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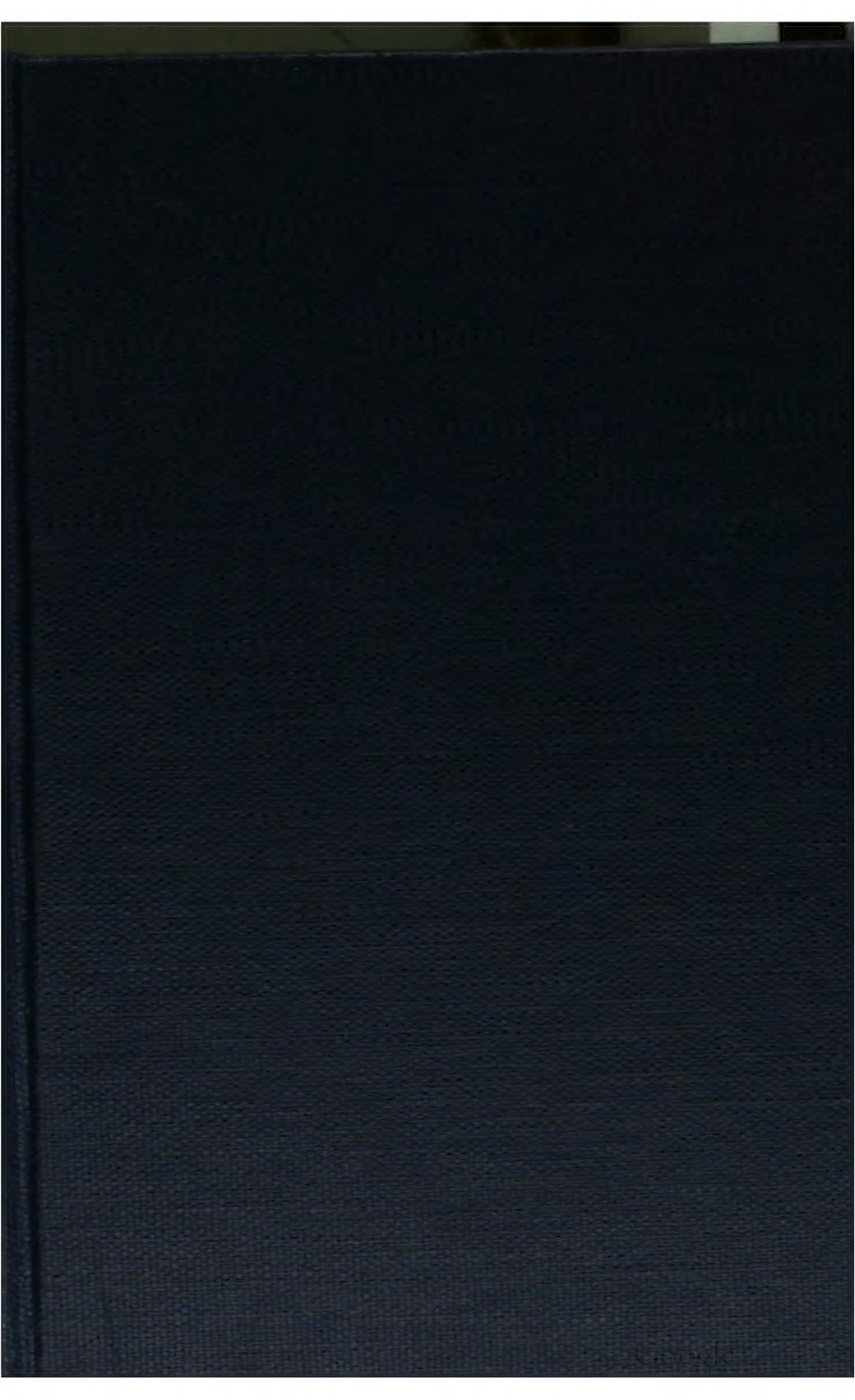
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New Testaments.

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THE BOOK OF PSALMS

CHARLES AUGUSTUS BRIGGS

EMILIE GRACE BRIGGS

THE INTERNATIONAL CRITICAL COMMENTARY

A

CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF PSALMS

BY

CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

PROFESSOR OF THEOLOGICAL ENCYCLOPÆDIA AND SYMBOLICS
UNION THEOLOGICAL SEMINARY, NEW YORK

AND

EMILIE GRACE BRIGGS, B.D.

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AND

D. WILLIS JAMES, ESQ.

PRESIDENT AND VICE-PRESIDENT OF THE BOARD OF DIRECTORS

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THIS WORK IS DEDICATED

IN RECOGNITION OF THEIR EMINENT SERVICES TO THEOLOGICAL

EDUCATION AND TO LIBERTY OF CHRISTIAN SCHOLAR-

SHIP DURING THE THIRTY-THREE YEARS OF

THE AUTHOR'S PROFESSORATE

PREFACE

THIS Commentary is the fruit of forty years of labour. In 1867, when making special studies in Berlin with Dr. Emil Rödiger, I began a critical Commentary on the Psalms, the Ms. of which is still in my possession. In 1872 the translation of Moll's "Commentary on the Psalms" in Lange's *Bibelwerk* was published in the series edited by Philip Schaff. I translated and enlarged the Commentary on Pss. 1-41 51-72 with twenty-five per cent additional matter, and edited the Introduction with additional notes. In 1874 I began teaching as professor of Hebrew and cognate languages in Union Theological Seminary, and lectured on the Psalms every year until 1890 when I became Edward Robinson Professor of Biblical Theology, in which position I continued to lecture on the Criticism and Theology of the Psalter until 1904, when I was transferred to my present chair. In the plan of the International Critical Commentary I undertook the volumes on the Psalms, and have been at work upon them ever since. In addition to my work on the theological terms of the new edition of Robinson's Gesenius' *Hebrew Lexicon*, BDB., I have made a complete lexicon to the Psalter, based on a revised Hebrew text, which I hope ere long to publish. I have spared no pains upon the text of the Psalter, not only in the study of the Versions, but also in the detection and elimination of the glosses in the search for the original texts as they came from their authors. The Theology of the Psalter has been carefully investigated; only the limits of space prevent me from giving it in this volume.

I have made a careful study of the chief commentaries and have referred to them so far as practicable in the notes, but the most that could be done was to distribute credit to my predecessors in fair proportions. The amount of literature is so vast that no other course was possible. The Commentary will show

that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants ; and that the older British interpreters are the real fathers of much of the material for which modern Germans usually receive the credit. For more than thirty years I have given much attention to Hebrew poetry. For a long time I had to battle for it alone against unreasoning prejudice. I have lived to see a large proportion of American scholars adopt essentially the views which I represent. All of the Psalms have been arranged in this Commentary in measured lines, and the great majority of them in equal strophes. Their literary character has thereby been greatly improved and their historical propriety become more evident. The translations are based on the English official Versions, but whenever important I have not hesitated to forsake them in order to conform to that original which I have determined by the principles of textual criticism. I have not attempted to give a Version for public or private use, but simply one to set forth the original text as I have determined it. A public Version, in my opinion, should be less pedantic and literal than the Revised Version, and not so slavish in its adherence to the Massoretic text. In this respect the older Versions, especially the Version of the Book of Common Prayer, is to be preferred ; for while it is less accurate than the later Versions, it preserves many readings of the Greek and Vulgate Versions which later English Versions unwisely rejected, and it is concerned to give the sense of the original in rhythmical devotional language well suited to the character of a book of prayer and praise.

The results which have been reached in Textual Criticism, Higher Criticism, Hebrew Poetry, Historical Criticism, Biblical Theology, and Interpretation of the Psalter have not been stated without long and careful consideration. If I could spend more years in preparation, doubtless I would do much better work. But there is a limit to all things, and I cannot longer withhold my Commentary from the press. Whatever is true and sound in this work will endure, whatever is mistaken and unsound will soon be detected and will perish. I would not have it otherwise.

The Psalms are among the most wonderful products of human

genius. No other writings but the Gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Saviour. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I cannot explain either Gospels or Psalms except as Books of God, as products of human religious experience, inspired and guided by the Divine Spirit.

I could not have completed these volumes without the help of my daughter, Emilie Grace Briggs, B.D., who has laboured with me on the Hebrew Lexicon and in the preparation of this Commentary. It is simple justice to add her name to mine on the title-page. I have dedicated these volumes to John Crosby Brown, Esq., and D. Willis James, Esq., who have for more than the thirty-three years of my professorship served Union Seminary on its Board of Directors. Their services to Theological Education and especially to the liberty of theological scholarship cannot be too highly estimated.

C. A. BRIGGS.

MAY, 1906.



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ABBREVIATIONS.

I. TEXTS AND VERSIONS.

א = The Psalter of Asaph.	א = Hebrew consonantal text.
Ald. = Aldine text of א.	H. = Code of Holiness of the Hexateuch.
Aq. = Version of Aquila.	HP. = Texts of Holmes and Parsons.
AV. = Authorized Version.	Hex. = The Hexateuch.
BD. = Baer & Delitzsch, Heb. text.	י = Latin Version of Jerome.
Chr. = The Chronicler, author of Ch. Ezr. Ne.	J. = Judaic sources of the Hexateuch.
Comp. = Complutensian text.	JPSV. = Jewish Publication Society Version.
ד = The Psalter of David.	ק = The Korahite Psalter.
D. = The Deuteronomist in Dt., in other books Deuteronomic author or Redactor.	Kt. = K ^t hib, the Hebrew text as written.
דד = The Psalter of the Director.	ל = Old Latin Version.
ד = The Elohistc Psalter.	מ = The Psalter of the Mizmorim.
EV^s. = English Versions.	Mas. = Masora.
E = Ephraemitic sources of Hexateuch.	MT. = The Massoretic pointed text.
ג = Greek Septuagint Version.	NT. = The New Testament.
ג^B = The Vatican text of Swete.	OT. = The Old Testament.
ג^A = The Alexandrine text.	P. = The priestly sources of the Hexateuch.
ג^s = The Sinaitic text.	PBV. = Version of the Book of Common Prayer.
ג^R = Psalterium Graeco-Latinum Veronense.	Qr. = Q ^r ê, the Hebrew text as read.
ג^T = Psalterium Turicense.	
ג^U = Fragmenta papyrocea Londonsia.	
ג^A = Leipziger Papyrusfragmente.	

R.	= The Redactor, or editor.	V	= The Vulgate Version.
RV.	= The Revised Version.	Vrss.	= Versions, usually ancient.
RV. ^m	= The margin of the Revised Version.	WL.	= The Wisdom Literature of the OT.
§	= The Syriac Peshitto Version.	Θ	= The Version of Theodotian.
Σ	= The Version of Symmachus.	ψ	= The Psalter in its present form.
Ⓢ	= The Targum or Aramaic Version.		

II. BOOKS OF THE OLD AND NEW TESTAMENTS.

Am.	= Amos.	Jb.	= Job.
BS.	= Ecclesiasticus of Ben Sira.	Jc.	= Jeremiah.
1, 2 Ch.	= 1, 2 Chronicles.	Jn.	= John.
Col.	= Colossians.	Jo.	= Joel.
1, 2 Cor.	= 1, 2 Corinthians.	Jon.	= Jonah.
Ct.	= Canticles = The Song of Songs.	Jos.	= Joshua.
		Ju.	= Judges.
		1, 2 K.	= 1, 2 Kings.
Dn.	= Daniel.	La.	= Lamentations.
Dt.	= Deuteronomy.	Lk.	= Luke.
		Lv.	= Leviticus.
Ec.	= Ecclesiastes.	Mal.	= Malachi.
Eph.	= Ephesians.	1, 2 Mac.	= 1, 2 Maccabees.
Est.	= Esther.	Mi.	= Micah.
Ex.	= Exodus.	Mk.	= Mark.
Ez.	= Ezekiel.	Mt.	= Matthew.
Ezr.	= Ezra.		
		Na.	= Nahum.
Gal.	= Galatians.	Ne.	= Nehemiah.
Gn.	= Genesis.	Nu.	= Numbers.
		Ob.	= Obadiah.
Hb.	= Habakkuk.	Phil.	= Philippians.
Heb.	= Hebrews.	Pr.	= Proverbs.
Hg.	= Haggai.	Ps.	= Psalms.
Ho.	= Hosea.		
		Rev.	= Revelation.
Is.	= early parts of Isaiah.	Rom.	= Romans.
Is. ²	= exilic parts of Isaiah.	Ru.	= Ruth.
Is. ³	= postexilic parts of Isaiah.		

1, 2 S.	= 1, 2 Samuel.	Zc.	= Zechariah.
1, 2 Thes.	= 1, 2 Thessalonians.	Zp.	= Zephaniah.
1, 2 Tim.	= 1, 2 Timothy.	Wisd.	= Wisdom of Solomon.

III. AUTHORS AND WRITINGS.

AE.	= Aben Ezra.	DB.	= Hastings's Dictionary of the Bible.
Ains.	= Ainsworth.	De.	= Franz Delitzsch.
Aug.	= Augustine.	De R.	= De Rossi.
Bä.	= F. Baethgen.	De W.	= De Wette.
BDB.	= Hebrew and English Lexicon of the OT., edited by F. Brown, S. R. Driver, C. A. Briggs. The editor specially referred to is designated by BDB. F. Brown, BDB. S. R. Driver.	Dr.	= S. R. Driver, Parallel Psalter.
Bar Heb.	= Bar Hebraeus.	Dr. ^o	= Heb. Tenses.
Be.	= G. Beer.	Dr. ^{Intr}	= Introduction to Literature of OT.
Bi.	= G. Bickell.	Dru.	= Drusus.
Bö.	= F. Böttcher.	Du.	= B. Duhm.
Bö. [§]	= his <i>Lehrb. der Heb. Sprache.</i>	Dy.	= J. Dyserinck.
Br.	= C. A. Briggs.	EB.	= Encyclopaedia Biblica.
Br. ^{MP}	= Messianic Prophecy.	Ehr.	= Ehrlich.
Br. ^{MG}	= Messiah of the Gospels.	Eph. Syr.	= Ephraem Syrus.
Br. ^{MA}	= Messiah of the Apostles.	Ew.	= H. Ewald.
Br. ^{SHS}	= Study of Holy Scripture.	Ew. [§]	= his <i>Lehrb. der Heb. Sprache.</i>
Br. ^{Hex}	= Higher Criticism of the Hexateuch.	Fü.	= J. Fürst.
Bz.	= F. Buhl.	Genebr.	= Genebradus.
Bud.	= K. Budde.	Ges.	= Gesenius, <i>Thesaurus.</i>
Bux.	= Buxtorf.	Ges. [§]	= his Heb. Gram. ed. Kautzsch.
Calv.	= John Calvin.	Ges. ^L	= his <i>Lehrgebäude.</i>
Cap.	= Cappellus.	Gi.	= Ginsburg.
Che.	= T. K. Cheyne.	Gr.	= Grätz.
CWB.	= Levy, <i>Chald. Wörterbuch.</i>	Grot.	= Grotius.
Co.	= C. H. Cornill.	Hengst.	= Hengstenberg.
		Hi.	= F. Hitzig.
		Houb.	= C. F. Houbigant.
		Hu.	= H. Hupfeld, <i>Psalmen.</i>
		Hu. ^{Rl}	= <i>Psalmen</i> ² ed. Riehm.
		Hu. [§]	= <i>Psalmen</i> ³ ed. Nowack.

JBL.	= Journal of Biblical Literature.	Ra.	= Rashi.
JE.	= Jewish Encyclopaedia.	Reu.	= Ed. Reuss.
Jer.	= Jerome.	Ri.	= E. Riehm.
Jos.	= Fl. Josephus.	Ri. ^{BWB}	= Riehm's <i>Handwörterbuch</i> .
JQR.	= Jewish Quarterly Review.	Rö.	= E. Rödiger.
Kau.	= E. Kautzsch.	Rob.	= E. Robinson, <i>Biblical Researches</i> .
Kenn.	= B. Kennicott.	Ros.	= Rosenmüller.
Ki.	= Daniel Kimchi (Qamchi).	RS.	= W. Robertson Smith.
Kirk.	= A. F. Kirkpatrick.	Siev.	= E. Sievers.
Kö.	= F. E. König.	Sm.	= R. Smend.
Kue.	= A. Kuenen.	SS.	= Siegfried and Stade, <i>Heb. Wörterbuch</i> .
Lag.	= P. de Lagarde.	Sta.	= B. Stade.
Lag. ^{BW}	= his <i>Bildung der Nomina</i> .	Talm.	= The Talmud.
Luz.	= S. D. Luzzato.	Tisch.	= C. Tischendorf.
Mich.	= J. D. Michaelis.	Tr.	= Tristram, <i>Natural History of the Bible</i> .
Mish.	= The <i>Mishna</i> .	We.	= J. Wellhausen.
NHWB.	= Levy, <i>Neuhebr. Wörterbuch</i> .	We. ^{SV}	= his <i>Skizzen und Vorarbeiten</i> .
Ols.	= J. Olshausen.	ZAW.	= <i>Zeitschrift f. alttest. Wissenschaft</i> .
Pe.	= J. J. S. Perowne.	ZMG.	= <i>Z. d. deutsch. Morgenländ. Gesellschaft</i> .
		ZPV.	= <i>Z. d. deutsch. Pal. Vereins</i> .

IV. GENERAL, ESPECIALLY GRAMMATICAL.

abr.	= abbreviation.	a.λ.	= ἀπαξ λεγόμενον, word or phr. used once.
abs.	= absolute.	al.	= <i>et aliter</i> , and elsw.
abstr.	= abstract.	alw.	= always.
acc.	= accusative.	antith.	= anthesis, antithetical.
acc. cog.	= cognate acc.	apod.	= apodosis.
acc. pers.	= acc. of person.	Ar.	= Arabic.
acc. rei	= acc. of thing.	Aram.	= Aramaic.
acc. to	= according to.	art.	= article.
act.	= active.	As.	= Assyrian.
adj.	= adjective.		
adv.	= adverb.		

Bab.	= Babylonian.	impf.	= imperfect.
B. Aram.	= Biblical Aramaic.	imv.	= imperative.
c.	= <i>circa</i> , about; also <i>cum</i> , with.	indef.	= indefinite.
caus.	= causative.	inf.	= infinitive.
cf.	= confer, compare.	i.p.	= in pause.
cod., codd.	= codex, codices.	i.q.	= <i>id quod</i> , the same with.
cog.	= cognate.	intrans.	= intransitive.
coll.	= collective.	juss.	= jussive.
comm.	= commentaries.	lit.	= literal, literally.
comp.	= compare.	loc.	= local, locality.
concr.	= concrete.	m.	= masculine.
conj.	= conjunction.	metaph.	= metaphor, metaphorical.
consec.	= consecutive.	mng.	= meaning.
contr.	= contract, contracted.	mpl.	= masculine plural.
cstr.	= construct.	ms.	= masculine singular.
d.f.	= dagesh forte.	n.	= noun.
def.	= defective.	n. p.	= proper name.
del.	= <i>dele</i> , strike out.	n. pr. loc.	= proper noun of place.
dittog.	= dittography.	n. unit.	= noun of unity.
dub.	= dubious, doubtful.	NH.	= New Hebrew.
elsh.	= elsewhere.	Niph.	= Niphal of verb.
emph.	= emphasis, emphatic.	obj.	= object.
esp.	= especially.	opp.	= opposite, as opposed to or contrasted with.
Eth.	= Ethiopic.	p.	= person.
exc.	= except.	parall.	= parallel with.
exil.	= exilic.	part.	= particle.
f.	= feminine.	pass.	= passive.
fig.	= figurative.	pf.	= perfect.
fpl.	= feminine plural.	Ph.	= Phoenician.
fr.	= from.	phr.	= phrase.
freq.	= frequentative.	Pi.	= Piel of verb.
fs.	= feminine singular.	pl.	= plural.
gent.	= gentile.	post B.	= post Biblical.
gl.	= gloss, glossator.	postex.	= postexilic.
haplog.	= haplography.	pred.	= predicate.
Heb.	= Hebrew.	preëx.	= preëxilic.
Hiph.	= Hiphil of verb.	preg.	= pregnant.
Hithp.	= Hitbpael of verb.	prep.	= preposition.

prob.	= probable.	str.	= strophe.
pron.	= pronoun.	subj.	= subject.
ptc.	= participle.	subst.	= substantive.
Pu.	= Pual of verb.	s.v.	= <i>sub voce</i> .
qu.	= question.	syn.	= synonymous.
q.v.	= <i>quod vide</i> .	synth.	= synthetic.
Rf.	= refrain.	Syr.	= Syriac.
rd.	= read.	t.	= times (following a number).
refl.	= reflexive.	tr.	= transfer.
rel.	= relative.	trans.	= transitive.
sf.	= suffix.	txt.	= text.
sg.	= singular.	txt. err.	= textual error.
si vera	= <i>si vera lectio</i> .	v.	= verse.
sim.	= simile.	v.	= <i>vide, see</i> .
sq.	= followed by.	vb.	= verb.
st.	= <i>status, state, stative</i> .		

V. OTHER SIGNS.

† prefixed indicates all passages cited.	is not in the Hebrew, so far as known.
‡ prefixed indicates all passages in ψ cited.	√ = the root, or stem.
parallel, of words or clauses chiefly synonymous.	' = sign of abbreviation in Hebrew words.
= equivalent, equals.	Y = <i>Yahweh</i> .
+ plus denotes that other passages might be cited.	() Indicates that Massoretic text has not been followed, but either Vrss. or conjectural emendations.
[] indicates that the form enclosed	

VI. REMARKS.

Biblical passages are cited according to the verses of the Hebrew text.

Numerals raised above the line (1) after numerals designating chapters indicate verses (Gn. 6³); (2) after numerals designating lines of strophe indicate measures (2 Str. 6⁴); (3) after proper names refer to sections of grammars or pages of books (Ges.^{§ 42}).

Proper names usually refer to works upon the Psalter given in the History of Interpretation.

In notes numbers in italics (Ps. 1²) indicate passages in which the word has been fully discussed.

INTRODUCTION.

§ 1. *The Psalter belongs to the third division of the Hebrew Canon, entitled Hymns or Prayers, from its chief contents. The Greek Version named it Psalms from the most frequent sub-title, and in this has been followed by other Versions.*

The Hebrew OT. consists of three divisions, the Law, the Prophets, and the Writings, representing three layers of successive canonical recognition. The Writings were of indefinite extent until their limits were defined by the Synod of Jamnia. Prior to that time there were disputes as to several of the Writings, such as Chronicles, Song of Songs, and Ecclesiastes; but, so far as we are able to discover, there never was any dispute as to the canonicity of the Psalter as a whole, or as to any one of the Psalms. In the Greek Septuagint (Σ) these divisions of the Canon were broken up and the books were rearranged on topical principles. The Apocrypha were mingled with the books of the Hebrew Canon, doubtless from a wider and looser view of its character and extent (Br.^{SHS.} 124-130). EV^s. follow the order of the books of the Latin Vulgate (V) of the sixteenth century, which was based on Σ, but with several important differences. This order for the three great poetical books is Job, Psalter, Proverbs.

The most ancient order of the Writings, preserved in Literature, is that of the *Baba Bathra* of the Talmud (f. 14^b), which placed Ruth first, because of the theory that it gave the genealogy of David, and therefore should precede the Psalms of David (v. Br.^{SHS.} 232). The modern Hebrew Bibles follow the order of the German codd., which, though of comparatively late date, doubtless preserve the original order in putting the Psalter (ψ) first. The breaking up of the triple division of the Canon in Σ, followed by other Vrs. ancient and modern, occasioned various other rearrangements of the books in accordance with different theories about them. The books which were supposed to be historical, Ch., Ezr., Ne., and Est., were arranged with

the prophetic histories. Ruth was attached to Judges. These all therefore preceded ψ . The three great poetical books, which in the German codd. are in the natural order, ψ , Pr., Jb., were given in \mathfrak{F} in the order Jb., ψ , Pr., in accordance with a mistaken theory as to their historical order of composition. La. was attached to Je., in accordance with a theory as to date, authorship, or character of the composition. Thus, of the five rolls which in the Hebrew Canon belonged together, only Ec. and Ct. were left to follow Pr. The most serious change, however, was the placing of the three greater poetical books and these two rolls in the middle, between the Historical and the Prophetical Books.

In the Hebrew Canon the Psalter bears the title *Praises*, or *Book of Praises*, because of the conception that it was essentially a collection of songs of praise, or hymn book, to be used in the worship of God; or else *Prayers*, because it was a collection of prayers, a prayer book. In \mathfrak{G} it is entitled *Psalms*, doubtless because the word "psalm" was in the titles of such a large proportion of the poems. In early Greek writers it received the name *Psalter*, which seems a more appropriate name for a collection of Pss. for use in public worship.

(A) The Hebrew title was either ספר תהלים or תהלים N.H. or תהלים Aramaic for the proper Hebrew תהלים, pl. of תהלה n.f. a *song of praise*, formed by ת from להל vb. *praise in sacred song*. The nucleus of the Pss. 90-150 is composed of Hallelis, with the title תהלים, originally a collection of songs of praise or hymns (v. § 35). Only Ps. 145 has the title תהלה. This title of ψ appears in a writing ascribed to Hippolytus (ed. Lagarde, p. 188) as Σέφρα θελεμ (cf. the gloss σεφρ ἀθελλεμ in Mercati's *Un Palimpsesto Ambrosiano dei Salmi Esapli*, Turin, 1898); in Origen (Euseb. *Hist. Eccl.* VI. 25, ed. McGiffert) Σφαρθελλεμ; and Jerome (*Psalterium iuxta Hebraeos*, ed. Lagarde, p. 2) *sephar tallim, quod interpretatur volumen hymnorum*. So also Philo always uses the term ἕμνοι or one of its compounds in his citation of Pss. (Hatch, *Essays in Biblical Greek*, p. 174), and in the *De vita contempl.* (II. 475), an early writing attributed to Philo (v. Br.^{5118.126}), the same usage appears. Josephus (*Antiq.* VII. 12) refers to the psalms as songs and hymns (v. § 12).

(B) [תהלה] vb. Qal only in mng. *be boastful*, which also appears in Pi. and Hiph. *make one's boast* (v. 5⁶ 56^{5.11}). Pi. † *praise*: (1) obj. God 63⁶ 69³⁸ 119¹⁷⁶; c. לה, on account of, 119¹⁶⁴; in summons 148^{1.1.13}; often of public worship in holy place 22^{23.27} 84⁶ 107⁸² 146^{1.2}; || איהך 35¹⁸ 109⁸⁰; c. נ instr. 149³; (2) obj. עפי, of God 69³¹ 74²¹ 113^{1.1} 135^{1.1} 145² 148⁵. Imv. used of temple worship 22²⁴, cf. v. 23. 25, 150^{2.2.8.8.4} 4. 6. 5, in summons to angels and all creatures 148^{2.2.8.8.4.7} 150^{1.1}; addressed to all nations 117¹; to Zion

147¹². Liturgical use: הַלְלוּ 135³; elsw. as titles of Hallel, at the beginning 106¹ 111¹ 112¹ 113¹ 135¹ 146¹ 147¹ 148¹ 149¹ 150¹; at the end 104²⁶ 105⁴⁶ 106⁴⁸ 113⁹ 115¹⁸ 116¹⁹ 117² 135²¹ 146¹⁰ 147²⁰ 148¹⁴ 149⁹ 150⁸; in other forms 102¹⁹ 115¹⁷ 150⁸. Pu. *be praised*: (1) maidens in song 78⁶³; (2) elsw. of God, in ptc. with gerundive force, *to be praised, worthy of praise*, 18⁴ (= 2 S. 22⁴) 48² 96⁴ (= 1 Ch. 16²⁶) 145³; of His name 113³. — † הַתְּהִלָּה n.f. (1) *praise, adoration*, paid to Yahweh, 22⁴ 34² 48¹¹ 51¹⁷ 71⁶. 8. 14 109¹ 111¹⁰ 119¹⁷¹ 145²¹; as sung 40⁴ 106¹², cf. 33¹ 148¹⁴ (?); (2) *act of general public praise* 22²⁶ 65² 66². 8 100⁴ 147¹ 149¹, cf. also 22⁴ 33¹ 106¹²; (3) *song of praise* in title 145¹; (4) *qualities, deeds, etc.*, of Yahweh *demanding praise* 9¹⁵ 35²⁸ 78⁴ 79¹⁸ 102²² 106². 41.

(C) The term תְּהִלָּה is used in Ps. 72²⁰ as a sub-title of the Davidic Psalter (v. § 27). † הַתְּפִלָּה n.f. *prayer*, is used in the titles of Pss. 17, 86, 90, 102, 142, and also Hb. 3¹. In all these cases it was original before the Pss. were taken up into any of the Psalters. הַתְּפִלָּה is used elsw. in ψ for prayer 35¹⁸ 66²⁰ 80⁶ 88⁴ 102¹⁸ 109⁴. 7 141⁵, c. ל 42⁹ 69¹⁴, לַמְּנִי 88³ 141². Phrs. for hearing prayer: c. פָּסַע 4² 39¹³ 54⁴ 65³ 84⁹ 102² 143¹; הַקְשִׁיב 61² 66¹⁹; הַאֲזַיְנָה 17¹ 55² 86⁶; לִקְחָהּ 61⁰, מִן מִנְה 102¹⁸. The vb. † [פָּלַח] is not used in Qal. It prob. had the fundamental mng. *intervene, interpose*, and accordingly the derivatives, *arbitrate, judge*, not used in ψ; and *intercede, pray*, Pi. 106³¹, Hithp. c. מִן 5³ 32⁸, בָּרַךְ 72¹⁵. The term תְּפִלָּה was indeed the most appropriate title for B, as the great majority of its psalms are prayers. But the term תְּהִלָּה ultimately prevailed among the Hebrews as among Christians; for prayers when sung in worship naturally are regarded as hymns. Thus, in place of תְּפִלָּה 72²⁰ of Hebrew text B has ὑμνοι, so H *laudes*, showing that at the date of the origin of B the conception of the Psalms as hymns had already, among Hellenistic Jews, displaced the older conception. Gr. does not hesitate to regard B as giving the original text. S omits the passage as an editorial note. But Aq., Z, θ, Ξ, agree with B, which certainly gives the true reading.

(D) In B, ψ bore the title ψαλμοι, pl. ψαλμοις, so Lk. 24⁴⁴, or *Book of Psalms* Lk. 20⁴² Acts 1²⁰; ψαλμοις is the translation of זִמְרָה used in the titles of fifty-seven Pss. in B, a n. formed by ם from [זמר] vb. denom. [זָמַר] n.m. *song or poem*, with trimmed, measured words and ornate style, from † זָמַר vb. *trim, prune*. Qal Lv. 25³⁴. Niph. Is. 5⁶. † זָמַר sg. cstr. Is. 25⁵, elsw. pl. 2 S. 23¹ Is. 24¹⁶ Jb. 35¹⁰ Pss. 95² 119⁶⁴. † זָמַר n.f. *idem*, accompanied with instrumental music Am. 5²⁸ Pss. 81³ 98⁶; prob. also, though not mentioned, Ex. 15² Is. 12² 51⁸ Ps. 118¹⁴. † [זָמַר] denom. vb. only Pi.: (1) *sing*, c. ל, to God 9¹² 27⁶ 30⁵ 66⁴ 71²⁸ 75¹⁰ 101¹ 104³³ 105² 146² Ju. 5³. הִשְׁמַע Pss. 18⁵⁰ 92² 135³; c. לֵאלֹהִים 59¹⁸; c. acc. sfs. 30¹³ 57¹⁰ (?) 108⁴ (?) 138¹; c. acc. God 68³³ 147¹ Is. 12⁶; שָׁמַע Pss. 71⁸ 9³ 61⁹ 66². 4 68⁵; וּבְנֵי־הָרָד 21¹⁴; בְּשִׁבְעֵי 47⁸; abs. 57⁸ 98⁴ 108²; (2) *play, musical instruments* 33² 47⁷. 7. 7. 7 71²² 98⁵ 147⁷ 149³, cf. 144⁹. זִמְרָה is a more technical form for זָמַר, זָמַרָה, and indicates a poem with measured lines and strophes, selected for public worship. It seems probable that all these זִמְרָה were gathered in an early collection for this purpose (v. § 31). The title of this early Psalter subsequently became the title of the whole

Psalter. The term of **Ⲫ** has been followed by most Vrss. In **Ⲫ^A** the title *ψαλτήριον* appears; also in Hippolytus, Athanasius, Epiphanius, and other Fathers. On the whole, this seems to be the most appropriate title. Hb. 4⁷ *ἐν Δαυὶδ* seems to be a title of the Psalter, reflecting the popular usage as reflected elsw. in NT. and in ancient and modern usage as a popular personification of the book that bears his name. Here, again, the early Psalter of David gave the name to the entire collection of the Psalter.

A. THE TEXT OF THE PSALTER.

§ 2. *The original text of the Psalter was written in the Hebrew language, and in letters which were subsequently abandoned for the Aramaic script. This latter text has been preserved in Mss., none of which are older than the tenth century; but they rest upon two important revisions of that century, those of Ben Asher and Ben Naftali, which differ chiefly in Massoretic material.*

The text of the Psalter, as that of all the OT., was written in the ancient Hebrew language. The Pss. were written by many different authors at different periods of time, and also passed through the hands of many different editors. They therefore show traces of several stages in the development of the Hebrew language. The most if not all of the Pss. were written in letters resembling those of the Samaritan language, preserved elsewhere only in inscriptions and on coins. They were subsequently transliterated into the square Aramaic letters through an intermediate form of current Aramaic script (Br.^{SHS. 170-173}). In all these processes of copying, editing, and transliteration, changes occurred, some of which were intentional, others unintentional, due to mistakes of various kinds. The Hebrew text has been preserved in a large number of Mss. The earliest text of the entire OT. is the St. Petersburg Codex, 1009 A.D. There are a number of codd. of the Psalter, but none of an early date. All these rest upon a revision of the text made by the Rabbi Ben Asher in the early part of the tenth century, who undoubtedly used material no longer accessible, and made such excellent use of it that his text has remained the standard authority for the Massoretic text until the present day; although the variations in pointing of his contemporary, Ben Naftali, representing another tradition, have been preserved in the Massoretic apparatus which is usually given in Hebrew Bibles.

The earliest text of the OT. preserved is the St. Petersburg Codex of the Prophets, 916 A.D., but this does not contain the Psalter. Ginsburg (*Text of the Heb. Bible*, p. 469 sq.) thinks that a Ms. of the British Museum was written in 820-850 A.D., but, so far as we know, he has found no one to agree with him. Most Hebrew codd., that have been preserved, rest upon a text revised by Rabbi Ben Asher in the early part of the tenth century, and this is the text that has been taken as a standard in all printed editions. The recently discovered codd. of St. Petersburg gives an earlier and simpler system of vowel points and accents, but only slight variations in the unpointed text. The variations in the most important codd. are given by Baer in his text of ψ from two codd. Curtisianus, three codd. Erfurtensis, one cod. each Francofurtensis, Heidenheimianus, Petropolitanus, and Sappiri Parisiensis. The Massora also contains 13 traditional variations between the Palestinian and Babylonian tradition, and 299 variations between Ben Asher and Ben Naftali, none of which are of any serious importance for the interpretation of the ψ .

§ 3. *The Massora also gives evidences of variations of text, going back to primitive times, in marginal notes and signs, where the text remains unchanged. Citations in the Talmud and other early Jewish writings give little evidence of other variations of text.*

The Massorites devoted themselves to the study of the traditional text of the OT. When the knowledge of ancient Hebrew was confined to scholars, they endeavoured to perpetuate and stereotype the traditional pronunciation, the method of recitation of the OT. in the synagogue, and the connection of words and clauses in the sentence, by the use of vowel points, accents, and other signs. This was necessary because the Hebrew, like other Semitic languages, was in ancient times written only so far as the consonants were concerned.

These Massorites were so called as masters of Massora, or tradition. Their work was based upon the methods of the Syrian schools with reference to Syriac Literature. The differences between the so-called Babylonian and Palestinian systems of vocalisation and accentuation show various stages in their work, which continued for several centuries. The earliest stages have left no record, but they may be inferred from the simpler forms of Syriac and Arabic Literature (Br.^{SHS.} 180-183). It is important to notice that all these vowel points and accents are comparatively late in origin, and, although they rest on tradition going back to primitive times, they were still matters of opinion, and by no means have the venerable authority of the consonantal text. The view that they were equally inspired with the consonantal text,

held commonly in the sixteenth century, has been universally abandoned. There are several Massoretic notes and signs which are of great importance, for they indicate variations of text in ancient tradition which the Massorites felt obliged to record, although they did not venture to change the traditional text. These are: (1) The variation between the קרי, that which should be read, and the כתיב, that which is written. There are seventy of these in ψ . (2) The inverted ן, parentheses, 107²³. 24. 25. 26. 27. 28. 40 (*v. Ochla veochla*¹⁷⁹; *Dikduke hateamini*¹⁸⁰; *Gemara, Rosch hashana*¹⁷⁹). (3) The *Paseq*, which calls attention to a peculiarity of text that sometimes needs correction. There are forty-seven of these in ψ (*v. Grimme, Psalmenprobleme*, s. 166 sq.; *Kennedy, Note Line in Biblical Hebrew, commonly called Paseq or Pesiq*). This sign was neglected by the older critics, but has been carefully considered by many moderns, and is often found to be a sign of a corrupt text. (4) The change of the form of letters also probably indicates variations of text, the וזערא 24⁴, כי רבה, 80¹⁸, קי רבה, 84⁴, ע חלוי, 80¹⁴. (5) The superfluous letters: א נקלם 99⁶ 104¹² 116⁶, ו יחיר, 51⁴, ו יחיר, 26² 38²¹ 89²⁹ 101⁶ 144¹⁸ 145⁸, ו יחיר, 16¹⁰ 21² 77²² 119¹⁴⁷. 181. These all need attention as suggesting variations in the text. (6) The extraordinary points mark letters as doubtful 27¹⁸. There are large numbers of citations of ψ in the Talmud and other early Jewish writings, but so far as they have been examined and collated they give no evidence of any important variations besides those indicated in the Mas., which doubtless took the most, if not all of them, into consideration.

§ 4. *The earliest printed edition of the Hebrew Psalter was published at Bologna in 1477. Independent texts based on Mss. were published at Soncino, in the Complutensian Polyglot, and the second Rabbinical Bible. All subsequent editions were mixed texts, until those of Baer and Ginsburg, which give accurate forms of the Massoretic text of Ben Asher.*

(1) The earliest edition of the Hebrew text of ψ was printed at Bologna, 1477. The whole Bible was first printed at Soncino, Lombardy, in 1488; then at Naples, 1491-1493. Another edition was printed at Brescia in 1494. This was used by Luther in making his version. The same text is used in Bomberg's first Rabbinical Bible, 1516-1517, edited by Felix Pratensis, and in his manual editions 1517 sq.; and also by Stephens, 1539 sq., and Sebastian Munster. (2) The second independent text was issued in the Complutensian Polyglot, 1514-1517, of Cardinal Ximenes. (3) The third independent text was edited by Jacob ben Chayim in the second Rabbinical Bible of Bomberg, 1524-1525. This was carefully revised after the Massora. All the printed texts from that time until recent times are mixtures of these three texts. (4) Baer and Delitzsch undertook a fourth independent text by the use of the entire Massoretic apparatus accessible. The *Liber Psalmorum* was published in 1880. (5) A fifth independent text was published by Ginsburg,

1894. It is essentially "based upon the first edition of Jacob ben Chayim's Massoretic recension." (6) A sixth independent text is in process of publication by R. Kittel (1905), with critical notes, using ancient Vrss. and conjectural emendations. The vol. containing ψ has not yet appeared.

§ 5. *The earliest Version of the Psalter was that of the Greek Septuagint, translated from the Hebrew in the second century B.C. at Alexandria, and preserved in many ancient codices, the earliest of the fourth century A.D., giving evidence as to an original Hebrew text, many centuries prior to any Hebrew authorities. The ancient Latin, Coptic, Gothic, Armenian, and Ethiopic Versions are based upon the Greek Version.*

The OT. was translated for the use of Egyptian and Greek Jews. The earliest writings translated were the five books of the Law in the third century. The Psalter was probably translated in the early second century, for use in public prayer and praise in the Egyptian synagogues. It was made from the best Mss. accessible at the time, and gives evidence as to the original Hebrew text of early second century B.C., three centuries earlier than the text fixed by the school of Jamnia, and twelve centuries earlier than the Mass. text as fixed by Ben Asher and preserved in the earliest Hebrew codd. It is usually called the Septuagint because of the legend that it was prepared by seventy chosen Hebrew scholars (Br. ^{8HS. 188 sq.}). The Septuagint Version of the Psalter, referred to in the abbr. \mathfrak{S} , is one of the best translations of the OT. It shows an excellent knowledge of the original Hebrew, and a good knowledge of Alexandrine Greek. The translator appreciated the poetic character of the Psalter, and also the fact that it was for public use in the worship of the synagogue. He was concerned, therefore, to preserve as far as practicable the metrical form, and to give the sense of the original in intelligible Greek. Where a literal rendering interferes with these objects he departs from the letter and gives the spirit of his original, and so tends toward the method of the later Targums. He shares in the religious and theological prejudices of his times. He has an undue awe of God, and conceives of Him as essentially transcendent. He shrinks from the anthropomorphisms and anthropopathisms of the earlier writers.

The text of Θ has been preserved in several types enabling us to go back, on the genealogical principle of textual criticism, to an original earlier than any of the codices (*v. Br.*^{SHS. 231 sq.}). (1) The earliest codex is one preserved in the Vatican Library, usually indicated by B. Pss. 105²⁷-137⁶ are missing. This cod. was written in the fourth century A.D. It was the basis of the Sixtine edition of the Septuagint of 1586(7). It was used in the London Polyglot, with critical notes making use of the other known codd.; and so in many manual editions, especially Van Ess, 1823, 1854, and Tischendorf, 1850, 1856. B was published by Mai in 1857, and a facsimile edition by Vercellone and Cozza in 1866 sq., a photographic lithographic edition, 1890. The hands of several later editors may be traced in the text, indicated by B^a. b. c. (2) About the same time, and under essentially the same influence, the Sinaitic codex was written. It was discovered by Tischendorf in 1844-1859, in the convent of S. Catharine, on Mt. Sinai, and was deposited in the Imperial Library at St. Petersburg. It gives ψ complete. It is known usually as κ , but by many Germans as S (*v. Gregory, Prolegomena*, pp. 345 sq.). Tischendorf issued a facsimile edition in 1862 (*Bibliorium Codex Sinaiticus Petropolitani*, Tom I.-IV.). He also used κ in his manual editions of 1860, 1869, continued after his death by Nestle, 1875, 1880, 1887. The best text of B has been issued by Swete (3 vols. 1887-1894, 1895-1899), who uses κ to supply the missing Pss. The references to B will be given simply as Θ^B , those to κ will appear as Θ^κ (*v. Intr. Swete's edition*). These two codices give what Westcott and Hort term the Neutral Text, based on a text written on separate rolls in the early part of the second century A.D. (*v. Br.*^{SHS. 197}). (3) The Alexandrian codex (Θ^A), now in the British Museum, was written in the fifth century. Pss. 49¹⁹-79¹⁰ are missing from its text. This codex represents an Alexandrian official text, but later than the revisions of Hesychius and Origen. This text was published by Grabe and his associates in 1707-1720). HP. also cite the *Psalterium purpureum Turicense* (Θ^T) as Ms. 262. It has been preserved in the Municipal Library of Zurich. It was published by Tischendorf in his *Monumenta Sacra inedita*, IV. It was evidently written in the seventh century. According to Swete its readings are in frequent agreement with A. The following Pss. are missing: 1-25 30²-36²⁰ 41⁶-43⁸ 58¹⁴-59⁵ 59⁹⁻¹⁰ 59¹²-60¹ 64¹²-71⁴ 92³-93⁷ 96¹²-97⁸. (4) The text of Origen is represented in the fragments of his Hexapla which have been preserved. A Syriac translation of the text of the Hexapla (*Syr. Hex.*) was made by Paul of Tella in 616 A.D. A Ms. of this text of the eighth century was discovered by Ceriani in the Ambrosian Library of Milan, and issued in 1874. (5) Lucian the martyr (311 +) made an independent revision of the entire Greek Bible at Antioch. Lagarde issued this text for the Historical books of the OT. in 1883, but died before he was able to publish the rest of the OT. This text rests upon a parent text which is the basis of the old Latin version, is near the Syriac version, and resembles that used in the citations in Josephus (*v. Br.*^{SHS. 203-204}). The Codex Vaticanus 330 (HP. 108) was recognised by Field and Lagarde as giving essentially this text. It was the chief authority for the

text of the Complutensian Polyglot; but this cod. does not contain ψ . Swete regards 144, 147, 185 HP. as Lucian in their characteristics. (6) The Revision of Hesychius is not so easy to determine. Cornill (*Ezekiel*, 79) and Swete (*Introduction to Old Test. in Greek*, 486) think that the Aldine text gives essentially the text of Hesychius. Four other codices have come into importance in recent times. (7) The *Psalterium Graeco-Latinum Veronense*, \mathfrak{B}^R , generally attributed to the sixth century, is preserved in Verona. It was published by Bianchini in his *Vinai, iae canonicarum scripturarum*, I., Rome, 1740; but was not used in HP. It is highly valued by Tisch., Swete, and others. Swete says: "A few portions of the Psalms (1¹⁻²⁷ 65²⁰⁻⁶⁸ 68²⁶⁻³³ 105⁴⁸⁻¹⁰⁶) have been replaced or supplied by a hand of the tenth century, to which the corrections throughout the Ms. are generally due." (8) The *Fragmenta papyracea Londinensia* (\mathfrak{G}^U). These are in the British Museum. Only two portions of ψ have been preserved: 10²⁻¹⁸ 20¹⁴⁻³⁴. It was published by Tisch. in his *Monumenta sacra inedita, Nov. Coll.*, 1855. Tisch. ascribes it to the sixth or seventh century. "Its readings are often unique, or agree with the Hebrew or the Vrss. or patristic citations, against all other known Mss." (Swete, p. xiii). (9) The Leipzig papyrus fragments of the Psalter contain Pss. 30⁶⁻¹⁴. 18-26 31¹ 32^{18b-33} 33¹⁸⁻³⁴ 34²⁴⁻³⁵ 36⁴⁻⁵⁵. They have been published by Heinrici, in *Beiträge zur Geschichte und Erklärung des N.T.*, IV., Leipzig, 1903. According to this scholar, these fragments resemble those of \mathfrak{G}^U , and both represent the common text, used by Christians and cited by the early Fathers, as described by Jerome and Origen, before the latter undertook to purify it and establish a correct text (pp. 9, 13, 25).

Many ancient Vrss. were translated from \mathfrak{C} . The oldest of these was the ancient Latin. Many Latin Psalters have been preserved, but so far as known, none of them give early texts. We are for the most part dependent on citations in the early Fathers. Jerome made a revision of the Latin Psalter under the auspices of Pope Damasus I. in 383. This is the Roman Psalter still used in St. Peter's at Rome. About 392 Jerome made a second revision on the basis of the Hexapla. This is known as the Gallican Psalter, and is still in use in the Vulgate and the Roman Catholic Breviaries. The Coptic Vrss. were made from \mathfrak{C} . The Bohairic Vrs. of the Psalter is of the sixth century (edited by Lagarde, 1875). The Sahidic Vrs. is older, but of uncertain date. The Psalter has been edited by Bridge, 1898. It seems to represent a text of \mathfrak{C} corresponding closely to \mathfrak{G}^U (*v. Brightman, Journal of Theol. Studies*, II., 275). The old Gothic Vrs. of the sixth and the Slavonic of the ninth century were made from \mathfrak{C} of

Lucian. The Armenian and Ethiopic Vrss. in their present form are based on mixed texts, in which Syriac and Hebraic elements are mingled with the Greek.

The texts of the Psalter in the several codd. of \mathfrak{C} are not always homogeneous with the texts of other parts of OT., especially in the early codd. This was due to the fact that the Psalter was usually on a separate roll, and that the most of these rolls were prepared for ecclesiastical use. Swete remarks quite truly that Pss. of \mathfrak{C}^A "are evidently copied from a Psalter written for ecclesiastical use, and it is interesting to notice how constantly A here appears in company with the later liturgical Psalters, R and T, and with the seventh century corrections of \mathfrak{N} known as \mathfrak{N}^c ." He also says: "The first hand of \mathfrak{N} often agrees with A against B, and the combinations \mathfrak{N} , A, R, T in the Psalms are not uncommon" (*Intr. to OT. in Greek*, p. 490). To this may be added that in fact it is just these liturgical Psalters which seem to have preserved the most accurate text of \mathfrak{C} , whether that was due to the well-known conservatism of liturgical texts, or to a more conservative revision of the ancient faulty texts by Origen and Lucian than has generally been supposed, limited chiefly to the correction of errors. The text of \mathfrak{C} where there is a consensus of readings has a value which has not been estimated by critics as highly as it ought to be, so far as the Psalter is concerned. In a very large number of cases this common text is to be preferred to \mathfrak{M} . Where the ancient codd. $\mathfrak{C}^{B, N}$ differ from the other codd. they are almost invariably at fault. It is altogether misleading to take them as the norms of a correct text of the Psalter.

I have carefully examined all the most important variations, and the result is the following. I. Where \mathfrak{C}^i stands alone: (1) there are nine corruptions of Greek words, 17¹⁴ 27⁸ 35²⁰ 37²⁸ 71¹⁶ 74⁸ 76⁸ 84¹¹ 105⁸. (2) There are fourteen omissions of words or clauses of \mathfrak{M} required by measure or else earlier Heb. glosses, 16² 64⁸ 65^{2, 6} 71¹² 73¹⁸ 74⁴ 75⁷ 88¹⁹ 90¹⁶ 102¹⁶ 139¹² 143⁸ 145². (3) There is one insertion injuring the measure, 76⁴. (4) There is only a single instance in which the text is correct. That is the omission of a clause of \mathfrak{M} , 41², which injures the measure. But this may be merely an accidental coincidence in which a careless scribe happened to omit a passage which was a real gloss. II. Where G^N stands alone there are many cases of error, e. g. 110^{8, 6, 6} 115⁸ 116^{1, 2, 6} 122^{2, 6, 9} 129⁴ 130⁶ 138⁸.

The earliest printed editions of the Psalter of Θ rested upon codd. which have not, so far as I know, been determined: Milan, 1481; Venice, 1486, 1489; Basel, 1516. Justinianus issued in 1516 at Genoa his *Octaplum Psalterium*. The text of the Complutensian Polyglot, 1514-1517, was followed by four other polyglots: Antwerp, 1569-1572; Heidelberg, 1586-1587; Hamburg, 1596; Paris, 1645+. The Aldine text of 1518, the text of the Complutensian Polyglot and of the Octaplum, all agree for the most part with 144, 185, 264, of HP; and although based on late codd., in fact are much nearer the original Θ than the earliest codd. Θ^{B-N} . In a few instances the *Octaplum* differs from the Complutensian text, but in these, so far as the most important readings are concerned, it agrees with 144 HP, which is regarded as Lucian's. A valuable discussion of texts and versions of Θ is given by Swete, *Introduction to the Study of the OT. in Greek*, and by Nestle, *Urtext und Uebersetzungen*, pp. 64-65. A cautious but valuable study of the reading of Θ of Swete's edition is given by F. W. Mozley, *The Psalter of the Church*, 1905. There remains much work to be done in the study of these codd.

§ 6. *Several other Greek Versions were made in the second, third, and fourth centuries A.D., that of Aquila from the official Hebrew text of the school of Jamnia, that of Theodotion to improve Θ in the direction of that text; and that of Symmachus to give a better Greek style. Other minor Versions, indicated as Quinta and Sexta, were also composed. None of these have been preserved, except in fragments.*

Θ was used in a large proportion of the citations in the NT. and Christian writings of the second and third centuries. The Jews of the school of Rabbi Akiba, owing to a literalistic tendency, threw discredit upon Θ among the Jews, and so gradually undermined the confidence even of Christians in its accuracy. Accordingly, many attempts were made to make a better Version. The first of these came from Aquila, a pupil of Akiba, who made a new translation from the official text established by the school of Jamnia. This is exceedingly literal and pedantic, and frequently transliterates rather than translates. This Version, indicated by Aq., is chiefly valuable for its evidence as to the official text which it translates. Theodotion (Θ) undertook a revision of Θ to make it more conformable to the Hebrew text of Jamnia. Its variations from Θ also help to the official Hebrew text of the second century rather than to an earlier text. Symmachus (Σ) had a later and a different purpose; namely, to improve the style and character of Θ .

It is therefore of value in helping to a text of C . It is difficult to determine the purpose of Quinta and Sexta, but so far as appears they do not give evidence of any knowledge of early Hebrew codd. These efforts did not succeed in producing a text suitable for universal adoption; they in fact increased the confusion and corruption among the Greek codd. by mixed texts. This evil was the chief reason for the masterly work of Origen in his Hexapla. Origen's Hexapla was the most important Biblical work in ancient times. It gave in six parallel columns the original Hebrew text, the same transliterated; a purified text of C , the Versions of Aq., Σ , Θ , and also, as a sort of appendix, Quinta, Sexta.

The Hexapla has been preserved only in parts. The Syriac translation was discovered by Ceriani in the Ambrosian Library of Milan, and published in 1874. Mercati, in the same library, discovered the original Hexapla of Ps. 45 and parts of 17, 27-31, 34, 35, 48, 88, of which he gives an account in *Un Palimpsesto Ambrosiano dei Salmi Esapli*, 1898. He has recently discovered additional material in the Vatican. The publication of all this material is announced for one of the forthcoming parts of *Studi e Testi*, Roma, under the title *Psalmorum Hexaplorum reliquiae e codice rescripto Ambrosiano*, etc. The parts of the several Greek Vrss., so far as they were known to exist at the time, were published by Field, *Origenis Hexaplorum quae supersunt*, 2 vols., Oxford, 1875. Dr. Schechter discovered some fragments of Aq., portions of Pss. 22, 90, 91, in the Genizah at Cairo.

§ 7. *The Syriac Peshitto Version was made from a comparison of the Hebrew text with C , and shows the influence of an early Aramaic Targum. It has maintained its integrity since the fourth century.*

At an early date, probably in the second or third century, a translation of the Psalter was made for the use of Syrian Christians (S). It was based upon a Hebrew text, but kept C constantly in view. It also shows traces of the influence of an oral Aramaic Targum earlier than the existing Targum (*v.* § 13). The author was a good Hebrew scholar, but his purpose was to give a Vrs. for practical use, rather than an exact verbal rendering. He therefore takes liberties with the original from a dogmatic as well as a practical point of view. S passed through a number of revisions, but has kept its integrity since the fourth century, as Aphraates in his Homilies uses it essentially in the same form that we now have.

The first edition of the Psalter of \mathfrak{S} was published by Erpenius, Leyden, 1625, from two late codd. Gabriel Sionita in the same year issued a Syriac text based on three other codd., with a Latin translation. This edition was used in the Paris Polyglot, 1629-1645, and the London Polyglot, 1654-1657. In the latter, Herbert Thorndyke in his critical apparatus used two codd. of late date. Dathe in 1768 reissued the text of Erpenius, with variations from the London Polyglot. The text of the London Polyglot was reissued by Lee in 1823, and was translated into English with critical notes by Andrew Oliver, Boston, 1861. The American missionaries, in 1852, published at Urumia, Persia, a Nestorian text of much value. This has been the basis of other texts for use in the East. The Codex Ambrosianus was published by Ceriani, Milan, 1876-1883. F. Bähgen, in 1878, made a collation of this codex and three later codd. in his *Untersuchungen*. In 1879, in his *Psalterium Tetraglottom*, Nestle reissued the Codex Ambrosianus; and this edition has been reprinted by W. E. Barnes, in his *Peshitta Psalter according to the West Syrian Text*, 1904. Barnes, however, corrects it occasionally from early West Syrian codd., and gives a rich critical apparatus derived from a collation of a large number of codd. The best estimate of the text of \mathfrak{S} is given by Bâ. in the *Jahrbücher für Protestantische Theologie*, 1882. The influence of \mathfrak{G} upon \mathfrak{S} was so great that when these agree it is doubtful whether the testimony of \mathfrak{S} as to the original text of \mathfrak{H} is independent. Especially was \mathfrak{S} influenced by \mathfrak{G}^L ; but, on the other hand, it belongs to the same family of texts. Agreement with \mathfrak{H} is of greater importance, and disagreement with \mathfrak{H} and \mathfrak{G}^L more important still. It should also be remembered, as Barnes justly says, "We have to deal in the Psalter with a text which was specially transcribed for ecclesiastical use, and accordingly we must not be surprised, if we find it coloured by ecclesiastical phraseology" (p. xxxv). On the one side, it may be said that because of its ecclesiastical use it is more difficult to revise the Psalter than any other book of the Bible; on the other side, that the Vrss. often preserve early readings. My study of the text of the Psalter shows that while \mathfrak{S} tends to an agreement with \mathfrak{G}^L , it nevertheless often agrees with \mathfrak{H} against \mathfrak{G} , and sometimes with \mathfrak{J} against \mathfrak{G} and MT. It not infrequently has independent readings, a fair proportion of which are to be preferred as nearer the original text than those of any other Vrss., even of \mathfrak{H} ; cf. 2⁷. 12 16² 17¹³ 27⁸ 32⁴ 46⁶ 74³, but especially 4⁸ 17^{3.4} 59¹⁰ 69⁶ 80¹⁸ 112⁴ 139¹⁶.

§ 8. Jerome in the early fifth century issued his Latin translation, made from the Hebrew text of his times, but with all the other ancient Versions and Origen's Hexapla in view.

Jerome, after the completion of the two revisions of the old Latin Psalter already mentioned (§ 5), undertook c. 389 a translation of the entire OT. from the original Hebrew, which he completed in 390-405 at Bethlehem. This Vrs. took the place of

the old Latin Vrss. in all the books except the Psalter, and is known as the Vulgate (V). This new Vrs. of the Psalter could not overcome the use of the Gallican Psalter in the usage of the Church. Accordingly, V of the Psalter is the Gallican Version, and the Version of Jerome is distinguished from it in reference by the abbreviation J. This Vrs. is exceedingly valuable, especially in the study of the Psalter; for Jerome was not only an able Hebrew scholar, using the best Hebrew texts accessible to him in Palestine, at the time when the Rabbinical School at Tiberius was in its bloom; but he was also familiar with Origen's *Hexapla*, and the full text of all the ancient Vrss. in earlier Mss. than those now existing. J in the main gives evidence as to the Hebrew text of the fourth Christian century. Where it differs from H and G its evidence is especially valuable as giving the opinion of the best Biblical scholar of ancient times as to the original text, based on the use of a wealth of critical material vastly greater than that in the possession of any other critic, earlier or later.

The text of J is best given in Lagarde's *Psalterium juxta Hebraeos Hieronymi*, 1874, and also in Nestle's *Psalterium Tetraglottum*, 1879.

§ 9. *The Aramaic Targum of the Psalter in its present form dates from the ninth century, but it rests upon an oral Targum used in the synagogue from the most ancient times.*

The Targum on the Psalter (T) represents a traditional oral translation, used in the services of the synagogue from the first century A.D. The original Hebrew text was constantly kept in view, for it was the custom to read the original before the Targum was read. Therefore the Targum gives evidence as to the traditional Hebrew text, with all the development that that tradition had from the first till the ninth century, ever restrained, however, by the original text. The Targum, however, was not simply a translation, but at the same time an explanation of the original, enlarging upon it to give the sense by way of paraphrase. It avoids anthropomorphism, and entirely disregards the poetic form and style.

T of ψ was first published by Bomberg, 1517, with Jb., Pr., and the Rolls. Lagarde's edition *Hagiographa Chaldaice*, 1873, is based on that of Bomberg. It was republished by Nestle, in his *Psalterium Tetraglottum*, 1879. Bacher

(*Das Targum zu den Psalmen*, Grätz, *Monatsschrift*, 1872) states that the E of ψ and Jb. came from the same hand.

§ 10. *The critical use of Hebrew texts and versions leads back in several stages from the official text of Ben Asher of the tenth century, through the text used by Jerome of the fourth century, the official text of the School of Jamnia of the second century, to the unofficial codices of the second century B.C., which gave the Canonical Psalter in its final edition. But it had already passed through centuries of transmission by the hands of copyists and editors. We have to distinguish, therefore, between the original text of the Psalter of the Canon and the original text of the psalms themselves as they came from their authors.*

The existing Hebrew codd. lead us to the official MT. of the tenth century as edited by Ben Asher, with Massoretic notes indicating traditional variations in the text coming down from ancient times. E takes us back to a Hebrew text of the fourth century prior to the work of the Massorites, and therefore to a text composed of consonants only. The Hebrew text of Origen's *Hexapla*, and S , also tend in the same direction, although they are to be used with more reserve, because of modifying influences traceable in these Vrss. The Greek translations of Aq., O , are all important helps to determine the official Hebrew text of the Synod of Jamnia of the second Christian century. The text of G carries us still farther back, to a Hebrew text of the second century B.C., very soon after the Psalter had received its final editing. In this way, by the use of the genealogical principle of Textual Criticism the original Hebrew text of the Psalter may be determined, at the time when it was finally edited for use in the synagogue and temple, and took its place in the Canon of the Writings. But it is evident that even then we are a long distance from the original text of the Pss. as composed by their authors. The Pss. had passed through the hands of a multitude of copyists, and of many editors, who had made changes of various kinds, partly intentional and partly unintentional. The Pss. were changed and adapted for public worship, just as has ever been the case with hymns, prayers, and other liturgical forms. The personal, local, and historical features were gradually effaced, and additions of various kinds were made to

make them more appropriate for congregational use. The text of the Psalter is one thing, the text of the original Pss. is another thing. After we have determined the former as far as possible, we still have to determine the latter by the use of additional internal evidence in the Psalter itself, and of external evidence from other books of OT.

§ 11. *There are several Psalms which appear in different texts in the Psalter itself, or in the Psalter and other Books of the Old Testament. These give evidence of originals differing in some respects from the varying texts that have been preserved.*

(1) Pss. 14 and 53 are evidently the same Ps. in different texts. The latter betrays more clearly its historical origin, although the original divine name יהוה has been changed to אלהים, as in other Pss. of \mathfrak{E} (v. § 32). The former has been generalised and made smoother and more didactic. They both show editorial changes as well as errors of copyists. (2) Ps. 18 is the same song as that given in 2 S. 22. The text of the latter is more archaic, although it has many of the same late glosses as the Ps. The Ps., however, received still later revision, making it more suitable for public use. (These variations are given in the Massora of Baer's text, pp. 130-135.) (3) Ps. 70 is the same essentially as 40¹³⁻¹⁷. It was appended to Ps. 40 for liturgical purposes, and adapted to its context. (4) An early Ps. has been used both by 57⁸⁻¹² and 108¹⁻⁶, another by 60⁷⁻¹⁴ and 108⁷⁻¹⁴, these three Pss. being all composite (v. § 14). (5) 1 Ch. 16⁸⁻³⁶ gives a Song of thanksgiving, which is composed of Pss. 105¹⁻¹⁶ and 96. The former is part of a tetralogy, 104-107; the latter is a part of the royal Ps. broken up into 93, 96-100. The Song of Ch. is therefore a mosaic of parts of two Pss., to which a doxology was added by a late editor of Ch., who inserted it as a specimen of the temple Ps. of his time.

§ 12. *The Psalms were composed in the parallelisms, measures, and strophical organisations of lyric poetry. When these have been determined with reference to any particular Psalm it is not difficult to see the changes that have been made in the original text.*

(A) Hebrew poetry is dominated by the principle of parallelism of members. The simplest form is seen in the couplet; but it is extended to a considerable number of lines. There are three primary forms of parallelism: (1) the synonymous, (2) the synthetic, and (3) the antithetic; the synonymous having a more ornate variety which may be called (4) emblematic; the synthetic a more vigorous variety which is (5) stairlike in character. An

important variation appears in what is called (6) introverted parallelism. But within these six varieties there are still a great number of combinations in accordance with the nature of the parallelism, whether it extends to entire lines or to the more emphatic words in them.

Bishop Lowth (*De sacra Poesi Heb.* 1753; cf. Preliminary Dissertation to *Isaiah*, 1778) was the first to establish the principle of parallelism in Hebrew poetry, although he based his conclusions on older writers, Rabbi Asarias and especially Schöttgen (*Horae Heb.* Diss. VI. *De Exergasia Sacra*). Lowth's views were at once accepted and have maintained themselves. Lowth distinguished three kinds of parallelism, — the synonymous, the antithetical, and the synthetic. Bishop Jebb (*Sacred Literature*, § IV. 1820) called attention to a fourth kind, which he properly named "introverted." Lowth had already recognised it (*Prelim. Diss. Isaiah xiv*), but did not name it or emphasize it. Other scholars have noted the stairlike and the emblematic (*v. Br.* *BHS.* 385-414).

Attention may be called to the following specimens: —

(1) *Synonymous.*

- 15¹ **Y**AHWEH, who shall be a guest in Thy tent?
 Who shall dwell on Thy holy mount?
- 17^{12-14a} **O**RISE, Yahweh, confront him, cast him down;
 O deliver me from the wicked, destroy with Thy sword;
 May they be slain with Thy hand, Yahweh; slain from the world.
- 7¹²⁻¹⁴ **I**F not, He whets His sword,
 Doth tread His bow and make it ready,
 And doth prepare for him deadly weapons;
 His arrows He maketh into fiery ones.
- 6²⁻³ **F**OR I am weary with *my* groaning;
 I must complain every night on *my* bed;
 I make dissolve with my tears *my* couch.
 Wasteth away because of grief *mine* eye,
 Waxeth old because of all *mine* adversaries.
- 19⁵⁻¹⁰ **T**HE Law of Yahweh is perfect, refreshing the soul;
 The Testimony of Yahweh is trustworthy, making wise the simple;
 The Precepts of Yahweh are right, rejoicing the heart;
 The Commandment of Yahweh is pure, enlightening the eyes;
 The Saying of Yahweh is clean, enduring forever;
 The Judgments of Yahweh are true, vindicated altogether.

(2) *Synthetic.*

- 14² **Y**AHWEH looked forth from heaven upon the sons of mankind,
 To see whether there was any acting intelligently in seeking after God.
- 17¹¹⁻¹² **T**HEY advance, now they march about, they fix their eyes;
 They purpose to camp in the land, they maltreat as a lion;
 They are greedy for prey, they are like a young lion lurking in secret
 places.

- 23⁵⁻⁶ **THOU** spreadest before me a table in the presence of mine adversaries.
 Hast thou anointed my head with oil; my cup is exhilarating.
 Surely goodness and kindness pursue me all the days of my life,
 And I shall dwell in the house of Yahweh for length of days.
- 40⁸⁻⁴ **I** WAITED steadfastly on Yahweh, and He inclined unto me;
 And brought me up from the pit of desolation, from the clay of the mire;
 And set my feet upon a rock; He established my steps;
 And gave a new song in my mouth, a song of praise to my God.
 Many see and they fear, and they trust in Yahweh.

(3) *Antithetical.*

- 37¹²⁻¹⁸ **THE** wicked deviseth against the righteous and gnasheth his teeth at him.
 The Lord laugheth at him; for He seeth that his day cometh.
- 17^{14b-18} **LET** their portion be during life; their belly fill Thou with Thy stored up penalty.
 May their sons be sated, may they leave their residue to their children.
 But as for me, let me behold Thy face; let me be satisfied with Thy favour.
- 126⁴⁻⁶ **O** RESTORE, Yahweh, our prosperity, as streams do in the south country.
 They that sow seed in tears, may they reap with jubilation.
 He may go forth weeping, bearing the load of seed;
 Let him come home with jubilation, bearing the load of sheaves.
- 37⁹⁻¹¹ **FOR** evil-doers will be cut off; but those that wait on Yahweh will inherit the land.
 And yet a little while, and the wicked will be no more, and thou wilt attentively consider his place, and he will be no more;
 But the afflicted will inherit the land, and take delight in abundance of peace.
- 38¹²⁻¹⁸ **THEY** also that seek my life lay snares;
 Of my distress they speak, of ruin;
 And utter deceits all the day.
 But I am like a deaf man that heareth not,
 And as a dumb man that openeth not his mouth,
 And in whose mouth are no arguments.

(4) *Emblematic.*

- 37¹⁻² **FRET** not thyself because of evil-doers, and be not envious against them that do wrong;
 As grass they will speedily wither, and like the fresh grass fade.
- 124⁶⁻⁸ **BLESSED** be Yahweh! who hath not given us over as a prey to their teeth.
 Lo, we are like a bird, that has escaped out of the trap of the fowler.
 Lo, the trap was broken, and we escaped from it.
 Our help is in the name of Yahweh, maker of heaven and earth.
- 129^{6-8d} **LET** them be put to shame, and let them be turned backward, all the haters of Zion,
 Let them become as grass of the housetops, which, before one can draw the scythe, withereth.

Wherewith the reaper does not fill his hand, or he that bindeth sheaves
his bosom.
And they who pass by say not, "The blessing of Yahweh unto you."

(5) *Stairlike.*

- 24^{8a-c} **Y**AHWEH, strong and *mighty*,
Yahweh, *mighty* in battle.
- 3²⁻³ **Y**AHWEH, how *many* are mine adversaries!
Many are rising up against me;
Many are saying of me:
"There is no salvation for him."
- 25¹⁻⁷ **U**NTO Thee, Yahweh, I lift up my soul; O my God, let me not *be*
ashamed.
In Thee I trust, therefore let not mine enemies exult, even mine.
Yea, let none that wait on Thee *be ashamed*; let them *be ashamed* that
deal treacherously without effect.
Thy ways make me know, Yahweh, and Thy thoughts *teach* me;
Lead me in Thy faithfulness, and *teach* me; for Thou art the God of
my salvation.
Remember Thy compassion, Yahweh, and Thy kindness, for they are
of old.
The sins of my youth *remember* not; according to Thy kindness
remember me.

In the other two Strs. of this Ps. the stairlike parall. is carried out on the
scheme: 2 + 2 + 3, Str. II.; 3 + 2 + 2, Str. III., as Str. I. In every tristich
the middle line does not have the catchword.

- 12⁴⁻⁶ **M**AY Yahweh cut off every flattering *lip*,
And every *tongue* speaking great words;
Those who say, "To our *tongues* we give might,
Our *lip* is our own; who is lord over us."

(6) *Introverted.*

- 30⁸⁻¹¹ **U**NTO Thee I was crying, and unto my God I was making supplication
for favour:
"What profit is there in my blood, when I go down to the Pit?
Will the dust praise Thee, declare Thy faithfulness?
Hear and be gracious, become helper to me."
- 6⁹⁻¹¹ **D**EPART, ye workers of trouble, from *me*;
For He hath heard the voice of *my* weeping,
Yahweh hath heard *my* supplication,
Yahweh accepteth *my* prayer.
They will turn back, they will be put to shame in a moment.
- 34¹⁴⁻²² **T**HE face of Yahweh is against them that do evil, to cut off their memory
from the land.
The eyes of Yahweh are unto the righteous, and His ears unto their
cry for help;
They cry and Yahweh heareth, and delivereth them out of all their
distresses.

Yahweh is nigh unto the brokenhearted, and the crushed in spirit saveth.

Many are the misfortunes of the righteous, but out of them all Yahweh delivereth him;

He keepeth all his bones; not one of them is broken.

Misfortune shall slay the wicked, and they that hate the righteous shall suffer punishment.

(B) The Pss., as Philo, Josephus, Origen, Eusebius, and Jerome tell us, were composed in several kinds of meter. The measures, however, were not of feet, as in classic Latin and Greek, or of syllables as in Syriac poetry; but of words or word accents, as in Assyrian, Babylonian, Egyptian, and the most ancient poetry of other nations. The simplest measure is: (1) the trimeter, measured by three tonic beats; (2) the tetrameter, which has four tones, usually with a caesura in the middle; (3) the pentameter, which has five tones, the caesura usually coming after the third tone, but sometimes for variety of effect after the second; (4) the hexameter, which has six tones, with the caesura usually in the middle, but sometimes for variety after the second or the fourth tones, and occasionally with two caesuras dividing the line into three parts. In the estimation of tones we have to consider that on the one side monosyllabic words are usually not counted, but are attached to the following word and not accented; and on the other side that words of four or more syllables have a secondary accent which is counted in the measures. This is true occasionally of words of three syllables.

The statements of Josephus (*Ant.* II. 16 (4); IV. 8 (44); VII. 12 (30)) that Hebrew poetry was composed of trimeters and pentameters and hexameters are so distinct that they cannot justly be questioned. He is sustained by Philo (*de Vita Mosis*, I. 5). Although it may be said that Origen (on Ps. 118, *Pitra, Analecta Sacra*, II. 341), Eusebius (*De praep. Evang.* XI. 5 Migne, XXI. 852), and Jerome (in *librum Job, praef.*) depended upon Josephus, yet they were near enough to the original Hebrew text to have an independent judgment in this matter; and their judgment has been confirmed by modern investigation in the teeth of a stubborn traditional opposition. As Ley shows (*ZATW.* XII. 212), Origen distinguishes between the Hebrew pentameter and hexameter written in one line and the Greek method of dividing them into two. I. Many efforts have been made to measure syllables after classic models: (1) Franc. Gomarus (*Davidis lyra*, 1637), followed by Heinsius, De Dieu, Hottinger, and the younger Buxtorf. (2) Marc. Maibon

(*Davidis Psalmi X. item VI. 1690*). (3) Francis Hare (*Psalmorum libri in versiculos metricè divisus, 1736*), followed especially by Weisse. The treatises of Gomarus, Maibon, and Hare were republished in Ugolino, *Thesaurus* (XXXI.). Lowth severely criticised Hare's measures. He had no doubt that Hebrew poetry had measured lines, and he distinguished between long and short measures, in the former recognizing the "small rest or interval"; but he thought that it would be impracticable to find more definite measures because the original pronunciation of the Hebrew language could not be known (*v. Prelim. Diss. to Isaiah, xxv.*). (4) William Jones (*Poeseos Asiaticae commentariorum, 1776*) applied the rules of Arabic meter to Hebrew poetry, involving the doing away with the Massoretic system of vowels. So, essentially, E. J. Greve. (5) J. J. Bellermann (*Versuch über die Metrik der Hebräer, 1813*), applied the system of morae to Hebrew poetry. (6) J. L. Saalschütz (*Von der Form der Hebräischen Poesie, 1853*) rejected the Massoretic system and built on the pronunciation of the Polish and German Jews, after the Aramaic method. II. G. Bickell (*Metrices Biblicae, 1879; Carmina Veteris Metrici, 1882; Dichtungen der Hebräer, 1882-1884*), followed by G. Gietmann (*de re metrica Hebraeorum, 1880*), finds a Hebrew meter in the number of syllables after the method of Syriac poetry. There is a constant alternation of rise and fall, so that only iambic and trochaic feet are possible. The Massoretic system is rejected and the Aramaic virtually put in its place. The accent is generally, as in Syriac, on the penult. An elaborate criticism of Bickell's theory is given by Ecker (*Porta Sion, 1903, pp. 147 sq.*). Doubtless the original Hebrew pronunciation was different from that of the Massoretic system, but Hebrew was not a mere dialect of the Aramaic, still less of so late a form of it as the Syriac. It has recently been shewn that the earliest Syriac poetry did not measure by number of syllables. III. The measurement of Hebrew verse by the beat of the accent has been maintained by a great number of scholars with increasing conviction. This is independent of the doctrine of syllables, whether more like the Arabic, Aramaic, or the Massoretic system. Moreover, it is independent of the theory on what syllable of the word the accent should fall. In any case, we have just so many accents in the verse. The earliest writer to make the accent the determining principle of measurement, so far as I have been able to discover, was C. G. Anton (*conjectura de metro Hebraeorum, 1770, Specimen editionis Psalmorum, 1780*). In this he was followed by Leutwein (*Versuch einer richtigen Theorie von der Biblischen Verskunst, 1775*), Ernst Meier (*Die Form der Hebr. Poesie, 1853*), but especially Julius Ley (*Die metrischen Formen der Hebr. Poesie, 1866; Grundzüge des Rhythmus des Vers- und Strophenbaues in der Hebr. Poesie, 1875; Leitfaden der Metrik der Hebr. Poesie, 1887, and other minor writings*). To Ley, more than to any other scholar, is due the credit of leading to a correct conception of the measures of Hebrew poetry. I accepted the principle of measurement of Hebrew poetry by accents soon after I began to teach as Professor of Hebrew and cognate languages in Union Theological Seminary, in 1874; and from that time I have given much

attention to the subject. My views were published in 1881 (*Homiletic Quarterly*, pp. 398 sq., 555 sq.; *Biblical Study*, first edition, 1883, pp. 262 sq.). The principles were applied in the study of the *Poem of the Fall of Mankind* (*Reformed Quarterly Review*, 1866), *Poem of the Creation* (*Old Testament Student*, 1884), and of all the poetic Messianic passages (*Messianic Prophecy*, 1886). My views were more fully stated in five articles (*Hebraica*, 1886-1888), and in the tenth edition of *Biblical Study*, enlarged under the title *General Introduction to the Study of Holy Scripture*, 1899. In 1883 I criticised Ley's octameters and decameters as simply double tetrameters and pentameters, and objected to his theory of substitution and compensation, which he has since abandoned. This principle of tonic measures was adopted by Francis Brown (*Measures of Heb. Poetry as an Aid to Literary Analysis*, *JBL*. IX. pp. 91-106) and many other Americans. C. H. Toy (*Commentary on Proverbs*, 1899) uses the tonic principle, but objects to the terms trimeter and tetrameter, and uses ternary, quaternary, etc. W. R. Harper used the method on the basis of my article in *Hebraica*, in the preparation of his *Commentary on Amos and Hosea*, 1905 (v. Preface, ix.). Cheyne employs the tonic principle (in his commentaries on the *Psalms*², *Book of the Prophet Isaiah*, *SBOT*. 1899). Most Biblical scholars since Jebb have been reactionary in their views of Hebrew poetry. Budde (*Das Hebraische Klagelied*, *ZATW*. 1882) deserves great credit for his investigation of the pentameter in the Old Testament; but the name, *Kina* verse, that he gave to it, though adopted by many scholars, has little to justify it, for the earliest *Kina* uses the tetrameter measure (2 S. 1¹⁷⁻²⁷), and the pentameter measure is used for all kinds of poems, especially for those in praise of the Law, 19⁸⁻¹⁵ 119, which are the reverse of *Kina*'s. Budde's long hesitation to accept other measures is difficult to understand. He says, however (article *Hebrew Poetry*, *DB.*), "The vastly preponderating probability appears to belong to the theory of Ley, who counts the 'rises' without taking account of the 'falls.'" Duhm, in his *Commentaries on Isaiah*, 1892, and the *Psalter*, 1899, also uses the tonic principle, but without any explanation of his principles or his relation to others. It is astonishing how exactly his views, as to many passages, correspond with those given previously in my *Messianic Prophecy*, 1886. In the meanwhile the principle of tonic measure was greatly strengthened by the discovery that the same principle determined the structure of the more ancient Egyptian, Babylonian, and Assyrian poetry. F. Brown (*Religious Poetry of Babylonia*, *Presbyterian Review*, 1888), among other examples, shewed that the epic of the descent of Istar to Sheol is pentameter. The Hymn to the Nile was recognised as measured by the tonic accent, by Guieysse (*Records of the Past*, new ed., III. 47-48). Erman also (*Life in Ancient Egypt*, p. 395) stated that Egyptian poetry was measured by the tonic accent. Two recent scholars have endeavoured to fortify the tonic principle by a closer study of the syllable. H. Grimme (*Abriss der Bib. Hebr. Metrik*, *ZDMG*. 1895; *Grundsätze der Hebr. Akzent und Vokallehre*, 1896; *Psalmen Probleme*, 1902) revives the use of *morae*, but builds essentially on the accents for measurement of lines. His last book

has only come into my hands since I completed my Ms. for this Commentary. Our independent work agrees as to the measures of Pss. 1-50, except in 7, 9-10, 11, 17, 19^a 23, 25, 31, 32, 34, 37, 38. Pss. 25, 34, 37, hexameters, he interprets as trimeters, dividing the lines at the caesuras. The other Pss. are full of difficulty, due chiefly to glosses where there is room for difference in reconstruction. E. Sievers in 1901 published his *Metrische Studien*. While building on the tonic principle, he fortifies it by giving it a foundation in the laws of speech, song, and music, and by a careful study of the unaccented syllables. His principles have been adopted for the most part in Balthgen's *Psalmen*³, 1904. Sievers, in his double fours and sevens, falls into an error similar to that of Ley. His double fours of Ex. 15, 2 S. 1, Ju. 5 are nothing but tetrameters, and his sevens limited, so far as ψ is concerned, to 4, 9-10, are due to mistaken interpretation of the measures, which in both cases in the original Pss. were trimeters, disturbed, however, by many glosses. Those who have used the principle of tonic measure since Anton, have not failed to recognise that the stress of the accent alternates with a falling of the voice in one, two, or three syllables, in varied relation to the tonic syllable; but they have not thought it needful to count these syllables as Sievers does. Indeed, Sievers (p. 77) recognises that Anton instinctively came nearest the truth, that his theory needs few modifications, and that he only failed in working it out in detail. But it is just this detail in Sievers' method which is of doubtful value. It is based on the essential accuracy of the Massoretic system, which, as is evident from the transliterations in Origen's Hexapla, was artificial; and, as many Hebrew scholars since Lowth have recognised, is of doubtful originality. And in fact Sievers' measures, as those of Grimme, really depend upon the tonic accents, which alone are of any great importance even in his system. In the use of the natural laws of speech and music as the basis of the measures of poetry, Sievers was anticipated by the eminent American poet, Sydney Lanier (*Science of English Verse*, 1880), whom I used at an early date. A most thoroughgoing and invariably hostile criticism of metrical theories of Hebrew poetry is given by Ecker (*Porta Sion*, 22-181; 1903). A more recent, less complete, more sympathetic, yet uncertain criticism is given by W. H. Cobb (*Criticism of Systems of Hebrew Metre*, 1905).

The following is the result of my study of the measures of the Psalms:—

I. There are eighty-nine trimeter Pss. in the Psalter. This is a favourite measure for lyrics. These Pss. are 2, 3, 6, 7, 8, 9-10, 11, 15, 18, 19²⁻⁷ 20, 21, 22, 24¹⁻⁶ 24⁷⁻¹⁰ 26, 27⁷⁻¹² 33, 36⁵⁻¹⁰ 38, 44, 47, 49, 51, 54, 55^{2-3, 5-8} 56, 57²⁻⁵ 57^{6, 8-12} (= 108²⁻⁸) 59, 60^{3-7, 12b-14} 60^{8-12a} (= 108²⁻¹⁴) 63, 66¹⁻⁹ 66¹¹⁻¹⁹ 67, 69^{3-14, 20-29} 71, 73, 75, 76, 77²⁻¹⁶ 77¹⁷⁻²³ 78, 79, 80, 81^{2-5b} 81^{6r-15} 82, 83, 85, 88, 89^{1-4, 18-46} 90, 91, 92, 93+96-100, 94, 95¹⁻⁶ 95⁷⁻¹¹ 102²⁻¹² 103, 104, 105-106, 107, 109^{1-4, 18-18, 21-27} 109⁶⁻¹⁶ 111, 112, 113, 114, 115¹⁻⁸ 115⁹⁻¹⁶ 116, 117, 118, 135, 136, 138, 139^{1-6, 12-16, 22-24} 139⁷⁻¹² 139¹⁷⁻²² 142, 144^{1-2, 7-11} 146 147^{1-6, 7-11, 12-21} 148, 149, 150. We may give as a specimen 24¹⁻⁶:—

ליהוה הארץ ומלואה
 תבל וישבי בה
 כִּי־הוא עֲלֵי־יָמִים יִסְדָּה
 וְעַל נְהוּרוֹת יִכְנֹנֶה
 מִי־עֵלְיָה בְהַר יְהוָה
 מִי־יִקְוֶם בְּמִקְוֶם קִרְשׁוֹ
 נָקִי וְבַר לִבָּב
 לֹא־נִשְׂא לִשְׂוֹא נִפְשׁוֹ
 יֵשֶׁא כְרַכְהָ מִיְהוָה
 וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ
 זֶה דְוַר דְּרִשׁוֹ
 מִבְּקִשֵׁי פִנּוּ יַעֲקֹב

II. There are twenty tetrameters in the Psalter: 1, 4, 12, 13, 16, 29, 30, 41, 46, 58, 61, 64, 68, 74, 86, 89²⁻³ 6-16 89¹⁷⁻⁶² 140, 141, 144¹²⁻¹⁵. Ps. 13 may be given as a specimen. The caesura is always in the middle when it occurs.

עֲדֹ־אֲנִי יְהוָה — נִצַּח תִּשְׁכַּחֲנִי
 עֲדֹ־אֲנִי הַסְחִיר אֲחֵ־פִנִּיךְ מִמֶּנִּי
 עֲדֹ־אֲנִי אֲשִׁיחַ עֲצוֹת בְּנַפְשִׁי
 עֲדֹ־אֲנִי יְרוּם עָלַי אִיבִי
 יְהוָה אֱלֹהֵי — הִבִּישָׁה עֲנִי
 מִן־אִישׁן הַמּוֹת — הֵאִירָה עֲנִי
 מִן־יֹאמֵר אִיבִי — לוֹ יִכְלֹחַ
 מִן־יִגְלֵ כִי אִמּוֹט צָרִי

III. There are twenty-five pentameters in the Psalter: 5, 14 (= 53), 17, 19²⁻¹⁵ 27¹⁻⁶ 28, 32, 35, 36²⁻⁵ 39 40²⁻¹² 42-43, 48, 52, 55¹⁰⁻¹⁶ 21-22. 24 65, 69²⁻⁷ 7. 15-19. 80-82 40¹⁴⁻¹⁸ (= 70), 84, 87, 101, 110, 119, 137, 143. Ps. 14 may be given as a specimen. The caesura usually comes after the third beat, but occasionally for variety after the second.

אִמֵּר נָבֵל בְּלִבּוֹ — אִין אֱלֹהִים
 הַשְּׁחִיתוּ הַתְּעִיבוּ עֲלֵיהָ — אִין־עֲשֶׂה־טוֹב
 יְהוָה מִשְׁמַיִם הַשְּׁקִיף — עַל־בְּנֵי־אָרֶם
 לִכְאוֹת הַיֵּשׁ מִשְׁכִּיל — רִשׁ אֱלֹהִים
 הַכֹּל סֵר סָג — יַחֲדוּ נִאֲלָחוּ
 אִין־עֲשֶׂה־טוֹב — אִין נָס אַחַד
 הֲלֹא יִדְעוּ מַעֲלֵי־אָוֶן — אִכְלוּ עֵסִי
 אִכְלוּ לֶחֶם — יְהוָה לֹא קִרְאוּ
 שֵׁם מַחֲדוֹ מַחֲד — כִּי־אֵל מִזְרַם
 עֲצָחַם הִבִּישׁ — כִּי יְהוָה מֵאִסַּם

IV. There are twenty-five hexameters: the alphabetical 25, 34, 37, 145; the pilgrim Pss. 120, 121, 122, 123, 124, 125, 126, 127¹⁻² 127³⁻⁵ 128, 129, 130,

131, 132, 133, 134; and 31, 50, 62, 72, 102^{18-28, 29}. Pss. 124, 125 illustrate the varied use of the caesura.

לולי יהוה שהיה לנו — יאמרנא ישראל
 לולי יהוה שהיה לנו — בקום עלינו
 אוי חיים בלעוני — נחרות אפס בנו
 אוי המים שטפוני — נחלה עבר נמשנו

ברוך יהוה — שלא נחננו טרף לשניהם
 (הנה) נמשנו נצמר — נמלטה מפה יוקשים
 (הנה) הפח נשבר — ואנחנו נמלטנו (מסנה)
 עורנו כשם יהוה — עשה שמים וארץ

הבטחים ביהוה — כהר ציון — לא ימוט לעולם
 ישב ירושלים — הרים סביב לה
 ויהוה סביב לעמו — מעתה ועד עולם
 כִּירָא ינוח שבת הרשע — על־גורל הצדיקים

V. There are long Pss. of varying measures. Ps. 23 has three Strs. of three, four, and five tones, increasing with each Str. Ps. 45 is essentially a tetrameter, but it uses occasional trimeters with striking effect for a more rapid movement of the thought. In this it resembles the Song of Deborah, Ju. 5. Some scholars, as Toy and Duhm, recognise dimeters of two tones, but these are parts of tetrameters or hexameters. The division made by these scholars are at the caesuras. There are no dimeters except in broken lines used at times for a metrical pause (e.g. Pss. 1¹⁻⁴ 82¹⁰). Many of Grimme's trimeters are really hexameters. Sievers' double threes and double fours are trimeters and tetrameters.

VI. The Hebrew poets seldom accent a monosyllable. It usually loses its tone by being attached to the previous or the subsequent word. Two successive tonic syllables make very bad euphony, especially at the end of l. There were various devices for overcoming this difficulty. At the end of l., the accent of the word before the monosyllable was retracted; e.g. שֶׁמֶשׁ אֶרֶץ 2¹⁰, הוֹסִי כִי 2¹², הִכַּל אֵן 7¹⁶, יְהִי־יִשְׁכֵּנִי כֹה 18²⁰, תִּפְצֵן כִּי 24¹, וְיִשְׁכֵּנִי כֹה 5¹¹, יְהִי־הוֹסִי־כֹךְ 5¹², כִּלְי־יִשְׁכֵּנִי־יְהִי 49². The insertion of the conj. ׀ before a monosyllable makes a sufficient vocalic utterance to justify giving the word a tone. It is sometimes used to make it easier to give a long word two tones; e.g. וְיִא 25², וְיִא 37³¹, וְיִא 41⁹, וְיִא 3⁹, in all cases given by ㊄ but omitted by ㊅.

(C) The Hebrew poets, as poets of other nations, used archaic words and forms for metrical purposes: (a) The archaic case endings softened the transition from word to word and made the language more melodious. (b) The archaic suffixes and modal

forms were used partly for the same purpose and partly to give the tone a more melodious position. (c) The archaic prepositions were employed in order to get independent words or variation in the tonic syllable (Ley. *Grundzüge*, 8. 100 sq.; Br. ⁸⁸⁸. 871).

- (a) ו 50¹⁰ 79² 104²⁰ 114⁸.
 ו 123¹.
 הַחֲ for הַ 3⁸ 44²⁷ 63⁸ 80⁸ 92¹⁶ 94¹⁷ 120¹ 125⁸.
- (b) גַּ 5¹³ 25¹² 41⁴ +.
 ו 5¹⁰ 11². 8 12⁹ 35¹¹ 36⁸ +.
 סִ- sf. 2⁸. 5 11⁷ 21¹⁰. 11. 13 22⁶ +; לִ for לִ 2⁴ 44⁴. 11 49¹⁴ +.
- (c) כִּ for כִּ 11².
 קִ for קִ 20⁸ 58⁸. 8. 10 63⁶ 78¹⁸ 90⁹ 92⁸ +.
 עִ for עִ 104²³.
 לִ for לִ 50⁶. 16 92⁴ 94²⁰.
 וִ for וִ 44¹¹ 45⁹ 78².
 בִּ for בִּ 19⁴ 63³ 72⁷.

(D) The Hebrew poets ornamented their lines by various devices at the beginning, in the middle, before caesuras, and at the end. At the beginning the order of the alphabet was followed and acrostics were made of various kinds. Certain important words were repeated in several successive lines. At the ends of lines a kind of assonance or rhyme was made, especially by the use of identical suffixes. The same device was also used at times before caesuras.

(a) The Alphabetic Pss. are 9-10, 25, 34, 37, 111, 112, 119, 145. Usually the letter of the alphabet begins a l., a couplet, or a Str.; but in 9²⁻³ it is repeated at the beginning of each of the four ll. of the Str., and in 119 throughout the twenty-two alphabetical Strs. it is repeated eight times (cf. La. 3). (b) Ps. 13²⁻³ has אֶ-מִנִּי at the beginning of each of the four lines of the Str.; and v. 4⁵ has מִן at the beginning of three of the four ll. Ps. 29 repeats יִרְחֵק יְרֵחַ eight times and הִכּוּ thrice. Ps. 62 repeats אֶךְ eight times. Ps. 148 repeats הִלְלוּהוּ six times, and Ps. 150 the same nine times. (c) Rhyming with identical suffixes is used as an ornament, rather than as in modern poetry to mark the ends of all ll. of the poem. The following examples may suffice. — סִ- 2^{8ab}. 4^{ab}. 5^{ab}. — וִ- 13 throughout, 27^B. 7-8. 9. 11-12 22^{20b-22} 30². 4 54, 55^A 142. — הִ- 9²⁻³ 15¹ 20²⁻³ 45⁴. — הִ- 45¹¹. — וִ- 15²⁻³. — הִ- 24¹⁻² 45¹³⁻¹⁶ (6 l.). — The Pss. that use this method usually vary in their use of it. — Ps. 6 has וִ- for the most part 6^{2ab}. 3^{ab}. 4^{ab}. 5a. 7abc. 8ac. 9ab. 10ab, but הִ v. 5b. 6ab, וִ v. 8b. 11a. — Ps. 31 has וִ- v. 2-17, but הִ v. 20-21. 22. — Ps. 35 has וִ- v. 1-4. 11-14, but הִ v. 5-6. — Ps. 119 has a variation, some Strs. ending in הִ, others in וִ. — (d) Ps. 110 has וִ- after caesura and at end of l. 1, but הִ in ll. 2, 3, 4, 5; הִ l. 6; וִ l. 7; הִ-

ll. 8, 10; הַ ל. 9. At the beginning of six ll. of 45¹⁸⁻¹⁶ the words end in מַ... — Ps. 143 has in ten ll. the first and last words in וְ, before caesuras הַ. — 144^B has assonance in every word of the tetrameter hexastich; all the words of ll. 1, 3, 5 end in וְ; those of 2, 4, 6 in מַ. The later scribes and editors did not care for this ornament of style, and so obscured it and even effaced it partly by changing the order of words in the sentence, or by glosses of various kinds.

(E) The Pss. were also arranged in regular strophical organization, as was indeed almost necessary for musical rendering in early lyric forms of song. The reason why this has not been evident is that the liturgical glosses of later times have obscured or destroyed them. These strophes are of great variety as coming from so many different authors and so many different periods of time. Strophes may be simple or complex, just as in the case of parallelism of lines. The simple strophes are of few lines of one kind of parallelism. The complex strophes have more lines and two or more kinds of parallelism. In this case the connection of thought is usually clear. The strophical divisions may be determined by a more decided separation in the thought of the poem. Sometimes it is not easy to distinguish between the lesser and greater separations because of a lack of familiarity of modern scholars with the delicate shades of parallelism, which constituted the most characteristic feature of Hebrew thought; and because of the prejudices due to other rhetorical and logical uses of Western races and modern times. The simple strophes of one kind of parall. only are not common. They tend to a monotonous style. The usual method in the strophe is to combine the several kinds. This puts at the disposal of the poet a very great variety of combinations. These will appear in the commentary on the particular Pss. As Lowth well says: "A happy mixture of the several sorts gives an agreeable variety, and they serve mutually to recommend and set off one another." (Prelim. Diss. to *Isaiah*, p. xxvi.) I may, however, sum up the results of my investigation of the strophical structure of the Pss. as follows: —

The Strs. are arranged on the same principles of parallelism as the ll., in all its varieties. Poems of single Strs. are uncommon. The most frequent structure is the pair of Strs. frequently doubled in two pairs, rarely as eight and sixteen Strs. The triplet of Strs. is also common, less frequent its multiples of six,

nine, and twenty-four Strs. There are also poems of five, and its multiples, ten, fifteen, and twenty Strs. Poems of seven Strs. are uncommon. Poems of eleven and twenty-two Strs. are limited to alphabetical poems. I do not attempt to separate the glosses in the verses given below. Duplicates are not counted. (1) Poems of single Strs. are the Pilgrim Pss., 123, 125, 127¹⁻² 127³⁻⁵ 128, 131, 133, 134. There are only four others: 15, 36²⁻⁵ 117, 144¹²⁻¹⁵, which have special reasons. (2) Poems with a pair of Strs. are fifty in number: 1, 7, 8, 11, 13, 19²⁻⁷ 19⁸⁻¹⁵ 20, 21, 24¹⁻⁶ 24⁷⁻¹⁰ 27¹⁻⁶ 32, 36⁸⁻¹⁰ 39, 40¹⁴⁻¹⁸ (= 70), 49, 52, 54, 57^{6, 8-12} (= 108²⁻⁶), 58, 59, 62, 65, 66¹⁸⁻²⁰ 72, 79, 81²⁻⁶ 89⁴⁷⁻⁵² 95¹⁻⁶ 95⁷⁻¹¹ 101, 102¹⁸⁻²⁰ 110, 114, 120, 121, 122, 124, 126, 129, 130, 136, 139¹⁷⁻²² 142, 143, 144^{1-2, 7-11} 147¹⁻⁶ 147⁷⁻¹¹ 150. Poems with four Strs. are thirty-one in number: 2, 3, 4, 6, 12, 26, 30, 33, 40²⁻¹² 41, 44, 48, 51, 56, 60^{2-7, 12-14} 60^{8-12a} (= 108⁸⁻¹⁴) 71, 77¹⁷⁻²⁰ 81⁶⁻¹⁵ 83, 85, 91, 92, 102²⁻¹² 107, 113, 115¹⁻⁸ 118^{2-7, 10-12} 132, 141, 148. Poems of eight Strs. are: 17, 68, 116; of sixteen Strs. 89^{4-6, 12-46}. (3) Poems of three Strs. are thirty-six in number: 16, 23, 25, 27⁷⁻¹² 28, 34, 35, 42-43, 45, 46, 50, 55^{2-3, 8-9a} 55^{9b-18, 21-24} 57²⁻⁵ 61, 63, 64, 66¹⁻⁹ 67, 69^{2-7, 14-19, 80-82} 76, 82, 84, 87, 88, 115⁹⁻¹⁶ 118¹²⁻²⁶ 135, 137, 138, 139⁷⁻¹² 140, 145, 146, 147¹²⁻²¹ 149. Poems of six Strs. are: 18, 75, 89^{2-3, 6-15} 90, 94, 109^{1-5, 16-18, 21-27} 139^{1-6, 12-16, 22-24}. Poems of nine Strs.: 74; of twenty-four Strs.: 105-106. (4) There are twelve poems of five Strs.: 5, 14 (= 53), 22, 29, 31, 38, 47, 69^{8-12, 20-29} 77²⁻¹⁶ 80, 86, 109⁶⁻¹⁵. There is also one of ten Strs.: 73; one of fifteen Strs.: 93 + 96-100; and one of twenty: 78. (5) There are three poems of seven Strs.: 37, 103, 104. (6) Alphabetical poems are two of eleven Strs.: 111, 112; and two of twenty-two: 9-10, 119.

These Strs. vary in number of ll. and in combinations of parall. The Refrains are not counted in the Strs. (1) The only apparent monostichs are in alphabetical Pss.: 25, 34, 111, 112, 145. But these are not really monostichs, but ll. grouped in several kinds of stichs: 25, 34, 145 heptastichs; 111, 112, distichs. (2) Distichs are not common in the Psalter. They are more appropriate to sentences of Wisdom. There are, however, five: 14 (= 53), 62, 66¹⁻⁹ 111, 112. (3) Tristichs are not common: 17, 74, 75, 77¹⁷⁻²⁰ 87, 116. (4) The tetrastich is the most frequent lyric form. There are sixty-two of them: 3, 4, 5, 9-10, 12, 13, 23, 26, 27⁷⁻¹² 28, 29, 30, 40¹⁴⁻¹⁸ (= 70), 47, 48, 55^{2-3, 8-9a} 57²⁻⁵ 57^{6, 8-12} (= 108²⁻⁶), 60^{2-7, 12-14} 60^{8-12a} (= 108⁸⁻¹⁴), 61, 63, 65, 73, 78, 81⁶⁻¹⁵ 82, 86, 89^{2-3, 6-15} 89^{4-6, 12-46} 94, 101, 103, 105-106, 109⁶⁻¹⁵ 109^{1-5, 16-18, 21-27} 113, 115¹⁻⁸ 117, 118¹²⁻²⁶ 120, 121, 122, 123, 124, 125, 126, 127¹⁻² 127³⁻⁵ 128, 129, 130, 131, 132, 133, 134, 137, 139^{1-6, 12-16, 22-24} 139⁷⁻¹² 139¹⁷⁻²² 141, 144^{1-2, 7-11}. (5) There are thirteen pentastichs: 6, 31, 32, 36⁸⁻¹⁰ 40²⁻¹² 41, 55^{9b-18, 21-24} 64, 67, 81^{2-5b} 90, 110, 143. (6) There are forty-three hexastichs: 1, 19²⁻⁷ 19⁸⁻¹⁵ 27¹⁻⁶ 36²⁻⁵ 37, 38, 46, 50, 52, 54, 56, 68, 69^{2-7, 14-19, 80-82} 69^{5-18, 20-29} 76, 77²⁻¹⁶ 79, 80, 84, 85, 89⁴⁷⁻⁵² 92, 93 + 96-100, 95¹⁻⁶ 95⁷⁻¹¹ 102²⁻¹² 102¹⁸⁻²⁰ 114, 115⁹⁻¹⁶ 118^{2-7, 10-12} 135, 136, 138, 140, 144¹²⁻¹⁵ 146, 147¹⁻⁶ 147⁷⁻¹¹ 147¹²⁻²¹ 148, 149, 150. (7) There are nine heptastichs: 2, 25, 34, 39, 66¹⁸⁻²⁰ 71, 72, 91, 145. (8) There are nine octastichs: 8, 11, 16, 20, 44, 58, 83, 104, 119. (9) There is one nonastich: 42-43. (10) There are

seven decastichs: 7, 15, 22, 33, 35, 51, 142. (11) There are four duodecastichs: 21, 59, 88, 107. (12) There are two fourteen-lined Strs.: 18, 49. (13) There are several Pss. with varying Strs., 24¹⁻⁶ 24⁷⁻¹⁰, with responsive choirs. Ps. 45 has Strs. of increasing length with Rfs. and measures varying as the Song of Deborah, Ju. 5.

The credit of calling the attention of scholars to the strophical organisation of Hebrew poetry is usually given to Köster (*Das Buch Hiob und der Prediger Solomos nach ihrer strophischen Anordnung*, 1813; *Die Psalmen nach ihrer strophischen Anordnung*, 1837; and especially *Die Strophen oder Parallelismus der Verse der Heb. Poesie*, S. K. 1831). But in fact many older scholars had recognised the strophe and antistrophe in Hebrew poetry; so especially Anton. Even Lowth pointed out that there were stanzas of different numbers of lines (Prelim. Diss. to *Isaiah*). Köster builds on Lowth's system of parallelism and maintains that groups of verses are arranged on the same principles of parallelism as the verses themselves, and thus he gets various kinds of strophic parallelism corresponding with the various kinds of parallels of lines. He distinguishes (1) word strophes, (2) thought strophes, (a) synonymous, (b) antithetical, (c) synthetic, and (d) identical. In this he is essentially correct. De Wette, in the fourth edition of his Commentary, 1836, recognises that about all the Psalms are divided into strophes; so Ewald, Olshausen, Delitzsch, and others in their Commentaries. There were, however, great differences of opinion as to the principles for determining the strophical organisation, as these scholars, one and all, made the strophical divisions dependent upon their opinions of the most important breaks in the thought of the poems. If they had built on Köster they would have been more successful. D. H. Müller (*Die Propheten in ihrer ursprünglichen Form*, 1895, *Strophenbau und Responion*, 1898) classified the strophes under the terms, responion, concatenation, and inclusion. As I said in 1899 (SHS. 399): "There is nothing new in his theory but the terminology and some of the illustrations. Responion is simply the antithetical parallelism of strophes, concatenation is the stairlike parallelism of lines used in strophical relations, and inclusion is the introverted parallelism of strophes. I have taught all this for thirty years and given the doctrine of the strophe in the writings above referred to." Müller was hardly justified in objecting to Zenner (*Chorgesänge im Buche der Psalmen*, 1896) as appropriating his ideas, for they were common property, the inevitable result of the application, since Köster, of the principles of parallelism to strophes. Rather Müller himself was to blame for not properly recognising the work of his predecessors, which would have shown him that his views were not as original as he supposed.

(F) There are also Refrains which some poets use in connection with the various strophes of their poems. These are of several kinds: (a) they are often identical in thought and expression; (b) the thought is the same but its expression varies; (c) the

thought and expression both vary; (*d*) a number of Pss. were composed and arranged for singing by responsive choirs; and (*e*) some for solo voices and choruses.

(*a*) Ps. 39 has 2 Str. 7^b with identical Rf. 1^b; Ps. 42-43 has 3 Str. 9^b with identical Rf. 3^b. The following also have identical Rfs.: 46, 49, 56, 59, 62, 80, 85, 116, 144^A. (*b*) Ps. 8 has an identical couplet of Rf.; but it is before the first Str. and after the second Str., on the principle of inclusion or introverted parallelism, so 57^B (= 108^A), cf. 58. Ps. 107 has double Rfs. (*c*) Ps. 45 has 3 Str. of increasing length, 2, 6, 18, with a Rf. of one line at the close of each beginning with an identical term, but varying in thought and expression in other respects. Ps. 66^A has two Str. couplets, each introduced by a Rf. varying only in expression. The following Pss. are uniform in structure, with varying Rfs., 50, 84. (*d*) Pss. 20, 21 were sung by responsive choirs. The Rfs. vary in expression. They are trimeter couplets following 2 Str. 8³ in Ps. 20, and 2 Str. 12³ in Ps. 21. Ps. 24⁷⁻¹⁰ was also arranged for responsive choirs with Rfs. in which there is identical expression in part, and in part variation. Pss. 118^A 118^B were also arranged for responsive choirs. (*e*) Ps. 15 has a couplet of inquiry, followed by a decalogue of moral requirement and a monostich of conclusion. Ps. 24¹⁻⁶ has a similar variety of inquiry, response, and statement. The recognition of Refrains and responsive choirs in the Psalter has been quite general. But there has been a great difference of opinion as to particular Pss. Zenner (*Chorgesänge im Buche der Psalmen*, 1896) pushes responson to extraordinary lengths, and includes in his scheme a large number of Pss. that give no other suggestion of responsive choirs than the principle of responson, which is, as we have seen, rather a characteristic of one kind of parallelism of Strophes as well as lines of Hebrew poetry. At the same time it is quite possible that the choirs of temple and synagogues made a more extended use of responsive singing than has ordinarily been supposed. This feature of responson of Strophes certainly made such responsive singing easier; cf. Condamin, *Le Livre d'Isaie*, 1905. The attempt of Baumann (*ZDMG*, 1905, S. 129 sq.) to discredit the Rf. is based on false conceptions of the nature of a Rf., and is made in such a way as to discredit rather the author.

§ 13. *Several Pss. give evidence that they were parts of longer Pss.*

(1) Pss. 9 and 10 were originally one alphabetical Ps., as indeed they are given in **G**, **F**, and in the uses of the Roman Catholic, Greek, and Syriac Churches, making a difference of numbering of one less Ps. from Pss. 10-113. Ps. 9 in the order of the alphabet reaches the Str. with **z**, Ps. 10 begins with **z** and continues the alphabetical structure to the end. However, there are several Strs. in which the letter has been lost, partly through mistake, partly from the intentional substitution of other words and sentences by editors.

(2) Pss. 42 and 43 were originally one. This is evident from the Rf., which comes twice in 42 and once in 43, and from the fact that the measures, strophical organisation, and entire character of the Pss. are the same. (3) Pss. 93, 96-100 were originally parts of a great royal advent Ps. of fifteen trimeter hexastichs. It was broken into six Pss., and these were edited with many changes for liturgical purposes. Even in \mathfrak{H} in twelve codd. 93 is part of 92, in nine codd. 95 of 94, in four codd. 96 of 95, in fourteen codd. 97 of 96, in eight codd. 99 of 98. (4) Pss. 105 and 106 were originally one, each having twelve trimeter tetrastichs. (5) \mathfrak{G} also divides 116 and 147 into two Pss. each, followed by \mathfrak{E} , so that 117-147 \mathfrak{H} , EV^a, are numbered differently from \mathfrak{G} , \mathfrak{E} . 148-150 have the same number in all.

§ 14. *Many Pss. are composite of two or more original Pss. or parts of Pss. combined for liturgical purposes. Usually the original Pss. were of different poetic structure, and they are combined in various ways by editorial seams.*

(1) Ps. 19 is composed of an early trimeter morning hymn in praise of the sun, v.²⁻⁷, and a late pentameter in praise of the divine Law, v.⁸⁻¹⁶. (2) Ps. 24 is composed of an original choral, v.⁷⁻¹⁰, and a later ethical Ps., v.¹⁻⁶. (3) Ps. 40 is composed of an original Ps., v.²⁻¹², of four pentameter pentastichs, to which was appended v.¹³⁻¹⁴ = Ps. 70 with editorial modifications. (4) Ps. 60 is composed of v.^{8-12a}, an ancient piece, and v.³⁻⁷.^{12b-14}, a more modern one. Ps. 108 is composed of v.¹⁻⁶ = 57⁸⁻¹² and v.⁷⁻¹⁴ = 60⁷⁻¹⁴, not that this Ps. actually used parts of 57 and 60, but that it used one of the originals of each of these Pss. (5) Ps. 89 is composed of a paraphrase of the Davidic covenant in four parts, each of four trimeter tetrastichs, v.⁴⁻⁵.¹⁸⁻⁴⁶; a much later tetrameter poem of six tetrastichs in praise of the fidelity of Yahweh in the creation and government of the world, v.²⁻³.⁶⁻¹⁵. These were combined at a still later date, and given a conclusion of two tetrameter hexastichs expressing an intense longing for divine interposition, v.⁴⁷⁻⁵². (6) \mathfrak{G} , \mathfrak{S} , and even Ki. combine 114 with 115 in their 113; but in fact 115 is composed of four trimeter tetrastichs, v.¹⁻⁸, and three trimeter hexastichs, v.⁹⁻¹⁶. (7) The following Pss. are also composite of two or three earlier Pss.: 27, 36, 55, 57, 66, 69, 77, 81, 95, 102, 109, 118, 127, 139, 144, 147.

§ 15. *Many early Pss. have been adapted by editors of the several minor and major Psalters for later use by glosses of various kinds. These are usually in different measures from those of the Pss.; and frequently the persons and numbers of nouns and verbs differ from those of the original poems, as if the editors would carefully distinguish their additions from the originals.*

These glosses are of several kinds. The simplest and most natural are liturgical in character, petitions, intercessions, calls to worship, expressions of praise and the like. Pss. expressive of piety and protestations of integrity are modified by the insertions of confessions of sin and pleas for forgiveness. Protestations of innocence are inserted in Pss. which lament the sufferings of the people of God from vindictive and cruel enemies. Personal, local, and earlier national relations are generalised so that earlier Pss. might with propriety be used in the public worship of late times. Early Pss. were adapted to the time of the supremacy of Law by legal glosses, to the times of Hebrew Wisdom by legal glosses, to the Maccabean times by lamentations for defeat, imprecations upon enemies, and other warlike expressions appropriate to a period of persecution and conflict. Early Pss. were enriched by illustrations from earlier literature, or by fuller and expansive statements. Several Pss. were given a Messianic reference in this way. Thus the editors of the various Psalters did exactly what the editors of prayer-books, liturgies, and hymn-books have always done. They had greater interest in editing the Pss. for public worship than in preserving their original literary form and meaning. Accordingly, many of the Pss. have lost their original literary form. They express varied states of mind, differences of experience, inconsistent situations; there are sudden and unexpected changes in tense of verbs, and in person and number of pronouns and suffixes. All this makes the Pss. richer in the expression of religious experience, and in this respect more suited to the varied needs of the congregation, but greatly injures their literary and historical value.

It will be sufficient to call attention to several Pss. in which editorial work of various kinds appears.

(1) The alphabetic Pss. show signs of changes of the text. Ps. 9 has the alphabetical structure preserved with Strs. א, ב, ג, ד, ה. But the Strs. ו, ז, ח, ט, י, כ have been modified. Ps. 10 has the alphabetic structure in ל, מ, נ, ס, ע, פ. But the Strs. צ, י, ב, ג, ד are confused. Ps. 25 has an additional line with ו for an original ד. Ps. 34 adds two tetrameters. Ps. 37 has the Str. ז confused. Ps. 119 shows evidence of a great number of changes in the uses of terms for divine Law and in their order in the Strs. Ps. 145 lacks the Str. ז. The alphabetic form of La. has been well preserved, but that of Na. 1 has been confused still more than that of Pss. 9-10. (2) Ps. 1⁸ is a mosaic

from Jc. 17⁵⁻⁸ Ez. 47¹² Jos. 1⁸ interposed between two antithetical Strs., making a metrical arrangement of the present Ps. impracticable. (3) Ps. 18 was a graphic ode of the time of David, preserved in another edition 1 S. 22. An editor prefixed a protestation of love, v.². Another inserted an assertion of fidelity to the Deuteronomic Law, v.²¹⁻²⁴; still another of fidelity to the morals of Hebrew Wisdom, v.²⁵⁻²⁸, and there are other expressions indicating a later attitude of Israel to the nations than that represented in the original ode, v.³⁵ 43. 46. 50. (4) Ps. 22 was a graphic plea of suffering Israel. A later editor appended a liturgical gloss, v.²⁴⁻²⁵, 27, another v.²⁸⁻³², to give the sufferings a world-wide and Messianic significance. (5) Ps. 32, a simple penitential Ps., was enlarged by an ethical gloss, v.², a gloss of intensification, v.⁷, a gloss of warning, v.⁸⁻⁹, and a concluding liturgical gloss. (6) Ps. 44, an original Ps. of \mathfrak{B} was edited in \mathfrak{E} with a gloss of adaptation, v.⁵, 7. Maccabean glosses appear in v.⁶, 8-9, the exultation of victory, and in v.¹⁰, 12, by another hand, the humiliation of defeat. (7) Ps. 65 is an ancient song of praise in the temple, v.² 3a. 5. 6a. 7. 8a 9b. A gloss makes the worship universal, v.³⁰, 32; another makes the divine wonders in nature an object of fear, v.^{30a}; another thinks of the covering over of transgression, v.⁴. Later editors add fragments of two harvest songs, the one, v.¹⁰⁻¹¹, of the grain harvest; the other of the richness of flocks, v.¹²⁻¹⁴. (8) Ps. 72⁸⁻¹² is a mosaic of citations from Zec. 9¹⁰ Is.² Jb. 29¹². A large proportion of the Pss. have such glosses as these, adapting early Pss. to later uses, in the several successive editings of the Psalter.

§ 16. *The text of the Psalter shows a large number of errors, just such as one would expect from its transmission through the hands of many different editors and copyists. There are essentially the same kinds of errors and subject to the same rules and principles of classification as those that are found in all Literature.*

The most of the Pss. were composed in the ancient Hebrew script, resembling the Samaritan letters. They were transliterated into the Egyptian Aramaic script, and finally into the later square Aramaic letters. In each of these scripts errors arose from mistakes as to similar letters both in form and in sound; the transposition of letters in a word or of words in a sentence; the wrong attachment of letters to words, or of words to sentences; the transposition of clauses; and conjectures in the case of defective or illegible Mss.

(1) There is a large number of mistakes of letters. A list of these is given in Gr. (*Com. on Pss.*, Vol. I. 128 sq.); cf. Baumgartner (*Étude Critique sur l'état du texte du livre des Proverbes*, 277 sq.). The following specimens of a very large number may suffice: 12⁶ יסיה \mathfrak{S} , \mathfrak{S} , \mathfrak{S} , אפע. 14⁶ כהם \mathfrak{S} = 53⁶ כהם. 16⁴ ונסכיהם; \mathfrak{S} ונסכיהם. 18¹¹ ירא = 2 S. 22¹¹ ירא. 28⁷ משירי \mathfrak{S} , \mathfrak{S} ,

and **א** differ so frequently that it is improbable that they used different texts. It seems evident that they appended different suffixes to an original text, which was without them. The article in Hebrew, as in Greek, often expresses the possessive, and in poetry the article is frequently omitted. (2) The variations of number in nouns and verbs is due to the failure to distinguish numbers in the originals and the various interpretations of the scribes. It is probable that in the most ancient Hebrew texts, as in Syriac, the number of nouns and verbs was not always distinguished. (3) The same form is sometimes interpreted as a noun, sometimes as a verb, which was quite possible when only the consonants of the form were written. It is precisely the same in unpointed Syriac texts. (4) In **א** and Vrss. forms are interpreted differently, as pf., impf., or ptc., all often for an original inf. abs. (5) Prepositions were often inserted in order to make the relation of nouns and verbs more definite, especially after the older case distinctions had been lost. (6) Particles were inserted to make the connection of clauses more distinct, especially the relative **אשר** and the conjunctions **כי** and **ו**. (7) The divine names were inserted very often in order to make it evident that God was the subject or object of the verb. (8) Personal and emphatic pronouns are frequent additions to the text. (9) Other subjects and objects were also inserted in order to make the meaning of the sentences more clear. In all these cases even **א** has been changed from a simpler original. In a very large number of instances the ancient Vrss., especially **Ⓢ** and **Ⓣ**, are more correct than **א**. Modern scholars have greatly erred in a too exalted estimate of the correctness of the unpointed Hebrew text in this regard. The measures make it evident that even **א**, by its numerous additions and changes of the original, is as truly an interpretation of an older text as **Ⓢ** and other ancient Vrss.

(B) The glossators are responsible for many changes in the text. The earliest and simplest glosses are those originally put on the margins of Mss., which subsequently crept into the text. (1) These were often explanations of rare and obsolete words by more familiar ones. In this way doublets arose which are easily detected, especially when they make the line overfull. These sometimes extend to phrases, sentences, and even lines. (2) There are many ejaculations of prayer, or praise, or pious exclamation on the part of devout scribes, which were proper on the margin, but make confusion with measure and sense in the text itself. Many imprecations may be thus explained. (3) There are many minor glosses due to the desire of the scribes to make the expressions stronger or clearer, and so they enlarge upon the original, intensify it, and elaborate it. (4) There are many Qrs. of the divine name in accordance with the uses of *Elohim* and *Adonay* in different periods for an original *Yahweh*; and not infrequently both readings appear as a conflation of the original text. (5) Citations of older Scriptures were made to illustrate and strengthen the force of the original. Sometimes these were originally in the margin and afterward crept into the text. (6) Some of these glosses were absent from **Ⓢ** and other Vrss., and sometimes **Ⓢ** and other Vrss. have similar

glosses which are not in \mathfrak{M} . The measures and strophical organisation give great help in the detection of all such glosses.

(C) By far the larger proportion of variations between \mathfrak{M} and the Vrss. consists in differences of interpretation of the same forms in the unpointed text. With these should be associated the variations in the use of the vowel letters and difference of interpretation as to their place in the form. It is altogether probable that vowel letters were much more sparingly used in the codd. of the first century B.C. than in \mathfrak{M} . 2^6 נִסְכְּחִי, but \mathfrak{C} וְנִסְכְּחִי 7^7 אֵלֵי, but \mathfrak{C} אֵלֵי; 9^{14} רָאָה, but Aq., \mathfrak{I} , רָאָה; 9^{17} נִקַּחְשׁ, but \mathfrak{C} , Aq., \mathfrak{S} , \mathfrak{T} , נִקַּחְשׁ; 9^{21} זָרְקָה, but \mathfrak{C} , \mathfrak{S} , אֶמְתִּים; 10^6 חִיּוּלֵי, but \mathfrak{I} , Aq., \mathfrak{C} , \mathfrak{S} , \mathfrak{P} , וְחִיּוּלֵי; 12^2 אֶמְתִּים, but \mathfrak{C} אֶמְתִּים; 14^7 יִשְׁעָת, but 53^6 יִשְׁעֹת; 18^{26} נָבַר, but 2 S. 22^{26} נָבַר; 22^4 קָרוֹשׁ, but \mathfrak{C} , \mathfrak{I} , קָרוֹשׁ; 22^{10} תְּבַשְׂתִּי, but \mathfrak{C} , \mathfrak{I} , \mathfrak{S} , תְּבַשְׂתִּי, as 71^6 ; 27^6 יָרוֹם, but \mathfrak{C} , \mathfrak{I} , יָרוֹם; 29^9 אֵלֵיָת, but אֵלֵיָת; 31^{11} תְּנִי, but \mathfrak{C} , \mathfrak{S} , תְּנִי, \mathfrak{S} תְּנִי; 32^4 לִשְׂרֵי, but \mathfrak{C} , \mathfrak{I} , לִשְׂרֵי; 32^4 שָׁרֵי, but \mathfrak{C} שָׁרֵי; 32^4 תְּנִי, but \mathfrak{C} תְּנִי; 32^5 עֵלֵי, but \mathfrak{C} עֵלֵי; 36^2 פִּשַׁע, but \mathfrak{C} פִּשַׁע. These are a few specimens only of a very great number throughout the Psalter.

B. HIGHER CRITICISM OF THE PSALTER.

§ 18. *Ancient Jewish opinion regarded David as the editor of the Psalter and the author of a great portion of the Psalms, so that David and the Psalter were essentially synonymous terms.*

In a *Beraita* of the tract *Baba Bathra* of the Talmud, the Psalter is placed second in the roll of Writings; and it is said, "David wrote the Book of Psalms with the aid of the ten ancients, with the aid of Adam the first, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah." The writing of David here is evidently editorship, and the Psalter is represented as containing Psalms from these ten worthies as well as from David. This statement comes from the second century A.D., and is stereotyped in Jewish tradition. But it will not sustain the test of criticism. Moses' name is in the title of Ps. 90; Heman's in 88; those of Asaph and the sons of Korah in groups of Pss.; Jeduthun's in Pss. 39, 62, 77; but in none of these cases can we think of authorship (*v.* §§ 28, 29, 34). The names of Adam and Melchizedek do not appear in the titles, but Melchizedek's name is in 110⁴. Adam's name was possibly thought of in connection with the Ps. of creation, 104. But it is impossible to think of either of them as authors of Pss. Moreover, as will soon appear, no Ps. can be regarded as earlier than David, and few belong to his time.

The apocalypse of Ezra represents that the ancient Psalter was destroyed with the other Writings and restored by Ezra, but that does not affect the question of original authorship. Josephus says that, "David, being freed from wars and dangers and enjoying a profound peace, composed songs and hymns to God of various sorts of meter. Some of those which he made were trimeters and some pentameters." David here stands essentially for the Psalter. This statement is not inconsistent with the Jewish tradition already given that David was aided by others in the composition of Pss., for it is a general and comprehensive statement.

§ 19. *In the New Testament David is used as the equivalent of the Psalter, and as such personified in the references to particular Psalms. Questions were not raised as to authorship or editorship.*

The Psalter is referred to as *the Psalms*, Lk. 24⁴⁴, *the Book of Psalms*, Lk. 20⁴², Acts 1²⁰, and *David*, Heb. 4⁷. The latter passage cites from Ps. 95, which has no title. There are in the NT. many citations, direct or indirect, from the Psalter. Six are cited under the name of David, 2, 16, 32, 69, 109, 110, and these simply use the name as a common designation which amounts to nothing more than "the Psalter" itself. Only one of these Pss. could by any possibility have come from the time of David, and that is altogether improbable.

Ps. 21⁻² is cited in Acts 4²⁵⁻²⁶ as by "the mouth of our father David"; but 27 is cited, Acts 13³³ as "in the second Ps.," and in Heb. 1⁶ 5⁵ as a word of God. Ps. 16⁸⁻¹¹ is cited in Acts 2²⁵⁻²⁸ as "David saith"; but 16¹⁰⁶ in Acts 13³⁵ as "in another (Ps.)." Ps. 32¹⁻² is cited in Rom. 4⁷⁻⁸ as David's blessing. Ps. 69²³⁻²⁴ is cited in Rom. 11⁹⁻¹⁰ as "David saith"; but 69⁵ in Jn. 15²⁵ as "written in their Law"; 69¹⁰⁶ in Jn. 2¹⁷ as "it was written"; 69¹⁰⁶ in Rom. 15⁸ as "it is written"; 69²² in Jn. 19²⁸⁻²⁹ as "that the scripture might be accomplished"; 69²⁶ in Acts 1²⁰ as "written in the Book of Psalms," though doubtless included under the general statement Acts 1¹⁶ "by the mouth of David." The same is true of 109⁸ cited in the same passage. Ps. 110¹ is cited by our Lord as "David himself said in the Holy Spirit," Mk. 12³⁶. Cf. Mt. 22⁴³⁻⁴⁴; but Lk. 20⁴²⁻⁴³ as "David himself saith in the Book of Psalms"; and so Acts 2³⁴⁻³⁵ "(David) saith himself"; and in Heb. 1¹³ as God's words. Jesus and Peter were arguing with the Pharisees in the *Halacha* method on the basis of received opinion. There were no good reasons why Jesus and his apostles should depart from these opinions, even if they did not share them. There was no reason why Jesus as a teacher should have come to any other opinion on this subject than his contemporaries held. This was not a matter in which his divine knowledge would have influenced

his human training. He was doubtless not informed as to matters of criticism which did not confront him in his day. We cannot, therefore, regard this single statement of Jesus as decisive of the authorship of Ps. 110 (*v. Br. Her.* 28; Gore, *Lux Mundi*, 360). The other citations (a table of which is given by Kirk. vol. III. 838 sq.) will be considered in connection with the History of the Interpretation of the Psalter ; *v. § 47.*

§ 20. *There was no consensus of the Fathers, and there was no decision of the Church, as to questions of the Higher Criticism of the Psalter, although the common traditional opinion, in the ancient and medieval Church, was that David was its author.*

Jerome (*Ep.* 140 *ad Cyprianum*) held that Moses wrote besides Ps. 90 also 91-100, on the theory that anonymous Pss. are to be attributed to the author last named. In this he follows Jewish opinion that the Psalter was edited as well as written by David. Augustine (*De Civitate Dei* 17th) held that the more credible opinion was that David was the author of the Psalter. Theodore of Mopsuestia explains seventeen Pss. as referring to the Maccabean age, but he seems to suppose that they were written by David in the spirit of prophecy.

§ 21. *Calvin among the Reformers regarded Ezra as the editor of the Psalter, and in this was followed by Du Pin and others; but the prevailing opinion until the eighteenth century was that David wrote the entire Psalter.*

Calvin held that Ezra or some one else edited the Psalter, and made the first Ps. an introduction to the collection. Andrew Rivetus says : " This only is to be held as certain, whether Moses or David or any other composed the Psalms, they themselves were as pens, but the Holy Spirit wrote through them " (prolog. to his *Com. on the Psalms*). Casaubon says, " The truth is they are not all David's Psalms, some having been made before and some long after him, as shall be shown in due place " (preface to *Com. on Psalms*). Du Pin said, " Though the Psalms are commonly called the Psalms of David, or rather the Book of the Psalms of David, yet 'tis certain, as St. Jerome has observed in many places, that they are not all of 'em his, and that there are some written long after his death. 'Tis therefore a collection of songs that was made by Ezra " (*Dissert. Prelim. Bib. des Auteurs eccl.* 1696, pp. 1-5). These represent Protestant and Roman Catholic opinions, freely

expressed without censure, against the still prevailing traditional opinion that David was the author of all the Psalms (*v. Br.*^{2H3. 262}).

§ 22. *With the rise of the Higher Criticism, the traditional opinion as to the Davidic authorship of the Psalter was questioned, and soon abandoned by all critics. At first editorship by Ezra and the Davidic authorship of only those Psalms which have David in their titles was proposed; but subsequently internal evidence showed this to be impossible, so that critical opinion gradually came to the result that the final editorship of the Psalter could not have been earlier than the Maccabean period, and that David wrote few, if any, of the Psalms, the most of them being postexilic.*

After the Davidic authorship of the entire Psalter had been generally abandoned, an effort was made to rally about the Davidic authorship of those Pss. which have לַדָּוִד in their title, on the theory that the ל is ל of ascription to an author. But this position could not be maintained; for a constantly increasing number of scholars, such as Eichhorn, Ros., Bauer, Jahn, De W., al., recognised many of these Pss. as later than David. Horsley says, "The misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other part of the Scriptures, among those who profess the Christian religion" (*Book of Psalms*, Vol. I., Pref. 14). Ewald recognised 11 Pss. of David, besides a few fragments taken up into later Pss.; Hi. found 14, Schultz 36, De. 44. After De. had abandoned the Davidic authorship of 30 of the 74, and Schultz 38 of them, it was no longer possible to urge Davidic authorship from the titles, and scholars had to depend on internal evidence alone. Many recent critics refuse to recognise a single Psalm as written by David; so Gr., Ku., Reu., Stade, Che., Du.; and the most of them no preëxilic Pss. But other critics, such as Bā., Dr., Kirk., rightly refuse this extreme position, and still think of preëxilic and even Davidic Psalms.

§ 23. *The Higher Criticism of the Psalter depends chiefly upon the internal evidence of the Psalms themselves. The titles are valuable for traces of the history of their use; but their contents, their interrelation, and their relation to other writings of the OT., give the only reliable evidence as to their origin and transmission.*

The Higher Criticism of the Psalter has made it evident that there is no dependence to be placed upon any of the traditional

theories; for it is manifest that they were all conjectural, and rested upon insufficient evidence. We are thrown back first upon the titles. These came from the hands of editors, and with the exception of a few words, were not attached to the original Pss. They therefore give evidence of the different stages in the editing and use of the Pss.; and not of the authorship, date, or character of the originals. For these questions we must depend on a few external evidences of citation and silence, but for the most part on internal evidence alone: the poetic form and spirit, the subject matter in its relation to the development of religion, faith, and morals, the slight traces of historic circumstances and conditions, citations from earlier writings, the use of words and phrases in their relation to the development of the Hebrew language and literature, and other like evidences used in the Higher Criticism of all literature (*v. Br.*^{8HS. 22 sq.}).

The Pss. are divided into two great classes, those with titles and those without. The latter are usually designated as "orphans." The titles certainly came from the hands of editors. There are a few instances in which parts of the titles may have been attached to the original Pss., but these are comparatively unimportant. The titles represent several stages of editing. This process still continued in **G** and **S** after the Hebrew text became stereotyped. These Vrss. do not hesitate to make conjectural additions to the titles, and even, in some cases, to make substitutions. The neglect into which the titles fell, soon after their traditional interpretation was abandoned, was really discreditable to Criticism; for they give the opinion and show the methods of a number of different editors. They are, as it were, the prints of their fingers, which give important evidence as to the condition and use of the Pss., at several different periods. Much work has been given to the subject in more recent times. The views which I shall present are based chiefly on my own private study during the past forty years. I cannot agree with my friend Cheyne in his opinion that the titles are chiefly corruptions of original local and personal references which he restores by purely speculative criticism. Undoubtedly we must resort to speculative criticism when all other means fail us, but there is no such necessity as regards the titles of the Pss. All the evidences used in the Higher Criticism come into play in the investigation of the Pss. There are many citations in the NT. and other later literature, but there are few citations in the OT. books themselves, or in the Apocrypha or Pseudepigrapha. So far as those in the Apocrypha or Pseudepigrapha are concerned, they give no help back of the Maccabean period. The argument from silence has little part in the study of the Psalter, because of the special lyric character and the limited extent of the Pss. Very

great importance must be attached to the study of words and phrases. These give evidence of relative position in the development of the Hebrew language and literature. We have to take account of the archaic character of poetic composition; but with due allowance for this feature, great help has been found in this study. I have made a lexicon of the Psalter, giving every word and every use of every word, and comparing these with the uses of other OT. literature. This has cost me an immense labour for some years, but has amply repaid me by the fresh light cast upon the Pss. The study of Biblical Theology in its historical development, to which I have given many years of labour and teaching, has also aided in the Higher Criticism of the Psalter. There are comparatively few historical traces, but these, though often obscure, have sometimes been found illuminating.

§ 2A. *The earliest term to appear in the titles was doubtless "Song," which, in some cases at least, was attached to the originals. It indicated a lyric poem used for singing, especially on joyous occasions; in later times especially in religious worship of praise, and by the Levitical choirs.*

Ps. 18¹ (= 2 S. 22¹) has in the title, † שִׁירָה n.f., a song, especially an ode, as that of the crossing of the Red Sea, Ex. 15¹; the Song of the Fountain, Nu. 21¹⁷; the Song of Moses, Dt. 31^{19, 19, 21, 22, 30, 32}⁴⁴; the Song of the Vineyard, Is. 5¹; love songs accompanied by a lyre, Is. 23¹⁵. This ancient term, not used after the time of Hezekiah, was in all probability attached to this earliest of the Pss.

† שִׁיר n. m. song · (1) of a lyric character, distinguished from שִׁירָה K. 5¹², antith. to קִינָה Am. 8¹⁰, sung on joyous occasions Gn. 31²⁷ +; of love songs Ps. 45¹ שִׁיר יְרִידָה, cf. Ct. 1¹ title; not suited to sorrow Ps. 137³; (2) of a religious type used in worship of God: || הַמִּינָה 42⁹; usually of praise הלל בשִׁיר 69³; שִׁיר צִיּוֹן 28⁷, cf. Ne. 12⁴⁶; שִׁיר יְהוָה Ps. 137⁴, cf. 2 Ch. 29²⁷; שִׁיר צִיּוֹן Ps. 137³; שִׁיר חַדָּשׁ 33³ 40⁴ 96¹ 98¹ 144⁹ 149¹, cf. Is. 42¹⁰ (indicating a fresh outburst of song); so in titles of Pss.: שִׁיר 46¹; שִׁיר הַבְּעִיטָה *psalms* in titles of 120-134; שִׁיר חֹמֹת 48¹ 66¹ 83¹ 88¹ 108¹; שִׁיר חֲבוֹרָה 30¹ 65¹ 67¹ 68¹ 75¹ 76¹ 87¹ 92¹; שִׁיר חֲשִׁבֵלֵי שֵׁן 45¹ v. *supr. sub* (1). In all these cases except 30¹ 92¹ 108¹ other terms are added to an original שִׁיר (v. Br. JBL. XVIII. 138).

Ps. 30¹ has שִׁיר הַנְּחֵמַת הַבַּיִת song for the dedication of the house or temple; Ps. 92¹ שִׁיר לַיּוֹם הַשַּׁבָּת song for the Sabbath day. These indicate liturgical uses, and must have come from editors and not from authors. Ps. 108 is a late composite Ps., and שִׁיר in the title may have come from the title of the original, v. 8-14 = 60⁸⁻¹⁴, which is an early song of triumph. The character of 83, 88 does not seem to suit the term, for the former is essentially an imprecation upon enemies of the time of Nehemiah, the latter a lament of the early exile. At the same time these terms seem to be original to the Pss. and

probably imply a more comprehensive meaning for שיר, such as is certainly found in the שיר המעלות, Ps. 120-134, a collection of Ps. of great variety, hymns, prayers, and didactic Ps.; a little social song book for pilgrims to the great feasts (v. § 36). Ⓢ also uses שִׁירָה for שיר in Ps. 91, 93, 95, 96, for reasons difficult to discover, for, while it is appropriate enough in 93, 95, 96, it seems not appropriate to 39, 91.

§ 25. *Miktam in the titles of seven Psalms indicates that they were taken from an early collection of choice pieces, made in the middle Persian period.*

Ps. 56-60 have *Miktam* in their titles, so also Ps. 16. To these must be added Is. 38⁹⁻²⁰. There were probably other pieces which have been lost because they were not used by the editors of the early Psalters. These all bear on their faces evidences of antiquity. None of them were composed later than the early Persian period.

The most of the Rabbis rightly interpret סִכָּתָם, as formed by prefix ס from the noun סִכָּתָא *gold*, and thus think of *golden piece*, in accordance with the ancient custom to name select poems, gems, jewels, choice pieces, and the like. This indeed indicates their character, for they are artistic in form and choice in their contents. Ps. 56, 57, 59, 60, are trimeters; 16, 58, are tetrameters. Is. 38⁹⁻²⁰ is a pentameter. 56, 57, 58, 59, have refrains, catch words, and other ornaments of style. They all have rare words, strange combinations, and a vigorous roughness of style, and express strong emotions. They resemble in this respect the pre-exilic prophets, and are among the most ancient of the Ps. Ps. 60^a belongs to the early monarchy; 58, Is. 38⁹⁻²⁰, to the middle monarchy; 56 to the late monarchy; 16, 57^a, 59, to the early Persian period. Five have editorial assignments: 56, 57, 59, 60, to circumstances of David's career; Is. 38⁹⁻²⁰ of Hezekiah's. The סִכָּתָם of Is. 38⁹ is probably an error for סִכָּתָם. Ps. 16, 56-60, were taken up into Ⓢ, the earliest Psalter (v. § 27); Ps. 56-60 were also used in Ⓢ and ⓈⓈ (v. §§ 36, 37), but 16 was not included in these Psalters. This doubtless explains the separation of 16 from the group. Ⓢ interprets סִכָּתָם as στήλογραφία, *inscription on a tablet, tituli inscriptio*, Ⓢ; so Ⓢ as if it were סִכָּתָם. De. suggests on this basis, a *memorial or catchword poem*. Ps. 60 has also לִיכָתִיב after לִירָו. This was evidently ancient, and, standing by itself, is meaningless. It probably has the same meaning as in the title of the Lament of David over Jonathan, 2 S. 1¹⁸, and probably was originally with it and others of the same kind in the Book of Yashar.

§ 26. *Maskil, in the titles of thirteen Psalms, indicates a collection of meditations made in the late Persian period.*

Pss. 32, 42-45, 52-55, 74, 78, 88, 89, 142, have *Maskil* in their titles. These were separated because of the selections made by the editors of the several minor and major Psalters. None of them, in their original forms, were composed later than the Persian period, and therefore they were probably collected not later than the late Persian period.

מִסְכִּיל was formed by the prefix מ from סָכַל in the High. *consider, contemplate*, and is, therefore, probably a *meditation, meditative poem*, so De. "pious meditation," cf. Ps. 47^b וְזָכַר מִסְכִּיל. So essentially Ἐσύνεσις or εἰς σύνεσις; Ἐ intellectus, or *ad intellectum*; Ἐ eruditio. This suits the character of these Pss. essentially; so Ges., De W., Hi., regard them as poems to enforce piety and wisdom. מִסְכִּיל is defined by Ew. as a *song with cheerful music* to be accompanied with clear-sounding cymbals, and in this is followed by many moderns; so Kirk. "a cunning Psalm"; but this does not suit the internal character of many of these Pss. These Pss. were all comparatively early in their original forms: 45 middle monarchy; 52, 54, 55, late monarchy; 42-43, 74, 88, 89^a, 142, exile; 32, 53, 78, early Persian period; 44 late Persian. Pss. 32, 52-55, 142, were taken up into D; 42-45 into B; 74, 78, into A. Of these, 42-45, 52-55, were also in BK, and these with 74-78 in E. Moreover, these two pseudonyms are Maskilim; 88 of Heman, which was also in BK, and 89^a of Ethan, which was not in any of the minor Psalters. None of these Pss. are orphans. It is quite probable that there were other Pss. in the original collection, which have been lost.

§ 27. *David in the titles of seventy-four Psalms indicates, not authorship, but, with few exceptions, the first of the minor Psalters, gathered under the name of David in the late Persian period, from which these Psalms were taken by later editors of the major Psalters.*

1. It is evident from the internal character of these Pss., with a few possible exceptions, that David could not have written them. It is improbable that the word *David* was designed by the early editors to indicate their opinion that these Psalms were Davidic in authorship. The ל is not the ל of authorship, as has generally been supposed. The earliest collection of Pss. for use in the synagogue was made under the name of David, the traditional father of religious poetry and of the temple worship. The later editors left this name in the titles, with the preposition ל attached, to indicate that these Psalms belonged to that collection. This explains all the facts of the case and the position of these Pss. in the Psalter. This view is confirmed by Ps. 72³⁰, which states that

this Ps. was the conclusion of the prayers of David, and implies that the collection was a prayer-book. This statement is in accordance with the contents of these Psalms, for they are for the most part prayers. Some of the Pss. with David in the titles could not, however, have been in the Davidic Prayer-book. Pss. 86, 103, 108, 122, 124, 131, 133, 145, all belong to the Greek period. David was for various reasons inserted in the titles by later editors. Still later editors continued to attach David's name to other Pss. in **Ⓞ**, **Ⓢ**, and **Ⓣ**. All the other Pss. which bear the name of David were composed, in their original form, with a single exception, not later than the middle Persian period. Ps. 68 seems to belong to the late Persian period, to which, therefore, we may assign the final collection of the Davidic Psalter (**Ⓜ**). Thirteen of these Pss. have in their titles references to incidents in the life of David. It seems probable that they were an original collection by themselves, which the editor of **Ⓜ** used as his nucleus.

The Pss. with דוד are the following : 3-9, 11-32, 34-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145. To these we must add 10, whose title does not appear because it was really, as in **Ⓞ**, the conclusion of 9. **Ⓞ** also gives David in the titles of 33, 43, 67, 71, 91, 93-99, 104, 137, fourteen others ; but 43 is a part of 42 of **Ⓢ** ; 93, 96-99 are parts of the royal Advent Ps. ; 104 is part of the group 104-107 ; 137 is a Ps. of the captivity not suited to a prayer-book, as **Ⓜ** ; 71 is dependent on earlier Ps. of **Ⓜ** ; 33 was given the title as in the midst of Pss. of **Ⓜ**. It is improbable that this would have been omitted in **Ⓜ** if genuine. 67, 91, 94, 95, have no claim to have been in **Ⓜ**. These insertions of **Ⓞ** are all conjectures of later editors. But such conjectures appear also in **Ⓜ**. The four pilgrim Pss. 122, 124, 131, 133, could not have been in **Ⓜ**. David came into the title of 145 from its connection with the group 138-144. Ps. 108 is composite of earlier Pss. of **Ⓜ** ; 86, 103, received David into the titles because of resemblance and use of Pss. of **Ⓜ**. None of these Pss. is earlier than the Greek period. All the other Pss. with David in the titles in **Ⓜ** were probably in **Ⓜ** ; and it may be that other Pss. were therein which have been lost, or placed ultimately elsewhere in the OT. Ps. 72, in its original form, was at the conclusion of the Davidic prayer-book, as sufficiently indicated by the subscription v.²⁰. It is also probable that Ps. 2 was its introduction, as is most suitable on account of its reference to the Davidic covenant. If now we remove the duplicate 53 (= 14), there are 68 Pss. which we may regard as in **Ⓜ**. These Pss. have been disturbed from their original order by the selections from them made by later editors. Among the Mizmorim appear : 3-6, 8-10, 12-13, 15, 19-24, 29-31, 38-41, 51, 62-65, 68, 101, 109-110, 139-141, 143. For **ⓂⓈ** were selected : 4-6, 8-14, 18-22,

31, 36, 39-41, 51-52, 54-62, 64-65, 68-70, 109, 139-140. In **E** were selected 51-65, 68-70, 72.

(2) Thirteen Pss. of **B** have in their titles references to certain incidents in the life of David. These statements all depend upon the narratives of Samuel, and were subsequent to the Deuteronomic redaction of the prophetic histories: Ps. 3, "when he fled from Absalom his son," cf. 2 S. 15. Ps. 7, "which he sang to Yahweh concerning the words of Cush a Benjamite," cf. 2 S. 16. Ps. 18, "in the day that Yahweh delivered him from the hand of all his enemies and from the hand of Saul," cf. 2 S. 22¹. Ps. 34, "when he changed his behaviour before Abimelech who drove him away and he departed," cf. 1 S. 21¹⁰ ^{sq.}. Ps. 51, "when Nathan the prophet came unto him after he had gone in to Bathsheba," cf. 2 S. 12. Ps. 52, "when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech," cf. 1 S. 22⁹ ^{sq.}. Ps. 54, "when the Ziphites came and said to Saul, Doth not David hide himself with us?" cf. 1 S. 23¹⁹ ^{sq.} || 26¹ ^{sq.}. Ps. 56, "when the Philistines took him in Gath," cf. 1 S. 27. Ps. 57, "when he fled from Saul, in the cave," cf. 1 S. 22. Ps. 59, "when Saul sent, and they watched the house to kill him," cf. 1 S. 19⁸⁻¹⁷. Ps. 60, "when he strove with Aram Naharaim and with Aram-zobah, and Joab returned and smote of Edom (error for Aram) in the Valley of Salt twelve thousand," cf. 2 S. 8¹² 10. Ps. 63, "when he was in the wilderness of Judah," 1 S. 22⁶ ^{sq.}. Ps. 142, "when he was in the cave," cf. 1 S. 24. These thirteen Pss. were all in **D**, but only 52, 54, 142, are *Maskilim*; 56, 57, 59, 60, *Miktamim*; 3, 51, 63, *Mizmorim*. Therefore the statements can have nothing to do with these collections. Furthermore **E** uses eight: 51, 52, 54, 56, 57, 59, 60, 63, omitting five; **B** also uses eight: 18, 51, 52, 54, 56, 57, 59, 60, omitting five; 3, 7, 34, 142, were used by neither. Therefore these notices could not have come from these editors. **D** is thus the only collection in which all are found, and therefore either the editor of **D** must have been responsible for them, or these statements must have been in his sources. It is improbable that he would assign historical occasions to only thirteen out of his collection of sixty-eight. We must therefore seek them in his sources. But it is evident that they do not belong to the original Pss., for the only one that comes from the time of David is the original of Ps. 18, which gets its title from 2 S. 22¹. 2 S. 23¹ gives another poem which is attributed to David in the same way. These titles of the Pss. came from an editor of the same type as the one who inserted these poems in the book of Samuel. It is probable, therefore, that these thirteen Pss. constituted a little collection of Davidic Psalms. The editor of **D** used them just as he found them, with these titles as the nucleus of his collection. They are not, however, in their original order, if designed to illustrate the life and experience of David. Their order, according to the narratives of Samuel, would be rather: 59, 57, 63, 52, 54, 142, 56, 34, 60^a, 51, 3, 7, 18. It is quite possible that 2 S. 23¹ ^{sq.} was originally at the end, and the lament of David over Jonathan, 2 S. 1¹⁹⁻²⁷, in the middle before 60, making fifteen in all. One of these, Ps. 60^a, was probably in the book of Yashar as well

as 2 S. 1¹⁹⁻²⁷. These Pss. originated in different periods and in different circumstances, such as accord only in some respects with these titles. Ps. 18 in its original form was probably Davidic, and possibly Pss. 7, 60^a. Ps. 3 was from the middle monarchy; 52, 54, 56, the late monarchy; 63, 142, from the exile; 34, 57^a, 59, the early Persian; and 51 probably from the time of Nehemiah. It is altogether improbable, therefore, that an editor of the middle Persian period could have thought that his references to experiences of David were historical. He made them to illustrate the Pss., as the editor of 2 S. 22-23 used the Pss. to illustrate the close of David's career (cf. the use of Pss. in 1 Ch. 16). It is noteworthy that not long before the Pseudonyms, Ps. 72, 88, 89, appeared (*v.* § 34).

(3) We may determine the original order of the Pss. in **D** only by the most careful review of all these facts. Ps. 72 was originally the concluding Ps. of **D** (*v.*²⁰). We shall have to suppose, therefore, that 101, 109-110, 138-144, were removed from their original positions before 72. It is altogether probable that 16 was, in **D**, still connected with the group 56-60. The groups 51-65, 68-70, 72, selected by **E** from **D**, are not in their original places. The Pss. with historical references 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142, were, as we have seen, originally in the same group. The key to their order is doubtless in 18, originally the last of the series. It is probable that **DK** followed the original order for the most part, so far as 4-6, 8-14, 19-22, 31, 36, 39-41, are concerned, but the order of **E** in 51-62, 64-65, 68-70. That 109, 139-140, appear so late must be due to a still later editor. The order of **ff** is also substantially original: 3-6, 8-10, 12-13, 15, 19-24, 29-31, 38-41, 51, 62-65, 68, 101, 109-110, 139-141, 143, except as disturbed by later editors. The Pss. with יירי alone, 17, 25-28, 34-35, 37, 138, 144, which, therefore, did not appear in the intermediate Psalters, and those used by **DK** only, 11, 14, 36, and by **DK** and **E** only, 61, 69-70, are probably out of their original order. Inasmuch as 70 was attached to the end of 40, it is probable that the original order of **D** was 69, 40, 70. The following may therefore be given as a provisional theory of the original order, 2, 4-6, 8-13, 14 (= 53), 16, 17, 59, 63, 52, 57, 54, 142, 56, 34, 60, 51, 3, 7, 18 (30, 55, 58, 61-62, 64-65), 19-24 (15, 101), 25-28 (35, 37, 138-141, 143, 144), 29, 31-32, 36, 38, 39 (68, 109, 110, 69, 40, 70), 41, 72.

The Pss. of **D**, in their original, may be dated as follows: (1) The early monarchy, 7, 13, 18, 23, 24^b 60^a 110. (2) The middle monarchy, beginning with Jehoshaphat, 3, 20, 21, 27^a 58, 61. (3) The late monarchy, beginning with Josiah, 19^a 28, 36^a 52, 54, 55, 56, 60^b 62, 72. (4) The exile, 63, 142. (5) The early Persian period, before Nehemiah's reforms, 4, 6, 9-10, 11, 12, 14 (= 53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, 40^b (= 70), 41, 57^a 59, 64, 69^a 101, 109^a 140^a 143, 144^a. (6) Middle Persian period of internal and external peace after Nehemiah's reforms, 5, 8, 15, 26, 29, 30, 40^b 51, 57^b 65, 69^b 138, 139^b 141. (7) Late Persian period of strife and confusion, 68. It is probable, therefore, that **D** was edited toward the close of the Persian period, in Palestine, for use in the synagogues. To these Pss. other Pss.

and glosses were added by later editors, for practical purposes in public worship.

§ 28. *The term "sons of Korah" in the titles of eleven Psalms indicates a collection of religious poems, made in the early Greek period, from which these were taken.*

Two groups of Pss., 42-49, and 84, 85, 87, 88, have in their titles "belonging to the Sons of Korah." The separation of the two groups was due to a selection of the former group by an editor, who united them with 50-83. The other group was appended from the original collection by the final editor of the Psalter. These Pss. have common features which are not sufficient to imply the same author or authors, but yet imply careful selection. These are (1) a desire to engage in the worship of the sacred places; (2) confidence in Yahweh, the king enthroned in Jerusalem, who watches over the people from thence and saves them; (3) a highly artistic finish and symmetrical poetic forms. These Pss. were selected from a collection of Pss. gathered under the name of the Sons of Korah, in Palestine, in the early Greek period.

בני קרח is doubtless the same as בני הקרחים, 2 Ch. 20¹⁹, a guild of temple singers distinguished from בני הקרחים, another guild. According to 1 Ch. 6¹⁸⁻¹⁹ (33-34), Heman, a Kohathite, Asaph, a descendant of Gershom, and Ethan, of the sons of Merari, represented the three sons of Levi. According to 1 Ch. 26¹⁹ the doorkeepers of the temple were Sons of Korah and Merari. Ezr. 2⁴¹ Ne. 7⁴⁴ mention only sons of Asaph as singers. According to 1 Ch. 6⁷ 18³⁴⁻³⁵ Heman was קרח, a grandson of Kohath, and so both Kohathite and Korahite. The term "Korahite" seems to have been substituted for "Kohathite," and Heman was the representative of the line, as Asaph was of the line of Gershom. Both were guilds of temple singers in the temple of the Restoration. All of these Pss. except 48 and 87 were taken up into DK. These have the title לַבְנֵי קֹרַח at the beginning, but 88 has two titles, and לַבְנֵי קֹרַח is at the beginning of the second. This singularity makes it probable that the first title was a later addition, due to the conjecture that, inasmuch as Heman mentioned in the second title was the chief of the Korahites, his Ps. should have that title also. Ps. 88 was simply a *Maskil* of Heman, as 89 was a *Maskil* of Ethan. Ps. 49 differs so much in character from the other Korahite Pss. that it seems probable that it was not originally with that collection, and that the name came into the title by txt. err. or editorial conjecture, because the Ps. was attached to the group 42-48, immediately before 50 of Asaph. It represents an early type of WL. Ps. 43 was originally the third Str. of 42, as is evident from the common Rf. and from internal characteristics

which are common. The remaining nine Pss. have been preserved from \mathfrak{B} . We are unable to say whether \mathfrak{B} had more of them, or not. The group 42-49 differs from the group 84-85, 87-88, by the use of the divine name *Elohim* in the former and *Yahweh* in the latter. This difference was not in \mathfrak{B} , but was due to \mathfrak{E} , who changed *Yahweh* into *Elohim*. \mathfrak{B} originally used *Yahweh* throughout. These Pss. represent different periods of history: 45 from the time of Jehu; 46, 87, time of Josiah; 42-43, 84, time of Jehoiachin; 47, middle Persian period after Nehemiah; 44, 48, 85, late Persian period; 42-43, 44, 45 were taken from the collection of \mathfrak{C} . As none of these Pss. are later than the Persian period, and so many are late in that period, it is probable that the collection was made early in the Greek period. These Pss. are highly artistic in form. Five of them have Refrains: 42-43, 45, 46, 84, 85; three are trimeters, 44, 47, 85; one tetrameter, 46; four pentameters, 42-43, 48, 84, 87, and one varies between tetrameter and trimeter, 45. They are all highly poetic in content, and on the whole the choicest collection in the Psalter from a literary point of view.

§ 29. *The term "Asaph" in the titles of twelve Psalms indicates a collection of religious poems made in Babylonia in the early Greek period, from which these Psalms were derived.*

The group of Pss. 73-83 and the detached 50 have Asaph in their titles. The separation of 50 from the group was due to a later editor, probably in order to make an appropriate concluding Ps. to the first division of 50. These Pss. have common features: (1) vivid descriptions of nature; (2) emphasis of divine providence in the life of the individual; (3) use of history with a didactic purpose; (4) exalted spiritual conceptions of God; (5) sublimity of style. These features are not sufficient to show a common author or guild of authors, but imply careful selection by an editor with a plan and purpose to set forth those features. The Pss. were originally in a collection by themselves, made in the early Greek period, probably in Babylonia.

\mathfrak{A} was a Levite, the son of Berechiah, 1 Ch. 6²⁴ (⁵⁹), one of the three chiefs of the Levitical choir, 1 Ch. 15¹⁷; a seer, 2 Ch. 29³⁰; associated with David Ne. 12⁴⁶. \mathfrak{A} are mentioned 1 Ch. 25¹⁻² as set apart to prophesy with musical instruments. It is evident that this Asaph could not have been the author of the collection, or, indeed, of any of its Pss., for they are all of a much later date. "Asaph" is used as a name of the collection, just as "David" and "Sons of Korah" of the other collections. Only five of the twelve Pss. were used in \mathfrak{B} , but all by \mathfrak{E} . The Pss. of \mathfrak{A} are chiefly religious poems, in which the didactic element prevails. These Pss., apart

from glosses, were composed probably as follows: 74, 77^a 79, 81^b 82, during the Exile; 75, 76, 78, 80, 83, in the early Persian period; 50 in the late Persian; and 73 in the early Greek period. We may therefore assign the collection to the early Greek period. There are additions, 77^b and 81^a, besides glosses from the later Greek and Maccabean periods. There is nothing in the originals that is opposed to the dates given above. All of the Pss. of **A** were taken up into **E**, and were probably used as the basis of that collection. The divine name אלהים seems to have been original to **A**, and is not to be ascribed to the editor of **E**. This was probably due to the fact that the collection was made in Babylonia, where the use of that divine name prevailed. In this **A** agrees with P of the Hexateuch, which came from the same region. Two of the Pss. of **A**, 74, 78, in their original form were taken from the collection of זשכיליט. These Pss. received many glosses, and in these cases אלהים seems not to have been original.

§ 30. *The other proper names in the Psalter, Solomon, Ps. 72; Moses, Ps. 90; Heman, Ps. 88; Ethan, Ps. 89; 'Ani, Ps. 102, are pseudonyms.*

The name of Solomon is in the title of Ps. 72, the closing Ps. of the original **D**; doubtless placed there as a pseudonym by the author, composing from the point of view of Solomon, for it could not have been written by Solomon himself, even in its original form. Three pseudonyms are together in the midst of the Psalter, doubtless by editorial design: 88 ascribed to Heman, 89 to Ethan, 90 to Moses; all alike with the same purpose, to compose Pss. in the name and from the point of view of these ancient worthies. In no case is the name of an author attached to a Ps. 'Ani, Ps. 102, is probably a pseudonym for the suffering pious of Israel. The Pss. are all, with the exception of these pseudonyms, anonymous.

(a) Solomon's name is attached to 72, but it really belongs only to the original v. 1-7. 13-17^a, two hexameter heptastichs constituting a prayer for a king on his accession, probably from the time of Josiah, and therefore appropriately put into the mouth of Solomon, who might be supposed to have just such aspirations for his son. It was originally a Yahwistic Ps. Solomon is also in the title of 127 in **B**, but not in **G**. This is a pilgrim Ps., and we must ascribe the insertion to the conjecture of a late scribe. (b) Heman, the Ezrahite, is in the title of 88, originally in the collection of זשכיליט. It is a Ps. of national lamentation during the extreme distress of the Exile, and could not have been written either by the sage of Solomon, 1 K. 5¹¹ (4¹¹), or the singer of David, 1 Ch. 15¹⁷⁻¹⁹ 25⁵. It was put into his mouth by the author as a pseudonym. (c) Ethan, the Ezrahite, is in the title of Ps. 89. He was one of the sages of

Solomon, 1 K. 5¹¹ (4²¹). The Ps. in its original form (v.¹²⁻⁴⁶) is a paraphrase of the Davidic covenant and a lament as to its failure. It came from one of the companions of Jehoiachin in his exile. It could not have been written by Ethan. It was put into his mouth as a pseudonym. (d) Moses, the man of God, is in the title of the prayer Ps. 90, which imitates purposely Dt. 32, 33, songs ascribed to Moses, with the view of putting the Ps. in his mouth. It could not have been written by Moses. It is not an early Ps., but dates probably from the later years of the Exile. (e) Ps. 102 has in the title, תפלה לפני כני יקטף ולפני יהוה ישכך שיחי = *Prayer of the afflicted one when he was fainting and before Yahweh pouring out his complaint*. וני is probably a pseudonym. The author writes in the name of afflicted Israel. The Ps. is composite: v.²⁻¹² seems to come from the closing years of the Persian period, but v.¹²⁻²³.²⁹ is a Maccabean Ps. (f) Some codd. Ⓢ of 65, 137, so Ⓢ, have Jeremiah in the titles; conjectures of late scribes, based on the similarity of the circumstances of the Ps. with those of Je. and La. (g) Ⓢ inserts Haggai and Zechariah in the titles of 146, 147, 148, 149, Ⓢ^A also Zechariah in the titles of 138, 139, doubtless for similar reasons. Authorship is not to be thought of in these cases, and not even pseudonyms.

§ 31. *Mizmor*, in the titles of fifty-seven Psalms, indicates a collection made for singing in public worship in the early Greek period, from which these Psalms were taken.

The term *Mizmor*, like the terms *Miktam* and *Maskil*, implies a selection or collection of Pss. of this class. They were made, as the name implies, for public worship in song in the synagogue. As all those whose מִזְמוֹר is genuine were derived from the earlier Psalters of Ⓜ, Ⓝ, Ⓢ, with the exception of the exilic pseudonym 88 and two orphan Pss., 66-67, of the early Greek period, it is probable that the collection was made about that time.

(a) There are 57 Pss. in Ⓜ, with מִזְמוֹר (v. § 1); of these there were derived from Ⓜ, 35 (36) Pss.: 3-6; 8-9 (+ 10), 12-13, 15, 19-24, 29-31, 38-41, 51, 62-65, 68, 101, 109, 110, 139-141, 143; from Ⓝ 5 Pss.: 47-48, 84-85, 87; from Ⓢ 9: 50, 73, 75-77, 79-80, 82-83. To these were added 5 orphan Pss.: 66, 67, 92, 98, 100, the pseudonym 88, the gnomic 49, and the composite 108. But the term in 92, 98, 100, was doubtless from later scribes, 98, 100, being parts of the royal advent Ps., which could not have been written, still less broken up, in time to be included in the collection; 92 doubtless received this title in connection with its liturgical assignment. 66 is a composite Ps., but in its earliest form v.¹⁰⁻¹², like 67, was probably composed early in the Greek period, possibly for use in this Psalter by its editor. There is no ground, therefore, on which to go later than this period for this collection of Pss.

(b) **Ⓞ** also attaches ψαλμός to ten other Pss.: 7, 11, 14, 25 of **Ⓛ**; 43, 44, 46 of **Ⓛ**; 81 of **Ⓛ**, and 94, 99, orphans, but omits it from 4, 39 of **Ⓛ**, using ψδῆ instead. Of these it may be rejected from 99 for the same reasons as from 98, 100, of **Ⓛ**. 43 was originally a part of 42, and doubtless was not separated in **Ⓛ**. In 46 מזמור is a later substitution for שיר. No good reason can be assigned for the omission from 11, 14, 25, 94 of **Ⓛ** or 44 of **Ⓛ** or 81 of **Ⓛ**. מזמור was more likely to have been inserted by assimilation to the groups in which they occur.

(c) In Ps. 7 the use is peculiar, for מזמור of **Ⓞ** represents the enigmatical מְזִינֵי of **Ⓛ**. This term is used elsw. only Hb. 3¹, in pl. מְזִינֵי, where it is doubtless an error for נְנוּת, cf. **Ⓞ** μετὰ ψδῆς. It is derived by Aq., Σ, Ξ, Τ, from מְזִינֵי and rendered *error, confusion*. Most moderns, as Ew., De., Kirk., al., derive from מְזִינֵי *go astray, reel*, and think of the wild, passionate dithyrambs, with rapid change of rhythm, cf. Lag.^{B.N.} 201^f. But this Ps. does not really have these characteristics. It is indeed confused by many glosses from different periods, but the original Ps. was less passionate and rambling than many other Pss. The word is doubtless a txt. err., which may have stood for an original מְזִינֵי, as in Hb. 3; but in this case it could not have belonged to this Ps., which was not in **Ⓛ**, and must have come in by mistake from the previous Ps. 6.

(d) The original Mizmorim were probably, therefore, 54(5). Of these **Ⓛ** used 34. The original order of these Pss. in that collection was doubtless different in many instances from their order in the present Psalter.

§ 32. *The group of Pss. 42-83, characterised by the use of the divine name Elohim instead of Yahweh, was originally in a major Psalter, edited probably in Babylonia in the middle Greek period, and made up chiefly of selections from the previous minor Psalters.*

This group of 42 Pss. in the midst of the Psalter differs from the preceding group, Pss. 1-41, and from the following, 84-150, by the use of the divine name *Elohim*, which is seldom used in the other Pss., and by an avoidance of *Yahweh*, which is used ordinarily by them. This use was evidently designed, and in the case of the selections from **Ⓛ** and **Ⓛ**, was not original, but editorial. These Pss. therefore constituted a selection of Pss. made by an editor from the earlier collections. Inasmuch as **Ⓛ** is given complete so far as known, Pss. 50, 73-83, **Ⓛ** was probably the basis of the collection. Selections from **Ⓛ**, 42-48, 49 (?), and from **Ⓛ**, 51-65, 68-70, 72, were prefixed to **Ⓛ**, and three orphan Pss., 66, 67, 71, were added. The changed order of these last and of 50 is due to later editors. This collection was probably made in Babylonia, as that of **Ⓛ** before it, and for similar reasons.

It is convenient to give in this connection the use of the divine names in ψ .

I. יהוה is used c. 6823 t. in OT. יהוה Qr. = יהוה = δ κύριος in Θ , for an original יהוה = *Yahweh* (v. BDB.). It is the proper name of the God of Israel, first revealed to Moses according to \mathfrak{E} as "the One ever with His people" Ex. 3¹²⁻¹⁶. It is not used by P until Ex. 6⁸. But J uses it from the beginning of his narrative, and possibly explains it as meaning "the everlasting God," Gn. 21²². It is used cautiously by E (c. 163 t.), but constantly by J (c. 449 t.) and by P after Ex. 6⁸ (c. 781 t.). D uses it apart from his phrases c. 211 t. In the prophetic histories it is used sparingly by E, but constantly by J, D, R. The Chr. uses it in his sources, but avoids it in his own composition. It is used throughout the prophetic literature, but in various proportions, and in some writers chiefly in combination with other divine names. The book of Jb. uses it only in the Prologue and Epilogue (27 t.), the seams (4 t.), and in a proverbial expression 12⁹; but in Pr. it is the characteristic divine name. In Dn. it is used only in ch. 9 (7 t.) (source), and in Ec. not at all. It is constantly used in ψ , except in the group 42-83 (E), where it is used 44 t. (chiefly glosses).

יהוה is frequently combined with other divine names. יהוה אלהים is a phr. of D (c. 239 t.) used by Chr. 6 t., Is. 2 4 t., elsw. seldom; Ps. 81¹¹ in citation from Ex. 20²; יהוה אלהים is a phr. of D² (c. 70 t.) and of H (c. 30 t.), in Jo. 7 t., Chr. 11 t., elsw. seldom, Ps. 76¹² (the law of vows); יהוה אלהינו is also a phr. of D² (28 t.) used by Chr. 16 t., Je. 18 t., elsw. not uncommon; in ψ 20⁸ 94²² 99⁶. 8. 9. 9 105⁷ 106⁴⁷ 113⁵ 122⁹ 123². Uses of יהוה with אלהים and other sfs. are characteristic of Je. (11 t.) and Ch. (26 t.); in ψ 7². 4 18²⁹ 35²⁴ 104¹ (all dub.) 13⁴ 30⁸. 18 38²² 40⁸ 109²⁶, יהוה אלהיו 33¹² 144¹⁵ 146⁵. The combinations אל יהוה 118²⁷, אל אלהים יהוה 50¹, are conflations of an original יהוה.

יהוה is a poetic contraction of יהוה, earliest use Ex. 15² (cited Is. 12² Ps. 118¹⁴. 14) Ex. 17¹⁶ Is. 38¹¹ Ct. 8⁶; יהוה יהוה Is. 26⁴ (?); יהוה שמו Ps. 68⁵ (?); אלהים יהוה 68¹⁰ (?); elsw. יהוה הללו 104⁸⁵ 105⁴⁵ 106¹. 48 111¹ 112¹ 113¹. 9 115¹⁸ 116¹⁹ 117² 135¹. 8. 21 146¹. 10 147¹. 20 148¹. 14 149¹. 9 150¹. 6; יהוה יהללו 102¹⁹; יהוה יהללו 115¹⁷; יהוה יהללו 150⁶. In other phrs. 77¹² 89⁹ 94⁷. 12 115¹⁸ 119⁶. 8. 17. 18. 19 122⁴ 130⁸ 135⁴.

II. \dagger אֱלֹהִים n.m. *strong one*: (1) angels, בני אלים 29¹ 89⁷; (2) gods, אֱלֹהִים 44²¹ 81¹⁰, אֱלֹהִים נכר 81¹⁰ Dt. 32¹² Mal. 2¹¹; (3) mighty things in nature, אֱלֹהִים הררי אל Ps. 36⁷, אֱלֹהִים ארוי אל 80¹¹; (4) used of God as the most primitive term, c. 217 OT. as the *Strong One*. אֱלֹהִים the true God 18²¹. 22. 48 68²⁰. 21 77¹⁵ 85⁹, cf. Is. 42⁶; אֱלֹהִים my God Ps. 18⁸ 22². 2. 11 63² 68²⁶ 89²⁷ 102²⁶ 118²⁸ 140¹, cf. Ex. 15² Is. 44¹⁷; אֱלֹהִים אל ישראל Ps. 68³⁶; אֱלֹהִים אל יעקב 146⁵; אֱלֹהִים אל השמים 136²⁶; אֱלֹהִים אל סלעי 42¹⁰, cf. 43⁴; אֱלֹהִים אל נקסוה 31⁶; אֱלֹהִים אל חיי 42⁹ (prob. also 42⁸ 84⁸ for חיי); אֱלֹהִים אל הכבוד 29⁸; אֱלֹהִים אל גורלו 77¹⁴ 95⁸ Dt. 7²¹; אֱלֹהִים אל רוחו Ps. 86¹⁵ Ex. 34⁸ (J) Dt. 4²¹; אֱלֹהִים אל נשאו Ps. 90⁸; (5) אֱלֹהִים without article, of God: indef. 5⁶, elsw. def. 7¹² 10¹¹. 12 16¹ 17⁶ 19² 52³. 7 55²⁰ 57⁸ 68²¹ 73¹¹. 17 74⁸ 77¹⁰ 78⁷. 8. 18. 19. 24. 41 82¹ 83³ 89⁸ 90² 104²¹ 106¹⁴. 21 107¹¹ 118²⁷ 139¹⁷. 22 149⁶ 150¹; (6) divine name 50¹ (gl.), as Gn. 33²⁰ (E) Dt. 32¹⁸ 33²⁶; אֱלֹהִים אל עליון Ps. 78³⁶.

III. † אלהים n.m. real pl.: (1) rulers Ex. 21⁶ 227.^{8. 8. 27} Jn. 5⁸ Pss. 82.⁶ 138¹; (2) superhuman beings, including God and angels, Gn. 127 Ps. 8⁸ (cf. Jb. 38⁷); (3) angels, בני (ה) אלהים Jb. 1⁶ 2¹ 38⁷ Gn. 6.⁴ (J), cf. בני אלים; (4) gods Pss. 86⁸ 136²; אלהי העמים 96⁶ Dt. 6.¹⁴ 13⁸ +; כל אלהים Pss. 95⁸ 96⁴ 97.⁹ 135⁶. (5) *The God of Israel*, pl. intensive, originally with article, *the All Strong*, retaining this mng. when the article was omitted in usage, but subsequently losing its mng. and standing as a common name for the Divine Being, like *θεός, deus, God* (v. BDB.). It is used with article in ψ only in phrs.: אלהים title of גו, אלהים, עיר האלהים 87³, where the article really defines the previous n. It is used in the cstr. in phr. אלהי אנרם 47¹⁰, phr. of J, אלהי ישראל 41¹⁴ 72¹⁸ 106⁴⁸ (benedictions) 59⁶ 68⁹ 69⁷, phr. of E, Je., Chr.; אלהי עקב a poetic phr. 20² 46^{8. 12} 75¹⁰ 76⁷ 81.^{2. 5} 84⁹ 94⁷; אלהי ישע with various sfs. 18⁴⁷ 24⁶ 25⁶ 27⁹ 65⁶ 79⁹ 85⁶; א השועתי 51¹⁶; א ישועתי 88²; א צדקי 4²; א הסדי 59^{11. 18}. אלהים is used with sfs. frequently in ψ, because of the emphasis upon personal relations with God in lyric poetry. אלהי 3⁸ 5⁸ 187.^{22. 30} 25² 31¹⁵ 35²³ 40^{9. 18} 42^{7. 12} 43⁶ 59² 69⁴ 71^{4. 12. 22} 83¹⁴ 84.¹¹ 86² 91² 94.²² 104.³³ 118²⁸ 119¹¹⁵ 143¹⁰ 145¹ 146²; אלהיך 42.¹¹ 68²⁹; אלהיך 146¹⁰ 147¹²; אלהיך 37³¹ 144¹⁵; אלהיך 183² 20⁶ 40⁴ 44²¹ 48²⁹ 50² 66⁸ 92¹⁴ 95⁷ 98⁸ 115⁸ 116⁶ 135² 147.^{1. 7}; אלהיךם 79¹⁰ 115². For other uses of אלהים with יהוה and ארני, v. I. IV. אלהים is used alone for God in E c. 180 t., elsw. ψ c. 22 t.; v. VII. † אלהי is a poetic sg. of אלהים, used Dt. 32^{15. 17}, and on this basis as an archaism in late poetry Pss. 18⁸² (for אל 2 S. 22²²) 50²² (gl.) 114⁷ (err.) 139¹⁹ (gl.). It is characteristic of Jb. (41 t.).

IV. † אלהי divine name, originating in Judah; syn. of *Baal*, used in North Israel (v. BDB.); always δ κύριος in G. AV., *Lord*, to be distinguished from LORD for יהוה; also δ κύριος in G. The pointing א was to distinguish the divine name from ארני as applied to men. It is intensive pl. *sovereign lord*. In the oldest usage it was: *my sovereign Lord*, so 2⁴ 16² 37¹³ 59¹² 86.^{4. 5. 12. 16} 140⁸; later a proper name *Adonay* 55¹¹ 57¹⁹ (= יהוה 108¹) 71^{5. 16} 89^{50. 61} 130^{2. 3. 6}. Its use in ψ elsw. is questionable. It is not certain whether ארני 51¹⁷ was original in either sense or a substitute for יהוה. ארני is certainly a substitute for an original יהוה 40¹⁸ 54⁶ 68²³ 90¹. Seventeen codd. Kenn. rd. יהוה 110⁵. ארני either precedes or follows יהוה in conflation of text for earlier Qr. 68²¹ 69⁷ 73²⁸ 109²¹ 141⁸. It is a real gl., not in G 38¹¹; and though in G a gl. in 22³¹ 35^{17. 22. 23} 38¹⁶ 39⁸ 44²⁴ 68^{12. 18. 33} 77³ (איהים G) 77⁸ 86⁸. It is part of a larger gl. in 38²³ 62¹⁸ 66¹⁸ 68^{21. 27} 73²⁹ 78⁶⁵ 79¹² 86⁹ 90¹⁷. The tendency to use it as Qr. for יהוה in later times, and also its general use for other divine names is illustrated by these editorial changes.

V. אלהי given 24¹⁰.

VI. † אלהי n. m. *Highest* (1) name of God, Nu. 24¹⁶ Dt. 32⁶ Ps. 18¹⁴ (= 2 S. 22¹⁴), used as an archaism 9³ 21⁸ 50¹¹ 73¹¹ 77¹¹ 78¹⁷ 83¹⁹ 91^{1. 9} 92² 107¹¹ Is. 14¹⁴ La. 3^{35. 38}; with other divine names אלהיך Gn. 14^{18. 19. 21. 22} Pss. 78³⁵ 87⁶ (?), אלהיך יהוה 7¹⁸ (?), אלהיך 46⁵ (?), אלהיך 47³ 97⁹; אלהיך 57³ 78³⁶; (2) of rulers, either monarchs or angel princes: בני אלהיך 82⁶.

VII. The group of Elohist Pss. is composed of selections:—

(a) From \mathfrak{K} 42-48, 49 (?). These use אלהים 36 t.; some doubtless glosses, a few possibly original in \mathfrak{K} , but the great majority editorial substitutions for an original יהוה צבאוֹת. יהוה צבאוֹת was retained in the Rf. 46⁸. 12, but in 48⁹ it is a gl. יהוה in 42⁹ 46⁹ 47⁸. 6 48² is either a gl. or a substitution of later editors for the אלהים of \mathfrak{E} . In the Pss. of \mathfrak{K} not in \mathfrak{E} , אלהים is used: 84⁸. 10 (all glosses or txt. err.), but יהוה v. 3. 12. 12 יהוה צבאוֹת v. 2. 4. 18. אלהים v. 9 is txt. err. for אלהים צבאוֹת. אלהים is used 87⁸, but יהוה v. 2. 6. אלהים is not used in 85 (but יהוה v. 2. 8. 9. 18, or in 88 (?), but יהוה v. 2. 10. 14. 15. There can be no doubt, therefore, that יהוה was the divine name of \mathfrak{K} , and that אלהים was substituted for it by the editor of \mathfrak{E} .

(b) From \mathfrak{D} were taken 51-65, 68-70, 72. In these, אלהים is used 102 t. יהוה is used: 54⁸ 55¹⁷. 23 56¹¹ 58⁷ 59⁴. 9 64¹¹ 68¹⁷ 69¹⁴. 17. 22. 24 70². 6. All these are glosses, or substitutions of a still later editor. It is evident that אלהים of 53 has been substituted for יהוה of 14. In most other cases it was so also; for in the other Pss. of \mathfrak{D} , אלהים is used but 15 t.: 3⁸ 5¹¹ 7¹⁰. 11. 12 9¹⁸ 10⁴. 18 14¹. 2. 5 25²² 36². 8 144⁹; besides 6 t. in 108². 6. 8. 12. 12. 14 +, which is a mosaic of two Elohist Pss. Ps. 86 uses אלהים v. 8. 10. 14, ארני יהוה v. 1. 6. 11. 17, ארני v. 3. 4. 8. 9. 12. 15. This Ps. is also a mosaic of glosses of different date. The Pss. of \mathfrak{D} in \mathfrak{E} also use ארני 51¹⁷ 54⁶ 55¹⁰ 57¹⁰ 59¹² 62¹³ 68¹². 18. 20. 23. 27. 33. ארני v. 68²¹ is gl. אלהים צבאוֹת v. 59⁶ and ארני v. 69⁷ are conflations of late scribes. יהוה אלהים 72¹⁸ is conflation in the doxology.

(c) All of \mathfrak{A} that have been preserved were taken up into \mathfrak{E} : 50, 73-83. The separation of 50 from the group was not made in \mathfrak{E} , but by a later editor. These Pss. used the divine name אלהים 40 t. יהוה is used 50¹ 74¹⁸ 75⁹ 76¹² 78⁴. 21 79⁶ 81¹¹. 16 83¹⁷. 19, in all cases either glosses themselves or in larger glosses. Besides ארני is used 73²⁰ 77³. 8 78⁶ 79¹²; ארני יהוה 73²⁸. אלהים צבאוֹת 80⁸. 16, and אלהים צבאוֹת v. 80⁵. 22 were originally צבאוֹת v. 71¹; a later substitution for אלהים used v. 11. 12. 17. 18. 19. 19. ארני and יהוה in v. 5. 16 belong to different ll. ארני is used 66¹⁸. These Pss. in \mathfrak{E} doubtless followed 72. It is improbable that an editor who kept the Pss. of \mathfrak{K} and \mathfrak{A} together would not have done the same with the Pss. of \mathfrak{D} . These were the only Pss. not in \mathfrak{D} , \mathfrak{K} , \mathfrak{A} . Pss. 66 and 67 were in \mathfrak{H} of the early Greek period; Ps. 71 in its original form, v. 4-9. 14-19, from the Greek period. The Psalter of \mathfrak{E} could not therefore have been earlier, or indeed much later.

§ 33. *Fifty-five (57) Psalms have in their titles a reference to the director or choir master, which indicates that they were taken from a major Psalter which bore this title. They were collected in the middle Greek period in Palestine, as a prayer book for the synagogues, selected from the previous minor Psalters.*

The Pss. with לַמְנַצֵּחַ are scattered through the Psalter. The term means, "Belonging to the Director." These Pss. were taken from a Psalter bearing the Director's name. Thirty-five of the

fifty-four *Mizmorim* were probably taken as a basis. To these were added sixteen Pss. from **D**, four (5) from **K**, and one from **A**. As no Ps. later than the previous minor Psalters was used, it is probable that the collection was made in the middle Greek period, not long after **ffl**. As the divine name Yahweh was retained, this Psalter was doubtless collected in Palestine. The term *Director* also suggests the period of the Chronicler, who alone elsewhere uses the term. The great majority of these Pss. are prayers. The collection was, therefore, like **D**, designed as a prayer-book for use in the synagogues. Hb. 3 also attaches לְמִנְצָח as part of the title of the song therein contained. This was originally a part of the Psalter of the Director (**DK**) and was subsequently removed to Hb. The Psalter of **DK** must therefore have been earlier than the final editing of Hb. and the close of the Canon of the Prophets. This also points to the middle Greek period, prior to Simon II. 219-198 B.C.

לְמִנְצָח is Pi. ptc. with prep. לְ from נָצַח vb. denom. of נָצַח, *v.* 9^b. The vb. is not used in Qal, but only in Pi., with the exception of a single Niph. ptc. נִצַּח, Je. 8², *enduring* (of apostasy), and in Pi. only in Chr. and titles of Pss., in the mngs. *act as overseer, superintendent, director*: (1) in building or repairing the temple, c. לְ 2 Ch. 2¹ Ezr. 3⁸⁻⁹, c. לְ 2 Ch. 34¹³, c. לְ inf. 2 Ch. 2¹⁷, abs. 2 Ch. 34¹²; (2) in the ministry of the temple, c. לְ 1 Ch. 23⁴; (3) in the organised liturgical service, 1 Ch. 15²¹, six of them overseeing the basses, עַל הַשְּׁסִינִית, leading them with כְּנֹרֹת, and eight over the sopranos, עַל עֲלִטוֹת, leading them with harps (*v.* § 34). Heman, Asaph, and Ethan were over them all, leading with cymbals. This doubtless represents the temple service of the middle Greek period, and it is altogether probable that לְמִנְצָח in the titles of the Pss. has the same meaning, especially as these and other musical terms are associated with it in the titles. We may therefore take it as meaning *director*, or *choir master*. The preposition לְ has the same meaning here as in other uses in the titles, and indicates that these Pss. were taken from a Psalter collected under the name of the Director or choir master. The modern view that לְ indicates assignment to the care of the choir master is improbable, because, as Ols. says, this was a matter of course, and would not be specified in titles. And this would not explain its use in some Pss. rather than in others. **S** interprets לְמִנְצָח as late form for לְנֶצַח = *eis τὸ τέλος*. This is explained by Eusebius and Theodoret in an eschatological sense: *unto the end* (of the world). **T** renders לְמִנְצָח to *sing in liturgy*, taking it as Aram. inf. with the mng. *use constantly, perpetually*, thinking of perpetual use in the liturgy. The explanation of De., "for the accomplishment, fulfilment, rendering fully," is improbable. It seems most probable that **S** and **T** agree in thinking of these Pss. as selected for

perpetual use unto the end, in the liturgy. Another tradition is given in Aq. τῷ νικητοῦ, Σ ἐπινικτος, Θ εἰς τὸ νικος, Ξ victore. These follow a conceit of the school of Rabbi Akiba (due probably to the Messianic hopes of that period) that they were the triumphal songs of Israel. But this does not suit the character of these Pss., which are prayers rather than hymns. The ℄ preserves the older tradition of Ⓞ, which is essentially correct so far as the use of the collection is concerned, though it misses the exact sense of the term which is given by the Chronicler.

Fifty-five Pss. have מַנְצֵחַ in the titles. To these we may add 10 and 43, which belong to the previous Pss., 9 and 42. Of these thirty-five were Mizmorim: 4-6, 8-10, 12-13, 19-22, 31, 39-41 of Ⓞ; 47, 49 (?) of Ⓢ; 51, 62, 64, 65 of Ⓞ; 66-67 orphans; 68 of Ⓞ (?) (v. § 27); 75-77, 80 of Ⓢ; 84-85, 88 (?) (v. § 28) of Ⓢ; 109, 139-140 of Ⓞ. To these were added sixteen Pss. from Ⓞ (four Maskilim, 52-55, five Miktamim, 56-60; one Shir, 18, and six others, 11, 14, 36, 61, 69-70); moreover five (six) Pss. were added from Ⓢ; (four (five) Maskilim, 42-45, 88, and the Shir, 46); one also from Ⓢ, 81. All of these Pss. were used in previous Psalters, though they were adapted by this editor for use in his time. These Pss. are chiefly prayers, the great majority of them, thirty-three, being of this kind, as compared with eleven hymns and thirteen religious poems. This Psalter was therefore essentially a prayer book, on the basis of the earlier Ⓞ and Ⓢ, for use in the synagogues of the Greek period. This is confirmed by the fact that מַנְצֵחַ, in the sense of director or choir master, is characteristic of the service of the temple as described by Chr. I Ch. 15, and belongs to his period. It is used elsewhere only in Hb. 3¹⁹, as part of the title of that ode which, doubtless also originally was in Ⓢ, but was separated from it and inserted in Hb. The collection of the Twelve Minor Prophets was closed and fixed in the Canon in the time of Ben Sira (BS. 49¹⁰) because he mentions the Twelve by that technical name. Daniel 9² seems to imply that the Canon of the Prophets was closed. The Psalter of the Director must therefore have been made in the middle Greek period.

§ 34. *The Director attached to his prayer book instructions to the choir with reference to the tones, the voices, and the musical instruments to be used in the rendering of certain psalms in public worship.*

Twenty-nine of the Pss. of Ⓢ have musical directions attached. Several tones are mentioned to which special Pss. were to be sung, indicated usually by the initial words of some familiar song. There are several special references to the kind of voice that was most appropriate. There are also several kinds of musical instruments mentioned as suitable for accompanying the singing. These are, in all cases, special directions. Where such do not

appear, it is a reasonable inference that the choirs were left free in their choice in these respects. This collection of **DB** was doubtless made for the use of some great synagogue in Jerusalem, where it was possible to fulfil these directions. There is no reference to those instruments of music that were especially characteristic of the feasts and of the more ornate worship in the temple.

Inasmuch as all the musical directions are attached to Pss. of **DB**, it is reasonable to suppose that they were first attached to this Psalter. They are of three kinds: (1) designation of tone or melody, (2) of voice, (3) of musical instrument.

(1) The tones are usually referred to by the use of initial words of some well-known song, in accordance with an ancient usage which continues until the present time. The preposition **לְ** precedes these words, with the mng. *in accordance with*, after (the tone of). In some cases **לִ** is used instead of it, in accordance with a not infrequent misuse of this prep. for **לְ** (*v. BDB.*).

(a) **לֹא הַשְׁחָה** is used in the titles of Pss. 57-59, Miktamim of **D**, and 75 of **A**. The **לֹא** is pointed as negative in MT., and so the two words seem to mean *Destroy not*; but the omission of **לְ** is striking and improbable. It should be **לִ** for **לְ** as usual, and the original piece probably began with *Destroy*, referring to enemies of the nation. RV. does not translate, but transliterates. These Pss. have a variety of measures. It is hardly possible that the reference could have been to a melody. It was doubtless to a tone for cantilation, as the tones of the early synagogue and early Church, which are capable of use in pieces of different measure and different strophical length.

