APPENDIX 1
JOINING THE DISCUSSION OF THE SCRIPTURAL STATUS OF 11QPs

Peter Flint’s 11QPs Hypotheses

Flint's hypotheses may be outlined under four headings:

1. 11QPs 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,
   (b) (a) plus Psalms 90-150 in the 11QPs and 4QPs collection.
   (c) (a) plus Psalms 90-150 in the MT-150 sequence as seen in MasPs and perhaps in
      some Qumran manuscripts.

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

4. 11QPs contains part of a scriptural Psalter (an edition to be called “the 11QPs Psalter”).

Ulrich Dahmen’s Criticisms

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.

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 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 with hypotheses of Old Testament Psalms
   research regarding the redactional history of the MT-150 Psalter.

---

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\(^*\)

<table>
<thead>
<tr>
<th>Frgs. a-e</th>
<th>Psalm</th>
<th>Cols. V-VI</th>
<th>[131]</th>
<th>[142]</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td></td>
<td>[132]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[102]</td>
<td></td>
<td>[119]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[103]</td>
<td></td>
<td>[135]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>109</td>
<td></td>
<td>[136]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[118]</td>
<td></td>
<td>[145]</td>
<td>(with p/s)</td>
<td></td>
</tr>
<tr>
<td>[104]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[147]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frg. e-Col. I</td>
<td>[105]</td>
<td>Cols. XVII-XVIII</td>
<td>[154]</td>
<td></td>
</tr>
<tr>
<td>Cols. I-II</td>
<td>[146]</td>
<td>Cols. XVIII-XIX</td>
<td>[139]</td>
<td></td>
</tr>
<tr>
<td>[+ 120]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. III</td>
<td>[121]</td>
<td>Cols. XX-XXI</td>
<td>[137]</td>
<td></td>
</tr>
<tr>
<td>[122]</td>
<td></td>
<td>[138]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[123]</td>
<td></td>
<td>[154]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cols. III-IV</td>
<td>[124]</td>
<td>Cols. XXI-XXII</td>
<td>[150]</td>
<td></td>
</tr>
<tr>
<td>[125]</td>
<td></td>
<td>[151]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[126]</td>
<td></td>
<td>[151B]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[127]</td>
<td></td>
<td>[141]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cols. IV-V</td>
<td>[128]</td>
<td>Cols. XXIII-XXIV</td>
<td>[144]</td>
<td></td>
</tr>
<tr>
<td>[129]</td>
<td></td>
<td>[145]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[130]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[134]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[151A]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[151B]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* An arrow (\(\rightarrow\)) 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 (\textit{DJD} 4, 48, 92 and plate 16)

2. And David, the son of Jesse, was wise, and a light (יִירָאָה יִשָּׁרָא) 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. \textit{tamid} offering every day, for all the days of the year, 364;
7. and for the \textit{qorban} of the Sabbaths, 52 songs; and for the \textit{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 (יָשָׁרָא יִירָאָה) which was given him from before
    the Most High.
A Structural Outline of 11QPs

(I.) Mainly Davidic Pieces (5)
- Passover Hallel (6)
- Psalms (5)

(II.) Psalms of Ascent (13)
- Wisdom Psalm (1)
- Hymns of Praise (3)

(III.) Deliverance/Supplication (4)
- Praise or Wisdom (4)

(IV.) Mostly Supplication (6)
- Liturgical Grouping (3)

(V.) Mainly Davidic Pieces (6)

Meditation on the Torah in 11QPs

- 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 (תהלים/תהלים; 136 (תהלים/תהלים); Catena (תהלים/תהלים; 145 (תהלים/תהלים)

Terminology Employed Re: 11QPs

“Scripture”: Works regarded as ancient and especially authoritative or sacred and understood to be of divine origin. (As seen in: תהלים [Nehemiah 8:8]; בקעט [Daniel 9:2]; תהלים נל הבה賽 ברת קהלש [IQS 5:17, etc.]; [11Q13 2:19]; [IQS 8:16]; גוז ביד מוה וריך כלל תבר וחברא; תהלים נל הבה [1QS 1:3]; δύο και αἱ προφητείαι καὶ τὰ λοιπὰ τῶν βιβλίων [Prologue to Sirach 24-25]; τὰ βιβλία τὰ ἁγία [1 Maccabees 12:9]; καὶ δὲ [Nehemiah] καταφθάσαμεν βιβλιοθηκὴν ἐπισυνήγαγεν τὰ περὶ τῶν βασιλεῶν βιβλία καὶ προφητῶν καὶ τὰ τοῦ Δαυίδ [2 Maccabees 2:13]; ὁ τοῦ πατρὸς ἡμῶν δὲ πρεσβυτάριος ἁγίου στόματος Δαυίδ παιδὸς σου εἰπὼν [Acts 4:25]; ὁ προεπηγγειλατο δὲ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίας [Romans 1:2]; ἐν Δαυίδ λέγων [Hebrews 4:7].)

“Psalms”: 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: דְּרֵשׁ תּוֹחֵל הַדָּרָכֹ (4Q491 fragment 17, 4); ἐν βήλῳ σαλμόν (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\textsuperscript{m}, 4QNum\textsuperscript{b}, 4QJer\textsuperscript{b}, 4QSama, 4QJosh\textsuperscript{a}, 4QJudg\textsuperscript{d}, 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 I 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\textsuperscript{a}, this does not prove the previous existence of a larger collection containing this collection.)

**Terminology Not Employed Re: 11QPs\textsuperscript{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

<table>
<thead>
<tr>
<th>A. Primary Sources of Testimonies</th>
<th>B. Subordinate and Supplementary Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Zechariah 9-14</td>
<td>2. Daniel 12</td>
</tr>
<tr>
<td>3. Daniel 7</td>
<td></td>
</tr>
</tbody>
</table>

II. Scriptures of the New Israel

<table>
<thead>
<tr>
<th>A. Primary Sources of Testimonies</th>
<th>B. Subordinate and Supplementary Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hosea</td>
<td>1. Isaiah 29:9-14</td>
</tr>
<tr>
<td>4. Isaiah 28:16</td>
<td></td>
</tr>
<tr>
<td>5. Isaiah 40:1-11</td>
<td></td>
</tr>
<tr>
<td>6. Jeremiah 31:10-34</td>
<td></td>
</tr>
</tbody>
</table>

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

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

IV. Unclassified Scriptures

<table>
<thead>
<tr>
<th>A. Primary Sources of Testimonies</th>
<th>B. Subordinate and Supplementary Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Psalm 8</td>
<td>1. Psalm 132</td>
</tr>
<tr>
<td>2. Psalm 110</td>
<td>2. Psalm 16</td>
</tr>
<tr>
<td>3. Psalm 2</td>
<td>3. 2 Samuel 7:13-14</td>
</tr>
<tr>
<td>5. Genesis 22:18</td>
<td>5. Amos 9:11-12</td>
</tr>
<tr>
<td>6. Deuteronomy 18:15, 19</td>
<td></td>
</tr>
</tbody>
</table>

¹ Adapted from Dodd, According to the Scriptures, 61-108.
APPENDIX 3
THE TESTIMONIES OF C. H. DODD

<table>
<thead>
<tr>
<th>Testimony</th>
<th>Quotations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm 2:7</td>
<td>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 &quot;Western text&quot; has the entire passage, as in the LXX.</td>
</tr>
<tr>
<td>Isaiah 53:1</td>
<td>John 12:38; Romans 10:16.</td>
</tr>
<tr>
<td>Isaiah 40:3-5</td>
<td>Luke 3:4-6; Isaiah 40:3 in Mark 1:3; Matthew 3:3; John 1:23.</td>
</tr>
<tr>
<td>Isaiah 28:16 and 8:14</td>
<td>1 Peter 2:6, 8; Romans 9:33; 10:11.</td>
</tr>
<tr>
<td>Habakkuk 2:3-4</td>
<td>Hebrews 10:37-38; Habakkuk 2:4 in Romans 1:17 and in Galatians 3:11.</td>
</tr>
</tbody>
</table>

1 Adapted from Dodd, According to the Scriptures, 31-56 and UBS, 887-8.
APPENDIX 4

THE GRADUAL EXPANSION OF THE BOOK OF PSALMS

62 PSALMS OF DAVID
(55 Psalms are attributed to David: 37 Yahwist and 18 Elohist plus 7 orphan psalms)

STAGE 1
ALL DAVID'S PSALMS
SORTED ACCORDING TO
DIVINE NAMES

First Collection: Psalms 2-41, 51-72 with Doxology and Postscript included

STAGE 2
DAVID'S ELOHISTIC
COLLECTION SORTED
ACCORDING TO PSALM TITLES

STAGE 3
MERGER OF ASAPH COLLECTION WITH DAVID'S ELOHISTIC COLLECTION

STAGE 4
MERGER OF KORAH'S COLLECTION WITH DAVID'S ELOHISTIC COLLECTION

STAGE 5
ADDITION OF BOOK IV

STAGE 6: POST-EXILIC
ADDITION OF BOOK V

STAGE 7
FINAL ARRANGEMENT
OF THE HEBREW PSALTER

BOOK I Psalms 1-41
YAHWISTIC PSALTER

BOOK II Psalms 42-72
ELOHISTIC PSALTER

BOOK III Psalms 73-80

BOOK IV Psalms 90-106

BOOK V Psalms 107-150

18 Psalms attributed to David but not included in the First Collection plus Ps 96, 105-106 (= Chr 16:8-36)

STAGE 1: ALL DAVID'S PSALMS SORTED ACCORDING TO DIVINE NAMES

STAGE 2: DAVID'S ELOHISTIC COLLECTION SORTED ACCORDING TO PSALM TITLES

STAGE 3: MERGER OF ASAPH COLLECTION WITH DAVID'S ELOHISTIC COLLECTION

STAGE 4: MERGER OF KORAH'S COLLECTION WITH DAVID'S ELOHISTIC COLLECTION

STAGE 5: ADDITION OF BOOK IV

STAGE 6: POST-EXILIC ADDITION OF BOOK V

STAGE 7: FINAL ARRANGEMENT OF THE HEBREW PSALTER

BOOK I Psalms 1-41
BOOK II Psalms 42-72
BOOK III Psalms 73-80
BOOK IV Psalms 90-106
BOOK V Psalms 107-150

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

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Samuel 7:12</td>
<td>And I will raise up (רֵאשׁ הָדוֹד / LXX: διάστηση ως) your seed after you.</td>
</tr>
<tr>
<td>4Q174 fragments 1-2, 21, 1:11-13</td>
<td>This is the Shoot of David who will stand up (רֵאשׁ הָדוֹד) with the Interpreter of the Torah who [...] in Zi[on in the] latter days, as it is written, &quot;And I will raise up (רֵאשׁ הָדוֹד) the booth (רֶפֶל) of David that is fallen&quot; (Amos 9:11). He (is) the booth (רֶפֶל) of David that is falle[n w]ho will arise (רֵאשׁ הָדוֹד) to save Israel.</td>
</tr>
<tr>
<td>Jeremiah 30:9 (LXX 32:9)</td>
<td>But (verse 8: &quot;in that day&quot;) they will serve YHWH their God and David their king, whom I will raise up (יוֹדֵעַ לָתְבוּ / LXX: διάστηση ως) for them.</td>
</tr>
<tr>
<td>Testament of Judah 24:1</td>
<td>And after all these things a star will rise (יוֹדֵעַ לָתְבוּ) to you from Jacob in peace, and a man will arise (יוֹדֵעַ לָתְבוּ) from my seed like the sun of righteousness.</td>
</tr>
<tr>
<td>Testament of Simeon 7:1-2</td>
<td>Be not lifted up against these two tribes, for from them will arise (יוֹדֵעַ לָתְבוּ) to the salvation of the Lord. For the Lord will raise up (יוֹדֵעַ לָתְבוּ) 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.</td>
</tr>
</tbody>
</table>

---


And there shall arise (ἀνατέλει) to you from the tribe of Judah and Levi the salvation of the Lord.

There (Zion) I will make a horn to sprout (τὸν ἀνατέλει) for David.

