

-Now is no rejoicing and trembling, no Aramaic word, and we have a nice synonymous parallelism.

-See Kittel's footnote on this verse:

l = preferable reading = "to his feet"
al = others = "his name was great with trembling"
et dl = and delete son
dHg = dittography.

-Note that Kittel does not give any manuscript evidence for these modifications. He usually does if there is any.

Note: Liberals sometimes refer to Jerome's translation as evidence of a textual problem as there is no other evidence. However, Jerome translates "Kiss" as "Worship purely" without otherwise modifying the text. He takes kiss in a religious sense, as seen in: *the son*

1 Kings 19:18 "Bowed to Baal and kissed him"

Job 31:27 "Kiss of homage"

Hosea 13:2 "Kiss the calf-idols"

Jerome does translate "son" ⁷² as the adverb meaning "purely" from the root ⁷⁷⁷, to purify.

-Such a translation is OK from BDB. (cf. p. 135 & 141)

-Note that Jerome does not change the wording of the text because he had access to some variant we do not have today.

The LXX translates v. 11 as "Lay hold of instruction". The idea of instruction is in the context (v. 10), but this wording is hard to figure out. Apparently they also had problems with "son".

English versions which change this text:

RSV: says in footnote that "Hebrew is uncertain".

-In v. 10-12, the RSV takes all pronouns to refer to the LORD, not to the Son.

-Thus no reference to the Son remains in these verses.

-This goes against the context of the Psalm.

NEB (OT published in 1970):

v. 11 "Worship the LORD with reverence,
Tremble and kiss the king (or the mighty one)."

-Note that "and rejoice" and "son" are removed.