DISCOVERING THE SEPTUAGINT
A GUIDED READER

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CONTENTS

Preface .................................................. 7

How to Use This Book ................................. 9

A Brief Introduction to the Septuagint ............ 11

Grammatical Abbreviations Used in the Notes .... 13

Abbreviations of Recommended Reference Works .. 15

Selected Readings (in Septuagint Canonical Order):

1. Genesis (80 verses) ............................ 19
   a. Genesis 1:1–23 .............................. 20
   b. Genesis 1:24–2:14 ......................... 30
   c. Genesis 2:15–3:7 ......................... 40
   d. Genesis 3:8–24 ............................ 49
2. Exodus (79 verses) .............................. 59
   a. Exodus 14:1–31 ............................ 61
   b. Exodus 15:1–27 ............................ 74
3. Exodus 20:1–21 // Deuteronomy 5:6–21 ..... 87
   (The Ten Commandments) ................. 89
4. Ruth (85 verses) ................................ 101
   a. Ruth 1:1–22 ................................ 112
   b. Ruth 2:1–23 ................................ 123
   c. Ruth 3:1–18 ................................ 133
   d. Ruth 4:1–22 ................................ 145
5. Additions to LXX Greek Esther (73 verses) .. 153
   a. Esther 1:1a–s (NETS A:1–17) ........... 147
   b. Esther 4:17a–z (NETS C:1–30) ......... 153
   c. Esther 5:1a–5:2b (NETS D:1–15) ...... 165
   d. Esther 10:3a–l (NETS F:1–11) .......... 169
6. Selected Psalms (67 verses) .................... 175
   a. Psalm 21:1–19 (Eng. OT Ps. 22:1–18) .. 177
   b. Psalm 22:1–6 (Eng. OT Ps. 23) ......... 185
   c. Psalm 33:1–23 (Eng. OT Ps. 34) ....... 187
   d. Psalm 99:1–5 (Eng. OT Ps. 100) ....... 195
   e. Psalm 109:1–7 (Eng. OT Ps. 110) ..... 197
   f. Psalm 151:1–7 .............................. 200
7. Hosea (56 verses) 205
   a. Hosea 1:1–9 206
   c. Hosea 5:15–6:11 218
   d. Hosea 11:1b–11 223
   e. Hosea 14:2–10 228
8. Jonah (48 verses) 233
   a. Jonah 1:1–16 234
   b. Jonah 2:1–11 243
   c. Jonah 3:1–10 248
   d. Jonah 4:1–11 254
9. Malachi (55 verses) 263
   a. Malachi 1:1–14 265
   b. Malachi 2:1–17 274
   c. Malachi 3:1–23 (NETS 3:1–4:6) 284
10. Isaiah (81 verses) 301
    a. Isaiah 6:1–13 303
    b. Isaiah 7:1–25 309
    c. Isaiah 52:13–53:12 ("Isaiah 53") 320
    d. Isaiah 54:1–17 329
    e. Isaiah 61:1–11 338

Glossary of Technical Terms 345

Index of New Testament LXX Citations 349

About the Author 351

AFTER WORKING SEVERAL YEARS TO HELP STUDENTS MEET THESE OBSTACLES, THE IDEA OF THIS BOOK BEGAN TO EMERGE AS A WAY TO ENCOURAGE READERS BEYOND THE LOCAL SETTING TO EXPLORE AND ENGAGE THE SEPTUAGINT, WHICH HISTORICALLY IS AN IMPORTANT LINGUISTIC AND THEOLOGICAL BRIDGE BETWEEN THE TESTAMENTS AND IS, IN ITS OWN RIGHT, AN IMPORTANT LITERARY WORK IN THE HISTORY OF RELIGIOUS TEXTS.

TESTING THE IDEA FOR THIS BOOK ON SEVERAL GRADUATE STUDENTS WHO HAD TAKEN THE CLASS CONFIRMED ITS UTILITY, AND PROVIDED MOTIVATION TO BRING THIS WORK TO PRINT. ALL OF THOSE WHO HAVE TAKEN MY ADVANCED KOINE GREEK READING CLASSES THROUGH THE YEARS PROVIDED THE QUESTIONS AND DISCUSSED THE ISSUES THAT GAVE BIRTH TO THE NOTES FOR THIS BOOK. OF SPECIAL NOTE ARE THE FOUR PRIMARY CONTRIBUTORS, JESSE ARLEN, HANNAH CLARDY, JOHN COATNEY, AND JEREMY OTTEN. THESE FOUR ARE AMONG THOSE WHO COMPLETED EXCELLENT READING NOTES FOR THE COURSE, AND I AM PLEASED FOR THE OPPORTUNITY TO INCLUDE SOME OF THEIR WORK IN THIS VOLUME WHICH THEY ALSO HELPED DESIGN. STUDENTS KNOW WHAT STUDENTS NEED.

Hosea, Isaiah, the bibliography, and the glossary. This book would still be a work in progress were it not for his meticulous assistance.

It has been a joy working with each of these nine students who deserve so much credit for this book. Of course, any shortcomings or errors remain my sole responsibility.

I also gratefully acknowledge Kregel's generosity in providing the opportunity for this project. Dennis Hillman, Paul Hillman, Frank Mabie, and Laura Bartlett have each had an important role in bringing the idea for this book to print. I appreciate their support and encouragement.

I envision this book being used primarily in the classroom, but it contains everything needed for any reader with three semesters of koine Greek to succeed in expanding their horizons to the Septuagint.

Karen H. Jobes
January 1, 2015
HOW TO USE THIS BOOK

This guide includes over six hundred verses of Greek selected from nine different books of the Septuagint. The texts were selected to give readers a taste of different genres, an experience of distinctive Septuagintal elements, and a sampling of texts later used by writers of the New Testament. It is intended to aid students who have had at least three semesters of koine Greek begin to read the Greek Jewish Scriptures as found in the Rahlfs-Hanhart critical edition of the Septuagint. Although everything needed to read these selections of Septuagint texts is included in this guide, there is a list of recommended reference works listed in the front matter, “Abbreviations of Recommended Reference Works Cited in the Notes.” Student readers are not expected to acquire these reference books, but should have access to them available in a nearby library if possible. Instructors using this guide will almost certainly want to refer to them.