In my name will his horn be exalted (ὁ ἀνατέλει) for David.

YHWH will judge the ends of the earth; he will give strength to his king (LXX: kings) and exalt (ὁ ἀνατέλει) the horn of his anointed.

Speedily cause the Shoot of David (David) to shoot up (ὁ ἀνατέλει) his horn, through your salvation, for your salvation we are hoping every day.

Blessed are You, O Lord, who causes to shoot up (ὁ ἀνατέλει) the horn of salvation.

Behold, the days are coming, says YHWH, when I will raise up (ὁ ἀνατέλει) to David a righteous shoot (ὁ ἀνατέλει).

Behold, the days are coming, says YHWH, when I will raise up (ὁ ἀνατέλει) 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 (ὁ ἀνατέλει) a righteous shoot (ὁ ἀνατέλει) to David; and he will execute justice and righteousness in the land.

Behold, I am causing to come (ὁ ἀνατέλει) my servant, the shoot (ὁ ἀνατέλει).

Behold the man whose name is Shoot (ὁ ἀνατέλει); for he will shoot up (ὁ ἀνατέλει) in his place, and he will build the temple of YHWH, and will bear royal honor, and will sit and rule upon his throne.

(Amos 9:11): And I will raise up (ὁ ἀνατέλει) the booth of David that is fallen.

In that day, the root of Jesse will stand (ὁ ἀνατέλει) as a signal to the peoples.

At the appointed time, the son of the son of Jesse who is about to arise (ὁ ἀνατέλει) as a sign to the peoples, to him will the kingdoms be subject.
And there will come forth a king from the sons of Jesse. And the Messiah will be raised up (פֵּרְשָׁנִים) from the sons of his sons.

[The interpretation of the matter concerns the shoot of] David, who will stand up (יָדוֹ) in the later days.

And from your root will arise (γεννησεται) a stem. And from it will grow (αναβησεται) a rod of righteousness to the Gentiles.

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. אֱלֹהִים, 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 2:1-14
   d. Commentary on Genesis A (4Q252)
      4Q252 1, 5:3-4
   e. Non-Canonical Psalms B (4Q381) (possibly)
      4Q381 15:7
   f. Parabiblical Kings (4Q382) (possibly)
      4Q382 16:2
   g. Narrative Work 1 (4Q458)
      4Q458 2, 2:6
   h. On Resurrection (4Q521)
      4Q521 2 ii + 4

2. רֵאשׁ, “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

---

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 Garcia Martinez, “Messianic Hopes in the Qumran Writings,” in The People of the Dead Sea Scrolls, ed. Florentino Garcia Martinez 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],” but most of the letters are uncertain, and some scholars read “statutes.”
3. אָבָדֶנ, the “branch of David.” See Jeremiah 23:5; 33:15; Zechariah 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. אֲבָדֶנ, the “prince” is referred to as אָבָדֶנ, “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. אֲבָדֶנ, “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. אֲבָדֶנ, a “son” or “sons” who may be messianic. 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

---

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 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 ἀρχον, “scepter,” as ἀρχων, “ruler.”
   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).
   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.

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.
   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.”

1 Looking to בֶּן הַנָּ:Number in Genesis 49:1, Jacob prophesies in verse 10 that a בֶּן, “scepter” (LXX: ἄρχων, “ruler”) and a πτרόν, “ruler’s staff” (LXX: Ἰωάννεος ἱπποτικόν, “gobernor”) will never be lacking from Judah. LXX Genesis 49:9 renders the MT’s ἀρχή ἐπὶ βασιλέως Ἰουδαίας ἐστίν, “Judah is a lion’s cub; from the prey, my son, you have gone up” with σκῦμος ἐπίστασιν Ἰουδαία ἐκ βασιλεύς ὑμῶν τυγχάνεις, “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: Ἰουδαῖος ἡ τρίτη ἅλπη ἐστιν, “A shoot will come out from the stump of Jesse, and a bloom will grow out of his roots” / LXX: καὶ ἐξελέγεται ἀβαθὸς ἐκ τῆς ἅλπης Ἰέσαῖα καὶ ἀβαθὸς ἐκ τῆς ἅλπης ἰσαμβίζεται, “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: בֶּן הַנָּ:Number, “and the obedience of the peoples is his” with καὶ αὐτὸς προσδοκία ἑωθῶν, “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.


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 ἐνδικτός, “scepter,” as ἀνθρωπός, “man.”

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.

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.”

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.

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 דוד באל, נָשָׂא, נָשָׂא, “in that day the root of Jesse will stand as a signal to the peoples,” καὶ ἐσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥοξα τοῦ Ἰεσσαὶ καὶ ὁ ἄνωτάμωνος ἀρέξει ἐθνῶν, “and there will be in that day the root of Jesse, even he who arises to rule over nations.”

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

---

4 The oracles of Balaam also speak of יִשְׂרָאֵל הַנַּחֲלָה (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: יִשְׂרָאֵל בֵּית וּכְתֻבּות נֶפֶשׁ שְׁמַע עָלֶיהָ פְּלַגָּתוֹ, “water will flow from his buckets and his seed will have abundant water and his king will be higher than Agag and his kingdom will be exalted.” The LXX reads: ξεκλίθησεν αὐτὸς πάντες τοὺς πλος καὶ κυριεύει οὐσίας καὶ ἀνεπήρησαν ἣν τοῦ βασιλείᾳ αὐτοῦ καὶ ἀνεπήρησαν ἣν βασιλείᾳ 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: יִשְׂרָאֵל בֵּית נָשָׂא, נָשָׂא, “a star will come out of Jacob and a scepter will rise out of Israel.” LXX: ἀναμέλεις ἀστρον ἐξ Ισραήλ καὶ ἀναμέλεις ἀνθρωπός ἐξ Ισραήλ, “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.


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, מַלְכָּיו לְיִשְׂרָאֵל בֵּית נָשָׁא, “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, Miscellaneis, 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.” 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, and early Christian writers were especially fond of appropriating it.

---


## APPENDIX 8
### THE CONCEPT OF THE DAVIDIC "SON OF GOD"

<table>
<thead>
<tr>
<th></th>
<th>2 Samuel</th>
<th>Isaiah</th>
<th>Psalms MT</th>
<th>Maccabees</th>
<th>Psalms of Solomon</th>
<th>Sirach</th>
<th>4Q174 (4QFlor)</th>
<th>4Q504 (4QBt3)</th>
<th>Testament of Judah</th>
<th>Jubilees</th>
</tr>
</thead>
<tbody>
<tr>
<td>The relation of &quot;Father&quot; (God) and &quot;son&quot; (Davidic king)</td>
<td>7:14</td>
<td>2:7; 89 (88): 27</td>
<td>Cf. 17:27; 18:4; 17:23 (21)</td>
<td>1-2, 21, 1:10-11</td>
<td>24:1-21&lt;sup&gt;1&lt;/sup&gt;</td>
<td>1:24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Servant of God</td>
<td>7:8</td>
<td>89 (88): 4, 21, 40</td>
<td>17:21, 23</td>
<td>17:8; 47:11&lt;sup&gt;1&lt;/sup&gt;</td>
<td>1-2, 21, 1:10</td>
<td>4:6-8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Throne</td>
<td>7:13, 16</td>
<td>89 (88): 5, 30, 37</td>
<td>1:2:57&lt;sup&gt;1&lt;/sup&gt;</td>
<td>17:8</td>
<td>1-2, 21, 1:10; 4:1; 15, 3</td>
<td>24:1-4&lt;sup&gt;1&lt;/sup&gt;</td>
<td>1:23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seed</td>
<td>7:12</td>
<td>89 (88): 5, 30, 37</td>
<td>17:5</td>
<td>1-2, 21, 1:10; 4:1; 15, 3</td>
<td>24:1-4&lt;sup&gt;1&lt;/sup&gt;</td>
<td>1:23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.<nolabel>

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.
<table>
<thead>
<tr>
<th>Kingdom of the son</th>
<th>In all eternity</th>
<th>To raise up</th>
<th>Covenant</th>
<th>Messiah</th>
<th>House</th>
<th>Gentiles</th>
<th>Forgiveness of sins</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.2:57*</td>
<td>1.2:57*</td>
<td>89 (88):</td>
<td>89 (88):</td>
<td>2:2;</td>
<td>89 (88):</td>
<td>2:1, 2, 7, 8; 110 (109):6</td>
<td>89 (88):</td>
</tr>
<tr>
<td>17:23-24</td>
<td>17:3-4, 51</td>
<td>17:23 (21)</td>
<td>17:15-17</td>
<td>17:32, 36</td>
<td>17:47</td>
<td>17:3, 24, 29-31, 34</td>
<td>2.12:45</td>
</tr>
<tr>
<td>cf. 17:4 of God</td>
<td>44:13; cf. 47:11</td>
<td>47:11-12*</td>
<td>44:12;</td>
<td>18:5-8</td>
<td>48:15; 51:8</td>
<td>47:11*</td>
<td>17:38</td>
</tr>
<tr>
<td>1-2, 21, 1:10</td>
<td>1-2, 21, 1:3-5, 11, 15, 2</td>
<td>1-2, 21, 1:10, 12</td>
<td>1-2, 21, 1:3, 10; 1, 3, 2:1</td>
<td>1-2, 21, 1:18-19</td>
<td>1-2, 21, 1:18-19</td>
<td>1-2, 21, 1:18</td>
<td>1:22-24</td>
</tr>
<tr>
<td>22:3; 24:4-6*</td>
<td>Cf. 4:6-8</td>
<td>Cf. 4:6-8</td>
<td>22:3*</td>
<td>24:1,6*</td>
<td>24:4-6*</td>
<td>24:6*</td>
<td>24:6*</td>
</tr>
</tbody>
</table>

---

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. 1Q5 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 הֵדָוֹת צְבָאֹב מָלֵּא יָפִי. See Milgrom, "Florilegium," 254.
<table>
<thead>
<tr>
<th></th>
<th>2 Samuel</th>
<th>Isaiah</th>
<th>Psalms MT (LXX)</th>
<th>Maccabees</th>
<th>Psalms of Solomon</th>
<th>Sirach</th>
<th>4Q174 (4QFlor)</th>
<th>4Q504 (4Qbt3)</th>
<th>Testament of Judah</th>
<th>Jubilees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resurrection of the dead</td>
<td></td>
<td></td>
<td></td>
<td>2.12:43-44; 7:11, 14; 14:46⁶</td>
<td></td>
<td>48:5</td>
<td></td>
<td></td>
<td>25:1-4²</td>
<td></td>
</tr>
</tbody>
</table>

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.

² Similarly, Testament of Zebulon 10:2.
APPENDIX 9

4Q177: RECONSTRUCTION OF FRAGMENT 14 BY ANNETTE STEUDEL

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

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),” 286-303.

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

3 Milgrom, “Catena A (4Q177=4QCat),” 288: מְלָא הִיא מְלָא מְלָא מְלָא.

4 Ibid., 288: מְלָא הִיא מְלָא מְלָא מְלָא.

5 Ibid., 288: מְלָא הִיא מְלָא מְלָא מְלָא.

6 Ibid., 290: מְלָא הִיא מְלָא מְלָא מְלָא.
<table>
<thead>
<tr>
<th>Column, Line</th>
<th>Citation</th>
<th>Text</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 1 (VIII), 1</td>
<td>Psalm 5:6a?</td>
<td>On the basis of תָּנָא, 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.</td>
<td></td>
</tr>
<tr>
<td>(2) 1 (VIII), 2</td>
<td>Isaiah 37:30b, c</td>
<td>Also see the exchange of כְָּהָא for כְָּהָא in column 4 (XI), 15.</td>
<td></td>
</tr>
<tr>
<td>(3) 1 (VIII), 5</td>
<td>Isaiah 32:7a</td>
<td>Steudel notes the thematic similarity to Psalm 10:2, 7-11, and also the shared vocabulary. For instance, Steudel notes the usage of וַיֹּאמֶר in Isaiah 32:7 and בָּנָא in Psalm 10:2 and the usage of וַיֹּאמֶר in Isaiah 32:7 and בָּנָא (twice) in Psalm 10:9. This similarity is even stronger if one takes account of the 1QIsa text, which reads here בָּנָא, leading Steudel to ask whether this quotation might be according to 1QIsa.</td>
<td></td>
</tr>
<tr>
<td>(4) 1 (VIII), 6, 7</td>
<td>Isaiah 32:7b, c</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(5) 1 (VIII), 7</td>
<td>Psalm 11:1a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(6) 1 (VIII), 8</td>
<td>Psalm 11:2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 ו and ב, see Kutscher, A History, 13-7.
5 Steudel, Der Midrasch, 82.
The orthography of מַחְיָא for מָכָה is common in Qumran manuscripts. The reading instead of the MT corresponds with the Peshitta, - neuter plural accusative of βέλος without the pronominal suffix/possessive pronoun), while MT reads מַכָּה.

