flaccaði hann síðan með uhreinan anda (p. 106, l. 6).	he roved about after that (filled) with an unclean spirit.

The word "flaccaði" is normally used in rather vulgar colloquial contexts and not biblical ones.[1] It betrays the same imaginative exuberance with which Sverrir dramatises the domestic life of his enemies later in this speech.

The comparison with the Bible is just, Sverrir says, because Erlingr out-stepped his rightful place by making his son king when Erlingr himself had no royal blood, and by killing all the legal heirs to the throne and usurping their domains, points he made in his speech over Erlingr's grave. Erlingr was therefore justly cast down by God's humble agent, as Saul was by David. Here the diction is textured with alliteration and poly-syllabic words and the syntax of the sentences extended by subordination:

tocu oll riki konunganna þeira er æt-bornir varo til. allt þar til er guð sendi utan af utskeriom einn litinn mann oc lagan at steypa þeira ofdrambi (p. 106, ll. 14-16).	they took all the realms of those kings who were by family born to them altogether, until God sent out of a distant skerry a little man and lowly to cast down their pride.

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1. See Sturl. 1, p. 78: "kvað þat aldri skyldu vera lengr, at gamall maðr flakkaði með svá væna konu." Another colloquial and also metaphorical expression is used to mark the end of the exempla and the turn of the argument toward Magnús' and Erlingr's specific offences of pride:

Enn cann þat vera at yðr þicki upp hefiaz nær borði var ræða (p. 106, ll. 7-8).	Yet it may be that you think our speech mounts close to the brim (i.e. goes to extremes).

Neither Vigfússon nor Fritzner remark this image and it may be unique to Sv.

2. Emended to Eirsp. for singular reading.