After a brief introduction to the Septuagint and its importance, selections from nine biblical books are presented. Selections from each book are prefaced by an introduction to the Greek version of the biblical book and a brief bibliography specific to the given book. Then follows a verse-by-verse presentation of the Rahlfs-Hanhart Greek text\(^1\) and notes on vocabulary, syntax, and important historical referents. Readers should become familiar with the list of “Grammatical Abbreviations Used in the Notes” found at the beginning of this book before attempting to read the syntactical notes. Generally, though with some exceptions, Greek words are parsed and defined only if they do not appear in Metzger’s Lexical Aids for Students of New Testament Greek, the vocabulary expected of students who have had three semesters of Greek. Some words that appear in Metzger are nevertheless included here, for instance, some forms of \(-\mu\) verbs, irregular forms, or words used differently in the LXX than they are glossed in Metzger. The translations of words given in the notes are of the inflected forms of the word or phrase as it appears in the given verse.

It is expected that readers will want to check their reading of the Septuagint text against a standard English translation, which can be found following the notes for each selected text. The English translation is from A New English Translation of the Septuagint (Albert Pietersma and Benjamin Wright, eds.; Oxford University Press, 2007), abbreviated

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\(^1\) Rahlfs-Hanhart text used by permission of Deutsche Bibelgesellschaft; text accessed from Accordance LXX Rahlfs Tagged Greek Septuagint (LXX1); Kraft/Taylor/Wheeler Septuagint Morphology Database v. 4.7a. Copyright © 2012, Bernard A. Taylor and Dale M. Wheeler. Version 5.1.
NETS. Because the purpose of this work is somewhat different from the principles that guided NETS, translations that deviate from NETS are noted. Proper nouns are transliterated in NETS but are here given their conventional English equivalent the first time it appears in a given selection.

A word about versification is necessary. The versification of the Greek selections follows the Rahlfs-Hanhart numbering. This differs in places from NETS versification, which follows the numbering of the Göttingen critical edition. Both may deviate at times from the versification of the English Bible. This is especially true in the Psalms, where both the number of the psalm and the numbering of the verses most often differs from English (and MT) versification. The reader is cautioned to be aware of this potential source of confusion.

Following the NETS translation of each selection, a chart can be found indicating where a quotation or significant allusion to the text appears in the New Testament. These were largely determined by consulting Appendix III. Loci Citati Vel Allegati in the Nestle-Aland 28th edition of Novum Testamentum Graece (Stuttgart: Deutsche Bibelgesellschaft, 2012).

The book concludes with two helpful aids. There is a glossary of grammatical or technical terms to aid the reader. The second aid is an index of the New Testament verses that cite the selected texts of the LXX, listed in canonical order.

The Septuagint is fascinating to read. Enjoy!

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Discovering the Septuagint
Introduction
There is not yet scholarly consensus about the time and place of origin of the Old Greek (OG) Psalms. Older scholarship assumed that the entire LXX derived from Egypt, based more on later legendary report than critical investigation. Current scholarly opinion is divided between locating the provenance of the OG Psalms in Palestine or Egypt—in either case, probably in the first or second century B.C.E.1

The superscriptions have been very important in attempts to assess the place of origin of the OG Psalms. Those who favor a Palestinian origin find evidence that the OG Psalms were connected with liturgical worship at the second temple, based in part on the assumption that the superscriptions found above the Psalms would have had liturgical usage, and may be original to the OG translation.2 Alternately, in a recent study, Albert Pietersma found that most of the LXX superscriptions are exegetical rather than liturgical in nature.3 Scholarly opinion has long held that Hebrew superscriptions to the Psalms are a later addition, but it is not clear whether the OG superscriptions were made at the same time as the original translation. Pietersma sees them as a “series of notes added over a long period of time.”4

4. Albert Pietersma, “Septuagintal Exegesis and the Superscriptions of the Greek
The OG Psalms as a whole closely follow the MT, and all MT superscriptions are found in the LXX, although they are often expanded. In terms of translation technique, the LXX Psalms are more a literal or source-oriented translation rather than a free or target/reader-oriented text. The literal translation technique of the OG Psalms' translation of the Hebrew can be seen in a one-to-one correspondence between the Hebrew and Greek at the individual word level—not only in content but also in syntax. The translator laid more emphasis on individual words and morphological and lexical units than on the passage as a whole, often compromising clarity or even coherence as a result.

Selected Readings
Note the numbering of Psalms in the LXX and the NETS translation differs from that of the English translations of the Hebrew Old Testament (Eng. OT). This is because the LXX treats Psalms 9 and 10 as a single psalm, and divides Psalm 147 into two psalms: 146 and 147. Furthermore, the versification differs by one, because unlike the English OT, the LXX numbers the superscriptions as the first verse.

- Psalm 21:1–19 (Eng. OT Ps. 22:1–18)
- Psalm 22 (Eng. OT Ps. 23)
- Psalm 33 (Eng. OT Ps. 34)
- Psalm 99 (Eng. OT Ps. 100)
- Psalm 109 (Eng. OT Ps. 110)
- Psalm 151

Selected Bibliography
Mozley, Francis Woodgate. The Psalter of the Church: The Septuagint

Psalm 21(22) is the quintessential psalm of lament. It heavily influenced early Christian understanding of the death of Jesus Christ.

Ps 21:1: Eις τὸ τέλος, ύπερ τῆς ἀντιλήμψεως τῆς ἐωθινῆς· ψαλμὸς τῷ Δαυίδ.

Eiς τὸ τέλος | “For the end”; NETS, “Regarding completion.” This is the second most prevalent phrase in the superscriptions, occurring about fifty-five times throughout the Psalter. It renders the Heb: מָכָה.
Early Christian interpreters interpreted this phrase as eschatological, but interpretation relates to reception history, not necessarily to the intention of the original translator.

ὑπὲρ ἀντιλήψεως | Prep + fem sg gen noun, ἀντιλήψεως, support.

ἔωθινής | Fem sg gen adj, ἔωθινός, of the dawn; NETS, at dawn. The phrase ὑπὲρ τῆς ἀντιλήψεως τῆς ἔωθινής is probably to be understood as “Concerning the help at daybreak.”

ψαλμὸς | Masc sg nom noun, ψαλμός, a psalm. A musical term referring primarily to instrumental music, to a melody plucked (cf. ψάλλω) on a stringed instrument such as a harp or lyre.6

tῷ Δαυὶ | To/for/of David; NETS, “Pertaining to David.” This is the most prevalent phrase in the superscriptions, occurring about seventy-three times.7 Δαυὶ is a transliterated Hebrew name, which does not decline in the Greek Bible. The article alone indicates the dat case. This phrase could be an “expression of general reference,” as NETS, “Pertaining to David.” Alternately, it could be taken as a dat of possession, in which case one could translate “Belonging to David” or “Of David.” The latter would seem to correlate well with the underlying Heb: תבל, thus, NRSV: “A Psalm of David.”

Ps. 21:2 | Ὁ θεὸς ὁ θεὸς μου, πρόσχες μοι ἵνα τί ἐγκατελιπέτε με; μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου.