The הָלָה הִנָּה construction may be analogous to the Peshitta. Note the plene כְּפָא לִפְעֵמָה as in 30 Kennicott manuscripts. The construction כְּפָא הִנָּה without הָלָה is found in one Kennicott manuscript, as is כְּפָא מַכָּה for מַכָּה.

Plene writing forms common in Qumran.

---

7 The Peshitta includes the conjunction. John Strugnell, “Notes en marge,” 164; Steudel Der Midrasch, 83.
8 Steudel, Der Midrasch, 83; DJD 5, 69.
The plene writing (1 representing the long o vowel) of רַם (6 Kennicott manuscripts), יִשְׂרָאֵל (7 Kennicott manuscripts), וְאֵל, and מִל (16 Kennicott manuscripts) is typical of Qumran orthography.

<table>
<thead>
<tr>
<th>Column, Line</th>
<th>Citation</th>
<th>MT</th>
<th>4Q177</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 2 (IX), 1</td>
<td>Psalm 12:7</td>
<td>אֲמָרְתָּה יְהֹוָה אֶפְרָיָה שָפָרָה</td>
<td>מִקָּחְתָּה יַעֲשֶׂה בְּעַלָּיוּ</td>
<td>The form הֵעָשֶׂה is an example of 1 representing the short u vowel in Qumran orthography and is found in 27 Kennicott manuscripts. The form הַעֲשֶׂה is a similar example of Qumran orthography. The initial נ in the 4Q177 form מֵהֲשֶׁה may be regarded as doubtful. With the insertion of מִקָּחְתָּה and the omission of מִקָּחְתָּה, the quotation of Zechariah 3:9 does not accord well with the MT.</td>
</tr>
<tr>
<td>(2) 2 (IX), 2</td>
<td>Zechariah 3:9</td>
<td>הָנָבֵי עַל אֶפְרָיָה שָפָרָה יָעַメ</td>
<td>מֵהֲשֶׁה מֵהֲשֶׁה</td>
<td>It can be assumed that מֵהֲשֶׁה is the beginning of a quotation due to the immediately preceding preserved form of citation introduction. The reading מֵהֲשֶׁה does show a</td>
</tr>
<tr>
<td>(3) 2 (IX), 3</td>
<td>Isaiah 6:10d?</td>
<td>אֶלָּךְ שַׁמְיָהּ</td>
<td>4Q177</td>
<td></td>
</tr>
</tbody>
</table>

10 Tov, Textual Criticism, 108.
11 Ibid.
similarity to the LXX’s ending of Isaiah 6:10: καὶ ἔδωκαν αὐτοῖς and would fit well in the context of the column. Steudel speculates that perhaps the citation’s introduction refers to the αὐτοῖς of the LXX reading. Further, Steudel notes that the only other place that ἀπεστάλη 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 ἀπεστάλη in Isaiah 57:19 is similar as is the שָׁמַע in Hosea 11:3 or the שָׁמַע in Jeremiah 33:6. Kennicott notes one manuscript that reads יְהוָה. For יְהוָה as an “apocalyptic” term in Qumran texts see, e.g., 1QS 4:6.14

There are 4 Kennicott manuscripts that omit ג. The plene form פיינא is typical of Qumran orthography.15

Both the forms חַיִיתָ and ḥוֹדֵי (29 Kennicott manuscripts) are plene versions consistent with Qumran orthography.

Strugnell and Steudel reproduce a reading of Ezekiel 25:8 in a version similar to the LXX by adding כל ישראל. Both Strugnell16 and Steudel17 suggest that the reading כל ישראל (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 (הומדנ) may resemble the Peshitta. De Rossi notes that his manuscript 782 adds on the margin לברכת בית ישראל.\textsuperscript{18}

<table>
<thead>
<tr>
<th>Column, Line</th>
<th>Citation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 3 (X), 2</td>
<td>Deuteronomy 7:15a</td>
<td>MT: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] 4Q177: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] Difference: MT נַחֲשֵׁם יִתְאנַהוּ 4Q177 נַחֲשֵׁם יִתְאנַהוּ</td>
</tr>
</tbody>
</table>

Both \textit{plene} forms are the usual Qumran orthography.

| (2) 3 (X), 2 | Psalm 16:3a | MT: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] 4Q177: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] Difference: MT נַחֲשֵׁם יִתְאנַהוּ 4Q177 נַחֲשֵׁם יִתְאנַהוּ |

The \textit{plene} form נַחֲשֵׁם יִתְאנַהוּ is the usual Qumran writing. Strugnell presumes that the initial verse of Psalm 16 was cited in the preceding column.\textsuperscript{19} Steudel speculates that the following verse, Psalm 16:4, may have been reproduced as well, but there is no 4Q177 fragment containing this.\textsuperscript{20}

| (3) 3 (X), 3 | (Joel 2:2b?) | MT: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] 4Q177: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] Difference: MT נַחֲשֵׁם יִתְאנַהוּ 4Q177 נַחֲשֵׁם יִתְאנַהוּ |

The \textit{plene} form נַחֲשֵׁם יִתְאנַהוּ is found in 19 Kennicott manuscripts.

| (4) 3 (X), 3 | Nahum 2:11b | MT: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] 4Q177: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] Difference: MT נַחֲשֵׁם יִתְאנַהוּ 4Q177 נַחֲשֵׁם יִתְאנַהוּ |

Both deviations concern the \textit{plene} writing forms.

| (5) 3 (X), 4 | Psalm 17:1a | MT: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] 4Q177: נַחֲשֵׁם יִתְאנַהוּ [מַמֵּסָהוּ עַל הַיָּהלָּי] Difference: MT נַחֲשֵׁם יִתְאנַהוּ 4Q177 נַחֲשֵׁם יִתְאנַהוּ |

\textsuperscript{18} de Rossi, \textit{Variae Lectiones}, 3:146.

\textsuperscript{19} Strugell, "Notes en marge," 237. And see Appendix 9.

\textsuperscript{20} Steudel, \textit{Der Midrasch}, 101. And see Appendix 9.
The reading of the preposition ב is unique in the Psalm tradition, although the MT seems to be followed otherwise (note the LXX variation of בָּדָא + 1st person possessive suffix, i.e., δικαίους μου).

The plene form of writing as is common in Qumran.

The plene form as found in 4 Kennicott manuscripts.

<table>
<thead>
<tr>
<th>Column, Line</th>
<th>Citation</th>
<th>MT</th>
<th>4Q177</th>
<th>Difference</th>
</tr>
</thead>
</table>
| 1 (4 XI), 5  | Ezekiel 22:20c? | בֵּן אָכֵּפָּרְךָ הָיוּ | 4Q177 may be a variant version of the MT, or perhaps a free reproduction of a *pesher.*
| 2 (4 XI), 6  | Jeremiah 18:18b | כִּי לָא רָאָאתֵךְ הָוהֵי | 4Q177 |

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 מִבְּלָא וְאֹתָהּ מַמְשָׁכָּה, and assert a quotation of Isaiah 35:10a (= Isaiah 51:11a). Steudel reads only מֵלָא וְאֹתָהּ מַמְשָׁכָּה and finds a quotation of Isaiah 35:10a unlikely because of the distance to the right margin required and the uncertainty regarding the identification of the last two characters of מַמְשָׁכָּה. Steudel, *Der Midrasch,* 113.
(3) 4 (XI), 7 Psalm 6:2a, 3a

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

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

(4) 4 (XI), 8 Psalm 6:4, 5a

*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

<table>
<thead>
<tr>
<th>Psalm</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
<th>Acts</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:4 LXX</td>
<td>5:9 LXX</td>
<td>8:3 LXX</td>
<td>8:4-6 LXX</td>
<td>21:16</td>
<td>21:16</td>
<td>Rom. 3:13</td>
</tr>
<tr>
<td>41:9</td>
<td>44:22</td>
<td>45:6-7</td>
<td>51:4 LXX</td>
<td>53:1-3</td>
<td>53:1-3</td>
<td>Heb. 1:5-7</td>
</tr>
<tr>
<td>78:2</td>
<td>78:24</td>
<td>78:24</td>
<td>78:24</td>
<td>78:24</td>
<td>78:24</td>
<td>Eph. 4:8</td>
</tr>
</tbody>
</table>

1 Adapted from UBS, 887-8.
<table>
<thead>
<tr>
<th>Psalm</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
<th>Acts</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>82:6</td>
<td></td>
<td></td>
<td></td>
<td>10:34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89:20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>91:11-12</td>
<td>4:6</td>
<td></td>
<td>4:10-11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>94:11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>95:7-8 LXX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>95:7-11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>95:11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>26:64</td>
<td>14:62</td>
<td>22:69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>110:4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>112:9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>116:10 LXX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>117:1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>118:6 LXX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>118:22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>118:22-23</td>
<td>21:42</td>
<td>12:10-11</td>
<td>20:17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>118:26</td>
<td>23:39</td>
<td></td>
<td>19:38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>132:11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>140:3 LXX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Cor. 3:20
Heb. 3:15; 4:7
Heb. 3:7-11
Heb. 4:3, 5
Heb. 1:13
Heb. 5:6; 7:17, 21
2 Cor. 9:9
2 Cor. 4:13
Rom. 15:11
Heb. 13:6
1 Pet. 2:7
Rom. 3:13
## APPENDIX 12

### INDEX OF OLD TESTAMENT QUOTATIONS IN THE BOOK OF ACTS

**IN NEW TESTAMENT ORDER**

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

---

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>LXX = (90:11-12)</td>
<td>(Psalm 90:11-12)</td>
<td>(Psalm 90:11-12)</td>
<td>Matthew 4:6</td>
</tr>
</tbody>
</table>
|                   | כָּלִים מִקְרָאֵיְךָ יֵצִיאָהָן לְךָּ לֵשָׁהֵן | ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις τοῖς ὀδοῖς σου | "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.'"
|                   | הַטֵּלָהְךָ יִשָׁרָהָן לָךְ | ἐπὶ χειρῶν ἁροῦσιν σε, μήποτε προσκόψῃς πρὸς λίθου τὸν πόδα σου. | Luke 4:10-11 |
|                   | מִשָּׁרָהְךָ יִשָּׁרָהָן לְךָּ | ἐπὶ χειρῶν ἁροῦσιν σε, μήποτε προσκόψῃς πρὸς λίθου τὸν πόδα σου. | Matthew 4:6 |

Translation

11 For he will give charge to his angels concerning you to guard you in all your ways; lest you strike your
12 they will lift you up in their hands, lest you strike your

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 ταίς ὀδοίς σου, as does Matthew).
Luke’s additional line (τοῦ διαφυλάξαι 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.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>LXX = (103:12)</td>
<td><img src="image" alt="Masoretic Text" /></td>
<td><img src="image" alt="Septuagint Text" /></td>
<td><img src="image" alt="New Testament Text" /></td>
</tr>
</tbody>
</table>

**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..."
Commentary on Psalm 104:12 (103:12)

Psalm 104:12-Matthew 13:32; Mark 4:32; Luke 13:19; LXX's (103:12) is wrong for ETHEP: Matthew renders it as εὑρέθησαν αὐτῷ, but NT correctly renders it as ἐξώθησαν αὐτῷ. The image of birds in the tree occurs several times in the Old Testament (Daniel 4:12-16; 10:6; 11:1). In Daniel it is explicit here or whether it means that humans in general will find shelter in the kingdom (Fitzmyer, Luke, 1017). The reference is not likely a direct allusion to the Gentiles. The parable in Luke is the briefest (see Matthew 13:31-35; 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." Each writer may have rewritten the parable in non-Palestinian terms (Marshall, Luke, 561), or its source may be "Q" (Fitzmyer, Luke, 1015). Mark uses this normal, vivid present tenses, while Luke uses past tenses and Matthew mixes the two. These appear to be stylistic variations. Luke 13:19-15:20 is in Semitic, redundant style.

