed to allude to a peculiar rhythm, prevalent in these songs, which progresses step by step, is equally improbable. So much is certain that this supposed peculiarity is by no means common to all the songs, and, moreover, that it re-appears quite frequently in poems not in this collection. Other commentators, following a well-known use of the verb עָלָה, translate the title by



- 90 (12) Read **וְנָבֵא לְכָב חִכְמָה** (*that we enter through the gate of wisdom*) for **וְנָבֵא נוֹר אֱלֹהִים**; cf. פתח תקוה, Hos. 2, 17.
- (15) The exceptional plurals **יָמוֹת** and **שָׁנוֹת** occur also in the Song of Moses (Deut. 32), which, as DELITZSCH has shown, has been made use of here, as well as in 91.
- (17) The repetition **עֲלִינוּ וְעָשִׂה יְדִינוּ כּוֹנְנָה** is incorrect; notice that the second **עֲלִינוּ** does not make sense. 5
- 91 (2) **אָפֵר**, imperative, for **אָפֵר אֱלֹהִים**. The address with *thou* continues as far as v. 13.
- (9) **מַהֲסֵי אֱלֹהִים** is nominative absolute; cf. WELLM., *Composition des Hexateuchs* (1889), p. 359. 10
- 92 (9) The verse is mutilated; some adjective or participle is concealed in **מֵרוֹם**.
- (12) **בְּשׁוּרֵי אֱלֹהִים**. Strike out **מֵרוֹעִים אֱלֹהִים**.
- (16) Point **עֲלֵתָהּ** (K<sup>thib</sup>) = **עֲלֵתָהּ** (Q<sup>thê</sup>). 15
- 93 (3) The imperfect **יִשְׁאָל**, in the third line, is very remarkable.
- (4) **אֲרִירִים מִשׁ' אֱלֹהִים**, for **אֲרִירִים מִמִּשְׁבְּרֵי**. 20
- 94 (1) **הוֹפִיעָה**, for **הוֹפִיעָה אֱלֹהִים**.
- (10) **הִיטֵר אֱלֹהִים**.  
The words of **וְנוֹר אֱלֹהִים**, in the following line, are very lame. We should rather expect **לִמַּד מִשְׁמַת**.
- (15) **וְאֶחָדָיו כָּל אֱלֹהִים**, for **וְאֶחָדָיו לְ**. 25
- 95 (7) **יִרָא אֱלֹהִים** is doubtful. There is a *lacuna* before **הַיּוֹם** at the beginning of the following paragraph. 25  
For **אֱלֹהִים** read **בְּקִלּוֹ**.
- 97 (3) **צִירֵי אֱלֹהִים**, for **צִירֵי**.
- (10) **אֶתְבֵּי אֱלֹהִים**, and **שִׁנְאֵי אֱלֹהִים**, for **אֶתְבֵּי**.
- (11) **וְנִרָא**, for **וְנִרָא אֱלֹהִים**, following **ἄνετελε** (**דָּנָה**, *orth est*). 30
- 99 (1) **חֲשׂוֹנֵי אֱלֹהִים**, for **חֲשׂוֹנֵי**, OLSHAUSEN.
- (3) **שִׁמְךָ אֱלֹהִים**, for **שִׁמְךָ**.
- (4) **וְעוֹ מִלֶּךְ אֶתְבֵּי אֱלֹהִים**. We should expect: **מִלֶּךְ אֶתְבֵּי אֱלֹהִים**. 35
- 100 (3) The **וְלֹא** instead of the **וְלֹא** is correct.
- 101 (2) The words of **מִתֵּי תְבוֹא אֱלֹהִים** are unintelligible in this passage. 40
- 102 (4) **בְּעֵשֶׂן אֱלֹהִים**, following **ὡσεὶ καπνός**, **הִיךְ תְּנֹנָה**, *sicut fumus*) and several Heb. MSS.
- (8) **אֶתְבֵּי אֱלֹהִים**, for **אֶתְבֵּי**, OLSHAUSEN.
- (10) **שִׁקְיֵי אֱלֹהִים**, for **שִׁקְיֵי**.
- (24) **בְּרוּךְ אֱלֹהִים** is doubtful. 45  
Read **קִרְיֵי אֱלֹהִים** for **בְּרוּךְ אֱלֹהִים**.
- 103 (20) The words **לְשִׁמְךָ בְּקִלּוֹ דְּבָרוֹ** are a very lame continuation (HITZIG).
- 104 (4) According to DELITZSCH: *Thou makest thy messengers out of winds, thy servants out of flaming fire*; following Chagigah 14<sup>a</sup> and Koran 38, 77. The singular of **אֶתְבֵּי** seems to favor this interpretation, but the general sense and the plural **וְרוּחַ** would seem to militate against it. 50