Ὡ θεός | Nom used for voc (C&S §4, §50.a).

πρόσχες | 2sg aor act impv, προσέχω, pay attention to; NETS, attend to. Takes dat obj.

ἵνα τί | ἵνα τί + ind: for what reason or purpose? i.e., why?, usually with an overtone of discontent, displeasure, incredulity (Muraoka, s.v. τί).

ἐγκατελιπέτε | 2sg aor act ind, ἐγκαταλείπω, you forsake.

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Ps. 21:6

μακράν | Adv acc, μακράν, far away.

ἀπὸ τῆς σωτηρίας μου | Prep phrase as pred in an implied pred nom.

Ps. 21:3 | ὁ θεὸς μου, κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ,
καὶ νυκτός, καὶ οὐκ εἰς ἰδιών αἰμοί.

κεκράξομαι | 1sg fut ind, κράξω, I will cry out (to). The perf form
sometimes substitutes for the fut act (κράξω; BDF §77; BDAG s.v.
κράξω).

ἡμέρας | Gen of time within which or during which, “by day.”

εἰσακούσῃ | 2sg fut ind, εἰσακούω, you will (not) listen.

νυκτός | Gen of time within which or during which, “by night.”

ἄνων | Fem sg acc noun, ἄνω, folly. Implied pred nom, “it [be-
comes/is] no folly for me.” Suggests the speaker is not afraid to look
foolish for crying out (to God).

Ps. 21:4 | σὺ δὲ ἐν ἁγίοις κατοικεῖς, ὁ ἔπαινος Ἰσραήλ.

ἐν ἁγίοις | Adv prep phrase (locative) modifying κατοικεῖς, “in the
holly place(s)” or “among the holy ones/people.” The MT and some
LXX variants favor the former. Some mss: ἐν ἁγίῳ, ‘in the holy place’;
MT, στέρ.

ὁ ἔπαινος Ἰσραήλ | Masc sg nom noun, ἔπαινος, praiseworthy; NETS,
commendation. In apposition with σὺ.

Ps. 21:5 | ἐπὶ σοι ἥλπισαν οἱ πατέρες ἡμῶν,
ἥλπισαν, καὶ ἐρρύσω αὐτούς.

ἥλπισαν | 3pl aor act ind, ἔλπιζο, they hoped.

ἐρρύσω | 2sg aor mid ind, ῥύσομαι, you rescued them.

Ps. 21:6 | πρὸς σὲ ἔκκραξαν καὶ ἐσώθησαν,
ἐπὶ σοι ἥλπισαν καὶ οὐ κατησχύνθησαν.

ἔκκραξαν | 3pl aor pass ind, ἐκκράξω, they cried out (to).

κατησχύνθησαν | 3pl aor pass ind, κατασχύνω, they were (not) put
to shame.
Ps. 21:7 | ἔγω δὲ εἰμὶ σκόληξ καὶ οὐκ ἀνθρωπος,
       ὁνειδος ἄνθρωποι καὶ ἔξουδένημα λαοῦ.

σκόληξ | Masc sg nom noun, σκόληξ, worm. Pred nom.

ὁνειδος | Neut sg nom noun, ὁνειδος, a reproach.

ἄνθρωποι | Masc sg gen noun, mankind. Subjective gen.

ἔξουδένημα | Neut sg nom noun, ἔξουδένημα, object of contempt.

λαοῦ | subj gen: i.e., people treat him with contempt.

Ps. 21:8 | πάντες οἱ θεωροῦντες με ἐξεμυκτήρισάν με,
       ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν

θεωροῦντες | Masc pl nom pres act ptc, θεωρέω, to see. Subst subj of
       the vb ἐξεμυκτήρισάν.

ἐξεμυκτήρισάν | 3pl aor act ind, ἐκμυκτηρίζω, they mocked.

ἐν χείλεσιν | Instr ἐν + neut pl dat noun, χεῖλος, lips, i.e., “with the
       lips.”

ἐκίνησαν | 3pl aor act ind, κινέω, they moved. Probably in gesture of
       derision.

Ps. 21:9 | Ἡλπίσεν ἐπὶ κύριον, ῥυσάσθω αὐτόν.
       σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

"Ἡλπίσεν | 3sg aor act ind, ἐλπίζω, he hoped. The capital letter in
       Rahlfs-Hanhart indicates a direct quotation.

ῥυσάσθω | 3sg aor mid impv, ῥύσασθαι, let him rescue.

Ps. 21:10 | ὅτι σὺ εἶ: ὁ ἐκσπάσας με ἐκ γαστρός,
       ἡ ἐλπίς μου ὁπό μαστῶν τῆς μητρὸς μου.

ὁ ἐκσπάσας | Masc sg nom aor act ptc, ἐκσπάω, drew. Subst in pred
       nom, “You are the one who drew me . . .”

γαστρός | Fem sg gen noun, γαστήρ, the belly.

μαστῶν | Masc pl gen noun, μαστός, breasts. The phrase means God
has been the speaker’s hope since infancy (subst with the prep ἀπό, B&W 25).

Ps. 21:11 | ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας,
            ἐκ κοιλίας μητρὸς μοι θεός μοι εἶ σύ.

ἐπερρίφην | 1sg aor pass ind, ἐπερρίπτω, I was cast.

μήτρας | Fem sg gen noun, μήτρα, womb. Probably a temporal reference meaning “from birth.”

Ps. 21:12 | μὴ ἀποστῆς ἀπ’ ἐμοῦ, ὅτι θλίψις ἐγγύς,
            ὅτι οὐκ ἔστιν ὁ βοηθῶν.

ἀποστῆς | 2sg aor act subjv, ἀφίστημι, do (not) keep away from. Negated subjv forms a prohibition.

ὁ βοηθῶν | Masc sg nom pres act ptc, βοηθέω, help. Subst in pred nom, “there is not one to help.”

Ps. 21:13 | περιεκύκλωσάν με μόσχοι πολλοί,
            ταῦροι πίονες περιέσχον με:

περιεκύκλωσάν | 3pl aor act ind, περικυκλώ, they encircled.

μόσχοι | Masc pl nom noun, μόσχος, bull calves.

ταῦροι | Masc pl nom noun, ταῦρος, bulls.

πίονες | Masc pl nom adj, πίων, fat (of animals).

περιέσχον | 3pl aor act ind, περιέχω, they surrounded.

Ps. 21:14 | ἡνοίξαν ἐπ’ ἐμὲ τὸ στόμα αὐτῶν
            ὡς λέων ὁ ἀρπάζων καὶ ὀρυμένος.

ἡνοίξαν | 3pl aor act ind, ἁνοίγω, they opened.

λέων | Masc sg nom noun, λέων, a lion.