BDAG, s.v. "κατερπάνων," and see Acts 2:26. The image of birds in the tree occurs several times in the Old Testament. Ezekiel 34:6; and Ezekiel 17:17-24, which provides the closest parallel to Luke. See also 1 Enoch 90:30, and cf. 10:6:11-16. 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 among Israel (Acts 2:26). The reference is not likely a direct allusion to the Gentiles. The parable in Luke is the briefest (see Matthew 13:31-35; 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." Each writer may have rewritten the parable in non-Palestinian terms (Marshall, Luke, 561), or its source may be "Q" (Fitzmyer, Luke, 1015). Mark uses this normal, vivid present tenses, while Luke uses past tenses and Matthew mixes the two. These appear to be stylistic variations. Luke 13:19-15:20 is in Semitic, redundant style.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>25 ω κύριε, σώσον δή, ω κύριε, εὐδοκίσον δή. 26 εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>ὡςανά τῷ νῷ Δαυίδ: εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td></td>
</tr>
<tr>
<td>Mark 11:9-10</td>
<td>καὶ οὶ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον: ὡςανά: εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>ὡςανά ἐν τοῖς ψήστοις.</td>
</tr>
<tr>
<td>John 12:13</td>
<td>ἐλαθὼν τὰ βαΐα τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραγαν: ὡςανά: εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
<td>εὐλογημένος ὁ ἐρχόμενος ἐν ὑμᾶς ἐξ οἴκου κυρίου.</td>
</tr>
</tbody>
</table>
Luke 19:38

κυρίου.

Translation

25 O, YHWH, save [us] [we beseech you] please!
O, YHWH, prosper [us] [we beseech you] please!
Blessed is he who comes in the name of YHWH.
We bless you from the house of YHWH.

26 O Lord, save [us] [we beseech you] now!
O Lord, prosper [us] [we beseech you] now!
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 $ο$ ευλογημένος κυρίῳ; LXX (117:25a) ο κυρίῳ, σώσον δή; Matthew 21:9 ωσανά (τω υιω Δαυδ), which is simply transcribing what the crowd called out in Hebrew.
Verse 25b: $ο$ ευλογημένος κυρίῳ; LXX ω κυρίε, ευόδουσον δή.
Verse 26a: $ο$ ευλογημένος κυρίῳ; LXX ευλογημένος κυρίῳ; (2) Mark 11:9 has the same ωσανά ... κυρίῳ. ωσανά; (3) John 12:13 has the same ωσανά + βασιλεὺς τοῦ Ἰσραήλ, which is not part of the quotation.

Three additional NT passages also have only ευλογημένος ... κυρίῳ: Matthew 23:39; Luke 13:35; 19:38, which inserts βασιλεύς after ευλογημένος and before εν οἴκοι, 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 εὐλογημένοι κυρίῳ and LXX ευλογημένοι κυρίῳ.


The original Psalm 118 (LXX 117) alluded to the priests' blessing of those who came to worship in the Temple, in all likelihood pilgrims led in
procession by the King. In ancient Judaism, Psalm 118 was seen as messianic (Braude, Midrash, 2:443-4). The key ὑπὸ 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 Ἱῆμ is explained by Ἰησοῦ, “your seed/offspring.” In Qumran, it was common to refer to “people” as the Temple of God – similar to Paul’s usage.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm 117:22-23</td>
<td>(Psalm 117:22-23)</td>
<td>Matthew 21:42</td>
<td></td>
</tr>
<tr>
<td>22 λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.</td>
<td>42 rivai οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.</td>
<td>Mark 12:10-11</td>
<td></td>
</tr>
<tr>
<td>23 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.</td>
<td></td>
<td>Luke 20:17</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Acts 4:11</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>11 οὗτος ἐστιν ὁ λίθος, ὁ ἐξουθενθεὶς ὑπὸ ἡμῶν τῶν ὀικοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 Peter 2:7</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ὃς ἐστιν ὁ τρόπος πιστεύσαν, ἀπιστοῦσιν δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</td>
<td></td>
</tr>
</tbody>
</table>
Luke’s citation of Psalm 118:22 in 20:17 matches both the LXX and MT (λθον undergoes reverse attraction to ων and is picked up by ουτος later in the verse (BDF, 154-5; TDNT, s.v. “λθος,” by J. Jeremias). In the MT’s early context, this passage describes a rejected nation and king before the nations (αποδοκιμαζω) elsewhere used by Luke in 9:22 and 17:25 (BDAG, s.v. “αποδοκιμαζω”). 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. Κεφαλη γωνας refers to a foundation stone, not a capstone (BDAG, s.v. “γωνας,” “κεφαλη”). 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. “λθος.” 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.)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(Psalm 109:1)</td>
<td>Ἡ χειρὶ τῷ Δαβὶδ φαλήμ. Εἶπεν οἱ κύριοι τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἐως ἃν θα τοὺς ἐχθροὺς σου ὑποστῆδον τῶν ποδῶν σου.</td>
<td>Matthew 22:44</td>
<td>44 ἔπειν κύριοι τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἐως ἃν θα τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;</td>
</tr>
<tr>
<td>(translatio graeca; i.e., Septuaginta) ἔδειξαν ἐν ὅραμα τῆς νυκτὸς καὶ ἤδω εἰπὶ τῶν νεφέλων τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο, καὶ ως παιδὸς ἡμέρων παρῆκα, καὶ οἱ παρεστηκότες παρῆκαν αὐτῷ.</td>
<td>Mark 12:36</td>
<td>36 ἀυτὸς Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἀγίῳ εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἐως ἃν θα τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.</td>
<td></td>
</tr>
<tr>
<td>(Theodotion) ἔδειξαν ἐν ὅραμα τῆς νυκτὸς καὶ ἤδω μετὰ τῶν νεφέλων τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἐως τοῦ παλαιοῦ τῶν ἡμερῶν ἠφάσεν καὶ ἐνώπιον αὐτοῦ προσηρέχθη.</td>
<td>Luke 20:42-43</td>
<td>42 ἀυτὸς γὰρ Δαβὶδ λέγει ἐν βίβλῳ φαλῆμαν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἐως ἃν θα τοὺς ἐχθρούς σου ὑποστῆδον τῶν ποδῶν σου.</td>
<td></td>
</tr>
<tr>
<td>Acts 2:34-35</td>
<td>34 γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς· εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἐως ἃν θα τοὺς ἐχθρούς σου ὑποστῆδον τῶν ποδῶν σου.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hebrews 1:13</td>
<td>13 πρὸς τίνα δὲ τῶν ἁγγέλων εἰρηκεν ποτὲ· κάθου ἐκ δεξιῶν μου,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 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 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 οὐκάτω for LXX's υποπόδιον = ὑπηκόος; W + 0102 אדריכס (seventh century) read υποπόδιον. The quotation in Luke 20:42-43 follows the wording of Mark which differs from the LXX of
Psalm 109:1 only in omitting ὦ 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* 27:2-11 says that through prophecy David uttered 3,600 psalms and may other compositions. Note the MT/LXX superscriptions.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Matthew 27:35 ⁴⁵Σταυρώσαντες δὲ αὐτὸν διαμερίζαντο τὰ ἱματία αὐτοῦ βάλλοντες κλήρου,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mark 15:24 ⁴Καὶ σταυρώσαν αὐτὸν καὶ διαμερίζονται τὰ ἱματία αὐτοῦ, βάλλοντες κλήρου ἐπ’ αὐτὰ τὶς τὶ ἀρη.</td>
</tr>
<tr>
<td>Translation</td>
<td>Translation</td>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>18 They divide my garments among them and for my clothing they cast lots.</td>
<td>18 They divided my garments among them and cast lots for my clothing.</td>
<td>John 19:24 ⁴“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.</td>
<td></td>
</tr>
<tr>
<td>Matthew 27:35 ⁴⁵When they had crucified him, they divided up his clothes by casting lots.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 (διαμερίζομαι) – “parting.” “They cast lots” with the aorist εἴδομαν, 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.
|-----------|----------------|------------------|-------------------|

| 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)**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>LXX = (68:26)</td>
<td>(Psalm 68:26)</td>
<td>Acts 1:20a</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>May their camp be desolated; may none dwell in their tents.</td>
<td>May their camp be desolated; and may none dwell in their tents.</td>
</tr>
</tbody>
</table>

Commentary on Psalm 69:26

Psalm 69:26 (25); MT = LXX (68:26) exactly, with ἠρμημοένη (perfect passive participle), which Acts 1:20 gives as an adjective (ἐρημος), 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 γίνεσθαι (γίνομαι -- qal imperfect third feminine singular jussive).

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

ἐπαυλίς (MM, 230) could be equivalent to χωρίου.
| 9. Psalm 109:8  
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Psalm 108:8)</td>
<td>Acts 1:20b</td>
<td></td>
</tr>
<tr>
<td>8 May his days be few; may another take his office.</td>
<td>8 γενηθῶσαν αἱ ημέραι αὐτοῦ ὀλίγαι, καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἐτερος:</td>
<td>καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἐτεrosis.</td>
<td></td>
</tr>
<tr>
<td>Translation</td>
<td>Translation</td>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>“May his days be few; may another take his office.”</td>
<td>“May his days be few; may another take his office.”</td>
<td>Acts 1:20b</td>
<td></td>
</tr>
</tbody>
</table>

**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 λάβω (aorist active optative third singular – prayer/wish) for ἐπισκοπή (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 ἐπισκοπῆς. 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).
<table>
<thead>
<tr>
<th>Masoretic Text</th>
<th>Septuagint Text</th>
<th>New Testament Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>    8 Ἰσραὴλ ἐν τῷ θόρυβῳ τύχην μου</td>
<td>    8 Δαβίδ γὰρ λέγει εἰς αὐτοῦ: Προσώπημα τοῦ κύρου εὕωπτον μου διὰ παντός, ὅτι εἰ δεξίων μου ἦστιν, ἕνα μὴ σαλευθ.</td>
<td>    25 For David says concerning him:</td>
</tr>
<tr>
<td>    9 ἔντωπίας μου, διὰ τοῦτο ἡ προστάσεως τὴν καρδία μου, καὶ ἡ γαλλίδας τὴν γλώσσα μου,</td>
<td>    9 ἔντωπίας μου, διὰ τοῦτο ἡ προστάσεως τὴν καρδία μου, καὶ ἡ γαλλίδας τὴν γλώσσα μου,</td>
<td>    26 διὰ τοῦτο ἡ προστάσεως τὴν καρδία μου καὶ ἡ γαλλίδας τὴν γλώσσα μου, ἐτεῖ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδα.</td>
</tr>
<tr>
<td>    10 ὅτι εἰς ἐγκαταλείψεις τὴν προστάσεως τὴν καρδία μου, καὶ ἡ γαλλίδας τὴν γλώσσα μου,</td>
<td>    10 ὅτι εἰς ἐγκαταλείψεις τὴν προστάσεως τὴν καρδία μου, καὶ ἡ γαλλίδας τὴν γλώσσα μου,</td>
<td>    27 οὗτοί εἰς ἐγκαταλείψεις τὴν προστάσεως τὴν καρδία μου, καὶ ἡ γαλλίδας τὴν γλώσσα μου, ἐτεῖ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδα.</td>
</tr>
<tr>
<td>    11 ἔγνωρισας μοι ὅδως ἡγία στις πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.</td>
<td>    11 ἔγνωρισας μοι ὅδως ἡγία στις πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.</td>
<td>    28 ἐγνώρισας μοι ὅδως ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.</td>
</tr>
</tbody>
</table>

**Translation**

8 Constantly I keep YHWH before me; 8 I have held the Lord continually before my
<table>
<thead>
<tr>
<th>Because he is at my right hand, I will not be moved.</th>
<th>9 Therefore my heart is glad, and my glory rejoices; Indeed, my body will dwell in safety.</th>
<th>10 For you do not surrender me to Sheol; You do not permit your godly one to see the pit.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eyes. Because he is at my right hand, I will not be shaken.</td>
<td>9 Therefore, my heart is glad and my tongue rejoices; Even now, indeed, my body will rest upon hope.</td>
<td>10 For you will not abandon me to Hades; nor allow your godly one to see corruption.</td>
</tr>
<tr>
<td>The satisfying abundance of joys with your presence; The pleasantness in your right hand, perpetually.</td>
<td>&quot;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.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

**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.
**Commentary on Psalm 132:11 (131:11)**

Psalm 132:11; MT הָלַךְ הָלַךְ לְאָדָם הָלַךְ לְאָדָם הָלַךְ לְאָדָם הָלַךְ לְאָדָם Hekte ghorat Lelo Lelo Lelo Lelo; Acts 2:30 ὁμοσεν αὐτῷ ὁ θεός 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 ה' and ὀσφύς is used for בֵּן, 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 (David). 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.) ὁρκῷ ὁμοσεν is sometimes understood as a Semitism.

