Summary: The usual translation of Ps cxvii 27 reads as follows:  
,Deus est Dominus et illuxit nobis. Ordinate pompam cum frondibus densis usque ad cornua altaris'. 1) An analysis of the Massoretic text shows this translation supposes in this one verse no less than three singularities: 1. the use of ydp'or; 2. 'abhawim with the meaning frondes densae and 3. the expression 'isznuw-hag.  
Moreover this verse is abnormally long, so that the rhythm is broken. Our suspicion is a gloss entered into the text.  
In this article we shall treat these three points (§ I), which will serve as a basis for our conjecture (§ II). The reconstructed text allows us to omit the words ’usque ad cornua altaris’ as an explicative gloss (§ III). Then follows an explanation of how the usual translation might have arisen (§ IV); a critical comparison between the reconstructed reading and the hypothetical pre-LXX hebrew reading (§ V) and finally some exegetical remarks (§ VI).  

I  
1. Without doubt the hiphil form of the verb ydp'or often means: to give light, to shine. But still more frequently it has the meaning: to enlighten, and requires an object. And conversely, if bâ'er is used without an object, it must mean: to shine.  
The combination bâ'er is without an object is found only three times in the whole Bible. The other occurrences — Ex xiii 21 and Is lx 19 — cause no difficulty. In the last case the subject is the moon; in Ex xiii 21 Jhwh, but the relation between this subject and the mentioned pillar of fire — the sign of Gods’ presence among his people — makes the whole construction logical and quite acceptable.  
In Ps cxvii 27 however the construction with Jhwh as subject of

The translations of the Vulgate and the LXX are substantially the same.
the intransitive verb ha'er remains strange; and we think it is no coincidence that another example of this usage can not be found in the whole Bible.

The occurrences in which ha'er is used with an object and means to enlighten cause us no difficulties and do not need to be reviewed here. Though we cannot give another example of ha'er le used with an object, we refer to the parallel construction ha'er 'el — with an object — in Num vi 25: „Illuminet Dominus faciem suam tibi...”

If we could find in Ps cxvii 27 an object for the verb ha'er, the singularity in question would disappear. Without an object, we have a construction which is not clear and is without parallel in the Scriptures.

It could be perhaps that le indicates the object — though there is no one example of this construction with the verb ha'er — the meaning being: Deus illuxit nos. But even then the connection with the preceding verse and with verse 27b is not logical: we can not accept this as a satisfying solution neither.

2. The usual translation of "abotiym in v. 27 is frondes densae. This meaning is found nowhere else in the Bible. In Ez xix 11 it means twigs, in other places ropes. To find the correct meaning here it is perhaps useful to distinguish between the two following possibilities:

a) "abotiym 'ad qarnowt may have the meaning: "abotiym (outside of and around the altar) unto the horns.

b) "abotiym 'ad qarnowt may have the meaning "abotiym (upon the altar) unto the horns. In this case "abotiym could perhaps mean twigs: suggesting the wood used to maintain the offering-fire.

The relative height of the altar above the faithful favours this second possibility. For the horns and the "abotiym are laying, of course, more or less in one plane. But on the other hand the altar-surface itself with the horns, was by far the highest level of the whole offering scene. These four horns must have risen several meters above the heads of the assembly. Parrot gives us some dates:

„Les dimensions (of the altar of the Herodian temple) different suivant les auteurs. D'après Joseph 2), l'autel avait une base carrée de 25 m × 25 m et une hauteur de 7 m 50. Pour la Mishna, l'autel quadrangulaire (30 coudées × 30 × 5) reposait sur un socle débordant (32 coudées × 32 × 1).” 3)

1) Lev i 7.17, iii 5, iv 12
2) Fl. Jos. B.J. 5, 5, 6