ὁ ἀρπάζων | Masc sg nom pres act ptc, ἀρπάζω, devours; NETS, ravens.

ὁρυμένος | Masc sg nom pres mid ptc, ὀρυμίησα, roars. The def art ὁ governs both ptc.

Psalms

Jesse Arlen and Kimberly Carlton
Ps. 21:15 | ὡσεὶ ὕδωρ ἐξεχύθην,
kai διεσκορπίσθη πάντα τὰ ὀστὰ μου,
ἐγενήθη ἢ καρδία μου ὡσεὶ κηρός τηκόμενος ἐν μέσῳ τῆς
κοιλίας μου.

ὡσεὶ | Particle denoting comparison, like.

ἐξεχύθην | 1sg aor pass ind, ἐκχέω, I was poured out.

διεσκορπίσθη | 3sg aor pass ind, διασκορπίζω, were scattered. Neut.
pl subj with a sg vb.

ὀστὰ | Neut pl nom noun, ὄστεον, bones.

κηρός | Masc sg nom noun, κηρός, wax.

τηκόμενος | Masc sg nom pres mid ptc, τήκω, melting. Attr ptc.

Ps. 21:16 | ἐξηράνθη ὡς δόστρακον ἢ ἴσχύς μου,
kai ἢ γλώσσα μου κεκόλληται τῷ λάρυγγί μου,
kai εἰς χοῦν θανάτου κατήγαγές με.

ἐξηράνθη | 3sg aor pass ind, ἔξηράνθη, was dried up.

δόστρακον | Neut sg nom noun, δόστρακον, a potsherd.

κεκόλληται | 3sg perf pass ind, κολλάω, is stuck to.

λάρυγγί | Masc sg dat noun, λάρυγγς, throat. Dat obj of κεκόλληται.

χοῦν | Masc sg acc noun, χοῦς, dust.

κατήγαγές | 2sg aor act ind, κατάγω, you brought down.

Ps. 21:17 | ὅτι ἐκύκλωσαν με κύνες πολλοὶ,
συναγωγὴ πονηρευομένων περιέσχον με,
ὁρύζαν χείράς μου καὶ πόδας.

ἐκύκλωσαν | 3pl aor act ind, κυκλώω, they encircled.

κύνες | Masc pl nom noun, κύων, dogs.

συναγωγὴ | Fem sg nom noun, συναγωγή, a gathering.

πονηρευομένων | Masc pl gen pres mid ptc, πονηρεύομαι, of evildoers.
Psalm 21:1–19 NETS

1 Regarding completion. Over the support at dawn.
   *A Psalm.* Pertaining to Dauid.

2 (1) My God, my God, attend to me; why did you forsake me?
   Far away from my deliverance are the words of my transgressions.

3 (2) O my God, I will cry by day, and you will not listen,
   and by night, and it becomes no folly for me.

4 (3) But you, the commendation of Israel,
   reside in a holy place.

5 (4) In you our fathers hoped;
   they hoped, and you rescued them.
6 (5) To you they cried and were saved;  
in you they hoped and were not put to shame.

7 (6) But as for me, I am a worm and not human,  
a reproach of mankind and despised by people.

8 (7) All who saw me mocked at me;  
they talked with the lips; they moved the head:

9 (8) "He hoped in the Lord; let him rescue him;  
let him save him, because he wanted him,"

10 (9) because it was you who drew me from the belly,  
my hope from my mother's breasts.

11 (10) On you I was cast from the womb,  
and from my mother's stomach you have been my God.

12 (11) Do not keep away from me,  
because affliction is near;  
because there is no one to help.

13 (12) Many bull calves encircled me;  
fat bulls surrounded me;

14 (13) they opened their mouth at me,  
like a lion that ravens and roars.

15 (14) Like water I was poured out,  
and all my bones were scattered;  
my heart became like wax  
melting within my belly;

16 (15) my strength was dried up like a potsherd;  
and my tongue is stuck to my throat,  
and to death's dust you brought me down,

17 (16) because many dogs encircled me,  
a gathering of evildoers surrounded me.  
They gouged my hands and feet;

18 (17) I counted all my bones,  
but they took note and observed me;

19 (18) they divided my clothes among themselves,  
and for my clothing they cast lots.
Ps. 21 in the New Testament

<table>
<thead>
<tr>
<th>LXX (Eng. OT):</th>
<th>Cited in:</th>
<th>Context or Theme:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps. 21:2 (22:1)</td>
<td>Matt. 27:46; Mark 15:34</td>
<td>Jesus cries out words from this verse when on the cross.</td>
</tr>
<tr>
<td>Ps. 21:9 (22:8)</td>
<td>Matt. 27:43</td>
<td>Matthew puts these words in the mouths of the chief priests, scribes, and elders mocking Jesus on the cross.</td>
</tr>
</tbody>
</table>

PSALM 22:1–6 (Eng. OT Ps 23)

This well-known psalm has been categorized as a “Psalm of Trust” when facing real and imminent danger.

Ps. 22:1 | Ψαλμὸς τῷ Δαυΐδ. Κύριος ποιμαίνει με, καὶ οὐδὲν με ὑστερήσει.

Ψαλμὸς τῷ Δαυΐδ | See v. Ps. 21:1.

ποιμαίνει | 3sg pres act ind, ποιμαίνω, shepherds. The MT has the pred nom “is my shepherd” (υγ), but the Greek translation uses a verb, “shepherds me.”

ὑστερήσει | 3sg fut act ind, ὑστερέω, I shall lack. This is probably a gnomic fut (Wallace, 571; B&W, 98.).

Ps. 22:2 | εἰς τόπον χλόης, ἐκεῖ με κατεσκήνωσεν,
            ἐπὶ οὐδατος ἀναπαύσεως ἔξεθρεψεν με,

χλόης | Fem sg gen noun, χλόη, green; NETS, verdant. This adv prep phrase is fronted for emphasis.

κατεσκήνωσεν | 3sg aor act ind, κατασκηνώ, he made (me) encamp.

ἀναπαύσεως | Fem sg gen noun, ἀνάπαυς, of rest. Attrib gen, i.e., restful water.

ἔξεθρεψεν | 3sg aor act ind, ἔκτρεψῳ, he reared.

Ps. 22:3 | τὴν ψυχὴν μου ἐπέστρεψεν.

Psalms

Jesse Arlen and Kimberly Carlton
ὁδήγησέν με ἐπὶ τρίβους δικαιοσύνης ἐνεκέν τοῦ ὑδόματος αὐτοῦ.

ἐπέστρεψεν | 3sg aor act ind, ἐπιστρέφω, he restored.

ὁδήγησέν | 3sg aor act ind, ὁδηγέω, he led.