ὁμίλειν 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.
|----------------|----------------|-----------------|-------------------|
| Psalm 2:1-2; MT = LXX = Acts 4:25-26. LXX adds διάφαλμα (for πίστις). In the majority of manuscripts the opening words of the verse run ὁ διὰ στόματος Δαυίδ (τοῦ) παιδὸς σου εἶπών. Note that David is described as God’s παις just as (in Acts 3 and 4) Jesus is. (As also in 4Q174.) In Acts 4:26, παρέστησαν is a surprising rendering of ἀνάβασις — 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). | ἐνα τι ἐφημέραν ἐθνη καὶ λαοὶ ἐμελετήσαν κενά; 2 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάφαλμα | Acts 4:25-26  
25 ὁ τοῦ πατρὸς ἠμῶν διὰ πνεύματος ἁγίου στόματος Δαυίδ παιδὸς σου εἶπών:  
ἰνατί ἐφημέραν ἐθνη καὶ λαοὶ ἐμελετήσαν κενά;  
26 παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἀρχόντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. | 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.” |
<table>
<thead>
<tr>
<th>Masoretic Text</th>
<th>Septuagint Text</th>
<th>New Testament Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 &quot;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.”</td>
<td>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.”</td>
<td>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.”</td>
</tr>
<tr>
<td>Psalm 89:21</td>
<td>Psalm 88:21</td>
<td></td>
</tr>
<tr>
<td>20 I have found David my servant; with my holy oil I have anointed him.</td>
<td>20 I have found David my servant; with my holy oil I have anointed him.</td>
<td></td>
</tr>
<tr>
<td>Isaiah 44:28</td>
<td>Isaiah 44:28</td>
<td></td>
</tr>
<tr>
<td>28 ὁ λέγων Κύριος φρονεῖν, καὶ Πάντα τὰ θελήματά μου ποιήσει· ὁ λέγων Ἰερουσαλήμ Οἰκοδομηθήσῃ, καὶ τὸν οἶκον τὸν ἀγίον μου θεμελιώσω.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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 89:21
20 I have found David my servant; with my holy oil I have anointed him.

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.”
### Commentary on Psalm 89:21 (88:21)

<table>
<thead>
<tr>
<th>Isaiah 44:28</th>
<th>Isaiah 44:28</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.’”</td>
<td>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.’”</td>
</tr>
</tbody>
</table>

Psalm 89:21; LXX (88:21) εὐρόν Δαυὶδ τοῦ δοῦλον μου + “anointed him with oil.”  
Isaiah 44:28; compare the MT: בְּכֵשׁ יְהֹוָה לִי כֶּלֶךָ and LXX: ὁ λέγων Κύριος φρονεῖν and LXX καὶ Πάντα τὰ θελήματά μου πολήσει.  
Acts 13:22 – In εἴπεν ματυρῆσας 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).
<table>
<thead>
<tr>
<th>Masoretic Text</th>
<th>Septuagint Text</th>
<th>New Testament Text</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hebrews 5:5</td>
<td></td>
</tr>
</tbody>
</table>
| אָרְשֵׁב יִּקְרָא אֲלֵהֶם נַחֲלָתָם | ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτὸν | Acts 13:33
| כָּרְשִׁי נַחֲלָתָם | νῦν ἀναστήσας Ἰησοῦν ὦς καὶ ἐν τῷ φαλακρῷ γέγραπται τῷ δευτέρῳ | (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.”
| כָּרְשִׁי | νῦν ἀναστήσας Ἰησοῦν ὦς καὶ ἐν τῷ φαλακρῷ γέγραπται τῷ δευτέρῳ | Hebrews 1:5
| כָּרְשִׁי נַחֲלָתָם | νῦν ἀναστήσας Ἰησοῦν ὦς καὶ ἐν τῷ φαλακρῷ γέγραπται τῷ δευτέρῳ | 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?”

Translation

"I will surely tell of the statute of YHWH: He said to me, “You are my son; today I, myself, have begotten you.”"

"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

"(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 – δει δει introduces the content of the good news. The compound ἐκπεπλήρωκεν, used only here, may suggest complete fulfillment.
The reading τοις τέκνοις αυτῶν ἡμῶν is far from certain. Luke may have written τοῖς τέκνοις ἡμῶν 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 γέγοραται. The rest of the reference creates difficulties (see Barrett, Acts, 1:646).
## APPENDIX 14

**PSALMS SCROLLS**

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

---

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 = Jerusalem-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*; 4QCait (4Q177) – *DJD 5*; and 11QMelch (11Q13) – *DJD 23*.

<table>
<thead>
<tr>
<th>No.</th>
<th>QP/s</th>
<th>Q</th>
<th>x</th>
<th>Date</th>
<th>Century</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>76:10 to 146:1 (?)</td>
<td>mid-1st century</td>
<td>PAM 43.028</td>
</tr>
<tr>
<td>12.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>22:15 to 109:28</td>
<td>c. 50 B.C.E.</td>
<td>PAM 43.026, 603</td>
</tr>
<tr>
<td>13.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>119:37 to 119:92</td>
<td>c. 50 C.E.</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>14.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>119:10-21</td>
<td>Herodian</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>15.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>48:1 to 53:5</td>
<td>c. 50 C.E.</td>
<td>PAM 43.030</td>
</tr>
<tr>
<td>16.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>799:1 to 119:37</td>
<td>1st century B.C.E.</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>17.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>135:16</td>
<td>2nd half 1st century B.C.E.</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>18.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>104:3 to 104:12</td>
<td>Herodian</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>19.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>93:3 to 104:12</td>
<td>Herodian</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>20.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>114:7 to 116:10</td>
<td>late 1st century B.C.E.</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>21.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>143:3 to 143:8</td>
<td>Herodian</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>22.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>31:24 to 35:20</td>
<td>mid-1st century</td>
<td>Photo at Laboratoire de France, Paris</td>
</tr>
<tr>
<td>23.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>26:7 to 30:13</td>
<td>Herodian</td>
<td>PAM 43.026</td>
</tr>
<tr>
<td>24.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>5:8 to 32:17</td>
<td>50 C.E. or later</td>
<td>PAM 43.028-29, 156</td>
</tr>
<tr>
<td>25.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>42:6 only</td>
<td>c. 50 C.E.</td>
<td>PAM 42.081</td>
</tr>
<tr>
<td>26.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>99:1 only</td>
<td>late 1st century</td>
<td>PAM 43.021</td>
</tr>
<tr>
<td>27.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>18:26-29</td>
<td>Herodian</td>
<td>JWS 98</td>
</tr>
<tr>
<td>28.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>89:20 to 89:31</td>
<td>175-125 B.C.E.</td>
<td>PAM 43.399</td>
</tr>
<tr>
<td>29.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>37:7-60:9</td>
<td>Herodian</td>
<td>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</td>
</tr>
<tr>
<td>30.</td>
<td>4QPs</td>
<td>x</td>
<td></td>
<td>118:20?</td>
<td>Herodian</td>
<td>PAM 41.312, 515, 581, 817; 43.440</td>
</tr>
<tr>
<td>No.</td>
<td>Code</td>
<td>Description</td>
<td>Notes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>-------------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>4QpPs* frg. 5</td>
<td>4Q173 frg. 5</td>
<td>x</td>
<td>Ps. 118:20?</td>
<td>Herodian</td>
<td>PAM 41.515, 817; 43.440</td>
</tr>
<tr>
<td>32.</td>
<td>4QPs122</td>
<td>4Q522</td>
<td>x</td>
<td>122:1 to 122:9</td>
<td>2nd third of 1st century B.C.E.</td>
<td>PAM 43.606</td>
</tr>
<tr>
<td>33.</td>
<td>5QPs</td>
<td>5Q5</td>
<td>119:99 to 119:42</td>
<td>1st century C.E.</td>
<td>PAM 41.034; 42.316, 319</td>
<td>DJD 3</td>
</tr>
<tr>
<td>34.</td>
<td>pap6QPs</td>
<td>6Q5</td>
<td>78:36-37</td>
<td>?</td>
<td>PAM 41.738, 42.943</td>
<td>DJD 3</td>
</tr>
<tr>
<td>35.</td>
<td>8QPs</td>
<td>8Q2</td>
<td>17:5 to 18:13</td>
<td>1st century C.E.</td>
<td>PAM 42.357, 594, 951</td>
<td>DJD 3</td>
</tr>
<tr>
<td>36.</td>
<td>11QPs*</td>
<td>11Q5</td>
<td>93:1 to 150:6</td>
<td>30-50 C.E.</td>
<td>PAM 42.177, 180; 43.757, 772-93; 795; SHR 6213-14, 6216, 6221-22</td>
<td>DJD 4</td>
</tr>
<tr>
<td>37.</td>
<td>11QPs*</td>
<td>11Q6</td>
<td>77:18 to 144:2</td>
<td>1st half of 1st century C.E.</td>
<td>PAM 44.003, 005, 117; 42.176-77</td>
<td>DJD 23</td>
</tr>
<tr>
<td>38.</td>
<td>11QPs*</td>
<td>11Q7</td>
<td>2:1 to 25:7</td>
<td>1st half of 1st century C.E.</td>
<td>PAM 42.176-77, 43.980, 44.005</td>
<td>DJD 23</td>
</tr>
<tr>
<td>39.</td>
<td>11QPs*</td>
<td>11Q8</td>
<td>6:2 to 116:1</td>
<td>mid-1st century C.E.</td>
<td>PAM 44.005-8, 115; 43.980, 42.176-77</td>
<td>DJD 23</td>
</tr>
<tr>
<td>40.</td>
<td>11QPsAp*</td>
<td>11Q11</td>
<td>91:1-16</td>
<td>50-70 C.E.</td>
<td>PAM 44.003-4, 113; 43.981-88; 42.177</td>
<td>DJD 23</td>
</tr>
<tr>
<td>41.</td>
<td>Hev/Seiyal X</td>
<td>Hev/Se 4 (Se II, III, IV)</td>
<td></td>
<td>15:1 to 31:22</td>
<td>2nd half of 1st century C.E.</td>
<td>PAM 42.188-90</td>
</tr>
<tr>
<td>42.</td>
<td>MasPs*</td>
<td>MasleM1039-160</td>
<td>81:1 to 85:6</td>
<td>1st half of 1st century C.E.</td>
<td>SHR 5255, 5279A, 5289</td>
<td>Talmon Masada VI, illus. 9</td>
</tr>
<tr>
<td>43.</td>
<td>MasPs*</td>
<td>Maslf</td>
<td>147:18 to 150:6</td>
<td>2nd half of 1st century B.C.E.</td>
<td>SHR 5616; IAA 302361, 302364</td>
<td>Talmon Masada VI, illus. 10</td>
</tr>
</tbody>
</table>
APPENDIX 15
THE MASORETIC TEXT FAMILY OF EVIDENCE

(1) The Mm (3220) and Mp indicate that the phrase מַלְקוּּדָּה מַכַּמָּה 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 שֶׁמֶרֶן and four that read שֶׁמֶרֶן.