(b) **עַל יְמֵי אֲלֹם רְחֵיִם** is in the title of the Miktam, Ps. 56. The first line of the piece referred to was probably, *The silent dove of them that are afar off*, as in RV.^m. RV. transliterates, but does not translate. **Ἐπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἀγέλων μακροκρυσμένον** = *for the people removed far from the sanctuary*, is doubtless a paraphrase.

(c) **לְיִשְׁשֵׁן קְרוֹת** is in the title of Ps. 60, a trimeter Miktam of **D**. **לְיִשְׁשֵׁן** is in the title of Ps. 45, Maskil of **B**, and of 69 of **D**; **לֹא שִׁשְׁנֵי קְרוֹת** is in the title of 80 of **A**. These all undoubtedly refer to the same piece, a Ps. in praise of the Law, whose first line was, *my testimony is a beautiful anemone*. The view that it referred to an instrument of music shaped like a lily has nothing in its favour, not even the mng. "lily," which cannot be proved in the usage of this word. The pl. is the pl. of intensity, "beautiful anemone." It is not translated in the text of RV., but RV.^m has it essentially as I have given it. **Ἐπὲρ τῶν ἀλλοιωθησομένων** or **τοῖς ἀλλοιωθησομένοις** = *for those who shall be changed*, is a misinterpretation.

(d) **לְיִשְׁשֵׁן קְרוֹת** is in the title of 53, a Maskil of **D**, and **לְיִשְׁשֵׁן קְרוֹת** is in the title of 88, Maskil of Heman, both in **DB**, are doubtless the same. **Ἐπὲρ Μαελεθ τοῦ ἀποκριθῆναι** takes the first word as a proper name and the second as inf. cstr. **נָתַתְּ אַנְשֵׁי**, *answer, respond*. **אָג, θ, Ἰ**, "for the dance," is inappropriate

to the sadness of these Pss. MT. לִבְּחֵן n. cstr. before inf. is improbable. לִבְּחֵן rd. לִבְּחֵן , Aq. $\text{\epsilon\pi\iota\ \chi\omicron\pi\epsilon\lambda\alpha}$, so essentially Θ , Σ , \mathfrak{I} , from לֵבֶן . It is most probable that we should rd. לִבְּחֵן n.f. *wounding, trouble*, from לָבַן ; and לִבְּחֵן inf. cstr. קָנָה *suffer affliction*. Two words only of the original are preserved, *For wounding, suffering affliction*. It is transliterated in RV.

(e) Ps. 22 has in the title $\text{לֵב אֵילָן בְּצֹהֵר}$ *hind of the dawn*. The third word is missing. We might supply the vb. *leaps*, thinking of the fresh vigour of the hind in the early morning; but that does not suit the character of the Ps. It is more appropriate to think of the hind hunted to death in the early morning. \mathfrak{C} and Midrash regard it as referring to the lamb of the morning sacrifice. But it is improbable that the hind would represent the lamb. The hind was not used for sacrifice in the OT. This Ps. was in \mathfrak{B} , $\mathfrak{f}\mathfrak{h}$, $\mathfrak{B}\mathfrak{h}$.

(f) \mathfrak{C} adds to Ps. 70 the title $\text{\epsilon\iota\varsigma\ \tau\omicron\ \Sigma\omega\sigma\alpha\iota\ \mu\epsilon\ \text{K}\acute{\upsilon}\rho\iota\omicron\varsigma}$, *save me, O Lord*, showing that another tone was added at so late a date. For it is improbable that it was original and was omitted from the text in \mathfrak{H} .

(g) תְּהִיָּה לֵב is in the title of Ps. 8 of \mathfrak{B} , $\mathfrak{f}\mathfrak{h}$, 81 of \mathfrak{A} , and 84 of \mathfrak{E} , $\mathfrak{f}\mathfrak{h}$. \mathfrak{C} and Σ $\text{\u0399\pi\epsilon\rho\ \tau\omega\upsilon\ \lambda\eta\rho\omega\upsilon\varsigma}$; so \mathfrak{V} , \mathfrak{I} , *pro torcularibus, for the wine presses*, reading תִּירָה , refers therefore to a harvest song at the vintage or treading of grapes. This suits the triumphant, joyous character of these Pss., and is probably correct. They were to be sung to the tone of some well-known vintage song. Aq., Θ , have in Ps. $\text{\u0399\pi\epsilon\rho\ \tau\eta\varsigma\ \gamma\epsilon\theta\lambda\iota\tau\iota\delta\omicron\varsigma}$, but the Syr.-Hex. of Aq. in 81 and 84 $\text{\epsilon\pi\iota\ \tau\omicron\upsilon\ \lambda\eta\rho\omega\upsilon\varsigma}$ or $\text{\epsilon\pi\iota\ \tau\omega\upsilon\ \lambda\eta\rho\omega\upsilon\varsigma}$. This is more probable than a Gittite musical instrument. \mathfrak{C} "the harp which David brought from Gath," or a tone of Gath, the march of the Gittite guard (2 S. 15¹⁸), explanation of תִּירָה MT., both equally improbable.

(h) לֵב יִירָה in 62 of \mathfrak{B} , $\mathfrak{f}\mathfrak{h}$, לֵב יִירָה in 77 of \mathfrak{A} , $\mathfrak{f}\mathfrak{h}$, לֵב יִירָה in 39 of \mathfrak{B} , $\mathfrak{f}\mathfrak{h}$, all doubtless refer to the same thing. לֵב in 39 is doubtless err. for לֵב , and the variation of לֵב and לֵב in the penult is a variation of MT., not of the original of \mathfrak{H} . It is probable that Jeduthun, the choir master, is referred to, v. 1 Ch. 16⁴¹ 25⁸ 2 Ch. 5¹², or his choir, 1 Ch. 25¹⁻⁸ 2 Ch. 29¹⁴ Ne. 11¹⁷; but it is improbable that this name is in apposition with לֵב יִירָה as De., in which case לֵב would be err. for לֵב ; rather it refers to a tone of this choir. The reference to a lily-shaped musical instrument of some Rabbis, though followed by Ges., is without justification.

(2) There are two voices referred to, the falsetto and the bass.

(a) לֵב קַלִּיל is in the title of Ps. 46, tetrameter of \mathfrak{E} . \mathfrak{C} interprets it as $\text{\u0399\pi\epsilon\rho\ \tau\omega\upsilon\ \kappa\rho\upsilon\phi\lambda\omega\upsilon\varsigma}$ = \mathfrak{V} *pro aricanis*, deriving from קַלִּיל n.f. in the sense of *secret, hidden*. This was interpreted as in a gentle, quiet style. Σ $\text{\u0399\pi\epsilon\rho\ \tau\omega\upsilon\ \alpha\iota\omega\lambda\omega\upsilon\varsigma}$ derives as pl. of אֵילָן , *ever*, in the late sense of *ages*. Aq. $\text{\epsilon\pi\iota\ \nu\epsilon\alpha\nu\omicron\tau\eta\tau\omega\upsilon\varsigma}$ and \mathfrak{I} *pro juventutibus* follow MT. and derive from קַלִּיל n.f. abst., *youth*. These last are nearer the correct view, for the explanation is found in 1 Ch. 15²⁰, where it refers to the maidenlike style. Some think of maidens, as Ps. 68²⁶, where they play upon timbrels in the march of Yahweh; but maidens took no part in the service of song. Bö. thinks of the tenor voice; but more probably it was the falsetto male voice. At the end of Ps. 48¹⁶ קַלִּיל seems

out of place. It probably belongs to 49, from the title of which it has been detached by error, the \aleph being omitted as supposed dittog., or for the opposite reason. It is also probable that \aleph $\tau\omega$ $\lambda\beta\eta$ in the title of Ps. 9 belongs here. It is usually interpreted on the basis of MT. as a reference to a tone in accordance with (1); this tone being designated by two words of the first line, "Death to the son," or, "Death for the son"; but this is in itself improbable and has no support in Vrss., which all rd. $\epsilon\lambda\omega\tau\eta$. Θ $\acute{\upsilon}\pi\epsilon\rho$ $\tau\omega\upsilon$ $\kappa\rho\upsilon\phi\lambda\omega\upsilon$ $\tau\omega\upsilon$ $\nu\lambda\omega\upsilon$, Aq. $\pi\epsilon\alpha\iota\delta\iota\sigma\tau\eta\sigma$ $\tau\omega\upsilon$ $\nu\lambda\omega\upsilon$, Θ $\acute{\upsilon}\pi\epsilon\rho$ $\delta\alpha\mu\eta\varsigma$ $\tau\omega\upsilon$ $\nu\lambda\omega\upsilon$. These are doubtless correct as to the form. But then we must follow them in interpreting it in the same way as in 46, and refer it to the falsetto voice. $\lambda\beta\eta$ is then the fuller designation, showing that it was the maidenlike voice of a son, thinking of a boy or a youth.

(b) \aleph $\tau\omega$ $\lambda\beta\eta$ is in the titles of Pss. 6, 12, both prayers of \aleph and Θ . Θ interprets it as $\acute{\upsilon}\pi\epsilon\rho$ $\tau\eta\varsigma$ $\delta\gamma\delta\delta\eta\varsigma$, on the octave, so Υ *pro octava*. This is doubtless correct, as it is in accord with 1 Ch. 15²¹, which refers to the lower octave or the bass voice. The opinion of some that it refers to an instrument of eight strings is a mere conceit, without support in the OT.

(3) There are references to two kinds of musical instruments — stringed instruments and wind instruments.

(a) \aleph $\tau\omega$ $\lambda\beta\eta$ is in the titles of Pss. 4, 6, 54, 55, 67, 76, with \aleph of accompaniment, and in 61 (sg.) with \aleph . Of these, 54, 55, were Maskilim; 4, 6, 67, 76, in \aleph ; 4, 6, 54, 55, in Θ ; 76 in \aleph ; 4, 6, 54, 55, 61, are prayers; 67, a hymn; 76, a poem. They are of different measures. Θ has $\acute{\epsilon}\nu$ $\acute{\upsilon}\mu\upsilon\sigma\iota\varsigma$ in 6, 54, 55, 61, 67, 76, and $\acute{\epsilon}\nu$ $\psi\alpha\lambda\mu\omega\iota\varsigma$ in 4. The form is pl. f. of \aleph n.f. *stringed instrument*. \aleph vb. denom. Pi. *to play on stringed instruments*, \aleph *players on stringed instruments*, Ps. 68²³. Hb. 3¹⁻¹⁰ have in Θ the same word, doubtless in both cases \aleph , correct for \aleph . These seven Pss. and Hb. 3 were to be accompanied by stringed instruments, such as the lyre and harp.

(b) \aleph $\tau\omega$ $\lambda\beta\eta$ is in the title of Ps. 5, a morning prayer of \aleph and Θ . It is interpreted by Θ and Θ as $\acute{\upsilon}\pi\epsilon\rho$ $\tau\eta\varsigma$ $\kappa\lambda\eta\rho\nu\omicron\mu\omicron\sigma\eta\varsigma$, Υ *pro ea quae hereditatem consequitur*, Aq., Σ , \aleph , *pro hereditatibus*, all deriving the form as pl. n.f. from \aleph *inherit*. The \aleph is doubtless variation for \aleph as often. No reasonable explanation of this term has yet been given. It is probable that it is a n. formed by \aleph from \aleph , a variation of \aleph *the reed pipe*, as Hu., or abstr., as De., Moll., *for flute playing*, cf. 1 S. 10⁶ 1 K. 1⁴⁰ Is. 30²⁹. It is probable that instruments of the class of the pipe or simple flute are referred to.

(c) It is noteworthy that these references are not only few, but in general terms, and that no particular musical instrument is referred to. The music especially characteristic of festivals in the temple worship does not appear. The music was probably that of a simple orchestra of two or four pieces of the lighter string and wind instruments, and not the louder music used in the temple courts. And it is also probable that musical instruments were seldom used in the synagogues, or we would have had more assignments of this kind.

(d) There is little reference to musical instruments in the earlier minor Psalters. There is no reference in Θ , for 57⁹ = 108¹ = 144⁹ were not originally

in 𐤁 (v. § 27). In 𐤁 the only reference is in 81⁵⁻⁴ to a new moon celebration, doubtless in the temple courts, with the use of the נבל and כנור the *harp* and *lyre*, the two chief kinds of stringed instruments usually associated; the שטר the *horn*, and the קף *timbrel*. In 𐤁 43⁴ the כנור is used in temple worship; so in the orphan 33² 92⁴ both נטר and נבל. This probably represents the ordinary worship of the Greek period. On great occasions, such as feasts or celebrations of victories, more instruments of music were used; so in the royal advent Ps. 47⁶ (𐤁) the שטר, and in 98⁶⁻⁵ the בטר, the שטר, and the חצוצרה the *straight trumpet*. In the Maccabean Hallel's a greater number and variety of instruments appear; due to the reorganisation of the temple worship with greater pomp than ever before. 147⁷ mentions only the בטר, 149³ the נטר and חף, but 150³⁻⁵ the נטר and נבל, the שטר and חף, and also the instruments not mentioned earlier: קניב the small organ, מניס stringed instruments, and צלצלים cymbals. The Pss. also mention the use of musical instruments by minstrels apart from public worship; so the נטר in 49⁶ of 𐤁 (?) and in the orphan 137²; and both the נטר and נבל in the orphan 71²² 57⁹ (= 108² = 144⁹ all glosses).

§ 35. *A collection of Hallel's, or songs of praise, was made for the temple service in the Greek period. It was subsequently enlarged in the Maccabean period. These Psalms have in their titles the term Hallelujah.*

The term הללית = *Praise ye Yah* is found at the close of Pss. 104, 105, 115, 116, 117, and the beginning of Pss. 111, 112, and at both beginning and end of Pss. 106, 113, 135, 146, 147, 148, 149, 150. 𐤁 gives it also at the beginning of 105, 107, 114, 116, 117, 118, 119, 136. In the case of 105, 107, 114, 116, 117, 136, it seems to have been detached by error from the beginning of these Pss. and attached to the close of the previous Pss. in 𐤁. All of these Pss. are Hallel's except 118 and 119, which are only so given in 𐤁, the former being a triumphal Maccabean song, the latter the great alphabetical praise of the Law. Both of these were regarded as Hallel's in later usage. These Hallel's are in the present Psalter in four groups: 104-107, 111-117, 135-136, 146-150. This separation was due to the final editor of the Psalter. 104-107 constitute a tetralogy, 104 being a Ps. of creation, 105 telling the early history of Israel, 106 of the Exodus, 107 of the Restoration. The second group begins with 111-112, a pair complementary in subject and alphabetic in structure; 113 begins the special Hallel of the great feasts, according to later liturgical assignment. At the Passover the order was 113-114 before supper, 115-118 after supper. In the third group 136 is the ordinary Great Hallel, with its Rf. repeated twenty-six times in the present Ps., though the earliest text was much simpler. In later times Pss. 119-136 were likewise called the Great Hallel in distinction from the ordinary Hallel 113-118. The last group of Hallel's consisted of the doxologies 146-150. All of these Hallel's except 147,

149, belong to the Greek period and were doubtless in their original form in the collection of that period, composed for public use by the choirs especially on the great feasts. The collection consisted of sixteen Pss. A Maccabean editor added 147, 149. The final editor of ψ distributed these Hallels in the present four groups. In later liturgical use 118 and 119 were regarded as Hallels and still later 120-134. The technical terms of the Hallels are הַלְלוּיָהּ, רִירוּ, and בְּרָנוּ. For הַלְלוּ and הַלְלוּהָ *v.* § 1; for יָהּ *v.* § 32 (I.); for בְּרָנוּ *v.* Pss. 5²³ 18⁴⁷. רִירוּ Hiph. inv. 2 pl. † [יִירָה]. Qal is not in ψ , but only Hiph. † (1) *confess*, a late usage Ps. 32⁶, cf. Pr. 28¹³ 1 K. 8^{33. 35} = 2 Ch. 6^{24. 26}. (2) *praise*: (a) the king Ps. 45¹⁸, the rich 49¹⁰; elsw. (b) Yahweh in the ritual: c. acc. יִירוּהָ 7¹⁸ 9² 109³⁰ 111¹, יָהּ 118¹⁹, יְיָ 44⁹ 54⁸ 99⁸ 138² 142⁸, סִימָא 89⁶; sfs. referring to יִירוּהָ 18⁵⁰ 28⁷ 30^{10. 18} 35¹⁸ 42^{6. 12} 43^{4. 6} 52¹¹ 57¹⁰ 67^{4. 6. 6} 71²² 76¹¹ 86¹² 88¹¹ 108⁴ 118^{21. 23} 119⁷ 138^{1. 4} 139¹⁴ 145¹⁰; c. לְיִירוּהָ, לִירוּהָ 33² 92² 105¹ 106¹ 107^{1. 8. 16. 21. 81} 118^{1. 29} 136¹, cf. *v.* 2. 8. 26, יְיָ 106⁴⁷ 122⁴ 140¹⁴; sfs. referring to Yahweh 6⁸(?), cf. Is. 38¹⁸, Pss. 75^{2. 2} 79¹⁸ 100⁴ 119⁶²; abs. לִזְכֹּר קָרִישׁוּ 30⁶ 97¹².

§ 36. *A collection of songs for the use of pilgrims on their way to the three great feasts was made in the middle Greek period. These Psalms have in their titles, "Songs of Pilgrimage."*

Pss. 120-134 have in their titles שִׁיר הַמַּעֲלִיָּה. This is rendered in Θ ψ δὴ ὠν ἀναβαθμῶν, *ode of ascents*, Ψ and Ξ *canticum graduum*, gradual psalms, Aq., Σ *eis tās ἀναβάσεις*, Θ ἕσμα ὠν ἀναβάσεων. These variations have given rise to three different theories: (1) The phrase refers to the fifteen steps in the temple leading up from the court of the women to the court of the men of Israel upon which these Pss. were chanted; so Lyra, Luther, Horsley, Gr. The Talmud indeed mentions these Pss. in that connection (*Middoth*, II, 5, *Sukka*, 51 b), but simply to compare them with those steps on which the music resounded on the first day of the feast of Tabernacles; it does not explain the Pss. as used thereon (*v. De.*, p. 780). Furthermore, the contents of these Pss. were not suited to that purpose. They are not temple Pss. (2) The term has metrical significance indicating the stairlike parallelism, advancing by steps or degrees; so Ges., Köster, De., Moll., De W. This is a modern theory based on the fact that this method of parallelism is frequently used in these Pss. But it is not used in them all, and not in a thoroughgoing manner in any; and certainly not to such an extent as to give titles to the group. There are other Pss. which use this method of parallelism in a more thoroughgoing manner, *v.* § 12. (3) The term refers to the ascents of pilgrimage (a) \mathcal{S} and the ancient Fathers thought of the ascent from the Babylonian exile. Ew., in 1839, called them "the songs of the homeward marches." (b) Agellius, Herder, Eichhorn, Ew. in 1866, and most modern scholars, think of the ascents to the feasts of the Law. Street thought that they were simply processional. Is. 30²⁹ Ps. 42⁶ shew that it was the custom to make pilgrimages to

the temple with song and music, and even sacred dances and shoutings. We would expect, therefore, that a collection of songs suitable for this purpose would be made. These songs have a common social and patriotic character. They are all hexameters composed of one or more hexastichs. They could all have been sung to the same tone. They were all composed in the Greek period, except 129, which is Maccabean. It is probable that this last Ps. was added to the collection, which originally consisted of fourteen Pss. made in the middle Greek period.

§ 37. *A considerable number of Psalms, especially those of the Greek period, did not find their way into any of the minor or major Psalters, but were used at last by the editor of the present Psalter.*

(a) Ps. 1, composed in the middle Greek period, is didactic in character. It was probably used for the first time by the editor of the Psalter as its introduction.

(b) Ps. 33 was probably from the Maccabean period. It was given its present position by the final editor of the Psalter.

(c) The pseudonyms, Pss. 88, 89, 90, 102 (*v.* § 30), were given their present position by the final editor.

(d) Ps. 91 was probably from the early Greek period. It was given its present position because it was conceived as a counterpart to 90.

(e) Ps. 92 was probably from the later Greek period. It was originally a song composed for liturgical use. Its contents justify its present position.

(f) Pss. 94, 95, were probably from the Greek period. They were given their present position for liturgical reasons.

(g) Pss. 93, 96-100, were originally one great advent hymn from the early Greek period. It was broken up into little Pss. for liturgical purposes (*v.* § 13).

(h) Pss. 86, 103, 145, from the late Greek period, were given their present position because of resemblances to Pss. of \mathfrak{B} , and, for that reason, \mathfrak{B} subsequently crept into the titles.

(i) Ps. 137 from the early exile was not taken up into any of the earlier Psalters because of its inappropriateness for worship. It was used by the final editor of the Psalter as an ancient piece which he thought should be preserved. It was inserted after 136 as an appropriate place, on account of the historical references in both Pss.

§ 38. *The editor of the present Psalter used the two major Psalters as the nucleus of his work. The Babylonian Elohistc Psalter, 42-83, was placed in the middle, and appropriate Pss. 84-89 were added thereto. The first part was based on the Palestinian Director's Psalter, in which were inserted chiefly Psalms from the Davidic Psalter. The third part was arranged about*

the temple Hallel and the Pilgrim Psalter, to which were added the remaining Psalms of the Director's Psalter and other appropriate Psalms, chiefly of late date. This work was accomplished in the Maccabean period, after the reorganisation of the worship.

There can be little doubt that the editor of the present Psalter used **DK**, the prayer-book of the Greek period in Palestine, as the basis of his work. He was compelled to do so if he would produce a collection which would take its place in public use. He also used **E**, because that was the Psalter in familiar use in Babylonia and among the Jews of the Dispersion all through the East. It was necessary to combine that collection with the other if he would secure his book a public use in the Orient. He must indeed enlarge both collections by the introduction of Pss. old and new, in order to justify his task. The editor was probably called to his work by public authority and by an understanding between the Jews of the East and the West. It was also in the plan to combine the Pss. used in synagogue worship with those used in the worship of the temple. And so the Hallel and the Pilgrim Psalter were made the nucleus of a much larger collection, suited for this purpose. The editor also added a number of older Pss. of a national character, even though they had not previously been used in public worship. It was just because he thus satisfied all interests in a most comprehensive way, that his book supplanted all others and at once attained universal recognition.

A careful examination of the arrangement of the present Psalter on the basis of what has already been determined as to the several minor and major Psalters and the Pss. not included in them, enables us to trace, to a great extent, the methods of the editor of ψ .

The first part of ψ is 1-41 based on **DK**. (a) Ps. 1 was made the general introduction to ψ , followed by 2, the original introduction to **D**, followed by 3, the first prayer of **D**, **SA**. Then came 4-6 of **DK**. The enigmatic 7 of **D** was then inserted. (b) Pss. 8-14 of **DK** are followed by 15 of **D**, **SA**, describing the true citizen of Zion (in antithesis with the wicked fool of 14), and 16, a Miktam of **D**, and 17, a prayer of **D**. (c) Ps. 18, the ode of David, introduces the next group of **DK**, 19-22. To these were added the following: the shepherd Ps. 23 of **D**, **SA**, the choral 24 of **D**, **SA**, and the group of prayers 25-28 from **D** only, and of hymns 29-30 from **D**, **SA**. (d) To 31, the prayer of **DK**, was appended 32, the penitential Maskil of **D**; and 33,

an anon. hymn; 34, an alphabetical hymn of **D**; and 35, a prayer of **D**. Then follows 36 of **DK**; 37, a poem of **D**; and 38, a penitential Ps. of **D**, **FA**, concluding with 39-41 of **DK**. Thus the editor of ψ used 20 Pss. from **DK**, to which he added in appropriate places, 19 of **D** (including Ps. 2), and 2, anon. Pss. not used in any previous Psalter.

The second part of ψ was 42-89 based on **E**. (a) 42-48 & 49 (**E**?) concluding with 50 of **A**, which was transferred to this place for the purpose of giving an appropriate liturgical close to this group before the penitential 51. (b) The group of **D**, 51-65, after which 66-67 of **FA**, **DK**, followed by 68-70 of **D**, followed by 71, peculiar to **E**, and 72, the original conclusion of **D**. (c) The group of **A** 73-83. Pss. 42-83 were taken from **E**, which was thus inserted bodily in the middle of ψ , without additions, except in glosses. (d) ψ now appended 84-85 from **E** used by **FA**, **DK**, then 86, a prayer, later ascribed to **D**, but really anon. (see §§ 27, 37), 87 from **E**, **FA**, and the pseudonyms 88, 89, the latter being the conclusion of this second part.

The third part of ψ was 90-150, based on the Hallel and the Pilgrim Psalter. (a) Ps. 90, the pseudonym, was prefixed, 91, 92, 94, 95, anon. were added, then the great advent Ps. 93, 96-100, was broken up for liturgical reasons, 101 of **D** and **FA**, and 102, a pseudon. prayer, follow; then 103 an anonym., a late hymn kindred to the first group of Hallel, 104-107, which it precedes. (b) To the second group of Hallel, 111-117, was prefixed 108 of **FA**, 109 of **D**, **FA**, **DK**, and 110 of **D**, **FA**. To these, the Maccabean *Hodu* 118 was added. (c) The group of Pilgrim Psalms, 120-134, was placed in the midst of the third part, preceded by 119, the alphabetical praise of the Law. (d) To the Hallel 135-136 were added 137, the anon. exilic Ps. of vengeance, and 138 of **D**, 139, 140 of **D**, **FA**, **DK**, 141 of **D**, **FA**, 142 Maskil of **D**, 143 of **D**, **FA**, 144, 145, anon. alphabetical Pss. (the latter ascribed to **D**, v. §§ 27, 37). (e) The concluding Hallel, 146-150.

§ 39. *Liturgical assignments appear in several titles, referring to days of week, kinds of sacrifice, and festivals. These are so few that they must have been prefixed, not by the final editor, but by late scribes.*

(a) Assignment to days of the week in the temple service. ליום השבת = for the Sabbath Day, in the title of 92, indicates its assignment for use on the Sabbath. **S** gives several other titles of this kind: in 24, for the first day of the week; in 38, the Sabbath; 48, for the second day of the week; 94, for the fourth day of the week; 93, for the day before the Sabbath. Doubtless in late liturgical use each day of the week had its appropriate Ps., but only the earliest assignment, that to the Sabbath, appears in **H**. In BS. 50¹⁴ 99. there is an account of these temple services.

(b) Assignments to sacrifices in the temple. להקריב for the thank-offering is attached to 100. The Ps. was to be used in connection with that kind of a

sacrifice. The word might mean *for praise*, but it would be meaningless in the midst of a multitude of Pss. which, of their very nature, are hymns of praise. לְהַזְכִּיר in the titles of 38, 70, is a Hiph. denom. (Lv. 2³ + 6⁸ Nu. 5²⁶) from אָזַר, the technical term for the offering of the *Mincha*. It doubtless means to make the *Askarah*. These Pss. were designated for use at that sacrifice. Doubtless other Pss. were used on sacrificial occasions, but references to their use did not make their way into the titles of the Pss.

(c) Assignments to festivals. שִׁיר תְּנַחֵם הַבַּיִת in the title of 30 indicates its assignment to a festival of the dedication of the temple, probably that of Judas the Maccabee, B.C. 164, when the temple was rededicated after its desecration by Antiochus, I Macc. 4⁵⁹ Jn. 10²². ㊦ gives in the title of Ps. 29 ἐξόδου σκηναῶν, Ξ in *consummatione tabernaculi*, referring to its use on the last day of Tabernacles.

§ 40. *There are doxologies at the close of the five books into which ㊦ divides the Psalter. But these were designed to be used at the conclusion of every psalm in liturgical service.*

Although these doxologies are counted in the verses of the Pss. in MT., so are the titles, and the former are no more parts of the original than the latter. These doxologies are benedictions, or ascriptions of blessedness to the God of Israel. A series of such benedictions has been preserved as the earliest part of the Jewish Liturgy apart from the Psalter. Such are also of frequent occurrence in the citations from the early Rabbis in the Misnayoth and Beraithoth. Though given usually only at the close of the books, the doxologies were really used at the conclusion of every Ps. or part of Ps. sung in the liturgy.

These are the benedictions in ψ:—

Ps. 41 ¹⁴	ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן
72 ¹⁸⁻¹⁹	ברוך יהוה (אלהים) אלהי ישראל עשה נפלאות לברו
	וברוך שם כבודו לעולם ויסלא כבודו (אח) כל־הארץ אמן ואמן
89 ⁶⁸	ברוך יהוה לעולם אמן ואמן
106 ⁴⁸	ברוך יהוה אלהי ישראל קד־העולם ועד העולם
	אמן (ואמר כל־העם)

We also find the last of these in I Ch. 16²⁶, where it was used as one of the doxologies of the temple service. It was not cited from this Ps. Rather the reverse is the case: that the doxology was added to ψ from the Chronicler; for it could not have been used by the editor of ψ in the time of Judas the Maccabee, the early part of the second century B.C., because it divides the group of Hallelis 104-107, which were designed as a tetralogy to be used

together. These four doxologies began with *ברוך* Qal ptc. pass., *Blessed*, which was probably uttered by a solo voice, followed by a metrical pause. They close with the double *Amen*; *verily*, sung by the choir or by the people according to the rubric 106⁶⁸, "Let all the people say *Amen*." The intervening material is a trimeter couplet, as 41¹⁴ = 106⁶⁸. These differ only in the scribal variation *קן* for *קח*, the former destroying the measure preserved by the latter. 89⁶⁸ is evidently an abridgment of the same couplet. 72¹⁸⁻¹⁹ gives a double benediction, and therefore a couplet in each v. *יהוה* is a Qr. for *אלהים* at the close of Ps. of \mathfrak{E} . *אח* is a prosaic insertion at the expense of the measure without affecting the sense. There are virtually, therefore, only two doxologies: —

- (1) *Blessed be | Yahweh the God of Israel | From everlasting even unto everlasting.
Amen and Amen.*
- (2) *Blessed be | Yahweh the God of Israel, | Doer of wonders alone.
Blessed be | His glorious name for ever | And may the whole earth be filled with
His glory.
Amen and Amen.*

The first of these is the ancient benediction, and it was probably used in ψ at the close of the first and second divisions. The third division needed no such benediction because it ended with a series of Hallel doxologies. The more elaborate benediction of 72¹⁸⁻¹⁹ and that of 106⁶⁸ were appended subsequently when ψ was divided into five books.

§ 41. *Selah* indicates the abbreviation of a psalm in liturgical use, and marks the place where the closing benediction might be sung. The word itself means: *Lift up* (the voice in praise). This interpretation explains the tradition of \mathfrak{B} that it called for an "interlude," and the Palestinian tradition, which represents it by the last word of the doxology, "forever." The term was first attached to psalms in the Psalter of the Mizmorim. It was used in the Director's Psalter, and in the Collection of the Elohist, and it continued in use at least until the time of the Psalter of Solomon and the earliest portions of the Jewish Liturgy.

Selah is used in \mathfrak{H} 71 t. in thirty-nine Pss. It is also found 3 t. in Hb. 3. As it is used frequently in \mathfrak{B} , it was probably attached to Hb. 3 before the removal of that Ps. from \mathfrak{B} to its present position. It is used in all the major Psalters, and in 32, 89, in addition. The latest uses of *Selah* in the Psalter of \mathfrak{H} are in 66^b 67 from the early Greek period; and in 24^a 89^c, parts of composite Pss. which belong to the later Greek period.

But Selahs continued to be added in $\text{\textcircled{S}}$ after the completion of that translation. They also appear twice in the Psalter of Solomon, and twice in the Jewish Benedictions. This late use makes it impossible to think that the term was misunderstood either in the Alexandrian or the Palestinian tradition. The former translates the word by $\delta\acute{\iota}\alpha\psi\alpha\lambda\mu\alpha$, *interlude*, the latter by *forever*. Both renderings depend on the same usage, regarded from different points of view. The former indicates an interlude at which the benediction should be sung, and the Ps. concluded for that particular service. The latter gives the last word of the benediction as an abbreviation for the benediction itself. The word $\text{\textcircled{S}}$ calls for the *lifting up* of the voice in praise. This interpretation satisfies all the conditions of the problem, and is in accord with the actual position occupied by Selah in the Psalms.

$\text{\textcircled{S}}$ is used: (a) *at the close of a Str.*: in Pss. 3³. 5⁹. 4³. 5⁷. 9¹⁷. 21²⁴. 24⁶. 10³². 39⁵. 12⁴⁶. 8¹². 47⁸. 48⁹. 50⁸ (before Rf.) 15^(\text{\textcircled{S}}). 52⁷. 59⁶. 14^(before Rf.). 60⁸. 66¹⁵. 67⁵. 76¹⁰. 77⁴. 10¹⁵. 15⁸⁰ ($\text{\textcircled{S}}$). 82². 83⁹. 84⁵. 87⁸. 89⁶. 38⁴⁰. 49¹⁴. 140¹. 6⁹. (43 t. in 25 Pss.). This is evidently the prevailing use. (b) *At the close of a pericope made without regard to measure*: in Pss. 20⁴. 21³. 32⁵. 49¹⁴. 52⁶. 67². 84⁹. 85⁸. 87⁶. 88¹¹ (om. $\text{\textcircled{S}}$). 143⁶ (12 t. in 11 Pss.). Five of these Pss. have also $\text{\textcircled{D}}$ at close of Str.: 32, 52, 67, 84, 87. It seems unlikely that both uses came from the same hand. The Selahs at end of Strs. are presumably earlier than the others. (c) *At the close of a gloss*: in Pss. 32⁷. 44⁹. 49¹⁶. 54⁵. 55⁸. 20⁵⁷. 7⁶¹. 62². 9⁶⁶. 7⁶⁸. 2⁷⁵. 4⁸¹ (16 t. in 12 Pss.). In more than half of these Pss. $\text{\textcircled{D}}$ may have been earlier than the gl., and may have stood originally at the close of a Str. There can be little doubt that this is the case in 54⁵. 62⁵. 66⁷. 75⁴; it may well have been so in 32⁷. 61⁶. The Selah in 68² may also originally have followed the last l. of Str. if v.²¹ be an independent gl.; but if these vs. form one gl. $\text{\textcircled{D}}$ is probably the insertion of a later editor. The use of the term in 55⁸. 57^{4a} is difficult to explain, as the gl. is short and the $\text{\textcircled{D}}$ immediately precedes the last l. of Str. Was the gl. intended to take the place of the closing l.? or are these examples of displacement? $\text{\textcircled{S}}$ gives Selah in 57³ in some codd., showing a fluctuating usage for this Ps. It is possible that these Selahs also stood originally at close of Str. In any case there are upward of six Selahs to be added to the list given above under (a). There remain seven Selahs that seem inseparable from the glosses which they follow: 44⁹. 49¹⁶. 55²⁰. 57⁷. 62⁹. 66⁴. 81⁸. As these Selahs cannot be earlier than their gls., the use must be a late one. 49¹ may be a gl. of $\text{\textcircled{E}}$, or it may come from a later hand. 81⁸ is a gl. of 81^b, 57⁷ of 57^b. These Pss. were probably joined to their present mates in $\text{\textcircled{E}}$, and these Selahs may all be due to $\text{\textcircled{E}}$. So 55²⁰ and 62⁹ also preserve late gls. and late uses of $\text{\textcircled{D}}$. 44⁹. 66⁴ are gls. later than $\text{\textcircled{E}}$.

and their Selahs may be later still. The use of ׀ in 68^b.⁸³ is probably due to error, v.⁸³ to txt. err. (*v.* Ps.), and v.⁸ to err. of transposition, as ׀ stands here in the midst of a citation from Dt. 5⁴⁻⁶. It may have stood originally at end of citation, or else of Str., or it may be due to dittog. So many uses of the term in this Ps. have been preserved in the different Versions, that it is difficult to form any opinion as to its genuineness in **ℳ**. הַסֵּלָה was used in all three of the major Psalters. (1) There are 28 (26) of the Selah Pss. in **ℳ**: 3-4, 7 (Ⓞ), 9, 20-21, 24, 39, 47-50, 62, 66-68, 75-77, 80 (Ⓞ), 82-85, 87-88, 140, 143. The term is used in these Pss.: (a) *at close of Str.*: 3-4, 9, 24, 39, 47-48, 50, 66-67, 76-77, 80, 82-84, 87, 140 (19 Pss.); and prob. also in 62^b 66⁷ 68²⁰ 75⁴ before the insertion of gl. (b) *Regardless of measure*: 20⁴ 21⁸ 49¹⁴ 67² 84⁹ 85³ 87⁶ 88⁸.¹¹ 143⁶ (9 Pss.). As this usage could hardly have come from the same hand, it must be regarded as later than **ℳ**. (c) *At close of gloss*: in 49¹⁰ 62⁹ 66⁴. These gls. are all from time of **ℒ** or later, so that these Selahs could not have been in **ℳ**. The characteristic use of ׀ in the Mizmorim is therefore at the close of Str., and the editor of **ℳ**, when he would shorten a Ps., did so by leaving off one or more Strs. (2) There are 29 of the Selah Pss. in **℔**. All of these are found in **ℳ** save: 44, 46, 52, 54, 55, 57, 59, 60, 61, 81 (10 Pss.). In this collection ׀ stands: (a) *at close of Str.*: in 4, 9, 39, 46-47, 52, 59-60, 62, 66-68, 75-77, 80 (Ⓞ), 84, 140 (18 Pss.). Four of these Pss. were not in **ℳ**: 46, 52, 59, 60. **℔** seems therefore to have continued the use of ׀ begun in **ℳ**. To these may be added Pss. 54⁵ 61⁵, as ׀ prob. antedates gl., and stood originally at end of Str. The use in 55⁸ 57¹⁴ is doubtful, as has been seen, and may be rather that of (c) or (b) *regardless of measure*: 20, 21, 49, 52, 67, 84, 85, 88 (8 Pss.). All of these are in **ℳ** save 52; but as it seems unreasonable to ascribe a regard for measure and a disregard of it to the same editor, it is necessary to consider this usage as later than **ℳ**, and hence as due to **℔**. It is true that two of the examples given in Pss. of **ℳ** are lacking in **℔**, 87⁶ 143⁶; but 87 has another Selah at close of Str., so that the use of the term in v.⁶ must in any case be due to a later hand. As to 143⁶, there is no special propriety in the use of ׀ here, and if genuine, it may well be late. A similar use is to be found in 32, one of two Selah Pss. outside the major Psalters. (c) *At the close of gl.*: 44⁹ 49¹⁶ 55²¹ 57⁷ 62⁹ 66⁴ 81⁸. All of these Selahs are in Pss. of **℔**; but, as has been shown, they can hardly be separated from their gls. and must therefore belong to the time of **ℒ** or later. The Selahs added by **℔** seem to have been placed with less regard for the strophical organisation of the Ps. than was shown by **ℳ**, the musical or liturgical interest being paramount. It is worthy of note that **℔** has added musical notes to the titles of many of the Selah Pss., including all those wanting in **ℳ**, excepting 52, 61, and 44 (whose ׀ is too late for **℔**). (3) Twenty-four of the Selah Pss. appear in **ℒ**: 44, 46-50, 52, 54-55, 57, 59-62, 66-68, 75-77, 80-83. All of these Pss. are also in **℔** save 48, 50, 82, 83, which are Pss. of **ℳ** and use ׀ only at close of Str. There seems to be no independent use of ׀ in **ℒ** apart from gls. All the examples of ׀ *at end of gl.* are in Pss. of **ℒ**: 44⁹ 49¹⁶ 55²⁰ 57⁷ 62⁹ 66⁴ 81⁸.

These could hardly have been earlier than **E**, and may all have been later. The Selahs in 49¹⁶ 55²⁰ 57⁷ 62⁹ 81⁸ are possibly due to **E**. Those in 44⁹ 66⁴ seem to be from a later hand. It is possible that **E** is responsible for some of the gls. inserted between Selah and the last l. of the Str. in Pss. of **BB**. If **E** added any Selahs to his Psalter, he did so only at the close of gls. Thus of the three distinct uses of **v**, one is characteristic of each of the major Psalters. There remain for consideration 2 Pss. excluded from the major Psalters: 32, 89. Both are Maskilim; 32 was in **BB**, and 89 was a pseudonym. In 32⁴ **v** stands at close of Str.; so also in v.7, the gl. being a later insertion. In v.8 Selah appears in the midst of a Str., though at an appropriate place in liturgical use. This Selah is doubtless later than the others. The usage of the Ps. corresponds with that of **BB**, **BB**. It is classed among the Mizmorim in **GA**. 89 is a composite Ps. 89^b is from the time of the Exile, 89^c from the late Greek period. This Ps. and 24^a are the only Selah Pss. later than the major Psalters. All of the Selahs in 89 stand at the close of Strs. The **v** in 89^c and that at the close of 24^a imply a continuation of the use of the term through the Greek period. Additional late uses are furnished by the Versions. **G** always translates הַסֵּלָה by *διάψαλμα*, *interlude* (9¹⁷ *διαψάλματος*). It omits the term from 3⁹ 24¹⁰ 46¹² at close of Ps., and would doubtless have done so in 9²¹, if it had not combined 9-10 in one. **G** also omits **v** from 88¹¹, but some cod. H and P give it in 88¹². **G** gives **v** in 57⁸ instead of 54⁴, and in 61^{6a} instead of 61^{6b}. It also inserts the term in 2⁸ 34¹¹ 50¹⁶ 68⁴ 14 80⁸ 94¹⁵. Of these, Pss. 2, 34, 94 certainly represent a late Alexandrian usage. Other uses are to be found in codd. of H and P, and in *Psalterium Vetus*. The *Psalter of Solomon* uses *διάψαλμα* in 17⁸¹ 18¹⁰. Many codd. begin a new Ps. at the latter passage. The use in 17⁸¹ corresponds with those in the Psalter. It is evident that this editor must have understood the mng. and use of Selah; so also the later scribes of **G**. There are additional uses of the term in the Jewish Liturgy. The Selahs in the third and eighteenth benedictions of *Shemoneh Esreh* or *Eighteen Benedictions* stand in the earliest portions of the Liturgy, and are, in all likelihood, genuine and ancient.

סֵּלָה is *imv.* לָהֵסֵל to lift up (the voice in praise), cf. Ps. 68⁸ and it indicates that a benediction might be sung after the pericope thus designated. The explanations of Ew. "loud," a strengthening of the voice or instruments, De. *forte*, as opposed to *piano*, B5. "a playing with full power," do not suit all the passages where it is used, and imply a use of instrumental music which is not justified by the titles of the Pss., or by their contents. The explanation of Ges., after Rosenmüller, deriving it from הִשָּׁקֵט = *rest, be quiet*, and thinking of a *pause*, is conjectural, and does not explain the problem. Fürst, followed by Ley, derives from הִסֵּד = *separate*, and thinks it indicates *section*. None of these theories explain the Jewish traditions. **S**, **Θ**, usually follow **G** in the rendering *διάψαλμα*. **V** does not translate, but omits. **S** usually abbreviates. **G** *διάψαλμα* indicates an interlude, but does not imply its purpose. Aq. *del* followed by Quinta, Sexta, **S** occasionally, and always by

had its accompanying Ps. It should be noted that 6 adds Ps. 151, which evidently is a late composition, probably to give an additional variation for Sabbath readings. It was originally written in Hebrew, and describes the anointing of David and his combat with Goliath. It was probably of Maccabean origin.

§ 43. *The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century B.C.*

We may assign seven Pss. in their original form to the early Hebrew monarchy, before Jehoshaphat: 7, 13, 18, 23, 24^b 60^a 110; seven to the middle monarchy: 3, 20, 21, 27^a 45, 58, 61; and thirteen to the late monarchy: 2, 19^a 28, 36^a 46, 52, 54, 55, 56, 60^b 62, 72, 87; thus twenty-seven to the period of the Hebrew monarchy. During the Exile thirteen were composed: 42-43, 63, 74, 77^a 79, 81^b 82, 84, 88, 89^b 90, 137, 142. In the early Persian period there was a great outburst of psalmody. As many as thirty-three Pss. were composed: 4, 6, 9-10, 11, 12, 14 (= 53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, 41, 57^a 59, 64, 69^a 70 (= 40^b) 75, 76, 78, 80, 83, 101, 109^a 140, 143, 144^a. This was due to several influences. The conquest of Babylon by Cyrus, which aroused the enthusiasm of the exilic Isaiah, called forth lyric songs. The rebuilding of the altar and temple, with the restoration of the worship in Jerusalem, as it was accompanied by prophetic voices, so also by those of lyric poets. The struggles of the pious with the unfaithful in the community, and with the neighbouring little nations, whose jealousy and hatred constantly interfered with the growth and prosperity of the people in Jerusalem, also naturally expressed itself in song. Toward the close of this period the collection of *Miktamim*, or golden poems, was made after the example of the older collection of the book of Yashar. To the middle Persian period, the times of Nehemiah, we may assign sixteen Pss.: 5, 8, 15, 26, 29, 30, 40^a 47, 51, 57^b 65, 66^a 69^b 138, 139^a 141; to the late Persian period, in which internal and external trouble was renewed, eleven Pss.: 27^b 36^b 44, 48, 49, 50, 68, 81^a 85, 89^a 102^a. In this last period the collection of *Maskilim*, or religious medita-

THE EVOLUTION OF

DATES.	PSS. APART.	MIKTAM.	MASKIL.	DAVID.
Early Monarchy.		60 ^a .		7, 13, 18, 23, 24 ^b 60 ^a 110.
Middle Monarchy.		58.	45.	3, 20, 21, 27 ^a 58, 61.
Late Monarchy.		56.	52, 54, 55.	2, 19 ^a 28, 36 ^a 52, 54, 55, 56, 60 ^b 62, 72.
Exile.	90, 137.		42-43, 74, 88, 89 ^c , 142.	63, 142.
Early Persian.		16, 57 ^a 59.	32, 53 (= 14), 78.	4, 6, 9-10, 11, 12, 14 (= 53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, 40 ^b (= 70), 41, 57 ^a 59, 64, 69 ^a 101, 109 ^a 140, 143, 144 ^a .
Middle Persian.				5, 8, 15, 26, 29, 30, 40 ^a 51, 57 ^b 65, 69 ^b 138, 139 ^a 141.
Late Persian.	89 ^a 102 ^a .		44.	27 ^b 36 ^b , 68.
Early Greek.	86, 91, 95, 93 + 96- 100, 108, 145.			
Later Greek.	1, 19 ^b 24 ^a 77 ^b 89 ^c 92, 94, 103, 119, 139 ^b 144 ^b .			
Maccabean.	33, 102 ^b , 109 ^b 118, 139 ^c .			

The final collection of the Present
The division into five

THE PSALTER.

ASAPH.	KORAH.	MIZMOR.	DIRECTOR.	ELOHIST.	HALLEL.	PILGRIM.
	45.	Selections from D , E , G + H	Selections from D , E , G , and H + H	Selections from D , E , and H , with all of G + H		
	46, 87.					
74, 77 ^a , 7 ^b , 81 ^b 82.	42-43, 84.					
75, 76, 78, 80, 83.						
	47.	66 ^a .				
50, 49(?).	44, 48, 85.			81 ^a .		
73.		67.	66 ^b .			
				71.	104-107, 111-117, 135-136, 146, 148, 150.	120-128, 130-134.
					147, 149.	121.

Psalter out of all the above material.
books and 150 Psalms.

tions, was made; also **D** was edited as a prayer-book for use in the synagogues, and soon after **K**, more ornate in character. The conquest of Alexander introduced the Greek period, which in its early part was advantageous to the Jews. At the beginning of this period the great royal advent Ps. was composed, 93, 96-100, and soon after eight other Pss.: 66^b 67, 73, 86, 91, 95, 108, 145. The Psalter of **A** was prepared in Babylonia; and later in Palestine the Psalter of the *Mizmorum*, the first of the major Psalters, as a hymn-book for use in the synagogues. Toward the close of this period **BB** was made, using all the earlier Psalters, as a prayer-book for the synagogues, and directions were given for musical rendering. The later Greek period was troublous in Palestine, owing to the constant strife between the kings of Egypt and Syria, and to internal dissensions resulting therefrom. But in the East the Jews were less troubled. There in the early part of this period **E** was prepared for synagogue use. To this period we may ascribe eleven Pss.: 1, 19^b 24^a 71, 77^b 89^c 92, 94, 103, 139^b 144^b, and the elaborate praise of the Law, 119. In addition fourteen Pilgrim Pss., 120-128, 130-134, were composed, and the Pilgrim Psalter collected in this period. Also sixteen of the Hallelis, 104-107, 111-117, 135-136, 146, 148, 150, were composed and edited in a collection. The Maccabean period began with the persecution of Antiochus and the rise of the Maccabees at the head of the patriotic party. They gradually triumphed, and organised the Maccabean dynasty and kingdom. To this period we may ascribe Pss. 33, 102^b 109^b 118, 139^c; also 129 of the Pilgrim Psalter, and 147, 149 of the Hallelis. After the rededication of the temple the present Psalter was prepared, combining Pss. appropriate for use in the synagogue and in the temple, and using all the previous Psalters, especially **D**, **BB**, **E**, the Hallelis, and the Pilgrim Pss. The collection was divided into three books. Toward the close of the second century the final editor divided it into five books and 150 Pss., in accordance with the same divisions of the Law, allowing for variations in usage.

C. CANONICITY OF THE PSALTER.

§ 44. *The Psalter was the first of the Writings to win canonical recognition, and it has maintained this recognition in the unanimous consent of Jew and Christian until the present day. The testimony of representative Jews and Christians in all ages is that the Psalter is a holy Book, divinely authoritative, the norm and guide of worship and religious experience.*

The Pss. were collected for the purpose of public worship in the synagogues and in the temple, some being appropriate for the latter, but the most of them evidently more suitable for the former. There were several minor Psalters, and then later several major Psalters, long before the present Psalter was edited. These collections were all made for use in public worship, and it is altogether probable that each one, as it was adopted, gained recognition as canonical. This gave the Pss. their first place in the Canon of the Writings, though they did not receive their final form until a long time after others of the Writings had been composed and had also been received into the Canon. The division of the Psalter into five Books is doubtless based on the same division of the Pentateuch, and it is probable that the numbering of the Pss. had a similar motive to the arrangement of the Pentateuch for a three years' course of Sabbath readings. These liturgical motives are strong indirect evidences of canonical recognition.

The Psalter was used in the synagogues in the time of Jesus and his apostles alongside of the Law and the Prophets, and is quoted by him and his apostles as prophetic and authoritative (Lk. 20¹² 24⁴⁴ Acts 1²⁰), and used by them in worship (Mt. 26¹³ Acts 16²⁵ James 5¹⁸ 1 Cor. 14²⁶ Eph. 5¹⁹ Col. 3¹⁶). The Jews have always used the Pss. in the worship of the synagogue and still continue its use (Schiller Sinessy, in *Prayer Book Interleaved*, p. 255). The Christian Church in all its branches has used the Pss. as the basis of its ritual and the common expression of divine worship. It is a tradition of the Church of Antioch that Ignatius introduced antiphonal singing of the Pss. (Socrates, *Hist. Eccl.* 6⁸). At all events it is certain that the use of the Pss. in the synagogues passed over into the Christian churches in all parts of the world (Tert. *Apol.* c. 39; Jerome, *Ep. Marcella*, xlvi.), and has continued in unbroken succession to the present time. In the celebration of the Eucharist, the most sacred institution of the Christian religion, the use of appropriate Pss. has continued as an essential part of the liturgy from the most primitive times,

doubtless based on their use at the Jewish feasts, especially the Passover. Chrysostom thus describes the use of the Pss. in his day: "If we keep vigil in the church, David comes first, last, and midst. If early in the morning, we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. . . . In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are bands of them that imitate Mary; in the deserts, where are men crucified to this world and having their conversations with God, first, midst, and last is he" (Neale and Littledale, *Com. on the Psalms*, p. 1). In the Ambrosian rite, still used in Milan, the Psalter is recited at the hours of prayer, once a fortnight; in the Roman or Gregorian rite once a week: Pss. 1-109 at Matins, 110-150 at Vespers; and fixed Pss. are assigned for use at Lauds, Prime, Tierce, Sext, Nones, and Complines. So also the Benedictine rite prescribes a weekly recitation of the Pss., and this usage has been followed by monastic, mendicant, and other religious orders in the Roman Church. In the Greek Church the Psalter is recited once a week, except in Lent, when it is recited twice. Similar uses are in the Coptic, Syrian, Armenian, Abyssinian, and other Churches. Proper Pss., or parts of Pss., are also assigned for the Mass in all rites; some fixed, others varying with the kind of Mass or the feasts and fasts of the ecclesiastical year. The Church of England, when it condensed the hours of prayer into two, matins and vespers, arranged the Pss. for recitation once a month, besides assigning proper Pss. for use daily, or for the varying sacred days of the ecclesiastical year at Holy Communion. The Lutheran and Reformed Churches also make the Psalter an essential part of their Liturgies. In the Reformed Churches in the sixteenth and seventeenth centuries, and, in some of them even in the eighteenth and nineteenth centuries, the Psalter was the only hymn-book apart from a few paraphrases of Holy Scripture. The multiplication of Christian hymns in the eighteenth and nineteenth centuries brought about a gradual disuse of the Psalter in Great Britain and America in several religious denominations, but toward the close of the century a reaction began in the form of responsive readings of the Psalter, for which purpose many arrangements have been prepared.

§ 45. *The canonicity of the Psalter is attested by its contents. Its religious, doctrinal, and ethical materials give evidence to its holy character as coming from God and leading to God.*

The Psalter contains, in the usual numbering, 150 Psalms, of great variety of form and content; but all within the limits of a hymn-book and prayer-book, composed for religious worship, public in the synagogue and temple, and private in the household and in the closet. It is therefore by its very nature essentially religious, and indeed in the lyric form. (A) Its religion is at

once simple and comprehensive, equally appropriate to all classes and conditions of mankind in all nations and in all ages. It expresses the child-like yearnings of the simple-minded, and the loftiest aspirations of the mature man of God. It plays upon all the chords of the human soul, and evokes from each and all that which is most appropriate to union and communion of the individual or the community with God.

Many of the Pss. in their original form were composed as an expression of private devotion. These features remained even after they were adapted by editorial revision for use in the synagogues. Many others were composed for use in public worship in the synagogues, to express the worship of the congregation. In the synagogue the ceremonies of religion were reduced to a minimum, and therefore such ceremonies do not appear in these two classes of Pss., notwithstanding the fact that the most of them were composed long after the fully developed ritual of the Priest's code had become fixed in usage in the temple service. Only a few of the Pss. were composed for or even adapted to worship in the temple, and these, especially the Hallel, were songs of praise suited to the ritual of the thank-offerings, votive offerings, or whole burnt offerings. These offerings are mentioned in appropriate places in the Psalter. The sin-offerings and the trespass-offerings do not appear, even in the Penitential Pss., doubtless because these offerings were not accompanied with sacred song. Furthermore, local and temporal references were gradually eliminated by editorial revision from the older Pss., making them more and more appropriate for worship. Therefore the Psalter became a hymn-book and prayer-book, having so little of the ceremonial side of religion that it was lifted above all that was local, temporal, and occasional, and made appropriate for the worship of all places, all times, and all occasions and persons.

(B) The doctrines of the Psalter do not appear in a dogmatic form, demanding acceptance by the intellect and will; but in a concrete form, expressing the faith already entertained or established. From this point of view, while on the one side the doctrines are not so complete in detail and not so clearly defined in their relations as in the Prophets, yet on the other side they rise to the loftiest heights in their conception of God, sink to the lowest depths in searching the soul of man, expand to the greatest breadths in their comprehension of the union of God and man and the world in the divine ideals of redemption. For these reasons the Psalter is the nearest to the NT. of all the writings of the OT.

Few of the Pss. are didactic, and these are ethical rather than dogmatic. The Pss. are chiefly lyrics, expressing religious emotions, experiences, aspirations. They are contemplative or intuitive, using the religious imagination and fancy rather than the logical faculty and the reasoning powers. They are also with few exceptions quite limited in extent, and doctrines appear in them in bold, graphic, realistic statement, in detached form, and out of connection with any system of belief. The Psalter represents in its various Pss. many different periods of Hebrew Literature. The temporal characteristics have to a great extent been obscured by editorial revisions; but at the same time these are in fact, though not on the surface, really embedded in the Pss., so that it is quite possible to distinguish the several stages in the development of doctrine in correspondence with those that appear in the Prophets.

The doctrine of God is especially rich in the attributes. The kindness, goodness, and love of God stand out more distinctly in the Psalter than in any other part of the OT. The vindicatory, saving righteousness of Yahweh and His discriminating justice are no less prominent. The doctrine of creation appears in simple, beautiful, poetic conceptions, which might have modified the rigid dogma of the theologians, based on the early chapters of Genesis, if the theologians had been sufficiently comprehensive in their study of the Bible to take account of it. It is the divine providence in history as well as the experience of the individual upon which religious poets delight to dwell.

The doctrine of man is especially prominent in the Psalter from the very fact that the Pss. give expression to human experience, whether of the individual, or of the nation. This is well expressed by Calvin. "This Book not unreasonably am I wont to style an anatomy of all parts of the soul, for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. Nay all griefs, sorrows, doubts, fears, hopes, cares, and anxieties, in short all those tumultuous agitations wherewith the minds of men are wont to be tossed, the Holy Ghost hath here represented to the life. The rest of Scripture contains the commands which God gave to His servants to be delivered unto us. But here the prophets themselves holding converse with God, inasmuch as they lay bare all their inmost feelings, invite or impel every one of us to self-examination, that of all the infirmities to which we are liable and all the sins of which we are so full none may remain hidden."

The doctrine of redemption is richly unfolded, especially on its experimental side, in the personal deliverance of the individual from sin and evil. The Penitential Pss. have always been and still are found to be the most suitable expression of Christian penitence and the joy of divine forgiveness. The elegies express the depths of woe that surge up about the reflective soul in all ages as he contemplates the brevity of life, the limitations of man, and the certainty and speedy approach of death. The Pss. of expostulation express, though often in a daring way, venturing close upon the brink of irreverence and despair, the writhings of the soul under the sense of injustice and wrongs that the faithful servants of God have so often to suffer in this life.

The Pilgrim Pss. are the most suitable expression of social religion that have ever been composed. The Guest Pss. sound a note of religious joy in the communion with God that has been attained by no other poets so thoroughly well.

In the Psalter the Messianic ideal is in some respects richer than in the Prophets. The royal Messiah, the son of David, appears in most vivid, dramatic situations in Pss. 2 and 110, which find their only realisation in the resurrection, enthronement, and reign of Jesus Christ. The suffering servant of Pss. 22, 40, 69, transcends that of Is. 53 in his vivid, lifelike picture of the suffering Saviour. The royal Pss. have ever been used in the Church as the most suitable expression of her longing for the second advent of her Lord. The future life of man in a state of redemption after death is more clearly depicted in Pss. 16, 49, 73, than anywhere else in the OT. It is not surprising therefore that Jesus and his apostles used the Psalter so much as reflecting and depicting the Messianic redemption.

(C) The ethics of the Psalter are relatively not so high as in the Wisdom Literature, which is essentially ethical. And yet from the point of view of ethical experience they are rich enough to give very important complementary material to the Law, the Prophets, and even Hebrew Wisdom. The ethics of the Law are summed up in the terse and comprehensive experience depicted in Pss. 1, 19, while Ps. 119 presents the Law as a mirror in which the pious man sees himself and others in such a wondrous variety of ethical experience that he is overwhelmed with a sense of a divine presence and influence. The ethics of the Prophets are summed up in that chaste and beautiful guest of Yahweh of Ps. 15.

All along the line of religion, doctrines, and morals the contents of the Pss. have always been found to be just what they are today; such unique, exalted, comprehensive, and satisfactory expressions in lyric form of what mankind needs for union and communion with God, that men in all ages and countries have been convinced that the Psalter is a divinely inspired Book, a rule of faith and life.

§ 46. *The only objections to the canonicity of the Psalter seriously entertained are based on a number of imprecations upon enemies and protestations of righteousness on the part of suffering servants of God. These objections are invalid because they fail to apprehend that these imprecations and protestations belong necessarily to earlier stages of religion and to certain historic situations where they have their essential propriety.*

These objections to the canonicity of the Psalter are quite modern. They have arisen in the Protestant world in connection with the stress laid upon the doctrine of justification by faith only, which makes any form of self-righteousness impossible; and by the growth of individualism, with its liberty of conscience and opinion, which is necessarily opposed to any kind of persecution or violence, even toward the enemies of religion.

The protestations of righteousness are in the Pss. which appeal to God for help from sufferings of body or of mind in connection with the experience of injustice and wrong. These protestations do not imply sinless perfection, or absolute conformity to the divine ideal of conduct, for they not infrequently are connected with the confession of sin; they are rather protestations of fidelity to God and His religion, which is essentially righteousness (cf. Gn. 15⁶ Hb. 2⁴). Such fidelity demands divine interposition on its behalf, vindication from enemies and deliverance from sufferings and trouble. Though these protestations sometimes rise from plaintive expostulation with God to complaint of injustice and wrong, which seem in their intensity of passion to the modern mind to come close to irreverence, they do not really go so far, for it is in these very Pss. that are found the most sublime conceptions of the righteousness and justice of God, and it is to their God that they appeal in sublime confidence as they plead in intense and agonising petitions which will not be refused.

It is not without significance that the strongest protestations of this kind are found in Pss. 22, 40, 69, which are usually regarded as Messianic, and which Jesus himself used to express his own feelings in his most trying hours, and which his apostles regarded as most aptly suited to the situation of the Passion of their Lord. It is quite true that Jesus Christ was exceptional in his righteousness; but that does not in any way impair their propriety of use for others, for Jesus and his apostles used these Pss. as familiar to them from the liturgical use of the synagogue and the home, and thereby gave their sanction to the legitimacy of this experience for suffering Christians. Notwithstanding the fact that these protestations of righteousness seem to be inconsistent with the experience of sin and ill-desert that are felt by many of the best of men, yet there is no real inconsistency between general fidelity to God and occasional faults and failures. The Christian Church, in the greater part of its history and in the greater part of its membership at the present time, finds no inconsistency between the experience of merit and the

experience of sin. Such a sense of inconsistency is a peculiarity of the Protestant world. And even among Protestants it is the common experience, notwithstanding the recognition of personal sinfulness and that justification is by faith only, that suffering and trouble are not in accord with demerit, and that there is injustice and wrong in the sufferings that the God-fearing often have to endure, and which the wicked often escape. Jesus Christ in the endurance of suffering and wrong taught his disciples how to undergo the sad experience, but that does not remove from him or from his disciples the injustice that there is in the sufferings of the righteous and the inconsistency that there is in the greater welfare of the wicked and their triumph over the righteous. The pious are justified, as Jesus was, in pleading with God against it, and it is not self-righteousness to do so.

It is an exaggeration of the doctrine of justification by faith only, which excludes from Christian experience the consciousness of personal righteousness and merit. Luther misled in his interpretation of Gn. 15⁶ and Hb. 2⁴. The former represents that God accounted Abraham as really righteous because of his trust in Him. The latter states that the pious live by fidelity, faithfulness, אֱמוּנָה, and not by faith only. When Nehemiah prayed to God to remember his faithfulness and acts of kindness in His behalf and spare him in the greatness of His kindness, Ne. 13^{14, 22}, he was not self-righteous, but acting in accordance with the common experience of the OT. His prayer of penitence (Ne. 9) is among the finest in the Bible. Jesus distinctly taught the meritoriousness of deeds of love. The only passage that can be adduced to the contrary in his teaching, Lk. 17¹⁰, is wrongly interpreted in this regard (*v. Br. Ethical Teaching of Jesus*, pp. 218 sq.). St. Paul, the apostle of justification by faith, did not hesitate to say, as his hour of martyrdom drew near, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, will give me at that day: and not only to me, but also to all them that have loved his appearing," 2 Tim. 4⁷⁻⁸, cf. Acts 26²⁶ sq. 23¹.

The imprecations are not so frequent in the Pss. as in the Law and the Prophets. Although they have a lyric intensity of passion, they are not more bitter than those of other parts of the OT. If imprecations are inconsistent with canonicity, the whole OT. is excluded, and not the Psalter especially. The imprecations of the OT. are connected with the sense of the solidarity of the interests of the individual servant of God with those of the nation of Israel, and with the religion of God itself; so that all personal and national considerations are merged in those of the kingdom of God, whose aggressive, unscrupulous, and deadly foes must be remorselessly crushed in order that the holy religion may continue to exist and

accomplish its sacred mission to the world. Whenever and wherever this sense of solidarity of interests has existed, or still exists, these imprecations express the religious feelings of God's people toward the enemies of God.

It is the modern discrimination between the religion of the individual and that of the nation, and between both of these and the ideal religion of mankind that makes these imprecations impossible to the experience of many moderns. These discriminations certainly belong to a later stage in the development of religion than the indiscriminating sense of solidarity. But individualism, however important, whether we think of the person or the denomination or the nation, ought not to impair the higher interests of the organism of the kingdom of God, as the embodiment of the divine religion of mankind. It is indeed excessive individualism with its lack of appreciation of organic religion, that sees no place for imprecations against the enemies of the kingdom of God. Jesus Christ taught the exceeding value of the soul of the individual and gave an example of self-sacrificing love in dying for his enemies with the prayer for their forgiveness upon his lips; but these enemies knew not the wrong they did to him, to the world, and to themselves. Jesus Christ distinguishes between sins of ignorance and sins of self-will, sins repented of and sins glossed over by self-righteousness and hypocrisy. He pronounced woes upon the Pharisees because they were hypocrites, tempters to sin, and obstructors to the kingdom of God. He denounced them as blind guides and serpents, and dooms them to Gehenna (Br., *Ethical Teaching of Jesus*, pp. 175 sq., 184 sq.). He announced the doom of the traitor Judas. He proclaimed the judgment of the cities that rejected him and his apostles, culminating in the destruction of Jerusalem and the world. The Apocalypse does not misinterpret the spirit of Christ, when it tells of the wrath of the Lamb and describes him in his second Advent as treading the wine-press of the wrath of Almighty God; and when it pictures the martyrs underneath the altar crying aloud: "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6¹⁰). The righteousness of God is on the one side vindictory and saving, on the other retributive and destructive. The unfolding of vindictory righteousness into the highest conception of self-sacrificing love is accompanied with the development of retribution into the most intense hatred and awful wrath. No one knows what love is, who cannot truly hate. It is a weak and sickly individualism which shuts its eyes against the wrath of God, and of the Lamb, and of the Church, the Bride of the Lamb, against evil and incorrigible sin. There is a place, therefore, for imprecation in the highest forms of Christianity, only it is more discriminating than in the OT. religion and much more refined. In substance, the imprecations of the Psalter are normal and valid; in their external form and modes of expression they belong to an age of religion which has been displaced by Christianity.

The imprecations of the Psalter belong to four historic situations: (1) The persecutions of Jeremiah and his associates by those who were pushing the national religion to destruction, Ps. 52¹ ^{sq.}, cf. Je. 11¹⁸ ^{sq.} 15¹⁶ ^{sq.} 17¹⁸ 18¹⁹ ^{sq.} 20¹¹ ^{sq.} (2) The brutal cruelty of Edom and Moab toward the Jews at the time of the destruction of Jerusalem by the Babylonians, Ps. 137, cf. Ob.¹⁰ ^{sq.} (3) The treachery of Sanballat and Tobiah, Ne. 2-6, which threatened the very existence of the congregation of the Restoration. The imprecations of Ne. 4⁴⁻⁵ 6¹⁴ 13²⁹ are in accord with those of Pss. 9²⁰⁻²¹ 10¹⁶ 69²³⁻²⁹ 83¹⁰⁻¹⁸. (4) The persecution of Antiochus, which aimed at the extermination of the worshippers of Yahweh. To this period the majority of the imprecations belong, many of them glosses in older Pss. At that time, if ever, imprecations were appropriate, cf. Pss. 79^{10, 12} 109^{6-15, 19-20, 28-29}. Thus all the imprecations of the Pss. are upon just such treacherous hypocrites, traitors, and bloodthirsty enemies of the kingdom of God, as Jesus himself pronounces imprecations upon, who aim at nothing else than the wilful destruction of the true religion. It is the form and general character of these imprecations which are most obnoxious to the modern mind, especially the physical sufferings that are invoked, the dishonouring of wives and daughters, and the slaughter of babes, even of the unborn. This is from the point of view of the solidarity of interest in the family, tribe, and nation; and especially from the ancient principle of the duty of revenge which was inherited by sons and kinsmen; so that the only way to avoid future peril of revenge was the extermination of all who would be likely in the future to undertake it.

D. THE INTERPRETATION OF THE PSALTER.

§ 47. *Jesus and his apostles interpreted the Psalter usually in accordance with the methods of their time, literally or allegorically, as they had need. But they chiefly used it either for practical exhortation, for dogmatic or ethical instruction, or for prophetic anticipations of the life and work of Jesus and his Church.*

(1) Jesus used the Psalter more than any other part of the OT. He used it to describe his own state of mind: Ps. 6⁴ in Jn. 12²⁷, Ps. 22³ in Mt. 27⁴⁶ = Mk. 15³⁴, Ps. 31⁶ in Lk. 23⁴⁶, Ps. 35¹⁹ (= 69⁵) in Jn. 15²⁶, Ps. 42⁶ in Mt. 26²⁸ = Mk. 14⁸⁴; his actions, Ps. 6⁹ in Mt. 7²⁸ = Lk. 13²⁷; and the actions of others in his time, Ps. 8³ in Mt. 21¹⁶, Ps. 41¹⁰ in Jn. 13¹⁸. He also used it for authoritative teaching, Ps. 37¹¹ in Mt. 5⁶, Ps. 48³ in Mt. 5²⁵, and for historical reference, Ps. 78²⁴ in Jn. 6³¹. He used Ps. 82³ in argument with the Pharisees after the Halacha method in Jn. 10⁸⁴, arguing from less to greater. He used Ps. 110¹ in Mt. 22⁴⁴ = Mk. 12²⁶ = Lk. 20^{42, 43}, in argument with the Pharisees, to show that the Messianic son of David must be at the same time his Lord; cf. 1 Cor. 15²⁶ Eph. 1²⁰ Col. 3¹ Heb. 1⁸ 8¹ 12² 1 Pet. 3²². He also

applied Ps. 118²²⁻²³ to himself as the headstone of the spiritual temple, Mt. 21⁴² = Mk. 12^{10.11} = Lk. 20¹⁷ (cf. Acts 4¹¹ 1 Pet. 2⁴⁻⁷).

(2) The Gospels use the Pss. freely, applying them to Jesus and his work: (a) to his entrance into the world. Ps. 91¹¹⁻¹² is cited by the devil Mt. 4⁶ = Lk. 4^{10.11}; (b) to his experience in life Ps. 69¹⁰ in Jn. 2¹⁷, his teaching Ps. 78² in Mt. 13³⁵, his entrance into Jerusalem Ps. 118²⁵⁻²⁶ in Mt. 21⁹ 23³⁹ Mk. 11⁹ Lk. 13³⁵ 19⁴⁸ Jn. 12¹³; (c) to his passion Ps. 22^{8-9.19} Jn. 19²⁴, cf. Mt. 27^{36.39.48} = Mk. 15^{24.29} = Lk. 23³⁴⁻³⁵, Ps. 34²¹ in Jn. 19³⁶, Ps. 69²² in Mt. 27^{34.48} = Mk. 15³⁶ = Lk. 23³⁶ = Jn. 19²⁸⁻²⁹, Ps. 109²⁶ in Mt. 27³⁹. The canticles Lk. 1 are also chiefly mosaics of the Pss. (3) *In the book of Acts*: (a) Ps. 89³⁰ is cited by Paul in Acts 13²² in historical reference, so Ps. 132⁶ by Stephen Acts 7⁴⁶; (b) Ps. 21² in Acts 4²⁵⁻²⁶ is applied to the persecution of Christ in his disciples, Ps. 69²⁶ 109⁸ in Acts 1²⁰ as fulfilled in Judas; Ps. 27¹ is applied in Acts 13³³ to the resurrection of Jesus; so Ps. 16⁸⁻¹¹ in Acts 2²⁶⁻³² 13³⁵, and Ps. 110¹ in Acts 2³⁴⁻³⁵, Ps. 132¹¹ in Acts 2³⁰ to his reign; (c) in liturgical use Ps. 146⁶ in Acts 4²⁴, cf. 14¹⁵. (4) *In the epistles of Peter*: (a) as practical exhortation Ps. 34¹⁸⁻¹⁷ in 1 Pet. 3¹⁰⁻¹², Ps. 55²¹ in 1 Pet. 5⁷; as realised in Christian experience, Ps. 34⁹ in 1 Pet. 2²; (b) as authoritative doctrine Ps. 90⁴ in 2 Pet. 3⁸.

(5) St. Paul uses the Psalter freely: (a) as practical exhortation Ps. 4⁶ in Eph. 4²⁶, Ps. 112⁹ in 2 Cor. 9⁹, Ps. 116¹⁰ in 2 Cor. 4¹²; (b) as authoritative teaching Ps. 24¹ in 1 Cor. 10²⁶ (28), Ps. 32¹⁻² in Rom. 4⁷⁻⁸, Ps. 51⁶ in Rom. 3⁴, Ps. 94¹¹ in 1 Cor. 3²⁰. Ps. 5¹⁰ 10⁷ 14¹⁻⁸ (= 53²⁻⁴) 36² 140⁴ are cited as descriptive of the utter wickedness of mankind, in Rom. 3¹⁰⁻¹⁸; (c) Ps. 44²³ is cited Rom. 8³⁶ as realised in Christian experience; (d) Ps. 69¹⁰ is cited Rom. 15⁸ and applied to the humiliation of Christ. Ps. 87¹ is cited in 1 Cor. 15²⁷ Eph. 1²² and applied to the resurrection and reign of Christ; so Ps. 68¹⁹ in Eph. 4⁸. Ps. 69²³⁻²⁴ is cited Rom. 11⁹⁻¹⁰ and applied to the fall of Israel. Pss. 18⁶⁰ 117¹ are cited Rom. 15⁸⁻¹¹ and applied to the conversion of the Gentiles. Ps. 19⁶ in Rom. 10¹⁸ is applied to the preaching of the Gospel. (6) The epistle to the Hebrews makes great use of the Pss.: (a) as practical exhortation Ps. 95⁷⁻¹¹ in Heb. 3⁷ 9¹, Ps. 118⁶ in Heb. 13⁶; (b) as authoritative teaching Ps. 104⁴ in Heb. 1⁷; Ps. 135¹⁴ in Heb. 10³⁰; (c) Ps. 27¹ is applied to the resurrection and reign of Christ Heb. 1⁶ 5⁶; so Ps. 8⁶⁻⁷ in Heb. 2⁶⁻⁸, Ps. 97⁷ in Heb. 1⁶, Ps. 45⁷⁻⁸ 102²⁶⁻²⁸ in Heb. 1⁸⁻¹⁸, Ps. 110⁴ in Heb. 5⁶ 6²⁰ 7^{17.21}. Ps. 18⁸ 22²⁸ are applied to his redemptive work in Heb. 2¹²⁻¹³; so Ps. 40⁷⁻⁹ in Heb. 10⁶⁻⁷. In Heb. 4¹⁻¹¹ Ps. 95⁷⁻¹¹ is interpreted at length in an allegorical way. (7) *In the Apocalypse*: the Psalter is often used in hymns and incidental allusions. Besides these it is cited as predictive of the reign of Christ, Ps. 2⁸⁻⁹ in Rev. 2²⁶⁻²⁷ 12⁶ 19¹⁵.

§ 48. *In the ancient Catholic Church the Apostolic Fathers and Apologists used the Psalter for practical purposes. The School of Alexandria emphasized the allegorical method of interpretation, the School of Antioch the typical method.*

The Christian writers of the second Christian century followed the example of the apostles in using the Psalter for practical purposes. Nothing at all resembling a Commentary, so far as we know, was composed by any of them. The citations of the Pss. in the Apostolic Fathers, Apologists, and early Fathers, Tertullian, Irenaeus, Cyprian, and others, are similar to those in the New Testament, using the same methods of interpretation, with a more decided tendency to the allegorical method and less restraint from its exaggeration. The School of Alexandria was established by Pantaenus, c. 200, and made famous by the great teachers and theologians, Clement and Origen. Pantaenus is said to have composed the first Commentary (Eusebius, *Ecc. Hist.* 5¹⁰). Clement distinguished between the body and soul of Scripture, and called attention to its fourfold use. Origen made a Commentary on the Psalms, using the allegorical method of Philo, which he worked out in a Christian form and became its father in the Church. He distinguished a threefold sense, body, soul, and spirit, and used thirteen of Philo's rules (*v. Br.* ^{SHS.} 448-449). The School of Antioch was established by Lucian and Dorotheus at the close of the third century. Its fundamental principles of interpretation were: (1) Every passage has its literal meaning and only one meaning; (2) alongside of the literal sense is the typical sense which arises out of the relation of the Old Covenant to the New (Kihn, *Theodor von Mopsuestia*, s. 29). The most of the Commentators on the Pss. in the Greek Church were from writers of this school. Jerome occupied an intermediate and not altogether consistent position. He strives for historical and grammatical exposition, yet it is easy to see that at the bottom he is more inclined to the allegorical method. Thus there grew up in the ancient Church three exegetical tendencies, the literal and traditional, the allegorical and mystical, the historical and ethical, and these became gradually interwoven in the writings of the Fathers, and in all sorts of abnormal forms of exegesis in others (*v. Br.* ^{SHS.} 453).

Corderius (*Expositio Patrum Graecorum in Psalmos*, 3 Tom. 1643) uses the following Greek Commentators: Athanasius, Ammonius, *Anonymous*, Apollinarius, Asterius, *Basilius*, Gennadius, Geo. Alexandrinus, *Gregorius Nazianzenus*, Gregorius Nyssenus, *Didymus*, Dionysius Areopag., *Eusebius Caesariensis*, Hesychius, *Theodoretus*, *Theodorus Antiochenus*, *Theodorus*

Heracleota, Isidorus, Cyrillus Alexandrinus, Maximus, Pachymera, *Chrysostomus*, Psellus, *Origines*. I have italicised those most frequently cited. Jerome (*ep. ad August.* cxii.) mentions the following Greek interpreters of the Psalter up to his time: Origen, Eusebius of Caesarea, Theodore of Heraklea (the Anonymous of Corderius), Astelios of Skythopolis, Apollinaris of Laodicea, Didymos of Alexandria. All of these interpretations of the Psalter, so far as preserved, are given by Migne in his Greek Patrology. For additional information we may refer to Pitra, *Analecta Sacra*, Bâthgen, *ZATW.*, 1886, Lietzmann, *Der Psalmencommentar Theodore von Mopsuestia*, 1902. The work of the great Syrian scholar, Gregory Bar Hebraeus (†1286, given by Lagarde, *Prætermissorum*, 1879), must be added here as the noblest representation of the late Syrian School. The work of Jerome on the Pss. is given in his Epistles, XX., XXVIII., XXX., XXXIV., LXV., CVI., CXL. (Migne, XXII.), and his commentary (edited by Morin, *Anecdota Maredsolana*, III., 1895).

§ 49. *In the Latin Church the allegorical method of interpreting the Psalter prevailed, chiefly through the influence of Ambrose and Augustine, although Junilius and Cassiodorus exerted a modifying influence in the use of the principles of the Antiochan School.*

Ambrose may be regarded as the father of the interpretation of the Psalter in the Western Church; but Augustine, his pupil, was the one who dominated all subsequent times. He distinguishes four kinds of exegesis, — the historical, aetiological, analogical, and allegorical, — and laid down the principle that whatever cannot be referred to good conduct or truth of faith must be regarded as figurative. Junilius, and still more Cassiodorus, exerted a wholesome influence by the introduction into the West of the principles of the Schools of Antioch and Nisibis. He urged the comparison of Scripture with Scriptures, and points out that frequent and intense meditation is the way to a true understanding of them (*v. Br.* ^{8118.} 449-453).

Jerome (*ep. ad August.* cxii.) mentions the following Latin interpreters of the Pss.: (1) Hilary of Poitiers, based on Origen and Eusebius; (2) Eusebius of Vercelli, who translated the Commentary of Eusebius of Caesarea; (3) Ambrose. Ambrose (†397) is the only one who was independent and original. Ambrose was a practical prelate, possessed of the true Roman spirit, and he gave the allegorical method a Western practical turn. His *Enarrationes* have had great influence on the Church. Augustine (†430) built his *Enarrationes* on those of Ambrose, and became the basal authority for all subsequent writers. The most wholesome commentary of the times is that of Cassiodorus (†563). Other early Western writers on the Psalter were Hippolytus (†235), Arnobius

(†c. 406), Asterius (†410), Gregory of Tours (†594), Gregory the Great (†604), Prudentius (eighth century). All of these are given by Migne in his Latin Patrology.

§ 50. *In the Middle Ages the Commentaries were chiefly compilations of the earlier writers, called Epitomes, Glosses, Postilles, Chains, which appeared in great numbers, all under the domination of the allegorical principles of Augustine, often in exaggerated forms.*

The compilers of the Oriental Church were Euthymius Zigabenus (†1118, v. Pitra, *Analecta*, IV.); Nicephorus, thirteenth century (given by Migne). A host of writers on the Pss. appear in the West: Beda (†735); Alcuin (†804); *Walafrid Strabo* (†849); Haymo (†853); *Rhabamus Maurus* (†856); *Paschasius Radbertus* (†866); *Hincmar* (†882); *Remigius* (ninth century); *Bruno Herb.* (†1045); *Romualdus* (†1027); *Anselm* (†1109); *Bruno Carth.* (†1101); *Richard St. Victor* (†1173); *Innocentius III.* (†1216); *Hugo S. Caro, Postillae* (†1263) (commentaries 1496 attributed wrongly to Alexander Hales, †1245); *Antonius Patavinus* (†1231, *Sermones in Pss.*, 1757); *Thomas Aquinas* (†1274, *In Psalmos Expositio*, 1876); *Albertus Magnus* (†1280, *Comm. on Pss.*, Col. 1536); *Ayguanus* (†1396, *Com. on Ps.*, 1524+); *Nicolaus de Lyra* (†1340, *Postillae*, Rom. 1471; *Biblia cum glossa ordinaria*, 6 v., Basel, 1506); *Herenthal* (†1400, *Catena*, Col. 1483); *Turrecremata* (†1468, *Expositio*, 1474). Those italicised are found in Migne's Patrology.

§ 51. *In the Middle Ages Jewish Commentators distinguished themselves as compared with the Christian by a fuller use of the literal and historical methods of interpretation, although no less dependent on Rabbinical tradition than Christian scholars were on Christian tradition.*

The earliest important interpreter of the Pss. whose writings have been preserved was Saadia (†942), author of the Arabic translation of the OT. His Commentary was published in Cracow in 1660. Raschi's Commentary (R. Solomon Isaaki, †1105) was published in the Rabbinical Bibles, also a Latin translation by Breithaupt, 1710. Aben Ezra's Commentary (†1167) was published in the Rabbinical Bibles. His Commentary on the first ten Pss. was published in Latin and Hebrew by P. Fagius, 1542. David Kimchi's Commentary (†1235) was published, Naples, 1487; Venice, 1518; Isny, 1541; Amsterdam, 1765; Latin translation by Janvier, 1566. The first book of Psalms was published according to the text of the Cambridge Ms. Bible with the larger Commentary of R. David Kimchi, critically edited from nineteen

Mss. and early editions by Schiller Sziessy, Cambridge, 1883. The most important of later commentaries was by Obadiah Sforzo, teacher of Reuchlin, Venice, 1586; Amsterdam, 1724.

§ 52. *The Reformation involved a great revival of Biblical study, and especially of the Psalter, the chief book of the OT. The allegorical method was pushed in the background by the Humanists in the interests of the grammatical sense, and so by Roman Catholics as well, and Protestants who were influenced by them. The chief difference was that the Protestants resorted to the Hebrew text as the original supreme authority, the Roman Catholics based themselves on the Vulgate Version, and interpreted it in submission to the authority of the Church and the Fathers. The successors of the Reformers fell back into pedantic and dogmatic methods.*

The Humanists revived the study of the ancient languages and the ancient literatures, and thus the grammatical and literary study of the original texts was employed over against the allegorical method. Lyra and the Jewish Commentators were used more than the Christian Commentators of the Middle Ages. The Protestant Reformers were great exegetes. Luther began his academic lectures with an exposition of the Psalter in 1513. These lectures were published by Seidemann in 1876, under the title, *Dr. Martin Luther's erste und älteste Vorlesungen über die Psalmen aus den Jahren 1513-1516 nach der eigenhändigen lateinischen Handschrift Luthers auf der Königlichen öffentlichen Bibliothek zu Dresden*. Reuchlin published his *Auslegung der sieben Psalmi poenitentiales*, 1512; Bugenhagen, his *in lib. Psalmorum*, 1524; Bucer (Aretius), *Psalmorum libri 5*, 1526. Calvin's *Commentary on the Psalms*, 1564, was by far the best up to his own time. Other commentators of the time of the Reformation were Pellican, 1532; Münster, 1534-1535; Musculus, 1550; Castalio, 1551+; Marloratus, 1562. The Moravian Rüdinger also issued a valuable Commentary in 1580-1581. The Protestants of the next generation fell back from the vital principle of the Reformers and became dependent on Protestant rules of faith, and were dogmatic and pedantic in their Commentaries. In the following lists, I give, so far as I know, the first edition; when there were subsequent editions, it is indicated by +. The works of Selnecker, 1581; Moller, 1573; Menzel, 1594; Gesner, 1609; Piscator, 1646+; Quistorp, 1648; Amyraldus, 1662; Bakius, 1664+; Geier, 1668+; Carlov, 1672+, though with valuable and useful material are reactionary and of no permanent value. The Roman Catholics vied with the Protestants in the sixteenth century in their work on the Psalter: Clarius, 1542+; Vatablus, 1545; Palisse, 1548; Cajetan, 1530; Campensis, 1533+; Flaminus, 1558; Gennebradus, 1577+; Jansenius, 1586. In the early seventeenth century R. C. exegetes employed better

methods, and were more able and fruitful than Protestants, as is evident in Agellius, 1606 + ; Faber Stapulensis, 1609 ; Lorinus, 1612 + ; Bellarmin, 1611 + ; Mariana, 1619 + ; Torinus, 1632 + ; Muis, 1636 + ; Corderius, 1643 + ; Drexelius, 1643 ; Hulsius, 1650 ; Hesel, 1654 + .

§ 53. *In the middle of the seventeenth century the English Puritans emphasized grammatical and practical exegesis ; Grotius, Hammond and the Arminians, the historical method ; Cocceius and the Federalists, the allegorical. The dogmatic method still prevailed to some extent.*

Ainsworth is the prince of Puritan Commentators. His Commentary on the Pss., issued in 1626, is a monument of learning. He was too much influenced by Rabbinical subtilities, but he employed the grammatical method with great practical skill. Thomas Smith, Thomas Pierson, and especially William Gouge issued practical commentaries introducing a long and valuable series in Great Britain. Hugo Grotius in Holland and Henry Hammond in England revived the Humanistic spirit and laid stress on the literal and historical sense. The Commentaries on the Pss. of Grotius, 1645, and of Hammond, 1653, especially the latter, introduce a new epoch in the interpretation of the Psalter. Cocceius, the founder of the Federal School of Holland, 1660, revived the allegorical method, but with sobriety and practical sense. The *Criticorum Sacrorum*, 1660, sums up the chief material of previous authors, using Munster, Vatablus, Castalio, Clarius, Drusius, and Grotius. This was followed by Poole's *Synopsis Criticorum*, 1669, which uses Muis, Geier, Ainsworth, Hammond, Rivetus, Cocceius, Genebradus, Calovius. The *Biblia Magna*, 1643, and the *Biblia Maxima*, Paris, 1660, both by John de la Haye, are a magnificent summing up of R. C. exegesis, embracing a thorough study of texts and Vrss., and the expositions of Nic. de Lyra, Gagnae, Estii, Menochii, and Tirini. Vol. VI. of the latter contains the Psalter. There was then a lull in work on the Pss. which continued for a century. We may mention, however, the R. C., Le Blanc, 1682 + ; Ferrandus, 1683 ; Bossuet, 1691 ; Berthier, 1788 + ; Calmet, 1791 + ; Camponi, 1692 + ; the Protestants, Bythner, 1664 ; J. H. Michaelis, 1720 ; Clericus, 1731 ; Venema, 1762.

§ 54. *The study of the Psalter was enriched through the work of Kennicott upon the text and of Hare and Lowth upon Hebrew poetry, connected in all these with original work upon the Psalter which influenced all subsequent scholars.*

I have already called attention to the work of Hare, Lowth, and Kennicott on the text and Hebrew Poetry. These scholars carried on the grammatical and historical exegesis of Grotius and Hammond. Lowth in his notes

attached to Merrick's Version, 1768, supported also by an Anonymous, made contributions which were often original and of great value. Kennicott, in his notes on the Psalms, 1772, also greatly advanced the study of the Psalter. All this material was used by Street, 1790, with independent and excellent judgment, resulting in the best Commentary on the Psalms of the eighteenth century. Bishop Horsley, 1815 (posthumous), inherited their spirit. These scholars are the real fathers of a large number of emendations of the text and of new interpretations for which later scholars, especially Germans, have received the credit. Many practical commentaries of great value appeared in this period, such as Henry, 1710; Horne, 1771; Gill, 1774-1776. The Commentaries of Dathe, 1787, and especially Rosenmüller, 1798-1804, represented this period in Germany.

§ 55. *The study of the Psalter has been improved in the last century by a more comprehensive and thoroughgoing study of all the material by Textual Criticism, Higher Criticism, Historical Criticism, and Biblical Theology, with a just estimate of Exegesis in its different phases.*

De Wette, 1811 +, began this most fruitful period, and was followed by Ewald, 1836 +, both with remarkable critical sagacity and profound historical sense. Hitzig, 1836 +, and Olshausen, 1853 +, opened wide the field of Textual Criticism; Hupfeld, 1855 +, and Böttcher, 1864, grammatical and lexicographical exegesis. Delitzsch, 1859 +, shows a deep spiritual sense and a thorough understanding of the genius of the ancient Hebrew people. Hengstenberg, 1842 +, is the father of the reactionaries. On these princes of modern German exegesis a great number of scholars build. Among these we may mention on the continent of Europe: Tholuck, 1843 +; Köster, 1837; Vaihinger, 1845; Reuss, 1879 +; Grätz, 1882-1883; Hirsch, 1882; Moll, 1884 +; Schultz, 1888 +; Bachmann, 1891; Bähngen, 1892 +; Wellhausen, 1895; Duhm, 1899; Valetton, 1903. Among R. C. scholars, we may mention Alioli, 1832 +; Aigner, 1850; Schegg, 1857²; Crelier, 1858; Rohling, 1871; Thalhofer, 1889⁵. Migne, *Cursus Completus*, 1841, and Cornely, Knabenbauer, and Hammelauer in *Cursus Completus*, 1885, give a thesaurus of interpretation of many scholars, ancient and modern. Many British and American interpreters of the Pss. have been reactionary in the spirit of Hengstenberg, such as Phillips, 1846; Neale, 1860; Wordsworth, 1867; Alexander, 1868 +; Murphy, 1875; Cowles, 1872. The Puritan spirit was inherited in Spurgeon, 1870, and Barnes, 1871. Perowne, 1864 +, deserves the credit for the introduction into the English-speaking world of the modern spirit, which indeed is only a rebuilding on the work of the older English scholars of the eighteenth century. The following Commentators deserve mention: *The Psalms Chronologically arranged by Four Friends*, 1867; Kay, 1871; Cook, 1873; Jennings and Low, 1875; Burgess, 1879; Aglen, 1884; Cheyne, 1888 +;

Maclaren, 1893-1894 + ; Montefiore, 1901 ; Kirkpatrick, 1903 ; W. T. Davidson, 1903 + ; Ehrlich, 1904. Cheyne and Kirkpatrick are preëminent, the former for his brave investigation of the most difficult problems and his generous recognition of the work of other scholars, the latter for his sound judgment and excellent exegetical method. These scholars easily outrank all their predecessors. Their occasional faults and failures are cordially overlooked in view of their magnificent contributions to Biblical Science.

§ 56. *English Versions of the Psalms began with Wycliffe in 1382. The Version of Coverdale of 1535, revised for the great Bible of 1539, has been used since as the Version of the Book of Common Prayer. The Version of 1611 was made from the Hebrew, with a limited study of other versions. It supplanted all other English Versions except that of PBV. The Version of 1885 was a revision of that of 1611, in closer conformity to the Massoretic text. The R. C. Version is that of Douay.*

John Wycliffe made the first English translation of the Bible from the Vulgate Version, 1382. It was revised by John Purvey in 1388 (*v.* Forshall and Madden's text, 4 v., 1850; Skeats, reprint of Purvey's revision in 1879). Coverdale published a translation of the whole Bible in 1535. His translation of the Psalter was taken up into Matthew's Bible in 1537, and into the Great Bible in 1539-1541. Coverdale, in his dedicatory Epistle to the King and in Prologue, states that he had followed largely five sundry interpreters; to judge from internal evidence, the Vulgate, Luther, the Zurich Version, Pagninus, and Tyndale, the latter not giving the Psalter. The Zurich Version was completed in 1529 by Zwingli, Pellican, Leo Juda, and others. Pagninus' version was a translation of the Psalter into Latin (1527). The Psalter of the PBV. is from the last revision of the Great Bible of 1540 (*v.* Westcott, *The Paragraph Psalter*; Earle, *The Psalter of 1539 a Landmark in English Literature*, 1892; Driver, *The Parallel Psalter*, Int. 1904²; Fry, *Description of the Great Psalter*, 1865). The Genevan Version of 1560 was translated into English and used by the Puritans from that time onward. The Bishop's Bible of 1568 was used in the scriptural readings in the Church of England, but not in the recitations of the Psalter. In 1611 the Authorized Version was made by a select company of scholars under the authority of the crown. It displaced all other Vrss. for Protestants in the public and private reading of the Scripture: but did not succeed in displacing the Vrs. of the Great Bible in the recitation of the Psalter. The Roman Catholics continued to adhere to the Douay Version, which was a literal translation of the Vulgate, whereas the AV. was translated from the Hebrew. The AV. has maintained its hold on the English Protestant world until the present time. The RV. of 1885, prepared by a joint British and American Committee, under the authority

of the convocation of Canterbury, has thus far been unable to replace it. The RV. is a more accurate rendering of the Hebrew text of Ben Asher; but it is literalistic and pedantic. It was prepared in a period of transition of Hebrew scholarship and does not satisfy the present conditions of Q.T. scholarship or the needs of the Church or people. Furthermore, it does not sufficiently consider the Ancient Vrss., and is not based on a revision of the Hebrew text. The margin of the RV. gives the most important part of the work of the Revisers and is of great value. Several independent versions have been made in recent times: John De Witt, 1884; T. K. Cheyne, 1888; Furness, 1898; S. R. Driver, *The Parallel Psalter*, 1904² (an important and valuable revision of PBV.). The Jewish Publication Society of America, 1903, gave a new and excellent translation from the Massoretic text. There is no sound reason why Roman Catholics, Protestants, and Jews should not unite and agree in a Version far better than any that has yet been made.

Many metrical versions of the Psalter have been made for use in Christian worship in the service of song, the chief of which are those of Sternhold and Hopkins, and Tate and Brady, used in England; Rouse, used in Scotland; and Watts, used by the Nonconformists of England and their children in America. From a literary point of view the most valuable paraphrase is still that of Merrick, 1765. The fault of all these versions is that they are based either upon English Versions or the Massoretic text. None of them were made with any knowledge whatever of the measures of Hebrew poetry. It is now quite possible to reproduce the poetry of the Psalms in essentially the same measures in English poetry. Scholars who have the poetic gift should undertake this task, which when accomplished will greatly enlarge the use of the Psalter for English-speaking peoples, and enrich their devotion, public and private, with a finer literary flavour.

A COMMENTARY ON THE BOOK OF
PSALMS.

B

I



A COMMENTARY ON THE BOOK OF PSALMS.

PSALM I., 2 STR. 6⁴.

Ps. 1 is a didactic Ps. of the Greek period, introductory to the Psalter. In two antith. Strs. it contrasts the happiness of the righteous man (v.¹⁻²) with the ultimate ruin of the wicked (v.⁴⁻⁶). The righteous man avoids the company of wicked men, and diligently studies the Law. An intermediate gloss compares the righteous to a fruitful tree in a well-watered garden (v.³).

HAPPY the man!

Who doth not walk in the counsel of wicked men,
And in the way of sinners doth not stand,
And in the session of scorers doth not sit down;
But rather in the Law of Yahweh is his delight,
And in His Law he studies day and night.

NOT so the wicked!

But rather they are as the chaff which the wind driveth away;
Therefore wicked men will not rise up in the Judgment,
And sinners (will not enter) into the congregation of righteous men;
For Yahweh knoweth the way of righteous men,
But the way of wicked men will perish (everlastingly).

Ps. 1 is orphan (Intr.^{5 37}) and therefore was not in any of the Psalters prior to the last. It was doubtless later than any of them. It was not counted originally, for 2 codd. DeR. do not number it; and 5 codd. Kenn., 3 DeR., some codd. G. Justin (Ap. 1⁴⁰), and many fathers (especially Western), and rabbis, combine it with Ps. 2; according to the ancient saying that the first Ps. begins and closes with beatitude (Talm. *Berakoth* f. 9^b). In Western texts and Vrss. of Acts 13³³, Ps. 2 is cited as Ps. 1; so Meyer, Tisch., Blass; but the great Uncials have *δευτέψα*, so Westcott and Hort, and Wendt. It was selected as an introduction to ψ by the final editor. The date of Ps. 1 may be determined by the following considerations: (1) It is characteristic of late writings that they make much use of earlier ones. V.³ is based on Je. 17⁵⁻⁸ and Ez. 47¹², and is therefore postexilic. If v.³ be original, it gives

evidence of date of Ps.; if a gloss, only as to date of the gloss. The argument of Bâ. that the prose writer uses the poet and not the poet the prose, is without force if v.³ is a prosaic gloss. V.²⁹ is based on Jos. 1⁸ (D), and is post-deuteronomic; for the Ps. substitutes for the external, "depart out of thy mouth," the first clause of Jos. 1⁸, the internal "delight in," indicating a later and more matured conception. The language of the Ps. is that of the Greek period: עָנַח רַשְׁעִים v.¹³, מוֹשֵׁב לִצְיִם v.¹⁴, מְלִנֵי מַיִם v.³⁰. The syntax is also late: וְהִיא v.³⁰, יוֹרֵעַ v.⁶. (2) The רַשְׁעִים and צְדִיקִים are classes in the Jewish community. The earlier antitheses between wicked rulers and an oppressed people, characteristic of pre-exilic writings; and of righteous Israel and her wicked foes, characteristic of the long period of foreign domination, do not appear; the antithesis is between two classes among the Jews, the righteous, the strict students of the Law, who keep apart from the company of the wicked; and the wicked, who scorn the ethical teachings of Wisdom and transgress the Law. All this implies a fully developed school of Wisdom, as well as an intense scribal devotion to the Law. There is not that exclusive devotion to the Law of Pss. 19⁸⁻¹⁵ 119, or to Wisdom of Pr. 1-9; but the author blends the teachings and practice of these two types. He lived in peaceful times before the antagonisms of religious parties, and thus probably in the late Greek period. A similar situation is in BS 6⁵⁷ 14²⁰⁻²¹, which seem to be based on this Ps. (3) The reference to the Judgment, v.⁵, implies a judicial interference of Yahweh; not as between Israel and her oppressors, as in the prophetic books, but as between the righteous and wicked in Israel itself. As the result of that Judgment the righteous will rise up, an organized congregation, v.⁵, from which the wicked will be excluded. The wicked will not rise. If the rising here is to be interpreted as a resurrection, then the exclusion of the wicked implies an earlier date than Dn., which includes wicked Israelites in the resurrection, Dn. 12², and is more in accord with Is. 26¹⁴⁻¹⁹, where the wicked oppressors do not rise with God's people. The apocalypse, Is. 24-27, seems to belong to the time of Alexander the Great. The resemblance in doctrine between Ps. 1 and Is. 26 would favour the putting of our Ps. between that apocalypse and Dn.; that is, in the Greek period before the persecutions of Antiochus. This Ps. was probably the basis of the doctrine of the Two Ways which plays such an important part in Jewish and early Christian Literature (Mt. 7¹³⁻¹⁴. V. Br. Ethical Teaching of Jesus, pp. 82 sq.).

The Ps. has two antith. Strs. of six tetrameter lines each. This has not been observed by Du. or Siev., both of whom regard v.³ as original to the Ps. The former says: "Keine Strophen, wie mir scheint, sondern nur unregelmässig gebildete Stichen, die sich auch in Stil und Ausdruck der Prosa nähern." The latter says: "Ps. 1 enthält so viel metrisch Anstössiges oder Auffälliges, dass man nicht über den Zweifel herauskommt wie viel davon späterer Verderbnis oder persönlichem Form-ungeschick des Verfassers entstammt." The real difficulty is with both that they did not discern the gloss, and so could not understand the measure, which is really one of the simplest and finest in the Psalter.

Str. I. 1. The poet, in view of the description of the righteous man he is about to give, exclaims: *Happy the man!* He uses a dimeter, or half line, to allow a metrical pause after the exclamation. He is not thinking of mankind, men, women, and children; but of men only. He has not in mind all men, or all Jews, or all pious men; but specifically that kind of a man he is about to describe, one devoting his whole time, night and day, to the study of the Law; that is, the ideal scribe such as Ezra. Jerome tells us the pious Jews thought of King Josiah as the ideal. The righteous man is described first negatively in three syn. tetrameters which yet gradually became more intense, reaching a climax in the last line: *who doth not walk*] cf. Mi. 6¹⁶ Je. 7²⁴; *doth not stand*] cease from walking and so remain standing; *doth not sit down*] continual participation in. — *in the counsel*] while walking, listening to and receiving counsel or advice, *in the way*] the moral conduct, the course of life, *in the session*] not settling down in the session, or assembly of the scorers, and so being in entire accord with them. — *Wicked men*] a class in antithesis to righteous men, who studied and practised the Law; *sinner*s] antith. to upright, a more general term referring to all who fail from or do not conform to the ethical and religious goal or way of life; *scorers*] antith. to wise men; those who mock at and scorn the discipline of wisdom. The righteous man abstains from all such conduct and avoids the company of all such men.—2. The righteous man is described positively in two syn. lines antith. to the previous three.—*In the Law of Yahweh*] embracing the entire legislation compacted in the Pentateuch, and so called the Law as the first layer of the Canon, in the Greek period when this Ps. was composed (v. Br.^{SBS 120}), repeated for emphasis.—*his delight*] the good pleasure the righteous man took in the Law, || *studies day and night*] reading it over and over again in the low, murmuring tone of one reading to oneself, to impress it upon the mind and commit it to memory, a method characteristic of oriental students, rather than meditating or musing upon what had been previously read. This study is habitual not only during the day but also during the night. The second line is cited from Jos. 1⁹ (D).

3. The editor of ψ inserts four lines of illustration before the antistrophe.

AND he is like a tree transplanted beside channels of water,
 Which yieldeth his fruit in his season,
 Whose leaf withers not;
 So all that he doeth, he carries through successfully.

The happiness of the righteous man is illustrated by the simile of a tree, which is removed from its native soil and transplanted to the most favoured soil, in a fertile garden irrigated by many channels of water, such as Wady Urtas, where were the gardens of Solomon; Engedi, famed for its fertility (Rob.^{1. 47, cf. 536}); the gardens of Damascus, Egypt, and Babylon, irrigated by canals drawn from the great rivers; and it is probable that the story of the streams of Eden, Gn. 2, was in the mind of the poet; for he adapts and combines from Je. 17⁸ the beautiful and fully stated simile of the man trusting in Yahweh; from Ez. 47^{12b} the description of the living trees on the banks of the river of life in the future paradise, which bear fruit monthly and whose leaves are ever green and medicinal (cf. Rev. 22²); with the irrigated gardens of his own time, for a condensed simile, suggesting a comprehensive ideal to one familiar with the sacred writings. He then interprets the simile of the last line by an adaptation of Jos. 1^{8b}. The righteous man has in him such life and vigour from his study of God's word that he makes everything that he does to succeed and be prosperous. This verse is thus a mosaic of three earlier passages. The lines are irregular and prosaic (5.4.3.4). The two middle lines are synonymous but synthetic to the first line, and the last line is a synthetic explanation of the simile.

Str. II. is an antistrophe to Str. I. V.⁴ is composed (a) of a dimeter line, v.^{4a}, with metrical pause antithetical to v.^{1a}, contrasting the wicked with the righteous man; and of a tetrameter simile, v.^{4b}, likening *the wicked* to *chaff* on the threshing floor. This, in Palestine, is usually on flat, open places on hilltops, so that when the ears of grain are thrown up, the heavy grain falls to the ground, while the *wind drives away* the light chaff. This simile is antith. to that in v.³, so far as a fruit-bearing tree may be to chaff of grain; but the original antith. was probably of "driveth away" to deliberate walking in counsel, v.^{1b}. — 5. *Rise up in the Judgment*] is antith. to standing in the way, v.^{1c}; *enter into the congregation*] antith. to the sitting down in the session, v.^{1d}. Wicked

men will not rise up, that is, in the resurrection which takes place in the Judgment, at the end of the age of the world. Only the righteous share in that resurrection. So Is. 26¹⁴⁻¹⁹, the people of God rise, their wicked oppressors do not. So Jesus speaks of the resurrection of the just, Lk. 14¹⁴, without mentioning that of the unjust; and St. Paul sets forth the resurrection of Christians 1 Cor. 15, those who are not, apparently, being in the background of his thoughts and so unmentioned (*v. Br.*^{MA 113 sq.}). The resurrection of the wicked appears in OT. only Dn. 12², and in NT. explicitly only Jn. 5²⁸⁻²⁹ Rev. 20¹¹⁻¹⁵ (*v. Br.*^{MG 273}). This interpretation, given by Θ , Ψ , \mathcal{C} , Bā., is more suitable, in view of the late date of the Ps., than the usual modern interpretation, "stand in the judgment," that is, God's providential judgment in the course of human history. The congregation of the righteous men may be conceived as the congregation of the zealous Jews from which the wicked would be kept apart by divine judgment; but better, of the congregation after the judgment of the resurrection, in which there can be no wicked, for they have not been permitted to rise. — 6. The Str. concludes with two antith. tetrameters summing up the contrast already drawn. There are two ways. *The way of the righteous* is a way which *Yahweh knoweth*; not merely theoretically and ideally, but practically and really by personal acquaintance with and attentive supervision of it, so that it is Yahweh's way, leading unto true and lasting happiness. *The way of wicked men* is a way which goeth on to everlasting ruin, cf. 69²⁹. The Ps. begins with happiness and concludes with ruin, cf. Ps. 112. All is comprehended between these two ends and in these two ways.

1. אֲשֶׁר] cstr. pl. abstr. אֲשֶׁר or אֲשֶׁר $\sqrt{\text{אשר}}$ Ew.^s 179, Lag.^{BN} 143, BDB., 33 t. always exclam., of man (never of God), *O the happiness, happy is or be*, c. אִישׁ elsw. 112¹; אִישׁ 32² 84⁶ 13 Pr. 3¹³ 83⁴ 28¹⁴; נֹר Pss. 34⁹ 40⁶ 94¹² 127⁶; רוּי 33¹²; הָיָה 89¹⁶ 144¹⁵. 15; ptc. 2¹² 32¹ 41² 84⁵ 106³ 119² 128¹ Is. 30¹⁸ Dn. 12¹²; other words Dt. 33²⁹ 1 K. 10⁸. 8 (= 2 C. 9⁷. 7) Jb. 5¹⁷ Pss. 65⁶ 119¹ 128² 137⁸. 9 146⁶ Pr. 8²² 14²¹ 16²⁰ 20⁷ 29¹⁸ Ec. 10¹⁷ Is. 32²⁰ 56². — אֲשֶׁר] rel. pron., usually omitted in ψ , dub. here; often gloss of prosaic copyists. — הָיָה, קָטָה,] Pfs. abstr. emphatic presents of characteristic and established state or condition, Ew.^s 135, Ges.^s 106. 2, usually expressed in Eng. by auxiliary *do*. — עֲצָה רַחֲמֵי] Jb. 10⁸ 21¹⁶ 22¹⁸. † עֲצָה *counsel*, either as (1) *advice, guidance*, when used of God, Pss. 33¹¹ 73²⁴ 106¹⁸ 107¹¹, cf. 119²⁴ of His Law; or (2) *purpose*,

design, plan, of men, ר^1 13³(?) 14⁶(?) 20⁵ 33¹⁰ 106⁴⁸. — † רָשָׁע adj. *wicked*; in ψ either (1) guilty of hostility to God or His people, syn. *enemies*; sg. 17¹⁸ 71⁴ 109^{2.6.7} 140^{5.9}; coll. 9⁸ 17 102^{3.4.13.15} 55⁴ 58¹¹ 94¹³ 139¹⁹; pl. 3⁸ 7¹⁰ 9¹⁸ 11^{2.6} 12⁹ 17⁹ 28⁸ 31¹⁸ 58⁴ 68⁸ 75^{2.11} 82^{2.4} 91⁸ 92⁸ 94^{3.8} 97¹⁰ 104²⁵ 119^{53.61.98.110.112} 129⁴ 141¹⁰ 145²⁰ 147⁶; or (2) guilty of sin against God or man, ethically wicked: sg. 11⁶ 32¹⁰ 36² 37^{10.12.21.22.23.25} 112¹⁰, coll. 34²³ 39⁸, pl. ר^1 . 4. 5. 6 26⁵ 36¹² 37^{14.16.17.20.22.24.28.30} 50¹⁶ 73^{3.12} 106¹⁸ 112¹⁰ 146⁹; רָשָׁעִי רָמַר (ה) 75⁹ 101⁸ 119¹¹⁹. This word is little used in preëx. Lit. and not at all in sense (2). It is chiefly used in Ez., W. L., and ψ , antith. צְדִיקִים . — $\text{כְּדֶרֶךְ הַחַיִּים}$] phr. a.l. † דֶּרֶךְ in ψ , (1) *way, road, path*, 2¹² 77²⁰ 80¹⁸ 89⁴² 107^{4.7.40} 110⁷, (2) fig. of course of life or action, undertaking 10⁶ 18²³ 35⁶ 37^{5.7.23} 91¹¹ 102²⁴ 119⁸⁷ 128¹ 139⁹ 146⁹, (3) esp. of moral action and character 5⁹ 39² 49¹⁴ 50²³ 119^{5.28.29.168}, (4) of duty (commanded by God) 25^{8.12} 32⁸ 119¹ 143⁸, (5) specif. in good sense ר^6 37¹⁴ 101^{2.6} 119⁸⁰ 139²⁴, or (6) in bad sense ר^1 . 6 36⁶ 107¹⁷ 119²⁹ 139²⁴; (7) way of God, His moral administration, 18²¹ 77¹⁴ 85¹⁴ 103⁷ 138⁵ 145¹⁷, or His commands 18²³ 25^{4.9} 27¹¹ 37²⁴ 51¹⁵ 67⁸ 81¹⁴ 86¹¹ 95¹⁰ 119^{3.14.27.32.33}. — † חַטָּאִים pl. adj. [חַטָּא]. Sg. only f. חַטָּאָה Am. 9³; alw. in ψ in ethical sense, more comprehensive than רָשָׁעִים , and antith. יִשְׂרָאֵלִים , those who fail or err from the norm of right ר^1 . 6 25⁸ 26⁹ 51¹⁵ 104²⁵; used both in earliest and latest Lit. — $\text{בְּתֵשֶׁבֶת לְיָסִיד}$ phr. d.l. † מְיֻשָׁב might be *seat, place of sitting down*, as S , F , cf. עִיר טוֹשֵׁב city as dwelling-place 107^{4.7.26}, or Zion as place of enthronement of God 132¹⁸; but better *sitting, session, assembly*, as 107²², Ain., Kirk. — † לֹצֵן *scorner* Pr. 1²² 3²⁴ 9^{7.8} 13¹ 14⁶ 15¹² 19^{25.29} 20¹ 21^{11.24} 22¹⁰ 24⁹ Is. 29²⁰, a term characteristic of fully developed Wisdom, not used prob. till Greek period. S λοισμῶν is interpret. and does not imply a different text. F *pestilentiae*, takes the word as abstr. = *homines pestiferi*. Aug. "whose word spreadeth as a canker." — בְּנֵי אָם = v.⁴ but rather, on the contrary, stronger than בְּנֵי אָם , but, BDB. *Makkeph* alw. used after אֵם except Gn. 15⁴ Nu. 35²⁸ Ne. 2² (v. Intr. § 12). — בְּחִירָה] cstr. sg. † חִירָה n.f. יִרְהָה (1) the Law in its completion, as 19⁸ 78^{5.10} 89²¹ 94¹² 105⁴⁵ 119¹ + 21 t. (v. txt.); חִירָה elsw. ψ , (2) of instruction of poet 78¹, (3) of divine teaching, in the mind 37²¹ 40⁹. Lag. Du. rd. בְּיִרְהָה , cf. 19¹⁰, on ground that the poet would not repeat himself in syn. lines. But the use of identical words in syn. lines is not uncommon to emphasize the variation in other words. — † חֶקֶץ c. ב. (1) *delight* as 16³, so usually, but (2) S θελγμα , F *voluntas, will, purpose*, as Is. 44²⁸ 46¹⁰ 48¹⁴; elsw. (3) *desire, longing*, Ps. 107²⁰. — Jos. 1⁸ has $\text{לֹא יוֹשֵׁב עַל הַחִירָה הוּא מְסִיךְ הַגִּיחַ בּוֹ יוֹכֵס וְלִיָּהּ$ The change from בְּנֵי אָם to בְּחִירָה was necess. because of omission of עַל הַחִירָה in previous line, otherwise it would have furnished a good tetrameter. — יְהִיגָה] Qal impf. frequentative † הִגָּה : (1) *growl, groan, moan*, not in ψ . (2) *utter* c. acc. rei. 38¹⁸, subj. לשון 35²⁸ 71²⁴; פָּה 37²⁰ *speak* abs. 115⁷. (3) *utter* indistinct sound as in soliloquy, meditations, c. ב. || שִׁירָה 63⁷ 77¹⁸; so prob. 77¹ as S for S נִינְחָה 143⁵; so possibly Jos. 1⁸ and here. (4) But better of the low, murmuring sound of reading aloud to oneself, or the repetition of study, Ains.; (5) *imagine, devise*, c. acc. 2¹, as Pr. 15²⁸ 24². — † יִקְטֹן]

= וּמִיּוֹם אֲדָמָה *adv. in the daytime, by day, sg.* לַיְלִיָּה, also 32⁴ 42⁴ 55¹¹, possibly 13³ 6, also 88² (for וּמִיּוֹם rd. וּמִיּוֹם); || לַיְלִיָּה 22³ 42⁹ 78¹⁴ 91⁶ 121⁶. — 3. וְהָיָה cannot be ו consec., for there is no previous impf. upon which it can depend. The only previous impf. is frequentative. It cannot be consec. to the str. as a whole, for it introduces a simile, not a consequence. In fact, it is a simple citation from Je. 17⁸, where it is ו consec. in its context. But taken from its context it can only be ו conj. of late style, introducing a new and independent clause. — [כַּעֲשֵׂי שָׂדֵה עַל מַלְנֵי סִיִּים] is the same as Je. 17⁸ except for the insertion of מַלְנֵי סִיִּים. Je. cannot be cited from Ps., for the clause in Je. is part of a beautiful simile, and necessary both in syntax and idea; whereas it is loosely attached to Ps., the first clause of a mosaic of three earlier passages, without measure and disturbing the symmetry of Ps. — שָׂדֵה Ptc. pass. = Je. 17⁸. √† שָׂדֵה *transplant* (not *plant*) 92¹⁴ Ez. 17^{8.10.22.23} 19^{10.13} Ho. 9¹³(?). † [שָׂדֵה] *transplanted shoot* Ps. 128³. — † פְּלִינֵי קִיִּים artificial watercourses used to irrigate gardens, parks, and arable land; so here Is. 32² Pr. 5¹⁸ 21¹, cf. Ps. 46⁵; fig. of tears from eyes Ps. 119¹³⁶ La. 3⁴⁸, cf. Jb. 29⁶ of outrun of oil from vat; fig. of overflow of river Is. 30²⁵, sg. of downfall of rain Ps. 65¹⁰. — [פְּרִי יִתּוֹן כְּעֵתוֹ] is generalization of Ez. 47^{12a}. — † כְּעֵתוֹ *in his season, i.e. of ripe fruit* Ho. 2¹¹ Jb. 5²⁶, when food is needed Ps. 104²⁷ 145¹⁵, of rain Dt. 11¹⁴ 28¹² Je. 5³⁴ Ez. 34²⁶, appearance of constellation Jb. 38³², appropriate time Pr. 15²³ Ec. 3¹¹. — [וְתִלְהוּ לֹא יִכּוֹל] direct citation from Ez. 47^{12b}. — קִלְהוּ archaic poetic sf. † קִלְהוּ *leaf, foliage*, only here ψ, usually of fading Is. 1³⁰ 34⁴ 64⁶ Je. 8¹³ Ez. 47¹². — יִכּוֹל Qal impf. † נָכַל (1) *sink, drop down*, 18⁴⁶ = 2 S. 22⁴⁶, of exhaustion of Israel's foes Ex. 18¹⁸ (E) Jb. 14¹⁸. (2) *fall like leaf or flower, wither, fade* Is. 1³⁰ 24⁴ 28^{1.4} 34⁴ 40^{7.8} 64⁵ Je. 8¹³ Ps. 37², so here and Ez. 47¹². — [וְכִל־] not subj. as AV. after 6, which prob. rd. Qal of Vb.; but obj. after Hiph., so Dr. accord. to Jos. 1⁹ on which the clause is based. See v. 2^a. — [וְצִלְיָה־] Hiph. impf. † צִלְיָה Qal *have success* 45⁶, Hiph. *carry a thing through to success or victory*, of man 37⁷ as here; of God 118²⁵. — 4. [לֹא־כֵן] *not so*, strong antithesis to v. 1^a. It is repeated in 6. So We., Oort, Bā., Che., but by dittog.: exact antith. to v. 1^a requires dimeter. — [הַרְשִׁיעִים] *article*, here only in Ps. because of antithesis to הַיֵּשִׁים v. 1^a. — † זָכָב as *chaff*, always as driven by wind, and c. כ of sim.; of wicked 35⁵ Ho. 13³ Jb. 21¹⁸ as here; of hostile nations Is. 17¹³ 29⁵, of Judah's power Is. 41¹⁵, of passing time Zp. 2². — [אֲשֶׁר־] relative unnecessary prosaic gloss, destroys measure. — [הַרְשִׁיעִים] Qal impf. 3 f. with *strong sf.*, Ges. 5³⁸⁽⁴⁾. √† נָדָה Qal *drive about*, here chaff, but smoke 68³, man Jb. 32¹³, Niph. *be driven*, of smoke by wind Ps. 68³, cf. Pr. 21⁶; various things Lv. 26³⁶ Is. 19⁷ 41² Jb. 13²⁵. 6, 7, PBV add ἀπό προσώπου τῆς γῆς, so Bi., Du., in order to get rid of abruptness of first line. But 6 is an explanatory gloss. — 5. † [עַל־כֵּן] “upon ground of such conditions, therefore, introducing, more generally than כֵּן, the statement of a *fact*, rather than a *declaration*” BDB; also 18⁵⁰ 25⁸ 42⁷ 45^{3.8.18} 46³ 110⁷ 119^{104.127.128.129}. — [קָמוּ] def. written Qal impf. 3 pl. *rise up*, of resurrection, 6 ἀναστήσονται, 7 *resurgunt*, 8, 88¹¹ Is. 26^{14.19}; most moderns, because of supposed early date of Ps., *stand, abide*, c. כ as 24³; no other mng. of Qal suits context. —

שִׁפְטָהּ] *in the judgment*, the time when God will pronounce His final judgment at His advent, as Ec. 11⁹ 12¹⁴ = רִין Dn. 7^{10.22.26}. It is usually interpreted by moderns of any historic judgment. † שִׁפְטָהּ (1) *act of judgment*, deciding a case, by God, in historic time 9⁸ 35²³ 76¹⁰, of Davidic kings 122⁶; (2) *the process, procedure, litigation*, before the judge 112⁶ 143²; (3) *the sentence or decision* 7¹ (if זָרָה is used, otherwise as (1), so possibly original), 17²; (4) *the execution of the judgment* 9^{5.17} 119⁸⁴ 146⁷ 149⁹, acts in execution of 10⁵ 48¹² 97⁸ 103⁶ 105^{5.7}. (5) attribute of the שִׁפְטָהּ, *justice*; of God 33⁵ 37²⁸ 99⁴ 111⁷, also 36⁷ 72¹ (פְּל. pl.), of זָרָה וְיָם bases of divine throne 89¹⁸ = 97²; of man 37^{6.30} 72² 94¹⁶ 101¹ 106⁸; (6) *ordinance* promulgated by שִׁפְטָהּ, judgment as law 19¹⁰ 25⁹ 81⁶ 119⁷⁺²¹ 147²⁰. (7) *decision* of the שִׁפְטָהּ in a case of law (v. Br. Hex. 252sq.); pl. of series of decisions; in Covt. code and D, collection of pentades in conditional or temporal clauses, c. אִם וְכִי in D, in combination וְיָם חֲקִים Dt. 4¹⁺, in Code of H and after in combin. חֲקִים וְיָם Lv. 18⁴⁺, cf. Ps. 18²³ (= 2 S. 22²³) 89⁸¹ 147¹⁹; (8) that which belongs to one by justice or law, his *right, due*, 140¹⁸; (9) *the time of judgment*, only here ψ as above. For other uses than those of ψ see BDB.—

בְּצִירָה] cstr. sg. † צִירָה *congregation*, or *company*, properly assembled by appointment, צִירָה. (1) of nations 7⁸, of angels 82¹, of evil-doers 22¹⁷, cf. 106^{17.18}, of bulls, fig. nobles 68⁸¹, עֵי צִירָה 86¹⁴; (2) *specif. of the congregation of Israel*. ⚠ סוּסָאָרָה 74² as usual in P, also 62⁹ (⚠), 111¹ (|| סוּר), so here. ⚠ has here εὐ βουλῆ as v.¹⁶. בְּצִירָה, by editorial assimilation is error. This line is trimeter; we should probably supply vb. יָבוֹא. It is improb. that poet shortened his line to make both lines dependent on יָבוֹא. That looks more like the work of a prosaic copyist.—

צִדִּיקִים] pl. † צִדִּיקִים, (1) *just, righteous* in government, of God, in general 119¹⁸⁷ 129⁴, in discrimination 7^{10.12} 11⁷, in redemption 116⁶, in all His ways 145¹⁷; (2) *righteous*, as vindicated and justified by God, (a) his people over against enemies sg. coll. 11^{3.5} 14⁵ 31¹⁹ 55²⁸ 58^{11.12} 64¹¹ 75¹¹ 92¹³ 94²¹ 97¹¹ 141⁵, pl. 33¹ 52⁸ 68⁴ 69²⁹ 97¹² 118^{15.20} 125^{3.3} 140¹⁴ 142⁸ 146⁸, passing over into, and not always distinguishable from, (b) because of zeal for righteousness of Law, sg. coll. 37^{12.16.21.25.30.32} 34^{20.22}, pl. 34¹⁶ 37^{17.29.30} and here 1^{5.6}; (3) *just, righteous* in conduct and character, more ethical than above, as in W. L. sg. coll. 5¹⁸ 7¹⁰ 72⁷ 112^{4.6}, pl. 32¹³.—

6. יָדָע] Qal ptc. In classic usage ptc. would imply continuous knowledge as disting. fr. impf. frequentative, oft-repeated action, but || impf. תָּדַע suggests in such a late Ps. the late Heb. usage of ptc. for verbal action without distinction of kind or sphere of time. יָדָע, vb. † Qal in ψ has but two classes of mng., (1) *know, learn to know* things, of man *know, understand* 73¹⁶ 74⁹ 81⁶, *know so as to estimate and tell* 71¹⁵, *know by experience* 92¹ 14⁴ (= 53⁵) 39^{7.7} 73²² 78^{3.6} 82⁵ 89¹⁶ 90¹¹ 92⁷ 139¹⁴; *be conscious, aware of* 35^{11.15}, *recognize, admit, acknowledge* 51⁵, *anticipate, expect* 35⁸, *know that* c. כִּי 4⁴ 20⁷ 41¹² 46¹¹ 56¹ 59¹⁴ 83¹⁹ 100³ 109²⁷ 119^{75.152} 135⁵ 140¹³; the sun knows his setting 104¹⁹; (2) *know* a person, *be acquainted with him and his affairs*, (a) sublj. man, *know* God in intelligent worship and obedience 36¹¹ 79⁶ 87⁴, His name 9¹¹ 91¹⁴, His ways 67³ 95¹⁰, His testimonies 119^{79.125}, His judg-

ments 147²⁰; be acquainted with men 184⁴ 101⁴; (*b*) subj. God, *know* a person, *be acquainted with* him, personally interested in his actions and affairs, taking notice of him and regarding him, *c. acc.*, so here as 37¹⁸ 44²² 69²⁰ 94¹¹ 103¹⁴ 138⁸ 139^{2, 4, 23, 28} 142⁴ 144⁸, fowls 52¹¹, *c. נצרות נמש* 31⁸, *c. ל* 69⁸, abs. 40¹⁰ 73¹¹ 139¹. — [תאמר] Qal impf. i.p. for תאמר, *c. ירר* only here, elsw. מבר vb. † Qal, (1) *perish, vanish away, die* 49¹¹ 119²², emphasis on mortality 146⁴, the wicked by divine judgment 37²⁰ 68⁸ 73²⁷ 92¹⁰ so here; stronger meaning *be exterminated*, of Israel 80¹⁷, other nations 2¹² 83¹⁸, cf. 9⁴; of inanimate things, a vessel 31¹⁸, heavens and earth 102²⁷; (2) *fig. the memory* 9⁷, name 41⁶, hope 9¹⁹, desire 112¹⁰, place of flight 142⁶; (3) *be lost, strayed*, of sheep, *fig.* 119¹⁷. A trimeter line at the end is possible, but not probable. The inf. abs. מבר has probably been lost by copyist error because of identity of letters with תאמר. This is so appropriate metrically and intensively that it is altogether probable.

PSALM II., 4 STR. 7⁸.

Ps. 2. was the Messianic introduction to **III**. It describes the nations plotting against Yahweh and His Messiah (*v.*¹⁻³); and in antistr. Yahweh Himself laughing at them and telling them of His installation of His king (*v.*^{4-7a}). The Messiah then cites the word of Yahweh constituting him Son of God and giving him the nations as his inheritance (*v.*^{7b-9}); and in antistr. warns them to serve Yahweh (*v.*^{10-12c}). A liturgical addition pronounces all happy who seek refuge in Him (*v.*^{12d}).

WHY do nations consent together,
And peoples devise plans in vain?
Kings of earth take their stand,
And princes do consult together,
Against Yahweh and against His anointed:
"Let us tear apart their bands,
And let us cast away from us their cords."

ONE throned in heaven laughs (at them),
My sovereign Lord mocks at them:
Then in His anger He speaks unto them,
And in His burning anger terrifies them:
(Declaring) the decree (of Yahweh),
"Now I, I have set My king,
Upon Zion, My sacred mount."

YAHWEH said unto me:
"My son art thou,
I, to-day, have begotten thee;
I will give nations for thine inheritance,
And for thy possession the ends of the earth;

Thou shalt rule them with an iron sceptre,
 As a potter's vessel thou shalt dash them in pieces."
 "NOW therefore act prudently, O kings,
 Be admonished, governors of earth,
 Serve Yahweh with fear,
 And rejoice in Him with trembling.
 Kiss sincerely, lest He be angry,
 And ye perish from the right way,
 For quickly His anger will be kindled."

Pss. 2 and 72 are without **B** in titles in **H**. But **G** has *ψαλμὸς τῷ Δαυὶδ* in title of Ps. 2 in **G**^B Ald. Compl., and in title of Ps. 72 in 42 codd. HP. none earlier than eleventh century. These rest probably on editorial conjecture. Ps. 72²⁰ after doxology, and therefore after attachment of doxologies to *ψ*, ends with a statement which implies that Ps. 72 concluded **B** (*v. Intr.* § 27). Ps. 2 was therefore introductory to **B** and Ps. 72 its conclusion, and being used for the same purpose by the editor of *ψ*, he omits the reference to **B**. The Ps. describes an ideal situation, in the universal dominion of the monarch and the vain plotting of the nations. Such a situation never emerged in the history of Israel before the exile, in David and his successors; or subsequent to the exile, in the Greek kings of Palestine or the Maccabean princes. The situation is rather that of the Assyrian and Babylonian world-powers, against which there was continual vain rebellion, according to the Hebrew prophets, and the cuneiform monuments of these kings. The same world-wide dominion was held by Persia and Alexander, but there was not the same situation of plotting and rebellion. It is probable that the poet idealizes the dynasty of David into just such a world-power as Assyria or Babylonia, and that he wrote during the supremacy of one of them. The seat of the dominion is Mt. Zion, and therefore we cannot think with Hi. of a Greek king, such as Alexander Jannaeus, or with Du. of Aristobulus I. The king cites a divine word as his title to his dominion. This is based on the covenant made by Yahweh with David, 2 S. 7¹¹⁻¹⁶ = 1 Ch. 17¹⁰⁻¹⁴, adopting the seed of David as son of God. This is paraphrased Pss. 89²⁰ eq. 132¹¹⁻¹² (Br.^{MP} 126 eq. 258 eq.). The king, Messiah and Son of God, of this Ps. must be of the dynasty of David. Therefore we cannot think of Maccabean princes who were not of the line of David. The Ps. refers to a birthday, a time of the installation of the king on Zion. We must therefore think of the day of the institution of the covenant, which is ideally combined with the installation of the dynasty in Jerusalem. It is probable that the Ps. represents David as himself speaking for himself and his seed in Strs. III. and IV.; just as in Str. II. Yahweh speaks, in Str. I. the nations. It is true that, in fact, David was not installed in Jerusalem and on Zion, but at Hebron first by Judah 2 S. 2¹⁻⁴, and then some years after by all the tribes 5¹⁻³; after seven years' reign in Hebron he captured Jerusalem and removed his capitol thither 5⁴⁻⁹ without any further installation; and the covenant established by Yahweh confirmed him in his dominion there. But the poet combines all these several things in one pic-

ture and regards them all as the installation of the dynasty on Zion. Under these circumstances, it is not so important to determine when the Ps. was written, for in any case the Messianic dynasty is in view. It must, however, be later than the covenant which thinks only of an everlasting dominion and not of a world-wide dominion; and so must be in the period of the supremacy of the world-powers, when first universal dominion could be conceived in connection with the universal rule of God. Therefore we cannot think of the time of David (older scholars even Pe.), or of Solomon (Ew., Bleek, Kirk.), or of Uzziah (Meier), or the time of the prophecy of Immanuel (De.). The earliest time conceivable would be the reign of Hezekiah (Maurer, Gr.); but many arguments point rather to the reign of Josiah, or the time of Jeremiah. These are also against the views that it was composed in the pre-Maccabean times (Che.) or the Maccabean (Bä.). The language does not favour a late date, unless $\nu. 1$ $\nu. 9$ and $\nu. 12$ be Aramaisms. But they are all good Heb. words appropriate to the age of Je., to which also the phrase $\nu. 8$ points. There is no departure from strict classic style of syntax. The style, rhythm, and poetic conception are of the best types. There is no dependence on other Lit.; the Ps. is throughout original in conception. Ps. 59⁹ has essentially the same two lines as 2⁴ quoting our Ps.; Ps. 59 is a סכנה, probably the oldest group in ψ (ν . Intr. § 25). This would prove the præx. date of the Ps., were it not that Ps. 59⁹ is probably a gloss. Ps. 110 has the same essential theme. There is a possible connection between the קח of $\nu. 7^a$ and the נאם יירה $\nu. 1$ $\nu. 4$, although the situation of the king is dissimilar. There is possibly a verbal correspondence between $\nu. 7^c$ and $\nu. 1$ $\nu. 4$. It is difficult to show dependence; but probably 110 is earlier; at least it reflects a more warlike condition of the Davidic monarchy. Ps. 89²⁸ has the same idea of extensive dominion and sonship in כטר *firstborn* and עלין לסלכי ארץ. However, with Ps. 132 it laments the failure to realize the covenant and is probably later than Ps. 2, which is so confident of its realization. The Ps. is composed of four strs. of 7 trimeters each. There are two parts each of two antith. strs. The two parts are in introverted parall. or inclusion. Str. IV. is synon. with Str. I.; these include Str. III. synon. with Str. II. The parall. of the lines of strs. with the corresponding lines of synon., or antith. strs. has nothing to surpass it. A number of lines are in assonance in טי — $\nu. 3^a$ $\nu. 4^a$ $\nu. 5^a$ $\nu. 6^a$ $\nu. 7^a$. The Ps. is Messianic because it presents a world-wide dominion of the Son of David, such as was not a historical reality in the time of the poet or in any previous or subsequent time in history, but remains an ideal at the goal of history. Jesus of Nazareth is represented in the NT. as the Son of David and heir of this ideal. God at his baptism recognized him, "Thou art my beloved Son" (that is, Messianic Son) Mk. 1¹¹, and at his transfiguration (Mk. 9²⁻⁸). In his reign from heaven over the world he is gradually fulfilling it. When he ascended into heaven and sat down on the right hand of God, he was installed as Son of God in his world-wide dominion as Messiah. So St. Paul Acts 13²⁸, Rom. 1⁴, applies this Ps. to him. Also Heb. 1⁸ combines our Ps. with 2 S. 7¹⁴, and refers them to the enthroned

Christ, cf. Heb. 5⁵. Acts 4²⁵ applies the fruitless rebellion of the nations to the gathering together of Herod and Pilate, the Gentiles and the people of Israel against the crown rights of Jesus. The universal dominion of the Messiah is stated in connection with the enthronement Phil. 2¹⁰⁻¹¹. It is only gradually realized, for he must reign until he hath put all his enemies under his feet, I Cor. 15²⁰⁻²⁸. At the Second Advent he is to rule with a rod of iron, Rev. 2²⁷ 12⁵ 19¹⁵. The Ps. is a proper Ps. for Easter.

Str. I. The Ps. conceives of Yahweh as sovereign of all nations; and of the king anointed by Him, as ruling over the kings of the earth. His kingdom is world-wide, cf. 89²⁸. The nations, like those subjected by the world-power Babylon, are impatient of this dominion, and accordingly they secretly plot together to throw it off. This is graphically described in 4 syn. lines.—**1.** *Why do nations consent together?*] meet in council and come to a common agreement in their desire of rebellion; so most probably from mng. of Heb. stem and context; “rage” AV., RV., JPSV, “rage furiously” PBV, “tumultuously assemble” RV^m, Kirk., and so variously, most moderns, are not sustained by usage or context.—*peoples devise plans*] to make their rebellion successful all *in vain*] for no plan that they can think of, is possible of realization. **2.** *Kings of earth take their stand*] at the head of their nations, to embolden them and arouse their courage; finally, *princes do consult together*] in order for common action in real rebellion. They regard themselves as in bondage, bound by bands and tied by cords, as captives and slaves; and with one voice they resolve: **3.** *Let us tear apart their bands || And let us cast away from us their cords*] This is the outcome of their plotting, the climax of their efforts, words and nothing more. They never get so far as actual rebellion. The reason appears in the antistrophe.

Str. II. describes, in 4 syn. lines, 4-5, *One throned in heaven*] in sublime contrast with the plotting nations. He *laughs at them*] those nations consenting together.—*My sovereign Lord*] giving the word its original mng. which is more suited to the context than the proper name *Adonay*, of Vrss.—*mocks at them*] those peoples devising plans in vain.—*In His anger He speaks unto them*] those kings taking their stand; and finally *in His burning anger terrifies them*] those princes consulting together. Nothing more is necessary. The nations are ready to revolt, but Yahweh

is ready for war ; and He terrifies the plotters so that they can do nothing. Yahweh's words sound forth in antithesis to the words of the plotters. 6. *I, I have set My king*] he is already installed, Yahweh's response to v.^{3a} — *upon Zion, My sacred mount,*] the sacred capitol, to which the vassal nations and kings are bound, His response to their resolution, v.^{3b}. 7a. *Declaring the decree of Yahweh*] so ⑤ ; these are, however, the words of the poet depending on v.⁵, and probably originally immediately following it, the decree being the words of Yahweh v.⁶, the inviolable law binding all vassals to His dominion : in antith. to v.^{2c}. The transposition of this line led ⑤ to interpret it as words of the king beginning, however, v.⁶, and ④ to make the words of the king begin with v.⁷, both at the expense of the parall. and str. The Ps. in this decree is thinking of the covenant which Yahweh made with David through Nathan the prophet, constituting David and his seed an everlasting dynasty. That dynasty was set or installed in David, and continued in his seed forever. This covenanted dominion cannot be thrown off. Though it be limited in the time of the poet to a small territory and to a small people, it is, in his ideal, world-wide, universal, over all the nations and kings of the earth. The ideal will certainly be realized, for it is a divine decree ; and though nations and kings may plot to overthrow the dominion, as they did that of the world-powers of Assyria and Babylonia, they will not succeed ; for the world-power of the king is so identified with Yahweh's dominion that that very thought will terrify the rebellious into submission. Zion the *sacred mount*, consecrated by the theophanic presence of Yahweh in His temple, is the seat of the dominion, the residence, of the anointed king, the capitol of the world, to which all nations and kings are bound, whether by cords of love or bands of iron, cf. Is. 2²⁻⁴ ; Mi. 4¹⁻⁴ where the mountain of the house of Yahweh is the resort of all nations for instruction and government, in order to universal peace.

Str. III. 7b. *Yahweh said unto me*] David himself speaks as the father and representative of his dynasty, quoting Yahweh's words to him by Nathan the prophet. These words are in three progressive couplets, each in syn. parall. within itself. — *My son art thou* || *I, to-day, have begotten thee*] David and his seed were adopted as Yahweh's Son on the day of the institution of the

Davidic covenant, when first David reigned by right of divine sonship. The poet ideally combines the installation of David, 2 S. 2⁴, with the covenant recognition of sonship, 2 S. 7¹¹⁻¹⁶; although the former took place some years earlier. This was an unfolding of the earlier covenant with Israel which constituted Israel as a people, the firstborn son of God, Ex. 4²²⁻²⁸ (J.), a kingdom of priests, Ex. 19³⁻⁶ (E.). Now the Davidic line, by divine institution, becomes the son and king in a nation, which remains both son and kingdom in larger relations. — 8. *The nations || the ends of the earth*] A universal, world-wide dominion over them was not contemplated in the covenant with David. The *inheritance || possession* of the kingdom of Israel was the holy land, Gen. 12¹⁻³, 49¹⁰ sq. (*v. Br.* ^{MP 481 sq.}); that of David's seed, the holy land and holy people. The rule of David extended over Ammon, Moab, Edom, Syria, Philistia; but never reached the extent of the old empires of Egypt, Babylonia, or the Hittites. Subsequently the kingdom of David was divided, each section was reduced, and finally destroyed, the Northern kingdom by Assyria, the Southern by Babylon. These arose successively as the great world-powers; making it evident that if the Davidic kingdom was to be in fact an everlasting kingdom, it must be a world-power, and have ultimate and universal dominion. This logical result of the Davidic covenant, in the light of the history of Babylonia, becomes to the poets of Pss. 2, 89 an essential part of the original covenant, and is put here ideally in the mouth of David himself. — 9. The rule of the Messiah is to be with *an iron sceptre*, because he has to do with rebellious nations, and these will only obey an iron rule; even though all their array of kings and nations are as *a potter's vessel* when brought in conflict with the power of the one king who rules as the son of God.

Str. IV. If we take the last line of the Psalm as original, it is necessary to think of the poet as speaking the warning; but then we are struck by the absence of the Messiah. If, however, we regard that line as a liturgical addition, it is better to think of David himself as warning the kings. There are three couplets of warning, with a concluding line giving the reason for it. The first and second are syn. couplets, progressive one to the other; the third is a synth. couplet progressive to the second. Line by

line this antistr. corresponds with its str. 10-11. *Act prudently, O kings*]. You have to deal with Yahweh's words, v.^{7a} || *be admonished, governors of earth*]. You have to do with Yahweh's son, v.^{7b} || *Serve Yahweh with fear*], as vassals, not in the usual religious sense of worship and obedience to the Law; to serve Yahweh's son is to serve Him, v.^{7c}. — *rejoice in Him with trembling*]. Yahweh has given the nations for the king's inheritance, v.^{8a}, that is a reason for rejoicing; but that joy should be accompanied with trembling lest He be displeased. — 12. *Kiss sincerely*] the kiss of the hands in worship, cf. Jb. 31²⁷. Worship in purity and fidelity, "with a pure heart" JPSV. because He has given the ends of the earth for the possession of His king, v.^{8b}. ☞ paraphrases or had a different text in rendering "lay hold of instruction." EV^a. "kiss the son," the Messiah, cannot be justified by usage or context, and is based on a misinterpretation due to Syriac and Aramaic influence. If the rulers do not render sincere homage, they may fear *lest He be angry* || *lest ye perish*]. He rules with an iron sceptre, v.^{8c}; you cannot resist it successfully, you will perish if you try, therefore submit in joy and fear. The reason for this warning is now given, *For quickly His anger will be kindled*]. This is the climax corresponding with the climax of the previous str., v.^{8b}. A liturgical editor adds a general statement which does not suit the ideal situation of the Ps., but which is appropriate to the congregation when they use it in worship. — *Happy are all seeking refuge in Him*.

1. † קָפָה] 2¹ 42¹⁰ 43² 44²⁴. 26 49⁶ 68¹⁷ 74¹¹ 79¹⁰ 80¹⁸ 115²; but † קָפָה] 10¹ 22² 42¹⁰ 43² 74¹ 88¹⁸; no satisfactory explanation of difference has yet been given (Ges.³ 102 (2) ¹, Ges.^L 49. 2 R; 102 R, Kō. I. p. 144; II. pp. 461b, 517 (2), BDB.). (a) *expostulation, for what reason, why, wherefore*: c. pf. of God 22² 42¹⁰ 43² 74¹ 80¹⁸; of nations 2¹; impf. of God 10¹ 44²⁴. 26 74¹¹ 88¹⁸; of man 42¹⁰ = 43²; mountains 68¹⁷. (b) *Deprecating, why should*, c. impf. of man 49⁶ 79¹⁰ = 115². — † קָפָה] a. l. Qal pf. 3 pl. √ קָפָה usually explained as cog. with קָפָה and so a *noisy, tumultuous assembling*, after *Ṭ turbabuntur*; but in late Heb. this mng. is confined to Hiithp., and it is doubtful whether the mng. *tumultuatus est* of *Q* is early. At all events this mng. is not suited to the context in any of the forms from the stem in the Heb. or Aram. of OT. The ordinary mng. of the simple form of the stem in Aram. and Syr. is *observe, experience*, so Hiph. of late Heb. It is better to build on this. The noun [קָפָה] קָפָה 55¹⁵ must mean either *company, companionship*, or *concord*; so

6 *ἐν ὁμορφῇ* in concord, AV. *in company*; but 3 *cum terrore*, RV. *with the throng* are both unsuited to the intimate fellowship of friendship in syn. line. The noun [רַגְזָה] || סר 64² = 3 *a tumultu*, 6 *ἀπὸ πλῆθους*, AV. *insurrection*, RV. *tumult*; but none of these is so appropriate as *companionship*, *concord*, or possibly *conspiracy*, for some such mng. seems to be required by the synonymous סר. It is noteworthy that in our Ps. רגז vb. is synonymous with סר from סר denom. סר (see below), and the syn. parall. urges a similar mng. such as *be in concord*, *consent together*, for *consensus* is an easy derivative from *sensus*, the normal mng. of stem in Aram. This mng. best suits the context. Such a poet as the author of our Ps. would hardly begin with an anticlimax. It should also be said that these three uses, the only ones in Bibl. Heb., are all in 3. It may also be said that the Aphel of רגז Aram. Dn. 6⁷⁻¹²⁻¹⁶ cannot with propriety have the strong mng. of *tumultuous assembling*. The Persian officials would hardly come to their king קל ר' v. 7¹⁶ in such a fashion, nor would they be likely in this way to assemble to watch Daniel at prayer, v. 12. The context and the situation would suit better their coming together *in concord* or *in common consent*, with one accord, to watch Daniel and to influence the king. 6 *ἐφράζαν* *behave arrogantly* seems to be a paraphrase, rather than a translation. Since writing the above I have noticed that Ehr. takes essentially the same view with me.—טים pl. 53 t. in ψ, always of foreign nations; sg. coll. of foreign nations 43¹ 105¹³⁻¹⁸ 147²⁰; of Israel 33¹² 83⁵ 106⁵.—[לְאִמִּים] pl. of † לְאִמָּה prop. *common*, *vulgar people* (BDB.); poet. sg. *people*, both of Israel and Edom Gn. 25²³ (J), *elsh.* of Israel Is. 51⁴; usually pl. of foreign peoples 2¹ 7⁸ 9⁹ 44⁸⁻¹⁵ 47⁴ 57¹⁰ 65⁹ 67⁵⁻⁶ 105⁴⁴ 108⁴ 148¹¹ 149⁷.—[רִיקָה] Qal impf. 3 pl. ריקה (see 1²) frequentative of repeated action, in the discussion and elaboration of devices over against the emphatic present רגז. The tetrastich begins and closes with pf., including the two impfs. The change of tense is awkward in a question. It is probable that the question closes with v. 1, and that v. 2 is a statement of fact.—ריק and ריק are mixed in MT., both adj. [ריק] vb. Hiph. (1) *pour out* or *down*, of rain, *empty* vessels, not in ψ. (2) c. acc. *draw* sword, either from scabbard (emptying it) or as using to pour out blood, common in Ex., not in ψ, which uses, however, || *draw out* lance Ps. 35⁸ 18⁴⁸ (text err.). ריק adj. is not used in 3 of ψ either in mng. *empty* of vessels, or *vain*, *idle*, *worthless* of persons or things. ריק adj. is usually † adverbial לְרִיק *in vain*, of labour without benefit or advantage Lv. 26¹⁶⁻²⁰ (H.) Is. 49⁴ 65²³ Jb. 39¹⁶, abbreviated ריק Ps. 73¹⁸ Is. 30⁷ Je. 51⁶⁸ = Hb. 2¹⁸. It is prob. that ריק in Ps. 2¹ belongs here = *in vain*, and that ריק 4⁸ should be pointed ריק *vain*, *unprofitable thing* || כוב as Pr. 12¹¹ = 28¹⁹. If Ps. 2¹ is to have that mng., it also should be pointed ריק 2.—[רִיקָה] Hithp. impf. of graphic description √[רִיק], Niph., Hiph., Hoph. are derived from [רִיק]. Both Niph. (√[רִיק]) and Hithp. (√[רִיק]) have the same mng., *station oneself*, *take one's stand*. † Hithp. abs. here (2²) and 1 S. 17¹⁶ *taking a stand to fight*, *elsh.* in ψ *taking a stand* for one against the workers of iniquity 94¹⁶; *holding one's ground* 5⁵; in a way of life 36⁴. † Niph. *take one's stand*: c. 2 of place, God to plead 82¹; queen at right

hand of monarch in ceremony of marriage 45¹⁰; *stand firm*, of man 39⁸ (text dub.); of Yahweh's word 119⁸⁰. † Hiph. (1) *set, station* 41¹⁸; (2) *fix, establish*, boundary 74¹⁷, cf. Dt. 32⁸; (3) *cause to stand erect*, of waters 78¹⁸. There is no sufficient reason to substitute here יהי עז as Lag., We., Oort. — † [מְלָכֵי אֲרָץ] *kings of earth*: 2^d 76¹⁸ 89²⁸ 148¹¹ Ezr. 27²⁸ La. 4¹²; with כל prefixed Ps. 102¹⁶ 138⁴ ו K. 10²⁸ = 2 Ch. 9^{22. 23}; earlier kings of the land Jos. 12^{1. 7}; similar † [שֹׁטְפֵי אֲרָץ] Ps. 2¹⁰ Is. 40²⁸, with כל prefixed Ps. 148¹¹ Pr. 8¹⁶; also † [כָּל מְלָכֹת הָאָרֶץ] *all the kingdoms of earth* Dt. 28²⁵ 2 K. 19^{16. 19} (= Is. 37^{16. 20}) Ezr. 1² (= 2 C. 36²³) Is. 23¹⁷ Je. 15⁴ 24⁹ 25²⁶ 29¹⁸ 34^{1. 17}, without כל Ps. 68²⁸. Chr. uses rather † [מְלָכֹת הָאָרֶץ] (כל) ו Ch. 29²⁰ 2 Ch. 12⁸ 17¹⁰ 20²⁹. The phrases centre in the time of Jeremiah. [רְיָוִיטִים] *princes*, Qal ptc. [רָוַן], only pl. || מְלִיכִים here (2^d) Ju. 5⁸ Hb. 1¹⁰ Pr. 8¹⁶ 31⁴; || שְׂמַטִּים Is. 40²⁸. — [נִשְׂאוֹתָ] Niph. pf. emphatic present יטר denom. טר Ges.¹⁷⁸ (v. רנש above), *treat about, discuss, consult*, 3 *tractabant*, Σ *συσκέπτονται*, so Bā., Bu., Du., so הַיְסָרִים 31¹⁴. 6 (of 2^d) *συστήχθησαν* seems to have rd. נִשְׂאוֹתָ, so Lag., Oort, BDB.; Ges., SS., *al. derive from יטר fix, establish*, Niph. *sit in conclave*. † [יחד] as adv. *together*: (1) community, in action, consult. 2^d 31¹⁴; place, *in same place* 88¹⁸ 133¹; in time, *at the same time* 141¹⁰. (2) *all together, altogether* 33¹⁵ 40¹⁶ 41⁸ 62¹⁰ 74^{6. 8} 98⁸. (3) together in the sense of *alike*, the one as well as the other 49^{8. 11}. See BDB. — [עָלַי] *against*, repeated before משיח, separates him emphatically from ירעה. There are two beats of accent on *let us tear apart*. וְעַל־מְשִׁיחִי — וְעַל־מְשִׁיחִי n. m. sf. *His anointed*, sf. referring to Yahweh. √ *anoint*, spec. *consecrate to an office*. מְשִׁיחֵךְ is used of high priest of Israel Lv. 4^{3. 5. 16} 6¹⁶ (P) Ps. 84¹⁰; of Cyrus as commissioned by Yahweh Is. 45¹; of the prince Dn. 9^{26. 26}; of patriarchs Ps. 105¹⁶ = 1 Ch. 16²²; elsw. of kings of Israel anointed by divine command 1 S. 12^{3. 6} 16⁶ 20⁷ 24^{7. 11} 26^{9. 11. 16. 23}, 2 S. 14^{1. 16} 19²² 23¹ La. 4²⁰ Hb. 3¹⁸ Pss. 20⁷ 28⁹, and esp. of Davidic dynasty with Messianic ideals Pss. 2^d 18⁵¹ (= 2 S. 22⁶¹) 89^{89. 52} 132¹⁰ (= 2 Ch. 64¹⁷), 1 S. 2^{10. 26}. — 3. [נָתַתָּה] Piel impf. cohort. 1 pl., expressing resolution, *we will*, or exhortation, *let us tear apart*. † נתק Piel *tear apart, snap*: c. acc. מִיִּסְרֵיהֶם Je. 2²⁰ 5⁶ 30⁸ Na. 1¹⁸ Ps. 3³ 107¹⁴. — [מִיִּסְרֵיהֶם] 3 pl. sf., fuller form for יִסְרוּ, used to soften, make more euphonious the ending; espec. for the *assonance* which continues for six successive lines. † [מִיִּסְרֵי] = *bond* (√ *מִסַּר* *tie, bind*); subj. *bonds made strong* (those imposed by Assyria) Is. 28²²; elsw. obj. made to symbolize those of Babylon Je. 27²; מִיִּסְרֵי סָרָה מִ loose bonds Ps. 116⁶ Is. 52² Jb. 39⁶; cf. 12¹⁸; elsw. מִיִּסְרֵי נָתַתָּה 2^d 107¹⁴ Je. 2²⁰ 5⁶ 30⁸ Na. 1¹⁸. — [וְנִשְׂאוֹתָ] Saw. coörd. with Hiph. cohort. 1 pl. — [תִּקְרָנוּ] reduplication of נָ with strong sf. 1 pl. 1st 103¹²; same as 3 mpl. (but Orientals point 1 pl. מִנְנוּ Baer *פ. 37*, Kō. I. 290). — † [צֵלָתָא] *twisted cord, rope*: 2^d 118²⁷ 129⁴. — 4. [יִישֵׁב] Qal ptc. nominal force: the ordinary mngs., *sit, sit down, dwell*, do not suit here, only the † pregn. *one sitting enthroned*: (1) usually of God 9⁸ 29¹⁰ 55^{2. 1} 102¹⁸ 132¹⁴; also *place of His sitting enthroned* (heaven) 33¹⁴; הָרַר חֲמַד יִישֵׁב הָרַר הַמִּנְבִּיחַ *He who exalts to sit enthroned* 113⁵; הָרַר חֲמַד יִישֵׁב הָרַר *the mount on which He desired to sit enthroned* 68¹⁷; מְשִׁיחִים 2^d 123¹; c. ל *loci* (ר) כְּרוּבִים 80² 9⁸ לְמַבּוּל 29¹⁰; c. *loci* קַל כְּמַל 47⁹; acc. *loci* צִיּוֹן 9¹²; c. כְּרוּבִים 80²

99¹; תהלה ישראל 22⁴. (2) of Davidic king, before God 61⁸; at His right hand 110¹; successive kings לנאם 132¹²; c. acc. נאמא 122⁶. — [יִצְחָק] impf. Qal i. p. graphic description. √ † יצחק laugh at, of God, c. ל 37¹⁸ 59⁹; of man, c. על 52⁸. As 59⁹ depends on אֵל, it is prob. that לכו followed יצחק in original text. This is sustained by Ⓢ and rhyme of previous and subsequent lines. Piel sport, play 104²⁸. — מָרַנִי (pointing מַרְנִי to disting. from מַרְנֵי, used of men): originally my sovereign lord 16² 86^{8, 4, 5}; so here || one enthroned (though 59⁹ cites as יהוה); subsequently Adonay, as proper name (v. Intr. § 32). — [יִלְחָן] Qal impf. 3 p. cited as 2 p. 59⁹ √ † ילחן mock, deride; also 80⁷ and prob. 35¹⁶ (Ⓢ). Hiph. 22⁸ same mng., prob. also Qal originally. — 5. † מָדַד adv. v. BDB. (1) temporal (a) past, then, sq. pf. 89²⁹; (b) future, sq. impf. 56¹⁰(?); (c) emph. of particular features of description 2⁸ 40⁸(?) 96¹²; (d) pointing back with emph. to inf. with מָדַד 126^{2, 2}; (2) logical sequence, sq. impf. 19¹⁴ 51^{21, 21} 69⁶(?) 119^{6, 92}. — [מְלִיטִי] full sf. for rhyme, prob. therefore original close of line: usual prep. with יָבִיחַ — [בְּמִצְרַיִם] prep. בַּ and sf. † מְצַרֵּי: (1) nostril as organ of breathing 18^{9, 16}, smelling 115⁶; מְצַרֵּי אֵמִים prolonged breathing, long suffering of God 86¹⁵ 103⁸ 145⁸, based on Ex. 34⁶ (J); elsw. (2) anger, (a) of man Pss. 37⁸ 55⁴ 124³ 138⁷; usually (b) of God 2¹² 10⁴ 74¹ 76⁸ 78^{21, 81, 88, 50} 85⁶ 90¹¹ 106⁴⁹ 110⁶, מְצַרֵּי בָּרָא 2⁸ 6² 7⁷ 21¹⁰ 27⁹ 30⁸ 56⁸ 77¹⁰ 90⁷ 95¹¹, מְצַרֵּי חַרֹּן אַף 69²⁶ 78⁴⁹ 85⁴; denom. vb. † מְצַרֵּי is term of D. Qal be angry, of Yahweh, c. בַּ 85⁶ I K. 8⁴⁶ (= 2 C. 6³⁶) Is. 12¹ Ezr. 9¹⁴, abs. Ps. 2¹² 60⁸ 79⁶ Hithp. id. of Yahweh c. בַּ Dt. 1³⁷ 4²¹ 9^{8, 20} I K. 11⁹ 2 K. 17¹⁸. — [בְּחַרְוֵי] prep. בַּ sf. חַרֹּן nm. √ † חָרַר with אַף subj. 106⁴⁹ 124³ anger burn agst., but without and so impers., c. ל 15⁸; term of EJD. chiefly with preëxilic writers, not of HP., Je., Ez., Is.² † Hithp. heat oneself in vexation Ps. 37^{1, 7, 8} Pr. 24¹⁹, † חָרַר alw. of God's burning anger, usually in phr. חָרַר אַף 69²⁶ 78⁴⁹ 85⁴ as Ex. 32¹² Nu. 25⁴ 32¹⁴ Jos. 7²⁶ (all J) +, phr. chiefly preëxilic prophets; אַף is omitted only Ex. 15⁷ (song) Ne. 13¹⁸ Ez. 7¹² (del. Co.)¹⁴ Ps. 58¹⁰ (dub. text) 88¹⁷ (pl. bursts of burning anger). It is quite prob. that in 2⁸ originally the text was חָרַר אַף which is certainly more rhythmical. — [בְּיָבִיחַי] Piel impf. full sf. for rhyme. † [בְּיָבִיחַי] not in (Qal but Niph. be disturbed, dismayed, terrified 6^{3, 4, 11} 30⁸ 48⁶ 83¹⁸ 90⁷ 104²⁹ Gn. 45³ (E) Ex. 15¹⁵ (song). Piel subj. Yahweh, dismay, terrify Pss. 2⁸ 83¹⁶, elsw. late 2 C. 32¹⁸ Dn. 11⁴⁴ Jb. 22¹⁷. — 6. [וַיִּצְחָק] introd. Ⓢ, פֶּ, פֶּ, pron. emphatic, solemn proclamation. — [וַיִּצְחָקוּ] pf. Qal aorist of single historic act. Vb. variously explained: (1) pour out, of libation and of molten metal, and so anoint king; so τὸ ἕχευμα (cf. Acts 4²⁷ ἕχευμας) Ges., Ew., JPSV. (2) weave a web, after Is. 25⁷, so ἐδιασάμην Aq. Quinta פֶּ. (3) Ⓢ καταστάθην, פֶּ ordinatus sum, S set, install, cf. As. nasiku, whence nasiku prince, cf. Heb. † [נָסַיִךְ] Jos. 13²¹ Ez. 32²⁹ Mi. 5⁴ Ps. 83¹²; so AV., RV., most moderns, who differ only as to whether (3) is derived from (1) as De., Pe., Bu., SS., or whether it was an independent original stem, BDB. There are but two examples: here (2⁶) Qal pf. and Pr. 8²³ Niph. pf. נָסַיִךְ; but Ⓢ rds. Niph. here also ἐγὼ δὲ καταστάθην βασιλεὺς ὑπὲρ αὐτοῦ = וְאֲנִי נִסְכַּחְתִּי כִּי־נִי now I, I was installed His king. This is preferred by Du. There has been an assimilation by Ⓢ of Ps. 2⁶ to

Pr. 8²², which required קרש for קרש of מֶלֶךְ v.⁶ and subordination of אֲסַפְרָה in ptc. clause. However, פ rds. *sanctum eius*. מֶלֶךְ suits context and division of strophes. Introduction of the king, as speaking in v.⁶ instead of Yahweh, destroys parall. with Str. I. and makes v.⁷ tautological. — מְלִכִי] *my king*, so as Yahweh's representative = מְשִׁיחַ v.²; מֶלֶךְ = מֶלֶךְ both interp. of original הַמֶּלֶךְ. — מְלִיךְ nm. (1) for kings other than the line of David 33¹⁶ 45¹⁴ 105²⁰. 20 (rd. sg.) 135¹¹. 11 = 136¹⁹. 20; pl. see v.² † (2) for king of David's line (either real or ideal of Mess. promise) 18⁶¹ 20¹⁰ 21². 8 45². 6. 12. 15. 16 61⁷ 63¹² 72¹. 1 89¹⁹ 144¹⁰ (rd. sg. מֶלֶךְ). † (3) of God as *the king* 5⁸ 10¹⁶ 24⁷. 8. 9. 10. 10 29¹⁰ 44⁶ 47². 7. 8 48⁸ 68²⁶ 74¹² 84⁴ 95⁸ 98⁶ 99⁴ 145¹ 149². There is no usage in ψ justifying the opinion of some recent scholars that מֶלֶךְ was used for the nation as the kingdom of God. — עַל צִיּוֹן] *upon Zion*, poetic name for the city of God, where He resides as king and from whence in theophanic presence He rules. † צִיּוֹן usually in ψ alone 9¹². 15 48¹⁸ 51²⁰ 65² 69⁸⁶ 76⁸ 84⁸ 87². 5 97⁸ 99² 102¹⁶. 17. 22 126¹ 129⁶ 132¹⁸ 137¹. 8 146¹⁰ 147¹²; מְצִיּוֹן 14⁷ (= 53⁷) 20⁸ 50² 110² 128⁸ 134⁸ 135²¹ 149²; הַר צִיּוֹן 48³. 12 74² 78⁶⁸ 125¹ Is. 24²⁸ +; הַר צִיּוֹן 133⁸. — הַר הַקֹּדֶשׁ] *my holy mount*; cstr. best translated in Eng. by adj., not *mount of my holiness*. ἁγιος ἄβυσθ is a diff. interp. from מֶלֶךְ of an original הַקֹּדֶשׁ. † הַר הַקֹּדֶשׁ as seat of Yahweh's presence 3⁶ 15¹ 43⁸ 48² 99⁹, elsw. Is. 11⁹ 27¹⁸ 56⁷ 57¹⁸ 65¹¹. 25 66²⁹, Zp. 3¹¹ Jo. 2¹ Ob. 16 Zc. 8⁸ Ez. 20⁴⁰ Je. 31²⁸ Dn. 9¹⁶. 20; in Ez. 28²⁴ the reference is to the Oriental Olympus in N.W. Asia; צִיּוֹן הַר הַקֹּדֶשׁ only Ps. 8⁶ Jo. 4¹⁷, הַר צִיּוֹן הַקֹּדֶשׁ Dn. 11⁴⁶. The sacred mount elsw. הַר צִיּוֹן (see above), הַר יְרֵחוֹ 24⁸, הַר הָאֱלֹהִים 68¹⁶, and הַר (ה) defined by context 68¹⁷ 78⁶⁴; cf. הַר הַקֹּדֶשׁ 87¹ 110⁸ (?) also 30⁸ (?) 76⁶ (?). — 7. אֲסַפְרָה] Pi. impf. 1 sg. cohort. אֲסַפֵּר; attached by מ as ptc. clause to previous v.; so Aq., פ, Du., and by ש as a final clause impf. 3 sg. As usual in such cases they are varied interpretations of an original text which in this case would be אֲסַפֵּר inf. abs., v. Ges.⁵ 118. Str. II. is one line too short, which is improb. in such an artistic poem. Either it has been omitted by copyist, or is to be found in v.⁷, which is too long. v.⁷ seems more appropriate before v.⁶, where it gives fine antith. to v.⁶; so Bi., Che.; prob. it was transposed by scribal error. This occasioned all the difficulties. — מֶלֶךְ חֶק † חֶק n. m. *something prescribed, a statute, or due*, (1) *prescribed limit, boundary*, of heavens 148⁶, (2) *enactment, decree, ordinance, law of festival* 81⁶; so here, decree of Yahweh respecting Mess. king; covenant with Jacob 105¹⁰; law in general 94²⁰ 99⁷, pl. הַקִּטּוֹת *statutes*, of the Law 50¹⁶ 105⁴⁶ 119⁵ + 21 l. (em. txt.) 147¹⁹. הַקִּטּוֹת pl. of הַקִּטּוֹת n.f. *statutes* of type of Holiness code (see Br. Hex. 221) 18²⁸ 89²³ 119¹⁶ (?). It is prob. that, with Houb., Bi., Gr., We., Du., Oort, original reading here was הַקִּטּוֹת חֶק *decree of Yahweh*, which is favoured by Vrss.; ῥη πρόσταγμα κυριου. κύριος εἶπεν מ, *praeceptum eius. dominus dixit* פ, *dei praeceptum. dominus dixit* ש. חֶק without article is too indefinite. מֶלֶךְ is prob. interp. of מֶלֶךְ, as it was not in text of מ and is a late use of מֶלֶךְ for מֶלֶךְ. The emendation מֶלֶךְ, Houb., Bi., We., is improbable. ש, Aq., θ, ש, 4 codd. De R. have מֶלֶךְ = *God*, which may be, by an error of transposition, for an original מֶלֶךְ חֶק. This, however, gives bad measure. מ is in all respects the best reading. — כִּנְיָ אֱמָה] is a defec-

tive line; add $\text{וְהָיָה לִי לְבוֹן}$ after 2 S. 7¹⁴ (וְהָיָה יְהוָה לִי לְבוֹן); the vb. omitted by prosaic copyist because unnecessary to the sense, the copula often being implied in pers. pronouns. וְהָיָה with *pattach* in pause, for וְהָיָה , an early copyist's mistake to which attention is called by Mas. — אֲנִי] emph. as above, v. 6a. — $\text{יְהִי הַיּוֹם הַזֶּה}$ *to-day, this day*: 2⁷ 95⁷ 119⁹¹. — וְיִלְדֶה־ךָ Qal perf. of completed action in time of speaker for וְיִלְדֶה־ךָ , which is explained by Ew.¹²⁰⁸ from attraction of antecedent י ; by Ges.⁴⁴⁴ as possibly derived from $\text{וְיָלַד$; by Hu. as due to removal of accent (cf. וְיִלְדֶה־ךָ Je. 15¹⁰; וְיִלְדֶה־ךָ Nu. 11¹²); prob. copyist's mistake. $\text{יָלַד$ vb. Qal used (1) c. 208 t. for mother bearing child, so Ps. 48⁷, fig. 7¹⁶; (2) of father begetting child, in J 11 t. (= I C. 110^{+5t}) Dt. 32¹⁸ (song) Nu. 11¹² (E both dub.); elsw. only Pr. 17²¹ 23^{22, 24} Dn. 11⁶; P. and Ch. use Hiph. $\text{וְיִלְדֶה$ in this sense, so Ru. 4^{18+2t} Ju. 11¹ 2 K. 20¹³ = Is. 39⁷ Je. 16³ 29⁶ Ez. 18^{10, 14} 47²² Ec. 5¹³ 6⁸ Is. 45¹⁰. The usage of our Ps. is either early or very late, not in accord with that of exilic literature. Niph. *be born*: Ps. 22⁸² 78⁶. Pual *be born*: 87^{4, 5, 6} 90². — 8. וְשָׂמַל סִקְּנִי] is prob. a gloss. It makes line too long, however we may divide vers.; and str. is complete without it as additional line. It was natural that a gloss of petition should come on the margin of such a divine promise yet unrealized; cf. for similar gloss 110^{2a}. — וְאֶתְּנָה] introducing apodosis of וְשָׂמַל , but prob. it came into text with gloss; vb. Qal impf. cohort. of תָּן , corresponding with cohortative of two previous strophes v. 3^{7a}. — וְנִחַלְתָּךְ] *inheritance*, cf. 111⁶; a term esp. characteristic of D. and Je., but also used by P. and later writers. יְהִי אֶתְּנָה] *possession*, a.λ. ψ , but term of P., Ez., Chr. — יְהִי אֶתְּנָה ends, *extreme limits of earth*. There should be a secondary accent here. The phr. elsw. 22²⁸ 59¹⁴ 67⁸ 72⁸ (= Zc. 9¹⁰) 98²⁸ (= Is. 52^{10b}) Is. 45²³ Je. 16¹⁹ Dt. 33¹⁷ 1 S. 2¹⁰ Mi. 5³ Pr. 30⁴. — 9. $\text{וְהִרְעַץ$] Qal impf. 2 m. sf. 3 pl. of רָעַץ *break in pieces*, so Σ , \mathcal{E} , Aram. of רָעַץ , not used elsw. in ψ ; Qal only Jb. 34²⁴ and other very late passages of Greek period (see BDB.) Je. 11¹⁶ 15¹³ Pr. 25¹⁹. Hithpo. only Is. 24¹⁹ (?) Pr. 18²⁴. But Rev. 2^{27} πομαρῖν , הִרְעַץ $\mathcal{S}, \mathcal{F}, \mathcal{J}$ *rule as shepherd king over them*, is more suited to the context of the sceptre, even if it be of iron; so 78^{71, 72}, cf. 28⁹ 49¹⁶ 80² 2 S. 5² 7⁷ Je. 3¹⁶ Mi. 5³ Ez. 37²⁴ Na. 3¹⁸⁺¹. — וְהָיָה כְּרֹד] phr. a.λ. יְהִי כְּרֹד n. *rod*: (1) *sceptre of monarch* 2⁹ 45^{7, 7} 125³, of rod of Yahweh 23⁴ 89²³; (2) *tribe* 74² 78^{65, 67, 68} 105⁸⁷ 122^{4, 4}. — וְהִתְפָּצַץ] Piel impf. sf. $\sqrt{\text{תפצ}}$. Qal *shatter*, vessels Ju. 7¹⁹, fig. Je. 22²⁸ Dn. 12⁷ (possibly Piel). Piel *dash in pieces*, c. acc. infants, Ps. 137⁹ agst. rock; nations with Babylon as a war club Je. 51^{20+2t}, people like jars Je. 13¹⁴ 48¹², so here like pottery cf. 1 K. 5²². Pual pass. Is. 27⁹ altar stones pulverized. — $\text{וְהָיָה כְּכַלֵּי יַד־סַדֵּי}$] *potter's vessel*, made by the potter out of clay, and so easily broken 2 S. 17²⁸ Je. 19¹¹. — 10. וְהָיָה אֵלַי as 27⁹ 39⁸ 119⁶⁷, cf. וְהָיָה אֵלַי 74⁸ וְהָיָה אֵלַי 12⁹ 17¹¹ 20⁷. וְהָיָה אֵלַי 113³ 115¹⁸ 121⁸ 125² 131³. — וְהָיָה אֵלַי] Hiph. inv. 2 pl. $\sqrt{\text{שכל}}$ (1) *consider, regard, give attention to*, c. acc. 64¹⁰ 106⁷, c. מִל pers. 41³ (?), c. נ rei 101², abs. 94⁸; (2) *have insight* 119⁹⁹; (3) *act with circumspection, prudence, insight* 2¹⁰ 36⁸, ptc. וְהָיָה אֵלַי 14³ = 53³ Am. 5¹⁸ Pr. 10^{8+2t} Pr. Jb. 22²; (4) later, *give insight, teach* Ps. 32⁸; cf. וְהָיָה אֵלַי n. in titles (v. Intr.¹³⁶). — וְהָיָה אֵלַי inv. Niph. וְהָיָה אֵלַי Qal *discipline*, subj. God 94⁹⁰ Ho. 10¹⁰. וְהָיָה אֵלַי Niph. *let oneself be admonished, cor-*

rected Ps. 2¹⁰ as Pr. 29¹⁹, chastened by discipline of God Je. 6⁸ 31¹⁸ Lv. 26²⁸. Piel (1) *discipline, correct* the moral nature, with more or less severity acc. to circumstances, subj. God 94¹² 118^{18, 18}, subj. man's reins 16⁷; (2) more severely, *chasten, chastise*, subj. God 6² (= 38²) 39¹² Je. 10²⁴ 30¹¹ 31¹⁸ 46²⁸ Lv. 26^{18, 28}; common in WL. — [שָׁקַט אֶמְרָךְ] retracted accent on acct. of following monosyl.; so הָאָנָדוּ v. 12^a, הָוִסִי v. 12^c: for phr. v. v.². — 11. [יָבִיאוּ אֶת-יְהוָה:] Qal imv. √† יָבִיאוּ (1) the primitive mng. *serve* with service, work, is not in ψ ; but (2) as vassals of Davidic king 18⁴⁴ 72¹¹, of Yahweh 2¹¹ 102²⁸; (3) with worship, as His people 22³¹ 100²; so idols 97⁷ 106³⁰. — [יָרָאָה] † יָרָאָה n.f. (1) *fear, terror* 2¹¹ 55⁶; usually (2) *fear* of God, *reverence, piety* 5⁸ 34¹² 90¹¹ 111¹⁰ 119³⁸; so for טוֹרָא, the Law as object of reverence 19¹⁰, cf. 76¹². — [נִינִי] Qal imv. † נִינִי vb. Qal *rejoice*: abs. 13⁵ 51¹⁰; || שָׂחָה 14⁷ 16⁹ 32¹¹ 48¹² 53⁷ 96¹¹ 97^{1, 8}; c. 149²; 9 בִּישׁוּעָרָךְ 9¹⁶ 13⁶ 21²; 35 בְּיְהוָה 35⁹; 89 בְּשֵׁם י 89¹⁷; 31 בְּיְהוָה 31⁸ 118²⁴ Ct. 1⁴ Is. 25⁹ Jo. 2²⁸; all these with pers. subj., but subj. יָבִי Ps. 13⁶, נִשְׂחָה 35⁹, כְּבוֹד (נִשְׂחָה ||) 16⁹, אֶרֶץ 96¹¹ 97¹; such overwhelming usage makes it improb. that 2¹¹ and Hos. 10⁵ should have the exceptional mng. *tremble* (cf. Ar. stems with the mng. *go round* or *about, be excited to levity*, etc.), although supported by Ges., Ew., Hi., Che. for Ps. 2¹¹ and by Ges. and most moderns for Ho. 10⁵; but \mathfrak{S} , Hu., De., Pe., AV., RV., *rejoice* for Ps. 2¹¹, and AV., RV. for Ho. 10⁵ (the latter possibly error for חִיִּי Ew., Gr.). † נִינִי n. *rejoicing*: 43⁴ 45¹⁸ 65¹⁸. \mathfrak{S} rds. ἀγαλλιᾶσθε αὐτῷ, which implies נִינִי בִי. This completes the line and makes it entirely synonymous with the preceding. נִינִי was omitted by txt. err. because of confusion of נִי with יוֹ in יוֹי — [רָקְדָה] n.f., c. 2; cf. 55⁶; || פָּחַד || 4¹⁴; elsw. Ps. 48⁷, cf. Is. 33¹⁴ also Ex. 15¹⁶. — 12. [נָשָׂא] Pi. imv. of נָשָׂא Qal *kiss* (1) of affection, usually c. לַי pers. Gn. 27^{26, 27} 29¹¹ 50¹ Ex. 4²⁷ (J) Gn. 48¹⁰ Ex. 18⁷ (E) 2 S. 14⁸⁸ 15⁶ 19⁴⁰ 20⁹ 1 K. 19²⁰ Pr. 7¹⁸ Ru. 1^{9, 14}; c. acc. pers. Gn. 33⁴ (JE dub. form) 1 S. 10¹ 20⁴¹ Ct. 1² 8¹; *lips* Pr. 24²⁶; of divine attributes, abs. Ps. 85¹¹; (2) of idolatrous worship: c. לַי 1 K. 19¹⁸ Jb. 31²⁷ (hand to the mouth); c. acc. calves Ho. 13²; 7¹ Gn. 41⁴⁰ (dub.). Pi. *kiss*: (1) of affection; c. לַי pers. Gn. 29¹⁸ (J) 31²⁸ 32¹ 45¹⁵ (E); (2) here only of worship; Aq. καταφιλήσατε, Σ προσκυρήσατε, ¶ *adore*. Hiph. *kiss*: c. אֵל of wings of cherubim gently touching Ez. 3¹⁸. But Hu. regards vb. in our P's. as from other stem נָשָׂא with supposed mng. *lay hold of, handle*, which is elsewhere in Heb. only as Qal ptc. pl. cstr. נִשְׂקֵי קֶשֶׁת *equipped with bow* 1 C. 12² 2 C. 17¹⁷ (possibly also Ps. 78⁹, BDB.); so here *submit yourselves sincerely, "füget euch aufrichtig"*; and thus he explains \mathfrak{S} δράξασθε, ¶ *apprehendite*; so Ew., Hi., Reuss. — [בָּרַךְ] dub. mng. *son* (\mathfrak{S} , AE., Maimonides, Ges., De W., Pe., Bā., and most moderns), elsw. only Pr. 31^{2, 2, 2} (a passage very late, full of Aramaisms); absence of article and use of בָּרַךְ v. 7 insuperable objections, and no reference to the king in this str., the following as well as preceding context referring to Yahweh. Rd. † בָּרַךְ n. *cleanness*: of hands Ps. 18^{21, 25} (= 2 S. 22^{21, 25}) Jb. 9³⁰ 22³¹; so Aq., Σ, ¶ here *worship in purity*, possibly reading בָּרַךְ || בְּרִיעָה || בִּירָאָה; \mathfrak{S} δράξασθε *vaudeas*, ¶ אֵל אֵלֵינוּ rest upon a different text. Bā. thinks the ¶ paraphrases in reference to Law, for it translates in the same way הִרָרָה Is. 30⁹.

Possibly כר of the Law in Ps. 19⁹ suggested this reference. *waideia* of 6 might rest upon כסיר or be a paraphrase as 𐤀. Lag. rds. כסיר as v.³, כס of כסיר having fallen out after קי of נשקו, so Now. Marti suggests כר as abbr. כרערה and then נשקו as variant of נילו; so Prince; but these radical changes are unnecessary. Dy., Oort, Hu.: כו נשקו כו has little in its favour. — [פון] *lest*: final clause with subj. יאנה. 6 inserts *Kúpios*. † פון *conj.* always neg. with impf. subj. 2¹² 7³ 13⁴. 6 28¹ 38¹⁷ 50²² 59¹² 91¹². — ויחברו וי coord. impf. || subjunctive dependent on טן. — [ררר] acc. of reference Ri., Bā., Du., acc. of limitation Hi., De., local acc. *on the way*. 6 לל ססס dikalas = לרר צקה. This might be interpretation, but it makes the line a trimeter, and gives a complete and excellent parall. כו חסיבי cstr. before prep. Ges.¹³⁰ (1). † חסה vb. Qal *seek refuge in*: c. כ, always in ψ in God 2¹² 5¹² 7² 11¹ 16¹ 18⁸. 81 (= 2 S. 22². 81) 25²⁰ 31². 20 34⁹. 28 37⁴⁰ 57² 64¹¹ 71¹ 118⁸. 9 141⁸ 144²; כ to be supplied in thought at least 17⁷; כנל כנסיה; כנל כנסיה 36⁸ 57²; כנסיה כנסיה 61⁶; כנסיה כנסיה 91⁴ (= Ru. 2¹²); apart from ψ seldom used: כנל Ju. 9¹⁸ Is. 30²; in Zion Is. 14²³; in gods Dt. 32³⁷ (poem); in God Is. 57¹⁸ Nu. 1⁷ Pr. 30⁶ 14⁸² (without כ); כנסיה Zp. 3¹². † כנסיה *n. m.* also common in ψ of God as *refuge* of His people 14⁶ 46⁸ 61⁴ 62⁸. 9 71⁷ 73²⁸ 91². 9 94²² 142⁶ Pr. 14²⁶ Je. 17¹⁷ Jo. 4¹⁸; so rocks for conies Ps. 104¹⁸; falsehood as refuge Is. 28¹⁵. 17; from rain and storm Is. 4⁸ 25⁴ Jb. 24⁸.

PSALM III., 4 STR. 4⁸.

Ps. 3 is a morning prayer; the first in the order of the Davidic prayer book. The poet exclaims at the number of his adversaries and their denying salvation to him from God (v.²⁻³); asserts that Yahweh was his shield and had answered him (v.⁴⁻⁵). He had slept without fear sustained by Yahweh (v.⁶⁻⁷), Who had smitten all his enemies, and was his salvation (v.⁸⁻⁹).

YAHWEH, how many are mine adversaries!
 Many are rising up against me;
 Many are saying of me,
 There is no salvation for him.
BUT Thou art a shield about me,
 My glory and the lifter-up of my head.
 Unto Yahweh I called with my voice,
 And He answered me from His holy mountain.
I LAID me down and slept;
 I awaked, for He kept sustaining me.
 I am not afraid of myriads of people,
 Which round about were arrayed against me.
FOR Thou hast smitten all my enemies,
 The teeth of the wicked Thou hast broken off.
 To Thee Yahweh belongeth my salvation;
 And upon Thy people rests Thy blessing.

The Ps. was in **ב** (לורו v. Intr. § 27) and **פ** (סומור v. Intr. § 31). The title mentions an event in the life of David which in many respects suits the experience of the poet. His derision as one forsaken by God 2 S. 16⁷⁻⁸, the danger by night 2 S. 17¹⁻⁴, the myriads of people 2 S. 15¹², 17¹¹, and his high and honourable position. The Ps. certainly expresses the experience of a monarch, or some chief of the people, whose blessing was wrapt up in his salvation v.⁹ and whose enemies were a myriad, in arms against him v.⁷. He is a Davidic chief far from the holy hill of Zion. Yahweh has answered him v.⁵ and smitten his enemies v.⁸. The language and style of the Ps. are simple and of the best type. There is no reference to other scripture unless possibly to Gen. 15¹ (E) in the imagery of the shield; but though the word is the same, the construction is different. The expression "sacred hill" is used in preEx. writings. The use of **ש** v.⁷ in the sense of *set in battle array*, is elsewhere Is. 22⁷. The Ps. is one of the earliest, and cannot well be later than the period of the monarchy, when it was exposed to the attack of the minor surrounding nations. It would suit well the situation of Jehoshaphat 2 Ch. 20. But, as this is only given in Chr. and not in the parallel of K., it is probable that many other historical experiences, such as that in our Ps., are not recorded in the condensed narratives of the historians. The Ps. gives individual experience, but this became characteristic for the nation, and so the Ps. was adapted to common use, although the language was left in its individual form.

Str. I. 2-3. The poet vividly describes *adversaries* in four synth. trimeters as *many*, as *rising up against him*, as *saying of him*, and what they say, *There is no salvation for him*] he does not possess it, and there is no prospect of his ever having it.

Str. II. 4-5. The antistr., in four synth. trimeters, contrasts his real experience with the actions and words of the adversaries: *Yahweh a shield about me*] antith. v.^{2a}; *my glory and the lifter up of my head*], that is, the one in whom I glory, and the one who has exalted my head in victory over adversaries, antith. v.^{2b}; — *Unto Yahweh I called*] in oft-repeated pleading, aloud *with my voice*] antith. v.^{3a}; *He answered me*] as an historical fact, the climax, antith. v.^{3b}. — *From His holy mountain*] from Zion (v. 2^b); salvation has come in response to my prayer and I am in possession of it.

Str. III. 6-7 has two synth. couplets. The poet had not been in such peril and anxiety as his adversaries supposed. He had not been wakeful during the night: far otherwise, he says, *I laid me down*], calm and undisturbed; *and slept*]; and when I had sufficient refreshment, *I awaked, for*], all night long Yahweh

kept sustaining me]. Under such an experience of the support of Yahweh, *I am not afraid, even of myriads of people*. The poet is a king, these myriads are enemies who have come up against him in war; they are foreign people in very great numbers. They are *round about*], so numerous are they, they surround the king and his army. — *they were arrayed*] his adversaries put these myriads in battle array against him.

8a. *O rise up, Yahweh, Save me, my God*] appeal to Yahweh to rise up to activity: a gloss, giving the plea of the people of Israel in troublous times, when surrounded by myriads of enemies, and when they were in a less calm and confident frame of mind than the author of the Ps.

Str. IV. 8b-9. The antistr. gives the well-grounded reason for the calm confidence expressed in the previous str. Yahweh had already given victory and wrought salvation. *Thou hast smitten all mine enemies*] they have been defeated in battle; that is a reason why he has had a calm and refreshing sleep v.^{6a}; — *The teeth of the wicked Thou hast broken off*], so severely have they been smitten, that they are no longer able to bite. This is the reason for the assurance that God kept sustaining him all night long, v.^{6a}. — *To Thee belongeth my salvation*] Yahweh was his protector, and it was His affair to save him. Therefore he was not afraid of the myriads of enemies, v.^{7a}. — *Upon Thy people rests Thy blessing*]; What matters it then if the enemies are arrayed in arms against them, v.^{7a}? Yahweh's blessing not only saves them from evil, but bestows upon them every good that is needful.