τρίβους | Fem pl acc noun, τρίβος, paths.

Ps. 22:4 | ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιῶν θανάτου, ὥστε φοβηθήσομαι κακά, ὅτι σὺ σὺ μετ᾽ ἐμοῦ εἰ. ἢ πάθος σου καὶ ἤβακτρια σου, αὐταί με παρεκάλεσαν.

ἐὰν . . . πορευθῶ | 3rd class condition. 8

καὶ | Adv καὶ, even.

σκιὰς | Fem sg gen noun, σκιά, shadow.

βακτρία | Fem sg nom noun, βακτρία, staff.

Ps. 22:5 | ἡτοιμασάς ἐνώπιον μου τράπεζαν ἐξ ἑαυτίας τῶν θλιβόντων με ἐλίπανος ἐν ἐλαίῳ τὴν κεφαλήν μου, καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον.

ἐξ ἑαυτίας | Fem sg gen adj, ἑαυτίος, opposed. εξ ἑαυτίας, over against.

ἐλίπανος | 2sg aor act ind, λιπαίνω, you anointed.

μεθύσκον | Neut sg nom pres act ptc, μεθύσκω, intoxicating. Pred nom, “your cup was intoxicating.” Cf. MT: בְּחָכִים (“my cup overflows”).

κράτιστον | Neut sg nom superlative adj, κράτιστον (ἀγαθός), best, i.e, “as the best”; NETS, adv “supremely.”

Ps. 22:6 | καὶ τὸ ἐλεός σου καταδιώκεται με πάσας τὰς ἡμέρας τῆς ζωῆς μου, καὶ τὸ κατοικεῖν με ἐν οἴκῳ κυρίου εἰς μακρότητα ἡμερῶν.

καταδιώκεται | 3sg fut mid ind, καταδιώκω, shall pursue.

πάσας τὰς ἡμέρας | Acc of extent of time, all the days.

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8. Ibid., 689; 696–99.
με | (2nd occurrence) Acc subj of the art infin το κατοικειν, I will reside; NETS, my residing. The future sense of the infin is taken from the tense of the main vb καταδιώκεται.

μακρότητα | Fem acc sg adj, μακρότης, length (of days, life), i.e., a long time.

eἰς μακρότητα ἡμερῶν | Adv prep phrase; acc of extent of time, “forever” (LEH, s.v. μακρότης) or “for a long time” (Muraoka, s.v. μακρότης); NETS, “for length of days.” eἰς is commonly added to the acc of time in LXX corresponding to the Hebrew prep –ֶּ; here, בְּלַאֲדוֹן יִשְׂרָאֵל.

Psalm 22 NETS

1 A Psalm Pertaining to David.

(2) The Lord shepherds me; and I shall lack nothing.

2 In a verdant place, there he made me encamp;
   by water of rest he reared me;

3 my soul he restored.
   He led me into paths of righteousness for his name’s sake.

4 For even if I walk in the midst of death’s shadow;
   I will not fear evil, because you are with me;
   your rod and your staff—they comforted me.

5 You prepared a table before me over against those that afflict me;
   you anointed my head with oil,
   and your cup was supremely intoxicating.

6 And your mercy shall pursue me all the days of my life,
   and my residing in the Lord’s house is for length of days.

Ps. 22 in the New Testament

There are no quotations of LXX Ps. 22 in the New Testament.

PSALM 33:1–23 (Eng. OT Ps 34)

In the Hebrew, this psalm is an alphabetic acrostic (each line begins with
a letter of the alphabet in order); this literary device could not be carried over into the Greek translation.

**Ps. 33:1**  | Τῷ Δαυὶδ, ὁπότε ἠλλοιώσεν τὸ πρόσωπον αὐτοῦ ἐναντίον Ἀβιμελέχ, καὶ ἀπέλυσεν αὐτὸν, καὶ ἀπῆλθεν.

*Τῷ Δαυὶδ* | See note on v. Ps. 21:1.

*ὁπότε* | Conj, when.

*ἡλλοιώσεν* | 3sg aor act ind, ἄλλοιώ, he changed.

*ἐναντίον* | Prep + gen person, in front of, in the eyesight of.

*Ἀβιμελέχ* | MT: ἁλλόρα | Transliterated Hebrew names are not declined in Greek.

**Ps. 33:2**  | Εὐλογήσω τὸν κύριον ἐν παντὶ καιρῷ, διὰ παντὸς ἡ αἰνεσίς αὐτοῦ ἐν τῷ στόματί μου.

*ἐν παντὶ καιρῷ* | Adv prep phrase, dat of time, at every time; NETS, at every opportunity.

*διὰ παντὸς* | Through all, i.e., continually.

*aἰνεσίς* | Fem sg nom noun, aἰνεσ, praise.

**Ps. 33:3**  | ἐν τῷ κυρίῳ ἐπαινεσθήσαται ἡ ψυχή μου ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν.

*ἐπαινεσθήσαται* | 3sg fut pass ind, ἐπαινεῖ, it shall be commended; (Muraoka, s.v. ἐπαινεῖ, pass + ἐν τίνι: to speak with pride of). An instr dat of means (NETS) or, following Muraoka, “my soul will speak with pride of the Lord.” The latter fits the context better and accords with the Hebrew.

*πραεῖς* | Masc pl nom adj, πραῦς, the meek. Subst subj of ἀκουσάτωσαν and εὐφρανθήτωσαν.

**Ps. 33:4**  | μεγαλύνατε τὸν κύριον σὺν ἐμοί, καὶ ψυχόσωμεν τὸ ὄνομα αὐτοῦ ἐπί το ἁύτῳ.

*μεγαλύνατε* | 2pl aor act impv, μεγάλυνω, you (pl) magnify; NETS, O magnify.
Ps. 33:8

υψώσωμεν | 1pl aor act subjv, υψώ, let us exalt. Hortatory subjv.

ἐπὶ τὸ αὐτό | Idiomatic, at the same time, at the same place, i.e., together.

Ps. 33:5 | ἔξεζήτησα τὸν κύριον, καὶ ἐπήκουσέν μου καὶ ἐκ πασῶν τῶν παροικιῶν μου ἔρροσατό με.

ἔξεζήτησα | 1sg aor act ind, ἐκζητέω, I sought.

ἐπήκουσέν | 3sg aor act ind, ἐπαχοῦ, he hearkened (to). Gen obj.

παροικιῶν | Fem pl gen noun, παροικία, sojournings (in a foreign country). The MT has "terrors, fears" (יִרְשַׁת). The translator's audience were Diaspora Jews living away from Jerusalem; thus, the translator modified "troubles" to "sojournings" to contextualize the translation for his audience.