(3) Kennicott lists one manuscript that omits ה.

(4) Kennicott lists one manuscript that transposes לַוְיָה אֲנִי and one manuscript that omits the ה. Kennicott notes one manuscript that reads לַוְיָה אֲנִי and one that reads לַוְיָה אֲנִי. Kennicott also notes one manuscript that reads לַוְיָה אֲנִי and one that reads לַוְיָה אֲנִי.

(3) Kennicott lists three manuscripts that read לַוְיָה אֲנִי.

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

(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 לַוְיָה אֲנִי, two that omit the final ר, and one manuscript that reads לַוְיָה אֲנִי.

(2) Kennicott lists seven manuscripts that omit the ק and de Rossi adds two more. Kennicott also notes one manuscript that inserts ש, one that reads לַוְיָה אֲנִי, and one that reads לַוְיָה אֲנִי.

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 סע and one that reads המ. De Rossi states that five manuscripts should be read יְדֵי ("desires") and not רְפָא.  

(1) Kennicott notes fourteen manuscripts that read סע.  
(2) Kennicott notes that דָּנָא was first written דָּנָא in one manuscript.  
(3) The Mp indicates that this form is unique. Kennicott notes one manuscript lacking the final ס.  
(4) The Mp indicates that this form is unique. Kennicott notes one manuscript reading יְדֵי and one manuscript reading דָּנָא.  
(5) Kennicott lists one manuscript that contains an additional דָּנָא, one manuscript that reads לֹא דָּנָא, and one that reads לֹא דָּנָא.  
(6) The Mp indicates that this form is found 23 times. Kennicott notes that one manuscript reads לֹא דָּנָא.  
(7) Kennicott notes that three manuscripts omit the דָּנָא, eleven manuscripts read לֹא לֹא, and one reads לֹא לֹא.  

(5) Kennicott notes one manuscript that reads לֹא דָּנָא and one that reads לֹא דָּנָא.  
(6) The Mp states that this form is unique; however, a form without ס is found in Psalm 23:5. Kennicott notes one manuscript that reads לֹא דָּנָא.  
(3) Kennicott notes one manuscript that omits דָּנָא.  
(4) Kennicott lists two manuscripts that read לֹא דָּנָא, five that omit the ס, and twenty-three that omit the ס.  
(5) Kennicott notes one manuscript that reads לֹא דָּנָא and one that reads לֹא דָּנָא.  

(6) Kennicott notes one manuscript that reads לֹא דָּנָא and one that reads לֹא דָּנָא.  
(5) Kennicott notes one manuscript that reads לֹא דָּנָא and one that reads לֹא דָּנָא.  
(4) The Mp indicates that this form is unique. Kennicott notes five manuscripts read לֹא דָּנָא and one reads לֹא דָּנָא.  
(5) The Mp indicates that this form is unique.  
(6) Kennicott lists seven manuscripts that read לֹא דָּנָא.  

(7) Kennicott lists three manuscripts that omit the דָּנָא.  
(2) Kennicott notes two manuscripts that read לֹא דָּנָא and one that reads לֹא דָּנָא.  

(8) Kennicott notes three manuscripts that read לֹא דָּנָא and one that reads לֹא דָּנָא.  
(2) Kennicott notes two manuscripts that read לֹא דָּנָא and two that read לֹא דָּנָא.
Kennicott notes two manuscripts that read לכב.

(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 ישמע 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 לכתב וה. Kennicott lists five manuscripts reading לכתב וה.

(3) Kennicott notes four manuscripts that read ישמע.

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

(5) Kennicott lists seven manuscripts that read וטענה and one that reads והטענה. Kennicott notes that one manuscript inserts הבש.

(6) Kennicott lists ten manuscripts that read הבש, to which de Rossi adds seven more. Kennicott notes that one manuscript inserts הבש.

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

(8) Kennicott notes four manuscripts that read ישמע and two manuscripts that read לכתב וה.

(9) Kennicott lists four manuscripts that read והטענה and one that omits the ו.

(10) Kennicott lists eighteen manuscripts that read והטענה.

(11) Kennicott lists twenty-seven manuscripts that read והטענה. Kennicott notes that one manuscript reads והטענה above an erasure and that one manuscript omits והטענה.

(12) Kennicott lists one manuscript that omits והטענה, sixty-five manuscripts that omit the והטענה, and four manuscripts that read והטענה.

(13) Kennicott notes one manuscript that transposes the last two words of this Psalm. Kennicott also lists one manuscript that reads והטענה and three manuscripts that read והטענה, one manuscript that reads והטענה, one manuscript that reads והטענה, and one that reads והטענה.
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  מָאָרָה (MT: מָאָרָה) for תִּיאָר “I said”
- Defective spelling of other verbal forms
  Psalm 16:5  מֶּה (MT: מֶּה) for מְלָמַה “you have portioned out”
- Defective spelling of the suffix ‘-יּ-’
  Psalm 16:6  מְלָמַה (MT: מְלָמַה) for מְלָמַה “my property”

II. PHONETICS
- Interchange of ב and ש
  Psalm 16:6  שְׁפָר = שְׁפָר “to measure, trace out”
  שְׁפָר “he has traced out (my property)”
- Diphthongs: ‘א’ reduced to ‘א’ in Northern duals
  Psalm 16:4  רָא “hand”
  רָא (MT: רָא) “from (my) hands”

III. PRONOUNS
- Possessive suffixes: third person singular suffix ‘י-’
  Psalm 16:7  כְּלָוָהוּ (vocalize כְּלָוָהוּ) “his kidneys”
  Psalm 16:8  בְּפִשְׁנָה “from his right hand”
- Dative suffixes with substantives
  Psalm 16:4  תְּבִכְיָב (MT: תְּבִכְיָב) “(I surely will not pour) libations to them”

IV. NOUNS
- The construct chain with intervening suffix
  Psalm 16:8  לָנוֹי (MT: הָנוֹי) לָנוֹי “(I have chosen Yahweh) as my perpetual Leader.”

V. VERBS
- Preservation of inflectional endings: *qatala* third person masculine singular
  Psalm 16:6  נְפָר “(The Most High) has traced out (my property)”

¹ Adapted from Dahood, Psalms 101-150, 361-456.
VI. PREPOSITIONS
- ל "in"
  Psalm 16:10 לאר Cached נ试验区 לשאול "You will not put me in Sheol."

VII. PARTICLES
- ו "and"
  Psalm 16:6 ואר צה תשבה טענ "And the Most High has traced out my property."
  Psalm 16:9 ואר צה תשבה טענ "and my body dwells at ease"
- Emphatic – ְ without postposition of the verb
  Psalm 16:4 ובר vdekח נפשיה "Surely not will I pour libations to them."
- Emphatic ֹּ introducing a whole sentence
  Psalm 16:8 ָּוּ מומחיי בלתא ןמו "indeed from his right hand I will never swerve"
  Vocative ל with divine appellatives
  Psalm 16:2 לוד "O Yahweh!"

VIII. SYNTAX AND POETIC DEVICES
- Infinitive absolute continuing a finite verb
  Psalm 16:11 "You will make me know (ования) the path of life eternal, filling me (שאר for MT שבח) with happiness before you."
- Double-duty suffix with nouns – the suffix is omitted in the first colon
  Psalm 16:4 שבח (MT שבח) // שבח "from my hands // my lips"

IX. PAIRS OF PARALLEL WORDS IN THE PSALTER AND IN UGARITIC
- לב "heart" // כבד (MT כבד) "liver"
  Psalm 16:8; 57:8-9 lb // kbd UT, 75:1:13; 1 Aqht:34-35;
  3 Aqht:rev.:17-18; 'nt:II:26-27
- נוע "to put" // נון "to give, allow"
  Psalm 16:10 ytn // 'db 2 Aqht:v:26-27
- נמיה "to rejoice" // על "to leap with joy"
  Psalm 16:9 šmh // gyl UT, 125:14-15, 99

---

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) Who may abide in your tent? | (1) I take refuge in you | (3) … in whom I take refuge, my shield, and the horn of my salvation, my strong hold
Who may dwell on your holy mountain? | (8) Constantly I keep YHWH before me; because he is at my right hand, I will not be moved | (2) From you let my vindication come | (7) … I cried for help.
(11) … the satisfying abundance of joys with your presence, the pleasantness in your right hand, perpetually | (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 | (22) … and have not wickedly departed from my God
(15) As for me, I will behold your face in righteousness; when I awake I will be satisfied, beholding your likeness | (15) ... who deliver by your right hand those who take refuge in you from their foes | (18) ... the satisfying abundance of joys with your presence, the pleasantness in your right hand, perpetually
(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
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) He who does these things will never be shaken
(6) I call upon you, for you will answer me, O God
(7) ... You who deliver 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) He brought me into a broad place
(27) He made my feet like the feet of a deer, and let me stand secure on the heights
(28) You gave me a wide place for my steps under me, and my feet did not slip
in whose eyes a reprobate is despised

"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.

I will not offer to them drink offerings of blood, nor take their names upon my lips.

5. "Self Righteousness"

He who walks blamelessly, and does what is right, and speaks the truth from his heart

who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbor

in whose eyes a reprobate is despised, but who honors those who fear YHWH; who stands by his oath even to his hurt

who does not lend money at

To the holy ones who are in the land, (they, the powerful ones – all my delight was in them):

Constantly I keep YHWH before me; because he is at my right hand, I will not be moved

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

YHWH rewarded me according to my righteousness; recompensed the cleanness of my hands

For I have kept the ways of YHWH, and have not wickedly departed from my God

For all his ordinances were before me, and his statutes I did not put away from me

I was blameless before him, and I kept myself from guilt

Therefore YHWH has recompensed me according to my righteousness; the
interest, and does not take a bribe against the innocent. He who does these things will never be shaken.

6. “By Night”

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

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

7. Death/Sheol

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

(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) 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.

(17) Shed me / punished me

(18) I will give you praise and glory / praise the name of YHWH.

(19) When your anger is against me / in your wrath, you shall ordain / you have visited me at night; you have tried me / you have searched me at night / you have probed me and found nothing amiss; I have purposed / my mouth will not transgress / you have searched me by night / you have badgered me / you have tried my heart / you have visited me at night / you have searched me / you have probed me / you have searched me / you have probed me / you have probed me / you have searched me / you have probed me / you have searched me / you have searched me / you have searched me / you have probed me / you have searched me / you have probed me / you have probed me / you have searched me / you have searched me / you have searched me / you have searched me / you have probed me / you have searched me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examined me / you have examiner
beholding your likeness

YHWH, at the blast of the breath of your nostrils

He who does these things will never be shaken

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

from men ... whose portion in life is in this world

As for me, I will behold your face in righteousness; when I awake I will be satisfied, beholding your likeness

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

8. “Forever”

(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

**In the Hebrew Bible**

**Occurrences of TiXt by Type of Literature**

<table>
<thead>
<tr>
<th>Literature</th>
<th>Occurrences</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophetic2</td>
<td>17</td>
<td>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</td>
</tr>
<tr>
<td>Narrative</td>
<td>8</td>
<td>Genesis 37:35; 42:38; 44:29, 31; Numbers 16:30, 33; 1 Kings 2:6, 9</td>
</tr>
</tbody>
</table>

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 ḳeen by Main Emphasis**

<table>
<thead>
<tr>
<th>Main Emphasis</th>
<th>Occurrences</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cosmological extremity</td>
<td>5</td>
<td>Deuteronomy 32:22; Isaiah 7:11 (57:9); Amos 9:2; Psalm 139:8; Job 11:8</td>
</tr>
<tr>
<td>2. UW(^4): general term</td>
<td>6</td>
<td>1 Samuel 2:6; Isaiah 57:9; Job 17:13, 16; 26:6; Proverbs 15:11</td>
</tr>
<tr>
<td>place of confinement</td>
<td>4</td>
<td>2 Samuel 22:6 = Psalm 18:6; Psalm 116:3; Job 7:9 (14:13; 17:16)</td>
</tr>
<tr>
<td>existence there personified</td>
<td>3</td>
<td>Isaiah 14:11; 38:18; Psalm 6:6</td>
</tr>
<tr>
<td>3. Escape: deliverance avoidance</td>
<td>5</td>
<td>Hosea 13:14 (x2); Habakkuk 2:5; Proverbs 1:12, 27:20; 30:16; Song 8:6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Psalm 89:49; Ecclesiastes 9:10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Genesis 37:35; 42:38; 44:29, 31; Isaiah 38:10; Psalm 88:4; Job 14:13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>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</td>
</tr>
</tbody>
</table>

\(^3\) See Johnston, *Shades*, 80.