2-3. קָה] adv. † *how* exclam. as 82.¹⁰ 21² 31²⁰ 36⁸ 66⁸ 84² 92⁶ 104²⁴ 119⁹⁷. 108 133¹ 139¹⁷. 17, in indirect questions 39⁶, *why* 42⁶. 12. 12 43⁵. 5 52². — רַבּוּ] Qal pf. 3 pl. √† רַבּוּ *be many* in numbers, of enemies 3²⁵ 19³⁸ 69⁶, works of Yahweh 104²⁴, *be much* in quantity 4⁵. — זָרִי] n. pl. sf. i. p. † זָרִי n. m. sg. coll., *adversaries* 44¹¹ 74¹⁰ 78⁴². 81 107², pl. 3² 13⁵ 27². 12 44⁶. 6 60¹⁴ (= 108¹⁴) 81¹⁸ 89²⁴. 43 105²⁴ 106¹¹ 112⁸ 119¹⁸⁹. 187 136²⁴, agst. God 78⁸⁶ 97⁸. — אֲדָרִים, אֲדָרִים] ptes. of continual action Dr.¹⁸⁶. — † אָסַר לִי] usually *say to* 11¹ 16² (= 140⁷) 35⁸ 40¹⁶ (?) 42¹⁰ 50¹² 52² 54² 66⁸ 75⁵ 122¹; but also *of, about, concerning* 3⁸ 41⁶ 71¹⁰ 91². — אֲנִי] † paraphrase for personal pronoun *me* JPSV. so 3⁸ 7⁸ 11¹ 17¹⁸ 26⁹ 31⁸ 34⁸ 35⁸. 7. 12 41⁵ 54⁹ 57². 5 62². 6 66¹⁸ 69¹⁹ 71¹⁸ 86² 88¹⁶ 94¹⁷ 103¹. 2. 22 104¹. 85 109²⁰ 116⁷ 119²⁵. 129. 187 120². 6 130⁵. 6 141⁸ 142⁵. 8 143¹¹. 12 146¹; נָשָׂא *thee* 121⁷, נָשָׂא *he* 25¹⁸ 105¹⁸ 109³¹, נָשָׂא *we* 33²⁰ 124⁷ (v. BDB., Br. JBL. 1897, 17 sq.). — אִין] n. cstr. אִין † (1) *nothing, naught, seldom*, אִין] *as nothing*

39⁶ 73², (2) cstr. or with sfs. frequent in sense of *denial* of thing, † sq. ל of possession 3³ 34¹⁰ 55²⁰ 119¹⁶⁶ 146⁸ v. BDB. — יִשְׁתַּחֲוֶה n. f., fuller form יִשְׁתַּחֲוֶה ancient case ending (Kö. II 1. § 124 (3) Ges. § 90 (3), Dr. § 182a.) not used with grammatical mng. but euphonic to retract accent before וְ. † יִשְׁתַּחֲוֶה n. f. [יִשְׁתַּחֲוֶה] (1) *salvation* from God 3^{2,9} 14⁷ (= 53⁷) 22² 35⁸ 62² 67⁸ 69⁸⁰ 70⁸ (= השׁוּבָה 40¹⁷) 78²² 80⁹ 91¹⁶ 96² 98^{2,3} 106⁴ 119^{128, 156, 166, 174} 140⁸, with vbs. of rejoicing c. 3⁹ 9¹⁶ 13⁶ 35⁹ יִשׁ מְלוּחֵי 88² (dub.). יִשׁ מְלוּחֵי Dt. 32¹⁵ Ps. 89²⁷, cf. 62^{8,7}, pl. *saving acts* 42^{6,12} 43⁶ 116¹². (2) *victory* wrought by God for His people Ex. 15² Is. 12⁸ Hb. 3⁸ Ps. 20⁶ 21^{2,6} 68²⁰ 118^{14, 16, 21} 149⁴, pl. 18⁸¹ 28⁸ 44⁶ 74¹². The cognate פָּצַח see 18⁸, חִשְׁתָּה 33¹⁷ BDB. — בְּאֵלֵיהֶם is gloss; makes line too long and is improbable in 33. Ⓢ ἐν τῷ θεῷ αὐτοῦ = לוֹ בְּאֵלֵיהֶם shows that some codd. inserted the divine name before, others after וְ. — 4. וְאֵתָה [emphatic] is sufficiently definite in reference to Yahweh without need of יְהוָה which is gloss, making line too long. — † מִגִּן] *shield* carried by warrior for defence 76⁴; of א as warrior 35²; fig. of king 89¹⁰, rulers 47¹⁰, elsw. of Yahweh's defence of His people 3⁴ 7¹¹ 18^{8, 21, 26} 28⁷ 33²⁰ 59¹² 84^{10, 12} 115^{9, 10, 11} 119¹¹⁴ 144². — [בְּבוֹרֵי] *about me* † always with sfs., here of shield; 139¹¹ of light; 72¹⁶ 138⁸ *on behalf of*: other mngs. though more fundamental not in ψ BDB. — [בְּבוֹרֵי] *my glory*, the one in whom I glory, cf. כְּבוֹד 106²⁰. — [בְּרוּחֵי] Hiph. ptc. רוּחַ † with רָשָׁע elsw. 27⁶ 110⁷ (v. 9⁴). — 5. קוֹלִי acc. of closer definition, *with my voice* (most) as 142^{2,3} cf. 77^{2,3}. Hi., Bö., Hu. regard it as giving vb. double subj., active member coming first. The emph. position of קוֹלִי is without good reason. The lines rhyme in וְ and it is prob. קוֹלִי originally came last in line. — מִקְרָא Qal impf. freq. oft repeated calling with the result expressed by † consec. impf. יִתְעַנֶּי. *aorist* single act. — † קְרָא] (1) usually in ψ, *cry, call out for help* to God 147⁹ (ravens), in prayer, abs. 4³ 20¹⁰ 22² 27⁷ 34⁷ 56¹⁰ 69⁸ 81⁸ 102⁸ 116⁸ (?) 119¹⁴⁶ 120¹ 138⁸; c. acc. sf. 17⁶ 31¹⁸ 50¹⁶ 86^{6,7} 88¹⁰ 91¹⁶ 119¹⁴⁶ 130¹ 141¹ 145^{18, 18}; יְהוָה 14⁴ (= מְלוּחֵי 53⁸) 18^{4,7}, יְהוָה 118⁸; c. ל pers. 57⁸ 141¹, מִלְּ 3⁶ 4⁴ 28¹ 30⁹ 55¹⁷ 61⁸ 66¹⁷ 86⁸ 99⁶, in worship בְּשֵׁם קַ 79⁶ 80¹⁶ 105¹ 116^{4, 12, 17}, cf. בְּרָאֵי שֵׁם 99⁶. (2) *call unto* c. מֵא one to another 42⁸. (3) *call, summon* c. acc. 50¹, c. מֵא 50⁴, c. עַל 105¹⁶. (4) *call, name* 49¹² 89²⁷ 147⁴. — † תְּנֶה] (1) usually God's *answer* to prayer, abs. 38¹⁶ c. acc. pers. 13⁴ 20^{2,7} 22²² 60⁷ (= 108⁷) 69^{14, 17} 81⁸ 99⁸ 118²¹ 119²⁶ 143¹, 119¹⁴⁶ 120¹ 138⁸, other vbs. 18⁴² 27⁷ 34⁶ 55^{2,20} 86¹. (2) *respond*, c. acc. pers. 18²⁶ (?) 119⁴², acc. rei. 65⁶. — 6. אָנִי emph. antith. וְ אֵרָא v. 4^a. — [שָׁכַבְתִּי] pf. aorist sq. † consec. impf. result: וְאִשְׁפָּה cohort. for jussive 1st p. † שָׁכַבְתִּי vb. *lie down* to sleep 3⁶ 4⁹, in ease 68¹⁴, prostrate in peril 57⁶, in death 41⁹, in the grave 88⁸. — † יִשְׁן] vb. *go to sleep, be asleep, sleep* 3⁶ 4⁹ of א 44²⁴ 121⁴, in death 13⁴ cf. † יִשְׁן, adj. א 78⁸. — [הִקְצוּתִי] Hiph. pf. aorist † קִיצַת only Hiph. *awake* from sleep 3⁶ 73²⁰ 139¹⁸, of death 17¹⁶, א subj. 35²³ 44²⁴ 59⁶. — † יִשְׁתַּחֲוֶה Qal impf. freq. oft repeated, sustain during the night Dr. ^{80a} not 33b. † קָמָה Qal (1) trans. *lean or lay hand upon* 88⁸. (2) God *upholds, sustains* His people 3⁶ 37^{17, 24} 51¹⁶ 54⁶ 119¹¹⁶ 145¹⁴, pass. ptc. 111⁸ (Yahweh's Law) 112⁸ the mind. Niph. *support oneself* 71⁶. — 7. אִירָא] Qal impf. present

‡ c. טו *afraid of* 3⁷ 27¹ 65⁹ 91⁶ 112⁷ 119¹²⁰. — [רַבְבִּיּוֹת] *estr. pl. † רַבְבָּהּ n. f. myriad c. 3⁷ 91⁷, Gn. 24⁶⁰ Nu. 10⁸⁶ (J) Lv. 26⁸ Dt. 32³⁰ 33² (?) Ju. 20¹⁰ Is. 18⁷. 8 21¹² 29⁵ Ct. 5¹⁰ Ez. 16⁷. 17 Mi. 6⁷, cf. denom. Pual Ps. 144¹⁸. — ‡ עַם] *people in ψ (1) sg. coll. the people of God 3⁹ 14¹⁷ (= 53⁵. 7) 18²⁸ 28⁹ 29¹¹. 11 33¹² 35¹⁸ 44¹⁸ 50⁴. 7 59¹² 60⁵ 62⁹ 68³. 86 72². 8. 4 73¹⁰ 77¹⁶. 21 78¹. 20. 62. 62. 71 79¹⁸ 80⁵ 81⁹. 12. 14 83⁴ 85⁸. 7. 9 89¹⁶. 20 94⁶. 14 95⁷. 10 100⁸ 105²⁴. 26. 48 106⁴. 40. 48 107⁸² 111⁶. 9 113⁸ 116¹⁴. 18 125² 135¹². 14 136¹⁶ 144¹⁵. 15 148¹⁴. 14 149⁴, the future generation 22⁵² 102¹⁹, so people of king 110⁸; in no case hostile to king or God, and therefore it cannot be interpreted in v. 7 of that portion of Israel hostile to David. (2) sg. coll. of foreign nations 184⁴. 44 47¹⁰ 74¹⁸ 94⁸ 105¹⁸ so קְרוֹי עַם 22⁷ and 3⁷ of hostile foreign people, also 144² (עַמִּים for עַם) 18⁴⁸ as S, Aq., J, T. (3) sg. of single people 45¹¹, prob. also 45¹⁸ 114¹ [עַם לְצִיּוֹן 74¹⁴ dub.]. (4) pl. עַמִּים always foreign nations 7⁹ 18⁴⁸ 33¹⁰ 45⁶. 18 47⁴. 10 56⁸ 67⁵ 68⁸¹. 81 89⁵¹ 96⁵. 7. 10. 18 98⁹ 105²⁰ 106³⁴, often conceived as taking part ultimately in worship of י 66⁸ 87⁶ 99¹ 102²⁸, subj. הַרְוֵה הַרְוֵה 57¹⁰ 67⁴. 4. 6. 6 108⁴, הַרְוֵה 77¹⁵ 105¹ 105¹ כֹּל הַגּוֹיִם 47² 49² 96⁸ 97⁶ 99². — אָפְרוּ] is unnecessary and dub. — אָפְרוּ] adv. *round-about*, emph. אָפְרוּ עָלַי] phr. a. l. Qal *real* pf. indef. subj. *they have arrayed against me*, cf. Is. 22⁷, best given in English as passive. The context indicates an *army* composed of myriads *set* or *put* in battle array. — 8. הִתְקַהָּה] Qal *inv. cohort.*, urgent entreaty. — הִתְאָפְרוּ] Hiph. *inv. sf.* 1 sg. — √אָפְרוּ] Niph. *be saved*, placed in freedom (1) from evils by God 80⁴. 8. 20 119¹¹⁷ c. טו 18⁴, (2) in battle and so be *victorious* 33¹⁶. Hiph. (1) *deliver, save* in peril 36⁷ 72¹⁸ c. 4 pers. 72⁴ 116⁶ from evils 18⁴², of heroic man, frequent in early Lit.; usually of God, who saves His people from external evils 28⁹ 69³⁶ 106⁸ 118²⁵, or the pious among them 3⁸ 6⁶ 7². 11 12² 17⁷ 18²⁸ 34¹⁹ 37⁴⁰ 54⁴ 55¹⁷ 57⁴ 69² 71². 8 76¹⁰ 86² 16 106⁴⁷ 109²⁶ 119⁹⁴. 146 138⁷ 145¹⁹, the king 20⁷. 10. God is saviour 106²¹ and is with His people to save them 31⁸; Israel prays, *O save with Thy right hand*, 60⁷ = 108⁷ cf. Is. 50¹. That from which one is saved c. כן 22²² 34⁷ 44⁸ 59³ 106¹⁰ 107¹³. 19 109⁸¹; there is no other salvation, the sword saves not 44⁷; (2) *save* from moral troubles or sin; not in ψ or OT. except Ez. 36²⁹ 37²³; (3) *give victory*, of man 31¹⁷ 44⁴, God 98¹. — הִתְאָפְרוּ] the reason with Hiph. pf. 2 m. action just completed. — √אָפְרוּ] Hiph. *smite* (1) with a single blow 3⁸, if *not* original, as La. 3³ but it is found elsew. in ψ , it is not in \mathfrak{S} which rds. $\mu\alpha\rho\alpha\lambda\omega\varsigma$ = אָפְרוּ. Both are glosses, אָפְרוּ to make the enemies into later religious enemies; therefore the smiting is the defeat of enemies as in battle as 78⁶⁶ 135¹⁰ 136¹⁷. — אָפְרוּ] Qal ptc. pl. sf. 1 p. † [אֵיבִי] Qal pf. only אֵיבִי Ex. 23²² (E) elsew. ptc. *enemy* (1) sg. of nation 9⁷ 74⁸. 10. 19 89²⁸ 106¹⁰ coll. 7⁶ 31⁹ 42¹ 43² 55⁴ 61⁴ 64² 143³, individual only 55¹⁸ (but cf. 55⁴) אֵיבִי is always coll. 13³. 5 18¹⁸ 41¹² (possibly all should be pointed $_$) אֵיבִי וְהִתְאָפְרוּ 8⁸ = 44¹⁷; (2) pl. preceded by כִּי 8³ 61¹ 181¹ 21⁹ יְרוּהוּ אֵיבִי הַמִּלְחָמָה 45⁶, elsew. simply general 9⁴ 17⁹ 184⁸⁸. 41. 49 25². 19 27². 6 30² 31¹⁶ 35¹⁹ 38²⁰ 41⁸. 6 54⁹ 56¹⁹ 59² 60³ 68². 22. 24 69⁵. 19 71¹⁰ 72⁹ 78⁵⁸ 80⁷ 81¹⁵ 83³ 89¹¹. 48. 62 92¹⁰. 19 102⁹ 106⁴² 110¹. 2 119⁹⁸ 127⁵ 132¹⁸ 138⁷ 139²² 143⁹ 12. — [שָׁנֵי שִׁבְרָה] phr. a. l. cf. 58⁷ La. 3¹⁶ also comparison of their teeth with weapons Ps. 57⁵ cf. Pr. 30¹⁴, other phr. (עֵר) חֲרַק שֵׁנִים חֲרַק שֵׁנִים 35¹⁶ 37¹² 112¹⁰ La. 2¹⁶ cf. Jb. 16⁹**

טִיף לְשִׁנְיָהּ 124⁶. — 9. [לִירוּחַ rd. לֵךְ יִרוּחַ] to get the missing word of measure — [עַל־מִסְכָּה] 6 has וְקַל עִסְקָךְ which gives us the missing accent for measure. In both lines הִיא is understood in the sense of present and abiding experience. — [בְּרִכָּה] n. f. (1) *blessing* of God 3⁹ 21⁴ 24⁶ 129⁸ 133³, of the people in recognition of good men 109¹⁷; (2) *source of blessing, seed of righteous* 37²⁶, king 21⁷; (3) *blessing, prosperity* 84⁷.

PSALM IV., 4 STR. 4⁴.

Ps. 4 is an evening prayer. The poet is confident that the God of his right has answered his prayer (v.²⁻³). He tells his adversaries that Yahweh hath shewn extraordinary kindness to him, and warns them to tremble and not sin (v.⁴⁻⁵). He then urges his followers to offer the right sacrifices, trust in Yahweh, and pray for prosperity and the priestly benediction (v.⁶⁻⁷); then affirms his own gladness and peace and goes to sleep in safety (v.⁸⁻⁹).

WHEN I call, answer me, O God of my right;

In my distress Thou hast made room; shew me favour (by hearing) my prayer.

Ye sons of men, how long shall my honour be a reproach,

Will ye love a vain thing, seek after a lie?

BUT know that Yahweh hath shewn extraordinary kindness,

Yahweh heareth when I call unto Him.

Tremble and sin not (ye sons of men).

Say (it) in your heart, (lying) upon your bed, and be still.

(YE sons of mankind) sacrifice right sacrifices,

And trust unto Yahweh, ye many.

Keep saying: "O that He would shew us prosperity,

Lift the light of Thy countenance upon us."

YAHWEH, Thou hast put gladness in my heart

More than that of the season when their corn and new wine were abundant.

In peace at once will I lay me down and I will sleep,

For Thou makest me dwell apart, in safety.

Ps. 4 was originally in **D** as a mate to Ps. 3, an evening prayer following naturally a morning prayer. It was then taken up into **ff** and **DK** and assigned for rendering with the music of stringed instruments בְּנִינִים. (See Intr. § 39.) The date of the Ps. depends upon a variety of considerations: (1) The high priestly benediction Nu. 6²⁴⁻²⁶ is familiar to the author, for two of its clauses melt together in נִסַּח אֹר מִיָּד v.^{7b}; and בְּיָמֵינוּ v.^{8a} is suggested by it. This blessing belongs to the sources of P, and was familiar, especially in priestly circles, long before the Exile. (2) The blessing of Moses Dt. 33 is familiar to the author in the phrs. וְיָחִי צֶרֶךְ v.⁶ = Dt. 33¹⁹; וְנָתַן הַיְיָ רִגְוֹן וְהִירִישֶׁם v.^{8b};

לכנסו חושיבני v.⁹⁶ = Dt. 33²⁸. These favour an early date. (3) The language is of best classic type. מיש בני איש v.³ *men of high degree* in antith. with אדם בני אדם *men of low degree*, elsw. in Pss. 49⁸ 62¹⁰; ומה חסר v.⁴ elsw. Pa. 17¹ = המליא Ps. 31²². If המליא were from מלה a dependence upon Ex. 8¹⁸ 9⁴ 11⁷ (J) would appear; but this derivation is improbable. אמר כלבב v.⁵ is a phr. of D, here only in ψ . There are two resemblances to previous Pa., cf. v.^{7a} with 3³, and v.^{9a} with 3^{6a}; but these are not sufficient to establish common author or date. The language favours a date not earlier than Je. (4) The historical situation is entirely different from that of Ps. 3, where a monarch was in peril from hostile peoples. Here a ruler, probably not a king, is sustained by the people, but oppressed by men of station and influence. By lying, and empty, baseless misrepresentation, they have changed his position of honour to one of reproach. This does not suit the experience of David during the rebellion of Absalom; for the adversaries were not men of rank. These were with David, but the common people were against him, having been seduced by Absalom 2 S. 15¹⁻⁶; and David was not in fact in peace and safety 2 S. 17²⁴⁻¹⁸. The experience of the Ps. is that of a reformer. The language of the Ps. favours a priest such as Amariah 2 C. 19¹¹, Jehoiada 2 K. 11, Hilkiyah 2 K. 22; but all of these excepting the last are too early and none of them were probably sustained by the people over against the princes. The situation is well given in Ezr. 4, where Zerubbabel and Jeshua were opposed at the court of Persia by lies and slanders, which had no basis in fact; and their honour was clouded by such attacks and their work really stayed. This would suit all the conditions of the Ps.

Str. I. 2. The poet prays that when he *calls*, Yahweh will *answer* him. It is just because Yahweh is the *God of my right*] the God who vindicates his cause against his adversaries and establishes his right, that he can so address Him and pray with confidence to Him. This is fortified in the syn. line by past experience; the God of his right has vindicated his right, *when in distress*, and has *made room for* him. Distress is here a being constrained into narrow limits; pressed from rightful freedom, and shut in on every side. The antith. is the removal of such restraint and pressure, giving room and freedom. The request for answer is strengthened into *shew me favour (by hearing) my prayer*. "The word suggests the free bestowal of favour rather than the exercise of forgiving clemency" (Kirk); or pity for sufferers.—3. The call upon God is followed by antith. remonstrance with his adversaries, who refuse his right and have brought him into distress. They are *sons of men*] men of rank, of high degree, and so have had the power to reduce his *honour* || right, to *reproach*, || distress.

They have done this because they are themselves false and dishonourable men. — *Will ye love a vain thing?*] empty and without reality, more specific — *seek after a lie*]. The reproach that they have brought upon him is thus branded as false, without foundation, and a lie. The charge is concrete and specific; “falsehood” (RV., Dr., JPSV) is too general; “leasing” (PBV, AV.) is obsolete for lie.

Str. II. 4. In the antistr., the poet gives his adversaries to *know*, in the first syn. couplet, that *Yahweh hath shewn extraordinary kindness*] as 17⁷ 31²² renewing the experience of v.². **¶**, though sustained by Vrss. ancient and modern and most critics with the mng.: hath separated, set apart, or distinguished, for Himself, the pious, godly man, is not so well suited to context and is not sustained by good usage. — *Yahweh heareth when I call unto Him*] constant experience resuming v.^{2a}. **5.** In the second syn. couplet, he warns them that had brought his honour to reproach, to *tremble* and not *sin*] by taking the steps necessary to realise their thoughts, make them effective in conduct. Over against their loving a vain thing and seeking out a lie against him, the poet warns them; *say* (what you have to say) *in your heart*, to yourselves, in secret, while lying *upon your bed*, and *be still*] give no expression to your wicked thoughts.

Str. III. The poet now turns to his discouraged people. **6.** They are *sons of mankind*] men of low degree over against the sons of men, men of high degree v.³; the measure as well as the antith. requires this insertion. He exhorts them to *sacrifice right sacrifices*] while he is calling on the God of his right, v.^{2a}. These were the normal sacrifices, in accordance with law and custom (Du., Bā.), rather than “of righteousness” offered in a right spirit (Pe., De., Hu., Kirk) or symb. of righteous acts (Aug, Chrysostom) or which justify, cf. v.², Genebr. **7.** He reminds his followers that they are *many* in numbers, and they should *trust unto Yahweh*, Who has made room for him in the past and Who shews favour to him in his prayer v.². He urges them to *keep saying*] expressing the wish, the strong desire, “*O that He would shew us prosperity*”], so JPSV, antith. to the reproach that has come upon their chiefs, cf. v.^{2a}. This is better suited to the context than the question “Who will shew us?” of EV^a. They should beg the bestowal of the

divine benediction, *Lift the light of Thy countenance upon us*, in place of the vain thing and the lie, that the adversaries have sought out against him. The poet is thinking of the blessing of the high priest, Nu. 6²⁴⁻²⁶ (P), which wishes that the light of Yahweh's face may shine upon His people with favour, bestowing peace and prosperity. This blessing the Psalmist seeks directly from Yahweh Himself, so 67², cf. 44⁴ 89¹⁶.

Str. IV. The antistr. asserts the poet's gladness, peace, and safety, over against the prayers of his people in the previous str., in introverted parallel clauses. *Yahweh, Thou hast put gladness in my heart*] the response to the prayer v.^{7b}. This joy is greater than that of those who in harvest season rejoice that *their corn and new wine were abundant*]. This is in response to the petition v.^{7a}. He resolves to *lay him down* and go to *sleep at once, in peace*, in the experience of that same trusting unto Yahweh which he has commended to his followers v.^{6b}. He enjoys the calm peace which is imparted in the priestly benediction for which they had asked. *Thou makest me dwell apart in safety*] response to the offering of right sacrifices by his people v.^{6a}. In calm, peaceful trust he goes to sleep upon his bed with this evening prayer upon his lips.

3. [בְּקִרְאִי] Qal inf. cstr. sf. 1 p., temporal clause; imv. Qal sf. 1 p. in apodosis עֲנֵנִי v. 3^b. — [אֱלֹהֵי צְדָקָי] phr. a.λ. *God of my right*, who rights me, vindicates my right, cf. אֱלֹהֵי יִשְׁעִי 18⁴⁷; אֱלֹהֵי חַסְדִּי 59^{11, 12}. † צְדָקָה n.m.: (1) *what is right, just*, cf. יְהוָה צְדָקָתוֹ 23³, יְהוָה צְדָקָתוֹ 4⁶ 51²¹ Dt. 33¹⁹; (2) *righteousness in government (a) of rulers* 58² 94¹⁵, (b) of laws 119^{7, 82, 75, 106, 128, 144, 160, 164, 172}, (c) of king 45⁶ 72² Is. 11^{4, 5}, (d) of God's attitude as sovereign: personified agent 85^{11, 12, 14}, foundation of His throne 89¹⁵ = 97², in His government 9⁹ 65⁶ 96¹³ = 98⁹, administration of justice 7¹⁸ 48¹¹ 50⁶ = 97⁶, vindication of His people 9⁶ 35^{24, 28}, אֱלֹהֵי צְדָקָי 4², it is everlasting 119¹⁴². (3) *righteousness, justice in a cause* 35²⁷ Is. 59⁴, כִּי שָׁפַט כִּי 7⁹, נָטַל כִּי 18²¹, הָשִׁיב v. 25², צְדָקָתוֹ 17¹, רִצְוֵנוֹ 37⁶; (4) *rightness in speech* 52⁵; (5) *ethically right* 17¹⁶ 45⁸ Je. 22¹⁸ Ho. 10¹² W.L. עָשָׂה 119¹²¹, עָלָה 15²; (6) *righteousness as vindicated in deliverance* 40¹⁰ 119¹²³; (7) שַׁעְרֵי צְדָקָה *gates of the God Zedek* 118¹⁹; cf. Is. 1²⁶ Je. 31²³ 50⁷. — בְּצָרָה † emphatic position; † temporal c. צָרָה for usual † צָרָה n. in ψ *straits, distress* 32⁷ 60¹⁸ 108¹⁸ 119¹⁴², alw. elsw. either בְּצָרָה לְ 18⁷ 66¹⁴ 106⁴⁴ 107^{6, 18, 19, 28} = לְ בְּצָרָה 59¹⁷ 102², or כִּי צָרָה לִי 31¹⁰ 69¹⁸: therefore here also בְּצָרָה לִי, the transposition of לִי a copyist's error. Moreover, this construction improves the measure, for the superfluous tone disappears. — [הִרְחַבְתָּ] Hiph. pf. 2 sg. *hast made room*, only

here in this fig. sense, but cf. 18³⁷. The pf. prob. refers to past experience, Dr. § 9. It is tempting with Bö. § 939(s) 947(s) to think of a *precativ* pf. here; but, as Dr. § 30, there is lack of evidence of such a usage in Heb., v. Ges. § 106(33); although Ew. § 222^b sustains it. — [חַנּוּן] Qal inv. sf. 1 p. † חַנּוּן (1) *shew favour, be gracious*; so usually of God as bestowing redemption from enemies, evils and sins c. acc. 4² 6² 9¹⁴ 25¹⁶ 26¹¹ 27⁷ 30¹¹ 31¹⁰ 41^{6.11} 51⁸ 56² 57^{2.2} 59⁶ 86^{8.16}, all 3; elsw. 67² 102¹⁴ 119^{58.123} 123^{2.8.8}; not used in 33 or 34 exc. abs. 77¹⁰; (2) of God in bestowal of favours in more general sense: חַנּוּן חַנּוּן; with two acc. *be gracious to me* (in giving) *Thy Law* 119²⁹; (3) of man in dealing with poor, alw. ptc., abs. חַנּוּן 37^{21.26} 112⁶, c. ל 109¹². Poel *direct favour toward* 102¹⁵ as Pr. 14²¹. Hithp. אֶל אֲחַתְּנוּן אֶל *seek or implore favour of God* 30⁹ 142². — [וְשָׁמַע] makes line too long; is a gloss, being implied in pregnant clause; cf. 119²⁹. — [חַמּוּלָה] v. Intr. § 1. — 3. † כְּנִי אִישׁ pl. cstr., vocative, n. of relation c. coll. sg. אִישׁ. This phr. in ψ elsw. only antith. חַמּוּלָה כְּנִי אִישׁ 49⁸ 62¹⁰, where men of high degree are contrasted with men of low degree: so here, esp. if we insert חַמּוּלָה in v. 5. In fact אִישׁ in ψ usually means man as a self-respecting individual with a certain amount of dignity 62¹⁰, having talent 105¹⁷, sometimes pious 25¹² 34¹⁸ 109¹⁶ 112^{1.5}, sometimes an enemy or wicked 31²¹ 37⁷ 38¹⁵ 92⁷. † כְּנִי אִישׁ in ψ alw. *mankind* 114⁴ 122⁹ 14² (= 53⁸) 21¹¹ 31²⁰ 33¹⁸ 36⁸ 45⁸ 66⁸ 89¹⁸ 90⁸ 107^{8.15.21.31} 115¹⁶ 145¹². In 57⁶ 58² it must have the special sense of אִישׁ כְּנִי if subj., but this is improb. It is obj., and so has same mng. as all other passages. — † עַד-מָה *how long* as 74⁹ (?) 79⁶ 89¹⁷. — [כְּבֹדִי] antith. with כְּלָמָה, only here ψ . כְּבֹדִי in the mng. *honour, reputation, character* of man is elsewhere only 2 Ch. 26¹⁸ Pr. 20⁸ 21² 25²⁷ Ec. 10¹; but cf. 7⁶. — [לִי] before חַמּוּלָה is preg., implying הִיא הַחַמּוּלָה. — † [לִי] n. f. in its original sense of *insult*, not in ψ , but as *reproach*; elsw. 35²⁶ 44¹⁵ 69^{8.20} 71¹⁸ 109²⁹; cf. 89⁶¹. Ἐως πότε βαρυκάδοισι ἴνα τι = לִי, though sustained by Houb., Genebr., We., is better explained as due to a mistake quite common, esp. in Egyptian Aramaic script, of כ for כ; J *incliti mei* after Aq. of ἔσθεσιν μου כְּבֹדִי = כְּבֹדִי 149⁸ *my honourable men*. But MT followed by Σ, Τ, Ξ suits rhythm and context. — [הֶאֱרִיבִין] Qal impf. 2 pl. archaic form to get full-toned penult before monosyl.; obj. הֶאֱרִיבִין (v. 2): cf. 11⁵ 52^{6.6} 109¹⁷ for loving other forms of evil. — [וְהִבְהִיטוּ] phr. a. λ. Vb. Piel impf. 2 pl. cf. בִּי רַע Ps. 17¹¹. † כֹּזֵב *lie, falsehood* 4³, 5⁷ 40⁶ 58⁴ 62^{8.10}. — 4. [וְהִמְלִיךָ] phr. a. λ. vb. Hithp. pf. aorist. The line is too long in 33, either וְ or לִי must be a gloss. But it is the latter, bec. we should rd. † הִמְלִיךָ as 17⁷ 31²², *shew extraordinary kindness*. The misinterpretation as חֲסִידָה occasioned the addition of וְ; 37 codd. Ken. 28 De Rossi rd. הִמְלִיךָ. Most recent critics, Dy., Che., Gr., We., Oort, Du. rd. חֲסִידָה, but differ as to חֲסִידָה לִי or חֲסִידָה לִי or חֲסִידָה לִי. The use of חֲסִידָה is so important in ψ that it seems best to give the complete usage here. † (חֲסִידָה) vb. denom. only Hithp. *shew oneself kind*: Ps. 18²⁶ = 2 S. 22²⁶. † חֲסִידָה n. m. (1) of man *kindness (a) toward men* in doing favours and benefits 141⁶, (b) especially as extended to the lowly, needy, and miserable 109^{12.16}; (2) of God *kindness, lovingkindness*, in condescension to the needs of His creatures. He is חֲסִידָה

144²; *אֱלֹהֵי חַסְדֵי* 59¹⁸; *אֱלֹהֵי חַסְדֵי* 59¹¹ (so Θ , Φ , Ew., Hup., De., Pe., Che., Bā.); His is the kindness 62¹⁸; it is with Him 130⁷; specifically (a) *in redemption from enemies and troubles*: 21⁸ 31¹⁷. 22 (= 4⁴) 32¹⁰ 33²² 36⁸ 42⁹ 44²⁷ 48¹⁰ 59¹⁷ 66²⁰ 85⁹ 90¹⁴ 94¹⁸ 107⁶. 15. 21. 81 143⁸. 12; men should trust in it 13⁶ 52¹⁰; rejoice in it 31⁸; hope in it 33¹⁸ 147¹¹. (b) *in preservation of life from death*: 6⁸ 86¹². (c) *in quickening spiritual life*: 109²⁶ 119⁴¹. 76. 88. 124. 149. 169. (d) *in redemption from sin*: 25⁷ 51⁸. (e) *in keeping the covenants with David and his dynasty*: 18⁸¹ 89²⁹. 84. (f) grouped with other divine attributes: חסד ואמת Ps. 25¹⁰ 40¹¹. 12 57⁴ 61⁸ 85¹¹ 89¹⁶ 115¹ 138² Gn. 24²⁷ (J); חסד רב חסד ואמת Ex. 34⁸ (J) Ps. 86¹⁶; || אמת Ps. 26⁸ 117² Mi. 7²⁰; || אמתה Ps. 88¹² 89²⁶ 92⁸; || רחמים 77⁹ 98⁸ 103⁴; || חסד ומשפט 101¹ Je. 9²⁸; || נדקה Ps. 36¹¹; || טוב וחסד 23⁶. (g) The kindness of God is (a) *abundant*: חסד רב *abundant, plentiful in kindness* Nu. 14¹⁸ (J) Ne. 9¹⁷ (Qr.) Jo. 2¹⁸ Jon. 4² Ps. 86⁵ 103⁸ (cf. Ex. 34⁸ (J) Ps. 86¹⁶); חסד רב Ne. 13²² Ps. 5⁸ 69¹⁴ 106⁷ (Θ , Φ , Aq., \mathcal{T} to be preferred to MT. חסד רב; La. 3⁸² Ps. 106⁶ (Kt., Θ in both preferable). (b) *great in extent*: חסד רב La. 3⁸² Ps. 106⁶; great as the heavens 57¹¹ 103¹¹; cf. 36⁶ 108⁸; the earth is full of it 33⁶ 119⁶⁴. (c) *everlasting*: חסד לעולם חסד Je. 33¹¹ I Ch. 16²⁴. 41 2 Ch. 5¹⁸ 7². 6 20²¹ Ezr. 3¹¹ Pss. 100⁵ 106¹ 107¹ 118¹. 2. 8. 29 136¹⁻²⁶ (36:1); cf. 52⁸ 103¹⁷ 138⁸. (d) *good*: 63⁴ 69¹⁷ 109²¹. (h) pl. *mercies, deeds of kindness*: the historic displays, mostly late: Pss. 25⁶ 89² Is. 63⁷; promised in Davidic covenant Ps. 89⁶⁰; in general La. 3²² Ps. 17⁷; cf. 31²² 4⁴ (sg.) 107⁴⁸. † חסיד adj. (1) *kind*: of man 18²⁸ = 2 S. 22²⁶; of nation Ps. 43¹; of God, only 145¹⁷ Je. 3¹². (2) as n. *pious, godly*: because kindness, as prominent in the godly, comes to imply other attributes and be a designation of the godly character, piety; sg. 4⁴ 12² (?) 32⁶ 86²; *Thy pious one* 16¹⁰ (Kt. pl.) *pl. the pious, godly*, those of the people who were faithful, devoted to God's service, only in ψ and chiefly if not entirely in late Pss. 149¹⁻⁶; *His pious ones* 30⁶ 31²⁶ 37²⁸ 85⁹ 97¹⁰ 116¹⁶ 148¹⁴ 149⁹; *Thy pious ones* 52¹¹ 79² 89²⁰ 132⁹ 145¹⁰; *My pious ones* 50⁶; *her* (Zion's) *pious ones* 132¹⁶. In the Maccabean age *συναγωγὴ Ἀσδαίων* denoted, technically, the party of the pious who opposed the Hellenisation of Judaea. See 1 Macc. 2⁴² 7¹⁸ 2 Macc. 14⁶; so perhaps Pss. 116¹⁶ 149¹⁻⁶. 9. — 5. רָגַזוּ imv. Qal 2 pl. refers to עַם בְּנֵי אֱלֹהִים v. 8 † רָגַזוּ Qal *be agitated, quiver, tremble*, of foundations of mountains 18⁸, depths of sea 77¹⁷, of the earth 77¹⁹, peoples 99¹, so here most suitably. Θ , Σ *δρῶντες* = Eph. 4²⁶, \mathfrak{F} , *be angry*, AV. is sustained by Is. 28²¹ of God's anger and Pr. 29⁹ of man's. But in these cases it is rather the quivering and trembling of passion, which is justifiable; and is regarded by many as Hiph. v. BDB. — אַחַזְרַחְתִּי two tones, neg. Qal impf. pl. 2 m. jussive ו conj. and not advers. *but*, as required by interp. of Θ , \mathfrak{F} . \mathfrak{F} *nolite* (*peccare*) might imply אַחַזְרַחְתִּי and so give us the missing word of this tetrameter. But Θ has *ἀλέγετε*. This may be an interp. to get an obj. for אַחַזְרַחְתִּי or it may rest upon an original אַחַזְרַחְתִּי = † אַחַזְרַחְתִּי *step, going*, for mode of life as 17⁶ 37⁸¹ 40⁸ 44¹⁹ 73² cf. 17¹¹. Probably אַחַזְרַחְתִּי is the missing word which was supplied in thought and might have been omitted by prosaic copyist as unnecessary. † אַחַזְרַחְתִּי vb. Qal in ψ alw. *miss the goal or path of right and duty, sin* (agat. God): abs. 4⁶ 78⁸², in confession 106⁶; c. 7 78¹⁷ 119¹¹ in con-

many, the common multitude [כְּנִי מְרִיָּם]. The displacement was due to the influence of 3^d upon copyist. — 7. [מְרִיָּם] ptc. pl. verbal force as 3^d. — [כִּי נִרְאָה — Makkeph should be stricken out; for there are two tones, not one, if רִבִּים goes with previous line. The כִּי might be question: *Who can or will shew us?* expressing discontent and despair; but better as wish, Gen. 3^d 15^d (1). † שֶׁב n.m. (1) *welfare, happiness*, obj. רִאָה א' 34¹² Ec. 2²⁴ 3¹³ Jb. 7⁷ (cf. Je. 29²²), נִקְשׁ Ps. 122⁹, cf. 34¹¹ 84¹² 85¹², שֶׁב חֲסֵד 23⁶, כִּשְׁבׁ in prosperity 25¹², שֶׁבִי *afar from happiness* 39⁸; (2) *good things*, sg. coll. 21⁴, obj. שֶׁבַע 104²⁸, cf. 103⁵, סֵלָה 107⁹; (3) *good, benefit*, 119^{66.122}; (4) moral good in antith. to רַע 34¹² 37²⁷ 52⁶ Dt. 30¹⁶ Is. 5²⁰ Am. 5^{14.15}, שֶׁב עֲשֵׂה Ps. 14^{1.3} (= 53^{2.4}) 37^{2.27} Ec. 3¹² (?) 7³⁰, שֶׁב רָדָה *pursue good* Ps. 38²¹. — [נִקְשׁ] a.l. Qal imv. cohort.; incorrect for נִקְשׁ וְסֵלָה denom. וְסֵלָה *banner, standard*, and so *wave* the same, Σ ἐπισημον πολίτησιν. Ⓞ ἐσημειώθη, Ψ *signatum est* = נִקְשׁ Niph. pf., so Genebr., cf. 6⁸. [לְהַנִּיחַס] Hithp. *that it may be displayed*, of the banner, Ⓞ ἔδωκας σημεῖωσιν. This suits נִקְשׁ, but not the *light of the divine countenance*. Moderns after ἔπαρον Aq., Θ, *leva*, Ξ, Ⓞ, AE., De W., Gen. 3^d 17⁽²⁾, Ew. 1^{227b}, Kδ. L⁴³ (10)^c regard it as error for נִקְשׁ 10¹², so cod. 245 Kenn., נִקְשׁ cod. 30, usually שֶׁב 25¹², שֶׁב 24^{7.9} 81⁸ 96⁸ 134². It refers to the blessing of the high priest, Nu. 6²⁴⁻²⁶ (source of P) in the syn. clause שֶׁב מִן הַיָּמִין וְשֶׁב מִן הַיָּמִין Nu. 6²⁶, the two melting together in the phr. נִקְשׁ אֵיךְ עִיךְ, cf. 67²; the prep. כִּל is a late inexactness for לָא, cf. also 44⁴ 89¹⁶. † אֵיךְ n.m. (1) *light* as diffused, created 104²; (2) *light* of luminaries, stars 148⁸, cf. 136⁷; (3) *day-light* 49³⁰, cf. 139¹¹; (4) *light* of fire 78¹⁴; (5) of life 56¹⁴; (6) of prosperity 97¹¹ 112⁴; (7) of instruction 37⁶ 119¹⁰⁶; (8) of face 38¹¹, of God's enlightening face 4⁷ 44⁴ 89¹⁶, cf. 27¹ 36¹⁰ 43⁸. — [נִקְשׁ] as used † of God in anthropomorphic and theophanic sense (a) *His face* in favour ס' אֵיךְ 44⁴ 89¹⁶, ס' אֵיךְ 90⁸, ס' אֵיךְ 31¹⁷ 67² 80^{4.8.20} 119¹²⁶, indifference (סֵן) ס' אֵיךְ 13² 22²⁶ 27⁹ 30⁸ 44²⁶ 51¹¹ 69¹⁸ 88¹⁶ 102⁸ 104²⁸ 143⁷, in hostility c. נ 34¹⁷ 80¹⁷; (b) *His presence* ס' נִקְשׁ 24⁶ 27^{8.8} 105⁴, ס' חֵלֶה 119⁶⁸, ס' קִרְס 89¹⁶ 95², ס' אֵיךְ 42⁸, ס' חֹזֶה 11⁷ 17¹⁵, ס' סִרַּח 31²¹, in anger 21¹⁰ La. 4¹⁶, ס' קִל in judgment Ps. 9²⁰. — [יִתְחַהֵּב] at close of line makes it too long. It should go with next line to make that a tetrameter; so Ⓞ, Che., Du. — Ⓞ. [יִתְחַהֵּב] fully written Qal pf. 2 m. √חִתְּחַהֵּב. — [שִׂמְחָה] n.f. *joy, gladness* א' 16¹¹ 21⁷ 30¹² 43⁴ 45¹⁰ 51¹⁰ 68⁴ 97¹¹ 100² 106⁶ 137^{3.6}. — [בְּלִבִּי] short form; cf. long form לִבְכֵּנִי v. 5. The difference was due to the carelessness of a copyist. The long form is unusual in ψ, therefore more prob. original here. The לִבִּי as † seat of emotions and passions; of joy in some form of חֵסֶד א' 16⁹ 19⁹ 33²¹ 105⁸ (= 1 Ch. 16¹⁰) Ex. 4¹⁴ (J) Pr. 15^{18.20} 17²² 27^{9.11} Ec. 2^{10.10} 5¹⁹ Ct. 3¹¹ Is. 24⁷ Zc. 10⁷ (cf. לִבְכֵּנִי Dt. 28⁴⁷ Is. 30²⁹ Je. 15¹⁸ Ez. 36⁶), שִׂמְחָה Ps. 119¹¹¹, נִיל 13⁶, עֵלִי 28⁷; of desire 21⁸ 37⁴; of trouble 38^{8.11} 55⁶; other emotions 22¹⁶ 27⁸ 39⁴ 40¹⁸ 61⁸ 107¹² 109²² 143⁴; of courage 27¹⁴ 76⁶ 119²². — [קָטַח] pregn. = שֶׁב שֶׁבִי חֶמְדָּה אֲשֶׁר Ⓞ, Ⓞ add ἐλαλον = וַיִּתְחַהֵּב. This makes line too long, and is gloss to make statement of harvest more complete, as Ho. 2²⁴ — Ⓞ. sf. indef., acc. to Ew., Ol., Bā., as proverbial comparison of the Psalmist's personal joy in God with the harvest joy of others, cf. Is. 9². Moll., Pe., think

of the prosperous harvest of the enemy as contrasted with the joy in God of the Psalmist. It is better to think of the former prosperity in harvest, and that which they have been urged to pray for = שׁוֹב v. 7^a. — 9. [בְּשִׁלּוֹם] emph. suggested by יֵשׁוּ לֶךְ שְׁלוֹם Nu. 6²⁶, the other parts of formula used v. 7^b (v. 28³). [יַחְדָּו] adv. *together*: (1) of community of action 34⁴ 55¹⁶ 71¹⁰ 83⁶ (?) 102²²; of parts of building 122³; (2) *at once, at one and the same time*, joining both vbs. in action of same persons, only here 4⁹ in this sense, elsewhere (3) emph. *all together* 14³ (= 53⁴) 19¹⁰ 35²⁶ 37²⁸ 48⁶. — [אֶשְׁכַּב] Qal impf. 1 p. s. cohort. resolution *I will lie down or lay me down*. [וְאִשְׁתָּן] because of adv. coördinating two vbs. must be וְ coörd. and the form should be וְאִשְׁתָּן, as 3⁶. Coördination may be expressed by repeating the subj. in English. — [אָקָה] emph. pr. 2 m. referring to יְהוָה v. 8^a (7^b), therefore יְהוָה unnecessary in this line and making it too long, is a gloss. — [לְבָרְדָּךְ] adv. *apart, in solitariness*, Nu. 23⁹ Mi. 7¹⁴ (both with שָׁכַן), here emphasized by לְבָרְדָּךְ in *security* n.m. with לְ prep., with שָׁכַן not elsw. ψ, but Lv. 25^{18, 19} 26⁵ Ju. 18⁷ 1 K. 5⁵ Je. 32²⁷ 49²¹ Zp. 2¹⁵, c. שָׁכַן Pr. 3²⁸ Is. 47⁸ Ez. 28²⁶ 34^{26, 28} 38^{8, 11, 14} 39^{6, 26} Zc. 14¹¹ Dt. 33¹² Ps. 16⁹ Je. 23⁶ 33¹⁸; לְ omitted with יֵשׁוּ Dt. 12¹⁰ 1 S. 12¹¹ with שָׁכַן Dt. 33²⁸ Pr. 1²⁸. This passage is prob. based on Dt. 33²⁸, espec. as there it is in a land וְחִירוֹשׁ as v. 8. — [תִּשְׁכַּבְנִי] Hiph. impf. 2 m. sf. 1 s. *make to dwell* as in Je. 32²⁷.

PSALM V., 5 STR. 4^b.

Ps. 5 is a prayer composed for public worship. The choir, at morning sacrifice, prays Yahweh to hearken to the cry for help (v. 3-4); for evil and wickedness of speech and action have no place in His presence and are abhorrent to Him (v. 5-7). Standing in the court and worshipping towards the temple, they pray for guidance (v. 8-9); because the adversaries have abundant wickedness in mind, speech, and act, they plead that God would thrust them forth from His people (v. 10-11); and they intercede for blessing upon all who seek refuge in Him (v. 12-13).

- GIVE ear to my words, Yahweh; consider my murmuring;
 O hearken to the voice of my crying for help, my King, and my God;
 For unto Thee I pray in the morning, Thou hearest my voice;
 In the morning I set in order (my prayer) for Thee and I keep watch (for Thee).
 FOR Thou art not a God taking delight in wickedness, evil cannot be Thy guest;
 Boasters cannot take their stand before Thine eyes;
 Thou dost hate all workers of trouble, speakers of a lie;
 Men of blood and deceit Thou abhorrest, Yahweh.
 BUT as for me through the abundance of Thy kindness I enter Thy house;
 I worship with the reverence that is due Thee, towards Thy holy temple.
 Yahweh lead me in Thy righteousness because of those lying in wait for me;
 Even before me Thy way: (before Thee are my ways).

FOR there is no right in their mouth, in their heart is ruin ;
 An open grave is their throat, with their tongue they flatter.
 Declare them guilty, O (my) God, let them fall from their plans :
 In the abundance of their wickedness thrust them out, for they rebelled against
 Thee.

BUT let all that seek refuge in Thee, rejoice, forever shout for joy ;
 And let them exult in Thee, all that love Thy name ;
 For Thou on Thy part bleesest the righteous, Yahweh,
 And Thou coverest them over with a great shield, with favour crownest them.

Ps. 5 was in **B** as the 2d morning prayer, then in **FM** and also in **BM** as its 1st morning prayer (*v. Intr. § 27. 31. 33*). There seems to be a designed antithesis between the assignment of Ps. 4, an evening prayer *בנגינות* with *stringed instruments*, and Ps. 5 a morning prayer *אל הנחילות* for *flute playing* (*v. Intr. § 39*), probably because the former was regarded as more suited to evening prayer, the preparation for sleep; and the latter to morning prayer, the preparation for work. The antith. between the righteous and the wicked differs much from that of Ps. 1 and implies a much earlier date. The Ps. lacks the personal experience of Pss. 3-4, and is throughout that of the congregation of righteous worshippers. The wicked are wicked men in Israel itself. They are chiefly wicked in tongue: expressions are heaped up for this, *boasters, v. 6, speakers of a lie, men of deceit, v. 7, no right in their mouth, an open grave their throat, with their tongue they flatter, v. 10*. Such do not appear in Preëx. or Exil. Literature; but in the peaceful times of Persian and Greek dominion. They are also men, who in their *mind* plot ruin, *v. 10*, and have *plans* against the righteous, *v. 11*, and they are also *workers of trouble, v. 6, men of blood, v. 7; they rebel* against Yahweh, *v. 11*. The righteous on the other hand are those who observe morning prayer and sacrifice in the courts of the temple, *v. 4, 8*, from which evil is excluded from being a guest, *v. 8*; they seek refuge in Yahweh and love His name, *v. 12*. The author may have been one of the Levitical singers of the 2d temple. If so, his Ps. must have been composed earlier than those Levitical Pss. which appear in **M** and **G**. It must have been written in times of external peace and internal strife; after the second temple had been long built; and sacrifices were habitual in its courts—thus in the middle Persian period.

Str. I. 2. The choir, standing in the court of the temple, *v. 8*, prays: *O give ear to my words, Yahweh*], those of this Ps., which has as its complement, *consider my murmuring*], the faint utterance which accompanies the words, and also has its petition. This makes better parall. than EV^a "meditation." — **3.** The syn. clause is *O hearken to the voice of my crying for help*]. The righteous need help as the next Str. shows; and their words are a cry, aloud with the voice to Yahweh for it. The complement of l. 2 is syn.

with Yahweh, who is here in the plea, *my King and my God*], in personal special relations to the righteous petitioners, and in the double relation as King of the kingdom of Israel, and God of His people. — 4. The reason for hearing is given in the syn. couplet, which is also syn. to the previous couplet. *For unto Thee I pray in the morning*], at the appointed hour of sacrifice, when Yahweh was accustomed to hear the *voice* of His worshippers in the liturgical morning prayer at the morning sacrifice. — *I set in order*] arrange, supplying “my prayer” EV* JPSV, “my case,” Dr., “cause,” Kirk, possibly of the parts of prayer with an allusion to the parts of the sacrifice. — *and I keep watch*], for God’s manifestation of His acceptance of the prayer as it ascends to Him, with the flame of the sacrifice of the altar.

Str. II. 5-7. The reason for the prayer for help is given in four syn. lines. Those who occasion the cry for help are described as having *wickedness* and its complement *evil*, syn. with which are *boasters* of the evil which they plan and do, *workers of trouble*, with its complement, *speakers of a lie*; and *men of blood and deceit*. Wickedness and evil of speech are chiefly emphasized in these boasters, characteristics of wickedness in postex. Israel; but wickedness of violent action is also involved in men of blood and workers of trouble. God’s attitude towards these men is graphically stated in the syn. clauses: *Thou art not a God taking delight in*], but the very reverse, as is brought out in the complementary statement, *evil cannot be Thy guest*], be welcome in the house, in the courts of Yahweh, among His worshippers; || *stand before Thine eyes*], in the choir of worshippers, standing before the temple building; followed by the positive statement, *Thou dost hate*; and the climax, *abhor*. This attitude of God towards those against whom the choir of Israel cries for help, gives strong reason for the assurance that He will give that help.

Str. III. 8. The choir returns to the direct petition of the first Str.; stating in a syn. couplet, parall. to the second couplet of the first Str., the fact: *I enter Thy house* || *I worship towards Thy holy temple*], indicating with sufficient clearness that the choir is in the precincts of the temple, and prostrating themselves in the court, looking towards the temple, the throne room of Yahweh’s abode. These clauses are qualified with the recognition of the

abundance of kindness of Yahweh which permitted this entrance, and a devout statement of the *reverence* with which the worship was accompanied.—9. The second couplet is parallel with the first couplet of Str. I., only the petition, “give ear, consider, hearken,” advances to, *lead me*, with its syn., *even before me*, and the sphere of it, *Thy righteousness || Thy way*. Guidance in life is needed *because of those lying in wait*, the insidious foes described above in the previous Str. and again in the following. The last clause omitted by MT., but suggested by Vrss., is the climax, *before Thee are my ways*] complementary of, *Even before me Thy way,*] even them, make them Thy way.]

Str. IV. 10–11 is syn. with the second Str. and is a stronger representation of the attitude of God towards the wicked. There are two couplets, making four syn. lines. The emphasis upon wickedness of speech is still stronger; *There is no right in their mouth*], with its complement *in their heart*], that is in their mind,—*ruin*], the *plan* in their mind is to engulf the righteous in ruins; cf. 52⁴ and so || *an open grave is their throat*, with its complement, *with their tongue they flatter*. There is yet in the last line wickedness of action, *in the abundance of their wickedness*, with its complement, *for they rebelled against Thee*. The attitude of God towards them passes over, from their exclusion from the temple worship, God’s hatred and abhorrence of them, in Str. II., to the stronger and more aggressive; *declare them guilty*, with its complement, *let them fall from their plans*], fail in them, and the climax, *thrust them out*.

Str. V. 12–13 is a final intercession which is parall. with Str. I. and III.; but needs no subsequent Str. parall. with II. and IV.; for the wicked have been left behind, thrust out from the community, as well as excluded from the temple. The choir accordingly rises, from petition for help, to intercession for the righteous. This is in two couplets, which again are syn. throughout. They are described as those *that seek refuge in Thee*], in the temple worship || ; *love Thy name*], the holy name of Yahweh, as connected with His holy temple. They are finally designated as the *righteous*. These, in the syn. clauses; *rejoice*, with its complement, *forever shout for joy*; || *exult in Thee*; three terms for the liturgy of temple worship. The climax is reached in the

more comprehensive *blessed*, and its specific double simile of tender care and loving attention; *coverest them over with a great shield*], so guarding from all evil and adversaries; and its complement, *with favour crownest them*], as favoured guests rejoicing at a feast in their honour, cf. 23⁵, 103⁴.

2. אָמַרְי pl. sf. 1. p. emph. † אָמַר n.m. (1) *utterance, word* 19⁴, of men esp. in prayer 5² 141⁶. אָמַרְי Dt. 32¹ Ps. 19¹⁵ 54⁴ 78¹ 138⁴, fig. day to day 19⁸; of God, אָמַרְי אֵל 107¹¹. (2) promise of God 77⁹, command 68¹². — הִמְאִינָה] Hiph. imv. cohort. — † √ [אָמַן] denom. אָמַן n.f. *ear*, only Hiph. (1) *give ear to*, of God's listening to prayer, c. acc. rei 5² 17¹ 55² 86⁶ 140⁷ 141¹, c. אֵל rei 39¹² 143¹, c. הָ rei 54⁴; אֵל pers. 77², Dt. 1⁴⁵, abs. Pss. 80² 84⁹, (2) *perceive by ear, hear*, abs. 135¹⁷, listen to; of men, abs. 49², c. עַל rei 78¹. — בָּיָה] Qal imv. cohort. בָּיָה *observe, mark, give heed to*, c. acc. as Dt. 32⁷ Pss. 50²³ 94⁷⁻⁸, but only here in connection with prayer. — † הִנְיָיָה] 5² 39⁴ *my musing, my murmuring*, faint utterance, rather than *meditation* of EV^s. 6. κραυγῆς μου, ἤ clamorem meum. The former is too weak, the latter too strong. — 3. הִקְשִׁיבָה] Hiph. imv. cohort. † [קָשַׁב] Hiph. *hearken*, לִקְוֹל only here; but c. הָ pers. 55⁸, c. בְּקוֹל 66¹⁹ 86⁶, c. אֵל 142⁷, c. acc. 17¹ 61², abs. with אָמַר 10¹⁷, dub. (אָמַן gloss), cf. 130². — שִׁעָרַי] Piel inf. cstr. BDB., Ols.^{182d}, so Du. for שִׁעָרַי. † √ [שָׁוַע] only Piel *cry for help*, abs. 5³ 18² 72¹² 119¹⁴⁷ Jb. 19⁷ 24¹² 29¹² 30²⁸ 35⁹ 36¹² Is. 58⁹ La. 3⁸, Jon. 2⁸ Hb. 1², so prob. 88², c. אֵל pers. Pss. 18⁷ 22²⁶ 28² (= 31²⁸) 30⁸ 88¹⁴ Jb. 30²⁰ 38⁴¹. Bā. regards it as n., for usual שָׁוַע 18⁷, cf. Kō.^{11.1.80}. — † [כִּי־יָי וְאֵלֵיָי] = 84⁴, 44⁵ (וְאֵלֵיָי). (6) אֵלֵיָי † God as King of Israel, Dt. 33⁵ Pss. 10¹⁶ 29¹⁰ 48⁸ 68²⁶ 74¹² 145¹ 149², c. מֶלֶךְ הַכְּבוֹד 24^{7.8.9.10.10}, universal king 47^{3.7.8} 95⁸ 98⁶ 99⁴ Je. 10^{7.10}. — † כִּי־אֵלֵיָי emph. beginning a new line. — אֶתְפָּלָה] Hiph. impf. 1 sg. present. † אֶתְפָּלָה c. אֵל *pray unto*, elsw. 32⁶, c. בְּיָד *intercede for* 72¹⁶. — 4. [יְהוָה] is attached by 6 Du. to previous clause, and properly, if original, but it is a gloss making line too long. — [בִּקְרֵי הַשָּׁבַע קִרְיָ] belongs with previous clause to complete pentameter. בִּקְרֵי acc. time in the morning, the hour of prayer, so 59¹⁷ 88¹⁴ 92², the three hours of prayer 55¹⁸. It belongs with אֶתְפָּלָה and not with הַשָּׁבַע — [אֶתְפָּלָה] shortened form due to Makkeph, which, however, is an erroneous combination. Separate words are needed for measure. † אָרַךְ (1) *arrange*, used Gn. 22⁹ (E) for arranging wood of sacrifice, Ex. 40^{4.23}, (P) of *shew bread*, so here in fig. sense as *most*, or as Jb. 32¹⁴ 33⁶ 37¹⁹ *arrange, set forth*, words in order; elsw. arrange lamp Ps. 132¹⁷, table 23⁵ 78¹⁰, *set forth in order* thoughts 40⁸, a case 50²¹. (2) c. הָ *resemble* 89⁷ (|| רִבְּהוּ). — [יָד] should be repeated with אֶתְפָּלָה for the completion of the line. This is necessary to get two tones after caesura, and gives better euphony. Moreover, this prep. is required by the vb. — אֶצְפָּה] Piel impf. 1 p. † אֶצְפָּה Qal *watch*, c. הָ 37³², c. בָּ 66⁷. Piel c. אֵל La. 4¹⁷, c. מִי Mi. 7⁷, so c. הָ Ps. 5⁴. — 5. This v. is too long, a Makkeph should combine אֶתְפָּלָה, and if original, כִּי also. אֶתְפָּלָה if original, is out of place separated from אֵל. It is doubtless a prosaic gloss. —

אֱלֹהִים n.m. archaic name of God as the *Strong* one (for use in ψ v. Intr. § 36). — † רָחֵם vb. adj. cstr. acc. of God only here, but of man 34¹³ 35²⁷, pl. cstr. before names 35²⁷ 40¹⁵ = 70³ with sf. 111². The vb. itself † used of God, c. with 3 pers. 18²⁰ 22⁹ 41¹², rei. 147¹⁰, c. acc. rei. 37²⁸ 40⁷ 51⁸. 18. 21 115⁸ 135⁶, all in mng. *delight in, have pleasure in*. For syn. רָצוֹן v. v. 18. — † רָשָׁע n.m. *wickedness* (1) in violence and crime 141⁶ Pr. 12⁸; (2) of enemies Ps. 125⁸ (but 6 SS. רָשָׁע); (3) in ethical sense 5⁶ 10¹⁶ 45⁶ 84¹¹ (?), cf. Pr. 8⁷ Jb. 34⁶. 10 35⁸ Ec. 7²⁰ 8⁸. (For רָשָׁע v. Ps. 1¹.) — † רָשָׁע Qal impf. 3 sg. sf. 2 sg. defective for יָנִיחַ potential mood, Ges. § 107 (88), Dr. § 27. † נָדַר Qal (1) *sojourn* in land, c. נ loci 105¹². 22, of Israel in Egypt and patriarchs in Canaan, cf. Gn. 26⁸(J); (2) fig. *be a guest* of Yahweh, c. נ loci, in His temple Ps. 15¹ 61⁶, c. acc. pers. fig. 5⁶, cf. 120⁶. † נָדַר n.m. only in sense of *sojourner*, c. נ loci 119¹⁹, c. עַם pers. 39¹⁸: abs. || widow and orphan 94⁶ 146⁹. — רָע either adj. *evil man* 6, 3, Hu., De., Ki., al. as 10¹⁶ || וְרָעָה v. 6; or n.m. *evil* || רָעָה, EV², Dr. most, in accord with complementary part of a pentameter. — † רָעָה adj.: (1) *bad, disagreeable, malignant* 144¹⁰ (sword); *fiere* 78⁴⁹ (messenger of God). (2) *unpleasant* 112⁷ Je. 49²⁸. (3) *evil, wicked* ethically, of pers. רָע אִישׁ Ps. 140⁷ רָע *evil man* 10¹⁵ Jb. 21³⁰ Pr. 11²¹ 12¹⁸, *thing* הרַע בְּעֵינַי Ps. 51⁶ phr. of D. Dt. 4²⁶ +, c. 60 t.; of *deeds* Ps. 55¹⁶ 64⁶ 141⁴. † רָעָה n.m.: (1) *evil distress, adversity* 23⁴; † רָעָה רָעָה, 49⁶ 94¹⁸, cf. Am. 6⁸; *in adversity* Ps. 10⁶, cf. 121⁷ 140¹². (2) *evil, injury, wrong* 7⁵ 41⁶ 54⁷ 73⁸ 109²⁰; *for harm* לְרָעָה 56⁶ Je. 7⁸ 25⁷ Is. 59⁷. (3) *evil*, in ethical sense, Ps. 7¹⁰ 34¹⁴. 17 36⁶ 52⁶ 97¹⁰ 101⁴ 119¹⁰¹, prob. also 5⁶ (others adj. *evil man*); *סוֹר סוֹרָה* 34¹⁶ 37²⁷ Is. 59¹⁶ Pr. 3⁷ 13¹⁹ 14¹⁶ 16⁶. 17 Jb. 11⁸ 2⁸ 28²⁶, cf. רָעָה Ps. 21¹². — 6. רָעָה v. 6. — † רָעָה Hithp. impf. 3 pl. potential v. 2⁸. — רָעָה ptc. pl. † רָעָה vb. Qal *be boastful* 75⁶, elsw. only ptc. *boasters* 5⁶ 73⁸ 75⁶; Piel same mng., c. קָל 10⁸ (?) and in good sense, c. נ 44⁹ 56⁶. 11; Hithp. *make one's boast* c. נ in bad sense 49⁷ 52³ 97⁷, in good sense 34⁸ 105⁸, abs. 63¹⁹ 64¹¹ 106⁶. v. Intr. § 35 for the use of vb. in the sense of *praise*. — † רָעָה עֵינַי before *Thine eyes*, locally, in temple worship; elsw. ideally of God 18²⁶, of man 26⁸ 36⁸ 101⁸. — רָעָה Qal pf. 2 sg. emph. present וְרָעָה *hate*, cf. 11⁶ where alone, elsw. in ψ God hates evil. But the idea is common in Prophets. The vb. is frequently used of righteous man hating evil 26⁶ 31⁷ + 10 t. ψ . — † רָעָה עֵינַי אֲנִי all *workers of trouble*, Qal ptc. pl. cstr. nominal force phr. 6⁹ 14⁴ (= 53⁶ without כל) 92⁸ 94⁴ 101⁸ (without כל) 28⁸ 36¹³ 59⁸ 64⁸ 94¹⁶ 125⁸ 141⁴. 9, elsw. Ho. 6⁸ Is. 31⁸ Jb. 31⁸ 34⁸. 22 Pr. 10²⁹ 21¹⁶. Text is wrongly divided here, giving only first part of pentameter. The second or complementary part is v. 7⁸. רָעָה קוֹב. The separation, or else prosaic view of a copyist, occasioned the insertion of the vb. רָעָה, which is inappropriate between שָׂנֵא and תִּקַּח. — 7. † רָעָה קוֹב = 58⁴ Qal ptc. pl. וְרָעָה *speaks* Qal only inf. and ptc. cf. antith. רָעָה אִישׁ 15³, elsw. 28⁸ 31¹⁹ 51⁶ 63¹³ 101⁷ 109²⁰; v. 8⁸ for קוֹב. — † רָעָה קוֹב n. of relation coll., cf. 2 S. 16⁷. 8, for usual † רָעָה קוֹב אֵשׁ *those guilty of bloodshed* Ps. 26⁹ 55²⁴ 59⁸ 139¹⁹ Pr. 29¹⁰, cf. Ps. 9¹⁸ 51¹⁶. There should be no Makkeph after אִישׁ, and possibly we should rd. אֵשׁ אֵשׁ as usual. — † רָעָה קוֹב is also dependent on אִישׁ, cf. Ps. 43¹ 55²⁴. Other uses of רָעָה *deceit* 10⁷ 17¹ 24⁴ 34¹⁴ 35²⁰ 36⁴ 38¹³ 50¹⁹ 52⁶ 55¹² 109². — † רָעָה Piel impf. 3 sg. יִרְעָה subj. is an unnatural change of tense

-*kd* and -*l*. — 10. קטירו] txt. err. for קטירו 17¹⁰ as 6, 3; sg. improb. in the midst of pls. — נבקינה] Niph. ptc. fem. √ כנן v. 7¹⁰ *what is right*, as Jb. 42⁷⁻⁸ 6 ἀληθεια 3 *rectum*. — קרָבָם] *their inward part* (6 καρδία interprets, 3 interiora is literal), as the seat of thought, and so local acc. inter. 49¹² (?) 62⁶ 64⁷ (?) 94¹⁹ 103¹; seat of לֵב 39⁴ 55⁵ 109²², of רוח 51¹², בקרב לב, 36². — הַיָּהוּה] pl. † הָיָהוּה n.f. in ψ always pl. of intensity, *ruin* into which one has fallen and been engulfed, either as meditated 5¹⁰ 52⁴, spoken 38¹⁸, or accomplished 55¹² 57², all 30; elsw. of pestilence 91⁸ and of wicked throne 94²⁰. Ps. 52⁹ הָיָהוּה error for הוּיָהוּה 6, 7 and most moderns. — הַבָּרָה קָחוּהוּ † There should be no Makkeph, phr. elsw. Je. 5¹⁶ (of quiver). † הַבָּרָה n. *tomb* 88¹², cf. 49¹² (Vrss. not 30). — הַיָּהוּה] Hiph. impf. 3 pl. fuller form. † חלקי Qal *be smooth, slippery*, of deceptive words 55²². Hiph. *flatter with tongue* 5¹⁰ Pr. 28²², abs. *deal smoothly*, c. אל Ps. 36². — 11. הַיָּהוּה א.ל. Hiph. imv. sf. 3 pl. √ אָשָׁם Qal (1) *commit an offence, do a wrong*; (2) *be or become guilty*, not in ψ; but (3) *be held guilty, bear punishment* 34^{22, 23}. Hiph. *declare guilty* 5¹¹. 6 κρινον αυτους, Aq. Σ κατακρινον αυτους, 3 *condemna eos*. — אלהים] is surprising in a petition of 30, though sustained by 6, 3 al. It is probable that the original was אֱלֹהֵי — יִפְלוּ] Qal impf. juss. pl. 3 m. either (1) *fall from*, as 6, 3, DeW., Ew., Hi., Bā., as BS. 14² ψ Solomon 4¹⁶; or (2) *fall, perish, because of by*, as Pe., Che., Dr., Kirk, Du., which suits parall., so 27². — מַסְעֵי־הַיָּהוּה] should have two accents in measure, pl. sf. 3 pl. with prep. הַן. — † מַסְעֵי] n.f. only pl. *counsels, plans* 5¹¹ 81¹⁸ Mi. 6¹⁸ Ho. 11⁶ Je. 7²⁴ Pr. 1²¹ 22²⁰. — הַיָּהוּה] is attached by 6 to previous clause, but that destroys the measure. 6, 3 *κατὰ, juxta* = ק not so good as ק 30. — † מַסְעֵי] n.m. *transgression* against God 107¹⁷, personified as evil spirit 36², recognised by sinner 32⁵ 51⁶, God visits it 89²⁸, forgives 32¹, removes 103¹², covers it over 65⁴, blots it out 51⁸, remembers it not 25⁷, delivers from it 39⁹; (2) *guilt of transgression* 5¹¹ 19¹⁶ 59⁴. — הַיָּהוּה] Hiph. imv. with full sounding sf. 3 pl. for = above. † הַיָּהוּה *thrust out, banish*, here the wicked, but 62⁶ the good man from his position. Hiph. *be thrust out* 147². — הַיָּהוּה] should have two accents for measure. הַיָּהוּה because of following monosyl. 6 adds *κύριε* = 3 *domine*, but this is gloss making line too long. † קרה vb. Qal *be disobedient, rebellious*, c. ב Ho. 14¹ and here, elsw. c. acc. pers., also words of God Ps. 105²⁸ abs. 78⁸. Hiph. *shew disobedience*, alw. towards God, abs. 106⁷⁻⁸, c. acc. 78^{17-40, 56} 106²⁸ 107¹¹, prob. also 139²⁰ (acc. 3, Σ, Aq., not 30). — 12. ו] adversative to previous Str. — יִשְׂחָאוּ] Qal impf. 3 pl. juss. חח vb. Qal *be glad, rejoice*: † in relation to God and sacred things: (a) abs. 5¹² 9⁹ 14⁷ (= 53⁷) 16⁹ 34⁸ 35²⁷ 48¹² 67⁵ 68⁴ 69²⁸ 90¹⁴ 96¹¹ 97¹⁻⁸ 105⁸ 107¹² 119⁷⁴; (b) c. ב *rei vel pers.* 31⁸ 32¹¹ 33²¹ 40¹⁷ (= 70⁶) 63¹² 64¹¹ 66⁸ 85⁷ 97¹² 104²⁴ 118²⁴ 149²; in other relations v. BDB. — הַיָּהוּה] Qal ptc. pl. cstr. with retracted accent, v. 2¹². — הַיָּהוּה] Piel impf. juss. † רנו vb. Qal *be jubilant, shout for joy*: only 35²⁷, for which 40¹⁷ = 70⁶ substitute שׂוֹשׁ. But Qal is 8 t. in Is. 2-3. Piel same mng. more intensive (1) abs. 5¹² 63⁸ 67⁵ 71²² 90¹⁴ 96¹² 98⁴⁻⁸ 132^{8, 16, 16} 149⁵; (2) c. ב of theme 20⁶ 33¹ 89¹⁸ 92⁵, c. acc. 51¹⁶ 59¹⁷ 145⁷, c. ל 95¹, c. אל 84⁸(?). Hiph. (1) same mng.: abs. 32¹¹, c. ה 81²; (2) *cause to jubilate*

6⁵. For nouns *v. 17^l*. — [וְהָסַר עֲלֵינוּ] is out of place, destroying the measure of this line and making the construction difficult. It is needed in *v. 13^b* to complete the line and give an appropriate vb. to חָזַן. — [הָסַר] Hiph. impf. 2 p. juss. form appropriate to its present context; but it should correspond with חָסַר *v. 13^b* if transferred, and be pointed as *indicative*. † סָכַר vb. Qal *screen, cover*, c. ל 140³ (?) usually c. על in other Lit. Hiph. same c. על, here, ל 91⁴. — [יְהִי עִלְיוֹ] Qal impf. juss. as syn. verbs. † עָלָה vb. *exult* c. ב 5¹² 9⁸ I S. 2¹, abs. Ps. 25² 68⁴ Pr. 11¹⁰ 28¹² I C. 16²² (= עלו Ps. 96¹²), cf. עלו 287, עלם Jb. 20¹⁸, diff. forms of same word, softened in later usage. — [מִאֲהָבֵי שָׂכָר] ptc. pl. cstr. nominal force אהב Phr. elsw. 69²⁷ 119¹⁸², cf. 9¹¹ 61⁶ 83¹⁷. ☉ has *parres*, which represents an original כִּל, needed for measure. † Love to God is post Deuteronomic 31²⁴ 97¹⁰ 116¹ 145²⁰, to house 26⁸, to salvation 40¹⁷ 70⁸, to law 119^{47+10^t}, Jerusalem 122⁶. — 13. [כִּי אֲמָהָה] causal with emph. pro. There should be no Makkeph: the two tones are needed for measure. ☉, 3 attach יהוה: to second clause, 2 to first; that suits the measure. — [תִּתְּרַךְ צְדִיקָה] Piel impf. 2 ms., general statement. This phr. is א.ל., but cf. 115¹⁸ וְיִתְּרַךְ בִּי. † תִּתְּרַךְ (1) *bless* Yahweh 16⁷ 26¹² 34² 63⁶ 103¹. 2. 20. 21. 22. 22 104¹. 25 115¹⁸ 134¹. 2 135¹⁹. 20 145². 10, 10 שׁ 96² 100⁴ 145¹. 21, Elohim 66⁸ 68²⁷; (2) Piel used of God abs. 109²⁸, c. acc. the king 45⁸, the people 29¹¹ 67². 7. 8 107²⁸ 115¹². 12. 13 128⁶ 134⁸ 147¹⁸, His inheritance 28⁹, house of Aaron 115¹², vegetation 65¹¹, provisions 132¹⁶. 15, as well as those given above; (3) used of men, *bless* 118²⁶ 129⁸; (4) congratulation 10³ (?) 49¹⁹ 62⁶, homage 72¹⁶. For Qal *v. 1^l*. — [בְּצִנָּה] belongs to *עָלַם* *v. 13^b*. † צִנָּה is the large shield; יְצַנֵּן 3⁴, the smaller one, elsw. 35² 91⁴. — † [רָצוֹן] ||. צָנָה (1) of the *good will, favour* of God, elsw. 30⁶. 8 51²⁰ 69¹⁴ 89¹⁸ 106⁴ Is. 49⁸; (2) *acceptance* of persons offering sacrifice, לִרְצוֹן Ps. 19¹⁶ as Je. 6²⁰ Lv. 22²¹ Is. 56⁷; (3) of God's *will* Pss. 40⁹ 103²¹ 143¹⁰, of man's *desire* 145¹⁶. 19 as 2 C. 15¹⁶. — [תִּתְּסַרְנִי] Qal impf. 2 m. sf. 3 pl. † [עָסַר] vb. *surround*, elsw. only I S. 23²⁸. This is necessary according to arrangement of 2, but if not connected with צָנָה it is better to take it as † [עָסַר] vb. *crown* Pss. 8⁶ 65¹² 103⁴, denom. of † עָסַר *crown* 21⁴, and point as Piel תִּתְּסַרְנִי. So ☉, 3.

PSALM VI., 4 STR. 5⁸.

Ps. 6 is a penitential prayer. The congregation prays Yahweh not to chasten in anger; but to heal the long-continued languishing and dismay (*v. 2^a*); pleads that the peril of death may cease, for there can be no ritual commemoration of Yahweh in Sheol (*v. 4^b*). The sufferings are indeed extreme: weariness, nights of complaining, bursts of tears, and eye wasting because of the adversaries (*v. 7^b*). But Yahweh has heard the prayer, and the enemies must depart in shame (*v. 9^b*).

YAHWEH, do not in Thine anger rebuke *me*,
 Do not in Thy rage chasten *me* ;
 Be gracious to me, for *I* am languishing ;
 Heal me, for dismayed are *my* bones ;
 Yea exceedingly dismayed is *my* soul.

BUT Thou, O Yahweh, how long (shall it continue)?
 O return, deliver *my* life ;
 Save me for the sake of *Thy* kindness ;
 For in death there is no commemoration of *Thee* ;
 In Sheol who can give *Thee* (ritual) praise ?

(FOR) I am weary with *my* groaning ;
 I must complain every night on *my* bed ;
 I make dissolve with my tears *my* couch.
 Wasteth away because of grief *mine* eye ;
 Waxeth old because of all *mine* adversaries.

DEPART, ye workers of trouble from *me* ;
 For He hath heard the voice of *my* weeping,
 Yahweh hath heard *my* supplication,
 Yahweh accepteth *my* prayer ;
 They will turn back, they will be put to shame in a moment.

Ps. 6 was in **B**, its first penitential prayer. It was taken up into **AB** and **BA** (*v.* Intr. §§ 27, 31, 33), and appointed to be sung with the bass voice על השמינית to the accompaniment of stringed instruments כנניט (*v.* Intr. § 39), both peculiarly appropriate to the musical expression of penitence. The Ps. was composed for the congregation, and there is no trace in it of the experience of an individual. It is doubtless the earliest of the seven penitential Pss. 6, 32, 38, 51, 102, 130, 143, and prior to the penitential prayers Ezz. 9; Ne. 9; Dn. 9. The church appropriately assigns these Pss. to Ash Wednesday. Ps. 6 is related to several other passages of OT. (1) *v.*² differs from Ps. 38² only in that the latter omits מל in second clause, and substitutes the late קָרַךְ for the earlier and simpler אָךְ. Je. 10²⁴ has a similar thought, and possibly was in the mind of the author. (2) *v.*^{6b} is similar to Is. 38¹⁸ (נִשְׁאַיִל מִי יוֹדֶה-לָּךְ = כִּי לֹא שְׁאַיִל חִירָךְ מִכָּהֶם = מִכָּהֶם, *v.* Intr. § 25), where we have יוֹדֶה-לָּךְ = כִּי לֹא שְׁאַיִל חִירָךְ מִכָּהֶם *v.*^{6b}; but the measure shows that we must read יוֹדֶךְ. Is. 38 is pentameter, Ps. 6, trimeter, therefore changes were necessary. In || line of Ps. 6 יָבֵר is used, and in the other half of line of Is. 38¹⁸ הִלֵּל. The latter is the simpler and probably the earlier usage. יָבֵר in the sense of *commemoration* is only *elw.* Pss. 30⁶ 97¹² 102¹⁸ 111⁴. The thought is more natural and more appropriate to the context of Is. 38 than to Ps. 6; it was essential there, but not so essential here. The Ps. is therefore later. (3) *v.*^{7a} is identical with Je., which latter is certainly original. (4) *v.*^{6a} is the same as Ps. 31^{10b}, except that תָּן takes the place of כִּי. We may safely conclude that Ps. 6 was later than Je. and Is. 38, but earlier than Pss. 31 and 38. The adversaries, who caused so much grief to the congregation, were not wicked rulers of Israel or hostile nations, but workers of trouble in Israel itself. They are not represented as a class over against the צְרִיקִים and חַסִּידִים (*cf.* Ps. 1²); but in a simpler and

more primitive way. They were probably the enemies of the congregation of the Restoration, who were restoring the ritual worship in Jerusalem, in the midst of great hostility on the part of their neighbours and also of the lower grade of people, who did not cordially unite in their reform. The Ps. is one of the choicest specimens of the use of assonance. The lines require but few transpositions to have them all end in ׃ , except in the Str. II. v.⁵⁰. 6a-^b, which purposely end in η for the expression of formal antithesis, and in the last lines of Strs. III. and IV. v.⁵². 11a, where intentionally pl. ׃ takes the place of sing. ׃ for the other four lines of these strs. Besides, there is assonance in η in v.⁷. 4, 8a. ^b. Several trimeters were injured by later scribes by the insertion of יורה for greater clearness of meaning, v.^{3a}. ^b (not in 6) 5a. 5b, and by amplification, by insertion of כל v.^{8a} and כאך v.^{11a}. Only one line is too short in 8, occasioned by the omission of ני after η .

Str. I. 2. The congregation prays Yahweh in two syn. couplets; negatively, *do not rebuke* || *do not chasten, in thine anger* || *in thy rage*; thus recognising that Yahweh had sufficient reason to be angry with them and to be in rage against them; and that their sufferings were due to His rebuke and chastisement. — 3. They have now suffered sufficiently, and so, in a second syn. couplet, also syn. to the first, they pray positively *be gracious to me*, more specifically, *heal me*, the reason for which is their great need: *I am languishing* || *I am dismayed*. This latter is in the last line limited to the *bones*, which does not imply physical injury; but, as in other Pss. of penitence and lamentation, the sympathy of nerves and bones with the emotions and passions; and so the aching of the bodily frame in accord with the internal emotional agony, which now is expressed in climax. — 4a. *yea exceedingly dismayed is my soul*.

Str. II. 4b. The prayer becomes more intense. The first line expostulates with Yahweh for the long continuance of the chastisement, with its suffering and peril. — *How long?* shall it yet continue? This is followed by two syn. couplets, the second synth. to the first, giving the reason for it. — 5. In the first couplet is the plea, — *O return*] with favour, condensing the thought of the previous line. The long continuance of suffering seems to imply divine absence or inattention. — *Deliver* || *save*] make the return effective by redemptive interposition. It is the *life* of the congregation that is in peril by the continuance of this chastisement, and the kindness of Yahweh which is strained by

it.—6. The motive proposed for this deliverance is, that if the life of the community is destroyed, the *commemoration* of Yahweh || His *praise*, in the worship of the ritual, will be destroyed; and though the congregation may continue their existence in the realm of *Death* and the cavern of *Sheol*, the abode of the dead, they will be no longer a congregation worshipping Yahweh in the ritual of the temple, as prescribed by Yahweh in His Law, and so well pleasing to Him. The *Sheol* of the Hebrews corresponds with *Hades* of the Greeks, the subterranean region whither all mankind go at death and live in a shadowy state of existence.

Str. III. 7. The congregation now intensifies the plea in five syn. lines, describing their sad condition, which again subdivides into an introductory line and two syn. couplets. The *groaning* has continued so long, and has become so intense, that they are *wearied*, worn out with it.—*Every night on the bed, || the couch, they must complain*, and with such an intensity of grief, that *tears* burst from the eyes in a flood, wet the *couch*, and cause it to *dissolve*, as in a stream of rushing water. The figure seems extravagant to Western taste, but not to the Oriental. But it is still more extravagant in MT. and Vrss. in the previous line: “make my bed swim.” This, by a change of vocalisation merely, gives the more suitable mng. “must complain,” as we have given it above.—8. *The eye wasteth away* by this continual weeping, *because of grief*; and it *waxeth old*, becomes like the weakened, enfeebled eye of an old man, with little power of vision, — *because of all mine adversaries*] whose actions cause such *grief* and such bursts of tears.

Str. IV. 9–11.—The congregation have not been overwhelmed by their grief and the divine chastisement; their prayer receives its answer while they are making it. They express their confidence in a Str. of introverted parall. wherein the first and last lines are syn., and find their reason in the intervening syn. triplet. The reason is that *Yahweh hath heard* (repeated in emphasis) || *accepteth*]. That which he heard was *the voice of my weeping || my supplication || my prayer*. Therefore the congregation warns the *workers of trouble* = adversaries, v.²⁸: *Depart from me*; and expresses the assurance that *they will turn back, they will be put to shame*, and that *in a moment*, instantly without delay. This

shaming of the enemies in the climax is in striking antith. to the anxiety they have caused the congregation, v. 30. 46. A later editor, wishing to emphasise this still more, inserts v. 11a.

They shall be shamed, and they shall be dismayed exceedingly, all mine enemies.

2. אַל] with Hiph. juss. חִתִּיתָי is usually attached to vb., here separated for assonance in נַי so l.2. — יִחַדָּהּ vb. Hiph. (1) *decide, judge* 94¹⁰; (2) *convince, convict* 50²¹; (3) *reprove, chide* 50⁸ 105¹⁴; (4) *correct, rebuke* 6² = 38² 141⁶ Jb. 5¹⁷ 13^{10.10} Pr. 3¹². — וְאֵלֵי־בַחֲקָהָהּ has two beats. † נִחָהּ n.f. (1) *venom*, of serpents 58⁸⁽⁷⁾, as Dt. 32^{24.28}, of arrows 140⁴; (2) *burning anger, rage*, of man 37⁸ 76^{11.11}, of God 6² 38² 59¹⁴ 78²⁸ 79⁶ 88⁸ 89⁶⁷ 90⁷ 106²². — יִירוּהוּ is a gloss in both lines. In 3⁸ it is not in 6. — 3. † אֲמַלְלֵהוּ α.λ. adj. = † אֲמַלְלֵהוּ Ne. 3²⁴; but better ptc. אֲמַלְלֵהוּ with ם omitted as frequently in intensives when with shewa. — רָפְאֵנִי Qal impv. † רָפַא vb. *heal* from peril of death as 30⁸ 41⁶ 103⁸ 107²⁰, more general mng. 147⁸. — † גַּזְזִים n.f. *bone* for bodily suffering as 22^{14.18} 31¹¹ 32²¹ 34²¹ 35¹⁰ 38⁴ 42¹¹ 51¹⁰ 102^{4.6} 109¹⁸, for skeleton of the dead 53⁸ 141⁷. — 4. חָסָרָהּ adv. *exceedingly* 35 t. in ψ. — נֹאמָה Kt. וְנֹאמָה Qr 6 σδ dub. — עַד־מָתַי 6 ἕως πότε, abs. *how long* (shall it be). † מָתַי adv. *when* 41⁸ 42⁸ 94⁸ 101² 119^{82.84}. — קֵר־מָתַי until when, how long? sq. pf. 80⁶, impf. 74¹⁰ 82² 94⁸, abs. 6⁴ 90¹⁸ 94⁸. It is difficult to see with this interp. why 3 connects with previous line. By connecting with subsequent context we get 2 str. of 5 l. each, which is evidently correct. We might read וְנֹאמָה עַד־מָתַי Qal impf. ו consec. † אָמָה vb. *come* Ps. 68³² Dt. 33²¹, c. עַר Mi. 4⁸ and מָתַי n. 1 sf. *my death* (v. v.⁶) and render, *And so it is come unto my death*, I am at the point of death, which admirably suits the context (Br.^{S118} 374). — 5. שׁוּבָה Qal. impv. cohort. שׁוּב as 7⁸ 80¹⁵ 90⁸ all of God. — יִירוּהוּ is a gloss as v. 30⁶. — הִחַיֵּנוּ Piel impv. cohort. † חִיֵּנוּ Qal *draw off*, not in ψ but † Niph. *be delivered* 60⁷ = 108⁷ Pr. 11^{8.9} Piel *rescue, deliver* sq. נִמַּשׁ *life* 6⁶ 116⁸, c. acc. p. 18²⁰ (= 2 S. 22²⁰) 34⁸ 50¹⁸ 81⁸ 91¹⁶ 119¹⁵³ 140² (Ps. 7⁶ dub.). — † נִפְשׁ † in the sense of *life*, elsw. נִי הַיָּלִי 22²¹ 33¹⁹ 56¹⁴, נִי בְרֵט 89⁴⁹ 116⁴, נִי מְרָה 34²³ 55¹⁹ 71²³, cf. 49⁸, נִי שִׁמְרָה 25²⁰ 97¹⁰, נִי בְקֵשׁ 35⁴ 38¹⁸ 40¹⁵ 54⁶ 63¹⁰ 70⁸ 86¹⁴; other uses 7⁶ 31¹⁴ 56⁷ 59⁴ 69² 71¹⁰ 72^{12.14} 74¹⁹ 78⁶⁰ 119¹⁰⁹ 124^{4.6}. For נִמַּשׁ with other mngs. v. 3⁸ 10⁸ 16¹⁰ 17⁹ 22²⁰ BDB. Br.^{JBL} 1887, 17 sq. — חַיֵּנוּ הַמָּוֶת = 44²⁷v. 4⁴. — 6. בְּקִרְיָהּ local, in the place or state of death. † מוֹתָהּ n.m. (1) *death* as opp. life 13⁴ 33¹⁹ 49¹⁸ 56¹⁴ 68²¹ 73⁴ 78⁶ 116^{4.16}; (2) *death by violence* 7¹⁴ 18⁶⁶ 22¹⁶ 55⁸ 116⁸, as penalty 118¹⁸; † (3) *state or place of death* 6⁶ 49¹⁶ Is. 28^{16.18} 38¹⁸ Ho. 13¹⁴ Hb. 2⁶ Ct. 8⁸ Pr. 5⁶ 7²⁷ || אֲבִירֹן Jb. 28²², שַׁעַר־מָוֶת *gates of death* Pss. 9¹⁴ 107¹⁶ Jb. 38¹⁷. — † שְׁאֵלֵי n.f. *the underworld* Dt. 32²² Is 14⁹ Pr. 15²⁴; under mts. and sea Jb. 26⁶ Jon. 2⁸, contrasted with height of heaven Am. 9² Jb. 11⁸ Ps. 139⁸ Is. 7¹¹. Thither men descend at death Gn. 37²⁶ (E) 42²⁸ 44^{29.31} (J) 1 S. 2⁶ 1 K. 2^{6.9} Jb. 7⁹ 21¹⁸ Is. 14^{11.16} Ps. 88⁴, Korah and his associates by divine judgment Nu. 16^{31.33} (J) cf. Ps. 55¹⁶. It has a mouth Ps. 141⁷ and is a city with gates Is. 38¹⁰ and has bars Jb. 17^{16(7)}}.

It is syn. with *טוה* Pr. 5⁶ 7²⁷ Ct. 8⁶ Ps. 89⁴⁹. It is personified Is. 28^{16, 18}, as insatiable monster 5¹⁴ Hb. 2⁵ Pr. 1¹² 27²⁰ 30¹⁶, and has snares Ps. 18⁶ (= 2 S 22⁶), cf. 116³. It is dark and gloomy and from it there is no return Jb. 17¹⁸ (cf. v. 16 7⁹); earthly distinctions cease there Jb. 31⁷⁻¹⁹ 21²⁸⁻²⁶. Ec. 9^{6, 8, 10} represent the dead as without work or knowledge or wisdom: but these gloomy passages of Jb. and Ec. are not to be taken too seriously, for they do not correspond with the ordinary representation of other passages. In postex. Lit. the condition of the righteous and the wicked is often distinguished. The wicked, whether nations or individuals, descend to Sheol Pss. 9¹⁸ 31¹⁸ (cf. Nu. 16^{30, 32}); death acts as their shepherd, and they waste away without power or honour Ps. 49^{16, 18}. Sheol consumes them as drought-water Jb. 24¹⁹. The righteous dread to go thither because there is no ritual worship there Ps. 6⁶, cf. 88⁶ Is. 38¹⁸; deliverance from Sheol is a blessing Pss. 30⁴ 86¹⁸ Pr. 23¹⁴. In Ez. it is a place of reproach, the abode of uncircumcised 31^{16, 18, 17} 32^{21, 27}. The righteous will not be abandoned to Sheol Ps. 16¹⁰, cf. 17¹⁶, but will be ransomed from it 49¹⁶, cf. 73^{28, 25} Is. 57^{1, 2} Jb. 14¹⁸ 17¹⁸. In latest Lit. there is a distinction in Sheol. It has depths to which the wicked fools descend Pr. 9¹⁸. It is contrasted with *אכרוך* Pr. 15¹¹. *בור*, *בור*, when || *שאול* are in the bad sense of a pit or place of the lost v. 7¹⁶ which prepares the way for local distinction in later Judaism as reflected in Lk. 16¹⁹⁻³¹. *שאול* is also used fig. of degradation in sin Is. 57⁹ and of place of exile for Israel Ho. 13^{14, 14}. — *יִזְכְּרֶךָ*] sf. obj. † *יִזְכְּרֶךָ* n.m. (1) *remembrance, memory* of person or people 112⁶ blotted out by their destruction 9⁷ 34¹⁷ 109¹⁶; (2) *commemoration* of Yahweh in the ritual 6⁶ 30⁶ 97¹² 102¹⁸ 111⁴ 145⁷; (3) *memorial* by which one is remembered 135⁸. — *יִזְכְּרֶךָ*] *who can*, implying neg. answer (v. 4⁷). — *יִזְכְּרֶךָ לְךָ*] Hiph. impf. 3 m. *יִזְכְּרֶךָ* (v. Intr. § 39). *לְךָ* makes the line too long. It is an error of late style for earlier *יִזְכְּרֶךָ* of Is. 38¹⁸. — 7. *יִזְכְּרֶךָ*] Qal pf. 1 p., of *state or condition* Dr. 5¹¹ † *יִזְכְּרֶךָ* c. 6⁷ 69⁴ Is. 43²⁸ 57¹⁰ Je. 45⁸. — *יִזְכְּרֶךָ*] n.f. sf. 1 p. † *יִזְכְּרֶךָ* n.f. *sighing, groaning*, in distress, physical or mental 6⁷ 31¹¹ 38¹⁰ 102⁶. The line lacks a word. Du. rightly prefixes *כִּי*, giving reason of foregoing. It was omitted because of previous *יִזְכְּרֶךָ*. — *יִזְכְּרֶךָ*] Hiph. impf. 1 p. frequentative, *יִזְכְּרֶךָ* vb. *swim*, elsw. Is. 25¹¹ Ez. 47⁶, so here 6 *λουσω*, 3 *natare faciam*. This suits subsequent context, but not the previous, or mention of time, and is indeed an extravagant metaphor. It is more natural to take it as parallel with the next line. Therefore we should point it *יִזְכְּרֶךָ לְךָ*, Qal impf. cohort. *יִזְכְּרֶךָ* as 55¹⁸ 77⁴ Jb. 23². — *יִזְכְּרֶךָ לְךָ*] *in every night*, phr. a.λ. dub., a later intensification by inserting *כִּל*. Rd. † *יִזְכְּרֶךָ* as 42⁹ 77⁷ 88² 90¹¹ 119⁶⁸ 121⁶ 136⁹. — *יִזְכְּרֶךָ*] n.f. sf. *my couch* † *יִזְכְּרֶךָ* n.f. a.λ. † || † *יִזְכְּרֶךָ* 6⁷ 41⁴ 132². — *יִזְכְּרֶךָ*] Hiph. impf. freq., tr. to beginning of l. in order to assonance, of *יִזְכְּרֶךָ* in *יִזְכְּרֶךָ*. † *יִזְכְּרֶךָ* vb. *melt* for usual *יִזְכְּרֶךָ* Hiph. *cause to melt*, dissolve elsw. of ice 147¹⁸, *cause to vanish* 39¹², fig. *יִזְכְּרֶךָ*, *intimidate* Jos. 14⁹. *יִזְכְּרֶךָ* Hiph. only Dt. 1²⁸. It is possible that we should rd. here cohort. *יִזְכְּרֶךָ* || *יִזְכְּרֶךָ* in order to assonance with *יִזְכְּרֶךָ*. — 8. † *יִזְכְּרֶךָ*] vb. Qal pf. 3 f. denom. *יִזְכְּרֶךָ* n.m. *moth*, as waster, consumer 39¹²; vb. elsw. 31^{10, 11}. — † *יִזְכְּרֶךָ*] n.m. *vexation*, as (1) *grief* 6⁸ 10¹⁴ 31¹⁰ Ec. 1¹⁸ 2²⁸ 7⁸ 11¹⁰; (2) as anger of

Yahweh Ps. 85⁵, cf. Dt. 32^{19, 27} 1 K. 15²⁰ 21²² 2 K. 23²⁸. — [תִּקְחָהּ] vb. Qal pf. sf. *advance in years, grow old*, as Jb. 21⁷. — [צִירְרִי] Qal ptc. pl. sf. 1 p. † צִירָר vb. *be an adversary* Nu. 10⁹ 25^{17, 18} 33⁵⁶ (all P) Is. 11¹⁸ Ps. 129^{1, 2} Est. 3¹⁰ 8¹ 9^{10, 24}; ptc. sg., usually single person, but Ps. 7⁵ prob. coll.; pl. of God's adversaries 8⁸ 74^{4, 28}, man's Ex. 23²² (E) Am. 5¹² Pss. 7⁷ 23⁸ 31¹² 42¹¹; c. כל 10⁵ 69²⁰ 143¹²; so prob. here except that assonance in י is then abandoned. — 9. [סָרַרְוּ] Qal impv. † סָרַר vb. Qal (1) *turn aside* Ps. 119¹⁰², † סָרַרְתָּ 34¹⁶ 37²⁷ Jb. 28²⁸ Pr. 3⁷ 13¹⁹ 16^{6, 7}, *revolt* Ps. 14⁸ Je. 5²⁸ Dt. 11¹⁸ 17¹⁷; (2) *depart*, c. מן pers. Ps. 6⁹ 119¹¹⁶ 139¹⁹; (3) *be removed*, c. מן pers. 101⁴. Hiph. (1) *remove, take away*, c. מן 18²² 39¹¹ 81⁷ 119²⁹ Ex. 8^{4, 27} (J) 23²⁵ (E) Is. 3¹; (2) *put aside, reject*, Ps. 66²⁰, cf. Is. 31². — [סָפְּלִי מֵאֵן] v. 5⁶. כל is gloss, as 28⁸ 36¹⁸ 59⁸ 64⁸ 125⁶ 141^{4, 9} unnecessary amplification. — [סָפְּנִי] should be tr. to the end of the line for assonance. — [יִרְוֶה] is a gloss, destroying the measure. — [שָׁפַע קוֹל בְּכִי] phr. a.ל. but שָׁפַע קוֹל 18⁷ 55¹⁸ 64² 119¹⁴⁹ v. 4⁶. † כִּי n.m. *weeping* 30⁸ 102¹⁰. — 10. [שָׁפַע הַתְּהוֹי] cf. הַתְּהוֹי שִׁי קוֹל הַתְּהוֹי 28^{2, 6} 31²³ 116¹. † הַתְּהוֹי n.f. sf. 1 p. alw. this form Pss. 55² 119¹⁷⁰. — 11. [יִבְשׁוּ יַבְרָלוֹ] Qal impf. בִּישׁ coordinate by simple ו with Niph. impf. בִּישׁ as 83¹⁸. For other uses of בִּישׁ v. 8⁵. † בִּישׁ vb. Qal (1) *feel shame* 22⁶ 25^{8, 8} 31¹⁸ 37¹⁹ 86¹⁷ 97⁷ 109²⁸ 119^{6, 46, 78, 80} 127⁵, אל אַבְיָשָׁה 61¹ 71¹⁸, sq. הִכְלַם 35⁴ 69⁷ Je. 14⁸ 22²² Is. 41¹¹ 45^{16, 17} Ez. 16⁶² 36⁸² Ezr. 9⁶, חָסַר Pss. 35²⁶ 40¹⁶ 70⁸ 71²⁴ Je. 15⁹ Mi. 3⁷ Jb. 6²⁰, סָנַּן Ps. 129⁵, נִבְהַל 61¹ 83¹⁸. Hiph. *put to shame* 14⁶ 119^{21, 116}, enemies by defeat 44⁸ 53⁶. — [וְיִשְׁמוּ יִבְשׁוּ] impfs. without ו coordinate more emphatic. י is given, however, 6. בִּישׁ preceded by שׁוּב a.ל. It evidently has the mng. here of turn back in defeat, as 9^{4, 18} 56¹⁰. — [רָגַע] i.p. † רָגַע n.m. *moment of time* 30⁶, elsw. adv. acc. in a moment 61¹, כִּרְגַע 73¹⁹ as Nu. 16²¹ = 17¹⁰. 6 inserts σφδδρα קָאֵר as above. Du. thinks v. 10^a a gloss as variation of v. 9^b. It suits the measure and assonance better than v. 11^a. The Str. is just one line too long, and one of the lines must be thrown out. V. 11^a is a pentameter and least suitable to the context.

PSALM VII., 2 STR. 10³.

Ps. 7 is a prayer for deliverance from a personal enemy: (1) a petition for salvation from his pursuer, with an imprecation of death upon himself, if he had done the wrong charged against him (v. 2-6); (2) expressing confidence that Yahweh was preparing weapons against his pursuer, and that his mischief and treachery would receive just retribution (v. 13-17). Subsequent editors inserted a plea for the judgment of the nations in an ultimate world judgment (v. 7-8), a judgment between the righteous and wicked in Israel (v. 10-12), and a liturgical couplet of praise (v. 18).

MY God, in Thee do I seek refuge;
 Save me from him that pursues, and deliver me;
 Lest, like a lion, he tear me,
 While there be (none) to tear away and none to deliver.
 My God, if I have done this,
 If there be iniquity in my palms,
 If I requited him that was at peace with me with evil;
 Let him pursue me, and let him overtake me,
 And let him tread to the earth my life,
 And my honour let him lay in the dust.

IF not, He whets His sword,
 Doth tread His bow and make it ready,
 And doth prepare for him deadly weapons;
 His arrows He maketh into fiery ones.
 Lo! he travaileth with iniquity,
 And conceiveth mischief and bringeth (it) forth.
 A pit he hath dug and dug out,
 And he will fall into the hole he is making.
 His mischief will return on his own head,
 And upon his own pate his violence come down.

Ps. 7 was in **D**, but only in its original form. In that form the historical reference in the title "which he sang to Yahweh because of the words of Cush, the Benjamite" has some propriety; although there is no mention of such a person in the history of the times of David. This fact gives some force to the correctness of a tradition only preserved here; for we know of nothing in the Literature upon which it could be based. There is nothing in the original form of the Ps. that prevents the composition by David under some such circumstances, when he was pursued by Saul and his Benjamite warriors. The traditional circumstance may, however, have been an editorial conjecture. This prayer appropriately follows Ps. 6 in **D**. It was not included in **E** or **DK**. Accordingly, no musical assignment was made. **G**, **H** have קוֹמֵר, implying its use in **H** (*v. Intr.* § 31) instead of קוֹמֵר of **H** which was probably a txt. err. The word has not yet been explained (*v. Intr.* § 34). There is a striking inconsistency between the plea for interposition against an individual enemy in v.²⁻⁶.¹³⁻¹⁷ and the judgment of nations v.^{7-9a}, and between the righteous and wicked in Israel v.¹⁰⁻¹² (*v. Bi., Che.*). This can only be explained by the insertion of these latter as glosses, to give the Ps. a more general reference for congregational use under later circumstances. Moreover v.²⁻⁶.¹³⁻¹⁷ are trimeters: v.⁷⁻¹² in the main at least pentameters. *Ch.* is mistaken in regarding v.⁷⁻¹² as homogeneous. There is a difference between Yahweh's judgment of the nations v.⁷⁻⁸ and Elohim's judgment of the wicked in Israel v.¹⁰⁻¹². The original Ps. is very early, possibly as early as David; the Yahwistic gloss belongs to the Persian period, the Elohist gloss to the Greek period. Other minor glosses harmonized in a measure the differences, and a liturgical addition made the Ps. more appropriate for use.

Str. I. is composed of a trimeter tetrastich followed by two trimeter tristichs. — 2-3. The tetrastich has a synth. couplet stating, *My God, in Thee do I seek refuge*] followed by the petition, *save me from him that pursues me and deliver me*]. The poet was pursued by a personal enemy, an individual; and has sought refuge in Yahweh for deliverance, possibly at the sanctuary itself. A synth. couplet gives the reason for the plea, *lest, like a lion, he tear me*]. The pursuer will tear him, as a lion his prey, unless his God saves him. *There is none (other) to tear him away, from this lion, and none (else) to deliver him*. The pursuer seems to have some pretext for this pursuit: he charges the poet with violation of covenant and personal injury. This the poet repudiates before his God, in a syn. tristich of conditional clauses, followed by a syn. tristich of imprecation upon himself if the condition which he denies be true. — 4-5a. *If I have done this*] the specific thing charged against him by his pursuer; *if there be iniquity in my palms*] a phr. usually referring to the acceptance of bribes: it can hardly be physical injury by the hands, for there could be no dispute about that. — *if I requited him that was at peace with me with evil*] that is, one in a covenant of peace, a friend who had a right to look for good treatment, involving therefore treacherous breach of friendship and covenant, justly exciting the penalty of pursuit and death. He recognises the rightfulness of the pursuit if his statement be false. — 6. *Let him pursue me*] as he is doing, v.^{2b}, and furthermore, *let him overtake me*], do not save me from him, v.^{2b}, and *let him tread to the earth my life*], trample me under foot and kill me as v.^{3a}, and *my honour*], phr. for living soul, life, *let him lay in the dust*], throw down prostrate in the dust of death, cf. v.^{3b}. A later editor, adapting the Str. for congregational use, makes the pursuer pl.: “all that pursue me” v.^{2b}, inserts “enemy” v.^{6a}, and makes a premature renouncement of treachery.

Nay, I used to rescue them that were my adversaries to no purpose (v.^{3b}).

7-12 constitute a series of glosses separating the two Strs. of the original Ps. They take a wider outlook than the rescue of an individual from his personal enemy; they contemplate the judgment of the nations, and of the wicked adversaries of the righteous in Israel. There were probably three separate stages in these

glosses v.⁷⁻⁸, v.^{9a}, and v.^{9b-12}. 7-8 were probably three pentameters in the original text. They are syn. lines of beauty and power written by a real poet.

O arise, Yahweh, in Thine anger; lift Thyself up in outbursts of rage;
O rouse Thyself, Yahweh my God, to the judgment Thou hast commanded,
While the congregation of peoples assemble around Thee, on high O sit enthroned.

Yahweh is urged in a pressing appeal: *O arise, Yahweh, || lift Thyself up || O rouse Thyself, Yahweh my God || on high O sit enthroned.*] These were probably the original readings. (For variations see textual notes.) It is an invocation of the congregation of Israel to their national God to intervene on their behalf; to sit on His throne of judgment and convoke all parties to His judgment seat. It is assumed that the decision will be in favour of His people, *in anger || outbursts of rage*] manifested in striking ways. It is also affirmed that such a *judgment* has been already *commanded*. The people of God were sure that it would eventually take place, they are in such straits that they urge that it shall be at once. — *While the congregation of peoples assemble around Thee*]. It is a judgment of nations, gathered from all parts about the divine throne for that purpose. This reflects an entirely different situation from that of the original Ps., and a state of mind represented in Pss. 96-100, cf. Jo. 3.

9a, a trimeter line, *Yahweh judgeth the peoples*], is entirely apart from previous or subsequent context, stating a fact in the midst of earnest entreaties for judgment. It is a marginal gloss.

9b-12 is a series of pentameters of a different type from the original Ps. and also from v.⁷⁻⁸.

JUDGE me, Yahweh, according to my righteousness, according to the integrity that is upon me.

O let the evil of the wicked come to an end, and establish the righteous.

A trier of hearts and reins is the righteous God.

My shield is upon God, a Saviour of the upright in mind.

God is a righteous judge, an 'El taking vengeance every day.

The antith. is now, not between the individual and his pursuer, nor between Yahweh and the nations, but between the righteous and the wicked in Israel itself; and so is of a much later date. The judgment is not an ultimate one, but a daily testing and taking vengeance; and the divine name is *Elohim* and not Yahweh.

This gloss is not earlier than the Greek period (cf. Ps. 1). The author represents the righteous in Israel. The key word of the five lines is righteousness, *according to my righteousness* v.^{9b}, *the righteous* v.^{10a}, *the righteous God* v.^{10b}, *the upright in mind* v.^{11b}, *righteous judge* v.¹²; cf. the syn. terms for judgment: *judge me* v.^{9b}, *establish* v.^{10a}, in the sense of vindicate, cf. 99⁴; *trier* v.^{10a}, *Saviour* v.¹¹, *judge* v.¹². In the other parts of the lines *according to the integrity that is upon me* v.^{9b} has as its antith., *O let the evil of the wicked come to an end* v.^{10a}; *trier of hearts and reins* has as its antith. *taking vengeance every day*.—*My shield over me is God*], protecting me from all enemies as 3⁴. ⚔ “upon God” makes God the shield bearer of His people, a conception which all EV.^a shrink from, in their varied modes of paraphrase. It is possible that the text of ⚔ v.^{12a} is correct: *strong and patient*; if so, the pentameter line is complete without “El taking vengeance every day,” and that must be regarded as a minor gloss. But it is better suited to the context than the additional words of ⚔, and gives a better climax. Rather ⚔ is a gloss.

Str. II. 13 sq. is an antistr. The condition of the imprecation in the previous Str. is taken for granted as false, in the abrupt *if not*] without vb. in the original, (“if it is not so, and it is not”; explained by gloss, *if he, the pursuer, turn not*). Yahweh becomes the pursuer of the poet’s pursuer. This is expressed in four syn. trimeters in antith. with v.²⁻³, so ancient Vrss. EV.^a and most comm., but many moderns Che., Bâ., Du., Ehr. make the enemies of Str. I. the actor here also.—**13-14.** *He whets His sword*] in behalf of the one who has sought refuge in Him v.^{2a}; *He doth tread His bow and make it ready*], to save from the pursuer v.^{2b}; *He doth prepare for him deadly weapons*], to kill the lion ready to tear his prey v.^{3a}; *His arrows He maketh into fiery ones*], in response to the apparent abandonment of v.^{3b}. This tetrastich is followed by two trimeter tristichs v.^{15-16a} v.^{16b-17}, bringing out the true character of the pursuer and his ultimate ruin.—**15-16a.** *Lo! he travaileth with iniquity*], over against the false charge against the poet v.^{4a}; and *conceiveth mischief and bringeth it forth*], in antith. with v.^{4b}. A gloss gives an object “falsehood” to the third vb., but that makes the line too long and mars the effect of the single word, mischief, syn. with iniquity. The pursuer

is compared to a woman in childbirth: mischief is the babe which is born. — *A pit he hath dug and dug out*], passing over from the metaphor of childbirth to the metaphor of making a pit to ensnare animals, common in ψ . This is antith. to v.^{5a}; instead of the poet being the treacherous violator of covenant and friendship, the man, who pursues him with false charges, has tried to take him like an animal in the covered pit. — 16b-17. The final tristich is in antith. with the imprecation v.⁹; the imprecation falls on the pursuer and not on the pursued. *He will fall into the hole he is making*] antith. with v.^{6a}; *his mischief will return on his own head*] antith. with v.^{6b}; and *upon his own pate will his violence come down*] over against v.^{6c}. And so, seeking refuge in God, the poet sees God pursuing his pursuer, and bringing upon him the retribution which he demanded for the wrong which he himself had done.

18. A later editor added a liturgical gloss as a suitable close of the Ps. in its final form after it had been generalised and adapted for public worship.

I will praise Yahweh according to His righteousness
And I will make melody to the name of Elyon.

This liturgical couplet is a trimeter like the original Ps. It is syn. — *I will praise*] in public praise || *I will make melody. Yahweh* is the object of the first line, *Elyon*, the Most High, of the second line. The second *Yahweh* has been inserted as gloss. *The name*] of the second line is syn. with *according to His righteousness* of the first.

2. † ירהו אלהי 7². 4 13⁴ 18²⁹ 30³? 13 35²⁴ 40⁶ 104¹ 109²⁶ Nu. 22¹⁸ (JE) Dt. 4⁶ 18¹⁶ 26¹⁴ Jos. 14⁸. 9 2 S. 24²⁴ 1 K. 3⁷ 5¹⁸. 19 (= 2 Ch. 2⁸) 8²⁸ (= 2 Ch. 6¹⁹) 17²⁰. 31 Je. 31¹⁸ Hb. 1¹², thus phr. of D; elsw. Postex. 1 Ch. 21¹⁷ 22⁷ Ezr. 7²⁸ 9⁶ Is. 25¹ Dn. 9⁴. 29 Jon. 2⁷ Zc. 11⁴ 13⁹ 14⁶. The line is too long both here and in v.⁴, therefore ירהו is a gloss; so also Pss. 18²⁹ 35²⁴ 104¹. — סקל is intensification, only ס is original. — ררף] Qal ptc. pl. sf. 1 s.; pl. later interpretation for an original sg. † ררף vb. Qal: (1) *pursue* enemy in war 18²⁸ 31¹⁶ 35⁸. 6 71¹¹ 83¹⁶; so here, for v.³. 6 favour reference to pursuit of warrior. (2) *persecute* 69²⁷ 109¹⁶ 119⁸¹. 86. 157. 161 142⁷ 143³. (3) *follow after*, in good sense 34¹⁶ 38²¹, in bad sense 119¹⁵⁰. (4) *follow after* in order to benefit 23⁶. Pi. *pursue ardently*, possibly v.⁶, but prob. = 143³. ררף is a Massoretic conceit prob. giving choice of ררף Qal or ררף Pi., Ges.⁵ 83a, K&F. § 100. — ורהיילי ו coörd. Hiph. inv. sf. 1 p. [√† נצי] not used in Qal, but Hiph.:

(1) *snatch away* words from mouth 119⁴⁸; (2) *deliver* from enemies and troubles, c. acc. 7² 22⁹ 25²⁰ 31⁸ 40¹⁴ 70² 71² 72¹² 106⁴⁸ 109²¹, c. סן 18¹⁸. 49 22²¹ 34¹⁸. 20 35¹⁰ 54⁹ 59². 8 69¹⁶ 91⁸ 107⁶ 120² 142⁷ 143⁹ 144⁷, פיר 31¹⁶ 82⁴ 97¹⁰ 144¹¹, סנף 181 (= 2 S. 22), abs. אין סציל 7³ 50²² 71¹¹ Is. 5²⁹ 42²² Ho. 5¹⁴ Mi. 5⁷; (3) *deliver* from, c. סן death 33¹⁹ 56¹⁴, Sheol 86¹⁸; (4) *deliver* from sin and guilt 39⁹ 51¹⁶ 79⁹ 119¹⁷⁰, Niph. pass. *be delivered*, abs. 33¹⁶, c. סן 69¹⁶. — 8. סן-ישיף negative final clause, *lest*. † טרף *tear, rend*, of wild beasts Gn. 37²⁸ 44²⁰ (J) Ex. 22¹² (E), *elsw.* only in metaphor in Pss. 7³ 17¹² 22¹⁴ of men compared to lions, and Ps. 50²² of God. — † אריה *lion* 7³ 10⁹ 17¹² 22¹⁴. 22, cf. ארי 22¹⁷ (?). — ונקשי *me* (v. 3^d). — פרק Qal ptc. † מרק: (1) *tear away from, deliver*, c. סן 136²⁴ La. 5⁸, so here if after 6, μη εστος λυτρούμενου, we read פרק אין פרק; so S, Gr., We., Du., al.; but 7 interpreted as (2) *tear in pieces*, in same sense as Pi. ו K. 19¹¹. — 4. אנס-עשיתי is Qal pf. ו s. protasis conditional clause continued in v. 4^b. 5a with apod. v. 5 in juss. of imprecation. — ומה is neuter, *this thing*, with קשה, phr. א.ל. ψ, but Gn. 3¹⁴ (J) 20⁶. 6 45¹⁹ (E). — אנס-עשיתי conditional, implying neg. answer. † יש originally n. but in usage subst. vb. *is, are, was*, etc., “not as a mere copula, but implying existence with emphasis” BDB.; *elsw.* (1) affirmative, ויש אר 58¹², † אין יש 135¹⁷ (pleonastic). (2) interrogative הַיֵּשׁ 14² = 53³ without הַ 73¹¹. — † עָלַי n.m. *injustice* antith. זדקה 7⁴ 53² 82². — 5. וְנִסְלֵחֵי Qal pf. ו p. s. † נסלח (1) c. על deal *bountifully* with 13⁶ 116⁷ 119¹⁷ 142⁸, so prob. 57² as 6. (2) c. acc. pers. et rei *requite* 7⁶ 182¹; *elsw.* c. ל pers. 137⁸ Dt. 32⁶, על Ps. 103¹⁰ Jo. 4⁴ 2 Ch. 20¹¹. (3) *wean* a child, only ptc. Ps. 131². 2 Is. 11⁸, נטרע *elsw.* Pr. 31¹², cf. הרץ השיב Ps. 54⁷. — שילמי Qal ptc. שלים denom. שלים *peace*, the *one in covenant of peace with me*; but prob. error for שילמי obj. sf. as איש שלימי 41¹⁰ חילמי 55²¹, שלימים 69²². — וְנִסְלֵחֵי Pi. impf. cohort. ו c. ו. ו consec. וילמי (v. 6^d). ו consec. after three syn. lines with אס and before three syn. lines of apodosis, suspicious, esp. as sense of vb. *rescue* מרק is antith. to the protasis and must be of the nature of a parenthesis. But such a parenthesis would not be expressed by ו consec., and has more of the nature of a gloss than the thought of the poet, who seems to balance the three lines of apodosis over against the three of protasis. Such a parenthesis would use ו coörd. and perfect for single act, or imperfect for frequentative; but then why cohort. form? Ges., De., Bā. think of a derivative mng. *spoil, despoiled* not known to Heb. *elsw.* exc. in n. חילצה *plunder* 2 S. 2²¹ Ju. 14¹⁹; but found in Aram. S, T, Houb., Dy., Gr., Che., Du., rd. חילצה, וְנִסְלֵחֵי *oppress* Pss. 56² 106⁴². But this is not in accord with other lines of protasis, where the one supposed to be injured is a friend and ally, and not an adversary, still less an adversary who has not succeeded in accomplishing anything. The line is not consistent with the context. It is really an antith. gloss which anticipates the apodosis. The glossator means to say, he has done the very reverse of injury to his friend: he has delivered habitually his adversaries, while they have vainly and without result striven against him. — † ריקב *adv. in vain*, without accomplishing anything, v. Ps. 25³ 2 S. 1²² Is. 55¹¹. — 6. איניב is a gloss, v. 3^d. — ונקשי *me*, as v. 3^d. — ונשגו ו coörd. with Hiph. juss. 3 s. † נשגו vb., not found in Qal. Hiph. *overtake*, c. acc. after ורף in

כְּצִדְקָתְךָ] cf. 182¹. 26 17⁽¹⁾ 35¹⁷ 37⁶ and *v.* 4². — כְּתַחֲסֵי קָלִי] phr. a.l. † חס n.m. *integrity* 7⁹ 25²¹ 41¹⁸. † c. הַלֵךְ Ps. 26¹. 11 Pr. 10⁹ 19¹ 20⁷ 28⁶. † חס לִבְנֵי Ps. 78⁷² 101² Gn. 20⁵. 6 (E) 1 K. 9⁴. — 10. [יִתְקַרְנָא] Qal impf. juss. with particle. † נָא particle of entreaty or exhortation: (1) attached to inv. 80¹⁵ 118²⁵. 25 119¹⁰⁶, ironically 50²², cf. Is. 47¹² Jb. 40¹⁰; (2) to impf. *now I pray Thee* Ps. 7¹⁰ 118². 3. 4 119⁷⁶ 122⁵ 124¹ = 129¹; (3) with particles 115² 116¹⁴. 18. — † קָרָא vb. Qal: (1) *come to an end, be no more* 7¹⁰ 12² 77⁹; (2) *bring to an end, complete* 57⁹ (?) 138⁶. It is a late word. In New Heb., Aram., and Syriac, *complete*. — [רַע רִשְׁעִים] phr. a.l. For רַע *v.* 5⁴. רִשְׁעִים, 11. — [בָּחַן לְבַיִת וּגְבֻלָּיֹתָ] is based on Je. 11²⁰, where, however, the order of nouns is reversed, and לַב is used for לְבַיִת, which has been here assimilated in form to גְבֻלָּיֹתָ which is used elsw. only Is. 44¹⁸ Ps. 125⁴ and Pr. 4 t., and is late. † גְבֻלָּיֹתָ n.f. only pl.: (1) physical organ, *kidneys* 139¹²; (2) the *reins*, as seat of affections and emotions 16⁷ 73²¹ Je. 12², and so obj. of divine scrutiny, alw. || לֵב Ps. 7¹⁰ 26² Je. 11²⁰ 17¹⁰ 20¹². — [בָּחַן] ptc. with nominal force † √[בָּחַן] *examine, scrutinise, test*: (1) God subj. 11⁵ 26² 66¹⁰ 81⁸ 139²² Je. 9⁶, eyelids of God Ps. 11⁴, c. acc. לֵב 17² Je. 12² and כְּלִיֹּתָ 7¹⁰ Je. 11²⁰, cf. 20¹² +; (2) subj. man, *test, tempt*, God Ps. 95⁹ Mal. 3¹⁰. 15. — [אֶלֶּיִם יָדִיקָ] late style, as *v.* 11, cf. Je. 11²⁰ שֵׁיפֵט יָדִיקָ. † did not use אֶלֶּיִם in such phrases. — 11. [עָלָא אֶלֶּיִם] cf. 62⁹ that is resting upon God as shield-bearer. † attaches to יָדִיקָ to this *v.*, and renders *δικαλα ἡ βοήθειά μου*, reading קָדְוִי for קָדְוִי. But as Che. exclaims, "Yahweh, his servant's shield-bearer!" † עָלָא is as Bā., Dy., Gr. for עָלָא expl. as עָלָא instead of עָלָא *over me, covering me*, cf. 3⁴. — [יָשָׁרִי] pl. cstr. † יָשָׁרִי adj.: (1) *straight*, of a way 107⁷ Je. 31⁹; (2) *just, upright*, (a) of God Ps. 25⁸ 92¹⁶, His laws 19⁹ 119¹⁸⁷ דָּבָר 33⁴; (b) of man 37²⁷ יְשָׁרִי יְהוָה 37¹⁴ († לֵב) † יְשָׁרִי בָּל, 7¹¹ 11² 32¹¹ 36¹¹ 64¹¹ 94¹⁵ 97¹¹, cf. 125⁴; (3) as noun sg. coll., of men 11⁷ (dub.), cf. Jos. 10¹², elsw. pl. of the upright among the people over against the wicked, common in WL and late Ps. 33⁴ 49¹⁵ 107¹² 111¹ 112². 4 140¹⁴; (4) abstr. *uprightness* 111⁸, prob. error † יָשָׁרִי †, S, T, I, Hi., Bā. — 12. [חֲסִידֶיךָ] Qal ptc. nominal force, see *v.* 9; † adds *καὶ ἰσχυρὸς καὶ μακροθύμος*, PBV. *strong and patient*, which makes a good pentameter. But this leaves יָשָׁרִי חֲסִידֶיךָ, for which † *μη δὲ ὀργῆς ἐπάγων καθ' ἐκάστην ἡμέραν*, which would need still further enlargement to make another pentameter. † אֵל, if negative would require juss. and could not be with ptc. אֵל וְעָם a.l., but *v.* 5⁶ for אֵל. † וְעָם Qal ptc. nominal force, † וְעָם, vb. *be indignant*, only here ψ, but Zc. 1¹² Is. 66¹⁴ Mal. 1⁴ +. † וְעָם n.m., *indignation*, of God 38⁴ 69²⁵ 78¹⁹ 102¹¹. † כָּל־יְמֵי *every day*, as 88¹⁰ 145². — 13. [אֶס-לֵא יְשׁוּבָה] is suited to the gloss. יְשׁוּבָה was inserted as a seam. It is not suited to context of *v.* 2-6 in the original Ps., and it makes the line tetrameter instead of trimeter. † אֶס-לֵא is protasis antith. to אֵם, cf. *v.* 4-6, followed by apodosis. — [תְּקַדְּךָ] Qal impf. c. תְּקַדְּךָ emph. in position. This phr. is a.l. † תְּקַדְּךָ vb. Qal: (1) *hammer* Gn. 4²²; (2) *whet sword* here, cf. 1 S. 13²⁰, of eyes Jb. 16⁹. Pu. ptc. 52⁴, sharpened razor, as sim. of tongue. — [תְּקַדְּךָ] n. emph. † תְּקַדְּךָ *tread the bow*, the ancient method of bending it with the foot instead of with the arm, 7¹³ 11² 37¹⁴, cf. Je. 51⁸ La. 2¹, 3¹² Zc. 9¹², cf. also וְתִקְדְּךָ 58⁶ (?) 64⁴. — [וְיִתְבַּרְךָ] consec. Polel כֹּן כֹּן

impf. 3 m. sg. sf. 3 f., continuation of previous action. The pf. with ו consec. impf. instead of impf. of first clause was to emphasize over against the repeated action of whetting a sword, the immediateness of the single act of *treading the bow* and getting ready to shoot; both are graphic. — 14. וּלְיָ] emph. ל sf. 3 sg. refers to enemy. — כְּלִי-מָוֶה a. l., but cf. חָסָס כִּי Gn. 49⁵, כִּי מִסְחָח Ez. 9¹. — רִלְקִים] Qal ptc. pl. nominal force. † [רִיחַ] *burn, hotly pursue*, either mng. suitable here, cf. Ob. 18, of Israel ravaging Edom, Ps. 102, of enemies as La. 4¹⁹. — יִקְקֶל] Qal impf. freq. as in v. 18 of whetting of sword. — 15. הִנֵּה] *lo, behold*, of graphic description *v.* BDB. — הִבְבֵּל-אֶזְרָא] Retracted accent on acct. of monosyl. that follows, so יִרְדֵּ v. 15³ *v.* 12²; both accents are needed for measure. Vb. Pi. impf. 3 m., graphic description, † חבַל, *elw.* Ct. 8^{6, 6}, denom. חָבַל *birth pangs*, and so *writhe* in travail. — וְהִרְהָה] ו consec. Qal perf. 3 m. carries on חָבַל. † יִרְהָה *conceive* only here ψ, but in fig. sense also Is. 59⁴ Jb. 15⁸⁶. † יִקְקֶל n. m.: (1) *trouble*, of sorrow 10¹⁴ 25¹⁶ 73^{5, 16} 90¹⁰; (2) *trouble, mischief*, as done to others 7¹⁷ 94³⁰ 140¹⁰ ||. 7¹⁵ 10⁷ 55¹¹; (3) *toil, labour*, very late WL. Pss. 105⁴⁴ 107¹². — † יִשְׁחָר n. m. in pause: (1) *falsehood*, in testimony, doing one hurt. עַר שׁ 27¹² Ex. 20¹⁶ Dt. 19¹⁸. Pss. 52⁵ 63¹² Mi. 6¹² Je. 9⁴ 40¹⁶. † שָׁחַשׁ Pss. 31¹⁹ 120² Pr. 10¹⁸ 17⁷. † סָטַל Ps. 119⁹⁹ Jb. 13⁴; (2) *deceit, fraud*, שָׁחַשׁ Pss. 35¹⁹ 38³⁰, cf. 69⁶ 119^{78, 80}; (3) *deception*, what deceives, disappoints, and betrays 33¹⁷ 119^{29, 104, 118, 128, 188} 144^{8, 11}; (4) *lie*, of speech in general, late usage 101⁷ 109², as WL. Here יִשְׁחָר in unusual sense makes the line too long, and is interpretative gloss. — 16. † בִּיר] emph. The early mngs. *cistern, well, dungeon* are not in ψ, but (1) *pit*, as dug out 7¹⁶ 40⁵ +; (2) *the Pit*, in local sense || שְׁאוֹל, not, however, another name for Sheol, but a distinct place in Sheol, subsequent to Ez., Ez. 32²² La. 3^{58, 56} Is. 14^{15, 19} Pss. 30⁴ 88^{5, 7}, בִּיר יִרְדֵּי כִּי, 28¹ 143⁷ Is. 38¹⁸ Ez. 26²⁰ 32^{26, 29, 80}, so also Ez. 26²⁰ 31^{14, 16} 32^{18, 24} Pr. 1¹² 28¹⁷. — וְיִתְפָּרְדוּ] ו consec. Qal impf. carrying on the action, still further continued as result in יִפֹּל. — יִסְקֶל] Qal impf. i. p. rel. clause, rel. omitted, as frequent in Poetry. — † שָׁחַח] n.: (1) *sink, hole, pit*, *elw.* 9¹⁶ (?) 35⁷ 94¹² + 4 t.; (2) *Pit*, of Sheol, syn. כִּי, subsequent to Ezr. 16¹⁰ 30¹⁰ 49¹⁰ 55²⁴ 103⁴ + 10 t. — 17. לְשׁוֹב בְּרָאשֵׁי] phr., *elw.* 1 K. 2²⁸ Ob. 16; Qal impf. of future expectation. כִּי in the sense of † requital, c. ב, *elw.* c. על 35¹³ (?), עַר 94¹⁵, ל 54⁷ (Kt.). — † הָקוּר] n. *pate*, top of head, as 68²². — † חָקָס] n. m. *violence, wrong*, || עָמַל 7¹⁷ רִיב 55¹⁰, גְּאוּה 73³ interp. of חָק 72¹⁴, other uses 11⁵ 25¹⁹ 27¹² 35¹¹ 58⁸ 74²⁰. † אִישׁ חָקָס *violent man* 18⁴⁹ (= אִישׁ חָסָס 2 S. 22⁴⁹) 140¹² Pr. 3³¹ 16²⁹. אִישׁ חָסָס Ps. 140^{2, 6} *men of violent deeds*. — 18. אִירָה] Hiph. impf. || אִירָה Pi. impf., both cohort. united by ו coörd. זָמֵר denom. זָמֵר *song* (*v.* Intr. § 31). — יִרְהָה] is gl., makes line too long, and is not needed with עֲלִיּוֹן (*v.* Intr. § 32).

PSALM VIII., 2 STR. 8^s + RF. 2^s.

Ps. 8 is an evening hymn in two synth. trimeter octastichs, contrasting the glory of man as creature with the glory of the Creator. The Strs. are enclosed by identical trimeter couplets, praising the name of Yahweh as widespread in all the earth (v. 2^{a-10}). An initial prayer that Yahweh would set His splendour above the heavens, is followed by a contemplation of His strength, in the speech of sucklings, overcoming His enemies; and of the insignificance of man when compared with moon and stars (v. 3^{a-5}). Man made lower than the gods is yet sovereign of all creatures (v. 6-9).

*YAHWEH, our Sovereign Lord,
How magnificent is Thy name in all the earth.*

- SET Thy splendour above the heavens!
Out of the mouth of little children and sucklings
Thou dost establish strength, because of Thine adversaries,
To still the enemy and the avenger.
When I see the work of Thy fingers,
Moon and stars which Thou hast prepared;
What is man that Thou shouldst be mindful of him?
Or the son of mankind that Thou shouldst visit him?

WHEN Thou didst make him a little lower than the *Elohim*,
With glory and honour crowning him,
Making him to have dominion over the works of Thine hands;
All things Thou didst put under his feet;
Cattle small and large, all of them,
And also beasts of the field,
Birds, and fish of the sea,
Those that pass through the paths of the sea.

*YAHWEH, our Sovereign Lord,
How magnificent is Thy name in all the earth.*

Ps. 8 was originally in **D**, and then taken up into **ff** and **DB** (v. Intr. §§ 27, 31, 33). In the latter it received the assignment by הנהיך, probably to be sung to a well-known vintage song (v. Intr. § 39). The linguistic evidence favours the Persian period אֱלֹהִים v. 2^{a-10}, elsw. only Ne. 10²⁰; the glory of God אֱלֹהִים v. 2, cf. 57⁶ 12 (= 108⁶) 83¹⁹ +, all late; אֱלֹהִים v. 3 elsw. 44¹⁷, צנה v. 8 א.ל., for א.ל. The relation of v. 6-9 to Gn. 1²⁶⁻²⁸ is evident. אֱלֹהִים Gn. 1²⁷ and אֱלֹהִים v. 6 must be interpreted in the same way as referring to gods, that is God and angels, in accordance with usage; cf. Pss. 86⁸ 97⁷ 136²; cf. v. 7 with Gn. 1²⁸. We can hardly suppose that Gn. 1 derived its conception from Ps. 8, for it is there part of the

larger conception, and is therefore original and Ps. 8 derivative. The mode of creation is, however, different. Moon and stars are not created by command, but by the fingers of God, v⁴. This is more like the mode of creation in Gn. 2⁷.¹⁹; and there seems to be a reference to the superiority of man in speech of Gn. 2¹⁹.²⁰, in the emphasis upon the speech of sucklings v⁸. This free use of both of the poems of creation, originally in separate documents of the Hexateuch, but first compacted in the age of Ezra, is best explained by the supposition that, when the Ps. was composed, the Pentateuch had already been compacted in essentially its present form. The Ps. must therefore be subsequent to Ezra. The Ps. is an evening hymn; with no personal or historic references, but entirely general, adapted to the whole congregation of Israel; and therefore we may conclude that it was composed for the congregation, and for purposes of public worship. It is admirably suited for this purpose, being symmetrical in structure, of two equal Strs., having an introductory and concluding Rf. The Ps. was probably composed in time of peace and prosperity, for the tone is peaceful and joyous.

Rf. 2a, b is a trimeter couplet, the first line however without the last beat, in order to get a metrical pause before the utterance of the supreme thought. This is the Rf. which also closes the Ps. v¹⁰ and so encloses it. *Our Sovereign Lord*] pl. emph. Heb., not sufficiently expressed by "Lord" EV^s. — *How magnificent*] the majesty of God in its wide extent, amplitude, *in all the earth*] throughout its entire extent, cf. 76⁸ 93⁴. "Excellent," EV^s., suggests ethical rather than physical extent; "glorious," Dr., "majestic," Kirk. are too general. — *Thy name*] summing up God's manifestation of Himself as the object of commemoration and praise.

St. I. is a trimeter octastich, composed of an introductory line of petition, a synth. tristich, and a tetrastich of two syn. couplets, the second synthetic to the first. — 2c. *O set*] so most easily the Heb. cohort. inv. But a later scribe, wishing to connect with previous lines, and overlooking their independence as the Rf., inserted the relative, without venturing to change the form, and so has given difficulty to interpreters from the most ancient times. — *Thy splendour*] rich and brilliant display of majesty; "glory," EV^s., "majesty," Dr., JPSV. are too general. — *above the heavens*] PBV., AV., as in all other passages; "upon the heavens" RV., Dr., JPSV., Kirk., al., though grammatically correct, is not justified by usage. The heavens are antith. to earth of the Rf. The poet

would say: "Thy name is widespread in all the earth, magnify it still more, set it above the heavens in the splendour of its manifestations." — 3. *Out of the mouth of little children*] those just able to speak, and in this respect, notwithstanding their weakness especially as *sucklings*, superior to all other creatures, — a conception based on the naming of the animals by Adam Gn. 2¹⁹⁻²⁰. — *Thou dost establish*] emph. present. "Ordain" PBV., AV. in modern usage is too strong and specific. — *Strength*] over against the enemies of God, sufficient to silence them if not destroy them. The poet may have been thinking of the creative strength of God's speech, of Gn. 1, and so of the strength that God had established in human speech even of little children as superior to physical prowess. It is probable that he was thinking of the divine strength as recognised and praised by children, in accord with the rendering of כ . — *because of thine adversaries*] RV., in accord with Heb., and not "enemies," PBV., AV., which so translate two different Heb. words. — *to still*] to silence their hostile speech by the praise of children. — 4. *When I see the work of Thy fingers.*] The poet looks up to the heavens by night, above which he would have the splendour of Yahweh set, and sees there the work of His fingers. — *the moon and stars*] sufficiently indicate, in the absence of the sun, that it is night, and that the author is thinking of the heavens. A prosaic copyist inserted *heavens* in the first line, and so destroyed its measure. Moon and stars were created, and put in their places in the heavens by the fingers of God. Gn. 2⁷⁻¹⁹ seems to underlie this conception of the mode of creation; only there man and animals were formed by the hand of God, as a sculptor carves out images or as a potter moulds them into clay. Here fingers are used with reference to moon and stars, and the verb *prepared* suggests the builder of 24² 65⁷ 119³⁰ Pr. 3¹⁹ 8²⁷, the most frequent conception of the mode of creation, especially in later poets; only the builder in this particular reference to moon and stars is an artist executing the finest kind of work by the artistic skill of his fingers. The "ordained" of EV. is not suited in modern usage (as it was in old English) to the conception of the use of the fingers of God. — 5. *What is man.* || *The son of mankind*] not any particular man, but the human kind, man as a race. When compared with moon and stars created by

God and manifesting His splendour, what does mankind amount to, that God should take any account of him?—*that thou shouldst be mindful of him. | that thou shouldst visit him*]. These in Heb. are final clauses, with subjunctive mood, and not to be rendered with EV^s. by the indicative mood as statements of fact.

Str. II. is also a trimeter octastich, composed of an introductory line as protasis, and an apod. consisting of a syn. distich, and a synth. pentastich, all in one sentence.—6. *When Thou didst make him*]. The Heb. Waw consec. does not admit of the rendering as an independent clause, “Thou madest” PBV., or causal, “for Thou hast made” AV., RV., or adv., “and yet” JPSV.; but requires either “and thou hast” Dr., going back to the historic act of creation of moon and stars of v⁴, and carrying it on into this new act of creation of man; or else protasis of temporal clause as given above.—*a little lower than the Elohim*] referring to the creation of man in the image of *Elohim* Gn. 1²⁷, and the consultation of God with other *Elohim*, “Let us make” Gn. 1²⁶. As the context is strictly monotheistic, and the whole passage is so late in origin that polytheism is not to be thought of in the mind of the poet, we must think of the *Elohim* as comprehending God and angels, the latter being in their historic origin, the ancient polytheistic gods, degraded to ministering servants of the one God Yahweh. Therefore, they are not merely “angels” Heb. 2⁷, PBV., AV., or “God” RV., JPSV. and most moderns, or “divinity,” as abstract Heng., Hu., Pe.; but God and angels, divine beings, gods.—*With glory and honour crowning him*]. When man was created in the image of the *Elohim*, Gn. 1²⁶⁻²⁷, he was crowned with their glory and honour, at his inauguration as sovereign of the creatures. The splendour of Yahweh set above the heavens is reflected in His image, man, whom He has crowned as His representative to rule over the earth.—*Making him to have dominion*] as crowned king of the animal and vegetable kingdom man has rule over them.—*Thou didst put under his feet*] a paraphrase of Gn. 1²⁶⁻²⁸; two different but syn. verbs are used with essentially the same meaning.—*Over the works of Thine hands | all things*] on earth antith. moon and stars, the work of Yahweh’s fingers in heaven. These works are described

by specimens, using syn. words to those of Gn. 1²⁰⁻²⁶. — *those that pass through*] doubtless refers to the sea monsters of Gn. 1²¹.

3. יהוה אֲדִינִי] line shortened for metrical pause as 1¹. † אֲדִין n.m. *lord* (1) master 12² 105²¹, intensive pl. 123²; (2) husband 45¹², intensive pl.; (3) king 110¹, pl. 136⁸; (4) God אֲדִין 114⁷, † אֲדִין כֹּל הָאָרֶץ † Jos. 3¹¹⁻¹² (J) Zc. 4¹⁴ 6⁶ Mi. 4¹²; intensive pl. *sovereign lord* אֲדִינֵי הָאֲרָצִים Pa. 136⁸ = Dt. 10¹⁷, אֲדִינֵי 135⁶ 147⁶ Ne. 8¹⁰, יהוה אֲדִינֵי Pa. 8²⁻¹⁰ Ne. 10²⁰. For אֲדִינֵי v. Intr. § 32. — † אֲדִיר † adj. *wide spread, magnificent, majestic*, of waters of sea 93⁴ Ex. 15¹⁰, of kings Pa. 136¹⁰, of Yahweh 76⁶ 93⁴, His name 8²⁻¹⁰; of nobles 16⁸ (י) (as Ju. 5¹²⁻²⁶ Je. 14⁸ 25²⁴ Is. 10²⁴), but better † vb. אֲדִיר. — † בְּקִלְיָהֶֿמָּךְ as v. 10 19⁵ 45⁷ 105⁷. — † אֲשֶׁר־תְּהַיָּה rel. c. Qal imv. cohort. וְתִהְיֶה, rel. defined by הַיָּה. Bē. interprets as permissive “*mayst thou set.*” Ki., Genebr., al. as infin. cstr. for usual אֲשֶׁר, as יָרָה for יָרִית Gn. 46⁸, “*the setting of whose splendour.*” 3 *qui posuisti*, S, T, S, Hu., De., Pe., Gr., al., RV. This would imply תְּהַיָּה, Ammon, Köster, Oort, al., unless as Bā. these Vrss. interpreted thus an inf. cstr. † *tri. ἐκτάθη* suggested to Ew., Ri., al. תְּהַיָּה = תִּתֵּן, *extend, stretch out*; but these vbs. do not exist in Heb., and this mng. does not correspond with †. Schultens rd. תְּהַיָּה n. = *praise*; Michaelis, תְּהַיָּה Qal pf. = *sonat*, Dy. תְּהַיָּה = Pu. pf. *be praised*; cf. Ju. 5¹¹, so Kō. II. (1) † 100 = *quod narratur*. Buhl suggests the familiar נִסָּה, but this would be so difficult textually that it would be just as easy to think of נִסָּה, which corresponds exactly with †. It is best to suppose with Che. that אֲשֶׁר is gloss of a prosaic copyist who wished to connect with previous line, not knowing that it was a Rf., and therefore should be as independent here as in v. 10. Then the cohort. imv. is most appropriate at beginning of the Str. This also corresponds with the usage of עַל־הַשָּׁמַיִם, which is alw. *over, above* the heavens 57⁶⁻¹² = 108⁸ 113⁴, cf. 83¹⁰. — † הַיָּה n.m. *vigour, splendour, majesty*, (1) of king וְהָרָה הָרָה 21⁶ 45⁴ 111⁸; (2) of God 8² 148¹², וְהָרָה הָרָה 96⁶ 104¹; cf. 145⁵ — 3. [יָסִדָּה] Pi. pf. 2 ms. God subject, possibly aorist referring to creation of man; but prob. pf. of general truth. † יָסִדָּה vb. Qal *found*, of creation c. acc. *earth* 24²; cf. 78²⁹ 89¹² 102²⁶ 104⁵, cf. v. 8 sq. לְ, God's commands 119¹²⁸; Pi. *establish* 8². — † עֹז n.m. *strength*, (1) material and physical 30⁶ 62⁸ 68²⁴ 71⁷ 89¹¹ 110² 150⁴, עֹז 61⁴ Ju. 9¹¹ Pr. 18¹⁰; (2) personal, social, political, bestowed by Yahweh וְ S. 2¹⁰ Ps. 29¹¹ 68²⁰ 84⁶ 86¹⁶ 138³, Yahweh the strength of His people 81², for defence 28⁷⁻⁸ 46² 59¹⁰⁻¹⁸ 84⁶ 89¹⁸, || יְשׁוּעָה 118¹⁴ = Ex. 15² = Is. 12², cf. 140⁸; (3) strength of Yahweh as attribute 62¹² 68²⁶ 93¹ 99⁴, as theme of praise 29¹ 96⁷ (עֹז מִיָּמֶיךָ) 68²⁶ (עֹז דִּבְעָתְךָ), so 8² (עֹז אֱלֹהִים, י, י, י, S, Bar. Heb., Mt. 21¹⁶) 59¹⁷, in connection with sacred places 63² (כְּבוֹד ||), cf. 96⁸, exerted against enemies Ex. 15¹² Ps. 21²⁻¹⁶ 66⁸ 68²⁰ 74¹² 77¹⁶ 78²⁰ 90¹¹ 105⁴, manifested in connection with the Ark 78²¹ 132⁸ Aq., Σ *κράτος* 8². אֲמִיב יִקְרַנְתָּ — עֲשׂוּנָה — אֲמִיב 44¹⁷. אֲמִיב v. אֲמִיב Hithp. ptc. nominal force, † יָקַם vb. Qal *take vengeance*, subj. God c. לְ 99⁸. Hithp. ptc. 8² 44¹⁷, *avenge oneself*, of men. — 4. [וְהָיָה אֲשֶׁר] Temporal clause apod. v. 5. — † אֲשֶׁר is a gloss; it makes line too long, and is unnecessary for mng. — † אֲשֶׁר־תְּהַיָּה phr. a. l.

work of God in creation Pss. 103²² 104^{12, 21, 24} 139¹⁴, of God's hands 87 10² 102²⁶ 138⁸. — [אַפֶּר] unnecessary gl., it makes line too long. — [בִּינְיָהוּהָ] fully written Polel pf. 2 m. i.p. בָּן. — 5. [נָה] in antithesis to מָה v. 2^a; cf. 144⁸ (אָרְם). — † אָנִישׁ (1) coll. for *mankind* 8⁵ 90⁸ 144⁸, antith. אֱלֹהִים 73⁵, cf. 103¹⁵ 104^{15, 16}, antith. Yahweh and Israel, *mere man* 9^{20, 21} 10¹⁸ 56² 66¹²; (2) of individual man 55¹⁴, pl. 26⁹ 55²⁴ 59³ 76⁶ 119²⁴ 139¹⁹. — [בְּנֵי־אָרְם] † אָרְם n.m. (1) *mankind*, coll. 17⁴ 22⁷ 36⁷ 49^{12, 21} 56¹² 58¹² 60¹⁸ 68¹⁹ 73⁵ 76¹¹ 78²⁰ 82⁷ 94^{10, 11} 104^{14, 22} 105¹⁴ 108¹⁸ 115⁴ 118^{8, 8} 119¹⁸⁴ 124² 135^{8, 15} 140² 144⁴, כל האדם 116¹¹ כל אדם, 39^{6, 12} 64¹⁰, also בְּנֵי אָרְם 8⁵ (= אָרְם 144⁸) 80¹⁸ 146⁸, usually אָרְם 11⁴ 12^{2, 9} 14² (= 53⁸) 21¹¹ 31²⁰ 33¹⁸ 36¹⁸ 45³ 57⁵ 58²(?) 66⁸ 89⁴⁸ 90⁸ 107^{8, 16, 21, 21} 115¹⁶ 145¹², antith. בני אִישׁ, elsw. 49⁸ 62¹⁰ to אֵלִים; (2) individual man, only 32² 84^{6, 18}. — [וְ] that, introducing final clauses with Qal impf. 2 s. c. sf. 3 m. אֲזַכְּרֶנּוּ תִּזְכְּרֶנּוּ in rhyme. † זָכַר vb. *remember, recall to mind* I. (1) *man* subj. (a) past experience 42⁸ 137¹, cf. 77⁷, neg. 137⁶; (b) doings of Yahweh 77¹² (Qr. Kt. Hiph. better) 105⁶ 143⁸, neg. 78⁴² 106⁷, obj. clause with כִּי 78²⁸, style of D; (2) *remember* persons 109¹⁶; (3) *remember* Yahweh, keep Him in mind 42⁷ 63⁷ 77⁴, abs. 22²⁸, name of Yahweh 119⁶⁵, His laws, 103¹⁸ 119⁶². II. *God* subj. (1) *remember* persons with kindness, neg. 88⁸, c. acc. 9¹⁸ 74² 106⁴ 115¹², mankind 8⁵, c. לַ pers. 25⁷ 136²²; (2) *remember* the devotion of His servants, c. acc. 20⁴ 132¹; (3) His covenant 105⁸ 106⁴⁵ 111⁶ 119⁴⁹, His mercy 25⁶ 98⁸, His word 105⁴², extenuating circumstances 78³⁹ 89⁴⁸ 103¹⁴; (4) sins 25⁷ 79⁸, reproach 74^{18, 22} 89⁶¹, the day of Jerusalem 137⁷. Niph. *be remembered*, c. אֵל 109¹⁴; neg. = no longer exist 83⁵. Hiph. (1) *cause to be remembered, keep in remembrance*, c. acc. rei 45¹⁸; (2) *mention*, c. ב 20⁸, c. acc. 87⁴, works of Jahweh 77¹² (?), His righteousness 71¹⁶; (3) *make an Azkara*, titles of, 38¹ 70¹. — פָּקַד vb. Qal (1) *visit* graciously 5³ 65¹⁰ 80¹⁵ 106⁴; (2) *to search* 17⁸, *punish* 59⁶ 89³⁸. Hiph. (1) *entrust*, c. בִּיר 31⁶; (2) *appoint over*, c. עָלֵי 109⁶. — 6. [וְהִתְחַדְּרֵנּוּ] I. consec. Pi. impf. 2 s. with sf. 3 s., introduces a new Str., and is a change of tense and cannot carry on previous impfs., protasis of temporal clause with apod. וְשָׁהָה, the intervening clauses being circumstantial. — [בְּאֵלֵהֶם] 6, 7, 8, Heb. 2⁷ AV. *angels*; אֱלֹ, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 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971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

הארץ על כל הארץ 57¹² = 108⁶; in a thunderstorm He is אל הכבוד 29⁸; His glory is לעולם 104²¹; great 138⁶; the heavens declare כי אל 19²; with refer. to the divine reign 145^{6, 12}; He is כבוד 24^{7, 8, 9, 10}. He will appear in glory 102¹⁷; His glory will dwell in the land 85¹⁰; the earth will be filled with it 72¹⁹; it will be declared among the nations and all will see it 97⁶; and peoples and kings revere it 102¹⁶. (3) *honour*: of position, רים כבוד 112⁹; לקח כי 73²⁴. (4) *honour, reputation*, of character: of man, antith. כבוד 4⁸ (also 2 Ch. 26¹⁸ Ec. 10¹ Pr. 20³ 21²¹ 25²⁷). (5) *my honour*: poet. of seat of honour in the inner man, the noblest part of man, || נפש 7⁶; || 16⁹ 108²; called upon to 30¹⁸ (rd. כבוד for כבוד). (6) *honour, reverence, glory*: as due or ascribed to one: (a) *of man*: || ישע 62⁸; (b) *of God*: כי שמך 79⁹; 29⁹ 96⁶; יהוה כי שמו 29⁹ 96⁶; יהוה כי שמו 29⁹ 96⁶; אמר כבוד 29⁹; אמר כבוד 145¹¹; אמר כי סלכותך 96⁸; ספר כבודו בנוים 66²; זכר כי שמי 149⁶. (7) *glory*: as object of honour and reverence: *my glory* (the one I glorify) 3⁴; כבודי כבודם 106²⁰; כבודו v. 45¹⁴. (1) *ornament*, כהרבי קדש, priestly robes as sacred ornaments 110³ (but rd. הררי mountains, after 6, 7). (2) *splendour*: majesty conferred on man 8⁶, king 21⁶, cf. 45^{4, 5}; but esp. of Yahweh Himself 29⁴ 90¹⁶ 96⁶ 104¹ 111⁸ 145⁶, His kingdom 145¹². (3) *honour, glory*: for saints of Yahweh 149⁹. — [התקדשו] Pi. impf. 2 m. sf. 3 s. circumstantial. — 7. [התקדשו] Hiph. impf. 2 m. sf. 3 s., prob. originally at end of line for rhyme, and most proper for circumstantial clause. † קָשַׁל vb. Qal, *rule, have dominion*, over: c. ב of man 19¹⁴ 105²¹ 106¹¹, cf. ptc. מְשַׁל עַמִּים 105²¹; of God 22²⁹ 59¹⁴ 89¹⁰ 103¹⁹; abs. 66⁷. † Hiph. *cause to rule*, c. acc. pers., n rei 8⁷ Jb. 25² Dn. 11²⁹. — [כל] emph. in position; abs. without article elsw. 74⁸ 145¹⁵ comprehending all that context suggests. — [שָׁקֵה] fully written Qal pf. 2 m. שיח. — 8. [צֹנֶה] n.m. *stock*, cf. צֹנֶה Nu. 32²⁴ (JE), variation of צֹנֶה *small cattle*. — [אֲלֵסִים] *large cattle, oxen*, as Dt. 17¹³ 28^{4, 18, 61} Is. 30²⁴ Pr. 14⁴. — [קָבַע] summing up, "made more independent and emphatic by being placed . . . after the word which it qualifies," BDB. — כל † with suffixes 8⁸ 34²⁰ 62⁴ 67^{4, 6} 82⁶ 102²⁷ 104^{24, 27} 139^{4, 16} 147⁴; כָּלִי "referring to the mass of things or persons meant," BDB. 29⁹ 53⁴ (= הכל 14³). — [וְנִסְךְ] and also 8⁸ 71¹⁸ 78²¹ 84⁸ 148¹². — [בְּהֵמוֹת שָׂדֵה] Jo. 2²², בהמות שדה Jo. 1²⁰, cf. I S. 17⁴. † בְּהֵמָה n.f. (1) *beast*, antith. man 36⁷ 104¹⁴ 135⁸, as inferior to man 49¹³ 21⁷³ 73²²; (2) antith. wild beasts 148¹⁰, associated with field 8⁸, mountains 50¹⁰, cf. 107³⁸; (3) seldom *wild beast* 147⁹. — 9. [צִפּוֹר שָׁמַיִם] phr. א.ל. takes place of עוף השמים Gn. 1²⁰ to which it is assimilated. שָׁמַיִם is unnecessary here, and makes line too long. — [עָבַר] Qal ptc. עָבַר vb. *pass over, through*: large body of water, Is. 33²¹ of ship; here of water animals. It is a poetic substitute for רִמְשָׁה, Gn. 21²⁸; cf. Lv. 11⁴⁶ (II) Ps. 69³⁵. — [אֲרָחַת יָמַיִם] phr. א.ל. † אֲרָחַת n.m. *path*: (1) literal, of sea-animals 8⁶, of sun 19⁶; (2) fig., *path of life, fortune* 139³ 142⁴, אֲרָחַת יָמַיִם 27¹¹; (3) fig., *mole of life* 119⁹, ways of Yahweh 25¹⁰, as norm for man 25⁴ 44¹⁹ 119¹³, אֲרָחַת הַיָּם 16¹¹ Pr. 21⁹ 5⁶ 15²⁴, path of wickedness Pss. 17⁴ 119^{101, 104, 128}; cf. syn. דָּרַךְ 11.

PSALMS IX. AND X., 22 ALPHABETICAL STR. 4³.

Psa. 9 and 10 were originally one. The congregation thanks Yahweh in temple worship for His wondrous works of deliverance from the nations, and that He has become a high refuge to His oppressed people (9^{2-5, 10-11}). They pray that He, who has in the past lifted them from the gates of death, may be gracious and terrorise the nations now afflicting them (9^{14-15, 20-21}). He seems to stand afar off, while the nations are contending, and ignoring Him; and with craft are crushing His host with impunity (10¹⁻¹¹). They plead that Yahweh, their everlasting king, will arise, destroy the nations from the land, and do justice for the oppressed (10¹³⁻¹⁴). Later editors substitute for the original, detailed statements of a more external and dogmatic kind: that Yahweh had given over the nations to everlasting destruction (9⁶⁻⁷), that He was the everlasting king, ruling in justice (9⁸⁻⁹), that the nations were caught in their own pits and snares (9¹⁶⁻¹⁷), and that they were doomed to Sheol (9¹⁵); but that Yahweh's people would not be forgotten (9¹⁹); and the congregation are invoked to praise their king enthroned in Zion (9¹³⁻¹⁵).

I WILL give thanks with all my mind unto Thee.

I will tell all Thy wondrous works,

I will be glad and I will exult in Thee,

I will make melody, 'Elyon unto Thy name.

BECAUSE mine enemies turned backward,

They stumble and they perish at Thy presence;

For Thou hast done judgment and right in my favour,

Thou didst sit on Thy throne judging righteously.

AND so Thou art become a high refuge for the oppressed,

A high refuge for times of death;

And they that know Thee trust in Thee;

For Thou dost not forsake them that seek Thee.

BE gracious to me, see my affliction;

Thou that liftest me up from the gates of death;

In order that I may tell Thy praise.

In the gates of the daughter of Zion may rejoice.

* These marks indicate that parts of the Ps. have been omitted. *V.* Comments and notes.

YAHWEH, let not (mere) men prevail;
 Let the nations be judged before Thy face.
 O appoint Terror for them
 That the nations may know that they are (mere) men.

WHY standest Thou in the distance,
 Hidest in times of dearth?
 In their pride they hotly pursue the afflicted;
 Let them be caught in that they have planned.

THE wicked doth contemn Yahweh:
 "According to the height of His anger, He will not require,
 There is no God," are his devices.
 His ways are defiled at all times.

ON high are Thine acts of judgment, at a distance from him;
 As for his adversaries, he puffeth at them;
 He saith in his mind, "I shall not be moved,"
 (He doth swear) "In all generations (I shall be) without evil."

HIS mouth is full of deceits,
 Under his tongue is mischief;
 He sitteth down in the places of ambush of settlements,
 In secret places he slayeth the innocent.

HIS eyes spy on Thy host,
 He lieth in ambush in his secret place as a lion,
 In his covert to seize the afflicted,
 That he may seize hold of the afflicted, dragging him away.

(HE doth hunt) the oppressed with his net, and he sinks down,
 And Thy host falls because of his great numbers;
 He doth say in his mind, "'El hath forgotten,
 He hath hidden His face, He doth not see."

O **ARISE**, lift up Thy hand,
 Forget not, 'El, the afflicted.
 Wherefore doth the wicked contemn,
 Say in his mind, "Thou dost not require it"?

THOU hast seen the trouble and grief,
 Thou beholdest to requite with Thy hand;
 Upon Thee Thy host leaveth it,
 Of the orphan Thou art the helper.

BREAK the arm of the wicked,
 Let his wickedness be sought out, let it not be found;
 O King, forever and ever,
 Destroy the nations out of the land.

THE desire of the afflicted Thou hast heard,
 Thou settest Thy mind (upon them), Thou harkenest;
 To judge the orphan and oppressed,
 To terrify (mere) man from the land.

Pss. 9-10 were originally one as in **G**, **B**, **J**. They were separated for liturgical purposes as in **R**, and therefore Ps. 10 was left without title, and in modern Protestant and Jewish Vrss. the Pss. are numbered one higher than

in the Oriental, Greek, and Roman Churches from Ps. 10 to Ps. 147 (*v. Intr.* § 42). The סלה at the close of Ps. 9 is an additional evidence of the original unity of the two Pss., for it indicates a place where a selection might close (*v. Intr.* § 41). The Ps. was in **BB**, then in **FF**, and subsequently in **BBK** (*v. Intr.* §§ 27, 31, 33), in which last it was appointed to be sung by male sopranos, or falsettos (קלסות לבן [קל] *v. Intr.* § 34). As Che. says, the Ps. is "partly trimeters, partly tetrameters, indicating either the imperfect skill of the psalmist in the management of his metre, or the interference of a second writer with the original poem. The second hypothesis is the more probable. Originally the poem was, no doubt, a perfect alphabetical psalm, at least so far as relates to the consistency of the metre and the number of stanzas." The nine strophes with א, ב, ג, ד, ה, ו, ז, ח, ט are essentially in their original form. Six others may be recovered from the present text. (1) Str. י in the present text is 9¹⁸⁻¹⁹; but this is really composed of a trimeter couplet, v.¹⁸, and a tetrameter couplet, v.¹⁹, and is a late addition. The Str. is really v.²⁰⁻²¹, disguised by the prefixing of קומה prematurely before 10¹², in order to make a suitable close for the Ps. (2) Str. נ is disguised in **ק** in the last clause of 10⁸, but in **ס** it rightly begins v.⁴. (3) Str. ט is disguised in the midst of 10⁶, its טרים is at beginning of l. 2 of v.⁵. (4) Str. פ is also disguised as second word of 10⁷. פיה is vb., belonging to previous line. (5) Str. צ is disguised at beginning of l. 3 of 10⁸. (6) Str. ק lacks the first word, the first line being defective. It may be restored by conjecture as קד. Three Strs. have been displaced by others which have been substituted for them. It is possible to conjecture originals as underlying them; but only by entire reconstruction, and even then the form and substance of the thought is different from the original. (1) The Str. ג is a tetrameter with *cæsura*, evident in the midst of three of the lines, less evident but probable in the other. (2) Str. ט is also a tetrameter with *cæsuras*. (3) Str. ז is a trimeter; a call to praise, not suited to the context of the original Ps., but adapted to later liturgical use, and using late liturgical terms. The remaining Strs. are more difficult to find. Many efforts have been made to find them by reconstruction and conjecture. I have made several such efforts myself, accepting them provisionally, only to finally abandon them as unsatisfactory. (1) The Strs. with ד and ה have disappeared. In place of them is a trimeter tetrastich, beginning with ירוא in third person. But it uses terms of the royal Pss. 98⁹, 96^{10, 13}, and these are statements, in liturgical language, of the general truth of the divine dominion, cognate with the idea of the Ps., but in more objective and less personal relations. (2) Str. כ is missing. Possibly a relic of it is present in 10⁸, in the clause beginning ביהלל, but only one trimeter line and two words of a second line are there; and it is out of place between ל and נ. It is therefore more probable that the verse is a prosaic gloss. (3) Str. ס has disappeared entirely. We can only make it by a readjustment of the lines about where it should come, and at the expense of other Strs. The order of the Strs. is the usual one of the Heb. alphabet, except that פ, צ come together as in La. 2, 3, 4, probably an older order. נ and ט are transposed.

This is probably an editorial change and not original. The historical situation of the Ps. is indicated by internal evidence. The Temple worship was carried on 9²⁻¹⁵. The people suffer from crafty and cruel enemies, who ignore and contemn Yahweh. These are nations, 9²⁰⁻²¹, 10¹⁶, described by coll. שׂר 10². 4. 15. 15, שׂר 9^{20, 21}, 10¹⁶, who invade the land and imperil its existence. They are not the great conquering nations, but lesser ones, such as those which troubled Jerusalem before the walls were built by Nehemiah; Moabites, Ammonites, Arabs, and Philistines, Ne. 2¹⁰, 4⁷, 6¹. The glosses indicate a later time of calm historical retrospect and confidence in Yahweh, the King enthroned in Zion; and therefore probably in the Greek period.

Str. K. 2-3. Each line begins with \aleph and closes with *kah*. The four lines are syn., using cohortatives, expressing resolutions or determinations. — *I will give thanks* || *tell* || *exult* || *make melody*], terms indicating in their usage public songs of praise. Each vb. has syn. obj. — *unto Thee*], so ע , adding also the divine name, *Yahweh*, which ה substitutes for it, and so destroys rhyme. || *Thy wondrous works*], as context shows, of deliverance from enemies, cf. Ex. 3³⁰ (J) Ju. 6¹⁸ Pss. 26⁷ 78¹¹ +. || *unto Thy name*], cf. Pss. 61⁹ 66⁴ 68⁵. The qualifying ideas are *with all my mind*], better than “heart,” EV^a., which in modern usage rather suggests affections, || *all*] intensifying wondrous works, || *I will be glad*] intensifying “exult.” — *Elyon*], divine name, “Most High,” EV^a., intensifying Thy name.

Str. \beth has two syn. couplets. — 4. The *enemies* are in subsequent context, not private but public enemies, nations. — *Because*] giving a reason for the praise of the previous Str. — *turned backward*], in retreat. The context indicates a historical reference and not present experience or general truth. It is true *stumble* and *perish* are impfs., but they give graphic description of past events. They intensify the retreat as disastrous. — *At Thy presence*], the presence and power of Yahweh brought about the retreat; the whole credit of it is due to Him. — 5. *For*], causal particle with pf., either syn. with v.⁴ as second ground of praise, emphasizing Yahweh's dealing with His people over against His dealing with their enemies, or else reason of previous couplet, possibly not distinguished in author's mind. The syn. words *judgment and right* intensify the idea. The sf. is objective, and can only be expressed by paraphrase: *in my favour*], that is, of

the congregation speaking in its solidarity as an individual.—*Thou hast done judgment* || *judging righteously*], executed it on the enemies.—*Thou didst sit on Thy throne*], in heaven, as Pss. 11⁴ 45⁷ 47⁹ 89¹⁵ 93² 97², from which God executes judgment on earth in favour of His people and against their enemies.

Str. 2 is a syn. tetrameter tetrastich, substituted for an original trimeter, giving a more comprehensive and general statement, and so differing from the personal experience expressed throughout the original Ps.

Thou hast rebuked the nations. Thou hast destroyed the wicked;
Their name Thou hast blotted out forever and ever.
As for the enemy, they have come to an end. The ruins are forever.
And cities Thou didst uproot,—their memory is perished.

6. *Thou hast rebuked the nations*]. This was probably in the original Str., but is now followed by a cæsura and a complementary phrase: *Thou hast destroyed the wicked*], of two beats, instead of one complementary word, as in the original Ps. Both phrs. are further expositions of v.⁴. The term wicked is coll. for nations, as 9¹⁷ 10^{2, 3, 4, 13, 15} 55⁴ 139¹⁹ Is. 11⁴ Hb. 3¹³ pl. Pss. 9.¹³ 3⁸ 7¹⁰ 17⁹ +.—*Their name Thou hast blotted out*], so utterly have they been destroyed that their names are no longer known, save to the antiquarian. The author was thinking probably of the nations exterminated by Israel at the Exodus, as it is a phr. of D., Dt. 9¹⁴ 29¹⁹ 2 K. 14²⁷.—7. *As for the enemy*], coll. for nations. The position of noun and the article are emph., cf. pl. v.⁴.—*they have come to an end*], so that they exist no longer as nations. The cæsura requires an independent clause.—*Their ruins are forever*], possibly their land, as Je. 7³⁴ 44²², but more probably cities, as v.¹³ and Je. 49¹³, cities of Bosra; Ez. 26²⁰, of Tyre; Is. 61⁴, of Judah. There is no sufficient authority in usage for referring these to enemies.—*And their cities*], the possessive here and above is not expressed but implied in the context.—*Thou didst uproot*], only here of cities, but of nations Dt. 29²⁷ Je. 12²⁴ +, fig. of tree or plant. We might think of the use of cities for inhabitants.—*Their memory is perished*], syn. v.⁶, cf. Dt. 12⁵ Is. 26¹⁴ Ps. 41⁶.

8-9. This Str. is a syn. trimeter tetrastich, generalising v.⁵, as the previous Str. did v.⁴. It takes the place of Str. ה of the original Ps. The initial ה might be gained by reading הנה "Lo," with Du.

for the הַיְהוָה at close of previous line; but this would make the line too long, unless we reject *Yahweh* as a gloss. But in any case we do not overcome the use of 3 sg. for 2 sg. of previous Strs. and the generalisation and late liturgical phrasing.

Yahweh sitteth enthroned forever,
He hath set up His throne for judgment:
He judgeth the world in righteousness,
He governeth the peoples with equity.

8. *He hath set up His throne*], phr. here of divine throne, cf. 103¹⁹, but 2 S. 7¹³ of David's. — *He judgeth the world in righteousness*] = 98⁹; ¶ *He governeth the peoples with equity*] cf. 96¹⁰; both implying a late comprehensive view of Yahweh, as sovereign of all nations, and of the entire habitable world.

Str. 1 is a syn. trimeter tetrastich. — 10. It has been changed to 3d pers. and assimilated to previous Str., and *Yahweh* has been inserted as gloss; and so most Vrss. and commentators, "Yahweh also will be," some ignoring the juss. form, others recognising it, as Dr. "So may Yahweh be." But Du. after עַתָּה reads rightly 1 consec.; but then better, if connected with original Strs. v. 2-5. 14-15, 2d pers.: *And so Thou art become*] referring to historical experience, as in previous Strs. — *A high refuge*], a high place of refuge, cf. Pss. 18³ 46^{8, 12} 48⁴ 59^{10, 17} 62^{3, 7} 94²² 144². — *for the oppressed*], coll. referring to the congregation, as so oppressed by the enemies as to be literally crushed, elsw. † 10¹⁸ 74²¹ Pr. 26²⁸, in this form, but cog. forms also 10¹⁰ 34¹⁹ 51¹⁹ Is. 57¹⁵. — *for times of dearth*], phr., elsw. 10¹, cf. Je. 14¹ (v. BDB), the exact mng. uncertain. — 11. *They that know Thee*, so originally, syn. *them that seek Thee*.] "Thy name" has been substituted for sf. at such an early date as to appear in all Vrss., but it makes the line too long in its measure, and is in accord with later tendency to interpose something between God Himself and His people, as obj. of knowledge, cf. 91¹⁴ Is. 52⁶ Je. 48¹⁷. Knowing Yahweh Himself is an earlier idea, cf. Ex. 5² (J) Ho. 2²² 5⁴ 8² Ps. 79⁶.

Str. 1 is composed of two trimeter couplets, and is a call to the congregation, to the praise resolved upon in Str. 8. It is the same kind of a generalised explication of previous Str. as we have seen in v. 6-8, and probably came from the same later hand.

Make melody to Him who is enthroned in Zion,
 Declare among the peoples His doings;
 For He that requireth blood doth remember;
 He doth not forget the cry of the afflicted.

12. *To Him who is enthroned in Zion*], in the Holy of Holies of temple, the throne room of the king of Israel, cf. Am. 1² Mi. 4² Pss. 76³ 102²² 135²¹ 147¹², added to the conception of throned in heaven of v.⁸⁻⁹. — *Declare among the peoples His doings*], universal proclamation of the interposition of Yahweh in behalf of His people. — 13. *For He that requireth blood*], as Ez. 33⁶, from the enemies of His people as their avenger, based on the primitive conception of relationship of blood, and the obligation to avenge blood.

Str. Π is composed of two couplets, the former synth., the latter syn. — 14. *Be gracious to me*], intensified by *see my affliction*], the past experience of previous Strs. being the basis for second part of Ps., which now, as Calv., becomes petition for deliverance in present needs. — *Thou that liftest me up*], past experience renewed to enforce the plea. — *from the gates of death*], cf. 107¹⁸ Is. 38¹⁰ Jb. 38¹⁷, all referring to the abode of the dead, conceived as a city with gates. The nation had been in peril of death, and so of going down into Sheol the place of the dead; but Yahweh hath lifted the nation up from that awful descent. — 15. *In order that*], final clause, expressing object of lifting up to life. — *In the gates of the daughter of Zion*], the gates of Zion or Jerusalem, over against gates of Sheol. The daughter of Zion is a personification of the people of Zion, cf. Is. 1⁸ 10³² Mi. 1¹³ Je. 4⁸ Zc. 2¹⁴; cf. daughter of Tyre Ps. 45¹³, daughter of Babylon 137⁸ Is. 47¹, daughter of Jerusalem Is. 37²² Mi. 4⁸ La. 2^{13, 15}. The conception here is as Ps. 6⁶ Is. 38¹⁸⁻²⁰ that the public praise of Yahweh in His temple, or royal residence in Jerusalem, is something unique, and of such special acceptance with Him, that it can be had nowhere else, not in Sheol any more than outside the Holy Land, or apart from the divine residence in Jerusalem.

Str. Δ is composed of two tetrameter couplets, and is the same kind of substitution, and doubtless by the same editor, as Str. λ .

The nations are sunk down in the pit that they made;
 In the net which they hid is their foot caught.

Yahweh hath made Himself known, He hath executed judgment;
In the work of His hands the wicked are trapped.

16. *The nations are sunk down in the pit*]. This is probably from the original Ps., where the pit referred to is the pit of Sheol as usual subsequent to Ez., Pss. 16¹⁰ 30¹⁰ 49¹⁰ 55²⁴ 103⁴, and so antith. to the lifting up of the congregation of Israel from Sheol v.¹⁴. But the editor, by the addition of *that they made*], refers it to a pit dug by the nations into which they hoped Israel would fall, cf. 7¹⁶; syn. with *in the net which they hid*], cf. 10⁹ 31⁵ 35⁷⁻⁸ 140⁶. — *is their foot caught*], the nations snare themselves instead of Israel and receive retribution in kind. — 17. *Yahweh hath made Himself known*], reflex., cf. 48⁴, expl. *hath executed judgment*], cf. v.⁵, so RV., Pe., Dr., Bâ., Kirk., cf. JPSV. as emphatic independent clauses; better than AV., which explains the second clause as dependent and so relative: "by the judgment which He executeth," cf. PBV. after G. — *In the work of His hands*], Yahweh's put forth in judgment, syn. with previous line of the couplet; and not those of the nation, hiding nets and digging pits, of previous couplet, as EV^a, though sustained by Dr., Che., and JPSV. — *are trapped*], by Yahweh's hands, who lays traps for them.

18–19. This Str. begins with ' , but it is not the original Str. ' , which we find rather in v.²⁰⁻²¹. It was inserted by an editor. It is composed of a trimeter syn. couplet and a tetrameter syn. couplet.

The wicked shall turn back to Sheol,
All the nations that forget God.
For the poor shall not always be forgotten,
Nor the hope of the afflicted perish forever.

18. *The wicked*], pl. for sg., coll. above, v.¹⁷, but not, however, individuals, but syn. with *all the nations*. — *turn back to Sheol*], antith. v.¹⁴. The wicked nations turn back in defeat and slaughter. So disastrous will be their fate that they will suffer national death and so descend as nations to the abode of the dead. There is no reference in this passage to the future destiny of individuals, cf. Is. 26¹⁴⁻¹⁹ Ez. 37⁷⁻¹⁴ Ho. 13¹⁴ (v. Br.^{MP. 176, 276, 307}). — *That forget God*], here of nations, cf. Ps. 50²² of wicked Israelites; (v. 10⁴⁻¹¹), an ignoring of the presence of God and His interest in His

people.—19. *For the poor* || *the afflicted shall not be forgotten*], by God, antith. to their enemies forgetting Him.—*Perish forever*], the *hope* of God's people will not perish, but will be realised in renewed life in the Holy Land when the nations perish in death and Sheol.

20–21. Str. ' is disguised by prefixing *O arise* to 9²⁰ in order to make a suitable close for the Ps. before the *Selah*; but it destroys the measure. It is a trimeter tetrastich, having three lines syn., the fourth synth.—*mere men*, syn. *nations*], cf. v.²¹ 10¹⁸ 56² 66¹² all referring to enemies conceived, over against Yahweh and His people, as mere men. The congregation plead that the nations *may know* this at last, through the exposure of their weakness.—*prevail*], be stronger than Israel, cf. 52⁹ 89¹⁴, to prevent which *let them be judged*, cf. v.⁵.—*before Thy face*], the divine face looking in wrath upon them.—*O appoint Terror*] Their defeat will be that of a panic-stricken army. Terror is personified as an angel of vengeance appointed by God to drive them on to their doom. G, Y, S, RC.Vrss. render "appoint a lawgiver," with a slightly different text; so Luther "*einen Meister*," which is usually interpreted in a bad sense, as tyrant, Genebr.; Antichrist, Aug., Cassiodorus; but by some in a good sense, as Christ, Theodoret, Euthymius; as Yahweh Himself, Bā.

Str. ♪ is composed of two trimeter distichs, the first syn., the second synth. It expostulates with Yahweh for delay in interposition, already suggested in previous Str.—X. 1. *Why standest Thou*], as looking on with indifference, ready, but slow to act.—*in the distance*], phr. only here, stronger than the usual afar off.—*Hidest*]. The divine presence, not being manifest when so greatly needed, seems to imply a deliberate hiding from His people.—*in times of dearth*], resuming 9¹⁰.—2. *In pride*], emph. in position, to lay stress on this as a chief characteristic of the enemies.—*hotly pursue*], cf. La. 4¹⁹, RV., BDB., so essentially Kirk., al.; "persecute," PBV., AV., is too general; "set on fire," Dr., Bā., after Vrss., is too strong. Most think of the heat of anxiety, but some of the heat of affliction.—*Let them be caught*], the wicked nations, in accordance with the expostulation of previous context, so EV^s, JPSV., Bā., al. But G, Y render as indicative, "they (the afflicted) are caught, taken," so Pe., Dr.;

"a further description of the wrongs of the poor," Kirk. — *that they planned*]. They planned to catch the afflicted; but Yahweh is entreated to catch them in their own crafty schemes.

X. 3. This syn. trimeter distich resembles the sentences of Heb. Wisdom, as Du. suggests, and is a late gloss. Its original meaning was obscured by an early copyist who by dittog. of suffix inserted the conjunction *waw*, and so divided the sentence after the fourth tone, making it into a prose sentence, difficult of explanation.

For the wicked doth boast about (his) covetousness,
The robber doth congratulate himself.

3. *For the wicked*, syn. *the robber*] so Pe.; "covetous," EV^a. is too weak. If a gloss, then it is no longer the nations, but the individual Jew, of the period of Heb. Wisdom. — *Doth boast about his covetousness*], in a bad sense, as 112¹⁰, Pr. 21²⁵⁻²⁶, cf. Ps. 32⁵, "desire" of EV^a. is too general. — *congratulate himself*] as 49¹⁹, on his success in gaining what he coveted, cf. 36³⁻⁵.

Str. 3 was recognised by **Q**, which begins with **קמ**, but obscured by **ק**, which attaches this vb. to previous line with Yahweh, prob. in order to avoid a blasphemous expression, and get the thought, "whom Yahweh abhorreth," PBV., AV. It is composed of a trimeter tetrastich, two syn. lines enclosing a syn. couplet. — **4.** *The wicked*] sg. coll., refers to *nations* of original Ps. as v.². — *doth contemn Yahweh*] as shown in their thoughts, words, and deeds, v.⁴⁻¹¹, cf. v.¹³, where the same expression is resumed in expostulation. — *According to the height of His anger*]. It is difficult to think of the wicked man's anger in such a connection, and therefore most moderns think of loftiness of nostrils (*Hohnäsigkeit*, Bā.), or "face" BDB., or "looks" Dr.; as of eyes, 101⁵, mind, Pr. 16⁵, disposition, Ec. 7⁸; but Du. rightly explains of divine anger; and so as included in the thoughts of the wicked as well as the phr.: *He will not require*]. Yahweh may be very angry, as His people claim; but however great or exalted He may be in anger, He will not interpose on their behalf, He will not require satisfaction from their enemies. — *There is no God*] not a denial of the divine existence, but of His presence and interposition. The PBV. "careth not for God," and AV. "will not seek after God," supply the object of vb. and

take the wicked as subj. after most ancients. — *his devices*] his evil thoughts, that he is devising, his calculations, what he is saying to himself, in self-flattery, syn. with his contemning. — 5a. *are defiled*] so G, S, Y “His thoughts and counsels are unclean,” Aug. “He always acts badly,” Genebr. This is well suited to context though resting on a different interp. of the form from H, which may be read *parturiunt* as I, Aq., or “strong,” “sure,” Pe., “stable” Dr., “firm” RV., “prosperous” JPSV. after U, “His plans succeed; he is never harassed by the vicissitudes of fortune,” Kirk.

Str. D is disguised by H, which puts the first line as second, in v.⁸; and also in all texts by letting it follow Str. J. This order cannot be original, but is due to editorial transposition, and possibly the insertion of the gloss v.⁸. It is composed of two trimeter couplets, the one synth., the other syn. — 5b. *On high*] in heaven, cf. 92⁹, where Yahweh is standing v.¹, not yet interposing v.¹². — *at a distance from him*], cf. v.¹. — *Thine acts of judgment*], they are still with Yahweh, not yet executed on earth against the wicked. — *As for his adversaries*] emph. in position. — *He puffeth at them*], possibly snorting, as gesture of contempt. — 6. *He saith in his mind*], so v.¹¹, cf. v.⁴, syn. *he doth swear*], interp. as perf. vb. and not as noun, “cursing,” as beginning of v.⁷, so disguising Str. D and destroying its measure. — *I shall not be moved*], phr. frequently used of the righteous 15⁵ 16⁸ 21⁸ 62³⁻⁷ 112⁸; presumptuous words of the pious when in prosperity 30⁷; here presumptuous words of the wicked enemies of God and His people. This is intensified in syn. clause, *in all generations without evil*], so G, I. H has another reading with relative, which is disregarded in PBV., RV., Pe., Kirk., but given in AV. as causal “for,” by Dr. “I who.” Both these are interpretations and were not original.

Str. D, disguised in ancient texts, is composed of a tetrameter syn. couplet, and a syn. trimeter couplet, the former stating what seems to be a general truth in a proverbial form; the latter specifying action of the enemies against innocent Israel. The former is therefore a substitution of the editor for the original couplet, which doubtless began with the same word, and set forth the craft and deceit of the enemy, but hardly in this form and in this gen-

eral way. — 7. *His mouth is full of deceits || mischief*], so in the original, expressing the craft of the enemy. — *and oppression || trouble*] were added by later editor to indicate the actual injury that they had done to the people of God. — *Under his tongue*], secreted as Aug., and ready to spring forth; and not as Che., Dr., Kirk. after Jb. 20¹², as a delicious morsel, which suits the context of that passage, but not of this. — 8. *In places of ambush*], as Jos. 8⁹ Ju. 9³⁵ 2 Ch. 13¹³, enemies lying in wait to surprise, syn. *in secret places*], where they remain in secret until the time for attack. — *of settlements*], that is near settlements, whether of tents, Gn. 25¹⁶ (P), or houses, Lv. 25³¹, referring to the un-walled villages exposed to sudden attacks of treacherous foes. — *slayeth*], his object is murder as well as robbery. — *the innocent*], those who have done them no wrong, who were not at war with them.

Str. **9** is disguised by the ancient texts, because its first line is in the middle of the verse. It follows **D** as in La. 2, 3, 4, an older order of the alphabet. It is composed of a trimeter tetra-stich of stair-like parall. — 9. *His eyes spy*], cf. 56⁷, carrying on the thought of previous verse. — *Thy host*], as v.¹⁰⁻¹⁴, the people of Yahweh regarded as a host or army, however small, when compared with the enemy. — *He lieth in ambush*], vb. for noun of v.^{8a}, *in his secret place*], sing. for pl. of v.^{8b}, article for possessive, thus taking up both previous words of that verse, in order to stair-like advance in thought. This is made still more definite by unnecessary insertions of later editor. — *as a lion*], frequent simile for enemies, see 7³ 17¹² 22¹⁴, and accordingly, *in his covert*], cf. 76³ Jb. 38⁴⁰. — *to seize*], by the paws of the lion. — *dragging him away*], as a lion does his prey to his den. **U** attaches *in his net* to this vb. and is followed by most versions and interpreters, thus adding the simile of the hunter to that of the lion, and so losing the force of the stair-like parall., graphically describing the lion's mode of dealing with his prey. **G**, **H** attach it to subsequent v., where it is needed for measure.

Str. **X** lacks initial word with **x** in ancient texts. If with **G**, "in his net" goes with this Str., we may supply the cognate vb. **ג** "hunt." The Str. then is composed of two syn. trimeter couplets resembling v.⁵⁻⁶. In the first, the simile of the hunter takes the place

of the lion of the previous Str. — 10. *The oppressed*] as 9¹⁰ 10¹⁸, the Kt. here which is better sustained by usage and context than vb. of Qr., which is variously rendered "he falleth down" PBV., "croucheth," AV., RV., (of lion) without justification from usage of vb. ; better "is crushed," JPSV., Pe., Kirk. But Qal is not used elsewhere, and so is improbable here. — *and he sinks down*], cf. 35¹⁴ 38⁷ 107³⁰, that is overpowered, *because of his great numbers*], in accordance with usage referring to great numbers of the enemy, rather than their strength and prowess, "his captains," PBV., "his strong ones," AV., RV., Dr., *i.e.* ruffians, Kirk. ; or with reference to the claws of lion, as Ew., De., Che., Bā., BDB., as if this carried on the simile of previous Str. — 11. The enemies now say, to themselves as in v. ⁶⁻¹³, *'El hath forgotten*], cf. v. ¹² ¹⁹. — *He hath hidden His face*], cf. the expostulation of v. ¹, where the congregation make a similar statement and complaint ; and therefore *He doth not see*], cf. 9¹⁴. And so the enemy afflict His people with impunity.

Str. p is preserved in its original form. It is an expostulation renewing v. ¹, and taking up the most important terms in the intervening Strs. It is composed of two trimeter syn. couplets. — 12. *lift up Thy hand*], in order to interpose and smite the enemy with it. — *Forget not 'El*], plea over against the word of the enemies, v. ¹¹. On account of this exact antith., as well as the requirement of measure, 'El belongs in this line and not in previous one, though so given in all ancient texts, cf. 9¹³. — 13. *Wherefore doth the wicked contemn?*] taking up the statement of the fact v. ⁴, and also the words of the wicked to themselves, *Thou wilt not require*], already given in third person v. ⁴.

Str. r is composed of two syn. trimeter couplets. — 14. *Thou hast seen, || Thou beholdest*], an appeal to the divine knowledge over against the words of the wicked, v. ¹¹ — *the trouble and grief*] that caused Yahweh's host by the crafty enemies described above. — *To requite with Thy hand*], antith. with v. ¹³. — *Upon Thee*], emph. in position, implying reliance on their God only. — *Thy host*] as v. ⁹⁻¹⁰, — *leaveth it*], that is in trust that God will attend to it, strengthened by past experience. — *Of the orphan*], emph. ; the nation is conceived as fatherless, without a ruler of their own, dependent upon the caprice of governors appointed by the world-

power Persia, cf. La. 5².—*Thou art the helper*], cf. 37⁴⁰ 46⁸ 109²⁶.

Str. \mathfrak{W} is composed of a trimeter tetrastich with introverted parall.—15. *Break the arm of the wicked*], cf. 37¹⁷ Jb. 38¹⁵, make them powerless, smiting them with the hand, cf. v. 12-14.—*Let his wickedness be sought*], as most ancient Vrss., cf. v. 4¹³, taking vbs. as Niphal, that is in vain, *let it not be found*], it will no longer exist; so complete has been the requital, that further requisition finds nothing more to be required. But EV^a. follow \mathfrak{H} , \mathfrak{I} and regard the vb. as Qal with juss. force and render “seek out till Thou find none,” AV., RV., or more exactly as Dr., “mayest Thou require.” “When God ‘makes inquisition’ and holds His assize, He will find no crime to punish,” Kirk.—16. *O King*], vocative, in order to give force to the plea, and not “Yahweh is king,” EV^a., for Yahweh is a gloss. The conception of Yahweh as king is frequent, Pss. 29¹⁰ 44⁵ 47⁷ 48³ 68²⁵ +.—*forever and ever*], antith. to the disappearance of the wicked nations when called to account.—*Destroy the nations*], Pi. imv. syn. “break,” v. 5 as Du., cf. 5⁷ 9⁸ 21¹¹, not Qal perf., “the nations are perished,” as \mathfrak{H} , AV., RV., and most Comm.; or impf., “will perish,” as \mathfrak{G} , \mathfrak{U} , Gr.—*out of the land*], as v. 18, the holy land of Israel.