ἔρροσατό | 3sg aor mid ind, ῥύομαι, he rescued.

Ps. 33:6 | προσέλθατε πρὸς αὐτόν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ κατασκυλθῇ.

φωτίσθητε | 2pl aor pass impv, φωτίζω, be enlightened. The vb includes the notion of intellectual illumination.

οὐ μὴ κατασκυλθῇ | 3sg aor pass subjv, κατασχύνω, they will (never) be put to shame. Note emphatic negation.

Ps. 33:7 | οὗτος οἱ πτωχοὶ ἐκέκραξεν, καὶ οὗτος εἰσῆκουσέν αὐτοῦ καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

ἐκέκραξεν | 3sg aor act ind, κράζω, he cried out.

εἰσῆκουσέν | 3sg aor act ind, εἰσαχοῦ, he listened (to). Takes gen obj (cf. v. 33:5).

Ps. 33:8 | παρεμβάλατε ἀγγέλους κυρίου κύκλῳ τῶν φοβουμένων αὐτοῦ καὶ ρύσεται αὐτούς.

παρεμβάλατε | 3sg fut act ind, παρεμβάλλω, he will encamp.

κύκλῳ | Masc sg dat noun, κύκλῳς, circle. Dat sg κύκλῳ + gen, around. Functions as an adv.

Psalms

Jesse Arten and Kimberly Carlton
Ps. 33:9 (8) | γεύσασθε καὶ ἰδετε ὅτι χρηστὸς ὁ κύριος; μακάριος ἀνήρ, δὲς ἐλπίζει ἐπ’ αὐτόν.

γεύσασθε | 2pl aor mid impv, γεύω, (you) taste; NETS, O taste.

ἰδετε | 2pl aor act impv, ὁράω, (you) see.

χρηστὸς | Masc sg nom adj, χρηστός, kind. Pred adj. The most obvious translation for the Hebrew (בִּשְׁלָח) would be ἀγαθός. χρηστός adds a more personal nuance and because it can also mean “delicious,” forms a play on words with the verbal metaphor, γεύσασθε.

μακάριος | Masc sg nom adj, μακάριος, blessed. Pred adj in implied pred nom.

Ps. 33:10 (9) | φοβήθητε τὸν κύριον, οἱ ἁγιοί αὐτοῦ, ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

ὑστέρημα | Neut sg nom noun, ὑστέρημα, want, lack. “There is not want . . .”; NETS, they have no want.

φοβουμένοις | Masc dat pl pres mid ptc, φοβέομαι, those who fear. Subst dat of advantage or dat of reference/respect. “There is not want to those who fear . . .”; NETS, those who fear . . . have no want.

Ps. 33:11 (10) | πλοῦσι τοῖς ἐπτάχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. διάψαλμα.

ἐπτάχευσαν | 3pl aor act ind, πτωχεύω, they became poor.

ἐπείνασαν | 3pl aor act ind, πείναω, they became hungry.

ἐκζητοῦντες | Masc pl pres act ptc, ἐζητέω, those who seek. Subst ptc subj of vb ἐλαττωθήσονται.

ἐλαττωθήσονται | 3pl fut pass ind, ἐλλυμαθώ (ἐλλυμαθώ), shall not suffer decrease.

παντὸς ἀγαθοῦ | πᾶς with a negative is a Hebraism, where classical Greek would instead use οὐδεὶς or μηδεὶς (C&S §88).

διάψαλμα | Neut sg nom noun, διάψαλμα, musical interlude; NETS,
Interlude on strings; Heb: ἕλ (Selah). Found between two contiguous passages of a poem (Muraoka, s.v. διάψαλμα).

**Ps. 33:12 (11)** | δεῦτε, τέκνα, ἀκούσατε μου-
φόβον κυρίου διδάξω ὑμῖς.

δεῦτε | Indeclinable interjection, “come (now).”

**Ps. 33:13 (12)** | τίς ἐστιν ἀνθρωπός ὁ θέλων ζωήν
ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;

ὁ θέλων | Masc sg nom pres act ptc, θέλω, who wants.

ἀγαπῶν | Masc sg nom pres act ptc, ἀγαπάω, who loves; NETS, coveting. The article ὁ governs both ptcs.

ἡμέρας ἰδεῖν ἀγαθάς | Note the adj ἀγαθάς modifies ἡμέρας even though they are separated by the infin.

**Ps. 33:14 (13)** | παύσον τὴν γλῶσσάν σου ἀπὸ κακοῦ
καὶ χείλη σου τοῦ μὴ λαλήσαι δόλον.

παύσον | 2sg aor act impv, παύω, (you) stop.

χείλη | Neut pl acc noun, χείλος, lips.

δόλον | Masc sg acc noun, δόλος, deceit.

τοῦ μὴ λαλήσαι δόλον | This awkward construction mirrors the Hebrew (נשָׁב יְבָשׂ) and is probably best taken as an (infin) obj of παύσον from the previous phrase, “to not speak deceit,” i.e., “Stop . . . your lips from speaking deceit.”

**Ps. 33:15 (14)** | ἐκκλίνον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν,
ζήτησον εἰρήνην καὶ δίωξον αὐτήν

ἐκκλίνον | 2sg aor act impv, ἐκκλίνω, turn away from.

dίωξον | 2sg aor act impv, διώκω, (you) pursue.

**Ps. 33:16 (15)** | ὁθαλμοὶ κυρίου ἐπὶ δικαίους,
καὶ ὑπα αὐτῶν εἰς δεησιν αὐτῶν.

ἐπὶ δικαίους | Adv prep phrase in implied pred nom, “. . . eyes are on the righteous.”
ὅτα | Neut pl nom noun, οὖς, ears.

dέησιν | Fem sg acc noun, δέησις, petition.

Ps. 33:17 (16) | πρόσωπον δὲ κυρίον ἐπὶ ποιοῦντας κακὰ
τοῦ ἐξολεθρεύσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

ἐπὶ ποιοῦντας κακὰ | Cf. v. 33:16.

ἐξολεθρεύσαι | Aor act infin, ἐξολεθρεύω, to destroy. Infin of purpose
or result.

μνημόσυνον | Neut sg acc noun, μνημόσυνον, remembrance.

Ps. 33:18 (17) | ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ κύριος εἰσήκουσεν αὐτῶν
καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

Cf. v. 33:7.

Ps. 33:19 (18) | ἐγγύς κύριος τοῖς συντετριμμένοις τὴν καρδίαν
καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

συντετριμμένοις | Masc pl dat perf pass ptc, συντρίβω, those who
have been broken; NETS, the brokenhearted. Subst dat of reference
with the ellided vb, ἔστιν.