\(^4\) UW = underworld. See Johnston, "The Underworld," 5.
Occurrences of לדרי in the MT-150 Psalter by Gattung

Underworld References in Thanksgivings

Psalm 116:3 [עַדְרֵי] Also: 3 – snares of death, 8 – death, 15 – death
(b) Synonyms: Psalm 40:3 [הַרֹדֶל] Job 33:28 [קֵשָׁה]
(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

Underworld References in Thanksgiving Sections of Laments

Psalm 56:14 death

Underworld References for Psalmists in Laments

(a) Sheol Psalm 6:6 [תַּעַל] Also: 6 – no memory, no praise, death
(b) Synonyms Psalm 28:1 [נְרֵדֵי] also: 2f. & 15f. – waters, deep mire, deep waters, flood, deep
Psalm 69:16 [כָּפָר] Also: [כָּפָר] 2f. & 15f. – waters, deep mire, deep
Psalm 130:1 [שָׁפָא] Psalm 143:7 [נְרֵדֵי] Also: 3 – darkness, long dead
(c) Other Psalm 13:4 sleep of death
Psalm 22:16 dust ...
Psalm 55:5 terrors ...

See Johnston, “The Underworld,” 73.

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

6 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

(a) Sheol
Psalm 31:18 לֵאמֶל
Psalm 55:16 לֵאמֶל Also: 16 – death, 24 – הַשָּׁמַע
Psalm 141:7 הַשָּׁמַע
(b) Synonym
Psalm 63:10 לֶיהוָה

Descriptions of Distress Using Underworld Terms by Category

(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 entangled me; the snare of death confronted me.
116:3 T The snare 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 C10 T10 ... 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 (הַשָּׁמַע).
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 16¹

1b  I  1st tricolon  II  x'  III  prayer for help to  IV  TO FLEE
2  2nd tricolon  y'z'  confession
3  2nd tricolon  y''z''  profession of
4a  x''  solidarity

4b-c  negative  (not/not)  renunciation of
sentence  gods
5  1st panel  YHWH – yea  formula of praise
6  YHWH – yea  story of the land
7  middle verse  blessing
8  2nd panel  YHWH – yea  certainty of
9  salvation
10  negative  (not-not)  formula of praise
sentence  salvation
11a  3rd tricolon  x'''  faith in God’s
11b-c  y''''z'''  acceptance

APPENDIX 20
MARC GIRARD'S STRUCTURAL LAYOUT OF PSALM 16

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

| 2a | J’ai dit à YHWH: «Mon Seigneur (c’est) **TOI**, mon bon(heur); (il n’est) **POINT** (de chose prévalant) sur toi.» |
| 2b | Je ne ferai **POINT** couler leurs écoulements de sang |
| 3a | (Quant) aux (dieu)s saints qui (sont) sur la terre, eux |
| 3b | J’ai dit à YHWH: «Mon Seigneur (c’est) **TOI**, mon bon(heur); (il n’est) **POINT** (de chose prévalant) sur toi.» |
| 3c | et je n’élèverai **POINT** leurs noms sur mes lèvres. |
| 4a | **YHWH**, (tu es la) part de mon destin et ma coupe, |
| 4b | **TOI**, détenant mon sort (entre tes mains). |
| 6a | Les cordes sont tombées pour moi |
| 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. |
| 8a | J’ai placé **Yhwh** devant moi CONTINUELLEMENT; |
| 8b | **CAR** (du côté) de ma DROITE je ne chancelerai point. |
| 9a | Aussi a-t-il éprouvé-de-la-joie, mon cœur, et elle a exulté, ma gloire; |
| 9b | **OUI**, ma chair demeurera en confiance. |
| 10a | **CAR** tu n’abandonneras pas ma gorge au sheol; |
| 10b | tu ne donneras pas (à) ton loyal de voir la tombe. |
| 11a | Tu me feras connaître la route de la vie, |
| 11b | un rasassemement 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

INTRODUCCIÓN (v 1)

SECCIÓN PRIMERA (I) (vv 2-6)

Secuencia 1ª - A - (v 2)

a) Liador aorí
b) El trono

Secuencia 2ª - B - (vv. 3-4)

a') La oración a su amado
b') Los ojos de su corazón

c') Todo siempre de la salvación

Secuencia 3ª - A' - (vv 5-6)

a'') La oración a su amado

b'') Los ojos de su corazón

C') Todo siempre de la salvación

SECCIÓN SEGUNDA (II) (vv 7-10)

Secuencia 1ª - A - (vv 7-8)

a) Aquejo no sabe lo que comer

Secuencia 2ª - B - (vv. 9-10)

b') Sin afraid nada de nada

C) No tengas miedo de nada

CONCLUSIÓN (v 11)

1 Adapted from Rodriguez, Tú Eres Mi Bien, 184.
THE TEXT OF LXX PSALM 151

1 Στηλογραφία τῷ Δαυὶδ.(1)
   Φύλαξόν με, κύριε, (2) ὅτι ἐπὶ σοι ἡλπίσα.(3)

(1) 'Α: τοῦ ταπεινώδος καὶ ἄπλου τους Δαυὶδ.
(2) Σ: τοῦ ταπεινώδος καὶ τοῦ ἀμώμου Δαυὶδ.
(3) Θ: ὁμολογεῖς τοῖς στηλογραφία τῷ Δαυὶδ.
(4) E' and S': μαχαίρα του Δαυὶδ.

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

2 εἶπα τῷ κυρίῳ Κύριός(1) μου εἰς σοῦ,
   ὅτι τῶν ἁγαθῶν μου οὐ χρειαύεις(2) ἔχεις.

(1) κυρίος corresponds to MT; S, La, Vg. have θεος, while B omits it altogether.
(2) 'Α: ἁγαθοσύνη μου οὐ μὴ ἐπὶ σέ.
   Σ: ἁγαθόν μοι οὐκ ἔστων ἀνευ σοῦ.

The Syriac, Eusebius, and Theodoret follow Σ. U has χρειαύν οὐκ in place of οὐ χρειαύν. The clause is omitted by B.

3 τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτῶ(1)
   ἔθαυμαστοσεοι(2) πάντα(3) τὰ θελήματα(4) αὐτῶ(5) ἐν αὐτῶι.

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

Ga has an obelos; Sy follows MT and omits αὐτῶ; 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, ἔθαυμαστοσεοι is considered part of the first hemistich, in Bo, Sa, LaZ Thμ', 1219' it is included with the second hemistich, while A has only a single long stich. Sy reflects 2ms form of the verb. Lα (but not Z) + ὁ κυρίος. Ga (but not Vg) adds asterisk μη - cf. MT.

(3) Thμ' and 1219' have ὁτι πάντα
(4) A has θελήμα.

(5) 'Α: (καὶ) ὑπερμεγέθεσί μου πάν τὰ θέλημα ἐν αὐτῶι.
   Σ: καὶ εἰς τοὺς μεγάλους, πάν τὰ θέλημα μου ἐν αὐτῶι.
   Θ: καὶ θεαμαστοῦ μοι, πάντα, τὰ θελήματα μου ἐν αὐτῶι.

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

4(1) ἐπιληφθησαν αἱ ἀσθένειαι αὐτῶ(2),
   μετὰ ταύτα ἑτάχυναν.

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 ἢ αἰμάτων
οὐδὲ μὴ τῶν ὅνομάτων(5) αὐτῶν διὰ χειλέων μου.

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

(2) Ἀργερίνα ἡ πληθυνθηκότα πληθυνθηκότα αὐτῶν, οἱ ἄλλοι ἐκάκουσιν.
Σ: πολλαί αἱ κακοπάθεια αὐτῶν ἀκολουθοῦσαι ταχέως.
Θ: ἐπιρήμηθησαν, τὰ εἴδωλα αὐτῶν, εἰς τὰ ὁμοῦ εὐαγγελίζω.
Ε: ... τὰ εἴδωλα αὐτῶν ἄλλοι ἐξελέξαντο.

Aquila seems to have read ἡμῖν, "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 ἔπιστρεψον. Σ also renders ἡμῖν with κακοπάθεια at MT Genesis 3:16; 5:29; and also translates ἄρτον κακοπάθειαν at MT Psalm 127:2.

B′′ U″ R L + ἐν αὐτοῖς in U″ (from verse 3).

(3) So in B′, R, L (or), Z 1219, while U L′, A″ have ὑν αὐτοῖς (cf. Psalm 5:11). Ἀ: οὐ μὴ σπέσω σπουδάς αὐτῶν ἢ αἰμάτων.
Σ: οὐ σπέσω τὰς σπουδὰς αὐτῶν ...

Eusebius follows Aquila.

(4) B′ has ὑνομά.

5 κύριος ἡ(1) μερίς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου(2) μου.
Σ: εἰ(3) ὁ ἀποκαθιστός τήν κληρονομίαν μου ἑμιλ.
(1) So in B′, R, A″; omitted in U L′ 1219.
(2) U has τοῦ ποτηρίου.
(3) εἰ omitted by U.

6 σχολια ἐπεπεσαν(1) μι αὐ τοῖς κρατίστοις.(2)
καὶ γάρ ἡ κληρονομία(3) μοῦ κρατίστη μοι(4) ἑστὶν.
(1) So B, U, R, Z, A″ while S has εἶπαν (cf. Psalm 77:28), Lₚαυ has εἶπεν (cf. Psalm 5:11), and L′ has εἶπον (cf. Psalm 11:3).
'A and Θ: ὀμοίως τοῖς τοῖς
Σ: ... ἐνεπεσαν (μοι).
(2) This corresponds to MT; L′ + μου.
'Α: εἰν τοῖς ὑπρεπὲσι
Σ: εἰν τοῖς καλλίστοις

The Syriac follows Aquila.

(3) U has κληρονομίαν.

(4) R has ἑμιλ.

7 εὐλογήσω τῶν κύριον τῶν συνετσάντα με: ἐτί δὲ καὶ ἐως νυκτός ἑπάθεσάν με οἱ νεφρόμοι μου.

8 προφορῆμ(1) τῶν κύριον ἐρώτημα μου διὰ παντός, ὡς ἐκβελθῶς, μού ἑστὶν,(2) ἵνα μὴ σαλεβθῶ.
(1) So L′ while B′, U, Lₚαυ, Z, A″ have προφορῆμ (see Thack p. 89; 280; Helb. Gr. p. 73); Lagg comments scrispima interpres προσέβημ; (cf. Psalm 53:5, 85:14, 100:3), Swete's LXX text has προφορήμ, and notes then B reads προφορήμ.
(2) R has ἑστὶ.

9 διὰ τοῦτο ηὑράνθη(1) ἢ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλώσσα(2) μου, ἐτί δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι,
(1) S has ευφραυθή.
(2) O as attested to by Morin’s edition of Hi has δοξα in line with MT.
Codex Vaticanus 273: ‘Εν ἄλλος ἡ δόξα μου. The Syriac follows the rendering ἡ δόξα μου.