Str. \mathfrak{N} is composed of a syn. trimeter couplet and an antith. trimeter couplet. It expresses confidence that the plea has been accepted by Yahweh.—17. *Thou hast heard*], more fully: *settest Thy mind*], as 78⁸, and so preparatory to *Thou harkenest*]. The sf. “their” with mind (\mathfrak{H}) is a mistake of an early copyist, due to the *desire of the afflicted* in previous line. It has given trouble to all interpreters by a phr. not known elsw. and difficult to explain.—18. *To judge*], execute justice in favour of as 9⁵, *the orphan* as v. 15, and *oppressed* as 9¹⁰; *to terrify*, cf. 9²¹; *mere man*, cf. 9²⁰⁻²¹; *from the land* as v. 16, summing all these up in the final Str. An early copyist inserted in the margin a cognate thought in a familiar phrase “he shall not do it again,” namely the mere man, that is, what he had done as described in the Ps., because he will no more be in the land. This was subsequently incorporated in the text, destroying the measures of the last couplet, and so confusing the meaning of the clause as to give trouble to all subsequent readers.

2. אִירָה כְּגֵל־לִבִּי = 138¹. is substitute for an original לִי = סוֹ: 6 which should be for rhyme at end of line. אִירָה Hiph. impf. cohort. 1 p. v. 6⁶ ||. אִמְסַפְּרָה Pi. impf. cohort. 1 p., v. 27. † בְּכַל לֵב K. 8²⁸ = 2 Ch. 6¹⁴ Pss. 9² 119². 10. 24. 58. 69. 145 138¹, Pr. 3⁵ Je. 3¹⁰ 24⁷. — [נִפְלְאוֹת] Niph. ptc. pl. f. √פלא vb. denom. † תִּלְמָא wonder of God's acts of judgment and redemption 77¹² 88¹⁸ 89⁶, עֲשֵׂה מַ' 77¹⁶ 78¹² 88¹¹ Ex. 15¹¹ Is. 25¹, of Law 119¹²⁹. † [פְּלִיאָה] vb. Niph. (1) *be difficult* to understand 131¹ Dt. 17⁸; (2) *extraordinary, wonderful*, Pss. 118²² 119¹⁸. 27 139¹⁴. Pt. pl. נִפְלְאוֹת wonderful acts of Yahweh in redemption and judgment 26⁷ 71¹⁷ 75² 78³² 96² 105² 106⁷ 107⁸. 18. 21. 24. 31 111⁴ 145⁶ Ex. 3²⁰ (J) Je. 21²; נִי עֲשֵׂה נִי 40⁶ 72¹⁸ 78⁴ 86¹⁰ 98¹ 105⁶ 106²² 136⁴ Ex. 34¹⁰ Jos. 3⁵ (J); נִי הִרְאָה נִי 78¹¹ Mi. 7¹⁵. Hiph. *make wonderful* in phr. לִי הִמְ חֲסוּ לִי Ps. 31²², cf. 4⁴ 17⁷. — 4. כָּשׁוּב אָחִיר = 56¹⁰. Qal inf. cstr. not protasis temporal clause as AV., RV. but *causal*. Pe., Dr. *turn back in defeat*, so v. 18 61¹¹ 70⁴, Hiph. 44¹¹. — [יִקְשְׁלוּ] Niph. impf. 3 pl. apodosis. † קָשַׁל Qal. (1) *stumble* sq. נִפְלֵ 27², in anxiety and distress 107¹², Is. 59¹⁰; (2) *totter* of knees Ps. 109²⁴. כָּשַׁל *tottering one* 105²⁷ Jb. 4⁴; fig. *fail* of strength, Ps. 31¹¹ Ne. 4⁴. Niph. *stumble* sq. אָבַר Ps. 9⁴, cf. Ho. 5⁶ Je. 6¹⁵. Hiph. *cause to stumble* in punishment Ps. 64⁹. — [וַיִּמְאָרוּ] cōrd. Qal impf. 3 pl. v. 16. — [תִּפְגְּנוּ] at Thy presence. † תִּפְגְּנִי (1) *from the face of, because of* peril 61⁴, בָּרוּחַ 3¹ 57¹ (titles) 139⁷, נִים 60^{8(7)}} 68², הִסְחִיר 17⁹; (2) *from the presence of, enemies banished* 78⁵⁵ 89²⁴; (3) *before, at the presence of* God 6⁴ 68^{2(3-9+)}} 96⁹, Je. 4²⁶ Na. 1⁵ Is. 63¹⁹, of fire Ps. 68³; (4) *by reason of, because of* 38⁴. 4. 6 44¹⁷ 55⁴ 102¹¹. — 5. [תִּשְׁפָּטֵי] obj. sf. *execute judgment in favour of me*, cf. 146⁷ Mi. 7⁹. For תִּשְׁפָּט v. 1⁵. || † רִיזָן n.m. *judgment, cause of* 76⁹ 140¹². For vbs. רִיז and שָׁפַט v. 9²; צָדַק 4²; יָשַׁב 2⁶. — 6. [שֵׁם טַהֵר] phr. elsw. Dt. 9¹⁴ 29¹⁹ 2 K. 14²⁷, from remembrance. † מָחָה vb. Qal *blot out*, elsw. † sins, by God, 51². 11 Is. 43²⁵ 44²². Niph. (1) *be wiped out* from a book 69²⁹, the name 109¹², sins 109¹⁴, Ne. 3³⁷. — [הִי עֵלִים יָעָר] 6⁹ 10¹⁶ 21⁵ 45⁷. 18 48¹⁵ 52¹⁰ 104⁶ 119⁴⁴ 145¹. 2. 21 Ex. 15¹⁸ Mi. 4⁶ Dn. 12², to emphasize long-continued duration, cf. לַעַד לְעוֹלָם 111⁸ 148⁶; other uses of † עָר in ψ from √ערה *advance, pass on* and so *advancing, passing* time, (1) of future time לַעַד *forever*, during lifetime 9¹⁹ 21⁷ 22²⁷ 61⁹; (2) of continuous existence עָרִי עָר 83¹⁸ 92⁸ Is. 26⁴ 65¹⁵; (3) of divine attributes לַעַד Pss. 19¹⁰ 37²⁹ 89²⁰ 111³. 10 112³. 9, also 6 of 84³, = עָרִי 132¹². 14. † עֵלִים is more frequently used: n.m. √[עלים]. It may be the same as עלים, *conceal*, as many suppose, and so *hidden, mysterious time*; or possibly עלים, *be mature, ripe* sexually and so *fulness, ripeness of time*; or an independent stem of unknown meaning. The n. means *long duration*: (1) of past time, *ancient* gates 24⁷⁻⁹, the long dead 143³ La. 3⁶, former acts of God מְקוּלִים Ps. 25⁶ 119⁵², long silence Is. 42¹⁴ 57¹¹, God's past existence Ps. 93², years of ancient time 77⁶. (2) (a) *indef. futurity*, always at ease 73¹², of King ע יָשַׁב 61⁸, of *duration* of pious לְעוֹלָם 12⁵ 15⁶ 30⁷ 37¹⁸. 27. 28 41¹⁸ 55²⁸ 73³⁶ 112⁵ (long life), sq. *ever* 89² (as long as I live), לֵי, הִירָה לֵי 30¹² 44⁹ 52¹¹ 79¹², other emotions and activities *during life* 5¹² 31² 71¹ 75¹⁰ 86¹² 119⁹². 98. 111. 112; (b) *continuous existence* of things 78²⁹ 104⁶ 148⁶, nations 81¹⁶, families 49¹² 106²¹, Jerusalem 48⁹ 125¹ Je. 17²⁶, reproach Ps. 78²⁶, memory 112⁵; (c) of

divine blessing and praise 72¹⁹ 135¹², of Yahweh Himself 89⁵⁸, His attributes חסד 89⁸ 138⁸, לעולם חסדו 100⁵ 106¹ 107¹ 118^{1. 2. 3. 4. 29} 136¹⁺²³, כבוד 104³¹, אמת 117² 146⁶, צדק 119¹⁴², עזה 33¹¹, His reign 101⁶ 66⁷ 92⁹ 146¹⁰ Ex. 15¹⁸ (E) Je. 10¹⁰ Mi. 4⁷, יושב לעד, Ps. 9⁸ 29¹⁰ 102¹⁸ La. 5¹⁹, His covenant Ps. 105^{8. 10} 111^{5. 9} 2 S. 23⁵, laws Ps. 119^{89. 114. 152. 169}, promise to David 118⁸¹ 89^{5. 29}, other blessings 133³, ד' יררך 139²⁴, God's relations with His people לעד 85⁶ 103⁹ 145²¹, ער עולם 28⁹, Davidic dynasty 45^{8. 7. 18} 72¹⁷ 89^{87. 88} 110⁴. (3) indefinite *unending* future 49⁹ phr. עולם (ו) עולם (ו) עולם 41¹⁴ 90² 103¹⁷ 106⁶⁸, עולם ועד *see above*, hope in God 131⁸, God's acts and words 113² 125² Mi. 4⁷ Is. 59²¹, לעד ולעולם, Ps. 111⁸ 148⁸. Pl. † עולמים abstr. *everlastingness, eternity* 61⁶ 77⁸ 145¹⁸ 1 K. 8¹² = 2 Ch. 6² Is. 26⁴ 45¹⁷ 51⁹ Ec. 1¹⁰ Dn. 9²¹. For completeness here we may consider † נצח n.m. נצח with the conception of preëminence, so that the noun is time as enduring, *perpetuity*, בְּשִׂאוֹת בְּשִׂאוֹת *perpetual desolations* 74³, נֶצַח *unto perpetuity* 49²⁹ Jb. 34³⁶, cf. נֶצַח Ps. 13² 16¹¹ elsw. לְנֶצַח *forever* q' 19 101¹¹ 44²⁴ 49¹⁰ 52⁷ 68¹⁷ 74^{1. 10. 19} 77⁹ 79⁶ 89¹⁷ 103⁹. None of these terms have in themselves the conception of never-ending and always-enduring existence. That mng. can only come from context of the passages. — 7. הָאוֹיֵב [הַיָּבֵשׁ] emph. in position sg. coll. v. v.⁴. — † חַרְבוֹת pl. f. *ruins* 102⁷ of cities Je. 25⁹ as Bosra 49¹⁸, Tyre Ez. 26²⁰. There is no evidence for the reference to nations in usage. Ps. 109¹⁰ ruined dwellings. — הָאוֹיֵב [הַיָּבֵשׁ] goes with הָאוֹיֵב, coll. interpreted as pl. It is not homogeneous with חַרְבוֹת which requires vb. or copula understood. Du., Marti, suggest רָמַּב absorbed in similar רָמַּב. This is tempting but unnecessary. — רָמַּב unnecessary gl., supposed by Du. to be relict of Str. הָ and to stand for הָיָבֵשׁ, but improb. Besides, it is difficult to explain. It cannot be copula, and the emphatic definition of sf. is not justified by any example in ψ ; v. 16². — 8. וְיִהְיֶה adverb. יִהְיֶה emphatic in antith. with הָאוֹיֵב. — 9. וְיִהְיֶה unnecessary and improbable. — הָיָבֵשׁ הַגָּבֹל בְּצִדְדֵי = 98⁹. — הָיָבֵשׁ בְּהִישָׁרֵי = 96¹⁰ (צָהֳרָיִם). † הַיָּבֵשׁ n.f. *world* q' 18¹⁶ 19⁵ 24¹ 33⁸ 50¹² 77¹⁹ 89¹² 90² 93¹ 96^{10. 13} 97⁴ 98^{7. 9}. — † הַיָּבֵשׁ n.m. pl. abstr., in ψ alw. ethical; of government q' 58² 75⁸ 96¹⁰ 98⁹ 99¹, adv. 17². — 10. וְיִהְיֶה coörd. juss. Dr., but this is against context, an abrupt change. Usually juss. form is interpreted as of late style and without force. Du. points וְיִהְיֶה after 6 *καὶ ἐγένετο*. But then if v.⁶⁻⁹ are glosses of late editor, it is best to return to 2d pers. of v.²⁻⁵ and rd. וְיִהְיֶה. — [וְיִהְיֶה] is an unnecessary gloss. — הַיָּבֵשׁ הַגָּבֹל n.m. *inaccessible place, of refuge* in physical sense Is. 25¹² 33¹⁶, of God q' 10 18³ (= 2 S. 22³) 46^{8. 12} 48⁴ 59^{10. 17. 18} 62^{3. 7} 94²² 144². — † הָרָבָד adj. *crushed, oppressed*, q' 10 101⁸ 74²¹ Pr. 26²⁴; cf. רָבָד Ps. 34¹⁹, נִרְבָּד 51¹⁹, רָבָד 101¹⁰. — [לְעִתִּית בְּצָרָה] = 101⁴, cf. רָבָד בְּצָרָה Je. 14¹, but רָבָד is a.g., לְעִתִּית 31⁶ for usual צָרָה; and רָבָד *dearth, destitution*, B11B. might be interpreted as prep. בְּ and בְּ. צָרָה Gr. would rd. לְעִתִּית בְּצָרָה as 46². — 11. וְיִשְׁכַּח coörd. Qal impf. 3 p., v. 7. — [וְיִשְׁכַּח] Qal ptc. nominal force. Earlier usage, know Yahweh Ex. 5² (J) Ho. 2²² 5⁴ 8² ψ 79⁶; so shorten here to יִשְׁכַּח to get proper measure. Elsew. 91¹⁴ Is. 52⁶ Je. 48¹⁷. — [וְיִשְׁכַּח] Qal ptc. pl. sf. 2 s. † רָבָד vb. (1) *resort* to God to consult or inquire of Him 24⁶ 78³⁴, older mng. Gn. 25²² (J) Ex. 18¹⁵ (E); (2) *seek* in

prayer and worship Pss. 9¹¹ 14² (= 53⁸) 22²⁷ 34^{5, 11} 69²⁸ 77⁸ 105⁴ 119^{2, 10} Am. 5^{4, 6} Ho. 10¹⁸ Dt. 4²⁹; (3) *ask for, demand, require*, subj. God Psa. 9¹⁸ 10^{4, 18, 16}; (4) *seek* with application, *study*, late, 38¹⁸, cf. Pr. 11²⁷ in bad sense; Pss. 111² 119^{46, 94, 166} in good sense; (5) *seek for, care for*, 142⁵. — 12. וְיָסֵר [Pi. imv. 3 pl. c. ל for acc. v. 2. — הַיָּיִר בְּעַמִּים עַל־לִוְחוֹתָ cf. 105¹ = Is. 12⁴ = I Ch. 16⁸ (הַיָּיִרָה). — וְיָסֵר צִיּוֹן] phr. א.ל.; cf. 2^{4, 6}. — 13. וְיָרֵשׁ רָקִים Qal ptc. וְיָרֵשׁ nominal force, v. v. 11; *avenger of blood*, cf. Gn. 9⁶ (P) Ex. 33⁶, cf. Ps. 10^{4, 18} for similar mng. with רָקִים omitted. — אִיִּתָּם is prosaic gl. — שָׁכַחְתָּ vb. *forget*. (1) God subj.: abs. 10¹¹, c. acc. His people, their cry or needs 9¹³ 10¹⁸ 13² 42¹⁰ 44²⁶ 74^{10, 28} 77¹⁰; (2) man subj.: (a) forget God 44¹⁸ 50²² 106²¹, divine name 44²¹, deeds 78^{7, 11} 106¹⁸, benefits 103², laws 119^{16 + 81}, abs. 59¹²; (b) forget persons 45¹¹, things 102⁶ 137^{6, 8}. Niph. *be forgotten* 9¹⁹ 31¹⁸. — † וְצָרָהָה n.f. *cry* of distress, as Ex. 3⁷ (J) 22²⁸ (E). — עָנִים Kt., עָנִים Qr., so 10¹²; the reverse 9¹⁹ עָנִים 10¹⁷ עָנִי sg. coll. 10^{2, 9, 9} עָנִי abst. 9¹⁴. These variations illustrate confusion in MT. 6 has 9^{18, 19} 10^{12, 17}, for the pls. of both forms, *πένητες*; elsw. it uses for both pls. without discrimination: *πένητες* 22²⁷ (עָנִים) 74¹⁹ (עָנִים); *πτωχοί* 69²⁸ (עָנִים) 12⁵ 72⁴ (עָנִים); *παῖσι* 25^{9, 9} 34⁸ 37¹¹ 76¹⁰ 147⁶ 149⁴ (only for עָנִים); for sg. uniformly *πτωχοί*. It is doubtful whether the difference in form of pls. is any more than variation of same pl. from the sg. עָנִי. עָנִי, the supposed sg. of עָנִים, does not exist. Nu. 12³ Kt. is improb.; v. BDB. However, many think them different (cf. Rahlfs, many *und* עָנִי *in d. Psalmen*, 1892, Dr. DB. art. *Poor*). † עָנִי is usually coll. for Israel as afflicted by enemies, or the pious in Israel afflicted by the wicked, the latter later than the former; not alw. easy to determine. The sg. coll. is usually earlier than pl. The usage of *ψ* is (a) coll. sg. as above 10^{2, 9, 9} 14⁶ 22²⁶ 34⁷ 35¹⁰ 68¹¹ 102¹ (unless n. pr.) Hb. 3¹⁴, עָנִי וּמְבִינִי Pss. 35¹⁰ 37¹⁴ 40¹⁸ (= 70⁶) 74²¹ 86¹ 109^{16, 22}, || מְבִינִי 140¹⁸, עָנִי וּמְבִינִי עָנִי וְרָשׁ 82⁸, עָנִי וְרָשׁ 88¹⁸, עָנִי וְרָשׁ 25¹⁶, || רָלִי Is. 26⁶ Zp. 3¹², cf. עָנִי וְנֹכַח Is. 66², עָנִי וְנֹכַח Zion Is. 51²¹ 54¹¹; pl. in this sense Pss. 9^{18, 19} 10^{12, 17} 12⁶ 22²⁷ 25^{9, 9} 34⁸ 37¹¹ 69²⁸ 74¹⁹ 76¹⁰ 147⁶ 149⁴, cf. Is. 14³² 41¹⁷ 49¹⁸ Zc. 11^{7, 11}; (b) of the people as subjects, *poor* and *needy* Ps. 72^{2, 4, 12}; (c) *humble*, over against proud 18²⁸ (= 2 S. 22²⁸) gl. as Pr. 3²⁴ 16¹⁹ Zc. 9⁹. — 14. וְהִנְנִי Qal imv. sf. error for usual וְהִנְנִי 4^{8 + 17}, Kō. II. 1. 500 BDB., but v. Ges.^{§ 206}, Ew.^{§ 251c}. וְהִנְנִי 6, 7, 8, in accord with 2d pers. of original Ps. But Aq., 3̄, Bā., Now., Du., would rd. pf. וְהִנְנִי and וְהִנְנִי in accord with immediate context. — † עָנִי n.m. *affliction* 44²⁶ 88¹⁰ 107^{10, 11} 119^{30, 32}, obj. וְהִנְנִי 25¹⁸ 31⁸ 119¹⁵⁸ Gn. 31⁴² (E) Ex. 3⁷ 4²¹ (J). — וְהִנְנִי prep. מִן causal. Qal ptc. pl. sf. i s. i. p. It is an explanatory gl. — וְהִנְנִי 107¹⁸ Jb. 38¹⁷ || וְהִנְנִי 107¹⁸ For עָנִי as abode of the dead v. 66. — 15. וְהִנְנִי אֲפֹרָה [final clause Pi. cohort. impf. i p. c. acc. as v. 2, obj. — וְהִנְנִי אֲפֹרָה. — Intr. 8¹. לְ is gl. as often. — וְהִנְנִי בְּחַיִּים] phr. א.ל., cf. 87² עָנִי וְחַיִּים not elsw. in *ψ*, but Is. 1⁸ 10²² Je. 4²¹ Mi. 1¹⁸ +. — וְהִנְנִי בְּשִׁחָה is vb. Qal cohort. impf. i p., also dependent on וְהִנְנִי, v. 2¹¹. The line is complete without noun, which is a gl. — 16. † עָנִי c. כַּס 69^{2, 12}. The change to 3 p. and tetrameter indicates a gl. — וְהִנְנִי is the Pit of Sheol, or a *pit* dug out, v. 7¹⁶; v. 14 suggests the former, and that was probably the original mng. But when the Str. was

changed to tetrameter the relative clause with וְיָשׁוּב made the latter mng. necessary. The remaining three lines of the Str. were in no part original. — † וַיִּשְׁבֹּר pron. poetic: (1) demonstrative 12⁹ Hb., 11¹, so here Ⓞ , Aq., Ⓢ , PBV.; but Ⓢ , Ⓜ , and most moderns, as (2) rel. as Pss. 10² 17⁹ 31⁵ 32² 62¹² 68²⁰ 142⁴ 143⁸ (all Ⓜ) Ex. 15^{18, 16} Is. 42²⁴ 43²¹. — 17. † וַיִּדְרֹךְ vb. Niph. pf. refl. as 48⁴ 76² and not pass. as elsw. of things 74⁸ 77²⁰ 79¹⁰ 88¹². — פָּנָה לַיהוָה phr. a.l. sf. ref. to Yahweh and not to רִשָׁע , sg. coll. \parallel נוֹיֵם as 10^{2, 3, 4, 13} (*v. 1*). — וַיִּקְשֹׁב pointing favours Qal ptc. † וַיִּקְשֹׁב vb. *knock down*, c. Yahweh subj. elsw. Pi. 38¹² 109¹¹; so Hu.,³ De. But rd. with Ⓞ , Aq., Ⓢ , Ⓜ , Ols., Ew., Bā., We., Buhl, וַיִּקְשֹׁב Niph. † וַיִּקְשֹׁב vb. be trapped; elsw. Qal *lay snares* 124⁷ 141⁹. — 18. וַיִּשְׁבֹּר future; not *return* to the place from which they came, but as *v. 4* 56¹⁰ *turn back* in defeat; cf. 61¹ 70⁴. — וַיִּשְׁבֹּר , ל of late style with local acc., *v. 6*. — וַיִּשְׁבֹּר adj. pl. cstr. elsw. Is. 65¹¹, cf. Ps. 50²². — † וַיִּשְׁבֹּר adj. *needy, poor*, in Hex. J, E, D, mostly poetic; as adj. 109¹⁶, elsw. n. 49⁸; subject to oppression and abuse 37¹⁴; to be cared for by the righteous 82⁴ 112⁹, by God 35¹⁰ 107⁴¹ 113⁷ 132¹⁵ 140¹³, by king 72^{4, 12, 13, 13}; needing help from God 9¹⁹ 12² 40¹⁸ (= 70⁸) 74² 86¹ 109²² (all \parallel קָנִין) 69⁸⁴ 109³¹. — 20. וַיִּקְשֹׁב inv. cohort. is a gl. adapted to 10², destroying measure and the proper beginning of Str. *v.* — וַיִּשְׁבֹּר sg. coll. of enemy as *mere* man antith. Yahweh; so *v. 21* 101⁸ 56² 66¹² (*v. 85*). — וַיִּשְׁבֹּר “more def. and distinct than וַיִּשְׁבֹּר ,” BDB; cf. 18⁴⁸ Ex. 6⁷. — 21. וַיִּשְׁבֹּר is a gl. — וַיִּשְׁבֹּר ctr. וַיִּשְׁבֹּר txt. err. for וַיִּשְׁבֹּר n. *terror* 76¹², so Ⓜ , Aq., Ⓞ , Ⓜ , BDB., Dr., Du. But Ⓞ , Ⓢ , וּמִדְרֹשׁ = *teacher*, so Bā. after Luther, “*Meister*.” But there is no usage to justify the use of *teacher* in such a severe sense. — וַיִּשְׁבֹּר final clause. — וַיִּשְׁבֹּר prosaic gl., making l. too long. — Ⓢ . 1. וַיִּשְׁבֹּר as 22² 42¹⁰ 43² 74¹ 88¹⁵ with impf. expostulation; cf. וַיִּשְׁבֹּר 2¹. — וַיִּשְׁבֹּר is a gl. — וַיִּשְׁבֹּר adj. c. Ⓢ , a.l. possibly txt. err. for וַיִּשְׁבֹּר Ⓞ , Ⓜ , as elsw. 38¹² 139². — 2. וַיִּשְׁבֹּר is gl. defining subj. vb., but making l. too long; rd. וַיִּשְׁבֹּר . — וַיִּשְׁבֹּר is an explanatory gl. † וַיִּשְׁבֹּר n.f. *devices*, alw. in bad sense, elsw. 21¹², *wickedness*, in act 37⁷ 139²⁰. — וַיִּשְׁבֹּר i.p. † וַיִּשְׁבֹּר vb. Qal (1) *devise, plan*, c. acc. alw. evil in ψ , elsw. 21¹² 35^{4, 20} 36⁵ 41⁸ 52⁴ 140^{3, 5}; (2) c. Ⓢ pers. 40¹⁸ (good?); (3) *impute iniquity* 32². Niph. *be accounted* 44²² 88⁵, *imputed* 106³¹. Pi. (1) *consider, be mindful of* 77⁶ 119⁵⁹ 144³; (2) *devise*, c. Ⓢ inf. 73¹⁶ Pr. 24⁸. — 3. וַיִּשְׁבֹּר might begin Str. Ⓢ , but it has a different tone and is gnomic in character (*v. 5*). — וַיִּשְׁבֹּר makes a prose sentence, improb. because of parall. vbs. and gnomic style. Rd. וַיִּשְׁבֹּר , then וַיִּשְׁבֹּר is its syn., obj. of וַיִּשְׁבֹּר of l. 2; and ו before וַיִּשְׁבֹּר is error of interpretation. — וַיִּשְׁבֹּר syn. וַיִּשְׁבֹּר , c. וַיִּשְׁבֹּר as 49¹⁹, *congratulate self* (*v. 5*). Ⓜ by attaching וַיִּשְׁבֹּר to this v. as rel. clause mutilated Str. Ⓢ and made an awkward sentence. — It is possible then that וַיִּשְׁבֹּר was originally interpreted in bad sense as *curse*, euphemism for וַיִּשְׁבֹּר , as Gr., to avoid the cursing and contemning of Yahweh even by the wicked (*v. Br.*^{SHS} p. 178). But all these difficulties are due to err. of Ⓜ in arrangement of lines. — וַיִּשְׁבֹּר Pi. pf. † וַיִּשְׁבֹּר vb. Qal *contemn* 107¹¹ Je. 33²⁴ Dt. 32¹⁹, Pi. elsw. *v.* 13 74^{10, 18} Nu. 14^{11, 21} 16³⁰ (J) Je. 23¹⁷ +. It begins Str. Ⓢ as Ⓞ . — 4. וַיִּשְׁבֹּר phr. a.l. † וַיִּשְׁבֹּר n.m. only here ψ interp. BDB. of *haughtiness* of the wicked; cf. וַיִּשְׁבֹּר 101⁵, *v.* וַיִּשְׁבֹּר 131¹. But Ⓞ *κατὰ δὸ*

πλῆθος τῆς ὀργῆς αὐτοῦ; **3** *secundum altitudinem furoris sui*; so Du., who, however, thinks **6** rd. רר, but this is improbable; it rather interprets the difficult phr. Du. is correct in thinking of the greatness of divine anger, and these as words of wicked just as in next clause. — אָיִן אֱלֹהִים 14¹ = 53², not a denial of the existence of God, but of His presence and interest in the matter. — הַלְלוּ אֱלֹהִים the noun as v.²⁵; but כל is a gl., making l. too long. **6** ἐνώπιον αὐτοῦ, as 9²⁰ is prob. interpretation. — 5. הָיָה a.l. Qal impf. † [הָיָה] = be strong; cf. הָיָה strength; so RV., Ols., De., Pe., Che., Bā., Du., Dr. But **3** partureunt; so Aq., Quinta impf. הָיָה. **6** βεβηλοῦνται, so **5** be profaned = הָיָה. Niph. impf. † הָיָה. **7** טַחֲתֹן is followed by Gr., Lag., We. in reading טַחֲתֹן, but that was probably interpretation. The text of **6** best suits context. The ways of Yahweh are defiled here, as holy places Ez. 7²⁴ 25⁸, name of God Is. 48¹¹ Ez. 20⁹ 14. 22, even God Himself Ez. 22¹⁶ 26. — יָרָבוּ Kt. err. for יִרְבֵּנוּ, Qr., **6**, as 25⁴ 9 27¹¹ 37³⁴ 51¹⁶ +, term of D for divine laws (v. 11). — † כָּבֵד־עֲדָה 34² 62⁹ 106⁸ 119²⁰. — קָרִיב n.m. height (v. 7⁵) begins Str. 2. **7** wrongly attaches this n. to the previous context. — כָּל is gl., spoiling measure. — 6. אָזַר בְּלִבִּי phr. v.¹¹ 13 14¹ (= 53²) 35²⁶ 74⁸. — Niph. impf. † טַחֲטֹן vb. Qal totter, slip of foot 38¹⁷ 94¹⁸, mts. 46³, kingdom 46⁷, land 60⁴. Niph. made to totter, be shaken, overthrown, usually with neg., earth 104⁶, its foundations 82⁶, הַבַּיִת 93¹ 96¹³, the holy city 46⁶, Mt. Zion 125¹, usually of men, espec. the righteous, with neg. בָּל, elsw. 15⁵ 16⁸ 21⁸ 30⁷ 62³ 7 112⁶, without neg. 13⁶ 140¹¹, fig. of steadfast obedience 17⁶. Hiph. dislodge, let fall 55⁴ 140¹¹. — † יָרַד יָרַד at close of l. 33¹¹ 49¹² 77⁹ 85⁶ 102¹³ 135¹³ 146¹⁰, at beginning 10⁶ 79¹³ 89² 106³¹ 119⁹, in the middle 89². Therefore Du. is not justified in saying "gehört das יָרַד יָרַד nach stehendem Sprachgebrauch zum Vorhergehenden." — אֲשֶׁר יֵאָדָר is awkward. **6** ἀπὸ κακοῦ, **3** sine malo = כִּי־אֵין without rel. is more prob. — 7. אָזַר is vb. swear, syn. אָמַר, and not noun cursing, as **7** 59¹³, with subsequent clause, which makes an awkward sentence, gives a line too long, and obscures the Str. 2 which began with פִּי. — פִּי הָיָה קָדָשׁ phr. a.l. — קָדְשֵׁי יָרִיךְ phr. a.l., but cf. הָיָה יָרִיךְ 55¹². — נִקְלַח וְאֵין phr., elsw. 90¹⁰ Jb. 4⁸ 5⁶ Is. 10¹; cf. Ps. 55¹¹. For עָבַל v. 2. 5⁶. This couplet is tetrameter and gnomic, and if original there must be a gl. But it takes the place of Str. 2, and *deceit* is suited to the context. The original was doubtless without וְאֵין and נִקְלַח, which were amplifications. — 8. † הַעֲרִיס [n. pl. settlements of tents Gn. 25¹⁶ (P), or houses Lv. 25⁸¹ (H), so Bā., Du., Dr. **6** μετὰ πλοῦσιον, **7** cum divitiis = בְּעֲשָׂרִים (cf. Is. 53⁹), is improb. **7** רֵצִיב suits the context, but would be prosaic. — † קַסְרֵי־מַסְכֵּי n. pl. secret places for hiding, elsw. 17¹² 64⁵, sg. v.⁹ dub. — יִתְיַיֵּן begins Str. 2, which follows 2, as La. 2, 3, 4 acc. to ancient order of Heb. alphabet. MT. neglects it by appending this l. to v.⁸. — יִתְיַיֵּן = יִתְיַיֵּן = **3** robustos tuos, Aq. הָיָה εὐπορίαν σου, as 48¹¹, הָיָה v.¹⁴; cf. הָיָה כָּאֵין Qr. v.¹⁰; this last as Gr. dittog. for אֵין of אָמַר leaving הָיָה. But **6** εἰς τὸν πένθητα, so **5**. **7** = הָיָה adj. hapless, BDB; הָיָה Ew.³¹² 118; הָיָה Kō. II. 11118. But these are the only possible passages, and the derivation from √הָיָה after Arabic is dub. — † נִקְלַח adj. innocent, elsw. 15⁵ 24⁴ 94²¹ 106³⁸ Dt. 19¹⁰ 27²⁶. — 9. בִּסְכָה Kt. כ

c. † קנה n. f. *thicket, booth*, as 18¹² 31²¹ and Kt. 27⁵, but Qr. קני, sf. c. † סך 76⁵ Je. 25²⁸, Qr. Ps. 27⁶. — [אִי־ב] repeated l. 2 at expense of measure. — [לְהִטָּף] inf. fully written, also יִטָּף impf. † חָפַף vb. *catch, seize*, elsw. Ju. 21²¹. — [גָּבַשְׁטִי] inf. cstr. c. ב temporal. † כָּטַף vb. (1) *drag away*; cf. 28³, both of lion; (2) *draw out, prolong* 36¹¹ 85⁸ 109¹². — [בְּרִשְׁתִּי] is usually attached to בָּשַׁט, but the use of a net is not suited to a lion. Ⓢ attaches it to next Str. The initial ז of Str. is missing. We might supply † צַד Qal pf. צוד vb. *hunt* as 140¹² La. 3⁵². — [וּרְכָה] Kt. adj. רָכָה, so Aq., Σ, Ξ, S, Hu.³, Bā., *confractus*; cf. 9¹⁰ 10¹⁸; but Qr. וּרְכָה. Qal impf. [רָכָה] = רָכַם vb. *crush*, elsw. Pi. 44²⁰ 51¹⁰; so Ⓢ ταπεινώσει, Ψ *humiliabit*, Gr.; Niph. *be crushed* 38⁹ 51¹⁰. Ew., Ols., De. al. interpret וּרְכָה as consec. Qal pf. = *and he is crushed*. Such a vb. does not suit the use of a net, and does not yield the needed ז. It is prob. that the original reading was צִרְרָךְ כִּרְשֵׁוֹ וַיִּשָׁח. The צַד fell off owing to haplog. of ר. The ו is txt. err. for ז originally in the Egyptian Aramaic script. The ה added to רך was interpretation of form. כִּרְשֵׁוֹ was transposed, and thus easily went into previous v. — [בְּצִנּוֹתַי] ב of instrument and pl. † צִנּוֹת adj. acc. to usage (1) *strong numbers*, here as 35¹⁸ Am. 5¹², cf. vb. Ps. 38²⁰ 40⁶. 13 69⁶ 139¹⁷; elsw. (2) *mighty* 135¹⁰. — 11. † הִסְתַּחֲרִי סָנִיו phr. elsw. 13² 22²⁸ 27⁹ 30⁸ 51¹¹ 69¹⁸ 88¹⁶ 102³ 143⁷; cf. 44²⁶ 104²⁰. — [לְגִנְזָה] is gl., destroys the measure. — 12. [וְיִקָּה] Qal cohort. imv. urgent entreaty, v. 7⁷. — [יִהְיֶה אֵל] makes l. too long; the former is a gl., the latter goes into the next line. It is an early error, for Ⓢ, Ξ have it. — [נִשְׂאָה] Qal archaic strong imv. for usual נָשָׂא from נִשְׂאָה, v. 4⁷. *Lift up the hand*, to smite, as 106²⁶, usually in prayer 28² 63⁵ 134². — [עֲנִיִּים] Kt. עָנִים, Qr., v. 9¹³, so v. 17, עָנִים for an original עָנִי. — 13. † עֲלִיָּה *wherefore*, as 89⁴⁸. — [אֱלֹהִים] is a gl. — 14. [רָאָהָה] Qal pf. 2 m., fully written ה, defective הָ although in Ⓢ, is yet dittog. in Ⓢ, רָאָהָה. — [רָאָהָה] phr. α. λ., cf. עָבַל וְאִמּוֹן v. 90¹⁰. — [לָהֶם בְּיָדָה] Qal inf. est. of נתן ל purpose, to requite with the hand, the hand lifted up, as v. 12. נתן in the sense of requital 28⁴ 120³. The usual rendering, as syn. of *taking into the hand*, has no justification in usage. — [עֲלִיָּה] emph. — [יָתִים] n. (m.) *orphan*: (1) of individuals 68⁶ 82³ 94⁶ 109⁹. 12 146⁹; (2) of nation 104¹⁸ La. 5³. — 15. [וְרָקַע] is a gl., though in Ⓢ. It makes l. too long, is dittog. of רָקַע v. 5⁵. — [תִּרְרִישׁ] interpreted by Ⓢ, Ξ as Qal impf.; by AV., Dr., JPSV. as juss., and following vb. as in final clause; by Ⓢ, Ψ, Aq., Σ, S, Θ, Gr., Du. as Niph. impf., so also תִּרְרִישׁ. — 16. [יָרָה] but Ⓢ βασιλεύσει, Ψ *regnabit*; so Gr. יָרָה. — [יָרָה] is a gl. defining סָרַךְ. — [אָבְרוּ] Qal. pf. v. 1⁶. Ⓢ ἀπολίσθη, Ψ *peribitis*; so Gr. יָאבְרוּ, better as Du., Pi. imv. — [פָּאָרְצִי] The sf. is an interpretation of the original רָאָרְצִי v. 18¹⁸. — 17. [יִהְיֶה] is gl., makes the l. too long. — [הִקְיִן יָבֶבֶת] Hiph. impf. 2 m. כִּן *set the mind, give attention to*, as 78⁸ Jb. 11¹³ 2 Ch. 12¹⁴. The sf. is a misinterpretation. Hi., Du. would rd. 2d pers. — [אִי־ב] is used with רָקַשְׁתִּי, elsw. only Pr. 2³, and is here an unnecessary gl., v. 5³ 17⁷. — 18. [בְּרִיִּיטִיף עִיר] is a marginal gl. which has crept into the text. It disturbs the sentence, and makes the line too full. — [לְהִצְרִיךְ] || לְהִצְרִיךְ Qal inf. cstr. expressing purpose of Yahweh. † צִרְרָךְ vb. Qal (1) usually intrans., *tremble, be in terror* Dt. 1²⁹ 7²¹ 20³ 31⁶ Jos. 1⁹ Jb. 31²⁴, but this does not suit context; (2) trans., *cause to*

tremble, terrify Is. 2^{10, 21} suits this passage and gives intensity to v.^{15b}. Niph. ptc. of 'El, as *terrible, exciting terror*, Ps. 89⁸. — אַמֹּץ as 9^{20, 21}. — כִּן הָאֲרֶז קל הָאֲרֶז 6. This is interpretation, and not suited to v.^{15b}.

PSALM XI., 2 STR. 8⁸.

Ps. 11 is a guest Ps. The Psalmist has taken refuge in Yahweh (v.^{1b}), and expostulates with those who urge him to flee from his enemies to the mountains (v.^{1c-3}). Yahweh is in His heavenly temple (v.⁴), testing the righteous (v.^{5a}), hating the wicked (v.^{5b}), and about to destroy them (v.⁶). A liturgical couplet states the general truth that Yahweh loveth the righteous, and they will behold His face (v.⁷).

IN (Thee), Yahweh, have I taken refuge.
How say ye to me:
"Flee to (the) mountain as a bird;
"For lo they tread the bow,
"They have prepared their arrow on the string,
"To shoot in darkness at the rightminded.
"When the foundations are being thrown down,
"The righteous — what has he done?"

YAHWEH is in His holy temple;
Yahweh is in heaven, His throne;
His eyes behold (the world),
His eyelids try the sons of mankind.
Yahweh trieth the righteous,
But the wicked His soul doth hate;
He will rain upon the wicked coals of fire,
Brimstone and a burning wind will be the portion of their cup.

The Ps. was in **B** and then subsequently in **BB** (v. Intr. §§ 27, 33). It is a Ps. of refuge, giving the experience of an individual, and stating it objectively. It was generalised by glosses and a concluding couplet, and so adapted to public worship. The following are the evidences of date: (1) There is no reference to earlier literature, except possibly to the story of the destruction of Sodom: Gen. 19²⁴ (J), in the original v.⁶. (2) The words: הַשְׂמֵרָה v.³, elsw. Is. 20⁴ 2 S. 10⁴ in a different sense; וְלִעֲמֹד v.⁶, elsw. La. 5¹⁰ Ps. 119⁶⁸; and syntax, יָצַד v.⁶ showing neglect of juss. characteristic of Is.³ give evidence of a date not earlier than the Exile. (3) The צַדִּיק v.^{3, 5, 7} is one who seeks refuge in Yahweh and is rightminded; there is no trace of legal or gnomic conceptions. The enemies are not foreign but domestic, and are men of disorder. (4) (a) The reference to the heavenly temple and neglect of the earthly, points to a time when the earthly temple

had little religious influence. (b) The wide outlook of the divine inspection of the world implies the world-point of view rather than the provincial. (c) The conception of the disciplinary testing of the righteous and the sure destruction of the violent enemies is post-deuteronomic. On the whole the Ps. seems to be subsequent to J, D, and Is.², and to precede the legal attitude of Ezra and his times. It is best explained as from the circumstances of the feeble community in Jerusalem shortly after the Restoration.

Str. I. 1. The Psalmist states emphatically, *I have taken refuge*], probably in the original less objectively. — *in Thee, Yahweh*], as 31² 71¹, condensed by a late editor to “in Yahweh,” cf. Vrss. Therefore he is not dismayed by his perils or the anxieties of his advisers, but on the contrary expostulates with them. — *How say ye to me ?*]. The remainder of the Str. is taken up with their advice, in which the poet describes the perilous situation. — *Flee (thou)*], so all ancient Vrss. and Qr., over against Kt. “flee ye,” which originated from “your mountain,” an error of MT., for *mountain as* of Vrss. — *as a bird*]. This is thought to be a proverbial popular phrase by Ew., Hu., al. Birds flee to forests when in peril, and as these in Palestine were on mountains, naturally to the mountains. The mountains of Judah were especially places of refuge on account of numerous caves, steep cliffs, and inaccessible rocks; therefore from the earliest to the latest times they have been refuges of the persecuted; so for David 1 S. 24, 26; for Mattathias 1 Mac. 2²⁸. — **2.** The reason for this advice is *they tread the bow || they have prepared their arrow on the string*]. The enemies are archers, they are all ready to shoot, he is in deadly peril. — *to shoot in darkness*]. They are not in battle array, they are not face to face with him; but they are hidden, concealed in the darkness, so that he cannot tell when they will shoot or from what direction; they are secret, treacherous, though deadly enemies. They are probably not real archers, but they are compared to bowmen in ambush. — *at the rightminded*]. They are not only the enemies of the Psalmist, but of all the rightminded, and for the reason that they are rightminded. Their purpose is to destroy the righteous. The poet is in peril just because he is righteous. — **3.** *When the foundations are being thrown down*]: the foundations are the established institutions, the social and civil order of the com-

munity. **G, S, V** interpret as vb. with rel.: "For what Thou hast established they throw down," which thinks of the institutions as divine. These enemies are not only enemies of the righteous, but they are pulling down all the institutions and good order of society. These institutions protect the rightminded righteous: when they are destroyed the righteous are exposed to violence of all kinds.—*The righteous*], emph. in position, for his righteousness is the real issue. That describes the Psalmist in the statement of his timid advisers.—*what has he done*], so PBV., Kirk. rightly. Experience shows that he has not accomplished anything under such circumstances; therefore in such a time, and in such peril, the best advice is "flee," take refuge in the mountains—in striking antith. to the Psalmist's action in taking refuge in Yahweh. The translations: "What *can* the righteous do?" AV., RV., though sustained by Dr.¹⁹; "shall do," JPSV., are difficult to reconcile with the Heb. perfect tense. The eight lines of this Str. are synth. each to the previous in regular order.

Str. II. The advisers have stated strongly what the enemies are doing. The Psalmist now in antith. states more strongly what Yahweh is doing, as a justification of his seeking refuge in Him. It is therefore an antistr. to the previous one. This Str. is composed of four couplets, three syn. v.^{4a, b, 4c, 4d}, one antith. v.⁵.—**4.** *Yahweh is in His holy temple*], sometimes Yahweh is conceived as resident in His holy temple in Jerusalem, in the throne room of that temple, as 5⁸ 79¹ 138²; but here from the syn. *Yahweh is in heaven*, the temple is the heavenly one, as Mi. 1² Hb. 2²⁰ Ps. 18⁷.—*His throne*], either in apposition with heaven as a closer definition of heaven itself as the throne, cf. Is. 66¹, or local accusative on His throne; in either case, seated on His throne in His heavenly palace. Enthroned there He is not indifferent to what transpires on earth and among men.—*His eyes behold*], the object has fallen out of **H**, but is given in some Vrss. as *the world*, which is most appropriate to the context. It is especially favoured by the syn. *His eyelids try the sons of mankind*]. The eyelids are strained in the severe scrutiny, which marks closely and accurately all that men do in the world. This tetrastich is in antith. to v.¹, the statement of the Psalmist that he

has taken refuge in Yahweh, and the advice to seek refuge in the mountains. He has in fact sought refuge in heaven, a place infinitely higher and more secure than the mountains; and in Yahweh, the heavenly King, who is investigating just this situation in which he is involved.—5. *Yahweh trieth the righteous*]. If, as his advisers admit, he is righteous v.^{3b} and rightminded v.^{2c}, Yahweh is scrutinising him, trying him and his case thoroughly.—*but the wicked His soul doth hate*]. This exact antith. to the previous line is weakened by a later editor, at the expense also of the measure, in his effort to describe the wicked more particularly by *him that loveth violence*. They are the archers of v.². Their treacherous preparations to shoot the righteous are all observed by Yahweh, and He hates them from His very soul. The soul is the seat of the passion of anger and hatred, for God as well as for man. If, therefore, Yahweh is trying the righteous man, and hating his deadly enemies, the reason given by the advisers for fleeing to the mountains is not a sound one; it is rather a reason why he should do what he has done: take refuge in Yahweh.—6. This couplet is synth. to the previous one and in antith. to v.³.—*He will rain upon the wicked*]. The figure of rain is suggested by the fact that Yahweh is on His heavenly throne and is looking down from heaven upon the earthly situation; and also by the fact that divine interpositions are ordinarily conceived as coming from heaven.—*Coals of fire*], so after Σ. For an image of lightning flashes and thunderbolts in similar terms, v. Ps. 18¹³⁻¹⁵. *His snares and fire* gives a heterogeneous combination, and it is difficult to understand what snares have to do with this storm of judgment. The syn. *brimstone* reminds of the destruction of Sodom Gn. 19²⁴ (J), and *a burning wind* of the *Samum* or *Sirocco* of the East.—*will be the portion of their cup*], not that they were to drink in their cup such a mixture of brimstone and burning, but the cup is fig., as Ps. 16⁵, of what one enjoys at a feast. Yahweh rains from heaven upon these wicked men, and they drink their portion. Instead of a draught of joy, it is a draught of burning judgment. In antith. to these wicked men casting down the foundations of society v.^{3a}, is Yahweh raining fire from heaven upon them; and so in response to the final question of the previous Str. "*What has he done*" v.^{3b} is the answer—

more euphonic than ב. — יָשָׁרִי לֵב † v. 7¹¹ 32¹¹ 36¹¹ 64¹¹ 94¹⁶ 97¹¹. — 3. יָיִ] conj. *when*. — הַשְּׁחֹחַ] n. pl. emph. † שָׁח n.: (1) *sitting place, buttocks* 2 S 10⁴ Is. 20⁴. This does not suit our passage. † has *leges*. Σ. θεσμοί, so usually *foundations*, Dr. *buttresses* (Is. 19¹⁰ † is interpreted as same; but †, † שְׁחִיָּה, so Bu.). †, † interpret *δρι & καταρτίσω* here, ה article for relative and verb, שְׁחִיָּה = *what Thou hast established*, שְׁחִיָּה v. 8⁷. This is tempting but improb. — יִהְיֶה] Niph. impf. 3 pl. full form, cf. v. 2 † interprets as Qal. † הָרִם Qal: (1) *throw down* 28⁵; (2) *break away teeth* 58⁷. Niph. *be thrown down*, so here of walls of city Je. 50¹⁶, cities Ez. 36³⁶. — † קָה־פָּקֶל] cf. Jb. 11⁸. Two tones are needed; there should be no Makkeph. — יִשְׁמַע] phr. א.ל.; n. emph.; vb. Qal impf. 3 pl. of habitual action. The obj. is needed for measure. † has *els τὸν πένθητα* = לְחִלָּה as 10⁸. 10. 14 probably assimilated to that passage; † Syr. Hexapla לְחִיָּה to *world* is better suited to context v. 17¹⁴. — 4. † קָה] vb. Qal *see, behold*: (1) (a) c. acc. rei 58⁸. 11, God's face 11⁷ 17¹⁶; (b) God subj. His eyes 11⁴ 17²; (c) c. † look on, י בָּטַח in temple 27⁴. (2) *see, perceive* c. acc. Yahweh in His temple 63⁸, in His providential working 46⁹ Is. 26¹¹. 11 Jb. 23⁹. — † עֵצְמוֹת] n.m. pl. *eyelids* 11⁴ 132⁴. — 5. זָרִיק בָּחוּן] †, † make this a complete sentence attaching וְרָשָׁע to next line. † followed by Du. attaches it to previous clause, making two tetrameters. But the testing is more appropriate to the righteous, and we get a better antith. by contrasting God's dealings with the righteous and the wicked in the two lines. וְרָשָׁע is the proper antith. to זָרִיק. Then וְאֵהָב חַסֵּד must be a gl. of specification. — † נִשְׁמָה] Qal pf. 3 f. נִשְׁמָה subj.; but † *μῶσεϊ ἤθη ἐαυτοῦ ψυχῆν* (cf. Pr. 8³⁰) must have rd. נִשְׁמָה. In † נִשְׁמָה is *himself*; in † נִשְׁמָה is the seat of anger. † makes the antith. in the person of the wicked, † with the previous line. נִשְׁמָה n.f. as † reflexive 49¹⁹ 69¹¹, for paraphrase of pers. pronouns v. 3², as seat of emotions and passions v. 10⁸. — 6. יִקְטֹר] Qal impf., in form juss.; but it has lost its juss. force, as often in later poetry after Is. 2. † קָטַר vb. denom. *rain*, Qal, Am. 4⁷. Hiph. in ψ only fig.; manna 78²⁴, flesh 78²⁷, cf. bread Ex. 16⁴ (J) and coals of fire Ps. 11⁶. — † פָּחַס] is scribal error for פָּחַס after Σ, Ew., Bā., BDB., Du. † פָּחַס *coal* Pr. 26²¹. אֵשׁ מֵסַס Is. 54¹⁶, cf. 44¹². † פָּח n.m. *bird trap*, in ψ only fig. of calamities and plots 119¹¹⁰ 124⁷ 140⁶ 142⁴ Je. 18²² Ho. 5¹ Is. 8¹⁴ Jos. 23¹⁸; so here if correct, but altogether improbable. — † אֵשׁ] n.f. *fire*, of conflagration, antith. *emiss* 66¹², as consuming 68⁹ 74⁷ 118¹²; subj. *fire* 83¹⁸, שָׂרָף בָּאֵשׁ 46¹⁰ 80¹⁷, אֵשׁ תִּנּוּר 21¹⁰; (2) of lightning, (a) natural 29⁷ 104⁴ 105²² 148⁸; (b) theophanic, אֵשׁ נֹחֲלִי 18¹⁸. 14, cf. 140¹¹, so here if אֵשׁ מחֲטֵי אֵשׁ. It precedes Yahweh 50⁸ 97⁸. (3) The historic theophanies of the Exodus 78¹⁴ 105²⁰, consuming Korah אֵשׁ חֲבֵקֵר 106¹⁸. (4) Fire of anger אֵשׁ אֲכִילָה 18⁹ 21¹⁰ 78²⁸, בָּעֵרָה בָּאֵשׁ 79⁵ = 89⁴⁷, cf. 78²¹, of strong emotion אֵשׁ חֲבֵקֵר 39⁴. — † נִקְטֵר] n.f. *brimstone*, fig. of judgment, with חֲבֵקֵר also Gn. 19²⁴ (J) Ez. 38²². — † לִלְקַח] n.f. pl. *raging heat*, fig. zeal sg. Ps. 119⁵⁸, pl. of the wind Samum 11⁶, no need however of רָחַץ, which makes l. too long; of fever of famine La. 5¹⁰. — † סִתָּה] n.f. *portion*, cstr. סִתָּה. √ סָתָה (v. Ges. § 96² Lag. *BN* 81. 150) in good sense, of Yahweh 16⁸, in bad sense 11⁶ 63¹¹, cf. 68²⁴. It was contr. for euphony and

should be connected with נָסַם by a Makkeph for a single tone. † נִסַּם n.f. *cup* in good sense as given by Yahweh 23^b 116¹², Yahweh Himself 16^b; in bad sense given the wicked to drink 11^b 75⁹ Je. 49¹² La. 4²¹ Is. 51¹⁷ Ez. 23²⁸. — 7. כִּי צָדִיק יִהְיֶה אִמָּרָב. The position of צָדִיק is unusual. Accordingly it was regarded by 𐤀, 𐤆, 𐤇 as an attribute of Yahweh, and a cognate obj. was supplied in צְדִיקוֹתָי *righteous acts*, of divine acts 103^b + 6 t., but if correct here of human acts as Is. 64^b Je. 51¹⁰ + 4 t. But it is doubtless a gl. making the l. too long. — [יִשָּׁר יְהוָה קְנִיטֵי]. יִשָּׁר v. 7¹¹ here only coll., and therefore doubtful. 𐤆 interprets as יִשָּׁר. The vb. may be pl. if connected with צָדִיק, coll. as subj.; if not it may be an interpretation and not original with יִשָּׁר, as subject. קְנִיטֵי archaic suffix for קְנִינֵי, usually pl., but here sg. as Jb. 20²³ 27²³, v. Ges. §103 (2) n. 3. This form of suffix gives a more melodious ending to the Ps. These two lines expressing a general truth are a later gl. for congregation, not suited to the original Ps.

PSALM XII., 4 STR. 4⁴.

Ps. 12 is a prayer, in which the congregation implores Yahweh to save them, for the faithful vanish away and liars prevail (v. 2-3); and to cut off the liars (v. 4-5). Yahweh Himself says that He will arise, and set the afflicted in safety (v. 6-7). The congregation finally expresses confidence that Yahweh will preserve them from the wicked round about (v. 8-9).

- O SAVE, Yahweh, for (kindness) is no more;
 For (faithfulness) is vanished from among the sons of mankind;
 Empty lies they speak, each with his neighbour,
 With flattering lip, with double mind they speak.
- MAY Yahweh cut off every flattering lip,
 And (every) tongue speaking great words:
 Those who say, "To our tongues we give might,
 Our lip is our own; who is lord over us?"
- "BECAUSE of the spoiling of the afflicted, because of the sighing of the poor,
 Now will I arise," saith Yahweh.
 "I will set (him) in safety, I will (shine forth for) him,
 (When thrust down) to the earth he shall be purified seven times."
- THOU, Yahweh, wilt preserve (his life),
 Wilt keep (him) from this generation forever.
 (Though) round about the wicked walk,
 (When Thou risest up), (Thou dost lightly esteem) the sons of mankind.

The Ps. was in 𐤁, then in 𐤆 and 𐤇 (v. Intr. §§ 27, 31, 33). In the latter it received the assignment עֲלֵה־שְׁמִינִי, indicating that it was to be sung an octave lower, that is, by the bass voice (v. Intr. § 34). The Ps. is unusually

symmetrical in structure, $4 \times 4 \times 4$. This is disturbed by the gnomic gl. in v.7. The date of the Ps. cannot be too late because of juss. v.4, cohort v.2; but demonstr. ו without article v.8 is not classic. נטר v.20 as $\gamma^{10} \gamma^9$ and טט v.2 = אטט γ^9 ; the use of רסיר v.2, אטניס v.2, ענייס v.6, for the righteous members of the congregation over against wicked members, all indicate a time of religious declension, in which the pious were in great suffering and peril, especially from slander and violence. It was a time of external peace and internal corruption. The great stress laid upon sins of speech, v.8, cf. 41^7 144^8 Pr. 6^{24} I Ch. 12^{28} ; v.4 cf. 131^1 ; indicates the influence of Persian ethics. V.6 gives a citation from Is. 33^{10} , and not the reverse. All this favours the Persian period, at the time when the people were corrupted by mingling too freely with the neighbouring nations, subsequent to the building of the second temple and prior to the reforms of Ezra and Nehemiah.

Str. I. is composed of two tetrameter syn. couplets. The couplets themselves are antith. — 2. *O save*], cohort. imv., earnest entreaty to *Yahweh*. — *for*], giving the reason. — *kindness* || *faithfulness*] as suggested by chief ancient Vrss. and best suited to context. 𐤒 and other Vrss. followed by EV^s. have “godly” and “faithful.” — *is no more*], have come to an end as $\gamma^{10} \gamma^9$. — *is vanished*], has disappeared, ceased, as γ^9 . According to the interpretation adopted, kindness, trustworthiness seem no longer to exist in the community, cf. Ho. 4^1 Je. 7^{28} . In the other case the persons themselves who should have these characteristics are no more, cf. Mi. 7^2 Is. 57^1 . — 3. *Empty lies they speak*], frequentative, of their custom or habit, cf. 41^7 144^8 .¹¹. — *each with his neighbour*]. Unfaithfulness has so spread throughout the congregation that it has become a personal matter of man with man. — *With flattering lip*], as v.4, cf. Pr. 6^{24} . — *with double mind*], with two different minds, cf. I Ch. 12^{28} Ja. 1^8 .

Str. II. has two syn. couplets. — 4. *May Yahweh cut off*]. The juss. takes place of imv. of previous Str. — *every flattering lip* || *every tongue speaking great words*]. These do not refer to the character of the words as related to the speaker, and so “proud things” PBV., boastful; but as related to the hearer, greater than the reality, and so flattering, deceiving, and misleading. — 5. *Those who say*], referring to persons who use lip and tongue. — *To our tongue we give might*], as 6, 3, Hi., De., Dr., Kirk., that it may speak these great words. We are mighty, with no one mightier than we are. — *who is lord over us?*] implying negative answer,

no one. We are our own lord, *our lips are our own*], in our own possession and power, and therefore we may make them as mighty as we please. "Proud hypocrites are meant, putting confidence in their speech to deceive men, and not submitting themselves to God," Aug. The translation "with our tongue will we prevail," EV^a., JPSV., after \mathfrak{C} , though followed by B^a., Du., al., is grammatically not so easy and not so well suited to context.

Str. III. is a synth. tetrastich disordered by a gnomic gloss.—**6.** *Because of the spoiling*]. The crafty enemies were also violent. They had attacked the people unprepared and had taken spoils from them.—*sighing*], indicating a sad condition as the result of this grievous wrong.—*the afflicted || poor*], as 35¹⁰ 37¹⁴ 40¹⁸ (= 70⁶) 74²¹ 86¹ 109^{16, 22}; the prey of the liars and flatterers among their neighbours. These are the words of Yahweh Himself, who is resolved to interpose on their behalf—the reason for which is mentioned first for emphasis.—*Now will I arise, saith Yahweh*], an exact quotation from Is. 33¹⁰. Yahweh rises up, when He would interpose on behalf of His people or the righteous among them, cf. 10¹².—*I will set in safety*], phr. only here, an exact response to the entreaty v.^{2a}.—*I will shine forth for him*], in theophanic manifestation as Dt. 33² Pss. 50² 80² 94¹, in accordance with Vrss. The three vbs. without conj. give emph. utterance to the purpose of Yahweh. But \mathfrak{H} gives a vb. that occasions great difficulty, which is interpreted as a relative clause; "from him that puffeth at him" AV.; "at whom they puff" RV., as 10⁵; "at whom they scoff" JPSV., or, "that he panteth for" RV.^m, Dr., or temporal "when they pant for him" Kirk.; none of which are satisfactory.—**7.** *The words of Yahweh are pure words, silver refined*]. This clause constitutes a gl., interrupting the words of Yahweh and destroying the structure of the Str., which has its fourth line at the close of v.⁷. It is a glossator's expression of admiration of the words of Yahweh uttered in the Str. It is, moreover, a gnomic sentence, cf. Pr. 30⁵ Pss. 18³¹ 19¹⁰. His words are as pure as refined silver.—*When thrust down to the earth*], referring to the afflicted among the people, continuing the words of Yahweh, cf. 74⁷ 143³ La. 2² Jb. 16¹⁵. The usual interpretation, referring this clause to the silver, is difficult in every respect. The translations: "As silver tried in a furnace of earth" AV.; or "on

earth" RV.; "refined in an earthen furnace" JPSV., are not sustained by etymology or syntax. The Vrss. and interpreters differ greatly, without in any case finding the sentence appropriate to the context. — *he shall be purified*], that is the afflicted, by sufferings; cf. Mal. 3^s. — *seven times*], the holy number of complete purification.

Str. IV. is composed of a syn. and a synth. couplet. The pious now express their confidence in Yahweh, who has spoken with so great promptness and decision. — 8. *Will preserve || will keep*]. The obj. is dub. in text. The suffixes in **ק** are 3 pers. This is better suited to context than 1 pers. of **שׁ**, **שׁ**. Probably both are interpretations, the Heb. vbs. being without suffixes in the original text. This is confirmed by the absence of one word in the first line, shortening the measure without reason. We should supply the usual object in such cases, probably *his life*. — *from this generation*], the class of men described above as liars and deceivers, cf. Dt. 32^s Ps. 78^{s, 6} Pr. 30^{11, 12, 13, 14}. — 9. *Though*], the conjunction is needed for measure and meaning. — *round about the wicked walk*], familiar association with the righteous as in v.^s, close neighbourly conversation, and also publicity and boldness of their wicked life. — *When Thou risest up*], going back upon the promise of Yahweh v.⁶, after **שׁ**, which interprets it of Yahweh, though regarding the form as noun. It is usually regarded as infin. with prep. in a temporal clause, referring to the wicked, according to the interpretation of the subsequent context as "the vilest men" **שׁ**, AV. But **ק** makes it abstr. "vileness" RV., Kirk., "worthlessness" BDB. Such a word is, however, unknown elsw. in Heb. It is best therefore to follow **שׁ**, and to regard it as vb. and refer it to Yahweh: *Thou dost lightly esteem*], so Gr., cf. La. 1^s. This gives an appropriate climax to the Ps.

2. הַיִּשְׁתָּהּ] Hiph. cohort. inv. $\sqrt{\text{שׁק}}$ v. 3^s. **שׁ** עֲשׂוּםֹשׁ **שׁ**, so Che. is prob. interpretation. — **קִרְיָנוּךְ**] causal conj. Qal pf. $\sqrt{\text{קָרַן}}$ v. 7¹⁰ real pf., subj. — **קָרַן**] **ק**, **שׁ**]. **אֱמִתִּים** **ק**, **שׁ**, **שׁ**, pl. ptc. pass. Qal, $\sqrt{\text{אֱמַן}}$, cf. 31²⁴, v. 19^s; but **שׁ** pl. al $\alpha\lambda\theta\epsilon\iota\sigma\iota\alpha\iota$ = F *veritates* = *truths*, cf. **שׁ**, **שׁ**, RV.^m. † **אֱמִן** n.m. *faithfulness* sg. Dt. 32²⁰, pl. abstr. Pr. 13¹⁷ 14^s 20^s Is. 26^s. **שׁ** and **ק** differ also Ps. 31²⁴. Probably **שׁ** is correct in interp. of form, but they were both abstract. In this case we should rd. **קָרַן** as We. For similar mistake v. 4^s. We should remember that in original Mss. only **קָרַן** was written, and it might be interpreted either as **קָרַן** or **קָרַן**. —

שָׁמַיִם] is prob. error for † אִמָּסַי *fail, come to an end* as 77⁹ Gn. 47¹⁵ 18 Is. 16⁴ 29²⁰.
 ⑥ ὠλιγάθησα. The pl. of vb. may be as often elsw. an interpretation.—
 8. † אִמָּסַי] emph.: (1) *emptiness, nothingness, vanity, a vain expectation* 60¹⁸
 (=108¹⁸) 89⁴⁸ 119⁹⁷ 127². שׁוֹמְרֵי הַבְּרִית *vanities, mere nothings, idols* 31⁷=Jon. 2⁹;
 לְשׁוֹמְרֵי *in vain*, Ps. 139²⁰, so שׁוֹמְרֵי 127¹⁻¹ Mal. 3¹⁴; (2) *emptiness* of speech here
 as Pss. 24⁴ 41⁷ 144^{8, 11}; (3) of conduct, שׁוֹמְרֵי הַבְּרִית *worthless men* 26⁴ Jb. 11¹¹.—
 אִישׁ אֶחָד אִישׁ אֶחָד *one with another*, cf. אִישׁ אֶחָד 49⁸ אִישׁ 87⁵.—[עֲפָפָה הַקְּרוֹת] emph.
 = אֶתְפָּפָה v.⁴, prob. both should be sg. syn. לְשׁוֹן.—† [הַקְּרוֹת] n.f.: (1) *slippery*
place 73¹⁸; (2) *smoothness, flattery* 12^{3, 4} Pr. 6²⁴ Is. 30¹⁰; (3) *smoothness*
 Gn. 27¹⁶.—[בְּלִבְךָ וּבְלִבִּי] *with two minds*, cf. δὲ ψυχῶς Ja. 1⁸.—4. [יִקְרָח] Hiph.
 juss. † קָרַח Qal *cut or conclude a covenant* 50⁶ 83⁶ 89⁴ 105⁹. Niph. *be cut off*, of
 wicked 37^{9, 22, 28, 34, 38} Ho. 8⁴ Is. 29²⁰ Na. 2¹. Hiph. *cut off, destroy* Pss. 12⁴ 101⁸
 109¹⁸, כְּמֵרַח 34¹⁷ = 109¹⁶.—[לְשׁוֹן] as used for evil purposes v. 5¹⁰. It should
 have כל for good measure as in syn. l.—[גְּדִילוֹת] adj. pl. *great, grand words*,
 ⑥ μεγαλορήμονα, † magniloquam, cf. קָשׁוֹת *rough words*, Gn. 42^{7, 30}, נְבוֹהָה *proud*
words 1 S. 2⁸, שְׂבוּחַת *friendly words* Je. 12⁶.—5. [לְלִשְׁוֹנֵי נְגַבִּיר] a.l. n. is emph.
 vb. is Hiph. impf. 1 pl., and construction difficult. ⑥ ἡδὴ γλῶσσας ἡμῶν
 μεγαλυνοῦμεν = † linguam nostram roboremus, suits context and is followed by
 Hi., De., Dr. “our tongue will we make mighty,” and most. ⑦, “through our
 tongue are we strong,” so Bā., Du. But Ew., Ols. after Dn. 9²⁷ would supply
 בְּרִיחַ, but this makes l. too long. † נְבָרַח vb. Qal: (1) *be strong, mighty, c.*
 65⁴; (2) *prevail*, of divine הִסְרֵהוּ, c. 103¹¹ 117². Hiph. here only, c. 7.—
 [אֲחֻזָּה] prep. אֲחֻזָּה, c. sf. 1 pl. *with us, on our side or in our own possession*.—
 6. [שָׂרַח] n. causal. † שָׂרַח n. *spoiling* as Je. 6⁷ 20⁸.—† [אֲנָקָה] n.f. *groaning*
 79¹¹ 102²¹ Mal. 2¹⁸.—[בְּיָשׁוּעַ] in *safety*. † יָשׁוּעַ n.m. elsw.: (1) *salvation*,
 18^{2, 38} 27¹ 50²² 51¹⁴ 62⁸ 69¹⁴ 85^{8, 10} 95¹ 132¹⁶, † אֲלֵי יָשׁוּעַ 184⁷ (cf. 2 S. 22⁴⁷)
 24⁵ 25⁶ 27⁹ 65⁶ 79⁹ 85⁵ Mi. 7⁷ Hb. 3¹⁸ Is. 17¹⁰ 1 Ch. 16²⁸; (2) *victory* Ps. 20⁷.—
 [יָקַח לִי] is usually taken as rel. clause, either *against whom one puffs*, cf. 10⁵,
 RV., Ges., Hi., or *that he panteth for* Ew., De., Bā., Ols., Dr., RV.^m. Du.
 would rd. אֲמִחָה. But ⑥ παρησάσωμαι as 94¹ presupposes אֲמַחֵ, S, Σ, רומץ.
 Both may be explained as interpretations of an inf. abs. *shine forth*, in theo-
 phanic or ideal manifestation as Dt. 33² Pss. 50² 80² 94¹. † auxilium eorum =
 לוֹ (עֵזֶר) is probably a paraphrase.—7. [אֲמָרָה] pl. cstr. † אֲמָרָה n.f. *utterance*,
speech, of man in prayer 17⁶, elsw. of God's word 12^{7, 7} 18³¹ 105¹⁹ 119¹¹⁺²⁵ 138²
 147¹⁶.—† [שְׂוֹרָה] f. pl. שְׂוֹרָה adj. ethically *clean, pure*, of the heart 51¹², words
 of Yahweh 12⁷, Law 19¹⁰.—[צָרוּךְ] Qal ptc. pass. † צָרוּךְ vb.: (1) *smell, refine*, of
 silver 12⁷ 66¹⁰, words of Yahweh 18³¹ 119¹⁴⁰ Pr. 30⁵; (2) *test*, the mind, Yahweh
 subj. Pss. 17⁹ 26² 66¹⁰ Je. 9⁶ Is. 48¹⁰ Ze. 13⁹; (3) *test, prove* Ps. 105¹⁹.—[בְּקִלְיָה] a.l.
 dub. ⑦ interprets as בְּ loc. and קִלְיָה n. *furnace*; but then לָמָרֶךְ must be
 pregnant, Dr., Bā., *flowing down to the earth*. Gr. thinks the last ל dittog. and
 rds. עֵלֵי as Pr. 27²². Houb. rds. וְחָרָץ for לָמָרֶךְ; Dy., Gr. חָרָץ, Oort, Ehr. חָרָץ.
 Vrss. had a different text. ⑧, S δοκίμων ἡ γῆ γῆ; † probatum terrae; † se-
 paratum a terra; Aq. χωρῶν ἡ γῆ γῆ. All seem to depend on בָּרַל vb. *be*
divided, separate, not used in Heb. in Qal, but only in N.H. and Aramaic. In
 Egyptian Aramaic script ר and γ were so similar that interchange was easy.

We might retain כעלל, but instead of interpreting it as כעלל interpret as כעלל, Polal inf. cstr. † עלל with כ, as Jb. 16¹⁵, *thrust down*; cf. ללל לארץ Pss. 74⁷ 89⁴⁰, רכא לארץ, 143³, הניע לארץ Is. 25¹² La. 2². It would then refer to the afflicted of v. 6 and introduce the last line of the tetrastich. The intervening six words would then be a gnomic gl. — [תוקק] Pu. ptc. † וקק vb. Qal, *refine, purify* Jb. 28¹ 36²⁷; Pi. same, Mal. 3³; Pu. *be refined*, only ptc. of metals, elsw. 1 Ch. 28¹⁸ 29⁴, of settled wines Is. 25⁶. — [שבעתים] i.p. dual form of † שבע adj. *seven* 119¹⁶⁴, dual *sevenfold*, elsw. 79¹², pl. *seventy* 90¹⁰. — 8. [אקה] emph. — [השקרתם] Qal impf. 2 m. sf. 3 pl. || [תקוני] sf. 3 sg.; but 6 in both cases has ḥmās. 3, Aq., Ө agree with 2, and refer sf. of the first vb. to the divine words. Probably all are interpretations of originals without any sfs. at all. The first line lacks a tone. The missing word was prob. וקש, as 25²⁰ 97¹⁰, either *his life* or as poetic paraphrase of pron., v. 3². — ו] without article as adj., Ges.¹ 126², v. 7¹⁶. 6 inserts *kal* in order to give ור a temporal force. — 9. [קכיב] emph., v. 3⁷, begins the line too abruptly, stating a fact which is singular in view of כ before ק; moreover a tone is missing from the line. Probably an original כי has fallen out by copyist's error. — [יההלכתי] Hithp. impf. 3 pl. full form in conditional clause with כי *though*. — [קרתם] inf. cstr. defectively written with ק temporal. — † [זלה] א.ל. *worthlessness*. √[זלל] *be worthless* Je. 15⁹, 3 *vilissimi filiorum hominum*. 6, vb. ἐπολυώρησας, Sexta, ἐξουθέρησας. Bā., building on χαρμ. of Origen's Hexapla, thinks of קרתם *vineyard*, as Is. 5⁷ 27² Je. 2²¹ 12¹⁰, a vineyard lightly esteemed by the wicked. Gr. rightly rds. זלה, pf. 2 sg. † [זלה] Qal, trans. *Thou dost lightly esteem*, as La. 1⁸ (Hiph.) for intrans. La. 1¹¹ Je. 15⁹ and trans. *lavish, squander* Dt. 21²⁰ Pr. 23²⁰. 21 28⁷.

PSALM XIII., 2 STR. 4⁴.

Ps. 13 is a prayer expostulating with Yahweh for long-continued neglect (v. 2³); and petitioning for deliverance from deadly peril from an enemy (v. 4³). A liturgical addition rejoices in salvation already enjoyed (v. 6).

HOW long, Yahweh, wilt Thou continually forget me?

How long wilt Thou hide Thy face from me?

How long (must) I put (grief) in my soul?

How long shall mine enemy be exalted over me?

YAHWEH, my God, O look, answer me;

Lest I sleep in death, O lighten mine eye,

Lest mine enemy say, "I have prevailed over him,"

Lest he rejoice that I am moved — even mine adversary.

Ps. 13 was in 𐤁 then in 𐤁𐤀 and 𐤁𐤁 (v. Intr. §§ 27, 31, 33). In its present form, it has three Strs. 5, 4, 3 lines in 𐤁; in 6 the last Str. has an additional line. It is tempting herefore to think of gradually decreasing

strophes as De. "Das Lied wirft gleichsam immer kürzere Wellen, bis es, zuletzt nur noch freudig bewegt, still wird wie die spiegel-glatte See." But closer examination shows that the man responsible for the present form of the Ps. had not such a fine poetic sense for form. The original Ps. was composed of two tetrameter tetrastichs, rhyming in *l*, the first Str. also in its four lines begins with עֵר־אִנְיָ; the second in three lines with *ן*. In the Ps. as it now is, the tetrameter measure is changed to trimeter in v.^{6ab}, the extra line in v.^{3b} is without עֵר אִנְיָ; the assonance of *ן* is neglected in v.⁴; *ן* is omitted altogether in v.^{5b}; and rhyme is disregarded in an unnecessary change of order of words in both Strs., and also in change of sg. sf. to pl. in v.⁴⁻⁵. It is quite easy to restore the Ps. to its original form in these respects. It is true עֵר אִנְיָ might be prefixed to v.^{3b} (Br.^{6113. 390}), and it is possible with Du. to make over the trimeter in v.⁶ to tetrameter; but even then there is a lack of harmony between v.⁶ and v.²⁻⁵, which is best explained by regarding v.⁶ as a liturgical gl. In that case the rejection of v.^{3b} as expl. gl. is necessary. The Ps. in its present form is doubtless a congregational Ps. of prayer closing with praise. But if v.⁶ be a gl., the two Strs. are most naturally explained as the prayer of an individual; and in that case the evidences favour an early date. The Ps. was not composed for public worship; but was adapted for the purpose, when it was taken up into *B*. There is no evidence of late date apart from gls. There is no intrinsic evidence against an early date as the time of David. The Ps. is brief, terse, simple, and yet symmetrical and ornate in style and form. The author of 2 S. 1¹⁹⁻²⁷ might have written it. The use of *ן* there v.²⁰ is similar to its use in this Ps. v.⁴⁻⁵. Hi., De., Kirk., refer it to Saul's persecution of David, and it admirably suits that historic situation.

Str. I. is a syn. tetrastich. — 2. *How long?*] emph. repetition in four lines; earnest expostulation with Yahweh because of long-continued neglect of His servant. *Wilt Thou forget me? [hide Thy face from me?]*, so as not to see, as 10¹¹, where we have same parall. terms in mouth of the enemy. — *Continually*] as 16¹¹ Pr. 21²⁸, and not "forever," RV. after Vrss. which is not suited to the sentence. There is no sufficient reason to break the sentence in two as AV. or paraphrase by "utterly" as JPSV. — 3. *Must I put in my soul*]. The change from second person, referring to Yahweh, to the first person of psalmist, before third person of enemy is striking in these lines of expostulation. We may be sure this action was not a simple fact feared for in the future, but involuntary action; and so the mood of vb. cannot be indicative as EV^s., but must be juss. — *grief*], so by an easy emendation of many scholars in accordance with context, and also with

the usual meaning of *nepshesh*. But the conception, of a person putting grief in his own soul, was so unusual, that an early scribe by the omission of a letter read "counsels," "advices," so EV*. This is thus explained by Pe.: "plan after plan suggests itself, is resolved upon, and then abandoned in despondency as utterly un-availing." But *nepshesh* is seldom used of mental states, and this thought is not easy to adjust to the context. It had to be explained by the gl.: *sorrow daily in my mind. — Mine enemy*], personal in the original Ps., but congregational in the present text. — *be exalted over me*], in success, supremacy, and triumph: elsw. of God or His people; here only of enemy over a pious man: all the more therefore emphasising the abnormal situation, the reverse of what it should be.

Str. II. is a tetrameter tetrastich, three syn. lines, synth. to the first line, and is all petition to Yahweh. — 4. *My God*], to emphasise personal relation of psalmist to Him. — *O look*] earnest entreaty followed by *imv. answer me*, without conj. expressive of urgency, antith. to v.^{3a}. — *Lest*], in three lines antith. "how long," Str. I. — *O lighten mine eye*], cf. 19⁹, to which it has been assimilated by copyist in use of pl. *eyes* destroying rhyme. The antith. with "hide Thy face" v.^{2b} indicates that it is here the turning of Yahweh's face upon the psalmist that lightens his eye as 4⁷ 31¹⁷ 67⁷ 80⁴ a. 20 118²⁷ 119¹³⁵, all on basis of the High-priest's blessing Nu. 6²⁶. The use of the phr. 1 S. 14^{27.29} Pr. 29¹³ Ezr. 9⁸, as well as context, favours the enlightenment of the eyes in the sense of the revival of physical strength and moral energy. But it is due here to the light of Yahweh's countenance, so that probably lighten is here pregnant, comprehending both conceptions. — *I sleep in death*]. Death is often conceived as sleep 76⁶ 90⁶ Je. 51^{39.57} Jb. 14¹³, not implying that the dead continue in a state of sleep in Sheol, but that the state of dying is a falling asleep to awake in another world. The psalmist is in peril of death, unless the favour of God shine forth from the divine face upon him, with its quickening power. — 5. *Mine enemy say*], boastfully, antith. "grief," which the poet was obliged to put in his own soul v.^{3a}. — *I have prevailed over him*], have the ability and power to overcome him, slay him, as parall. implies. — *that I am moved*], shaken, overthrown, removed from my place: the theme of the rejoicing of the adver-

sary, who looks upon his plans as already accomplished. The poet is in grave peril of this result, but it has not yet transpired; and his urgent plea to Yahweh is that he may be delivered in good time. Elsw. in ψ this vb. is used of man with a neg. in the assurance that one "will not be moved" 10⁶ 15⁵ 16⁸ 21⁵ 30⁷ 62^{3,7} 112⁶.

6. An editor, desiring to make the Ps. more appropriate for public use, adds a trimeter couplet of faith and joy:

But I in Thy kindness trust;
My heart rejoices in Thy salvation.

A still later editor, with the same purpose, adds a resolution of public praise:

I will sing to Yahweh, because He hath dealt bountifully with me.

☩, ☩ give a fourth and still later liturgical line from 7¹⁸, preserved in PBV.:

Yea I will praise the name of the Lord Most Highest.

3. † עֲרֹאנָה] 4 t. repeated for assonance at beginning of each l. of original Str.; elsw. 62⁴ Ex. 16²⁸ Nu. 14¹¹ (J) Jos. 18³ (E).—וְנָחָה] 16¹¹ Pr. 21²⁸ *ever, continually*, and not contr. of לנצח *forever*, v. 9⁷, the usual term, wh. is not suited to עֲרֹאנָה.—3. אֲשִׁיחַ c. בְּנִקְשִׁי a. λ. and difficult. MT. is an erroneous interp. connected with use of נְצִיחַ, wh. is not suited to context, or the ordinary use of נֶפֶשׁ, often the seat of emotions and passions, seldom of mental states; v. BDB. Although this text is so ancient and universal as to be in most Vrss., yet it is better after S with Dy., Gr., Che., Bu., Du., to rd. נֶפֶשׁ *hurts, griefs* (v. 16⁴ 147³), or sg. נֶפֶשׁ as more suited to נֶפֶשׁ and context. Then rd. vb. as juss.—† נִינִי] n. (m.) *grief, sorrow*, elsw. 31¹¹ 107⁸⁹ 116⁸ Gn. 42³⁸ 44⁸¹ (J) Je. 4 t., is an early word; but also late, Est. 9²². It is not, however, suited to לִבִּי, which usually is seat of mental and moral states, seldom of emotions and passions, and then in careless style.—בְּלִבְיָהוּ] long form; cf. short form לִבִּי v. 66; hardly from same writer, v. BDB.—אֵיךְ] v. 1², where followed by לִילֵה, added here ☩^A, so Bā., Du., Gr., Che., al. We., Lag., Hu.^{Now}, Kirk., al., rd. וּסְוִס. We must choose between the two, acc. to Dr. The whole clause is a gl. of emph. repetition, making Str. just this l. too long.—4. הַבְּיָהוּ] Hiph. cohort. inv., sq. inv. emph. coördination.—אֵלֵהוּ] seldom in ψ , v. 7². Rhyme requires that the divine names should begin the l. and קִנְיִי close it.—†] neg. final clause, v. 2¹², thrice repeated, the last time omitted by prosaic editor; properly sq. subjunctive cohort. form, but combination with מִן requires shortened form for measure.—הַיָּהוּ] is acc. of state.—5. יִקְלְהוּ] Qal pf. 1 sg. with sf. 3 sg. a. λ. † יִקְלְהוּ vb. (1) *be able to do a thing*, sq. inf. 18⁸⁹ 36¹⁸ 40¹¹ 78^{19,20}, abs. 21¹²; *able to endure* 101⁶, as Is. 11³;

able to reach, c. 4 Ps. 139⁶; (2) abs. *have power over, prevail* Gn. 30⁸ (E) 32²⁹ (J) Ho. 12⁵, sq. 4 Gn. 32²⁶ (J) Ps. 129²; so here, as Ⓞ *πρὸς αὐτόν*, S, and measure require. Rhyme requires the order יו יכלתי first neglected by copyist and then by later copyist reduced to sf.—צָרִי] pl. improb., rd. sg. as יָצִי, and transpose to close of l. for rhyme.—יָגִילוּ] is improb. without מן. Rd. מְגִילוּ; pl. due to double error, the omission of מן and pl. צָרִי.—מִי אֲמִישׁ] temporal, AV., Kirk.; causal, Dr.; or better obj., subject-matter of exulting; v. 10⁶.—6. וְאָנִי] emph. of personal determination; here for congregation, in liturgical gl. which is trimeter couplet.—בְּהַסְרָה בְּנִחְיֵי, pf. state, phr. 52¹⁰, elsw. usually *in God* Himself. If this were original to Ps., we might with Du. insert יהוה, and so get tetrameter.—יָגִיל] juss. with modal sense, if parall. with יהוה Qal cohort., so Dr.; but if parall. with previous line has lost modal sense as usual in late style. Subj. לֹכ Pr. 24¹⁷ Zc. 10⁷, more properly נִשְׁמַח Ps. 35⁹ Is. 61¹⁰, נְבִיחַ Ps. 16⁹.—בְּיִשְׁעֶיךָ] might be given either one accent or two, acc. to good usage and design of poet as to measure; v. 3³.—וְיִיָּצִי] *deal bountifully with*, as 116⁷ 119¹⁷ 142⁸, v. 7⁵. יָצִי gives ground or reason of exultation. This l. is a tetrameter and is a still later gl. Ⓞ adds a tetrameter l., καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου = שֶׁמַּיְמָ יְהוָה עֲלֵינוּ, a liturgical addition from 7¹⁸. וְיִיָּצִי elsw. 47³. If this Str. is to be taken as original, this line is needed to make up tetrastich. But it is difficult to explain its omission from Ⓜ. It implies public worship of congregation. But if it be gl., the previous three lines are also gl., because they imply the same situation and a later date than the previous parts of Ps.

PSALM XIV. = LIII., 5 STR. 2⁵.

Ps. 14 describes dramatically the impudent nations, acting abominably, saying to themselves, "There is no God to interfere" (v.¹); Yahweh from heaven inspecting them (v.²), and declaring that there is not a single well-doer among them (v.³); the devourers of His people, ignoring Him in careless indifference (v.⁴); Yahweh suddenly scattering them, and putting their plan to shame (v.⁵⁻⁶). At a later date the congregation prays that salvation may come forth from Zion (v.^{7a}); and still later, summons to the worship of Yahweh, because of the restoration of prosperity (v.^{7b}).

THE impudent said to themselves, "There is no God (here)."

They corrupted their deeds, they acted abominably, there was no well-doer.

YAHWEH looked forth from heaven upon the sons of mankind,

To see whether there was any acting intelligently in seeking after God.

THE whole have turned aside, have drawn back, together are become tainted.

There is no well-doer, there is not even one.

HAVE the workers of trouble no knowledge—devourers of my people?
They eat bread: Yahweh they do not invoke.
THERE feared they a fear; for God scattered them;
Their plan was put to shame: for Yahweh rejected them.

Pss. 14 and 53 both have לרור and למנוח, and so were in **Q** and **Q²** (*v. Intr.* §§ 27, 33). Possibly the למנוח of 14 was a later assimilation. To 53 is prefixed משכיל, possibly owing to the use of משכיל in *v.*⁸, but probably original, indicating that the Ps. was also in the little collection of Maskelim (*v. Intr.* § 26). **Q²** added a direction for the melody על סהלה (*v. Intr.* § 34). Ps. 53 was also in **E** (*v. Intr.* § 32), where מלוהים was substituted for an original יהוה throughout. Thus the Ps. had several editings before it received its present positions in two different texts. There are several minor differences: (*a*) על 53² = עליה 14¹; (*b*) the insertion of ו before החקיבו 53²; (*c*) קלי 53⁴ = תלל 14²; (*d*) סג 53⁴ for סר 14²; (*e*) כל before מעלי 14⁴; (*f*) ישעיה 53⁷ for ישועה 14⁷. These are such variations as might readily occur in different texts without changing the sense. In most cases Ps. 14 seems to be nearer the original. Ps. 53⁶ is different from 14⁶ after the first clause שם טרוו טרוו. This difference is due not to design, but to different interpretations of a difficult text, for the same consonant letters lie at the basis of both texts (*v. v.*⁸ notes). In this *v.* Ps. 53 is nearer the original, as it points to an actual event of experience, where Ps. 14 generalises. **G^B**, **N. B.**, **F**, **Syr.** Hexapla, **PBV**, have a number of additional lines, cited in *Rom.* 3¹⁰⁻¹⁸ from *Pss.* 5⁹ 10⁷ 36¹ 140⁴ *Is.* 59⁷.⁸ They came into **G** at an early date by a marginal reference to *Rom.* 3¹⁰⁻¹⁸, and in *cod. Kenn.* 649 of **M** were translated back into Heb.

Their throat is an open sepulchre;
With their tongues they have used deceit;
The poison of asps is under their lips;
Whose mouth is full of cursing and bitterness.
Their feet are swift to shed blood;
Destruction and misery are in their ways,
And the way of peace have they not known.
There is no fear of God before their eyes.

It is impossible that these lines should be original, because of the textual evidence. They are absent from **M**, other *Vrss.*, **G^A** and later *codd.* **G**, and are rejected by Origen and Jerome. Moreover, they do not accord with the thought of the Ps.; they entirely destroy the strophical organisation, and are of several different measures. The Ps. reflects the same situation essentially as *Pss.* 9-10; cf. 14¹ with 10⁴.^{6. 11. 12}. The נכל here is the same as the רשע there. It was a time when the congregation of the Restoration was in great peril from the surrounding nations contemning and treating with contumely their religion and their God: before the reforms of Nehemiah. The language is in general similar to *D*, *Je.*, *Zp.*, *Ez.*, and *Is.* One word has no example in this list, מלוה *v.*⁸, *elw.* *Jb.* 15¹²; but this is an Arabism, and may

well have been of this time rather than later, when Aram. influences prevailed. The divine inspection from heaven v.² implies the doctrine that Yahweh is not merely the God of Israel, but the God of the nations, the only real God; and therefore the triumph of monotheism over polytheism, such as is evident in Is.^{2.8}. The original reference of the Ps. to the nations, which is evident in 53 because of the more general interpretation of the situation, became in 14, in the worship of the congregation, adapted to the impudent contemners and ignorers of God in Israel itself. The Ps. is composed of five pentameter couplets, but there are three lines of different measure at the end. These represent two different liturgical additions: the one a petition for salvation from Zion the capital of Yahweh, as in 110²; the other a call to worship because the salvation had been accomplished. Both imply the temple worship of the Restoration.

Str. I. A synth. couplet describes the nations in their attitude to the people of Yahweh. — 1. *The impudent*]. They ignore God, treating His people with contempt, and acting in a shameful manner towards the religion of Yahweh and Yahweh Himself. The *Nabhal* is not a "fool" EV⁴. in any of the meanings of this word, but a more aggressive personality, one who, in an earlier religious stage, represents the scorner of WL. (v. Ps. 1¹). He is not the antith. of the wise, but of the one acting intelligently v.². The word is here sg. coll., and so is followed by pl. vbs. In Ps. 14 there is a generalisation of the earlier historical situation, referring to impudent nations hostile to Israel and the God of Israel, which, while not altogether destroying, yet so obscures it as to make it easy for the congregation in later worship to think of the impudent in Israel itself, who act contemptuously towards the pious portion of the congregation and their religion; and later still to think of the unbeliever and infidel. — *Said to themselves*], in their mind, as 10⁶. — *There is no God (here)*], not a denial of the existence of God, — these nations were polytheists and not infidels, — but a denial of the presence of God, to interfere with their actions, to interpose on behalf of His people, as 10⁴; interpreted by "He will not require" 10¹⁴ and by "God hath forgotten, He hath hidden His face, He doth not see" 10¹¹. Accordingly these nations, in a most impudent manner, went to the utmost length with apparent impunity. — *They corrupted their deeds, they acted abominably*]. Some, even Kirk., think that the psalmist has in mind the corruption that preceded the deluge

Gn. 6¹² (P); indeed, he uses the first of these vbs., but in a different phr. The phrasing here is in accord with Zp. 3⁷, all the more if we transpose the noun to be the obj. of the first vb., although the reference in Zp. is to corrupt Israel, and here to the nations. The reference to the universal sinfulness of mankind before the deluge is possible only by a generalisation of the text of the original even beyond the changes of Ps. 14. The abominable deeds towards Israel are more fully described in Ps. 10⁷⁻¹⁰. — *There was no well-doer*], among these hostile nations; there was no exception, they were all alike; they had attained a climax, the utmost possible limit in their impudent and abominable actions.

Str. II. A synth. couplet, describes Yahweh's attitude, antith. to that of the nations, of the first couplet. — **2.** *Yahweh looked forth from heaven*]. He was in heaven, cf. 10⁵, at a distance from the nations. They could not see Him; they might ignore Him, and contemn Him, and to themselves deny His presence; but in fact He was there. He was intensely interested in what was going on; so much so that He was looking forth *upon the sons of mankind*], these impudent nations, which yet belong to the race of mankind and not to the order of divine beings, — *to see whether*], making a careful, thorough, scrutinising inspection, — *there was any acting intelligently*], in order, if possible, to single out one from among these impudent ones that was their real antith. in *seeking after God*], in prayer and worship, cf. 9¹¹.

Str. III. A synth. couplet, still further describing the character of the impudent nations. The result of the divine inspection corresponds entirely with the psalmist's description (v.¹). — **3.** *The whole, 14³ = all of them, 53⁴*], variations of style merely, intensified in *together*, of joint action. They all alike share in the same characteristic doings. — *have turned aside 14³ || have drawn back*] 53⁴: syn. vbs., both needed for measure, the two different prosaic editors preferring, one the one term, the other the other term; both further explication of v.^{1b}. Instead of seeking after God and doing good, they have drawn back and away from God and good. — *are become tainted*], corrupt, spoiled, altogether bad. This is not, as has been commonly supposed, an assertion of universal human corruption; but, as the context shows,

of the total depravity of the impudent oppressors of the people of Yahweh, described in v.¹⁻⁴.—*There is no well-doer*], showing in the climax the exact agreement of Yahweh with the psalmist as to the character of these nations, intensified, however, by the additional clause: *there is not even one*.

STRA. IV. and V. are synth. couplets, giving the psalmist's description of the final result of the antithetical situation described in the previous couplets.—4. He first expostulates with these nations: *have (they) no knowledge?*]. Is it possible that they do not know that Yahweh is inspecting them, and declaring their character and doom? How can they go on ignoring God as they have done? It seems incredible that they should act so.—*The workers of trouble*] take the place of "sons of mankind" v.² and "the impudent" v.¹, as a more suitable term to sum up all that has been said about them.—*Devourers of my people*]. The bitter enmity and severe attacks made upon the people by their enemies to destroy them are compared to eating, devouring, as Hb. 3¹⁴ Ps. 27². This suggests the corresponding thought resuming that of v.¹, that they so ignore God, are so impudent and contemptuous in their attitude towards Him, that *they eat bread*], partake of their ordinary food without regard to Him, without at all considering Him.—*Yahweh they do not invoke*], renewing the thought of v.² They have no thought of seeking after God, or of recognising Him at all, even in the enjoyment of His benefits.—5. *There*], pointing to a place and a historic event known to the original psalmist, but not indicated.—*feared they a fear*]. This is mentioned abruptly and dramatically, as if they were taken by surprise. It is still further emphasised by the gloss 53⁶, "*where no fear was*"; that is, either, when there was no apparent reason for fear, suddenly it came upon them without warning, or they were seized with a panic without external cause, due to the sudden realisation in their minds of the real situation described above.—*For God scattered (them)*], so 53⁶, in accordance with the panic of the previous context. The vb. admirably suits that scattering in all directions which takes place whenever a sudden panic comes upon a body of men, cf. 89¹¹. But 14⁵, by error of copyist, has: "for God is in the generation of the righteous," which gives,

indeed, a general reason why the nations should fear Yahweh, and stay their evil deeds against His people, but no reason for this sudden fear that has come upon them. Ps. 53⁸ gives as the obj. of "scatter": "the bones of Thy besiegers." This conceives of the nations as besieging the people of Yahweh when the panic suddenly came upon them. This admirably suits the context and is tempting as a historical basis of the Ps., but in fact it is due to a misreading of the original, and destroys the measure. — 6. *Their plan was put to shame*]. This underlies and best explains both texts. Their plan was, as the previous context shows, to devour, utterly destroy, the people of God; and their deeds were most impudent, abominable, and corrupt. Their plan was frustrated and put to shame, because they were scattered in a disgraceful panic. Ps. 14 misreads so as to give either a statement of fact: "Ye put to shame the counsel of the afflicted," or a hypothetical clause: "Ye may put to shame"; but in either case it is difficult to adjust to the context. It is true that this clause might be regarded as a reiteration of the impudent conduct of the nations, but there is no apparent reason for it here, and we still lack, according to that interpretation, any explanation of the sudden panic with which the verse began. Ps. 53⁶ takes the vb. as abs. and 2 sg. with God as subject, "Thou hast put to shame," which suits the vb. "scattered," but leaves the obj. to be supplied; while the 2 pers. sg. is strikingly out of place in the midst of 3 pers. sg. in previous and subsequent lines, all pers. alike referring to God. — *For Yahweh rejected them*], so 53⁹, in accord with its context; 14⁶, "is his refuge," is due to the mistake of a single letter of the original word, though it is quite well suited to the previous context. The original Ps. came to an end with this couplet.

7. A later editor, probably of **B**, adds, as a liturgical prayer, a tetrameter line.

Oh, that the salvation of Israel might come forth from Zion!

Zion is here conceived as the capital seat of Yahweh's dominion, from whence therefore salvation comes. This implies a well-ordered worship in the temple and a strongly defended city, as in Pss. 46, 47. Here is an entirely different situation from that of

v.², where salvation comes from Yahweh in heaven; cf. 110² for a similar gloss.

A still later liturgical addition, a tetrameter couplet, was made, probably in ψ , calling upon the congregation in public worship:—

In that Yahweh hath restored the prosperity of His people,
Let Jacob rejoice, let Israel be glad.

The juss. form probably has juss. sense, although at this late date it might be regarded as having lost its distinctive mng., and so be translated as indicative future, "shall rejoice," "shall be glad," EV^a.; the former is more suited to a liturgical gloss, the latter is tolerable only in the view that it was original to the Ps., and then the early date would be against this interpretation of the jussive.—*In that*]. The infinitive cstr. with prep. may be interpreted as temporal clause, "when" 3 and most Vrss. and interpreters, but better as giving ground or reason for the exhortation, cf. 9⁴.—*Yahweh hath restored the prosperity of His people*]. This is to be preferred, especially at this late date, to the more specific and earlier rendering of the phr., "bring back the captivity," EV^a., which does not suit a late liturgical addition.

1. †לָבָן adj.; not ἀφρων 6, *stultus* 3, *fool* EV^a., but *impudent, contumelious, shameless*, as *impudens* with the double sense of *immodest* and *impudent*: (a) towards God 14¹ = 53² 74^{1b, 2b} Dt. 32²¹ all of heathen, Dt. 32⁶ of Israel; (b) towards men, antith. to נָרִיב *noble-minded*, and so *shameless, base-minded* Is. 32⁶ 2 S. 3³³ 13¹⁸ Je. 17¹¹ Ez. 13⁸ (?); coll. of the contumelious לָבָן הָרָשָׁה Ps. 39⁹, cf. Pr. 17^{7, 21} 30²² Jb. 2¹⁰ 30⁸. This mng. is confirmed by נָבֵל n. f. *wanton, immodest, impudent deed*, not in ψ , but Gn. 34⁷ (J) Ju. 19²⁸ 2 S. 13¹² +, and the denom. vb. †נָבַל not in ψ , but Qal *be impudent* Pr. 30²², Pi. *treat with impudence* or *contumely*: God Dt. 32¹⁶, father by son Mi. 7⁶, the divine throne Je. 14²¹, Nineveh by Yahweh Na. 3⁶.—הִתְשַׁחֲוּוּ Hiph. pf. 3 pl. action completed in present. †שָׁח vb. Hiph. (1) *destroy* 78^{28, 46} 106²⁸ and prob. 57, 58, 59, 75 (titles); (2) *corrupt* in moral sense Gn. 6¹² (P) Zp. 3⁷, *act corruptly* Ps. 14¹ = 53² Dt. 4¹⁶ 31²⁹ Is. 1⁴ Je. 6²⁸.—הִתְחַבְּבוּ Hiph. pf. pl. 3 m. without conj., emph. coördination, v. 5⁷.—עָלְיָהּ v. 9¹². Ps. 53² has עָלְיָהּ, v. 7⁴, but this is prob. an error of copyist. The conj. ו between the vbs. in 53² is prosaic and not original. The resemblance of the passage to Zp. 3⁷ favours the view that the noun is really obj. of both vbs.—אֵין עֲשֶׂה-טִיב] = v. 2⁵ antith. to אֵין מְלֹחִים. The phr. = 53^{2, 4}, cf. 37⁸ Ecc. 7²⁰. The ptc. has nominal force, *well-doer*. טִיב, *good* is seldom in an ethical sense 34¹⁵ 37²⁷ 52⁶, v. 4⁴. 6 adds οὐκ ἔστιν εὖς εὖς, assimilated to v. 3 and not original.—2. יִרְחֶה]

emph. antith. נבל; the situation is dramatic as Ps. 2.—[הַשְׁתַּחֲוֹתִים] also emph., the heavenly residence in antith. with earthly men.—[הַשְׁתַּחֲוֹתִי] Hiph. pf. emph. present. † שָׁקַף vb., Niph. *look forth* from heaven 85¹², † Hiph. same, elsw. 102²⁰ La. 36⁰ Dt. 26¹⁵; cf. הָבִיט same, 33¹⁸ 80¹⁵ 102²⁰.—[הַשְׁתַּחֲוִילִי] Hiph. ptc. nominal force, as שָׁכַח, *acting with understanding or having insight*, antith. to נבל; cf. 2¹⁰.—3. הַשְׁלֵל [הַשְׁלֵל] the whole = קָרִי 53⁴ the whole of it. 6 in both *ad- verses*. The former as 49¹⁸ 103¹⁹ 119⁰¹ 145⁹, the latter as 29⁹.—[סָר] Qal pf. 3 m. סָר v. 6⁹, of *revolt* as Dt. 11¹⁶ 17¹⁷ Je. 5²⁸. For this 53⁴ has אָסַף Qal pf. 3 m. † אָסַף Qal *backslide, prove recreant*, to Yahweh, abs. 53⁴ Pr. 14¹⁴, c. סן Ps. 80¹⁹. Niph. (1) reflexive *turn oneself back, prove faithless*, c. אָסַף זָרָה Zp. 1⁶, אָסַף Is. 50⁶ Je. 38²² Pss. 44¹⁹ 78⁶⁷ (prep. omitted); (2) passive, *be turned back, repulsed* by foes, with אָסַף 35⁴ 40¹⁵ (= 70³) 129⁵ Is. 42¹⁷ Je. 46⁶. This l. lacks a tone. We might think that in the original both vbs. סָר and אָסַף stood, as two vbs. v. 1⁵; and that one copyist took one vb., the other the other.—[יָחַד] v. 4⁸, *together*, of joint action.—[נִמְאָרוּ] Niph. pf. 3 pl. † [מִלְחָה] an Arabism, *be tainted, corrupt*, elsw. ptc. נִמְאָרוּ Jb. 15¹⁶.—[אֵין גַּם אֶחָד], *there is not even a single one*. גַּם in the sense of † *even* 38¹¹ 78²⁰ 132¹², וְגַם v. 8⁸.—4. הֲלֵא interrog. with neg. expostulation.—[יָרַע] emph. present, v. 1⁶.—[כִּלְ-פִּעְלֵי אֵין] so 6 of 53⁵, but 6 omits כִּל there. It is an easy and frequent insertion, v. 5⁶ 6⁹, and it makes the l. too long.—[אִכְלֵי עֵצִי] Qal ptc. pl. cstr. nominal force. † אִכַּל (1) *eat*: man subj. 128²; (a) manna 78²⁴⁻²⁵, birds 78²⁹, אִכַּל לֶחֶם *take a meal* 14⁴ (= 53⁵) 41¹⁰ 102⁵ 127² Gn. 3¹⁹ 31⁶⁴ 37²⁶ 43²⁶⁻²⁸ 2 K. 4³; (b) sacrificial meals Pss. 22²⁷⁻³⁰ 106²⁸, even of God, in question 50¹⁵; (c) in mourning, fig. ashes 102¹⁰, cf. 80⁶ (Hiph.); (2) animals subj.: insects 78¹⁶ 105³⁵⁻³⁶, dogs 59¹⁶, ox 106²⁰; (3) enemies, *devour*, עַם 14⁴ = 53⁵, Jacob 79⁷, the flesh of the people 27²; (4) subj. things, *devour*, fire 18⁹ 21¹⁰ 50⁸ 78⁶⁸, zeal 69¹⁰. Hiph. *give to eat*, God subj. בְּחַלְבֵי הַחֵמָה 81¹⁷, fig. הַחֵמָה 80⁶. Usage makes it plain what is meant here,—a taking of the ordinary meal.—5. † שָׁם] adv. dem. *there*: (1) simple designation of place after יָרַח 69³⁶ 107³⁰ 137¹, defining אֲשֶׁר 104¹⁷; שָׁם relative 122⁴; (2) pointing to a place at the end of the clause 48⁷ 87⁴⁻⁶; (3) emph. at beginning of sentence, pointing to a place where something important had happened or will happen, especially in description, 14⁵ (= 53⁵) 36¹³ where defeat had taken place, 66⁶ rejoicing, 68²⁸ procession, 104²⁵⁻²⁶ movement of animals or ships in the sea; other conceptions 132¹⁷ 133³ 137³ 139⁸⁻¹⁰. שָׁמָּה, same with ה local, place 122⁵, emph. 76⁴; v. BDB.—[פָּחַדוּ] vb. Qal pf. 3 pl. aorist † פָּחַדוּ. Vb. *dread*, abs. 78⁶⁸ Dt. 28⁶⁸ Je. 36²⁴, טָרַד טָרַד cog. acc. Pss. 14⁵ = 53⁵ Dt. 28⁶⁷ Jb. 3²⁶; c. סן Ps. 27¹ 119¹⁶¹. † פָּחַד n. elsw. ψ (1) *dread*, before Yahweh 105³⁸ 119¹²¹, the enemy 64², peril at night 91⁵; (2) obj. of dread 31¹² 36² 53⁶. 53⁶ adds לֵא, an explanatory addition to emphasise either that the calamity came when there was no apparent reason for dread, or else that there was no real reason for it.—The great difference between 14 and 53 now appears. 14⁵ 53⁵ is parallel with 14⁶ כי אֱלֹהִים = 53⁶ כי אֱלֹהִים, both causal clauses with God subj. It is, however, improbable that אֱלֹהִים was in the original Ps. of 14.—[בְּיַד צְדִיק עָצַת עֵינִי חֲבִישׁוּ] 14⁵ 6⁶ for which הִבְשִׁיחָהּ

gion; if the latter, it may have been at a much later date. Possibly there are two stages of liturgical addition in this verse. — *וְיָשָׁבֶנָּה*] *v. 5¹²*, *וְיָשָׁבֶנָּה*, *v. 2¹¹*, both juss., the latter in form. They should be interpreted as real juss. If, however, the future clauses be temporal, it would seem necessary to interpret them as future indicatives, and to regard the juss. form as having lost its significance.

PSALM XV., STRS. 2³ 10³ 1².

Ps. 15 is a didactic poem, inquiring what sort of a man is qualified to be a guest of Yahweh (*v. 1*); describing him in accordance with a decalogue of duties (*ψ^{3-5b}*); and declaring such a man secure (*v. 5c*).

*YAHWEH, who shall be a guest in Thy tent?
Who shall dwell on Thy holy mount?*

HE that walketh perfect in his righteousness;
He that speaketh truth in his mind;
Who hath not played the spy upon his neighbour,
Hath not done harm to his friend,
Hath not taken up a reproach against the one near to him,
Despised in his eyes is the reprobate;
But them that fear Yahweh he honoureth.
He doth swear to (his friend) and changeth not.
His silver he hath not given in usury,
Nor taken a bribe against the innocent.

WHOSO doeth these things shall not be moved.

Ps. 15 was in **B** and **III** (*v. Intr. §§ 27, 31*). It was not taken up into the earlier major Psalters, because it was neither hymn nor prayer, but simply didactic in character, and so less suited for public worship. It resembles Ps. 24³⁻⁶, which has a similar couplet of inquiry and a similar response; now a tristich, but probably originally a couplet, with a concluding couplet; and therefore more artistic than Ps. 15. The measure of Ps. 24 is also trimeter, the response is simpler and earlier. The language and phrasing are so different that there seems to be no interdependence. The situation is entirely different with Is. 33¹⁴⁻¹⁶, where there is a couplet of inquiry, a pentastich of response and a concluding tristich. These are tetrameters. But the language and phrasing are so similar to Ps. 15 that there is interdependence; and probably the briefer ethical conception of Is.³ is earlier than the more complete one of the Ps. The question has the same conception of guest *נָסוּחַ*; although in Is.³ Yahweh is a consuming fire, in the Ps. He has a hospitable tent. The different situations at the time of composition explain this variation. Three of the ethical requirements are the same: (1) *הִלֵּךְ חֲסִים* *v. 2^a* = *הִלֵּךְ צַדִּיק* Is. 33^{15a}. This is all the more the case if we read in *v. 2^a* *הִלֵּךְ חֲסִים כְּצַדִּיק*.

(2) נער כפיו סומך בשחר = v. 2^b שחר לא לקח Is. 33^{15b}. (3) רבר מישרים = v. 2^b רבר אסח Is. 33^{15d}. The conclusion v. 5^c may be regarded as a summary statement of Is. 33¹⁶. The *Gemara* (*Makkoth* f. 24a) states: "David compresses the 613 commands of the Law in eleven, Isaiah in six, Micah (6^s) in three; Amos (5^t) and Hb. (2^t) each in one." The comparison is good though the conception of the author is unhistoric. V. 2^b shows such a highly developed sense of mental truthfulness, that it implies the influence of Persian ethics, and therefore the Persian period. The form of the decalogue implies familiarity with its use in the earlier Heb. codes, and a legal habit of mind. This decalogue does not include duties to God as the primitive Decalogue; but is rather like those decalogues of E, D, H, which comprehend duties to man. V. 5^b שחר לקח שחר להכות נמשך נקי implies שחר על-נקי לא-לקח Dt. 27²⁵, one command of a primitive decalogue among the sources of D; cf. also Ex. 23⁵. V. 5^a אחר-כפסך לא חתן לו בנשך implies כפסו לא-ניהן בנשך Lv. 25³⁷ out of one of the groups of laws of H; cf. Ex. 22²⁴ (*v. Br. Hex. 224. 229. 230*). The codes of D and H were familiar to our psalmist, but he betrays no knowledge of P. The Ps. seems to give an appropriate answer to the demand of Samaritans to participate with the Jews in the rebuilding of the temple, Ezr. 4² sq.

Str. I. is a couplet of inquiry, as 24^{3-8 10} Is. 33¹⁴.—1. *Who*] not, what person? but as often, what sort of a person? what shall be his character?—*shall be a guest in Thy tent*], *v. Ps. 5⁵*. The tent is a poetic term for the temple 27⁵⁻⁸ 61⁵, based upon the ancient sacred tent of Yahweh, prior to the building of the temple 78^{60. 67}. The temple was really the house or palace of Yahweh; sometimes conceived as the place of sacrifice and worship, sometimes as the place of His royal presence, to which He admits His servants, either as guests or to shelter them from their enemies.—*dwelt on Thy holy Mount*], parall. with previous line, but not entirely synonymous. The privilege of access to the sacred tent as guests is one thing; the privilege of a residence on the holy mountain as citizens is another. The holy mount is here as elsewhere Jerusalem or Zion (*v. 2⁶*).

Str. II. is a decalogue composed of two pentades of ethical requirements. The first, 2-3, comprehends a couplet and a triplet. The couplet is more general, requiring: (1) Moral walk or conduct. In this the guest of Yahweh should be *perfect in his righteousness*], complete, faultless, so probably the original, to rhyme with the other lines of the pentade. These two kindred words seemed to a later prosaic editor to require each its own verb, and so he inserted "worketh" before "righteousness," and

destroyed the measure. (2) Moral speech.—*He that speaketh truth*], not merely of external speech to others as 1 K. 22¹⁶ Je. 9⁴ Zc. 8¹⁶, where truth and falsehood are conceived in the præxilic sense as connected with injury to others; but, internal speech, to himself, *in his mind*], the later and much higher conception of truthfulness, due to Persian influence; the Persians, from an earlier date than their contact with Israel, being distinguished above all other ancient nations for the stress they put upon moral truthfulness. The more general attitude of this first pair of ethical requirements passes over into the more specific negative conduct in the triplet, which is progressive in order of thought. The relationship becomes constantly closer in the order: *his neighbour, his friend, the one near to him*, so also in the actions.—*play the spy upon*]. This is the ordinary meaning of the Heb. phr.; but a copyist in the omission of a single letter of the original “neighbour,” substituted a Hebrew word meaning “tongue,” and so made an obscure and unexampled phr. and construction, which has been rendered in various ways. Those most familiar to English readers, are: “He that hath used no deceit in his tongue” PBV., “He that backbiteth not with his tongue” AV., “He that slandereth not with his tongue” RV.; none of which is well sustained.—*Hath not done harm to*]. The evil disposition, as expressed in spying, has passed over into an active doing of injuries, and reaches its climax in: *hath not taken up a reproach against the one near to him*.

The second pentade, 4-5b, is also composed of a couplet and triplet, the couplet general, the triplet specific. The couplet is antith.—*The reprobate*], the one rejected by Yahweh (*v. 14⁶ (revised text.) = 53⁶*), antith. *them that fear Yahweh*], His worshippers, cf. 22²⁴ 25¹² 34¹⁰ 112¹ 115^{11.13} 118⁴ 128^{1.4} 135²⁰. The former are *despised in his eyes*], his eyes look upon them with contempt; the latter *he honoureth*. The triplet is progressive, as the previous one, in the rejection of degrees of wickedness.—*He doth swear to his friend*], so 6 “neighbour” PBV.; which is easier and more suited to the context than the stronger and tempting, “to his own hurt” 3, AV., RV., JPSV., and most moderns. This rests upon a different interpretation of the same original consonant letters, which in the unpointed text may be interpreted by two different words.—*and changeth not*], that is, adheres to his oath and does not

violate it. This probably refers in accordance with the subsequent context to a promise made to a friend of some benefit or help. The violation of the oath of promise now passes over to the more positive usury, and more guilty bribery, in violation of the ancient codes; the former of Ex. 22²⁴ (E) Lv. 25²⁷ (H) Dt. 23²⁰, cf. Ez. 18^{8, 13, 17} Pr. 28⁸; the latter of Ex. 23⁸ (E) Dt. 27²⁵ (Decalogue) Dt. 10¹⁷ 16¹⁹ 1 S. 8³, cf. Is. 1²³ 5²³ 33¹³ Ez. 22¹² Ps. 26²⁰ Pr. 17²⁵.

Str. III. is a monostich, summing up the decalogue in final response to Str. I.—5c. *Whoso doeth these things shall not be moved*]. This phr. is often employed to indicate the firm, secure condition of the people of God, in Zion, v. 10⁶. A later editor thought that he strengthened it by adding "forever."

1. *unnecessary gl.*—*בְּהַר צִיּוֹן* the sacred mountain Zion; see 2⁶. This couplet rhymes in *ka*, and is syn. throughout.—2. *הַיֵּלֶךְ* ptc. fully written, rel. indefinite, so *לִרְכֹךְ*. הֵלֵךְ of moral, religious walk, course of life; v. 1¹. —*תְּחִיבִים* adj.; the physical mngs., *whole, entire, sound*, are not in ψ , but only the ethical mng., *sound, innocent, having integrity*: (a) of God's way 18²¹, as Dt. 32⁴, law Ps. 19⁸; (b) of man 18²⁴, his way 101^{2, 6} 119¹, cf. 18²⁸, without *בְּרַחֲמֵי* 84¹², *חַסִּים* acc.; of way 15² Pr. 28¹⁸. Other constructions Ps. 18²⁶ 119⁹⁰, adj. for noun late; pl. 37¹⁸ Pr. 22¹ 28¹⁰; v. חָסֵם חָסֵם. — *פָּעַל צִדִּיק* antith. *פָּעַל אִין*, v. 5². This makes a tetrameter with caesura, and also a double requirement at the beginning; whereas in every other line there is a single trimeter requirement. *פָּעַל* is therefore a gl. to separate *צִדִּיק* and *חַסִּים*, which originally belonged together. We should rd. *צִדִּיקֵי* for *rhyme*. For *צִדִּיק*, v. 4²: cf. Is. 33¹⁶ *צִדִּיקֵי* הַיֵּלֶךְ — *אֱמֻנָה* n.f. (1) *faithfulness, reliability*, (a) of man 45⁵ 51⁸ 119⁹⁸; (b) of God: *בְּמִסְתָּה* as the sphere in which man may walk 26⁸ 86¹¹, cf. 25⁶; (2) attribute of God 30¹⁰ 31⁶ 54⁷ 71²², associated with *חֶסֶד* 25¹⁰ 40^{11, 12} 69¹⁴ 86¹⁵ 115¹ 138² Gn. 24²⁷ (J) Is. 16⁶, as messenger of God Ps. 57⁴ 61⁸ 85¹¹ 89¹⁸, cf. 43⁸; His faithfulness endureth forever 117², cf. 146⁶; it reacheth unto the skies 57¹¹ 108⁶, is shield and buckler 91⁴; used with *יְשֻׁרִים* 111⁸, *צִדִּיק* 85¹², *שִׁשְׁטֵם* 111⁷; (3) seldom *truth*, and then not in an abstr. sense, but rather *faithfully, truly*, *אִמְרָה* 15² 1 K. 22¹⁶ Je. 9⁴ Zc. 8¹⁶; so the divine laws are *true, reliable*, Ps. 19¹⁰ 119^{142, 151, 160} Mal. 2⁶; (4) adv. *in truth, truly*, Ps. 132¹¹ Je. 10¹⁰, *בְּאִמְנָה* Ps. 145¹⁸, cf. *אֱמֻנָה* 33⁴. — *בְּלִבְיָבִי* the long form for the usual *בְּלִבִּי*; c. *בְּלִבִּי* only here, elsw. c. *אִמְרָה*, v. 4²; cf. *בְּלִבִּי* Ec. 2¹⁶, *עַם לֵב* Ec. 1¹⁶, *אֵל לֵב* Gn. 24⁴⁶ (J), *עַל לֵב* 1 S. 1¹⁸ (?); cf. Is. 33¹⁸. — 3. *לִיא־רְגִלִּי* the ptc. of previous v. pass over into Qal pf. of general truth, in negative rel. clause, *אִמְרָה* omitted as usual in poetry. \uparrow *רְגִלִּי* a. l. Qal pf. denom. *רְגִל* *foot*, v. 8⁷, dub. mng. ἄδωλασθεν also for *רְגִלִּי* 36⁸ is prob. interpretation; so ἄδωλασθεν *non est facilis in lingua*. It is better to render *play the*

spy upon. This is urged by the mng. of Pi. in Gn. 42⁹+6^t (E) Nu. 21²² Dt. 1²⁴ Jos. 2¹ 6²². 25 7². 2 14⁷ (JE) Ju. 18². 14. 17 1 S. 26⁴ 2 S. 10⁸ 15¹⁰ 1 Ch. 19², *go about as spy or explorer*. 2 S. 19²⁸ is usually rendered *slander*, but it might just as well have the mng. *play the spy*, and usage urges it. The only other use of vb. is Tiph. Ho. 11⁸ *teach to walk* (dub.). The difficulty with רגל is due to על לשטן, which is not homogeneous to the vb. The context suggests וְעַל שְׂכֵנֵי upon his neighbour, Che. The ל of לשטן originated from dittog. after the omission of ג. We should probably also rd. עלִי for better measure. It is possible that some of the Vrss. interpreted רגל as Aram. רגל *lie, deceive*. — † רָקָה n. f. (1) *evil, distress*, 34²² 90¹⁵ 91¹⁰ 107³⁶. 89. יום רעה, 27⁵ 41² Je. 17¹⁷. 18 51², *evil* Pss. 34²⁰ 40¹⁸ 71²⁰ 88⁴ 141⁵ Dt. 32²⁸, רָקָה Ps. 37¹⁹ Je. 27²⁸. 28 11¹² 15¹¹ Am. 5¹²; (2) *evil, injury, wrong*, Pss. 21¹² 28⁸ 35²⁸ 50¹⁹ 52³ 100⁴, c. עשה לִי 15³, חשב, 35⁴ 41⁸ 140³ Gn. 50²⁰ (E) Je. 36⁸ 48², נקש Pss. 71¹². 24 1 S. 24¹⁰ 25²⁶, ררש Ps. 38¹⁸, חמץ 40¹⁵ = 70⁸, שלם 35¹² 38²¹ Gn. 44⁴ (J) Je. 18²⁰ 51²⁴; (3) *evil in ethical sense* Pss. 94²⁸ 107³⁴. — † רָקָה n. f. emph. (1) *reproach* (a) against man, *taunt, scorn*, of enemy 69³⁰. 21 71¹⁸ 89⁵¹ 110²³, נשא הרמה, Je. 31¹⁹ Ez. 36¹⁵ Mi. 6¹⁸ all against, so Ps. 15³ (no reason to suppose a special sense of slander here), ח נשא c. על *bear reproach for* 69⁸ Je. 15¹⁵ Zp. 3¹⁸, ח העביר ה 119³⁰; (b) against God 69¹⁰ 74²² 79¹²; (2) object of reproach 27³⁹, ל ח היה ח ח ל *become an object of reproach to* 31¹² 79⁴ 89⁴² 109²⁶, cf. 44¹⁴ 69¹¹ 78³⁶. — נָקָם in the sense of † *take up, utter*; elsw. וברה 81⁸, לשוא 139²⁰, cf. 24⁴, names 16⁴, covenant 50¹⁶. — [קִיְנוּ] *the one near to him*, of relationship, as 38¹², cf. Ex. 32²⁷ *neighbour*. — 4. נָבִיחַ and נָקָם Niphs. may be either pfs. or ptes. The impf. יִבְרַח does not help. It is itself doubtful. The connection of נָקָם with נָבִיחַ and the antith. with יִבְרַח make it most probable that this is the chief vb., and that there is another antith. between the obj. of נָקָם and יָרָא. — † נָבִיחַ vb. *despise, regard with contempt*, subj. God 22²⁵ 51¹⁹ 69³⁴ 73²⁰ 102¹⁸; ptc. pass. 22⁷ Je. 49¹⁶; Niph. *be despised* Pss. 15⁴ 119¹⁴¹ Is. 53⁴. 8 Je. 22²⁸. — וְאֶחָדֵינוּ יָרָא emph.; but אָחָד dub. in measure. = יָרָא. v. 37. — [יָרָא]. The change of tense was due to change of order of words in sentence and is of doubtful originality. — [נָשָׁבַע] Niph. pf. 3 m. † נָשָׁבַע Niph. (1) of man, *swear a solemn oath*, abs. 119¹⁰⁶, לפרסה 24⁴, להרע 15⁴; c. בַּיָּהוָה by God 63¹², by man in imprecation 102⁹, ליהוה 132²; (2) of God, abs. 110⁴, לרוח 89⁴. 80 132¹¹, נקש 89³⁶, באף 95¹¹. — [לְהָרַע] may be *to his hurt*, article for sf. and רַע *hurt*, v. 5⁶; so U, Ew., Hu.; inf. Hiph. רָעַע, v. 22¹⁷, Aq., O. 3 *ut se affigat*; so De., Bā., as Lv. 5⁴. 6 τῷ πλησίων σου, ὅτι proximo suo, so S, Gr., Dathe; = רָעַע as v. 3⁶. This is easier and more suited to the context, though not so noble a conception as is MT. At the same time it would be difficult to prove the existence of such an ethical conception at so early a date as this Ps. — [יָבִיחַ] Hiph. impf. 3 m. defectively written † יָבִיחַ, vb. not used in Qal; but Hiph. *change of earth in earthquake* 46⁸ (?), c. acc. חָלַף Mi. 2⁴, here abs.; (2) *exchange*, Ps. 106²⁰ Ho. 4⁷.

PSALM XVI., 3 STR. 8⁴.

Ps. 16 is a psalm of faith. The psalmist has sought refuge in Yahweh his sovereign Lord, and supreme welfare (v.¹⁻²); whose good pleasure is in His saints (v.³). The apostates have many sorrows, and he keeps apart from them and their impious worship (v.⁴). Yahweh is his portion and his inheritance in pleasant places (v.⁵⁻⁶); he enjoys His counsel (v.⁷) and continual helpful presence (v.⁸); he is glad and secure (v.⁹), confident that Yahweh will not abandon him in Sheol (v.¹⁰), but will grant him life and joy forever in His presence (v.¹¹).

KEEP me, 'El; for I have sought refuge in Thee.

I said to Yahweh: "Thou art my sovereign Lord,"

For my welfare is not (without) Thee.

To the saints who are in the land,

(Yahweh) makes wonderful all His good pleasure in them.

They shall multiply their sorrows who hurry backwards.

I will not offer their drink offerings, because of bloodshed;

I will not take up their names upon my lips.

YAHWEH is my share, (my) portion, and my cup;

(Yahweh is) the maintainer of my lot (for me).

The lines are fallen for me in pleasant places;

Yea, mine inheritance is (mighty over) me.

I will bless Yahweh, who hath given me counsel:

Yea, in the dark night my reins admonish me.

I have set Yahweh continually before me:

Since He is on my right hand, I shall not be moved.

THEREFORE my heart is glad (in Yahweh);

(Also) my glory rejoiceth (in Yahweh);

Also my flesh dwelleth securely:

For Thou wilt not leave me to Sheol;

Thou wilt not suffer Thy pious one to see the Pit;

Thou wilt make known to me the path to Life.

Fulness of gladness is in Thy presence;

Loveliness is on Thy right hand forever.

Ps. 16 was in **B** belonging to the group of מִכְתָּמִּים (v. Intr. §§ 25, 27). It was not in **BK**. That is the reason probably why it was separated from the other Miktamim, 56-60, which have been preserved, all of which were in **BK**. This favours an early date for the Ps. (1) There is a use of Je. 23⁶ 33¹⁶ Dt. 33¹², לִבְנֵי לִבְנֵי in v.¹⁰; (2) a dependence upon Ez. in the conception (a) of *saints, consecrated ones*, for faithful Israelites in accordance with the code of H v.⁸, and (b) of the pit in Sheol v.¹⁰; (3) a much greater dependence upon

Is. 2. 3 (a) in the phrase, *His good pleasure in them* v.^{3b}, cf. Is. 44^{2b} 46¹⁰ 48¹⁴; (b) apostasy expressed by hurrying backwards v.^{4a}, cf. Is. 50^b; (c) *the drink offerings* v.^{4b} if of blood, correspond with the abominations described in Is. 57⁵⁻⁹ 65¹¹ 66⁸; and it may be that v.^{4c} finds its best illustration in Is. 65¹⁵, as Bā. suggests. The worship there repudiated is that of Palestine and Syria, not that of Babylonia or Egypt. If the situation is the same, we must think of the late days of the Exile or the early days of the Restoration. But it is more probable that these drink offerings were repudiated because those who made them were guilty of bloodshed, of murder of innocent persons. This favours a time when there was no strong government to repress such disorders. (4) The reference to a share or portion in the land (v.⁵) also favours one who has recently returned to the Holy Land. The expression "Saints who are in the land" implies an antith. to those who were not in the land, those still in exile, such as would be quite natural for one recently come to the land from among the exiles. (5) The tone of the Ps. is one of calm trust in Yahweh and the enjoyment of prosperity attributed to Yahweh. The author calmly separates himself from the apostates; but there is no evidence of active hostility, still less of peril or warfare. This does not favour the times of hardship and poverty described by Hg. and Zc., or the times of conflict of Ne. and Ezr. The Ps. was composed either between these times or subsequent thereto. (6) There is a single Aramaism, v.^{6b} שְׁמֵרָה עִלֵי, which is found elsewhere only Dn. This might have been used at any time in the Persian period; but most likely not at its beginning. However, it is a copyist's error. Ⓞ has the correct text in a common word נָבִירָה. (7) The calm view of death and the expectation of the presence of God and blessedness after death imply an advance beyond Is. 57¹⁻²; but prior to the emergence of the doctrine of the resurrection of the righteous Is. 26¹⁹, that is, in the Persian period. The same point of view is in Pss. 17¹⁵ 49¹⁶ 73²³⁻²⁶ Job. 19²⁵⁻²⁷. (8) The author was one of the חַסִּדִּים v.^{10b}, the pious who distinguished themselves carefully from those who were not faithful to Yahweh, and kept apart from them. (9) There is no trace of the observance of P, or of the practice of temple worship, in this profession of piety, probably, therefore, the date was prior to these. On the whole the composition of the Ps. is best assigned to the time subsequent to Zerubbabel and prior to Nehemiah. The Ps. is tetrameter and of three strophes. It is doubtful whether these are of eight lines or seven. If the text of Str. III. v.⁹⁻¹¹ is the test, it is not difficult to find glosses in v.^{3a-5a} with Du. If these are regarded as original, it is not difficult to reconstruct v.⁹ into three lines and regard v.^{9ab} as condensed by a prosaic scribe into one line, leaving a trace of it in having one word too many. V.^{8-11b} is cited Acts 2²⁵⁻³² from Ⓞ, and applied by St. Peter to the resurrection of Christ; so v.^{10b} by St. Paul, Acts 13³⁵. The hopes of the Ps., which apply only to the enjoyment of the presence of God after death, in view of the subsequent emergence of the doctrine of the resurrection, are realised in the eternal life of the resurrection, and so first in Christ, the first fruits of that resurrection.

Str. I. is a tetrameter octastich; three synth. lines giving the psalmist's attitude toward God, two Yahweh's attitude toward the saints of the land, and three the attitude of both toward the apostates. 1-2. *Keep me*], a plea for protection based on: *I have sought refuge in Thee*], cf. 2¹² 5¹² 7² 11¹ +. — *I said to Yahweh*], so Vrss., RV., JPSV., Dr., Kirk.; and not “(O my soul) thou hast said,” MT., PBV., AV., which is not well sustained by text or context. — *Thou art my sovereign Lord*], “my Master” JPSV., “my Lord” AV.; pl. intensive, as 2⁴ 8¹, and not the divine name “Adonay,” “the Lord” RV.^m — *My welfare*], prosperity, is to be preferred to “my goods,” possessions, \mathfrak{G} , \mathfrak{V} , PBV., elsw. only Ec. 5¹⁰; or to “goodness” AV. “Good” RV. is too general. — *is not (without) Thee*], as \mathfrak{J} , is most prob. “Nothing unto Thee” PBV., “(extendeth) not to Thee” AV., cannot be sustained. RV. “beyond Thee” is dub. (Dr.); though urged by Ew., RS., Kirk.: “Not merely is God the source of all his weal, but everything which he recognizes as a true good, God actually contains within Himself.” The simpler idea that the psalmist is entirely dependent on Yahweh, the source of all good, for his welfare, and cannot prosper without divine favour, is much more probable. — 3. *To the saints who are in the land*], as distinguished from those abroad, those of the dispersion. — (*Yahweh*) *makes wonderful all His good pleasure in them*], so \mathfrak{G} , \mathfrak{V} ; preferable to \mathfrak{H} , which is so difficult to interpret that there is no agreement among later Vrss. or commentators. Yahweh takes good pleasure in these saints, and He magnifies His good pleasure in them in a wonderful manner. — 4. *They shall multiply their sorrows, who hurry backwards*], cf. 44¹⁹ Is. 50⁶; apostates who turn away from Yahweh and go backwards in apostasy from Him. This is better sustained by \mathfrak{H} and Vrss. than “hasten after another (God)” AV., “run after” PBV., “make suit unto” JPSV., which are not sustained by Hebrew usage; or than “exchange (the Lord) for another (god)” RV., Kirk., so essentially Dr., which requires unnecessary emendation of text. The psalmist, having represented that the saints enjoyed the wonderful good pleasure of Yahweh, now turns to the apostate Israelites who have gone backwards from Yahweh to the worship of other gods, and represents that they, in reverse of enjoying Yahweh's good pleasure,

incur a multitude of sorrows. — *I will not offer their drink offerings because of bloodshed*]; that is, participate with them in their drink offerings to Yahweh, which were abominable because they were associated with bloodshed, the murder of innocent persons. Bā. thinks of the offering of children Is. 57⁸⁹ 65¹¹; Du. of the blood-guiltiness of such offerings as they make, cf. Is. 66³. — *I will not take up their names upon my lips*], cf. 50¹⁶, in order to speak to them or about them, — not the names of the gods so worshipped, according to the law, Ex. 23¹³ (E), or their names as the names these apostates take on their lips, Ri., but the names of the apostates themselves, Bā., as Is. 65¹⁵. The poet repudiates them utterly, he will have nothing to do with them, will not even mention them in conversation. The psalmist was undoubtedly influenced by Is.² If the Ps. belongs to the Persian period, we may think of the apostates to idolatry described in antith. with the pious, the saints, v.².

Str. II. is composed of four syn. couplets. — 5. *Yahweh is my share*], in assonance with (*my*) *portion* and *my cup*, rather than “share of my portion” 𐤒, though sustained by Vrss. and most authorities. — *Yahweh is the maintainer of my lot (for me)*]. This was probably the original text, according to the context. The change to the 2d person is improbable. It was doubtless due to supposed editorial improvement of style. The poet here enlarges upon v.². Yahweh, the source of welfare, also embodies in Himself the share which He gives to His people, the portion assigned them, the cup of pleasure which they enjoy; and all this He maintains for them against all enemies and perils. “The language used here reminds us of the Levites who had no portion or inheritance, but Jehovah was their portion, Nu. 18²⁰ Dt. 10⁹ 18¹,” Kirk. “Let others choose for themselves portions, earthly and temporal, to enjoy; the portion of saints is the Lord eternal. Let others drink of deadly pleasures, the portion of my cup is the Lord,” Aug. — 6. *The lines*], the measuring lines of the portion, or share in the land, cf. Ps. 78⁵⁵ Mi. 2⁵ Am. 7¹². — *are fallen for me in pleasant places*], the lot in the holy land is a delightful one. — *Yea, mine inheritance is (mighty over) me*], the inheritance in Yahweh, Yahweh Himself as the inheritance, | share, v.²⁶, as 𐤒, and so similar to 103¹¹ 117², where the mercy of

God is mighty over His people. The "goodly heritage" of EV⁶. is a paraphrase based on הַיִּשְׁעֵי which cannot be sustained.—7. *I will bless Yahweh who hath given me counsel*]. The psalmist passes over from his portion in the land to his more intimate relations with Yahweh, whom he has sought as his sovereign Lord, v. 12^a; He has counselled him in his life and conduct.—*My reins admonish me*]. The reins are the seat of the emotions and affections, cf. Jb. 19²⁷ Pr. 23¹⁶ Ps. 73²¹ Je. 12² || *mind*, Je. 11²⁰ 17¹⁰ 20¹² Pss. 7¹⁰ 26². His own experience corresponds with Yahweh's counsel. This admonition is *in the dark night*], as 92³ 134¹, intensive pl., rather than "night seasons," AV., RV.—8. *I have set Yahweh continually before me*], before the mind, keeping Him continually in mind.—*since He is on my right hand*], present, near at hand, as close as possible to help. This is the reason why, *I shall not be moved*], the usual expression of confidence in God, Pss. 10⁶ 15⁶ 16⁸ 21⁸ 30⁷ 62^{3,7} 112⁶, cf. Pr. 10³⁰ 12³.

Str. III. is composed of a syn. couplet between two syn. triplets.—9. *Therefore*], because of confidence in Yahweh's presence as sovereign Lord and portion.—*my heart is glad || my glory rejoiceth*]. In both lines, *in Yahweh*, was probably in the original, completing the measures. A prosaic copyist condensed the two lines into a simple line, too long for the measure of the Ps.—*also my flesh*], the body in antith. with "heart" and "glory," so making up the entire man, body and soul.—*dwelleth securely*], liveth without anxiety, without fear of enemies, cf. Dt. 33¹² Je. 23⁶ 33¹⁶.—10. *For thou wilt not leave me to Sheol*]. *Nephesh* is here, as often, the person of the man himself. The poet is not thinking of the soul as distinguished from the flesh, but of himself as composed of both soul and body. It is true the flesh does not go to Sheol at death, but only the soul. The psalmist is here thinking of his entire self and not specifically of that part of himself which goes to the abode of the dead. He expects to die and to go to Sheol, but he prays that God will not abandon him there; will not leave him in the power of Sheol; but will go with him and remain with him there.—*Thou wilt not suffer Thy pious one to see the Pit*]. The Heb. לֹא תַעֲזָבֵנִי is not abstract "corruption," which, though given in G and 3, and followed by EV⁶., has no authority in the usage of OT.

The Pit is not the tomb, but is syn. with Sheol, usually understood as another name of Sheol itself as a pit or cavern under the earth; but usage favours the opinion that it is a Pit in Sheol, as a deeper place than Sheol, syn. Abaddon, the dungeon of Sheol. The psalmist will see Sheol, but he will not be abandoned there; he will not see the Pit, the dungeon of Sheol, the place of the wicked. The pious could hardly go there. In antithesis with this, the psalmist has hope and confident expectation of the presence and favour of God after death. — 11. *Thou wilt make known to me the path to Life*]. This might imply resurrection if the Ps. were late enough, a path leading up out of Sheol to eternal Life. But the context does not suggest this; the path rather leads to the presence of God in the abode of the dead. The path to life is antith. to the Pit in Sheol. — *Fulness of gladness is in Thy presence*]. The presence of Yahweh, to which the path to life leads, gives gladness to the full, and complete satisfaction, leaving nothing more to be desired. It is possible that the glossator had this in mind as the supreme good or welfare, v.²⁵. — *Loveliness* || gladness, *on Thy right hand*], as the place of honour, || in Thy presence, antith. to Yahweh's being on his right hand in life, v.²⁶. — *forever*]. Such a hope he could not express for this life; he is thinking of everlasting life in the presence of Yahweh and on His right hand, after he has departed this life and gone to Sheol.

1. אֲשֶׁר־יָיָא Qal inv. sf. 1 sg. שָׁרָה, see 12^d. The metheg of אֲשֶׁר interprets *quamets* as *ā*, but this is erroneous, and should be corrected to *ō* as Ges.^{39v}. Kō.I. a. 101. — אֱלֹהִים poetic for God (v. Intr. § 32). — 2. אֲמַרְתָּה Qal pf. 3 f. implying נָשָׂא as subj., so א, Rabb., RV.^m. But it should be אֲמַרְתָּה, defectively written 1 pers., as 22 codd. De R., א, פ, ס, Houb., Ols., Ges.³⁴⁴ Kō.I. a. 101 Ew., al., cf. Ps. 140¹⁸ Jb. 42² 1 K. 8⁴⁹ Ez. 16⁶⁹. א, *dicens* also favours this form. — אֲרִי־יָ refers to God as distinguished from אֲרִי־יָ referring to men. But it is not necessarily *Adonay*. The context suggests the original mng. *my sovereign lord*, as predicate of אֲרִי־יָ v. 2^d. — אֲשֶׁר־יָ n.f.: (1) *welfare, prosperity, happiness* 16², as Dt. 23⁷ Je. 33⁹, obj. רָחַם Ps. 106⁶ Jb. 9²⁶ Ec. 5¹⁷ 6⁶; (2) *bounty, good*, as bestowed by God, Pas. 65¹⁹ 68¹¹ 86¹⁷. רָחַם רָחַם רָחַם 35¹³ 38²¹ 109⁵ Gn. 44⁴ (J) 1 S. 25²¹ Je. 18²⁰ Pr. 17¹⁸. v. אֲשֶׁר־יָ. This clause is not in א^B, but in א^v, א^A, א^R, where אֲשֶׁר־יָ is interpreted as *my goods*, א *bonorum*, a mng. very late, Ec. 5¹⁰. א translates *bene mihi*, Σ ἀγαθόν μοι, א שׂוּבָהי. — אֲשֶׁר־יָ] is difficult and is variously interpreted: (1) א^v, א^A, א^R אֲשֶׁר־יָ οὐ χαίρειν εἰχαις,

Theodoret, give *κύριος* after the vb. This might be regarded as a gl. of interpretation, but it may also be an interpretation of the final י as an abr., for יהוה. This would, moreover, give us a needed tetrameter and a suitable couplet:—

לקרשים אשר בארץ המד
 יאדיר יהוה כל־חפצו נַם

† [איר] vb. is used in Niph. ptc. Ex. 15¹¹ of the majesty of God, cf. v.⁶ and Is. 42²¹ in the Hiph. *make glorious*, which is appropriate to this passage. This is the view essentially of Koehler, Schnurer, Bā., Hu.³.—4. [עֲצָבִים] is regarded by ℄, θ, Quinta, ℑ, Mich., Ols., Ew., Du. as fpl. for usual † עֲצָבִים n.(m.) *images, idols*, v. 106²⁶.⁸⁸ 115⁴ 135¹⁶; but יַצְבִּיהַּ elsw. pl. † [עֲצָבִי] n.f. *hurt, injury* 147⁸ Jb. 9²⁸, sg. Pr. 10¹⁰ 15¹⁵, so doubtless here after ℄, ℑ, Aq., RV., and most, v. 13⁸. The lack of agreement between n.f. and vb. m. still remains difficult. The sf. סָךְ cannot refer to previous context, but to the rel. clause which follows. The vb. is interpreted by ℑ, ℄ as Hiph., and so the neglect of agreement is avoided, and this is to be preferred, though ℄, Aq., ℑ, θ, ℑ take it as Qal.—[אחור] is variously interpreted: (1) by ℑ, θ *post tergum* as אחור adv. *backwards*, v. 4. This is most prob. (2) ℄ *μετὰ τὰυτὰ ἐτάχυναν*, ℑ *postea acceleraverunt* אחור, either having sf. or Vrss. supplying it, cf. 49¹⁸ 50¹⁷ 63⁹. (3) ℑ, Aq. as adj. Aq. refers to one's neighbour. But most think of another god in accordance with subsequent context.—† אחר adj. *another, properly one coming behind, successors* 49¹¹, *aliens* 109⁸, עַם אַחֵר 105¹⁸, מֵל אַחֵר Ex. 34¹⁴ (J), אַחֵר Is. 42⁸, so Ps. 16⁴ (ℑ). It is used of time 109¹⁸ Jo. 1⁸.—[קָרָו] Qal pf. 3 m. i.p.; † טורר denom. קָרָו *purchase price of wife* Gn. 34¹² (J) Ex. 22¹⁶ (E) 1 S. 18²⁵, so vb. *acquire by purchase* Ex. 22¹⁶ (E.) But there is no evidence of such a generalisation of the mng. as is necessary if that is to be used here with De., Dr. (2) ℄, ℑ, ℑ, θ, ℑ, ℄ take it as Pi. pf. † [מָהֵר] vb. Pi. (a) *hasten* Gn. 18⁸ Na. 2⁶ Is. 49¹⁷. It is not used in ψ unless here in this sense; but (b) as auxiliary having adv. force, sq. perf. 106¹⁸, elsw. imv. מָהֵר עָנִי 69¹⁶ 102³ 143⁷, so also prob. 79⁸ sq. impf. (3) Aq. of ἀλλοι ἐκάκωσεν implies הָקִירוּ Hiph. pf. מָהֵר *act bitterly towards*, a vb. used nowhere in ψ unless here. (4) It is possible to think of such a transposition as the foregoing and then rd. הָקִירוּ Hiph. pf. מָהֵר, as 106²⁰. The conception would be similar if אחר referred to another god, but the construction would be different, and so condensed as to be necessarily obscure. This is the view of Gr., once held by Bā., but subsequently abandoned. (5) Dy., followed by Du., rds. אַחֵרִים; but where is יהוה used for worship of other gods? v. 6. We must choose between (2) and (4).—[בֵּל מְסִיךְ וְקִבִּיָם] Hiph. impf. 1 p. of *resolition* in classic style should have cohortative. † בֵּל מְסִיךְ vb. Qal cog. acc. *pour out libation* Ex. 30⁹ (P), יין Ho. 9⁴, Hiph. same cog. acc. Gn. 35¹⁴ (E) 2 K. 16¹⁸ Nu. 28⁷ (P), so prob. here, to other gods Je. 7¹⁸, + 7 t. Je. The noun † בֵּל מְסִיךְ only here ψ. ℄ συναγάγω τὰς συναγωγὰς αὐτῶν, ℑ *congregabo conventicula*=נספס אספ Qal impf. 1 p. אסף *gather together, collect*, cf. 39⁷, and Niph. ptc. in shortened form, אסף Is. 13¹⁶, cf. Gn. 49²⁰ 1 S. 13¹¹, inter-

preterit of *assemblages* in accordance with חֲסִידֵיךָ NH. כ and ב were easily confused in Egyptian Aram. script.— חֲסִידֵיךָ . It is interpreted by RV., Dr. as כֶּסֶף of material, *consisting of blood*. Bā. compares Is. 57⁸ 65¹¹, and thinks of drink offerings connected with the sacrifice of children. De. thinks of the guilty hands of the offerer. Moll. and Du. refer to Is. 66⁸ "he that killeth an ox is as he that slayeth a man." Kirk., "their libations are as detestable as though they were composed of blood." The usage of חֲסִידֵיךָ favours bloodshed and not drink offerings of blood, which are unknown to OT. The כֶּסֶף is never used of material in connection with blood; it is therefore, in the common sense, of *on account of, because of bloodshed*, as Hb. 2⁸.¹⁷. For this mng. of prep. v. 5¹¹ 12⁸ 107¹⁷.— $\text{וְיִבְלֵ אֶמְצָא אֶחָד־עַל־שִׁפְחוֹתַי עַל־שִׁפְחוֹתַי}$ phr. a. l. אֶמְצָא in the sense of *utter*, v. 15⁸, paraphrased by Ἐ μνησθῶ , Ἐ memor , so Ἐ , Ἐ . The sf. may refer to gods, in accordance with Ex. 23¹⁸ (E), if we interpret אֶחָד of foreign gods; but if not, it must refer to the apostates, in accordance with Is. 65¹⁵.— בְּחֵן v. 11⁸. It is prob. that in this case it was originally מִן־חֵן *my portion*, the three words each with sf. in emph. coördination. חֵן n. m.: (1) *portion, acquired possession*, of Yahweh as the possession of His people 16⁸ 73²⁶ 119⁶⁷ 142⁸; (2) *chosen portion*, in bad sense, 50¹⁸; (3) *portion, award* from God, punishment 17¹⁴, as Is. 17¹⁴ Jb. 20²⁹ 27¹⁸.— חֲסִידֵיךָ is variously explained. It is pointed as Hiph. impf. 2 sg. after אֶמְצָא , which is then emph., but without apparent reason. חֲסִידֵיךָ is not, however, used in OT., and the Arabic stem does not sufficiently explain its use here. $\text{Ἐ σὺ ἐλὶ δὲ ἀποκαθίστῶν τῆς κληρονομίας μου ἐμοί}$, $\text{Ἐ restitues hereditatem meam mihi}$, is based on חֲסִידֵיךָ , which gives the missing tone of the tetrameter line and a form which is known and suits the context. Ἐ has *possessor sortis meae*.— חֲסִידֵיךָ vb. Qal: (1) *hold fast*, c. acc. Am. 1⁸.⁹ as here, c. נ Ps. 17⁸ Is. 33¹⁶; (2) *sustain*, subj. God, c. נ pers. Pss. 41¹⁸ 63⁹ Is. 41¹⁰ 42¹. The conjectural emendations of Ols. חֲסִידֵיךָ , of Hi., Bi. חֲסִידֵיךָ are not so suited to the context as the above.— חֲסִידֵיךָ sf. 1 p.— חֲסִידֵיךָ n. m. *lot*: (1) as cast over garments to distribute them 22¹⁹; (2) as portion assigned by Yahweh 16⁸, espec. the land of the righteous 125⁸. חֲסִידֵיךָ of the original has fallen out by haplog. The change to חֲסִידֵיךָ is striking and out of harmony with context. It prob. was a substitution for an original חֲסִידֵיךָ .— חֲסִידֵיךָ defective pl. חֲסִידֵיךָ adj.: (1) *delightful* 133¹ 135⁸ 147¹, as *delightful things* or *places* 16⁸.¹¹, cf. 141⁴ 2 S. 1²⁸; (2) *lovely, beautiful* Ps. 81⁸ 2 S. 23¹ Ct. 1¹⁶.— חֲסִידֵיךָ also, *yea*, "introducing emph. a new thought" BDB.— חֲסִידֵיךָ acc. to Ἐ , Ἐ , Ges.⁸ 80⁸, Ki., De., a stronger fem. form for usual חֲסִידֵיךָ (v. 8⁸). But Ἐ , Ἐ , Hu.⁸, Ew., We., Kō. II. (1)⁴²⁵, Dr. defectively written חֲסִידֵיךָ .— חֲסִידֵיךָ Qal pf. 3 f. חֲסִידֵיךָ a. l. in Heb.; in Aram. Dn. 4²⁴ 6⁸, *be agreeable, acceptable, beautiful*; cf. חֲסִידֵיךָ n. *beauty* Gn. 49²¹. But Ἐ κπαρλωσθη μοι = חֲסִידֵיךָ ; cf. 103¹¹ 117². Ἐ gives a well-known word, a usual construction and an appropriate meaning.—7. חֲסִידֵיךָ Pi. impf. 1 p. resolution would be cohort. form in classic style. *Bless Yahweh*, common in ψ , 26¹⁸ 34² 63⁸ 103¹. 2. 20. 21. 22. 22 104¹.⁸⁵ 115¹⁸ 134¹.³ 135¹⁹.²⁰ 145².¹⁰ חֲסִידֵיךָ for an original חֲסִידֵיךָ 66⁸ 68²⁷; v. 5¹⁸ for other uses of חֲסִידֵיךָ .— חֲסִידֵיךָ Qal. pf. 3 m. i. p. sf. 1 pers. חֲסִידֵיךָ . Vb. Qal *advise, counsel*, c. acc. pers. 16² sq. inf. 62⁸, abs. with

נָ, secondary subj. 32⁸. Niph. *consult together*, יחירו 71¹⁰ 83⁶. Hithp. sq. קָל, *conspire against* 83⁴.—[לַיְלִיָּה] pl. emph. *night seasons*, better *dark nights*, as pl. abst. intensive; cf. 92² 134¹.—[יִסְרוּנִי] Pi. pf. 3 pl. sf. i.p. אִיִּר, v. 21⁰, *discipline, correct*, as 94¹² 118¹⁸, subj. God.—8. [שְׁוִיָּתִי] Pi. pf. 1 s. ׀ שְׁוִיתָ vb. Pi. *lay, set* 16⁸ 119²⁰, *lay upon* 21⁰ 89²⁰, *set or make like* 18²⁴.—[יִנְיָרִי] *in front of, before*, intellectually and morally as 54⁶ 86¹⁴, v. 5⁶ 10⁵.—׀ [הִתְיָרִי] in ψ only adv. *continually* 25¹⁶ 40¹² 69²⁴ 71^{8.6.14} 73²¹ 74²³ 105⁴ 109^{15.10} 119^{44.100.117}; 16⁸ 38¹⁸ 50⁸ 51⁵, in prayer 34² 72¹⁵; 35²⁷ = 40¹⁷ = 70⁶, a favourite term of Is. 2 49¹⁶ + 5 t., seldom elsw. apart from ritual, Je. 6⁷ Ho. 12⁷ Dt. 11¹² + 16 t OT., therefore, however, in P, Ez., Ch. for the *perpetual burnt offering*.—9. [לָנִי] *therefore* “according to such conditions, that being so,” BDB. 200 t. in OT., 16⁹ 73^{8.10} 78²¹ 119¹¹⁹, v. 1⁶.—׀ [פָּקְדָה לִּי] same phr. 105⁸, c. כִּי 33²¹. The line has three tones unless we use Makkeph, which makes rather a long word for one accent, and then add וַיִּלֵּךְ כְּבִירִי to complete the tetrameter. But then the Str. would be one line less than the others. Du. reduces them by finding a gl. of one line in each Str. We may easily complete this l. after 33²¹ by adding כִּי בִירָהּ, which fell out by haplog. of יִבִּי. —[וַיִּנְיָל] consec. Qal impf. וַיִּלֵּךְ, v. 2¹¹. ׀ has *et* here as well as for אָף of next line, and also renders by *future*, ignoring the ו consec. It is the only use of such a ו in the Ps., and is, indeed, against its style. Rd., therefore, אָף יִנְיָל; then the juss. must be abandoned for the indicative.—[כְּבִירִי] is here used for the inner man, as 7⁶ || נִמְשׁ || 108² || לֵב || 30¹³ subj. וַיִּרָ, 57⁹ subj. קָרָה. We should add also בִירָהּ. The two lines have been condensed into one by a prosaic copyist. ׀ [בָּשָׂר], n.m. *flesh* (1) of body, (a) of animals 50¹³, (b) of man 27² 38^{4.8} 79² 102⁶ 109²⁴; (2) *for the body itself*, antith. נִמְשׁ 63² Is. 10¹⁸, Jb. 14²², antith. לֵב Ps. 16⁹ 84⁸ Pr. 14³¹, subj. *trembling* Ps. 119¹²⁰; (3) as *frail* over against God 56⁶ 78²⁰; (4) [כָּל בָּשָׂר] *all flesh, all mankind* 65⁸ 136²⁶ 145²¹ Je. 12¹² 25³¹ Ez. 21^{4.9.10} Dt. 5²⁸.—[וַיִּשְׁכַּן לְבָנָה] v. 4⁹, † phr. Dt. 33¹² Je. 23⁶ 33¹⁶; cf. Dt. 33²⁸ Pr. 1⁸³.—10. [נַפְשִׁי] *my soul*. נַפְשִׁי is usually interpreted as † the *inner* being of man as distinguished from the body, 31¹⁰. וַיִּקְשֵׁי וַיִּבְטְנִי, sometimes conceived as resting together with the נִשְׂר upon a common substratum, שְׂאוּל 131²; cf. 42^{6.7}, and especially in ψ as in need of deliverance from שְׂאוּל 16¹⁰ 30⁴ 49¹⁶ 86¹⁸ 89⁴⁹; but some of these might be interpreted of another mng. of שְׂאוּל, the paraphrase for the personal pronoun, *me*, v. 3⁸.—[שְׂאוּל] v. 6⁶.—[לֹא הִתְנַן] Qal impf. 2 m. indic. c. neg. נִתְנַן in the sense of *permit*, c. acc. + infin. Gn. 20⁹ (E) as here, or acc. + ל nomen. Ps. 132⁴ Pr. 6⁴.—[הַסִּידָרִי] Kt. pl. is scribal interp. of הַסִּידָר, Qr. and Vrss. sg., referring to an individual pious man, v. 4⁴.—[שְׁחָה] the *Pit* in Sheol as distinguished from Sheol itself, v. 7¹⁶, and not another name for Sheol, or the abstract διαφθοράν 6, *corruptionem*, 3, *corruption* or *destruction*, which are interpretations of the name of the place.—11. [אַרְצַח חַיִּים] *the path to life*. It might imply resurrection, if the Ps. were late enough, but at its probable date it implied a path leading to the presence of God, || אֲרָמִינִךְ; a joyous state, antith. שְׂחָה, both yet conceived as parts of the more comprehensive שְׂאוּל.—[שִׂבְעָה] n.m. *fulness* 16¹¹ Dt. 23²⁶ Ru. 2¹⁸, Je. Ex. 16³ Lv. 25¹⁹ 26⁶ Pr. 13²⁶ Ps. 78²⁶.—[שְׂפָתָהּ] pl. שְׂפָתָהּ, v. 4⁸,

either *joys*, or abst. pl. *gladness*.—אֵינִי בְּיָדָיִךָ 21⁷ 140¹⁴, Ἐ μετὰ τοῦ προσώπου σου, in association with, communion with the divine face or presence, and not *ante vultum tuum* 3, a weakened explanation.

PSALM XVII., 8 STR. 3⁵.

Ps. 17 is a prayer for divine interposition in behalf of the righteous (v.¹⁻²). The psalmist has been tested by God in mind and conduct, and approved (v.^{3-4a}); he has kept the divine ways and avoided wicked deeds (v.^{4b-5}), therefore he invokes God with confidence (v.^{6a}). He prays again that his Saviour may show kindness and keep him as the pupil of the eye (v.^{6b-8a}); that he may be sheltered from his greedy and arrogant enemies (v.^{8b-10}), who surround him to prey upon him (v.¹¹⁻¹²). Again he prays for the divine interposition and deliverance by the slaying of the wicked (v.^{13-14a}); that penalty may be visited on them to the third generation, but that he himself may enjoy the divine presence (v.^{14b-15}).

- O** HEAR, Yahweh (a righteous man); attend to my yell;
 O give ear to my prayer, which is without lips of deceit;
 Let my judgment come forth from Thy presence, that mine eyes may behold it.
- I**N equity Thou hast proved my mind; Thou hast visited me by night;
 Thou hast tested me, and Thou findest no evil purpose in me; my mouth transgresseth not.
 As to deeds of man, (I intend) according to the word of Thy lips.
- I** ON my part have kept from the ways of the violent;
 My steps hold fast to Thy tracks, my footsteps slip not;
 I invoke Thee: for Thou answerest me, 'El.
- I**NCLINE Thine ear to me, hear my speech;
 Show Thy kind deeds, O Saviour from those who rise up in hostility;
 I am seeking refuge on Thy right hand; keep me as the pupil, the daughter of the eye.
- H**IDE me in the shadow of Thy wings from the wicked,
 Those mine enemies that assail me, with greed encompass me.
 They shut up their gross heart, with their mouth they speak arrogantly.
- (T**HEY advance), now they march about, they fix their eyes;
 (They purpose) to camp in the land, (they maltreat) as a lion;
 They are greedy for prey, they are like a young lion lurking in secret places.
- O** RISE, Yahweh, confront him, cast him down;
 O deliver me from the wicked, destroy with Thy sword;
 May they be slain with Thy hand, Yahweh; slain from the world.
- L**ET their portion be during life; their belly fill Thou with Thy stored-up penalty.
 May their sons be sated, may they leave their residue to their children:
 But as for me, let me behold Thy face; let me be satisfied with Thy form.

Ps. 17 was in **B**, but not in any of the subsequent collections until ψ . It is rightly termed a תפילה, *prayer* (v. Intr. § 1). This probably is original, because the greater portion of Ps. of **B** were prayers, and there could have been no reason why the editor of **B**, or any subsequent editor, should have singled out this Ps. as a prayer, rather than a multitude of others. The Ps. resembles Ps. 16 in words and phrases: וְצִפְרְנֵי v.⁸ = 16¹; communion with God at night v.⁹ = 16⁷; the use of לֵאל in prayer v.⁸ = 16¹; the vb. הִסַּר v.⁵ = 16⁸; the reference to the hand of God as protecting and defending v.^{7.14} = 16⁹; the contrasted portions of the poet and the wicked v.¹⁴⁻¹⁵ = 16²⁻⁶; the longing for the divine presence v.¹⁵ = 16¹¹. All this favours a similar situation, if not the same author. The use of חִלָּר v.¹⁴ is the same as that of 49², cf. Is. 38¹¹, although the phr. of the latter and the conception are different. There is a reference in the use of פָּנִים and הַפְּתוּחַ of God, v.¹⁵ to Nu. 12⁸ (E). The visitation of penalty on the third generation v.¹⁴ is based on the Ten Words Ex. 20⁵ = Dt. 5⁹. The conception of righteousness v.⁴⁻⁵ is that of D, and prior to P. And yet the conception of truthfulness v.¹ and the testing the mind v.⁹, show the higher ethical conception of the Persian period. The phr. תַּפִּילָה הִסַּר v.⁷ = 4⁴, בְּנֹל כְּנֹמֵךְ v.⁸ = 36⁸ 57² 63⁸, cf. 61⁸ 91⁴ (all post-exilic Ps.) Ru. 2¹², implies the existence of the temple and probably the cherubic throne. The pupil of the eye v.⁸ = Dt. 32¹⁰. The Ps. must belong to the Persian period subsequent to the Restoration and prior to the reform of Ezra, a time of greater peril than that of Ps. 16, and therefore later than Zerubbabel. The Ps. was originally the prayer of an individual. It has been generalised and made into a congregational prayer.

Part I. has three pentameter tristichs, the first of these a petition in two syn. lines followed by a synth. line. — 1-2. *O hear* || *attend* || *give ear*], the usual terms for importunate prayer, v. 4⁴ 5^{2.3}. — (*a righteous man*)], so **B** in accordance with v.³⁻⁶, more probable than "my righteousness," **G**, **H**, or simply "righteousness." **H**, Dr., or inexactly "the right" EV^a, "righteous cause" JPSV. — *my yell*], shrill, piercing cry for help, || *my prayer*, as 61⁸ 88². — *without lips of deceit*]. The lips which utter the prayer are sincere, entirely truthful. — *My judgment*], either my just cause, or judgment in my favour. — *come forth from Thy presence*], from the judgment throne of Yahweh in heaven, cf. 9⁵. — *that mine eyes may behold it*]. He desires a visible manifestation from God that He has vindicated him. — *In equity*] properly goes with the next line as qualifying the divine proving. To make it an object of *behold*, with **H** and Vr^{ss}. destroys the measure of both lines. — 3-4a. The second tristich is composed of three lines essentially syn.; yet there is synth. in part, in the second line, and in greater

degree in the third. — *Thou hast proved* || *hast tested*], v. 7¹⁰ 12⁷. This has been by a personal visitation. Yahweh has not remained afar off on His throne in heaven ; but has come down in spiritual presence to the bed of the psalmist. — *visited by night*], during the quiet hours, when he was alone by himself, and so most open to inspection ; and especially so, as the inspection had to do not only with acts done during the day, the usual time of activity, but still more searchingly with the mind, which often is most active while the body is at rest. — *Thou findest no evil purpose in me*], as 10⁴ 26¹⁰ 119¹⁰⁰. There was no evil in the mind after the most searching examination. — *My mouth transgresseth not*]. This statement, intermediate between the purpose of the mind and *the deeds of man*, external actions, supplements the previous clause and is still connected with the test by night. It probably refers to private, secret utterances, rather than words spoken publicly to other persons. And so, while deeds of men are mentioned, that is ordinary human actions, yet these are deeds not as done, but as intended, purposed ; for so we should translate, inserting in the text the vb. (*I intend*). This insertion removes the difficulty of the verse and explains the antith. between “deeds of man” and *according to word of Thy lips*. The intent of the psalmist was that his deeds should be according to the word which came forth from the lips of God. Having set forth the righteousness of his mind, as attested by divine inspection, he now turns to a justification of his conduct. — *4b-6a*. The third tristich is composed of an antithetical couplet followed by a synth. line returning to v.^{1a}, the ground of assurance in prayer having been given. — *I on my part*], emph. personal asseveration, on the negative side, *have kept from the ways of the violent*], the deeds of those who commit robbery or murder, or both. On the positive side, *My steps hold fast to Thy tracks*], those prescribed by God in the Deuteronomic laws. — *My footsteps slip not*]. The context suggests the complement of the previous clause ; the steps hold fast on the positive side and do not slip from the divine tracks on the other. Elsewhere the phrase is used for the firm standing, the security of the righteous under the divine protection, v. 10⁶. If we follow that meaning here, we have an expression of confidence in accordance with v.^{6a}.

Part II. has three pentameter tristichs, setting forth the rela-

tion of the poet to his enemies, antith. to the previous part, setting forth his relation to his God. The first tristich is petition || v.¹⁻², an introductory line and a syn. couplet synth. thereto.—**6b-8a.** *Show Thy kind deeds*], cf. 4⁴, literally “make them marvellous,” or “wonderful,” in accordance with v.²; let them be visible in acts of vindication of the righteous.—*O Saviour*], title of Yahweh as one whose character and habit it is to save His people from their enemies; especially characteristic of Is.²—*I am seeking refuge*]. By an unfortunate transposition of the original text it has been attached as an object to the ptc., forcing the rendering with verbal force as ptc. absolute “savest,” and then as a general truth applying to all persons seeking refuge, without specification of the place of refuge. This also destroys the measure of the two lines and makes their interpretation difficult. Attaching it to, *on Thy right hand*], we get the place of refuge, recover the measures, and find an easy and natural explanation in accordance with good usage. The right hand of God is often the instrument of judgment and blessing, but also the place of safety, as 16^{8, 11}. The resemblance of Pss. 16 to 17 in so many other respects favours the same meaning of right hand of God here. This also is a proper basis for the closer and affectionate care indicated in the phr.: *Keep me as the pupil of the eye*], as Dt. 32¹⁰ Pr. 7² || *the daughter of the eye*, a Hebraism as La. 2¹⁸, expressing a filial relation, implying affectionate care. The second tristich has also an introductory line with a synonymous couplet synthetic to it.—**8b-10.** *Hide me in the shadow of Thy wings*], a favourite conception of poets of the Restoration 36⁸ 57² 63⁴, cf. 61⁵ 91⁴ Ru. 2¹². It is usually referred to the care of the mother bird for her young; not, however, the hen, Mt. 23³⁷, which is not used in OT., but rather the eagle, cf. Dt. 32¹¹, though the working out of the simile is different. It probably, however, refers to the cherubic wings of the most Holy Place of the temple in accord with the frequent conception that the temple itself is a sure refuge for the people of God, involving the idea that the protecting cherubic wings extended their influence to the holy temple and the holy city and its inhabitants.—*from the wicked*]. These are, as the context shows, not wicked Israelites, but wicked nations, who oppress and maltreat the Israelites, cf. 9^{4, 6, 18}.—

Mine enemies that assail me]. They assault, act violently. — *with greed*], cf. 107⁹. They are not only violent, but greedy for their prey. — *encompass me*], surround so as to make escape impossible, v. v.¹¹. — *They shut up their gross heart*]. They are not only greedy, but pitiless. They are so greedy that they have become fat and gross; their midriff, the seat of feelings, has become exceedingly insensible. "They have closed it against every influence for good and all sympathy" Kirk. It is necessary in accordance with English usage to substitute heart for midriff. — *with their mouth*], antith. with the mouth of the poet, v.²⁰. — *they speak arrogantly*], v. 10³ for the same kind of enemies and a similar situation. — 11-12. The third tristich describes the action of these enemies in three progressive pentameters — (*They advance*)], as 3, resuming the thought of v.⁹. This is much better suited to the context than "our steps" MT., EV^a., which is not well sustained, and is difficult to construct and understand in this context. The enemies advance to the attack. — *now*], graphic description. — *they march about*], the people of God, probably the holy city, as 55¹¹. — *they fix their eyes*], watching intently, so that no movement of Israel may escape them, showing their greed v.²⁰. — (*They purpose*) *to camp in the land*]. This is a most difficult clause in the original, and is variously explained in Vrss. and commentaries. The difficulty may be removed by finding the verb, missing in this line, to complete the measure. The infinitive that follows then becomes intelligible, having the ordinary meaning, "pitch," which is used without its usual object "tent," syn. with English "encamp." We then have the enemy purposing to encamp in the land, and so besiege the people, cf. Jb. 19¹², and a very natural and appropriate progress in the activity of the enemy. The various renderings: "turning their eyes down to the ground" PBV., "bowing down to the earth" AV., "to cast us down to the earth" RV., "to spread out in the land" JPSV., all depending on MT., show how impracticable it is to get a good sense on that basis. — *they maltreat as a lion*]. This refers to the acts of violence of a besieging army ravaging for prey, seizing it with violence and abusing it without pity. — *They are greedy for prey*], reiterating v.²⁰. — *like a young lion lurking in secret places*]. They lie in ambush and lurk for their prey, to fall

on it unawares. This situation resembles very much that of Ps. 10⁸⁻¹⁰.

Part III. has two pentameter tristichs, a petition that Yahweh may by theophanic interposition destroy the wicked enemies and let the people see His presence. — 13-14a. The first tristich is syn. — *O rise, Yahweh*], as frequent in such prayers 3⁸ 7¹ 9³⁰ 10¹². — *confront him*], in hostility, cf. 18^{6, 19}. — *cast him down*], overthrow and prostrate in death, as 18⁴⁰. — *O deliver me from the wicked*], the enemies, cf. v.^{9a}. — *destroy with Thy sword*]. Yahweh interposes as a warrior, and so uses His sword, as 7¹³ (cf. 35¹⁻³ for God's use of other warlike weapons). It is necessary, however, to supply a missing verb to complete the measure of line. This was probably "destroy." The omission lies back of H and Vrss., several of which take "sword" as in relative clause, "who is Thy sword" PBV., AV. The idea, though a good one after the analogy of Is. 10⁵, is yet inappropriate to the context, and calls attention needlessly from the main thought and its ready advance to a climax. RV., JPSV. rightfully render "by Thy sword." — *May they be slain by Thy hand*]. This rendering is in accord with the context, the use of the sword by Yahweh, and with a strict interpretation of the unpointed Hebrew text, and is favoured by ancient Vrss. The MT. is pointed so as to give the rendering "men," both here and in the next clause, "from men of Thy hand — from the men" PBV., "from men which are Thy hand" AV., "from men by Thy hand" RV., JPSV., none of which are satisfying. — *from the world*], away from the world, so as no longer to live in the world, v. 49², cf. Is. 38¹¹. "O Lord, destroy them from off the earth, which they inhabit" Aug. The usual rendering "from the evil world" PBV., "men of the world" AV., RV., implies an antith. between the world as evil and the righteous Israelite, which while in accord with the NT., Jn. 15¹⁹, is not in accord with the OT. religion and has no justification whatever in OT. usage. This supposed antith. has occasioned a general misinterpretation of the subsequent context, as if it contrasted the earthly joys of the wicked with the heavenly joys of the righteous; which also is a later Biblical conception, but not justified at such a date as that of our Ps. The idea can only be gained by awkward adjustments and renderings. This clos-

ing tristich is indeed a continuation of the petition for divine interposition, and contrasts the visitation upon the wicked in a synth. couplet with the vindication of the righteous in the closing line, and so is harmonious with the petition with which the Ps. opens. — *14b-15. Let their portion be during life*]; that is, the portion allotted to them as penalty, as Is. 17¹⁴ Jb. 20²⁹ 27¹³, and not a good portion enjoyed by them in this life, but no longer to be theirs. — *their belly fill Thou with Thy stored-up penalty*], as Jb. 21¹⁹; and not treasures of wealth, in accordance with other interpretations. This penalty they are to partake of to the full extent of their capacity. Their belly is to be filled with it, and yet it will not be exhausted. It passes over to their sons. — *may their sons be sated*], may they also be so filled that they cannot partake of any more; and still further in the climax — *may they leave their residue to their children*]. There still remains to the sons a residue of this penalty that they cannot appropriate. This they transmit as an inheritance of woe to their children; and so the ancient law is fulfilled, in a visiting of the iniquity of the fathers upon the children unto the third and fourth generation, Ex. 20⁵ = Dt. 5⁹. In antith. with this dreadful punishment of the enemies, the poet prays for himself — *let me behold Thy face*], unfolding the thought of v.². A later editor, doubtless influenced by v.¹, inserts "in righteousness" as a qualification; thereby destroying the measure, making the first half of this line of four tones instead of three. — *let me be satisfied with Thy form*], the form of God; that is, as seen in the theophanic vindication, based on the conception of the privilege of Moses, Nu. 12⁸. The form of God gratifies and satisfies the psalmist, while the wicked are sated with the divine penalty. This conception of beholding the face and form of God, gave difficulty to later editors; and so *Ⓞ*, *Ⓟ*, paraphrase "when Thy glory appears," thus interpreting it correctly as theophanic in character. In *Ⓢ* a scribe inserted "when I awake" so EV^a., which he probably meant to be interpreted, as awakening from the sleep of death, when the vision of the face and form of God was conceived as possible to the highly privileged righteous. But the vb. without suffix leaves other interpretations open, such as awakening from the sleep of anxiety and sorrow, or awakening in the morning from a night of anxiety

and petition. The insertions of **⊗** and **⊕** make the last half of the line into three tones instead of the needed two, and thus destroy the measure of the closing part of the Ps. as well as the return to the conception of the petition with which it began.

1. **צָדַק** as obj. of hearing. **צָדִיק** **⊗**, **⊕** is novel and dub., rd. with **⊚** *justum* **צָדִיק**, *v. 1^b 4^a*. — **רָנָה** sf. 1 pers. † **רָנָה** n.f.: (1) *jubilation*, antith **בָּקִי** 30^b, **רַסְעָה** 126^b, **||** **תּוֹרָה** 107²², **שָׁזֵן** 105⁴³, **שׁוֹחֵק** 126², **קוֹל רָנָה** 42⁵ 47² 118¹⁵; (2) *yell for help* 106⁴⁴ 119¹⁰⁹ 142⁷, **||** **תְּפִלָּה** 17¹ 61² 88². — **בְּלֹא** a.l. **⊕** unless possibly 10^b acc. **⊗**, **⊚**; but Je. 22¹³ Is. 55¹ + in the sense *without* (Ps. 44¹³ **כִּי־אֵל** is different, **לֹא** belonging to **שִׁמְשַׁט**). — 2. **שִׁלְחִינָה** [**שִׁלְחִינָה**] emph. compound prep. with sf. 2 m. *from before*. † **שִׁלְחִינָה**: (1) *at the presence of God* 97⁶ 114⁷; (2) *away from* 51¹³, cf. use with **נִכְרָה** Je. 16¹⁷ 31²⁶ 33¹⁸ Is. 48¹⁹; (2) *proceeding from* Ps. 17². — **שִׁשְׁנִי** [**שִׁשְׁנִי**] also emph., *my just cause or judgment in my favour*, *v. 1^b*. — **נִצַּח** [**נִצַּח**] juss. *continuing petition*, as Dr., Bā. The sentence coming forth from the decision of the judge, cf. Hb. 1⁴ for Qal and Ps. 37⁶ Je. 51¹⁰, Hiph. — **נִצַּח** [**נִצַּח**] emph. **⊗** **נִצַּח** prob. both interpretations of noun without sf. — **הַחֲזִיקָה** [**הַחֲזִיקָה**] final clause. subjunctive not juss. — **יִשְׁפָּרְטִים** [**יִשְׁפָּרְטִים**] makes the l. too long and is needed in next l. If with **תּוֹרָה**, it must be adv. *rightly*, a mng. elsw. Ct. 1⁴. In **⊕** it is used in the ethical sense of equity in government, *v. 9^b*. — 3. **הִקְצָא** [**הִקְצָא**] statement of fact, result of divine inspection as Dr., rather than conditional clause without usual particles as Bā., Du. — **יִסְתִּי** [**יִסְתִּי**] Qal pf. 1 m. Kō. *Stomat.*, p. 124 Gés. 1⁶⁶. † **יִסְתִּי** vb. *devise*, in bad sense as 31¹⁴ 37¹², cf. Je. 4²⁸. Bā. regards it as inf. cstr. Ew. 1²³⁸. But **⊗**, **⊕**, Aq., **⊚**, **⊚** and most comm. rd. **יִסְתִּי** or **יִסְתִּי**, better **יִסְתִּי** **⊕** **יִסְתִּי** for measure as **⊚**, Grimme. **⊗** properly attaches it to **מַצָּא** as obj. † **יִסְתִּי** n.f. *evil device, purpose* elsw. 26¹⁰ 119¹⁶⁰, cf. **מַצָּא** 10⁴. — **בְּלִי-יִתְקַרְבֵּנוּ** [**בְּלִי-יִתְקַרְבֵּנוּ**] the two Makkephs enable one to distribute the two accents better for euphony. **⊕** is prob. subj. and not obj. This is not a final clause, as Dr., but statement of fact, as Bā., Kirk. **⊕** **יִתְקַרְבֵּנוּ** is then in the sense of *transgress*, abs. only here, but c. acc. 148⁹ Nu. 14⁴¹ Jos. 7¹¹. 15 Dt. 17² +. — 4. **לִי-תְקַלֵּיחַ** [**לִי-תְקַלֵּיחַ**] the prep. **ל** has the force of *as for, as regards* Dr. This is to be preferred to the temporal force *at*, Bā., cf. 32⁶. † [**תְּקַלֵּיחַ**] n.f.: (1) *work*, pl. *deeds of men* 17⁴, of Yahweh 28⁵; (2) *wages* in punishment 109²⁰. It is a favourite word of Is.², of actions of wicked 65⁷, of wages 40¹⁰ 49⁴ 61⁸ 62¹¹, infrequent elsw. Dy., Du. rd. **יִתְקַרְבֵּנוּ** *I keep silent*. The l. is defective; a word is missing; rd. **יִתְקַרְבֵּנוּ**, the latter omitted by haplog. **יִתְקַרְבֵּנוּ** is contr. of **יִתְקַרְבֵּנוּ** Pi. impf. 1 pers. † **יִתְקַרְבֵּנוּ** Qal *be like, resemble* sq. **⊕** 89⁷ 102⁷ 144⁴; Pi. *liken, imagine, think* c. acc. 48¹⁰, obj. clause 50²¹, here *intend* as Nu. 33⁵⁶ (J) Ju. 20⁶ Is. 10⁷. This gives an appropriate sense. **⊗** by its different division of verses increases the difficulty. — **אֶרְחִיבָהּ** *v. 8^b*. **⊚** prefixes **מִן**. This may be explanatory; and yet it gives us the missing tone, removes a difficult phrase, and enables us to explain after Jos. 6¹⁸, cf. Dt. 4⁹ *take heed, beware of*. — **⊕** **רָצִיחַ** n.m. *violent one, robber or murderer* elsw. Is. 35⁹ Je. 7¹¹ Ez. 7²² 18¹⁰ Dn. 11¹⁴. — 5. **רָצִיחַ** [**רָצִיחַ**] Qal inf. abs. **⊕** *v. 16^b*. **⊗**, **⊕**, **⊚**, **⊕**, **⊚**, **⊕**

have *inv.* — [תַּשְׁבִּילֵי־חַיִּיךָ] f. pl. sf. 2 m., cf. Pr. 5²¹ from sg. — תַּשְׁבִּילֵי n. *track* in fig. sense of snares of wicked 140⁶, course of life 23⁵, prescribed by Yahweh 17⁶, those traversed by Him 65¹². — 6. [רִשְׁמוֹנָה] vb. *inv.* Hiph. וְנָשָׂה c. acc. מֵאֵן; phr. *elw.* of man 45¹¹ 49⁶ 78¹, of God 17⁶ 31⁸ 71² 86¹ 88⁸ 102⁸ 116². — 7. [הַתְּלִיחַ הַחֲסִידִיךָ] v. 4⁴. — [סִישִׁיעַ] should be connected with חֲתָקוֹתֶיךָ (with two tones). — [חָסִים] rd. חִטָּה and attach to חִטָּה. It has been transposed by txt. *err.* These two words then belong to the next line in v.⁸ to make both lines of normal measure. — 8. [אֵישִׁיךָ] n.m. diminutive of אִישׁ *pupil of eye*, *elw.* Dt. 32¹⁰ Pr. 7²; *midst of night* Pr. 7⁹, cf. 20²⁰⁽¹⁾. — [בְּרִחָתֶיךָ] syn. term *elw.* La. 2¹⁸. — [בְּצֵל] emph. † צֵל n.m.: (1) *shadow, shade, protection from sun*, fig. 80¹¹, of Yahweh 91¹ 121⁶, בְּצֵל כְּנֹפֶיךָ 17⁸ 36⁸ 57² 63⁸, cf. 91⁴ Ru. 2¹², where כְּנֹפֶיךָ alone is used; (2) *shadow* as symbol of the transitoriness of life 144⁴, cf. 102¹² 109²⁸. — 9. [הַתְּלִיחַ הַחֲסִידִיךָ] depends on previous context to complete its line. — [וְ] rel. as 9¹⁶. — [שָׂדֵיךָ] Qal pf. 3 m. pl. sf. 1 sg. † שָׂרָה: *act violently towards* 17⁹; *lay waste* 91⁶ 137⁸. — [בְּתַשְׁבֵּחַ] with *greed* Bā., Dr. וְנָשָׂה in this sense † as seat of appetite: (a) *hunger* 78¹⁸ 107⁹, with some form of שָׂבַע 63⁶ 107⁹ Is. 56¹¹ Je. 50¹⁹ Ez. 7¹⁹, with other terms Pss. 106¹⁶ 107¹⁸; (b) *thirst for God* 42²⁻³ 63² 143⁶; (c) more general *greed* 17⁹, cf. 107⁶, v. 10⁸. — [גִּישְׁמוֹ] Hiph. *impf.* 3 pl. † גָּשָׁה Hiph.: (1) *go round about a city* 48¹⁸; (2) *surround, encompass* c. לְ pers. 17⁹ 88¹⁸, c. acc. pers. 22¹⁷. — 10. [הִתְלַבֵּשׁ] emph. † הִלְבֵּשׁ *fat* (1) of human body, of *midriff*, v. RS. *Religion of Semites* 360; so here, unperceptive mind; sf. archaic for בָּשָׂה for better rhythm, also 119⁷⁰ and prob. 73⁷; (2) of beasts as rich food 63⁶; (3) *choicest, best of wheat* 81¹⁷ 147¹⁴, cf. Dt. 32¹⁴ Is. 34⁶. — [פִּי־יָם] c. archaic sf. emph. v. v.⁸ — † גִּישְׁמוֹ n.f.: (1) *swelling of sea* 89¹⁰; (2) *majesty of God* 93²; (3) *pride, haughtiness, arrogance* 17¹⁰, possibly 74²⁰, v. גִּישְׁמוֹ 10². — 11. [אֲשֵׁרֵיךָ] n. sf. 1 pl. so ט. † [אֲשֵׁרֵיךָ] n.f. *step, going* *elw.* Jb. 31⁷. It is *improb.* that it is different from אֲשֵׁרֵיךָ v.⁶; the pointing here might be either txt. *err.* or a conceit of the punctuators, but is prob. a relict of tradition that it was Pi. of vb. Vrss. have vb., Ⓢ ἐκβαλλομένους με, Ⓣ προκείμενους με = גִּישְׁמוֹי, Ⓝ incedentes, Σ. μακαρίζομένους με, so Ⓢ. [אֲשֵׁרֵיךָ] in both mngs. prob. original in sense of Ⓝ, as Cap. — [סִבְבֹּתַי] Kt., Ⓢ, Ⓝ סִבְבֹּתַי Qr. The sfs. with both vbs. in all texts and Vrss. are interpretations and were not original. † סִבְבֹּתַי vb. Qal *turn about*, of Jordan לְאַחֲרַי back 114⁸⁻⁹; c. *impf.* almost *auxil.* as שִׁיב 71²¹⁽¹⁾; (2) *march or walk about a city* 48¹⁸ so here; (3) *surround, encompass*, fig. c. acc. 18⁶ 22¹⁸. 17 49⁶ 88¹⁸ 118¹⁰. 11. 11. 12 c. double acc. 109⁹. Polel: (1) *encompass* c. acc., subj. divine הִסֵּךְ 32¹⁰, cf. v.^{7(dub.)}; (2) *assemble round* c. acc. pers. 7⁸; (3) *march or go about a place* 55¹¹ 59⁷. 15, an altar 26⁶. — [עִינֵיהֶם] emph. construe with יִשְׁרָאוֹל graphic *impf.*, cf. 48¹⁴ 62¹¹ (c. רַב). — [לְנִשְׂחָתְךָ] belongs to the next v. to make measures correct. The inf. *ctr.* נִשְׂחָת with לְ is *emph.* dependent on some vb. given or understood. נִשְׂחָת c. בארץ v.⁸, cf. Jb. 15²⁹ c. בארץ. It is prob. that in both נִשְׂחָת is *contr.* of נִשְׂחָת נִשְׂחָת אהל pitched the tent Gn. 12⁸ 26²⁸ 35²¹ (J) 33¹⁹ (E). To pitch the tent, camp in the land, suits the context and is especially appropriate after previous vbs. as I have interpreted them. — 12. [רִבְיִי] n. sf. 3 sg. † [רִבְיִי] a. λ. *likeness*, so Ⓝ, Ⓞ, Aq., Ⓢ, but Ⓢ ὑπελαβόν

με, *ŷ susceperunt me* = רָמַנִי Cap. רָמָה Pi. *think, purpose* as v.⁴. A word is missing in the line. If now we separate יָנִי from רָמַנִי (יָנִי), we get the missing word: then רָמַנִי is the principal vb. upon which לִנְסֶה depends, coming at close of clause, as frequent in this Ps. *To pitch (their tents) in the land they intended or thought, v. v.⁴*. Then יָנִי is Qal pf. 3 pl., prob. for הָיָה Hiph. † יָנִי vb. Qal *oppress* 123⁴ Qr., *suppress* 74⁸ (?). Hiph. *oppress, maltreat*, as Is. 49²⁶ Je. 22⁸ Ez. 18⁷. — [יָנִי] txt. err. for יָנִי by transposition of יָ. † יָנִי vb. Qal *long for* c. ל' 17¹³ Jb. 14¹⁵, Niph. same Ps. 84⁸ Gn. 31²⁰, abs. Zp. 2¹ (?). — † יָנִי n.m. *young lion* 17¹³ 104²¹, || שָׁחַל 91¹⁸, of bloodthirsty enemies 34¹¹ 35¹⁷ 58⁷. — 13. [הָרָקָה] Pi. imv. cohort. † קָרַס vb. Pi. denom.: (1) *meet, confront* c. acc. 18^{6, 19} 17¹³; come to meet as friend 21⁴ 59¹¹ (?) 79⁹, י' 88¹⁴, face of Yahweh 95², cf. 89¹⁶; *go before, in front of* 68²⁶; *be beforehand* 119¹⁴⁷; *anticipate, forestall* 119¹⁴⁶. — [הָרָקָה] Hiph. imv. cohort. with sf. 3 m. † קָרַס vb. Qal *bow down* in worship 22³⁰ 72⁹ 95⁶, of enemies in death 20⁹. † Hiph. *cause to bow down* in death 17¹³ 78³¹, c. תָּחַח 18⁴⁰ (= 2 S. 22⁴⁰) Ju. 11²⁶ (in grief). — [פָּלְטָה] Pi. imv. cohort. † [פָּלַט] vb. Pi. *deliver* esp. of Yahweh, c. acc. pers. 22^{5, 9} 31² 37⁴⁰ 71² 82⁴ 91¹⁴, c. מִן *from* 17¹³ 18^{44, 49} 43¹ 71⁴, ptc. c. sfs. 18² 40¹⁸ 70⁶ 144²; elsw. in this sense Mi. 6¹⁴. — [נָפְשִׁי] *me, v. v.³*. — [רָשָׁע] coll. as *φ*, v. 1¹. — [הָרָקָה] acc. instrument with sf. 7¹³. *S* has *and from the sword*; but *S*, *S* take it as relative clause, *who is Thy sword*. The line is defective; insert הָיָה Qal imv. as Je. 50^{21, 27} omitted by haplog. — 14. סָפְתִים *bis*] emph., so *S* has a *viris manus tuae* interp. as prep. בָּן. † [סָפְתִים] *male, man*. *man*, simply 17^{14, 14}, c. acc. 26⁴, Jb. 11¹¹, c. מִן 22¹⁶ מִן 19¹⁹. The testimony of *S* is vitiated by the rendering *qui mortui sunt* in the second instance; *S* ἀπὸ νεκρῶν, so *S*, Aq. ἀπὸ νεκρῶν, point to סָפְתִים *from the dead*. *S* ἀπὸ ἐχθρῶν, *ŷ inimicis* for the first, and for the second ἀλλ' ὀλιγω *S*^{VAR}, *ŷ paucis*. But *S*^B has in the second case ἀπολώσων, so Aug. It is better to read in both instances Hoph. ptc. of vb. סָפְתִים, as 2 K. 11² defectively written as סָפְתִים *may they be slain with Thy hand*. † סָפְתִים vb. Qal: (1) *die* of natural causes, man 41⁶ 49¹¹ 82⁷ 118¹⁷, *dead man* 31¹⁸, סָפְתִים 88^{6, 11} 115¹⁷, מָתִי עוֹלָם 143⁸ = La. 3⁶, מָתִי סָפְתִים Ps. 106²⁸. (For מָתִי 9¹ 48¹⁶ v. Intr.³⁸⁴.) Polel *kill, put to death*, c. acc. 34²³ 109¹⁶ Ju. 9⁵⁴ 1 S. 17⁶¹ Je. 20¹⁷. Hiph. *kill, put to death* Ps. 37³² 59¹ Ez. 13¹⁹, fish Ps. 105²⁹. Hoph. *be put to death* would then be here and 2 K. 11² +. — † [תְּלִיךְ] n.m. *duration*: (1) of life 39⁶ 89⁴⁸ Jb. 11¹⁷, cf. Ps. 39⁶; (2) of world Ps. 17⁴⁴ 49², cf. 11⁴ Is. 38¹¹. [מִן] *out of the world*, removed from it by death. — [צִפְתָּה] a.l. Kt. n.(m.) *treasure*, but Qr. צִפְתָּה Qal ptc. pass. *treasured*, in either case stored-up penalty as Jb. 21¹⁹ v. 10⁸. — [וְהָיָה] v. conseq. pf. Hiph. 3 pl. † נָחַה Qal *rest, settle down*, sq. על 125⁸, c.f. Gn. 8⁴ 2 S. 21¹⁰ Is. 7². Hiph.: (1) *let remain, leave, bequeath* 17⁴⁴, cf. Ec. 2¹⁸; (2) *abandon* c. ל' pers. Ps. 119¹²¹; (3) *permit* c. acc. pers. 105¹⁴. — 15. [וְהָיָה] emph. — [בְּצִדְקָה] emph. v. v.¹. It is a gl. of qualification, making line too long. — [בְּהִיָּזָה] Hiph. inf. cstr. *ז* temporal. *ז* v. *ז*, here sleep of death as Is. 26¹⁹ Dn. 12². It is a gl. of interpretation. *S* has a different gl. ἐν τῷ ὁμοίῳ — † [הָמִינָה] n.f.: (1) *likeness, representation* of idols Ex. 20⁴ = Dt. 5⁸, cf. 4^{16, 22, 26};

(2) *form, semblance* of Yahweh here, so Aq., Σ as Nu. 12⁸, cf. Dt. 4^{12, 15}, of apparition at night Jb. 4¹⁶. Ⓞ interprets τῆς δόξης σου, Ἐ gloria tua, Θ δειξάν σου = אֱלֹהֵי, אֱלֹהֵי, all these due to a shrinking from the thought of a *form* of God. Aq., Σ, Ⓝ, Ⓞ all regard אֱלֹהֵי as obj. of עָנַח and the parall. demands it.