καρδίαν | Acc of respect/reference, i.e., “to the brokenhearted.”

tαπεινοὺς | Masc pl acc adj, ταπεινός, humble.

πνεύματι | Dat of respect/reference, in spirit.

σώσει | Possible gnomic fut (Wallace, 571; B&W, 98), he saves; NETS,
he will save.

Ps. 33:20 (19) | πολλαὶ αἱ θλίψεις τῶν δικαίων,
καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτοῖς.

Cf. vv. 33:7, 18.

ῥύσεται | Possible gnomic fut (Wallace, 571; B&W, 98), he rescues;
NETS, he will rescue.

Ps. 33:21 (20) | κύριος φυλάσσει πάντα τὰ ὀστά αὐτῶν,
ἐν ἔξ αὐτῶν οὐ συνεχίζεται.
Psalm 33 NETS

1 Pertaining to David. When he changed his face before Abimelech, and he let him go, and he went away.

2 (1) I will bless the Lord at every opportunity; continually shall his praise be in my mouth.

3 (2) In the Lord my soul shall be commended; let the meek hear and be glad.

4 (3) O magnify the Lord with me, and let us exalt his name together.

5 (4) I sought the Lord, and he hearkened to me, and from all my sojournings he rescued me.

6 (5) Come to him, and be enlightened, and your faces shall never be put to shame.
7 (6) This poor one cried, and the Lord listened to him, and from all his afflictions he saved him.

8 (7) An angel of the Lord will encamp around those who fear him and will rescue them.

9 (8) O taste and see that the Lord is kind; happy is the man who hopes in him.

10 (9) O fear the Lord, you his holy ones, because those who fear him have no want.

11 (10) The rich became poor and hungry, but those who seek the Lord shall not suffer decrease in any good thing.

Interlude on strings.

12 (11) Come, O children, hear me; the fear of the Lord I will teach you.

13 (12) What person is he who wants life, coveting to see good days?

14 (13) Stop your tongue from evil and your lips from speaking deceit.

15 (14) Turn away from evil, and do good; seek peace and pursue it.

16 (15) The Lord’s eyes are on the righteous, and his ears are toward their petition.

17 (16) But the Lord’s face is against evildoers, to destroy the remembrance of them from earth.

18 (17) The righteous cried, and the Lord listened to them, and from all their afflictions he rescued them.

19 (18) The Lord is near to the brokenhearted, and the humble in spirit he will save.

20 (19) Many are the afflictions of the righteous and from them all he will rescue them.
21 (20) The Lord will guard all their bones; 
not one of them will be crushed.

22 (21) The sinners' death is wretched, 
and those who hate the righteous shall go wrong.

23 (22) The Lord will redeem his slaves' souls; 
none of those who hope in him will go wrong.

<table>
<thead>
<tr>
<th>LXX (Eng.):</th>
<th>Cited in:</th>
<th>Context or Theme:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps. 33:5 (34:4)</td>
<td>1 Peter 1:17</td>
<td>Peter's audience is encouraged to live as David lived during his time of sojourning.</td>
</tr>
<tr>
<td>Ps. 33:9 (34:8)</td>
<td>1 Peter 2:3</td>
<td>Peter alludes to Psalm 33:9, claiming that his readers have tasted of the goodness of the Lord.</td>
</tr>
<tr>
<td>Ps. 33:13–17 (34:12–16)</td>
<td>1 Peter 3:10–12</td>
<td>Peter quotes Psalm 33 as the basis for his ethical instruction.</td>
</tr>
<tr>
<td>Ps. 33:21 (34:20)</td>
<td>John 19:36</td>
<td>John quotes this as a prophecy about Christ.</td>
</tr>
</tbody>
</table>

**PSALM 99:1–5 (Eng. OT Ps 100)**

Ps. 99:1 | Ψαλμὸς εἰς ἐξομολογησίαν. 
 Αλαλάξατε τῷ κυρίῳ, πᾶσα ἡ γῆ,

εἰς ἐξομολογησίαν | Fem sg acc noun, ἐξομολογησίας, praise; NETS, acknowledgment, i.e., that which is said in recognition and acknowledgment of God's nature and deeds. With prep of purpose, a psalm for praise of God.

Ἀλαλάξατε | 2pl aor act impv, ἀλαλάξω, shout out; NETS, make a joyful noise.

πᾶσα ἡ γῆ | Voc in apposition to the implied subj of the vb, you (pl).
Ps. 99:2 | δουλεύσατε τῷ κυρίῳ ἐν εὐφροσύνῃ, εἰσέλθατε ἐνώπιον αὐτοῦ ἐν ἀγαλλιάσει.

δουλεύσατε | 2pl aor act ind, δουλεύω, serve; NETS, be subject to.

εὐφροσύνη | Fem sg dat noun, εὐφροσύνη, with gladness. Adv dat of manner.

ἀγαλλιάσει | Fem sg dat noun, ἀγαλλίασις, with rejoicing. Adv dat of manner.

Ps. 99:3 | γνώτε ὅτι κύριος, αὐτός ἐστιν ὁ θεός, αὐτός ἐποίησεν ἡμᾶς καὶ οὐχ ἤμεις,

γνώτε | 2pl aor act impv, γινώσκω, (you) know.

οὐχ ἤμεις | “Not we.” Nom subj with elided vb (ἐποίησαμεν) and dir obj (ἡμᾶς) from the previous phrase, i.e., we did not make ourselves.

νομής | Fem sg gen noun, νομή, of (his) pasture.

λαός αὐτοῦ καὶ πρόβατα τῆς νομῆς αὐτοῦ | Pred nom (λαός . . . πρόβατα) with assumed subj (ἡμεῖς) and ellided vb εἰσίν.

Ps. 99:4 | εἰσέλθατε εἰς τὰς πύλας αὐτοῦ ἐν ἔξομολογήσει,

εἰσέλθατε | 2pl pres mid impv, ἐξομολογεῖσθε αὐτῷ, avenge to ὁνόμα αὐτοῦ,


ἐν οἴνοις | Masc pl dat noun, οἴνοι, with hymns. Adv dat of manner.

ἔξομολογεῖσθε | 2pl pres mid impv, ἐξομολογέομαι, acknowledge.

αινεῖτε | 2pl pres act impv, αἰνεῖα, praise.

Ps. 99:5 | ὅτι χρηστὸς κύριος, εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

χρηστὸς | Masc sg nom adj, χρηστός, kind. Pred adj with elided vb ἐστιν and nom subj κύριος.

εἰς τὸν αἰῶνα | Masc sg acc noun, αἰῶν, age. Heb idiom, אָוֵן, forever. Acc of extent of time.
Psalm 99 NETS (Ps 100)

1 A Psalm. Regarding acknowledgment.

(1) Make a joyful noise to the Lord, all the earth!