10 ὅτι οὐκ ἐγκαταλείψεις(1) τὴν ψυχὴν μου εἰς ἄδην(2) οὐδὲ(3) δώσεις τὸν σκότον σου ἰδεῖν διαφθοράν.

(1) R has a noun form, εικαταλείψεις, U has εγκαταλείψεις, A has εικαταλείψεις.
(2) So B, R, L, Th, but S, U have τοῦ ἄδην and L, Z, Th, A have ἄδου; 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 οὐ in line with MT.

11 ἐγνώρισας μοι ὄδος ζωῆς·
πληρώσεις με(1) εὐφροσύνης(2) μετὰ τοῦ προσώπου σου,
τερπνότητας(3) ἐν τῇ δεξιᾷ σου εἰς τέλος(4).

(1) So with Acts 2:28; Lag. follows MT and reads πλήρωσις.
A and Σ: πλησιμοῦνε εὐφροσύνην.
Θ: ἐπῆτα εὐφροσύνας.
(3) So B', Laε, Vg. as in MT, while U, R', Aug, Ga, Lη, A have -νοτης.
Σ: παρὰ τῷ προσώπῳ σου.
(4) Rε, Ga have usque in fine, εώς εἰς τ.
A: εὐπρεπὴ ἐν δεξιᾷ σου νίκος.

A Summary of the Symbols and Abbreviations
Used in the Apparatus of Rahlfs’s Psalmi Cum Odis

**Basic Texts**

<table>
<thead>
<tr>
<th>Name</th>
<th>Language</th>
<th>Origin</th>
<th>Publication/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Codex Alexandrinus</td>
<td>Greek</td>
<td>5th c.</td>
</tr>
<tr>
<td>B</td>
<td>Codex Vaticanus</td>
<td>Greek</td>
<td>4th c.</td>
</tr>
<tr>
<td>O</td>
<td>Hexaplaric Septuagint</td>
<td>Greek</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>British Museum Papyrus 37</td>
<td>Greek</td>
<td>7th c.</td>
</tr>
<tr>
<td>Z</td>
<td>Codex Zuqninensis rescriptus</td>
<td>Greek</td>
<td>6th c.</td>
</tr>
<tr>
<td>55</td>
<td>Greek</td>
<td>10th c.</td>
<td>Vatican Library</td>
</tr>
<tr>
<td>1219</td>
<td>Greek</td>
<td>5th c.</td>
<td>Washington, Smithsonian Institution, Freer Gallery, II</td>
</tr>
</tbody>
</table>

---

2 Adapted from Rahlfs, *Psalmi cum Odis*, 6-71.
<table>
<thead>
<tr>
<th>Year</th>
<th>Language</th>
<th>Formulation</th>
<th>Century</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>La</td>
<td>Old Latin</td>
<td>Latin</td>
<td>5th-6th, 8th c.</td>
<td>The Latin text of R, see above.</td>
</tr>
<tr>
<td></td>
<td>Sa&lt;sup&gt;j&lt;/sup&gt;</td>
<td>Latin</td>
<td>600 C.E.</td>
<td>Budge, EAW, <em>The Earliest Known Coptic Psalter</em>, London 1898</td>
</tr>
<tr>
<td>Sy</td>
<td>Syriac translation from Greek</td>
<td>Syriac</td>
<td>616/7 C.E.</td>
<td><em>Monumenta sacra et profana ex codicibus praeestim bibliothecae Ambrosianae. Tom VII: Codex Syro-hexaploris Ambrosianus photolithographice editus curante et adnotante A. M. Ceriani</em>, Mediol. 1874</td>
</tr>
<tr>
<td>Vg</td>
<td>Vulgate</td>
<td>Latin</td>
<td>400 C.E.</td>
<td>The 1592 official edition</td>
</tr>
<tr>
<td>L</td>
<td>Lucian's recension</td>
<td>Latin</td>
<td>400 C.E.</td>
<td>Reading attested by approximately 56-75 L manuscripts referred to by Holmes, R and Parsons, J, <em>Wetus Testamentum graecum cum variis lectionibus</em>, vol. 3, Oxonii, 1823 (further only H.-P.)</td>
</tr>
<tr>
<td></td>
<td>L&lt;sup&gt;a&lt;/sup&gt;</td>
<td>Latin</td>
<td>56-75 C.E.</td>
<td>Reading attested by approximately 56-75 L manuscripts referred to by Holmes, R and Parsons, J, <em>Wetus Testamentum graecum cum variis lectionibus</em>, vol. 3, Oxonii, 1823 (further only H.-P.)</td>
</tr>
<tr>
<td></td>
<td>L&lt;sup&gt;d&lt;/sup&gt;</td>
<td>Latin</td>
<td>36-55 C.E.</td>
<td>Reading attested by approximately 36-55 L manuscripts referred to by H.-P.</td>
</tr>
<tr>
<td></td>
<td>L&lt;sup&gt;b&lt;/sup&gt;</td>
<td>Latin</td>
<td>16-55 C.E.</td>
<td>Reading attested by approximately 16-55 L manuscripts referred to by H.-P.</td>
</tr>
<tr>
<td></td>
<td>L&lt;sup&gt;pau&lt;/sup&gt;</td>
<td>Latin</td>
<td>3-16 C.E.</td>
<td>Reading attested by 3-16, and occasionally only 2 manuscripts, referred to by H.-P.</td>
</tr>
<tr>
<td>Aug</td>
<td>Augustinus</td>
<td>Latin</td>
<td>400 C.E.</td>
<td><em>Enarrationes in Psalmos</em>, Mauriner-Ausg. IV, Paris 1681</td>
</tr>
<tr>
<td>Cyp</td>
<td>Cyprianus from Capelle</td>
<td>Latin</td>
<td>400 C.E.</td>
<td><em>Testimonina</em></td>
</tr>
</tbody>
</table>
The following superscript modifiers are also sometimes used with a manuscript:

p - the reading in question is not entirely certain
sil - used with L\textsuperscript{b} and L\textsuperscript{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**

\begin{align*}
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
\end{align*}

**Scholars referred to**


**Other abbreviations**

BIBLIOGRAPHY

Books


Austermann, Frank. “Deshalb werden nicht aufstehen Freuler im Gericht: Zur


Barr, James. “How History Should Be Written.” In History, Literature, and Society in the


Baumgarten, Joseph M., and Michael T. Davis, “Damascus Document Fragments (4QD,


______.

"E Pluribus Unum: Textual Variety and Definitive Interpretation in the Qumran Scrolls."


______.


______.


______.


______.


______.


______.


______.


______.


______.

Commentary on the Book of Acts: The English Text with Introduction, Exposition


———. Praying the Psalms. Winona, Minn.: Saint Mary’s, 1993.


Charlesworth, James H., Nahum Cohen, Hannah Cotton, Esther Eshel, Hanan Eshel, Peter Flint, Haggai Misgav, Matthew Morgenstern, Katherine Murphy, Michael Segal, Ada Yardeni, and Boaz Zissu, eds. Discoveries in the Judaean Desert. Vol. 38,


“What Did the Jews of Qumran Know about God and How Did They Know It?”


Davies, Philip R. “Death, Resurrection, and Life after Death in the Qumran Scrolls.” In Judaisms in


Eco, Umberto, with Richard Rorty, Jonathan Culler, and Christine Brooke-Rose. *Interpretation and Overinterpretation*. Cambridge: Cambridge University Press,


<table>
<thead>
<tr>
<th>Title</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>World View, Comparing Judaisms</em>, ed. Alan J. Avery-Peck, Jacob Neusner, and Bruce D. Chilton</td>
<td>2001</td>
</tr>
<tr>
<td><em>Studies on the Book of Psalms</em>. Edinburgh: T&amp;T Clark</td>
<td>1888</td>
</tr>
<tr>
<td><em>Vorstudien zu der Septuaginta</em>. Leipzig: F. C. W. Vogel</td>
<td>1841</td>
</tr>
</tbody>
</table>


Gordis, Robert. “Quotations in Biblical, Oriental, and Rabbinic Literature.” In Poets,
1981.


Harris, Murray J. “Resurrection and Immortality in the Pauline Corpus.” In *Life in the Face


Mangano, Mark J. “Rhetorical Content in the Amarna Correspondence from the Levant.” Ph.D. diss., Hebrew Union College, 1990.


Martin, Raymond A. Syntactical Evidence of Semitic Sources in Greek Documents. Missoula, Mont.: Society of Biblical Literature, 1974.


A Theological Introduction to the Book of Psalms: The Psalms as Torah.


Murphy, Roland E. “Death and Afterlife in the Wisdom Literature.” In Judaisms in Late Antiquity. Part 4: Death, Life-After-Death, Resurrection and the World-to-Come in


Olofsson, Staffan. “Death Shall Be Their Shepherd: An Interpretation of Psalm 49:15 in the Masoretic Text and the Septuagint.” In The Interpretation of Scripture in Early Judaism and Christianity: Studies in Language and Tradition, ed. Craig A. Evans,


Rodríguez, Ángel A. Tú Eres Mi Bien: Análisis exegetico y teológico del Salmo 16; Aplicación a la vida religiosa. Madrid: Publicaciones Claretianas, 1993. (As translated by Elizabeth Boyce.)


Sanders, James A. “Cave 11 Surprises and the Question of Canon.” In *New Directions in


———. Der Midrasch zur Eschatologie aus der Qumrargemeinde (4QMidrEschat): Materielle Rekonstruktion, Textbestand, Gattung und traditionsgeschichtliche


Swete, Henry B. An Introduction to the Old Testament in Greek. Cambridge: Cambridge
University Press, 1900.


______. “The Text of the Old Testament.” In The World of the Bible, ed. Adam S. van der


384


---

**Dictionaries, Encyclopedias, and Concordances**


---

391


Qumran,” by Peter W. Flint; “Rewritten Bible in Pseudepigrapha and Qumran,” by Bruce Fisk; and “Septuagint/Greek Old Testament,” by Stanley E. Porter.


Hatch, Edwin, and Henry A. Redpath. A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (including the Apocryphal Books), 2nd ed. Grand Rapids: Baker, 1998. S.v. “κατά” and “ἀνθρωπος”; “στῇλη” and “ἀγγέλος”; “τάξις” and “όφως”; “τὸ” and “εἰρήμη”; “τῆς, τῷ” and “ἐπίς”; “τῇς, τῷ” and “πειθεῖν”; “ς” and “υἱος”; “ὀν” and “σάρκ”; “τῆς” and “ζωή”; “τῆς” and “ὀσίος”; “τῆς” and “εἴλεος”; “τῆς” and “εἴπειν”; “τῆς” and “ἀγαθός”; “τῆς” and “τραπεζεῖν”; “τῆς” and “τυπετείξειν”; “τῆς” and “γλώσσα”; “τῶν” and “όξα”; “τῇς, τῷ” and “νεφρός”; “τῷ” and “συναφεῖν”; “τῷ” and “κρίσις”; “τῷ” and “ψυχή”; “τῷ” and “εἰς (τὸ) τέλος”; “τῷ” and “ἐγκαταλείπεται”; “τῷ, τῷ” and “λάος”; “τῇς, τῷ” and “ἐπισκοπῇ”; “τῇς, τῷ” and “εὐφραίνειν”; “τῇς” and “ζώης”; “τῷ” and “ανθρωπος”; “τῇς, τῷ” and “διαφορά;” “τῷ” and “προοράν, προδείπ.” “τῷ” and “κατακαινοῦν”; “τῷ” and “κρίσις”; “τῇς” and “ἀποκαθιστάναι”; “τῇς” and “φυλάσσειν, φυλάττειν.”


Sanders.


**Journals**


Alexander, Philip S. “The Rabbinic Hermeneutical Rules and the Problem of the Definition


LaSor, William S. “Prophecy, Inspiration, and *Sensus Plenior*.” *Tyndale Bulletin* 29 (1978):
49-60.


Uden, D. J. van. “‘Als Je Leven Zoekt’: De Interpretatie Van Het Woord ‘Leven’ in Ps. 16:11 in De Rabbijnse Literatuur.” *Bijdragen* 41 (1980): 386-400.