- 85 (9) האל יהיה אל is a combination which can hardly have been in the original text.  
 (10) שכנה is a *nomen proprium* like כבוד.  
 (14) ישם אל, for שלום.
- 87 (1) The beginning is mutilated. OLSH. proposed to complete the text, as follows: 5  
 טהי־יִרְיֶה עַר הַאֱלֹהִים.  
 (3) The verse is incomplete and therefore badly divided. The Hebrew of the first  
 words is very suspicious; perhaps it should be נִקְרָה קָרָר, and then a derivative  
 from קָרָה.  
 (5) The text is corrupt in several places, but the meaning is clear. 10  
 אַם אִמֵּר, following Ὁ Μήτις Σεισεν, ἐπεὶ ἀνεστραψεν for אל יאמר; this reading gives  
 us the clue to the meaning of the entire psalm.  
 (7) בל מעיני אל, following Ὁ πάντως ἢ καροκία, for אל מעיני.  
 (7) The words חללים ושרים in the preceding line, make no sense at all. The con-  
 text requires two antithetical expressions comprising all Jews, some phrase ana- 15  
 logous to עזור ועזב &c.
- 88 (2) יום אל, for יום יום.  
 (6) חפשי אל, for נחשתי.  
 (8) ענית אל, for ציית. 20  
 (16) מנער אל, at the end of the first line, is unintelligible.  
 אפונה, for אפונה אל, OLSHAUSEN.  
 (17) צפתוני אל, or צפתוני.  
 (19) Some coordinated word, together with the whole close of the psalm, has prob- 25  
 ably dropped out after אל מחשך.
- 89 (4) עבדי נשבעתי, לבחירי, ברתי אל, עברה, נשבעה, לבחירה, ברת.  
 (9) [For חסן יה cf. the note on Jer. 2, 32 in CORNILL'S *Jeremiah*, p. 44, l. 25].  
 The last sentence does not fit this context.  
 (10) בשוא אל, or בשאן, or בנשוא. 30  
 (19) ל before the subject [cf. HAUPT, *A new Hebrew Particle* (*Johns Hopkins Uni-*  
*versity Circulars*, No. 114, July 1894) and the *Philadelphia Oriental Studies*  
 (Boston 1894), p. 264, n. 3].  
 (34) אסיר, for אל אסיר; OLSHAUSEN.  
 (38) וקר, for אל וקר; קשהק, for אל בש' after which יהיה has, perhaps, dropped out. 35  
 (51) The second line of the verse is unintelligible.



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## Book 4.

- 90 (1) OLSHAUSEN suggested טען for אל מען, but cf. 71, 3; 91, 9; Deut. 33, 27.  
 (3) נקה—נקא. 45  
 (4) كانوا كائس الذاهب (الداير), exactly as in Arabic, Ibn Hi-  
 shām 590, 20; Wāqidi (ed. WELLSHAUSEN), p. 151, n. 1.  
 (5) ורעתם שנה אל, for ורעתם שנה אל. In the following line strike out בבקר; it has crept  
 in from v. 6.  
 (9) פנה, as in Arabic=vanish, pass away. 50  
 (10) היש אל, for היש. למחן, for למחן, like Aramaic למחן, for למחן.  
 (11) וזיראתך אל is meaningless, read וזיראתך (LUTHER). Some expression analogous  
 to עז is probably concealed in תק.