PSALM XVIII., 2 PTS. OF 3 STRS. 14⁹.

Ps. 18, originally an ode of victory of David over his enemies, was subsequently adapted to public worship. I. David praises Yahweh as his Saviour from a deadly peril described under the metaphor of drowning. He heard his cry for help (v. 3-7); His anger caused earth and heaven to quake; He descended upon a cherubic chariot in a storm cloud (v. 8-13). Thunder, lightning, and earthquake were His weapons, and He delivered David from his peril and became his stay (v. 14-20). II. David praises God as his lamp and shield, who girded him with strength for war (v. 29-35), giving him a broad position on which to pursue his enemies and exterminate them (v. 37-43); delivered him from the strivings of his own people, made him head of nations, and doeth kindness to the anointed seed of David forever (v. 44-45a. 47-49. 51). The ode was generalised for public worship by several changes in the body of the song; but especially (1) by prefixing an assertion of love to Yahweh (v. 2); (2) by inserting two glosses, the first teaching that God rewards according to righteousness (v. 21-24); the second, that God acts towards men just as they act towards others, especially in saving the humble and humiliating the lofty (v. 25-28); (3) a reference to nations cringing, in the spirit of later times (v. 45b-46); and (4) a resolution of liturgical praise (v. 50).

PART I.

MY crag and my fortress and my deliverer,
 My God, my Rock in whom I seek refuge,
 My shield and horn of my salvation, my high tower,
 (My Saviour, from violence Thou savest me).
 Worthy to be praised I proclaim Yahweh,
 Since from mine enemies I am saved.
 The (breakers) of death encompassed me,
 And torrents of Belial fell upon me;
 Cords of Sheol came round me,
 Snares of Death came to meet me;

In my distress I called upon Yahweh,
 And unto my God cried for help;
 And He heard from His palace my voice,
 And my cry for help (came) before Him in His ears.

THEN the earth swayed and quaked,
 And the foundations of (the heavens) trembled,
 And tossed to and fro because He burned with anger;
 Smoke went up in His nostril,
 And fire from His mouth devoured;
 Coals were kindled from Him.
 Then He bowed the heavens and came down,
 Thick darkness under His feet;
 And He rode upon the cherub and flew,
 And swooped down upon wings of wind;
 And put darkness round about Him,
 A covering (of) darkness of waters,
 Thick clouds of the skies without brightness;
 Before Him passed His thick clouds.

THEN Yahweh thundered (from) heaven,
 And Elyon gave forth His voice;
 And sent forth His arrows and scattered them,
 And (flashed) flashes and made them rumble;
 And the channels of the (sea) appeared,
 (And) the foundations of the world were laid bare.
 He sends from on high, He takes me,
 He draws me out of many waters;
 He delivers me from my strong enemy,
 And from those hating me; for they were too strong for me;
 Who came to meet me in the day of my calamity.
 And so Yahweh became a stay to me,
 And led me forth into a wide place,
 And rescued me, because He took pleasure in me.

PART II.

FOR Thou art my lamp, Yahweh,
 My God who lightens my darkness:
 For in Thee I run up to a troop,
 And in my God I leap a wall.
 The 'El whose way is perfect,
 A shield is He to the one seeking refuge in Him.
 For who is a God (like) Yahweh?
 And who is a Rock (like) our God?
 The 'El who girdeth me with strength,
 And made my way perfect;
 Who setteth my feet like hinds,
 And upon high places made me hold my ground;
 Who teacheth my hands for war,
 And maketh mine arms bronze.

THOU broadenest my steps under me,
 And my limbs do not slip;
 I pursue mine enemies and I overtake them;
 And I return not until I have finished them.
 (And) I smote them down so that they could not rise,
 (And) they fell under my feet.
 And Thou girded me with strength for war,
 Thou causeth them that rise up against me to bow down under me;
 And mine enemies Thou madest give the back to me,
 And them that hate me I exterminated.
 And they cry for help, but there is no saviour,
 Unto Yahweh, but He doth not answer them;
 And I beat them small as dust of the earth,
 And as clay of the streets pulverised them.

THOU deliverest me from the strivings of (my) people;
 Thou settest me to be head of nations;
 A people I knew not serve me,
 At the hearing of the ear shew themselves obedient to me.
 Liveth and blessed is my Rock,
 And the God of my salvation is exalted.
 The 'El who giveth to me deeds of vengeance,
 And who bringeth down peoples under me,
 And who bringeth me forth from mine enemies,
 And lifteth me up above them that rise up against me,
 From the man of violence rescueth me;
 Who magnifieth acts of salvation to His king,
 And doeth kindness to His anointed,
 To David and to his seed forever.

The Ps. is described in the title as הַשִּׁירָה *the song*, just as other odes of victory over enemies bear this title, Ex. 15¹ (ode of victory over the Egyptians); Dt. 31³⁰ (Moses' ode of the triumph of Yahweh); cf. Ju. 5¹ (Deborah's ode, where *vb.* שִׁיר is used). The original form of the title is given in 2 S. 22¹, "And David spake unto Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies and from the hand of Saul." This has been adopted by an editor of the Ps., only changing the second כֶּף to the familiar יר for richness of expression, and removing the name of David into the principal clause, making the rest a relative clause and prefixing יְהוָה יְהוָה לְיָדוֹ אִשֶּׁר. This raises the question whether לְיָדוֹ here has the same meaning as in the other titles of Pss., all the more that the term *servant of Yahweh* precedes it. The titles both represent David as the speaker in the ode, and probably also designate him as the author. It is doubtful, therefore, whether the ode was in **D**. It was in **DE**, and was probably taken from 2 S. 22. The text of 2 S. has many variations from that of the Ps. It lacks its Aramaisms: v. 1. רַחֵם, v. 26. נָכַר, v. 46. חַיָּו, v. 48. רַבֵּר. It also uses many *v* consec. impfs. as historical aorist, which in the Ps. are simply impf., with more general reference to present or future, v. 7c. 12. 34a-b. In other respects the text of 2 S. is more archaic. The ode, in both forms

of the text, gives many evidences of late date. (1) There are late words עני $v. 38$, ענוה $v. 36$ (but 2 S. ענה, בני נבר, $v. 45, 46$); but these are all in glosses. (2) The ode is cited (a) Ps. 116¹⁻⁴ in the text of Ps., and חכלי מוח $v. 5$, and אהבוהו || ארוחקך $v. 2$; (b) Ps. 144¹⁻⁷ in the text of 2 S., וטרייר $144^2 = 2 S. 22^{48}$, וירבר Ps. 18⁴⁸; (c) Hb. 3¹⁹ cites $v. 34$, only changing vbs. שוה העמיר into more common ones, שים, הרריך; (d) Pr. 30⁵ cites $v. 31$, giving an earlier form of text, לכל החטים בו לחטים ני, and אפרח אלה for אמרת י; (e) Is. 55⁸ cites $v. 44$ in two lines in fuller and more comprehensive style, using also ני עק. The Ps. is, therefore, preëxilic. (3) The ode cites (a) Mi. 7¹⁷ in $v. 46$; the texts of Ps. and 2 S. vary as to the vb., both best explained by the vb. of Micah רנו as the original, but this is a gloss. (b) 2 S. 7¹²⁻¹⁶ in $v. 51$. (c) It is not easy to determine whether $v. 31$ or Dt. 32⁴ is the original. The evidence of citation favours a preëx. date for the ode. (4) There are many late doctrinal conceptions in the ode: (a) The affectionate love of Yahweh, $v. 2$, is post-Deuteronomic; but it is not in text of 2 S., and was a later addition to the ode. (b) The doctrine of the absoluteness of Yahweh as the only God is stated, $v. 32$, in terms of Is. 2; but this statement is incongruous to the context, which favours the assertion of the incomparableness of God, as in other early poetry. This couplet has probably been adapted to later conceptions. (c) The legal righteousness and its exact retribution of $v. 21-24$ with the terms שטר דרכים $v. 22^a$, טרי כ' $v. 23$, characteristic of D. 2, בר ירי $v. 21^b$, רשע כ' $v. 23^b$, חקק $v. 23^b$ still later. But this passage is evidently a gl. from its smoothness, calmness, and didactic character, as compared with the rapid, passionate movement in the ode. This gloss comes from the period of the reign of Levitical law, and states the doctrine questioned in the Book of Job. (d) The gnomic couplets, $v. 25-28$, are still later, implying the supremacy of Hebrew wisdom, and are ethical as compared with the legal character of the previous context. They begin with a line similar to $v. 21^a$. (e) The cringing of foreign nations, $v. 45-46$, suits the conceptions of postex. Judaism, and is favoured by Is. 2. 3. This is a gl. also. (f) The liturgical formula, $v. 50$, is similar to corresponding liturgical additions to other Pss. This is a gl. (5) On the other hand, (a) the conception of the cherubic chariot in the storm cloud, $v. 11$, is more primitive than the cherubic chariot of Ez. 1. (b) The theophany to decide battles is a primitive conception in the ancient odes, Ex. 15, Ju. 5; cf. Jos. 10¹²⁻¹⁴; as with Moses, Joshua, Deborah, so also with David. (c) The high places as battle fields is also an expression of the old songs, 2 S. 1^{19, 25} Dt. 32¹⁸ 33²⁹. If the ode in its present form, in text either of 2 S. or of Ps., is regarded as a unit, one composition without interpolation, there can be no escape from the opinion that it was composed at the earliest in the late Persian period, more probably in the early Greek period. But if we remove the glosses, which have adapted an ode of victory of David to later religious uses, the ode stands out in simple grandeur as fitting appropriately to the historical experience of David, whether he wrote it or another wrote it for him by historic imagination, entering into the experience of the heroic king. After removing the glosses

there is nothing that bars the way to his authorship. The Ps., with the glosses removed, is divided into two parts, each part of three fourteen-lined trimeters; the first part sets forth his deliverance by theophany from peril of death, the second part his strengthening for war by his God and his victory over all his enemies. The two chief glosses, the legal gloss, v.²¹⁻²⁴, and the ethical gloss, v.²⁵⁻²⁸, are inserted between the two parts. Remove them, and the unity and harmony of the ode appear. The other minor glosses are easy to distinguish. Their removal improves the poetic conception and movement of the poem. There are very few departures from the trimeter measure, and these are clearly due to textual errors.

An editor, wishing to adapt the ancient ode to congregational use, in view of the entire thought which follows, prefixes the exclamation *I love Thee, Yahweh, my strength*]. This line is not in the text of 2 S., taking the place of its v.³⁰, which was intentionally omitted from Ps. The words for love and strength are Aramaisms, and the conception of loving Yahweh is post-Deuteronomic.

Pt. I., Str. I. The Str. is composed of six trimeters, followed by eight. **3.** Four syn. lines heap up terms to emphasise David's God as his Saviour from an enemy in war.—*my crag* and *my fortress, my high tower*], a place of refuge inaccessible to an enemy, too strong for him.—*My God* and *my Rock* are divine names, Rock being an ancient term for God, also v.^{32, 47} Dt. 32^{4, 31, 37}.—*My shield*]. God is a warrior with a shield covering David's body.—*horn of salvation*]. God is like a great bull guarding him with his horns; cf. Gn. 49²⁴. The syn. *my deliverer, in whom I seek refuge*, attain their climax in *my Saviour, Thou savest me*. One word, *from violence*, or possibly in the earliest txt. of the Ps., *from the man of violence*, cf. v.⁴⁹, is the only indication of the peril in this part of the Str. A personal enemy who sought to use violence upon him and put him to death, is the reason of his seeking refuge in God. This situation aptly suits that of David when pursued in the wilderness of Judah by the violent Saul. **4.** A synth. distich, synthetic to the tetrastich which precedes, in the first line proclaims Yahweh as the one *worthy to be praised*], a summing up of all the titles given to Him, v.³; and in the second line gives the reason for it.—*Since from mine enemies I am saved*]. The man of violence was accompanied by a number of enemies.—**5-7.** Two tetrastichs, the first, v.⁵⁻⁶, describes the

peril of death, the second, v.⁷, the cry for help and its answer. The peril of death is graphically described in four syn. lines. David conceives of himself as in a rushing stream, like the rapids of the Jordan or the Kishon, which is hurrying him on to death (cf. Pss. 32⁶ 42⁸ 69²). These are the agents of Death. *Death* has its synonym *Belial* because of the destruction and ruin involved in it, and *Sheol*, the ordinary name for the place of the dead. David is, as it were, in the stream, rushing on to death. He says, *breakers*, agitated waves, breaking on me, *encompassed me* on every side, *torrents fell upon me*, attacking me as lines of an army to destroy me. And under the surface of the stream, *cords came round me*, the waters seemed like cords binding my limbs fast so that I could not move them; *snares came to meet me*, to ensnare me like an animal, draw me down so that I could not escape.—7. In this deadly peril he cries for help to Yahweh in a syn. couplet, and the answer is stated in another syn. couplet.—*from His palace*], in heaven, where Yahweh was enthroned; sometimes conceived as a heavenly temple, where He is worshipped by heavenly beings; but here as a palace because royal help is given, rather than response to worship.

Str. II. The salvation of David from his peril of death was through a theophany.—8-9. This is first described in two trimeter tristichs, the first of syn. lines picturing the heaven and earth in agitation. *Then the earth swayed and quaked || and the foundations of the heavens trembled*]. The heavens share in the agitation as in subsequent context and in usage in connection with theophanies; see Is. 13^{9-10.13} Jo. 4¹⁵⁻¹⁶. So 2 S., but the Ps. "mountains" limits agitation to earth.—*Tossed to and fro*], both earth and heaven, *because He burned with anger*, in behalf of the one who sought refuge in Him against his enemies. The second tristich is composed of two syn. and one synth. line, the former describing the anger; He breathed hard and rapidly and His breath like *smoke went up in His nostril*, and so hot was it that it appeared like a flame of *fire from His mouth*, and (like a flame), *devoured* whatever came in its way. The last line in synthesis represents that *coals were kindled*]; whatever the fiery breath of His anger reached became coals, were kindled, and burned like coals *from Him*, that is, from the breath that issued

from Him.—10–13. The theophany itself is described in two tetrastichs; in the first as a coming down of God from heaven to earth.—10. *He bowed the heavens and came down*]. God, enthroned above the physical heavens, the blue expanse, bends them when He would descend in theophany. He comes down on them. So Ex. 24¹⁰, the elders of Israel “saw the God of Israel; and there was under His feet, as it were, a work of bright sapphire, and as it were the very heaven for brightness.” The very heaven, its sapphire-blue expanse, was the base on which the feet of the theophanic God stood. Here, however, *under His feet was thick darkness*, because the theophany was in a storm of wrath; there it was in the bright sunshine of favour to establish a covenant with His people. So Solomon, in the snatch of an ancient poem preserved from the book of Yashar (according to $\text{\textcircled{G}}$), says, “Yahweh dwelt in thick darkness,” 1 K. 8¹² = 2 Ch. 6¹; cf. Ps. 97² and the cloud of the theophany at Horeb, Ex. 20¹⁸ (E), Dt. 4¹¹ 5²².—11. *And rode upon the cherub*]. The cherub, coll. sg. for usual pl. cherubim, is conceived as the living chariot upon which God rides when He descends from heaven to earth. So Ez. 1⁴⁻²⁸ 9³ 10 11²², describe four cherubim inseparably attached to the living chariot of Yahweh; and 1 Ch. 28¹⁸ connects the cherubic chariot with the cherubim of the Holy of Holies of the temple. They were the guards of Eden, Gn. 3²⁴ (J), and of the tabernacle and temple, in which two of them with outstretched wings sustained the base of the divine throne. They always have wings. The conception of the Ps. is a primitive one, but harmonious with the other representations.—*And flew*]. The cherubim constitute a winged chariot.—*And swooped down upon wings of wind*]. The wings of wind may be conceived as wings which the wind has, in which case wind and cherub seem to be synonymous, and we may think of Ps. 104³⁻⁴. But the thick cloud of Ps. 104³ appears in 18¹³ as “thick clouds of the skies,” and the cherubim are the chariot here in a different sense from the thick clouds there. The conception here is that heaven, thick darkness, cherub, wings of wind, are all under the feet of God, all constitute the platform on which He descends to earth. The cherubim are the living beings of the theophany as in other passages mentioned, and there is no sufficient reason to identify them with the thick storm cloud.

The second tetrastich, 12-13, in three syn. lines describes what was *round about* God in His descent, as the previous lines what was *under His feet*. The texts of Ps. and 2 S. differ greatly here, and it is difficult to find the original text and interpret it.—God *put darkness round about Him*], enveloped Himself in darkness when He descended || *a covering of darkness of waters*], a dark mass of waters was the covering; He was bringing with Him a great storm cloud heavily heaped up with waters, || *thick clouds of the skies without brightness*]. The Str. concludes with a line stating what preceded Him — *before Him passed His thick clouds*. Theophanies in storm for salvation in battle are reported for Israel under Moses at the crossing of the Red Sea, Ex. 14¹⁰⁻²⁶ 15¹⁻¹⁸; Joshua at Bethhoron, Jos. 10¹¹; Barak and Deborah at the Kishon, Ju. 5²⁰⁻²¹; and so also for David against the Philistines, for 2 S. 5²⁰, “Yahweh hath broken forth upon mine enemies before me, like the breaking forth of waters,” implies the breaking forth of a storm; 5²⁴, “when thou hearest the sound of marching in the tops of the mulberry trees,” the onward march of Yahweh in a storm manifested first in the tops of the trees.

Str. III. 14-16. The theophany is still further described as a storm in a syn. tetrastich and a syn. couplet synth. thereto. The approach of Yahweh in the storm has been described in the previous Str.: now the storm bursts forth.—*Yahweh thundered from heaven* (so 2 S. better than “in heaven” of Ps.) || *and Elyon gave forth His voice*], the sound of thunder as Ps. 29⁸.—*And sent forth His arrows*]. The thunderbolts are compared with arrows shot forth from a bow || *flashed flashes*], so 144⁶, citing this passage, preferable to Ps., whose text was corrupted into “many” flashes. The resulting clause, *and scattered them*, is usually referred to the enemy; but the enemy has not been mentioned since v.⁴ and does not appear again till v.¹⁸, so the reference is here premature. It is rather the arrows which are scattered, so many are the thunderbolts in this great storm.—*made them rumble*], the long reverberating rumbling of the thunder which accompanies the flashes of lightning, all representing a terrible thunder-storm. The result of this terrific storm is described in the closing syn. couplet.—*And the channels of the (sea)*] 2 S. better than the weaker “waters” of Ps.—*appeared*; || *(and) the foundations of the world*

were laid bare]. This is a return to the thought of the earthquake as preceding the storm, and now renewed during the storm. A later editor added a gloss corresponding with v.^{3c}, only stronger: *because of Thy rebuke, Yahweh, because of the breathing of the breath of Thy nostrils*. — 17-19. The second section of the Str. is composed of a couplet and two triplets. The couplet continues the description of the theophany and gives the result of it. *He sends from on high, He takes me* || *He draws me out of many waters*], that is, the waters described in v.⁵. — The first triplet of syn. lines then explains the imagery. *He delivers me from my strong enemy, || from those hating me; for they were too strong for me || who came to meet me in the day of my calamity*], the same as the enemies and man of violence of v.³⁻⁴. — The last triplet is also syn. — *And so Yahweh became a stay to me*], a firm prop and support referring back in correspondence of thought to v.^{3c}. — *and led me forth into a wide place*], giving breadth and freedom of action without peril, and so antith. to his seeking refuge on a crag and in a fortress and high tower v.^{3a c}. — *and rescued me, because He took pleasure in me*], the climax resuming the thought of v.^{3a}. Thus this part of the Ps. reaches a good conclusion, returning on itself, as is frequent in Hebrew poetry.

21-24. An entirely new conception now appears which is expressed in four syn. couplets. These set forth the doctrine of the reward of righteousness, and especially of legal righteousness, a doctrine which did not originate till after the Deuteronomic Law and which did not attain its height till after the giving of the priestly Law. It is doubtless a gloss from the Persian period. It has nothing in keeping with the previous thought of the Ps. The original Ps. is hot with passion; this section is calm and placid.

Yahweh rewards me according to my righteousness,
According to the cleanness of my hands returns to me;
Because I have kept the ways of Yahweh,
And have not acted wickedly (in departing) from my God.
For all His judgments are before me,
And His statutes I did not depart from them;
And I was perfect towards Him,
And kept myself from mine iniquity.

21. *Yahweh rewards me* || *returns to me*], exact retribution,
according to my righteousness || *according to the cleanness of my*

hands], not using the hands for unclean purposes. This seems to imply not Levitical purity or purity from bribery, which never are expressed in this way; but, in accordance with Jb. 9²⁰ 22³⁰, innocence from unrighteousness and so || “righteousness.”—**22.** *The ways of Yahweh*], *ways* for ways commanded Dt. 8⁶ 10¹² 11²² 19⁹ 26¹⁷ 28⁹ 30¹⁶ Jos. 22⁵.—**23.** *For all His judgments*], legal decisions in law codes || *and His statutes*], f. pl. usage of code of H.—*depart from*], Deuteronomic expression Dt. 9¹² + 7 t.—**24.** *And I was perfect towards Him and kept myself from mine iniquity*]. This is given as a single pentameter line. It may be arranged as two trimeters by separating the preposition from its noun; but it was probably not so intended by the glossator. These verses can hardly be earlier than the later Deuteronomic writers.

25–28. This section constitutes another and still later gloss, gnomic in character, from the period of Hebrew Wisdom, and so probably as late as the Greek period. They begin with a couplet which is essentially the same as v.²¹. The retribution in the following couplets is ethical rather than legal.

And Yahweh returned me according to my righteousness,
According to the cleanness of my hands before His eyes.
With the pious Thou shewest Thyself kind;
With the perfect Thou shewest Thyself perfect;
With the clean Thou shewest Thyself clean;
But with the crooked thou shewest Thyself crooked:
For Thou savest humble folk;
But (Thine) eyes are (against) the lofty.

26. *With the pious Thou shewest Thyself kind* || *with the perfect Thou shewest Thyself perfect*]. The pious are those who are devoted to God and His law of kindness; and who are also complete, entire in their devotion to Him, and are so without blame. To such God is kind and perfect in His dealings.—**27.** *With the clean Thou shewest Thyself clean* in antith. with *but with the crooked* (cf. Pr. 22⁵) *Thou shewest Thyself crooked*.—**28.** *For Thou savest humble folk*]. The antith. compels the meaning “humble,” elsw. only Pr. 3³⁴ 16¹⁹, possibly also Zc. 9⁹; the earlier sense, “poor, needy, afflicted,” is not appropriate here.—*But (Thine) eyes are (against) the lofty*]. The texts of this line are

difficult to explain: "lofty eyes Thou humblest" of Ps. is too easy and does not explain 2 S.: *Thine eyes are upon the lofty that Thou mayest bring them down.* The translation given above best explains both variations.

Pt. II., Str. I. begins with a personal reference to Yahweh reminding one of v.³. The Str. describes what God had done for David in war, in two parts of three and four couplets.—29–31. has three syn. couplets advancing one upon another.—*For Thou art my lamp, Yahweh*], changed in Ps. to "lightest lamp" in order to better parallel. with: *My God who lightens my darkness.* Yahweh was the lamp, as in v.³⁰, horn of salvation; the lamp to light up a dark path, fig. of a difficult task, so of prosperous way through it, cf. Ps. 132²⁷, probably based on this passage.—*For in Thee* (through Thy help) *I run up to a troop*], a hostile marauding band of the enemy, to attack them.—*and in my God I leap a wall*], to get at them behind the wall. These expressions seem to refer to some difficult campaign in which personal courage, strength, and valour were required.—*The 'El whose way*], providential way of acting, cf. Dt. 32⁴.—*is perfect*], in help and defence, as appears from || *a shield is He to the one* (made more comprehensive by a later editor by insertion of "all") *seeking refuge in Him*]; cf. v.³⁰ for both expressions.—32–35. The second part of the Str. is composed of four syn. couplets, setting forth in relative clauses what sort of a God Yahweh is and what He has done for David. The first couplet asks, *For who is a God like Yahweh? || and who is a Rock like our God?*], implying a negative answer: there is none like Him, the incomparable One. ('El and Rock are as in v.³⁰.) So Ex. 15¹¹, cf. 1 S. 2³ Dt. 33^{26, 29}. A later editor, adapting the Ps. for congregational use, substitutes for the comparison the terminology of Is.² 43¹¹ 44^{6, 8} 45²¹, asserting that God is the only God; that is, monotheism, a doctrine without anything to suggest it in the context, which rather holds up Yahweh as the incomparable One in what He has done for David.—*The 'El who girdeth me with strength*]. Strength is compared to a girdle wrapt about him by his God.—*Who setteth my feet like hinds*], swift to run, as v.³⁰ || *And upon high places*], battlefields, as Dt. 32¹³ 33²⁹ 2 S. 1^{19, 25}.—*made me hold my ground*], stand firm in battle, cf. Am. 2¹⁵ 2 K. 10⁴.—

Who teacheth mine hands for war]. As a warrior of Yahweh he has been trained by Yahweh Himself.— *And maketh mine arms bronze*]. The arms by divine discipline become so strong that they are like bronze weapons; so essentially ancient Vrss. The "bow" is an ancient interpretation which spoiled the measure and misled as to the sense, and in ~~the~~ led to a change in the form of the vb., which is followed by AV. "so that a bow of steel is broken by mine arms" and RV. "mine arms do bend a bow of brass," neither of which suits the context.

36. These two lines are doubtless a gloss. They are not in accord with the previous or following context, which describe what God enabled David to do and not what God was to David.

And Thou gavest me the shield of Thy salvation,
And Thy right hand supported me, and with docility to Thee Thou broughtest me up.

The shield is suited to the previous bronze weapon and the hands and arms, but then it should be a shield of victory and not *shield of salvation*. But the glossator was evidently influenced by the horn of salvation v.³⁶ and the shield v.^{37c}. The last two lines vary in texts and Vrss. 2 S. omits: And Thy right hand supported me; and the first word of the next clause is pointed so as to read "Thy response," or "Thy docility," which suits better the vb. than MT. of Ps. "Thy condescension" or "Thy humility." So also we may read the vb. "either made me great" or *brought me up*. But in either case the conceptions are later than those of the Ps. as a whole. Two different stages of glosses are represented by the two texts.

Str. II. describes the triumph of David over his enemies. It is composed of a couplet followed by a tetrastich in the first section, and of a tetrastich and two couplets in the second.—37. The first section begins with a synth. couplet: *Thou broadenest my steps under me*], taking up the thought of v.³⁴. The step is the place on which the feet step or stand; it is broadened so as to give ample room for standing, cf. v.^{20b}, plenty of room for exercise and development.— *And my limbs do not slip*]. They stand firm on the broad stepping place. This may refer to the enlargement of the power of David after his final defeat of the Philistines.—38. David now describes his victorious pursuit of his enemies.

He is no longer on the defence. — *I pursue mine enemies and I overtake them*]; cf. v.³⁰ of his running and leaping against them; [*and I return not* (from the pursuit) *until* (I have overtaken them and) *I have finished them* (destroyed them completely). — **39.** *And I smote them down so that they could not rise* || *and they fell under my feet*]. This, in the original poem, described a historic experience of David, probably in his wars against Edom and Moab; but an editor, wishing to make future triumphs possible to the thought of the congregation, omits the waws consecutive, so that the verbs may be either futures or presents. The second section opens with a tetrastich: **40-41.** *And Thou girdest me with strength for war*], resuming the thought of v.^{33a}, then synth. as result of this warlike strength, *Thou causest them that rise up against me to bow down under me*]; they rise up only to bow down under my blows; || *And mine enemies Thou madest give the back to me*], turn the back of their necks in flight; || *and them that hate me I exterminated.* — **42.** The pitiful condition of the helpless enemy is now stated in a couplet: *And they cry for help, but there is no saviour* || *unto Yahweh, but He doth not answer them.* — **43.** The Str. concludes with a couplet bringing to a climax the final victory: *And I beat them small as dust of the earth*]. An editor substitutes for *earth*, “before the wind,” thinking of pursuit. — *And as clay of the streets pulverized them*]. This is probably an indirect reference to captured cities. The entire Str., describing victories over enemies, may be regarded as a poetic representation of the wars of David described in 2 S. 8, 10.

Str. III. sums up and generalizes all that has gone before; but it is mingled with two glosses, which make it more appropriate for congregational worship in later times. — **44-47.** The first section is a hexastich as usual. — **44-45a.** It begins with a single line: *Thou deliverest me from the strivings of (my) people*], which, if the text of 2 S. is correct, is the only reference in the ode to civil commotions. This is generalized in the text of Ps. to “people,” but the strivings are more suited in usage to civil commotion than to external war, cf. Ps. 55¹⁰. The three lines that follow are syn., referring to foreign nations. — *Thou settest me to be head of nations*]; the conquered nations submit to him

as their head or chief. — *A people I knew not serve me*], unknown distant foreign peoples, such as the Syrians of Hamath, 2 S. 8⁹; || *At the hearing of the ear shew themselves obedient to me*]. This is followed by a gloss, in the hostile spirit to foreign nations of later times. — **45b-46.** *Foreigners come cringing unto me || foreigners fade away and come trembling out of their fastnesses*]. These lines are in both texts, but there has been a transposition of v.^{45a-b} in the text of 2 S. There is nothing in this part of the Str. apart from the gloss that transcends the experience of David; although naturally in later times it was given a more general reference, in accordance with the royal Pss., to a world-wide dominion of the Davidic dynasty. — **47.** A concluding couplet ascribes life and blessedness to God. — *Liveth and blessed is my Rock*]. “Yahweh” has been inserted after “liveth,” but elsewhere “Yahweh liveth” is the formula of the oath, and here it seems to balance two clauses with two beats each, making a tetrameter. It is not expressive of a wish, as one says, “May the king live;” but is a statement of fact, as to the “Rock,” the divine name of the Song. — *And the God of my salvation is exalted*]; cf. v.³⁹ and this exclamation of the fact to the couplet of challenge, v.³⁸. — **48-51.** The second section is constructed somewhat as v.³⁸⁻³⁹ in relative clauses. — **48-49.** *The 'El who giveth to me deeds of vengeance*], such as those described in v.³⁸⁻⁴³. — *And who bringeth down peoples under me*]; cf. v.⁴⁰⁻⁴¹. An editor of the Ps. substituted a later Aramaic word “subdueth” for this ptc. — *From the man of violence rescueth me*]. This is the climax, going back upon v.³⁴, which is left out of text of Ps., but is preserved in text of 2 S., probably referring to Saul, as indicated in title. It was quite natural that the first reference in the ode to the peril, and the last, should refer to him; and as “a man of violence” rather than as classed with the other enemies. — This is followed by a gloss, **50**, which is left in the text as a hexameter, a liturgical addition suitable for congregational worship at this point. — *Therefore will I praise Thee, Yahweh, among the nations, and to Thy name will I make melody*]. All the terms are common liturgical terms. — **51.** The final triplet of the Str. is individual in its reference to David as the anointed king over against the man of violence. — *Who magnifieth acts of salvation to His king, || And doeth kindness*

to His anointed]. There is a reference here to the covenant of David, 2 S. 7¹⁵^{sq.}. "My kindness shall not depart from him, as I took it from Saul," cf. also Ps. 89^{23, 34}; and so the climax is appropriate in the mouth of David, *To David and to his seed forever.*

1. אֲרַחֲמֶךָ *I love thee*, Qal impf. 1 p. sf. 2 m. of רָחַם, a. l. in Qal; Pi. *have compassion*, frequent † Psa. 102¹⁴ 103^{13, 18} 116⁵ and elsw. However, in As., Ar., Aram., Syr., used in Qal with mng. *love*. Possibly an early and rare use in Heb., but prob. a later one, an Aramaism. The idea itself is not earlier than Hosea, and is only common with אָהַב subsequent to D. This l. is cited Ps. 116¹; but אֲהַבְתִּי is there substituted, or else gives evidence of an original אֲהַבְתִּי in poem. This vb. is not found in 2 S. and is doubtless a gl. — תְּקִיָּה *my strength*: † תְּקִיָּה a. l. (2 S. 22² 6L has *ἰσχύς μου*, but this is gl. from Ps.); cf. תְּקִיָּה Is. 8¹¹, תְּקִיָּה 2 Ch. 12¹ 26¹⁶ Dn. 11². † תְּקִיָּה is used Ex. 13^{3, 14, 16} Am. 6¹⁸ Hg. 2²²; תְּקִיָּה adj. is used of the hand and arm of אֱלֹהִים in delivering Israel from Egypt, especially in D. Cf. Ps. 136¹² and Is. 40¹⁰ (תְּקִיָּה *as in the character of a strong one*). — 3. סִלְעִי *my crag*; † סִלְעִי n. m. fig. of אֱלֹהִים (= 2 S. 22²); also 31⁴ = 71⁸ (both וַיִּצְרַחְתִּי אֶל־הָאֱלֹהִים); 42¹⁰ (אֶל־סִלְעִי); fig. of security 40⁸; in physical sense 78¹⁸ 104¹⁸ 137⁹ 141⁶. — † תְּצִוְרָה n. f. *fastness, stronghold*, used in ψ of God 18³ (= 2 S. 22²) 31^{8, 4} = 71⁸ (all || סִלְעִי), 91² (|| תְּצִוְרָה), 66¹¹ 144² (both dub.); elsw. common in narrative of 1 S. 22^{4, 6} 24²³ 2 S. 5^{7, 9, 17} (= 1 Ch. 11^{6, 16}) 23¹⁴; also in Ez. 12¹⁸ 13²¹ 17²⁰ Jb. 39²⁸. It is therefore an early word, extremely suitable in the mouth of David. — תְּסַלֵּשׁ *my deliverer*, Pi. ptc. sf. 1 (v. 17¹⁸); elsw. in this ptc. form v. 49 (for which 2 S. more correctly מְצִיֵּאִי); 40¹⁸ = 70⁶, 144², as above, agreeing with 2 S. in adding יָהּ, which is doubtless original. But Bā., Du., rd. תְּסַלֵּשׁ, as Ps. 55⁹, more in accord. with context. The Ps. is without doubt a trimeter; therefore the initial יהוה must be a gl., though in both texts. — אֱלֹהֵי *my God*; אֱלֹהֵי of 2 S. is prob. later; cf. אֱלֹהֵי 42¹⁰. — צוּרִי *my rock*, here as in Dt. 32³⁷ sq. הָרְסָה בִּי. In that poem it is a divine name, given in 6 there as elsw., v. 18. 30. 31. 31. 37, by θεός; so 6 of 2 S. 23³ Ps. 18^{32, 47}. This usage and the personal reference favours its interpretation as a divine name here, although 6 renders *βοθρός*; 6 of 2 S. has ὁ θεός μου *φύλαξ ἔσται μοι*, showing that 6 rd. אֱלֹהֵי. † צוּר n. m. *rock*; used elsw. (1) in late Pas. for God as refuge of His people 19¹⁶ 28¹ 31⁸ (= 71⁸) 62^{2, 7, 8} 73²⁶ 78³⁵ 89³⁷ 92¹⁶ 94²² 95¹ 144¹; (2) in physical sense 27⁶ 61⁸ 78^{16, 20} 81¹⁷ 105⁴¹ 114³; (3) of *edge of sword* הַרְבֵּי צַד 89⁴⁴. — הַרְוֵי יִשְׁעִי phr. a. l. *horn of my salvation*. † הַרְוֵי n. *horn* (1) of animal 22²² 92¹¹, so fig. of God here; (2) of altar 118²⁷; (3) fig. of exaltation. הַרְוֵי הַקִּיָּם *lift up the horn* is used fig. of men of power and honour, compared with the wild bulls; so of wicked 75^{6, 11}; of God's people, with God as subj. 89¹⁸ 148¹⁴; intrans. יָרָם קִיָּם 89²⁶ 112⁹ 1 S. 2¹; so of the king who יָרָם קִיָּם 132¹⁷; cf. מְשִׁיחִי יָרָם קִיָּם 1 S. 2¹⁰ (Song of Hannah). — תִּשְׁבִּיבִי *my high tower*; always fig. of God except Is. 25¹² 33¹⁶ (of forts). 2 S. adds וַיִּטְעֵנִי, but this makes line too long;

prob. a gl. 2 S. 22^{2d} טַשְׁעֵי חַסְדֵי הַשָּׁמַיִם is not in Ps. We need it to make up six lines of Str. It was doubtless original, Ols., Ley, Gr., Bi., Che., Bz., Ecker. Its place was taken by the first line of Ps.—4. [תְּהַלֵּל] Pual ptc. gerundive, *worthy to be praised*, always of י; elsew. 48² 96⁴ (= 1 Ch. 16²⁵) 145², of name of י 113². For הָלַל vb. v. Intr. § 35. [וַיִּזְכֹּר אֱמֹנֵי—] is to be preferred to 2 S. on account of rhythm.—5. [קַי] of 2 S. is unnecessary; not in Ps.—[מִקְפְּטֵי] Qal pf. 3 pl. sf. 1 S. (of past experience) † *surround, encompass*: waters Jon. 2⁶; fig. evils, misfortune רָעוּת Ps. 40¹² מַשְׁבְּרֵי מוֹת 2 S. 22⁵ כִּי חֲבָלֵי מוֹת Ps. 116⁵ = 116⁸ (where it is cited). חֲבָלֵי of Ps. has come in from next couplet v.⁶. It is improbable that the original was so unnecessarily tautological.—† [מַשְׁבְּרֵי] n. pl. cstr. *breakers, waves* breaking on the shore, gives a beautiful metaphor, which is found elsew., lit. מַשְׁבְּרֵי יָם 93⁴; fig. of הַרְסוֹת 42⁸ = Jon. 2⁴; of מְצוּלָה Ps. 88⁸. 2 S. 22⁵ is prob. the original of all these fig. uses, as הַרְסוֹת and מְצוּלָה refer to מוֹת and שְׂאוּל.—[וַיִּזְחַל בְּלִיעַל] *torrents of Belial*.—[נַחַל] n.m. (1) *torrent* of rushing water, || *breakers*, so sim. of foes 124⁴; fig. of ruin here, of pleasures 36⁹; elsew. in ψ lit. 74¹⁶ 78²⁰ 83¹⁰ 110⁷, cf. Ju. 5²¹; (2) *torrent bed, wady*, Ps. 104¹⁰. † [בְּלִיעַל] *worthlessness*: (1) *base, wicked thing*, 101²; † (2) *ruin, destruction*, Na. 2¹; יִקְצֵץ Na. 11¹¹; and so here *destruction* || שְׂאוּל and מוֹת; † [רָבַח] Ps. 41⁹ (destructive thing) deadly injury. 2 S. omits † without reason.—[בְּיַעֲתוֹתַי] Pi. impf. varies from pf. of previous and following lines to express the oft-repeated action. † נָכַח vb. Qal not used. Niph. *be terrified* 1 Ch. 21³⁰ Est. 7⁶ Dn. 8¹⁷; not in ψ. Pi. (1) *fall upon, overwhelm, assail*, 1 S. 16^{14, 15} prose, elsw. poetry, Ps. 18⁸ (= 2 S. 22⁵) Jb. 3⁵ + 6 t. Jb. Is. 21⁴; (2) *terrify* Jb. 7¹⁴ (|| חָחַח).—6. † [מִיָּקֶשׁ] n.m. *snare* 18⁶ (= 2 S. 22⁵) 69²⁸ 106²⁶, of plots of wicked 64⁶ 140⁶ 141⁹ (v. 9¹⁷).—7. [בְּצָרָתִי] *in the distress which I had* (v. 4²).—[אֶמְשֹׁת] Pi. impf. 1 p. (v. 5⁵). This is original; אֶמְקֵא of 2 S. 22^{7b} is error of repetition from previous line.—[יִשְׁפָּע] impf. (of vivid description); 2 S. has better וַיִּשְׁפָּע, † consec. of result.—Ps. has two words, לִפְנֵי הַמּוֹת, which are not in 2 S., inserted betw. the two words וַיִּשְׁפָּע and כְּבָאוֹת. 2 S. is one word too short. כְּבָאוֹת may be explained as a gl. implied by כְּבָאוֹת; but כְּבָאוֹת is not a natural gl. and is therefore probably original.—† [שִׁעָרָה] n.f. *cry for help*; not found abs., but cstr. 1 S. 5¹² Je. 8¹⁹ שִׁעָרָה Ps. 187 (= 2 S. 22⁷) 39¹² 40² 102² La. 3⁵⁶ שׁוֹעָה Pss. 34¹⁶ 145¹⁹ Ex. 2²³ (J).—8. [וַיִּתְקַשׁ] Qal impf. 3 f. c. † consec. of result. † נָגַשׁ Qal a.l., Dr. = *sway*; but 2 S. Qr. Hithp. וַיִּתְקַשׁ which is found also of waters *tossing* Je. 5²² 46⁷, and of mountains (2 S. heavens) *swaying* here, v.^{8c} = 2 S. 22^{8c}; so Hithpolel of waters Je. 46⁸, and of drunken men *reeling* Je. 25¹⁶. Pu. Jb. 34²⁰, a people *convulsed*. There is no sufficient reason to doubt the Qal, which is the more difficult form.—[וַיִּתְקַשׁ] Qal impf. c. † consec. *quaked*. † רָעַשׁ vb. Qal *quake*: of earth 18⁸ 68⁹ 77¹⁹, mountains 46⁴ 72¹⁶ (dub.). Hithp. *cause to quake*, earth 60⁴.—[וַיִּשְׁפָּעוּ הַרִים] 2 S. omits †. In that case it is difficult to explain † consec. with וַיִּתְקַשׁ †. † may be taken as circumstantial, or we may think that it has consec. power notwithstanding the change of order. It certainly would be more natural to read וַיִּתְקַשׁ, and possibly that was the original. There was a tendency in later times, when † consec. had lost its force and usage, to change

order of vbs. in the older poems. מוסרו השמים of 2 S. is a.λ. and as the more difficult reading is to be preferred; that of Ps. is favoured by the use of מוסרו v. 16 (= 2 S. 22¹⁶), and מרץ over against הרים Dt. 32²². — [חרה לי — retracted accent (v. 2¹²). † חרה vb. Qal *burn in anger*: of man אף subj. 124⁸, God 106⁴⁰; אף omitted, impersonal 18⁸. Hithp. *heat oneself in vexation* 37¹⁻⁷. 8 Pr. 24¹⁹. — 9. [עשן בנפתי] *smoke in his nostril*, because of hard breathing in anger. So יצא אש פה *fire from his mouth*; the breath of his mouth in hot anger was a breath of fire. — האכל at end, instead of with ו consec. at beginning. — נחלים] n.m. pl. † נחלית n.f. *coal*; in ψ only pl. נקרו 18⁹ = 2 S. 22⁹; so נקרו נחלי אש 2 S. 22¹⁸ = אש נחלי אש Ps. 18¹⁸ (corrupt txt.), cf. v. 14 (gl.). אש נחלי אש also used of cherubim Ez. 1¹⁸; so rd. Ps. 140¹¹; cf. 120⁴ (of coals of broom plant). — 10. [וישש שמים] Qal impf. c. ו consec. carrying on result; so also 2 S., but Ps. 144⁵ Hiph., and this is the more probable pointing. Cf. Ex. 24¹⁰. — [ויירד] Qal impf. c. ו consec., and descended, as context shows, in theophany. In this sense only here 18¹⁰ = 144⁵ in ψ, but common in early writers Ex. 19¹¹⁻¹⁸ (E)²⁰ 3⁸ 11⁶⁻⁷ 18²¹ (J) Nu. 11¹⁷ (JE); sq. נקנו Ex. 34⁶ Nu. 11²⁶, cf. 12⁵ (all JE); pillar of cloud Ex. 33⁹ (JE); historical references in later writers Ne. 9¹³; prophetic anticipations of future theophanies Mi. 1⁸ Is. 31⁴ 63¹⁹ 64² Jb. 22¹⁸. — [ערתל פ] n.m. *heavy cloud*; 1 K. 8¹² = 2 Ch. 6¹ (poet.), God dwells in it, so Ps. 97². It is used of the cloud in which י descended in theophany at Sinai Ex. 20²¹ (E) Dt. 4¹¹ 5¹⁹, so to David Ps. 18¹⁰ (= 2 S. 22¹⁰); of advent in judgment Je. 13¹⁶ Zp. 1¹⁶ Jo. 2²; in more general sense of clouds Jb. 22¹⁸, as swaddling bands of sea Jb. 38⁹; of a stormy day Ez. 34¹²; fig. misery Is. 60². — 11. [ויירכב] and rode, ו consec. carrying on the thought. † רכב vb. Qal, *ride in chariot*; so of monarch into battle 45⁵; elsw. in ψ of י in theophany; in the heavens 68²⁴; on a highway in the ערכה 68⁵; so here the כרוכ is conceived as His chariot 18¹¹ = 2 S. 22¹¹; cf. use of רכבו in Ps. 104⁸ and of רכב collective of the army of God in theophany, רכב רכבים 68¹⁸. Hiph. *cause to ride* 66¹³. † קרוכ n.m. only here in this relation as chariot of י in the clouds; but Ez. describes four cherubim as inseparably attached to four wheels of chariot and supporting a throne platform, Ez. 1⁴⁻²⁸ 9⁸ 10 11²²; so 1 Ch. 28¹⁸ connects this cherubic chariot with the cherubim of the Holy of Holies of the temple. They are always conceived as having wings, even when stationary on the slab of gold constituting the throne of י in the tabernacle of P; and also in the temple cherubim. They are also conceived as guards of the tabernacle and temple, and so woven into the texture of the curtains and carved on the golden planks; also in the poem of J, as the guards of Eden Gn. 3²⁴. They are always theophanic. Elsw. in ψ 80² 99¹; cf. 2 K. 19¹⁶ = Is. 37¹⁶ 1 S. 4⁴ 2 S. 6² = 1 Ch. 13⁶ (refer. to the cherubim of the throne) ישב הכרובים — [ויקף] and flew, subj. God, flew by means of the wings of the cherubic chariot, which He rode. † קוף vb. Qal, *fly*; in ψ of God only here 18¹¹ = 2 S. 22¹¹; elsw. fig. of arrow 91⁴, of a man as a dove 55⁷, of men as birds, at end of life 90¹⁰. — [וירא] = in 2 S. וירא, which latter is an error of transcription, ר for י, as old as 6. וירא, as rare word and suited to context, is to be preferred as original. † רמח vb.

Qal, *dart through the air*; here only in ψ ; elsw. Dt. 28⁴⁹ (of eagle), fig. Je. 48⁴⁰ 49²². Dr. *swoop down* is the most prob. rendering. —

12. Ps. = ישת חשך סחרו סניבותיו סכרו חשכת סים
2 S. = וישת חשך — סניבותיו סכרו השרח סים

ו consec. of 2 S. is evidently correct, for the movement of thought goes right on. קָרָיו in both texts suits the clause. Then קָרָיו of Ps. must be either an addition or out of place. It was prob. a gl. to get a synonym of קָרָיו. קָרָיו in this sense of *booth*, of God in storm, only here and Jb. 36²⁹, where it is prob. borrowed from Ps. cf. 10⁹. In Ps. 27⁶ (Kt.) 31²¹ Yahweh is booth and shelter to the psalmist. The idea of a booth on a chariot of cherubs is not congruous. We might derive סכָה from the other stem סכך = *overshadow, screen* (v. 5¹²). It is true that from this stem no form קָרָיו is known, but only קָרָיו and קָרָיו, both in sense of *covering*; but there is no reason why קָרָיו *covering, screen*, should not be derived from this סכך, as well as קָרָיו *booth* from the other סכך. Besides, this explanation would bring into comparison La. 3⁴⁴, where of Yahweh it is said, י בָעַן לך *Thou hast covered Thyself with a cloud*; so of anger La. 3⁴⁸. — † קָרָיו n.m. frequent in ψ as *hiding-place*. קָרָיו *hiding-place of thunder* 81⁸; elsw. in sense of shelter in י 27⁶ 31²¹ 61⁶ 91¹, cf. 32⁷ 119¹⁴, secret place of womb 139¹², secrecy 101⁶. It is an easy gl. here; so ἀποκρυφή has gone into ⚙ of 2 S. — הַשְׁרָה of 2 S. a word unknown elsw., and from stem unknown in Heb.; mng. conjectural, *collection, mass*. As *ašaru, collect, gather*; prob. txt. err. for הַשְׁרָה, Hi., Gr., כ mistaken for ר, all the more that ⚙ has σκβρος. † הַשְׁרָה *darkness*: opposed to light 139¹²; of theophany only here (18¹²), cf. Gn. 15¹² (JE); fig. lack of understanding 82⁶, distress Is. 8²² 50¹⁰. הַשְׁרָה is more common. סכָה is an original out of which both סכרו of Ps. and סכיה 2 S. might be derived; rd. it, therefore, as cstr. sing. and connect it with next word, סָרַח הַשְׁרָה סים. Then the covering of darkness of waters is syn. with *He put darkness about Him, i.e. He came enveloped in dark storm clouds*, as in subsequent content. קָרָיו goes therefore with next v. and takes as its complement קָרָיו. — קָרָיו pl. cstr. of קָרָיו n.m. *thick, dense cloud*: (1) rain cloud 77¹⁰ 147⁸ Ju. 5⁶ Is. 5⁶; (2) *cloud mass*; so chariot of י Is. 19¹ Ps. 104³; connected with theophany 18¹² 13. — † קָרָיו *skies, the region of thin clouds*; this phr. a.l.; elsw. in ψ pl. עַר שָׁחִים (of the divine faithfulness reaching) 36⁶ = 57¹¹ = 108⁸, קָרָיו נֵבִי (God's) 68²⁶, שֶׁבַע סָרַח 78²² Pr. 8²⁶, קָרָיו נֵבִי Ps. 77¹⁸; sg. *sky* 89⁷. † שָׁחִים vb. Qal, *grind to powder or dust*: of the fine incense of sanctuary Ex. 30³⁶ (P), of waters wearing away stones and reducing them to dust Jb. 14¹⁹, of crushing enemies כָּסַר Ps. 18¹² = 2 S. 22¹⁸. — 13. קָרָיו emph. כָּן, *without brightness*, referring to the dense clouds of the sky. If taken as beginning next line, inconsistent with context and only to be justified in connection with a new conception of lightning, but that would be premature here. † נֵבִי n.f. *brightness*: a.l. in ψ , but cf. 2 S. 23¹; after rain Is. 60⁸ 62¹. † נֵבִי vb. Qal, *shine*, of light Is. 9¹ Jb. 18⁶ 22²⁸. Hiph. *cause to shine*, of moon Is. 13¹⁰; *enlighten* Ps. 18²⁹ = 2 S. 22²⁹.

Ps. = עברו עברו ברד וחלי אש
 2 S. = נחלי אש עברו

Ps. gives two lines, 2 S. one line. ברד וחלי אש is given again in v. 14^e, but not in 2 S. It is an easy assimilation, עברו Ps. = 2 S. בערו, a transposition of ב by txt. err. עברו is not appropriate to בערו, but is needed with וברד and would be easily suggested by עברו of previous line. בער is more appropriate to נחלי אש, if alone without ברד, and goes back upon v. 9^c, *coals of fire were kindled from Him*. This reference back to v. 9^c, the closing line of first six lines of Str., is similar to the reference in previous Str. of v. 7^{ab} back to v. 4^{ab}. But the reference to hailstones and coals of fire here seems premature in connection with the descent of Yahweh in the storm cloud, and before the storm bursts in subsequent Str. It is best, therefore, to think that the Ps. has preserved the original of the first line. The transposition of עבר into בער has occasioned the insertion of נחלי אש from v. 9^c, and the omission of עברו is by error of not observing similar letters. — 14. [וַיִּרְעַס] Hiph. impf. c. ו consec. continuing the movement of thought. † רעס vb. Qal, *thunder*: of the sea 96¹¹ 98⁷. Hiph. *let it thunder*, trans. *thunder* of י 18¹⁴ (= 2 S. 22¹⁴) 29⁸ 1 S. 2¹⁰; cf. בקול 1 S. 7¹⁰ Jb. 37⁴. 40⁹. — [בַּשָּׁמַיִם] not so suited to יתן קולו as 2 S. טן. — אש [בַּרְדַּ וְנַחְלֵי אֵשׁ] not in 2 S., is a gl. — 15. [וַיִּפְצַח] Hiph. impf. c. ו consec. † פצח Qal 68², where enemies are *scattered* by God. Hiph. *scatter*, only here (18¹⁵) and 144⁶ (quoted from this Ps.). Usually sf. is referred to enemies, but these have not yet appeared in Ps. It is better with Gr., Du., to think of the scattering wide the arrows (of thunderbolts); Ps. 144⁶ reverses the order of ברק and חץ in the verse. The ו of Ps. is not in 2 S. and not original. 2 S. has בָּרַק וַיִּזְעַם (Kt., ויהם Qr.) for וַיִּזְעַם רַב וַיִּבְרָק of Ps. 2 S. is one word too short. But Ps. 144⁶ = בָּרַק וַיִּזְעַם שְׁלַח חֲצֵיז הַרְהִסָם. We may explain text of Ps. 18 as an attempt to improve ברק ברק, and the text of 2 S. as resulting from the omission of one of these. When Ps. 144⁶ was written the text must have been ברק ברק, so Che., Bu. † ברק n.m. *flash of lightning* 18¹⁵ (= 144⁶) 77¹⁹ 97⁴ 135⁷. — [רַב] before ו consec. impf. is prob. vb. as in parallel line, Ἐπλαθθουεν, *multiplicavit*, from רכב vb. *be many*, trans. sense, but not found elsw. It is usually taken, after Ki., Qal pf. of † רכב vb. *shoot*, cf. Gn. 49²³; also cf. Je. 50²⁹ Jb. 16¹⁴. It is taken by Hu., De., al., as רב adv. *much, exceedingly*, as Ps. 123⁸, but it is doubtless a relic of ברק, as Bā., Che., al. — [וַיִּרְהַס] Qal impf. c. ו consec. † רהס trans. *make a noise*, drive with rumbling noise, as a wagon in threshing Is. 28²⁸; so here, *cause thunder to rumble* (18¹⁵ = 2 S. 22¹⁵ = Ps. 144⁶), necessarily so if we refer sf. to thunderbolts, and the conception is much more poetic than the usual rendering *discomfort*, justified by usage, Ex. 14²⁴ (J) 23²⁷ Jos. 10¹⁰ (E) Ju. 4¹⁵ 1 S. 7¹⁰. — 16. [וַיִּרְאָה] Niph. impf. c. ו consec.; † ראה Niph. *appear*: of God 84⁸ 102¹⁷, of things 18¹⁶ 90¹⁶, of men י 42⁸ Ex. 23¹⁵ (E) 34³⁰. 22. 24 (J) +; possibly all originally Qal. — [מַמְיָתֵי טַיִם] 2 S. טים, or טים; Ecker, is better on account of || טַיִם. † [מַמְיָתֵי] n.m. *channel*; elsw. מַמְיָתֵי Ps. 42³ Jo. 1²⁰ Ct. 5¹²; without defining word Ps. 126⁴, as Ex. 31¹² 32⁶ +. — [וַיִּזְלֶה] Niph. impf. ו consec.; this better than יזל of 2 S.

† גלה vb. Niph. *be uncovered*, a.λ. in ψ. Pi. *uncover eyes* 119¹⁸; *make known*
 righteousness of God לעיני 98². — סְנַעְרָהָ = 2 S. בְּנַעְרָהָ, in accordance with
 which אָמַר = אָמַר 2 S. The text of Ps. changes to 2 pers. without sufficient
 reason. The line lacks one word. This we may get by reading יָרַח יְהוָה
 יָמֵן נַעְרָה יְהוָה n.f. *rebuke*; alw. of God in ψ, 18²⁶ (= 2 S. 22¹⁶) 76⁷ 80¹⁷ 104⁷, also
 Ia. 50² 51²⁰ 66¹⁵ Jb. 26¹¹, of man Pr. 13¹.⁸ 17¹⁰ Ec. 7⁵ Is. 30¹⁷.¹⁷. — רָיַח in
 sense of † *breath* of mouth or nostrils (= 2 S. 22¹⁶), elsw. Pss. 33⁸ 135¹⁷; cf.
 Ex. 15⁸ Jb. 4⁹. — 17. יִתְחַנֵּן Qal impf. emph. coördination. — יִשְׁשַׁן Hiph.
 impf. of graphic description. † קָשָׁה Qal, *draw out*: of water Ex. 2¹⁰; Hiph.
 only Ps. 18¹⁷ = 2 S. 22¹⁷. — † מִיָּסִים רָבִים † (= 2 S. 22¹⁷) elsw. Pss. 29⁸ 32⁶ 77²⁰
 93⁴ 107²³ 144⁷. — 18. [יִתְחַנֵּן] Hiph. impf. of graphic description. — אֵלָּא a.λ.
 cf. 59⁴, where alone elsw. in ψ עוּ adv. is used. — 19. † אִירִי n.m. *distress*; in
 ψ only in this phr. which is found also Dt. 32²⁵ Je. 18¹⁷ 46²¹ Jb. 21⁸⁰ Pr. 27¹⁰.
 — וַיְהִי consec. in place of previous impfs., emph. change of tense to express
 result. — [תִּשְׁעָן †] n.m. prop. *support* (= 2 S. 22¹⁹), elsw. Is. 3¹. — 20. [וַיִּזְמַן]
 consec., carrying on previous line. 2 S. has וַיִּזְמַן אִמִּי, which gives proper
 measure and is doubtless original. — † לְהַרְחֵק cf. בְּמַחֲזֵק 31⁹; also 118⁵ Ho. 4¹⁶
 Hb. 1⁶. — [וַיִּתְחַנֵּן] Pi. impf. חִלַּץ (v. 6⁵), a return to impf. of vivid description.
 — [כִּי חָסַף בִּי] reason of previous deliverance. † חָסַף vb. Qal: (1) of men
 (a) *take pleasure in, delight in*; c. בָּ 109¹⁷ 112¹ 119²⁶, c. acc. 68²¹ 73²⁵ Is. 58²
 Ec. 8⁸; (b) *delight, be pleased to do a thing*, Ps. 40⁸ Dt. 25⁷.⁸; (2) of God,
delight in, have pleasure in; c. בָּ pers. 18²⁰ (= 2 S. 22²⁰) 22⁹ 41¹², horse
 147¹⁰; c. acc. 37²³ 40⁷ 51⁸.¹⁸.²¹ 115⁸ 135⁶ Pr. 21¹. — 21. [בְּצִדְקָתִי] = 2 S. בְּצִדְקָתִי;
 so also same variation v.²⁶; צִדְקָה the older form (v. 4²). — כְּבֹרֵי יָדַי *cleanness*
of my hands = v.²⁶ (contracted in 2 S. to כְּבָרֵי); elsw. נֹרַ בְּרַחֲבֵי Jb. 9³⁰ 22³⁰ (later
 usage); cf. כְּרִי לֹכֵחַ from כָּרַח adj. 24⁴ 73¹ (v. 2¹²). — לְשׁוֹבֵב Hiph. impf. in
 sense of † *return, recompense*; c. לֵי, here (= 2 S. 22²¹) v.²⁶ 28⁴ 54⁷ (Qr.) 79¹²
 116¹²; c. עַל 94².²⁸ — 22. [כִּי שָׁמְרָתִי] causal clause, Qal pf. of action completed
 in present, *keep, observe*: laws of יְ (post-Deuteron.), elsw. in this sense יִרְךְ
 37⁸⁴, הוֹרָה 119⁸⁴.⁴⁴.⁵⁵.¹⁸⁶, בְּרִית 78¹⁰ 103¹⁸ 132¹², עוֹדָה 78⁸⁶ 99⁷ 119⁸⁸.¹⁴⁶.¹⁶⁷,
 דָּבָר 119¹⁷.⁵⁷.¹⁰¹, אִמְרָה 119⁵⁷.¹⁵⁸, כְּמוֹת 89⁸² 119⁸⁰, מִשְׁפָּטִים 106⁸ 119¹⁰⁶, חֻקִּים 105⁴⁵
 119⁶.⁸, מִקְרָיִם 119⁴.⁶³.¹⁸⁴.¹⁶⁸, in general 19¹²; all late Pss. — [יְרַקֵּם] pl. of
 Yahweh's commands; Dt. 8⁶ 10¹² 11²² 19⁹ 26¹⁷ 28⁹ 30¹⁶ Jos. 22⁵ (D. v. 1¹).
 — רָשָׁעִים *pregnant, acted wickedly* (in departing) *from*; vb. denom. † רָשָׁע
 a.λ. in this phr.; elsw. a late word, in Qal 1 K. 8⁴⁷ Dn. 9¹⁵ 2 Ch. 6²⁷ Ec. 7¹⁷
 Jb. 9²⁹ 10⁷.¹⁵; Hiph. *condemn as guilty* Pss. 37²⁸ 94²¹, as Qal 106⁶. For
 רָשָׁע v. 5⁵ — 23. [חֻקֵּי שֹׁפֵטִים] *judgments* (v. 1⁵), a type of law in form of judicial
 cases (introduced by אִם or כִּי, with protasis and apodosis (v. Br. Hex. pp. 253-255).
 || רָחֵם (above) used in code of E = Ex. 21-23. Kt. of 2 S.
 is possible. — [חֻקֵּי] *statutes*, in fpl. characteristic of the code of 3
 (v. Br. Hex. pp. 251-252). — [אֲסִירֵי כְּנִי] Hiph. impf. frequentative; but 2 S. =
 אֲסִירֵי *depart from it*, is simpler, except for lack of agreement in number,
 which might be explained by an original חֻקֵּי. Departing from laws of God
 is an expression of D. in Qal which is prob. original, Dt. 9¹² + 7 t. כְּשֶׁמֶסַךְ
 Ps. 119¹⁰²; not elsw. in ψ in this sense. — 24. [וַיִּמְרָא] = 2 S. וַיִּמְרָא; shortened

form is earlier and more suited to ו consec. — [קט] = 2 S. לִי, the latter better, more likely as assimilated to subsequent context. — [וּמִשְׁתַּחֲוֶה] Hithp. cohort. impf. c. ו consec. שָׁמַר with two accents. This form of 2 S. is older and better than the וּמִשְׁתַּחֲוֶה of Ps. Two accents are needed, unless we separate ו and rd. עֵינַי; but the rhythm is not so good. — [שִׁין] n.m. (1) *iniquity* 18²⁴ (= 2 S. 22²⁴) 107¹⁷, as recognised עֵי הַיָּד עֵי 38¹⁹ לֹא כִסָּה עֵי 32⁵; (a) *of punishment*: 89³⁸ סָפַר עֵי בִי 39¹² יָסַר עַל עֵי 90⁸ שִׁינִי עֵי לַנְּגִדָה, 103¹⁰ נָמַל כֶּעֶי 130⁸; (b) *of forgiveness or removal*: 25¹¹ 103⁸ Ex. 34⁹ Nu. 14¹⁹ (J) Je. 31³⁴ 33⁸ 36⁸, Pss. 32⁵ 85⁸ Ex. 34⁷ Nu. 14¹⁸ (J) Is. 33²⁴ Ho. 14⁸ Mi. 7¹⁸; (c) *of covering over*: כִּפֶּר עֵי Ps. 78³⁸ Pr. 16⁶ Is. 22¹⁴ 27⁹ Dn. 9²⁴, cf. ו S. 3¹⁴ Je. 18²²; (d) *of cleansing from*: כִּסָּה סָעֵי Ps. 51⁴, v. 11; (e) *of imputing, reckoning to one*: חִשַּׁב עֵי לִי 32² 2 S. 19²⁰, (לִי) זָכַר עֵי Ps. 79⁸ Is. 64⁸ Je. 14¹⁰ Ho. 8¹⁸ 9⁹, וְזָכַר עֵי Ps. 109¹⁴; (f) *of ransoming from*: מָצָא סָעֵי 130⁸. (2) *Guill of iniquity* (not always easy to distinguish from (1)), מָצָא עֵי Ps. 36⁸ Gn. 44¹⁶ (E), כָּבֵד עֵי Ps. 59⁵; as *great, increased*, 38⁵ 40¹⁸ 49⁶ 65⁴; † as a condition כִּי עֵי: c. חִלָּל Ps. 51⁷; c. נֹעַ Jos. 22²⁰ P; c. מוֹת Je. 31³⁰ Ez. 3¹⁸ 19¹⁸ 18¹⁷ 18¹⁸ 33⁸ 9. (3) *Consequence of, or punishment for iniquity*: הִנֵּה עֵי עַל עֵי Ps. 69²⁸, כֵּעֵי c. various vbs. 31¹¹ 106⁴⁸ Gn. 19¹⁵ (J) Lv. 26³⁹ (H) Je. 51⁸ Ez. 4¹⁷ + 3 t. — 25. [וַיִּשָׁב יְהוָה לִי כְפָרָתִי] vb. = Hiph. impf. c. ו consec. שָׁב. This phr. repeats essentially v. 21; it begins another and still later gl. of a gnomic type, coming from the Greek period of WL. — [נָבַר יָדִי] reduction to נָבַר in 2 S. is a unique expression and doubtless txt. err. — 26. [וְהִתְחַקֵּר] Hithp. impf. 2 m. נָבַר vb. denom. (v. 4⁴). — [נָבַר הַיָּמִים] = 2 S. הַיָּמִים. Neither נָבַר nor נָבַר is needed; in all other lines there is a single word. נָבַר is an Aramaism for נָבַר and not original. נָבַר is an interpretation of a נָבַר which has come in by mistake from the line below. — 27. [נָבַר] Niph. ptc. of † נָבַר vb. *purify*, and so Niph. *be purified, pure*; a.l. in ptc.; in pf. Is. 52¹¹ of ceremonial purification of those bearing sacred vessels. Hithp. here and Dn. 12¹⁰. These three lines are in exact parallelism, with same preposition עַל, syn. nouns, and syn. vbs. reflexive of the nouns, תְּהַחֲסֵר, תְּהַחֲסֵר, תְּהַחֲסֵר. — [עָשָׂה עֵי עָשָׂה] adj. *twisted, perverted*: (1) as adj. Dt. 32⁶ Ps. 101⁴; (2) as noun masc., of persons Ps. 18²⁷ = 2 S. 22²⁷ Pr. 22⁵, of things Pr. 8⁴, cstr. Pr. 17²⁰ 19¹ 28⁵, pl. 2¹⁵ 11²⁰. Hithp. of vb. עָשָׂה is not used, so the glossator substituted the kindred תְּהַחֲסֵר Hithp. of † [עָשָׂה] *twist*, a.l. in Hithp. and only usage of this vb. in ψ . 2 S. has corrupted it to תְּהַחֲסֵר = *show oneself perverse, or crooked*; elsw. found only in Niph. Gn. 30⁸ (E) of struggling in a circle, Jb. 5¹³ of acting falsely; so also Pr. 8⁸ (|| עָשָׂה). — 28. [וַיִּשָׁב יְהוָה לִי כְפָרָתִי] = 2 S. וַיִּשָׁב יְהוָה לִי כְפָרָתִי. The two readings may best be explained on the basis of an original וַיִּשָׁב יְהוָה לִי כְפָרָתִי. The ו is intensive and so expressed by כִּי in the Ps., and the וַיִּשָׁב is אָפַק, as usual in most ancient Hebrew. — [עָשָׂה עֵי] phr. a.l. For עֵי v. 9¹⁸. — [וְהִתְחַקֵּר] = 2 S. וְהִתְחַקֵּר, (qal ptc. pl. וְהִתְחַקֵּר) for *the lofty, powerful* (v. also Jb. 21²², where Di., Bu., refer to angels); of enemies exalting themselves against, c. עַל Ps. 13³ 27⁶; c. בֵּן Nu. 24⁷ (poet.). עֵי עֵי of 2 S. here is justified by Ps. 32⁵. It is impossible to explain txt. of Ps. from txt. of 2 S.; but if we start with the latter, עֵי עֵי *thine eyes are upon the lofty*, we may regard the txt. of Ps. as a paraphrase, עֵי עֵי being exegetical

of *ל* and 2 pers. sf. of *צניח*, and then *רמים* explanation of *רמים* in terms of *WL*. The line is complete without *חשכיל*; we may suppose that it came into the text of 2 S. from text of Ps. The original would then be:

ואח עסעני חושיע

תעניך על רמים

— 30. Ps. = ניר יהוא אלהי יניה חשכי =

2 S. = נירי יהוא ויחיה ניריה חשכי =

The vb. *חשיר* in Ps. is unnecessary; it is doubtless a paraphrase. *אֱלֹהֵי* is the usage of the Ps., and is more probable than *יהוא*. *נִיר* *lamp*; in *ψ* only fig.; of prosperity here and 132¹⁷ (*עֲרֹכְתִי נִיר לְמִשְׁחִי*), latter prob. based on this passage; of the Law as guide 119¹⁰⁶. *חֲשִׁיר* Hiph. impf. 2 m. *חשיר* vb. *shine* (v. 13⁴). Hiph. *light a lamp* only here, but *light wood* Is. 27¹¹, altar fire, Mal. 1¹⁰. — 30. *בְּנֶה* [instrumental, emph. — *אֶרְצָךְ נִרְדֵּר*] *I run up to a band*. Bā., after Lag., Ki., rds. *נִרְדֵּר*, *I break down a walled (town)*; so Lucian of 2 S. *πεπραγμένως*; Du. favours *רצן*, but doubts *נִרְדֵּר*. But there is no usage to justify *רצן* vb. Qal, *run*; in 1 S. 17²² David runs c. acc. *הַמַּעֲרֵכָה* up to the army; although this is not in hostility, yet there is no reason why acc. should not be used in case of hostility, as well as in case of friendly running; so fig. Pss. 19⁶ 119⁸²; *run and prepare* (in hostility) 59⁵. — *נִרְדֵּר* n.m. *troop*, or *band* of marauders; this is suited to early hostile relations; cf. Gn. 49¹⁹ (poem), also vb. Ps. 94²¹. — *אֶרְצָךְ* vb. = Pi. impf. of *רצן* Qal, *leap*, not in *ψ*, 1 S. 5⁵ (⊗) Zp. 1⁹. Pi. *leap* a.l. in *ψ* (18⁸⁰ = 2 S. 22³⁰); as a stag Is. 35⁶; c. loci Ct. 2⁸. It is nowhere else connected with *רצן*, or cstr. with acc. *רצן* n. *wall*, rare word in Heb., but same in Ar. and Aram. = 2 S. 22⁸⁰; elsw. Gn. 49²². — 31. *הָאֵל הַקָּדוֹם רָבִיב* cf. Dt. 32⁴ *הַגּוֹר הַקָּדוֹם מַעֲלֵי*. — *הַגּוֹר הַקָּדוֹם מַעֲלֵי* although in 2 S. also, yet an early gl. from Pr. 30⁵. — *לֹא לְכָל הַחַיִּים בִּי*. It might be that this l. was taken from the same place. Certainly it has been influenced by Pr. 30⁵, although *כֹּל* is a later expansion, marring the rhythm. But this section of Ps. is composed of couplets, and v. 31^a needs its complement, and that is found in v. 31^c; v. 31^b is a late gnomic utterance, out of harmony with the Ps., but v. 31^c is suited to it. God as a shield *סֶנֶן* is an early idea (v. 3⁴). For *סֶנֶן* v. 3⁴; but the original was prob. sg., as context is 1 sg.; rd. *לְחִיטֵי בִי*. — 32. *כִּי מִי אֱלֹהֵי מְבַלְעֵי*. 2 S. has *אל*, an earlier form of the divine name, and doubtless correct. — *מְבַלְעֵי* 2 S. repeats *מְבַלְעֵי* *מְבַלְעֵי* (composite *בל* neg. and *ערי* *unto*) used in the sense *besides, except*, elsw. Jos. 22¹⁹ (P) Is. 43¹¹ 44⁶⁻⁸ 45²¹. *מְבַלְעֵי* is more common, 2 S. 7²² Ho. 13⁴ Is. 45⁶⁻²¹ 64⁸. The term is monotheistic like Is. 2, and not like *בְּאֵלִים* like Ex. 15¹¹. It seems prob. that the original was *בִּי*, and that an editor under influence of Is. 2 adapted it by inserting *מְבַלְעֵי*, which appears in both ll. in 2 S., while the second l. of Ps. in better style uses *אֱלֹהֵי*. The ll. are too long with these words inserted. — *אֱלֹהֵי* *God*; used Dt. 32¹⁶⁻¹⁷, and on this basis as archaism in late poetry Pss. 50²² 114⁷ 139¹⁹ Jb. 3⁴ + 40 t. Jb. Pr. 30⁵ Is. 44⁸

Hb. 3^s Ne. 9¹⁷ (v. Intr. § 32).—33. [הַמְאֹרְנִי] Pi. ptc. of אור, rel. with art. 2 S. שָׁמְרִי אור; שָׁמְרִי אור of 2 S. אור vb. Qal, *gird, gird on*, not in ψ ; but Pi. 18³³. 40 (c. acc. תָּחִיל); 30¹² (שָׁמְרָה); elsw. Is. 45⁵ 50¹¹. Hithp. Ps. 93¹ c. acc. וְנָ; cf. Is. 8⁹.—[וַיִּתֵּן רַגְלִי] = 2 S. וַיִּתֵּן רַגְלִי, but text of latter uncertain and it makes no good sense. נָתַן in sense of *make* elsw. v. 41 39⁶ 69¹² 135¹², etc. רַגְלִי here is the way for the feet. ו consec. expresses result here and below, *and so*.—34. [אֵילֵיחַ] pl. of † אֵילֵיחַ n.f. *hind, doe*, 18³⁴ (= 2 S. 22²⁴) 29⁹ (?) Hb. 3¹⁹ Jb. 39¹ Gn. 49²¹ (?) Ct. 2⁷ 3⁶; cf. אֵילֵיחַ Ps. 22¹ Pr. 5¹⁹ Je. 14⁵.—[עַל בְּמַיִת יַעֲמִידֵנִי] emph. noun first. בְּמַיִת for *battle-fields*, pl. of † בְּמַיִת n.f. *high place* 2 S. 1¹⁹. 25 (poem) Ps. 78⁶⁸, of Israel Ps. 18³⁴ = 2 S. 22²⁴ Dt. 32¹⁸ Is. 58¹⁴, cf. Dt. 33²⁹ Hb. 3¹⁹; of God Am. 4¹⁸, cf. Mi. 1⁸ Jb. 9⁸ Is. 14¹⁴.—[יַעֲמִידֵנִי] Hiph. only here in this connection with mng. *cause to hold one's ground* in battle. Qal is used in sense of *making a stand, holding one's ground*, Am. 2¹⁵ 2 K. 10⁴ Mal. 3², לִמְנוֹתֵי יְהוָה Ju. 2¹⁴ et al., c. על for one's life Est. 8¹¹ 9¹⁰.—35. [הַמְלִיטֵנִי יְהוָה יְהוָה יִרְבֵּב אֶזְבְּעוֹתַי לְמַלְחָמָה] adopted in 144¹ and enlarged: [וַיִּתְחַהֵּן קֶשֶׁת נְחֹשֶׁת וְיָרֵחַ דְּרוֹתָי]. The l. is too long. קֶשֶׁת is a gl. explaining יָרֵחַ, *copper, bronze*, as material of bow, elsw. Jb. 20²⁴, from which קֶשֶׁת may have come into the text. וַיִּתְחַהֵּן = 2 S. וַיִּתְחַהֵּן, usually explained after AE. as Pi., the latter 3 m. sg., c. ו consec. for 3 f. sg. of Ps.—† [נָחַת] vb. Qal, *go down, descend*: to attack Je. 21¹⁸, into Sheol Jb. 21¹⁸, fig. in chastisement (hand of י) Ps. 38⁸; c. נ *descend into, make an impression* (of reproof) Pr. 17¹⁰. Niph. sq. נ *penetrate* Ps. 38³ (arrows of י). Pi. *press down*, furrows of land Ps. 65¹¹, so BDB (but with doubt), *press down, stretch* bronze weapon (bow) 18³⁵ = 2 S. 22³⁵, but bow was not stretched with hands, but with feet, v. 7¹⁸. Ki. regards the forms as Niph. of חָתַת *be broken*, cf. Je. 51⁵⁶. Ⓢ εθου, Ψ *posuisti*; so essentially Ⓢ, Ⓢ, Ⓢ, all suggest נָחַת, which is most prob.—36. [וַיִּתְחַהֵּן חַרְבֵּנִי] consec. as v. 33. — [וַיִּשְׁתַּן] circumstantial.—[וַיִּתְחַהֵּן חַרְבֵּנִי] = 2 S. וַיִּתְחַהֵּן חַרְבֵּנִי; Ⓢ, Ⓢ, η *paidela sou*; Ψ *et disciplina tua*; so Ⓢ, Aq., η *παίδης σου*; Ⓢ *mansuetudo tua*; Ols., We., rd. עוֹרַחַךְ. The shorter text of 2 S. is alone sustained by both Vrss. and the unpointed חַרְבֵּנִי; but this makes too short a line.—[וַיִּוָּדַע] n.f. (1) *humility, meekness*, 45⁵; so 22²⁶ (Aq., Ⓢ); elsw. Pr. 15³³ 18¹² 22⁴ Zp. 2³; (2) *condescension*, usually given here is without authority, and to be rejected; the idea itself is a late one. עֲנָה Qal inf. cstr. c. sf. 2 sg. of עָנָה *answer* (v. 3⁶) in the sense of response, in docility to the divine guidance, is sustained by Ho. 2¹⁷, and this is near to Ⓢ of 2 S. ἡσυχία. Ⓢ of Ps. *paidela* suggests עָנָה *afflicting, disciplining*; cf. Ps. 132¹. The sf. would then be objective. חַרְבֵּנִי Hiph. impf. 2 m., c. sf. 1 sg. of רָבַע in the sense of *educate*, found in Pi. (of the bringing up of children) La. 2²² Ez. 19², but in its application to the training of men it is late; so that in this case also we get a late conception. The Ⓢ of Ps. gives us a conflation: η *paidela sou ἀνώρθωσέν με εἰς τέλος, καὶ ἡ paidela σου αὐτῆ με διδάξει*.—37. [הִרְחִיב] *enlarge*; Hiph. impf. 2 m. (of graphic description, v. 4²).—† [צַעַד] n.m. *step*; so 2 S. 22²⁷ for place of stepping, not elsw. in ψ . † צַעַד vb. Qal, *step* Ps. 68⁸ = Ju. 5⁴ of י stepping in theophany. † [צַעַד]

n.[m.] *step* Dn. 11⁴⁸ (*at his steps*); fig. of course of life Ps. 37²⁸ Pr. 20²⁴. — שָׁקַד שָׁקַד phr. a.l. †[שָׁקַד] vb. Qal, *totter, shake*: of ankles Ps. 18³⁷ = 2 S. 22²⁷ Jb. 12⁶; subj. מְשִׁירִים Ps. 37²¹; cf. 26¹. Hiph. *cause to totter, shake*, Ps. 69²⁴ Ez. 29⁷ (?). Pu. not in ψ , but Pr. 25¹⁰. שָׁקַד pl. c. sf. 1 sg. of [שָׁקַד] n.f. *ankles* (BDB.) a.l. — 38. עָרַב כְּלֵיָהּ Pi. inf. cstr. c. sf. 3 pl. † *כלה* vb. *be complete, at an end, finished*. Qal in ψ only: (1) *waste away, be exhausted, fail*, 31¹¹ 71⁹ 73²⁶ 102⁴ 143⁷; *pine, languish*, 69⁴, cf. 119^{82, 128}; with longing 84⁸ 119⁸¹; (2) *come to an end, vanish, perish* (by judgment of γ) 71¹⁸; hyperb., by severe discipline 37^{20, 20} 39¹¹ 90⁷. Pi. (1) *put an end to, cause to cease*, 78⁸⁸; (2) *cause to fail, use up, spend, years* 90⁹; (3) *destroy, exterminate*, subj. man 119⁸⁷; † *כלות* עָרַב = 2 S. 22³⁸, also 1 S. 15¹⁸, 1 K. 22¹¹ = 2 Ch. 18¹⁰; subj. God, abs. Ps. 59^{14, 14} 74¹¹ (?). Pual, *be finished, ended*, 72²⁰. —

38. Ps. = וְלֹא יִכְלֶה קוֹם
2 S. = וְלֹא יִקְוֶמוּ וְלֹא יִמָּחֶזְקוּ

6 of 2 S. has *καὶ θλάσω αὐτοὺς καὶ οὐκ ἀναστήσουσιν*. וְאִנְכֵם is a repetition of *כלות* by error of enlargement and addition to the text; but ו consec. is possibly expressive of result, and original. וְלֹא יִכְלֶה is also an interpretation of the modal force of *יקומו* וְאִנְכֵם Hiph. impf. 1 sg. c. sf. 3 pl. of † *חזק* vb. Qal, *smite through* foes; elsw. in Ps. 110⁶, their heads 68²³ 110⁶ Hb. 3¹⁸ Ju. 5²⁰, loins Dt. 33¹¹; cf. Ps. 68²⁴ (?). — וַיִּפְּלוּ in 2 S. more correctly וַיִּפְּלוּ; the Ps. would make it future, for Israel; 2 S. makes it past, of David's experience. 40. וְהִיאָרַנְי חִיל לְסִלְהָהּ (= 2 S. וְהִיאָרַנְי) is so near ν .^{38a} as to be suspicious; however, it is in both texts, and it might be a resumption of thought at beginning of new Str. — תִּכְרַעַע Hiph. impf. 2 m., ו consec. omitted here and in 2 S. also. † Hiph. of *כרע* *cause to bow down* in death; in ψ elsw. 17¹³ 78⁸¹. — תִּחְרַעַע 2 S. *חָרַע* older form. — 41. וְאִיִּכְי, ו is either emph. or circumstantial. — נָחוּ עַרְףְּ phr. elsw. Ex. 23²⁷ (E) 2 Ch. 29⁶; of hand on neck of fleeing foe Gn. 49⁹, עַרְףְּ הַמָּךְ עַרְףְּ Jos. 7⁸, עַרְףְּ מִנָּה 7¹² (JE); עַרְףְּ n.m. not elsw. in ψ . — וְשִׁנְאֵי אֲצִיחֵיהֶם = 2 S. וְשִׁנְאֵי אֲצִיחֵיהֶם. The transposition of ו is all the more significant that 2 S. attaches *שנאי* to עַרְףְּ; but that makes the previous line too long. If 2 S. be correct, it is best to take ו as ו consec. emph. change of tense, so making two tones for measure. If Ps. be correct, ו is probably circumstantial, but a tone is missing. † צַמְחָה vb. *put an end to, exterminate*: Qal only La. 3⁶⁸. Niph. only Jb. 6¹⁷ 23¹⁷. Pi. only Ps. 119¹⁸⁰. Piel only Ps. 88¹⁷ (?). Hiph. only in ψ ; of man's extermination of enemies 18⁴⁴ (= 2 S. 22⁴¹), of wicked 101^{6, 6} 69⁶ (txt. err.), of God's exterminating 54⁷ 73²⁷ 94^{23, 28} 143¹². 6 has here, both in Ps. and 2 S., *ἐξωλέθρευσας*; \mathfrak{F} , \mathfrak{F} , *disperdidisti*, הַצְמִיחָה refer. to God, but אֶל, \mathfrak{S} , Σ , and \mathfrak{T} 1 p. as \mathfrak{H} . — 42. וַיִּשְׁעוּ *they cry for help*, Pi. impf. 3 m. pl. (ν . 5³), for which 2 S. has וַיִּשְׁעוּ impf. of *שׁע* look about (for help), but this sense elsw. only in Hithp. Is. 41¹⁰. Du. suggests וַיִּשְׁעוּ as a play upon וַיִּשְׁעוּ; this is tempting (ν . 3⁸). — עַל of Ps. err. of late style for לֵא of 2 S. — 43. וְאֲשַׁחֲקֶם ו coord.; but original was ו consec. as above. — וְעָרַב עַל-פְּנֵיהֶם of Ps. is a later metaphor for the simpler וְעָרַב

of 2 S.—[קָטַיִט הַחוּצוֹת] *mud of the streets*, always sim. of ignominious defeat or treatment; elsw. Mi. 7¹⁰ Zc. 9⁸ 10⁶; cf. Ps. 69¹⁶ of a bog, fig. of distress; Ps. 40⁸; טָטַט n.m. not elsw. in ψ .—[אַרְיָקָם] = 2 S. אַרְיָקָם אַרְיָקָם. The second word in 2 S. is gl. of first. Θ $\lambda\epsilon\alpha\omega\acute{\upsilon}$, Υ $\delta\epsilon\lambda\epsilon\beta\omicron$; so S, \mathcal{E} , of Ps. give אַרְיָקָם, for which אַרְיָקָם, אַרְיָקָם is a txt. err. רִיק ($v.$ 35⁸) does not suit טָטַט, but אַרְיָקָם does = Hiph. impf. 1 sg. c. sf. 3 pl. of רִיקָה. Qal not in ψ . Hiph. *make dust of, pulverise*: לַקְטֵר 2 K. 23⁶ (of Ashera) || 2 Ch. 34^{4,7}; so of the כַּמֶּה 2 K. 23¹⁶; fig. Mi. 4¹⁸ (עָטַס רַבִּיבִים); so here also.—44. [תְּהַלְּטֵנִי] = 2 S. [תְּהַלְּטֵנִי] קָם; וְתַחֲלַטְנִי; וְתַחֲלַטְנִי 2 S. 22⁴⁴ seems to imply civil contention, and so was generalised in Ps. to refer to foreign peoples.—[תְּשִׁיבֵנִי] = 2 S. תְּשִׁיבֵנִי; the latter presupposes David already chief of nations; the former, his being set there by Yahweh for the first time. The text of Ps. is simpler and more probable. The text of Ps. is also more suited to לְרֵאשִׁית, לְרֵאשִׁית in sense of *chief* not elsw. in ψ , but in early writers Dt. 33⁶ 1 S. 15¹⁷ Ju. 11⁸ Ho. 2²; cf. Jb. 29²⁵.—45. [נִקְרָה] n.[m.] *that which is foreign*: נִקְרָה (ה) נִקְרָה 18^{45,46} = 2 S. 22^{45,46} Ps. 144^{7,11} Ez. 44⁷ Is. 56⁶ 60¹⁰ 61⁶ 62⁸, none earlier than Ez.; elsw. in ψ , נִקְרָה אֲרָבִית נִ, 137⁴ אֵל נִקְרָה 81¹⁰ Dt. 32¹² Mal. 2¹¹. † נִקְרָה *a foreigner* 69⁹. This phr. implies either an insertion not earlier than the Persian Period, or else that the whole ψ is so late.—[יִקְחָשְׂרִילִי] = 2 S. יִקְחָשְׂרִילִי. † נָחַט vb. † Qal, *grow lean* (of flesh) only 109²⁴; usually Pi. in early writers *deceive*, but in ψ only *cringe* sq. לַ pers. 18⁴⁵ 66³ 81¹⁶. Cf. † Niph. *cringe* sq. לַ pers. only Dt. 33²⁹. † Hithp. only 2 S. 22⁴⁵.—46. [נָבֵל] Qal impf. 3 pl. of נָבַל ($v.$ 1³) *sink, drop down exhausted*; elsw. in this sense Ex. 18¹⁸ (E) Jb. 14¹⁸.—[וַיִּהְיֶה] = 2 S. וַיִּהְיֶה, וַיִּהְיֶה coörd. † חָנַט vb. Qal, *quake*: Aramaism, a.ל. חָנַר of 2 S. *gird, gird on*, is a common vb., but gives no sense; rd. either יִרְגַּע as Mi. 7¹⁷, which greatly resembles this passage ($v.$ 4⁵), or יִרְדָּה *tremble*, which is often used pregnantly with טָן, *come trembling* Ho. 11^{10,11} and with other prep. 1 S. 13⁷ 16⁴ 21² Gn. 42²⁸ (E).—[בְּקִסְמוֹתֵיהֶם] = 2 S. בְּקִסְמוֹתֵיהֶם has two accents as long word with prep. טָן. † בְּקִסְמוֹתֵיהֶם n.f. *fastness*; in this sense elsw. Mi. 7¹⁷, but in sense of *border, rim*, in Historical Books. Cf. † בְּקִסְמוֹתֵיהֶם *dungeon* Is. 24²², fig. of exile 42⁷ Ps. 142⁸.—47. [חַי יְהוָה] *Yahweh liveth*, elsw. formula of oath (Ju. 8¹⁰ +). † חַי adj. *alive, living*: (1) (a) of God, as *the living One*, fountain of life; so here = 2 S. 22⁴⁷; cf. אֵל חַי Ps. 42³ 84³ (rd. חַי both cases, and so חַיִּים, also Jos. 3¹⁰ (J) Ho. 2¹; cf. אֱלֹהִים חַי 2 K. 19¹⁶ = Is. 37^{4,17}, אֱלֹהִים חַי Dt. 5²³ 1 S. 17^{25,36} Je. 10¹⁰ 23³⁶. (b) Of man, usually pl. חַיִּים *alive, living*, Ps. 55¹⁶ 124³; אֶרֶץ חַיִּים Ps. 27¹⁸ 52⁷ 142⁵, also Is. 38¹¹ 53⁸ Je. 11¹⁹ Ez. 26²⁰ 32²¹⁺⁵⁴ Jb. 28¹⁸; אֲרָצוֹת חַיִּים Ps. 116⁹; אֲרָצוֹת חַיִּים 69²⁹; אֲרָצוֹת חַיִּים 56¹⁴ Jb. 33³¹. (c) Animals and man, phr. for either or both, חַי כֹּל חַי Ps. 143² 145¹⁶ Gn. 3²¹ 8²¹ (J) Jb. 12¹⁹ 28²¹ 30²⁸; cf. Gn. 6¹⁹ (P). (d) Vegetation, as thorns, *green* Ps. 58¹¹ (dub.). (2) *Lively, active*: אֲיֻבֵי חַיִּים Ps. 38²⁰ (dub.); elsw. in this sense only 2 S. 23²¹ (but Qr. preferable).—[חַי יְהוָה] comes with following phr. in Ps. 144¹, which has

קרִיבָה יִצְרִי; this, being in a pentameter line, one word must be omitted. If יהוה is omitted, we have the citation קרִיבָה יִצְרִי יהוה. קרִיבָה has prob. been inserted after סְרוּךְ in 144¹ and before it in 184⁷. קרִיבָה Qal ptc. pass. of כָּרַב (v. 5¹³): † קרִיבָה blessed be or is Yahweh 28⁶ 31²² 41¹⁴ 72¹⁸ 89⁵⁸ 106¹⁸ 119¹² 124⁶ 135²¹ 144¹ (but v. above); בִּי אֱלֹהִים 66²⁰ 68²⁶; בִּי אֲדֹנָי 68²⁰; cf. מִלְּעֵלִיִּן Gn. 14²⁰; בִּי צוּרִי Ps. 184⁷ = 2 S. 22⁴⁷ (also Ps. 144¹, v. above); בִּי שֵׁם כְּבוֹדִי Ps. 72¹⁹. — וְיִרְאֶם = 2 S. וְיִרְאֶם be exalted, of God; elsw. 21¹⁴ 46^{11.11} 57^{6.12} = 108⁶ 113⁴ 138⁶ (v. 9¹⁴). — אֱלֹהֵי צוּר יִשְׁעֵי = 2 S. אֱלֹהֵי צוּר יִשְׁעֵי. צוּר is more primitive and the term of original Ps. It may, however, have come into text from line above, as it is tautological. Cf. מְלֵי צוּרֵי v. 8, קָרַן יִשְׁעֵי v. 8. — 48. נִקְמָתָהּ deeds of vengeance, pl. of † נִקְמָה n.f. vengeance: c. נָחַן Ps. 184⁸ = 2 S. 22⁴⁸ 4⁸ Ez. 25^{14.17} (of God); Nu. 31³ (P) of Israel v. 7; elsw. נָחַן נִרְסָה Ps. 79¹⁰; נִרְסָה 94^{1.1}; of Israel and its chiefs v. 7. — וְיִרְדּוּ = 2 S. וְיִרְדּוּ. Text of Ps. gives an Aramaic word, Hiph. of דָּבַר subdue, elsw. only 47⁴. But text of 2 S., Hiph. of יָרַד, gives a good ancient word in sense of bring down, lay prostrate, Am. 3¹ Is. 10¹⁸ 63⁶ Ps. 56⁶. יָרַד is favoured by 144², which is based on this Ps. and reads הִרְדִּיר עֲמֵי תַחְתֵּי (Aq., ܐܘܩܝܢܐ, ܐܘܩܝܢܐ, ܐܘܩܝܢܐ, all have pl.). — רַחֲמֵי = 2 S. רַחֲמֵי as above, v. 40. — 49. תְּפִלָּתִי = 2 S. וּבִתְפִלָּתִי. This is intentional variation from תְּפִלָּתִי v. 38, תְּפִלָּתִי v. 46. 2 S. gives better parallel with יִצְרִי — תְּפִלָּתִי contracted from יִצְרִי נִקְמָתִי needed for third beat as in v. 46. — קָרַן יִשְׁעֵי = 2 S. קָרַן יִשְׁעֵי; only אָף of Ps. is explanatory of ו of 2 S. — תְּמַאֲשֵׁת הָקֶסֶם = 2 S. תְּמַאֲשֵׁת הָקֶסֶם. This makes third l. of verse and is suspicious. The sg. is usual 140¹² Pr. 3³¹ 16²⁰; but pl. 140^{2.5} man of violent deeds. The pl. is favoured by נִקְמָתָהּ v. 46, יִשְׁעֵי v. 51 (v. 3³); but the sg. by the individual reference of the original Ps. — 51. תְּגַדֵּל וְיִשְׁתַּבַּח phr. a.ל. תְּגַדֵּל Hiph. ptc. נָדַל vb. Qal, become great 92⁶ +, be magnified 35²⁷ +. Hiph. (1) make great 41¹⁰ (?) Ob.¹²; (2) magnify, here as Gn. 19¹⁰ (J) Is. 42²¹ Ps. 138². 2 S. תְּגַדֵּל Kt., but תְּגַדֵּל Qr. n.m. tower, a.ל. for תְּגַדֵּל 48¹⁸ 61⁴.

PSALM XIX.

Ps. 19 is composed of two originally separate poems: (A) a morning hymn, praising the glory of 'El in the heavens (v. 2-3), and glorious movements of the sun (v. 5-7); (B) a didactic poem, describing the excellence of the Law (v. 8-11), with a petition for absolution, restraint from sin, and acceptance in worship (v. 12-15).

A. v. 2-7, 2 STR. 6³.

THE heavens are telling the glory of 'El,
His handiwork the firmament is declaring;
Day poureth forth speech unto day,
Night maketh known knowledge unto night;
In all the earth their voice is gone out,
And in the bounds of the world are their words.

FOR the sun there is set up *his* tent.
 As a bridegroom he is going forth from *his* canopy.
 He rejoiceth as a hero to run *his* course.
 From the bound of the heavens is *his* going forth,
 And unto their bounds is *his* circuit,
 And there is nothing hidden from *His* sun.

B. v. 8-15, 2 STR. 6^s.

THE Law of Yahweh is perfect, refreshing the soul;
 The Testimony of Yahweh is trustworthy, making wise the simple;
 The Precepts of Yahweh are right, rejoicing the heart;
 The Commandment of Yahweh is pure, enlightening the eyes;
 The (Saying) of Yahweh is clean, enduring forever;
 The Judgments of Yahweh are true, vindicated altogether.
MOREOVER Thy servant is warned by them; in keeping them there is much reward.
 Errors who can discern? Clear me from hidden ones.
 Moreover from presumptuous ones restrain Thy servant; let them not rule over me.
 Then shall I be perfect, and cleared from much transgression.
 Let the words of my mouth be for acceptance, and the musing of my mind,
 Before Thee continually, Yahweh, my Rock and my Redeemer.

Ps. 19 was in **D**, then in **ff** and **DK** (v. Intr. §§ 27, 31, 33); but this only applies to the first half of the Ps. v. 2-7, for the second half was originally a separate poem. The first half has the trimeter measure, the second half the pentameter. The first half is a morning hymn of praise of the glory of 'El as witnessed by heaven, and especially of the sun. The second half is not a hymn, but a didactic poem in praise of the Law. These were combined in order that, in public worship, a synthesis of the two might be made, and that it might be seen that the glory of Yahweh in the Law transcends His glory in the heavens. The latter is used as a foil to emphasize the former by its antithesis. The date of the first half is not difficult to determine. Its conception of the creation v. 2, as the work of God's hands, resembles that of Ps. 8, yet without betraying the influence of the conceptions of creation either of Gn. 1 or of Gn. 2. It has a single Aramaism **חַיָּה** v. 5; but that is found in 2 S. 23², and cannot therefore be regarded as very late. **חַיָּה** v. 7 is also, as a poetic term for sun, not earlier than Is. 30²⁶, used elsw. Is. 24²¹, Jb. 30²⁸, Ct. 6¹⁰. This is, however, a poetic term which might have been used first in this Ps., and may be due to the circumstances out of which it was composed. The author was a true poet; an enthusiastic admirer of the sun, which is here personified, as are days and nights, the heavens and the firmament. It may have been written as a protest of a monotheist against the worship of Shemesh as a deity, described in Ez. 8¹⁶, and common among the Jews in the Babylonian period. At the same time it must be admitted that the sun in the second Str. is not declaring the glory of 'El, as are the heavens

and firmament, days and nights of the first Str., but is himself the object of admiration; and therefore it is quite possible that in the original the Ps. was a hymn to the God Shemesh, and was subsequently adapted to the worship of Yahweh. In either case we must put the composition in the Babylonian period, when such sun worship was characteristic and prevalent among the Hebrews and the nations which influenced them. Since writing the above I have read Gunkel's *Ausgewählte Psalmen*, s. 24, and find that he has independently come to a similar conclusion. The second half of the Ps. v.⁸⁻¹⁵ is of an entirely different character. It is a pentameter in praise of the divine Law, using six different terms for it. In this respect it resembles Ps. 119, which is also a pentameter, but uses eight terms. The limitation in Ps. 19 is due to the number of lines in the Str. D. H. Müller (*Strophenbau und Responsion*, s. 60), followed by Che., supplies the other two terms for Law by prefixing them to the two tetrameter lines that follow, thus making them pentameters. This is tempting from that point of view. But it would be difficult to explain their omission from all texts and Vrss.; and, furthermore, as will appear in textual notes, this couplet is a gloss, making the Str. just so much too long as compared with the subsequent Str. In other respects these Pss. are so alike that they must be attributed to the same period, when the legislation of P was the great central and substantial fact in the Hebrew religion. The term and conceptions of the priestly legislation are evident: זננות, sins of ignorance or inadvertence || נסתרתי, over against רב, ימים v.^{13, 14}. The use of the sacrificial term לירצן v.¹⁶ is to be noted. The term צרות v.⁸ is characteristic of P, and is emphasised by having the second place after רורה. רוקים v.⁹ is used elsw. only Pss. 119^{4+20 (21) 1}, 103¹⁸ 111⁷, and is very late. This part of the Ps. cannot be put any earlier than the Greek period. V.¹¹ is gnomic in character, using terms and conceptions characteristic of WL. If original, it implies the Greek period also. But it is a tetrameter couplet. It makes the Str. just these two lines too long; it is therefore a gloss. This part of the Ps. was probably earlier than Ps. 119.

PSALM XIX. A.

Str. I. is composed of three syn. couplets, the first and second syn. to each other v.^{2, 3}, the third synth. v.⁵ to them. A prosaic gloss has been inserted between them v.⁴. — 2-3. *The heavens, the firmament, day and night*, are all personified; as the heavens 50⁶ 97⁶, the morning stars Jb. 38⁷, the hills and trees Is. 55¹², and nature in general Ps. 148²⁻⁴ Jb. 12⁷⁻⁹. — *are telling || is declaring*]. The participles indicate that this action goes on continually without interruption. These pass over into imperfections, *pourth forth || maketh known*], because it is necessary to express the oft-repeated action of one day pouring forth unto

another day, and one night making known to another night; and these latter taking up the strain and passing it on to their successors in an endless chain of praise, which Ros. compares to a ring of dancers repeating the song in a series, and Horne, "like two parts of a choir chanting forth alternately the praises of God." These are illustrative conceptions from usages of other nations; but there is no evidence that the Hebrews had these usages, or that the poet thought of them. The theme is *the glory of 'El*, especially as manifested in *His handiwork*. *The firmament*, the expanse of heaven, is conceived as having been spread out by the hands of God at the creation, as elsewhere the earth Is. 42⁵ 44²⁴ Ps. 136⁶, and so as ever after exhibiting and praising the master workman's power and honour. This is a different conception of their creation from that of Gn. 1, where they are created by word of command. It rather resembles Ps. 8⁴. It is tempting under the circumstances, with Ges., to think of the speech in the more specific sense of hymn; but this has no authority in Hebrew usage, and is too specific for the subsequent as well as the previous syn. terms. The *speech* and the *knowledge*, though undefined by suffix, must, from the context, mean speech about 'El, and knowledge of 'El. — 4. *There is no speech and there are no words, their voice is not heard*], so most naturally translated, is rather a tame explanation of the previous lines. "This seems to be a kind of correction or explanation of the bold figure which had ascribed language to the heavens," Pe. It is difficult to see, then, why Pe. did not draw the reasonable inference with Ols., followed by Du., that it is a prosaic gloss. This internal reason is fortified by the external one that these two lines make this Str. just two lines too long in proportion to its antistr. The numerous attempts to get an appropriate meaning out of the verse have all failed to give satisfaction; as indeed they are all awkward and entirely out of place in a Ps. of such wonderful simplicity, terseness, and graphic power. There is no agreement of EV^a. in their translations. — 5ab. *In all the earth*], emph., in antith. to the heavens v.^{2a}. The heavens are telling to the earth, and their message extends throughout the earth || *in the bounds of the world*], that is in the extreme limits of the inhabited world. — *their voice*], in accordance with the parallel, *their words*], but this requires, with most

modern scholars, after the ancient versions, the correction of the Hebrew text, which by the change of a single letter reads "their line," instead of "their voice." The Hebrew word translated "their line" admits only of the meaning measuring line, which, while it is suited to the thought of extension to the earth's limits, and might spring into the mind of a copyist whose attention was confined, in copying, to this single line, is yet out of harmony with the thought which is emphasised in each of the other five lines of the Str. The proposal to render the Hebrew word "string" of a musical instrument, and so the string, for the sound of it, though urged by Ew. and others, and possibly in accordance with usage in other languages, is not justified by Hebrew usage.

Str. II. is progressive throughout, and is an antistr. to the previous one. As the previous Str. sets forth the glory of 'El, this Str. describes the glory of the sun. — 5c. *For the sun is set*]. The sun is personified, as were heavens and firmament, day and night, of the previous Str., yet not as praising the creator, but as the theme of the praise of the poet. The 'El of the previous Str. does not appear at all in this Str., unless we suppose Him to be the unexpressed subject of the verb "set," and so render "He hath set." The vb. may, however, be more properly regarded in the present context as having a general subject expressed in English by the passive, "is set." The sun is emphasised at the beginning and also at the close of this Str. v.⁷, as the great theme of its praise. It is therefore really put in parall. with the 'El of the previous Str., while the poet puts himself in parall. with the personified heavens, firmament, day and night. It seems most natural, therefore, to identify the sun with 'El. Was the Ps., then, originally a hymn in praise of the god *Shemesh*, who was worshipped in Jerusalem just before the exile, Ez. 8¹⁶? or is *Shemesh* used for the God of Israel, as in Ps. 84¹²? The praise of God by the sun, so conspicuous in 148³, is here conspicuous by its absence. On the whole, it seems probable that the Ps. was originally composed in honour of the god *Shemesh*, and that it was subsequently adapted by a few changes to the worship of the God of Israel, by interpreting 'El in accordance with Hebrew usage, and by interpreting the vb. as having 'El as subject, and so giving the sun a subordinate position. It is probable that the

preposition ב was prefixed by the editor, and was not original. The original probably read, "Shemesh has set up his tent." $\text{וְ$ makes a still further modification of the original in order to connect with the previous Str. by adding "in them," which was not in the original of ס , and makes the line too long for the normal measure. The reference to the heavens, which was doubtless designed by this addition, can only be made proper by following וְ , and attaching this line to the previous one, and so destroying the strophical organisation of the Ps. All other explanations give grammatical difficulties. De W. thinks of the End of the world as the dwelling of the sun. Thus Helios turns into Thetis; and Ossian gives the sun a shady cave in which to pass the night. But all this is in the realm of mythology, and in so far as these ideas are based on primitive worship of the sun, rather favours the thought that the Ps. was originally a hymn to *Shemesh = Helios*. We may think of the *tent* of the sun as in Hb. 3¹¹, where sun and moon have their dwelling; or of the tent of the god *Shemesh*, in accordance with the constant conception of the heavenly temple or abode of God. — 6. "And he," emph. reference to the sun, is unnecessary and difficult to justify from the context, and it destroys the measure. It is doubtless a gloss due to the effort to distinguish between *'El* and the sun. — *As a bridegroom*], not implying a marriage of the sun, but setting forth the freshness, the vigour, and the joy with which the rising sun appears in the East. — *He is going forth from his canopy*]. During the night he has been in his tent, or abode, and behind and beneath his canopy; at daybreak he comes forth from the night's retirement with fresh, youthful, full-grown vigour. — *He rejoiceth as a hero to run his course*]. The path of the sun in the heavens is conceived as a racecourse. The ancient warrior or hero was a runner as well as a fighter, and he enjoyed running as well as fighting. — 7. *From the bound of the heavens*], the extreme East, *is his going forth*], rising. — *unto their bounds*], the extreme limits of the West, *is his circuit*], the fully rounded course. — *And there is nothing hidden*], all things throughout the earth come under his inspection during his circuit; nothing on the earth's surface escapes from his rays. — *from His sun*], that is God's sun; so the Hebrew word is elsewhere always translated, and in

this sense it gives the most appropriate climax in antith. to the beginning of the Str. The usual rendering, "from his heat," while etymologically possible, has no usage whatever to justify it, and unduly limits the thought to heat, when the term "hid" would more naturally suggest light of the sun, which is thought of also under the more general word "His sun." At the same time it seems likely that the editor, who adapted the Ps. to the worship of the God of Israel, was responsible for the addition of the suffix, and that the original simply used *Hamah* as a parallel word to *Shemesh*, both alike referring to the same god. This, then, gives us the most appropriate climax, that all things earthly are under the eye of God, in accordance with a conception common to the OT., that God, enthroned in heaven, sees, knows, and inspects all things earthly. It is also common to the hymns to the god *Shemesh*, that he is the great inspector and judge of all the earth.

PSALM XIX. B.

Str. I. 7-10 has six syn. lines in praise of the Law. There are six different terms for Law, one for each line of the Str., each technically expressing some one special type of Law in ancient usage; but it is doubtful how far those distinctions were felt in the time when this Ps. was composed. *The Law of Yahweh* is the Law conceived as teaching, doctrine, and is especially characteristic of special laws of priestly origin. *The Testimony* is a term characteristic of the priestly legislation, and is the Law conceived as giving testimony for Yahweh, and so is appropriate as a mate of "Law." *Precepts* are types of Law known only to late psalmists. They are divine prescriptions of Law. This term is, indeed, a late syn. for *Commandment*, which is characteristic of the prophetic commands of the Deuteronomic code.—*The Saying*], for so we must correct the text, for "The fear of Yahweh," which is unknown elsw. as a term for Law, and was a mistake for the similar Hebrew word, which is a poetic synonym of "Word" in the usage of Ps. 119, a characteristic term of the most ancient type of prophetic Law, and one which least of all could be omitted from the series. It is, moreover, most appropriate as a mate for *Judgments*, which is also an ancient pre-Deuteronomic type of Law, characteristic of the Code of the Covenant, Ex. 21-22, and

also of the recently discovered code of the ancient king Hamurabbi. The only terms of Ps. 119 absent are the "Word," the syn. of "Saying," and the "Statute," an earlier type of the "Judgment"; the terms most likely to be omitted by a late Hebrew poet, if he must make an omission, due to the limitations of his Str. Each one of the terms for Law has its adjective. These do not seem specially appropriate to the particular terms. There seems to be no good reason why they should not be used interchangeably here, as in Ps. 119 on a much larger scale, extending through twenty-two strophes. These adjectives are: *perfect*, complete, entire, without defect, *v. 18st*; *trustworthy*, firm, reliable, to be depended upon; *right*, equitable, just; *pure*, spotless; *clean*, without impurity or contamination; *true*, in their exact conformity to justice. Each of the legal terms has also its beneficent activity: "*refreshing the soul*," or "restoring" it, RV., imparting refreshment to the inner man, his true soul-food, as Dt. 8th Mt. 4th. The translation "converting the soul," PBV., AV., while true enough in itself, and in accordance with other uses of the term, is too specific here and not in accord with the context.—*making wise the simple*], imparting the divine wisdom contained in the Law to those who are so open-minded that they are capable of receiving it.—*rejoicing the heart*], taking hold of the affections and imparting gladness as well as instruction.—*enlightening the eyes*], the eyes of the mind, so that they may see and understand, cf. 119^{105. 130} Eph. 1st.—*enduring forever*], not transient, but permanent; not changeable, but standing firm and immovable.—*vindicated altogether*], cf. 51st; so in accordance with all the previous lines, and not "righteous" as a quality; for statements as to quality are reserved in all the other lines for the first half of the verse. The Str. has come to an appropriate conclusion. If it were to be continued, the two missing words for Law would be used with appropriate adjectives and verbal clauses.

11. These two words are indeed supplied by D. H. Müller, and Che. at the beginning of the two lines of the following couplet, but even then these lines would be entirely different in character from the previous ones.

They are to be desired more than gold, yea than much fine gold;
They are sweeter than honey, and the droppings of honeycombs.

A similar thought to v.^{11a} is indeed in 119^{72, 127}; but the couplet resembles more closely Pr. 3¹⁴⁻¹⁵ 8¹⁰⁻¹¹ Jb. 28¹⁵⁻¹⁹, and its thought may be regarded as characteristic of Hebrew Wisdom rather than of Hebrew Law. The use of it here was doubtless on the basis of the uses of Hebrew Wisdom and from a glossator whose enthusiasm for the Law justified him in ascribing to it the characteristics also of Wisdom.

Str. II. has six progressive pentameters. — 12. *Moreover*], emphasizing following words. — *Thy servant*], emphatic in position, whether we think of the individual Israelite as a worshipper of God, or of the nation as in a special sense the servant of Yahweh, in accord with the conception of Is.². — *is warned*]. The positive benefits of the Law, in the previous Str., now pass over into negative benefits, in relation to transgression, in warning against it. — *in keeping them*], observing the Law by obedience. — *there is much reward*], in consequence of a beneficent kindness. — 13. *Errors*], transgressions of Law, due to ignorance or inadvertence; characteristic of the distinctions of the priestly legislation. These committed unconsciously trouble the psalmist; for, *who can discern*], either their number or their enormity, and the extent of their departure from the norm of duty. — *Clear me*], is the prayer; acquit, absolve, or possibly, as often, leave me unpunished. — *from hidden ones*], those errors which are so hidden from the psalmist that he cannot discern them, and which yet he knows are not hidden from God, and therefore may imperil his relations to God. He knows of no other way of deliverance from them except the divine gracious acquittal. — 14. *Moreover*], increased emphasis, calling attention to another class of transgressions. — *from presumptuous ones*], proud ones; known, clearly discerned, boldly and wilfully committed, corresponding with "high-handed" of the code of P, Num. 15³⁰. — *restrain Thy servant*], hold him back, for he knows his peril of committing them and the serious consequences. — *let them not rule over me*]. Such transgressions overpower the man and reduce him to servitude. The phrase so greatly resembles that of Gn. 4⁷ that it is probable the author had in mind the story of Cain, where sin like a wild beast couches at the door greedy to take possession of him and rule him, which it actually did, with terrible consequences. So here

the presumptuous sins are personified; they strive to dominate the man, cf. 36² Jn. 8³⁴. — *Then shall I be perfect*], that is, if cleared from sins of ignorance, and restrained from sins of knowledge and intention, he will be free from all sin, and so be complete, entire, faultless. — *and cleared from much transgression*]. This does not naturally refer to some great extreme transgression as parallel with the presumptuous ones, but rather to the transgressions hidden and to the errors to which he is so sensitive that he fears they may be many, and in their sum amount to much; for *clear* in the passive seems to refer to the same kind of sins as *clear* in the active, and to those from which he would be absolved, rather than to those from which he would be restrained. — 15. *Let the words of my mouth be for acceptance*], namely, those of the prayer which accompany the sacrifice made in the temple, making the sacrifices real earnest sacrifices, and so acceptable to God; as in Ho. 14² the calves (or fruit, v. Br.^{MP. 177}) of the lips are thus offered, and Ps. 141² prayer as sacrifice. — *and the musing of my mind*], the mind acting in harmony with the mouth, as the mouth with the hand that presents the sacrifice. — *Before Thee*], all the activities of devotion, of mind, mouth, hand, tend to the divine presence where alone acceptance can be found. — *continually*], so ע , as the measure requires, but omitted by ק and most Vrss. by error. The psalmist is not thinking of one single sacrifice, but of oft-repeated, continual approaches to God in sacrifice. All this is fortified and reaches its climax in the plea which gives assurance of success; *my Rock and my Redeemer*], cf. 18² 69¹⁹. The Rock is the negative refuge; the Redeemer is the one who grants the positive redemption from the sins so dreaded in the previous context.

XIX. A.

2. קִסְקִיטִים Pi. ptc. pl. of קָטַר ; with verbal force, *are telling* constantly; || הַיָּמִין . — || רִקְיָעַת n.m. *firmament*, expanse of physical heaven, elsw. in ψ , 150¹, || הַשָּׁמַיִם . — || מִקְצֵה יָרֵד . Bā. interprets as applying to God's government of the world, || כְּבוֹד ; but usage (87 102²⁶ 138³) favours creation. The measure is most easy as tetrameter, although first line is pointed as trimeter. || is prob. a gl. Possibly || מִלֵּיהֶם stood in original; it makes better measure. — 3. || יִבְרַח] Hiph. impf., habitual action for ptc. of continuous action of previous clause. || וַיִּבְרַח vb. Hiph. *pour forth* as from a spring, *bubble*: of speech, in bad sense

59⁸ 94⁴; in good sense 78² 119¹⁷¹ 145⁷ and here, || יתרה Pi. impf. † [תרה] vb. Pi. poetic, *tell, declare, make known*: only here in ψ (unless we correct 52¹¹ with Hi., Che., *et al.*); but Jb. 15¹⁷ 32^{6, 10, 17} 36². — [אמר] Ges. renders *oros hymn*, but really it is *saying, speech, utterance*, as v.⁴ || דברים — † [ענת] n.f. *knowledge*: here = their knowledge of the glory; elsw. in ψ only of knowledge as possessed by God 139⁸; as taught by God to man 94¹⁰ 119⁶⁸. These two lines are most easily tetrameters, but might be taken as trimeters by use of Makkephs. — 4. [אין דברים || אין אמר] are most easily explained as a denial of the use of speech and words in this praise of the heavens; then כלי נשמע would assert the same thing more strongly. † כלי neg. adv. with vb. only here in ψ; but with n. = *without* 59⁶ 63² (*v. כלי ער 72⁷*). Their voice is not heard, *is inaudible, i.e.* except for the intelligent, pious mind. But why this qualification? It seems in direct anthith. to v.⁸ and ⁶ and is tame. ☉ takes it as a relative clause: οὐκ εἰσὶν λαλιαὶ οὐδὲ λόγοι ὧν οὐχὶ ἀκοῦνται αἱ φωναὶ αὐτῶν. ☿ also: *non est sermo et non sunt verba, quibus non audiat vox eorum*. This seems a roundabout, unpoetic way of asserting that their speech was intelligible, although it is followed by De., Moll., Now. Ew. attaches to next v.: “without talk, without words, without their voice being heard, their sound becomes loud throughout the whole earth.” The measure of the last line can be only trimeter. This Str. is just the two lines longer than the second Str., and, therefore, in all probability they are a gl.; so Ols., Bi., Bā., Du. — 5. [בקה חבל || ככל הארץ] *emph.*, the first a spreading abroad, the second a reaching unto the utmost limits. [בקה חבל] also in 8^{2, 10} 45⁷ 105⁷. — [הקץ] sf. of 3 pl. † קץ n.m. *line, string*: (1) *measuring line*, extending over wide territory, as Je. 31⁸⁰ Ez. 47⁸ and elsw. Aq. κανὼν, so Ra., Bā., and most here. Hi. = “line or chain of praise.” Others think of (2) *string* of musical instrument, so Ew. ☿ *sonus*, ☉ φθγγος, Σ ἤχος, but there is no usage to justify this mng. Cap., Ols., Ge., Bō., Dy., Bi., Gr., Che., Du., SS., BDB rd. קץ, but ☉ renders this by *φωνή* and ☿ by *vox*, and not by words they actually use here. — † [קצה] n.[m.] *end, bound, extremity*: קצה הארץ 61⁸ 135⁷ Is. 5²⁶ 43⁶ Dt. 28⁴⁹; קצה ער ק הארץ Ps. 46¹⁰ Je. 25⁸¹ Is. 48²⁰ 49⁸; בק חבל Ps. 19⁶; קצה השמים 19⁷. † [קצה] n.f. *end, bound*, in ψ pl. קצותם על קצותם (of שמים) 19⁷, prob., therefore, only pl. of קצה — [קלילים] n.f. *word, speech, utterance*: elsw. 139⁴ 2 S. 23² Pr. 23⁹ Jb. 34 t. This line is trimeter as it stands. — [לשמש] *emph.*, ☉ ἐν τῷ ἡλίῳ. † [שמש] n. *sun*: 58⁹ 72¹⁷ 74¹⁶ 121⁶ 136⁸; שׁ רוח *rise of sun* 50¹ 104²² 113⁸; fig. of long duration שׁ עם 72⁸ כשׁ 89⁸⁷; personified 19⁶ 104¹⁹ 148⁹; fig. of God 84¹². — [בהם] *in them, i.e.* שמים Hu., Pe., Bā., Kirk., not indefinite, as De W., Ges., Hi., De. But בהם not in ☉, and is prob. a gl. αὐτοῦ with σκηνώμα of ☉, is possibly an interpretation, as ὁδὸς αὐτοῦ for ארץ v.⁶⁰; but as most of the lines of the Str. end in ם, the original was prob. אהלו. — 6. [והוא] *emph.*, referring to שמש personified, masc. usually. There is no need of it, and it should be stricken out, if verse is trimeter. — [תחתיו] *as a bridegroom, a.l.* ψ. — [תחתיו] *his canopy, a.l.* ψ; elsw. Jo. 2¹⁶ (of bride), Is. 4⁶ (of God's protection). — [ישׁע] Qal impf. of † ישׁע, vb. Qal, *rejoice*: usu. with ק 35⁹ 40¹⁷ 68⁴ 70⁸ 119⁶⁴; c. על 119¹⁶². — [גיבור] *as a hero, † גיבור (1) adj., strong,*

mighty: נִי בִּאֲרֵץ 112²; מֵל נִבְוֵר (of the Messiah) Is. 9⁵; attribute of God fighting for His people Ps. 24⁸⁻⁹; cf. Dt. 10¹⁷ Is. 10²¹⁺. (2) n.m. *strong, valiant man* Ps. 10⁶ 33¹⁶ 45⁴ 52⁸ 78⁶⁵ 89²⁰ 120⁴ 127⁴; נִבְרִי נִחַ 103²⁰. — [רִוץ אֶרֶץ] *run along a path*: acc. of measure; cf. מִ בֹּאֵ אֵל go a path Is. 41⁸; אֶרֶץ, prob. correct. — 7. [מִצְאֵי] sf. 3 sg. † מִצְאֵי n.m. (1) *act of going forth*: of sunrise 10⁷, so of the place, the East 75⁷; מִצְאֵי בִּקְרַר 65⁹; (2) *that which goes forth, utterance of lips* 89⁶⁵ Je. 17¹⁶; (3) *place of going forth, source of water* Ps. 107^{32, 35} 2 K. 2²¹ Is. 58¹¹. — [וְחֻקֵּי] (חֻקֵּי, a.l. ψ. BS. 43⁷ (of moon); Ex. 34²² (J) 2 Ch. 24²³ (of year); 1 S. 1²⁰ (of days of year). This should for assonance come at end of line. — עָל קִיּוּתָם 6 εως ακρου του ουραου, cf. 48¹¹ קָצוּ אֶרֶץ מִלְּקָצוּ עַל קָצוּ late style for מֵל. The measure is difficult with MT., but easy if, after 6, we transpose and rd. מִקְצוּתָם וְחֻקֵּי. The *rou ouparou* of 6 is interpretation. — [וְחֻקֵּי] rel. clause as 6, 3. — [וְחֻקֵּי] usually *from his heat* (v. חֻקֵּי 6²), but † חֻקֵּי sun Jb. 30²⁸ Is. 24²³ 30^{26, 28} Ct. 6¹⁰; so also here *His sun* = 'El's sun, but originally חֻקֵּי || שֶׁשׁ.

XIX. B.

8-10. חֻקֵּי] the Law as *instruction*, most common and comprehensive term from earliest time (v. 1²). — † עֲדוּתָא] n.f., the Law as *testimony*, characteristic term of P, so 78⁶ 81⁶ 119¹⁴⁺²¹ t. (em. t. t.) 122⁴, and titles 60¹ 80¹. — † עֲדוּתָא] n. pl., the Law as *precepts*, only pl. cstr. and sfs. elsw. 103¹⁸ 111⁷ 119⁴⁺²¹ t. (em. t. t.). — † קִצְוָה] n.f., the Law as *commandment*, characteristic of D.; elsw. in ψ always pl., 78⁷ 89⁸² 112¹ 119⁶⁺²¹ t. — [יִרְאָה] the Law as *object of reverence*, only here in this sense, but frequently for *piety, reverence*, 34¹² 111¹⁰ + (v. 2¹¹). Though 78 is sustained by Vrss., it is improb. A term for Law is needed. Rd. אִסְרָה, as Gr., D. H. Müller, Kau., Che. — [קִשְׁפֵּי] judgments, decisions of rulers in the cases brought before them. A collection of such judgments is the *Covenant Code*, Ex. 21-22. They are also scattered through the Deuteronomic Code (v. 1⁵). We notice the absence of the most ancient terms רְבָרִים *words*, and חֻקֵּי *statutes*, given in the Psalm of the Law, 119. For uses of these technical terms v. Br. Hex. 242 sq., and BDB. — [תְּקִיָּה] adj. f. (v. 15²), *whole, sound, having moral integrity, perfect*; of God's way 18²¹. — [נֶאֱמָרָה] Niph. ptc. f. † אִמֵּן vb. *confirm, support*: Qal ptc. pass. אִמֵּן intrans. *faithful* (as firm, stable), † as subst. m. *faithful ones* 12² (> 6, 3, al. *faithfulness*), cf. 2 S. 20¹⁹; *faithful ones Yahweh keepeth* Ps. 31²⁴ (but א is here taken by 6, Ri., De., Che. as n. abstr., v. יִקָּן). Other mngs. not in ψ. Niph. (1) *be verified, confirmed*: precepts of God 111⁷, His testimonies 10⁶ 93⁵, covenant 89²⁰. (2) *be reliable, faithful, trusty*: persons 89⁶⁸ 101⁵; רִיחַ, c. אֵל 78⁸ (cf. Pr. 11¹⁸); c. נִי rei Ps. 78²⁷. Other mngs. not in ψ. Hiph. *trust, believe*: abs. 116¹⁰; c. לֵי rei 106²⁴; c. נִי pers. *trust in, believe in* (the usual construction with God) 78²²; c. נִי rei 78²² 106¹² 119⁶⁰; c. infin. 27¹⁸, cf. Jb. 15²². — [יִשְׁרָיִם] adj. pl. m., *right* (v. 7¹¹). — [נְקִיָּה] adj. f., *pure* (v. 2¹²). — [טְהוּרָה] adj. f., *clean* (v. 12⁷). — [אֱמָרָה] 6 ἀληθινά, 3 vera, adj. is required, but אֱמָרָה has frequently force of an adj., and is frequently rendered by adj. in

implying negative answer (*v.* 4⁷).—[פְּתִיחָה] Niph. ptc. pl. with פתח, from פתח here of secret, hidden sins, but *hide oneself* 55¹⁸ 89⁷; *be hid* v. 7 38¹⁰—[וְגִיחֵי] Pi. imv. sf. of גִּיחַ. Pi. (1) *hold innocent, or acquit* here and Jb. 9²⁸ 10¹⁴, both c. גִּיחֵי; Dr. renders *absolve*, Ⓢ καθάρισον, Ⓢ *munda*; elsw. (2) *leave unpunished*, by God Ex. 34⁷ = Na. 14¹⁸ (J) = Na. 1⁸; c. acc. Ex. 20⁷ = Dt. 5¹¹ Je. 30¹¹ = 46²⁸. Niph. *be clean, free from guilt, innocent*, וְגִיחֵי v. 14, only here ψ; cf. Nu. 5³¹ (P) Je. 2³⁸; Ⓢ καθαρῶσθαι, Ⓢ *mundador*.—14. נִס] begins second couplet, dealing with grosser sins, used as † introducing the climax here and in 25⁸ 41¹⁰ 84⁴. 7 85¹⁸ 118¹¹ 119²⁸. 24 139¹⁰. 18 (*v.* v. 18).—[וְיִיטִים] pl. of † יִיטִי, adj., *proud, presumptuous*, here of men, Ew., Ols., Hup., Che., RV., BDB., Bā., Du., but De., Dr., AV. of sins; elsw. in ψ of men 86¹⁴ 119²¹ + 8 t.—[חָזַר] Qal imv. of † חָזַר, vb. Qal, *restrain, hold back*, סָחַח 78⁸⁰.—[לֹא-יִשְׁתַּחֲוֶי-לֵי-אֱלֹהִים] Qal juss. of שָׁחַל (*v.* 8⁷), involving personification of וְיִיטִים just as in Gn. 4⁷, where תַּמָּא is personified as wild beast with same vb. and same construction. אֵל, implying a condition (*v.* 2⁵).—[אֵיחָס] Qal impf. I sg., fully written, אֵחָס; אֵחָס intrans. Ges.⁸⁶⁷ (8) (*v.* 9⁷).—[וְגִיחֵי] Niph. pf. of גִּיחַ, *free from, innocent of*, Dr. *absolved* (*v.* v. 18).—[פָּשַׁע רַב] *much transgression (iniquity)*, so רַב in 19¹¹. 12 25¹¹ 119¹⁰². פָּשַׁע (*v.* 5¹¹).—15. [וְלִרְצוֹן] the sacrificial term for acceptance by Yahweh of sacrifices Lv. 1⁸ + ; cf. Ho. 14⁸ Ps. 141².—[אִמְרֵי פִי] *words of my mouth*: elsw. 54⁴ 78¹ 138⁴ Dt. 32¹ +.—[רְגִיזוֹן] cstr. of † רְגִיזוֹן, n.m., *meditation, or musing*, of prayer, so here; cf. La. 3⁸² (in bad sense of plotting); elsw. Pss. 9¹⁷ 92⁴ (dub., *v.* Intr. § 34); cf. הַנְּהוּ 49⁸.—[בֶּלֶב] n.m., *inner part, midst*: † I. seldom of things, יָמִים 46⁸. בֶּלֶב, *in the midst of the enemies of* Ps. 45⁸. II. Of men: † (1) (a) *the inner man* in contrast with the outer 55²² 64⁷ 84⁸ 102⁶, as within the breast, בֶּלֶב 37¹⁶ 119¹¹ 2 S. 18¹⁴, cf. Ps. 40¹¹; (b) *the inner man, indef. soul*, comprehending mind, affections, and will, 33¹⁶, with occas. emphasis of one or the other by means of certain vbs., † בֶּלֶב בְּכָל לֵב 9⁸ 119². 10. 34. 68. 69. 165 138¹ 1 K. 8²⁸ = 2 Ch. 6¹⁴ Pr. 3⁸ Je. 3¹⁰ 24⁷; *secrets of the heart* Ps. 44²². † (2) *specif. reference to mind*: (a) *knowledge*, c. רָאָה 66¹⁸ Ec. 1¹⁶; (b) *thinking, reflexion*, Psa. 33¹¹ 49⁴ 83⁶ 140⁸, so here, cf. 45²; † שָׁח לֵב 62¹¹ Pr. 22¹⁷ 24⁸², c. 7 Ps. 48¹⁴ Ex. 7²⁸ JE, 1 S. 4²⁰ Pr. 27²⁸ Je. 31²¹, and c. אֵל Jb. 7¹⁷; (c) *memory* Psa. 31¹⁸ 37²¹; (d) *spec. refer. to inclinations, resolutions, determinations of the will*: † *set the mind on* 10¹⁷ 78⁸ 2 Ch. 12¹⁴ Jb. 11¹⁸; † לֵב נָוֹן Ps. 57⁸. 8 (= 108²) 78²⁷ 112⁷; other phrs. 44¹⁹ 105²⁶ 112⁸ 119²⁶. 112 141⁴. For other uses of לֵב *v.* 10⁸ 10⁶ 12⁸.—[וְלִמְדָה] goes with last line. Ⓢ ἔχει μετρίως = מְדָר or מְדָרִים, which is required by measure, so Du., Bā., Che.—[וְגִיחֵי] *my redeemer*, cf. Jb. 19²⁶. † נָשָׂא vb. Qal, *redeem, act as kinsman*: in ψ only *redeem* with God as subj., implying pers. relationship: (a) *individuals from death* Ps. 103⁴ La. 3⁸⁸ Ho. 13¹⁴, מָלַךְ Gn. 48¹⁶ (E poem), נָשָׂא Psa. 69¹⁹ 72¹⁴, וְגִיחֵי 119¹⁶⁴, נָשָׂא 19²⁶ Jb. 19²⁶; (b) *Israel, from Egyptian bondage* Ex. 6⁶ (P?) 15¹⁸ (song) Psa. 74² 77¹⁸ 78⁸⁶, מִן מִדְּבַר 106¹⁰; † (c) *from exile* (chiefly Is. 2. 8 the vb., not in Is. 1), Is. 43¹ + 5 t. Is., Mi. 4¹⁰, מִן מִדְּבַר Ps. 107² Je. 31¹¹, וְגִיחֵי Is. 41¹⁴ + 12 t. Is., and the people נָשָׂא Psa. 107² Is. 35⁹ 51¹⁰ 62¹² 63⁴ (?).

PSALM XX., 2 PARTS 8^s + RF. 2^s.

Ps. 20 is a Litany before a battle, in two parts: (1) During the offering of sacrifice, the leaders of the choir make a petition for the king that he may be victorious in the day of trouble (v.²⁻³), and a chorus sums it up with a vow of exultation and praise (v.⁶); (2) the leaders make a declaration of the certitude of victory, accomplished by Yahweh's hand rather than by the army (v.⁷⁻⁹), which is enthusiastically reaffirmed by the chorus (v.¹⁰).

IN the day of trouble may He answer *thee*,
 May the God of Jacob set *thee* on high;
 May He send from the sanctuary help to *thee*,
 And from Zion sustain *thee*;
 May He be mindful of all *thy* grain offerings,
 And accept as fat (all) *thy* whole burnt offering(s);
 May He give thee according to *thy* mind,
 And fulfil all *thy* plan.

We will be jubilant in thy victory,

And in the name of our God will we (rejoice).

NOW (the hand of Yahweh is made known);
 Yahweh hath given His anointed victory.
 He answereth him from His sacred heavens,
 By the mighty deeds of victory of His right hand.
 These by chariots and by horses;
 But by Yahweh our God are we strong.
 They, on their part, bow down and they fall;
 We, on our part, stand and are established.
Yahweh hath given victory to the king;
He answereth us in the day we invoke Him.

Ps. 20 was in **B**, then in **ff** and **BB** (v. Intr. §§ 27, 31, 33). It is a prayer for a king going forth to battle; implying the existence of the Hebrew monarchy v.⁷. It is a prayer at a sacrifice in the temple, with whole burnt offerings and accompanying grain offerings, and the use of ritual language v.⁴. The use of **לכב** v.⁸ indicates, in preEx. literature, the period prior to Je. The use of chariots and horses by the enemy v.⁸ might refer to the Syrians, Assyrians, or Egyptians, and therefore gives no evidence of date. Theodore of Mopsuestia, and many since his time, have thought of Hezekiah; but the history of Hezekiah gives us no such situation as that described in the Ps. The victory of Jehoshaphat in the neighbourhood of Jerusalem, cf. 2 Ch. 20, gives us a most appropriate historical situation; and the promise of victory, given by the prophet, gives an appropriate explanation of the change from petition to certitude in the two parts of the Ps.

Pt. I. is composed of five couplets, sung by the choir. Leading voices make the petition for the king, in eight trimeter lines, arranged in four synonymous couplets, all rhyming in *Ka*, which in English must be expressed sometimes by the personal pronoun *thee*, sometimes by the possessive *thy*. The reference to the king is not evident in this petition, but comes out clearly in the chorus v.¹⁰. Although we cannot suppose that the Levitical choruses were organised at so early a date, in accordance with the usage projected by the chronicler back even into the time of David, we may yet suppose that, with the institution of temple worship, some kind of an official choir was also instituted among the priests in Jerusalem, as in the ancient temples of other religions. — 2. *In the day of trouble*], implying a serious situation. The nation was in straits and in peril, and victory doubtful so far as their own ability to repel the invaders was concerned; their only hope was in divine assistance. — *The God of Jacob*]. The reference to the God of the ancestor of the nation, often used in such pleas, enforces the petition, especially as the name of their national and ancestral God was the pledge and security for their national existence and perpetuity. The honour of their God was necessarily involved in the honour of His people, according to the conception of the ancient Biblical writers. — *set thee on high*], in the exaltation of victory. — 3. *From the sanctuary || from Zion*], the source of divine assistance, according to the conception that it was God's place of residence among His people, the place of His theophanic presence, and therefore not only the place of prayer and sacrifice, but also the place from which His people may expect help in answer to prayer. — 4. *all thy grain offerings*], specific offerings of some kind of grain, which usually, especially in public sacrifices, accompanied all kinds of sacrifices of animals; the kind of grain offering differing, whether the simple grain, or roasted in the ear, or ground into meal for wafers or cakes or loaves, all depending upon the kind of sacrifice as discriminated in a later priestly legislation, not probably applicable at this early date. — *all thy whole burnt offerings*], special kinds of sacrifice of animals which differed from all other sacrifices of animals in that the entire victim, or rather all the parts that were in their nature clean, or that could be cleansed by washing, were entirely

consumed on the altar and went up in the flame to God. This ancient form of sacrifice of animals, with its associated sacrifice of grain, was appropriate for the expression of worship, in the form of prayer. The nation were assembled, led by priests and choirs of singers, to participate in the sacrifice and prayer for the victory of their king and army. — *May He be mindful*]. There is little reason to doubt that this is a sacrificial term as truly as the *accept as fat*], for it was characteristic of the grain offerings that they were offered *Askarah*, to bring the offerer to the remembrance of Yahweh. For that service in the later ritual various Psalms were assigned (38¹ 70¹, *v. Intr.* § 39). There is no good reason why we should not think that this conception of the grain offering was ancient. Such a conception does not by any means involve the numerous distinctions of the later priestly legislation. So also the phrase, “accept as fat,” is a sacrificial term, which indicates the essential thing in the sacrifice of animals, already recognised in the primitive story of Cain and Abel, Gn. 4⁴, that fat ones should be selected in order to find acceptance with God, implying that sacrifices, without such selection, would be regarded as niggardly and unacceptable. To accept or recognise the whole burnt offerings of animals as fat is, therefore, saying, in ritual terms, that they are entirely acceptable to God. — 5. *According to thy mind* || *all thy plan*], the plan devised already in the mind of the king for conducting the campaign or making the battle. — 6. The chorus now sings as it were a refrain, summing up the contents of the petition in a vow of jubilation and praise. That the chorus speaks is evident from the introduction of the first person plural, now for the first time, into the Psalm; as well as by the change of tone. — *in thy victory*]. The Hebrew word often means salvation from enemies, and so victory, which alone is appropriate to the context. The word may, however, be rendered “salvation,” in general, as *Vrss.*, which was preferred for a liturgical use of the Ps. — *will rejoice*]. So some ancient codd. of *Ps* and many modern scholars, which is more natural than the unusual word of *Ps*, which is due to a copyist’s mistake of a single letter. The word of *Ps* is used elsewhere Ct. 6⁴ 10; but here it can only be interpreted in a different sense, whether as “set up our banners,” AV., RV., or “wave” them, Kirk. and most. A later

editor appended a line, "may Yahweh fulfil all thy askings," which is only a repetition of v.^{5a}, in the use of an unusual word of late formation and out of harmony with the thought of the couplet. It might, however, be more appropriate for later congregational use to resume the tone of prayer, as indeed the editor aims to do at the close of the Ps. v.¹⁰.

Pt. II. 7. The leading voices again sing, not a soloist, as a late editor supposed, who wrote the first singular in place of the first plural of the chorus in an introductory statement which is prosaic. This destroys the symmetry of the couplets of the Ps. It is doubtless a textual error for the original line, which we have ventured to restore by conjecture. — *Now*], as the result of the petition. The time has come in which certitude takes the place of anxiety. — *The hand of Yahweh is made known*]. We may think of certitude born of internal evidence of answer to prayer, or due to the promises of a prophet intervening between the parts of the Ps. in accordance with 2 Ch. 20¹⁴⁻¹⁷, or to some external token of the acceptance of the sacrifice just offered. This last is most probable, if the restoration of the line given above is correct. The hand of Yahweh is displayed in behalf of His people; cf. for the use of the hand Is. 66¹⁴, of the arm Is. 52¹⁰, and of both Ps. 98¹. This also makes the tetrastich one of introverted parallelism. — *Yahweh hath given victory*], not that the victory has actually taken place, but that it has already been given to the king in answer to the prayers of his people, and will surely take place. — *His anointed*], as anointed, installed on his throne by Yahweh, in accordance with 2². — *from His sacred heavens*], the heavens as the sacred place in which God resides, and from which He gives victory to His people, especially in theophanic manifestations, when He would throw His enemies into a panic, such as those described in 2 Ch. 20, at the crossing of the Red Sea Ex. 14-15, at the battle of Bethoron Jos. 10¹²⁻¹⁴, at the battle of the Kishon Ju. 5, at the battle of Rephaim 2 S. 5²²⁻²⁵; cf. also Ps. 18, Hb. 3, Jb. 38²². This turning toward heaven is not inconsistent with the previous turning toward the sanctuary as the source of help, for the conception of theophanic residence in sacred places on earth did not, from the earliest times of the Hebrew religion, lead them away from the thought that the real residence

of Yahweh was in heaven. — *mighty deeds*], by acts of God Himself putting forth His might. — *of victory*], gained by those acts of might and overwhelming strength. — *His right hand*], theophanic and anthropomorphic expressions, frequent, especially in poetic literature, in connection with the divine deliverance of His people and judgment upon their enemies, from Ex. 15^{6, 12} onward. — 8. *These by chariots and by horses*]. These were the chief reliance of the ancient enemies of Israel in their wars from the earliest times. Israel, living chiefly in hilly and mountainous districts, had little use for them. The law of the king (Dt. 17¹⁶) forbids them, although Solomon and other luxurious monarchs made use of them. The sentiment of the prophets was ever against their use. — *But by Yahweh our God*]. Yahweh is the chief, if not the sole, author of victory to His anointed king and people, cf. 33¹⁶⁻¹⁹. — *are we strong*], suited to the context, so $\text{\textcircled{C}}$ and many critics. $\text{\textcircled{H}}$, followed by "we will remember" PBV., AV.; "we will make mention" RV., does not suit the context. — 9. *They on their part*], the enemy, in strong antith. to *we on our part*], the worshipping people of God. — *bow down and they fall*], a graphic description of the enemy as the mighty hand of God lays hold upon them, bending them down to the ground and prostrating them on the ground; frequent expressions for humiliation of enemies in defeat, v. 7¹⁶ 17¹³ 18⁴⁰. — *stand and are established*], stand firm, upright and immovable. Each verb is in direct antith. to its mate in the previous line, to set forth the exaltation of the victorious king and people. — 10. The chorus now bursts forth in a couplet of enthusiasm, the climax of the Ps. *Yahweh hath given victory*], a renewal of the statement of the leading voices v.^{7a}. — *to the king*], taking the place of "His anointed," in accordance with the context. A later editor, whether because of dittog. of a copyist, changing a perfect into a cohortative imperative, or by intentional alteration to make the close of the Ps. more appropriate for public worship, as in v.⁶, changes the certitude as to the victory, which pervades and dominates the entire second half of the Ps. up to this verse, into a petition for victory, in accordance with the first half of the Ps. — The texts vary in the second line. But $\text{\textcircled{H}}$ is doubtless correct in the impf. *He answereth us*, which resumes v.^{7b}, and asserts the

assuring fact that Yahweh habitually answers His people in their need.—*in the day we invoke Him*], in the very day, at the very time, they call upon Him in their distress. The whole Ps. is thus included between the day of trouble v.² and this day of prayer.

2. [יַעֲקֹב] juss. of ענה (v. 5^o).—[יהוה] is a gl. making line too long.—[בַּיּוֹם צָרָה] *in the day of trouble*, † צָרָה n.f. *strait, distress*: sg. 22¹² 78⁴⁰ 116⁶ 138⁷ 142³, pl. 25¹⁷ 71²⁰, מכל צרה 54⁹, מכל צרוה 25²² 34^{7, 18}, מצרה 143¹¹, יום צ, 20² 50¹⁶ 77⁸ 86⁷ Gn. 35⁸ (E), עה צ, Ps. 37⁸⁰ Is. 33², בְּצָרָה, Ps. 81⁸, cf. 31⁸ 46⁸ 91¹⁶ 120¹, also 9¹⁰ 10¹ (?).—[וַיִּשְׁבְּחֵךָ] Pi. juss. of † שָׁבַח *be high, inaccessible*, in ψ only, Niph.: (1) *be exalted in glory* 148¹⁸, cf. Is. 12²; (2) *be inaccessible*, of divine knowledge 139⁸, Pi. *make inaccessible* to an enemy, *unassailable*, c. acc. 20² 69²⁰ 91¹⁴, c. חן 59⁸ 107⁴¹.—שֵׁם name of God (v. 5¹²), is a gl., as Hare, making line too long, so v.⁸ from a late point of view.—† אֱלֹהֵי יַעֲקֹב] 2 S. 23¹ Ps. 20² 46^{8, 12} (59¹⁴ 6) 75¹⁰ 76⁷ 81^{2, 6} 84⁹ 94⁷ Is. 2⁸ = Mi. 4², cf. אֱלֹהֵי יַעֲקֹב Ps. 114⁷, אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי יַעֲקֹב 132^{2, 6} Gn. 49²⁴ Is. 49²⁶ 60¹⁶.—3. [וַיִּזְרַק] obj. sf. = *help to thee*. † עֲזָרָה n.m.: (1) *help, succour*, from עז 20⁸ 121^{1, 2} 124⁸, cf. 89²⁰ (?); (2) *concrete, one who helps*, espec. † Dt. 33⁷, with מן Ps. 33²⁰ 115^{9, 10, 11}, מן מלש, 146⁶ בעז, 146⁶ Dt. 33²⁶.—[וַיִּמְדֵךָ] should be written for measure וְיִמְדֵךָ, cf. 24⁸ 63⁸ 68²⁶.—[וַיִּסְתַּחֲרֵךָ] juss. strong sf. v. 18²⁶.—4. [וַיִּזְכֶּר] Qal impf. juss. continued, זכר (v. 8⁵). This has doubtless a sacrificial mng., corresponding with the term אֶזְכָּרָה, which belongs espec. to the מִנְחָה in P, and is expressed in the הזכיר in titles of Ps. 38, 70.—[כִּלְ מִנְחָתֶךָ] the grain offering accompanying the עֹלָה, both expressing worship and prayer. The offering here is a special one for the king, and not a sacrifice which he might make during his reign. The use of pl. for grain offering and sg. for whole burnt offering is improbable, the one accompanied the other; rd. either both sg. or both pl. כל is also needed for measure in 2d line.—† מִנְחָה n.f.: (1) *gift, present* 45¹⁸ Gn. 32¹⁴ (E) Is. 39¹ +; (2) *tribute* Ps. 72¹⁰ Ju. 3¹⁶ Ho. 10⁶ +; (3) *offering made to God, of any kind*, Ps. 96⁸; (4) *grain offering* (as || עֹלָה and accompanying it) 20⁴ in common use OT., so also 40⁷ 141²; the special grain offering of P not in ψ unless in 141². † עֹלָה n.f. *whole burnt offering* 20⁴ 40⁷ 50⁸ 66¹⁸, עֹלָה 51^{18, 21}, העֹלָה 66¹⁸.—[וַיִּרְשָׁנָה] cohort. (unusual form in Heb. in 3 pers.) Ges. § 484 De.; but Hare, Hi., Bā. sf. וָהָ or וְהָ. In this case sf. is a later addition of glossator after the order of the words was changed. † רָשַׁן vb. Qal *be fat, grow fat*, not in ψ . Pi. *make fat*, בשמן anoint 23⁵; of offering rich in fat parts and so acceptable 20⁴. Gr., Che. rd. רָצְנָה *accept as well pleasing*; AE., Ki. make it denom. רָשַׁן *reduce to ashes*. It may, however, be conflation of two readings, רָשַׁן Pi. inv. and רָשַׁן juss., the latter alone suited to context.—5. [כִּלְבִּבְךָ] long form for usual לִב, doubtless original to this Ps. = *according to thy mind*.—[עֲצָתֶךָ] *counsel, design, purpose* (v. 1¹), here *for war*, as Is. 36⁶. These eight lines are in syn. parall. הָ is in each one and also juss. of vb. This gives assonance, and it is probable that the lines all began or else closed with words ending in הָ, most probably the latter. 1 pl. now takes the place of 3 sg.; there is prob. a different

speaker, a chorus. — 6. **הַיְשׁוּבָה** in thy victory, i.e. the victory given thee (by יי). **יְשׁוּבָה** (v. 3^d). — **לְיָגִל**] Qal impf. 1 pl. of † [יָגַל] vb. denom. from **יָגַל** standard (not in ψ) only here in Qal = set up standard, in Niph. Ct. 6^{a. 10}. Gr., Che., Ehr. rd. **יָגַל**, after **Ἐ. a. b. κ. α. ἀγαλλιασόμεθα**, which best suits parall. **Ἐ. β. μεγαλυνοσόμεθα**, **Ἐ. magnificabimur**, so **Ḥ. לָנוּ shall he be magnified** Ecker., Houb., Lowth. Ew., Bi., Du., We. **גַּלְגַּל** (Pi.). Bā. objects that there is no Heb. usage to justify the construction of Pi. with ג, but Du. refers to the use of the syn. **הִלֵּל** 44⁹, cf. v. 2^b (v. 18⁶¹). — † **שָׁאַלְתָּ**] askings, form, elsw. 37^a, late. The whole clause is a mere repetition of v. 6^b. — 7. **עַתָּה**] = now, temporal (v. 2¹⁰). This part of Ps. was sung later than the first part, after the sacrifice. — **יָדָעְתִּי**] I know, present emph. (v. 2⁶). **וְנָא** should be added to complete the measure. 1 pers. sg. for 1 pers. pl. is striking here. Does it indicate a soloist, or should we read **וְעַתָּה**? This is certainly prosaic and not at all suited in the parall. of poetry. The original was prob. **עַתָּה יְדָעְתִּי**, cf. Is. 12⁶ **עַתָּה יְדָעְתִּי**, 66¹⁴ **עַתָּה יְדָעְתִּי**. **וְנָא** was, as often in ancient codd., abbreviated to יי; this by haplog. fell out before **עַתָּה**. יי still later fell out for a similar reason. **יְדָעְתִּי** Pu. ptc. f. without ע, as often in Pi. and Pu., was wrongly interpreted as pf. Qal 1 sg. **יָדָעְתִּי** was inserted as often. — **מָשַׁחְתָּ**] Hiph. pf. sure anticipation, assured future (v. 3^d). — **מָשַׁחְתָּ**] His anointed one = king (v. 2^a). — **יָגִיל**] impf. freq. (v. v. 2). — **מָשַׁחְתָּ**] phr. a. l. || **מָשַׁחְתָּ** v. 2; more suited to the giving of victory on battlefield, as the sanctuary was more suited to the offering of sacrifices. — **מְגִלָּת**] = acts of might, pl. of † **מְגִלָּה** n. f. in ψ only: (1) strength, might, of horse 147¹⁰, body of man 90¹⁰; (2) might, of God 21¹⁴ 54⁸ 65⁷ 66⁷ 71¹⁸ 80⁸ 89¹⁴ 106⁸ 145¹¹, pl. mighty deeds 20⁷ 71¹⁶ 106⁸ 145^{a. 12} 150² Is. 63¹⁶. — 8. **אֱלֹהֵינוּ** in anthith. **אֱלֹהֵינוּ**. But there is too much emphasis for the measure. The second **אֱלֹהֵינוּ** and **אֱמַנּוּנוּ** are glosses of intensification. — **נִזְכָּר**] Hiph. impf. 1 pl. mention, c. acc. 71¹⁶ 77¹² 87^a, here only with ב. **Ḥ** has **μεγαλυνοσόμεθα**, as in v. 6^b = **לָנוּ**, so **Ḥ**, Aug., Cassiodorus, Psalt. Rom., Lowth. Now., Bā., Du., Oort, Che. rd. **נִזְכָּר** we are strong. All other Vrss. agree with **Ḥ**, even **Ḥ. e. a.**, and most Greek fathers. — 9. **וְיָדָעְתָּ**] v. 7 coörd. with pf., referring to the defeat of enemy, cf. 18⁶⁰. — **וְיָדָעְתָּ**] Hithpol. impf. with † consec. † [יָדָעְתָּ] only intensive: Pi. surround 119⁶¹, Pol. restore, relieve, c. acc. pers. 146⁹ (antith. עַתָּה), 147⁶ (antith. הַשְׁפִּיל), both **ἀναλαβάνω** **Ḥ**. Hithpol. be restored 20⁹, and so are established, stand upright, AV., RV., PBV., Dr.; **ἀσπρόθωμεν** **Ḥ**, **ὑπομένομεν** Σ, **erecti sumus** Ξ. — 10. **הַשְׁפִּיל**] cohort. inv. O save, give victory, but the pf. without ה is more prob., as v. 7. ה of cohort. is dittog. — **וְיָדָעְתָּ** = **יָדָעְתָּ** v. 7^b, cf. 2^a, obj. of vb., as **Ḥ**, **Ḥ**, and most moderns. MT. and other Vrss. refer יי to God as king and attach it to **יָדָעְתָּ**. However, Jerome (Com.) says that in the Heb. text of his time it was **Domine salvum fac regem**. — **יָדָעְתָּ**] impf. freq., as v. 7^b. **Ḥ** has **יָדָעְתָּ** inv., so Hare, Bi., Che., Bā., al., which is an assimilation to previous inv. and less prob. The uncertainty of the interpretation of this text in **Ḥ** and the Vrss. is due probably to an editorial change, making an original statement of the assurance of victory into a petition more appropriate for later congregational use.

PSALM XXI., 2 PARTS 12³ + RF. 2³.

Ps. 21 is a *Te Deum* for the victory won by the king through divine help; composed of two parts, each of twelve trimeters, and a couplet of refrain; the former during sacrifice rehearsing the reasons for thanksgiving (v.²⁻⁷), with a chorus asserting the king's trust in Yahweh (v.⁸); the latter after sacrifice, expressing certitude of future victories of the king (v.⁹⁻¹³) with a fresh chorus of praise (v.¹⁴).

YAHWEH, in Thy strength the king is glad,
 And in Thy victory he greatly rejoiceth;
 Thou hast given him his heart's desire,
 And the request of his lips Thou hast not withheld;
 For Thou camest to meet him with blessings of good things;
 Thou settest on his head a crown of fine gold.
 Life he asked Thee, Thou gavest it him,
 Length of days forever and ever.
 His glory is great in Thy victory;
 Honour and majesty Thou layest on him;
 For Thou givest him everlasting blessings;
 Thou makest him joyful in Thy presence with gladness.
*Yea, the king is trusting in Yahweh,
 And through the kindness of 'Elyon he cannot be moved.*
 Thine hand will find all thine enemies,
 Thy right hand find all those hating thee;
 Thou wilt put them in a furnace of fire,
 In the time (of the setting) of thy face (against them).
 Yahweh will swallow them up in His anger,
 And the fire (of His rage) will devour them;
 Their offspring thou wilt destroy from the earth,
 And their seed from among the sons of men.
 Though they have extended evil unto thee,
 Thought an evil device, they shall not prevail;
 For thou wilt make them turn their shoulder in flight,
 With thy bowstrings thou wilt aim against their faces.
*Be Thou exalted, Yahweh, in Thy strength;
 We will sing and we will praise Thy might.*

Ps. 21 was in **B**, then in **ff** and **BB** (v. Intr. §§ 27, 31, 33). It is a royal Ps. like the 20th and its complement: the former a litany before a battle, the latter a *Te Deum* after a victory. It was therefore probably composed for the same occasion. That which was the theme of the petition was afterward the theme of the thanksgiving. As Ps. 20 it has two parts: one of thanksgiving made during sacrifice, one of certitude after the sacrifice; each with its chorus. Some have thought of a Coronation Ps. because of the

reference to the crowning v⁴. But it is not necessary to think of that coronation as connected with the thanksgiving; we may suppose that it was at an earlier date, as was the request that follows it. It was only natural that the poet should go back to the coronation, a previous experience of blessing on the part of the king, as a prelude to the additional blessing of victory now enjoyed.

Part I. has six couplets, all syn. except v. 5, which is synth. — 2. *In Thy strength*], God's, exerted against the enemy in defeating them, and for the king, in giving him the *victory*, in which he *greatly rejoiceth*. The second line has been intensified by the insertion, by a later editor, of the exclamation "how" which was not in 6, 3, 5. — 3. *His heart's desire* || *the request of his lips*], that specified in 20⁵, for victory over enemies. — 4. *For Thou camest to meet him*]. This causal clause, with imperfects between perfects, changes the tense as well as construction, in order to go back to the inauguration of the king which it vividly describes. The poet conceives that Yahweh Himself came to that festival with appropriate gifts. — *blessings of good things*], the general welfare of the monarch in property and government. — *Thou settest on his head*]. Yahweh Himself was the chief actor, though the ceremonial was performed by His agents, probably the priests. The king was Yahweh's king, His son, in accordance with the covenant of David, making David's seed an everlasting dynasty for His people. — *a crown of fine gold*], the choicest gold for the royal crown. — 5. *Life he asked*], not because of previous illness or peril, but *length of days*], a petition for a long reign, undisturbed by perils of succession, as expressed in the usual address to kings, not only in Hebrew, cf. 72¹⁵ 1 S. 10²⁴ 2 S. 16¹⁶ 1 K. 1²⁵ 2 K. 11¹² Ne. 2³, but also among Egyptians, Babylonians, and other ancient nations. — *forever and ever*], not in the absolute sense of a never-ending life, and so realised alone in the Messiah, according to later conceptions; but in the ordinary concrete sense of a very long time. — 6. *His glory* || *honour and majesty*], heaping up terms to represent the exaltation and renown of the king due to *Thy victory*], recognising that it was Yahweh's gift to the king and that all this majesty was put upon him by his God. — 7. *For Thou givest him*], returning to the causal clause of v.⁴, in order to make a more general reference to the king's entire career; now in the climax de-

parting from the specific reference to the victory.—*everlasting blessings*], sums up the blessings of good things of v.⁴, and the life, forever and ever of v.⁵.—*in Thy presence*]. The king as the son of God is conceived as not only enjoying the presence of Yahweh at his coronation and in the hour of victory; but also as living in the presence and favour of Yahweh, and so as ever *joyful* and *with gladness*.—8. The chorus, in a couplet of refrain, asserts that *the king is trusting in Yahweh*], the reason for all his experience of divine favour and blessing. It is *through the kindness*] as thus exhibited that he has the confidence that he *cannot be moved*; he will be in the future, as in the past, firm and immovable, and not be shaken by any wars or troubles that may arise in his realm.—*'Elyon*], the name of God as the most High, the Exalted, is most appropriate in the mouth of the chorus, in the exaltation of His victory.

Part II. is an antistr. to the first part. It seems to have been sung after the sacrifice had been made. It thus resembles the second part of Ps. 20. On that account it probably expresses certitude with reference to the future, and the imperfects should be conceived as futures; although they might grammatically be rendered as jussives, expressing wish, as many interpreters would have them. Where the grammar does not decide, we have to depend upon the context and the circumstances of the Ps. This Str. has the same number of lines as the previous one, although ~~It~~ has abridged one of them; there are also six couplets, all syn. but v.¹⁰, which is synth.—9. *Thine hand || Thy right hand . . . find*], in pursuit in battle, overtaking, laying hold of *thine enemies || those hating thee*.—10. *Thou wilt put them in a furnace of fire*], not as some, fig. of fiery indignation as expressed by the *|| in the time of the setting of thy face*]. This is the angry countenance, in accordance with the conception of God's wrath as a consuming fire, Is. 31⁶, and the fiery furnace of the day of judgment, Mal. 3¹⁹; but inasmuch as these passages refer to God's anger, and this Ps. to the kings, the furnace is probably literal, in accordance with the cruel methods of war of the early Davidic monarchy, as shown in David's treatment of the Ammonites, 2 S. 12³¹. "He put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln." What David did to the Ammonites

his successors in the monarchy might be conceived as doing to other enemies. This interpretation, which is confirmed by v.¹¹, was softened by a later editor into a simile, whether by mistaking *in* for *as*, or intentionally, we may not be able to determine. V.¹⁰ in the present text and Vrss. is two pentameters. We cannot regard it as a gloss because the entire conception of the verse is primitive, and not such as a glossator would insert. The loss of this verse would reduce the Str. by four lines, and so destroy the exact proportion of the two parts of the Ps. The difficulty originated by the condensations of a prosaic copyist, if not by mistakes of copying. The verb has fallen out of the clause: *In the time (of the setting) of thy face (against them)*; and the noun has fallen out of the clause: *and the fire (of His rage) will devour them*. The poet emphasizes the angry face of the king by putting in parall. with it the divine activity: *Yahweh will swallow them up in His anger*. — 11. *Their offspring || their seed*]. The cruelty of ancient warfare, based on the principle of blood vengeance, which required children to avenge the blood of their parents, and descendants of a tribe to avenge the blood of their tribe, involved the apparent necessity of putting to death all male children in war in order to make such vengeance impossible. The poet simply shares these ancient conceptions, as expressed in the wars of extermination of the Canaanites at the conquest, Jos. 6²¹ 10²⁸⁻³⁰ 11¹⁴, and even in Pss. 9⁶ 137⁹. — 12. *Though they have extended unto thee || thought*], completed action in the future, in a hypothetical clause. — *evil || evil device*], the plan, the purpose, the attitude of enemies in the future may be evil. Even if they have planned a campaign of injury, *they shall not prevail*], they cannot succeed any more in the future than they have in the past. They will be defeated with humiliation. — 13. *For thou wilt make them turn their shoulder in flight*]. The reason for their flight is given in the parallel clause which otherwise would be inconsistent with it. — *With thy bowstrings*]. The bow was one of the chief weapons of Israel in the royal period, especially of the king, v. 2 S. 1^{12 22}, Ps. 45⁵⁻⁶. — *thou wilt aim against their faces*]. This deadly peril to the faces of the enemy, as the king and his army advanced against them, is, in the climax, in antith. to their backs as seen in retreat. — 14. The chorus appropriately concludes the festival

by praising the *strength* || *might* of Yahweh, which has given the king the victory. They are impelled therefore not only to honour and magnify their king, but also to recognise that honour is due to Yahweh, and therefore they sing a glad choral: *Be thou exalted, Yahweh.*

2. קָה תִּגִּיל] Kt., קָה-תִּגִּיל Qr. But קָה is not translated by 6, 5, 3; prob. as Hare, gl. to strengthen the text: original reading = גִּיל-קָהָר — 3. הַמְּאֵז] cstr. of הַמְּאֵז n.f. v. 10¹⁷, in ψ usually of physical appetite; but *thing desired* in bad sense 78², here in good sense. — 4. לְבָבִי] 6 has τῆς ψυχῆς αὐτοῦ = נַפְשִׁי more suitable to usage (v. 4⁹ 10⁸). הַתְּהָה] fully written for הָהָה so v. 5. לִי is poss. a gl.; no more needed here than in v. 30, but cf. v. 36; if original must have Makkeph הַתְּהָה־לִי. — אֲרָשָׁתָּה] n.f. cstr. *request* a.l. √ ארש not in Heb., but cf. As. *éršu*. — תִּנְנֶנָּה] vb. Qal *withhold*; usually sq. מִן 84¹², sq. לִי. — 4. לְבָבִי הַתְּהָהָנִי] Pi. impf. referring to past between pfs. v. 3. 5, *come to meet*, c. 2 95² Dt. 23⁵; double acc. here. Hare thinks the \aleph has fallen off by haplog. — בְּרָכִיּוֹת שִׁבְחָה] blessings consisting of welfare, prosperity Ps. 4⁷ 23⁶ 34¹¹ 39⁸ 85¹⁸, or better, *good things* 103⁶ 104²⁸ 107⁹ v. 3⁹ 4⁷. — הַתְּכִרָה] *crown* a.l. ψ for הַתְּכִרָה. — 5. חַיִּים] emph. *life, long life*. — תִּקְהָה] a gl., explanation not needed, impares measure; for an original שְׁמֵיךָ אֱלֹהִים cf. Dt. 30²⁰ Jb. 12¹² Pr. 3²⁻¹⁶ La. 5²⁰ Pss. 21⁶ 23⁶ 91¹⁶ 93⁵. — עֵינַיִם וְקִרְבִּי] 10¹⁶ 21⁶ 45⁷⁻¹⁸ 48¹⁵ 52¹⁰ 104⁶ 119⁴⁴ 145¹⁻²⁻²¹ Ex. 15¹⁸ Mi. 4⁵ Dn. 12³. — 6. הַשְׁבַּח] impf. descriptive of past victory, cf. 16⁸. — 7. בְּרָכִיּוֹת שִׁבְחָה] cf. v. 46 here c. double acc. in sense of *give to*; c. ל pers. 9²¹. — בְּרָכִיּוֹת לְעַד] *blessings forever* || ברכות שִׁבְחָה, therefore blessings given to the king and not “most blessed forever” AV., RV., taking ברכות as abst. pl. intensive. The usual sense of שִׁבְחָה (8⁷) with double acc. is, however, to *make a thing over into another* 18¹² 21¹⁸ 84⁷ 88⁹ 110¹; and c. acc. + כ 21¹⁰ 83¹²⁻¹⁴. — הַתְּהָהָנִי] Pi. impf. 3 f., c. sf. 3 sg. of תִּהְיֶה vb. Qal *rejoice* Ex. 18⁹ (E) Jb. 3⁶ (dub.) Pi. *make joyful* a.l. here. — 9. הַתְּנַצֵּחַ] Qal impf. 3 f. of תִּנְצַח *come or light upon* (often unexpectedly); so here c. ל; *befall*, c. acc. 116³ 119⁴³, cf. 89²¹. Return to 2d pers., referred to Yahweh by some, to king by others, the latter better. The repetition of תִּנְצַח in this sense is rather tautological. Du. would change to הַבְּנוֹת. 6 has לִי before הַתְּנַצֵּחַ, this prob. the correct text. — 10. הַשְׁתַּחֲוִי] Qal impf. 2 m., c. sf. archaic 3 pl. as v. 18. — תִּהְיֶה אֶשׁ] a.l. *as an oven of fire*, כ improb. rd. ב. הַתְּנַצֵּחַ *furnace*, a.l. ψ ; but not uncommon elsw. — לְעַתְּנִי] *at the time of thy presence*, i.e. in anger, from context, cf. La. 4¹⁶. The line is defective. Insert הָהָה as Lv. 20⁸⁻⁶ 26¹⁷ Ez. 14⁸, נִתְּן מְנִים of angry looks. הָהָה is attached to previous words to complete the line against 6, but Vrss. and most scholars attach it to subsequent words. — יִהְיֶה כְּאִשֵּׁי יְבִלְעֵם וְהִמְאָלְסֵם אֶשׁ — [יהוה כְּאִשֵּׁי יְבִלְעֵם וְהִמְאָלְסֵם אֶשׁ] as it stands is of a different measure, also 3d pers. appears for 2d pers. of preceding and following context. It interrupts either as gl., so Bā., Be., or as another voice, as above v. 9. Two lines are needed here to make the second half of Ps. equal with the first half. We have only five words in the text where we need

six. The second l. might easily be restored by inserting עברתו as Ez. 21³⁶ 22²¹ 38¹⁹.

יורה כאטו יבלעם
וחאכלם אש עברתו

‡ בלע vb. Qal *swallow up, engulf*; subj. ארץ 106¹⁷ as Ex. 15¹² Nu. 16³⁰, etc.; of devastation of enemy Ps. 124³ Ho. 8⁷ Je. 51²⁴; of calamity Ps. 69¹⁶. Pl. *swallow up, engulf* 21¹⁰ 55¹⁰ subj. י, 35²⁶ subj. enemies. Hithp. *be swallowed up*, their wisdom Ps. 107²⁷. — 11. פִּרְיָי archaic sf. 3 pl. of פִּרְיָ n.m. *fruit*. — 12. נָשָׂא רָעָה antith. to נָטָה חֶסֶד: *stretch out, extend hand, so extend unto* in the hand, cf. חֶסֶד Gn. 39²¹ (J), שָׁלוֹם Is. 66¹². — † רָעָה n.f.: (1) *evil, misery, distress* 34²² 91¹⁰ 107^{26, 29}; יוֹסֵר רָעָה 27⁵ 41² Je. 17^{17, 18} 51²; רָעִי *evils* Pss. 34²⁰ 40¹⁸ 71²⁰ 88⁴ 141⁵ (cf. Dt. 32²³); רָעָה Ps. 37¹⁹ Je. 2²⁷ + 3 t. Am. 5¹² Mi. 2³ Ec. 9¹²; רָעָה רָעָה Ps. 90¹⁵, cf. Je. 44¹⁷. (2) *Evil, injury, wrong* Pss. 21¹² 28³ 35²⁶ 52³ 109⁵, רָעָה עָשָׂה c. ל 15⁵ +. Obj. vbs. † הִשָּׁבַח 35⁴ 41⁶ 140³ Gn. 50²⁰ (E) Je. 36³ 48² Mi. 2²; בָּקַשׁ Ps. 71^{18, 24}, cf. 1 S. 24¹⁰ 25²⁶ 1 K. 20⁷; רָעָה Ps. 38¹³; הִמָּצָה 40¹⁶ = 70³; † שָׁלוֹם 35¹² 38²¹ Gn. 44⁴ (J) Je. 18²⁰ 51²⁴. (3) *Evil* in ethical sense: שָׁלוֹם בָּרִי 50¹⁹ of speech, 94²³ 107³⁴. — בְּלִי־יִקְרֶי relative clause, *which they cannot or could not*, e.g. רָעִי וְיָדָעוּ; יָכֹל (v. 13⁶). — 13. הִשְׁתַּיְתֵּם שֵׁבֶטָם vb. with double acc. v. Ges. § 117^u, Dr. § 180^{obs.}. The *shoulder* here for *back*, cf. שֵׁבֶטָה Jos. 7¹² Je. 48³⁹ (Hiph.); נָתַן עֲרֵף Ps. 18⁴¹; הִטְנָה שֵׁבֶטָה 1 S. 10⁸. — שֵׁבֶטָה n. *bowstring*, a. l. in this sense; elsw. *tent cords*, but not in ψ , cf. יָהָר 11².

PSALM XXII., 5 STR. 10³.

Ps. 22 is the lamentation of a great sufferer in peril of deadly enemies. In five strophes, the situation is vividly described: (1) He is forsaken by God in his extremity (v. 2-3), notwithstanding the fathers had ever been delivered by Him (v. 4-6). (2) He is despised by the nations, as a mere worm, and mocked for his trust in God (v. 7-9), who has cared for him hitherto since his birth (v. 10-11). (3) He is abandoned to bulls and lions (v. 12-14), and is wasting away body and soul in agony (v. 15). (4) He is about to die by the cruelty of dogs (v. 16-17), who are greedily gazing on him, anxious for their prey (v. 18-19). (5) His life is abandoned to all these enemies, and in despair he prays for deliverance (v. 20-21), with the vow to praise Yahweh in the congregation of the temple (v. 22-23). A later editor makes the deliverance more distinct by stating it as a fact (v. 24-25, 27). A still later editor gives the deliverance a world-wide significance, with a meaning to subsequent generations (v. 26-27).

I.

MY 'El, why dost Thou forsake me?
 Far from my salvation is my roaring.
 I cry in the daytime, but Thou answerest not;
 And in the night, there is no respite for me.
 But, O Thou (Yahweh), Holy One,
 Enthroned upon the praises of Israel;
 In *Thee* our fathers *trusted*,
 (In *Thee*) they *trusted*, and Thou didst deliver them,
 Unto *Thee* they cried and they escaped,
 In *Thee* they *trusted* and were not ashamed.
BUT I am a worm, and no man,
 A reproach of mankind, and despised of peoples.
 All seeing me deride me;
 They let out (words), they shake their head,
 (Saying) "Roll on Yahweh, let Him deliver him;
 Let Him rescue him, seeing that He delights in him."
 But, O Thou who drewest me forth from the belly,
 (My trust) upon the breast of my mother;
 Upon Thee was I cast from the womb.
 From the belly of my mother Thou art my 'El.

II.

BE not far from me, for there is distress;
 Be near, for there is no helper.
 Many bulls encompass me,
 Mighty ones of Bashan encircle me.
 They open wide upon me their mouth,
 As a lion rending and roaring.
 As water I am poured out;
 Yea, all my bones are parted;
 My heart is become like wax.
 It is melted in the midst of mine inwards.
MY strength is dried up like a potsherd,
 And my tongue is made to cleave to my jaws;
 And in the dust of death (they) lay me.
 (Many) dogs encompass me,
 An assembly of maltreaters enclose me;
 They dig into my hands and my feet.
 I count all my bones;
 While they look, they stare upon me.
 They divide my garments among them,
 And on my clothing they cast lots.

III.

OH Thou, put not afar off *my* (hind);
 Yahweh, O haste to *my* help;
 O deliver from the sword *my* life,
 From the power of the dog *mine* only one.

From the mouth of the lion save *me*,
 From the horns of the yore ox, *mine* afflicted one.
 Then will I declare Thy name to my brethren;
 In the midst of the congregation will I praise Thee.
 From Thee will be my praise in the great congregation;
 My vows will I pay in Thy presence.

Ps. 22 was in **B**; then in **ff** and **BB** (*v. Intr.* §§ 27, 31, 33). The latter designated the melody to which it was to be sung אילת השחר (*v. Intr.* § 34): *a hind in the dawn (leaps)*. This is referred by some Rabbins to the dawn itself as a hind leaping in fresh vigour; by others to the hind hunted in the early morning (*v. De., Psalmen* ⁴ s. 225). The former would be a joyous melody not suited to the Ps.; the latter is most suitable, especially if there be a connection between the hind in the title and the אילת *v.*²⁰. The Ps. is composed of five trimeter decastichs, each of two sections, hexastich and tetrastich *v.*^{2-6, 7-11, 12-15, 16-19, 20-23.}²⁶. These are arranged in three parts, each characterised by the use of רחוק *v.*² ¹² ²⁰. The first two parts consist of Str. and Antistr., the third of a single Str. It is possible that the third also had an antistr. whose place has been taken up by the later additions to the Ps. The Ps. is a simple, graphic, and powerful description of a sufferer, trusting in God, though apparently forsaken by Him and left in the hands of cruel enemies, who have already brought him to the point of death. He yet continues his plaintive cry for deliverance, and concludes with a vow of thanksgiving in the congregation assembled in temple worship. The description is too varied for any individual experience. It heaps up similes and situations which are not always consistent, and which cannot be attached to any real historical event, either of a heroic sufferer, or of the pious part of the community, or of the nation itself. It is indeed an ideal situation such as that described in Lam. with reference to Jerusalem, and that of Is.² with reference to Mother Zion and the servant of Yahweh. In these writings many different situations are described in which individuals might be conceived as suffering, and are combined with national experiences, and the whole made into a mosaic of affliction to represent the woes of a pious community, abandoned by God to their cruel foes. The ideal of the Ps. is so nearly related to the suffering servant of Is.² that there must be dependence of the one upon the other: קרוש *v.*⁴, cf. Is. 40²⁶; חולעה *v.*⁷, cf. Is. 41¹⁴; כווי עס *v.*⁷, cf. Is. 49⁷ 53⁸; ולא איש *v.*⁷, cf. Is. 52¹⁴; חמת ארס *v.*⁷, cf. Is. 51⁷. But the poet is also independent; for his use of animals, lions, bulls, dogs, for enemies, and probably also of the hind for himself is characteristic, and while not without example in Pss., is yet beyond anything else in the OT. The authors cannot be the same. The poets use, however, the same trimeter measure, and in the main the same ideals; and the historical situation which occasioned the poems is similar. If the suffering servant of Is.² is exilic, that of the Ps. is post-exilic, for, (1) the reference to the fathers *v.*⁶ is in the style of post-ex. writers, (2) the existence of the temple is implied in the assembly for worship, *v.*^{23.}²⁶; the payment of vows,

v.²⁰; and probably also the cherubic throne idealised in the *החלום* of Israel, v.⁴, which in itself seems to imply the temple hymns. But we cannot go too far from the exile because, (1) Ps. 71⁵⁻⁶ cites from v.¹⁰⁻¹¹. (2) The use of *אח* v.²³ for the brethren of the *קהל*, cf. 133¹, Pr. 6¹⁰, implies a time when the people were compacted by persecution into a brotherhood. (3) The kingdom or nation no longer exists. The persecutors are foreign nations, *עַרְוֵי טָרְעִים* v.¹⁷, an organised body, over against the *קהל* of the people of God. They are compared to bulls v.¹³⁻²², lions v.¹⁴⁻²², and yet also to dogs v.¹⁷⁻²¹; thus implying a number of enemies, and enemies of different characteristics. This is the situation of the infant community of the restoration, when they were exposed to the cruel and treacherous attacks of the minor nations as described in many Pss. of the period (*v.* Pss. 9-10 and Ne.). There is, in the fifth Str., the same kind of a distinction between the poet and the sufferer that we find also in Is. 53. This is due to the fact that the poet is not speaking altogether for himself, but for the pious community as the servant of God. And so he speaks of *my hind* || *mine only one* || *mine afflicted one*, as of *my help, my life*, and *me*, v.²⁰⁻²². The sufferer is thus the ideal community, and the sufferings are idealised in a mosaic of varied experiences. The Ps. received additions in order to give it a wider outlook: (1) the fact that the sufferer was heard and answered, and that the entire seed of Jacob united in the praise of Yahweh in sacrificial meals, is stated in v.^{24-26, 27}. In this section v.²⁷ in its use of *טָטִים*, at the sacrificial meals at the temple, particularly in public praise, and the use of the phrase *וְיָחִי לְבַבְכֶם* for *וְיָחִי נַפְשְׁכֶם*, Is. 55³, implies a later period of composition. The vbs. in v.²⁷ have been changed from original imvs., as v.²⁴, into 3 pl. in accordance with the subsequent pentameter. This was made easier by the separation of v.²⁷ from v.²⁴⁻²⁵ by v.²⁶. (2) The world-wide significance of this deliverance is brought out in a pentameter heptastich. This addition was probably earlier than the other, and is similar to the combination of the trimeter and pentameter poems in Is.² (*v.* Br.^{MP 339}). This heptastich also has features of resemblance to the last parts of Is.⁵, especially in the conversion of the nations and their participation in the worship of Yahweh in sacrificial meals in Jerusalem, v.²⁸⁻³⁰, cf. Is. 66¹⁹⁻²³. The conception of Yahweh as the universal king, v.²⁹, is in accordance with that of the royal group of Pss. 93, 95-100. For *יָרַר נִלְדָּה*, *יָרַר יְבוֹא*, v.³¹⁻³²; cf. *אֲחֲרָיו*, *יָרַר נִרְאָה*, *קָטַן נִרְאָה*, 102¹⁹. All this indicates a period in which the minor persecuting nations have passed out of view, and the greater and more distant nations, who are not persecutors, but friendly, have come into the range of thought as hopeful converts to the God of Israel. This addition gave the earlier Ps. a wider outlook and made the deliverance of the sufferer of world-wide importance. The Ps. has been regarded by the Church from the most ancient times as the great Passion Ps., and it is the proper Ps. for Good Friday. This was due: (1) to the use of v.² by Jesus Himself when dying on the cross, Mt. 27⁴⁶ Mk. 15³⁴; and the remarkable resemblance in the situation of Jesus at that time to the situation described in the Ps.; (2) the casting lots for His garments, v.¹⁹, Mk. 15²⁴ Jn. 19²³⁻²⁴; (3) the parching thirst, v.¹⁶, Jn. 19²⁸⁻²⁹;

(4) the agony of the stretched bones on the cross, v.¹⁵, and the digging into the hands and feet by the nailing to the cross, v.¹⁷; (5) the cruel gazing on His sufferings, v.¹⁸, Mt. 27³⁶⁻⁴⁴; (6) the mocking of His enemies in the words of the Ps., v.⁹, cf. Mt. 27⁴³ Lk. 23³⁶. It seems to the Christian that the psalmist indeed gives a more vivid description of the sufferings of Christ on the cross than the authors of the Gospels. Has the psalmist's description of the suffering servant of Yahweh an accidental coincidence with the sufferings of Christ, or is the coincidence due to prophetic anticipation? We cannot think of direct prophecy. The reference to a historical situation is unmistakable. But inasmuch as the poet, like the author of the conception of the suffering servant of Is.², idealises the sufferings of Israel, and gives his sufferer a mediatorial relation to the nations, and does this in order to hold up to the pious a comforting conception of a divine purpose in their sufferings, we may suppose that this ideal was designed to prepare the minds of the people of God for the ultimate realisation of that purpose of redemption in a sufferer who first summed up in his historical experiences this ideal of suffering. In this sense the Ps. is Messianic (v. Br.^{MP} 822 sq.).

Pt. I., Str. I. is composed of a trimeter tetrastich antith. to a trimeter hexastich. In the tetrastich, the experience of the sufferer is described, as the reverse of the experience of the fathers. — 2-3. *My 'El*], the ancient poetic name of God, intensified by repetition by a later editor, but at the expense of the measure. — *why dost Thou forsake me*], expostulation with God for a situation which to the sufferer seems inexplicable, cf. Is. 49¹⁴. EV^s. continue the question through the next line, so Dr., Kirk.; but it makes a difficult construction in Hebrew. The ancient Vrss. regard the second line as the beginning of the description of suffering, and this is easier and more natural. It begins a syntristich as the basis of the expostulation. — *Far from my salvation*]. There is an awful gap and appalling distance between the agony and the salvation from it. It is this long distance in time, this prolonged postponement of salvation, which the psalmist cannot understand. — *is my roaring*], the loud continued outcry of intense suffering, lengthened by a prosaic copyist at the expense of the measure, and weakened into "words of my roaring." || *I cry in the daytime*, which passes over into, *and in the night*, all day and all night long. A later editor inserted "O my God," to emphasize the appeal to God, but at the expense of the measure. — *Thou answerest not*]. God is silent in this long interval. —

— *there is no respite for me*]. His agony continues without interruption, his cry for help has no pause. — 4-6. The expostulation is strengthened by a reference to the past experience of the fathers which was so different; an appeal to Yahweh in a syn. couplet, and a statement of the experience of the fathers in a syn. tetrastich. — *O Thou (Yahweh), Holy One*], an exclamation, not a statement of fact, "Thou art holy," which is tame and unpoetical, and not in accord with the state of mind of the sufferer. The divine name "Yahweh" is necessary to the measure; it was omitted by an unpoetic copyist. The term "Holy One" is characteristic of Isaiah, and represents God in His majestic aloofness, a conception peculiarly appropriate here; rather than in accordance with later ideas, God as the ethically complete and perfect Being. — *Enthroned upon the praises of Israel*], a poetical spiritualisation of the more physical idea that He was enthroned upon the cherubim in the Holy of Holies of the temple, cf. Ps. 80². Thither the praises of Israel were directed in temple worship; thither they were conceived as entering, with the clouds of incense from the altar of incense, which stood in front of this most sacred place. This incense, whose very idea is to give efficacy to prayer and praise, sweetens them and makes them acceptable to Yahweh, goes up and envelopes the cherubic throne so that the throne of Yahweh is conceived as sustained by them. G, Y, J give a simpler text, "O Thou enthroned in the sanctuary, the praise of Israel," which is tempting, and followed by Genebr. and R. C. scholars generally; but not by modern Protestants, who follow Calv. in the interpretation given above. Aug., Euthymius, al., interpret the holy as of holy persons. Horsley follows G except that he thinks of the abstract "holiness" instead of holy place. PBV. "And Thou continuest holy; O Thou worship of Israel," is an intermediate rendering, which though advocated by the older English scholars such as Ham., Jebb, "is based on an untenable construction of the words," Kirk. — *In Thee*], emphatic in position, repeated in the second line, though omitted in Y by a copyist's mistake at the expense of the measure; so also in the fourth line, with the syn. *unto Thee*], required by its verb in the third line. — *our fathers*], the common subject of the verbs of the four lines, and so emphasized over against their suffering

descendants. — *trusted*], repeated for emphasis in the second and fourth lines, with the intervening *cried*, of the third line, so plaintively expressed, in view of the present situation. The fathers were not forsaken, as is their son. *Thou didst deliver them || they escaped || they were not ashamed*. This is the climax; the shame of his present position was in its being so much the reverse of theirs.