2 Be subject to the Lord with gladness;
   enter before him with rejoicing.

3 Know that the Lord, he is God.
   It is he who made us, and not we;
   his people we are,
   and sheep of his pasture.

4 Enter into his gates with acknowledgment,
   into his courts with hymns.
   Acknowledge him; praise his name,

5 because the Lord is kind;
   his mercy endures forever,
   and to generation and generation is his truth.

Ps. 99 in the New Testament

There are no quotations of LXX Ps. 99 in the New Testament.
PSALM 151:1–7

Compiled by Jesse Arlen

This psalm is not included in the Hebrew canon, and therefore, is not found in the English-version Bible of either church or synagogue. It poetically recounts scenes from the life of the young David, based on LXX I Reigns 16–17 (1 Sam. 16–17): his early life as a shepherd and the youngest son of his father; his musical skill; his anointing; his victory over Goliath. A Hebrew version of Psalm 151 was discovered at Qumran, so it is probable that the LXX psalm was based on a similar Hebrew or Aramaic Vorlage.
Ps. 151:1 | Οὕτως ὁ ψαλμός ἰδιόγραφος εἰς Δαυὶδ καὶ ἐξωθεν τοῦ ἁριθμοῦ. ὅτε ἐμονομάχησεν τῷ Γολιάδ.
Μικρὸς ἦμιν ἐν τοῖς ἀδελφοῖς μου καὶ νεότερος ἐν τῷ οἴκῳ τοῦ πατρὸς μου ἐποίησαν τὰ πρόβατα τοῦ πατρὸς μου.

ἰδιόγραφος | Masc sg nom adj, ἰδιόγραφος, written with one’s own hand; NETS, autographical. The psalm is attributed to David, though almost certainly not written by him.

εἰς Δαυὶδ | Regarding David.

ἐξωθεν τοῦ ἁριθμοῦ | Prep + gen, outside of, + masc sg gen noun, ἁριθμός, number; NETS, outside the number. This phrase of the superscription notes that this is not a canonical psalm, of which there are 150.

ὅτε ἐμονομάχησεν τῷ Γολιάδ | Note that NETS follows a manuscript that does not include this part of the superscription.

ἐμονομάχησεν | 3sg aor act ind, μονομάχω, single-handedly fought.

Γολιάδ | Masc sg dat proper noun, Goliath.

νεότερος | Masc sg nom comp adj, νέος, youngest. The comparative adj often functions as a superlative.

Ps. 151:2 | αἱ χειρὲς μου ἐποίησαν ὄργανον,
oić δάκτυλοί μου ἤρμοσαν ψαλτήριον.

ὄργανον | Neut sg acc noun, ὄργανον, an instrument (for making music).

δάκτυλοι | Masc pl nom noun, δάκτυλος, fingers.

ἤρμοσαν | 3pl aor act ind, ἄρμοζω, tuned (a musical instrument).

ψαλτήριον | Neut sg acc noun, ψαλτήριον, stringed musical instrument; NETS, a harp.

Ps. 151:3 | καὶ τίς ἄναγγελεῖ τῷ κυρίῳ μου;
αὐτὸς κύριος, αὐτὸς εἰσακούει.

ἄναγγελεῖ | 3sg fut act ind, ἄναγγέλλω, will report to.
αὐτὸς εἰσακούει | Implied pred nom, “it is he who listens.”

Ps. 151:4 | αὐτὸς ἔξαπεστείλεν τὸν ὀγγελον αὐτοῦ
καὶ ἤρεν με ἐκ τῶν προβάτων τοῦ πατρός μου
καὶ ἔχρισεν με ἐν τῷ ἐλαιῳ τῆς χρίσεως αὐτοῦ.

ἔξαπεστείλεν | 3sg aor act ind, ἔξαποστέλλω, he sent out.

ἡρέν | 3sg aor act ind, αἴρω, he took.

ἔχρισεν | 3sg aor act ind, χρίσω, anointed.

χρίσεως | Fem sg gen noun, χρίσις, anointing.

Ps. 151:5 | οἱ ἄδελφοι μου καλοὶ καὶ μεγάλοι,
καὶ οὗκ εὐδόκησεν ἐν αὐτοῖς κύριος.

οἱ ἄδελφοι μου καλοὶ καὶ μεγάλοι | Pred nom, my brothers (were) handsome and tall.

Ps. 151:6 | ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ,
καὶ ἑπικατηράσατο με ἐν τοῖς εἰδώλοις αὐτοῦ.

συνάντησιν | Fem sg acc noun, συνάντησις, a meeting with; NETS, to meet. Acc of purpose.

ἀλλοφύλῳ | Masc sg dat adj, ἀλλόφυλος, of another tribe, foreigner; NETS, allophyle.

ἐπικατηράσατο | 3sg aor mid ind, ἑπικαταράσω, he cursed. Second acute accent is because of the enclitic με.

ἐν τοῖς εἰδώλοις αὐτοῦ | “by his idols”; instr dat of means (Wallace, 372; B&W, 43).

Ps. 151:7 | ἐγὼ δὲ σπασάμενος τὴν παρ᾽ αὐτοῦ μάχαιραν
ἀπεκεφάλισα αὐτὸν καὶ ἤρα ὅνειδος ἐξ υἱῶν Ισραήλ.

σπασάμενος | Masc sg nom aor mid ptc, σπάω, having drawn (a sword). Temporal adv ptc.

μάχαιραν | Fem sg acc noun, μάχαιρα, a short sword; NETS, the dagger.

ἀπεκεφάλισα | 1sg aor act ind, ἀποκεφαλίζω, I beheaded.

Discovering the Septuagint
Ps. 151 in the New Testament

ἡρα | 1sg aor act ind, ἁρ, I removed.

δυνείδος | Neut sg acc noun, δυνείδος, reproach.

Psalm 151 NETS

1 This psalm is autobiographical. Regarding David and outside of the number. [When he fought Goliath in single-handed combat.]
   I was small among my brothers
   and the youngest in the house of my father;
   I would shepherd the sheep of my father.

2 My hands made an instrument;
   my fingers tuned a harp.

3 And who will report to my Lord?
   The Lord himself, it is he who listens.

4 It was he who sent his messenger
   and took me from the sheep of my father
   and anointed me with the oil of his anointing.

5 My brothers were handsome and tall,
   and the Lord did not take delight in them.

6 I went out to meet the allophyle
   and he cursed me by his idols.

7 But I, having drawn the dagger from him,
   I beheaded him
   and removed reproach from Israel’s sons.

Ps. 151 in the New Testament

There are no quotations of LXX Ps. 151 in the New Testament.