Str. II. is composed of a hexastich, describing his miserable situation, and a tetrastich of expostulation, based on his own previous experience. — 7. *But I am a worm, and no man*], taking up the sense of shame, expressed in the last vb. of the previous str. He has lost his manhood and is become a miserable worm. — *a reproach of mankind*], an object of reproach to mankind in general. — *despised of peoples*], the nations by whom he was surrounded. Such is also the description of the servant of Yahweh in Is.²: “thou worm Jacob” 41¹⁴, “whom man despiseth,” “despised of person,” “abhorred of the nation” 49⁷, “the reproach of men” 51⁷, “so disfigured more than man was his appearance and his form than the sons of men” 52¹⁴, “despised, and forsaken of men; a man of sorrows, and acquainted with grief” 53³ (v. Br.^{MP 349-357}). — 8. *All seeing me*]. These same nations, looking upon the affliction of the people of God, have no compassion, but deride in word and gesture; *they let out (words)*, so essentially ☉, words that they would not venture to speak to a self-respecting people able to vindicate themselves; they do not restrain themselves, but give full vent to their maliciousness. This seems more appropriate to the use of the Hebrew term, and more in accordance with their words given in v.⁹, than the usual rendering, “shoot out the lip” EV^s, explaining the original as an insulting gesture, although apparently sustained by similar expressions 35²¹ Jb. 16¹⁰. This interpretation was due to the insertion of the word “with the lip” in the text, with the same motive, at the expense of the measure. But this is difficult to reconcile with the other uses of the Hebrew word, or with any known gesture of that time. — *they shake their head*]. This is the gesture of derision accompanying their words. The same gesture appears in those who mocked the crucified Jesus. “And they that passed by railled on him, wagging their heads, and saying” Mt. 27³⁰. — 9. *Roll on*

Yahweh], so ~~He~~ *imv.*; "commit thyself" RV.; "cast thyself" JPSV.; which is better than ancient Vrss., which render as pf., so "He trusted" PBV., AV. The enemies say this in derision. The burden, to be rolled off on *Yahweh*, for Him to bear for His people, was the agony and reproach. — *Seeing that He delights in him*]. The people were well known to be trusting in *Yahweh*, their God, and as therefore presumably acceptable to Him, and delighted in by Him, cf. *Wisd.* 2¹⁶^{ca}. The derision of suffering Israel is here, as ever, accompanied with the derision of *Yahweh* their God by the hostile nations. — 10. *But, O Thou*], emphatic repetition of personal address to *Yahweh* in antithesis to *But I v.*⁷; better than the usual interpretation stating a fact, "Thou art He." This syn. tetrastich emphasises the previous experience, that *Yahweh* had not only taken an active part at the birth and during the infancy of the nation, but had continued to be their God without ceasing until the present, cf. *Is.* 46³⁻⁴. — 11. *My 'El*], at the close of this Str. and at the beginning of the Ps., incloses the entire first part within this most comprehensive relation.

Pt. II., Str. III. begins with a description of the external situation in three couplets, and concludes with the effect upon the person himself in two couplets. — 12. *Be not far from me*], renewing v.^{2b}, and renewed in v.^{20a} || *Be near*], the negative transformed into a positive, more probable than the present text, which makes "near," an adj. predicate of distress, at the expense of the measure and parallelism. — *for there is distress || for there is no (other) helper*], the reason for the plaintive appeal to God. — 13. *Many bulls*], intensified in *mighty ones of Bashan*]. Bashan was famed for its rich pastures, fat cattle, and powerful and fierce bulls. The enemies are compared to them, cf. *Am.* 4¹. They *encompass* || *encircle*], enclose and shut in on every side with their horns, cf. v.²², so that there is no escape, no one within that enclosure to help. — 14. Leaving the bulls and reverting to the enemies: *they open wide upon me their mouth*], in order to devour, swallow up. This statement is appropriate not to bulls, but to beasts of prey, and so *as a lion rending and roaring*], opening the mouth to roar as well as to devour. Cruel enemies are frequently compared to lions, see v.²² 7³ 10³ 17¹². — 15. *As water I am poured out*], so *Jos.* 7⁵, "the hearts of the

people melted and became as water." — *all my bones are parted*], each one distinct in pain, all aching and seeming as if they had broken apart; both graphic descriptions of feverish anxiety. The reference to the heart is renewed and enlarged as the principal thing. It melts as if it were *wax* within him, cf. 68³.

Str. IV. The antistr. is composed of two tristichs and two couplets. — **16.** The agony of the previous tetrastich is continued, the result of the feverish anxiety is still further described. — *My strength is dried up*], is sapped; the blood is dried up and the body is become brittle and breakable, *like a potsherd*, a piece of pottery. — *My tongue is made to cleave to my jaws*]. By intense thirst, the tongue adheres to the roof of the mouth so that he cannot use it, cf. Jn. 19²⁸. — *In the dust of death*], a phrase especially appropriate not only to the previous context, the dry, brittle potsherd, but also because it involves the idea of the formation of the original man out of dust, as a potter makes his pottery, Gn. 2⁷, and also the conception of death as a return of the body to the dust, Gn. 3¹⁹. This is probably the reason why the 2 pers. sg. is given in 𐤒, "Thou layest me," referring to God as the primary agent, instead of the simpler and more natural 3 pl. referring to the enemies, cf. v.¹³. — *they lay me*]. The enemies have been active against the sufferer, while his God, through it all, has remained afar off. — **17.** (*Many*) *dogs*], so 𐤄, 𐤅, PBV. || "many bulls" v.¹³ more suited to parallel. "For dogs," 𐤒, AV., RV. The enemies are now compared to the more ignoble animals. Dogs in the OT. are the fierce prowlers of the night and scavengers of the streets, v. 2 K. 9³⁵⁻³⁶ Pss. 59⁷.¹⁵ 68²⁴ Je. 15³. They come in a pack, and so are called *an assembly of maltreaters*], cf. 86¹⁴, greedy to seize, maul, and in every way maltreat their victim. — *They dig into*], the dogs with their teeth. — *my hands and my feet*]. The extremities are first gnawed by the dogs. This is the translation best sustained by the Vrss. and the context. EV⁹. "pierce" is not justified by the Hebrew word, and was due to a desire for a specific reference to the crucifixion. 𐤒 "as a lion," used a word for lion not found elsewhere in ψ for the usual word given above v.¹⁴, and not suited to the previous mention of dogs, or of hands and feet. The sufferer here v.^{16c} is lying in the dust in extreme peril of death, and his enemies have already

begun to devour him. — 18. *I count all my bones*], renewing v.^{15b}. Each one stands out with its own special ache. — *While they look [they stare]*, a circumstantial clause. While the enemies are looking with intense eagerness, staring greedily upon him, he is aching all over from head to foot, in all his framework of bones. The usual rendering, as an independent and emphatic clause, makes two lines in this verse, in no proper relation of parallelism, and justifies in a measure the proposal of some moderns to transfer v.^{18a} to the beginning of the Str. — 19. *They divide [cast lots]*, returning from the dogs to the enemies they represent, as above v.^{16c}. They have stripped him of *garments [clothing]*, and they divide these as their spoil in the usual way by lots.

Str. V. is composed of a hexastich of petition and a tetrastich of vows. — 20–22. The Str. begins with a plea similar to that of v.¹². — *O Thou, put not far off*], as G , required by the object and to be preferred to H “be not far from.” Yahweh has been transposed with *my hind*, because of a misconception of the meaning of the Hebrew word, which is usually interpreted after G as “my help” or “succour,” by EV^a. and most after J as “my strength.” But really it is the same word as that in the title translated by G as “help,” but pointed by H as “hind.” Indeed the suffix, in accordance with Hebrew usage, which regards the soul as well as the body as resting on a common substratum, the person himself, (v. 42^{a,7} 131²) objectifies the soul as the seat of his suffering. It is first compared to a hind, hunted until its strength fails and it pants, ready to perish, cf. 42²; just as in the parallel v.^{21a} *my life*, v.^{21b} *mine only one* (cf. 35¹⁷), as his unique priceless possession, and again in v.^{22b} after G , *mine afflicted one*. Here also later copyists, not understanding the original usage, interpret it in MT. as vb. pf. 2 m. “Thou hast answered me,” making a very abrupt conclusion to the petition, by a single word of divine response, and making it difficult to explain the phrase *from the horns of the yore ox*, which occasions great difference of opinion among interpreters. In fact the six lines all rhyme in *i*. Each couplet has its verb. — *O haste to my help*], a phrase frequent in Pss. of lamentation [deliver [save]. The four kinds of enemies of the previous Str. appear also in this climax of petition: the *sword* of the enemies themselves, *the dog, the lion, the yore ox*. The latter

is an intensification of the bulls of Bashan, and refers to that large, fierce bull of ancient times which has now become extinct. — **23, 26.** The petition is sustained by a vow in four lines: *I will declare Thy name*], make it known as a saving name, *praise* || *pay vows*], make votive offerings. The declaration is to be to *my brethren*], those associated in the community of God's people. See Heb. 2¹², where these words are put in the mouth of Christ. — *the great congregation*] assembled for worship in the temple. — *in Thy presence*], before the sacred place where Yahweh dwelt, in the most Holy Place of the temple. The phrase, *From Thee*] is probably to be interpreted as the source of the deliverance, and therefore of the praise for it. This last couplet, which is parallel to the previous couplet, has been separated by the insertion of a gloss v.³⁴⁻³⁵ which changes the reference to God to the 3d pers., and so makes awkward changes to and from 2d to 3d pers., and also destroys the organisation of the Str. The original Ps. comes to an appropriate close here with a vow of public recognition and thankoffering in the temple for the deliverance, the prayer for which has been the theme of the Ps.

24-25. This piece is composed of two syn. trimeter triplets. It is a call upon the congregation to praise Yahweh because of His deliverance of the afflicted people. It is a generalisation of the situation by a later editor.

Ye that fear Yahweh praise Him,
 All the seed of Jacob glorify Him,
 All the seed of Israel stand in awe of Him;
 For He hath not abhorred to answer the afflicted,
 And He hath not hid His face,
 But when he cried unto Him He heard.

24. *Ye that fear Yahweh*], those that have the religion of Yahweh and are in the habit of doing reverence to Him. — *All the seed of Jacob* || *seed of Israel*], phrases for the people Is. 45^{18, 25} Je. 31^{36, 37} 33²⁶. — *praise* || *glorify* || *stand in awe*], usual phrases of public worship. — **25.** *For He hath not abhorred*]. This strong and unusual term, in this connection, received a milder variant in the margin, "He hath not despised," which subsequently came into the text by conflation and so destroyed the measure. The uncommon expression is weakened in the following line to the

usual one, *hath not hid His face*, and the ordinary one, *heard*. — *to answer the afflicted*]. This seems to be the best interpretation of the unpointed text, taking the first word as infin. construct of the vb. "answer" after ע . But ה points it as abstract noun from the stem meaning affliction, which gives us the tautological "affliction of the afflicted," AV., RV., פ *modestiam*, so Aq. takes it as another abstract noun, PBV. "low estate," which gives a better sense, but is not suited to the context.

27. This tristich resembles in form the previous two, v. ²⁴⁻²⁵, of which it was originally a continuation; but it changes from 2d to 3d pl., and in this respect agrees with subsequent context.

The afflicted will eat and be satisfied;
Those who seek Him will praise Yahweh,
Saying, "Let your heart live forever."

The afflicted], pl. for the sg. v. ^{25a}. — *will eat and be satisfied*], partake of the thankofferings in the temple, as Calv., Ges., De W., Hi.; and not to be understood in a merely spiritual sense, as Ew., De., or in the still more general sense of refreshment by divine blessing Hu., cf. 23⁵. — *Those who seek Him*] are worshippers in general; they praise Yahweh. — *Let your heart live forever*]. Owing to the change of person this can only be words of those who seek Yahweh, addressed to the afflicted; and therefore congratulatory, and wishing perpetual health and prosperity to them, as an antidote to their previous affliction. The heart stands here for the man himself, in late usage, confounding לֵב with אָדָם .

28-32. This is a pentameter heptastich, a later addition to the Ps., composed of a triplet and two couplets.

All the ends of the earth will remember, and they will turn unto Yahweh,
And all the families of the nations will worship before Him;
For unto Yahweh belongs the kingdom, and He rules over the nations.
Have all the fat ones of earth eaten and worshipped,
Then will bow down all about to descend to the dust, and he who doth not keep
himself alive.
A seed will serve Him. It will be told to a generation to come;
And they will declare His righteousness to a people to be born, that He hath
done (it).

28. *All the ends of the earth*], as 2⁸ 67³ 72⁸ Is. 45²² 52¹⁰, to comprehend the entire earth. — *all the families of the nations*], cf.

Ps. 96⁷: all the families or clans into which the nations may be subdivided, with a probable reference to the patriarchal blessings, Gn. 12³ 28¹⁴. — *will remember*], call to mind their obligations to Yahweh, whom they have forgotten in going after other gods, and so, *will turn*, in repentance for previous neglect, in entire change of attitude, *unto Yahweh*, so that Yahweh will be recognised as the universal God. — *and worship before Him*], unite in the prescribed worship in His temple. H “before Thee” is certainly an error of a copyist. G has the correct text. — 29. *For unto Yahweh belongs the kingdom*]. The reason for the conversion of the nations is that they all are in His kingdom, subject to His dominion. He rules over the nations as the universal king. — 30. Two classes of worshippers are brought into sharp antithesis: *all the fat ones of earth*], the rich, prosperous, powerful nations, and *all about to descend to the dust*], those decaying, dying, who are going down to the Pit 28¹ 30⁴ 10 88⁵ 143⁷, to Sheol 55¹⁶, an expression used frequently of dying nations, Is. 14¹⁵ Ez. 26²⁰ 32¹⁸⁻²⁰. — *He who doth not keep himself alive*], the nation unable to protect its life against more powerful neighbours seeking to destroy it. The Vrss. and interpreters have many suggestions here, but none of them are so simple as H , which gives an explanatory complement to the previous clause. This does not refer to the nations in Sheol after death, in contrast with those still alive on earth, for this would leave us with only the rich nations worshipping Yahweh on earth. The context demands poor, feeble nations, and that is admirably expressed in the terms above where they are represented as dying. The ptc. represents rather the process than the result. The rich and prosperous come first, in a clause which is conditional in form. *Have they eaten and worshipped*], taken part in the sacrificial meals of the temple, and worshipped in connection with these sacrifices; *then will bow down*], in the prostration of worship, the other class also, the poor and perishing nations, and so the worship of Yahweh will be universal. The universality of worship having been stated as to its comprehending all nations and classes, it is now represented in temporal forms. — 31. *A seed will serve Him*], a seed descending from the nations mentioned above, their next generation. — *It will be told to a generation to come*], either the

seed previously mentioned, or more probably a generation to come after them, a second generation. The measure and parallelism requires the exclusion of "of the Lord" as a gloss, and the attachment of "come" to this line with **Ⓞ**, rather than to the next with **Ⓢ**. — **32.** *And they will declare His righteousness*], His vindication of His suffering servant, His salvation of His people, in accordance with the usual meaning of righteousness in ψ and Is.^{2,3}. — *to a people to be born*], a people in the distant future, beyond the second generation, after this universal conversion of the nations; a people not yet born, but ultimately to be born, probably conceived as summing up all the nations in itself, in accordance with concept, cf. Ps. 87, where one after another is born in Zion and all inscribed as citizens. — *That He hath done (it)*], the salvation He has wrought; in the full sense of this universal conversion, and worship of Yahweh in Jerusalem. This ideal is a Messianic ideal, as connected with a sufferer whose suffering is mediatorial, and whose salvation mediates universal salvation.

2-3. **Ⓞ** [אֱלֹהֵי אֱלֹהֵי לִמָּה עֹבְדֵנִי]. **Ⓞ** has δ θεοῦ ὁ θεοῦ μου προσχεται μοι = אֱלֹהֵי אֱלֹהֵי לִמָּה, v. v.²⁰. Che. and Du. think that **Ⓢ** has been shortened and rd. אֱלֹהֵי אֱלֹהֵי; but **Ⓞ** gives the clue to the insertion, if one is thought necessary. Toy thinks **Ⓞ** rd. second אֱלֹהֵי as a prep., *My God unto me (attend)*, so Hare אֱלֹהֵי אֱלֹהֵי. This would make two trimeter lines instead of one in first half of v. — אֱלֹהֵי אֱלֹהֵי] Hi., Dy., Gr., Ehr. rd. אֱלֹהֵי אֱלֹהֵי. — אֱלֹהֵי אֱלֹהֵי] **Ⓞ** has δ λόγοι τῶν παραπτωμάτων μου = אֱלֹהֵי אֱלֹהֵי *affairs of my errors*, so **Ⓢ**, cf. 19¹². — אֱלֹהֵי] is a gloss. It certainly does not go with v.³. V.²⁰ is given in NT. in:

- | | | |
|----------------------|---|---|
| Mt. 27 ⁴⁶ | { | ἐλωὶ ἐλωὶ λεμὰ σαβαχθανει; |
| | | = Θεὸς μου Θεὸς μου, <i>ὼνα τί με ἐγκατέλιπες</i> ; (as Ⓞ). |
| Mk. 15 ³⁴ | { | ἐλωὶ ἐλωὶ λαμὰ σαβαχθανει; |
| | | = ὁ Θεὸς μου [ὁ Θεὸς μου], <i>εἰς τί ἐγκατέλιπές με</i> ; |

Ⓞ אֱלֹהֵי אֱלֹהֵי לִמָּה עֹבְדֵנִי. Cod. D for Mt. and Mk. rds.: ἡλεὶ λαμὰ σαβαθανει, which, according to Resch, implies a Heb. original אֱלֹהֵי אֱלֹהֵי; for Aram. שבח. If Ps. is a trimeter, it is not difficult to explain the glosses, which destroy the measure. It was natural that אֱלֹהֵי should be repeated for greater emphasis. The **Ⓢ** is sustained by its use in v.¹²⁻²⁰; therefore we must regard אֱלֹהֵי אֱלֹהֵי as an unnecessary addition. אֱלֹהֵי is the usual insertion of the divine name. Therefore read:

אֱלֹהֵי לִמָּה עֹבְדֵנִי
רַחֵם אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי
אֱלֹהֵי יוֹסֵם וְלֹא תַעֲזָבֵנִי

πρὸς σὲ of **Θ** after *κεκράξομαι* is a prosaic addition. שׁ רָבָרָבִי is taken by AV. as || ישׁוּחֵי and so the force of לִמָּח is retained. It is better to regard the L. as statement of fact upon which the anxious plea is based: so **Θ**, **3**, **Θ**, Aq., **Ⓢ**, **Σ**, Quinta and Sexta, also Horsley, Bā., al. — † אָהָרָשׁ n.f. *roaring* in agony, of person Ps. 22³ 32³, pl. Jb. 3²⁴; elsw. of lion Is. 5²⁰ Ez. 19⁷ Zc. 11³ Jb. 4¹⁰ (v. vb. in v. 14). — † רוּפְיָה n.f. *silence*: elsw. 39³ 62³ 65³ (all dub.); **3** *silentium*, **Θ** *els ἀνοια* = *folly*. Hatch (*Essays in Biblical Greek*, p. 174) rds. *ἀνελαι* (from *ἀνίημι*, rare word, not in Lex. of Liddell and Scott); not silence from groanings or complaint, but from trouble; no remission of, no respite from, pain. — 4. אִשְׁרָה אָהָרָשׁ shortened L. in **Ⓢ**. But **Θ** οὐ δὲ ἐν ἀγίῳ κατοικεῖς ὁ ἕκαινος τοῦ Ἰσραὴλ; **Ⓢ** *in sancto habitas, laus Israel*: **3** *et tu sancte: habitator, laus Israel*, rd. אִשְׁרָה וְהָיָה אֵג, “habitans in loco, nempe tabernaculo, quae Israelis laus est,” Hare; **Σ** *ἐν ἀγίοις κατοικεῖς*; Du. follows this and adds after Israel בָּךְ, omitted because of בָּךְ in next l. Gr. inserts הַרְבוּבִים after אִשְׁרָה and נִרְא before הַלֹּחֵלֹחַ. But this is unnecessary. אִשְׁרָה is a favourite term for God in Is. 1. 2. 3 (v. 16³), cf. Pss. 71²² 78⁴¹ 89¹⁹. Insert יִרְאָה as Bi. to make up l. as in v. 20. — אֲהַלֵּילֶנּוּ *praises* regarded as a cloud upon which Yahweh is enthroned (v. 2⁴ and Intr. § 1). — 5. בָּרָאָה בָּךְ should be prefixed to v. 2⁵ before אִשְׁרָה as in 5⁶ and 6³ to make up measure; in all these cases it is emph. בָּרָא (v. 4⁹ 9¹¹). — וְנִחְלָמְנוּ consec. expressing result; full sf. for אֲנִי. For אֲנִי v. 17¹². — 6. וְנִחְלָמְנוּ coörd., Niph. pf. 3 pl. of אָנַח. Niph. *slip away, escape* 124⁷, as often in early Lit. Ju. 3²⁰ 1 S. 19¹⁰ Am. 9¹; so here, no sufficient reason for later pass., *be delivered* (WL. and Dn. 12¹). Pi. *deliver* Ps. 41², c. 107²⁰. אֲנִי *save life* 89⁴⁹ 116⁴ 1 S. 19¹¹ Je. 48⁶ Am. 2¹⁴, 15; אֲנִי omitted Ps. 33¹⁷, as Am. 2¹⁶. — 7. אָנַחִי emph. antith. אָהָה v. 4; full form as 46¹¹ 50⁷ 81¹¹ 91¹⁵ 104⁸⁴ 141¹⁰ (v. Br. Hex. 70). — † הוֹלֵאֲתָה *worm*, cf. Is. 41¹⁴ וְהוֹלֵאֲתָהּ — † הוֹלֵאֲתָהּ *to make it more emph.: no man as he should be* (antith. with animals), cf. 147¹⁰. — † הַרְפָּא אָרְסָה object of reproach by mankind, cf. 39⁹ נָקַל הוּא, also לִי הַרְפָּא 31¹² 79⁶ 89⁴² 109²⁶ Je. 6¹⁰ (+ 5 t. Je.), v. also 15³. — אֲנִי־אֲנִי ptc. pass. of אָנַח *one despised*, cf. Is. 49⁷ אֲנִי־אֲנִי 53³ אֲנִי־אֲנִי, Je. 49¹⁶ אֲנִי־אֲנִי. כְּוִי אֲנִי־אֲנִי. — 8. וְנִלְקָחֵנּוּ Hiph. impf., † אֲנִי־אֲנִי *mock, deride*, cf. 2⁴ 59⁹ 80⁷ for Qal, not elsw. in ψ but Hiph. Ne. 2¹⁹ 3²³ +; Qal is early, Hiph. late. There is no good reason for pointing Hiph. here; וְנִלְקָחֵנּוּ is just as good here as in Ps. 80⁷. Hiph. pointing assimilated to next vb. אֲנִי־אֲנִי Hiph. Impf. of † אֲנִי־אֲנִי Hiph. *separate with the lip, open wide with an insulting expression*, only here (22³), elsw. Qal. *set free* from duty 2 Ch. 23⁸, *let out waters* Pr. 17¹⁴ (e.g. in *strife*). **Θ** ἐλάλησαν ἐν χερσίν, **Ⓢ** *locuti sunt labiis*: “blasphemy” Genebr., cf. *rip out* (an oath), **3** *dimittunt labium*. אֲנִי־אֲנִי is a gl.; without it the mng. is simply *let out*. — אֲנִי־אֲנִי phr. 109²⁶ 2 K. 19²¹ = Is. 37²², sq. לֵב Jb. 16⁴, of mocking, cf. Mt. 27²⁰; form of vb. Hiph. impf. 3 pl. of אֲנִי־אֲנִי. Hiph. in above phr. and in 59¹² (dub.) *cause to stagger along*, elsw. Qal *stagger*, as a drunkard 107²⁷, as a vagabond 109¹⁰, 10, cf. 59¹⁶ Am. 4⁸. — 9. נָלַח imv. of לָלַח vb. *roll*, so De., Bā., Dr., but **Θ**, **3**, **Σ**, Mt. 27⁴², Ew., Bi., Du., AV., RV. 2² נָלַח pf. 3 m. Kō. *Syntax 217c* inf. abs., † נָלַח in ψ only 119²² (sq. אֲנִי־אֲנִי) 37⁶ (c. אֲנִי־אֲנִי), and here, אֲנִי incorrect for אֲנִי. Vb. אֲנִי־אֲנִי is implied as often in poetry. —

10. **נִיחַ** [קִי-מָהָה] begins a new Str., cf. v. 4^a antith. v. 7^a, **אֲדָמָה**, **אֲדָמָה**, so Aq., F. — **נִיחַ** = **נִיחַ** 71⁶ (derived from this passage, but prob. error for **נִיחַ**) נִיחַ ptc. of **נִיחַ** draw forth, so **אֲדָמָה**, **אֲדָמָה**: || **נִיחַ** Jb. 38⁹ burst forth of babe from womb; *propugnator meus* **אֲדָמָה**, similarly Aq. is after Aram. mng. of **נִיחַ** also transitive. But Kō. I. 505 regards it as ptc. **נִיחַ**. — **נִיחַ** [מִבְּטָחִי] Hiph. ptc. of **נִיחַ** (cf. v. 5^b), but **אֲדָמָה** has **ἡ ἐλπίς μου**, **אֲדָמָה** *fiducia mea* = **נִיחַ**, so F, S, PBV., cf. 71⁶ **נִיחַ** and that is doubtless correct. † **נִיחַ** n. [m.] in ψ only, obj. of confidence elsw. 40⁶ 65⁶ 71⁶. — 11. **נִיחַ** [מִבְּטָחִי] emph. as v. 5^b. — **נִיחַ** [אֲדָמָה] Du. would rd. **נִיחַ** for **אֲדָמָה**, but that would be an anachronism in biblical theology. The l. is too long, unless we connect with Makkeph, **אֲדָמָה**. — 12. **נִיחַ** [אֲדָמָה] *distans*; juss. of **נִיחַ**, cf. v. 20. † **נִיחַ** vb. Qal *be* or *become distant*, Yahweh subj. 22¹². 20 35²² 38²² 71¹², blessing 109¹⁷, elsw. 103¹² 119¹⁵⁰. Hiph.: (1) intr. *remove* 88⁹. 10 103¹²; (2) trans. 55⁶. L. 1 is too long and l. 2 too short. Du. inserts **נִיחַ** to get three lines, but l. 3 still has but four syllables for three tones. Better divide at **נִיחַ** and rd. **נִיחַ** imv. of **נִיחַ**; then we have antith. parall. — 13. **נִיחַ** [מִבְּטָחִי] *enclose me*: Pi. pf. † **נִיחַ** vb. *surround*, Pi. elsw. Ju. 20⁴⁸, of surrounding enemy. Hiph. Hb. 1⁴ (as Pi.) Ps. 142⁸ (?). — **נִיחַ** [מִבְּטָחִי] bulls of Bashan. † **נִיחַ** adj. *mighty, valiant*: (1) **נִיחַ** Ps. 76⁶ Is. 46¹²; (2) of angels Ps. 78²⁶, cf. 103²⁰; (3) of bulls, elsw. for princes 68²¹, and so in sacrifice 50¹⁸. † **נִיחַ** n. pr. country E. of Jordan, esp. between sea of Galilee and Mts. of Hauran, and from Jabbok north to Hermon, elsw. in ψ , 68¹⁸. 16. 28 135¹¹ 136²⁰. — 15. **נִיחַ** [מִבְּטָחִי] cf. Jos. 7⁶, also La. 2¹⁹ Ps. 58⁸. The l. is too short. Prefix **נִיחַ** as v. 7^a or let **נִיחַ** follow. — **נִיחַ** [מִבְּטָחִי] *divide*. † Hithp. *be divided, separated, parted* from each other, elsw. Jb. 41⁹ of scales of crocodile, Jb. 4¹¹ Ps. 92¹⁰ *be scattered, dispersed*. — **נִיחַ** [מִבְּטָחִי] *like wax*, alw. sim. of melting, cf. 68⁹ 97⁶ Mi. 1⁴. — **נִיחַ** [מִבְּטָחִי] Niph. pf. of † **נִיחַ** vb. *melt, not used* in Qal except Is. 10¹⁸, but Niph. *melt away* 68⁹ 97⁶ 112¹⁰, fig. *faint, grow fearful* 22¹⁵, as frequently in D. Hiph. *cause to melt, intimidate* Dt. 1²⁰, elsw. Hiph. formed from **נִיחַ** (v. 6¹). — † **נִיחַ** [מִבְּטָחִי] n.m. only pl. *inwards, intestines*, usual mng. not in ψ , but, (1) womb 71⁶; (2) || **נִיחַ** inner man, elsw. 40⁶. — 16. **נִיחַ** sf. 1 pers. † **נִיחַ**, n.m. *strength, power*: (1) *human strength*: (a) physical vigour in general 31¹¹ 38¹¹ 71⁹ 102²⁴, so here **אֲדָמָה**, **אֲדָמָה**; but Ols., Ew., Bā., Kau., Oort, Ehr., JPSV. rd. **נִיחַ** *palate*, on account of || **נִיחַ**; *power* opp. to that of God 33¹⁶; (2) *strength of angels* 103²⁰; (3) *power of God* in creation 65⁷; **נִיחַ** [מִבְּטָחִי] 111⁶; God is **נִיחַ** 147⁶, cf. **נִיחַ** Is. 63¹ Jb. 23⁸, **נִיחַ** Ps. 29⁴ (of thunder). — **נִיחַ** [מִבְּטָחִי] a.l. pl. sf. $\sqrt{\text{לָקַח}}$: *jaws* as taking, seizing food. — **נִיחַ** [מִבְּטָחִי] *dust of death*, phr. a.l., but cf. **נִיחַ** v. 20. **נִיחַ** Is. 26¹⁹, **נִיחַ** Dn. 12², **נִיחַ** Jb. 7²¹, c. **נִיחַ** Jb. 20¹¹ 21²⁶. — **נִיחַ** [מִבְּטָחִי] Qal impf. 2 m., c. sf. 1 sing. of **נִיחַ** vb. Qal *set, fix, put, lay*: here impf. for present, referring back to God as primary agent, *thou art laying me*; this seems strange in the midst of the description: rather rd. 3 pl. as above; vb. elsw. Is. 26¹² 2 K. 4³⁸ Ez. 24⁸. — 17. † **נִיחַ** [מִבְּטָחִי] *dogs*, as ignoble animals, elsw. in ψ , v. 21 59⁷. 16 68²⁴; here || **נִיחַ** as noble ones v. 15^a. **אֲדָמָה** has *κύνας πολλὰς* = **נִיחַ**, so Jer. in Com., Hare, Horsley; this prob. correct, but then **נִיחַ** should be stricken out. — **נִיחַ** [מִבְּטָחִי] fig. passes over into reality, cf. **נִיחַ** 86¹⁴, **נִיחַ** Jb. 15²⁴,

ע אבירים Ps. 68²¹ (fig. nobles). עָרָה (v. 1^b). Hiph. ptc. pl. † רָעָה vb. Qal *be injurious, evil*, c. ל' 106²². Hiph.: (1) *do an injury, hurt*, here abs., c. ל' 105¹⁶ (= c. ג' 1 Ch. 16²²), c. acc. pers. Ps. 44⁸, c. ג' 74⁸. לִרְעוֹת *do something to one's own hurt* 15⁴ (cf. Lv. 5⁴ P), but improb. rd. לִרְעוֹת as 6; (2) *do evil wickedly* abs. 37⁸, pl. ptc. 27² 37¹ 92¹² 94¹⁶ 119^{11b}, עָרָה סוֹר 26⁶, סוֹר סוֹר 64⁸. — [עָרָה] *as a lion*, Rabbins, Hi., Köster, Hu., Ehr., al.; but עָרָה is not elsw. ψ only אָרִיה as v.¹⁴. Moreover the fig. of lion and bulls has been left for that of ignoble dogs. 6 ὄψυξαν, 7 foderunt = נָאָרוּ = נָרוּ or נָרוּ BDB, Bu. *dig*, so Compl., Cap., Ham., De., Bā., Oort, al. Others as Pocock, Phillips, Pe., Moll, Kö. *Synon.*, p. 681, interpret as ptc. pl., either cstr. עָרָה or defective. 3 *vinxerunt*, Aq.² ἐπέδησαν, Σ ὡς ζητούντες δέησαι = נָאָרוּ = *they bound*; so S and among moderns Ew. Aq.¹ ἡσχυσαν, Aram. נָאָרוּ = נָאָרוּ *they soiled, or marred*, so Du., who rds. נָאָרוּ. 7 has a conflation of noun and vb. showing an uncertainty in early Jewish opinion. Ols., Bruston, We. regard the l. as a gl., but without ground, in it is needed to complete the Str. — 18. [עָרָה] Pi. impf. 1 sg. The l. is || v.^{15b}. The interposition of 1 sg. between lines of 3 pers. leads some to transpose l. to the beginning of Str. v.^{16a}; but it is more forceful as it is. — [רָכָה] emph. summing up, or better, to indicate circumstantial clause. — [נָבִישׁ] impf. of description || יָרָא — 19. [נָבִישׁ נִבְרָה] *cast lot*, cf. 16⁶ *lot* for portion assigned by י, also 125³ וּנְדָה הַצְרִיקִים. — 20. [וְנָאָה] emph. introducing a new section, cf. v.^{17a}. — [אֵלֵה] a.l. 6 ἔθδ βοήθειά μου, obj. of μὴ μακρύτης. 3 *fortitudo mea* connecting with יַעֲרִי as 12. The word is abstr. in form, but improb. in itself and difficult to explain, whether from אָוֶל or אֵיל. This v. is used in essentially the same terms:

38 ²²⁻²³	אֵלֵה אֶל הַרְחֹק כַּסְנֵי חוֹשֶׁה לְעוֹרְתֵי אֵרֶנִּי
40 ¹⁴ = 70 ²	יִהְיֶה לְעוֹרְתֵי חוֹשֶׁה
71 ¹²	אֵלֵהֶם אֶל הַרְחֹק כַּסְנֵי אֵלֵהֵי הַעוֹרְתֵי חוֹשֶׁה

In 38²² אֵרֶנִּי stands for an original יִהְיֶה; therefore the last clause has always יִהְיֶה except in 71¹² E, which has changed an original יִהְיֶה in the first clause to אֵלֵהֶם. The יִהְיֶה in the original of the first clause here would sufficiently account for the אֵרֶנִּי in the second. Accordingly Gr. thinks the original here was אֵלֵה אֵלֵה compressed into יִהְיֶה. It is noteworthy that 6 interprets אֵלֵה of title as ὑπὲρ τῆς ἀντιλήψεως, the same word that it uses for עוֹרְתֵי here. This shows that in the original text the two words were regarded as syn., and that the י of v.²⁰ is fully written י of interpretation. If the original was אֵלֵה, we might in both cases rd. אֵלֵה and think of the נַסֵּה as the אֵלֵה in accordance with 42². In this case it goes with l. 1 || יִהְיֶה of v.^{20b}, and we would have a rhyme in י for each l. of this Str. if עוֹרְתֵי also is transposed to the end of l. יִהְיֶה would then go with יִהְיֶה רַחֵם as in the other similar passages. We must then follow 6 and make the vb. Pi. or Hiph. with *hinc* the obj. — † עוֹרְתֵי n.f.: (1) *help, succour* from י, elsw. 38²³ 40¹⁴ 70² 71¹² 60¹³ = 108¹³; (2) *embodied help, one who helps*, of י 27⁹ 35² 40¹⁸ 44²⁷ 46² 63⁸ 94¹⁷. — [יִהְיֶה] plr. elsw. 40¹⁴ = 70² 71¹² with words transposed 38²³. † חוֹשֶׁה vb. Qal *hust, mak. haste* 119¹¹; inv. as above, elsw. sq. יי 70⁶ 141¹. Hiph. trans.

hasten 55⁹. — 21. [הַיְחִידָה] *my only one*. † נַחִיד adj. || נַחֵ, also 35¹⁷ as the one unique and priceless possession, elsw. in ψ *solitary, alone* 25¹⁶ 68⁷ 141¹⁰ (S). — 22. [הַיְשִׁיעָנִי] Hiph. impv. (*v.* 3^d) should go to the end of l. for rhyme. — רָקִים = רָאֵם *the yore ox*, the gigantic bull of ancient times, cf. 29⁶ 92¹¹ Nu. 23²² 24⁸ (E) Dt. 33¹⁷, S *μονοκέρας, unicorn*, so S. — גְּנִיחֵיךָ pf. statement of fact: *thou hast heard me*, so Aq., T, cf. v. 16c impf.; S *τῆν ταπεινωσάν μου*, S, Y, cf. S *τῆν κάκωσάν μου*, cf. עָנָה 18³⁶ (?) a late word. Thrupp, Oort, We., Bā. עֲנִיחֵיךָ *my poor soul*. This is doubtless correct and was prob. in text of S. — 23. [אֲסַפְּרָה] Pi. impf. cohort. expressing resolution (*v.* v. 18^a), obj. שֵׁם of Yahweh (*v.* 5¹²), so 102²², כְּבוֹד 19² 96⁸, נִמְלֹאֵה 9² 26⁷ +. — † אָחִי n.m.: (1) *real brother* 49⁹ 50²⁰ 69⁹; (2) *friend* 35¹⁴ 122⁸ 2 S. 1²⁶ 1 K. 9¹⁸ 20²² 23; (3) *member of the congregation* Pss. 22²³ 133¹; of the unity of the brotherhood Pr. 6¹⁹. This is public worship in the † קָהָל n.m. *assembly, convocation, congregation*: (1) of evil doers 26⁸, cf. 22¹⁷; (2) assemblage for worship, so here, 107²², קָהָל רַב v. 20 35¹⁸ 40¹⁰. 11; (3) of the pious 149¹; (4) of angels 89⁶. — 24. [יִרְאֵי י'] = *the god-fearing* (*v.* 3⁷). A change here to 3 pers. from 2 pers.; not original. — [כָּל יוֹרֵעַ יַעֲקֹב] phr. a. l., cf. יוֹרֵעַ יַעֲקֹב Is. 45¹⁹ Je. 33²⁶. || [וְיָרֵעַ יִשְׂרָאֵל] phr. elsw. 2 K. 17²⁰ Is. 45²⁶ Je. 31²⁷, without כל Ne. 9² Je. 31²⁶ 1 Ch. 16¹⁸; Post-deuteron. usage shewing influence of Je. and Is.². — [וְיִגְוֹרֵי קִקְנֹו] conj. Qal impv. † נִגְוֹר vb. Qal *stand in awe of*, c. כֵּן, elsw. 33⁸, usually *be afraid of*, sq. מִטְנֵי Nu. 22⁸ Dt. 1¹⁷ 1 S. 18¹⁵, כֵּן Jb. 19²⁰; but Dt. 32²⁷ c. acc., therefore rd. here נִגְוֹרֵי in assonance with כְּבוֹדֵי and הַלְלוֹתֵי. A later copyist followed the more common prosaic usage with כֵּן. The measure requires the change. — 25. [כִּי לֹא-כִוָּה] *Ch. (15⁴) usually despise, regard with contempt*: so 51¹⁹ 69²⁴ 73²⁰ 102¹⁵, cf. v. 7. This is either a defective l. in which כִּוָּה should be inserted, or, as Du., an explanatory gl. to next vb. — † שָׁקַץ vb. denom. *abhor*, elsw. Lv. 11¹¹. 12. 48. 20²⁵ Dt. 7²⁶. 26. — קָטְנָה a. l. usually explained as n. f. *affliction*; S *δεσφει*, S, T imply another word such as שָׁקַץ. But שָׁקַץ is not easily changed into קָטְנָה in any transliteration. We might take it as קָטְנָה, inf. cstr. of קָטַן *answer, abhor to answer*, paraphrased into the petition answered. S *modestiam*, prob. rd. קָטְנָה from קָטְנָה *humility, meekness*, so Aq. עָנִי (*v.* 9¹²). — [הַסְתִּיר מֵעֵינַי] subj. c. י', c. 51¹¹, abs. 10¹¹, *withdraw from* 13² 22²⁶ 27⁹ 69¹⁸ 88¹⁵ 102³ 143⁷, abs. 30⁸. — קָטְנֵנִי so S, S has δὲ ἐμῷ, Y *a me*, prob. both gl. of interp. — [בְּשִׁעֲתִי] Pi. inf. cstr. sf. 3 m., c. n. temporal (*v.* 5³). S, Y *better suited to their interpretation of the petition*. Sfs. in all cases interp. — 26. [מֵאֵתָה] *from thy presence*, of God, cf. 109²⁰ 118²³. † שָׂמָח *from proximity with = de chez*, cf. שָׂמָח מֵאֵת 24⁶, *bear away from*, as a gift; שָׂמָח מֵאֵת 27⁴ Ju. 14 1 K. 2¹⁶ *ask from*; הִסִּיר מֵאֵת Ps. 66²⁰ *remove from*; הִיָּה מֵאֵת 118²³ *come from*; source in Yahweh 22²⁶ 109²⁰. This return to the 2 pers. is difficult in the midst of the 3 pers. It seems to go with v. 23; if so, the intervening matter is a gl. — [בְּקָהָל רַב] phr. elsw. 35¹⁸ 40¹⁰. 11 (*v.* v. 23) *numerous congregation*. — [אֲשִׁלֵּם] Pi. impf. † שִׁלַּם vb. *be completed, finished*. Pi. in ψ only (1) *pay or perform*: c. acc., שְׂבוּעֵי נְדָרִים 22²⁶ 61⁹; c. l. of God 50¹⁴ 66¹⁸ 116¹⁴. 15, obj. omitted 76¹²; שֵׁשׁ חַדִּיחַ לְךָ (to God) 56¹³. (2) *requite, recompense, reward*: subj. man, c. לְ pers. 41¹¹ 137⁸; c. acc. pers. et rei רֵעָה שֵׁ

needed for sense or measure. $\pi\tau\gamma$ in this emph. sense, of God's accomplishing something, is common in ψ , elsw. 37⁶ 39¹⁰ 52¹¹ 109²⁷ 111⁸ 115⁸ 119¹²⁶ 135⁶ 147²⁰.

PSALM XXIII., 3 STRS. 4³, 4⁴, 4⁵.

Ps. 23 is a guest psalm. It expresses calm confidence in Yahweh: (1) as shepherd, providing His sheep with plentiful pasture and water (v. 1-3a); (2) as guide, conducting His companion safely in right paths through a gloomy ravine (v. 3b-4); (3) as host, anointing His guest for the banquet and granting him perpetual hospitality (v. 5-6).

YAHWEH is my shepherd, I have no want.
In grassy pastures He maketh me lie down;
Unto refreshing waters He leadeth me;
He restoreth (forever) my soul.

HE guideth me in right tracks for His name's sake.
Yea, when I walk in a gloomy ravine,
I fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.

THOU spreadest before me a table in the presence of mine adversaries.
Hast Thou anointed my head with oil; my cup is exhilarating.
Surely goodness and kindness pursue me all the days of my life;
And I shall dwell in the house of Yahweh for length of days.

Ps. 23 was in \mathfrak{D} and \mathfrak{H} (z. Intr. §§ 27, 31). No other statement appears in the title. Its structure is artistic. The three Strs. are tetrastichs, with parallel themes: shepherd v. 1-3a, guide v. 3b-4, host v. 5-6. It is a mistake to suppose that the theme of the shepherd extends into the 2d Str. While it is true that the shepherd may conduct his flocks through the gloomy wady safely, yet there is nothing in any terms used to suggest a flock. The flock is conducted into safety in Str. I. Why take the flock back to a gloomy wady in Str. II.? The new and parallel figure of the guide takes the people to the same safety as that to which the shepherd had taken his sheep already in Str. I. We then have three syn. Strs., each with its own simple and beautiful imagery to set forth the central idea of the Ps. The Strs. have the unusual feature that the measure changes from a trimeter in the first Str. to a tetrameter in the second, and a pentameter in the third. This is an advance towards a climax of joyous faith in Yahweh. The language and syntax of the Ps. and all its ideals are early. There is not the slightest trace of anything that is post-deuteronomic. The historical circumstances of the poet must have been peaceful and prosperous. We cannot go down so late as the prosperous times of the Greek period, or the late Persian period. We cannot think of the Exile, or early Restoration, for the literature of those

times is full of trial and sorrow. Absence from the temple is indicated by 我, but that is due to a textual error. The temple was the habitual resort of the poet. He was a guest there. We cannot, therefore, think of the Exile, or of the time of David, the traditional author of the Ps. That he was a shepherd before he became king affords no evidence, for the conception of Yahweh as shepherd is as early as the story of Jacob, Gn. 48¹⁵ 49²¹, is used in Mi. 7¹⁴ Zc. 11⁴ of the early prophets, Is. 40¹¹ 63¹¹, and especially in 2 74¹ 78⁶² 79¹³ 80¹, and in the royal Pss. 95⁷ 100³, and also in the NT. Lk. 15³⁻⁷ Jn. 10¹⁻¹⁶. In fact, the three figures, shepherd, guide, host, are all simple, natural, and characteristic of the life in Jerusalem and its vicinity at any period in Biblical history. A short walk from Jerusalem at any time would lead to gloomy wadys and the pastures of shepherds. We cannot think of the period of conflict with the Assyrians and Babylonians. We must, therefore, go back to an earlier and simpler period, the days of the early monarchy, not earlier than Solomon, or later than Jehoshaphat.

Str. I. is a trimeter tetrastich expressing the confidence and joy of the sheep in the shepherd. — 1. *Yahweh is my shepherd*], as frequently in OT., a conception which doubtless originated in the pastoral life of the early Israelites, especially that of the ancestor Jacob, which was also the employment of David when a youth, and which was ever one of the chief occupations of the inhabitants of Bethlehem; cf. 1 S. 16¹¹ Lk. 2⁶. Yahweh was conceived as taking the same patient, unwearying care of His people as the shepherd of his flock. — *I have no want*], because the shepherd has provided for all wants. The imperf. is not future, but a present of habitual experience. — 2. *In grassy pastures*], those where the tender grass, the young herbage, was abundant. — *makes me lie down*], in the midst of plenty, so that it may be enjoyed with ease and comfort. — *Unto refreshing waters*], not “beside,” “along side of,” AV., RV., thinking of a stream, which is not easy to find in the grazing lands of Palestine except in the rainy season; but “unto,” thinking of the wells, or fountains, from which flocks are usually watered, Gn. 29¹⁰⁻¹¹ Ex. 2¹⁶⁻²¹ (*v. Tristram, Natural History of the Bible, 142*). These waters are not merely drinking water, but choice water; not only satisfying thirst, but giving refreshment, implying the same kind of rich provision for the sheep as the grassy pastures. — *He leadeth me*]. The shepherd, in the East, leads his flock, and they follow him. He does not drive them as in the West, *v. Jn. 10⁴⁻⁵* (Thom-

son, *The Land and the Book*, 202 sq.).—**3 a.** *He restoreth (for ever) my soul*]. By the rich provision for eating and drinking, He revives, strengthens, restores to full activity and enjoyment; passing over from the figure of the sheep to the man himself. The soul is here, as usually in Hebrew, the seat of the appetites and desires. The original text has but two tones, when three are needed for measure. It has also an unusual verbal form for the usual one in this phrase. This was probably due to a copyist's error in condensing two similar words, the infin. absolute, expressing temporal intensity, "for ever," after its verb, and the usual Hiph. imperf. form.

Str. II. is a progressive tetrameter tetrastich with a cæsura in each line. The guide takes the place of the shepherd in a parallel conception.—**3 b.** *He guideth me*], on a journey, in which it is easy to stray from the right path. A guide was needed. Yahweh is the guide.—*in right tracks*], those that lead directly and safely to the place of destination, as distinguished from wrong tracks that would lead astray. The moral and religious reference is involved in the whole figure, and is not to be gained by departing from it in the rendering "righteousness" of EV^a., after the ancient Vrss.—*For His name's sake*]. The divine name, or honour is involved in guiding rightly.—**4.** *Yea, when I walk in a gloomy ravine*]. The hill country of Judah is broken up by narrow and precipitous ravines, or wadys, difficult to descend and ascend, dark, gloomy, and abounding in caves, the abode of wild beasts and robbers (*v. 1 S. 24*). To pass through these wadys was still more difficult than to find the right path over the hills. The desire to depart from the figure of speech too soon is probably responsible for the pointing of **ק**, so as to get "death shade," "shadow of death," as if it implied the peril of death; which interpretation, through the EV^a. and Bunyan's use of it in his *Pilgrim's Progress*, has become well nigh universal in English Literature until recent times.—*I fear no evil*], harm, or injury of any kind, either from falling or going astray, or from wild beasts, or robbers.—*for Thou art with me*]. The companionship of his trusty guide removes all fear.—*Thy rod and Thy staff*]. The rod for giving blows in defence, the staff for support in walking. The reference to the shepherd's crook,

though justified by an occasional use of the word translated "rod," has no usage to justify it in connection with the word translated "staff." It involves the continuation of the figure of the shepherd throughout this Str., which is improbable.—*they comfort me*]. The presence of the guide with rod and staff in hand ready for use in his defence, assures him of safety, of true guidance, and of eventually reaching his destination. Any tendencies to fear are at once checked, and any agitation or anxiety is soothed and calmed.

Str. III. is a progressive pentameter tetrastich, in which the host takes the place of the shepherd and the guide of the previous Strs.—5. *Thou spreadest before me a table*]. The host welcomes his guest to a feast all prepared for him on the table.—*in the presence of mine adversaries*]. The psalmist is not without adversaries, but they are not dangerous. He has guest-right with Yahweh. He is safe and secure, because, in accordance with Oriental customs, the host is obliged to protect his guest from all enemies, at all costs.—*Hast Thou anointed my head with oil*]. A temporal clause with an apodosis subsequent thereto. It was the custom in the Orient to honour guests by anointing the head with oil, or scented grease, before entering the banqueting room; cf. Am. 6⁶, *v.* also Lk. 7⁴⁶. It was also the custom to sprinkle the guests with perfumes (Lane, *Modern Egyptians*, p. 203). The entertainment here conceived is royal.—*My cup is exhilarating*], the cup given to me by my host, the wine cup of welcome. It is conceived here not so much as a cup full to overflowing, as EV^a. and most moderns, but as one whose wine saturates, drenches, or soaks the one who drinks it, so excellent its quality and so ample its quantity, intoxicating, as the ancient Vrss.; so Aug., explaining *inebrians*, "And Thy cup yielding forgetfulness of former vain delights." "*Inebrians*, irrigans, laetificans, consolatione plenus, exuberans, redundans excellentissimo liquore," Genebr.; cf. Ps. 104¹⁵ "wine that maketh glad the heart of man." The Fathers generally find here a mystic reference to the cup of the Eucharist.—6. *Surely goodness and kindness*], of the host to his guest.—*pursue me*]. These attributes are personified, as attendants waiting upon the guest, just as other attributes, 43^a 85^{11-12, 14}; cf. Is. 35¹⁰.—*all the days of my life || for length of*

days]. This one is not a guest who is to be entertained once, and then depart; or one who is permitted occasionally to return; but a guest who is to have a permanent and perpetual place at the table of Yahweh. Kindness is to follow him about, to wait on him continually throughout his life; and so in the parallel. — *I shall dwell in the house of Yahweh*]. He takes up his continual residence as guest in Yahweh's house. This which is given in **⊕**, **⊚** is more suited to the context than **⊙**, which by another pointing of the same consonant gives another vb. and construction, "and I will return." This is difficult to explain grammatically, and also is not in accordance with the context which emphasises presence in the house and not absence from it. The house of Yahweh is, indeed, the temple, and the feasts are the sacrificial feasts continually provided in the temple. The conception that Yahweh is the host to those partaking of the sacrificial meals in His temple is not uncommon, *v.* 5⁵ 15¹ 27⁴ 61⁵ 84⁵.

1. רָצִי Qal ptc. c. sf. 1 sg. רָצָה (*v.* 2⁹); taken by **⊕**, **⊚**, with verbal force, *παύλας με, pascit me*, as parall. requires. It is prob. that for rhyme in **י**, it originally stood last in l. like the other vbs. of the Str. For Yahweh as shepherd cf. Gn. 48¹⁵ 49²⁴ Mi. 7¹⁴ Ez. 34¹¹⁻¹⁹ Is. 49⁹⁻¹⁰ Ps. 80². — 2. נְאִיָּה pl. cstr. of † נְאִי n.f. *pasture, meadow*, נְאִי Zp. 2⁹, נְאִיָּה 12 t.; elsw. in Psa. 65¹⁸ 74²⁰ 83¹², cf. Je. 9⁹ 23¹⁰ 25²⁷. — † רִשָּׁא n.m. *tender grass, young herbage*, as 37² Dt. 32². — רָבַחְנִי Hiph. impf. 3 m. c. sf. 1 sg. of † רָבַח vb. Qal *lie down*, of lion 104²² Gn. 49⁹, Hiph. *cause to lie down*, of flock Ps. 23² Je. 33¹² Ez. 34¹⁵. — רָצָה for רָצָה of late style, *unto*, as **⊕** רָצָה, not *by, alongside of*, or even *down to* from above. — רָצָה pl. abstr., *rest, refreshment*, cf. Is. 28¹². † קְנוּחָה n.f., elsw. *resting place* 95¹¹ 132^{8, 14} Is. 11¹⁰. — רָצָהְנִי Pi. impf. † רָצָה vb. Pi. *lead or guide*, of flock here, prob. after Is. 49¹⁰, cf. Is. 40¹¹; subj. Yahweh Ps. 31⁴ Is. 51¹⁸. — 3. נַפְשִׁי [not *soul* as distinguished from body, but paraphrase for pers. pron. *me* (*v.* 3⁹), or *soul* as seat of emotion and passion, *v.* BDB. — רָצָהְנִי]: Polel impf. of רָצָה (*v.* 18²¹) phr. א.ל., but cf. הִשִּׁיב נַפְשִׁי Pr. 25¹⁸ Ru. 4¹⁵ La. 1^{11, 16, 19} Ps. 19⁶. This is a defective l., rd. prob. יִשָּׁב שָׁב (inf. abs. after the vb., intensifying its temporal idea, *forever*, cf. Ju. 5²³), and put נַפְשִׁי at end. We have thus far four trimeter lines with rhyme. — רָצָהְנִי] cstr. pl. of רָצָה, *track* (of waggon or cart), of snares of wicked 140⁶, *course of life* Pr. 4²⁶ 5²¹, here רָצָה in physical sense, *right* as || leading to the proper place. — רָצָהְנִי] supplementary; phr. also in 25¹¹ 31⁴ 79⁹ 106⁶ 109²¹ 143¹¹ Is. 48⁹ Ez. 20⁴⁴. — 4. נִסְּ כִי [even *when*, or *if*, or *yea though* (Dr.), **⊚** *sed et*, cf. Is. 1¹⁶ Ho. 8¹⁰ 9¹⁶; *v.* for other uses of נִסְּ 8⁸ 14³ 19^{12, 14}. — † נְאִיָּה n.m. *valley, wady*, elsw. *ψ* only 60², נְאִיָּה, as 2 S. 8¹². — רָצָהְנִי] compound, רָצָה *shadow* and מָוֶת *death*, as pointed; but this is a rabbinical conceit. It should be pointed † רָצָהְנִי

n.m. *dense darkness*, elsw. 44²⁰ 107^{10, 14} Ew. § 270c Kδ. Π. 1. p. 204 (1). 415. — [תִּשְׁעֲנֶהָ] n. sf. i.p. † תִּשְׁעֲנֶהָ n.f. (√ שַׁעַן) *that on which one rests, walking-stick, staff*, not elsw. ψ, but Ex. 21¹⁹ Nu. 21¹⁸ Is 36⁶ Ez. 29⁶ Zc. 8⁴. — [רָחַם] resuming subj. with emph., so 27² 37⁹ 107²¹ (v. 16³). — [יִתְחַנֵּן] Pi. impf. 3 pl. c. sf. 1 sg. † [חָנַן] vb. Niph.: (1) *be sorry, have compassion*, c. אל 90¹² = אל Ju. 21⁶; (2) *rue, regret one's doings* Pss. 106⁴⁶ 110⁴ Je. 20¹⁶ Ex. 13¹⁷ (E); (3) *comfort oneself* Ps. 77⁸ Gn. 38¹² (J); Pi. *comfort, console*, abs., Ps. 69²¹, c. acc. pers. 23⁴ 71²¹ 119^{76, 82} || עזר 86¹⁷. Hithp.: (1) *be sorry, have compassion*, c. על 135¹⁴ = Dt. 32²⁶; (2) *comfort oneself* Ps. 119⁵² Gn. 37³⁵ (J). These four lines are tetrameters. — 5. † [שִׁיחָן] n.m. *table, mat or piece of leather spread on ground*, elsw. 69²³ 78¹⁹ 128³. — [רִשְׁעָה] Pi. pf. 2 m., prot. conditional clause, *hast thou made fat, greased*, cf. Lk. 7⁴⁶. רשען (v. 20⁴), here of anointing with oil for banquet. — † [רִיחָה] n.f. *saturation*, elsw. 66¹² (?). † רוח Qal *drink to satiety* 36⁹, Pi. *drench* 65¹¹. Ⓞ *καὶ τὸ ποτήριόν σου μεθύσκαο, Ἔ inebrians*, so S. These two lines are pentameters. — 6. [אך טוב]. In H, S, J begins v.⁶, but in Ⓞ *ὡς κρᾶτιστος, Ἐ quam praeclarus est*, are at the end of v.⁶. They are needed for measure in v.⁶. The phr. טוב וחסד is a.l. For טוב (v. 4⁷), חסד (v. 4⁴). They are personified and so subj. of vb. ירדמתי. — [וַיִּשְׁבְּ] Qal pf. 1 sg. c. ו consec., טוב pregnant *return to dwell*, Maurer, Baur, Köster, De.; but Ⓞ τὸ κατοικεῖν με, so S, J, as 27⁴ 84⁶. שָׁבְתִי בְּבֵית ה', coörd. v. inf. cstr. c. sf. 1 sg. of ישב (v. 2⁴) *my dwelling*, so Ros., Geier, De W., Hu., Heng., Dr., Kirk. J *habitato*, so S, T, וישבתי, Hare, De Muis, Hi., Oort, Che., Bā., Ew. § 224 (3), Ges. § 28m (1). — [בֵּית יְהוָה] *house* † for dwelling of God, temple 36⁹ 52¹⁰ 65⁶ 92¹⁴ 93⁵ 118²⁶ 122⁹; of dedication of 30¹ (title), 116¹⁹ 135²; of entrance for worship, acc. after ב', 69¹⁰; of entrance for worship, acc. after בא 5⁸ 66¹³; of processions, acc. after הלך 122¹, c. ב' 55¹⁶, רדה ער ב', 42⁶, of permanent residence for worship, acc. after ישב ב', 134¹ 135²; of permanent residence for worship, acc. after ישב ב', 27⁴ 84⁶, cf. 84¹¹, ארך ימים (v. 21⁵). This verse is a pentameter.

PSALM XXIV.

Ps. 24 combines two Pss., originally independent, in the one theme, entrance into the holy temple and city. The first is a didactic choral. A choir within the court of the temple praises Yahweh as creator and owner of all things (v.¹⁻²). A choir at the gate inquires what sort of a man may enter the holy place (v.³). The choir within responds, giving both the characteristics of the man and the benefits he will receive (v.⁴⁻⁵). The choir without asserts the claims of Jacob to such a character, and to an entrance (v.⁶). The second Ps. is a triumphal choral. Yahweh has come to the holy city after a victory. The choir without the city demands that the gate be raised that the glorious king may enter

into Jerusalem (v.¹). The choir within inquires who he is; and is answered that it is the victorious Yahweh (v.⁸). Entrance is again demanded (v.⁹), the same inquiry is renewed, and the effectual reply is made that it is Yahweh, God of hosts (v.¹⁰).

A. v.¹⁻⁶, 2 STR. 4³ + 2³.

TO Yahweh belongs the earth and its fulness,
The world and those that dwell therein;
For He founded it upon the seas,
And upon streams establisheth it.
*Who may ascend the hill of Yahweh?
Who may stand in His holy place?*

ONE clean, and pure of mind,
Who hath not lifted up his soul to a lie;
He shall bear away a blessing from Yahweh,
And righteousness from the God of his salvation.
*This is a generation which resorts to Him;
Those who seek His face are Jacob.*

B. v.⁷⁻¹⁰, 2 STR. 3³ + 1³ + 2³.

LIFT up, O gates, (your) heads;
And exalt yourselves, ye ancient doors:
And the King of glory will enter.
Who, then, is the King of glory?
Yahweh, strong and mighty,
Yahweh, mighty in battle.

LIFT up, O gates, (your) heads;
And (exalt yourselves) ye ancient doors:
And the King of glory will enter.
Who, then, is the King of glory?
Yahweh, (God of) hosts,
He is the King of glory.

Ps. 24 was in **D** and **ff** (v. Intr. §§ 27, 31). **G** adds to the title an assignment to the first day of the week, which corresponds with the statement of the Talm. as to its liturgical use (v. Intr. § 39). In Christian usage it is a proper Ps. for Ascension day. The Ps. is composed of two Pss. of entirely different character, composed at widely different periods. The older of these is evidently the second, v.⁷⁻¹⁰, which probably alone bore the title. The first, v.¹⁻⁶, was probably inserted subsequent to the prefixing of the title to the second. The combination was made in order to make a Ps. appropriate to some special occasion in the late Greek or the Maccabean period, otherwise the Ps. would have been taken up into **E** and **ff** (v. Intr. §§ 32, 33). The second Ps. alone would hardly be suitable for worship either in the temple or synagogue. The second Ps. in its use of **יהוה** (**אלהי**) **צבאות**, v.¹⁰, and its em-

phasis upon His warlike characteristics, v.⁸, implies the warlike Yahweh of David's time. The entrance into the city is that of Yahweh at the head of a victorious army, which suits the removal of the ark to Jerusalem; cf. 2 S. 6. There is no mention in the history of any subsequent going forth of the ark to war, and it is improbable. From that time on, Jerusalem was the holy city, the capital of Yahweh the king, from whence He granted victory; cf. Ps. 20³. But He is not conceived as going forth from the city to make war. Moreover, the entrance is into the city, and not into the temple, as we would expect in later times after the temple was built. The *סְתוּחַי קוֹלֵס*, v.⁷⁻⁹ the ancient gates, are the gates of the city, which, though a recent conquest of David, had been a royal city for centuries earlier than his time, and whose gates might justly be named ancient, reaching back into an antiquity beyond the memory of man. There is nothing in the Ps. which requires a later date. It is difficult to see how a Ps. could better fit a historical situation. V.¹⁻⁶ are entirely different. It is the temple, not the city, which is to be entered. It is not Yahweh who enters, but men into His presence. He is enthroned in the city, and is not at its gates. The mountain is the mountain of Yahweh, His sacred place, v.³. His face they seek, v.⁶, from Him they are to receive a blessing, v.⁵. But not only is the city His; the earth and all the inhabitants of the world are His, v.¹. That implies the later postex. conception that Yahweh is king of the whole world, and that His temple is the central place of worship for the world. The conception of creation is that of the erection of a building, an idea which we find Pss. 89¹², 104⁵, Jb. 38⁴⁻⁹, Is. 48¹³, although here it is conceived as upon subterranean seas. The characteristics of the one privileged to enter the sacred place are not external conformity to Law, but internal, in the mind and soul, v.⁴, implying a lofty ethical conception, not earlier than the late Persian period, and sufficiently late to be influenced by Heb. Wisdom rather than Law. The emphasis upon Jacob as the name of the nation is based upon the Is.²; but the implication that he has such ethical characteristics as are required by Yahweh, is a conception which could only have originated in peaceful times, when Pss. of lamentation and penitence were no longer written, and when the pious might attend to their internal, ethical development. On the whole, this Ps. seems to belong to the Greek period subsequent to **DB**, the early time of Heb. Wisdom.

PSALM XXIV. A.

Str. I. 1-2 was sung by a choir within the outer court of the temple, praising Yahweh as creator and owner of all things. It is a trimeter tetrastich of two syn. couplets, the latter giving the reason for the former.—1. *To Yahweh belongs*]. He is the possessor and owner, cf. 89¹².—*the earth and its fulness*], all that fills it, its contents, its creatures.—*the world*], with the special signification that it is habitable, and accordingly associated with

it are *those that dwell therein*], its inhabitants. Thus is asserted the universal ownership of Yahweh, in accordance with the post-exilic conception that Yahweh is the universal God and the only God for the whole earth. His ownership is based upon the fact that He had created them. The creation is conceived as the erection of a great building, as in 89¹² 104⁵ Jb. 38⁴^{sq.} Pr. 8²⁵^{sq.}. — 2. *For He*], emphatic, He and no other. — *founded it || establisheth it*]. The single act of creation passes over, as usual in OT., into the habitual act of God's sustaining providence; both later and more comprehensive ideas than those given in the poems, Gn. 1-2, although the primitive conception of subterranean seas and streams is still retained, cf. Gn. 7¹¹ Ex. 20⁴ Ps. 136⁶. For various other conceptions of the relations of sea and dry land, cf. Gn. 1⁹ Pr. 8²⁹ Jb. 26⁷^{sq.}. — 3 is a trimeter couplet sung by a choir outside the gate, inquiring the conditions of entrance. — *Who may*], not what person, but what sort of a person, as 15¹. — *ascend*], go up the hill, which is called *the hill of Yahweh*, because His temple or residence was upon it, as Is. 2³ = Mi. 4² Is. 30²⁹. — *may stand*], among the accepted worshippers, admitted to the sacred precincts. — *in His holy place*], as consecrated to His worship.

Str. II. 4-5 is the response of the choir within, in two syn. couplets, the first giving the characteristics of the one who might be admitted to Yahweh's presence. These are two in number. — 4. *One clean*]. An innocent man, as 10⁶ 15⁵. This one is still further defined as *pure of mind*. He is characterized by internal innocence, cleanness, and purity. This has been weakened in the ancient texts by the insertion of "hands" after "clean," which makes it refer to action, giving two characteristics and making the line into a tetrameter. — *Who hath not lifted up his soul*], in desire, cf. 25¹ 86⁴ 143⁸. — *to a lie*], falsehood, in accordance with 12³ 41⁷ 144^{8,11}. This is an internal desire, harmonious with the previous purity of mind. This explanation is favoured not only by the parallel of the previous line, but also by the subsequent line, **¶**, and Vrss. — *and hath not sworn to deceit*]. This was doubtless an explanatory gloss: but it changes the tetrastich into a pentastich, and so destroys the symmetry of the Ps. — 5. The second couplet sets forth the benefits to be derived from Yahweh

in His house. — *He shall bear away*], take with him, when he departs from the temple. — *a blessing*], suited to the pure in mind, || *righteousness*, suited to the sincere desire. This latter is not in the sense of alms, as $\text{\textcircled{G}}$, a meaning not known to OT. ; or in the sense of that which is ethically right, which could hardly be bestowed upon him ; but in the meaning urged by the phr. *God of his salvation*, saving righteousness, righteousness of vindication, as usual, Pss. 5⁹ 22²⁸ 36¹¹ + and Is. 2 45⁸ 46¹³ 51⁶ +. — 6. The choir without claims the right of entrance in a couplet responding to the demand as to character, by stating the privilege belonging by inheritance to the seed of Jacob. They are not strangers who seek access to Yahweh, but His own people. — *This is a generation*], a class of men whose characteristic it is, that they *resort to Him* || *seek His face*]. The ptes. express continual resort to the sacred place for worship. $\text{\textcircled{H}}$ has “Thy face,” which gives an abrupt change of person and makes it difficult to explain the context. “O Jacob,” PBV., is an adaptation to $\text{\textcircled{H}}$ of some texts of $\text{\textcircled{I}}$ which have “face of Jacob.” But the context makes it evident that these are not strangers seeking Jacob, but Israel resorting to his God. “Thy face, O God of Jacob,” RV., adapts $\text{\textcircled{H}}$ to $\text{\textcircled{G}}$, which gives “the face of the God of Jacob,” but the insertion of “God” looks like an interpretation and it leaves the subj. out of the parall. The subj., syn. with generation, is exceedingly forcible in the climax if it is defined as Jacob, with all the historic rights to the covenanted promises contained in the name. Inasmuch as the suffix “they” is not in $\text{\textcircled{G}}$, $\text{\textcircled{S}}$, $\text{\textcircled{V}}$, it is an interpreter’s addition. It is easy to correct the text after the parall. and read “His face,” and to regard the couplet as inclusive, “generation” beginning and “Jacob” closing it.

PSALM XXIV. B.

Str. I. is a trimeter tristich, the first two lines syn., the third synth. A triumphal army, with Yahweh at its head, is at the gates of Jerusalem demanding entrance. The choir summons the gates to open to admit the king. — 7. *O gates*], personified and addressed as persons, || *Ye ancient doors*], as reaching back in history into hoary antiquity. Jerusalem was a very ancient city

before David captured it, whose origin is so remote that it is earlier than all historical accounts of it. — *lift up your heads || exalt yourselves*]. The reflexive is more in accord with the parallelism than the passive “Be ye lift up,” EV^a. It is well explained by Ewald: “A new king is about to enter the ancient and venerable city, and indeed the highest and mightiest conceivable, Yahweh Himself, enthroned upon the ark of the Covenant. Such a king has never entered this city, and the gray gates, although venerable with age, are too small and mean for Him.” — *And the King of glory*], a phr. only here; but Yahweh is frequently conceived as king, Ex. 15¹⁸ Pss. 5³ 10¹⁶ 29¹⁰ 44⁵ 47^{3.7.8} 48³ 68²⁵ 74¹² 84⁴ 95³ 98⁶ 99⁴ 145¹ 149²; and glory is one of the most common attributes of Yahweh, 29³ 72¹⁹ 145¹². Here the glory is that of warlike achievements, such as that ascribed to the king of David’s dynasty, 21⁶. — 8. The choir within the gates responds to the summons in a monostich of inquiry. It is not necessary to think of the gates as speaking. It is the challenge of the sentinels, who must demand the password officially, even if they know what the answer will be. It is the poet’s art to thus get a reason for the glorification of Yahweh the king. The choir without respond in a couplet setting forth who the king is. — *Yahweh*], the God of Israel, is this king, and not David, God’s son, the divine representative in kingship. — *strong and mighty*]. These attributes are those of a warrior, as defined in the stairlike parall. *mighty in battle*. The king is a valiant hero, victorious in battle, a great conqueror. He has returned from a glorious war; cf. “Yahweh is a man of war” Ex. 15^{2.3}; cf. also Num. 10³⁵ 1 S. 4²¹ for the warlike character of the Ark, as bearing the divine presence.

Str. II. 9–10. The choir of the army repeats the trimeter triplet, renewing the demand for entrance in identical terms.

10. The sentinels make an identical challenge. The choir respond in terms that cannot be questioned, by giving the divine name, characteristic of the Davidic dynasty. The longer and more ancient title, *Yahweh (God) of Hosts*, is required by the measure. It was shortened by an early editor at the expense of the measure, in accordance with the usage of his time, into “Yahweh Sabaoth,” and so in all Vrss. after ⑥ “Lord of Hosts.” The original title of Yahweh, given as the countersign or military password for

entrance to the royal city, is used here in accordance with the original meaning of this divine name as given in 1 S. 17⁴⁵, "God of the battle array of Israel." It was especially appropriate if we suppose that the entire army of Israel was then at the gates of Jerusalem with king David at their head, conducting the Ark of Yahweh to the sacred place consecrated for it. — *He*], emphatic, and no other, *is the King of glory*, cf. v. 7⁹.

XXIV. A.

1. [לירוח] ל of possession, emph. — [הארץ וכליאה] phr. Dt. 33¹⁶ Is. 34¹ Mi. 1² Je. 8¹⁶ 47² Ez. 19⁷ 30¹²; cf. [הכל וס] Ps. 50¹² 89¹² 96¹¹ 98⁷. — [וישני בה] retracted accent because of final monosyl. Ⓢ inserts *redotes* = כל; but it is absent in this same phr. 98⁷ 107²⁴, and is interp. הכל (*v. 9⁹*). ישב (*v. 24*). V. 1-2 rhymes in final הָהּ — 3. [וְיָקִי] ו is a prosaic addition impairing the measure. — [הר ירוה] the temple mount, elsw. Is. 2³ (= Mi. 4²) 30²⁰; of Horeb, Nu. 10²⁸ (JE), הר י צבאוח Zc. 8³, cf. Ps. 15¹. — 4. [וְיָקִי נָפִיִם] א.ל., but יָקִי used for innocent person, *v. 10⁸*. נָפִיִם is a gl. of interpretation, making the l. tetrameter. — [בְּרִי לִבְנֵי] cf. בְּרִי לִבְנֵי *v. 4⁵*. — [אָפֶר] rel. is a gl. balanced with נָפִיִם, making this l. also tetrameter. A tetrameter couplet in the midst of trimeters is altogether improbable. — [לֵאמֹר נִשְׂאוּ נַפְשׁוֹ] Kt., Ⓢ, 3. But Qr. [וְיָקִי] as if it were a citation from Ex. 20⁷ = Dt. 5¹. נִשְׂאוּ for שָׂע, cf. Ps. 139²⁰. שֵׁאוּ *v. 12²*. Syn. is [וְיָקִי נִשְׂאוּ נַפְשׁוֹ]. For שָׂע *v. 15¹*. טַרְסָה *v. 5⁷*. This favours falsehood in the previous l. rather than the dishonouring of the name of God. It is prob. that this l. is an explanatory gl., so Bi., Bā. It makes the only tristich in the Ps. Ⓢ adds the gl. τῷ πληστον αὐτοῦ, 3̄ *proximo suo*. — 5. [צָרָקָה]. Ⓢ has ἐλεημοσύνη, but this is a late mng. of צָרָקָה not used in OT. Here צָרָקָה || צָרָקָה is || ישַׁע, as in Is. 2 (espec.) and subsequent writers, *v. 5⁹*. — [אֲלֵהֶי יִשְׁעֵי] cf. 18⁴⁷ 25⁶ 27⁹ 65⁶ 79⁹ 85⁵, and for other uses of ישַׁע *v. 12⁶*. Ⓢ σωτηρος is concrete for abstr. — 6. [וְרָצִי] Kt., וְרָצִי Qr., both ptc. as rel. clauses, || זָבָחַי, Ⓢ, 3, both pl., as in *9¹¹*. רָצִי vb. *seek, consult*, by resorting to a sacred place, so acc. of 78³⁴ Gn. 25²² (J) Ex. 18¹⁵ (E) +. — [תַּבְּקֵשׁוּ פָנָיָהּ יְהוָה] Jacob is not vocative, the suffix cannot refer to him. It is not the face of Jacob that is sought, but God's face. It is possible to make יְהוָה an independent clause, *it is Jacob*, but that is harsh. Ⓢ has τοῦ Θεοῦ Ἰακώβ, so 3, 3̄, and most moderns, which makes the l. too long unless with Hare and Grimme יְהוָה. It gives good sense in accordance with parall. 3̄ in text of Lag. has *faciem tuam Jacob*, as 3̄, but in text of Nestle, *faciem Jacob*, מִנִּי יְהוָה, cf. PBV. But it is not foreign peoples seeking the face of Jacob, as in the conception of second Isaiah and Zechariah, but faithful Israelites seeking the presence of their God in the temple in Zion. A simple and natural interpretation would be to regard this l. as in introverted parall. with previous l.:

This is a generation which resorts to Him;
Those who seek His face are Jacob.

in η in txt. err. , not in G, S, rd. $\text{רָשָׁיו} \parallel \text{פָּנָיו}$. י has been omitted in the one place, ו in the other, and η has been inserted in H, J as interpretation. — 7. $\text{רָאשֵׁיכֶם} = \text{ol } \alpha\rho\chi\omega\tau\epsilon\varsigma$ so $\text{Aq., J, S, T. G, S}$ make $\text{רָאשֵׁיכֶם} = \text{ol } \alpha\rho\chi\omega\tau\epsilon\varsigma$ טָמְאוּ here and in v.^9 the subj., and שָׁעֲרֵיכֶם obj., so Y principes ; the chiefs are to lift the gates instead of their spreading themselves open; but the sf. with רָאשֵׁיכֶם is not easy; in this case it ought to be with *gates*. Prob. both sfs. were interp. and the original had none. — וַיָּבִיאוּ . The ו might be subordinate with subjunctive, *that he may enter*: better introducing apod. of imv. , and *he will enter*, v. Dr.^{152} . — 8. מִיָּמִינָהּ enclitic, *who then*, so v.^{10} 25^{12} . — צֶוֹר [צוֹר] adj. only here of י , and $\text{Is. } 43^{17}$ of army; vb. for י $\text{Ps. } 68^{29}$, cf. 89^{11} , and וַיַּזְכֵּר as attributive 62^{12} 63^3 68^{36} 93^1 96^6 , 99^4 . — גִּבּוֹר [גִּבּוֹר] adj. for *might* of God fighting for His people, $\text{elstw. Dt. } 10^{17}$ $\text{Ne. } 9^{32}$ $\text{Is. } 10^{21}$ $\text{Je. } 32^{18}$; of valiant man, $\text{v. } 19^6$. — $\text{גִּבּוֹר} \parallel \text{גִּבּוֹר}$ stairlike parall., for this l. completes what the previous l. began, defining mighty as mighty in battle. — 9 = v.^7 save that וַיָּבִיאוּ gives place to וַיָּצִיאַי ; but this is doubtless txt. err. , for there is no obj. G had Niph., so Hare, al. J changes to *erigite* from *elevamini*. But a change is improb. in this word only. — 10. מִיָּמִינָהּ . The inquiry is repeated, differing only from v.^{20} by insertion of וְהוּא , but this makes the l. too long. וְהוּא is copula and interpretative. G is same as v.^{20} , so also J . — צֶוֹר [צֶוֹר] so G and J , makes a dimeter. This is possible, but it is more likely that it was a copyist's shortening of the older phr. $\text{וְהוּא מִיָּמִינָהּ צֶוֹר}$, which gives a good trimeter, into the phr. used in his own time. — צֶוֹר [צֶוֹר] n.m.: (1) *army*, organised for war 44^{10} 60^{12} 68^{13} 108^{12} ; (2) *of angels* 103^{21} 148^2 ; (3) *fig. of heavenly bodies* 33^6 ; (4) *war* 68^{12} (?), others *fig. (1)*; (5) צֶוֹר as name of God of David and dynasty, based on $\text{1 S. } 17^{46}$, $\text{מִיָּמִינָהּ יִשְׂרָאֵל}$, originally $\text{יְיָ צֶוֹר אֱלֹהֵי יִשְׂרָאֵל}$, $\text{Am. } 6^{14}$ $\text{Ho. } 12^6$, usually יְיָ צֶוֹר $\text{Ps. } 89^9$, reduced to צֶוֹר 27^{10} 46^8 . 12 48^9 84^2 . 4 13 , preceded by אֱרֵנִי 69^7 $\text{Is. } 3^{15}$ $\text{Je. } 2^{19}$ + צֶוֹר $\text{Ps. } 80^8$. 15 , preceded by וְהוּא 59^6 80^6 . 21 84^9 ; in all cases אֱלֹהֵים צֶוֹר for an original וְהוּא צֶוֹר and where preceded by וְהוּא conflation. — $\text{וְהוּא מִיָּמִינָהּ צֶוֹר}$ emph. conclusion. G has $\text{αὐτός ἐστιν οὗτος} = \text{וְהוּא זֶה}$.

PSALM XXV., 3 STR. 7⁶.

$\text{Ps. } 25$ is a prayer of the congregation in three parts. (1) *Petition*, that they that trust in Yahweh may not be shamed, but rather those dealing treacherously (v.^{1-3}); that Yahweh will teach His ways (v.^{4-7}), and remember His compassion rather than sins of youth (v.^{6-7}). (2) *Confidence*, that Yahweh will teach the afflicted His way (v.^{8-9}); that His paths are kindness and faithfulness (v.^{10}); and that He will instruct and give His intimacy to those fearing Him (v.^{12-14}). (3) *Petition*, that Yahweh will bring out of distresses (v.^{15-17}); that He will see his enemies (v.^{19});

and that He will deliver those that wait on Him (v.²⁰⁻²¹). Petitions for pardon were inserted by an editor in place of lines which he threw out (v.^{11, 18}). A liturgical addition makes a general plea for the ransom of Israel (v.²²).

UNTO Thee, Yahweh, I lift up my soul; (O my God,) let me not be *ashamed*.
 In Thee I trust, (therefore) let not mine enemies exult; even mine;
 Yea, let none that wait on Thee *be ashamed*; let them *be ashamed* that deal treacherously without effect.
 Thy ways make me know, Yahweh, (and) Thy paths *teach* me;
 Lead me in Thy faithfulness and *teach* me; for Thou art the God of my salvation.
Remember Thy compassion, Yahweh, and Thy kindness, for they are of old.
 The sins of my youth *remember not*; according to Thy kindness, *remember* me.
 GOOD and upright is Yahweh: therefore will He instruct in the *way*:
 He will lead the afflicted in (His) judgment, and He will teach the afflicted His *way*.
 All the paths of Yahweh are kindness and faithfulness to them that keep His covenant.

*
 Who then is (he) that *feareth* Yahweh? He will instruct him in the way He chooseth;
 He himself will dwell in prosperity; and his seed will inherit the land.
 The intimacy of Yahweh have they that *fear* (His name), and His covenant, to make them know it.

MINE eyes are continually unto Yahweh, that He may *bring forth* my feet.
 Turn unto me and be gracious unto me; for desolate and afflicted am I.
 As for the troubles of my mind, O make room from my distresses; O *bring me forth*.
 *
 O see mine enemies; for they are many, and they hate me with a hatred of violence.
 O keep me and *deliver* me; let me not be ashamed, for I seek refuge in Thee.
 Let integrity and uprightness (*deliver* me); for, Yahweh, I wait on Thee.

Ps. 25 was in **B** (v. Intr. § 27). **G** has ψαλμός; but it is not in **H**, and it is improbable that it would have been omitted if original. The Ps. is an acrostic hexameter; all the letters of the alphabet appear except ו and ק. The ו might be found if with **G** we read ואתך for **H** אתך v.^{5c}; but then only three of the six words would be given, and that at the expense of the strophical organisation of the Ps. These words are more like a gloss of intensification. The analogy of Ps. 34 favours the opinion that the omission of ו was intentional. With twenty-two letters it was impracticable to get symmetrical Strs. without such an omission. The ק Str. might be restored by substituting קראה for ראה, v.¹⁸, regarding the repetition of the latter word as due to dit-

* This indicates the omission of an original line. The words italicised indicate the stairlike parallelism characteristic of this Ps.

tography. But it is probable that this line was a later substitution for the original line, as was v.¹¹, in order to introduce into the Ps. two petitions for forgiveness of sins. For these two lines are awkward in their relation to their context, interrupting the movement of the thought; and they lack the catchword of the stairlike parallelism (v. Intr. § 12 A) characteristic of the Ps. in every other line: כוש v.^{1.8}, לטר v.^{4.5}, זכר v.^{6.7}, ררך v.^{8.9}, ירא v.¹²⁻¹⁴, רוציא v.^{15.17}, and it is probable נצל v.^{20.21}, the נצר v.²¹ being due to a copyist's error or a stylistic change. It is noteworthy that the catchword is in both lines of the distichs, but only in first and third lines of the tristichs, v.^{1-3. 12-14. 15-17. V.²²}, as Ps. 34²², is a liturgical addition. It is improbable that any writer would omit a letter of the alphabet from his acrostic, and then add a supplementary line to rectify the omission. Moreover, the use of אלהים for יהוה of the Ps. is evidence of a later hand, as well as the use of ישראל by way of generalisation of the petition and confidence of the Ps. The Ps. has three Strs., the first and the third petitions, separated by the second, expressing trust in Yahweh. It shows no dependence on earlier writings. It is entirely original as a composition. The language is not early and not very late. The phrase השאנוח נקרי v.⁷, cf. Ez. 23²¹ Jb. 13²⁶, looks back on the youth of the nation. The terms (ררך) v.^{4.14}, וזרע v.⁴, למר ארצות v.⁴, הרריך v.^{5.9}, ורה v.^{8.12}, all show the influence of D. There is no evidence of the influence of P save ערתי v.¹⁰, which is a gloss. נצרי בריה v.¹⁰ is elsewhere only Dt. 33⁹, and may be regarded as a poetic synonym of שטר בריה. The use of לכב v.¹⁷, as 15² 24⁴ 90¹² 104¹⁵, is that of the Prophets of the Restoration Zc. 1-8 Hg., Jo. There are phrases and words peculiar to the Ps.: שב וישר v.⁸, the ethical use of שב for God elsw. ψ 119^{89.68}; בריה for alliance or friendship with God v.¹⁴, שאתה חסם v.¹⁹, אר- v.²¹ personified attributes. Other noteworthy words and phrases are: חלין חשב v.¹⁸, cf. Jb. 21¹⁸ 36¹¹ Ec. 7¹⁴; סורי v.¹⁴, cf. Jb. 29⁴ Pr. 3²²; מנה מלי חמני v.¹⁶ 86¹⁶ 119¹⁸²; יחיר *alone, solitary* v.¹⁶ 68⁷; הרחיב v.¹⁷ dubious meaning, cf. Ps. 4²; סוקה v.¹⁷ 107^{6. 12. 19. 28} Jb. 15²⁴ Zp. 1¹⁵. These tend to the terminology of Job. The language and style favour the Persian period prior to Nehemiah.

Str. I. is a hexameter heptastich of petition, composed of a tristic and two distichs, each with its catchword, in stairlike parallelism.— 1-3. *Unto Thee* [*in Thee*], both emphatic in position, to indicate that *Yahweh*, || *my God*, was the only person to whom it could be said, *I lift up my soul*, in longing desire, || *I trust*, of confidence and reliance, || *wait on Thee*, cf. v.²¹, hoping, expecting help.— *let me not be ashamed*], by being overcome by enemies: the catchword of the tristic, repeated both negatively and positively in v.³.— *let not mine enemies exult*], in triumph. These two vbs., originally in synonymous clauses in two different lines, were by a prosaic editor brought together in one line in 39 and so in EV².

at the expense of the parall., the measure, and the acrostic of the second line. — *them that deal treacherously*], they are crafty, intriguing, treacherous enemies. — *without effect*], without accomplishing anything, as 7⁵, “disappointed of their expectations,” Ham.; “without cause” of EV^a. is not justified by usage. All this is not the prayer of an individual, but of a community in peril from crafty enemies. — 4-5. *Thy ways* || *Thy paths*], terms of the legislation of D., in which the people were to walk in their course of life. — *make me know* || *teach me*], the latter the keyword, reappearing therefore in v.⁵ || *lead me*; all bringing out the divine discipline of Israel on its positive side of instruction and guidance in the Law. This is enforced by an appeal to historic experience, *in Thy faithfulness*], that is, to the promises of the covenants with the fathers. — *God of my salvation*], whose character it is to save, and from whom salvation comes. A later editor adds, either to the text or originally on the margin, so that it subsequently came into the text, *on Thee do I wait all the day*]. This is parallel in thought to the previous clause, and a repetition of that of v.³, without any proper motive in the Ps. itself, and at the expense of the measure and strophical organisation. — 6-7. *Remember*], the keyword of the distich, repeated therefore in both negative and positive form in v.⁷; cf. v.³. — *Thy compassion*], the sympathetic attitude of Yahweh towards His people as their Sovereign and Father; || *kindness*, as in v.⁷, which is the only measure of the remembrance. This is more probable than the pl. “loving kindnesses” EV^a., more properly “loving deeds” JPSV., which, though sustained by H and Vrss., is a late and uncommon usage, and is probably an assimilation to the previous plural, which, however, is an abstract plural and not, as this would be, a plural of number. The difference is one of interpretation and not of an originally different text. — *They are of old*]. These gracious attributes of Yahweh have characterised Him from the most ancient times in the historical experience of His people. This suggests in antithesis, *The sins of my youth remember not*], the sins that the people had committed in former generations, in the beginning of the national existence, as in Ez. 23²¹ in connection with the abode in Egypt. — *and my transgressions*] is a gloss of amplification, making the line over full. “Remember not sins” is a prophetic term,

Je. 31²⁴ Ez. 18²² 33¹⁶ Is. 43²⁵ Ps. 79⁸ +, to indicate that Yahweh, in His sovereign grace, puts them out of mind, treats them as if they had never existed. It is parallel to "not impute" Ps. 32², "not reward according to" 103¹⁰. It is also syn. with "passing over, overlooking, ignoring" them, Acts 17³⁰ Rom. 3²⁵. — *O Thou for Thy goodness sake*]. This is a gloss, introducing an additional plea, and adding a prosaic short sentence to a line and a Str. which are already complete.

Str. II. expresses trust and confidence in Yahweh, intervening between Strs. of petition. It is composed of a distich, v.⁶⁻⁹, and a tristich, v.¹²⁻¹⁴, with catchwords and stairlike parallelism, and two intervening lines, v.¹⁰⁻¹¹. — 8-9. *Good and upright is Yahweh*]. The ethical character of Yahweh is here emphasised, at the beginning, in order to indicate that His disciplinary guidance is ethical. Usually God is good, as benignant; here, as 119^{39, 68}, seldom elsewhere in OT., ethically good. — *Therefore*], on the basis of this character of Yahweh. — *will He instruct || lead || teach*], stating as a fact what was prayed for in v.⁴⁻⁵. — *the way*], the keyword of this distich, therefore, repeated in v.⁹, which also takes up the term of v.⁴⁻⁵, *the afflicted*; pious Israel, as afflicted by enemies, v.²; v. 9¹³. Therefore *sinners* v.⁸ is improbable in the parallelism. It is a later gloss, making the line over full, and preparatory to the petition for pardon v.¹¹ — 10. *All the paths of Yahweh*], not the paths in which Yahweh goes, but the paths which Yahweh teaches His people, as v.⁴ — *are kindness and faithfulness*], as in v.⁵⁻⁷. He leads in faithfulness, and kindness is the norm of His remembrance of His people. — *to them that keep His covenant*], the covenant between Yahweh and His people, whose substance is the Deuteronomic instruction in those ways and paths already spoken of. The keeping of this covenant is a walking in its ways under the guidance of Yahweh. — *and His testimonies*], a gloss of amplification from the point of view of the later priestly legislation, making the line over full. We should now expect, in accordance with the method of this psalmist, a synonymous line with the catchword of this line repeated, and that *covenant* would be this word. In fact the expression of trust and confidence which characterises this Str. is suddenly abandoned, and petition abruptly appears. — 11. *For Thy name's sake*], an urgent plea, as the basis of the

petition, thrown before for emphasis, that the good name, the honour of Yahweh may not suffer in His people.—*pardon mine iniquity*], lift it up as a burden, and bear it away from me and from Thee; syn. “forgive,” as v.¹⁸.—*for it is great*], not in intensity, but in amount, cf. 19¹⁴. All this is well suited to a worshipping congregation; but it is not in accord with the context, or the course of thought of the Ps. It doubtless was a liturgical substitution for the original line, which was parall. with v.¹⁰—12. *Who then is he?*] This inquiry is in order to prepare the mind for the emphatic answer, *that feareth Yahweh*], the key-word of this tristich, reappearing therefore in v.¹⁴—*He will instruct him in the way*, as v.⁸, || *make them know it*, as v.⁴.—*He chooseth*], relative clause with Yahweh subj., as 33¹³ 65⁵. It is usually interpreted as “he should choose,” with man as subject. The context favours the former interpretation.—13. *He himself*] antith. to *his seed*, or posterity; the former *will dwell in prosperity*, in accordance with the blessedness and prosperity promised to those who fear Yahweh and walk in His ways, cf. Dt. 28; the latter *will inherit the land*, the promised land of Canaan, as Pss. 37³⁻²⁴ 44⁴, in accordance with Gn. 15⁷ Num. 13³⁰ 21²⁴⁻²⁵ Jos. 18³ (JE) Dt. 1⁸⁻²¹.³⁰ +.—14. *The intimacy of Yahweh*], the intimate, secret fellowship granted to those admitted to the inner circle of friendship or alliance, cf. Pr. 3³², Jb. 29⁴; || *covenant*, which, while referring to the Deuteronomic covenant, as above v.¹⁰, has yet in this connection the more fundamental meaning of an alliance, as Ps. 55²¹.—*they that fear (His name)*], as 61⁶ 86¹¹ 102¹⁶, for so the text originally read, as the measure requires, instead of “fear Him” of **H**, followed by EV^a, which leaves the measure defective by just one word, which appears, however, in **G**, although “His name” is there expanded into a clause, practically identical in other respects with the previous one.

Str. III. is composed of a tristich, v.¹⁵⁻¹⁷, and a distich, v.²⁰⁻²¹, with the usual catchwords and intervening lines, v.¹⁸⁻¹⁹, of a different character; cf. v.¹⁰⁻¹¹.—15. *Mine eyes*] in antithesis with *my feet*. The former look *continually unto Yahweh*; the latter, Yahweh on His part, in response to the pleading look, brings forth from a place of peril.—*that He may bring forth*], in accordance with the petition which is characteristic of the entire Str., as

distinguished from the calm statement of fact which is characteristic of the previous Str. The EV^a. and interpreters generally regard the clause as causal in accordance with previous context, "for He shall pluck," a loose but poetic rendering of vb. meaning "bring forth," which is the keyword of the tristich. — *from the net*] in \mathfrak{H} and Verss. is due to an interpretative gloss after \mathfrak{g}^{16} ; but it is at the expense of the measure and has nothing to suggest it in the context, and really is too specific, leading away from the more general thought of the tristich. — *from my distresses*], the parallel of v.¹⁷, where the vb. is repeated, also syn. with the adj. *desolate*, abandoned to enemies, left alone (v. 22²¹ 68⁷), and *afflicted*, suffering from words and deeds of the enemies, as v.².⁹; so also with *troubles of my mind*, mental distress, anxiety caused by the treachery of the enemies. — 16. *Turn unto me and be gracious unto me*]. The turning unto the people on the part of Yahweh is an appropriate response to their eyes continually directed unto Him. — 17. *O make room*], in accordance with the usage of $\mathfrak{4}^2$; give breathing-place, breadth of position, in contrast to the straits, the cramped and narrow position, in which they were now situated, a mng. entirely appropriate between the verbs "bring forth." The rendering of \mathfrak{G} , \mathfrak{J} , EV^a., al., "the troubles of my heart are enlarged," has no usage in Heb. to justify it; and the interpretation of the vb. as perfect, while justified by \mathfrak{H} , is against the context, and due to an ancient misreading of the text, attaching the letter Waw to the preceding instead of the following word. — 18. *O see mine affliction and my travail*]. This line is rendered suspicious at the start by its substitution of a vb. with $\mathfrak{7}$, and indeed the same as that of v. 19, for the expected one with \mathfrak{p} , which should appear here in the order of the alphabet. An easy emendation would give us this; but there remain the same objections that we have found against v.¹¹, namely, the unexpected plea, *and forgive all my sins*, and the absence of the catchword of the distich. It is probable, therefore, that we have a liturgical substitution for the original line syn. with v.¹⁰. — 19. *O see mine enemies*], the same as those mentioned v.², only there they were treacherous, and so dangerous; here *they are many*, numerous, and so outnumbering the people of Yahweh that they need reinforcement. — *and they hate me*]. This is probably the catchword

of the distich, and was to be found in the original mate to this line; intensified by *with a hatred of violence*, a hatred that prompts to deeds of violence. — 20–21. *O keep me and deliver me*], the latter probably the keyword of the distich, reappearing in v.²¹ in the original text; but an early copyist by the mistake of a single letter read it “preserve me,” which really implies a previous deliverance, and is not so well suited to *wait on Thee* || *seek refuge in Thee*, which imply that the deliverance has not yet been granted. — *Let me not be ashamed*] goes back to the beginning of the Ps. v.¹⁻³, and implies the continuance of the same situation. — *Let integrity and uprightness*], personified as messengers of God sent forth to deliver His people, cf. 23⁶ 43³. — *Yahweh*] concludes as well as begins the Ps., according to E ; but H omits it, and so loses one tone from the measure. — 22. This is a liturgical addition by a late editor, as 34²³. — *O God*] is characteristic of E and an Elohist period of composition. *Yahweh* was this psalmist’s God. — *ransom out of all his troubles*], cf. 78⁴⁰ 130⁸. — *Israel*], the name of the people of God, cf. 14⁷. This final petition was suited for the congregation in worship at all times; it generalises the Ps., which was based upon a particular historical experience.

1-2. אֱלֹהִים] emph., so also נַפְשִׁי as the seat of desire; נִשְׂא נַפְשִׁי *lift up the soul, in desire*, אֵל יְהוָה 86⁴ 143⁹; אֵל rei 24⁴ Dt. 24¹⁵ Ho. 4⁸ Pr. 19¹⁸. The l. is defective, lacking two words to make up the hexameter characteristic of this alphabetical Ps. One of these is אֱלֹהִים, after E ; the other is the superfluous אֱלֹהֵי-אֱבִיטָה of next l., which a prosaic editor has attached to the juss. that follows, bringing the two together. Then l. 2 begins with its letter, כָּה, also emph., and has its right measure. כִּי is the keyword of the first tristich, thrice repeated (v. 6¹¹), this poet showing a liking to the stairlike parallelism (v. Intr. § 12 A). — כָּתִיבָהּ] emph. present (v. 4⁶). — אֵל יְהוָה] Qal 3 pl. neg. juss. אֵל should be אֵל as E in order to be a separate word with tone. E also has καταγελασάτωσαν μου, E *irrideant me*, אֲרִיזָה, so Che. אֵל is not constructed with the vb., which elsw. is always with כָּ, but with the noun, to intensify personal reference. — 3. אֲרִיזָה] vb. Qal ptc. pl. sf. 2 m. אֲרִיזָה, † Qal ptc., *those waiting for Yahweh* 25³ 37⁹ 69⁷ Is. 40³¹ 49²³ La. 3²⁶. Pi. (1) *wait, look eagerly for*, c. acc. rei Ps. 39⁸ La. 2¹⁶, sq. inf. Ps. 69²¹ Is. 5²⁻⁴; c. acc. Yahweh Ps. 25^{5,21} 40² 130⁶; אֲרִיזָה 52¹¹ (?); abs. 130⁶; c. אֵל Yahweh 27^{14,15} 37³¹ Is. 51⁶. (2) *Lie in wait for*, c. acc. Ps. 56⁷, c. אֵל pers. 119⁹⁶. אֵל should be attached by Makkeph to נַפְשִׁי and not to following ptc. for better euphony. — אֵל יְהוָה] Qal. impf. 3 pl. indic., with neg. אֵל is not suited to con-

text. **⊕** had juss. with אל, which is much more probable. The אל should be attached by Makkeph to the vb. to make one tone.—[הַבְּיָדָיִם] Qal ptc. pl., article with force of rel. † בנר †, vb. Qal, *act or deal treacherously*, ptc. pl., 25³ 119¹⁶⁸ Is. 21² 24¹⁶ 33¹ Je. 3⁸. 11 9¹ +; בנרי און; Ps. 59⁶, abs. 78⁶⁷, c. acc. pers., 73¹⁵, elsw. c. נ pers.—[רִיחָם], not *without cause*, for which no usage can be shown; but *without accomplishing anything*, as 7⁵; cf. 2 S. 1²² Is. 55¹¹.—**4.** [רָרָה] emph. Str. ר, pl. sf. 2 m. רָרָה *ways for laws*, so v.⁹ (v. 1¹), term of D.—[אַרְוִיחֶיךָ] pl. sf. 2 m., ארה (v. 8⁹), *paths for laws*. This word has to bear two beats in the measure, therefore it should be preceded by ו, as **⊕**.—[לְיָרְנִי] Pi. imv. sf. 1 p. לרר (v. 18⁸⁵), *teach*, the keyword of the distich, v. 4⁵.—**5.** This v. is overfull. The three words of the last clause are suspicious. Are they a gl. or part of the missing Str. ו? If with **⊕** we read וְאִתְּךָ we might begin with ו. However tempting it may be to find Str. ו here, yet the arguments against it are irresistible. The last clause is a gl.—[נֹכַח] (v. 8⁹), the keyword of the distich, v. 6⁷.—[רַחֲמֶיךָ] pl. sf. 2 m. † רחם, n.m. only abst. intensive pl.: *compassion*, (1) usually of God 77¹⁰ 79⁸ 119⁷⁷. 166, || חסר 25⁶ 40¹² 103⁴ Ho. 2²¹ Je. 16⁵; phr. כרב רחמיך Pss. 51⁸ 69¹⁷; c. על 145⁹; (2) of man 106⁶⁶.—[חַסְדֶיךָ] *Thy deeds of kindness* (v. 4⁴), pl., mostly late 17⁷ 89². 60 107⁴⁸ La. 3²² Is. 63⁷, improb. in view of its use with an attribute here and the use of the sg. in parall. l.; rd. חסדיך. It has been assimilated to רחמיך.—[כִּי] though sustained by **⊕** *כי*, is prob. a gl. of interpretation.—7. [חַסְדָּוֹת נְעֻרָי] pl. emph., phr. a.l., but cf. Jb. 13²⁸ Ez. 23²¹. † נעור, n.m., only pl. abst., *youth*, elsw. 103⁵ 127⁴, כנ 71⁵. 17 129¹. 2, *from youth up*, cf. בני 144¹².—[נַפְשִׁי] pl. sf. 1 sg. (v. 19¹⁴). **⊕** has *ἀγρολας*, which is better suited to context; but both are probably glosses, as are also the words that follow לִי, for the l. is just so much overfull. ארה is not in **⊕**, 3. It is an emph. reference to Yahweh in connection with the imv., due to the insertion of לִי מִטְעַן שִׁכַּח, which is only an emph. reiteration of כחטריך. † שכח n.m. (1) *good things*, coll. as given by Yahweh 27¹⁸ 65⁵; (2) abst. *prosperity of Jerusalem* 128⁵, *goodness of taste* 119⁶⁶; (3) *goodness of God*, in salvation of His people 25⁷ 145¹, cf. Is. 63⁷; stored up for His saints Ps. 31²⁰.—8. [טִיב וְיִשָּׂר יִירָה] phr., a.l. † טיב, adj. (1) *good, pleasant* 45² 133¹; (2) *excellent of its kind*, oil 133²; (3) *appropriate, becoming* 73²⁸ 92² 147¹; (4) c. הן, comp. *better than* 37¹⁶ 63⁴ 84¹¹ 118⁸. 9 119⁷²; (5) *well, prosperous* 112⁶; (6) *good, understanding* 111¹⁰, as 2 Ch. 11¹⁰ Pr. 3⁴ +; (7) *benign*, of God 86⁵; phr. כי שכח 34⁹ 106¹ 107¹ 118¹. 29 135⁸ 136¹ Je. 33¹¹ +; cf. Ps. 100⁵; c. ל 73¹ 145⁹; attribute of divine Spirit 143¹⁰ = Ne. 9³⁰, of divine name Pss. 52¹¹ 54⁸, of divine kindness 69¹⁷ 109²¹; (8) *good, right*, ethically, (a) of man 125⁴, the way 36⁵; (b) of God 25⁸ 119²⁹. 68. † יִשָּׂר (v. 7¹¹) and the thought of sinners is not suited to the context, for v.⁸ begins the second heptastich of the poem and is closely related not to v.⁷ but to v.⁹, and רָרָה is the keyword of the tristich || ארה, v. v.⁴.—9. [יִרְרָה] Hiph. juss. form, but improb. that it has juss. mng., v. v.⁵.—[עֲנִיִּים] v. *עָלָה*.—[בְּחֻשְׁפֹּט] in the Law of the type of judgment; usually in pl. (v. 8⁹).—10. [הִסְרֵי וְיִמְחָה] phr., Gn. 24²⁷ (J) Pss. 40¹¹. 12 57⁴ 61⁸ 85¹¹ 86¹⁵ 89¹⁶ 115¹ 138² (v. 4⁴ 15⁹).—[נִצְרֵי קְרִיחוֹ] phr., elsw. Dt. 33⁹,

usually שָׂמַר בְּרִיתָא Ps. 78¹⁰ 103¹³ 132¹². † בְּרִיתָא, n.f. (1) *treaty, alliance, league*, of nations against Israel 83⁹ Ho. 12³ Ez. 17¹³⁻¹⁹; (2) *alliance of friendship* Ps. 55²¹ I S. 18⁸ 20⁸ 23¹⁸, so with God || סָרַר Ps. 25¹⁴; (3) *covenant*, (a) with patriarchs 105^{8, 10} Gn. 15¹⁸ (J) 17^{2, 21} (P), (b) with Israel at Horeb Ps. 25²⁰ 44¹⁸ 50^{8, 16} 74²⁰ (?) 78^{10, 27} 103¹³ 106⁴⁶ 111^{6, 9}, (c) with David 89^{4, 29, 28, 40} 132¹²; cf. 2 S. 7 = 1 Ch. 17 Je. 33²¹. — [וְקָרָתִי] makes l. overfull and is a late gl.: a late term characteristic of P, and found only in writers subsequent to P (v. 19⁸). — 11. [לְיַסְעֹרֶשֶׁתָּךְ] emph., as 23³ 31⁴ 79⁹ 106⁸ 109²¹ 143¹¹. — [וְיִסְתַּחֲרַתָּ] consec. pf. carrying on juss. implicit in previous clause. † סָלַח, vb., *pardone* (syn. of נָשָׂא *forgive*), Qal, c. ל of sin 25¹¹ 103⁸ Ex. 34⁹ Nu. 14¹⁹ (J) Je. 31³⁴ 33⁸ 36⁸. — [עֲיִנִי] v. 18²⁴. This l. was probably a later substitution for an earlier l. that has been thrown out. It lacks the catchword. — 12. [מִי יָדָע] *who, then* (v. 24⁸) should be connected by Makkeph. — [וְהָאֵשׁ] (v. 4⁸) is unnecessary. The l. is more euphonic without it. — [וַיִּירָא] Hiph. impf. 3 m. strong sf. 3 s. וַיִּירָא for וַיִּירָא. There is word play here with previous וַיִּירָא. — [וַיִּבְחַר] Qal impf. i.p. rel. clause, without rel. † בָּחַר, vb., Qal *choose*: (1) c. ב, divine choice, Aaron 105²⁶, not Ephraim 78⁶⁷, espec. David 78⁷⁰, Zion 132¹²; (2) rel. clause, subj. God 25¹² 33¹² 65⁶; (3) c. acc. and ל, *choose something or some one for*, divine choice 47⁶ 135⁴; (4) c. acc. divine choice 78⁶⁸, human choice 84¹¹ 119^{30, 78}; (5) ptc. בָּחַר, chosen, of ruler 89²⁰; cf. בָּחַר יִשְׂרָאֵל (v. 26⁸). — 13. [בְּגִיבֵי] *in prosperity* Jb. 21¹² 36¹¹ Ec. 7¹⁴ (v. 4⁷). — [וְהָיָה] vb., Qal future. † הָיָה, vb., Qal, *lodge, dwell* 30⁸ 59¹⁸⁽⁷⁾; c. ב 25¹³ 55⁸; abs. *continue, endure* 49¹⁸. Hithp., *dwell, abide*, c. ב of man 91¹, of eagle Jb. 39²⁸. — [וַיִּירָשׁ] Qal impf. † יָרַשׁ, vb., Qal, (1) *take possession of as an inheritance*, usually Israel subj., c. acc. the land of Canaan 25¹³ 37^{9, 11, 22, 29, 34} 44⁴, cf. 105⁴⁴; enemies, subj. 83¹²; (2) *dwell and inherit* 69²⁶. Hiph., *dispossess* 44⁸. — 14. † סָרַר n. (1) *council*, of a divan, in bad sense 64⁸, good sense Jb. 15⁸ 19¹⁹; *assembly*, of angels Ps. 89⁸; (2) *counsel*, intimate friendship, of men 55¹⁸ 111⁷, with God 25¹⁴ Pr. 3²² Jb. 29⁴, in bad sense of crafty plotting Ps. 83⁴. Ⓢ יִסָּר is misinterpretation. Ⓢ has a parall. clause, καὶ δὲ βρομα κυριον εν τω φοβουμετων αδελφω, which might be regarded as a variant; but a word is missing from l., and it is probable that the clue to it is given in βρομα = שָׂב; then we should rd. [וַיִּירָא יִסָּר], the ו in יִסָּר being dittog. from וּבְרִיתָא; cf. 61⁸ 86¹¹ 102¹⁶. — 15. [עֲיִנִי] c. אֵלֶיךָ, as 123² antith. to בְּנִי. — [כִּי] not causal *for*, as usual, but final *that*, as 8⁸, as the subsequent context requires. — [תִּקְרָא] is doubtless a gl., making l. too long. It is not suggested by the context. — 16. [תִּנְיָה] Qal inv. † תָּנָה, vb., Qal, *turn*, (1) of days of life 90⁹; לִטְוֵה הַבֶּקֶר *at the turn of the morning* 46⁸ Ex. 14²⁷ Ju. 19²⁰; (2) *turn and look*, c. מֵל, s. j. man, subj. Ps. 40⁸; Yahweh, subj. 69¹⁷; פְּנֵה אֵלַי וְתִנְיָנִי, the two imvs. with וּמִסָּד. 25¹⁶ 86¹⁶ 119¹²³; 102¹⁸ I K. 8²⁸ = 2 Ch. 6¹⁹. Pi., *turn away, put away* 80¹⁰ (?). — [יָחִיד] adj., *solitary*, as 68⁷ 141¹⁰ (Ⓢ) (v. 22²¹); עֲיִנִי (v. 9¹³). — 17. [צָרִיחַ] emph. v. 22 (v. 20⁸), not elsw. connected with לִבְךָ as the seat of anxiety and trouble (v. 4⁸). This clause is not the obj. of vb. הִרְחִיבֵנִי. Hiph. pf. 3 m. indef. subj., and so passive, *they have enlarged, increased*, for the vb. is not elsw. in this sense, but only in the sense of *increase extent, make more room*, and so in the

sense of deliverance from troubles (*v. 4^s*). The ו should go with the next word, and then the form is Hiph. imv. ׁרוציא, and so *make room*, as Lowth, Horsley. The previous clause is then acc. abs., *as for, as regards the troubles*. — [פִּקְצוֹנֵי־יָמַי], prep. *out of* with פִּקְצוֹנָהּ, n.f. *straitness, straits* 25¹⁷ 107⁶. 18. 19. 28 Jb. 15²⁴ Zp. 1¹⁵. — 18. [רָאָה] at the beginning of l. where we would expect ק is suspicious, especially as it is repeated *v. 19*. It was either an intentional change of editor or txt. err. Various suggestions have been made as to the initial word of Str. ה, קרס so, קרס Du., קרב Che., קרב Houb., Kenn., Horsley; but the easiest and most suitable is קראה, cohort. imv. קרא, vb., Qal *meet*: (1) in hostility 35⁸, (2) in helpfulness 59⁶; so prob. here. — [רָצָא] וֹ coörd. Qal imv. נשא *forgive*, syn., סלח *pardon* *v. 11*. The l. lacks the catchword so characteristic of the Ps., and it is probably a later substitution for a l. that has been thrown out. — [חַמְסָתָה] n.f. in ψ alw. *sin* against God *v. 7* 32⁶ 38⁴. 19 51⁶ 59⁴, of the mouth 59¹³; acc. after נשא 32⁶, כחה Ps. 109¹⁴ Is. 44²² Je. 18²⁸, כסה Ps. 85⁸, with prep. נשא אֵל 25¹⁸, כפר על ח, כפר Ps. 79⁹, כרה סח, 51⁴. נשא is not used in this sense in D, P, Je., Is.², La., Ch., and is therefore either before D or else later than P. — 19. [שִׂנְאָתָהּ חָקֵס] phr. a.ל., but שִׂנְאָה n.f., *hatred* 25¹⁹ 109⁸. 6 139²². — 20. [הִתְעַלֵּיתִי] Qal pf. 1 p.s. emph. present, retracted accent because of following monosyllable (*v. 21²*). — 21. [הֵם נִישָׁר] phr. a.ל., personified qualities. הם (*v. 7⁹*). שִׁשָׁר n.m., *straightness, rightness, right*, elsw. ישר לבב 119⁷ Dt. 9⁶ 1 Ch. 29¹⁷. — [יִצְרִיתִי] Qal impf. 3 pl. sf. juss., נצר. But this prob. an err. for the catchword יצִלֵּנִי, txt. err. ר for ל in Egyptian Aram. script. — [תִּיַּיְהוּדָה] Pi. pf. 1 s. sf. 2 m. emph. present (*v. v. 8*). ש has יהוה omitted by H, but necessary to the measure. — 22. [פָּרַה] Qal imv. פָּרַה vb., Qal *ransom* from violence and death, man subj. 49⁸ 1 S. 14⁴⁵; God subj., from enemies and troubles Pss. 25²² 26¹¹ 31⁶ 34²³ 44²⁷ 55¹⁹ 69¹⁹ 71²³ 78⁴² 119¹³⁴, from Sheol 49¹⁶, from iniquities 130⁸. This is a liturgical appendix. The Ps. has come to an end with Str. ה. Str. ו was omitted by design, and therefore there was no reason to complete the alphabetical number of lines. Ps. 34 has the same situation. אלהים is not the divine name of the Ps., but of a later editor.

PSALM XXVI., 4 STR. 4³

Ps. 26 is a profession of integrity by a Levite, engaged in worshipping Yahweh in the temple choir. (1) He professes integrity in walk, and unwavering trust in Yahweh, as attested by Yahweh Himself (*v. 1-2*). (2) Ever conscious of the divine kindness and faithfulness, he abstains from all association with the wicked (*v. 3-4*). (3) He hates the company of the wicked and purifies himself for sacrifice (*v. 5-6*). (4) He loves the temple (*v. 7*), and stands in its choir blessing Yahweh (*v. 12*). A later editor by additions and changes introduces the elements of prayer (*v. 1a, 3-11*) and worship (*v. 7*).

- I** HAVE walked in mine integrity;
 In Yahweh I have trusted without wavering.
 Yahweh hath tested me and proved me;
 Tried out are my reins and my mind.
- Y**EA, Thy kindness is before mine eyes;
 And I walk in Thy faithfulness.
 I do not sit down with worthless men;
 And with dissemblers I will not come.
- I** HATE the assembly of evildoers,
 And with the wicked I will not sit down.
 I will wash my hands in innocency,
 And I will march around Thine altar, Yahweh.
- I** LOVE the habitation of Thine house,
 And the place of the tabernacle of Thy glory.
 My foot doth stand in the level place,
 And in the choirs I bless Yahweh.

The title has only לָרֹד, as the entire group 25-28. This Ps. was not taken up into אֲ, אָ, or אַ. It was, in its original form, not appropriate for worship in the synagogue, for it was a profession of right conduct from an ethical point of view, as required by Pss. 15, 24³⁻⁶, rather than from the legal of Ps. 1, which in other respects it resembles in v. 4-5 by repudiation of any association with the wicked. וְרָשָׁעִים v. 5 are not wicked nations, but wicked Israelites מְחַיֵּשׂוֹת v. 4; וְקָהָל מְרֻעִים v. 5, whom the author is only anxious to avoid. The אֲנָשֵׁי דָמִים וְזָכָה v. 9, with their שָׁחַד v. 10, are of an entirely different type, who are in deadly hostility. These terms represent a different situation and come from a later editor. The author of the Ps. is in no other peril than that of ethical contamination. Therefore he purifies himself by Levitical purifications for participation in the service of the altar v. 6, and worship in the temple choir v. 12. וְמִשׁוֹר v. 12 is probably the level place of the court before the temple where the choir took its stand. The מְקַהֲלִים, elsw. only 68²⁷, might mean assemblies but more probably choirs. This ethical and religious situation in times of peace and prosperity is best suited to the middle Persian period, before Hebrew Wisdom had become the mould for Hebrew ethics. This profession of integrity is not so inappropriate as many moderns think. It is not self-righteousness. It is not so much self-conscious, as conscious of the divine presence and the requirements that invoke it. It is the ethical answer to the requirements of Pss. 15, 24³⁻⁶, Is. 33¹⁴⁻¹⁶. It reminds us also of Dt. 26¹⁻¹¹ on the one side and of Jb. 31 on the other. The language of the Ps. has no other special features than those mentioned above. The Ps. is a trimeter. The first line has prefixed a petition which makes the line too long, or, if regarded as an abbreviated line, makes the Str. too long. It is an editorial change in order to begin with a petition. It is also probable that original perfects v. 2 as implied by the Kt. זָרַמְתָּ, have been changed by pointing as imv. for the same reason. V. 7, for similar reasons, introduces praise, and v. 9-11 urges petition again, all of which make the Ps. more suited to public worship in the synagogue, and so later in the church; but spoil the

simplicity and symmetry of the original, which was two pairs of trimeter tetrastichs.

Str. I. 1 a. *Judge me, Yahweh*]. This in the present context must be interpreted in the sense of vindication. But it is difficult to see in what respect vindication was needed. The context shows that the psalmist was assured of his integrity, and all that he really needed was divine recognition and acceptance in worship. This petition is not in harmony with the context; but it is an appropriate one in liturgical worship, where various emotions of the congregation mingle together, and logical consistency is the last thing that is thought of. It is an editorial gloss. The first half of the Ps. is composed of two trimeter tetrastichs, as Str. and Antistr., each composed of two syn. couplets.—**1 b.** *I have walked*], the course of life, conduct. This has been *in mine integrity*], in entire accord with ethical requirements, complete and perfect; not in the absolute sense, but in the plain, popular sense that, so far as he knew, he was unconscious of any wickedness in his conduct. This he asserts as a fact, professes it in the presence of his God. He makes not a profession of faith, but a profession of morals, as Job 31. The ancient Hebrew was not a philosopher and had no thought of speculative ethics. The editor is obliged to introduce this by “for” and make it a reason for the plea for vindication; but the connection is remote.—*In Yahweh I have trusted*], inner disposition, as parallel with outward conduct; the God-ward attitude of soul, corresponding with the man-ward attitude of body, faith and works united in one.—*without wavering*], steady, unshaken, uninterrupted was his communion with Yahweh, in faith, as the counterpart of the integrity, completeness of conduct. The faith and the works were both alike complete, entire, unimpeachable.—**2.** *Yahweh hath tested me*], with its complement, *proved me*, and its parallel, *tried out*, as by the refining of metals, v. 17³. A most searching examination has been made by Yahweh Himself, and that has been complete, for it has extended to *my reins and my mind*], v. 7¹⁰ Je 11²⁰ 17¹⁰ 20¹², the seat of emotions and passions as well as the seat of the intellectual and moral nature. The profession of faith and morals therefore rests upon the divine examination and approval. This assertion of fact did not suit the requirements of a later worship, and therefore

probably the Ps. was left out of the collection made by ~~DK~~ and ~~E~~. But by changing the pfs. of the vb. to the imvs. "test me || prove me || try out," especially when introduced by "judge me," the Ps. was made more suited to the worship of the synagogue and so also for the Christian congregation.

Str. II. 3. *Yea*], if our interpretation of the foregoing is correct; but doubtless the editor interpreted it as "for" in accordance with v.^{1b} which it resumes; so all Vrss. — *Thy kindness*], as usual parallel with *Thy faithfulness*; the former in accordance with the trust of v.^{1c}, although it is *before mine eyes*; the latter in accordance with the walk, which is indeed expressed in this clause. This latter is not a qualification of the psalmist, or of the way in which he walks, and so to be rendered "Thy truth" as EV^a. because this Hebrew word seldom has the meaning of "truth," and never when it is connected with the divine kindness. The "faithfulness" is syn. with the "kindness," both of which divine attributes as present with him, before the eyes of his mind, enable him to walk in his integrity. — 4. *I do not sit down with*]. In this and the syn. line, so also in v.⁵, the poet repudiates any association whatever with the wicked. This reminds us of Ps. 1¹, where walking, standing, and sitting down with the wicked are repudiated. Here only two of these actions are mentioned. The action of sitting down with, is greatly emphasised here because it is repeated in v.^{5b}, as indeed it is the climax of the actions in Ps. 1¹. Such a sitting down with them would imply prolonged association and greater intimacy and responsibility for companionship, than walking with them or standing with them. — *I will not come with*], that is, be seen approaching in company with. The vb. has been intentionally changed from that of v.^{1b}.^{3b} and implies a movement the reverse of going; therefore it is improbable that it should have the specific meaning "go in" of EV^a. implying entrance to a house or assembly, which is awkward without designation of place. — *worthless men*], men whose speech and conduct is empty, false; their speech and professions empty of reality; with nothing in them that is reliable; and so parallel with *dissemblers*, those who conceal their thoughts so that they may appear differently from what they are.

Str. III. The second part of the Ps. is composed of two trimeter tetrastichs, Str. and Antistr., contrasting what the psalmist

loves and hates, the first couplet of each syn., the second couplet of each synth. — 5. *I hate*], in antithesis with "I love" v.⁴. The object of the former is the *assembly*, or congregation of *evildoers* || *wicked*, more general and positive terms for those of v.⁴; the object of the latter is the assembly of the worshippers of Yahweh in the temple choir, although that is not brought out distinctly until the closing line of the Str. — 6. *I will wash my hands*], doubtless referring to the ceremonial purifications prescribed by the Law for those who were to serve in the temple worship; the use of pure, running water from the sacred lavers of the temple courts. This washing was not made symbolical by the use of the ethical term, *in innocency*, which recurs to the integrity of v.¹³; but in order to show that the external ceremonial purification was only expressive of an internal purity of mind, as indeed the Law and the Prophets require. — *And I will march around Thine altar*], in festal procession, with music and song, while the sacrifice was being made by the priests. There is no good reason to doubt this ceremonial among the Hebrews, although the direct evidence for it is slight. But there are many indirect references, cf. 42⁵ 118²⁷ 1 S. 16¹¹ 30¹⁶; and the usual meaning of the Hebrew word favours this interpretation, as well as the reference to choirs v.¹². There is still less justification, from anything we know of Hebrew customs at sacrifice, to interpret it of the psalmist's taking his place in the ring of worshippers around the altar.

7. This v. is a couplet of gloss.

To cause the sound of thanksgiving to be heard
And to tell of all Thy wondrous deeds.

This couplet is attached to v.⁶ as an explanation of the march about the altar, to show that it was accompanied with song and music. The contents of the song were thanksgiving and praise; thanksgiving, sounding forth from human voices and musical instruments so as to be heard far and near. The *wondrous deeds* of Yahweh, especially in the redemption of His people, are what these Pss. of praise commonly tell. This addition is quite appropriate and in accordance with v.¹²; but it is hung on to v.⁶ by an infinitive, so that it must go with v.⁵⁻⁶. It makes the Str. just these lines too long, as compared with other Strs.; and it is also overfull in state-

ment as compared with the simplicity of thought and expression of the previous context. The motive of the addition was evidently to introduce the missing element of praise to Yahweh, and so make the Ps. more appropriate for public worship.

Str. IV. 8. *I love the habitation of Thine house*], that is, the divine abode itself in the temple, the *Debir* or *Holy of Holies*, behind the curtain of which Yahweh was conceived as in residence; and so syn. with *place of the tabernacle of Thy glory*]. The glory of the divine presence was centred there.

A late editor inserts a hexastich gloss—

Gather not my soul with sinners,
Or with men of blood my life;
In whose hands is an evil device,
And whose right hand is full of bribery.
Since I in mine integrity walk,
Redeem me and be gracious to me, (Yahweh).

This hexastich is composed of a tetrastich of two syn. couplets, the latter synth. to the first, followed by an antith. synth. couplet. This is also a gloss introduced for the purpose of making the Ps. more appropriate for public prayer.—**9.** *Gather not*], as the context shows in order to take away the soul in death || *life*, cf. 104²⁹, antith. v.^{11b} *Redeem me*, and its complement, *be gracious to me*. *Yahweh* is needed here for the measure, unless we are to regard v.¹¹ as a pentameter appended still later than v.⁹⁻¹⁰, without regard to the measure of the previous or subsequent context.—*With sinners || men of blood*], violent men who shrink not from bloodshed, implying a different set of men from the false and dissembling of v.⁴—**10.** *In whose hand*] emphasised in the parallel *right hand*, as stretched out to give an *evil device*, or plan. In the hand it is something tangible, defined by *full of bribery*, a gift of money, or jewels, or something valuable, to purchase immunity from crime. These are probably criminals who bribe, and not judges or rulers accepting bribes.—**11.** *Since I in mine integrity walk*], a repetition of v.¹⁰ in order to get an antith. with the blood-thirsty men, as a basis for the final plea for redemption. The construction is, however, changed from the perfect to the imperfect of the habit of life, and the whole is put in a circumstantial clause.

12. *My foot doth stand in the level place*]. This couplet is closely associated with v.⁸ as its complement, although separated by the intervening gloss. The psalmist is standing on his feet in the levelled place of the court, where the sacrifices were made at the divine altar. — *And in the choirs*], the group of singers, who unite in the chorus of the benediction. This is more probable than assembly of worshippers in general, especially as *I will bless Yahweh* is not merely an attitude of the soul in worship, but doubtless refers to the benedictions as sung. These benedictions were sung in full chorus at the close of every Ps. or liturgical selection (v. Intr. § 40). We may either think of them or of the entire liturgy as sung by the choir.

1. אֲנִי בְחַסֵּי הַלְלֵתִי [אֲנִי בְחַסֵּי] also emph. (v. 7⁹). V.¹¹ has אֲלֶךְ, otherwise the clause is the same. The l. is too long. Du. thinks this v. has been assimilated to v.¹¹, and therefore rds. שָׁמַעְנִי יְיָ חַסְדֵּי אֱמִי. But the parall. l. requires חַסֵּי הַלְלֵתִי אֲנִי, and therefore שָׁמַעְנִי יְיָ כִי is the gl. — [בִּיהוּה־] emph., antith. אֲנִי. — [לֹא אֶסְתָּקֶר] not future of independent clause, but circumstantial, *without slipping, shaking, wavering*. — 2. [וְנִצַּחְתִּי] Pi. imv. † [נִסְתָּר] vb. only Pi. test, prove: (a) God subj. 26⁹ Dt. 33⁸ Ex. 15²⁶ +; † (b) Israel tests, tries, God Psa. 78¹⁴. 41. 56 95⁹ 106¹⁴ Ex. 17². 7 Nu. 14²² (J) Dt. 6¹⁸, so Ahaz Is. 7¹². || [צָרְפָה] Qr. Qal imv. cohort. of צָרַף (v. 12⁷ 17⁸), Kt. צָרְפָה Qal ptc., prob. implies an original txt. in which previous vbs. were pfs. — [בְּלִיַּיִתִּי וְלִבִּי] v. 7¹⁰ Je. 11²⁰ 17¹⁰ 20¹². — 3. [וְהִתְהַלַּכְתִּי בְאִסְתָּהָ] cf. 25⁶ 86¹¹, ו coörd.; Hithp. pf. 1 p. of הִלַּךְ, as v.¹. 6 *εὐνηπείσμα* is prob. paraphrase. — 4. [סְתֵרֵי־שׁוּא] cf. Jb. 11¹¹, *men of emptiness of speech, falsehood; worthless men*. — [נִתְעַלְטִים] Niph. ptc. pl. a.l., *those who conceal themselves or their thoughts, dissemblers*. — [אֲבִיָּא] Qal future, not go, for which there is no certain usage, but come. The rendering of EV^a. *go in*, though possible, is without example apart from designation of place, and to have force should be emphasised by some such particle as וְנָס v. 14⁹. — 5. [הַיְהִלְ טָרְעִים] phr. a.l., *assembly of evildoers*, cf. צָרַח ט' 22¹⁷, סִיר ט' 64⁸. For קָהַל v. 22²³, טָרְעִים Hiph. ptc. of רָעַע v. 22¹⁷. — 6. [אֲרִתֶּךָ בְּנִקְיִן] = 73¹⁸, of purification before sacrifice. † רָחַץ Qal wash, elsw. ψ 58¹¹ (feet with blood in vengeance). † נִקְיִין n.[m.] *innocency*, in ψ only in this phr., cf. Gn. 20⁶ (RJE). — [אֲסַבְּבָה אַחֲרֵי־סֹבֹבָה] march about in solemn procession, cf. 1 S. 16¹¹. † סֹבֹבָה n.m. *altar*, as place of sacrifice, elsw. 43⁴ 51²¹ 84⁴ 118²⁷. — 7. [לְשִׁירָא] Hiph. inf. cstr., defectively written for לְהִשְׁמִיעַ = to cause to be heard, the song of thanksgiving; here gerundive, but then the Str. must be six lines. Du. proposes to transpose v.⁷ with v.⁸, and then inf. becomes dependent on אֲהַבִּיתִּי. This seems necessary because of the antith. of אֲהַבִּי and טָנָא. But it looks like an expansive gl. We would, however, expect וְקָל, as 66⁸. וְקָל is elsw. connected with Qal, and it may be that was the original txt. as interpreted by 6. 3 interprets as Hiph., and וְקָל

as *clara voce*. — † [חִירָה] n.f.: (1) *thanksgiving in song*, כִּיל ה' 26⁷ 42⁶ Jon. 2¹⁰, זבחני יהוה Ps. 69⁸¹, זמרה וזמרה 95², חהלה 100⁴, כניר 147⁷; (2) *thankoffering יהוה* (זבחני) || שיר Ps. 69⁸¹, 116¹⁷, 107²², 116¹⁷, לחודה 100¹ (title), זבח יהוה 50¹⁴, 28, שולם ה' 56¹³. — [לְסַפֵּר קְלִיבֵימִיתָהּ] contents of יהוה sung by procession, as 9⁸ 73²⁸ 75². — 8. [יהוה] gl., makes l. too long, due to the insertion or transposition of the previous distich. — † קָצִין] n.[m.] *dwelling*, of י' in heaven, ט' קרש 68⁸ Dt. 26¹⁶ Je. 25²⁰ Zc. 2¹⁷; in the temple, ט' בית Ps. 26⁸; usually 71⁸ 90¹ 91⁹ are interpreted fig. of י' as the abode of His people, but all dub. 9. εὐπέπεια = נָקַם, error of transposition of original טָעַן. — [קָצִין קְבִירָה] *Thy glorious tabernacle*, poetic for temple. † קָצִין n.m. *dwelling-place, tabernacle*, of P, not used in ψ; of Shilo 78⁶⁰; elsw. (a) of temple in a more general sense as dwelling-place of י'; in sg. כנורה ט' 26⁸, ט' שמה 74⁷, cf. 46⁶; (b) pl. משכנות, used of tabernacles of Israel 78²⁸ 87²; of the tomb 49¹² (cf. sg. Is. 22¹⁶); of divine residence in Zion 132⁵, 7; holy mountain 43³; courts of temple 84². — 9. [אֲנָשֵׁי דָמִים] elsw. 55²⁶ 59⁸ 139¹⁹ Pr. 29¹⁰, cf. אִישׁ דָּמִים 5⁷. — 10. [אֲשֶׁר] rel., referring back to *men of blood*, defined by בְּדִיחָם V. 9-10 are a late gl. — 11. A repetition of v. 10. — [אֲנִי] circumstantial *since, or in that, seeing that*. — [אֲנִי] Qal freq., antith. to actions of *men of blood*. — [פָּרְנִי וְהִנְנִי] both Qal imv. ו coörd. The l. is defective in the midst of trimeters. Supply יהוה unless it be a gl., and possibly even then. This l. may have been added subsequently to v. 9-10, and so have been really pentameter. — 12. [רָוִי] emph. subj. vb. — [עָקַדָה] Qal pf. 3 f., c. ב loci as usual, *take one's stand*, cf. בניתי 134¹ 135². — † [עִישׁוֹר] n.m.: † (1) *a level place* 26¹² 27¹¹ 143¹⁰, prob. also 68⁷ (for כושרוה); † (2) *abstr., uprightness* 45⁷ 67⁵ Is. 11⁴ Mal. 2⁶; (3) the prose mng., *level country*, not in ψ. — † [פְּתָחֵיהֶם] n.[m.] pl. 26¹² = 68²⁷, either *choirs or assemblies for worship*. — [אֲקָרָה] Pi. impf. ו sg. בָּרַךְ (v. 5¹³). This distich seems to be the complement of v. 8.

PSALM XXVII.

Ps. 27 is composite. (1) A guest Ps. expresses confidence in Yahweh in time of war (v. 1-3), and in the security afforded by the temple to worshippers (v. 4-6). (2) An anxious petition urges Yahweh to answer prayer (v. 7-8), not to forsake His servant (v. 9), but to give instruction and deliverance (v. 11-12). (3) Glosses adapt the Ps. for congregational worship (v. 10, 13-14).

A. v. 1-6, 2 STR. 6⁵.

YAHWEH, my light and my salvation, of whom shall I be afraid?

Yahweh, the refuge of my life, of whom shall I be in dread?

When evildoers drew near against me to eat up my flesh,

Those who were mine adversaries and enemies to me, stumbled and they fell.

Though a camp encamp against me, my heart will not be afraid;

Though battle rise up against me, I shall be trusting.

ONE thing I ask from Yahweh, that will I seek after;
 To gaze on the loveliness of Yahweh (in the morning) in His temple.
 For He will conceal me in His covert in the day of distress;
 Hide me in the hiding-place of His tent, (in straits) lift me up.
 Now therefore He will lift up mine head above mine enemies round about me;
 And I will sacrifice in His tent sacrifices of shouting to Yahweh.

B. v. 7-9. 11-12, 3 STR. 4³.

HEAR, Yahweh, *my* voice.

I call, therefore be gracious to me and answer *me*.

To Thee said *my* heart:

"Thy face, Yahweh, (do) *I* seek."

HIDE not Thy face from *me*;

Turn not in anger (against *me*).

My help, abandon *me* not;

Forsake me not, *my* salvation.

IN Thy Way instruct *me*,

In an even path lead *me*;

Give me not over to the greed of *mine* adversary,

He that breatheth out violence to *me*.

Ps. 27 was in B. There is nothing else in the title of B, but C has in addition $\pi\rho\delta$ τοῦ χρισθῆναι B *priusquam liniretur*. Jerome in his Commentary has *antequam ungueretur*; but says that it was not in B and omits it from C. Since Kenn. the Ps. has been generally regarded as composite, the second Ps. beginning v.⁷. So Horsley, Che., Kirk., Dy., Ew., Ols., Reu., De., al. As De. says: "Aber auch übrigen sind die zwei Hälften einander sehr unähnlich. Sie bilden ein Hysteronproteron, idem die *fides triumphans* der 1 in der 2 in *fides supplex* umschlägt und mit Beginn der *δέησις* v.⁷ der Stil schwerfällig, die strophische Anlage unklar und sogar die Begrenzung der Verszeilen unsicher wird." The first Ps. v.¹⁻⁶ has two pentameter hexastichs. It was composed in time of war, when the army of the enemy was to be feared v.³. The enemies were national אכל בשר v.³ as 14⁴. The refuge was to be the היכל v.⁴, סנה v.^{5a}, סתר אהל v.^{5b}. The worship was carried on by sacrifice ונה with חרותה v.⁶. לבקר v.⁴, if a verb, is an Aramaism and implies postex. date; but it is doubtless a noun, *in the morning*, referring to morning sacrifice as 5⁴, and the אור of v.¹ may be compared with 4⁷. The Ps. is then pre-exilic. The calm confidence in connection with extreme peril from enemies, apparently besieging the city, reminds us of the situation of Jerusalem in the time of Hezekiah and Isaiah, v. 2 K. 18-19. The second Ps., v.^{7-9. 11. 12}, has three trimeter tetrastichs of prayer for deliverance. Nothing indicates any particular occasion. It was probably added to the first Ps. in the Persian period at the time of the editing of B in order to make this ancient Ps. appropriate for synagogue worship. The difficulties to which De. alludes are due to glosses of a still later date, adapting the Ps. by generalisation for later situations. (a) The forsaking of a person by his

parents, v.¹⁰, suits a time of persecution such as the Maccabean period, when families were divided. (b) v.¹²⁻¹⁴, at the conclusion, seem to be an effort to harmonise the two parts by combining the elements of trust and petition. They bring the composite Ps. to a more appropriate conclusion. This was probably the work of the final editor.

Str. I. is composed of three syn. pentameter couplets, progressive one to another in their order.—1. *Yahweh*], not probably, “is” EV^a.; but vocative.—*my light*], light to me, that is light coming forth from the face of Yahweh, turned toward the people in favour, in accordance with the priestly blessing, Nu. 6²⁴⁻²⁶, cf. 4⁷ 44⁴ 89¹⁶; here conceived as in its source, the face of Yahweh being itself a light-giving body or luminary, as in 84¹² Yahweh is a sun. The light is a saving light, and so the source of it is, *my salvation* || *refuge of my life*], or for my life. The people seeking refuge in Yahweh found their life secure, safe from the enemy.—*of whom*], is therefore a triumphant challenge, implying a negative answer, of none.—*shall I be afraid* || *be in dread*]. However great the external reasons for fear, because of the numbers and strength of the enemies; under divine protection His people are sure that they are absolutely safe. We are reminded of the sublime challenge, Is. 37²²⁻³⁵.—2. *When evil does*], here as elsw. referring to cruel, ruthless enemies, who maltreat their foes; || *mine adversaries* || *enemies to me*], not private enemies, individuals; but public enemies engaged in war.—*drew near against me*], in hostility and probably to besiege.—*to eat up my flesh*], as in 14⁴, as beasts of prey to devour, consume utterly. What the enemies expected did not come to pass, but the reverse. The latter is reserved therefore for stronger antith. in the complementary section of the second line of the couplet.—*stumbled*], over obstacles they did not anticipate, *and they fell*, that is to the ground in defeat and death.—3. *Though a camp encamp against me*], surround the people of God in siege, as the army of Assyrians, 2 K. 18¹⁷ seq. It is better to preserve the identity of words in English than to use the syn. “host” EV^a.—*Though battle rise up against me*]. The specific meaning is more probable here than the general meaning war. The battle was something to be feared as the consequence of the siege already begun. In these circumstances, justifying fear, *my heart will not be afraid*], resuming v.¹;

but the reverse, *I shall be trusting*], the ptc. expressing the uninterrupted, unbroken continuance of the trust in Yahweh.

Str. II. is composed of two synth. couplets, and an intermediate syn. couplet. — 4. *One thing*], emph. at the beginning. He is confident of deliverance from the enemy; he need not ask for that; but there is one, and one only thing, he desires: *I ask*], emph. of present experience and not of past experience, or experience just completed. — *that*], resuming the one thing with the syn. vbs.: *ask* || *seek after*. — *To gaze on*], defining the one thing, the privilege of beholding steadfastly, contemplating with a joyous gaze, *the loveliness of Yahweh*], His glory as manifested to the devout mind in public worship. — *in His temple*], the place where Yahweh resides and where He manifests Himself to His worshippers. This worship, especially in early times, was chiefly *in the morning*, the chief time of sacrifice, as 5⁴ 59¹⁷ 88¹⁴. This Hebrew word has been interpreted, by a difference of vowel points, as a vb. which properly means “inquire” AV., RV.; but this is so unsuited to the context and so difficult to explain satisfactorily that Vrss. are compelled to resort to speculative mngs.: “visit” PBV., “consider” RV^m., “contemplate” BDB.; some such meaning being required to suit the parall. A later editor, not satisfied with this designation of the one thing, proposes another, though similar thing, from 23⁶: *dwell in the house of Yahweh all the days of my life*, at the expense of the strophical organization. — 5. *For He will conceal me* || *hide me*], renewed expression of confidence. — *in His covert* || *the hiding-place of His tent*], both referring to the temple as a place of refuge; not that the enemy might capture the city, but be compelled to respect the sacred right of refuge in the temple; for no such respect for the temple appears among the historic enemies of Israel. The conception is rather that the temple is such a covert and hiding-place that it protects the entire city in which it is situated, so that God’s people, when they resort to the temple for worship, will be kept in safety from all enemies. Accordingly, this is definitely asserted, *in the day of distress*]. The siege has caused distress, notwithstanding the courage and confidence of the people. — *in straits*], as the parall. suggests; but an early editor has interpreted the Hebrew word by a different pointing, as “upon a rock”; and this has gone into

Vrss. ancient and modern, introducing a thought which, however appropriate in itself, is difficult to reconcile with the context. The people have their refuge in the temple. The rock was the refuge of those who were pursued by enemies away from the city and temple, in the country, where by climbing a lofty rock they would be inaccessible.—*lift me up*], in victory, the same antith. to the previous vbs., as is found in the couplet v.².—6. *Now therefore*], logical sequence and not temporal.—*He will lift up mine head above mine enemies*], in victory, repeating the previous vb. in stair-like parall. in accordance with \mathfrak{G} , \mathfrak{J} , PBV., Pss. 3⁴ 110⁷, interpreting it as Hiphil of vb., which is much more probable than \mathfrak{H} , though sustained by other ancient and modern Vrss. “shall mine head be lifted up,” interpreting it as Qal.—*round about me*]. The enemies are besieging the city, in accordance with v³; so most Vrss. to be preferred to \mathfrak{G} , interpreting it as vb. “go about in procession” as 26⁶, attaching it to the next line, at the expense of the measure of both lines.—*And I will sacrifice*] in the morning hour of worship, as v.⁴.—*in His tent*], poetic for temple as v.⁵, including the court of the brazen altar, the place of sacrifice.—*Sacrifices of shouting*], sacrifices of peace-offerings in the form of thank-offerings for the victory granted by Yahweh, whose chief characteristic was feasting on the flesh of the victims together with bread and wine in joyful festivity, and therefore accompanied with the sacred shout to Yahweh. A later editor, at the expense of the measure, inserts two vbs.: “I will sing, yea I will sing psalms,” more appropriate to the fully developed temple service of later times.

PS. XXVII. B.

Str. I. is a syn. tetrastich.—7. The first two lines are composed of usual phrases, v. 3⁵ 4^{2,4}.—*I call*] is attached by MT., \mathfrak{G} , \mathfrak{J} , and all Vrss., to the first line, usually as a relative or temporal clause; but they differ as regards the connection of *my voice*. \mathfrak{G} , \mathfrak{J} , PBV. make it the object of *hear*, but AV., RV., and most moderns attach it to *call*. The former is required by the measure, and then it is better to attach *call* to the second line as the antecedent of the two vbs., and so the first trimeter couplet is simple and harmonious.—8. *To thee*], emph., referring to Yahweh.—

said my heart], a late expression instead of the usual "in my heart." We would expect at once what was said.—*Thy face, Yahweh, do I seek*], that is, resort to the temple, the place of the divine presence. This simple trimeter couplet was disturbed by an early marginal exclamation "seek ye My face." This marginal exhortation eventually, as in so many other cases, came into the text at the expense of the rhythm.

Str. II. is a syn. tetrastich.—9. *Hide not Thy face*], in indifference, not looking at me, ignoring my need of Thee; || *abandon me not* || *forsake me not*]; so the intermediate, *turn not*, as G, J, interpreting the verb as Qal. But H followed by EV^a. and most moderns interpret it as Hiphil, "cast away" PBV.; "put away" AV., RV. None of these has any sure warrant in Hebrew usage, and all are against the parall.—*in anger against me*], so probably in the original. But as often "Thy servant" has been substituted for "me" by an editor. This is more natural than to take "servant" as obj. of verb, in accordance with the interpretation rejected above, or "from Thy servant" of G, J, which requires the insertion of a preposition in the original text.—*my help* || *my salvation*]: the assertion of past experience is the basis of the plea.

10. *When my father and my mother have forsaken me*], as PBV., AV. is more probable than "for" RV., though sustained by G, J. It is then the protasis with perfect of vb. This most naturally is to be referred to a time of religious persecution, such as the times of Antiochus and the early Maccabees, when families were divided, and subsequently when parties in Israel became bitterly antagonistic even in families, an idea hardly suited to the Ps. in this context. The apodosis is: *then will Yahweh take me up*]. This is a late meaning of the Hebrew word. The verse may be regarded as a pentameter, but more probably is a mere prose sentence. In either case it does not correspond with the rhythm of the simple trimeter in which it is embedded, or the construction of its Strs. This verse is therefore a gloss, not earlier than the Maccabean period.

Str. III. is composed of two syn. couplets in antith.—11. *In Thy way instruct me*]. In 25^{a, 12}, this phr. refers to the Deuteronomic legislation; but that does not suit the present context,

which suggests rather a way of safety from enemies. This is favoured by the ¶ *In an even path lead me*], a path leading to a level place, a place upon which one can stand securely. This was certainly the interpretation of the glossator, who at the expense of the measure, added from, 5⁹: *because of those lying in wait for me.*—12. *Give me not over*], taking up the abandonment of v.⁹ and putting it in another syn. form.—*to the greed*]. The soul of the adversaries, as the seat of greedy desire, is all greed. Parallel with this is, *he that breatheth out*], the greed is expressed by excited, eager, hot breath. The greed of soul is expressed in *violence* of word and deed. The same glossator, probably, as the one who inserted v.¹⁰, also inserted between the two lines of the couplet the words: *For false witnesses have risen up against me*, which suits quite well the situation in the strife of parties in the Maccabean times.

13-14. An editor, probably earlier than the glossator mentioned above, possibly the one who combined the prayer with the original Ps., made that combination more appropriate by summing up the essential ideas of both parts in these verses.

I believe that I shall look on the good things of Yahweh in the land of the living.
Wait on Yahweh. Be strong and let thy heart take courage.

¶ “unless” followed by EV^a. is marked in MT. as doubtful by extraordinary points, and it is not justified by most ancient Vrss.

13. *I believe,*] emphatic present with infin. const. of obj.—*that I shall look on the good things of Yahweh*], those given by Yahweh; which takes the place of the loveliness of Yahweh of v.⁴ as a practical interpretation of it.—*in the land of the living*]: cf. 142⁶, as distinguished from the realm of the dead, emphasising continuance of life on the earth. This also generalises the more specific and devout thought of v.⁴.—14. *Wait on Yahweh*], in faith, confidence, and hope; paraphrased in PBV. “the Lord's leisure”; repeated at the close of the verse for emphasis, probably added by a much later hand. As the previous line expressed the confidence of the first Ps. by the perfect of the vb., this line expresses the prayer of the second Ps. by imperatives: *Be strong*, intensified in, *let thine heart take courage*], cf. 31²⁵, which is a

in temple, in connection with sacrifices; so here, 33⁸ 47⁶ 89¹⁶; (2) *clashing*, of cymbals 150⁶; cf. vb. רָעַץ, *v.* 41¹². The l. needs a word to complete its measure. That is probably לִימָה. Then אֲשִׁירָה and וְאֶמְקַרֵּךְ are expansive gls.

XXVII. B.

7. A new measure, trimeter; and doubtless another Ps. begins here, which was pieced on to the previous Ps.; cf. Pss. 19, 24. — [שָׁעַקְךָ] Qal inv. of petition, sq. acc. קוֹלִי, as 18⁷ 55¹⁸ 64² 119¹⁴⁹; so 6, PBV. — [קוֹלִי] does not go with אֶמְקַרֵּךְ as AV., RV., for this vb. belongs with l. 2. — [וְהוֹנִי וְתַנְנִי] vbs. in emph. coördination preceded by ו of consequence; both Qal imvs. c. sf. 1 s. For חַן *v.* 4²; עֵנָה *v.* 3⁶. — 8. [לִךָ] emph. — [אֶמְקַרֵּךְ לִבִּי] phr. a.λ., elsw. כָּלֵב 10⁶. 11. 12. 14¹ (= 53²) 35²⁶ 74⁸, בְּלִבִּי 4⁶; but cf. כָּסֵף לֵב 28⁷. — [נִקְדָּשׁוּ עָנִי] 2 pl. is striking here in the midst of 2 sg. referring to God, and 1 sg. referring to the poet. But Vrss. had a different text: 6^B ἐξέζηγησα τὸ κρῶσόν σου, so Roman Psalter *quaesivi faciem tuam*, נִקְדָּשְׁתִּי עָנִיךָ; 7^F *exquisivit te facies mea*, 3 *quaesivit vultus meus*, so Σ and 6^{A.C.T.} and 98 other codd., HP. Compl., Theodoret, נִקְדָּשׁוּ עָנִי. 8 has the shorter text נִקְדָּשׁוּ מִנִּי וְאֶמְקַרֵּךְ and attaches יְיָהּ to the next l. The latter is tempting, but improbable. All but 8 agree in this l., which is entirely appropriate to context. All but 6 in the oldest codd. agree in מִנִּי נִקְדָּשׁוּ which is best explained in 7 and then regarded as a marginal pious gl. — 9. [אֶל־יְהוָה בָּאָה עֲבָרָךְ] phr. a.λ. and difficult. Vb. Hiph. of 7^F improb. 6, 7, 8, take it as Qal, as if with עֲבָרָךְ, so Horsley. עֲבָרָךְ is prob. a later substitution for בִּי, which is required by rhyme. The vb. is best interpreted as Qal. — [עֲבָרָתִי] emph. (*v.* 22³⁰). — [הָיִיתָ] acorist of past experience in order to get a basis for plea. It makes the l. too long and is gl. — [אֶל־הַתְּשֻׁבָּה] juss. with neg., two tones. † נָשָׁא, vb. Qal *abandon*, elsw. 78⁶⁰ 94¹⁴. — [אֶמְרֵי יְשׁוּעָה] *v.* 12⁶, fuller for original יְשׁוּעָה, as *v.* 1¹. — 10. [וַיִּרְוֶה] emph. — [וַיִּמְסַקֵּן] Qal impf. אָסַף in sense of *take up, care for*, late (*v.* 26⁹). This v. is a general statement, not in accord with the urgent petition of the psalmist in a real situation of difficulty. It has five tones and is not in accord with the rhythm. It disturbs the strophical organisation. It is a generalising gl. to make the Ps. more appropriate for synagogue worship, when such breaking up of families took place as in Maccabean times. — 11. [בְּמִקְרָא קִישׁוֹר] phr. a.λ.; for אֶמְרֵךְ *v.* 8⁹, קִישׁוֹר *v.* 26¹². — [לִמְעַן שׁוֹרְרֵי] gl. from 5⁹, which was in the mind of the copyist. The vbs. הִרְרִינִי, הִרְרִינִי, were originally at end of line for rhyme in י, characteristic of the Ps. — 12. [וְצָרָה] pl. sf. i.p. Rhyme and || יִמְסַקֵּן require sg. י. — [קָמְטִי] real pf. 3 pl. c. נ pers., elsw. c. עַל 27⁸ 54⁶ (?) 86¹⁴ 92¹² 124²; evidence of another and later hand. — [עֲרִי־שִׁקְרָךְ] as Ex. 20¹⁶ Dt. 19¹⁸. 18 Pr. 6¹⁹ 14⁶, cf. 12¹⁷ 19⁶. 9 (pl.), a legal term of generalisation; there is nothing in the rest of the Ps. similar to it. † עָרַף n.m. in ψ elsw. phr. † עָרַף חֶסֶד 35¹¹, as Ex. 23¹ (E) Dt. 19¹⁶; and of the moon Ps. 89⁸⁸. This clause disturbs the thought and is a gl. — [יִמְסַקֵּן] dub., BDB. adj. † יִמְסַקֵּן a.λ. √ יִמְסַק only Je. 4²¹, both dub.; better n. formed by י from יִמְסַק, which vb. is used in 7, Pss. 10⁶ 12⁶, in the same sense as here. — 13. [יִזְלָא] marked as doubtful in MT. by extraordinary points (*v.* Intr. § 3). † יִזְלָא if *not, unless*; in ψ elsw. יִזְלָא 94¹⁷ 106²² 119⁹² 124^{1,2}. 6 has εἰ αὐτῷ = לִי, and

the measure requires another word with the previous clause. אֱלֹהִים is probably a conflation of two readings, אֱלֹהִים and אֱלֹהִים . But the original was doubtless אֱלֹהִים in rhyme, as all other lines of this Ps. The Ps. is complete here. The remaining lines are liturgical additions. — בְּיָמֵינוּ phr. elsw. in 52^7 142^6 Is. 38^{11} 53^3 Je. 11^{19} Ez. 26^{20} 32^{28} (+ 5 t. Ez.) Jb. 28^{18} . — 14. בְּיָמֵינוּ Pi. inv. repeated in last clause (v. 25^5), c. לֵאמֹר here, as in 37^{84} Is. 51^5 ; usually c. acc., as in 25^6 .

PSALM XXVIII., 3 STR. 4⁵.

Ps. 28 is a prayer: (1) expostulating with Yahweh for abandoning His people in peril of death, and crying aloud for help, with hands uplifted towards the holy shrine (v. 1^2); (2) urging that He discriminate between them and their enemies, visiting the latter with retribution for their deeds (v. 3^4); (3) blessing Yahweh, the strength and shield, and rejoicing in Him as the refuge for king and people (v. 6^6). Glosses give a reason for the imprecation upon enemies (v. 5^5) and a liturgical petition for salvation (v. 9^9).

UNTO Thee I call, my Rock: be not silent (turning) from me;

Lest, if Thou be still (turning) from me, I be compared to them that go down to the Pit.

Hear the voice of my supplication for grace, while I cry unto Thee for help;

While I lift up my hands, (my God) unto Thy holy Shrine.

DRAG me not away with the wicked, and with workers of trouble;

Who are speaking peace with their neighbours, while wrong is in their minds.

O give them according to their deed, and according to the badness of their doings;

According to the work of their hands, render them their recompense.

BLESSED be Yahweh, because He hath heard the word of my supplication for grace!

Yahweh, my strength and my shield, in whom my heart doth trust!

And I am helped, and my heart doth exult, therefore with my song will I praise Him,

Yahweh, the strength (for His people), and the refuge for victorious deeds for His anointed.

Ps. 28 was in \mathfrak{B} . It received two important glosses: (1) v. 5^5 , a mosaic from Is. 5^{12} and Je. 24^6 42^{10} 45^4 ; (2) v. 9^9 , a liturgical addition. The Ps. is a prayer for help in time of war, closing with a certitude of victory. It resembles Pss. 20, 21: וְיָשׁוּבָה v. 7^7 = 20^7 ; $\text{עוֹ$ v. 7^7 = 21^2 14 ; יְשׁוּעָה v. 7^7 = 21^2 6 ; שִׁיר v. 7^7 = 21^{14} . The lifting up of hands towards the בְּיָמֵינוּ v. 2^2 , is similar in situation to the sacrifices offered in 20^4 . The Davidic monarchy was still in existence v. 6^6 , and the temple worship was carried on v. 2^2 . The wicked are foreign enemies who are treacherous, professing peace, but really bent on mischief v. 3^3 . The situation is one of extreme peril. The nation is in danger of perishing.

וַיִּרְרֵי בּוֹר is a phrase, of which no earlier usage can be assigned than Ez. and the exilic apocalypse Is. 14. The Pit is the Pit of Sheol. We are led to think, therefore, of the late Babylonian period shortly before the exile. The king was probably Jehoiakim. The wicked nations were probably the Moabites, Ammonites, and Syrians of 2 K. 24².

Str. I. is composed of two stair-like couplets. — 1. *Unto Thee*], emph. in position, Thee, and no other, defined by *my Rock*, which in the earlier literature is a divine name; but which has become in the time of composition of this Ps. a concrete expression for Yahweh as the safe refuge of His people (v. 19¹⁵ 73³⁰ 92¹⁶ 144¹), an idea taken up again in syn. phrases in v. 7-8. A later editor inserted *Yahweh*, at the expense of the measure. — *I call*], emphatic present, what is now being done, and not as EV. “will call” future action. — *be not silent*], changed in the syn. line into a conditional clause, *if Thou be still*; that is ignoring, neglecting the prayer, and the serious situation of the people. These verbs have a pregnant construction in Hebrew involving the insertion of an appropriate verb *turning from me*. — *I be compared to*], not only become like, resemble, but in the eyes of others, before the enemies, be compared to the other nations they have conquered and destroyed. — *that go down to the Pit*]. The Pit is the deep dark dungeon in Sheol, to which the wicked nations descend, according to Is. 14^{15, 19} Ez. 26³⁰ 32^{20, 28, 30}, cf. Ps. 7¹⁶, and not another name for Sheol itself. So the people of God would lose their national existence, just like the other nations destroyed by the Babylonian empire, unless Yahweh their God saved them. — 2. *Hear the voice of my supplication for grace*]. The prayer is a supplication for favour and bestowal of gracious deliverance. It is aloud, the voice of the petitioners sounding forth in the court of the temple in plaintive tones; defined by *while I cry unto Thee for help*. These public prayers, recited aloud by priests and people, doubtless, as always, accompanied the sacrifice of whole burnt-offerings in the courts, and the burning of incense in the temple itself. At the same time, the attitude of supplication is expressed in the gesture, *I lift up my hands*, the ancient and natural attitude of invocation and supplication, stretching forth the hands to call and to receive. So in La. 3⁴¹ “Let us lift up our heart to our hands unto God in the heavens.” The heart goes up to the

uplifted hands and from them upward to God in heaven. But to the author of La. there was no temple; it had been destroyed. This Ps. was, however, sung in the temple, and the hands were lifted up towards the place where Yahweh was conceived as resident. — *Unto Thy holy Shrine*], the *Debir*, the throne room, otherwise called the Holy of Holies of the temple. The measure requires the insertion of *My God*, which was omitted by copyist's mistake, due to the similarity of the Hebrew word with the preposition that follows.

Str. II. is composed of a synth. couplet and one of introverted parallel. — 3. *Drag me not away*]. The petition for discrimination between the people of Yahweh and the nations that have perished, or are ready to perish, at the hands of the Babylonian empire, now passes over into a plea for discrimination between them and the minor surrounding nations, who are in similar peril, lest they be involved in the common ruin. Israel would not be dragged along and away as captives with them. — *with the wicked*]. These are, as frequently in the preëxilic Pss., wicked nations || *workers of trouble*, the trouble, mischief, injury that they were doing to the people of God in their extremity. They are also treacherous, *speaking peace with their neighbours*]. They pretended to be friendly and in alliance against a common foe; but in reality they were hostile, ready to betray Israel on the first opportunity. — *wrong is in their minds*], their real intent was to take advantage of the troubles of Israel, to unite with their enemies and prey upon them. This is exactly what Moab and Ammon, the Syrians and Edomites, did, according to 2 K. 24²; cf. also Ez. 25 for the prophet's denunciation of them. — 4. *O give them || render them their recompense*], an imprecation, in introverted parallel., not upon individuals, but upon the treacherous, cruel, neighbouring nations, calling upon Yahweh to give them exact retribution. — *according to their deed || the badness of their doings || the work of their hands*], the treachery of which they have been guilty and the trouble which they have wrought upon His people. A later editor feels constrained to add a reason for this imprecation, which was evident enough to the author of the Ps. in the historical situation in which he wrote, but not so evident in later times: — 5. *Because they regard not the works of Yahweh, nor the operation of His hands,*

He breaketh them down and buildeth them not again]. The first of these clauses is a free citation from Is. 5¹², contrasting the work of Yahweh's hands with the work of the hands of the wicked nations, and His work with their work; with the implication that, if they had paid attention to His work they would not have done their work, and because of this neglect, retribution comes upon them. The second clause is a free citation of a favourite expression of Je. 24⁸ 42¹⁰ 45⁴. Yahweh will break them down, destroy their national existence, and not build them up again; their ruin will be complete and final.

Str. III. is a tetrastich with introverted parallel. It expresses certitude that the previous petition has been granted, and that by using again the exact words of v.^{2a}. This certitude was probably due, as in Ps. 20, to some external evidence, given either by a prophetic utterance, or by some sign of the acceptance of the sacrifice; and so the Ps. changes its entire tone to a blessing.—6-7. *Blessed be Yahweh*]. Such benedictions subsequently became the ritual conclusion of every Ps. or liturgical selection (v. Intr., § 40). *Yahweh* is repeated for emphasis in the second line in order to attach to Him, in apposition, the attributes already involved in "my Rock" v.¹, namely, *my strength and my shield*. This phrase, only found here, combines the usual conceptions that Yahweh is the source of strength to His people (v. 21¹ 46² 84⁶), and that He is the shield, interposing between them and their enemies (as 3⁴ 7¹¹ 18³).—*in whom my heart doth trust*]. The calm confidence to which the psalmist has now come, is in striking antithesis to the expostulation for neglect and the cry for help with which it begins.—*And I am helped*], the help has been given and is now enjoyed, and as a necessary consequence, *my heart doth exult*]. The trust of the heart has passed over into exultation, and the vow, *with my song will I praise Him*], the song of thanksgiving which is to accompany a thank-offering for the victory over enemies, now regarded as certain. The whole is summed up in the common experience of king and people.—8. *Yahweh*], in apposition with the object of the previous verb, and not an independent clause; and therefore having in apposition, as v.¹, and not as predicates, *the strength*, as v.¹, explained more fully as *the refuge*.—*victorious deeds*], from whom deeds

of victory come as a gift, as in 21². — *for His people*], the nation, as עַם ; but לָהֶם , by error, has “for them,” which must have the same interpretation, although there is nothing to which the 3d plural refers. — *for His anointed*], their king, anointed by Yahweh over His people, and so His representative, belonging to Him as His own.

9. When the Ps. was adapted for public worship, probably in the final Psalter, a liturgical addition was made in order to generalise this warlike situation. This is a tetrameter couplet. — *O save*], in the later situation more probable than “give victory,” which would be necessary in accordance with v.⁸ if original to the Psalm. But then we miss the reference to “Thine anointed,” which would be expected rather than “Thy people,” as in v.⁸; | *thine inheritance*, which also must refer to the people, conceived as the special divine possession. The absence of reference to the king here can hardly be explained otherwise than that this couplet was appended when Israel had been so long without a king that it was not natural to think of him any more. — *And be Thou shepherd*], and as a shepherd lifts up and carries in his bosom the lambs of the flock, *carry them forever*. The author probably had in mind Yahweh the shepherd of Is. 40¹¹.

1. יהיה] makes l. too long, and is a gl. — צוֹרֵי] for Yahweh, as 18²; in early literature as name, later as archaism, fig. of צ as refuge, v. 19¹⁵ 73²⁶ 92¹⁶ 144¹. עַם , עַבְד , as usual, δ Θεός μου, *Deus meus*. — אֵל תְּחַרֵּשׁ] Qal juss. 2 m., with neg. † [חָרַשׁ] vb. † Qal *be silent*: (1) alw. of God keeping silence or neglecting prayer 35²² 50⁸ 83² 109¹, c. אֵל 39¹⁸, כֵּן 28¹; (2) subj. אָנֹכִי Mi. 7¹⁶ (be deaf). Hiph. *keep silence*, neglecting evil Ps. 50²¹ Hb. 1¹⁸ Is. 42¹⁴, neglecting repentance Ps. 32². — תְּחַרְשֵׁנִי] is pregnant, *turning from me*, cf. 22²² 43¹. — תְּחַרְשֵׁנִי] final clause. † [חָרַשׁ] vb. Qal *be silent, inactive, still*, of Yahweh 28¹; of waves 107²⁰. Hiph. *exhibit silence, be silent* 39⁸, כִּשְׁבִי preg. *away from good*. — וְתִשְׁמְרֵנִי] consec., Niph. pf. 1 sg., conj. introducing the apod. of the conditional clause. † שָׁמַר vb. *represent, be like*, in ψ only Niph. *be like, similar, be compared*; c. עַם 28¹ = 143¹, c. כֵּן 49^{18, 21}; cf. c. אֵל Is. 14¹⁰; elsw. Hiph. Is. 46²; Hithp. c. כֵּן Jb. 30¹⁹. — 2. קוֹל תְּחַנּוּנַי] phr., elsw. ψ v.⁸ 31²⁸ 86⁶ 130² 140⁷, cf. 116¹. † [תְּחַנּוּן] n.[m.] only pl. abstr., *supplication for favour*, alw. in ψ to God; elsw. 143¹; alw. תְּחַנּוּנַי, except 86⁶ תְּחַנּוּנֹתַי. — בְּשֹׁמְרֵי] Pi. inf. ctr. sf., c. כֵּן temporal (v. 5²). — בְּקִנְיֵי יְרֵי] inf. ctr., כֵּן temporal, cf. for this gesture 63⁴ La. 2¹⁹; cf. also אֵל נִשְׂא נִשְׂא נִשְׂא Pss. 25¹ 86⁴ 143⁸. — רִבְעִי] n.m. the hindmost room of the temple 1 K. 6⁵⁻⁸; the earlier name for קִרְיַת הַקֹּדֶשׁ, only here in ψ, translated *oracle*, AV., RV., after Σ, Aq., 3, on the incorrect

theory that it was derived from דבר *speak*. "Chancel," Dr., is tempting, but does not really correspond with the mng. of the word. Ⓢ *eis vadu dyonou sou*, cf. PBV., is correct, distinguishing the *vadu* as the inner sanctuary, the shrine, from the *lepon*, the temple as a whole. — [הַיְשֵׁב] might be interpreted of the larger sanctuary, as in 74⁸; but better, as in 5⁸, as attribute of the דָּבַר. The l. is defective; prob. add מִי omitted because of similarity to מִי. —

3. [אֵלֶי־הַקְּשָׁנִי] Qal juss., c. neg. כִּשָׁךְ (*v. 10⁹*) *drag along and away*. We must give these two words, though connected by Makkeph, two beats. Ⓢ substitutes for sf. *εἰς ψαχμ μου*, which is more prob., for then מִל־הַמִּשְׁךָ would have but one tone and נִפְשִׁי the other. — [וְכָבֵד] Qal. ptc. pl. cstr., verbal force, rel. clause, c. neg., usage of JED and earlier writers; P and later writers prefer אֶת — רָבַר אֶת — [שְׁלִים] n.m.: (1) *soundness, health* 38⁵; (2) *welfare, prosperity* 73⁹ 122^{5, 7, 8}; (3) *quiet, peacefulness, tranquillity, security* 4⁹ 37¹⁷; (4) *peace, friendship, alliance*, between men, אִישׁ שִׁלְמִי *man of my friendship* 41¹⁰, cf. Je. 20¹⁰ 38²² Ob. 7, שְׁלָמִי (|| בְּרִיה) Ps. 55²¹, cf. 7⁶ 69²³, antith. [בְּרִיה] long form (*v. 4⁶*), cf. with לְקִי *v. 7* short form used twice, is dub.; prob. due to dittog. of ב. — 4. [וְהִלַּחֵם] The Makkeph reduces the tones of the l. to four. This is impossible. We would naturally expect here cohort. הִלַּחֵם, as 69²⁸ 86¹⁶. But the txt. must have been changed at an early date, for the same phr. has been inserted by copyist's error in next l. at the expense of the measure. For נָתַן in the sense of *requite v. 10¹⁴*. — [עָל] a.l. *ψ*, but in this phr. found also in Dt. 28²⁰ Is. 1¹⁶ Je. 4⁴ + 6 t. Ho. 9¹⁵, cf. I S. 25³, *evil, badness*, for רָבַר *v. 8*. — [וְהִלַּחֵם] pl. cstr. sf. 3 pl. הִלַּחֵם n.m. *deed*: (1) of God 77¹² 78⁷; (2) *wanton deeds* of men 28⁴ 100^{29, 30} and passages given above in other Liter. — [וְהִלַּחֵם] of God, as *v. 8*, 92³ 111⁷ 143³, *v. 8*; of men, as here, 90¹⁷ 115⁴ 135¹⁵. — [נִשְׁלַח] n.m.: (1) *re-quitual, recompense* 28⁴ 94² 137⁸; (2) *benefit* from God 103², *v. vb.* נִשְׁלַח (*v. 7*). —

5. [וְכָבֵד] prob. Hiph., as 33¹⁵, where מִי is used. Qal in *ψ* alw. c. acc. or ל, although Qal form is the same and the mng. essentially the same. — [וְכָבֵד] pl. cstr. of כָּבַד (*v. 17¹*) *deeds of Yahweh*, change from סָבַל of *v. 4*. The use of this word together with נִשְׁלַח shows an intentional antith. between human deeds and divine deeds. The sentence resembles Is. 5¹², and is a loose citation from it. — [וְכָבֵד וְיָסַד] Ⓢ *καθελεῖς, οἰκοδομήσεις, ὕψ, ὕψ* *destrues, aedificabis*. Possibly an older txt. hal ptc., as Je. 45⁴. This clause is free citation from Je. 24⁶ 42¹¹ 45⁴. The *v.* has most naturally a sentence of 4 + 3 tones from Is. 5¹², and a sentence of 3 tones from Je. The first sentence is too long, the second too short, and they cannot be properly arranged in accordance with the measure of the Ps. They are glosses, so Che. — 7. [וְכָבֵד] phr. a.l., but *v.* as strength of Yahweh bestowed for the defence of His people also 46⁶ 84⁸ — [וְכָבֵד] defines rel. clause with rel. omitted. — [וְכָבֵד] consec., Qal impf., result of previous pf. + *v. vb.* *exult*, only Qal, alw. abs. 28⁶ 60⁸

(= 108⁸) 68⁸ 94⁸ 96¹² 149⁸, elsw. Is. 23¹² Je. 11¹⁶ 15¹⁷ 50¹¹ 51⁸⁰ 2 S. 1²⁰ Zp. 3¹⁴ Hb. 3¹⁸ Pr. 23¹⁶. Here subj. כִּי as seat of emotions, cf. פִּי יִרְיֶה] *with my song*, v. Intr. § 24. — וְיִרְיֶה] strong form of Hiph. impf. 1 sg., c. strong sf. 3 sg. (v. Ges.¹⁴³ B. 7). יִרְיֶה (v. Intr. § 39) expressing resolution, future purpose of praise. Ⓞ has a variant txt. here: *καὶ ἀνέθαιεν ἡ σάραξ μου· καὶ ἐκ θελήματός μου ἐχομολογήσομαι αὐτῷ*, so V. S agrees with Ⓞ in the first clause, but with Ⓢ and other Vrss. in the second. Ⓞ had נִרְיֶה or יִרְאֵשׁ for יִרְיֶה, and prob. כִּי was transposed with it, and possibly הָיָה was read for לָיָה. — 8. יִרְיֶה] Ⓞ, S, V have יִרְיֶה, so Horsley, Jebb, Dathe, Köster, Che., Bā., al.; more prob., espec. in view of the use of עַם in v.⁹ and its parall. with וְיִרְיֶה, so mentioning both king and people. — הָיָה] emph., at end of l, Str., and Ps., is unnecessary, and as it makes l. too long, it is doubtless a gl.

PSALM XXIX., 5 STR. 4⁴.

Ps. 29 is a hymn, describing the advent of Yahweh in a storm.

(1) The angels worship Yahweh in the heavenly temple (v.¹⁻²);
 (2) the thunder of Yahweh's voice is a great power (a) on the waters (v.³⁻⁴); (b) upon Lebanon and its cedars (v.⁵⁻⁶); (c) upon the wilderness and its forests (v.⁸⁻⁹); (3) Yahweh, enthroned over the Flood, reigns forever and bestows blessings on His people (v.¹⁰⁻¹¹).

- ASCRIBE to Yahweh, ye sons of gods,
 Ascribe to Yahweh glory and strength;
 Ascribe to Yahweh the glory of His name;
 Render worship to Yahweh in holy ornaments.
- THE voice of Yahweh is upon the waters,
 (The voice of) Yahweh is upon great waters;
 The voice of Yahweh is in power,
 The voice of Yahweh is in majesty.
- THE voice of Yahweh breaketh cedars,
 Yahweh breaketh in pieces the cedars of Lebanon.
 And He maketh Lebanon skip like a calf,
 Sirion like a young yore-ox.
- THE voice of Yahweh whirleth the wilderness about,
 Yahweh whirleth about the wilderness of Kadesh.
 The voice of Yahweh whirleth about the (terebintils),
 (The voice of Yahweh) strippeth bare the forests.
- YAHWEH sat enthroned (over) the Flood,
 Yahweh (will sit) enthroned forever;
 Yahweh giveth strength to His people,
 Yahweh blesseth His people with peace.

Ps. 29 was in **ד** and **פ** (*v. Intr.* §§ 27, 31). In **ס** a liturgical assignment appears ἐξῆσθλον σακεηης, the קצרה, coming in the Jewish year the next day after the seventh day of Tabernacles, so Bar Hebraeus. But the earliest Palestinian tradition knows nothing of this. *Sofrim*, c. 18, § 3, assigns it to Pentecost. The Ps. for the קצרה is 65 (*v. De., Psalmen*, pp. 266-267). The advent of Yahweh in a storm may be compared with 18⁸ ^א. בני אלים, v.¹ = 89⁷, cf. Jb. 38⁷, implies the influence of Persian angelology. הורה קדש, v.², the holy ornament, or vestment of angelic priests, implies a fully developed priesthood as expressed in P. The use of כבוד v.¹⁰ for the ancient Flood is also in accordance with P. V.¹⁻² are cited in 96⁷⁻⁹ except that כבוד is used for בני אלים, an intentional change. Ps. 29 must be earlier than this royal Ps., which is used in 1 Ch. 16²³ ^א. The Ps. seems to belong to the Persian period subsequent to Nehemiah.

Str. I. The parall. of this tetrastich is stairlike; though syn. in the main, each line gives an additional idea. — 1-2. *Ascribe to Yahweh*], thrice repeated; the recognition of Yahweh and the giving utterance to this recognition in worship. — *Render worship*] expressed usually by bowing down or prostration. — *ye sons of gods*], a term for angels as belonging to the class of divine beings; and yet in Hebrew conception the servants and worshippers of Yahweh, cf. Ps. 89⁷ Jb. 38⁷. That which is ascribed is *glory and strength*, the former intensified in the next line, *the glory of His name*], manifested in His revelation of Himself in His name, or that which is made known and is known of Him. The latter is the theme of praise as 8³, and so in **ס** conceived as the praise itself. — *in holy ornaments*]. The angels are conceived after the manner of ministering priests in the earthly temple as clothed in sacred vestments.

Three tetrastichs describe the voice of Yahweh, the thunder-storm, in its effects upon nature, upon the sea, the mountains, and the wilderness. **Str. II.** The thunder-storm is first described on the sea. — 3-4. *The voice of Yahweh*], eight times repeated in the original, but omitted by copyists in v.^{3c}, v.⁹, inserted in gloss v.⁷, leaving seven times, the symbolical holy number. In accordance with ancient conceptions the thunder is the voice of God. Yahweh descends in theophany to earth, in a storm, either for vengeance upon His enemies or for the deliverance of His people, v. 18⁸ ^א. — *upon the waters* || *upon great waters*], in accordance with usage of the phrase, the waters of the Mediterranean Sea, producing, as

is suggested, by *in power* || *in majesty*, powerful, majestic waves, cf. 93^d. An ancient scribe inserted an explanatory gloss in different measure: "The God of glory thundered," which destroys the symmetry of the Str. — Str. III. 5-6. The thunder-storm is next described in the mountains. — *breaketh*], is intensified into, *breaketh in pieces the cedars*], intensified into *cedars of Lebanon*, the giant trees growing in that region, famed in antiquity. The storm is of such extreme violence that it breaks off the limbs, breaks down the trees themselves and breaks them in pieces. — *He maketh to skip*], implying an earthquake accompanying the storm, as 18^{9a}. 114⁴⁻⁶ as usual in connection with theophanies. It shakes the mountains on which the cedars grew. \mathfrak{H} , \mathfrak{G} , and all Vrss. make the obj. *them* refer to cedars, which would not be harmonious with breaking them in pieces. The suffix is therefore a copyist's error. Lebanon is the object in this line, as Sirion in the next. — *Lebanon*], the range of mountains along the coast dividing Syria from Phoenicia. — *Sirion*], the Phoenician name for Mt. Hermon, the giant of the parallel range of Anti-Lebanon, as Dt. 3⁹. These great mountain ranges skip and dance about under the power of the earthquake; *like a calf* || *a young yore-ox*], leaping and dancing about when they are excited.

7. *The voice of Yahweh divideth the flames of fire*], so \mathfrak{G} , \mathfrak{V} , \mathfrak{J} , PBV., AV., referring doubtless to the forked lightning; but \mathfrak{H} , followed by RV^m., has "heweth out," which is difficult to understand and is probably erroneous. This line, in any case, interrupts the thought, is isolated, having no place in the strophical organisation of the Ps., and is a gloss.

Str. IV. 8-9b. The author now turns to the wilderness to describe the storm there. — *whirleth about*], thrice repeated, an appropriate term for the whirling effect of a severe storm; so \mathfrak{G} . \mathfrak{J} takes the alternate meaning of the vb. "make writhe," in pangs, especially of childbirth, so Dr. for the three. It is improbable that the meaning would change. The difficulty is in the Hebrew word rendered "hinds," which seems to favour the latter rendering, the thought being that the storm so frightens them that it brings a premature delivery. But it is difficult to see why hinds should be mentioned rather than other animals, or why they should be mentioned alone, when this Ps. is so striking in the use of parallelism.

It seems better therefore to read by a different interpretation of the same original form, *terebinths*, and so || with *forests*; the former being the great trees characteristic of this region. This makes the entire Str. simple and harmonious. The power of the storm is emphasised in whirling them about. — *strippeth bare*], the leaves, boughs, and probably also barks of trees. — *the wilderness*], as we would suppose from the antith. to Lebanon would be in the South, the wilderness of the wanderings, when Israel came up out of Egypt; more specifically *Kadesh*, that part of the wilderness which centres in the ancient sacred place, where Israel sojourned a long time prior to their entrance into the Holy Land, elsewhere known as Kadesh Barnea.

9c. A copyist introduced a line, taking up in part the ideas of the first Str.: *and in His temple*, probably referring to the heavenly temple, although this is not certain; especially as *all of them* H, all G, I, seems to refer to the angels, and *saith glory* is a repetition of v.^{1b-2a}. But the difficulty which then arises is, that this line comes in here without any apparent propriety. It has no manner of connection with the twelve previous lines, making three tetrastichs, and none with the tetrastich that follows. The original author, if he wished to introduce that thought, would have used a tetrastich for that purpose. It is evidently a liturgical gloss, and in that case may refer to the earthly temple. Doubtless the thought is an appropriate one, if it were expressed in the style and method of the author of the Ps. As Umbreit says, "Whilst we still hear the voice of the Lord in the rushing of the storm through the forests stripped of their leaves, the poet snatches us away at once from the tumult of earth, and places us amid the choirs of the heavenly temple, which above, in a holy silence, sing glory and praise to the Eternal." But the difficulty is that this idea is not clearly brought out, and the single line tacked on here is too indefinite to give such a grand conception.

Str. V. 10-11 describes Yahweh on His throne bestowing strength and blessing on His people in a stairlike tetrastich. — *Yahweh*] is repeated four times, once in each line, in accordance with the style of the Ps. — *sat enthroned*], historical aorist. — *over the Flood*], so by an easy emendation of a separable preposition for an inseparable one, regaining thereby the lost tone for the

measure. The inseparable preposition might be rendered, "at the Flood" RV.; but **Ⓢ**, **Ⓩ**, give it a local sense which is more probable. — *will sit enthroned*], future, in accordance with **Ⓢ**, **Ⓩ**, which is more probable than **Ⓩ** with **ו** consec., making the second use of the vb. of the same tense as the first, which can hardly be reconciled with *forever*. There is indeed an antith. between His reigning in the past, at the time of the greatest of all traditional storms, the Flood, directing and controlling it, as He did the storm described above, and His perpetual reign in the future. The reign of Yahweh is here conceived of as on earth, and so we have an antistrophe to v.¹⁻², the worship in the heavenly temple. Accordingly as the King of Israel, *He giveth to His people || blesseth them* with the gifts of *strength* and *peace*. The storm has passed away and the last word of the Ps. is peace. "The beginning of the Psalm shows us the heavens open and the throne of God in the midst of the angelic songs of praise, and the close of the Psalm shows us on earth, in the midst of the angry voice of Yahweh shaking all things, His people victorious and blessed with peace. *Gloria in excelsis* is the beginning, and *pace in terris* the end." De.

1. הָבוּ Qal. impv. † יִהְיֶה vb. Qal: (1) *give*; c. acc. *help*, c. ל pers. 60¹⁸ = 108¹⁸; (2) *ascribe* glory; so here and v.², elsw. 96^{7. 8} = 1 Ch. 16^{28. 28. 29}; cf. נָלָל Dt. 32⁸. — בְּנֵי אֱלֹהִים as 89⁷ (v. Intr. § 36) = כְּנֵי אֱלֹהִים *angels*. **Ⓢ**, **Ⓩ**, *adferte filios arietum*, בְּנֵי אֵילִים **Ⓢ** has conflation of both readings. — עָלֶיךָ **Ⓢ** cf. 8². — 2. קָבַדוֹ קָטוֹ as 66² 79⁹ 96⁸. — הַרְרָת [קָבַדוֹ קָטוֹ] cstr. of † [הַרְרָה] n.f. (1) *adornment*: c. קָטוֹ always in connection with worship, elsw. 96⁹ = 1 Ch. 16²⁹ 2 Ch. 20²¹; cf. הַרְרֵי קָטוֹ Ps. 110⁸. Cf. הַרְרֵי v.⁴, as qualifying the thunder (v. 8⁶). **Ⓢ** has כְּחַצְרוֹת קָטוֹ, *in the sacred courts*, i.e. of the temple (cf. **Ⓢ** of 96⁹). Ps. 96⁷⁻⁹ is the same as 29¹⁻², except that כְּחַצְרוֹת קָטוֹ takes the place of אֵילִים, and a line is inserted 96⁸. It should be said that חַצְרוֹת is more suited to 96⁹, and there is no more impropriety in thinking of the courts of the heavenly temple, where angels worship, than of the heavenly temple itself. At the same time there is no usage to justify it. 2 Ch. 20²¹ justifies **Ⓩ**, and as the more difficult reading it is to be preferred. — 3-4. עָלֶיךָ הַרְרָה || יְהוָה יִרְדּוּ in קוֹל יְהוָה to get the fourth beat, and prefix יְהוָה in v.^{2c} as in 4a.⁴. Then rd. כַּח בְּכֹחַ for כַּח, and כַּח הַרְרֵי for כַּח הַרְרֵי, as in v.⁸. אֵל הַרְרֵי is a gl. explaining יְהוָה. קוֹל יְהוָה. — 5. שָׁבַר [Qal ptc. of continuous action, *breaketh in pieces*, possibly should be impf., repeated in v.⁸]; but not **ו** consec. impf. after ptc. or impf., which would make an emph. change of tense difficult to explain; rather simple **ו** with impf. — אֲרֵוֹ הִלְכֹתֶיךָ phr.

104¹⁶ +, cf. 92¹²; 80¹¹ ארזי מל. † לִבְנוֹן n. pr., mountain range extending along the coast of Syria; elsw. v.⁶, 72¹⁶. — 6. [וירקורם] not v consec., but v coörd.; c. Hiph. impf. of ריקר with sf. 3 pl. referring to trees; so 𐤀, attaching לבנון to next l., but 𐤄, 𐤅, make לבנון second object of vb. *vitulum Libani*. The sf. was prob. due to disarrangement, and should be regarded as gl. † ריקר Qal *skip*, of mountains 114⁴⁻⁶. Hiph. only here. — [כמו] is a separate word; if it had been meant to be attached, we should have had כמנוּל. — [שריון] n. pr., name of Hermon among the Sidonians; cf. Dt. 3⁹. — [בן ראמים] young of the yore-oxen, ראם (v. 22²²). — 7. This v. stands so by itself that it is prob. a gl. of addition. — [הצב] after שָׁבַר (v.⁵) is become ptc. † חצב vb. Qal *hew out* stone esp., metaph. *hew in pieces* Ho. 6⁶; here להכות אש dub. because it is difficult to get *divide*, *cleave* from *hew out*, and there is no justification in usage. Che., Du., think we must emend the text by inserting the word *rocks* and making two lines here, the flames of fire, the lightning, being the instrument of the cleaving of the rocks. But the effect of lightning upon rocks is not that of *hewing out*. 𐤄, 𐤅, 𐤆, prob. rd. חצוּזי *dividing*, but this is not a good idea. Better originally חצוּזי להכות אש חצוּזי להכות אש This a natural gl. as 18¹⁶ Hb. 3¹¹. — [להכות אש] for lightning, also להכות אש 105²²; cf. La. 2⁸. † להבה n.f. *flame*; elsw. ψ 83¹⁶ 106¹⁸. — 8. [חיל] Hiph. impf. † חיל Qal, (1) *whirl, dance*, 96⁹ 114⁷; (2) *twist, writhe*, as in anguish 55⁶ 77¹⁷ 97⁴. Polel, (1) *dance* 87⁷; (2) *writhe, bring to birth*, 90²; (3) *whirl about* 29⁹. (4) Polal, *be brought forth*, 51⁷. Hiph. *whirl about* 29⁸⁻⁹. 𐤆 in v.⁹ *parturire faciens*, so Dr., and in v.⁹ *obstetricans*; 𐤄 in v.⁸ *συσσελοτρος* and in v.⁹ *καρπαξιζόμενος*, *make to whirl about*, suited to the wilderness. — [קדש] n. pr. only here in ψ, the Kadesh of the wilderness of wandering. — 9. [חיל] is taken by 𐤄 as ptc. *καρπαξιζόμενος*, as if חיל; but it is Polel impf. in the mng. *whirl about*, as above. — [אילית] v. 18³⁴, so 𐤄 *ἄλδου*, 𐤆 *cervus*; but this not suited to the context. Therefore rd. מילוח *terebinths*, Lowth., Horsley, Secker, Venema, Dy., Che., al. (|| [אילית] *forests*); elsw. alw. single tree. — [ויקדש] the v cannot be v consec., but conj. It was, however, a gl., for קל יהיה must be prefixed for measure. † חשף vb. Qal, *strip, make bare*, only here in ψ; cf. Jo. 1⁷ of locusts. — [אילית] elsw. pl. = יערות † יער n.m. (1) *wood, forest, wooded height*; prob. 72¹⁶; (2) as hiding-place for wild beasts 50¹⁰ 80¹⁴ 104²⁰; (3) as stripped by thunderstorm 99⁹, in metaph. of Yahweh's judgments 83¹⁵; (4) *trees of forest* יער עצי יער fig. as singing before Yahweh 96¹² = 1 Ch. 16²⁸ Is. 44²⁸; יער יער Ps. 132⁶ seems to be n. pr. = קריית ירעים. — [ובקתיליו] used sometimes of heavenly temple, sometimes of temple in Jerusalem; if the former here, a return to v.¹; if the latter, a general statement not congruous to the context, and so a gl. — [הלו] 𐤄 *ἄσ τις*, rd. prob. *enthroned*; but vb. usually c. acc. or על. But another word is needed here. Du. *לו* is sufficient. † חבול elsw. only of the deluge Gn. 6¹⁷ 7¹ + 9¹¹ + 10¹⁻²² 11¹⁰ (P); therefore prob. so here. BDB regards the etymology as dub. The historic reference to the deluge is suited to a thunderstorm, and is antithet. with לחוילם. — [ויקדש] v consec., Qal impf. of יקדש; it is improbable that this refers to past also. Point v conj. and future as 𐤄, 𐤆, Che., [ויקדש]. It is prob. that the order was, as in the other lines, יהיה יקדש.

PSALM XXX., 4 STR. 4⁴.

Ps. 30 is a thanksgiving: (1) exalting Yahweh for raising up the nation from death (v.²⁻⁴); (2) contrasting the momentary anger of Yahweh with the lifetime of his favour (v.⁶⁻⁸); (3) giving the plea that had been made for deliverance (v.⁹⁻¹¹); in order to the climax; (4) the contrast of the previous mourning with the present gladness expressed in festal dances and songs of thanksgiving (v.¹²⁻¹³). The glosses (v.^{3, 6, 7}) adapt the Ps. to more general use.

I EXALT Thee, Yahweh, for Thou hast drawn *me* up;

And hast not let mine enemies be glad, even *mine*.

Yahweh, out of Sheol, Thou hast brought *me* up,

From among them that go down to the Pit, Thou hast quickened *me*.

A MOMENT (passeth) in anger; a lifetime *in favour*;

At even weeping cometh in to lodge; but in the morning a shout of joy.

In favour Thou didst cause (mine honour) to stand firm in strength;

Didst Thou hide Thy face, I became dismayed.

UNTO Thee I was crying, and unto (my God) I was making supplication for favour:

"What profit is there in my blood, when I go down to the Pit?

Will the dust praise Thee, declare Thy faithfulness?

Hear and be gracious, become helper to me."

THOU hast turned my mourning into dancing for me,

Thou didst loose my sackcloth and gird me with gladness;

That my glory might make melody to Thee and not be still.

Yahweh, my God, forever will I give thanks to Thee.

Ps. 30 was in **B** and later in **ffl** (v. Intr. §§ 27, 31). A liturgical assignment appears in שִׁיר חֲנֻכַּת הַבַּיִת. It is evident that this cannot refer to the house of David, 2 S. 5¹¹, as **G**^B τοῦ Δαυὶδ (but τῶ Δαυὶδ **G**^{M. A. R. U}); the texts of **J** also differ); or to the site of the temple, 1 Ch. 21²⁸ 22¹, whether the temple of Solomon, or the second temple, Ezr. 6¹⁶, even if the composition of the Ps. could be put so early; but it is a liturgical assignment to the Feast of Dedication, instituted by Judas Maccabaeus 165 B.C. to commemorate the purification of the temple after its desecration by Antiochus Epiphanes, 1 Mac. 4⁵³ 2 Mac. 10¹ 10³, mentioned as observed Jn. 10²². This is indeed the liturgical use of the Ps. according to Sopherim, c. 18, § 2 (v. Intr. § 39). **G** has also εἰς τὸ ἑλεος = לְמַנּוּחַ (but not in **G**^{V. A. T}). Such an insertion would be more difficult than its omission by scribal error. It is indeed the kind of Ps. we should expect to be taken up into **B**^B (v. Intr. § 33). The Ps. is exceedingly poetic in conception and also in form, after the glosses have been removed. It is artistic, arranged on the scheme of

four tones, four lines, and four strophes. The glosses v.³ 5.⁷ make it more appropriate for liturgical use. The Ps. is national and not individual. The use of ירד בור v.⁴, and ירד שחת v.¹⁰, is not earlier than Ez., referring to the resurrection of the nation from the death of the Exile. V.⁸ resembles 18³⁴; v.¹⁰, Is. 38¹⁶, cf. Ps. 6⁶; כבורי, v.¹³=נשתי, characteristic of Pss. 7⁶ 16⁹ 57⁹ 108³, all מ . V.^{5b}=104^{20a}. V.^{5b}=97^{12b}; but the latter is probably original, this v. in our Ps. being a gl. It is probable that v.^{6a} depends upon Is. 54⁷⁻⁸; and v.¹² upon Je. 31¹³; and therefore the Ps. must belong to the Restoration; then not to the earlier days of distress and trial from enemies, but to the more prosperous times subsequent to Nehemiah, when the nation had revived and its perils were past.

Str. I. is a tetrastich, syn. in the first, third, and fourth lines; but the second line is synth. to them all. — 2-4. *I exalt Thee, Yahweh*], cf. Ex. 15²¹ Ps. 34³, in thanksgiving and praise; resumed in v.¹³, the last word of the Ps. "I will give thanks to Thee," thus enclosing the whole Ps. within this resolution, making it a song of thanksgiving. — *for Thou hast drawn me up*], from what, is not mentioned here, so that some think of a cistern, or pit, in accordance with Je. 38⁶⁻¹³, misled by the gloss v.³, which separates v.² from its syn. v.⁴, where this clause is taken up and defined in the clause: *out of Sheol Thou hast brought me up*; the conception being not of peril of death to the individual or nation, from which Yahweh had delivered him; but of real death, the nation having in fact suffered death in its exile and gone down into Sheol, the abode of the nations destroyed by their conquerors, in accordance with the conception of Ez. 37. This is also sustained by the constant usage of the phrase: *them that go down to the Pit*], referring to conquered nations descending to the Pit in Sheol, under the wrath of God against them as His enemies and the enemies of His people. And accordingly we must render the parallel Hebrew word, not "kept me alive" EV^a, but *quicken*ed, restored to life, revived; referring to the nation in exile, already dead in Sheol. This Str. has an unusual kind of parall., in that the two lines of v.⁴ are syn. with v.^{2a} whereas v.^{2b} is synth. not only to v.^{2a} but also to v.⁴ as well. — *And hast not let mine enemies be glad*], because of the final overthrow and death of the Jewish people. — *even mine*], emphasising the enemies as personal enemies to the nation. "Over me," EV^a, is indeed implied in the sentence, but is not expressed, and

certainly is not a proper translation of the original, which I have rendered as above.

3. *Yahweh, my God, I cried unto Thee for help, and Thou didst heal me*]. This is a pentameter line in the midst of tetrameters, and is difficult to adjust to the other lines in any scheme of parall. It mars the beauty of the parall. as stated above. It adds a line to a Str. already complete without it. It interrupts the harmony of the thanksgiving and is doubtless a gloss. It reminds us of 6³ Is. 38⁹⁻²⁰, both of which were probably in the mind of the editor, who conceived that a petition introduced here would be more suited for public prayer.

5. This verse is a trimeter couplet, a call to the pious to make melody in temple worship.

Make melody to Yahweh, ye pious,
And give thanks in a sacred commemoration of Him.

It is an anticipation of v.¹³, and the second line probably a citation from 97¹²⁹. — *in a sacred commemoration*]. This is more in accordance with Hebrew usage than “remembrance of His holiness,” PBV., AV., although favoured by G, J. This couplet is a liturgical addition, disturbing the order of thought, the measure and the strophical organisation.

Str. II. is composed of two couplets, the first syn., the second antith., but so that the antith. really extends to that which is already given in the antith. halves of the two syn. lines of the previous couplet. — 6. *A moment*], a single moment of time, the briefest time that is known to usage. — (*passeth in anger*]. So brief is Yahweh’s anger against His people; antith. with a *lifetime*, a long life *in favour*], so long does His favour towards them last. All this is relative and may be compared to Ps. 90⁴, where God’s measurement of time is so different from that of men. It is a nation’s experience the psalmist has in mind, doubtless that given in Is. 54⁷⁻⁸, where the prophet describes Yahweh’s dealings with Zion (*v. Br.*^{MP 338 sq.})

For a small moment have I forsaken thee: but with great compassion will I gather thee.

In a gush of wrath I hid my face from thee for a moment;

But with everlasting kindness I have compassion on thee, saith Yahweh thy Redeemer.

— *Weeping*], personified as a traveller, a messenger from Yahweh, parallel with anger, *cometh in to lodge* as a guest to pass the night, when the day is over, *at even*; but another traveller is also on the way from Yahweh as a messenger of favour. He comes with the break of day, *in the morning*. He is *a shout of joy*, and this guest comes to stay. The last antithesis is taken up first in its application to the salvation of the nation. — 8. *In favour*], the favour of Yahweh extended to the nation through its long history prior to the Exile. — *Thou didst cause to stand firm*]. As Ps. 18³⁴ king David on the high places of the battle-field, so here the nation. — *mine honour*], as G, H, S. The honour of the nation was in peril through the attacks of the enemy. Yahweh had restored that honour by bringing them back from exile, and had made it to stand firm against repeated assaults. — *in strength*], adverbial accusative intensifying the idea of the vb.; so as to resist all enemies. AV., RV., attach strength to the "mountain" in the rendering "made my mountain to stand strong," as essentially J, PBV.; similarly "established strength for my mountain" Dr. "Perhaps 'Thou didst place a fortress upon my mountain'" Pe. "Zion, strong by position and art, may be thought of, partly in itself, partly as an emblem of the Davidic kingdom" Kirk. The variant readings of Vrss. and interpreters make the exact meaning of the passage doubtful. In antith. to "showing favour" is the alternative, *Didst Thou hide Thy face*], in disfavour, during the moment of anger. — *I became dismayed*], in the night of weeping, v.^{6b}.

7. An editor inserts here as above v.^{3,5} a pentameter line. — *I, on my part, said in my ease: I shall never be moved*]. This disturbs the strophical organisation, the beautiful parall. of the Str., as well as the measure. The author thinks of a careless, sinful ease, because of continued prosperity; and of the presumptuous assurance that this would continue forever; and that the people would never be shaken or disturbed from their strong situation. This doubtless was an experience not uncommon, stated in order to be rejected in public prayer; but it is difficult to see what connection it has with the fine antitheses of this Str.

Str. III. is synth. throughout. — 9. *Unto Thee*], emphatic, unnecessarily defined by *Yahweh* at the expense of the measure. —

my God], so **6**, for which **7** substitutes Adonay, which is not so probable.—*I was crying || I was making supplication for favour*], both imperfects referring to the past experience, and therefore frequentatives implying oft-repeated importunate prayer. This is referred to in this Str. in order to the strong statements of its antistr. It was only implied in the first Str. The remaining lines now give the contents of that pleading.—**10.** *What profit is there*], what advantage or benefit of any kind? implying a negative answer.—*in my blood*], my death by bloodshed; in the defeat and slaughter of the battle-field, or of the capture of the city and extermination of its inhabitants.—*When I go down to the Pit*], syn. v.⁴ referring to the Pit in Sheol. The profitlessness of this is set forth in the expostulation: *Will the dust*], those whose bodies have returned to dust, *praise Thee*, in the ritual worship of the temple service as 6^o Is. 38¹⁸. This is not an absolute denial of the possibility of the dead praising God. The nation is meant here and not the individual. It is the national ritual worship that would cease if the nation perished.—*declare Thy faithfulness*], in Pss. of thanksgiving; the faithfulness of Yahweh to His covenant and His people. The prayer now changes from negative expostulation to positive entreaty.—**11.** *Hear and be gracious, become helper to me*], by delivering me from the deadly peril.

Str. IV. is an antistr., composed of two syn. couplets.—**12.** The first couplet reminds us of that of the second Str., with which it is parall. The same antith. is drawn.—*my mourning || my sackcloth*], the garment of sorrow and especially of mourning for the dead. Mourning is appropriate here, because of the situation of the nation, mourning over the death of a great portion of the population. Those remaining in exile, while capable of mourning, still felt that their nation was dead. Over against this, *dancing || gladness*, imply a festival in celebration of a national deliverance. This transformation has been accomplished by Yahweh.—*Thou hast turned for me || Thou didst loose || gird me*]. The psalmist probably had in mind that great prophecy of the Restoration of Zion, Je. 30–31, and especially 31¹³: “Then the virgin will rejoice in the dance, and the young men and old men together: and I will change their mourning into joy and I will comfort them, and

cause them to rejoice more than their sorrow" (*v. Br.*^{MP 202 203}). This prediction of Jeremiah had been fulfilled in the experience of the people, and has its recognition in their thanksgiving.—**13.** This transformation had a purpose, and indeed the same one that the people had so much at heart in their expostulation with Yahweh *v.*¹⁰⁶: *might make melody to Thee*] with songs in the temple and synagogue; | *give thanks to Thee*, in the Hallel of worship (*v. Intr.* § 35).—*my glory*], the name for the soul as the seat in man of honour and glory, peculiar to **B**, $\gamma^6 16^9 57^9 108^2$.—*not be still*], or silent; but keeping these songs of praise ever resounding, and so, *forever*.—*Yahweh* is here claimed by the people most appropriately as their own personal God; *my God*. The Ps. closes as it began with thanksgiving.

2. אָרִיקָךְ Polel impf.; present, not future of resolution.—[רָלִיתָ] Pi. proper perfect † רָלָה vb. Qal, *draw water* Ex. 2¹⁶.¹⁹.¹⁹; counsel, from mind Pr. 20⁵; cf. 26⁷. Pi. *draw out* or *up*, prob. from Sheol, so here; cf. *v.*⁴.—[אִינִי לִי] strengthens the sf. of אִינִי and does not go with the vb.—**3.** יִרְוַה אֱלֹהֵי as *v.*¹⁸; seldom in ψ , style of D. or late (*v.*⁷²). This l. is a pentameter and doubtless a gl.—**4.** [הִקְלִיתָ] Hipf., proper perfect c. הָן, as 40⁸ 71²⁰ 81¹¹. שָׁאִיל (*v.*⁶⁶).—[נִפְשִׁי] = *me*, *v.*³.—[חַיִּיתִנִּי] Pi. pf. (*v.*²²²), c. 10 pregnant, implying deliverance.—[יִרְדֵּי בֵּיר] Kt., **Ⓢ**, **ⓕ**, **ⓗ**, **Ⓢ**, Horsley, Bō., Dr., Kau., as 28¹ 143⁷ (*v.*⁷¹⁶); better than Qr., **Ⓢ**, **ⓕ**, **ⓗ**, Houb., יִרְדֵּי inf. cstr., sf. 1 s. for usual רָדִיתִי *v.*¹⁰, which is improbable. This l. is a trimeter. A word has fallen out. This is prob. נִפְשִׁי at close of line for rhyme.—**5.** [נִזְכָּר קִדְשִׁי] = 97¹² (*v.*⁶⁶) *commemoration*. This v. is a trimeter couplet, a liturgical gl.—**6.** כִּי causal, prob. not original, but an interpretation. The new Str. is more independent of the previous Str.—[רִגְזָה] *a moment of time*, *v.*⁶⁴.—[בְּאֵפוֹ] *during His anger* (*v.*²⁶). Suffix of 3 sg. is strange; it is an interpretation due to the gls. *v.*⁵.⁷, originally without sf.; so in || ברַּעַט.—[יָלִין] should be attached by Makkeph to כָּנִי.—**7.** [וַאֲנִי] emph. before אֲמַרְתִּי. —[שָׁלִי] sf. 1 sg. † שָׁלִי n.[m.] *ease*, א.ל., cf. שָׁלִיָה 122⁷ same; שָׁלִי pl. cstr. 73¹². This v. is a pentameter, if not prose, and is a gl.—**8.** [יִרְוַה] is a gl., making l. too long. Its insertion was due to previous gl.—[בְּרִצְוֹנָה] emph. in position, a resumption of *v.*⁹. Prob. the sf. is here also an interpretation.—[הִתְסַדְּקָה] Hipf. pf. 2 m. fully written of קָמַר.—[לְהִרְרֵי עַז] **Ⓢ** makes עַז the object of vb. and renders *παράσχοις δύναμις*, so **ⓕ** *posuisti fortitudinem*. But they differ as to the indirect object: the former τῷ ἀλλεῖ μου = הִרְרֵי, so **Ⓢ**, **ⓕ**, *Thou didst prepare strength for my majesty* (either of king or of people); the latter, *monti meo* = לְהִרְרֵי as **ⓗ**, *i.e.* Zion as the firm, sure refuge of the people of God. Ham., Houb., Lowth, Horsley, al., follow **Ⓢ**; Dr., Bā., al., **ⓗ**. But **ⓕ** has *hast made me stand firm on the strong mountains*, pointing הִרְרֵי;

so Dy., Hu., Kau. The difficulty with **קל** is the failure of an object for the vb. and the use of the prep. ל for על. The prep. may, however, be a scribal interpretation. **ע** is less difficult and intrinsically more prob. For הירר v. 8⁶; cf. 149⁹ for honour or glory of saints. — [הִקְטִירָהּ קִנְיָה] hypothetical clause (v. 10¹¹). — **א**. — **אליך** [אליך] emph. || אל ארני. This divine name improb.; **א** has אלי (v. Intr. §§ 32, 36). — [יהוה] is a gl. — [אֶתְרָא] Qal impf. (v. 3⁵), || [אֶתְרָא] Hithp. (v. 4²), as 142², frequentative of importunate petition. — 10. [תִּהְיֶה] indirect question expecting a negative answer, as 8⁶ 11³. — [בְּצַעַף] n.m. *unjust gain*; elsw. 119³⁶, cf. 10² בְּצַעַף. — 11. [יהוה] twice in this v.; unnecessary gls., destroying the measure. — [קָטַר לִי] = 54⁶, Qal ptc. קָטַר. — 12. [הִקְטִירָהּ] Qal pf. 2 m. either aorist or proper pf. † קָטַר vb. Qal: (1) *turn, change, transform*, c. acc. 41⁴ 105²⁵; (2) *turn into*, c. double acc. 114⁸; c. acc. + ל 30¹² 66⁶ 78⁴⁴, cf. 105²⁹; (3) *turn back* 78⁹ Ju. 20³⁰ 2 K. 5²⁶. Niph. *turn aside* Ps. 78⁶⁷; pass. *be turned into* 32⁴. — † [תִּקְוָה] n.m. *wailing*: (1) for the dead Gn. 50¹⁰ (J) Zc. 12¹⁰; (2) for calamity Am. 5¹⁶. 16. 17 Mi. 1⁸. 11 Je. 48³⁸ Ez. 27²¹, anticipated Je. 6²⁶ Est. 4⁸; (3) in contrition Is. 22¹² Jo. 2¹² Zc. 12¹¹. 11; (4) in general; indef. here. — † [חֲזִיל לִי] n.m. *dancing*; elsw. Je. 31⁴. 12 La. 5¹⁵; sacred dance Ps. 149³ 150⁴. — † [שַׂק] n.m. *sackcloth*, used in mourning and penitence; elsw. 35¹⁸ 69¹². — 13. [בְּבוֹדִי] for כְּבוֹדִי *my glory = soul*, as 16⁹.

PSALM XXXI., 5 STR. 5⁶.

Ps. 31 is a prayer: (1) importunate plea for deliverance of the people from national enemies (v. 2-5); (2) confidence in the deliverance as already accomplished (v. 6-9); (3) petition based on complaint of abandonment (v. 10-13); (4) confidence, with prayer for salvation (v. 14-17); (5) praise of Yahweh for the salvation (v. 20-21, 23-24a). There are liturgical glosses (v. 22, 24b-25) and a gloss of imprecation (v. 18-19).

IN Thee, Yahweh, I seek refuge; let me never be shamed, O rescue me;
 In Thy righteousness bow down Thine ear unto me, speedily deliver me;
 Be Thou to me a rock of *stronghold*, a house of *fortress* to save me;
 For Thou art my crag and my *fortress*, therefore lead me and guide me;
 Bring me forth out of the net they privily laid for me; for Thou art *my stronghold*.

INTO Thy hand (Yahweh) I commit my spirit; Thou hast ransomed me.
 Yahweh, God of faithfulness, them that regard false idols I hate;
 I will rejoice and will be glad in Thy kindness; and I, on my part, unto Thee do
 I trust;
 Thou who dost see mine affliction, dost know the destitution of *my* soul;
 And hast not delivered me up into the hand of the enemy, in a broad place hast
 made firm *my* foot.

BE gracious to me, Yahweh, for I am in distress; *wastes away* my soul and *my* body,
 For consumed in sorrow is *my* life, my years in (*my*) groaning;

My strength doth fail in *mine* affliction, and my bones *waste away* because of *my* distress;

I am become a terror to *mine* acquaintance, in the street they flee from *me*;

As a dead man out of mind am I forgotten, like a lost vessel am I.

FOR the defaming of many, terror all around me I hear;

While they consult together against me, devise to take *my* life,

I, on my part, upon Thee do trust; Yahweh, Thou art *my* God.

In Thy hand are my times; from the hand of mine enemy and pursuer deliver *me*.

O let Thy face shine upon Thy servant; in Thy kindness give *me* victory.

O HOW great is Thy goodness (Yahweh), which Thou hast *treasured up* for them that fear *Thee!*

(Which) Thou hast done before the sons of men, for them that seek refuge in *Thee!*

Thou *treasurest* them in a shelter from the harshness of men; Thou hidest them in the covert of *Thy* presence.

I, on my part, said in mine alarm: I am (driven away) from before *Thine* eye.

Nevertheless, Thou didst hear the voice of my supplication, when I cried for help unto *Thee*.

Ps. 31 was in **B** and **ffl** and **BB** (v. Intr. §§ 27, 31, 33). **G** adds *ἐκσπάρσων*, doubtless due to *ἐν τῇ ἐκσπάρσει μου*, v.²⁶. The comparison of this with 1 S. 23²⁰ led to the association of the Ps. with that incident in David's life. The Ps. has an unusual number of passages showing connection with other Pss. and prophecies. It has also lost its original metrical and strophical form. This is due to many glosses, partly explanatory, partly marginal references, partly liturgical. (1) V.^{2-4a} are essentially the same as 71¹⁻³, a Ps. which is a late mosaic without title. Doubtless our Ps. gives the original. (2) V.^{7a} is essentially the same as Jon. 2^{2a}, and v.^{23a} is the same as Jon. 2^{2a}, where, indeed, the correct text is preserved. Jon. 2 is a mosaic Ps. also, and doubtless our Ps. gives the original. (3) V.^{4a} may be compared with 18³, v.⁹ with 18^{30, 34}; undoubtedly 18 is original and 31 dependent. (4) V.⁵ is similar to 9¹⁶, v.⁸ to 9^{10, 14} 10¹; probably 31 is dependent on that Ps. also. (5) V.¹⁶ may be compared with Is. 33⁶ in its use of *עָרַח*; v.²¹ with Is. 40⁶ in its use of the word *מַסְכִּים*; and v.²⁰ with Is. 63⁷ in its use of *רַב טוֹב*. Is.² is earlier. (6) V.¹¹ seems to be based on Je. 20¹⁸, and v.¹⁸ in its use of *יָדוּס* on Je. also; cf. Je. 8¹⁴ 48² 49²⁶ 50³⁰ 51⁶, and v.¹⁹ in its use of *מַלֵּחַ* on Ez. 3²⁶ 24²⁷ 33²². (7) V.¹⁴ was derived from Je. 20¹⁰. (8) V.^{23a} is similar to 28², and probably derived from it. (9) Moreover, there are a number of uses of other passages in what seem to be glosses, v.^{4b} from 23³, v.^{10b} from 6²; v.²², cf. 4¹ 17⁷ in the phr. *הַמַּלְיָא חָסַד*, and 60¹¹ in the phr. *בְּעֵינֵי טוֹר*. V.²⁶ is derived from 27¹⁴. (10) V.⁶ in its use of *רוּחַ* for *נֶשֶׁם* is not early. (11) The high priest's blessing, Nu. 6²⁶, underlies v.¹⁷, as Pss. 4⁷ 67² 80^{4, 6, 20} 118²⁷ 119¹⁰⁶. (12) V.¹¹ כַּחַסְלֵי נֶשְׁמָה Ne. 4⁴ La. 1¹⁴. (13) V.¹² הָיָה חֲרָמָה לִי, as 79⁴ 89⁴² 109²⁵, is probably a gloss. The author certainly knew Je., Is., Ez., and many Pss. of the Persian period. We cannot put the composition earlier than the troubles of Israel preceding the reforms of Nehemiah. The Ps. is national and not individual. It is a lamentation reminding us of 22, 69. It is hex-

ameter in three parts, v.²⁻⁹, v.¹⁰⁻¹⁷, v.^{20-21.23-24a}; the first and second of two pentastichs each, the last of a single pentastich. Undoubtedly v.¹⁰⁻¹⁹ seem inconsistent with v.^{6-9.20-24}, as Kirk. says, and might be a later insertion. They can only be explained as a resumption of the thought of v.²⁻⁵ on the principle of strophical parallelism. In favour of their originality is the rhyming in *f* which runs through v.¹⁰⁻¹⁹ as well as v.²⁻⁹, changed to a rhyme in *ka* in v.^{20-21.23}.

Str. I. is composed of five syn. lines rhyming in *f*. — **2-3.** *In Thee, Yahweh*], emphatic in position. — *I seek refuge*], from enemies, as usual. — *let me never be shamed*], put to shame in defeat by enemies, cf. v.¹⁸. — *O rescue me*], earnest entreaty, implying real peril from enemies; || *deliver me* || *save me*. — *In Thy righteousness*], not ethical, but redemptive, vindicatory of the cause of His people, as usual in Pss. and Is.². — *bow down Thine ear unto me*], listening to my plea, in response to my prayer. — *speedily*], there is need of haste; delay is perilous. — *Be Thou to me a rock of stronghold*], a rock serving as a stronghold, affording strength for defence against the enemy, cf. Is. 17¹⁰, || *house of fortress*], a house fortified so as to serve as a fortress. These terms are repeated singly in the parall. of the subsequent lines, where what is begged, is stated as a fact. — **4-5.** *For Thou art my crag*], syn. term to "rock," || *my fortress* and *my stronghold*. Thus far the Ps. is quoted in essentially the same language in Ps. 71¹⁻³. Apparently a new thought begins with v.^{4b}, *therefore lead me and guide me*]. This is favoured by the insertion of the gloss from 23³, *for Thy name's sake*, which gives it a more general reference to safe guidance through perilous places. But really the preceding as well as the subsequent context implies the continuation of the plea for deliverance; and inasmuch as the guidance is connected with Yahweh as the fortress, we must think of a leading and guiding to this fortress, and so we get a suitable transition to the clause: *Bring me forth out of the net*]. The peril is conceived as a net, or a snare which the enemies *privily laid*, as in 9¹⁶, by their intrigues and treachery, out of which Yahweh alone can give an escape by taking them out and conducting them to a sure refuge.

Str. II. is an antistr. to the first Str. It is a pentastich of introverted parall. The first line is a strong statement of confidence

in Yahweh, followed by an antith. couplet, emphasising the relation of mutual faithfulness between Yahweh and His people, in order to mediate the advance in confidence, of the final couplet.—**6.** *Into Thy hand*], as a sacred trust.—*Yahweh*] is required by the measure in the first line, and emphasised by *Yahweh, God of faithfulness*, in the second; because it was just this faithfulness of God to His people, in covenant relation with Him, that was the basis of confidence.—*I commit my spirit*]. The extreme peril of the previous Str. is now summed up in the peril of death. The nation, ready to perish, entrusts to Yahweh its spirit, as that imperishable part which continues to exist in spite of every peril to the body, even if it should be laid in the grave. In the most desperate condition of national depression, even in death and the grave, Yahweh will faithfully keep Israel's trust. Cf. Is. 38¹⁶. These words, expressing the experience of the nation in extreme peril, were especially appropriate to Jesus when dying on the cross, Lk. 23⁴⁶, and have also been found appropriate in all ages to pious individuals, such as Polycarp, Bernard, Luther; for the generic experiences of Israel were, in the unfolding of the divine purpose of redemption, preparatory to the personal experiences of individuals. This firm and unwavering trust has its immediate reward in the certitude of salvation, which comes at once, enabling the psalmist to say: *Thou hast redeemed me*]. The PBV. "For Thou hast redeemed me," as if it were a reason for the trust, is an interpretation which has no justification in \mathfrak{H} or ancient Vrss.—**7-9.** *them that regard false idols*], cited Jon. 2⁹, evidently refers to idolaters, worshipping idols who are not real beings, but unreal and false to their worshippers. This meaning is obscured by the too general and indefinite rendering "lying vanities," AV., RV. PBV., "superstitious vanities," is better.—*I hate*], \mathfrak{H} as the rhyme, and antith. with "do I trust" require; although \mathfrak{G} , \mathfrak{I} , \mathfrak{S} , followed by many scholars, have "Thou hatest," thinking of God as the subject.—*I will rejoice*, strengthened by *and I will be glad*, as often in the style of the Ps., cf. v.^{3.4.68+}; both, as the antith. implies, to be interpreted of the public worship of Yahweh with songs of praise.—*In Thy kindness*], antith. with the idols, is interpreted by Jon. 2⁹ as a name of God; made possible by a change of the suffix, which prevents that interpretation here.

At the same time the reality and the faithfulness of Yahweh in His kindness is invoked over against the unreality and unreliability of the idols. — *And I on my part*] emphasises the personal character and the fact. — *unto Thee do I trust*]. The justification for this trust is given in the closing couplet in a progressive relative clause: *Thou who dost see || dost know*], the practical, personal, interested, and redemptive seeing and knowing, which advances, therefore, on the negative side into; *hast not delivered me up into the hand of the enemy*, who had brought the nation into this extreme peril; explained in the previous line as *mine affliction || destitution of my soul*; summing up the more concrete representations of the first Str. — On the positive side, the climax is attained in the statement, *in a broad place*], over against the narrow place, the straits, the net, in which they had been trapped by their enemies. — *hast made firm my foot*], to stand firm, as 18^{20, 34}, so as not to be shaken, or displaced from the position it had taken; implying, therefore, the defeat of the enemy and the victory of the people.

Str. III. is a syn. pentastich, heaping up terms to describe the miserable condition of the nation. It is certainly out of harmony with the previous Str., which is so firm and assured in its certitude of deliverance. This can only be explained on the principle of the parall. of Hebrew Poetry, which extends to the strophes as well as the lines (*v. Intr. § 12 D*). The psalmist goes back to the experiences described in the first Str. in order to strengthen the confidence in God expressed in its antistr. In the first Str. the emphasis was laid upon the place of refuge, with the peril in the background; here the peril itself is described in detail, the whole introduced by the single word of prayer: **10.** *Be gracious to me, Yahweh*]. All the rest of the Str. is embraced under the clause giving the reason for the plea, *for I am in distress*. This general statement is broken up into a number of specifications. — *wastes away*], a term used elsewhere only v.¹¹ 6⁸, implying the image of the moth eating away garments. The proper subject of the vb. is the comprehensive, *my soul and my body*, comprehending the entire man, his entire nature; but the influence of 6⁸ has brought into the text its own phr., *mine eye in vexation*, which makes the line just these words too long. — **11.** *For consumed is*

my life], in the sense of lifetime, as is shown by the complementary, *my years*. The cause of this consuming away, which is syn. with the previous "wastes away," is expressed in the complementary terms, *in sorrow, in my groaning*. It is necessary to add the second suffix here, because of the rhyme. Ancient copyists left it off, as unnecessary to the sense.—*in mine affliction*], so \mathfrak{S} , \mathfrak{V} , \mathfrak{Z} , in accordance with v.⁸, which is better suited to the context than "in mine iniquity" of \mathfrak{H} , \mathfrak{I} , followed by EV^a., which has nothing to suggest it in the context, though doubtless it made the Ps. more appropriate for public worship.—*my strength doth fail*], strictly, stumble over an obstacle, implying such a loss of strength that the man instead of walking steadily along, stumbles and staggers in his gait. This is intensified by a reversion to the first line of the tristich, on the principle of inclusion.—*and my bones waste away*], the bones for the framework of the body. This favours the opinion that we should read here, *because of my distress*, the same word as v.^{10a}, which in the original Hebrew so much resembles the word translated "mine adversaries," that this interpretation may be easily explained, especially in view of the gloss which follows. In any case the "all" is, as quite frequently in the Pss., an intensifying insertion, making the measure less easy.—12. *I am become a terror to mine acquaintance*], so the original read, in all probability; the acquaintance being the friendly peoples, a thought which we may compare with Is. 53¹⁻³. This received an interpretative gloss in terms of later Pss. 79⁴ 89⁴² 109²⁸, "a reproach and unto my neighbours exceedingly." This can hardly be adapted to the measures or the strophical organisation of the Ps., and indeed, in itself, is difficult to explain satisfactorily, unless we suppose with many scholars that "exceedingly," although sustained by \mathfrak{G} , \mathfrak{I} , is a copyist's error for some such word as "fear," "wagging of head," or "contention," readings suggested by various scholars. But this difficulty reënforces the other reasons for regarding it as a gloss.—*in the street they flee from me*]. These are doubtless the same persons as those mentioned in the first part of the line; they flee from Israel in order not to become involved in the peril, in terror lest the overpowering enemies may attack them also. The words, *those that see me*, are a prosaic gloss, generalising the subject at

the expense of the measure. — 13. *I am forgotten*], abandonment leads inevitably to forgetfulness of the person abandoned. — *as a dead man*], one whose acquaintance was once enjoyed, but whom one knows no longer, because he is in the realm of forgetfulness. — *out of mind*], so long dead that the thought of him no longer comes into the mind. This reaches its climax in, *like a lost vessel*, which is more suited to the first part of the line, to which it is an emphatic complement, than the weaker paraphrase “broken vessel” of EV^a.

Str. IV. is the antistr. to the previous one, and is chiefly petition; not importunate, but calm and confident, distributing itself in several phases in the succeeding lines. The psalmist begins with a synth. couplet, 14, emphasising the peril. The first line was taken from Je. 20¹⁰, *for the defaming of many, terror all around me I hear*]. The enemies were active in slanderous words and threatening deeds. — *While they consult together against me*], as in 2² against the king, so here the wicked nations plot against the people. — *devise to take my life*]. As suggested in the first Str., the people are in deadly peril, in need of a safe refuge; here the purpose of the enemy is nothing less than to utterly destroy them. But while they are thus plotting, the people are not in despair; they have confidence in God, which is affirmed in the concluding tristich of the Str. — 15. *I on my part*], emphatic personal experience. — *upon Thee do I trust*], as v.^{7b}, the object of trust emphasised, as in v.^{6a}. — *Yahweh, Thou art my God*]. A later scribe, thinking to make it more emphatic, inserted “I said,” at the expense of the measure. — 16. *In Thy hand*], as in v.^{6a}. — *are my times*], the “times” for experiences, fortunes, as Is. 33⁶, doubtless thinking of their issue whether in adversity or prosperity. The people are in Yahweh’s hands here, as their spirit has been committed to His trust, v.⁶. This resumption of the thought of Str. II. is in order to the following petition, which in rapid succession adds one thing to another. — *deliver me*], naturally comes first, resuming the thought of the first Str. — *from the hand of mine enemy*], with the complementary *pursuer*, in accordance with the style of the Ps. — 17. *O let Thy face shine upon*], thinking of the priestly benediction, Nu. 6²⁴⁻²⁵, as Ps. 4⁷, the light of favour and prosperity. — *in Thy kindness*], resuming v.^{8a}. — *give*

me victory], as complementary to the positive favour. The ordinary "save me," EV^a, is not suited to this line. That victory in war is longed for, is evident from the interpretation of the glossator in v.¹⁸⁻¹⁹. — 18. *Yahweh, let me not be shamed*], that is, by defeat and disaster; but, on the other hand, let the wicked nations, the enemy and the pursuer above, be shamed in defeat and slaughter, and so *be made silent, dumb*; not merely speechless, but helpless, unable to say or do anything, *going down to Sheol* in national death, cf. 6⁶ 9¹⁸. The imprecation is not upon personal enemies, but upon enemies in arms against the people of God. — 19. *Let lying lips be dumb*]. This suits the citation from Je. 20¹⁰, but not the situation of the Ps. in general. These lying lips are represented as those *that speak arrogantly against the righteous*]. The righteous here do not seem to be righteous Israel, but the righteous as distinguished from the arrogant in Israel. This is still further defined as, *with pride and contempt*, a situation appearing often enough in the Greek period and subsequently. The verse is prosaic, as is the previous one. They can only be made poetic by reductions and other changes.

Str. V. corresponds, in its confidence in God, with the antistrs. of the two previous parts. It rhymes in *ka*, referring to God, the previous Strs. in *l*, referring to the nation. It begins with an exclamation of praise. — 20. *O how great is Thy goodness*], reminding of Is. 63⁷. This goodness is conceived as a treasure, *which Thou hast treasured up*], reserved in heaven in the divine presence, to be given at the appropriate time; *for them that fear Thee*], them that have that reverence which constitutes true religion, || *for them that seek refuge in Thee*, resuming v.². That which was treasured up with Yahweh was reserved for a special occasion. — *Thou hast done*], goodness, good, in the bestowal of good things, not in private, but in public; not before the people of God, but *before the sons of men*, as the context shows, the wicked nations. — 21. This verse, by glosses and transposition, has lost its measure, rhyme, symmetry, and simplicity, but it is not difficult to restore it to its original form. *The strife of tongues* is suited to v.¹⁹. If that be a gloss, this is a gloss also. This removes the chief difficulty at once. The only other difficulty is removed by transposition of the two clauses. — *Thou treasurest*

them || Thou hidest them]. The thought of the first Str. is resumed; only what was importunately prayed for there is here taken for granted as a fact. The seeking refuge, of the previous line, passes over into being kept safe in that refuge as a hidden treasure. The place of refuge is *a shelter || the covert of Thy presence*. This is probably conceived, as in 27⁶, in the temple courts. The need of this refuge is briefly indicated in the clause, *from the harshness of men*], a term used elsewhere only Is. 40⁴, of rugged places, but sustained by C , F . There is no need of any of the changes suggested by modern scholars to avoid this unusual phrase. The previous tristich was supplemented by a later editor in the use of the liturgical phrase: **22.** *Blessed be Yahweh*, the usual form of benediction, with the reason, taken from 4¹ 17¹, *For He doth show extraordinary kindness to me*]. The additional phrase, *in a fortified city*, cf. 60¹¹, seems to refer to Jerusalem during a siege, but may be only an explication of the covert of the previous context, extending it to the city of Jerusalem as well as the temple precincts. Such an addition might have been made quite naturally during the Maccabean wars. — **23.** *Ion my part*], as v.¹.¹⁵. — *said in mine alarm*], when so intensely agitated that I hardly knew what I was saying. — *I am driven away from before Thine eye*]. This is quoted in Jon. 2³, which undoubtedly gives the true vb. The vb. of H , mistaking a single letter, gives the weaker meaning, “I am cut off.” The people in their extreme peril were at first despairing, feeling that their God had not only forsaken them, but actually expelled them from His presence. The psalmist may be thinking here of the first thoughts of the nation when in exile long before his own time. It is national experience that is here described, and not that of an individual. But this despair as expressed in the alarmed utterance of the people did not stay their prayer nor Yahweh’s help. — *Nevertheless*], in spite of all things, strong assertion of the anthth., *Thou didst hear*, in the pregnant sense, implying answer, *the voice of my supplication*, a phrase of 28² ⁶. — *when I cried for help unto Thee*]. With this statement of fact the Ps. comes to its appropriate conclusion.

A later editor, wishing to make a practical exhortation based upon the Ps., for public use, gives a general statement of doctrine and a liturgical conclusion.

Love Yahweh, all ye His pious ones;
 The faithful Yahweh preserveth,
 But rewardeth the proud doer.
 Be strong and let your mind take courage,
 All ye that wait on Yahweh.

24. *Love Yahweh, all ye His pious ones*]. This is a most appropriate exhortation here, and indeed everywhere. But it has no manner of connection with the context and is really a prose sentence. — *The faithful Yahweh preserveth, But rewardeth the proud doer*]. So probably originally an antith. trimeter couplet, but its measure was destroyed by the insertion of the emphatic "plentifully." — 25. *Be strong and let your mind take courage, All ye that wait on Yahweh*]. This liturgical addition is essentially the same as 27¹⁴, save that the 2 sg. has been changed into the 2 pl.

2-4 2 is cited in the later mosaic Ps. 71 in v. 1-3 with minor variations. V.³ is identical with 71¹ as far as and including עָלִים; but 31² has two words additional, making the l. overfull; these are in 71². 71¹ is defective by one word and that the one bearing the rhyme. It is easy to find that missing word in 31², which makes that l. overfull and which also appears in 71² in juss. חַזִּילִי || חַמְלִשְׁנִי. 3 of 31² also has ῥῶσα μὲ καὶ ἐξελού μὲ = 71². — 2. [בְּצִדִיקָךְ] emph. (v. 5⁹). This goes into l. 2, as 71². — [הִסָּה אֹנֶךְ] = 71²⁵, usually c. ל 17⁶ 49⁶ 78¹ 88³ 116², only 31⁸ (= 71²⁵) 102³ with אָ. But one word is needed for measure. 31⁸ has סִהַרָה הַצִּילִי. 71² has וְרוֹשִׁיעֵנִי, 3 kal σῶσόν με. 3 of 31⁸ has τάχυστος τοῦ ἐξελεῖσθαι μὲ, taking vb. as inf. cstr. without ו and so || with next l. τοῦ σῶσαί με = לְרוֹשִׁיעֵנִי. This fluctuation shows uncertainty of reading. — † סִהַרָה n.f. *haste, speed*, usually adv. *hastily, quickly* before vb., elsw. 37² Is. 58⁸ Jo. 4⁴; עָר ס' Ps. 147¹⁶, cf. סִהַרָה Ps. 69¹⁸. — הִיא לִי לְנוֹר is the same in both Pss., but it is followed by קָעִי 31⁸, by סָעִין 71⁸. *Place of refuge*, with נוֹר also Is. 17¹⁰; apart from נוֹר Pss. 27¹ 28⁸ 31⁶ 37²⁰ 43² 52². It is better suited to the context here than סָעִין, which is with נוֹר only 71⁸; but alone 90¹ 91⁹ of Yahweh as dwelling place, (3 καταφυγή) all dub.: undoubtedly 31⁸ is the correct reading. — [לְבֵית מְנוּחָה] cf. 71⁸ לְבֵית מְנוּחָה, both variations of interpretation of a common original: לְבֵית מְנוּחָה; the only difference being the transposition of נ and ר due to txt. err. The pl. is dub. as a.λ., prob. should be סָעִינִי as 18³ = 2 S. 22² = 31⁴ = 71⁸, cf. 144². 71⁸ לְבֵית מְנוּחָה a rel. clause with rel. omitted, referring to סָעִין. סָעִין must then be Pi. pf. 2 m. with ירושיעני dependent upon it. But 3 has here εἰς τόπον ὀχυρὸν τοῦ σῶσαί με, essentially as in 31⁸ εἰς οἶκον καταφυγῆς τοῦ σῶσαί με, indicating the same reading as 31⁸. 3 of 71⁸ is then txt. err. The form לְרוֹשִׁיעֵנִי in all texts gives the needed rhyme and parallel term, and is undoubtedly original. 4. כִּי סָעִי וּמְנוּחָתִי אֶחָד is the same in both Pss., but it closes the v. in 71⁸

Je. 14¹. The relation of this Ps. to Ps. 9 in other respects also favours it. — 9. [רנלי] prob. רנלי not רנלי as 𐤒; all other lines end in sg. sf. 𐤒. This v. is dependent upon Ps. 18^{20, 26}. — 10. [קששה ככס עיני] = קששה ככס עיני⁶, doubtless the original passage from which it is derived here, simply changing the prep., cf. v. 11. This l. has two words too many for measure. The last two are favoured by v. 11, then ככס עיני would be gl. from 6⁶. — 11. כי כלו חיי is based on ויכלו בבשה ימי Je. 20¹⁸, which uses in previous context ינון, preferred by our psalmist to בשה. כלה (v. 18³⁸), in sense of exhaustion 71⁹ 73²⁶ 102⁴ 143⁷. — [בנאחה] but rd. for rhyme אטחי (v. 6⁷ 38¹⁰). — [תשש] totter, fail, fig. of כה, also Ne. 4⁴ and Hiph. La. 1¹⁴, but totter of knees Ps. 109²⁴ and of persons 105²⁷. — [בקני] has no propriety in this Ps., though supported by Aq., Θ, 𐤒, 𐤓; 𐤒 ἐν πτωχεῖα, בקני, so 𐤕, 𐤓, Du.; Bā, 𐤓 בקני, as v. 8. — [קששו] takes up קששה v. 10. — 12. [סכל צררי] is attached to previous l. by Ew., after 𐤓; if so, rd. צררי, as 7⁶, for assonance, and not צררי, as 23⁶ 42¹¹ 69²⁰. These words are really needed to make two hexameters in this v. מן is here παρά in 𐤒, apud in 𐤓; prob. here at the hands of, as 74²², not causal, as Dr., because of (v. BDB כן 2 d). But this is difficult whether we connect with the previous or the subsequent context. It is prob. txt. err. for מצרילי, which suits the rhyme and the parall. — [הייתי חרמה] as 79⁴ 89⁴² 109²⁶, cf. 69¹¹ (v. 15⁹). — [טאר] is sustained by 𐤒, 𐤓, but in this case it is better to rd. לטקני at end of l., and sf. 1 sg. instead of 1 pl., which destroys rhyme. A noun seems necessary. Horsley suggests טאר nuisance; Krochmal טנר; Hi., Ols., Lag. טנר abr. ראש טנר, so Che.; Gr. טמון. טמון, terror, is favoured by v. 14, and פחר, פחר by usage of 44¹⁶, cf. 22⁸ Je. 18¹⁶. קרין, object of contention, is easier, cf. in the same phr. טרון לשכני Ps. 80⁷. But in fact this thought does not suit the context. הייתי פחר is prob. a gl. from a later situation, the original being טרון לשכני טאר. — [לסתהי] Pu. ptc., sf. 1 pl., so 88^{9, 19}; but rd. מרתקי as 55¹⁴. — [ראי] a gl., unnecessary and destroying the measure. — 13. [הייתי] should be removed to the end of the l. for rhyme. — 14. The l. סכני . . . כי שטתי is from Je. 20¹⁰. The phr. סניר סקני is peculiar to Je. 62⁶ 20^{8, 10} 46⁶ 49²⁹, cf. La. 2²². שטתי goes to the end of l. for rhyme. — [בהקדם יחד על] Niph. inf. cstr., in that; cf. 2² נוסרו יחד. — [לקחת נפשי] = take my life, phr. elsw. 1 K. 19⁴ Jon. 4³ Pr. 1¹⁹. — 15. [אמרהי] is gl., unnecessary and making l. too long. — [אליהי] for an original אלי required for rhyme and transposed. — 16. [בגרה] cf. v. 6. — [איתי] my times, experiences, fortunes, as Is. 33⁶; 𐤒 ol ἀγαθῶν μου is a paraphrase. — [הציתי] should go to the end of the l. for rhyme. — [איני] should be sg., as v. 9, and not pl.; so also ירקי, not ירקני. — 17. [האירה סניר] phr. derived from the high priest's blessing Nu. 6²⁶; so Ps. 67² 80^{4, 8, 20} 119¹²⁵, and in variant form 4⁷ 118²⁷. — [הושיני] should come at the end for rhyme. — 18. [יהיה אל אנושה] a resumption of v. 2, to emphasise an imprecation upon enemies. — [ירכו] Qal impf. 3 pl. רכס be still = perish, so Je. 8¹⁴ 48². It is probable that it should be Niph. ירכו, as 1 S. 2⁹ be made silent Je. 49²⁶ 50³⁰ 51⁶. 𐤒 has καταχθελισας, prob. a paraphrase, but Gr. יררו. — [לשאו] is pregnant, cf. 9¹⁶. This l. has eight tones, lacks rhyme, and with following v. shows a harsher spirit than the Ps. as a whole. — 19. [ראיתני] Niph. impf. † אלכט not

in Qal, Niph. = *be made dumb*, elsw. 39^{3, 10}, cf. Ez. 3³⁰ 24²⁷ 33²². — [הִקְבִּירָה] Qal ptc. f. pl. agreeing with שָׁמַי, article for rel. (v. 5⁷). — [עָתָקָה] adj. *forward, arrogant*; so 1 S. 2³, elsw. פָּ 75⁶ 94⁴. — [כְּחוֹף] n.m. (1) *contempt*; elsw. 119²² 123^{2, 4} Gn. 38²² Jb. 12⁶ 31²⁴ Pr. 12⁸ 18³; (2) as poured out by God Ps. 107⁴⁰ Jb. 12²¹. — 20. [קָה רַב טוֹבָה] cf. 145⁷ וְזָר רַב טוֹבָה; *goodness of God, kindness in doing good to one*; cf. Is. 63⁷ רַב טוֹב לַכִּיּוֹת יִשְׂרָאֵל. ㊦ inserts יהוה here, which makes better measure and sense. — אשר is needed in l. 2 also to complete the measure. — [חֹסֵס בְּךָ] should be at end of l. for rhyme. — 21. [רָקַץ] cf. [בִּסְפָר פְּנֵיהֶ] cf. 61⁶ סָתַר כְּנָפָיו, 91¹ 99¹ סִי עֲלִיוֹן, 32⁷ אַחַהּ סִי לִי, 27⁶ סִי אַהֲלוֹ, 27⁶ סִי אַהֲלוֹ. — [רָקַץ] a. l.; cf. רָקַץ Is. 40⁴, and רָקַץ Ex. 28²⁸ 39²¹ (P), meaning *bind*. But it is difficult to connect either noun with this vb. BDB regards both as dubious, and gives no decision as to mngs. ㊦ renders both the same way, *rough*, so 3 *duritia*. We might then think of *roughness of places, and roughness, harshness, hardness, rudeness of conduct*. Ols., Oort, Du., change the text here to רָקַץ. This v. is difficult in structure. Its two parts have 5 + 4 tones, and seem to be in syn. parall. It cannot be original in this form. It must either be reduced to 6 tones or enlarged to 12, or else it is a gl. But one l. is needed for measure. מְנִיךְ is necessary for rhyme, and must come at close of v. This requires a transposition of clauses. The words מְנִיךְ סָרִיב are unnecessary, and prob. a gl. — 22. [בְּרִיזָה] ptc. as adj., exclamation (v. 18⁴⁷). — [בְּעִיר מְצוּרָה] so [הַמְּלִיא חֲסוּי לִי] so 60¹¹ (= 108¹¹ עִיר מְצוּרָה), cf. 2 Ch. 8⁸. If correct, the fortified city is Jerusalem, and the city and its defender have been protected from their enemies by Yahweh. It is possible that they have been besieged by enemies. We would change to עָה, cf. 32⁶ יִעַח טַמָּא. Du. takes עִיר as in 73²⁰ Jc. 15⁵ *excitement, terror* (עִירָה). The v. is, however, a gl. — 23. [וַאֲנִי] emph. as v. 7¹⁶. — [בְּחֶמְסִי] Qal inf. cstr. sf. 1 s. *in my haste or alarm*; so 116¹¹, which has the whole phr. † elsw. in ψ only Niph. *hurry away in alarm* 48⁶ 104⁷. — [וַיִּגְרָדְתִּי] a. l. Niph. pf. 1 sg. נָרוּ improb.; rd. נִגְרַשְׁתִּי as Jon. 2⁵, which has the same line, omitting the inf. because Jon. 2 is pentameter. † נִגְרַשׁ vb. Pi. *drive away* 34¹ 78⁶ 80⁶. — [מִן] as adv. *asseveration, surely*; in ψ only emphasising a contrast, *but, in fact, nevertheless*, so here, 66¹⁹ 82⁷. — [קוֹל חֲתָנִי] elsw. in ψ 28^{2, 6} 86⁶ 116¹ 130² 140⁷; 28² is same as here, save that imv. of שָׁע is used and מִן omitted. The use of מִן is due to the different measure of the Ps. — 24. [מֵאֲהָבוֹ אֵחָיו] this is a gl. For אֲהָבָה v. 5¹², 4⁴ חֲסִידִי. — [אֲמֹנִים] is Qal ptc. pl. *faithful*, and not abst., as ἀληθελας, Du.; cf. Is. 26³ שָׂרָא (v. 12³ 19⁸). — [אֲבָרְכָה] abundantly, prob. gl. — 25. [חֹזֶק וְיִצְחָק לִבְכֶם] Hiph. of חָזַק *exhibit strength*, BDB. Hiph. only here and 27¹⁴, where there is a similar l. — [קָל הַמְּתַלִּים לִי] rel. with Pi. ptc. † [יַחַד] vb. Pi. *wait for, hope for*; c. ל 31²⁵ 33^{18, 22} 69⁴ 119^{48, 49, 74, 81, 114, 147} 147¹¹; c. ל 130⁷ 131³ Is. 51⁶, abs. Ps. 71¹⁴. Hiph. *wait, tarry* (shew a waiting attitude); c. ל 38¹⁶ 42^{6, 12} 43⁶ 130⁶ Mi. 7⁷ La. 3²⁴. This line is dependent on Ps. 27¹⁴, changing 2 sg. into 2 pl., and is a gl.

PSALM XXXII., 2 STR. 5⁵.

Ps. 32 was a penitential Ps.: (1) proclaiming the blessedness of the one whose sins are forgiven, covered over and not imputed (v. 1-2), especially in view of the great suffering in body and soul during the long time that Yahweh's punitive hand rested upon him (v. 3-4). (2) The confession of sin is followed by forgiveness (v. 5) and the exhortation to the pious to pray to Yahweh in time of distress (v. 6). Later additions represent Yahweh as the hiding-place (v. 7); exhort earnestly to walk in the right way and not be stubborn as the mule (v. 8-9); and contrast the sorrows of the wicked with the joys of the righteous (v. 10-11).

HAPPY the one whose transgression is forgiven, whose sin is covered!

Happy the one unto whom Yahweh imputeth not iniquity!
When I kept silent, my bones waxed old through my roaring;
For day and night Thy hand was heavy upon me;
I was changed (into misery, as when thorns smite me).

MY sin I make known to Thee, and mine iniquity I do not cover;
I said, "I will confess concerning my transgression to Yahweh";
And Thou forgavest mine iniquity, my sin didst (pardon).
For this let the pious pray unto Thee in time of distress;
At the outburst of many waters, they will not reach unto him.

A אָשְׁכֵּחַ (v. Intr. § 26) of **B**, not taken up into **BK** or **E** (v. Intr. §§ 27, 32, 33). It was separated from the Maskelim by the editor of ψ , owing to the fact that the others were used in **E**. The Ps. was originally of two pentameter pentastichs v. 1-6. In this form it belongs to the Persian period. It was enlarged by a series of additions: at first v. 7, then a tetrameter tetrastich of advice v. 8-9, and a liturgical trimeter tetrastich of a general character v. 10-11. "The influence of the individualising educational movement recorded for us in Proverbs is unmistakable," Chc. In v. 8-9 there are Aramaisms: כָּלֵס and נָמַח after **G**, required for measure and confused with $\gamma\gamma$. This gloss was of late date, probably in the Maccabean period. The Ps. in its present form is the second penitential Ps. of the church.

Str. I is composed of a syn. couplet, a synth. line, and an emblematic triplet. — 1-2. *Happy the one*], an exclamation of congratulation, repeated at the beginning of two lines for emphasis. In Ps. 1¹ the righteous man, who was entirely conformed to the Law, was thus congratulated; here, the one who has been a transgressor, but now, after a period of divine chastisement, enjoys

forgiveness and reinstatement in the divine favour. The three chief syn. terms for sin are used to comprehend it in all its forms: *transgression*, the violation of divine command whether oral or written in Law; *sin*, the failure from the normal aim or purpose in life; *iniquity*, the perverse turning aside from the proper course of life. These forms of sin had incurred the divine displeasure, and had to be removed in order to a restoration to favour. Each term for sin has its appropriate predicate, which is not to be regarded as peculiar to that conception of sin rather than any other, but is in order to balance the threefold sin, with a threefold deliverance from it. — *is forgiven*]. This is, according to the Hebrew conception, the taking up of transgression as a burden, a heavy load, resting upon the sinner and bearing it away from him to a place where it will trouble him no more. The English “forgive,” “give away,” is syn. to it and sufficiently near to the Hebrew idea of take away, to translate it, agreeing as they do in the essential thing of removal. The same Hebrew term is used v.^{5c} in connection with iniquity; and probably also in the original, if the proposed change of text is correct, the syn. Hebrew word סָלַח, having the same essential meaning, which may appropriately be rendered by the syn. English word “pardon.” — *is covered*], a syn. term, used also 85³ for the technical Hebrew word כָּסַף, “cover over sin” (v. 65⁴ 78³⁰ 79⁹). It is commonly used in connection with sacrifices, where the sin, as staining and defiling the divine altars, was covered over by the application to them of the blood of the victim of the sin-offering. But the word is also frequently used apart from sacrifices, when God is conceived as covering the sin over so as to hide it and obliterate it. This Yahweh does in accordance with His sovereign good pleasure. There can be no doubt that here, as in other Pss., the latter is the true conception; for there is no hint of any sacrifice in any of these Pss. — *imputeth not*], that is, does not estimate, consider, think of, in connection with the sinner. Far otherwise, Yahweh thinks of him as without iniquity, deals with him as no longer having any connection with it. We should beware of attaching to these terms the technical meanings of modern dogmatic theology. This syn. couplet makes a simple and comprehensive statement. But a later legalist thought that something more was required, and this he supplied by adding:

And in whose spirit there is no deceit. This may be explained in accord with modern ideas: "Who conceals his sin neither from God nor from himself," Dr.; especially if we weaken the term with EV^a. to "guile"; but this renunciation of deceit of spirit is a very high ethical ideal, not appearing elsewhere in the Old Testament. 1 John 1^s rises to a higher ethical conception, and may be cited against self-deception in the matter of neglecting to confess sin, but hardly against one who has so completely confessed his sin and has been so entirely relieved of it, as stated in the previous couplet of our Ps. Such an one needs no exhortation to sincerity of spirit. This clause adds a defective line to a Str. complete without it; and also imports a disturbing thought, to the effect that such a man must not only be accepted by God as without any more sin attached to him, but must also have the more positive characteristic of a spirit without deceit. The clause is a gloss from the school of Hebrew Wisdom. It is probable that *man* is also a gloss, in order to give the experience, which was originally national, a more personal and individualistic turn, in accordance with the glosses, v⁸⁻¹¹. — 3. *When I kept silent*], refrained from making the confession, stated in v.⁵, and assumed as the basis of v.¹⁻². — *my bones waxed old*], as in other Pss. of penitence and lamentation, aching in sympathy with the distress of the soul; cf. 6^s 22^{15, 18} 38⁴ 51¹⁰. — *through my roaring*]. The agony was so great that, although he did not cry to God for help in penitential prayer, he did cry aloud with so much noise and so little self-restraint that he lost his manhood and became a mere animal. This has been intensified by the additional clause, *all day long*, an insertion probably not designed, but due to dittography of the following words. — 4. *For day and night*], continuously, all day and all night without interruption. — *Thy hand*], God's hand, put forth in chastisement. — *was heavy upon me*], not merely by its pressure of weight, but, as the context implies, heavy because of heavy strokes, smiting him again and again with His powerful hand, so as to make him roar with the agony of suffering. Although he did not in fact suffer scourging of his body, he did in fact suffer from the bruising of his soul by the experience of the divine anger, so that his bones felt as if they had been severely scourged. — *I was changed*]; so 6, 3, trans-

formed from a former condition of comfort *into misery*, by the severe divine discipline. This is much better suited to the context than 𐤀, followed by EV., "my moisture is turned into," AV., or "is like," PBV., or "changed as with," RV., which have no Hebrew usage to justify them and which are difficult to construct with the following words. These again are different in 𐤂 from 𐤀. 𐤂 is here also to be preferred in its rendering, *as when thorns smite me*. The blows of God's hands are very appropriately compared with the smiting of the body with thorns, especially as in ancient times thorns were used for the purpose of scourging. Thus Gideon "took the elders of the city [of Succoth], and thorns of the wilderness and briers, and with them he threshed [or taught] the men of Succoth," Ju. 8¹⁶. Jer. and Aug. think of pricking of the conscience. The reading of 𐤀, "droughts of summer," is difficult to connect with the previous clause, because the Hebrew prep. is not appropriate to the verb; and the word rendered "droughts" is not used elsewhere in 𐤀, though the meaning is possible, as being in a similar word from the same stem.

Str. II. is composed of a triplet of two syn. lines, with a third line synth. thereto, and an emblematic couplet. — 5. *My sin*, emph. in position, || *iniquity* || *transgression*, resuming the three terms of v.¹⁻², in order now to state the confession presupposed in these verses. The confession is also in three syn. terms, *make known* || *not cover* || *confess*. The first term is in appropriate antith. to forgive. The objectifying of the sin, by making it known, is in order to taking it away. The second term, the uncovering the iniquity, is that Yahweh might cover it again. The third, confessing, a term not used elsewhere in ψ , but in other writings, is properly acknowledging, possibly calling attention to by a gesture, in order that Yahweh on His part might refuse to look at it, ignore it, not consider it, or think of it. All this confession is in personal address, *to Thee* || *to Yahweh*, and meets with the response, *Thou forgavest mine iniquity*, using but one, and that the oldest, simplest, and most important of the three terms of v.¹⁻². 𐤀 and the Vrss. all agree in attaching two words for sin together, "iniquity of my sin." But this is against the usage of the previous context, and is probably due to the omission

of a verb, which is indeed necessary to complete the measure. This verb is probably the synonym, pardon, which has been omitted by copyist's error, because of its similarity in form to *Selah*, here used at the close of the line. Thus we may perfect the measure, and separate the terms for sin, and render the last clause, *my sin didst pardon*. — 6. *For this*], namely, forgiveness. — *let the pious*], probably collective in the original text, but made individual by a later editor to correspond with v.⁷⁻¹¹, by prefixing "every." Only the pious, who were in a covenant relation to Yahweh, and so entitled to His kindness, could ask for forgiveness of sin. But all such should be encouraged by past experience to pray for it *in time of distress*, such as that described in v.³⁻⁴. So the original text should probably read. But it has been changed by copyist's error into "time, when Thou mayest be found." This limits the petition to a particular time, and so is against the context, which exhorts to pray in time of sin and trouble, which would not be usually considered as a time when God would be most favourable. It is probable that the copyist, who made the mistake, was thinking of a fast day, or possibly of the day of atonement, and it suits quite well the Christian use of Ash Wednesday. This mistake of the copyist, seeing two words, where only one was designed, gives the second as an introductory particle to the next clause, sometimes translated "But," PBV., "Surely," AV., RV., for which there is no sufficient reason in the parallelism. — *At the outburst of many waters*]. The distress is compared to a sudden flood, as in Pss. 18⁶ 69¹⁶. — *they will not reach unto him*], because he has been put into a safe refuge by Yahweh, in answer to his prayer. The original Ps. came to an end here, in a most appropriate climax. And this was probably all of the Ps. when it was used in **D**.

Later editors made additions to the Ps. for various reasons; and first, 7, which returns to the first person and is hexameter. — *O Thou, my hiding-place*]. This thought was not suggested by the idea of the Ps. in general, but by the specific thought of the previous line with reference to the flood of waters. The vocative is better suited to the following context than the usual, "Thou art my hiding-place." This phrase has probably come into the Ps. from 31²¹; cf. 27⁶ 91¹. But the reference is here more gen-

eral and later, for we can hardly think of the courts of the temple in this context. — *From straits mayest Thou preserve me*], not an expression of confidence in Yahweh, but a jussive of petition. — *O deliverer, mayest Thou encompass me about*]. This clause is thus parallel with and complementary to the previous one. \mathfrak{H} , \mathfrak{G} , \mathfrak{J} , all differ very much. The text has been disturbed by a ditto-graphy which caused the insertion of “songs”; \mathfrak{H} , EV^a, more properly, “jubilation,” “shouts of joy”; but \mathfrak{G} , \mathfrak{J} , have “my jubilation || my hiding-place.” The rendering of EV^a, “Thou wilt compass me about with songs of deliverance,” is to be rejected. A second gloss was added, v.⁸⁻⁹.

I will instruct thee and teach thee in the way thou shouldst go;
 I will counsel thee, (I will fix) mine eye upon thee.
 Be not as the horse, the mule, without understanding,
 With bridle and halter, its harness, to be muzzled.

This is a tetrameter tetrastich. It is a warning which most of the older interpreters and many moderns regard as the words of God; but most moderns think that they are the words of the psalmist. In either case they are not suited to the Ps., because the second person throughout the Ps. has been God, and the exhortation of the previous context has been addressed to the pious in the 3d person. It is a supplementary advice of a later editor to all who listen to the Ps. It is furthermore of different measure and strophical organisation. — 8. *I will instruct thee and teach thee*]. This is in accordance with the legal attitude of mind subsequent to Nehemiah. — *in the way thou shouldst go*], the way of the Law, the legal way or course of life and conduct; more, therefore, in the spirit of Ps. 1 than of Ps. 32. — *I will counsel thee*], intensifying the previous verbs. — A word is missing in \mathfrak{H} and also in most Vrss. \mathfrak{S} gives it, instead of the verb preserved in \mathfrak{H} , the one using one verb, the other the other verb. These are, indeed, so much alike that one of them was omitted in the old codices. This verb is probably original and should be rendered *I will fix*, which then gives an appropriate construction to the otherwise difficult phrase, *mine eye upon thee*], the eyes of the teacher being fixed upon the pupil so as to watch his every step in the way of life. The positive teaching is followed by an

antith. couplet of warning. — 9. *Be not as the horse*], intensified by the more obstinate animal, *the mule*. — *without understanding*], lacking the capability of receiving instruction and counsel; therefore they have to be guided by physical means, *with bridle and halter, its harness, to be muzzled*]. This was the original completion of the tetrastich; but a brief marginal note, indicating a reason for the muzzling, has come into the text and given difficulty. 𐤀, followed by most, has "it will not come near unto thee," but various other renderings are given by ancient and modern versions, which will not repay consideration.

10-11 are a still later liturgical gloss.

Many sorrows has the wicked man;
But kindness has he that trusteth in Yahweh.
Be glad and exult, ye righteous,
And be jubilant, all ye right-minded.

This is a trimeter tetrastich. — *Many sorrows*], as the antith. of *kindness*, suggests that they were due to divine punishment or chastisement. The former belong to *the wicked man*; they are his by right of earning them; the latter belongs to the man *that trusteth in Yahweh*. This was probably the exact antith. of the original text, but it has been changed by a later editor through the addition of the verb "compasseth him about," to correspond with *v.*⁷; and so the measure has been destroyed, without any important addition to the meaning. — 11. *Be glad and exult* || *be jubilant*], liturgical terms implying worship in the temple. In the first line "in Yahweh" is an unnecessary gloss, destroying the measure. — *ye righteous*], the class of people in Israel living in conformity to the Law || *ye right-minded*.

1. 𐤀𐤔𐤒] = *v.*² pl. cstr. before rel. clause (*v.* 1¹); exclamation. — 𐤀𐤔𐤒] Qal pass. ptc. 𐤀𐤔𐤒, for 𐤀𐤔𐤒, assimilated to 𐤀𐤔𐤒 as if 𐤀𐤔𐤒 *forgiven*, as *v.*⁵ 25¹⁸ 85³ 99³. † [𐤀𐤔𐤒] vb. † Qal pass. ptc. *covered*, in respect of sin only here. Pi. (1) *cover, clothe*: earth with great deep 104⁶; heaven with clouds 147⁹; (2) *conceal*: transgressions Jb. 31²⁸ Pr. 17⁹ 28¹⁸; iniquity Ps. 32⁵; righteousness of God 40¹¹, cf. 143⁹ (?); (3) *overwhelm*: the waters of the sea 78²⁸ 106¹¹ Jos. 24⁷ (E); waters Ps. 104⁹ Jb. 22¹¹ 38³⁴; shame Pss. 44¹⁶ 69³ Jc. 51⁶¹ Mi. 7¹⁰; horror Ps. 55⁶ Ez. 7¹⁸; mischief Ps. 140¹⁰, c. 𐤀𐤔 44²⁰ 106¹⁷; (4) *cover over sin* Ps. 85³ (by God). Pu. *be covered* Ps. 80¹¹. Cf. usage of 𐤀𐤔𐤒 *cover over sin*, *v.* 65⁴ 78²⁸ 79⁹ BDB. — 𐤀𐤔𐤒] *transgression*, *v.*⁵ 19¹⁴. — † 𐤀𐤔𐤒] n.f.

of distress. † צָרִיךְ n.[m.] *straitness, straits*: צָר וַיִּצְרֵם 1 S. 22² Dt. 28^{58, 55, 57} Je. 19⁹. This phr. is then further defined by † שֶׁקֶף n.m. *flood, outburst*; *elsw.* Na. 1⁸ Jb. 38²⁶ Dn. 9²⁶ 11²² Pr. 27⁴. — 7. רָגִי is a difficult form, pl. cstr. of † יָן n.[m.] a.l. *jubilation* = רָגָה — † פָּלַשׁ n.[m.] *deliverance*; *elsw.* 56⁸ both dub. For vb. *v.* 17¹². But 6 is very different, ἀπὸ θλίψεως τῆς περιεχούσης με τὸ ἀγαλλιάμα μου λύτρωσαι με ἀπὸ τῶν κυκλωσάντων με. 6 takes הַסּוֹכְנִי and הַצָּרִי as alike relative clauses referring to the affliction or distress, צָר being n.f. as if צָרָה. It points to יָן || סָרָר לִי || הַיָּן; this is most likely, unless with Houb., Horsley, Hi., Du., רָנִי is dittog. for last letters of הַצָּרִי. 3 is somewhat different, tu es protectio mea, ab hoste custodies me, laus mea salvans, circumdabis me. צָר = *adversary*, מִלֵּשׁ is ptc. 3, 3, both take vbs. as expressing confidence. 6 regards the verse as essentially petition. The vb. הַצָּרִי is || הַסּוֹכְנִי, and must be interpreted in the same way. It is improb. that מִלֵּשׁ is a noun. The difficulty with 6 is in taking צָר as fem. and in the lack of prep. סָן after מִלֵּשׁ. It is better to follow 3 and take מִלֵּשׁ as ptc., as 18⁸ 40¹⁸ 70⁶ 144², referring to God, and to regard the impfs. as jussives. —

אָתָּה סָרָר לִי קָצָר הַצָּרִי מִלֵּשׁ הַסּוֹכְנִי

8. תֵּלֵךְ] coörd., emph. addition to previous vb. — וְ] rel. (*v.* 9²⁶). — [אֲמַנְיָה Qal impf. modal, *should go*. — [אֲמַנְיָה Qal impf. cohort. 1 sg. (*v.* 16⁷). 6 ἐπι-στυριω = אֲמַנְיָה Qal impf. 1 sg. of אָמַן, as Pr. 16²⁰; so Bā. A word is missing from the measure. אֲמַנְיָה implies a vb. which should prob. be that of 6 in addition to that of 3, as Du. — 9. אֲלֵ-הֵיךְ] Qal juss. 2 pl. with neg. — † קָרְנִי n.m. *bridle*, as Pr. 26⁸ Is. 37²⁹. — † רֶסֶן n.m. *halter*, as Is. 30²⁸ Jb. 30¹¹. — † עֲרִי n.[m.] *ornament, trapping, harness*; only here in this sense; 6 τὰς σιαγόνας αὐτῶν, 3 *maxillas eorum*; in ψ *elsw.* only 103⁶ (dub.). Hu., Pe., Moll, take the clause as rel., “*whose harness consists in bridle and bit to tame it*”; then Moll, “*they will not approach thee*,” Pe. “*or else they will not come nigh unto thee*”; Ew., Ri., AV., inf. with ל “*must be muzzled, or there is no drawing near to thee*.” But vb. כָּלַם is an Aramaic word, not used in OT., and is late. Du. then takes vb. as Hiph. inf. לִקְרִיב. כָּל is dittog., so we get לִקְרִיב. — 10. מַכְאוֹבִים pl. † מְכָאִיב n.m. *pains, sorrows, grief*; *elsw.* 38¹⁸ 69²⁷ Is. 53^{8, 4} Je. 45⁸ 51⁸ La. 1^{12, 12, 16}. Bi., Du., insert אִשָּׁר before רָשָׁע *wicked man*. But we might rather omit וַיִּסְכְּכֵנִי, and so get a trimeter couplet. The omission of יְרוּה in *v.* 11 would then give a trimeter tetrastich. — 11. הַרְגִּי] Hiph. imv. 2 pl. requires after it לִי as Du. — כָּל-יִשְׂרָאֵל] as 7¹¹ 11² 36¹¹ 64¹¹ 94¹⁵ 97¹¹.

PSALM XXXIII., 4 STR. 10³.

Ps. 33 is a song of praise. (1) A call to worship in the temple with song, music, and shouting (*v.* 1-3), because of the righteousness and kindness of Yahweh (*v.* 4-5). (2) All mankind are called to fear Yahweh, the creator of all things, and disposer of all nations

(v. 6-10). (3) **Yahweh from His heavenly throne inspects all mankind** (v. 13-15); and victory is not due to armies or warriors (v. 16-17). (4) **He delivereth those who fear Him** (v. 18-19); therefore His people long for Him, are glad in Him, and trust in His name for victory (v. 20-23). A gloss praises the plans of Yahweh as everlastingly secure, and also the happiness of His people (v. 11-12).

SHOUT, ye righteous in Yahweh,
 Praise is becoming to the upright;
 Give thanks to Yahweh with the lyre,
 With the ten-stringed harp play to Him;
 Sing to Him a new song,
 Play skilfully with shouting;
 For the word of Yahweh is upright;
 And all His work is with faithfulness;
 He loves righteousness and justice,
 The earth is full of His kindness.

BY His word the heavens were made,
 And by the breath of His mouth all their host;
 He gathereth in a flask the waters of the sea,
 Putteth in treasuries the primeval deep.
 Let all the earth be in fear of Yahweh,
 Let all the inhabitants of the world stand in awe;
 For He spake and it came to pass,
 He commanded and it stood forth.
 He doth bring to naught the counsel of nations,
 He doth make of none effect the plans of the peoples.

FROM heaven Yahweh doth look,
 See all the sons of mankind;
 From the place where He sits enthroned He doth glance,
 At all the inhabitants of the earth;
 He that formed their mind altogether,
 He that discerneth all their works.
 The king doth not gain a victory by his great army,
 The mighty man cannot be delivered by his great strength,
 The horse is a delusion for victory,
 And by his great army he cannot deliver.

BEHOLD, the eye of Yahweh is toward them that fear Him,
 Toward them that hope in His kindness;
 To deliver their life from death,
 And to preserve their lives in famine.
 Our soul doth wait for Yahweh,
 Our help and shield is He;
 For in Him our heart is glad,
 For in His holy name we trust.
 Let Thy kindness, Yahweh, be upon us
 According as we hope in Thee.

Ps. 33 is an orphan Ps. without title, and therefore was not in any of the minor or major Psalters. It was inserted in its present position by the final editor. The $\tau\psi$ Δ avel δ of Θ is a late conjecture. The Ps. indeed shows the influence of many writings: v. 3^a of Is. 42¹⁰; v. 3^b of Is. 23¹⁶; v. 7 of Jb. 38²²; v. 9^a of Gn. 1³; v. 11 of Is. 40⁸ 46¹⁰ 51^{6, 8} 55^{8 sq.}; v. 18 of Pss. 11⁴ 14²; v. 16 of Zc. 12¹; v. 16. 20^b of Dt. 33²⁹; v. 17 of Pr. 21³¹; v. 22 of Ps. 90¹⁷. 1 Mac. 3¹⁹ is probably based on v. 16. The use of the participles, v. 5. 7, for the finite verb is in late Aramaic style. The Ps. cannot be earlier than the late Greek period, and probably is Maccabean on account of its reference to divine aid in victories v. 16. 17. 19. 20. 21; the joyous temple worship with song, music, and shouting v. 1-3; and universalism of outlook v. 8. 10. 13. 14. The Ps. is composed of 22 couplets, corresponding with the number of the letters of the Hebrew alphabet, but without the use of the alphabetic letters at the beginning of the couplets, therein differing from Ps. 34. There is always difficulty in arranging such Pss. in Strs., and scholars differ in this regard. It is probable that the correspondence of the number of couplets with the letters of the alphabet was due to the insertion of two couplets, v. 11-12, into the original Ps. for that purpose. These couplets may be taken out without being missed — indeed, to the improvement of the course of thought in the Ps., which they interrupt. It is then easy to divide the Ps. into four trimeter decastichs.

Str. I. is composed of five syn. couplets, three of which are a call to worship in the temple, two giving the reason for it. — 1. *Shout ye*], the sacred shout expressing the enthusiasm of *praise* in the temple worship, which was appropriate to the place and *becoming* to those entitled to worship there. These are the *righteous* || *upright*, in the later sense of those zealous for the Law and institutions of Israel, and living in strict conformity thereto. — 2. *Give thanks*], implying a song of thanksgiving accompanied with instrumental music of the *lyre* and larger *ten-stringed harp*. The three forms of praise are summed up in 3: *Sing, play skilfully, with shouting*. That which is to be sung is a *new song*, a fresh outburst of praise; not in the sense that a new composition was rendered, but that a fresh experience of divine favour had been enjoyed, and was acknowledged in a new festal assembly in the temple for this particular purpose. — 4. The reason for this summons is *the word of Yahweh* and *His work*. This comprehends all the divine activity, as it has been experienced. The word, in its instruction and promises, is *upright*, as His people who conform to it are upright; His work in judgment upon enemies and redemption of His people is *with faithfulness* to

His covenant, cf. Dt. 32⁴. But back of all His word and work is His love in its more ancient form of kindness and its later form of affection. — 5. *He loves righteousness*, probably the doing of it on His part as the context suggests, *and justice*, incorrectly rendered “judgment” in EV^a. here and elsewhere in this combination. — *The earth is full of His kindness*] in action, in His work as above, cf. 119⁶⁴. These divine attributes are conceived as working through all the earth. That is the background of their particular working in the experience which calls for the fresh song of praise.

Str. II. is composed of two parts of syn. couplets, giving the reason for the intervening syn. couplet, summoning the world to stand in awe of Yahweh. — 6. The psalmist goes back in thought to the creation, especially of *the heavens* and *all their host*; that is, the heavenly luminaries, sun, moon, and stars, in accordance with the conception of Gn. 2¹ Is. 40²⁶ 45¹², and not the angels as Pss. 103²¹ 148². These *were made*, the most general term for creative activity, not implying any particular mode or theory of creation. — *By His word*], the instrumental means here employed; that is, by command, as v.⁹ in accordance with Gn. 1. With this is parallel: *By the breath of His mouth*], the words breathed forth in speech. Some have thought of the divine Spirit here in accordance with Gn. 1², the same Hebrew word being used for “breath” and “spirit”; but if the reference were to the divine Spirit it would be Spirit of Yahweh, and not Spirit of His mouth. — 7. The creation of *the waters of the sea* is now described. — *the primeval deep*], probably only the depths of the sea, in accordance with Jb. 38^{8-11, 22}, and not the more comprehensive mass of waters, including the subterranean and terranean waters before their separation, of Gn. 1⁶⁻⁹. — *He gathereth in a flask*], after G and most ancient Vrss., as more suited to the *putteth in treasuries*, than H followed by EV^a, “as a heap.” The conceptions of treasuries, where God stores up the snow and hail, and of a flask, literally water-skin, in which the Orientals carry their water and wine, where God stores up the waters of heaven, are in Jb. 38^{22, 37}. Inasmuch as in Jb. 38⁸⁻¹⁰ the baby sea is conceived as shut in safely in its place at the creation with bars and doors, it is most probable that all these terms of Job are at the basis of this description, rather than the heaping up of the

waters of the Red Sea for the passage through them of Israel, according to Ex. 15^a, which is another and heterogeneous figure of speech to that of treasuries and the permanence of the sea in its place. The verbal forms are participles, but not on that account to be referred to "the continual action of maintenance as well as the original creation," Kirk., because the participles are of the late Aramaic style, used for the finite verb, and refer to the creation itself as in the passage of Job mentioned above.—8. The fact of the creation of heavens and sea by Yahweh is a ground on which the psalmist summons mankind to fear such a Creator.—*Let all the earth || all the inhabitants of the world*], all mankind wherever they may be. This is an universal summons.—*be in fear of Yahweh || stand in awe*]. It is not probable that the psalmist is thinking of fear here in the religious sense appropriate to the people of God, as in v.¹⁰, where the accusative is used; but in the more external sense of awe and submission to the divine sovereignty.—9. The reason is reënforced by a return to the conception of the creation, which is stated in terms of the primitive creation of the light, according to Gn. 1³.—*For He spake and it came to pass*], the very words of Gn. 1³, expressing by the Waw consec. the immediateness of the obedience of the creature to the creative word; paraphrased in the syn. clause: *He commanded*, with the same immediateness of result, *and it stood forth*]; that is, it sprang into existence and presented itself, or stood forth as a host, using the imagery of v.⁶ and Gn. 2¹, as an army stands forth in array when the sovereign issues the command.—10. The creative power has been mentioned as a warning to the nations; it is therefore appropriate in the climax that the providential power should be referred to. This, as we would expect from the purpose of the statement, is on its negative side, with reference to *the nations || the peoples*. They may take *counsel* and make *plans* against the people of Yahweh, but in vain; for *He doth bring them to naught || make of none effect*. He frustrates all their schemes of hostility against His people; and this is the climax which justifies the inclusion of the entire Str. in this Ps. of praise.

A later editor, wishing to emphasise the thought of the last couplet, adds a tetrastich to the Str., and interrupts thereby the progress of thought in the Ps.

The counsel of Yahweh standeth forever,
 The plans of His mind to all generations.
 Happy the nation whose God is Yahweh,
 The people He has chosen for His inheritance!

11-12. *The counsel of Yahweh || the plans of His mind*], the plans formed in His mind, God being conceived as having a mind, just as man, His image. These words are in striking antithesis to the counsel and plans of the nations of the previous couplet. As Yahweh frustrates their counsel and plans, He maintains His own counsel; it *standeth firm*, not capable of frustration, unchangeable, permanent, and indeed *forever || to all generations*. This is a ground for congratulation to the people of Yahweh, for it renders them secure in the hands of their God; therefore they may sing: *Happy the nation || the people*, antithesis to all the other nations and peoples, because they have the inestimable privilege of one *whose God is Yahweh*; and this not simply because they have chosen Him to be their God, but because *He has chosen them for His inheritance*, His own special property in accordance with the original covenant, Ex. 19⁵; cf. Dt. 4²⁰ 9^{28.29} 32⁹ Mic. 7^{14.18} Is. 19²⁵ Je. 10¹⁶ Pss. 28⁹ 68¹⁰ 74² 78^{62.71} 94^{5.14} 106^{5.40}. A still later editor inserts in the Mss. underlying \mathfrak{C} an addition to v.¹⁰, followed by \mathfrak{Y} and PBV., "and casteth out the counsel of princes," which makes the couplet into a triplet by a third syn. clause. It certainly was not in the original Ps., which was composed entirely of couplets, although it is an idea entirely appropriate in itself.

Str. III. is composed of three synth. couplets, describing the divine inspection of mankind, followed by two syn. couplets drawing the consequences, that victory and safety are not due entirely to human powers. — 13-14. *From heaven*], emphatic, *|| the place where He sits enthroned*], the divine throne in the heavenly palace, v. 9⁸ 29¹⁰ 55²⁰ 102¹³ Is. 63¹⁵ 66¹. — *Yahweh doth look || see || glance*], the divine inspection of mankind, as 11⁴ 14². — *all the sons of mankind || all the inhabitants of the earth*]. His inspection is universal, a resumption of the thought of the universal warning of v.⁸. The inspection is a thorough one, nothing escapes it. — 15. *He that formed their mind*], created the mind of man, constructed or formed it as truly as He formed the body; cf. Gn. 2^{7.8} Zc. 12¹ Ps. 94⁹. It is possible that the second story of

the creation was in the mind of the psalmist as well as the first, and that he extends the construction of the body of man to that of the mind also. But inasmuch as he thinks of the minds of his contemporaries, the formation of the mind is not that of the primitive man, but that of all men the world over. The psalmist does not, any more than Is.², distinguish the creative activity from the providential. He certainly does not conceive the later distinction between creationism and traducianism. He thought that each and every individual man originates, mind and body, as a result of divine activity; cf. Ps. 139¹³⁻¹⁶. The divine construction of the mind was not partial but total, *altogether*. Therefore Yahweh knows it already in all its powers and activities, its capacities and its limitations. Nothing whatever in the mind of man can escape His inspection. He knows the inner man. He is one *that discerneth all their works*. The result of all this is that the mind and works of men are very much limited; they are under the entire control of Yahweh. — 16-17. *The king*], thinking probably of the king of Syria, the great enemy of the Maccabean times, || *the mighty man*, the trained warrior, || *the horse*, the cavalry of the army. These are conceived as with a *great*, a numerous, *army*, coming up against Israel and relying upon their overwhelming power for *victory*. The renderings of EV^a, "save," "salvation," or "safety," are too general, and not suited to the context. The beauty of the synonymous thought is spoiled by rendering the same word "host" or "army" in v.¹⁶ and "strength" in v.¹⁷, as if the latter referred to the horse. This would be an exaggeration of the horse, giving it a couplet to itself, and indeed in the climax of the Str., as compared with the king who would have but one line, although he is emphasised by the position of the word in v.^{16a}. The king is really the subject of v.^{17b}, as well as of v.^{16a}. The king thinks he can gain a victory by his great army. His cavalry, in which he chiefly trusted, proves a delusion. Instead of winning victory, he is defeated, and in his defeat the strength of his warriors cannot deliver them, and the king himself cannot find deliverance by his army. The context indicates that all this is due to the divine inspection and interposition so fully stated in the previous couplets. For this situation in history, cf. 1 Mac. 3¹⁹.

Str. IV. is composed of two syn. couplets, setting forth the experience of deliverance, followed by three synth. couplets of joyous prayer. — 18. *Behold*], calling particular attention to what is to be said. — *the eye of Yahweh*], taking up the inspection of the previous Str. Yahweh's eye is resting upon His people as well as upon the nations, only with a different motive. He had inspected the nations to frustrate their plans and to give them defeat instead of victory. He inspects His people with favour. — *toward them that fear Him*], with the reverential fear of worship, || *toward them that hope in His kindness*], look up to Him for it, expect it, wait to receive it; recurring to the kindness of v.⁵, praised, as exhibited throughout the earth. That which the people of Yahweh hoped for, looking unto Yahweh in godly fear, they received. — 19. His eye had a redemptive purpose when directed upon them: *To deliver their life from death*. The nation had been in extreme peril because of the great army of the king of Syria, threatening to destroy them. Yahweh delivered them by giving them the victory. — *And to preserve their lives in famine*]. If this is historical, it may refer to the famine of a besieged city in which the great army of Syria had shut up Israel, and then probably to a siege of Jerusalem, or else to a peril of famine in the land, owing to the devastation wrought by the Syrian army. — 20. The psalmist now turns to the final prayer. — *Our soul*]. The people are conceived as having but one soul; only they speak, not as an individual, "my soul," but as an aggregate of individuals in one nation. — *doth wait for Yahweh*], not here in the sense of anxiously looking for an exhibition of kindness in deliverance; but in the temple, in reliance upon His kindness as already bestowed. — 21-22. *For in Him our heart is glad* || *we trust* || *we hope in Thee*, all alike syn. expressions of joyous confidence in their God who had done such great things for them. — *Our help and shield*], shield for defence, help to deliver; cf. Gn. 15¹ Pss. 3⁴ 20³. — *His holy name*], the majestic name that secures victory in accordance with 20^{6,8}. The Ps. concludes with a petition that the *kindness* just experienced in deliverance, v.¹⁸, and which now fills the earth with its renown, v.⁵, may ever abide upon His people.

1. † נאמה] adj. (1) *comely*: of woman Ct. 1⁶ 6⁴, so Ps. 68¹²; cf. Je. 6²; face Ct. 2¹⁴; mouth Ct. 4². (2) *seemly*: of הלה here as 147¹ (cf. 93⁵); elsw. Pr. 17⁷ 19¹⁰ 26¹. — 2. נשיר, נגל, בגיר, v. Intr. § 34. — 3. שיר חדש †] is based on Is. 42¹⁰; elsw. Pss. 40⁴ 96¹ 98¹ 144⁹ 149¹, a fresh outburst of song. — [הישירנו] Hiph. pf. 3 m. pl. † [ישיר] vb. Qal, *be pleasing*; c. ל 69²²; elsw. c. ל *be well for, go well with*, Gn. 12¹⁸ (J) 40¹⁴ (E) Dt. 8 t. Je. 4 t. +. Hiph. (1) c. ל *do good to, deal well with*, Pss. 49¹⁹ 125⁴ Ex. 1³⁰ (E) Gn. 12¹⁸ (J) +; c. acc. Ps. 51²⁰ Dt. 8¹⁸ Je. 18¹⁰ +; (2) *do thoroughly*, prob. 36⁴, as Mi. 7⁷ † [לי] היטיב *play well, skilfully*, here as 1 S. 16¹⁷ Is. 23¹⁶ Ez. 33²²; (3) *do well, right*: ethically Ps. 119⁶⁸. — [ננין] Pi. inf., v. Intr. § 34. — [הרזקה] *sacred shout, v. זף*. — 4. [ישיר] *right* (v. 7¹²), as predicate of הן רכר here, but cf. for the commands of the Law in other terms 19⁹ 119¹²⁷. † נקרה n.m. (1) *speech, discourse, saying*: שפחים 17⁴ 59¹⁸; מה 36⁴; ר שמה 22²; ר טר *bitter speech* 64⁴; ר טוב *goodly speech* in poem 45²; ענה 119⁴² Is. 36²¹ Je. 44²⁰; *spoken command of God* Pss. 33⁴ 6 103²⁰ 105²⁸ 148⁸, prob. 56⁶ 11. 11; ר 107²⁰ 147¹⁸ (cf. v. 18) Is. 9⁷ Je. 42⁶; *promise* Pss. 105¹⁹ 42 106¹² 24. (2) *Saying, sentence as written, lines of song*, 18¹ 137⁸ Dt. 32⁴⁴; *the Law* as divine sentence Pss. 50¹⁷ 105⁸ 119⁹ 16. 17. 25. 28. 42. 48. 49. 57. 66. 74. 81. 89. 101. 108. 107. 114. 120. 129. 147. 160. 161. 169 130⁶ 147¹⁹. (3) *Words, as parts of sentence*, 7¹ 19⁴ 52⁶ 55²² 56⁶ 109³. (4) *Matter, affair*, about which one speaks, pl. 65⁴ 105²⁷ 145⁶ (?); sg. ר 64⁶ 141⁴; ר 41⁹ 101⁸; ר מרמה 35²⁰; *cause* in judgment 112⁶. (5) Prep. רכר *because of, for the sake of*, 45⁶ 79⁹ Gn. 20¹¹ (E) Ex. 8² (J). — [נגל-ספוק] should be without Makkeph for measure. — [באמנה] not כ *essentiae*, PBV., Pe., but either *in* as G, 3, De., Hu., Che., Dr., or *with*, Ew. † אמנה n.f. *firmness, steadfastness, fidelity*; in ψ only *faithfulness, trust*: (a) of human conduct 37⁸ (?); א 119²⁰. † (b) as divine attribute 88¹² 89² 8. 9; shewn in works 33⁴; commands 119⁸⁶; in affliction 119⁷⁶; in oath to David 89⁶⁰; reaching unto skies 36⁶; unto all generations 100⁶ 119⁹⁰; God will not belie it 89²⁴; אמנה סאר 119¹⁸⁸ (cf. אמן Is. 25¹); closely associated with חקר 89²⁸ 92⁸ 98²⁸ (cf. Ho. 2²²), צדק, צדקה 96¹⁸ 143¹ (cf. Is. 11⁶), salvation Ps. 40¹¹ (elsw. of God only Dt. 32⁴ La. 3²²). — 6. [איהב] Qal ptc. Yahweh subj. — [צדקה] *righteousness* (v. 5⁹). — [משפט] *justice* (v. 1⁵). — [חסד] *kindness*, as v. 16. 22 (v. 4⁴). — [יהרה] unnecessary gl. — 8. [רכר] is only a variation of ר אמר of Gn. 1⁶, which the author had in view (v. 9). This is evident also from the נכח, which in Gn. 2¹ refers to the whole organised creation, but here specifically to the heavenly bodies (v. 24²⁰). — [רהה פיו] (v. 18¹⁶ 31⁶) = *breath of his mouth* is syn. with רכר, the uttered word, as most interpreters of modern times. The majority of the older interpreters, however, think of רוח אלהים of Gn. 1². But this seems excluded by רח, which is nowhere used in connection with the divine Spirit. Pe. suggests that there is here a usage parallel to Ps. 104²⁹⁻³⁰, where the רוח of God is the source of life as it enters into the animals with quickening power and imparts to them their רוח. So in Jb. 33⁴, the divine רוח and נשמה are in men the source of life. But this would lead us beyond Pe. to the doctrine of Gn. 2⁷, where the נשמה חיים is breathed into Adam's nostrils by Yahweh, and Gn. 7²² implies that the נשמה רוח חיים of all animals was also

imparted by the breath of God. This, however, would lead to the thought that the *צבא* of heaven are here regarded as living beings, like the morning stars of Job, and the reference here would be to orders of angels. This would widen the doctrine of creation to the extent that all living beings in heaven and on earth owe their life to the breath of the divine mouth. — [בִּרְכַר יְהוָה] is prob. for an original בִּרְכַר; otherwise the l. is too long. — 7. [זָנַס] Qal ptc. † [זָנַס] vb. Qal, *gather*: people 1 Ch. 22² Est. 4¹⁶; waters here; stones Ec. 3⁶; wealth Ec. 2⁸, cf. v. 26; portion for priests Ne. 12⁴⁴. Pi. *gather together*: for punishment Ez. 22²¹; for restoration Ps. 147² Ez. 39²⁸. Hithp. *gather oneself together* Is. 28³⁰. — † [נָרַף] *heap*; as in Ex. 15⁸ Ps. 78¹³, of Jordan Jos. 3¹⁸. 16 (Is. 17¹¹ dub.), so 𐤒, Hu., Pe.; but Hare, Lowth., Horsley, Houb., Ew., Ols., Che., al., follow the Vrss. (except Quinta) in reading נָרַף = *bottle* (v. 56⁹). The sea is represented as shut up as water in a bottle or water skin; cf. Jb. 38¹¹, where the baby sea is shut in with doors and bars. It is tempting to think of the bottles of the clouds; in this case the upper as well as the lower waters were in the poet's mind. — [מַיִם] (v. 18¹²) used frequently of waters of the clouds; but מַיִם (v. 24²) either of seas on the earth's surface or subterranean. — † [אֶצְרָר] n.m., in ψ only pl.f. for the storehouses of God for rain, snow, hail, etc.; elsw. 135⁷ Dt. 28¹² Jb. 38²². 22 Je. 10¹³ = 51¹⁶. — [הַהִיסִיתִי] pl.f. of † הִיסִיתִי n.m. *deep place*: always of waters: (1) of a great sea 36⁷ 107²⁶ 135⁶ 148⁷; (2) of the Red Sea at the crossing 77¹⁷ 106⁹; (3) of a river, giving drink 78¹⁶, with waterfalls 42⁸. 8; (4) of subterranean waters 71²⁰ (?); (5) of the primeval sea here, as 104⁶. — 8. [מַטְט] prosaic gl., makes l. too long. — 9. [כִּי הוּא] here as in v. 4 giving reason of praise. הוּא emph. as in parallel line. — [מִצְרַיִם] is based on the creation of the light Gn. 1⁸, pf. followed by ו consec. impf. immediate result. — 10. [תִּפְרֵר] Hiph. pf. 3 m. for usual תִּפְרַר, assimilated in form to תִּנְיֵא. † [תִּפְרַר] vb. Hiph. (1) *break*, the Law 119²⁶; (2) *frustrate*, here; (3) *annul* 85⁶ 89³⁴ both dub. — † [נָאָה] vb. Qal only Nu. 32⁷ Kt. (but Hiph. Qr.). Hiph. (1) *restrain, forbid*, vow Nu. 30⁶. 6. 9. 12; *frustrate*, thoughts here; *refuse* שָׁבוּ (but dub.) 141⁶; (2) *restrain from* Nu. 32⁷. 9. — † [תְּהַשְׁקֶהָ] n.f. (1) *thought*: מִן אֵרֶס 94¹¹; of God, מִן לִבּוֹ 33¹¹; c. אֵל 40⁶; are exceeding deep 92⁶; (2) *device, plan, purpose*, here and 56⁶. — 11–12. These are tetrameters in their present form. יְיָ of God is as יָב of man, the seat of the thoughts and counsels, or plans (v. 10¹⁵); cf. Is. 40⁸ 46¹⁰ 51⁶. 8 55⁸. 9. — 13. [תִּשְׁמַע] emph., cf. 14². — [תִּבְרַשׁ] Hiph. pf. emph. present נִבְרַשׁ. — 14. [תִּשְׁבֹּתִי] Qal inf. cstr. sf. 3 s.; יָשַׁב pregnant sense, *sit enthroned* (v. 24). — [תִּשְׁקֹטֵהָ] Hiph. Pf. † שָׁחָ *glance at*; elsw. Is. 14¹⁶ Ct. 2⁹. — 15. [יִצַר יְיָ] Here God forms the יָב, the intellectual and moral nature of man, as in Zc. 12¹ He forms the רִיחַ, the disposition or temper. — [תִּיָּצֵר] Qal ptc.; יָצַר Hiph. ptc.; both with article and so rel. clauses. — 16. [אָנֹךְ] is constructed with ptc. yb 6, 3, Hu., Dr., Kirk., but with the noun by EV*; the former is the better. — [רִבִּיז] generic article (v. 2¹). — [נִישָׁץ] Niph. ptc. יָשַׁץ (v. 7¹) has the mng. of *gaining victory*, as Ew., Hi., De., Hu., Pe., Kirk. — 17. [תִּשְׁמַע] generic article: the horse is שִׁרָה (7¹), a *deception, delusion*, as Pr. 21³¹. — [תִּשְׁמַע] *victory*, for older יִשְׁמַע (v. 3³). † [תִּשְׁמַע] n.f. (1) *deliverance*, usually by God

through human agency, esp. from oppression and in battle, and so *victory* here as 144¹⁰; of deliverance from personal troubles 37³⁰; or of national deliverance under fig. of personal 40^{11, 17} 71¹⁶; of *חַסְדֵי ה' הַשְׁמָחָה* 38³²; of man, *הַשְׁמָחָה* אִדָּם deliverance of or through man 60¹² = 108¹², cf. 146²; (2) more exclusively spiritual in sense 51¹⁶ 119^{11, 81}. — [יָקֻלֶּךָ] Pi. impf. modal (v. 22⁵); 6 Niph. pass. These four lines afford a fine example of distributed parallelism. *שָׁמַח* of *a* has its parallel in *הַשְׁמָחָה* of *c*. *יָנַח* of *b* is balanced with *יָנַח* of *d*; but *יָנַח* is in *a* and *d*, although 3, EV^s regard the second as the strength of the horse. — 18. This l. is a pentameter as it stands, but the change of *אֵל* to *ל* in *b* is improb.; rd. *וְאֵל טַהֲרִים* וְאֵל טַהֲרִים Pi. ptc. pl., *יָחַל* (v. 37²⁵); so v. 22. — 19. This is also a pentameter line most naturally, but *לִחְוֹת* is strange; it is a condensation of *לִחְוֹת חַוֹת*. The trouble of famine is instead of the battle of v. 16-17. — [יִחְוֶיֶנּוּ] Hiph. inf. *נָזַל* as v. 16, || [יִחְוֶיֶנּוּ] Pi. inf. of *חָוָה* (v. 22²⁷), both expressing purpose. *חָוָה* in the sense of *life* is only in poetry; cf. 74¹⁹ 78⁶⁰ 143⁸. — 20. [נִשְׁמָחֵנּוּ] emph. paraphrase of personal pronoun *we* (v. 3⁸). — [חָוָה] Pi. pf. 3 f. † [חָוָה] vb. Qal, *wait for*, only Is. 30¹⁸ (c. *ל*). Pi. *long for*: c. *ל* here as 106¹⁸, also Is. 8¹⁷ 64³ Zp. 3⁸ +.

PSALM XXXIV., 3 STR. 7⁶.

Ps. 34 is a thanksgiving. (1) A vow of praise in which all are invited to unite (v. 3⁴); because Yahweh has answered the prayer of His afflicted people and delivered them by their guardian angel (v. 5⁸); (2) an exhortation to seek Yahweh, the source of all good (v. 9¹¹), with instruction that prosperity depends upon good conduct (v. 12¹⁵); (3) a contrast of the watchful care of Yahweh over the righteous (v. 16¹⁸⁻²¹) with His destruction of the wicked (v. 17²²). A liturgical gloss was added (v. 23).

- I WILL bless Yahweh at all times, continually shall His praise be in my mouth.
 Of Yahweh will my soul boast; let the afflicted (make it heard) and be glad.
 O magnify Yahweh with me; and let us exalt His name together.
 I sought Yahweh, and He answered me, and from all my terrors He delivered me.
 They looked unto Him and beamed, and their face was not abashed.
 This same afflicted people cried, and Yahweh from all his distresses saved him.
 The angel of Yahweh encamped about them that fear Him, and rescue them.
- TASTE and see that He is good; happy the man that taketh refuge in Him.
 O fear Yahweh, His holy ones; for there is no *lack* to them that fear Him.
 Young lions are in want and they suffer hunger; but they that seek Him *lack* not any good.
 O come, sons, hearken to me; the fear of Yahweh I will teach you.
 Who is the man that taketh pleasure in life? loveth days that he may see good?
 Keep thy tongue from evil, and thy lips from speaking deceit;
 Depart from evil and do good; seek peace and pursue it.

THE face of Yahweh is against them that do evil, to cut off their memory from the land.

The eyes of Yahweh are unto the righteous, and His ears unto their cry for help; They cry and Yahweh heareth, and delivereth them out of all their distresses. Yahweh is nigh unto the broken-hearted, and the crushed in spirit He saveth. Many are the misfortunes of the righteous: but out of them all Yahweh delivereth him;

He keepeth all his bones, not one of them is broken.

Misfortune shall slay the wicked, and they that hate the righteous shall suffer punishment.

Ps. 34 was in **B**, but not in any of the major Psalters. The title has a reference to the life of David, "when he changed" or disguised "his judgment," feigned madness "before Abimelek, and he sent him away and he departed," in accordance with the story 1 S. 21¹¹⁻¹⁴, except that the Philistine king is there called Achish (*v. Intr. § 27*). This change might have arisen from defective memory of the editor, or from substituting the common name of the Philistine kings for the specific one. Ps. 56 is also referred in the title to the same period of David's life at Gath. The editor did not mean to imply that David composed these Pss. on that occasion, but that they might be supposed to represent his spiritual emotions at that time. Ps. 34 is an acrostic of 22 hexameters, and like all such poems more or less artificial. There seems to have been a transposition of lines *γ* and *δ*. This was due to an editor who changed the earlier order of these letters (*v. La. 2, 3, 4, and 6 of Pr. 31*) to the later order of his time. The Ps. is original, and shews little dependence on other writings. The conception of the guardian angel, *v. 8*, resembles that of 35⁵⁻⁶ 91¹¹, and is probably an earlier conception of a special angel, having Israel in charge, which subsequently develops into the one named Michael, and implies the Persian period. The term טור טרע, *v. 16*, is common to WL., but elsw. only here Ps. 37²⁷ Is. 59¹⁶. The contrition of *v. 19* is dependent on Is. 57¹⁸ 61¹ and resembles Ps. 51¹⁰. The Ps. implies the beginning of WL. and the Persian period, but shews no dependence on P. The Ps. omits the line *γ*, as Ps. 25, in order to get a division into three Strs. of seven lines each. It has also a supplementary liturgical addition which is essentially the same as that in Ps. 25. On account of *v. 9* the Ps. was used in the Holy Communion in the ancient Church; cf. *Apostolic Constitutions*, 8¹⁸; Cyril, *Cat. myst.* 5¹⁷; Bingham, *Antiq.* V. 460.

Str. I. is a heptastich, composed of a syn. tristich and a syn. tetrastich. — 2-3. *I will bless Yahweh*], in the benedictions characteristic of Hebrew worship, || *His praise*, the praise of Him, by the use of the hallels, characteristic of festivals (*v. Intr. § 35*). — *boast*], in these hallels, by describing Yahweh's wondrous deeds of salvation and judgment. This is to be *at all times* || *continually*, perpetual worship in the temple. — *in my mouth*], the sacred

songs, not only written and read, but sung aloud. — *Let the afflicted make it heard*], namely, the praise of v.², taking their share in it; so by an easy change of vowel points giving an excellent parall. instead of the usual "will hear and will be glad" of ק and Vrss. — 4. *O magnify Yahweh*], tell of His greatness and His great deeds, || *exalt His name*, His supreme majesty as King of Israel and the nations, cf. 30² 99^{5, 9} 107²² 145¹. — *with me || let us together*]. The afflicted are exhorted to unite with the psalmist in this thanksgiving. It is common praise, worship of the whole people, and not merely of individuals. — 5-6. The reason for the praise is now given as an encouragement to the afflicted. — *I sought Yahweh*]. The veteran sage gives his own personal experience. — *and He answered me*]. His answer was not in word, but in deed, *He delivered me from all my terrors*], due probably to the aggression of a powerful enemy. On the basis of this personal experience, the afflicted taking part in the temple worship are reminded of their own experience: *They looked unto Him*], that they might catch the light of His countenance, cf. 27^{1, 4}, and so *beamed*], their face lighted up by the light from Yahweh's face; antith. with their condition as the afflicted. — *and their face was not abashed*], no longer clouded with gloom, humiliation, and shame. The chief ancient Vrss., Q , S , Y , Z , and many moderns, take these verbs as imperatives, in accordance with the jussive at the close of the line. But ק , EV^a, and other scholars, rightly regard these verbs as perfects, and the line as syn. with the previous and following lines. — 7-8. *This same afflicted people cried*]. The psalmist points to the nation in its organic unity, combining himself with all the afflicted. — *Yahweh from all his distresses saved him*], in response to the nation's prayer, cf. v.⁵. — The activity of Yahweh now passes over into that of *the angel of Yahweh*, which might be interpreted as referring to the theophanic angel of the ancient history in accordance with Is. 63⁹, and as implying the conception of the angelic camp which met Jacob Gn. 32². But it is most probable that the author here, as in Pss. 35^{5, 6} 91¹¹, is thinking of the guardian angel of Israel, who in later times received the name of Michael, Dn. 10^{12, 21} 12¹. This angel is represented as chief of an army encamped about Israel to protect them from enemies, and who, in such

perils as described above, *rescued them*; cf. 2 K. 6¹⁷. — *them that fear Him*], with the reverence of His people for Yahweh.

Str. II. is composed of a tristich of stairlike parall. and a synth. tetrastich. — 9. *O taste and see*], make a trial, test by experience. — *He is good*], kind, benignant, as bestowing good things upon His people. This is used in 1 Pet. 2³ and applied to Christ as Lord; cf. also Heb. 6⁴⁻⁵, where it is applied to the good things of the Holy Spirit. — *happy the man*], an exclamation of congratulation, as 1¹. — *that taketh refuge in Him*], as 2¹². — 10. *O fear Yahweh*], taking up v.⁸ and reiterating it in v.^{10b}. — *them that fear Him, || His holy ones*], His people as consecrated to His service, cf. 16³ Dt. 33³, an idea especially prominent in the Holiness code (v. Br.^{Hex. 122}). — *for there is no lack*] of good things, because Yahweh is good to them. This is, then, the basis for the antithesis, 11, between *young lions* and *they that seek Him*; the former, notwithstanding their strength and greed as active beasts of prey, *are in want*, because they do not always find prey, or cannot, if they find it, take possession of it, and accordingly *they suffer hunger*; but they that seek Yahweh, however feeble and afflicted they may be, and unable to supply their own wants, *lack not any good*, because their wants are supplied by Yahweh, whose characteristic is that He is good. — 12 begins a second exhortation, in the style of a teacher or sage to his disciples; only here in ψ , but characteristic of WL.; cf. Pr. 1⁸ 1 Jn. 2¹. — *O come, sons*], a call to attention, followed by a coördinate imperative, *hearken to me*. He has an important lesson to give: *I will teach you*]. That which is taught is first stated in its summary form, *the fear of Yahweh*]. This is not in the more ancient sense of religion, but in the ethical sense of Pr. 1⁷, characteristic of WL., as the subsequent context indicates. — 13. The lesson is to be imparted through the answer to a question: *Who is the man?*] as 25¹², *that taketh pleasure in life*], would not only live, but enjoy life; antith. with the afflictions of the afflicted of the previous Str., as suggested by the beaming face of v.⁶. — *loveth days*], days of life, many days, a long life. — *that he may see good*], the vb. "see," based upon the exhortation "taste and see," v.⁹, and the obj. "good" upon v.¹¹, in the sense of good received, prosperity in life. He who would have so good a blessing from Yahweh must

have the ethical qualifications, 14–15. These are both of speech and conduct.—*Keep*], in the sense of “watch,” “guard.” It concerns both *tongue* and *lips* as the organs of speech, but is only on the negative side of restraint, *from evil* || *from speaking deceit*. This is not in the older ethical sense, against neighbours to do them injury, but in the later sense of avoiding evil and deceitful speech as such, as in Pr. 4²⁴ 13³ 21²² BS. 28²⁸ Ja. 3²⁴, based on Persian ethical conceptions. The conduct must be good, both positively and negatively; negatively, *depart from evil*], a phrase characteristic of WL., Pr. 3⁷ 13¹⁹ 16^{4, 17}. The evil is doing evil in an ethical sense, as implied by the antith., *do good*, as in Ps. 37², where the entire phrase is used. The positive side of doing good is more specifically defined as *seek*, emphasised by *pursue*,—*peace*], with neighbours, probably implying friendship; cf. Rom. 14¹⁹ Heb. 12¹⁴.

Str. III. encloses five synonymous lines, setting forth Yahweh's salvation of the righteous, between an initial and a concluding line, affirming the destruction of the wicked. The former has been transposed with the following line by a late editor, who wished to follow the alphabetical order of his day, at the expense of the congruity of the lines with their context. The enemies are described, 17, 22, as *them that do evil*, v.¹⁷, in antithesis with the exhortation, “do good,” v.¹⁵, and also by the ordinary term, *the wicked* and *they that hate the righteous*, v.²², the latter doubtless antith. to v.¹⁵. Their punishment is that *the face of Yahweh is against them* in anger, as 80¹⁷, with the purpose *to cut off their memory from the land*, v.¹⁷, so utterly to destroy them that they will no longer be remembered; they will pass into oblivion, as 9⁷. V.²² gives the synonymous *misfortune shall slay*. This is in striking antithesis to v.²⁰, where it is stated that Yahweh will deliver the righteous out of misfortunes, however many they may be. The climax is given in the comprehensive term, *shall suffer punishment*, v.²², which is to be preferred to “shall be desolate,” PBV., AV., which is paraphrase and not translation; or “condemned,” RV., which is a possible translation, but is too mild for the climax.—16, 18–21 set forth the deliverance of *the righteous*. *The eyes of Yahweh are unto them*, antith. with the face of Yahweh against the wicked, v.¹⁷, and so in the syn. clause, *His ears unto them*;

both eyes and ears are attentive to their necessities, and accordingly He is nigh unto them, v.¹⁹. They are described as in great trouble: *all their distresses*, v.¹⁸, *many are the misfortunes*, v.²⁰; they are *broken-hearted* and *crushed in spirit*, v.¹⁹, conceptions based on Is. 57¹³ 61¹, cf. also Pss. 51¹⁹ 147³; and it is suggested that their *bones* are also in pain, as 22^{15, 18} 31¹¹ 42¹¹. All this describes the sufferings of the afflicted of v.³, whom this psalmist is cheering by his instruction and good counsel. In this situation Yahweh does not disregard *their cry for help*, v.¹⁶; *they cry and Yahweh heareth*, v.¹⁸; and this hearing is effective, as in the psalmist's experience, v.⁵. The usual terms describe their salvation: *He delivereth them*, v.^{16, 20}; *saveth them*, v.¹⁹; *keepeth all their bones*, v.²¹, and so completely and safely that *not one of them is broken*.

23. The Ps., like 25, has a liturgical addition, which makes it end in salvation instead of punishment. This, in its present form, is composed of two tetrameters, but it may be reduced to a hexameter by omission of unnecessary words inserted in brackets.

(Yahweh) ransometh the life of His servants,
And (none) of them that take refuge in Him shall suffer punishment.

This is a general statement, appropriate as a summing up the thought of the entire Ps., and certainly makes a better conclusion for religious use in the synagogue.

2. [בְּכָל־עַתָּה] *in or at all times* (v. 10^b), n. def. by usage. — 3. [תְּהַלֵּל] Hithp. impf. 3 f. *make boast* (v. 5^b), as 105⁸; cf. 63¹². — [נַמְשֵׁי] paraphrase of person, I (v. 3^b). — [יִשְׁמְעֵנִי] Qal impf. connected by ו coörd. with יִשְׁמְעֵנִי. But it makes an awkward change in construction and parall. Rd. Hiph. יִשְׁמְעֵנִי with הלהה understood = *make it to be heard*, cf. 66⁸ 106². — [זָנוּיִם] *the afflicted* (v. 10¹⁷). — 4. [נִרְיָצָה] Polel impf. cohort. 1 pl. רָיוַם, *exalt*: only here *name*, elsw. God Himself 30² 99⁵. 107³² 118²⁸ 145¹. — 5. [רָדַשְׁתִּי] Qal aorist, past experience. — [וְתִקְוֵנִי] coörd. Qal pf. — [תְּנִירָה] n.f. *terror*; elsw. Is. 66⁴ Pr. 10²⁴; cf. טַר Ps. 31¹⁴ and vb. נָרַ 22²⁴. — 6. [הִבִּיטִי] Hiph. pf. 3 m. נָבַט. — [וְנִהְרִי] conj., Qal pf. 3 m. i.p. † נָהַר vb. *beam, be radiant*; elsw. only Is. 60⁵. But 6, 8, 9, 3, inv.; so Che., Bā., Dr., Du., Kirk. This is in accord with מֵאֵל יִסְתַּר, which with this neg. can only be juss. Qal of † יִסְתַּר, vb. only here with subj. פָּנִים; elsw. with טָ 35⁴ בּוֹשׁ 35²⁶ 40¹⁵ (= 70²) 71²⁴ 83¹⁸. It is then necessary to follow Vrss. and rd. פָּנִים for פָּנִים, unless we suppose that both sfs. are, as often, interpretative of the noun in an original text without them. But a change to inv. is abrupt and impairs the parall. It is more prob. that מֵאֵל is

an error of transposition for מ^ל, and that the vbs. are aorists as in context. The subj. of vbs. is עַנּוּיִם, v.⁸. The ו Str. was omitted as in Ps. 25 in order that the alphabetical Ps. might be divided into three heptastichs. — 7. הַיְהוָה] emph., pointing to him, this same, referring to the people in whose name the psalmist speaks (v. 24⁸). עַנּוּיִם sg. coll. for the people; cf. עַנּוּיִם, v.⁸ (v. 9²³). — יהוה] either the divine name or שֵׁמֶךְ must be a gl. The latter may be explained as adapted to v.¹⁸, and יהוה seems to be needed in the sentence. — צָרוּתָה] *straits, distresses*; as v.¹⁸ 25²² (v. 20²). — 8. הַיְהוָה] Qal ptc. as finite vb. of late style, *encamp* (v. 27⁸); but this is not in accord with ו consec. in יהוה־לַעֲמֹץ Pi. impf. 3 m. sf. 3 pl. חָלַץ *deliver, rescue* (v. 6⁵). Either therefore הָנָה as pf. aorist (as v.⁷), referring to a past deliverance; or else the ו as coörd., referring to a continuous experience. The context and parall. urge the former; so Che. — † הַיְהוָה] n.m. (1) *messenger*: the winds 104⁴, רָעִים 78⁴⁹; (2) *angels* 103²⁰ 148², having care of the pious 91¹¹ (all pl.); (3) הַיְהוָה, the angel champion of Israel 35^{6, 6}; so here (34⁸) either as the guardian angel of Israel, the Michael of later times, or else as the theophanic angel of J. and Ju. 5²², constantly called הַיְהוָה. In the latter case it might be a reference to the history of the Exodus, as Is. 63⁹, where this angel is called the angel of His presence. But the context favours a more general reference, and then we have to think of the guardian angel of Israel before the time when he received the name Michael, Dn. 10^{12, 21} 12¹. — 9. תַּעֲבֹבֵנִי] Qal imv. 2 pl. † תַּעֲבֹבֵנִי vb. Qal *taste*; in physical sense, 1 S. 14²⁴, not in ψ, but in psychological sense, *perceive* by experience, here. † תַּעֲבֹבֵנִי n.m. not in ψ in physical sense, but only as *discernment, discretion* טַבַּע טַעַם || טַבַּע רַעַת 119⁶⁶; טַעַם שֶׁנָּה טַעַם *change, disguise the discernment, feign madness* 34¹ (title) = 1 S. 21¹⁴. — וְיִרְאוּ כִּי־טוֹב יְהוָה] has one too many tones. The divine name is as usual gl. טוֹב as *good* in the sense of *benignant* (v. 25⁸). — יְיָ־קִדְּשׁוּ] relative clause Qal impf. frequentative, also v.²³ (v. 2¹²). — 10. יְיָ־קִדְּשׁוּ] *His consecrated ones*, of holy men, as 16³ Dt. 33³. — † תַּחֲסִירָה] n.[m.] *lack, want*: a.l. ψ, but Ju. 18¹⁰ 19¹⁹ +. Vb. חָסַר v.¹¹. — 11. תַּקְרִיבֵנִי] emph. (v. 17¹²), *young lions*, so \mathfrak{L} , \mathfrak{C} . \mathfrak{C} $\pi\lambda\omicron\upsilon\sigma\iota\omicron\iota$, \mathfrak{B} *divites*, so \mathfrak{S} , prob. interpretation as figurative. There is no good reason for emendation here. — רָשָׁע] Qal pf. † רָשָׁע vb. *be in want*; elsw. ptc. רָשָׁע *poor man* 82⁸ 2 S. 12⁸ Pr. 13⁷ + 15 t. Pr. — וְרָעִיבִי] coörd. Qal pf. 3 pl. i.p. † רָעִיב *be hungry*; elsw. הוּ רָעִיב v. 50¹²: v. רָעִיב n. 33¹⁹. — רָעִיבִי יְהוָה] ptc. cstr. pl. (v. v.⁸); measure requires וְרָעִיב as Bā. — וְטוֹבָה] *good* in the sense of *welfare, happiness* (v. 4¹). — 12. וְלִבִּי קָנִים] Qal imv. 2 pl. of הִלַּךְ, exhortation to attention, as 46⁹ 66^{6, 16} 83⁶ 95¹. Sons, not children but young men, addressed by an experienced wise man, as in WL., v. Pr. 8²²; only here ψ in this sense. — יְרֵאָה יְיָ] *the fear of Yahweh*, the act of fearing, piety whether religious or ethical, as 5⁸ 90¹¹ 111¹⁰ 119⁸⁸ (v. 2¹¹). — 13. אֲסַר־בְּפִי]. This phr. is characteristic of WL. Jb. 28²⁸ Pr. 3⁷ 13¹⁹ 16^{6, 17}; in ψ elsw. 37²⁷. — עֲשֵׂה־טוֹב] in ethical sense 141⁸ (= 53^{2, 4}) 37^{3, 27} (v. 4⁷). — 14. אֲלֵךְ] a.l. — 15. אֵלֵךְ] should be אֵלֵךְ with separate tone and אֵלֵךְ־שׁוֹעָה מֵאֵלֵךְ־שׁוֹעָה, which makes better measure. Sfs. were often added by scribes. — 16. עָנִי וְיָ] c. ב, of hostility, anger, as 80¹⁷ (v. 4⁷). — עָנִי וְיָ] antith. with טוֹב v. 15, variation of writing, not of form. — וְיִבְרָכְךָ] Hiph. inf. cstr. with לְ purpose as v.¹³, כָּרָה (v.

17¹⁰ 20^{8, 6, 6}, זכרם *their remembrance*; cf. Ps. 9⁷ Ex. 17¹⁴ (E) Dt. 25¹⁹ 32²⁶. For word *v. 6*. — 18. [זָעַקוּ] Qal pf. emph., continuation of *v. 16*. † זָעַקוּ vb. *cry out*; as 77² 88² 107^{8, 28}; *v. 17* intervenes and makes the connection difficult. This *v.* cannot refer to the person of *v. 17*. In fact, *v. 16, 17* have been transposed in order to conform an earlier alphabetical order to a later, at the expense of the thought. For the older order *v. La. 2, 3, 4 Pr. 31* (⊙). ⊙ overcomes the difficulty of change of subj. by inserting *οὐ δικαιοι*, but at the expense of the measure. — [וַיִּרְחוּ] subj. emph. — 19. [וְשָׁבְרֵי לֵב] phr. *elw.* Is. 61¹; cf. *לֵב נִשְׁבַּר* Ps. 51¹⁹, *לֵב שִׁבְרוּי* 147³. — [רַחֲמֵי רַחֵם] cf. *לֵב נִרְחַמִּים* Is. 57¹⁶, also Ps. 51¹⁹. The dependence upon Is. 2 can hardly be questioned. As to forms *נִשְׁבְּרֵי* Niph. ptc. pl. cstr. *שִׁבַּר*, *v.* also *v. 21*: רַחֲמֵי pl. cstr. of רַחַם adj. *elw.* Is. 57¹⁶. — 21. [שִׁפְרוּ] Qal. ptc. as *v. 8, 23* of late style. — 22. [יִאָּשְׁפוּ] Qal impf. as *v. 23*, *bear punishment*. Cf. Pr. 30¹⁰ Is. 24⁶ Je. 2³ Ho. 5¹⁶ 10² 14¹ Zc. 11⁶ Ez. 6⁶ (*v. 5¹¹*). — 23 is a supplementary line with *ם*; cf. 25²².

PSALM XXXV., 3 STR. 10⁵.

The Ps. is a national prayer: (1) petition that Yahweh may interpose as the champion of His people, and especially by His angel, against enemies who without cause have sought to entrap them (*v. 1-6, 9-10a*); (2) complaint against the neighbours as false friends who reward evil for good, and antipathy for sympathy, with petition for deliverance (*v. 11-18*); (3) petition that these enemies may not be permitted to go on in their treacherous conduct and that Yahweh may interpose in judgment (*v. 19, 25, 27b-28*). Each part concludes with a vow of praise. Glosses emphasise the imprecations (*v. 7-8, 26, 27a*).

- YAHWEH, plead my cause, fight with them that fight *me*;
 Take hold of shield and buckler, and rise up as *my* help;
 Draw out spear (and javelin) to encounter him that pursues *me*;
 Say unto me, (Yahweh): Thy salvation am I,
 Let them be ashamed and brought to dishonour together that seek *my* life;
 Let them be turned back and confounded that devise *my* hurt;
 Let them be as chaff before the wind, (thine) angel pursuing *them*;
 Let their way be in darkness and slippery places, (thine) angel thrusting *them*
 down.
 Then my soul will be joyful in Yahweh, will rejoice in His salvation;
 All my bones will say: "Yahweh, who is like Thee?"
- WITNESSES of violence rise up, that of which I am not aware they require of *me*;
 They reward me evil for good, bereavement to *me*.
 But as for me, when they were deadly wounded, I made sackcloth *my* clothing;

I afflicted my soul with fasting, my prayer was upon *my* bosom ;
As for a friend, as for mine own brother, I went in procession, in black / bowed
down.

But when I halted, they rejoiced, and they gathered together (in throngs)
against *me*.

Smitters tore me, for that of which I am not aware, without cessation ;

In my pollution they mocked, they gnashed upon me with their teeth.

O recover my life from roarers, from lions mine only one ;

And I will give thee thanks in the great congregation, among a numerous
people I will praise Thee.

LET not them that hate me without cause, rejoice over me, winking with the eye ;

For it is not peace that they speak, but against my tranquillity ;

Deceitful things they devise, and they open wide their mouths against me ;

They said : " Aha, aha ! our eye hath seen it."

Thou hast seen, Yahweh ; keep not silence, keep not afar off ;

Stir up Thyself for my judgment, my God, and awake unto my cause ;

Judge me according to my righteousness, my God, and let them not rejoice
over me ;

Let them not say in their mind : " Aha, our desire ! we have swallowed him up."

May Yahweh be magnified, who hath delight in the peace of His servant ;

My tongue will murmur Thy righteousness, all day long Thy praise.

Ps. 35 was in **B**, but not in any of the other Psalters. They were right. It is not well suited to public worship. It is a pentameter, with many glosses from other Pss. and Prophets. These being removed, it appears to be composed of three symmetrical decastichs, each concluding with a Refrain vowing public praise. V.²⁶⁻²⁷ is a gloss from 70^{3 19}; v.⁸ from Is. 47¹¹; v.¹⁰⁶ from Je. 31¹¹. In the original Ps., v.⁸ is possibly dependent on 3²; v.⁴ cited from 70⁸ = 40¹⁶; v.¹² reminds of Is. 47^{6, 9}; v.⁶ of Je. 23¹²; v.²⁶ of La. 2¹⁶; v.¹³ of Ps. 69¹¹⁻¹²; v.¹⁸ קהל רב of 22²⁶ 40¹⁰. These do not show dependence, but a similarity of situation and language, which suggests nearness of time of composition. V.¹⁰ מי נסוך implies Ex. 15¹¹, and the singing in the temple some such song of praise. The angel, v.⁶, probably the guardian angel of Israel, resembles 34⁸, 91¹¹, and suggests the earlier stages of that idea. The use of חנה, v.¹⁶, for pollution of land is similar to Je. 3¹ Mi. 4¹¹ Ps. 106²⁸. All this favours the situation of the feeble community of the Restoration, owing to the hostility of the neighbouring nations.

Str. I. is composed of a syn. triplet with a line synth. thereto, a syn. tetrastich and a syn. couplet. — 1. *O Yahweh, plead my cause*], so probably in the original, using the common phrase, which sometimes implies judicial process ; at other times, as here, vindication in battle, and so || *fight with them that fight me*. Ancient texts were misled by the last clause to find a parall. with it in the previous clause, and so by a slight change of form made a

doubtful word with the meaning "with them that contend," or strive, "with me." The people are in peril from warlike enemies; they are unable to defend themselves, and so appeal to Yahweh to interpose. Yahweh is conceived as a champion, a heroic warrior, as Ex. 15^s Dt. 32⁴¹ Ps. 24⁹. Accordingly, He is implored to arm Himself as a warrior: 2-3. *Take hold of shield, as 3⁴; and buckler, as 5¹³; || draw out spear (and javelin)]*. The latter word is a conjectural emendation, in accordance with the association of these words in usage, and therefore to be preferred to the emendation of many scholars, "battle axe," which is a foreign word, unknown to Hebrew usage elsewhere, and all the more dubious, that upon it is based an argument for a later date for the Ps. than other evidence will allow. The imperative of 𐤀, "stop," in the pregnant sense, supplying "the way," though sustained by ancient and modern Vrss., is not suited to the subsequent words, which imply, not resistance to attack, but aggression, an advance to meet, *to encounter him that pursues me || rise up as my help*. In the climax, the poet turns from the enemies to Yahweh: *Say unto me: Thy salvation am I]*. The personal God and vindicator of Israel is their salvation from the enemies who make the present peril. — 4. The poet begins his imprecation with a couplet from 70³ = 40¹⁵.

Let them be ashamed and brought to dishonour together that seek my life;
Let them be turned back and confounded that devise my hurt.

He imprecates upon the enemies a shameful defeat, involving all the hurt and even death they had planned against Israel. — 5-6. The psalmist now introduces the angel as in 34⁸. This, in the text, is "angel of Yahweh," but probably in the original was *Thine angel*, because of measure; not the theophanic angel of the ancient tradition, who led up Israel out of Egypt into the Holy Land, overthrowing all their enemies; but the angel of Israel, whom Yahweh had given charge over Israel, cf. 91¹¹, a conception which subsequently developed into the Michael of Daniel. This angel takes up the pursuit of the enemy after Yahweh Himself had defeated them, *pursuing them || thrusting them down*. These words have, in all the texts, been transposed, as most modern interpreters think; for pursuit is best suited to the simile *as chaff*

before the wind; and thrusting down to the *darkness and slippery places* into which in their flight *their way* leads them.

The reason for the petition is now given, in which the groundlessness of their hostility is emphasised, and it is followed by renewed imprecation. This disturbs the course of thought and the structure of the Str., and indeed v.⁷ is premature. It is therefore a gloss.

For without cause they hid for me their net;
A pit without cause they dug for me.
Let desolation come upon them unawares,
And let his net, that he hid, catch him,
And in the pit let him fall.

7. *For without cause*], with no sufficient reason, gratuitously, implying already, what is more fully brought out in Str. II., that the conduct of the enemies was unreasonable and contrary to what ought to have been anticipated. It was indeed treacherous: *they hid for me their net* || *a pit they dug for me*], implying the same situation as that in 9¹⁶, the image of hunters seeking to trap animals. — 8. The imprecation is condensed partly from Is. 47¹¹ and partly from Ps. 9¹⁶. The former is, *let desolation come upon them unawares*; the latter probably in the original, *and let his net, that he hid, catch him*; and in the pit let him fall, the last clause of which has been preserved by S, but in M, G, and other Vrss. has been obscured by a copyist mistaking the word rendered "pit" for that rendered "desolation," and so the texts read either "in the desolation," or "with the desolation let him fall therein."

The Str. concludes with a vow of praise which may be regarded as a couplet of refrain, as it reappears in varied terms at the close of each Str. — 9–10 a. *Then my soul*]. The conjunction implies temporal consequence with the subject of verb emphatic. The inner nature is syn. with the outer nature, the bodily frame, *all my bones*, which sympathise with the emotions of the soul, and thrill with joy here, as they ache with sorrow elsewhere. — *will be joyful* || *will rejoice*]. This was doubtless to be expressed in public praise, and is indeed a vow of such praise. The theme is *His salvation*, that is, as wrought by Him, in the defeat of the enemies, and therefore to be celebrated in an ode, as Ex. 15. — *Who is like Thee*], possibly referring to that ode itself, used at

the period of the psalmist for this very purpose, in the liturgy of the temple.—10 *bc*. A later editor, failing to see this reference, and thinking the conclusion of the Str. too abrupt, appends what he thinks an adequate explanation, based on Je. 31¹¹:

Deliverer of the afflicted from him that is too strong for him;
Yea, the afflicted and needy from him that spoileth him.

Str. II. is composed of a synth. couplet and a syn. triplet enclosing a syn. triplet, concluding with a synth. couplet.—11. *Witnesses of violence*], not violent witnesses, but such as testify of violence; they *rise up* to testify; *require of me*, demand satisfaction, retribution for violence of which I have no knowledge, of which I am not aware; with the implication that it was altogether a false accusation.—12. *They reward me evil for good*]. Israel had done his neighbours good, and only good; and yet they charged him with evil, and, taking for granted that he was guilty, requited him with evil. This evil is emphasised as *bereavement*, not to be generalised into “discomfort” of soul, PBV., or specifically “spoiling of my soul” AV.; for which there is no authority in Hebrew usage; but bereavement of children, implying the slaughter of the children of the people by these enemies, as in Is. 47^{8,9}; and this as requited *to me*, as Pss. 41¹¹ 137⁸, the soul here, as elsewhere, being a paraphrase for the person.—13. The psalmist now in two triplets brings out the kindness of his people in emphatic contrast with the unkindness of the enemy.—*But as for me*], emphatic assertion of personal conduct.—*when they were deadly wounded*], by their enemies in battle, resulting in the death of the children of their people, antith. with v.¹², and so in mourning and funeral processions. This is weakened into “when they were sick,” in MT., which does not suit the context or the thought of the Ps. The context sets forth graphically the ancient method of mourning for the dead.—*I made sackcloth my clothing*], inserting the verb to complete the measure from the cognate Ps. 69¹².—*I afflicted my soul with fasting*], cf. Is. 58^{3,5}.—*my prayer was upon my bosom*], prayer, as the context suggests, of supplication for the bereaved. This was conceived as heartfelt, resting upon the bosom, or upon the heart, while it pulsed with sympathy, as AE., Luther, al. This is certainly an unusual expression; but it

was made more difficult by an ancient editor, who inserted a verb, without regard to the measure, usually rendered "returned," which was probably meant to imply that the prayer, notwithstanding its sincerity, returned to the one who made it without effect, Bar Heb., Ri., al., with the suggestion of a reward from God, instead of a reward from those for whom it was offered. This seems to be the interpretation of G , J , Ra., Hu., Ki. The reference to the head bowed down upon the bosom, De., Bā., for which 1 Kings 18² is cited, does not suit the situation or the language. It would be more natural to think of beating the breast, or bosom, as the usual accompaniment of mourning, Na. 2⁷, if the phrase could be so interpreted. — 14. *I went in procession*], the usual funeral procession, clad *in black*, the colour of mourning. — *I bowed down*], the posture of the mourner, cf. 38⁷, that is, with head bowed and face turned downward. This mourning was as sincere and intense, *as for a friend*; and still more *as for mine own brother*. It has become, however, a little too much by the insertion of "as one that mourneth for his mother," by a later editor, at the expense of the measure, making the line as well as the thought by so much overfull. — 15-16. In antith. with this sympathetic sorrow of Israel for its neighbours when they were bereaved of their children in war, is the unsympathetic conduct of these neighbours. — *But when I halted*], or limped, as Je. 20¹⁰; as injured in the feet and so in a perilous situation; intensified by *in my pollution*], pollution of the land with the blood of the slain, cf. Nu. 35³⁸ Je. 3¹ Mi. 4¹¹. This has been interpreted in MT. as a late adj. with the meaning "profane," referring to persons, making the construction and meaning difficult. G , having either a different text, or else paraphrasing, at all events regarded it rightly as a verb. The conduct of the enemies is graphically described. — *they rejoiced*] antith. the wearing of sackcloth. — *and they gathered together in throngs*]. All were interested in the humiliation of Israel, and none would be absent on this occasion. — *Smiters*], so essentially J , S , Pe., Moll., Kirk., better than "smitings," blows, G , S . The "abjects" of EV., based on Ki., Calvin, Grot., explained by De. as "dregs of the people," has nothing to justify it in usage. — *They tore me without cessation*]. This v. is antith. with the fasting and prayer of Israel. — *they mocked*], as G , whether the

kindred noun "a mocking" be original or due to dittog. 𐤒, by an early error of text, made a phrase unknown elsewhere, which has ever been regarded as difficult to explain. Ra. first suggested "mockers for a cake," that is, parasites, fawning flatterers, who make jests and witticisms against others, in order to please the rich and powerful, and so secure entertainment from their table. This has been followed by EV^a. and most moderns, who have adhered to 𐤒. But it is not suited to the context, and indeed is far-fetched; so that most recent critics prefer to follow 𐤒 or seek a better text. — *They gnashed upon me with their teeth*], as 37¹²; the mocking passing over into this manifestation of bitterest enmity. This is in fine antith. to the intense grief and mourning expressed by black garments and the funeral procession for a brother of v.¹⁴. — 17 a. A later editor inserts at this point an appeal to Yahweh, — *Yahweh, how long wilt Thou look on*], that is, with indifference, while such things are happening, such wrong is done. This line not only is apart from the measures of the Ps. and its strophical organisation, but really expresses an impatience which is foreign to its robust confidence. — 17 b. *O recover my life || mine only one*], as 22²¹ — *from roarers*], an emendation admirably suited to the previous context || *lions*, so We., Du.; a common figure for powerful and greedy enemies. The "from their desolations" of 𐤒, followed by ancient and modern Vrss., does not suit the context, even if the form of the Hebrew word could be sustained. It requires no greater change in the text to get the appropriate meaning, "roarers," than to get the same word as v.⁸, and the latter is improbable in the original text, if v.⁸ be a gloss. — 18. The petition for recovery is followed by the refrain, cf. v.⁹⁻¹⁰: *And I will give Thee thanks in the great congregation, among a numerous people I will praise Thee*], the public thanksgiving in the temple for national deliverance, as in 22²⁶ 40¹⁰.

Str. III. is composed of an introverted tetrastich, a syn. tetrastich in antith. thereto, and a concluding syn. couplet. The common term of both is the prayer: *let not the enemies rejoice over me*, v.¹⁹⁻²⁴, that is, continue to do as they are represented as doing in v.¹⁵; and then saying, *Aha*, v.²¹⁻²⁵. — 19. *Hate me without cause*], resuming the thought of v.¹¹⁻¹², explained unnecessarily by a late editor through the insertion of the syn.: "mine enemies wrong-

fully," at the expense of the measure. — *winking with the eye*], a circumstantial clause expressing their malicious insincerity. This is explained as craftiness. — 20. *For it is not peace that they speak*], as they probably professed, but the reverse of peace; *against my tranquillity*], so probably rather than "the quiet in the land," \mathfrak{H} , followed by most interpreters, which is not sustained by \mathfrak{S} , and is a phrase unknown elsewhere and improbable in itself, making a distinction between the quiet and others in the land, when the antith. of the Ps. is between the people of the land and their enemies. Omitting "the land," which is not in \mathfrak{S} , and maintaining the remaining word of \mathfrak{H} over against that of \mathfrak{S} , we get the personal reference to the tranquillity of the people, who speak as usual in the first person, and in fine parallelism to the peace of the previous clause. — *Deceitful things they devise*]; their plans are crafty and deceitful. — 21. *They open wide their mouths against me*], in much hostile speaking, in accordance with their deceitful plans, in false accusations; resuming the thought of v.¹¹, and accordingly changing the tense to the perfect, in citing their testimony: *They have said*: "Aha, aha! our eye hath seen it"], namely, the deeds of violence charged against the people of Yahweh in v.¹¹. In striking antith. to this conduct of the enemy Yahweh is exhorted to interpose, resuming the thought of Str. I. — 22. *Thou hast seen, Yahweh*], an appeal to Him as an eye-witness over against the false eye-witnesses of the enemies. — *keep not silence*], in Thy testimony on my behalf. — *keep not afar off*], in my need, cf. 22^{2.12.20} 38²² 71¹². "O Lord" and "from me" are both unnecessary glosses, making the line overfull. On the positive side the plea continues. — 23. *Stir up Thyself || awake*], strong terms for active, prompt interposition. — *for my judgment || unto my cause*], as v.¹. A prosaic copyist has, by transposition, attached the verbs together and then the nouns, the latter being separated by the divine name: *My God*, to which "Lord" is added as a gloss. Poetic usage gives each verb its appropriate noun in parall. — 24. *Judge me*], in the sense of vindication, as above, — *according to my righteousness*], as \mathfrak{J} ; best suited to the context and the course of thought in the Ps., which asserts righteous conduct over against the false charges of the enemy. But \mathfrak{H} , \mathfrak{S} , and most Vrss. have "Thy righteousness," an appeal to

this divine attribute. Probably here, as often, the original text had no suffix, so that either interpretation was possible.—25. *Let them not say*], repeated in the next clause for emphasis, but by editor at the expense of the measure.—*in their mind*], to themselves, in their congratulatory thoughts, antith. with their previous testimony, which they now suppose has had its effect in the accomplishment of their crafty plans.—*Aha, our desire*]. We have attained it.—*we have swallowed him up*], implying both the greed of the enemies and the overwhelming completeness of destruction, cf. 124³ La. 2¹⁶.

26-27 b. A Maccabean editor inserts an imprecation taken from 70³⁻⁵ with slight modifications.

Let them be ashamed and confounded together that rejoice in my hurt.
Let them be clothed with shame and dishonour that magnify themselves against me.
Let them shout for joy and be glad (in Thee) that delight in Thy righteousness.
Yea, let them say continually, " May Yahweh be magnified ! "

Besides the desire for an imprecation, the editor was probably moved to insert this particular one because of the wish—27 b. *May Yahweh be magnified*, which was probably original to our Ps. and therefore common to both. This is the beginning of the final refrain, cf. v. 9-10a. 18. It is the magnifying Him in the celebration of His deeds of salvation and judgment in public worship.—*who hath delight in the peace of His servant*], resuming the thought of peace of v. 20, and emphasising the fact of the personal relation of the people to Yahweh, as His servant, in accordance with the conceptions of Jeremiah and Is. 2. Yahweh takes pleasure and delight in His people, as now appears with propriety after the storm has passed, and the interposition has been triumphantly accomplished.—28. *My tongue will murmur*], give vocal expression in the melody of sacred song.—*all day long*], continuously.—*Thy righteousness*], the theme as exhibited in the vindication of the righteousness of His people || *Thy praise*.

1. רִיבָה Qal imv. cohort. † רִיבָה vb. Qal (1) *strive*: of battle here; (2) *plead a cause*: of God רִיבָה 43¹; without prep. 74²² 119¹⁵⁴; abs. without רִיבָה 103⁹.—רִיבָה sf. 1 pl. † [רִיבָה] n. [m.] *adversary*; elsw. Is. 49²⁶ Je. 18¹⁹ (but dub. in last two; Ⓞ has רִיבָה), prob. here also רִיבָה רִיבָה as 1 S. 24¹⁵ Mi. 7⁹ Je. 50³⁴ 51⁸⁶ + = *take my part*.—לָחַם imv. and לָחַם ptc.

i.p. † *לחם* *fight, do battle*; in ψ elsw. 56²⁻³. Niph. common in OT., but in ψ elsw. 109⁸. Rd. also *לִחְמֵי* (coll.) for *לִחְמֵי* pl. in order to rhyme. — 2. *רִחְמֵי* Hiph. imv. *take hold of, grasp*; a.l. ψ , but Na. 3¹⁴ Je. 6²⁸ Zc. 14¹⁸. — *גָּנָה* small *shield* (v. 3⁴). — *גָּנָה* large *shield*; elsw. 5¹³ 91⁴. — *בְּגִימֹתַי* *essentiae*, introducing the predicate (BDB.), as: *my help*, as embodied in a person, 27⁹ 40¹⁸ 44²⁷ +. — 3. *וְהִרָק* Hiph. imv. † [ריק] vb. Hiph. *empty, draw out*, sword Ex. 15⁹ Ez. 5²⁻¹² 12¹⁴ 28⁷ 30¹¹, possibly in original text of Ps. 18⁴², lance, only here. ו needless gl. — † *תְּנִיחָה* n.f. *spear, lance*; elsw. ψ , 46¹⁰ and metaph. (lion's teeth) 57⁵. — *סָנַר* Qal imv. *close up* (the way), *stop*; so \mathfrak{S} , \mathfrak{J} , Aq., Σ , Θ , Jebb, Ols., De., Bā. Hare, Kenn., Grotius, Street, De W., Ew., Now., Dr., take it as *σάραπις battle axe*. This is certainly tempting. Du. bases on it argument for late date of Ps. The early date of Ps. is rather an argument against this unknown Heb. word. BDB. thinks text corrupt. Schwally *הָנַר* is improbable. Halevy *עֵרָה* (Ps. 59⁵) is too easy. Che. would rd. *שָׁנַר* *javelin*, as Ass. *šukūdu*. A change from a common word is improbable. The original was prob. *קִירִין* *dart, javelin*, Jos. 8¹⁸ 1 S. 17⁶⁻⁴⁶ Jb. 39², usually associated with *חֵמָה*. In unpointed text כִּן might have been mistaken for סָנַר, if letters were transposed. — *לִקְרָאֵהּ* inf. cstr. † *encounter*, enemies here; *meet*, of God 59⁵, prob. also 25¹⁸. — *לִרְגָלִי* Qal ptc. sf. 1 pl. should be 1 sg. coll., so v. 6. — *לִינַפְשִׁי* *to me* (v. 3²). *יְהוָה* should be inserted to complete the line. — 4. = 40¹⁵ = 70⁸. Insert in l. 1, after 40¹⁵, *יְהוָה* to complete pentameter. The second vb. in 40¹⁵ 70⁸ is *יִתְסַר*, which is transposed here with *יִלְחַצוּ* in next l. So also in next l., 40¹⁵ 70⁸ have *הִשְׁכַּחְנִי* *forget me*. This change is probably intentional. The original of 40¹⁵, which is a late addition to that Ps., is in 70⁸. — *וְהִלְחִצוּ* Niph. juss. 3 pl., v. coord. † [לחם] Niph. (1) *be humiliated, ashamed*, before men 74²¹; (2) *be put to shame, dishonoured*, 69⁷; also here = 40¹⁵ = 70⁸. Hiph. *put to shame = insult, humiliate*, by defeat 44¹⁰. — *בְּחִקְשֵׁי נַפְשִׁי* phr. elsw. 38¹³ 40¹⁵ 54⁵ 63¹⁰ 70³ 86¹⁴ Ex. 4¹⁹ (J) Je. 4³⁰ +. — *יִסְטוּ* Niph. juss. 3 pl., v. 14⁸. — *הִשְׁכַּחְנִי* phr. elsw. 41⁶ 140³ Gn. 50²⁰ (E) Zc. 7¹⁰ 8¹⁷ Je. 36³ 48² Mi. 2³. — 5. *וּמְלֹאךְ יְהוָה* also v. 6; so 3⁴, cf. 91¹¹. *יְהוָה* is a later insertion in both verses for *מְלֹאךְ* *Thy angel*. — *דָּחָה* [Qal ptc. *דחה* vb. *push, thrust*; rd. דָּחַס as \mathfrak{S} , Horsley, Houb., Ols., De., Du., || *דָּחַס* (v. v. 3). These have probably been transposed, Hu., Bi., Bā. — 6. *יְהוָה* prob. a later addition; not necessary, and makes l. too long. — † *הִתְקַלְקְלוּ* n.f.pl. *slippery places* = Je. 23¹²; elsw. *flattering promises* Dn. 11²¹, cf. 11²⁴. — 7. *לִי הַכֶּסֶף* so v. 7⁵. † *הַכֶּסֶף* adv. (תְּנִין) *out of favour, gratis, gratuitously*; with vb. *סָנַר* 35⁷, *חָסַר* v. 7, *שָׂנָא* v. 19 69⁶, *לָחַס* 109³, *רָחַף* 119¹⁰¹. — *הִתְקַנְיָהוּ*. The proper obj. is *רִשְׁתָּם* (9¹⁶) || *חָסְרוּ* *dig out*, elsw. 7¹⁸; obj. *שָׂחָה*, which should then be transposed, making two syn. lines; so \mathfrak{S} , Hare, Houb., Che., Horsley. This couplet is a tetrameter gl., giving a premature reason. — 8. = Is. 47¹¹, which is original: *וְהִנֵּה עֵינֶיךָ מִתְּרַחֵם שָׂחָה יִמְחָדְרֵי*, changed here from second to third pers., abbreviated by sf. *הוּ* instead of *הוּ*, and omission of *שָׂחָה*. The change from 3 pl., v. 4⁷, to 3 sg., v. 8, is striking. \mathfrak{S} and \mathfrak{S} have pl. correctly; sg. originated from attaching לָהּ to vb. from noun. — *בְּשִׁיחָה* rd. *בְּשָׂחָה*, as v. 7. \mathfrak{S} has

Is. 58^b; elsw. in this sense Nu. 30¹⁴ (P) Jb. 37²². Pu. † *be afflicted*, in discipline by God Ps. 119⁷¹ 132¹ Is. 53⁴. Hithp. † *be afflicted*, in discipline by God Ps. 107¹⁷.—[נָצַיִם נִקְשִׁי] phr. 69¹¹ with vb. נָכַח. † *fasting*, elsw. צוּם 109²⁴, characteristic of late usage, subsequent to Ne.; cf. Ne. 9¹ Dn. 9⁸ Est. 4⁸.—[עַל-הַחֵי] *resting upon*: not of head bowed on the breast, Bā., Du., the prayer going to the bosom instead of upward or outward; not with Hiph. הָשִׁיב instead of Qal, and so *requital* as BDB. as Ps. 79¹² Is. 65⁶. 7 Je. 32¹⁵; but of the prayer resting upon the bosom, as it were pressing upon it while agitated with the pulsation of the heart. The vb. is a gl., which doubtless implied retribution in sense of later editor, but is not suited to context and makes l. too long. Other uses of † חִיק n.[m.] in ψ are: c. נ 89⁵¹, with נָרִיב 74¹¹.—14. [הִתְהַלְּקְתִּי] as in 43² for funeral processions.—[נִמְאָל אִם]—*mourning*, only here ψ; cf. Gn. 37³⁵. Ⓢ has אָמַל, without אִם. Phr. is a gl. of explanation, due to adaptation of national Ps. to personal relations.—† [אָרַר] as 38⁷ 42¹⁰ 43², all with הִלַּךְ in some form, *be in black* as mourner.—16. [וַיִּצְלַע] prep. נ temporal; emph. in position, in antith. † יָצַע n.[m.] *limping, stumbling*; elsw. 38¹⁸ Je. 20¹⁰ Jb. 18¹².—[וַיִּמְאָטוּ] Niph. pf. 3 pl. ו coörd., repeated for emph., but improb.; rd. inf. abs. of intensification for second, הִמְאָטוּ.—[נָבִים] pl. of † נָבַח adj. a.ל.; BDB *smitten ones* improb.; Ki., EV^s, Calv., De., al., *abjects* has nothing to justify it; Ols., Bi., Bā., Kau. זֵמִים *aliens* seems justified by following vb., but not by antith. triplet; Ⓢ, Σ, *υμδριτες blows, wounds* = נָבִים for מָכַיִם ptc. נָכַח, so Ⓢ *percussiones*, Σ, Τ, Horsley, Hu.².—[וְלֹא יָדַעְתִּי] rel. clause, “what I am not aware.”—[וְלֹא יָדַעְתִּי] circumstantial clause, *without cessation*.—[קָרַעוּ] Qal pf. † קָרַע vb. usually *tear* garments, but also various other subordinate mngs.; only here in ψ. Hu., Dr., al., as Ho. 13⁸ *tear*, as wild beasts or cruel foes, most probable; Ⓢ *διεσχίσθησαν*, Ⓢ *scindentes*. Ol., Bā., We., al., *tear with words, rail*, which has no usage to justify it.—16. [בְּהִנְיָו] cstr. pl. † הִנְיָו adj. *profane, irreligious* persons. This form elsw. Jb. 36¹³ חֲנַמִּי לֵב; pl. Is. 33¹⁴, sg. Is. 10⁶ of nation, 9¹⁶ of a man; cstr. pl. here before cstr. pl. is strange. Bi., Du., rd. הִנְיָו and attach to previous l. Ⓢ *ἐπεισάδω με* = כְּרוּנִי, so Gr., *tempting, yet not suited to context*; rd. כְּרוּנִי inf. cstr. † הִנְיָו, *in my pollution*, as 106³⁸; cf. Je. 31¹ Mi. 4¹¹.—[לְחַנְיָו קָעִי]. The first word pl. cstr. of לְחַנְיָו adj. a.ל. *mockers*. † קָעִי *cake*, elsw. only 1 K. 17¹⁻² for קָעָה, and so *mockers for a cake*; Greek *κωσσοκλάκες, ψωμοκλάκες*, Mediaeval Latin *buccellarii*. All this is improb. Ⓢ *ἐξεμυκτηρισάω με μυκτηρισμῶν*, Ⓢ *subsannaverunt me subsannatione*, לְחַנְיָו is doubtless correct; so Du.; Bā. לְחַנְיָו לְחַנְיָו not so good. It is then prob., as l. is too long, that לְחַנְיָו originated in dittog.—[תָּרִיק] inf. abs. † תָּרִיק vb. *gnash, grind*: c. שָׁנַם elsw. 37¹²; also abs. without עַל 112¹⁰ La. 2¹⁶, c. נ 16⁹.—17. [אֲרִי] is suspicious.—[כַּקָּה] *how long*; only here in ψ, also Jb. 7¹⁹. This trimeter l. is a gl.—[בְּשִׂאֵיהֶם]. Ⓢ *ἀπὸ τῆς κακουργίας αὐτῶν*; Ols., Dy., Gr., *שִׂאֵיהֶם from their roaring*; but neither suited to || מכְּמִירִים; We., Du., *שִׂאֵיהֶם roarers*, prob. correct; cf. שָׂחַל v.8, improbable if latter gl. as above. שִׂאֵיהֶם a.ל. with same mng. is doubtless txt. err.; ס here is possibly dittog. from מכְּמִירִים.—19. [אֵינִי שָׂרִי] | שָׂרִי שָׂרִי. 69⁶ has both phrs. (cf. שָׂרִי שָׂרִי 38²⁰). The one is a gl. to the other.

Probably the latter is original on account of תננ as in v. 7. — [יִרְצוּ עֵין]. 6 and 7 take it as rel. clause and translate by ptc. עֵין c. קִרַץ = *pinch the eye, wink maliciously*, so Pr. 6¹⁸ 10¹⁰. — 20. [כִּי] causal. 6 has לִי, doubtless err. for אֵל 6, 7, 8, Aq., S. — [וְעַל רִנְנֵי אֶרֶץ דְּבָרֶיךָ]. 6^B has *καὶ ἐπ' ὀργῆς δόλους διελογίζοντο* (ὀργῆς 6^{A.A.B}); 7 *et in iracundia terrae loquentes, dolos cogitabant*; 8 *sed in rapina terrae verba fraudulentia concinnant*. These rest on different texts from 6. אֶרֶץ רִנְנֵי א.א. and improb. 6 had רִנְנֵי, but not אֶרֶץ, which is explanatory gl., though in 8 and other Vrss. Rd. רִנְנֵי *my tranquillity*. — [רַכְרְכִי] not in 6, 8, and doubtless gl. — [יִחַזְכְּנוּ] Qal impf. 3 pl. archaic form. — 21. [וַיִּתְרַחֲבוּ] consec. err. for וֹ coörd., Hiph. impf. 3 pl. רַחַב *open wide*, here of much hostility in speaking, as Is. 57⁴. The last two words of v. 20 make with first clause of v. 21 a complete line. — [אֵהָא אֵהָא] interject. *aha!* always introduced by אַמַר; cf. v. 26 40¹⁶ = 70⁴, also Is. 44¹⁶ Ez. 25⁸ 26² 36² Jb. 39²⁶. — 22. [רְאִיתִקָה] Qal pf. 2 m. fully written, referring to יהוה, anth. to רֵאָה of adversaries. — [אֲרִנִי] is gl. — [מִמֵּנִי] is also a gl. — 23. [הִתְקַצָה] Hiph. imv. cohort., || הִתְקַצָה (same form), should go from prosaic order to its noun לְרִיבֵי || לִמְשַׁפְּסֵי || [וְאֲרִנִי] gl. as v. 22. — 24. [צִרְקָה] so 6, 7, but 8 צִרְקִי; prob. sf. not in original, but must be interpretation. Either יִרְחֵה or אֲמַלִּיה gl., prob. the former. — 25. [רְחָמָה] is repeated in 6, 7, Syr. Hex., but improb. — [נַמְשֵׁנוּ] = *our desire*, as 27¹² 41⁸. — [אֵל יִמְצְאוּ] is repeated for emph., but destroying the measure. — 26–28 to be compared with 40^{14–18} = 70^{8–6}. First l. of 70¹ = 40¹⁴ not in 35²⁶, either prefixed in those passages or omitted here. V. 26^a has variation of נַמְשֵׁנוּ 70⁸ = 40¹⁵: שִׂמַח in accordance with 35^{19, 24} and so better suited to the Ps.; therefore, if an addition, not a mechanical one without assimilation. V. 26^b is not in 70³⁶ = 40^{16b}, but they substitute 35^{4b}, excepting that חֲשַׁבֵי רַעְוָה takes the place of חֲשַׁבֵי רַעְוָה. This favours the originality of v. 26^b, which is a good syn. v. 26^a. — [הַמְטַרִּילִים עָלַי] Hiph. ptc. pl.; of enemies, phr. of 38¹⁷ 55¹³ Je. 48^{28, 42} Jb. 19⁶, cf. Ez. 35¹³. 70^{4a} is not in 35^{26–27}, but אַמַר אַחַח reminds us of 35^{21, 25}. — [לִלְבָשִׁי] Qal juss. † לְבַשׁ vb. Qal, *put on* (one's own) *garment, clothe oneself*; lit. not in ψ, but fig. often: pasture with flocks 65¹⁴; Yahweh puts on majesty 93¹, strength 93¹, honour and majesty 104¹; priests put on righteousness 132⁹; men put on shame 35²⁶ 109²⁹, cursing 109¹⁸. Hiph. *clothe, array with*; Yahweh clothes priests with salvation 132¹⁶, enemies with shame 132¹⁸. — † [נִבְשָׂה] n.f. *shame*, elsw. 40¹⁶ (= 70⁴) 44¹⁶ 69²⁰ 132¹⁸ Jb. 8²²; phr. עָשָׂה בִי Ps. 109²⁹. — 27. [יִרְנֵה] for 70⁶ יִשְׁאוּ בָךְ; 70⁶ has fallen out of v. 27^a by txt. err. 70^{5b} = חֲסַפֵּי צִרְקִי here; the change has been made in 70, for צִרְקִי is suited to the context of 35²⁴ and the anth. of v. 27^c. V. 27^b = 70^{5b}, except that l. here lacks complement given in 70^{5b} יִשְׁעוּתְךָ 70^{5b}, which takes the place of עֲבֹד עֲבֹד יהוה. — 28. This v. has nothing to correspond with it in 70⁸; but the latter has עֵינֵי וְאֲבוּיָן as 35¹⁰, and concludes with l. similar to its beginning. — [לִשְׁוֹן חֲהַנָּה] cf. for phr. 71²⁴ Is. 59⁸ Jb. 27⁴.

PSALM XXXVI.

Ps. 36 is composite. (1) A didactic Ps. describing the wicked under the inspiration and flattery of personified transgression, and without terror of God, plotting, speaking, and doing all manner of evil (v.²⁻⁵). (2) A Ps. of praise: (a) comparing the four chief attributes of Yahweh to the four great objects of nature, as a basis for praising Him for saving man and beast (v.⁶⁻⁷); (b) praising His precious kindness as manifested in the delights of worship in the temple, and in the life and light that issue from Him (v.⁸⁻¹⁰). Glosses (a) pray for His kindness, righteousness, and help against the wicked (v.¹¹⁻¹²), (b) and point to the place where the enemies are fallen to rise no more (v.¹³).

A. v.²⁻⁵, 6⁵.

AN utterance of Transgression (comes) to the wicked man in the midst of his mind:

There is no dread of God before his eyes:

For^r it doth flatter him as regards the finding out of his (hateful) iniquity.

The words of his mouth are trouble and deceit, he hath ceased to act circumspectly.

To make trouble thoroughly he plans upon his bed;

He takes his stand in a way that is not good, evil he refuseth not.

B. v.⁶⁻¹⁰, 2 STR. 5³.

YAHWEH, in heaven is Thy kindness,

Thy faithfulness (reacheth) unto the skies,

Thy righteousness is like the mountains of 'El,

Thy justice is a great deep;

Man and beast Thou savest.

YAHWEH, how precious is Thy kindness.

They are refreshed with the rich things of Thy house,

And of the brook of Thy dainties Thou makest them drink;

For with Thee is the fountain of life;

When (Thou shinest, light doth appear).

Ps. 36 was in **B** and **BB** (v. Intr. §§ 27, 33). The term לַעֲבֹר יָהוָה with David corresponds with 18¹. It seems therefore to suggest some original connection, or association with Ps. 18. This could hardly come from **BB**. It must have come from **B**, if not already attached to the Ps. when he used it. There is no historical situation suggested in the present title, but it seems probable that the man who proposed these words was thinking of Saul's mad-

ness as a suggestion of evil, according to 1 S. 16¹⁴⁻²³ 18¹⁰⁻¹¹. But he must have lived at a much later date than the author of these passages, or indeed the author of the similar 1 K. 22²⁷⁻²⁸, where the suggestion of evil is attributed to the divine Spirit; for this editor interprets the story of Saul and David in accordance with v.¹, where Transgression itself as a personified evil makes the suggestion. This conception is certainly earlier than that of Satan, who appears first in Zc. 3¹⁻². The Ps. is therefore probably from the time of Jeremiah, when prophets of falsehood abounded. This does not apply to the whole Ps., but only to the pentameter hexastich, v.³⁻⁵. The remainder of the Ps. is much later. The original Ps. also is similar in v.⁵ to Mi. 2¹. No other writings have been used, although in some respects the situation and tone of the Ps. resemble 9-10, 14, and on that account it might be referred to the early days of the Restoration. But the wicked here seem not to be enemies of the nation, but wicked men among the people; and the use of mouth and tongue is injurious, and not simply false; and so it implies ethics of speech, earlier than the period of Persian influence. The Ps. in its present form is composite. A Ps. of two trimeter pentastichs has been added, v.⁶⁻¹⁰. This uses the Miktam 57² in v.⁸ and 57¹¹ in v.⁶. It also is based on the conception of Eden, Gn. 2¹⁰, in v.⁹, especially as applied to the temple in Ez. 47¹⁻⁹ (upon which also Zc. 14⁸ Jo. 4¹⁸ depend). It is also probable that Je. 2¹⁸ 17¹⁸ underlie v.¹⁰. The humanitarianism of v.⁷ is post-Deuteronomic. The author of v.⁷ was familiar with Lebanon and Hermon and the Mediterranean Sea, and possibly had his home in northwestern Galilee, where these were ever in view. The similes are so graphic that they could best be explained by an author standing on one of the summits of Lebanon, where all these things would come naturally into his mind. These two Pss. were brought into a sort of unison by a trimeter tetrastich of petition, v.¹¹⁻¹². The Ps., as thus constructed, was probably made for B. A later editor, probably Maccabean, gave the Ps. a reference to national enemies by the addition of v.¹³, which was probably based on Ps. 14⁵.

PSALM XXXVI. A.

The Ps. is composed of two synth. tristichs. — 2. *An utterance of Transgression*]. Transgression is personified as sin in Gn. 4⁷ (cf. Ps. 19¹⁴). There, like a beast of prey, it tries to get possession of the man and rule him; here it has already taken possession of him, and as the spirit of prophesy, suggests to him as to a prophet. In all other passages this utterance comes from Yahweh to a real prophet; here only, transgression takes the place of Yahweh, and so becomes a god to the wicked man, inspiring him with wickedness, so that he becomes a prophet of transgression. This is all the more impressive to him that it does not come upon him as

an external energy from without, as in the case of Saul, 1 S. 16¹⁴⁻²³ 18¹⁰⁻¹¹, but as already within him: *in the midst of his mind*, dominating his mind from its very centre. Thus \mathcal{G} , \mathcal{S} , \mathcal{U} , \mathcal{J} . But \mathcal{H} , followed by EV^a, has changed the reading to "*my heart*," either by copyist's error, or to avoid the unparalleled conception of an inspiration of a wicked man in any sense of the term. It is probable that in \mathcal{H} transgression was originally interpreted as in an objective construct relation, as \mathcal{S} , followed by Ges., De W., al.: "an utterance concerning the transgression of the wicked is within my heart," making the psalmist inspired, rather than the wicked man. But such a construction of the word "utterance" is against all usage. — *There is no dread of God*], an explanation of the situation by the psalmist, implying that God is not present and will not call to account, as 10⁴ 14¹ 53². Transgression has taken the place of God and is become the god of this wicked man. — *before his eyes*]. He ignores God, can no longer see Him as present; for he is so absorbed in the presence of transgression and the experience of its suggestions. — \mathcal{J} . *For it doth flatter him*]. Transgression does this in its utterance to him; so most naturally, Ra., De., Bā., Kirk. "He flattereth himself," EV^a, has little to justify it. — *in his eyes* is a gloss, not in \mathcal{G} . — *as regards the finding out of his (hateful) iniquity*], by God, in accordance with the previous context. He had no dread of God, of His presence, or of His investigation of his conduct; implying therefore that God would not find out his iniquity. This iniquity the psalmist emphasises as something which one is bound to hate, taking it as gerundive, dependent on iniquity, so essentially, "abominable sin," PBV. But "to be hateful" AV., "to be hated" RV., emphasise the discovery of the iniquity by God. It is also difficult to see why the finding out, which has been pushed into the background of his mind by the flattering voice of transgression, should now be emphasised in the climax. The various efforts to improve the text have all alike proved unsatisfactory. — $\mathcal{4}$. *The words of his mouth*]. The description passes over from the mental state of the wicked man into his external behaviour: and first his speech, his words; these are *trouble and deceit*. His speech, as under the inspiration of a flatterer, is flattering, and so deceives and makes trouble to those who depend upon it. The wicked speech is

accompanied by wicked deeds; *he hath ceased to act circumspectly*]. He has laid aside all prudence in action, because he has no dread of consequences. — 5. *To make thoroughly*]. The measure requires the attachment of this infinitive to the noun, *trouble*; in accordance with Mi. 7³. This is favoured by the use of Mi. 2¹. The usual rendering, “to do good,” as explanation of act circumspectly, Dr., or as dependent upon it, Kirk., not only makes that line too long, but also gives an awkward tautological close to the sentence. — *he plans upon his bed*]. The description goes back to the mental state, the plans suggested by Transgression. These are carefully matured during the quiet of the night, to be thoroughly carried out in the morning. — *He takes his stand*]. The time for action has come, and he is determined to carry out his plans. He takes his position with decision and firmness. — *in a way that is not good*], a way of life, a course of conduct, which is the negative of the good way required by God’s Law. This in the climax is: *evil he refuseth not*], which is as much as to say, from no evil does he shrink, he undertakes it all, without reluctance and without remorse.

PSALM XXXVI. B.

Str. I. is a syn. trimeter tetrastich, with a synth. monostich. The four chief attributes of Yahweh are compared with the four great objects in nature. Doubtless the psalmist, either in imagination or in reality, stood upon one of the summits of Lebanon, where all these were in full view. — 6. *Kindness*], the usual meaning of the Hebrew word, especially when in syn. relation with “faithfulness.” Yahweh’s kindness is *in heaven*, so most naturally, thinking of heaven as at once its source and as illustrating its immeasurable and all-comprehending relations. This is an Old Testament prelude to the knowledge surpassing love of Eph. 3¹⁷⁻¹⁹. The phrase is doubtless based on Ps. 57¹¹ (cf. 103¹¹) “unto the heavens”; but this does not justify us in interpreting the Heb. preposition here in an unusual sense, “to the heavens,” as do Bā., Kirk., al., or in paraphrasing, “as the heavens.” Pe.; for the author doubtless made the change for the purpose of giving a new turn to the thought. He changes the prepositions for variety of

imagery. — *Thy faithfulness (reacheth) unto the skies*]. Faithfulness is an attribute that may be compared to a long reach, rather than to comprehensive extent. It is therefore conceived as reaching far up into the expanse of the skies, which extend one above another in mysterious and sublime heights. There is probably here an antith. in the poet's mind as in 85¹², kindness coming down out of heaven, faithfulness ascending the heights of heaven. — 7. *Thy righteousness is like*]. This is a real simile — *the mountains of 'El*], the great, the giant mountains, such as Hermon and Lebanon, whose lofty summits, covered with snow the greater part of the year, suggest to the pious mind the special presence and power of God. So the gigantic cedars of Lebanon are called the cedars of God, 80¹⁰ 104¹⁶. The psalmist is doubtless thinking of the mountains as firm, stable, enduring, everlasting, majestic, and all-commanding. — *Thy justice*]. As the three other syn. terms are all singular and all attributes, an attribute in the singular is required here. But it has been changed by an early copyist to the plural: "acts of judgment," and so it appears in **¶** and **¶**. — *the great deep*]. A metaphor taking the place of the similes, so **¶**. This is more poetical than the sameness of a particle of comparison here, as urged by We., al., after **¶**. Although this exact term, *great deep*, is found elsewhere, Gn. 7¹¹ Am. 7⁴ Is. 51¹⁰, in the story of the deluge, yet this does not justify the rendering "great flood," as Moll., Bâ., thinking of that great historic act of judgment. This might be thought of if the plural judgments were to be retained, and their irresistible power of destruction, from which none can escape, might then have been in the mind of the poet. But that would be inconsistent with the emphasis upon kindness which characterises this little Ps., and with the climax of salvation in the last line of the Str. The great deep is indeed metaphorical of the divine justice, not on its retributive side, but on its vindicatory side; because of its unfathomable depths, its mysterious movements, and its vastness of extent. — *Man and beast*], comprehending the animal with man, in the scope of Yahweh's attributes, cf. 104²⁷⁻²⁸. — *Thou sarest*]. The four attributes are all summed up in the work of salvation.

Str. II. has a syn. tristich and a syn. couplet. — 8. *Yahweh* is attached to the previous line in **¶**, making it too long. It also

appears at the close of this line in 3, where 𐤀, 𐤂 have *Elohim*. *Elohim* is improbable in this Ps. The measure allows of but one divine name, and that in v.^{6a}. — *How precious*], exclamation of admiration and wonder, explained in subsequent context, — *is Thy kindness*], resuming the thought of v.^{6a}, kindness at the beginning of the previous Str. being the most prominent attribute, as shown also by the climax of salvation. 𐤀 and Vrss. have a tetrameter line: *And the children of men take refuge in the shadow of Thy wings*. This is a familiar idea from 57², cf. 61⁵ 91⁴ Rev. 2¹², with a subj. which is striking and difficult to explain in this context. It is doubtless a gloss. — 9. *They are refreshed*]. The subj. is general, indefinite, referring to worshippers of Yahweh. It is unnecessary to supply a subject. — *with the rich things of Thy house*]. Probably the sacrificial meals of the worship in the temple at the festivals are in the mind of the psalmist; but these have certainly been generalised so as to include all spiritual benefits. — *And of the brook of Thy dainties*]. The dainties are regarded as so copious that they are like an overflowing stream. It may be that the river of Eden underlies the thought, especially in the form in which it appears in Ez. 47^{1a}, as a river of life flowing forth from the temple, and similar to the river of the city of God, Ps. 46⁵. — *Thou makest them drink*]. Yahweh Himself is the host and they are His guests. He gives them their meat and drink. — 10. *For with Thee*], that is, in Thy house, Thy presence, *is the fountain of life*], probably an abbreviation of fountain of living waters of Je. 2¹³ 17¹², a perennial, never-failing stream flowing forth from Yahweh's presence as a well-spring or original source. — *When Thou shinest*], lettest the light shine from Thy face, as Pss. 4¹ 44⁴ 89¹⁶, taking the Heb. word as inf. cstr. in a temporal clause, instead of the usual interpretation as a noun, "in Thy light," which seems rather tame, and involves the repetition of the same noun without any new idea. — *light doth appear*], that is, shine forth upon the worshippers, giving them light and joy, taking the form as Niphal pf. The usual translation, as Qal, "We see light," introduces for the first time 1st pers. pl. into the Ps., which everywhere else uses the 3d pers. This interpretation is doubtless due to the 1st pers. in the gloss that follows.

- draw out Thy kindness to them that know Thee,
 And Thy righteousness to the right-minded;
 Let not the foot of pride come against me,
 Let not the hand of the wicked make me a fugitive.

11-12. This trimeter tetrastich is a petition which combines the thought of the two Pss. The first couplet is a petition for the *kindness* and *righteousness* of the second part of this Ps., both combined with the same verb, *draw out*, prolong, in the bestowal. — *To them that know Thee*], with the practical, experimental knowledge of worship in the temple and the enjoyment of its good things, cf. v. 9-10. — *to the right-minded*] as 7¹¹ 11² 32¹¹ +, those whose minds are upright in His worship and in obedience to His commands. The second couplet is a petition for deliverance from the wicked man of the first Ps. — *The foot of pride*], lifted up in haughtiness, strutting along with scornful indifference of others || *hand of the wicked*], the plural taking the place of the singular of v. 2. — *come against me*]. The petition is that Yahweh will prevent the feet from moving forward to the attack. — *make me a fugitive*], overcome me and put me to flight, so that I will have to wander away in exile from the sacred place.

13. A later editor, probably a Maccabean, wishing to interpret the wicked of the Ps. as national enemies, and justified in some measure by the figurative language of the previous petitions, adds a trimeter couplet setting forth the fulfilment of the expectations of the people in the downfall of the enemy.

There are the workers of trouble fallen;
 They are thrust down and cannot rise.

There], pointing to the place, as in Ps. 14⁵, — *are the workers of trouble fallen*], on the battle-field. — *They are thrust down*], by blows from weapons — *and cannot rise*], they have fallen in death to rise no more.

XXXVI. A.

2. פִּשְׁפֹּשׁ־דָּמַי] phr. a.λ. † דָּמַי] n.m. utterance elsw.: (1) of a prophet Nu. 24^{8, 4, 6, 15} 2 S. 23¹ Pr. 30¹; (2) before divine names (except Je. 23³¹) Ps. 110¹ Is. 56⁸, where alone it begins sentence, elsw. often in middle, but most frequently at the end; found in all the prophets except Hb., Jon., but not in H., D. (except when parall. Kings), Chr., Dn., Job, or Megilloth. פִּשְׁפֹּשׁ is

personified, as חסאָ Gen. 4⁷, cf. Ps. 19¹⁴. But 6 has δ παρόνομος, 7 *injustus* = פָּשָׁע, implying a person, probably an evil spirit, or possibly פָּשָׁע of the later theology, as Horsley. 8 has the more primitive idea and is more probable in itself. — לְרֵשֶׁע as usual, the person to whom the utterance came, 9 *impii*. 6 has τοῦ ἀμαρτάνειν, 7 *ut delinquat* = רֵשָׁע, which is against usage and improbable in itself. — בְּקִרְבִּי referring to psalmist, improbable, error of copyist. 6, 7, 8, 9, have לָבו, which is favoured by the parall. וַיֵּינִי and is doubtless correct, as most moderns. לָב for the man himself, as 5⁸. — אֱלֹהִים because deity was before the mind, as 14¹. — 3. [רַחֲמֶיךָ אֱלֹהֵי] Hiph. pf. חָלַק (5¹⁰) *flatter*; subj. שָׁע, explaining the אָם, c. prep. מֵא, cf. על Pr. 29⁵. 6 has ἐνώπιον αὐτοῦ, which might be a condensation of אֱלֹהֵי with וַיֵּינִי; but 7 prob. gives us a conflation of two earlier readings, due to the influence of וַיֵּינִי above, one of which, prob. the latter, is incorrect. — [לִצְנֵא] Qal inf. cstr., may be interpreted either of *finding*, in the sense of *attaining, accomplishing*, or in the sense of *discovery*. Most interpreters take the latter, after 6, 7; cf. Gn. 44¹⁸. — [לְצַנֵּא] Qal inf. cstr., may be taken with 6 as syn. with אָם, and intensifying the discovery of the iniquity by the hating of it, that is, by God, the terror of whom is absent from the wicked man; so RV., and most interpreters; or as gerund *ad odiendum* 3, qualifying the iniquity, *abominable* PBV., *to be hateful* AV., which is preferable if the text be correct. The construction is, however, in either case so awkward that emendation is tempting. Dy., Gr., propose עַל לִשְׁוֹת *iniquity of his tongue*; Du. thinks לִשְׁוֹת an Aramaic gl. — 4. [רִבְרֵי טוֹב] as רָבַר שְׂחָסִים 17⁴ 59¹⁸, and אִמְרֵי טוֹב 19¹⁶ 54⁴ 78¹ 138⁴. — [אֵין וְקָרָה] phr. a.l. ψ; cf. עָלַי עָלַי וְאֵין 10⁷ 90¹⁰, cf. 55¹¹. — [חָיִל] Qal pf. (1) *cease, come to an end, cease to be*, Dt. 15¹¹ Ju. 5^{6.7.7}; (2) *cease, leave off, desist*; here as Ps. 49⁹ Dt. 23²⁸ Gn. 41⁴⁰ (E) Je. 44¹⁸. — [לְהִשָּׁבֵר] Hiph. inf. cstr. objective, *act with circumspection* (v. 2¹⁰). Cf. 14² for a similar thought. — [לְהִשָּׁבֵר] Hiph. inf. cstr., usually interpreted as syn. with previous vb., so EV⁶, or as a subordinate inf. to it, giving הִשָּׁבֵר the meaning of *consider or regard*; so 6, 7, 8, Kirk. But this word makes l. too long and is needed to complete the next l. Give it therefore the sense of *do well, thoroughly* (v. 33³), and attach it to אָם, as it is attached to רַע Mi. 7⁹. — 5. [וַחֲשֵׁב] Qal impf. (v. 10²), *plan, devise*; cf. Mi. 2¹, where also שָׁכַב על (4⁵) is used, making it prob. that the psalmist used the prophet's thought.

XXXVI. B.

The Ps. now changes from pentameter to trimeter, and has an entirely different tone. Another independent Ps. is added. — 6-7. The quartette of attributes חָסֵד (4⁴), אֱמוּנָה (33⁴), צְדִיקָה (5⁵) favours מִשְׁפָּט (1⁵) also. The pl. מִשְׁפָּטֶיךָ is a later interpretation, not consistent with context. V. 6 is similar to 57¹¹ (= 108⁵), כְּרֵשֶׁתִּים for כְּרֵשֶׁתִּים there, is an intentional change, not txt. err. as Du. It is a more difficult reading than כָּר, which is in syn. clause and which would have favoured assimilation rather than the reverse. — [הַרְרֵי-אֵל] cf. 50¹⁰ *mountains of 'El*, for gigantic mts, which He alone could make and where

He dwelt; cf. $\text{לֹא אָרַח אֱלֹהִים}$ Is. 14¹⁸. For לֹא v. Intr. § 32. עָשָׂה repeats כ before הָיָה , so We. It is possible that it has fallen off after sf. ך . — הָיָה v. 33⁷. — יָהוָה makes l. too long, and is needed in next l. — 8. יָהוָה = *pretiosa* ז , τιμωσιον Aq., Σ , Quinta, so ע , is a more difficult reading and therefore more probable than יָהוָה , *ἐπλήθυνσας* of ע , *multiplicasti* ז , so essentially ז , which is common with הָיָה . † יָהוָה adj. (1) *precious, highly valued*; usually of stones, in ψ elsw. 45¹⁰ 116¹⁶; (2) *glorious, splendid* (cf. Aram.), in ψ only as subst. 37²⁰, cf. Jb. 31²⁶. — אֱלֹהִים . The next clause with וּבְנֵי אֱדָם (8⁶) is one word too long and is striking in view of אֱדָם above; and אֱלֹהִים in this Yahwistic Ps. is improbable. ז had יָהוָה , showing variant text. Either both glosses or a l. must be found underlying them. Du. rds. $\text{יָהוָה בְּנֵי אֱדָם}$ after 65³. But we should rather expect something suggested by context, such as אֱדָמָה . Then we might regard אֱלֹהִים as for an original אֱלֹהִים prep. interpreted as אֱלֹהִים , *God*. But the clause $\text{בְּנֵי אֱדָם יָהוָה}$ is similar to 57², cf. 61⁶ 91⁴ Ru. 2¹², and not altogether appropriate to context here; it is probably, with the foregoing, a gl. — 9. יָהוָה Qal impf. 3 pl. full form, *be refreshed, satisfied*. † יָהוָה vb. Qal only here in ψ , cf. Pr. 7¹⁸. Pi. *saturate, drench*, Ps. 65¹¹, cf. 23⁵. — יָהוָה *fatness, rich things*, the festival meals in the temple, cf. Is. 43²⁶ Je. 31¹⁴. † יָהוָה n.m. *fatness, fertility*, 63⁶ 65¹²; spiritual blessings here, as Is. 55², ע of Ps. 68¹⁶⁻¹⁶. — יָהוָה phr. a.l. † יָהוָה n.[m.] *luxury, dainty*: pl. 2 S. 1²⁴ (dub. סנינים Gr., HPS.) Je. 51⁸⁴ (dub. סניני Gie), elsw. only here, ע *τρυφήσ, ז* *deliciarum*. Cf. † יָהוָה only pl. Gn. 49²⁰ (poem) La. 4⁶ Pr. 29¹⁷. It is possible that there may be a reference to the Eden of Gn. 2¹⁰ and its river of life, if the Ps. is postexilic. For the stream of life from the temple, cf. Ps. 46⁶ Ez. 47¹⁻⁹ Jo. 4¹⁸ Zc. 14⁸. — יָהוָה Hiph. impf. 2 m. sf. 3 pl. † יָהוָה vb. Qal not used. Niph. Am. 8⁶. Pu. Jb. 21²⁴. Hiph. *give to drink*: abs. Ps. 78¹⁶; c. acc. rei יָהוָה 36⁹, יָהוָה 69²², יָהוָה 80⁶; acc. pers. or thing given drink יָהוָה 104¹¹⁻¹³. — 10. יָהוָה = Pr. 10¹¹ 13¹⁴ 14²⁷ 16²², *spring or fountain of life*, cf. יָהוָה יָהוָה Je. 2¹³ 17¹⁸. † יָהוָה elsw. Ps. 68²⁷ has same mng. יָהוָה (יָהוָה). Yahweh as אור, cf. light of His face יָהוָה 44⁴ 89¹⁶, אור יָהוָה 56¹⁴ Jb. 33²⁹. — יָהוָה Qal impf. 1 pl., ע , ז ; introduction of 1 pers. for 3 pers. of remainder of Ps. improbable. Rd. rather Niph. pf. יָהוָה . Then it is better to take באור as Qal inf. estr. of vb. אור *shine*. — 11. יָהוָה *those knowing thee* with the knowledge of righteous adherents. יָהוָה (יָהוָה) || יָהוָה 11² 11² 32¹¹ 64¹¹ 94¹⁵ 97¹¹, only in ψ , not in prophets. — 12. יָהוָה *proud foot*. יָהוָה Hiph. juss., יָהוָה *cause to wander aimlessly* as fugitives, as 59¹² (יָהוָה). — 13. יָהוָה as יָהוָה , place of defeat. — יָהוָה Pu. pf. a.l. יָהוָה *thrust down*.

PSALM XXXVII., 7 STR. 6⁶.

Ps. 37 is a didactic Ps. — Exhortation (1) not to envy evil-doers, but to trust in Yahweh, who will ultimately make a just discrimination (v. 1¹⁰); (2) to be resigned and not excited, for in

a little while the wicked will be no more and the afflicted will inherit the land (v.⁷⁻¹¹). (3) Yahweh laugheth at the devices of the wicked. Exact retribution will come upon them; their weapons will be turned against them, but the righteous will be upheld (v.¹²⁻¹⁷). (4) Yahweh knoweth the days of the perfect, but the wicked shall perish, however exalted they may be. They will be cursed and cut off, while the righteous are blessed and enjoy their inheritance (v.¹⁸⁻²²). (5) A man's steps are established by Yahweh; the righteous are never forsaken, for Yahweh loveth justice (v.^{23-28a}). (6) The wicked and their seed are cut off; but the righteous have wisdom and the divine Law, and Yahweh will not let them be condemned (v.^{28b-33}). (7) Though the wicked be strong and flourishing, they will be destroyed; while the upright and their posterity will enjoy peace. Yahweh will save all who seek refuge in Him (v.³³⁻⁴⁰). A liturgical gloss was inserted (v.³⁴).

FRET not thyself because of evildoers, and be not envious against them that do wrong;

As grass they will speedily wither, and like the fresh grass fade.

Trust in Yahweh and do good, inhabit the land and pasture in confidence;

And take delight in Yahweh, and He will give thee the requests of thine heart.

Roll upon Yahweh and trust in Him, and He will do it;

And He will bring forth as the light thy right, and thy just cause as the noonday.

BE resigned to Yahweh and wait patiently for Him, and fret not thyself (because of evildoers);

(Be not envious) against him that maketh his way prosperous, against the man that doeth evil devices;

Desist from anger and forsake heat, fret not thyself at the doing of evil;

For evildoers will be cut off, but those that wait on Yahweh will inherit the land;

Yet a little, and the wicked will be no more, and thou wilt attentively consider his place and he will be no more;

But the afflicted will inherit the land, and take delight in abundance of peace.

THE wicked deviseth against the righteous, and gnasheth his teeth at him.

The Lord laugheth at him, for He seeth that his day cometh.

The wicked draw the *sword*, and they tread the *bow* for slaughter;

Their *sword* shall enter their own heart, and their *bows* shall be broken in their arms.

Better is a little that the righteous hath than the roar of many wicked men;

For the arms of the wicked shall be broken, seeing that Yahweh upholdeth the righteous.

YAHWEH knoweth the days of the perfect, and their inheritance shall be forever; They will not be ashamed in time of evil, and in days of hunger they will be satisfied.

Yea, the wicked shall perish, and the enemies of Yahweh (shall be cut off);

Yea, (while in high esteem, while exalted) they do vanish, in smoke they do vanish away.

While the wicked borroweth and restoreth not, the righteous dealeth graciously and giveth;

Yea, those blessed of Him will inherit the land; but those cursed of Him shall be cut off.

OF Yahweh are a man's steps established, and in his way He takes pleasure; Though he fall, he shall not be cast headlong, for Yahweh upholdeth his hand. A boy I have been, now I am old, and I have not seen the righteous forsaken; All the day he dealeth graciously and lendeth, and his seed will become a blessing.

Depart from evil and do good, and abide forever;

For Yahweh loveth justice, and forsaketh not His pious ones.

(THE unjust) are destroyed forever, and the seed of the wicked is cut off; The righteous will inherit the land, and they will dwell forever upon it. The mouth of the righteous uttereth wisdom, and his tongue speaketh justice; The Law of his God is in his mind, and his goings will not totter. The wicked spieth upon the righteous, and seeketh to put him (to a violent) death;

Yahweh will not forsake him in his hand, and will not condemn him as guilty when he is judged.

I HAVE seen the wicked (terrifying and making himself bare); he was like a luxuriant (cedar);

And then I passed by, and lo, he was no more; and I sought him, but he could not be found.

Watch the perfect man, and see the upright; for (a posterity) hath the man of peace:

But transgressors are destroyed together, the posterity of the wicked is cut off. The salvation of the righteous is from Yahweh, and their refuge in the time of distress;

And Yahweh will help them, and He will deliver them from the wicked, and He will save them, because they have sought refuge in Him.

Ps. 37 was in **B**, but in no other Psalter until the final Psalter. This was because of its didactic character and its length, making it of less value for public worship than many others. It is a series of alphabetical hexameter couplets. As Pss. 25 and 34 omitted the Str. **1** in order to get three Strs. of seven letters each, so this Ps. omitted Str. **p** in order to get seven Strs. of three letters each. The Ps. is compared by Amyrald to "many precious stones or pearls which are strung on one string in one 'necklace." Delitzsch says with approval, "Tertullian names this Psalm *providentiæ speculum*; Isidorus, *potio contra murmur*; Luther, *vestis piorum, cui adscriptum: Hic sanctorum patientia est.*" The Ps. deals with the same problem as the book of Job; only it takes the earlier position of the friends of Job in their discourses, and does not rise to the higher solution of the discourses of Job himself. The hexameter couplets have for the most part remained unchanged. Strs. **1** and **3** have been condensed at the expense of the measure, **2** and **4** have been enlarged. But it is easy to restore them to their correct form. **¶** has lost

Str. γ, but it is given in 6. **¶** prefixes ו to Str. ה. There are several passages similar to those of other writings: אל תחרח: v.¹. 7.⁸ Pr. 24¹⁰; v.², cf. 90⁶ Jb. 14²; v.⁴, cf. Jb. 27¹⁰; v.¹⁸, cf. Ps. 16. In all these cases our Ps. was probably earlier, but in the following cases our Ps. was later: ו נול על י v.⁵ 22⁹, cf. Pr. 16³; v.^{13a}, cf. Ps. 24. The language of the Ps. is in some respects peculiar and original: (1) א.ג.א. ירק רשא v.², רעה אמונה v.³, ל החחולל v.⁷ in this sense, וזנן וזנן v.²¹, חמץ ררך v.²²; (2) terms elsw. seldom: מה הנח: v.³⁰ Pr. 8⁷, על החבונן v.¹⁰ Jb. 31¹, עשי עולה v.¹ Zc. 3⁵. 18, אור = sun v.⁶ Hb. 3⁴ Jb. 31²⁰, חרב פתח v.¹⁴ Ez. 21⁸³, לטבוח v.¹⁴ La. 2²¹ Ez. 21¹⁶, מצעקי v.²⁸ Pr. 20²⁴ Dn. 11⁴⁸, לא יוסל v.²⁴ Je. 22²⁸ Jb. 41¹. Linguistic evidence favours the same period as the thought; namely, the situation of the Jerusalem community before Nehemiah, exposed to bitter enemies, who are in prosperity while the people of Yahweh are in adversity. The people are under the influence of D., and do not yet know P. They are beginning to be influenced by the principles of Hebrew Wisdom, but the WL. had not yet been written.

Str. I. is composed of three synth. couplets. — Couplet **א.** 1–2. *Fret not thyself*], as v.⁷. 8 Pr. 24¹⁰, with the heat of passion, the excitement of anger, indignation, or discontent || *be not envious*], with the ardour of jealousy, making such comparisons of one's lot with that of *evildoers* || *them that do wrong*, as to unduly excite oneself with the sense of injustice and wrong. The reason why this excitement should be avoided is a practical one: it is needless; the situation will be of brief duration. The reason is stated in the form of a simile. The prosaic insertion of “for” was unnecessary, especially as it injured the measure. — *As grass* || *like the fresh grass*], as in 90⁶ Jb. 14² Is. 40⁶⁻⁸, a natural image of frailty and perishableness. — *they will speedily wither* || *fade*]. — Couplet **ב.** 3–4. The negative warning gives place to the positive exhortation, turning the attention from the evildoers to Yahweh. *Trust in Yahweh and do good*], in antith with “do wrong,” v.¹. — *Take delight in Yahweh*], the comfort, satisfaction, and joy of continued trust. — *inhabit the land*], the land of promise, the land of inheritance, as v.⁹, in possession of the returned exiles, implying that they would not be driven from it by their enemies. — *and pasture*], as the flock of Yahweh, partake of the good things of the land, *in confidence*], in security under the divine protection. This meaning is given essentially in paraphrase by AV., “so shalt thou dwell in the land and verily thou shalt be fed.” RV. “follow after faithfulness,” although sustained

by De., Dr., Kirk., al., gives the Heb. word an unusual meaning, and emphasises the ethical character of the v. at the expense of the parall. with the following context. — Couplet 1. 5-6. *Roll upon Yahweh*], as 22^o, cares, anxieties, and troubles. — *Way*, for the whole course of life, is a prosaic addition, at the expense of the measure, and gives the thought too ethical a turn. The climax is reached in: *and trust in Him*], as 31¹⁵, a stronger expression than the idea of personal leaning upon, resting upon Yahweh, without any further care or anxiety. The Str. reaches its climax in v.⁶, which, in a beautiful simile, sets forth the speedy triumph of the righteous. — *And He will bring forth*], from the obscurity in which their *right* || *just cause* had been pushed by the evildoers, the cruel and crafty enemies. — *as the light*], the sunshine || *as the noonday*, the full light of the noontide sun.

Str. II. has a syn. tristich and a tristich in which the second line is syn. with the first half of the first line, and the third line is syn. with its second half. Couplet 7 is supplemented by the first line of couplet 7. — 7. *Be resigned*, quiet, still, calm, and peaceful || *wait patiently for Him*], the steadfast, longing looking unto Yahweh for help, both in antith. with: *fret not thyself*, repeated from v.¹ and given again v.⁸, with its parall.: *be not envious*, also from v.¹; not in \mathfrak{H} or Vrss., but needed for completeness of measure; still further intensified in 8, *desist from anger and forsake heat*]. The exciting influence here, as in v.¹, was *because of evildoers*, which must be repeated from v.¹ to supply the missing word of the measure, although not in \mathfrak{H} or ancient Vrss. — *him that maketh his way prosperous*, as the context shows, succeeding and prospering in his wickedness || *the man that doeth evil devices*, not only planning them but also accomplishing them || *at the doing of evil*], as the parall. requires. But \mathfrak{H} inserts a particle in order to emphasise its interpretation, "only to do evil," followed by EV^o.; which thus becomes a warning not to carry their impatient fretting so far as to be evildoers themselves; an idea true and important enough in itself, but an intrusion into this context. — 9-11. The antith. between the *evildoers* and *those that wait on Yahweh*, in the two parts of v.⁹ appears in the antith. v.¹⁰⁻¹¹, where the former are simply the wicked, the latter the 'afflicted, as those suffering for righteousness' sake. These antith.

classes have their antith. lots ; the former *will be cut off*, by sudden violent death. In a very little while, *and yet a little*, cf. "speedily," v.², *they will be no more*], will pass out of existence, cease to exist ; and this so entirely in the emphasis of the complementary part of the line that they cannot be found by the most careful search for them : *thou wilt attentively consider his place*]. In his own place, where he was accustomed to be, and where he could be found if anywhere, he will no more exist. On the other hand, those afflicted for Yahweh's sake *will inherit the land*, will continue to inhabit the land, cf. v.³, as its rightful heirs who cannot be dispossessed ; repeated in v.¹¹ in order to the climax, *take delight in abundance of peace*]. The enemies having been destroyed, war has disappeared with them, and there is peace, so full and entire that it is conceived as in abundance, and after the experience of affliction, affording delight, cf. v.³⁻⁴.

Str. III. has two antith. couplets and a synth. one, all describing sure retribution upon the wicked. — Couplet 1. 12-13. *The wicked deviseth against the righteous*], cf. v.¹⁰. His wicked plans are accompanied with such intense hostility that like a beast of prey *he gnasheth his teeth at him*]. This is not an individual enemy, but collective for warlike enemies, nations. — *The Lord laugheth at him*], doubtless a citation from 2^d, where He laugheth at the nations plotting to overthrow the rule of the Messianic king. The reason for this scorn of the enemy is, *for He seeth*], foreseeth the impending evil. — *that his day cometh*], the day of the judgment upon him, the day of his death. — Couplet 11. 14-15. *The wicked draw the sword || they tread the bow*, with the purpose of *slaughter*. This is enlarged, at the expense of the measure, in ancient texts at the basis of 11 and the Vrss. to read, "cause to fall," that is, in death, from sword and bow ; and the righteous are still further described as "afflicted and needy," || "upright in the way," the latter a phrase only here for the usual "upright of mind," which indeed is given in 6. 3 has a conflation of both "mind" and "way." All these are glosses, for which there is no place in the measure of the lines or the Str. The retribution is an exact one. Their own *sword* and *bows* will be used against them. — *shall enter their own heart*], pierce them to the heart, and so slay them ; *and their bows shall be broken*]. — Couplet 12. 16-17.

The last clause of 16 should be rendered, in accordance with the previous context, as *the roar of many wicked men*], the noise and confusion of their multitudes during the attack, rather than with Vrss. "abundance," or "great riches," wealth, which introduces a gnome of Wisdom, suitable enough in itself, but intrusive, and disturbing to the progress of the thought. Then *the little that the righteous hath* is not property, but strength and ability to resist the enemy. This is *better*, not in itself, but because such men may rely upon the superabundant strength of Yahweh. The climax of the Str. is: *seeing that Yahweh upholdeth the righteous*], a circumstantial clause with ptc., which is more probable in this context than the usual interpretation, making it an adversative clause.

Str. IV. has two synth. couplets, and one introverted couplet. — Couplet 1. 18-19. *Yahweh knoweth*], with a practical interest and redemptive attention, as 1⁶. — *the days*], the duration of life in **U**, but **G**, "ways," as 1⁶. — *of the perfect*], those who are complete and entire in their conduct || *righteous*, v.²¹. — *their inheritance*], in the land, repeated v.^{9. 11. 22. 29}. — *shall be forever*], they will never be removed from it by their enemies. On the negative side: *they will not be ashamed*], be put to shame by their enemies, even, — *in time of evil*, when everything is threatening; but on the positive side, — *they will be satisfied*], have enough and to spare even when the times are so evil that they are *days of hunger*]. When they are besieged, or their enemies have left them only a devastated land, they will still have plenty. — Couplet 2. 20. This is in antith. with the previous couplet. — *Yea, the wicked*, who are at the same time *enemies of Yahweh, shall perish* || *they shall be cut off*. The latter is inserted in v.^{20a} for measure, where it has been omitted by copyist's error; cf. v.^{22b}, where it is still preserved. — *while in high esteem* || *while exalted*], so after **G**, which is to be preferred to **U**, whether interpreted as the "fat of lambs," **T**, PBV., AV., or "excellence of fields," RV., "splendour of the meadows," Kirk., or "glorying as yore-oxen," **3**. The reference to animals is not suited to the verb *vanish*, repeated in the simile, *in smoke vanish away*]. The reference to the flowers and the glory of the meadows is favoured by v.², but by none of the ancient Vrss. — Couplet 3. 21-22. These verses are in introverted parall., but at the same time there is antith. between

the halves of both. The reference to the wicked, as one that *borroweth and restoreth not*, in the context, must refer to the humiliation of poverty, which reduces him to the necessity of borrowing and makes it impossible for him ever to repay his debt. This is antith. with the prosperity of the righteous, who are able to give generously to the poor and needy. The righteous are *blessed* of Yahweh, the wicked are *cursed of Him*.

Str. V. has three synth. couplets. — Couplet D. 23–24. *Of Yahweh*], emphatic in position. He is the original source from whom *a man's steps* || *his way*, the whole course of his life in which he walks, *are established*, made firm and secure. This is Yahweh's own work, gives Him gratification, and He *takes pleasure* in it. In this walk, though *he fall*, as he may sometimes, owing to stumbling-blocks and impediments of various kinds, yet *he shall not be cast headlong*]. It shall not be a hurtful, dangerous, fatal fall, *for Yahweh upholdeth his hand*]. He has such a hold on his hand that He does not permit him to fall down or suffer injury. — Couplet J. 25–26. The psalmist's experience is now given to fortify his testimony: *A boy I have been*]. He recalls his youth and his long life of varied experiences. — *now I am old*]. In all my life *I have not seen the righteous forsaken*], by Yahweh. Such a thing has never come under his observation, or formed any part of his experience, whether as to himself or others. A later editor, not realising the power of this terse statement, seeks to improve it by the addition, “or his seed seeking bread,” which is well suited to the context, it is true, but which is intrusive here, making the line much too long for the measure, and also is premature in its reference to seed, which comes first with propriety in the next line. — *All the day he dealeth graciously and lendeth*]. He is so prosperous, as in v.²¹, that he has enough and to spare; and so can be generous in his dealings with others, and yet leave an abundance to his own children, and so *his seed will become a blessing*. It is probable that the psalmist has in mind the blessings of those who keep the Law of D., and especially Dt. 28¹¹⁻¹³. — Couplet D. 27–28 a. On the basis of this testimony and experience an exhortation is appropriate. This is in terms which become characteristic of the piety of Hebrew Wisdom, — *Depart from evil and do good*], both on the negative and positive

sides of ethical conduct ; with the imperative of apodosis, — *and inhabit forever*, as v.³, *the land*]. The last word was omitted in the text by copyist's mistake, at the expense of the measure. This exhortation is fortified by the reason, which sums up much of the previous context of the Str. and the Ps. : *For Yahweh loveth justice*], that is, the doing of justice, in the vindication of His people, as v.⁶. — *and forsaketh not*], as v.²⁵ — *His pious ones*], another term for the righteous and the afflicted people, as 30⁵ 31²⁴.

Str. VI. has two antith. couplets, with an intervening synth. couplet. — Couplet **ḡ**. 28 b–29. *The unjust are destroyed*], so **ḡ** and many recent scholars, giving the **ḡ** of the couplet, missing in **ḡ**, and also making a fine antith. The text of **ḡ**, “they are preserved forever,” though followed by **ḡ** and modern Vrss., is due to the mistake of a copyist, and occasioned many unnecessary difficulties. The retribution of the wicked, as usual in the OT., comes upon their *seed* also ; they will *be cut off*, cf. v.⁹. In antith. with the punishment of the wicked is the reward of the righteous in terms of v.² 9. 11. 13. 22. 27. — Couplet **ḡ**. 30–31. The character of the righteous is more fully described : as to speech ; *the mouth and tongue*, the organs of speech, on the positive side, — *uttereth wisdom*], the ethical wisdom based on the fear of Yahweh, which is here in its early beginnings, and so associated with *speaketh justice*] as the previous context indicates, that of the Law of D. — *the Law of his God is in his mind*], in accordance with Dt. 30¹⁴ Je. 31³³. Such a man, whose mind and speech are alike ruled by wisdom and the Law of Yahweh, is secure in his course of life ; *his goings will not totter*], cf. v.²³ 24. — Couplet **ḡ**. 32–33. The wicked are so treacherous toward the righteous that, like a crafty foe, *they spy upon* him, seeking in every way to entrap him in some kind of violation of Law that will involve a judicial investigation ; and so seek *to put him to a violent death*], to involve him in crime and its penalty, capital punishment. The original phrase has been abbreviated by an editor at the expense of the measure, and to the disguising of the technical meaning, which is, however, attested by the following line : *Yahweh will not forsake*] the righteous, as v.²⁵ 28 ; strengthened here by reference to the specific danger, — *in his hand*], leaving him alone in the hand of his spying enemy, to do what he will with him. On the contrary, Yahweh

is with him ; He Himself takes control of the proceedings, and *when he is judged*, instead of giving the sentence of death desired by the adversary, — *will not condemn him as guilty*], an emphatic suggestion of the opposite, will declare him righteous.

Str. VII. has a synth., an antith., and a syn. couplet. An early editor, not discerning that the author had intentionally omitted the couplet ρ for strophical reasons, and finding the alphabetical structure defective, sought to improve it by inserting **34**, a couplet with ρ . But this is prosaic in style and an interruption of the thought, turning it into an exhortation, suitable enough for liturgical purposes, but not suited to the purpose of the original author. — *Wait on Yahweh*, as 25³ 27¹⁴, and *keep His way and He will exalt thee to inherit the land*, as v. 11. 22. — *When the wicked are cut off*, as v. 28, *thou shalt see it*, as v. 28. 25. — Couplet τ . **35–36**. *I have seen the wicked*]. This experience is the antith. of that given in v. 25. — *terrifying*, so Θ , taking it as ptc., cf. 10¹⁸, which is to be preferred to the noun of קָטָן , “as a terrible one,” or the paraphrase of EV^a, “in great power.” — *and making himself bare*], throwing away his garments, stripping himself to display his strength and threaten combat, cf. Is. 52¹⁰; or as Dr. paraphrases, “putting forth his strength.” “Flourishing,” PBV.; “spreading himself,” AV., RV., are conjectures without support in the usage of word. Θ , “lifting himself” up, had a different reading, which is followed by Du. These and other interpreters are misled by connecting this last ptc. with the simile, when in fact it belongs to the first part of the line; all the terms of which set forth the terrifying strength of the wicked enemy. The simile gives an additional idea, namely, wealth and luxuriance, and in this the enemy is compared to a *luxuriant cedar*, following Θ in the preference for cedar to the “native tree,” “tree in its native soil . . . one that has never been transplanted or disturbed, that has therefore struck its roots deep, and shot out with luxuriant strength,” Pe. This is certainly a suitable idea of צֶדֶר , followed by RV., Dr., Kirk., al., although there is no support for this rendering in the usage of the Heb. word. The rendering “green bay tree,” PBV., AV., has no authority behind it, but was mere conjecture. — *And then I passed by*, so Θ , לָבַח , לָבַח , PBV., which is best suited to the personal experience of the psalmist, and therefore to be preferred to

וְהוּא, "and he passed away," in death, AV., or as RV., "one passed by," which is an awkward effort to preserve the text of וְהוּא and at the same time get the meaning demanded by the context. — *and lo, he was no more*], as v.¹⁰; the experience emphasised by, — *and I sought him*, as in v.¹⁰, but *he could not be found*, so utterly had he perished that no trace of him was left behind. — Couplet ו. 37–38. *Watch || and see*], in order to have the same experience as the psalmist. — *the perfect, the upright*], intensified into *the man of peace*], the man in the possession of peace and in the enjoyment of it, rather than the peacemaker. Such a man *has a posterity* in accordance with v.²⁶ and the antith. in v.²⁶; for the same Hebrew word must have the same meaning in these antithetical lines, v.^{27, 28}. But ו misled EV^s. to the rendering, best given in RV., "the latter end of (that) man is peace," introducing an eschatological ideal alien to the thought of the entire Ps., which emphasises, after D., peace and prosperity in this life. It also destroys the fine antith. of the couplet, and cannot easily be reconciled with the syntax of the passage. — But *transgressors*], another term for the wicked of the Ps. — *are destroyed*], as v.²⁸, — *together*], in one common disaster. And this will extend to their offspring: their *posterity* will be *cut off*, as v.²⁸. — Couplet ז. 39–40. *The salvation*], summing up all the benefits of the Ps., and emphasised in the several syn. vbs., *help, deliver, save*. — *is from Yahweh*], as v.²³, the ordering and establishing of their steps. — He is *their refuge*, as 27¹ 31^{2, 5}. — *in the time of distress*], as in time of evil, v.¹⁹. The last word is appropriately: *they have sought refuge in Him*.

1. אֵל־חַתְּמָר] so v.^{7, 8}, Hithp. juss. חַתְּמָר (רס⁸). Hithp. *heat oneself in vexation*, elsw. Pr. 24¹⁹, which has same l. except for last two words, for which בַּרְשָׁעִים. The Ps. is original. — אֵל־חַתְּמָר]. 6 has זֶמֶן מֵאֵל required by measure, for אֵל without conj. would have Makkeph in both cases. † [קָנָא] vb. denom. Pi. *be envious of*; c. ב pers. here, as 73³ Gn. 30¹ (E) 37¹¹ (J); c. ל pers. Ps. 106¹⁶. † Hiph. *provoke to ardour of jealousy and anger* Ps. 78⁴⁰ Dt. 32^{16, 21} Ez. 8³ (?). — עֲשֵׂי עוֹלָה] *wrongdoers*, phr. elsw. Zp. 3^{5, 12}. † עוֹלָה n.f. (1) *deed of violence and injustice*; בן עוֹלָה 89²⁸, cf. Ho. 10⁹ 2 S. 3²⁴ 7¹⁰; אִישׁ מְרַסֵּה וְעוֹלָה Ps. 43¹; עֲשֵׂה עַי 37¹; עַל עַי 58⁸ 119⁸ Jb. 36²²; בְּעוֹלָה יָדִים Ps. 125³; (2) *injustice of speech* 107⁴² Mal. 2⁶ Is. 59⁸ and WL.; (3) *injustice* in general Pss. 64⁷ 92¹⁶ Ho. 10¹³ 2 Ch. 19⁷ and WL. — 2. עַי causal, dub. dittog. of prep. ב. ב. [יִרַק רֶשָׁא — א.ג. יִרַק n.m. elsw. — 2. יִרַק עֲשֵׂה

Gn. 1²¹ 9³ (P); ירק השרה Nu. 22⁴ (E); ירק alone Ex. 10¹⁶ (J) Is. 15⁶. — 3. [רעה אמונה] syn. with ארץ v. 9. Most ancient Vrss. give רעה the usual mng. of *feed* as a flock; but many moderns think of רעה either as another stem or as another mng. of same stem, and render as syn. רדף *follow after*, as S (כנה), De., Moll., Hu.³, RV., Dr., Kirk., *cherish* BDB.; but the older view is preferable (v. v. 11). רעה אמונה adv. acc. *in confidence* (v. 33⁴). Secker, Horsley, Ew., Bā., make אמונה = *security, stability*, as Is. 33⁶ = אמה Is. 39⁹, and render *feed in security*. ☞ has ἐπι τῷ πλοῦσι ἀδρήσθαι or הסינה v. 16, so Hare, Houb., Lowth. — 4. [והתקננו] (so v. 11) Hithp. † [עננ] vb. Pu. *be daintily bred* Je. 6². Hithp. (1) *be of dainty habit* Dt. 28⁵⁶; (2) *take exquisite delight in*; Ps. 37⁴ 11 c. על, so Is. 58¹⁴ 66¹¹ Jb. 22²⁶ 27¹⁰; c. n rei Is. 55²; (3) *make merry over*: c. על Is. 57⁴. — 5. [נל רעה] fully written for נל from נלל *roll*, c. על; cf. 2² Pr. 16⁸, both אל for על. רעה is explan. gl., not in other passages; Ps. 22 certainly oldest of the three. ☞ has נלה *uncover*, manifestly wrong. — [בנש קליו] as 31¹⁶, possibly with meaning אל א, variation of ב ב v. 8. — [והוא] emph. — 6. [נצהרים] n.[m.] only pl. *midday, noon*: as time of prayer 55¹⁸; as time of full heat 91⁶; as full sunshine, and so sim. of greatest blessing, here as Is. 58¹⁰. — 7. [התחילל] Hithp. *wait longingly*; a.l. in this sense, cf. Polel Jb. 35¹⁴ (Elihu) (v. 29⁸), prob. both a different vb., a variation of יחל (31²⁵). ☞ has *ἀκρέυσον*, Aq. *ἀποκαθάρσει*, S *expecta*. — [אלהחחר] as v. 1; we should either prefix ו to get separate accent, or supply במרעים as v. 1, cf. v. 8 לרעה; in the latter case we should insert, from v. 1, חקא, אל. — [באיש] is unnecessary, except for measure. — 8. [אך] Dr. “only to do evil.” ☞ has only *σστε* = ל. אך is gl. of intensification. — [להרע] Hiph. inf. cstr. רעה with ל, either gerundive as interpreted by אך, or better as v. 1⁸ *at the doing of evil*. It is not necessary with Gr. to rd. להרע. — 9. [גרתון] Niph. impf. full form, כרה (v. 12⁴) *be cut off by death* (from land), so v. 22. 28. 31. 38 Is. 29²⁰ Ho. 8⁴ Na. 2¹ Pr. 2²². It is the technical phr. of H and P c. בן, but in this Ps. it is abs. without בן, antith. ירש ארץ. — [הקה] unnecessary emph., impairs the measure and is a gl. — 10. [והתבוננה] ו consec. Hithp. pf. בן *consider diligently, attentively*; c. על only here and Jb. 31¹; c. acc. Pss. 107⁴³ 119⁹⁶ Jb. 37¹⁴ +, c. אל Is. 14¹⁶. — 12. [תזם] *devise against, plot*; only here c. l pers., abs. 17³ Pr. 30²², sq. inf. Gn. 11⁶ Dt. 19¹⁹ Pr. 31¹⁴. — 13. [אזני ישחק לו] cf. 2⁴, on which it depends. — [יבא יומו] phr. ו S. 26¹⁰ Ez. 21³⁰. 24 Jb. 18²⁰ Je. 50²⁷. 31, only here in ψ, day of disaster or death. — 14. [חרב מרחו] phr. emph. in position, cf. Ez. 21³⁰; with other vbs., הריק Ex. 15⁹ +, שוף Nu. 22²² +. — [להפיל עני ואביון]. This clause is a gl.; it makes l. overfull and destroys the measure. — [לשחט] Qal inf. cstr. † שנה vb. *slaughter, butcher*, usually of animals, but here poet. of men, elsw. La. 22¹ Ez. 21¹⁵. — [ישרי ררך] phr. a.l., cf. ישר Pr. 29²⁷; elsw. ישרי לב (7¹¹); so here ☞, but it is certainly a gl. — 15. [murmur, roar]: of multitude of people 42⁶ 65⁶; (2) late usage, *abundance, wealth*, Is. 60⁸, cf. Ec. 5⁹; so usually here, cf. ☞ of v. 8, but the context favours (1). — 18. [תני] so S, S; ☞ *עטם* = ררני, so Gr., We., Che., but prob. assimilated to עטם. — [תקטב] defective pl. תקטם (15²). — [הרהיה] unnecessary gl.

—20. [אֵיבֵי יוֹרָה] phr. א.ל., but idea common (*v. 3^d*). A vb. is needed for sense as well as for measure, prob. יִכְרֹו, as *v. 22. 23. 24. 25*, omitted by error, because of similarity to כִּיָּרָה. — כִּיָּרָה כְּרִים. — כִּיָּרָה כְּרִים. — *like the glory of the pastures*, א.ל. in this sense, dub. *Ἐμα τῶ δοξασθηῖαν ἀδρός καὶ ὑψηλῶν*, so *Ḥ*, taking both as vbs. inf. כִּיָּרָה כְּרִים; Aq., *Ἐ*, take כְּרִים = *lambs*; *Σ, Ξ, Ϟ* (כְּרִימָא) כִּר in sense of *pasture* is dub. here and Ps. 65¹⁴ Is. 30²², *elw. lamb*. Burgess, We., Bā., rd. כִּיָּרָה Is. 10¹⁶, followed by כְּרִים Burgess, כְּרִים *ovens* We., Bā. *Ḥ* gives the key, כִּיָּרָה inf. cstr. יָרָה *while being highly esteemed*, and כְּרִים also inf. cstr. (*9¹⁴*) *while being exalted* (*v. v. 8*), prefix כִּי causal as in previous l., omitted by error because of following prep. כ. So essentially Houb., Horsley, “*As soon as they are in honour; as soon as they are exalted.*” — 21. [יָרָה] Pi. frequentative, *repay*, mng. only here *ψ*; for other mngs. of vb. *v. 22²⁶*. — [חִיָּן וְחִיָּן] phr. א.ל., cf. *v. 26 112⁵*. For חִיָּן *v. 4²*. — 22. [יָרָה] not causal, *Ḥ, Ξ, Ϟ*, and most, for which there is no propriety in context; but asseveration. — 23. [הַיָּרָה] emph. מִן of source of direction. — [כִּיָּנִי] † Polal, *be established*, *elw. Ez. 28¹³*, both dub. Bi., Du., Polel כִּיָּנִי as *7¹⁰*, but unnecessary change. — [וְהָיָה] vb. (*18²⁰*) phr. א.ל.; but vb. c. אִמַּח 51⁸, כִּל אִמַּח 115⁸ 135⁶ וְהָיָה, 40⁷ 51^{18. 21}. — 24. [יָרָה] Hoph. † [שָׁרַח] vb. † Hoph. *be hurled, fall*; *elw. Je. 22²³* (unto exile), Jb. 41¹ (man, at sight of crocodile), Pr. 16²³ (cast of lot). — [וְיָרָה] expl. gl. making l. overfull. — 26. [יָרָה] *for a blessing* (*v. 3^d*); that is, source for others, as 21⁷. The l. lacks a word; supply יָרָה vb. as usual with ל in the sense of *become*. — 27. [סָר סָרַע] phr. of WL. as 34¹⁶ (*v. 6^d*); also its complement וְיָרָה-טִיב as *v. 8* (*v. 4⁷*), Makkeph with two accents. — 28. [יָרָה וְשָׁרַח]. This cannot belong to Str. *ס*, which is already complete. The *פ* of the next Str. is missing in *Ḥ*. *Ḥ²⁸* has *εἰς τὸν αἰῶνα φουλαχθήσονται ἀγαθοὶ ἐκδικηθήσονται*. This is conflation. *Ḥ^{x. c. a. A. R. T.}* rd. *ἀγαθοὶ*, so *Ḥ*. As *ἀγαθοὶ* = עוֹלָיִם, this might be a misinterpretation of עוֹלָיִם, but a word is missing in any case. It is prob. that the original read both words עוֹלָיִם עוֹלָיִם, one of which having been omitted by txt. err., *Ḥ* and *Ḥ²⁸* taking different ones; so Lowth., Bā., Dr., Du. The ל of *Ḥ²⁸* would then be a subsequent addition. † קָהָל n.m. א.ל. *ψ*, but Zp. 3⁵ Jb. 18²¹ 27¹ 29¹⁷ 31². [וְשָׁרַח] *Ḥ²⁸* Niph. pf. 3 pl. pause; but rd. after *Ḥ* וְשָׁרַח as *v. 28*. So most mod-erns. † [שָׁרַח] vb. Niph. *be destroyed*; *elw. v. 28 83¹¹ 92⁸*. Hiph. *destroy* 106^{23. 24} 145²⁰. — 30. † [חָכְמָה] n.f. *wisdom*: in *ψ* only (1) *skill*, of sailors 107²⁷; (2) *wisdom, prudence*, in religious affairs, here as 51⁸ 90¹²; (3) *wisdom, ethical and religious*: (a) of God, as a divine attribute or energy, 104²⁴, cf. Je. 10¹² = 51¹⁶; (b) of man Ps. 111¹⁰, cf. Pr. 15³³ Jb. 28²⁸; || חֲכֹנִיתָ Ps. 49⁴. — 31. [יָרָה] *Ḥ²⁸*, but *Ḥ* יָרָה required for measure. — 32. [יָרָה] Hiph. inf. sf. 3 sg. *put to death, kill*, as 59¹ (*v. 17¹⁴*). A word is missing, probably הָרָה inf. abs. of the phr. *to put to a violent death*, the penalty as suggested by the judgment of following context. — 34. [יָרָה] Pi. imv. (*25³*), c. מֵאֵל as 27¹⁴. This l. is defective by two words. יָרָה is suggested by antith. יָרָה, but prob. the *v.* is a gl. — 35. † [יָרָה] adj. *awe-inspiring, terror-striking, ruthless*; of formidable adversaries *elw. 54⁵ 86¹⁴*; but *Ḥ* ὑπερψόβουρον, *Ḥ* *superexaltatum*, take it as ptc., which is better suited to the context, *striking with awe*, as 10²⁸

Is. 47¹². — [תְּהַרְהֵרָה] Hithp. ptc. † [קָרָה] vb. Qal *lay bare* foundations Ps. 137⁷, life in death 141⁸. † Hithp. elsw. La. 4²¹ *make oneself naked*, of drunken woman. The word here is dub. Ⓞ *εραυβευορ* implies another word; Du. suggests קָרָה *lifting himself up*, form elsw. only Jc. 51⁸ and dub. there; Gr. denom. קָרָה *leaf, foliage*, but not in Bibl. Heb.; Ⓝ *fortissimum* is also dub., although possible in implying what Dr. suggests, *putting forth his strength*, laying it bare; none of the other suggestions are so good as this. Cf. חָשַׁף וְרוּחַ Is. 52¹⁰ as a warrior strips himself for battle. — † [אֲזַרְחָה] n.m. one rising from the soil, *native*; common in OT., not in ψ . The word here is usually interpreted of *native tree*, after Ⓝ, Ⓞ, but this dub.; Ⓞ, Ⓟ, Houb., Dy., Gr., Bā., Du., rd. אָרוֹ *cedar*. — [רִקְנָן] adj., *luxuriant, fresh*: of trees וַיֵּחַ 52¹⁰, בְּרוֹשׁ Ho. 14⁹; of persons Ps. 92¹⁸ (fig. as trees); of oil 92¹¹; here Ⓞ has לִבְנוֹן, so Dy., Hi., Gr., Hu.⁸, Bā., Kau., Du.; but as Dr., We., Kirk., רִקְנָן is appropriate to אָרוֹ. At the same time these nouns do not suit the ptc. If the image of the cedar is retained, the two ptc. go together as making up image of warrior, and the cedar is a separate image. — 36. [וַיִּתְּבֵר] Qal impf. † consec. = *and then*, sequence in time; but Ⓞ, Ⓟ, Ⓠ, Ⓡ, Houb., Horsley, Kenn., Bā., Du., Dr., Che., וַאֲנָכֵר, which is certainly correct. — 37. † [תָּס] adj. for noun, elsw. 64⁸, cf. Jb. 1¹ 8²⁰ 9²⁰. 21. 22 Pr. 29¹⁰. — † [אֲחֵרִית] as v.⁸⁸, *posterity*, so 109¹⁸; thus Bā., Dr. (|| וַיֵּחַ), but Du. *future, latter end*, as 73¹⁷ Dt. 32²⁰. 29; elsw. ψ of place 139⁹. — 38. [חֲשׂוֹנָה] (33¹⁷), † of Ⓡ error, not in Ⓞ, Ⓟ, Ⓠ, Ⓡ; † Str. begins here. — 40. [וַיִּקְלַעַם] † consec. Pi. impf.; repeated in Ⓡ without †, but not in Ⓝ; is gl. or variant. — [וַיִּשְׁעֵם] Hiph. impf. (3⁸), † coörd. after † consec. ungrammatical and inconsistent; Ⓞ, Ⓝ, all futures and † coörds., most probable. — [כִּי חָשָׁה כִּי] as 12¹².

PSALM XXXVIII., 5 STR. 6⁸.

Ps. 38 is a Lamentation: (1) Israel complains of great sufferings of body (v. 7-9); discouragement and abandonment by friends (v. 10-12); enemies craftily seeking his ruin, while he is compelled to remain silent (v. 13-15). His only hope is in Yahweh (v. 16-18), therefore the final petition for salvation from his unprincipled enemies, who repay him evil for good (v. 20-23). Later additions connect the suffering with sin, and make it into a Penitential Ps. (v. 1-6. 19).

I AM bent, I am bowed down exceedingly;
 I go about in black all the day.
 Yea, my loins are full of that which is contemned;
 And there is no soundness in my flesh.
 I am benumbed and crushed exceedingly;
 I growl with the growling of a lion.
 ALL my desire is before Thee,
 And my groaning is not hid from Thee.

My heart in a ferment forsaketh me,
 And the light of mine eyes is not with me.
 Lovers and friends are at a distance from me,
 And my neighbours stand afar off.

THEY also that seek my life lay snares.

Of my distress they speak, of ruin;
 And utter deceits all the day.
 But I am like a deaf man that heareth not,
 And as a dumb man that openeth not his mouth,
 And in whose mouth are no arguments.

FOR in Thee, Yahweh, I hope;

Thou wilt answer, O my God;
 Lest (mine enemies) rejoice over me,
 When my foot is moved, do great things against me:
 For I am ready for limping,
 And my sorrow is continually before me.

SINCE mine enemies (without cause) are numerous,

And they are many that hate me lyingly,
 And are repaying me evil for good;
 Forsake me not, Yahweh;
 O my God, be not far from me;
 O haste to my help, my Salvation.

Ps. 38 was in **D** and then in **ff** (*v. Intr.* §§ 27, 31). It was finally assigned for the **אזכרה** of the **שבתה** (*v. Intr.* § 39). **Ⓞ** has *eis ἀνάμνησιν περὶ σαββάτου*, still more specifically defining the liturgical use as for the sabbath. It is the third of the seven Penitential Pss. But this is entirely due to glosses: v.² from Ps. 6²; v.⁴⁻⁶ from Is. 1⁶; v.⁸, cf. Jb. 6⁴; v.⁵, cf. 40¹⁸; v.¹⁹, cf. 32⁶. Removing these glosses, the Ps. is a complaint to Yahweh because of perils from cruel and unscrupulous foes, and is a prayer for salvation. V.⁸ is dependent on Is. 1⁶; v.¹² on Ps. 88¹⁹; v.¹⁴, cf. Is. 53⁷; v.²¹, cf. Ps. 35¹²; v.²², cf. 35²²; v.²⁸, cf. 70⁶. There are an unusual number of *a.λ.*: v.⁹ נַתַּתִּי; v.¹¹, but probably error for חַרְחַרֵּר *La.* 1²⁰ 2¹¹; v.¹¹ אִוֵּר עֵינַי, but cf. 4⁷. There are several unusual words and phrs.: v. 1⁸ נִקְשׁוּ, 109¹¹, but error for יִקְשׁוּ; v. 1⁷ כֹּחַ רִגְלִי, Dt. 32²⁶ Ps. 94¹⁸; v. 1⁸ צִלִּיעַ, 35¹⁶ Je. 20¹⁰; v. 1⁸ כִּסְאֵי, as 32¹⁰ 69²⁷. There is no evidence of late date, apart from glosses. The Ps. is the complaint of the afflicted community of the Restoration, before Nehemiah.

The original Ps. has prefixed to it a gloss of five pentameters, attributing the sufferings to divine discipline because of sin.

Yahweh, correct me not in Thy wrath, nor in Thy heat chasten me;
 For Thine arrows are gone down into me, and Thy hand resteth upon me;
 There is no soundness in my flesh, because of Thine indignation;
 There is no wholeness in my bones, because of my sin.
 My wounds stink, they fester, because of my folly.

2 is a loose citation from 6². — 3. *For Thine arrows*], Yahweh's visitation, as Jb. 6⁴, — *are gone down into me*], have penetrated my flesh and so gone deep into my body, causing me intense pain and suffering. — *Thy hand resteth upon me*], by elision of the last letter of the Hebrew word, which probably originated from dittography, getting thus a syn. and common conception; whereas the repetition of the same word in the original text is not only tautological, but is inappropriate to the use of the hand of Yahweh, and compels the Vrss. to resort to variations in paraphrase, without any sort of justification in Heb. usage. — 4, 6 are based upon Is. 1⁶ in their description of the wounds resulting from the divine scourging. — *There is no soundness in my flesh*], given again v.^{6b}, where, however, it is without the reason given here, although it probably induced the fuller description here. This, then, has as its syn.: *there is no wholeness in my bones*, which is still further explained by, — *my wounds stink || they fester*; they are become running sores, so foul by mortification that they are offensive to the person himself and to all who come near him. The reason for this state of things is given in three parallel clauses: *because of Thine indignation*], God's hands and arrows, moved by His anger and indignation and wrath, have brought about this serious situation — *because of my sin || of my folly*], the reason on the human side. Their sin and folly have provoked the divine wrath and indignation against His people. — 5. A later scribe inserts before the last two lines a tetrameter couplet describing the sin from an entirely different point of view. This must have come from a marginal statement, because it is difficult to see how it could have been inserted in this place, except by one who was inattentive to the meaning of what he was copying. This couplet conceives of *iniquities* as a flood of waters which have suddenly overwhelmed the man and *are gone over his head*, so that he is drowning in them, cf. 18²⁻⁶ 69^{3, 16}; and also *as a heavy burden, too heavy for him*, from the point of view that sin rests upon the sinner as an external load which has to be lifted and carried away from him, in order that he may be rid of it; a conception upon which the O.T. doctrine of forgiveness rests. This gloss makes the Ps. appropriate for penitence, especially to the nation in its appointed seasons of repentance.

Str. I., in three synth. couplets, describes a terrible condition of suffering, which may have been individual, but more probably was national, as in so many other Pss. of this period. — 7. *I am bent [bowed down]*, by a weight of care, anxiety, and suffering, and this, *exceedingly*, to the utmost degree of intensity. — *I go about in black]*, as a mourner, lamenting the loss of dear friends, and especially of children, cf. 35¹⁴; probably implying just such bereavements at this time of many of the people, because of the enemies described in the third Str. This continues, — *all the day*, because of the prolongation of these bereavements. — 8. *Yea]*, intensive, continuation of the description; and not *for*, as EV^s., which interpret the description without sufficient reason. — *my loins]*, as the seat of strength || *my flesh*, to emphasise the physical side of the suffering, — *are full of that which is contemned]*, regarded as ignominious, disgraceful, thinking, probably, of physical weakness in the seat of strength, which is in general accord with the ancient Vrss., and is more suited to the parall. — *there is no soundness]*, referring to physical exhaustion and soreness of the flesh from suffering. Many moderns, because of the dependence on Is. 1⁶, especially in v.⁴⁻⁶, think of another and similar verb, and so of the loins as full of “burning,” the fever of the festering wounds. But the reference to such wounds is in the gloss, and not in the original Ps.; and there is nothing in the immediate context to suggest divine discipline. Indeed, the description moves in somewhat different lines. — 9. *I am benumbed and crushed]*. Strength has so departed from him that he has become, as it were, paralysed and incapable of effort; his energy and vital power have been crushed, and this has, as in v.⁷, become intense — *exceedingly*. He is altogether helpless, and the only thing he can do is to *growl*, as an animal, in a state of helpless pain, — *with the growling of a lion]*, so, by an easy addition of a single letter, which has apparently fallen off the Heb. word, because of assimilation to v.^{11a}. The word “heart” is incongruous with “growling,” and the various Vrss. based upon it are necessarily paraphrases. “Disquietness of heart,” EV^s., is weak and unjustifiable. This Str. has only to do with the physical frame; the more internal suffering of heart appears as characteristic of the second Str.

Str. II. also has three couplets only describing the sufferings with reference to the soul. — 10. *All my desire*], for relief, as is evident from the context || *my groaning. — is before Thee*], in Thy sight, altogether seen and known || *is not hid from Thee*. This is a strong appeal to Yahweh's knowledge of the terrible situation of His people, in order to a continuation of the description. There is, indeed, a sort of introverted parall. between the Strs. in that the growling, which closes the previous Str., begins this Str. with its syn., groaning. — 11. *My heart in a ferment*], so by an easy change of Heb. text, after La. 1²⁰ 2¹¹, to avoid an unjustifiable interpretation of the Heb. word used in the text, which is incongruous with its noun in any meaning to be found elsewhere. The various renderings proposed: "panteth," PBV., AV., JPSV., "throbbeth," RV., Kirk., Dr., "palpitates," BDB., are purely conjectural. — *forsaketh me*], in extreme discouragement, so that I have no heart any more. — *And the light of mine eyes*], the light that illumines the eyes, enabling them to see what is to be done, giving confidence and courage. — *is not with me*], is no longer in my possession, I am destitute of it. — 12. *Lovers and friends* || *my neighbours*], those upon whom I could ordinarily rely for sympathy and aid. — *are*, or remain *at a distance from me* || *stand afar off*]. They have, in fact, abandoned him to his lot.

Str. III. now brings the enemies into view, who were in the background of the previous Strs., yet the real cause of the sufferings and terrible situation. They are described, 13, as *they that seek my life*]. They were mortal enemies. A gloss duplicates it in "they that seek my hurt," which, however, makes the measure overfull. The activity of these enemies is described in a synth. triplet, and the inability of the people to defend themselves in an anti-triplet. The enemies *lay snares*], cf. 9¹⁷. — *Of my distress (they speak) of ruin* || *utter deceits*]. All their activity of speech is treacherous, seeking in every way to destroy the life of the people of God. — 14–15. The people have become so weak and paralysed, as set forth in the previous Strs., that they are not only incapable of resistance, but they are incapable of speaking in their own defence. — *I am like a deaf man* || *as a dumb man*], not that they are altogether unconscious of the machinations of the enemy, but that their senses are so benumbed and paralysed, with the other parts

of their bodies, that they must behave *as one that heareth not*]. This is repeated in a variant gloss, "I am like a deaf man that heareth not," making the Str. overfull. — *that openeth not his mouth*], which is explained in the climax: *in whose mouth are no arguments*], that is, in reply, in defence against calumnies and false accusations. The author probably had in mind the suffering servant of Yahweh of Is. 53⁷.

Str. IV., in three synth. couplets, resumes the description of sufferings, in order to show that the only hope is in God, to whom the plea is made for salvation. — 16. *For in Thee*], emphatic, Thee only, *Yahweh | my God*, emphasised by the gloss, "O Lord." — *I hope*], in a waiting attitude, looking for and expecting help; and therefore with its appropriate result: *Thou wilt answer*], not with words, which were hardly expected, but with deeds of salvation. — 17. The motive for this on the negative side was: *lest they rejoice over me*. The ancient texts prefix, "For I said," at the expense of the measure, in order to put the subsequent context as a plea in the mouth of the psalmist. $\text{\textcircled{S}}$ retains the subject *enemies*, omitted by $\text{\textcircled{H}}$, required by context. — *do great things against me*], as 35²⁶ 55¹³; taking advantage of their opportunity, when the people were in grave trouble. — *when my foot is moved*], as 94¹⁸ Dt. 32³⁵, and so unstable, insecure. — 18. *For I am ready for limping*], about to limp because of injury to the knee; and so unable to stand firm in resistance, not to speak of advance to attack. This is all summed up in the last line of the Str.: *and my sorrow is continually before me*]. I cannot escape it, and cannot see or think of anything else. — 19. A later editor, probably the same as the one who prefixed v.²⁻⁶, inserted here a confession of sin, unsuited to the context, which does not suggest any such thing by any sort of implication. This was in order to adapt the Ps. to public worship by connecting the sufferings with sin, and to suggest that their removal could come only through confession and penitence. — *For mine iniquity I declare*], to Yahweh, cf. 33⁵ Is. 3⁹. — *I am anxious*], in a state of anxiety which involves a dread of the consequences. — *By reason of my sin*]. There is no suggestion of what the sin might be. It is entirely a general statement. The Ps. is an assertion of the innocence and guiltlessness of the people over against their enemies. But

this would not be thought of by the glossator, who is moved by general and accepted principles in the worship of his own time.

Str. V. is essentially a petition for salvation, beginning with a reason in a tristich, put in a circumstantial clause. — 20–21. *Since mine enemies are numerous || are many*]. These are public and not private enemies, cf. 3²⁻³. They are described in **ח**, **ט**, and all ancient texts as being “alive” or “lively”; but most recent scholars think this was an error for the Heb. word of similar letters: *without cause*, cf. 35⁷ || *hate me lyingly*], that is, in their hatred telling lies, bearing false witness || *repaying me evil for good*, cf. 35¹². This latter is emphasised in a gloss, “They are my adversaries because of my pursuing good,” so EV^a., which is explained by **ט** as “righteousness,” all giving the reason of the persecution; which is introducing a later situation into this Ps. — 22–23. The final petition is now given in a tristich antith. to the previous one. *Forsake me not || be not afar from me || O haste to my help*]. Each one of these vbs. is emphasised by a divine name: *Yahweh || O my God*, and the climax, *my Salvation*. A later glossator, not realising this significant climax, inserts, “O Lord,” and thus makes a difficulty in measure and construction.

2. This v. is cited loosely from 6². The second **ל** was either omitted by prosaic scribe as unnecessary, or the measure is pentameter and the l. a gl. The only other change is the use of **קצף** for the earlier **קא**. — † **קצף**] n.m. *wrath*; elsw. **פ**, 102¹¹; only in P of Hex. and Dt. 29²⁷; not in Is.¹, but Je. 10¹⁰ + 3 t. Je., Is. 34⁸ 54⁸ 60¹⁰ Zc. 1^{2.16} 7¹² +. — 3. **קצף**] emph. *thine arrows*, for God's visitation of wrath, as Jb. 6⁴; similar idea, but so differently expressed that no dependence is evident. — **קצף**] Niph. pf.; cf. Pi. 18³⁶ = 2 S. 22³⁶ of the bow pressed by the arms (but dub.), Ps. 65¹¹ of pressing down furrows of land. Niph. a.l. *penetrate*, BDB. dub.; Du. rds. Qal **קצף** *descend into*, cf. Pr. 17¹⁰, which is probable; so v.⁸² **קצף** Qal impf. **ו** consec., subj. hand of Yahweh. But these are differently translated in **ט**, *everdyngsar* for first, but *éverdyngsar*, **ע** *confirmasti*, for second. Du. suggests **קצף** as 32⁴, but Gr. **קצף**, so Che. This Hiph. of **קצף** with **ו**, cf. Ec. 7¹⁸; but Qal as **קצף** Is. 25¹⁰ is preferable here. The final **נ** probably originated from assimilation to previous vb. — 4, 6. V.⁴ has two pentameters and v.⁶ one pentameter. These three lines are based on Is. 1⁶ and are glosses. Each end in the same way, **קצף** **קצף** **קצף** **קצף** **קצף** **קצף** (6⁴). — † **קצף**] n.f. *folly*; especially guilty, here as 69⁶, elsw. Pr. 23 t. — **קצף**] same as v.⁸²; no reason for repetition. † **קצף** n.m. *soundness*; elsw. Is. 1⁶. — **קצף**] syn. expression. **קצף** *health*; cf. adj. **קצף** Gn. 33¹⁸, vb. Jb. 9⁴. — **קצף**] Hiph.

pf. † באש vb. Hiph. *emit a stinking odour*; same idea as Is. 1⁶, but varied expression; not elsw. ψ , but cf. Ex. 16²⁴ ו S. 27¹². — [נָפַץ] Niph. pf. † כקה vb. Niph. *fester*; a.l. in this sense; but rot Zc. 14^{12, 13} of plague, and of heavens mouldering away Is. 34⁴, pining away in divine punishment Ez. 4¹⁷ 24²³ 33¹⁰ Lv. 26^{80, 89}. Hiph. Zc. 14¹². — [חַבְנֵהָה] from Is. 1⁶ *stripes, wounds*: elsw. Gn. 4²⁸ Ex. 21^{28, 28} Pr. 20³⁰ Is. 53⁵. — 5. [עֲנִי נְכוֹר רָשִׁי] phr. a.l., but idea of peril by drowning 69^{3, 16-17}, so also 18^{6, 8}. [עָן] (18²⁴), for great guilt v. 40¹². — † [מַשָּׂא] n.m. *burden*; only here of iniquities, but idea familiar in mng. of vb. נָשָׂא *remove sin*, conceived as a burden; noun common elsw. for real burdens as carried by men or animals, but not in ψ . — † [כָּבֵד] adj. *heavy*: a.l. in ψ , but common elsw. — [יִכְבְּרוּ] Qal impf. The adj. is only needed for tetrameter. It might have originated from dittog. But this v. looks like two tetrameters, in which case it is a gl. — 7. [נְעִיחֵי] Niph. pf. † קיה Niph. *be bent, bowed down*; so Is. 21⁸ ו נכה || כהל Pr. 12⁸. — 8. [ו] not causal, but intensive, *yea*. — † [לִי] n.m. (1) *loins* Jb. 15²⁷ Lv. 3^{4, 10, 15} 4^{9, 7}, so here || כשר, cf. v. 4; 6 [הַ פְּשָׁחָהּ מוֹט] prob. depends upon שכל = שכל = *understanding*; (2) *confidence* Pas. 49¹⁴ 78⁷ Pr. 3²³ Jb. 8¹⁴ 31²⁴ Ec. 7²⁵. — [וְקָהָה] Niph. ptc. † קיה vb. *roast, BDB.*, here *burning*, a.l., so De., Dr., Du., Kirk., al., the burning of feverish wounds, based on Is. 1⁶. The vb. is used in Qal Je. 29²² Lv. 2¹⁴ Jos. 5¹¹ (P); but denom. קלי and improb. here. 6, 7, Aq., S, 3, all take it as Is. 3⁶ 16¹⁴, Niph. † קיה *be lightly esteemed*. Cf. † קלין n.m. Ps. 83¹⁷ Je. 46¹³ Ho. 4^{7, 18} Hb. 2¹⁶, so Bā. This is most probable. — 9. [נִמְתָּה] a.l. Niph. pf. † [טַן] vb. Qal, *grow numb*: of hand 77³ (dub.); of Gn. 45²⁶, of Thorah Hb. 1⁴ *be ineffective*. Niph. *be benumbed*: of person Ps. 38⁹ (prob. also 88¹⁶ אמתה for אמתה a.l.). — [וְנִכְרַחְתִּי] coörd., Niph. pf. † נכה Niph. *be crushed*: of physical distress here, of contrition 51¹⁹; v. 10¹⁰. — † [וְנִקְחָה] n.f. usually interpreted as *groaning*, but only here in this sense (yet cf. vb. in Pr. 5¹¹ Ez. 24²²); elsw. *growling*, Is. 5³⁰ of sea as lion, so rd. here לכיא for לבי (א before ארני has fallen off), as Hi., Ols., Gr., Bā., Du., Kau. — 10. [אֲרֵנִי] not in 6, is a gl. as l. is sufficiently long without it. — 11. [סַחֲרָרָה] a.l. Pilp. סחר *palpitates*, BDB., but Qal does not justify this rendering; improb., rd. after Gr. as in La. 1³⁰ 2¹¹ הכר Pe'al'al of הכר, there of bowels, in ferment of distress (|| לב). The l. is too long; either לב is inserted for explanation, or כח is gl., prob. the latter. — [אֲוֵר עֵינַי] phr. a.l., but cf. אור פנים *light of face*, of bright, cheerful face Jb. 29²⁴, v. 4⁷. — [וְנִכְרַחְתִּי] not in 6, is gl.; makes l. too long. — [אֵין אֶמֶת] phr. a.l. in ψ , but אין with ל and כ frequent. — 12. [כִּסְנוּר נְעִי יַעֲקֹבוֹ] 6 has ἐξ ἐναντίας μου ἤγειρεται καὶ ἔστυσεν, so 7, 8; this implies a text נעשו יעקבוו has been inserted as prosaic explanation || עמדו v. 12⁶; it is tautological and improbable for a poetic writer. This leaves of כִּסְנוּר נְעִי 6, כִּסְנוּר נְעִי 7, both of 6 and 7 are dittog. The original was prob. כִּסְנוּר אֵת כִּסְנוּר *at a distance from me*, as 10⁶, || כִּרְחַק 10¹ 139². — † [וְנִקְחָה] n.m. *stroke, plague*, as 39¹¹ 89²⁸ 91¹⁰ Is. 53⁸. — 13. [וְיִנְקָשֶׁה] Pi. impf. BDB. *strike at*, only here and 109¹¹ (of creditor, c. 4). But obj. is lacking; cf. Hithp. c. נכסתי *strike at my life* ו S. 28⁹. This is favoured by 6, 3. But most moderns, Bu., Dr., Bā., Du., Pi. of נקש,

lay snares, cf. יקש (*v. 9¹⁷*). Bu. thinks the form denominative. This idea is better suited to the context. There is evidently an ancient corruption of the text, for 6 supports 7. ו consec. is improb.; rd. ו conjunctive. ורשי רעהי is suspicious immediately after נכשני נכשי, the latter a common expression, the former only Pr. 11²⁷ and late. It is a gl., so Bā. רעהי (*v. 21¹⁸*) is in ψ attached to חשבי 35⁴ 41⁸ 140³ or חמץ 40¹⁶ = 70³, 71^{18, 24}. — [רברו הוזה] we should read ירברו הוזה (*1²*). רעהי was put before the vb. for emphasis, as || מרסות. This misled copyist to insert ptc. ורשי, which made all the mischief. — [רברו] *engulfing ruin, destruction*, *v. 5¹⁰*, so 55¹²; here as obj. רברו; cf. 52⁴ obj. חשב. The subj. cannot be ורשי רעהי, for that makes the l. too long; besides, subj. is evident in previous l. Rd. רעהי ירברו הוזה. — 14. [ואני] *emph.* — [לא אשמע] *rel. clause.* — † [הרש] *adj. deaf*, as 58⁵, || † אילם *adj. dumb*; *elsw.* Ex. 4¹¹ Is. 35⁶ 56¹⁰ Hb. 2⁸ Pr. 31⁶. — [לא יפתח טיו] as in Is. 53⁷, which is in mind of author. — 15. [ואחי נאיש אשר לא שפע] is dittog. of *v. 14⁹*, an awkward, prosaic sentence. — [חיקחת] *pl. חיקחת n.f. (1) argument, impeachment*, here as Jb. 13⁶ 23⁴ Hb. 2¹; (2) *correction, rebuke* Pas. 39¹² 73¹⁴ Pr. 29¹⁶ Ez. 5¹⁶ 25¹⁷. — 16. [ארני אלהי] so 6; one divine name is, however, sufficient. *gl.* — 17. [כי אסרתיו] this is parenthetical *gl.* — [מן ישכחו לי] needs subj. It is given by 6. [אני] *emph.* — 18. [כי אני] *emph.* — [לְיָצֵץ] *for limping, stumbling*, as 35¹⁵ Jc. 20¹⁰. — [נָנִן] *Niph. of כון be prepared, ready*; in this sense only here ψ. For the phr. cf. [איר נכון לזלצל] Jb. 18¹². — [מכאוב] *sorrow*, as 32¹⁰ 69²⁷. — 19. [אראם סחטאמי] *Ar. as it stands is a tetrameter. Du.* supplies *inf. and* אלהי to get better measure. For עון *v. 18²⁴*. Hiph. *impf.* *confess*, only Is. 3⁹; cf. הורית Ps. 32⁵. We might separate ו כי and מן from nouns, and so get trimeters. At the same time, confession of sin interrupts the thought here, is abrupt and isolated. — [אראם] *Qal impf.* † *Qal* (1) *be anxious for*: c. מן here, as Jc. 42¹⁶; c. ל I S. 9⁵ 10²; *abs.* Je. 17⁸; (2) *dread*: c. acc. Is. 57¹¹ Jc. 38¹⁹. — 20. [היים] is not suited to || שקר (*1⁶*); rd. therefore חתם, as 35^{7, 19} 69⁵, so Houb., Gr., Bā., Dr., Kirk., al. — [עָצְמוּ] *Qal pf. i. p.* † *vb. Qal be numerous*, here as 40^{6, 18} 69⁵ 139⁷. † *Hiph. be made strong* 105²⁴. — 21. [וּקְשַׁלְמִי] *Pi. ptc. pl. cstr. (22²⁶)*, before רעהי not good usage; rd. יָי. Cf. 35¹³ for phr. — [רהה שבה] should be prob. *חזרהשב*. — [יִצְעָנִי] *Qal impf. 3 m., sf. i sg. be my adversary*; † *elsw.* 71¹⁸ 109^{4, 20, 20} Zc. 3¹. — [רָדַפְתִּי] *Kt. רָדַפְתִּי Qr. (v. 7²)*. The latter *inf. cstr. because of my pursuing good*, for which 6 δικαιούσθην, which is probable explanation of שב here as ethical. The latter is more suited to context, the former a more natural change in later times. Bā. inserts here l. of 6 in Syr. Hex. 6^R: λ: καὶ ἀπέρ-
μυσάμ με τὸν ἀγαπήσθαι ὡσεὶ νεκρὸν ἐβδελυγμένον, which he translates into Hebrew thus: השליכוני יחיר כמנר נתקב; so Gr., but Du. objects rightly. It has a different measure. It is doubtless a l. from some ancient piece, and not a gl. composed by a scribe. Such a l. is not known *elsw.* But Is. 14¹⁹ has a similar thought with reference to the king of Babylon: ואתה השלכת סבברך; כננר נתקב לבש הרגים מטעני חרב וירורי אל-אבני-כנור כמנר מוכס Doubtless this was in mind of glossator or author, as we may decide. The former is more probable, because the previous Str. is complete without this l., and the codd. 6

which have it are the old corrupt texts. It is not found in any of the other Vrss. It is too strong for its context, and it is not suited to begin a new Str.—22. [אל תקבני ירעה] closing petition usual in ψ ; cf. 27⁹ 71^{2, 13}. — [אל חרחק סבני] = 35²³ 71¹³. This we may take as two trimeters, especially if we read ואל in l. 2.—23. [חשה לקורתי] cf. 70⁶ חשה לי קורתי, also 71¹³ לקורתי חשה.—[ארני] before השועתי is either *Adonay my salvation* or אלהי השועתי; $\text{Ὁ κύριος ἡγῶ σωτηρίας μου}$, $\text{3 Domine, salutis mee}$. Probably ארני is a gl. and the l. the concluding trimeter.

PSALM XXXIX., 2 STR. $7^5 + \text{RF. } 1^5$.

Ps. 39 is an elegy: (1) A resolution to repress complaint for suffering in the presence of the wicked, which can only partly be carried out because of internal excitement, and which therefore takes the form of prayer that Yahweh may make him know the brevity of life (v.^{3-6a}). (2) A statement of the unsubstantial character of man in his life and activity, with a petition to Yahweh, the only hope, for deliverance from transgression. He has suffered in silence, recognising that he was afflicted by Yahweh; but now prays for relief lest he melt away under his severe chastisement (v.^{7-12a}). The refrains assert that man in the presence of God is altogether unsubstantial (v.^{6b, 12b}). Glosses are petitions of a more general character (v.¹³⁻¹⁴).

I SAID, "I will take heed to my ways, that I sin not with my tongue.

I will take heed to my mouth (that I do no wrong), while the wicked are in my presence."

In stillness I kept silent, apart from comfort, and my sorrow was stirred.

My heart became hot within me, during my musing the fire kindled.

I spake with my tongue: "Yahweh, make me know mine end,

And the measure of my days, what it is, what my duration is."

Behold, my days are handbreadths, and my duration is as nothing.

In Thy sight surely altogether vapour every man doth stand.

SURELY as a semblance man walketh about, surely as vapour he bustles about.

And he heapeth up, and he knoweth not who he shall be that will gather.

And now what wait I for? My hope is in Thee.

From my transgression deliver me; make me not a reproach for the impudent.

I am dumb, I open not my mouth, because Thou hast done it.

Remove Thy stroke from off me: I come to an end.

Wouldst Thou chasten a man with rebukes, as a moth Thou dost make him melt away.

(In Thy sight) surely altogether vapour every man doth stand.

Ps. 39 was in **B** and **ffl.** It was also taken up into **BB** (*v. Intr.* §§ 27, 31, 33), and given the superscription (ק) לידוריון (*v. Intr.* § 34). In its original form it was two pentameter octastichs, the last line of each being the same refrain. There are two liturgical additions, — a tetrameter couplet, probably from the editor of **BB**, and a trimeter quartette of later date. This last is dependent on Jb. 10²⁰⁻²¹. Whether 1 Ch. 29¹⁵ is earlier or later is not so evident, but probably earlier also. The original Ps. shows no dependence on other literature. (*a*) There are several א.ל.: טרת ימי v. 3, נקבר v. 3, טרת ימי v. 6, נבל ורמת נבל v. 9. (*b*) There are also forms not elsw. in ψ: החשיתי v. 3, but Is. 42¹⁴ 57¹¹; כאבי v. 3, but Is. 17¹¹ Je. 15¹⁸; כפחית v. 6, but 1 K. 7²⁶; יצבר v. 7, but Gn. 41^{25, 40} (E) Ex. 8¹⁰ (J); הומלח v. 8, but La. 3¹⁸, Jb. 41¹. (*c*) There are forms rarely used in ψ: נאלמתי v. 2, 10 31¹⁹ Is. 53⁷; הנני v. 4, elsw. only Ps. 5²; חלתי v. 6, 89⁶⁸ Jb. 11¹¹. The vocabulary favours an early date; so does the syntax: (*a*) cohort. v. 2, 2. 6^(?); the conditional clause with change of tense, v. 12. The sin with the tongue, v. 2, is not lying, but, as context indicates, murmuring against God because of afflictions, an early idea of La., Je. The conception of the brevity of life, v. 3³⁴, is also characteristic of the age of Je. The idea of v. 7 implies conscious existence after death, but ignorance of what transpires in the world, such as Jb. 14. The recognition of the divine chastisement, v. 10-11, is like Jb.; but it is the idea of Is. 2 also. The Ps. is not earlier than Je., and probably later than La. and Is. 2 It has the experience of the exile behind it, and is a national Ps., composed just before the reforms of Nehemiah.

Str. I. is composed of a syn. couplet, a synth. couplet, a syn. triplet, and a monostich of refrain. — 2. *I said*], introducing a resolution, or purpose, the contents of which are given in this couplet. — *I will take heed*], repeated for emphasis, — *to my ways*], moral action and character, as 5⁹ 49¹⁴ 50²⁸, although, as the context shows, the reference was to watchful restraint of speech, and not to conduct, and so || *to my mouth*. The purpose of this self-control is: *that I sin not with my tongue*], as the context indicates, by murmuring against God on account of sufferings. — *that I do no wrong*]. This, as **S**, is required by parallel. But **ת**, by error, has a noun unknown elsewhere, which has occasioned the ungrammatical rendering, “I will keep my mouth with a bridle,” EV¹. Most moderns who retain the word follow **ע** in its use of another verb, and render “put a muzzle to my mouth.” — *while the wicked are in my presence*]. This does not imply a contrast of his lot of suffering with the prosperity of the wicked, as many suppose; but that he would not give the wicked any ground for reproaching the God of Israel as unable to save His people. —

3. *In stillness*, intensified by, *I kept silent*, still further intensified in all texts by prefixing, "I was dumb," from v.¹⁰, at the expense of the measure; all this in fulfilment of the resolution of v.². However, he was still *apart from comfort*], so essentially RV.^m, JPSV., Dr. His self-repression only made him still more uncomfortable. But there is room in the ambiguous text for other explanations: "even from good words," PBV., or "even from good," AV., RV., after $\text{\textcircled{G}}$, explained by Kirk., "speaking neither good nor bad."—*and my sorrow was stirred*]. He could not repress his internal excitement. —4. *My heart became hot within me*]. Repression makes the reaction so great that—*during my musing the fire kindled*]. The effort at self-restraint kept the attention fixed upon the wrong, and so all the musing tended to increase the passion. It could no longer be restrained, it must find vent in the flame of words—*spake with my tongue*]. This speech is not, however, the murmuring which he had repressed, but a prayer to God for instruction and guidance, and therefore not sinful or provocative of the scorn of the wicked, but rather a mark of righteous resignation. —5. *Yahweh, make me know*], cf. 90¹². This is virtually repeated in the text of $\text{\textcircled{H}}$ "that I may know," or "let me know," as the verb may be variously rendered; but it is an unnecessary addition, making the line overfull. —*mine end*], that is, the end of my life, how short a time will elapse before the end || *the measure of my days*, the measure of time comprehended in the days of life. —*what it is*], emphatic reiteration, —*what my duration is*], so by a correction of the text to correspond with the same word of the next clause, cf. $\text{\textcircled{G}}$, $\text{\textcircled{J}}$, on which is based, "How long I have to live," PBV. The transposition of a single letter has given in $\text{\textcircled{H}}$ a word which is rendered "how frail I am," AV., RV., for which there is no linguistic authority. —6. *Behold*], emphatic, calling attention to the fact in the climax: *my days are handbreadths*], measured by the shortest measure, the span of the hand. This is relatively so short that, in the climax, the psalmist feels justified in saying: *my duration is as nothing*]. It amounts to nothing at all; it is hardly worth considering. This simple and strong line has been modified at the cost of the measure by a copyist who inserts the verb, "Thou hast made," to emphasise divine activity and responsibility as to the

length of human life; and then he softens the assertion that the duration of life was as nothing, by attaching to it, "in Thy sight," making it relative in the point of view of God. But this last word really belongs to the last line of Refrain as necessary to complete its measure. — *Surely*], strong asseveration characteristic of this Ps., v.^{7.12}, also cf. 23⁶. — *altogether vapour every man doth stand*]. Man, standing before God, in the divine presence, has no substantial existence. He is, as it were, composed of vapour, which is so slight and unsubstantial that the least wind will drive it away. There is, indeed, a serious irony involved in the very thought of such an unsubstantial vapour standing in the divine presence, and it is just this that makes it so suitable as the Refrain of the elegy, reappearing in v.¹², though a careless scribe has there abbreviated it.

Str. II. has two synth. couplets, a synth. triplet, and a monostich of Refrain. — 7. *Surely as a semblance*], that is, an image rather than the thing itself, and, as the context shows, a shadowed likeness, — *as vapour*], an unsubstantial, vaporous body. This is so even in his activity, as he *walketh about* || *bustles about*. The change of persons in 7, followed by some Vrss., is exceedingly improbable. It was due to a copyist's mistake in attaching the conjunction 1 to the previous verb, so making it 3 pl. — *And he heapeth up*], in his bustling activity. The object is not given; to supply it makes the line overfull. In the antith., — *he knoweth not who he shall be that will gather*]. The last verb should also be without its object. It has, however, been supplied by a copyist in the suffix "them," which compels its use, in thought, at least, as the object to the previous verb. But the line is more forceful without objects in either case. — 8. *And now*], the logical consequence of the foregoing, — *What wait I for ?*]. There is no relief through myself or any other to be expected. There is but one thing to be thought of under the circumstances: *My hope is in Thee*]. It is fixed on Yahweh and on Him alone. From Him the relief will come. Accordingly prayer springs forth. — 9. *From my transgression deliver me*]. The psalmist recognises that the sufferings of the people are due to their transgression against God, so that first of all freedom from transgression must be secured. This is conceived as rescue. This vb. is used ordinarily with reference

to enemies and troubles, seldom with reference to sin, elsewhere only 51¹⁶ 79⁹, probably also 119¹⁷⁰. Doubtless in these cases transgression is conceived in the guilt and the misery that it has involved. — *make me not a reproach*]. If left in his miserable condition of suffering for transgression, he would be exposed to the reproach of the enemies. These enemies are described as *impudent*], cf. 14¹. They would also reproach his God. — 10. *I am dumb* || *I open not my mouth*]. The reason is a different one from that given v.²⁻³, and, indeed, an additional one not inconsistent therewith: *because Thou hast done it*]. The suffering was due to the divine discipline for transgression; and therefore there was no room for complaint, but only for confession and penitence. — 11. This is then explained as, — *Remove Thy stroke*], intensified by the gloss, “contention” \mathfrak{H} , “strength” \mathfrak{G} , “of Thy hand,” both at the expense of the measure. — *I come to an end*], I have about reached the limit of endurance; I am ready to perish. — *Wouldst Thou chasten a man with rebukes*]. The divine discipline, though wholesome in leading to repentance, may yet be carried so far as to be destructive. This is what the psalmist apprehends in the present case. — *as a moth*], who eats away garments and so destroys them. — *Thou dost make him melt away*]. Gradually, but surely, his vital sap is exhausted, and he dies away. The Ps. concludes with the same Refrain as 6^b.

13 a. This fine elegy, when taken up into \mathfrak{BK} , was probably given a more general application to congregational worship by the petition, *O hear my prayer, and O give ear to my cry for help. At my tears be not silent*. Here three syn. verbs, calling upon *Yahweh* to give help, have three corresponding terms for prayer. It is sufficient to cite Kirk.: “It is a Rabbinic saying that there are three kinds of supplication, each superior to the other, prayer, crying, and tears. Prayer is made in silence, crying with a loud voice, but tears surpass all”; and De.: “Alongside of the words of prayer appear the tears as a prayer understood by God, for when the doors of prayer appear to be closed, the doors of tears remain open.”

A still later editor appended a trimeter tetrastich: 13 b-14.

For I am a guest with Thee,
A sojourner as all my fathers;
O look away from me that I may be cheerful,
Before I depart and be no more.

This addition is elegiac, in the spirit of the original Ps., but from a later point of view. The conception that Israel was Yahweh's *guest* || *sojourner*, and always had been such, the present generation, *as all my fathers*, is emphasised in the prayer of David, 1 Ch. 29¹⁵, which is probably at the basis of this couplet. The last couplet is based on Jb. 10²⁰⁻²¹. It is a petition for a little respite from suffering before death, which is not altogether in keeping with the original Ps.

3. אִשְׁרָה Qal cohort. 1 sg. repeated in l. 2 in 3. 6 שָׁמַח, so Ols., Dy., Gr., Bā., Du., Che., al., Qal cohort שִׁח which alone is suited to use of 3, cf. שִׁח 141³. — אִשְׁרָה n.m. *mussle*, BDB. א.ל. and dub.; cf., however, חָסַח vb. Dt. 25⁴ Ez. 39¹¹. 6 φυλακην; 7 *custodiam*, paraphrase; 8 implies inf. cstr. prob. שָׁמַח || אִשְׁרָה. This best suits parall. and the vb. of 3. In this case 3 is an interpretative gl., and 3 is to be followed. — 3. אִשְׁרָה *silence*; elsw. 62³ (dub.) 65² (dub.) 22³; 6 has vb. *καὶ ἐταπεινώθη*. — אִשְׁרָה [הִשְׁתַּחֲוִי] Hiph. pf. שָׁח *be silent*; Hiph. *exhibit* or *keep silence* only here ψ, but Qal Pss. 28¹ 107²⁹. — אִשְׁרָה [אִשְׁרָה] *apart from good, pleasure, comfort*. The l. is overfull; in the three syns. the easiest אִשְׁרָה is the most probable gl. — אִשְׁרָה n.m. *pain, sorrow*; only here in ψ, but Jb. 2¹⁸ 16⁶ Is. 17¹¹ 65¹⁴ Je. 15¹⁸; cf. כָּאִשְׁרָה Pss. 32¹⁰ 38¹⁸ 69²⁷. — אִשְׁרָה [אִשְׁרָה] Niph. pf. אִשְׁרָה vb. *stir up, disturb*. Niph. = pass. *be stirred up*; elsw. Pr. 15⁶, but text of latter dub. (Toy, BDB., reject it); 6 ἀνεκαινώθη; 7 *renovatus est*, paraphrase. So Aq., Σ, ἀνεπαράχθη, 3 *conturbatus* and 8, 9. — 4. חָם Qal pf. אִשְׁרָה *be or grow warm*; here fig., cf. Dt. 19⁶ Ho. 7⁷ Je. 51⁸⁹. — 5. אִשְׁרָה [אִשְׁרָה] Hiph. inv. followed by אִשְׁרָה Qal cohort. 1 sg. either subjunctive as 6, 7, or apodosis. It is really tautological and impairs the measure. — אִשְׁרָה [אִשְׁרָה] phr. א.ל., cf. Jb. 11⁹ fig. אִשְׁרָה n.f. *measure*; common Ez., Je. 22¹⁴ 31⁸⁹, of garment Ps. 133², usually of size, distance. — אִשְׁרָה [אִשְׁרָה] cf. adj. Is. 53⁸ *lacking*; here *si vera, cessation*, but improb.; rd. אִשְׁרָה (17¹⁴) as v.⁶ *duration* of life, cf. 89⁴⁸. It is possible that we should read אִשְׁרָה as below, v.⁶, which takes up both אִשְׁרָה and אִשְׁרָה, 3 using אִשְׁרָה because of its mistaken אִשְׁרָה. — 6. אִשְׁרָה [אִשְׁרָה] *spans, handbreadths*; only here in ψ, but in measures 1 K. 7⁹. 26. — אִשְׁרָה [אִשְׁרָה] is prob. gl., as the l. is overfull and it is unnecessary. — אִשְׁרָה [אִשְׁרָה] as noun = *as nothing*, rare usage, cf. 73³ 69³; v. 3³. — אִשְׁרָה [אִשְׁרָה] belongs to next l., where it is needed for measure. It is not needed here. — אִשְׁרָה [אִשְׁרָה] Niph. pf. (v. 2²). אִשְׁרָה must be attached to this vb., otherwise it is difficult. — אִשְׁרָה [אִשְׁרָה]; BDB., Dr., “though standing firm.” — 7. אִשְׁרָה [אִשְׁרָה] n.m. *image*; in ψ only fig. of emptiness, instability, and so prob. semblance of man esteemed by God, here c. ב *essentiae*, and 73³⁰. — אִשְׁרָה [אִשְׁרָה] Qal impf. 3 pl. full form; pl. in the midst of sg. is strange. אִשְׁרָה [אִשְׁרָה] vb. Qal (1) *growl*, like a dog 59⁷. 15; (2) *murmur, moan*, 42⁶. 12 43⁶, in prayer 55¹⁸ 77⁴; (3) *roar*, of waves 46⁴ (?); *be tumultuous*, of peoples 46⁷ 83³ (also 65³); (4) *bustle about*, of noise of streets 39⁷ Is. 22² 1 K. 1⁴¹. — אִשְׁרָה [אִשְׁרָה] Qal impf. אִשְׁרָה vb. Qal, *heap up*; c. acc. Gn. 41⁸⁶. 49 (E) Ex. 8¹⁰ (J),

Hb. 1¹⁰ Zc. 9³ Jb. 27¹⁶; here abs. but wealth implied by subsequent *sf.* — 8. [ועתה] *and now*, logical sequence, 2¹⁰ 27⁶. — [אמיני] is gl. — [היחלתי] † [היחלתי] n.f. *hope* (cf. 71⁶); elsw. Jb. 41¹ Pr. 10²⁸ 11⁷ 13¹² La. 3¹⁸. — [היא] is *emph.* for copula. — 9. [שכל משעז] *emph.*; כל makes the phr. too long for a single accent, and is prob. a gl. — [הרפת־נבל] phr. a.l., but cf. חז ארם 22⁷ (v. 15² 14²). — 11. [מהגרת ידך] a.l., as phr.; makes l. overfull and is gl.; and as to form † [הגרה] n.f. *contention*, as J., but Ⓞ *σχαῖς* = נבורה more probable. — 12. [על קון] explanatory gl. — [המנודי] pass. ptc. חטר, elsw. Jb. 20²⁰ Is. 44⁹ *his desired things*; usually fem. חטורה but later style: Ⓞ נבשו; prob. both interp. glosses. The Rf. is abbreviated, but must be restored as in v.⁶. — 13. [יירה] not in Ⓞ, is gl. to the v., which is throughout a liturgical gl. Indeed, it shows three stages of glossification. — [אנני] fuller form for אני, because needed for euphony. — † [חישב] *sojourner* (√חשב) only P and late, not elsw. in ψ. — 14. [הישע] Hiph. imv. † שעה Qal, 119¹¹⁷, c. ב *look on attentively*. Hiph. a.l. c. טן *look away from*. — [אבליתך] Hiph. cohort. † בלג (1) *look cheerful*; so here and Jb. 9²⁷ 10²⁰; (2) *cause to flash* Am. 5⁹.

PSALM XL.

Ps. 40 is composite: I. A thanksgiving. (1) After patient waiting the people have been delivered by Yahweh, and have praised Him with a fresh outburst of song, to the great encouragement of many (v.²⁻⁴); (2) those happy ones are congratulated who trust in Yahweh rather than idols; and the impossibility of adequately setting forth the wondrous deeds and thoughts of Yahweh is asserted (v.⁵⁻⁶); (3) sacrifices of various kinds would have been offered if acceptable to Yahweh, but the preference has been given to hearing His Law as prescribed in the book roll, and preaching it to the great congregation (v.^{7-10a}); (4) the praise of Yahweh will not be withheld in the congregation, and therefore He will not withhold His compassion and kindness (v.^{10b-12}). II. A prayer for speedy help against enemies; that they may be shamed by defeat, while the people rejoice in Yahweh and magnify His name (v.¹⁴⁻¹⁸). These Pss. are combined by a seam connecting the great number of evils with the numerous iniquities, which have brought great discouragement (v.¹²).

A. v.²⁻¹², 4 STR. 5⁵.

I WAITED steadfastly on Yahweh, and He inclined unto me;
And brought me up from the pit of desolation, from the clay of the mire;
And set my feet upon a rock; He established my steps;

And gave a new song in my mouth, a song of praise to my God.
Many see and they fear, and they trust in Yahweh.

HAPPY the man who has made Yahweh his trust,
And who hath not turned to (vain idols), or turned aside falsely!
Many things hast Thou done, O Thou, Yahweh, my God.
Thy wonders and Thy thoughts, — there is no setting in order;
Should I tell or should I speak, they are too numerous to be counted.

PEACE offering and grain offering hast Thou no delight in; then had I the covenant;

Whole burnt offering with sin hast Thou not asked; then didst Thou command me.

Lo, I am come, in the book roll it is prescribed to me.
Thy will I delight in, and Thy Law is within me.

I have preached righteousness in the great congregation; behold my lips.

I WILL not withhold, Yahweh, Thou knowest, Thy righteousness;
I have not covered in my mind Thy faithfulness and Thy salvation.
I say, I have not concealed Thy kindness and Thy faithfulness from the great congregation.

Thou, Yahweh, on Thy part, wilt not withhold Thy compassion from me:
Thy kindness and Thy faithfulness (they) will continually preserve me.

B. v. 14-18, 2 STR. 4⁵.

YAHWEH, to deliver me, my God, to my help, O haste.

Let them be shamed and confounded together, who seek my life;

Let them be turned back and let them be dishonoured who delight in my distress.

Let them be desolate by reason of their shame, who say "aha, aha!"

LET them exult and let them be glad in Thee, all who seek Thee.

Let them say: "May Yahweh be magnified," those who love Thy salvation.

Since I am afflicted and poor, Yahweh, O haste to me;

O Thou my helper and my deliverer, my God, tarry not.

Ps. 40 is a composite Ps.: v. 2-12, connected by a seam, v. 13, with v. 14-18, which is the same as Ps. 70; so Street, *Chc.*, al. Only v. 2-12 belong to the original Ps., with the title stating that it was in **B**, and that it was also in **ff** and **BB** (*v. Intr.* §§ 27, 31, 33). Ps. 70 has its own title, which was original to it before it was attached to Ps. 40 as v. 14-18, stating that it also was in **B** and **BB**, but it subsequently received the liturgical assignment ליהויה for the offering of the מנחה (*v. Intr.* § 39). The two Pss. were connected by a seam which explains the evils suffered as due to the great number of iniquities. V. 2-12 show dependence on Je. Is. 2 and Ps. 22: v. 3, cf. Je. 38⁶; v. 7, cf. Je. 7²¹ ^{מ.}; v. 9, cf. Je. 31²³; v. 4, cf. Is. 41⁶ 42¹⁰; v. 6, cf. Is. 55⁸⁻⁹; v. 10, 11, cf. Ps. 22²⁶. It therefore must be postexilic. V. 14-18 = 70 = 35⁴ ²⁶⁻²⁸ indicates a more troublous time. Both Pss. belong to the community of the Restoration, the latter to the times of trouble due to the persecution of the minor nations before Nehemiah, the former to the more prosperous times, when perils might be looked upon as past, and probably, therefore, subsequent to Nehemiah. The com-

bination of the two Pss. by the seam must have been subsequent to **B**, otherwise the two Pss. would not have had separate titles and have existed apart in that Psalter. Besides, Pa. 70 belongs to **E**, which did not use Pa. 40.

PSALM XL. A.

Str. I. is a progressive pentastich. — **2.** *I waited steadfastly*], with intensity of waiting; not the continuance of it, or the patient quality of it, but its persistence, the steady adherence to the attitude of waiting until the relief came. — *on Yahweh*], from whom it would come, — *and He inclined*], usually with ears, which are doubtless understood here, and implying, therefore, answer. — *unto me*]. The answer is a practical one. — **3.** *He brought me up from the pit*], into which the psalmist conceives the nation as having fallen, cf. La. 3^{58, 55}. This is described as *desolation*, a more probable reading than the similar word of **H**, which has usually the meaning, "roaring," as Ki., Calv., Dr., but is paraphrased in EV^a. as "horrible," without any justification in the usage of the word. — *the clay of the mire*], as 69³ and Je. 38⁶; the pit into which Jeremiah had been cast, where the foot slips and slides, and there is no sure footing. — *and set my feet upon a rock*], that is, a lofty rock, a crag high above danger, in antith. with the pit into which he had fallen. — *He established my steps*], made them firm and secure upon the rock. — **4.** The deliverance having been completed, praise follows: *and gave a new song in my mouth*], a fresh outburst of song, with a new theme, the deliverance just experienced, as 33³ 96¹ 98¹ 144⁹ 149¹ Is. 42¹⁰. — *a song of praise to my God*]. This praise is public praise, in the temple or synagogue, cf. v.^{10, 11}; and therefore *many*], not as distinguished from few, but the many, those constituting the great congregation. — *see and they fear*], as the context shows, with reverential fear, *and they trust in Yahweh*]. The three vbs., joined by 1 coordinates, do not give a sequence of dependence, but a parall. of contemporary actions.

Str. II. is the anti-str. of the previous one. It begins with an antith. couplet, congratulating those who have had the experience described in the previous Str. — **5.** *Happy the man*], cf. 1¹. This man, collective for the nation, on the positive side, *has made Yah-*

weh his trust], as v.⁴, noun for verb; on the negative side, *hath not turned* || *turned aside*], the latter by an easy emendation, to *vain idols*], as ㊦ || *falsely*. This in ㊧, by an error, has become a difficult word, only used here, which is variously explained; "unto the proud," EV^a, referring to wicked men, and the next clause is then interpreted as also referring to these men, in various modes of rendering: "such as go about with lies," PBV.; "such as turn aside to lies," AV., RV.; "fall away treacherously," RV^m.; none of which can be regarded as any better than conjectural paraphrases; whereas ㊦ and the emendation suggested above give us an easy and natural thought appropriate to the context and in accordance with good usage. — 6. The tristich resumes the new song of v.⁴, and the theme of the song is placed first for emphasis. — *Many things hast Thou done* || *Thy wonders*]. To these deeds are added, *Thy thoughts*, cf. Is. 55⁸⁻⁹. This, in a gloss of ㊧ (not in ㊦), is defined as "to usward." That they are Yahweh's and belong to no one else, is emphasised by the use of pronoun *Thou*, the personal name of God, *Yahweh*, and the statement of personal relation to God, *my God*. The "many things," now extended to "wonders" and "thoughts," are *too numerous* for human estimation. — *There is no setting them in order*]. ㊧, by the insertion of "unto Thee" (not in ㊦), has given the verb an unnecessary interpretation, followed by EV^a.; but has also suggested another meaning of the vb. as 89⁷, "there is none to be compared unto Thee," RV^m., which, however, does not suit the context. — *should I tell or should I speak*], modal imperfects coördinated, implying that it was venturesome so to do, under the circumstances, demanding a strong determination, which, nevertheless, would fail because they were *too numerous to be counted*.

Str. III. has two synth. couplets and a synth. monostich. 7-8. *Peace offering*], the sacrifice whose chief characteristic was communion by eating of the flesh of the victim, Yahweh having His part at the altar. This was accompanied by *grain offering*. This offering in some cases consisted of the raw grain, or roasted ears, at others of the meal, but in connection with peace offerings of various forms of cakes or bread, in which also there was communion by eating of the most of it, only a small portion going to the altar for God. — *whole burnt offering*], whose chief char-

acteristic was that the entire victim went up in the flames to God expressing worship. — *with sin*], associated with sin and the guilt of sin, as Is. 61⁸, where robbery associated with the whole burnt offering is hated by Yahweh. Sin vitiated all sacrifices; sacrifices were of value only as expressive of righteousness. EV^a. and most scholars, ancient and modern, think of *sin offering* here rather than sin. This is tempting in order to complete the enumeration of the great classes of offerings; but the sin offering is not known in the Psalter elsewhere; it is not known to the literature upon which this Ps. depends, especially in this verse; the Hebrew word used here nowhere else has that meaning; and even with the sin offering the list of offerings would be incomplete without the *Asham* already used Is. 53¹⁰. — *Hast Thou no delight in*]. Protasis of interrogative clause in order to the apodosis of the last clause of v. This is based on Ho. 6⁶: "For I delight in kindness and not in peace offering; and in the knowledge of God rather than whole burnt offerings;" cf. Is. 1¹¹ Ps. 51¹⁸, and especially 1 S. 15²²: "Hath Yahweh as great delight in burnt offerings and peace offerings as in obeying the voice of Yahweh?" — *Hast Thou not asked*]. This is based on Je. 7²²⁻²³, "For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or peace offerings; but this thing I command them, saying: Harken unto my voice," cf. Ps. 50⁸⁻¹⁰ Mi. 6⁶⁻⁸. This is essentially true so far as its antith. is concerned, but it needs qualification, for not only the code of D, Dt. 12, 16, upon which this Ps. relies, but also the code of E, Ex. 23¹⁴⁻¹⁹, which antedates Hosea and Micah, prescribes just these sacrifices as an essential part of the ritual of worship from the earliest times. At the same time, all these sacrifices are primitive, and antedate all Hebrew Law, and are common to the worship of Israel and all his neighbours; so that they are not as sacrifices in any way distinctive of the religion of Yahweh, or to be regarded as for the first time commanded in His Law. They are incorporated in His Law and given a meaning, and that meaning is His command, rather than the sacrifices themselves. This is the unanimous consensus of the prophets from Samuel onwards. These questions as to sacrifices as such, as external ritual ceremonies, not being required, are in

order to the statement in the apodosis of what Yahweh did require. — *Then didst Thou command me*]. This, by a slight emendation of form, gives us the appropriate apodosis parall. and in assonance with, — *then had I the covenant*], which is probably the original of a difficult passage, in which 𐤄, followed by Heb. 10⁶, translates, “a *body* didst Thou prepare for me,” which rests on a text variant from that of H. 𐤄, 𐤆 have the same verb as 𐤄, which could not have been the same as the verb of 𐤄. 𐤄 and Vrss., however, rd. in the last clause, *Then I said*, which is tame and unsuited to the context, and the parallel 𐤄, “ears didst Thou bore me.” This strange statement is variously explained. Some of the older interpreters fancied that there was a reference to the ancient usage of boring the ear of a slave as the sign of bondage, Ex. 21⁶ Dt. 15¹⁷, and therefore with the implication that Israel was made a slave of Yahweh. But this is improbable. The reference is rather to the creative power of God, who dug out the ears and made them organs of hearing, in order that His people might hear and obey Him, cf. Ex. 4¹¹ Mt. 13⁹. The emendation that I have proposed gives fine parall., and is especially appropriate to the book of the covenant in the subsequent context. — *Lo, I am come*], calling attention to prompt obedience. — *in the book roll*], the Deuteronomic Code as written on the roll, cf. Je. 36^{2.4}. — *it is prescribed to me*], as RV^a., Bā., Dr., Kirk., al., rather than “written of me,” concerning me, of 𐤄, 𐤆, EV^a. — 9. *Thy will I delight in*], is in emphatic antith. to the offerings of v. 1. The psalmist delights in what Yahweh delights in, and not in what He does not delight in. The will of Yahweh is expressed in the *Law*, which is, as the previous context indicates, recorded in the book roll. A scribe has made it more emphatic by prefixing, “To do,” which, however, makes the line overfull. It is an unnecessary gloss. The Law of Yahweh was written in the book roll; but more than that, the psalmist says, “it is *within me*”], literally in the midst of my inwards, v. 22¹³; the intestines being the seat of the emotions, affections, and passions, according to the Heb. conception; and so, “within my heart,” EV^a., in accord with the teaching of Dt. 30¹¹⁻¹⁴. — 10. *I have preached*], heralded as glad tidings, in accordance with the usage of Is. 40^{9.9} 41²⁷ 52^{7.7}, — *righteousness*], which is interpreted by 𐤄, 𐤆, as Yahweh's, but

by **⊗** as the psalmist's; the former alone correct as referring to Yahweh's vindicatory righteousness in the salvation of His people, and so repeated in the opening line of the antistr., and **|** *Thy faithfulness and Thy salvation*], which appear again in the concluding tristich in *Thy kindness, Thy faithfulness*], repeated, *Thy compassion in the great congregation*, the congregation of Israel assembled in great numbers for worship as in 22²⁶ 35¹⁸. — *behold my lips*], which have moved in preaching, and which give visible evidence of what they have uttered, so that Yahweh is invoked to see the evidence that His people have in fact fulfilled His will.

Str. IV. has a syn. tristich and a syn. couplet antith. thereto. — **10b.** *I will not withhold*]. The change of tense is in order to a vow as to future action. In antith. with it is: *Thou, Yahweh, on Thy part, wilt not withhold*], the one the exact counterpart of the other. What the people in their worship will not withhold is the praise of Yahweh's vindicatory, saving righteousness. — **11-12.** *I have not covered in my mind*], kept to myself **|** *I have not concealed*. The psalmist appeals to Yahweh Himself as witness: *Thou knowest*], and parallel therewith makes a solemn asseveration, *I say*. What Yahweh on His part will not withhold, is the use of His attributes in salvation, and that *continually*. They are indeed personified, as often, as guardian angels, and *they will preserve* His people. The Ps. here reaches an appropriate conclusion. But a later editor for liturgical reasons attaches another Ps. to it by a seam.

For evils encompassed me until there was no number.

Mine iniquities overtook me, and I was unable to see.

They were more numerous than the hairs of my head, and my courage forsook me.

13. This v. goes back to the situation described in v.³ and enlarges upon it, in the use, however, of other images. — *Evils*], are here personified, and are represented as innumerable. They *encompassed me*], probably based on 18⁵, and therefore implying the image of a flood. The evils have as their parallel, — *mine iniquities*], because it is in the mind of the psalmist that the evils are due to the iniquities that the people have committed. These are also personified, and represented as *more numerous than the hairs of my head*. They pursued the people, and so *overtook*

them, and in such a way that they were dazed, paralysed, and *unable to see*, and *courage forsook* them. They had no heart left, as they had no eyes to see.

PSALM XL. B.

This was originally a separate Ps., preserved apart in Ps. 70: an importunate plea for speedy deliverance from mortal enemies, in lines 1, 7, 8, enclosing a tristich of imprecation upon enemies, and an antith. couplet of petition for the righteous. The divine names vary. The original was a Yahwistic Ps., using *Yahweh* for the divine name, with a variation, — *my God*. The uses of "God" in Ps. 70, and *Adonay* 40¹⁸ are due to editorial changes.

Str. I. is a monostich of petition and a syn. tristich of imprecation. — 14. *To deliver me*], emphatic in position, because of intense feeling of immediate need || *to my help*, repeated in the climax, v.¹⁸, in nominal forms, — *my helper and my deliverer*. This is softened in v.¹⁴: "Be pleased," which makes the line overfull, and is improbable in itself, especially as it is not in 70¹. — *O haste*], repeated in v.¹⁸ with || *tarry not*. — 15-16. *Let them be shamed*], by defeat. They are public, not private enemies, — *who seek my life*], to destroy it || *who delight in my distress*], disasters of various kinds. — *who say, "aha, aha"*], congratulating themselves, and gloating over the shame of the people of God. Accordingly, the syn. imprecations, — *let them be confounded together, let them be turned back*, forced to retreat, and *let them be dishonoured, let them be desolate by reason of their shame*, defeated, disgraced, made desolate.

Str. II. has two syn. couplets. — 17. In antith. to the imprecation is the exhortation to the people of Yahweh, described as, — *all who seek Thee*], the worshippers of Yahweh || *those who love Thy salvation*], enjoy it and so love it, and Yahweh, who gives salvation, and is Himself salvation. The exhortation is that these may *exult and be glad in Thee*], in public praise, and so, — *Let them say*], in the songs of praise: *May Yahweh be magnified*. — 18. The ground of this importunate plea is, — *Since I am afflicted and poor*], the feeble, afflicted community of Yahweh, at the Restoration, encompassed by bitter enemies.

XL. A.

3. [קיה] Pi. inf. abs. with קייתי Pi. pf. intensifies the idea of waiting, *wait patiently* or *persistently* (v. 25^b). — וינט אליו consec. Qal impf. נטח. This is explained by וישמע שוקעו, which has crept into text as gl. (v. 18⁷). — 3. [אין] א.ל. in the sense of *desolation*, improb.; cf. 65⁹ שאון ימים, rd. שמה as Gr. (v. 35⁹). — אטט *mud, mire*; cf. 69¹⁶ Je. 38⁶. — [נן] n. [m.] *mire*; clsw. 69⁸. — [ינן] Polel pf. כון instead of ו consec. c. impf. makes an independent parall. clause. — [אשרי] fig. mode of life פ⁶ 17⁶ 37²¹. The situation is common to Je., La., and the Pss. of lamentation. — 4. שיר חדש] new, fresh outburst of song Is. 42¹⁰ Pss. 33⁸ 96¹ 98¹ 144⁹ 149¹. — [אלהיט] for original אלהי, although 3, 3, also have 1 pl.; a liturgical adaptation. — [יראו] Qal impf. 3 pl. ראה followed by ו coörd. for emph. coördination. Cf. Is. 41⁶ ראו אים וייראו; here רבים takes the place of אים. — 5. [אשרי] (v. 1¹) with נבר 34⁹ 94¹² 127⁶. — [אם] Qal pf. rel. clause; so 3, but 3, 3, 3, אם *name*. — [זבחה] obj. of confidence, as 22¹⁰ 65⁶ 71⁶. — [רהקים] א.ל. suspicious; 3 *superbias*, cf. רהקם א.ל. 90¹⁰ *pride*; but prob. err. for רחב. רחב is a monster of a mythical character 89¹¹ Jb. 26¹² Is. 51⁹, especially of sea Jb. 9¹⁸; and so as name of Egypt Ps. 87⁴ Is. 30⁷. It is difficult to see any connection with Egypt here. 3 *ματαιότητας*, 3 *vani- tates*, so 3 = הבלים, so Ols., Gr., Che.; cf. Dt 32²¹ and Ps. 31⁷, Jon. 2⁹ שוא [אשרי] pointed as Qal ptc. pl. cstr. אטט א.ל. similar to אטט *turn aside* Pr. 4¹⁵ Nu. 5¹². 19. 20. 20 (P). The construction is then to be explained as אטט און Ps. 59⁶, construct of quality, v. Ges.¹²⁸⁽³⁾. It is then dependent on אטט, after 3 *maulas*, 3 *pompas*, neither of which is easy to understand. It is better to regard the original as ויטטה, ויטטה coörd. Qal pf. || כוב, and מנה (v. 4⁸) as acc. of manner. — 6. [רבית] emph. position, || נטלאחיק (v. 9⁸). — [אתה] emph. — [אלהי] divine name emphasised. — [אלינו] is an explan. gl., not in 3. — [אליך] is gl. of interpretation, not in 3, but in 3. — [עצמו] Qal pf. 3 pl. (v. v. 18 38²⁰), c. טן comparative, which should be separated for measure. Is. 55⁸⁻⁹ is at the basis of this v. — 7-8. [זבח] *peace offering* (v. 4⁶), || *grain offering* (v. 20⁴), || *whole burnt offering* (v. 20⁴). It is tempting, therefore, to render חטאה *sin offering*, as most Vrss., Ges., SS., al., but there is no usage to justify it. *Sin offering* is always חטאה, the intensive noun, which, however, is nowhere used in ψ in this mng., not even in the penitential Ps. 51. חטאה is always *sin* (v. 32²), so here 3. The ו of accompaniment, *with*, in both connections. — [חטאה] Qal pf., technical term for acceptance of sacrifice, as 51¹⁸. 21. — [אונם כריח לו] 3 and Heb. 10⁶ rd. $\sigma\omega\mu\alpha\ \delta\epsilon\ \kappa\alpha\tau\eta\rho\iota\sigma\omega\ \mu\omicron\iota$; Aq., S, Θ , rd. $\acute{\omega}\rho\iota\alpha$, which has passed over into some Mss. 3. Possibly 3 rd. קנט for קנט, as Agellus, Che., the latter, however, thinking קנט a corruption of שכנים and so making the same emendation as Gr.; but און is more suited to חב, כרה, so 3, 3, 3. Pierce, Lowth, Street, would rd. מא, but this does not explain ליה. Gr. would rd. ליה. It is easy to rd. ליה, "Then had I the covenant." 3 translates as if it rd. ליה and had supplied the obj. 3 mistook כ for , and א for און. This passage is based on Je. 7²¹ א-

where the prophet tells them that God, when He brought their fathers out of Egypt, gave them no command respecting sacrifices; cf. also 1 S. 15²², רינה שמת מונה שוב. ק of this v., and also Vrss., make this last l. defective; but the next v. is too long just by אמרתיו או. Many changes have been suggested. Rd. אפקת לי, then we have two lines in assonance, say to, in the sense of command, as 106³⁴; cf. 33⁹ 105³¹⁻³⁴ 106²³ (?) 107²⁵ and 2 Ch. 29²⁴ אמר המלך העולה אמר המלך העולה — אמר. — א then, logical sequence, as 119⁶.⁹². The previous vbs. are then prob. in protasis of interrog. clause. — הנה — begins the l., calling emph. attention. — א as Je. 36².⁴ Ez. 2⁹ book roll, א ספר n.m. book; elsw. 69²⁹ 139¹⁶. b not with, but as א , א , in. — כהוב עלי — Qal ptc. pass., not qualifying book, but as vb. it is written, prescribed, as א , א , א = αεϕι λεμω א , de me א , so א , א , א ; better for me or to me, as Dr., Bā. This is the Deuteronomic roll, setting forth the divine instruction for Israel. א כהוב vb. write; Qal only ptc. pass. here and 149⁹. Inf. cstr. as enrolled 87⁶ (?). Niph. be written or enrolled על in a book, c. עם with others 69²⁹ 139¹⁶; recorded 102¹⁹. — 9. [לקשוח] emph. in position; Qal inf. cstr. — כהוב כע — [כהוב כע] for לב (v. 22¹⁵), cf. כהוב לבי v. 11. This l. is overfull. אלהי is an unnecessary gl. There is still one word too many. The inf. לקשוח is unnecessary, and is therefore prob. the gl. The idea is based on Dt. 6⁸ Je. 31²⁸. — 10. [בשורת] Pi. pf. א כהוב vb. Pi. herald glad tidings; so also 68¹² 96², after Is. 40⁹.⁹ 41²⁷ 52⁷.⁷. — צדקה [righteousness, as vindicated (א), || צדקה v. 11 (which in א , א , has suffix ה, in א -, both probably interpretations), also || אמנוהך (33⁴) and השועתך (33¹⁷). Under these circumstances it is improb. that צדקה was original; rd. צדקה. — קהל רב — as v. 11, elsw. 22²⁶ 35¹⁸. — לא אכלא — cannot be dependent on previous context, for it makes the l. overfull. The impf. is, however, difficult in the midst of perfects. But it is evidently antith. הכלא, v. 12, and is therefore probably an expression of resolution, at the beginning of a new Str. א [כלא] vb. Qal (1) shut up, or in, antith. with יצא 88⁹; (2) restrain: c. מן 119¹⁰¹; (3) withhold: c. acc. צדקה here, רחמיך 40¹². — 11. [אמרתיו] is in א , א , א , attached to חשוקתך, but it makes l. too long. Besides there is no usage which justifies such a construction as is given here. It is really an emph. asseveration at the beginning of the next l., where the measure requires it. — [חִתְּרִי] Pi. pf. א [חִתְּרִי] vb. Niph. be hidden: c. מן 69⁶ 139¹⁵. Pi. hide: c. מן 78⁴, c. ל pers. 40¹¹. Hiph. hide, efface, annihilate, מני 83⁵. — 12. [אמה יורה] emph. antith. — [יִצְרָאִי] Qal frequentative. The l. is defective. Inasmuch as the subjects precede the vb., insert for emphasis הִקֵּה, as 23⁴ 43⁸. The Ps. ends with this l. — 13. There is a return to the sad condition of v. 8, which is intensified in description. — [כִּי] causal. — [עַר אִין כִּסְפֵר] phr. elsw. Jb. 5⁹ 9¹⁰. א קִסְפֵר n.m. number: of persons cf. with stars 147⁴ (37 t. P, H); עַר אִין 147⁵; עַר אִין 40¹³ (v. above); עַר אִין 104²⁵ 105³⁴ Jo. 1⁶; עַר אִין few men Ps. 105¹² Gn. 34⁸⁰ (J) Dt. 4²⁷ Je. 44²⁸ 1 Ch. 16¹⁹. — [מִסְעֵרֹת רֵאשִׁי] = 69⁶, not elsw. — [לִבִּי עֹזְבִי] as 38¹¹, cf. 22¹⁵.

XL. B = Ps. 70.

14. רצה] Qal *imv.* is prefixed to the first l., making it a hexameter, which is contrary to the measure of both Pss. † רצה *vb.* Qal (1) *be pleased with, be favourable to*: (a) of God, c. acc. pers., His people 44⁴; those fearing Him 147¹¹; c. acc. rei, land of Israel 85²; † c. נ pers. 149⁴; † c. נ rei 147¹⁰, also Hg. 1⁸; † abs. Ps. 77⁹; (b) of men, c. acc. rei 62⁵ 102¹⁵; c. נ rei 49¹⁴, also 1 Ch. 29³; c. נ pers. Ps. 50¹⁸ (?), cf. Jb. 34⁹. (2) *accept*: of God, c. acc. sacrifice Pss. 51¹⁸ 119¹⁰⁸, cf. Mal. 1¹⁰. 18 Dt. 33¹¹ (?). † (3) *be pleased, determined*: c. inf. Ps. 40¹⁴, elsw. only c. נ pers. 1 Ch. 28⁴. Other mngs. and parts of *vb.* not in ψ . — יהוה v. 146. 17 of אלהים in 70^{2a}. 5. The יהוה of v. 146 70^{2a}. 6 is copyist's substitute for an original אלהי preserved in 40¹⁸. — להצילי] Hiph. inf. cstr. (v. 7²), *emph.* in position, dependent upon הוציא Qal *imv.* cohort. חיש (22²⁰), which is repeated in 70⁶ with its secondary object קורתי (22²⁰), changed there into קורי by txt. err. as it is cited in our Ps. as קורה. — 15 = 70³. יחמר] also 35²⁶, where יחיו takes place of יחר, which is lacking in 70³ yet needed for measure, and omitted by txt. err. — בטחשי נפשי] also 35⁴. — [הספיקה] Qal inf. cstr., not found in 70³, added with same effect as in preceding v. † [סטה] *vb.* Qal. *sweep or snatch away*; cf. Gn. 18²²⁻²⁴ Dt. 29¹⁸ Is. 7²⁰. — [יסטו אחרי] also 35⁴, where ויכלמו is used as well. — [חפצי רעתי] (5⁶) cf. שמו רעתי 35²⁶. — 16 = 70⁴. [ישובי] Qal *impf.* 3 pl. substituted for ישובי of 70⁴, which is certainly older and original; the latter is *juss.*, *turn back* in defeat, as 6¹¹ 9⁴ 56¹⁰. † [שָׁמַם] *vb.* Qal, *be desolate*; so here of persons, as La. 1¹². 16. Niph. *made desolate* Ps. 69²⁶. Hiph. *devastate*: c. acc. place 79⁷. Hithpolel *be made desolate*: of לב 143⁷. — [האמרים האח האח] also with variations 35²¹⁻²⁴. לי is appended to האמרים here. — 17 = 70⁵, except for use of השוקה for השוקה (3⁷), due doubtless to the use of the former in v. 11. — [יאמרו חסיד יגדלו] also 35²⁷; חסיד must be a gl. — 18 = 70⁶. [ואני] *emph.* — [אדני] for an original יהוה = יהוה 70⁶, doubtless through substitution of Qr. for Kt. by late copyist. — [יחשב] Qal *juss.* (10²), for חושה of 70⁶. — [קורה] (22²⁰) for קור (20³) of 70⁶, which latter is probably err. from use of קורה 70². — [אלהי] for יהוה of 70⁶, the former doubtless original. — [חאחר] Pi. *juss.* 2 m. † *vb.* אחר] Qal only Gn. 32⁶. Pi. *delay*; so here Ps. 70⁶ and 127².

PSALM XLI., 4 STR. 5⁴.

Psalm 41 is a prayer: (1) Petition to Yahweh to deliver from enemies and make happy in the land (v. 2-4a). (2) The enemies look for Israel's utter ruin, and they visit him as false friends to slander him (v. 6-7); (3) they devise evil, they talk of his speedy death, and violate treaties to do the greatest injury (v. 8-10). (4) A

final petition that Yahweh will raise him up to stand in His presence, and will not permit his enemies to triumph (v.¹¹⁻¹²). Glosses assert that Yahweh hath restored health (v.⁴), and attribute sufferings to sin (v.⁵).

HAPPY be he that acteth circumspectly, though weak (and needy)!

In the day of evil may Yahweh deliver him;

May Yahweh preserve him, (make him happy) in the land;

And may He not give him over unto the greed of his enemies;

May Yahweh support him upon the couch of his illness.

MINE enemies say that it is bad with me:

"How long ere he die and his name perish."

Even if one come to see me, falsehood he speaketh;

His mind gathereth trouble to itself;

He goeth abroad, he speaketh it altogether.

AAGAINST me all that hate me whisper;

Against me they devise that it is bad with me:

"A deadly thing is poured out within him;

He has lain down and he will no more rise."

Yea, the one in covenant with me (has spoken great things) against me.

BUT, O Thou Yahweh, be gracious to me and raise me up.

By this I know that Thou delightest in me;

That mine enemy will not shout over me.

But as for me, in mine integrity Thou dost hold me fast;

Thou (on Thy part) wilt station me before Thy face forever.

Ps. 41 was in **B**, then in **ff** and **BB** (v. Intr. §§ 27, 31, 33). It shows no dependence upon other Literature, and is therefore doubtless early. It is remarkable for its reference to the treachery of a familiar friend in the expressive **איש שילוי** v.¹⁰, further explained by glosses as one in whom he trusted, and as eating at his table. This is traditionally referred to Ahithophel, the false counsellor of David, 2 S. 15-17; and is cited by Christ, Jn. 13¹⁸, as applicable to Judas the traitor, cf. Acts 1¹⁶²⁴. Both of these references are quite appropriate. But the Ps. is national, and the false friend is a treacherous neighbour who violated treaties of alliance and friendship, and there is no reference to an individual. The people are dwelling in their land, v.³, after the Restoration, and lament to God the serious troubles which they suffer from the crafty minor nations of Palestine, in the time of Sanballat and Nehemiah, before the^o building of the walls of Jerusalem.

Str. I. is a pentastich of petition, as is evident from the negative of the jussive, v.³⁴; and it cannot be regarded as a statement of fact, AV., ignoring this jussive; or as beginning with fact, v.³, and continuing in petition, v.³⁻⁴, PBV.; or as all fact except the jussive, v.³⁴, RV., which is grammatically correct, but disturbs the sim-

plicity and harmony of the Str. — 2-4. *Happy be he*], may he be happy, cf. 1¹ 2¹² 3² 40⁵ — *that acteth circumspectly*], as 2¹⁰ 14² 36⁴, taking the preposition as an interpretive gloss. If the preposition be original, it is necessary to interpret as ancient and modern Vrss.: “that considereth the weak,” that is, is attentive and considerate in dealing with them; an idea which, however appropriate in itself, is not in accord with anything whatever in the rest of the Ps., and is in a strange sort of isolation, especially as thus introduced. — The *weak*, to which we must add, after Θ , the *needy*, are rather in apposition with the previous participle. Notwithstanding they are in this sad condition, they have yet acted circumspectly, and will be happy. — *In the day of evil*, or adversity. This is still further explained as exposure *unto the greed*, the greedy desire of *his enemies*. The nation is so reduced in strength that it is compared to a sick man, *upon the couch of his illness*. The petition continues in the syn. clauses: *May Yahweh deliver him || preserve him || may Yahweh support him || make him happy in the land*]. The land is the holy land of Israel. “Upon the earth,” EV^a., is a misconception. A glossator adds a line stating the fulfilment of the prayer, — *all his bed Thou hast changed in his sickness*]. This is not the tempting thought that Yahweh made his bed over fresh and clean while the man continued to be sick, as would a nurse, which has no usage to justify it; but that He changed the bed of sickness into one of health by giving recovery from sickness. This perf. can be explained as a part of the original Ps. only with great difficulty and arbitrariness. — 5. A glossator adds a distich to make the transition from the third person to the first person easier, and also to explain the affliction as due to sin, in accordance with 38¹⁹. — *I, on my part, said: Yahweh be gracious to me*], taken from v. 11 || *O heal me, for I have sinned against Thee*]. Sin is conceived as a disease in its consequences upon the sinner himself, and as guilt to be removed by a healing remedy, cf. 51³⁻⁴.

Str. II. in a synth. pentastich sets forth the peril from the enemy. — 6. *Mine enemies say*]. They talk about him, gloating over his troubles, — *it is bad with me*], I am in a bad way. This condition of the nation is hopeless. — *How long ere he die*]. They hope that he will soon die, and yet long that it may be sooner.

— *and his name perish*]. They wish that Israel may be so entirely destroyed, that no memory of his existence will remain to posterity. — 7. *Even if one come to see me*], make a visit, ostensibly friendly, but really to spy upon him and report his serious condition. The hostility is chiefly in what they say: *falsehood he speaketh* || *he speaketh it altogether*. — *His mind gathereth trouble to itself*]. He gathers up every kind of trouble in order to remember it and talk about it; and accordingly, — *he goeth abroad*, in streets and public places, in order to tell all about it.

Str. III. continues the description of the activity of the enemies in a pentastich of introverted parall. — 8-10. *Against me all that hate me whisper* || *has spoken great things against me*]. This latter rendering is better suited to the context than, "hath lifted up his heel against me," AV., RV., which may be explained as endeavouring to kick me or trip me up; a speculative interpretation without usage to justify it, and which has nothing to suggest it in the context. The word "heel" is a gloss to give the verb an object. The object was omitted in the original on account of measure, as 1 S. 20⁴¹, cf. Ez. 35¹³, and the context suggests words rather than deeds. The other activities were all in order to speech. — *Against me they devise*], meditate, plan, not in order to do anything, but, as the context indicates, in order to say falsely that the people were in a bad condition. — *it is bad with me*]. A repetition of v.⁶ || *A deadly thing*], a ruinous trouble, a mortal injury, — *is poured out within him*], infused in him. — *He has lain down*, on his bed in mortal wounds, and *he will rise no more*, in health and life. — *The one in covenant with me*], not to be interpreted as an individual, Ahithophel or any other, but as nations in covenant, who have treacherously broken covenant and become bitter enemies. This is enlarged upon by glosses, — *in whom I trusted, which did eat of my bread*.

Str. IV. is a synth pentastich, and is essentially petition, in introverted parall. with Str. I. — 11. *But O Thou Yahweh*], emphatic, — *be gracious to me and raise me up*], in antith. to the hope of the enemies, v.⁹. A marginal gloss of vengeance: "And I will repay them," came into the text at the expense of the measure and the harmony of the thought. — 12-13. *By this*], defined in the parall.: *that mine enemy will not shout over me*], in

triumph, as they hoped to do in the previous Str. — *I know*], having such good evidence. — *Thou delightest in me*], dost look upon me with favour and acceptance. — *in mine integrity*], going back upon v.². — *Thou dost hold me fast*], keep a firm hold on me || *Thou wilt station me*], place me and make me stand firm, — *before Thy face forever*], in Thy presence in the land and in the temple. The doxology at the close of this Ps., v.¹⁴, does not belong to the Ps., but indicates the end of the first part of the Psalter. It was, indeed, the doxology to be used at the close of every Ps. in the book, and also at the close of any section of the Pss. that might be selected, at places indicated by *Selah* (v. Intr. § 41).

א. אשירי] pl. cstr. abstr., exclamation of congratulation, v. 1² 2¹² 32¹ +. — [ששכיל] Hiph. ptc. verbal force, rel. clause (2¹⁰), c. אל here, for usual acc., so Vrss.; but this gives a mng. entirely apart from thought of ψ. אל prob. gl. for acc., as Ne. 8¹³, due to misinterpretation. — † רל] adj. *weak, lowly*; || אביון (9¹⁹) in 72¹¹ 82⁴ 113⁷ Am. 4¹ 8⁸ +; א adds אביון here, and the measure requires it, so Gr., Bi., Ley., Du., Bā. Cf. also Ps. 82². — כביום רקה] as 27⁶ Je. 17¹⁷. 18 51². — [ימלכרו] Pi. impf. prob. juss., as all subsequent impfs. in Str. — א. ויחירו] coörd., Pi. juss. sf. 3 sg. חיה (v. 22²⁷); not in א^B, but in א. A. R. T from א; an evident gl., making l. too long. — [יאשר] Kt. a. l. Pu. juss., Qr. ויאשר, consec. pf. † אשר Pu. *be made happy*, as Pr. 3¹⁸, so Σ, א; but א kal μακαρσαι αὐτῶν = Pi. ויאשר as א, א, א, changed when א inserted ויחירו. Cf. 72¹⁷, *pronounce happy*, Gn. 30¹³ (J) Mal. 3¹². 16 +. — [ואלהנהו] ויחירו coörd. c. neg. of juss. 2 sg. sf. 3 sg.; but א, א, א, Σ, 3 sg. vb., so Street, Dathe, Gr., Du., al., which is better suited to the context. The change to 2 pers. might be due to the interpretation of previous impfs. as futures indicative. In favour of the 2 pers. is the difficulty of reconstruction, and so most adhere to it. — נש] in the sense of *desire*, as 27¹² 35²⁶ 78¹⁸ 105²²; א eis χεῖρας is prob. a paraphrase. — 4. [סירנו] Qal juss. strong sf. 3 sg. † סיר Qal *sustain, support*; elsw. 18³⁶ 20³ 94¹⁸ 119¹¹⁷, with food 104¹⁶. — † רוי] n. *illness*, rd. with א רוי || הלוי; cf. Jb. 6⁷ (txt. dub.); adj. רוי La. 1¹⁸ 5¹⁷ Is. 30²² (?) Lv. 15²⁸ 20¹⁸ and רוי Is. 1⁵ Je. 8¹⁸ La. 1²². — [רר] *turn or change, transform*; here *bed*, not elsw.; *to change* the bed, as maid or nurse, improb.; *to restore to health* as BDB conjectural; change of subj. striking, though sustained by א improb.; most likely a txt. err. Previously the whole clause was a gl. — [כהלי] *in his sickness*, a. l. ψ, but Dt. 7¹⁵ 28⁵⁹. 61 Is. 38⁹ 53⁸. 4, metaphor. of land Ho. 5¹³ Is. 1⁶ Je. 10¹⁹. — 5. [אני] emph. with אמתתי of asseveration. This v. is gl. — 6. [רע לי] *it is bad with me*, I am in a bad way. Rd. רעה as v.⁸ for better measure; so Hare. — [אחר] after אחר, final clause. — 7. [ואם קא] conditional clause, *even if* (pf. in prot., impf. in apod.); indef. subj. — [ואם] emph., *emptiness of speech, falsehood* with רבר 12³ 144⁸. 11, cf. 24⁴ 26⁴. — [לבו] emph., *his mind* (19¹⁵). — 8. [יהי] in א this goes to previous l., thus making

better measure and leaving the next two lines both to begin with קלי, making assonance; so Hare. — [יִתְלַחֲשׁוּ] Hithp. present † יִחַשׁ vb. *whisper*. Pi. 58^o of serpent charmers. Hithp. *whisper together*; elsw. 2 S. 12¹⁰. — [קְלֵי יִחַשְׁבוּ רֵקָה לִי]. The vb. is c. חָל, as Gn. 50²⁰ (E) Je. 48² Na. 1¹¹; לִי belongs to רֵקָה as v.⁶, and not to vb. as most. — 9. [רָבַר בְּלִיעַל] *ruinous, deadly thing* (18^o), so De., Che., Dr., al. — [יִצְוֶק נֹו] Qal ptc. pass. † יִצְוֶק Qal, usually with על upon, here with ב *within*, a.λ. of disease. Hiph. *be poured out*: of anointing Ps. 45³ Lv. 21¹⁰. — [וְאִכְרַ עֲכָב] 3 *qui dormivit*, 6 μή ὁ κοιμώμενος, Aq. καὶ ὁ εὐ κοιμηθῆν. The rel. is not in 6, and the negative is peculiar to 6. Both are glosses. — [לֵא] should be לֵא for a tone. — 10. [וְאִשְׁרַ בְּשִׁחְתִּי בֹו אֶזְכֹּר לִחַיִּי] is a gl. of exaggeration. — [הִגְדִּיל עַל] elsw. with לַעֲשֹׂה 35²⁰ 38¹⁷ 55¹⁸ Jb. 19⁶ Je. 48^{20, 42}, cf. Ez. 35¹⁸, here inf. omitted because speech is referred to and not doing. — [עֲקָב] is given as obj. in MT. and 6, but this phr. not used elsw., and the noun is not cognate to vb.: *lifted high*, Ges., not elsw.; *gave insidiously a great fall*, De., Now., not justified by usage. עֲקָב is prob. ancient gl. to give vb. an object. — 11. [וְאִתְחַה] emph. — [וְאִשְׁלַקָּה לָהֶם] is doubtless gl. — 12. [לֵא יִרְעַ] † [רִיעַ] vb. Hiph. *shout*: war cry, signal, not in ψ, but (1) *in triumph*, c. על here, as Je. 50¹⁵; (2) *in public worship*, c. ל, to God Pss. 47² 66¹ 81² 95^{1, 2} 98⁴ 100¹, 98⁶. Hithp. *shout* (1) *in triumph* 60¹⁰ 108¹⁰; (2) *in joy* 65¹⁴ (meadows). 13. [וְאִמֵּי] emph. — [וְהִצִּיבֵנִי] consec. Hiph. impf. נִצַּב *station, set*. This l. is too short. The antith. suggests וְאִתְחַה.

PSALMS XLII.-XLIII., 3 STR. 9⁵, RF. 3⁵.

Pss. 42-43 are the lament of an exile: (1) Intense longing to return to the sacred places of divine presence, saddened by the recollection of pilgrim processions and ritual worship (42²⁻⁵). (2) Description of the condition of the exiles looking back to Jerusalem from the region of the upper Jordan, with the sensation that they were drowning in its depths; and expostulation with God because of the taunts of the enemy (42⁷⁻¹¹). (3) Petition for vindication, with renewed expostulation, and supplication that Yahweh may restore to the sacred places (43¹⁻⁴). The Refrains are exhortations to confidence in Yahweh (42^{6, 12} 43⁵).

AS a hind that longeth after channels of water,
 So longeth my soul for Thee (Yahweh).
 My soul doth thirst for Yahweh, for the God of (my) life.
 When may I come to appear in the presence of (Yahweh)?
 My tears are my food day and night,
 While they say unto me all the day: "Where is thy God?"
 These things I would remember, and I would pour out my soul upon me:

How I used to pass on (to the majestic tabernacle), unto the house of Yahweh,
With the sound of jubilation and thanksgiving, (the roar) of the pilgrim band.

Why art thou cast down, O my soul, and moanest upon me?

Hope thou in (Yahweh), for yet shall I sing His praise;

(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.

UPON me my soul is cast down; therefore I would remember Thee,
From the land of Jordan and the Hermons and from Mount Mizar.

Deep calleth unto deep at the sound of Thy cataracts:

All Thy breakers and Thy billows are gone over me.

Day by day is with me prayer unto the God of my life.

I would say to the God of my crag: "Why dost Thou forget me?"

Why must I go in mourning because of the oppression of the enemy?"

While (the slayer) crushes in my bones, mine adversaries do reproach me,

While they say to me all the day: "Where is thy God?"

Why art thou cast down, O my soul, and moanest upon me?

Hope thou in (Yahweh), for yet shall I sing His praise;

(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.

O JUDGE me and plead my cause against unkind nations.

From deceitful and unjust ones deliver me (Yahweh).

For, O Thou, the God of my refuge, why dost Thou reject me?

Why must I go in mourning because of the oppression of the enemy?

(While they say to me all the day: "Where is thy God?")

(O) send forth Thy light and Thy faithfulness: let them lead me;

Let them bring me unto Thy holy Mount, unto Thy dwelling places;

I would come unto the altar of Yahweh, to the God of my gladness.

My Rejoicing, I would sing Thy praise with the lyre, (Yahweh) my God.

Why art thou cast down, O my soul, and moanest upon me?

Hope thou in (Yahweh), for yet shall I sing His praise;

(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.

These Pss. begin Bk. II. They were originally one, as is evident from the dependence of 43 upon 42, the repetition of 42¹⁰ with slight variations in 43², and especially from the Rf. 42⁶⁻¹² 43⁵, which divides the Pss. into three equal Strs. The separation was made for liturgical purposes. Ps. 43 is accordingly without title, the only orphan in the group of **Ⲛ**: 42-49. This is possibly the reason why 37 Codd. Kenn. and 9 De R. combine them, for the ancient Vrss. give them apart. The title of 42 shows that it was a **Ⲛⲥⲏⲓⲗ**, originally in **Ⲛ**, and subsequently in **Ⲛ** and **ⲚⲚ** (r. Intr. §§ 26, 28, 32, 33). It begins the usage of the group 42-83 of employing **ⲁⲓⲗⲏⲏ** instead of **ⲓⲛⲏⲏ**. This, in the case of the Pss. of **Ⲛ**, was due to **Ⲛ** and not to the author. The structure of the poem is artistic and elegant. The author uses poetic language, chiefly classic or early. There are an unusual number of cohortatives 42⁶⁻¹⁰ 43¹⁻⁴. What is peculiar is **ⲓⲛⲏⲏ** 43¹, and the stress laid on the combinations of **ⲁⲓ** with nouns: **ⲁⲓ** **ⲏⲓⲓ** 42⁷⁻⁹, **ⲁⲓ** **ⲥⲓⲛⲓ** 42¹⁰, **ⲁⲓ** **ⲁⲓⲗⲏⲏ** 43², **ⲁⲓ** **ⲥⲥⲏⲏⲓ** 43⁴. The **ⲁ.ⲗ.** **ⲥⲓⲛⲓ** and **ⲁⲓⲗⲏⲏ** 42⁶ are txt. errs. for well-known words. There is a close connection with 44: **ⲓⲛⲏⲏ** 42¹¹ 43² 44²³; **ⲓⲛⲏⲏ** 42⁶⁻⁷⁻¹² 43⁷, cf. 44²⁶ La. 3²⁰; Pss. 43² 44¹⁰⁻²⁴; but so far as can be traced with no other Literature. **ⲓⲛⲏⲏ** 42², cf. Jo. 1²¹; **ⲁⲓⲗⲏⲏ** 42² 18¹⁶, cf. 126⁴; **ⲓⲛⲏⲏ**, roar of crowd, 42⁵ 65⁵;

שָׁמַר 42⁸, as 2 S. 5⁸; מִשְׁכָּנֹת Pss. 43⁸ 132^{6, 7}; קָרַר 42¹⁰ 43², as 35¹⁴ 38⁷; שָׁמַר נֶמֶס 42⁶, cf. La. 2¹²; the taunt Pss. 42^{4, 11} 79¹⁰ 115³ Mi. 7¹⁰ Jo. 2¹⁷; the conception of tears as food Pss. 42⁴ 80⁶; of divine attributes as messengers 43⁸ 85^{11, 12}; and of billows of trouble 42⁶ 18⁶ 69¹⁻²; — all show resemblance with a variety of literature, but without sufficient evidence of dependence. The poet was certainly an independent writer of a high degree of talent. The ancient tradition that David was the author or editor of the entire Psalter, led the older interpreters to think of David as the author of this Ps. in the time of his flight before Absalom. The later theory, that the Pss. of \mathfrak{K} were composed by members of the Davidic choirs, made them contemporaries of David, and thought of the same occasion for our Ps. But Mount Hermon and the sources of the Jordan seem to be the place of sojourn of the poet, v. 7, and this does not suit the locality of David's flight; and his situation at that time was quite different from that described in this Ps. The internal evidence points to a Levitical singer who had been accustomed to share in the festival processions in the holy places at Jerusalem, 42⁶; who was especially at home in the region of the upper Jordan and Mount Hermon, 42⁷; and whose reminiscences are so fresh and vivid that he could hardly have been long absent from them. The altar and the holy places are still in existence, for the author longs to return to them, 42², and again take part in the ritual of worship, 42^{8, 6} 43^{2, 4}. He seems to have been one of the earlier exiles, before the destruction of Jerusalem, one of the companions of Jehoiachin.

Str. I. is composed of an emblematic tetrastich, a synth. distich, and a synth. tristich. — 2-3. *As a hind*], emphatic. The exiles are compared to the thirsty hind. This is not the subject of verb, as AV., RV., but the verb is in a relative clause: *that longeth after channels of water*], to sate the thirst. AV., RV., "panteth after the water brooks" is sufficiently near, and certainly more poetical, but it is not an exact translation of the original. — *So longeth my soul*], present experience || *doth thirst*], emphatic present. The שָׁמַר, in Heb., is the seat of appetites, emotions, and passions, cf. 63² 84³. — *For thee, Yahweh*], so doubtless in \mathfrak{K} ; but \mathfrak{E} changed *Yahweh* into *Elohim*, here and elsw.; and so it appears in all Vrss. The proper name *Yahweh* is more suited to the context, and so is used here and throughout the Pss. of this group. *Yahweh* is in the same relation to the thirsty soul, as the channels of water to the thirsty hind. — *the God of my life*], as v. 9; by slip of copyist changed to "God of life," so EV., the latter as the possessor and source of life, the former as the source and sustainer of the life of the people, as the living waters of the rivers sus-

tain the life of the hind.—*When may I come*], longing for the time, in the form of a plea for a speedy return from exile.—*to appear in the presence of Yahweh*], in the courts of the temple, taking part in the ceremonies of public worship, cf. Ex. 34³ Ps. 84⁸. It is probable that in the original it was, “see the face of Yahweh,” in accordance with the conception of His theophanic presence in the temple; but later writers, shrinking from this primitive idea, modified it as above, owing to undue awe of God and the exaggeration of His transcendence.—4. *My tears are my food*], taking the place of living water and the living God, who refuses His presence, cf. 80⁶ Jb. 3²⁴ La. 3¹⁵.—*day and night*], long-continued, uninterrupted weeping.—*While they say unto me*], the enemies, v.^{10,11}, who have taken the people captive,—*all the day*], constantly taunting with the absence of the God for whom they thirsted.—*Where is thy God?*], as 79¹⁰ 115² Mi. 7¹⁹ Jo. 2¹⁷, urging the impotence of the national God of Israel to save His people from their enemies. This taunt is really the occasion of the Ps., repeated in v.¹¹, and probably also in the original text of 43².—5. *These things*], not those which precede, but those which follow.—*I would remember*]. The cohortative form expresses subjective resolution. The only relief is in tearful recollection of the past.—*and I would pour out my soul*], give vent to sorrow of soul, which is here, in connection with tears, conceived as melting in liquid form, cf. 142³ 1 S. 1¹⁵ La. 2¹⁹ Jb. 30¹⁶,—*upon me*], connected not with verb, and so incorrectly “within me,” AV., but with “soul,” which in Heb. psychology is conceived as resting upon the conscious self, cf. 142⁴ La. 3²⁰ Jon. 2⁸.—*How I used to pass on*], frequentative, of habitual worship, cf. 55¹⁵.—*to the majestic tabernacle*], after G , the temple in Jerusalem. MT., “with the throng,” the crowd of worshippers; and “go solemnly with them,” cf. Is. 38¹⁵; or, as otherwise pointed, “lead them solemnly,” are difficult to justify in etymology, syntax, or usage; and are probably due to errors of early copyists.—*With the sound of jubilation and thanksgiving*], loud festal worship with song and music, cf. 47² 118¹⁵.—*the roar*], as 65⁸, of the crowd of people in the procession,—*the pilgrim band*], coming up to the pilgrim feasts and taking part in the processions in the temple which characterised them.—6. Rf., as v.¹² 43⁵. *Why art thou*

cast down ?], under the weight of grief and longing, heavy and grievous though it be. — *O my soul*], vocative; the soul as the seat of sad recollection, present sorrow, and longing for the future. — *and moanest upon me ?*]. The soul is in great pain; cf. v.¹¹, where the bones of the body ache as if by crushing, and v.¹⁰ 43², where one goes about clad in black as in funeral procession; and so the soul moans, groans, and cries out. There is reason enough for all this. And yet there is much greater reason against it, for the expostulation is really based on the antithetical exhortation: *Hope thou in Yahweh*]. Though absent apparently, He will not abandon His people. — *for yet*], the time will surely come again when I will *sing His praise* in the Hallels of temple worship, as above, v.⁵. The verb was probably repeated in the original, as the measure requires it, but was left off by a prosaic copyist. The second object is pl.: *saving acts*, as usual with such plurals, and not abstract, "salvation," Dr., "health," AV., RV. — *of the presence*], the divine interposition for the vindication of His people. The variations in the Rf. of \mathfrak{H} at this point may thus be best explained by taking the form as cstr. rather than as with sf. 3 pers., 42⁶, or 1 pers., 42¹² 43⁵. — *of Yahweh my God*]. "Yahweh" is needed for measure, and is more probable in itself, as in accord with usage before "my God." It was left off by \mathfrak{E} .

Str. II. is composed of an embl. tetrastich, a synth. tristich, and a synth. distich. It begins with a recognition of the actual state of soul, against which the poet expostulated in v.^{6a}, and bases on it a resolution. — **7.** *Therefore I would remember*], which reiterates v.^{6a}, only what would now be remembered is not so much the ritual of worship as Yahweh Himself, who used to accept it and grant favour to His worshippers. In this case also there is a looking back to former experiences in Jerusalem, from the place in which the exiles are now tarrying. — *from the land of Jordan*], the region of the upper Jordan, its sources in *the Hermons*, the several peaks of this giant mountain, more particularly defined as, from *Mount Mizar*, a peak not yet identified, probably a summit in antith. with the giant peaks, known for its littleness, possibly on the West Jordan range (v. Guthe, *Palästina*, I. S. 217 seq.). This situation, at the sources of the Jordan, suggests the rapids as a metaphor of the trouble, cf. 18⁵ 69^{1 2}. — **8.** *Deep calleth unto deep*]. The deep

waters are personified and represented as calling aloud to one another in their noisy descent. — *at the sound of Thy cataracts*], the waterfalls of the upper Jordan. There is no usage to justify "waterspouts," AV., RV., which introduces a novel idea, alien to the context. — *All Thy breakers and Thy billows*]. The waves of the river, in their agitated condition, break over and roll over the man who is struggling against their power. They are all conceived as Yahweh's, because the river of trouble in which the people are struggling is His; and He has agitated it against His people with disciplinary purpose. — *are gone over me*]. The exiles are submerged in their troubles and are drowning. The nation is in deadly peril. — 9. *Day by day*], day after day, continually, since the trouble came. 𐤁, "By day," followed by EV^a, was due to the gloss, "by night," to assimilate it to v.⁴. — *is with me prayer unto the God of my life*], as v.³. This is in accord with the painful situation described above. But a scribe probably inserted a marginal petition: "May Yahweh command His kindness," which, when it became a part of the text, had to be regarded as an expression of confidence in God: "will command." A later glossator inserted "His song," a song to Him to correspond with the emphasis on ritual worship, v.⁵. — 10. *I would say*], in the remembrance of Yahweh, cf. v.⁷. — *to the God of my crag*], the God who is my crag, to whom I resort as a refuge; doubtless suggested also by the situation in the highlands of the upper Jordan. — *Why dost Thou forget me?*] So apparently from the troubles to which He has given them over. — *Why must I go in mourning*], as one bereaved, and clad in dark and dirty garments, 35¹⁴ 38⁷ 43². — *because of the oppression of the enemy?*] The enemy have defeated the people of Yahweh, have slain them, and carried into captivity a remnant of mourners. — 11. *While the slayer crushes in my bones*], so, by a conflation of 𐤄 and 𐤅, each of which uses one of two similar forms, both needed for measure, one omitted by mistake by each Vrs. The enemy slays the people of God, crushing their bones by iron maces and other weapons. This is real and not figurative. At the same time *mine adversaries do reproach me*], taking advantage of their victory and of the weakness of their captives in taunting them, as v.⁴⁸.

Str. III. is composed of a syn. couplet, a synth. tristich, and a synth. tetrastich. — 43¹. *O judge me and plead my cause*], both should be cohortatives of urgent petition for vindication. — *deliver me*], jussive, at close of the syn. couplet. The divine name has by a prosaic copyist's mistake been removed from the latter verb, where the measure requires it, and inserted between the two imvs., making the line too long. — *against unkind nations*], in the earlier sense: cruel, vindictive, the enemies of the previous Str. || *deceitful and unjust ones*], not only cruel, but crafty and wicked. AV., RV. give the later sense, "ungodly nation." — 2. *For O Thou, the God of my refuge*]. Who art my refuge, the same idiom as 42^{8,10}, suggested by the saving acts of the presence; cf. Rf. — *Why dost Thou reject me?*], stronger than *forget*, 42¹⁰, the statement of the previous Str., followed by the same line as 42^{10b}, to which should be added 42^{11b} to complete the number of lines of the Str., and also to repeat the significant taunt. — 3. *O send forth*], probably cohort., as other imvs. of Str. — *Thy light*], shining from the divine presence in the temple, cf. 4⁷ 27¹ 36¹⁰ 44⁴ 89¹⁰, joined with *Thy faithfulness*, both personified, as angel messengers, cf. 85^{11,12}. — *Let them lead me || bring me*], out of exile, away from the divine presence, back to the divine presence in the temple, — *unto Thy holy Mount*], Zion, the sacred place of Yahweh || *unto Thy dwelling places*], the precincts and various buildings of the temple on the sacred mountain, cf. 84² 132^{5,7}. — 4. *I would come*], following the lead of Yahweh's messengers, promptly responding to their call, — *unto the altar of Yahweh*], in the temple court, — *to the God of my gladness*], who is my gladness, the source and object of it. This is the same idiom as that in v.². By a copyist's mistake, omitting the suffix, "gladness" has become construct before *my Rejoicing*], making the one line too long, the other too short. The latter is really an epithet of God beginning the last line emphatically. The Str. closes before the Rf. with the same vow as in the Rf. itself, making a proper climax to the Ps., — *I would sing Thy praise*], in the ritual worship of song, — *with the lyre*], to the accompaniment of this musical instrument which is most commonly used in such worship, cf. 33².

XLII.

2. א.ל. ψ, vb. 2 f. requires אֵיכָה 22¹ Je. 14⁶ Pr. 5¹⁹, Ols., Bō., Bi., We., Oort, Che., Du.; haplog. because of ת of following vb. The l. needs an additional word; rd. נָסִי for קָ < נָ. — [הִתְיַגֵּן] Qal impf. in rel. clause. † קָרַג elsw. Jo. 1²⁰ of בְּהִמּוֹת שָׂדֶה c. בְּהִמּוֹת שָׂדֶה אֵל. *BDB long for*, ⚡ ἐπιποθεῖ, Ψ desiderat, Ξ praeparata ad. ⚡, Rabb., Luth., Calv., Ham., al., think of the cry of the animal; cf. נָקֵה of the bull, נָמֵה of the lion; tempting, but dub. — אֵל || קָל error of late style, which confuses the two preps., v. *BDB*. נָמֵשׁ is often elsw. the seat of appetites (v. 17⁹), and † of emotions and passions: (a) *desire*; with terms expressing desire, נָמֵשׁ הָאָמֶת נִ 10³ Is. 26⁸, נִלְהֶה נִ Pss. 84³ 119⁸¹, cf. v. 30; used alone 27¹², cf. 35²⁶ 41⁸; נִ according to one's desire 78¹⁸ Dt. 21¹⁴ Je. 34¹⁶; כִּנִּי at one's desire Ps. 105²² Ez. 16²⁷; נִ lift up the soul, desire, Pss. 24⁴ 25¹ 86⁴ 143³ Dt. 24¹⁵ 2 S. 14¹⁴ Je. 22²⁷ 44¹⁴ Ho. 4⁸ Pr. 19⁸. (b) *sorrow and distress* in various phrs. Pss. 6⁴ 57⁷ 107²⁸ 119²⁸; נִ שְׂבָעָה נִ 88⁴, cf. 123⁴; נִ 35¹⁸ Is. 58⁵; נִ אֲשַׁמְנָה עָלַי נִ 42⁷, cf. 44²⁶ La. 3²⁰. (c) *joy* Pss. 86⁴ 94¹⁹ 138³; נִ תִּנְחַל נִ 35⁹ Is. 61¹⁰. (d) *love* Ps. 63⁹, cf. Gn. 34³ (J). (e) *hatred*, נִ שִׂנְאָה Ps. 11⁵ Is. 1¹⁴, cf. 2 S. 5⁸. (f) *soothing, refreshment*, Ps. 131², נִ הִשִּׁיב נִ 19⁸ 35¹⁷ (?) Ru. 4¹⁵ Ps. 25¹⁸ La. 11. 16. 19, cf. Ps. 23³. — 3. [לְאֵל הַיָּמִים] *deum fortem viventem* Ξ, ἀπὸς τὸν Θεὸν τὸν ζῶντα ⚡, are condensation; rd. for better measure אֵל הַיָּמִים as v. 9, cf. 84³, so Du., Che. — [וְאֶתְרָאָה] subordinate, Niph. impf.; so ⚡, Ξ, c. acc. מִנִּי, cf. Ex. 23¹⁵ 34²⁸ Dt. 16¹⁶ 31¹¹ 1 S. 1²² Is. 1¹², all regarded by Ges., Bu., SS., Che., as for original *Qal*, see the face of, changed for dogmatic reasons to Niph. appear in the presence of; so Bā., Du., We., al., rd. *Qal*, see the face of *Yahweh* in the temple. — 4. [הִתְיַגֵּן] emph. present. [הִתְיַגֵּן] sg. coll.; chiefly poetic in Je. and cotemp. — [נָמֵשׁ] Qal. inf. cstr., נִ temp., cf. v. 11 במִּתְרַם, where sf. is interpretive and not original. — 5. [אֵיכָה] emph. — [אֶמְצָא] Qal cohort. subjective resolution, followed by ו coörd. with cohort. נִ אֶמְצָא, Dr. 5⁶². — [נָבֵךְ]. The נָמֵשׁ in Heb. Psychology is concerned equally with the body as resting upon the basis of the person, v. *BDB*. — [נִי אֶעֱבֹר] frequentative, v. Dr. 5⁸⁰. — [בְּנֶכֶךְ] a.ל. in the throng, improb.; ⚡ ἐν τὸν ἄνω ἀκατήχητος; Ψ in locum tabernaculi = ἄνω booth, so θ, Σ; Ξ ad umbraculum, so Aq., ℄, cf. 76³ Qr. 27⁵. The complement itself favours reference to temple. — [אֶרְדּוּ] = אֶרְדּוּ Ges. L. 54²⁸ √ דָּרָה but sf. unusual and difficult, Ges. L. 121. 4; elsw. Is. 38¹⁶ אֶרְדּוּ walk deliberately in life, Schnurer; Dy., Bi., Bā., Kau., Dr., would rd. Pi. אֶרְדּוּ lead slowly, but without support in classic Heb. N.H. uses Pi. for lead slowly. Ξ tacebo usque favours אֶרְדּוּ. ⚡ θαυμαστος as adj. c. ἀκατήχητος; Ψ tabernaculi admirabilis, so Kenn., Street. Du. is followed by Bā. in the conjecture אֶרְדּוּ as 16³; but more prob. אֶרְדּוּ n.f. majesty, Lowth, adj. אֶרְדּוּ majestic tabernacle; this gives excellent sense and is to be preferred. — [קָרַג] (37¹⁶) crowd, multitude, *BDB*; as ⚡, Ξ, Bā., al., not elsw. ψ in this sense; but in Je., Ez., Ps. 65⁸ + in the primary mng. murmur, roar, made by a crowd of people, so Du. here, as ⚡ ἤχου, Ψ sonus, Aug. The previous context favours noise.

—חִינְנָה ptc. † חִנְנָה *keep a pilgrim's feast*, celebrated by processions and dances; so prob. 76¹¹ (Ⓞ), also Ex. 5¹ 23¹⁴ (JE) Na. 2¹ +; cf. Ps. 107²⁷ *reel on sea*, as if in festival excesses.—8. = v.¹² = 43⁵, Rf.—[חָהָה] (3²) = *why* v.¹². 12 43⁵. 52², unusual for למה v.¹⁰ (2¹).—[חָשַׁח] † Hithp. impf. v.⁵. 7. 12 43⁵; *be cast down, despairing*, cf. Ps. 35¹⁴ 38⁷.—[חָשַׁח] ו consec. Qal impf. חָשַׁח after impf. is difficult. It would indicate emph. change of tense, but it is not original. Rf. v.¹² = 43⁵ וסִיחָהּ is tempting, as Kö. *Syntax*, § 306 n., as Ⓞ, ⓕ, ⓖ, ⓗ, but it would make l. too long; rd. ו coörd.—[כִּי עוֹר] two accents required; Makkeph of v.¹² 43⁵ is incorrect.—[יִשְׁעָהּ] = יִשְׁעָהּ v.¹² 43⁵, pl. cstr. *saving acts, acts of salvation*; so 116¹⁸: Ⓜ pl., but Ⓞ יִשְׁעָהּ (v. 3²).—[מָנוּ] is due to a mistaken separation of lines, of אלהי beginning next Str. V.¹² and 43⁵ have ואלהי; but ו was not in text of Ⓞ in v.⁵ 43⁵. It is a later insertion. Rd. therefore מָנוּ אלהי, then better מָנוּ than מָנוּ, the latter interpretation of form has forced the insertion of ו. It is difficult to see a good reason for such a short l. We may restore the two missing beats by prefixing אלהי, omitted as a repetition, and reading ואלהי, וי, אלהי having been omitted by ⓕ.—7. [הַרְשִׁיעִים] א.ל., pl. הרסון, two or three peaks of Hermon, one of which may be שִׁנְיָה (Rob. III. 367, Bädeler, *Palestine*, 301); ים, may have arisen from dittog., as Gr.—[מַצְעָר] proper name of unknown mountain. Ⓞ μικροῦ, Ⓜ *minimo*, as adj. from √צער, *little, insignificant*, Gn. 19²⁰ Jb. 8⁷. It prob. indicates more definitely the locality of the poet, a smaller mt. in the upper Jordan region, of the East Jordan range. Bā. interprets מן as *far from*, and thinks of Zion as the little mountain; but this seems to be far fetched. Bā. also interprets מן of previous clause as *far from*, and thinks of the psalmist as stating his absence from the holy land: Hermon in the north and Zion in the south. But it is most probable that he indicates his temporary sojourn. The following context refers to the rapids of the Jordan.—8. † [גִּנְיָהּ] elsw. 2 S. 5⁸ *gutter, water course*; here *waterfall, cataract*, Hu., De., Pe., Du., as Ⓞ, ⓕ, ⓖ; not *water run* as Gr., Bā., or *water spouts* as Dr.—9. [יָיָם] (1²) *by day*, cf. v.⁴; rd. with Du. יום יום.—[יָהָה] only here in a Ps. of ⓕ is a gl.—[יָצָה] change of subj. from 2 sg. to 3 sg. is suspicious; it is prob. a gl. of confidence of later editor, or possibly of petition, וזה חסר א.ל. This coming into text, it was natural to insert לילה as v.⁴, only in the later style לילה. This called for another insertion, which acc. to Ⓜ is שִׁירָה = שִׁירֵי *his song*. The Levitical singer sings the songs of Zion in his banishment. Ⓞ δηλώσει = וורה *he instructs, teaches me*, as 25¹⁴ 51⁸ 147¹⁹, is variation of gl. Ois., We., Be., Du., regard the whole as gl. The Str. is just this one l. too long.—10. [אִיָּקָה] fully written cohort. Qal אמר *I would say*, as v.⁵ אִוְכַרָה.—[אֵלֵי סִלְיָי] either *God of my crag* (18³) as “God of my life,” or as Ⓞ paraphrase ἀντιλήπτωρ μου *el thou art my helper*, Ⓜ vocative *petra mea*; or in apposition, as Pe., Dr.—[בְּיָחַץ] *amidst* (Dr.) or *because of* (Pe.) *oppression* by an enemy; cf. 43² 44²⁶. † [יָחַץ] n.m. not elsw. in ψ, but Ex. 3³ (E) 2 K. 13⁴.—11. † [רָצַח] elsw. Ez. 21²⁷ as noun, both dub. Ⓞ ἐν τῷ καταθλάσθαι τὰ ὀστέα μου, so ⓗ, θ; Ⓜ *cum me interficerent in ossibus meis*. רצח as vb. always *kill, murder*. Ⓞ must have had a different text, prob. רץ inf. cstr. רצץ *crush*. The reference to bones

in agony of suffering is common in ψ (v. 6^d). רצח is not harmonious with *bones*, and can only be interpreted with suffix as pregnant with another word. The l. lacks a word. It is improb. that this word, so needed for sense and measure, was omitted in original text. If \mathfrak{J} depends on כרצח and \mathfrak{G} upon ברץ, it is easy to find an original כרצח ברץ, the רץ being omitted because of its repetition = *while the slayer crushes in my bones*.

XLIII.

1. אלהים] has been transposed from close of v., making l. 1 too long and l. 2 too short. — כנוי] Dr., Bā., pregnant (so as to rescue from); נוי coll. (v. 2^d) 105¹³ 147²⁰; so איש 2. — אלהי כעווי dub., cf. אל elsw. 42^{2. 9. 10} 43⁴. \mathfrak{G} δ Θεός κραταλωμένος μου, \mathfrak{J} *deus fortitudo mea*. אל might be interp. either as constr. or abs., but not so אלהי; therefore rd. אל. — ונרחמי] Qal pf. emph. present. † ונר Qal, *reject*, in ψ subj. always God; elsw. 44¹⁰ (= 60¹² = 108¹²) 44²⁴ 60⁸ 74¹ 77⁸ 88¹⁶ 89²⁹. — אההלך] אהלך; prob. originally the same. This Str. lacks a line. Du. suggests 42^{4b} = 11^b; the same in each Str. — 3. נצחיה] prob. cohort. שלחה, the use of Makkeph without reason crushing out final ה. — [הקה] emph. demonstr. summing up. — [הר קרובך] 2⁶ 3⁵ 15¹ 48² 99⁹. — 4. [ואבניא] cf. אונרה 42⁸ אונרה 42¹⁰. Is it here the same, or is it apod. of imv., or with ו subordinate? It is dub. whether ו is original, and whether it may not be interpretive. — [אל שמתח] with נילי makes l. too long. נילי is needed in next l. We would expect שמתח as 42^{2. 9. 10} 43² unto God (of) my gladness. But \mathfrak{G} $\epsilon\upsilon\phi\alpha\rho\alpha\iota\sigma\tau\alpha\iota\ \epsilon\lambda\theta\ \eta\eta\ \nu\epsilon\theta\epsilon\tau\alpha\ \delta\ \mu\omega\varsigma$ = שמתח נעורי; \mathfrak{J} *exsultationis meae*. It is hard to see how \mathfrak{G} and \mathfrak{J} can be traced to same original; prob. \mathfrak{G} paraphrases. The *et* of \mathfrak{J} may be interpretation or be based upon נילי, prob. former; but \mathfrak{G} has no conj. before אורך, prob. it was not original any more than *et* of \mathfrak{J} in previous l. Therefore there is no obstacle to reading נילי אורך; then † ניל n. as 45¹⁶ 65¹⁸ is an ascription to God || שמתח *eg. my rejoicing*. — אלהים אלהי] \mathfrak{G} $\acute{\alpha}\lambda\eta\iota\epsilon\ \delta\ \theta\epsilon\omega\varsigma\ \mu\omega\varsigma$; \mathfrak{J} , \mathfrak{H} , *deus, deus meus*; rd. יהוה אלהי as required by measure.

PSALM XLIV., 4 STR. 8³.

Ps. 44 was a national prayer during the Exile: (1) relating the divine favour to the fathers at the conquest of the Holy Land (v. 2^{a. 3-4}); (2) the present distress from powerful and cruel enemies (v. 11. 13-15); (3) expostulating with Yahweh for breach of the covenant (v. 18-20. 23); (4) pleading that He will interpose to help (v. 24-27). To this glosses were added at various times: (a) confidence in God, with the sense of great shame (v. 3. 7. 16-17); (b) exultation and laudation of God for victory (v. 8-9); (c) sense of shame from recent defeat (v. 10. 12), and plea of innocence of idolatry (v. 21. 22).

YAHWEH, with our ears we have heard,
 Our fathers have told it to us;
 Nations Thou didst dispossess, and plant them;
 Peoples Thou didst afflict, and cause them to spread out.
 For not by their own sword did they possess the land,
 Neither did their own arm give them victory;
 But it was Thy right hand and Thine arm:
 And with the light of Thy face Thou didst favour them.

THOU makest us turn back from the adversaries,
 And they that hate us plunder at their will.
 Thou sellest Thy people for no wealth,
 And dost not make great gain by their price.
 We are a reproach to our neighbours,
 A scorn and a derision to them that are round about us.
 Thou makest us a taunt song among the nations,
 A shaking of the head among the peoples.

THIS has come upon us, and we have not forgotten Thee.
 We have not dealt falsely against Thy covenant.
 Our mind is not turned backward,
 And our steps have not declined from Thy path.
 Thou hast crushed us down in the place of jackals,
 And overwhelmed us in dense darkness.
 Yea, for Thy sake we were killed all the day,
 We were counted as sheep for the slaughter.

O arouse Thyself, why sleepest Thou?
 O awake, cast not off forever.
 Why hidest Thou Thy face,
 Forgettest our affliction and our oppression?
 For our soul doth sink down to the dust,
 And our body doth cleave to the earth.
 O arise for help for us,
 And ransom us for Thy kindness' sake.

Ps. 44 was first a **תַּזְכִּיר**, then in **K**, **E**, and **DK** (*v. Intr.* §§ 28, 32, 33). It was regarded as prophetic of Maccabean times by the ancient Antiochean school, Theodore of Mopsuestia, Theodoret, and Chrysostom; so by an early Commentary wrongly ascribed to Bede, from which the prefaces of the Paris Psalter were derived (*v. Bruce, Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter, 1894*). So also Nicolaus de Lyra, Calv., al. Gr., Now., Bā., We., Kau., Venema, Dathe, Ros., Ols., regard the Ps. as Maccabean. III. thinks of the defeat of Joseph and Azarias at Jamnia, 1 Mac. 5⁵⁶⁻⁶²; Bu. of the defeat of Judas at Beth Zacharias, 1 Mac. 6²⁵⁻²⁹. But neither of these defeats suits the situation implied in this Ps. The reasons adduced for so late a date are: (1) the reference to the ancient history of the nation, v. 2⁴. But the reference to the dispossession of the Canaanites and taking possession of the land was suitable at any date subsequent to it. It is indeed characteristic of D; cf. 2 S. 7¹²⁻²⁴ Is. 63⁷⁻⁸⁴. (2) The emphasis upon fidelity to God and denial of idolatry. But there is

no evidence of a consciousness of P. The covenant, v.¹⁸, is a term of D. The denial of idolatry, v.²¹, is a gloss. (3) Religious persecution, v.²³, which was not before Antiochus, 168 B.C. But the persecution is קליד as in 69⁸, and of Israel by the nations, which was true enough in pre-exilic as well as in exilic and early postexilic times. It is not a persecution of the righteous by the wicked. There are several phrases which are connected with other literature: (1) פעל פעלה בימים v.²³, cf. Hb. 1⁵. This, with its complement בימי קדם, makes a pentameter in the midst of trimeters. Besides, it is too strong a statement at the beginning, making an anticlimax. It is a gloss. (2) V.¹⁰⁸ ולא הצא בצבאותי = 60¹² = 108¹². Doubtless 60¹² is the original, and the couplet is a gloss here; it is not suited to the context. (3) V.¹⁴

} חשימו הרפה לשכנינו
} לעג וקלס לסביבותי = 79⁴.

The only difference is that חשימו stands for היינו. But the former has been assimilated by copyist's error to v.¹⁶, and היינו was doubtless original. Ps. 79 is a mosaic of earlier pieces, and it is improbable, therefore, that in this v. it should have the original of 44. The first clause is given in the 3 sg. in 89¹² and in 1 sg. in 31¹², of which 89 is the earlier. 89^A and 44 have a similar historical situation, and the phr. is common to them from this common situation. V.¹⁶⁴ נשיל, as in 69¹², is based on Je. 24⁹. V.¹⁵⁸ בנור ראש, cf. 22⁸, is based on Je. 18¹⁶. V.¹⁶ בשה פני phr. of 2 Ch. 32²¹ Ezer. 9⁷ Dn. 9⁷⁻⁸ (but also Je. 7¹⁹). This is a couplet using 1 sg. instead of 1 pl., and is doubtless a gloss. V.¹⁷² מפני איב ומהנהם = 83; phr. nowhere else, doubtless derived from Ps. 8 and a gl. V.¹⁹⁶ והש אשרנו בני אהרן, cf. Jb. 31⁷ הרהר בני הרהר. These are similar phrases, but of different construction, and there is no evidence of dependence. V.²⁰ מעון הנם = כהם הנם Je. 9¹⁰ 10²² 49⁸³ 51²⁷. V.²² העלמות n.f. *hidden things*, elsw. Jb. 11⁶ 28¹¹ (sg.). This v. is a gloss. V.²³ כצאן טבחה = Je. 12³ יטבחה. V.²⁷ לימען חסרך = 66; the latter doubtless is earlier. So far as this line of evidence goes, it shows nearness to Je., Ps. 89^A, and favours the early exile. The reference to the ancient history of the nation, v. 2-4, is in the style of 22⁵ 80⁹⁻¹⁰ 2 S. 7²²⁻²⁴ Is. 63 and Je.; the reference to זרע in style of Is. 2 and Ps. 89¹¹⁻²²; and אור מניך reminds of Is. 63⁹. The selling of Israel, v.¹³, as Dt. 32³³ Is. 50¹. v.¹⁸ לא שיקר בריה, cf. Is. 63⁵. In Ps. 89¹⁴ it is the covenant with David, here the covenant with Israel at Horeb; but the two are parallel and the situation is similar. The evidence from these references favours a similar situation to Pss. 22, 80, 89, dependence on Je. and connection with Is.². The Ps. is not homogeneous. In its present form it has four parts: (1) v.²⁻³, 20 l.; (2) v.¹⁰⁻¹⁷, 16 l.; (3) v.¹⁸⁻²³, 12 l.; (4) v.²⁵, 8 l. There are many glosses. We have already seen that v.¹⁶ is a gloss; it changes the 1 pl. of Ps. to 1 sg. Two other couplets having 1 sg. are likewise glosses, v.⁵⁻⁷, the latter a tame repetition of v.⁴. These three glosses doubtless came from the same hand. But these glosses carry with them several others: v.¹⁶ has v.¹⁷ dependent upon it, which for another reason

may be regarded as a gloss. These two couplets, v.^{6, 7} and v.¹⁶⁻¹⁷, with 1 pers. express deep shame for the situation in which the people is placed and a confidence in the divine King. These may have come from **Ξ**. V.^{6, 7} as gl. carry with them the intervening v.⁶, which must have been inserted between the two halves of this tetrastich. Indeed, this v. is of a different tone from that of the Str., introducing the triumphant and defiant strain which appears in v.⁸⁻⁹ also. These three verses doubtless were inserted by the same hand. We have seen that the pentameter v.²³ is also a gloss of intensification which may have come from the same hand. Thus Part I. is reduced to a simple, homogeneous octastich, just the same as Part IV. It is altogether probable, therefore, that the intervening parts have been enlarged from this normal length to their present form. A critical examination makes this evident. As we have seen already, v.^{10, 16, 17} are glosses. V.¹³ is a pentameter; either it is a gloss or a word is missing, probably the former. Thus Part II. is reduced to an octastich. V.^{10, 13} have a different tone from the glosses just considered, and imply a recent defeat, possibly the defeat of Judas the Maccabee. In Part III. v.^{21, 22} are complementary and interrupt the simple order of thought by a conditional clause, which reminds us of the protestations of innocence characteristic of the book of Job and without analogy in early Literature. It is probably Maccabean. Thus the Ps. has four equal parts: (1) Historical retrospect of divine favour to Israel. (2) Experience of present disaster. (3) Protest and appeal based on the covenant. (4) Petition for speedy help. The original Ps. is best explained from the troublous times of the late Persian period, as Ew., RS.

Str. I. has four syn. couplets. — 2. *Yahweh*], for which **Ξ** substituted *Elohim*, — *with our ears we have heard*], oral instruction over against written; not, however, depreciating the latter, or implying ignorance of such narratives. — *Our fathers have told it to us*], the story of the conquest of the Holy Land, v.³⁻⁴; cf. Ex. 10³ 12^{26sq} Dt. 6^{20sq} Pss. 22³¹ 78³. This was emphasised by the insertion by an editor of the clause: "The work Thou didst work in their day," after Hb. 1⁵, victories, as Ps. 74¹², wrought by divine power in the lifetime of the fathers of the nation, the story having been transmitted orally through their posterity. This editor also added, — *in days of old*], as Mi. 7²⁰ Is. 37²⁶ Je. 46²⁶, the forefront of the history of Israel. The same editor prefixed, — *Thou, with Thy hand*, to v.^{3a} to emphasise that it was God's hand that did it. But this is premature. A term of J and Is. is used instead of those of v.⁴ and the measure is destroyed. — 3. *Nations* || *Peoples*], the inhabitants of Canaan at the Conquest. — *Thou didst dispossess* || *afflict*], by defeat and slaugh-

ter, as the context suggests. — *and plant them*], the fathers of the nation, as a vine, 80⁹ 16, or as a tree in the ground, cf. Am. 9¹⁵. — *cause them to spread out*], continuing the figure as 80¹². It is possible, however, to regard the nations as the obj. of the verb with 6, 3, and translate, “send forth,” “cast them out,” as PBV., AV. — 4. *For not by their own sword || their own arm*], the strength, number, and discipline of their armies, cf. 20⁸ 33¹⁶⁻¹⁷, strongly stated. — *Thy right hand*], phr. of Ex. 15^{a.13} Is. 2 || *Thine arm*], phr. of D, Je., Is. 2. — *did they possess the land*], win the victory, by which the land became theirs. — *And with the light of Thy face*], 2 subj. of following verb, as 3⁵; wrongly attached to the previous line by Vrss., destroying the measures. — *Thou didst favour them*], the divine face shining with the light of favour upon His people, cf. 4⁷ 43³ 80⁴ 85².

5-9 are insertions between v.¹⁻⁴, telling of the conquest of Canaan, and v.¹⁰⁻¹⁷, telling of present distress. Their strain is victory in the present and future, and not in the past; and so is inconsistent with the following context. The one using 1 sg. belongs to a period of renewed confidence, possibly 3, the other, using 1 pl., to times of victory, probably Maccabean.

Thou art my King, O God,
Commander of victories for Jacob.
For not in mine own bow do I trust,
And mine own sword cannot give victory.

5. *Thou art my King, O God*]. Elohim here is probably original. God is King of Israel, frequently in ψ ; cf. 10¹⁶ 29¹⁰, and especially the royal Pss., 96-100; || *Commander*], as 6, more probable than the inv. “command” of 3 and other Vrss. — *of victories*], as the context implies, of God in the long history of Israel until the Exile, cf. 18⁵¹ 28⁸ 74¹². — *Jacob*], poetic name for Israel frequent in 3 and 3. 7 is a needless repetition of v.⁴, without its fine antith.

In Thee will we butt our adversaries;
In Thy name will we tread under foot those who rise up against us.
For Thou hast saved us from our adversaries,
And them that hate us Thou hast put to shame.
Yahweh we praise all the day,
And Thy name we laud forever.

6. *In Thee* || *in Thy name*], instrumental, for presence, as 20^a. 8 33²¹ 89¹³ 17. 25, — *will we butt*], as a bull or ram, cf. Dt. 33¹⁷ Ez. 34²¹; || *tread under foot*], trample; probably continuing the figure, as in the rush of a herd of cattle, cf. Ps. 60¹⁴ Is. 14²⁵ 63⁶. This boastful confidence in victory seems to imply the Maccabean successes. — 8. *Thou hast saved*], implying victory; *put to shame*, by defeat, cf. 14⁶. The enemies are national and not personal. — 9 uses liturgical phrases of national thanksgiving for victories, implying continuous musical service of God in the temple.

Str. II. 10–17 shows evidence of three hands. The original was four syn. couplets, v. 11. 13–15. — 11. *Thou makest us turn back from the adversaries*]; the armies of Israel have been defeated disastrously. — *And they that hate us plunder at their will*], none can resist them. — 13. *Thou sellest Thy people*], a phr. of Ju. 2¹⁴ 3⁸ Dt. 32³⁰ Is. 50¹, giving them into the hands of their enemies as captives, who, in accordance with ancient usage, sell them for slaves. — *their price*], paid for them in the sale. — *for no wealth*], for a price which was not wealth, so poor was it. — *And dost not make great gain*], so trifling that it amounted to nothing. This implies the captivity of the people, after they had been thoroughly defeated and plundered, which suits their situation in the great Exile. — 14. *We are a reproach*], for so we must correct the text after 31¹² 79⁴ 89⁴²; || *a scorn and derision*], original here, cited by 79⁴, cf. Je. 20⁸. — 15. *Taunt song*], as 69¹², sung by their adversaries to torment them for their weakness and dishonour. — *A shaking of the head*], as 22ⁿ Je. 18¹⁶, a gesture of contempt and mocking. Those who indulge in these manifestations of bitter hostility are the *neighbours*, the lesser nations of Palestine, who rejoiced in the misfortunes of Israel; such as Moab, Ammon, the Philistines. — *The nations* || *peoples*], probably refer to the greater nations, such as Babylon and Egypt.

An early Maccabean editor, in times of defeat and disaster, inserted the following three lines at what he supposed to be appropriate places in this Str.

But now Thou dost cast us off and put us to shame,
And Thou goest not forth with our armies,
Thou makest us meat like sheep, and among the nations dost scatter us.

10. *But now*], an additional statement of a new and antithetical situation. — *Thou dost cast us off*], reject, as 43² 60³. — *and put us to shame*], the shame of defeat ; some Maccabean disaster, which was the occasion of this gloss. — *Thou goest not forth with our armies*], citation from 60¹². The armies of Israel, going forth without their God as the supreme commander, went to certain defeat and dishonour. — 12. *Thou makest us meat*]. War devours the people, as 14⁴ 27² 79⁷. — *like sheep*], weak, helpless, and incapable of defence, cf. Is. 53⁷. — *and among the nations dost scatter us*], captured and sold as slaves wherever their purchasers would take them.

The earlier editor, possibly E, who inserted v.^{5,7}, also inserted v.¹⁶⁻¹⁷.

All day long mine ignominy is before me,
And the shame of my face doth cover me ;
Because of the voice of him that reproacheth and revileth,
Because of the enemy and the avenger.

16. *All day long*], continually, — *mine ignominy*], or sense of insult, as 69⁸ Je. 51⁵¹ || *shame of my face*], late phr. implying probably Greek period. — 17 gives the reason of v.¹⁶. The enemy is one that *reproacheth and revileth*, or blasphemeth, suggesting to many Antiochus, the great oppressor of Israel, who provoked the Maccabean revolt ; but more probably collective of the enemies of Israel || *the enemy and the avenger*, cited from 8³.

Str. III. has two syn. tetrastichs, v.^{18-20, 23}, with gloss inserted v.^{21, 22}. — 18. *This*], referring to the distress of previous Str., intensified by a later copyist by the prefixing of "all," which injures the rhythm ; defined more fully again, v.^{20, 23}. — *has come upon us*], from without, coming up against, attacking as a calamity that could not be resisted. — *and we have not forgotten Thee*], fidelity, not previous to the affliction, but subsequent to it, in spite of it, and therefore one which continues in the present || *have not dealt falsely against Thy covenant*], the covenant with the nation at Horeb, Ex. 24 Dt. 4¹³, renewed Dt. 28⁶⁹ 29 30, cf. Pss. 25¹⁰ 50^{5 16} 78^{10, 37}. The people in captivity and affliction have not forsaken Yahweh their God ; but have remained faithful notwithstanding all their disadvantages. — 19. *Our mind*], the internal thought and purpose || *our steps*], the external walk and

conduct. — *is not turned backward*], away from Yahweh and His covenant || *have not declined*], bent aside from the *path* of the Law of D, cf. Is. 2³ Ps. 119¹⁵ Jb. 31⁷. — 20. *Thou hast crushed us down*], the nation, by the heavy weight of disasters which, though coming from their national enemies, have yet been inflicted by their God ; || *and overwhelmed us*], as a drowning man with a flood, or one going down to death, covered over by the earth, cf. 106¹⁷. All this is not of a disaster long ago experienced, but of one which has come upon them and still abides with them. The introductory "though" is due to dittog. — *in the place of jackals*], a variation of a phr. of Je., implying a desert place, the resort of these wild animals. — *in dense darkness*], a place where dense darkness dwells. The people are in a desolate wilderness and in a dark, gloomy waddy, cf. Pss. 23⁴ 107^{10, 14} Is. 42^{7, 22} 49⁹. — 23. *Yea, for Thy sake*], because of fidelity to Yahweh and His covenant, as 69⁸, emphatic to indicate that this was the chief, if not the only reason, they were killed. — *We were counted as sheep for the slaughter*], a phr. of Je. 12³; defenceless as sheep, whose only use is to be slaughtered for meat, cf. Is. 53⁷. — *all the day*], continuously, and not merely on some historic battle-field.

21–22. A late Maccabean editor emphasises the fidelity in accordance with the conception of his own times, by putting it in the protasis of a conditional clause, and appealing to the divine vindication in the apodosis after the manner of Jb. 31.

Have we forgotten the name of our God,
Or spread forth our palms to a foreign god?
Will not Yahweh search this out?
For He knoweth secrets.

21. *Have we forgotten the name of our God*], that is, to honour His name in worship, and so somewhat different from the forgetting of v.¹⁸. — *spread forth our palms*], the gesture of invocatory prayer, cf. Jb. 11¹³ Ezr. 9⁶, — *to a foreign god*], as 81¹⁰, implying idolatry. The question is asked only to be answered in the negative by an appeal to the knowledge of God Himself. — 22. *Will not Yahweh search this out?*], implying a positive answer, cf. Jb. 5²⁷, 28²⁷ Ps. 139¹; — *For He knoweth*], that is, practically, by such searching of men. — *secrets*], hidden from men, but which cannot be hidden from God.

Str. IV. is a final appeal to Yahweh Himself to interpose, in four syn. couplets. — 24. *O arouse Thyself*], from silence, inattention, and apparent slumber; || *Why sleepest Thou* || *O awake*]. It is quite true that Yahweh does not, and cannot sleep, 121⁴; yet He seems to sleep, when inattentive to His people's necessities; and awakes as one out of sleep, 78⁶⁵, when He interposes as a warrior in their behalf. — *cast not off forever*]. Thou hast cast us off, now a long time; let it not continue, lest it be forever. — 25. *Why*], continuation of the plea, with variant verbs, — *hidest Thou Thy face*], awake, indeed, but not seeing and not being seen, cf. 10¹¹ 22²⁵. — *forgettest*], having seen, but so long ago that Thou hast forgotten, — *our affliction*], as 9¹⁴, and *our oppression*], as 42³⁰ 43²; that described in the previous Str. and now emphasised. — 26. *For our soul*], the seat of internal distress || *our body*, the seat of external suffering, — *doth sink down to the dust*], in prostration; || *doth cleave to the earth*], unable to rise up again, cf. 119²⁵ — 27. The final plea, — *O arise*], stand up from sitting, an inactive posture, to interpose, — *for help for us*], specific application of the help; || *And ransom us*], that is, from enemies and distresses, v.¹⁸. — *For Thy kindness' sake*], as 6⁵.

3. אָתָּה יְיָ] emph. gl. of intensification. 6, 5, 3, omit אָתָּה. Prob. there is here a conflation of two readings, as Street. — הִרְעָה] Hiph. impf. רָעַע used of God Ex. 5²² Je. 25⁶ Zc. 8¹⁴; between pf. and dependent ו consec. impf. improb.; ו consec. omitted by copyist's error. There is no justification in txt. of Vrss. for הִרְעָה Lag., or הִרְעָה We., Du., or הִרְעָה Che. — 4. לְטִי] archaic sf. for rhythm. — לְטִי רָצִיתָם] dittog., ה making an awkward clause, forcing the attachment of אֲרֵךְ פְּנֵיךְ to previous l. at the cost of the measures of both lines, when it really is second subj. of רָצִיתָם as 3⁵, Ges.⁵¹⁴⁴ 4. — 5. וְרָא] dem. for copula. — צִוָּה] Pi. inv. 3, 3, 2, 2; but 6, 3, טוֹחַ ptc. is to be preferred with Kenn., Horsley, Bi., We., Che. — 9. הִלְלֵנוּ] Pi. usually *praise*, as 6, 3, but with acc. pers.; here only with ב as Hithp. and Qal *boast*; cf. 10⁹ c. 7. Prob. ב is interp. of late copyist. The parall. וְרָא favours *praise*. — 10. אָךְ] usually addition, *also, even, yea*; 6 *verl*, 3 *verum*; rarely antith. *nay, but*, as 58⁵. — 11. תְּכִי] archaic form of תָּן for euphony. — לְטִי] archaic sf. for euphony: *at their will*, BDB, cf. 64⁶ 83¹⁸. — 13. תַּחְרִיתָם] obj. sf. *the prices paid for them*, cf. Je. 15¹⁸. — 14. הִתְחַיְתָנוּ] tautological of v.¹⁶; probably assimilated by ocular error; 31¹² 79⁶ 89⁴² all favour הִתְחַיְתָנוּ, so Du., Che. — 19. תְּכִי] makes one beat too many for measure; error of assimilation to Jb. 31⁷, for תַּחְרִיתָם. — 20. כִּי] prob. gl., dittog. after ה, difficult in context. — תַּחְרִיתָם] *jackals*, as Je. 9¹⁰ 10²² 49³⁸ Is. 34¹⁸; but 3 *draconum* תַּחְרִיתָם, referring to monster nations, tempt-

ing, but improb.; 6 *κακώσεως*, doubtless interp. — צְלָקוֹת] here as elsw. error for צְלָמָה, place of *dense darkness* 23^t. — 22. † תַּעֲלִיטוֹת] n.f. pl.; elsw. Jb. 11⁶, sg. 28¹¹. — גַּל] gl. of definition, making l. too long. — 25. אֶרְנֵי] is gl. making l. too long. — 27. אֶרְנֵי] old acc. ending for euphony, in order to retract accent before וּ, as 63³ 94¹⁷, cf. 21².

PSALM XLV., 3 STR. 2⁴ 6³ 18^{4-or 2}, RF. 1⁴.

Ps. 45 is a song celebrating the marriage of Jehu. (1) The king is the fairest of men (v.^{3a-b}). (2) He is a warrior who rides forth in his chariot and pierces the heart of his enemies with his arrows (v.⁴⁻⁶). (3) He embodies all precious ointments in himself. He and his queen at his right hand are royally arrayed (v.⁸⁻¹⁰). She is urged to forget her people, and in her beauty be satisfied with her godlike lord and the homage of the people (v.¹¹⁻¹³). Her virgin companions, arrayed in all their glory, are conducted to her in the king's palace (v.¹⁴⁻¹⁶). Rfs. congratulate the king on the divine blessing (v.^{3c}) and his anointing (v.^{8b}), and everlasting praise (v.^{13b}). Glosses set forth the perpetuity of the throne of God and His sceptre of righteousness (v.^{7-8a}), and wish the king a goodly posterity of kings (v.^{17-18a}). An Introduction states the emotions stirred by such a theme (v.²).

THOU art very fair, above the children of men;
Grace has been poured on thy lips;
Therefore Yahweh hath blessed thee forever.

GIRD thy sword on thy thigh,
O hero, thy splendour and thy majesty;
Tread the bow, have success, ride on;
And thy right hand will shew thee terrible deeds.
O hero, thine arrows are sharp,
In the heart of the king's enemies.
Therefore Yahweh thy God hath anointed thee.

O OIL of joy above thy fellows,
Myrrh and aloes, cassia (thou).
All thy garments are from ivory palaces,
Whence kings' daughters gladden thee.
In thy costly things the queen doth stand at thy right hand,
In golden attire, her clothing of embroidery.
Hear, see, and incline *thine* ear,
And forget thy people and *thy* father's house:
For the king desires *thy* beauty.
Worship him for he is *thy* sovereign lord.

The daughter of Tyre will do homage with a gift for thee;
 The richest peoples will court thy face.
 In all glorious things the king's daughter is within;
 Inwrought with gold is her clothing.
 In embroidery are conducted to the king her attendants;
 Virgins, her companions, (are brought to her);
 With gladness and exulting they are conducted (to her);
 Into the king's palace they are brought (to her).
Therefore the peoples will praise thee forever.

Ps. 45 was originally in **כ**, and was then subsequently taken up into **מנצח** (v. Intr. §§ 28, 33). It belonged to the class **שיר יידיה** (v. Intr. § 26). But prior to this was an older title **שיר יידיה**, a song of marriage love, an *epithalamium* (v. Intr. § 24), which is an exact designation of its contents. It was adapted for public use when it was included in **כ**. It may have received then the liturgical addition, v.^{18a}, and the gloss referring to the reign of Yahweh, v.^{7-8a}. When it was used in **מנצח** it was assigned for rendering after the melody *Lilies* (v. Intr. § 34). Messianic significance was given to the Ps. because of v.^{7-8a}, which, when applied to the king, ascribes to him godlike qualities, such as the Messiah alone was supposed to possess. But this gloss was later than the Ps., and its Messianic interpretation later still. There are two Aramaisms in the Ps.: (1) one of etymology, v.², **רוח** only here as verb in OT.; (2) one of syntax, v.², **אני**, also late Heb. However, both of these might be explained from the dialect of North Israel, which was tending to the Aramaic earlier than the dialect of Judah, owing to proximity to Syria and constant association with Syrians in war and commerce. There are several words which are urged as late: **מַעֲשֵׂי**, v.², *my work*, of lines of poem, a.l. in this mng. It is not certain whether this is a usage late or early, or peculiar to North Israel. **סוּמֵר כְּהִיר**, v.², elsw. only Ezr. 7⁶. These evidences of late date heaped up in v.² suggest that the Introduction may be a later prefix to the Ps. **עוֹנָה**, v.⁵; this is dubious, and is probably interpretive by error of late scribe. **שָׁנָל**, v.¹⁰, in late Heb. and Aram.; but probably Ju. 5²⁰ by emendation. It belongs to the dialect of the North. **בְּתָם אֹמֵר**, v.¹⁰, elsw. Is. 13¹² Jb. 28¹⁶, but misinterpretation of late scribe. **ע** preserves the earlier text. Thus the language does not favour a late date, but the dialect of North Israel. The Ps. shows no dependence on other Scriptures. This favours an early date, and also North Israel as a place of composition. The Ps. is referred by Ols. to the Syrian king Alexander and his marriage with Cleopatra, 1 Mac. 10⁵⁷⁻⁵⁸, by Du. to Aristobulus I., by Ros. to a Persian monarch; but of none of these could the poet say, *Yahweh, thy God, hath anointed thee*, v.⁸. The older view, still maintained by Kirk., held it to represent the marriage of Solomon with Pharaoh's daughter, 1 K. 3¹; but there is no support in the Ps. for this opinion. De. thought of the marriage of Joram and Athalia; Hi., of Ahab and Jezebel; Ew., of Jeroboam II. V.⁴⁻⁶ favour a reference to Jehu, 2 K. 9-10. He was a well-known hero, v.^{4b}. ^{6a}, anointed by a prophet of Yahweh, v.^{8b}, to overthrow the house of Ahab and the worship of Baal,

and right the wrongs of the people; cf. v.^{5b}. He was at once proclaimed by the army, showing his popularity and probable grace of form and speech, v.². He rode forth in his chariot to meet the king and overthrow him, v.⁶. He was a famous charioteer, and killed the king by piercing his heart with an arrow, v.^{5a. 6a}. He wrought fearful deeds upon Jezebel, the royal household, and the worshippers of Baal, v.^{6c}. No more graphic presentation of the victorious ride of Jehu could be composed than v.⁴⁻⁶. We know nothing of the wife or marriage of Jehu, but the marriage of such a hero might well be the theme of a poet of the time of Elisha. There is, moreover, in the descriptions of the marriage, reference to ivory palaces, which were first erected by Ahab, 1 K. 22²⁰, and mentioned elsewhere only in Am. 3¹⁵ in reign of Jeroboam II., both in North Israel. A poet of Jehu's court would be most likely to mention them, v.^{9b}. Am. 6⁴⁻⁶, speaking of the luxury of the nobles of the North in the reign of Jeroboam II., alludes to ivory beds, to their anointing themselves "with the chief ointments," cf. v.⁸⁻⁹, and to their singing songs to the accompaniment of musical instruments, evidently as court poets and musicians. There is nothing in the Ps., apart from the two glosses, that is opposed to this time of composition, and there are many striking coincidences with Jehu's career. In the Roman, Sarum, and Anglican uses, the Ps. is assigned to Christmas; in the Gregorian, to the Annunciation.

A late editor, who regarded the Ps. as Messianic, and probably the final editor of the Psalter, gave this ancient Ps. an introduction in a syn. tristich, expressing the emotions of the poet in composing such a poem.

My mind moves with a goodly word;
I am saying my poem of a King;
My tongue is the pen of a ready writer.

2. *My mind moves*], "is astir," Dr., so after Aram. usage, of movement of lips, to be preferred to "overfloweth with," RV., a speculative interpretation after cognate Heb. stems. — *With a goodly word*], a choice, excellent, beautiful song, and not "matter," AV., RV., as if it were the theme or subject matter of the poem. — *My poem*], literally, "my work," RV.^m. — *of a king*], without article in Heb., and so emphatically indefinite. — *My tongue is the pen*], metaphor for rapid movement, as we say the "tongue runs." — *ready writer*], elsw. only of Ezra the scribe Ezr. 7⁶.

Str. I. is a synth. couplet, with the Rf. — 3. *Thou art very fair*], in form and stature. — *above the children of men*], surpassing all men, all kings, superhuman, cf. v.¹. — *Grace has been poured on thy lips*], grace of speech as a gift of Yahweh, added to beauty of

face and form. — *Therefore Yahweh hath blessed thee forever*]. \mathfrak{E} has changed an original *Yahweh* into *Elohim*, which change has been perpetuated by the texts and Vrss. Grace of speech and beauty of person are evidences of a perpetual blessing of Yahweh.

Str. II. has three synth. couplets and a line of Rf. Glosses make two of the couplets triplets. — 4. *Gird thy sword on thy thigh*], arm for battle. — *O hero*], attached to second line on account of assonance, which extends to the three words of the couplet. The king is a renowned warrior. — *thy splendour and thy majesty*], the royal state; usually of God, 96⁶ 104¹ 111³; but of the king 21⁶. — 5. *Tread the bow*], so \mathfrak{E} , which suits the context v.^{6a}; the MT., “in thy majesty,” followed by EV^a, is dittog. of previous word. — *have success*], prosper. — *ride on*], in the chariot. The three imvs. without conj. are an emphatic expression of rapidity of action, as also the trimeter measure of the Str., which here, as elsw. in Ps., takes the place of the usual tetrameter for that purpose. We are reminded of the chariot ride of Jehu after he had been anointed king by a prophet and acclaimed by the officers of the army, 2 K. 9³⁰⁻³⁴. — *Because of faithfulness and the afflicting of righteousness*]. So, by an easy change of a letter of text, cf. Ps. 18³⁰. \mathfrak{H} gives an interpretation of a late scribe, thinking of the $\square\text{׳׳}\text{׳}\text{׳}$ of his own time; but the absence of a conjunction after “humility” in \mathfrak{H} (supplied in \mathfrak{E}) and the unexampled form render it suspicious. — *And thy right hand will shew thee terrible deeds*]. This probably refers to the terrible deeds described in the killing of Jezebel, all the royal seed of Ahab, and the priests of Baal, 2 K. 9³⁰ 10³⁰. — 6. *O hero*], so \mathfrak{E} , as required by measure, omitted by copyist of \mathfrak{H} ; a term aptly fitting Jehu. — *thine arrows are sharp*]. Jehu was a famous charioteer and bowman. — *in the heart of the king's enemies*]. So Jehu's arrows pierced the heart of Joram, 2 K. 9³⁴. — *peoples fall under thee*]. This implies victory over various nations. It does not suit the history of Jehu, and it is probably a gloss of a later writer who desired to give the Ps. a universal reference. — 8b. *Therefore Yahweh thy God hath anointed thee*]. This is the second Rf. The blessing of Yahweh passes over into his anointing by Yahweh. The anointing is not thought of as subsequent to the victorious ride; but, as in v.³⁰, as the ground or reason for the whole Str.

Yahweh was especially the God of Jehu over against Baal; and Jehu was anointed by the prophet of Yahweh, and commissioned by Yahweh to do the work he did.

The description of the victorious chariot ride of the king is followed by a syn. tristich before the Rf., 7-8 a. There is nothing in the context that has any relation whatever to the thought of these lines. When they are removed they are not missed. The reference of this throne to the king of the Ps. has given endless difficulties of interpretation.

Thy throne, Yahweh, is forever and ever;
A sceptre of equity is the sceptre of Thy royalty;
Thou dost love righteousness and hate wickedness.

7. *Thy throne, Yahweh, is forever and ever*]. The divine name *Elohim* stands for Yahweh, as throughout the Ps. All the Vrss. regard *Elohim, God*, as vocative; all refer it to the king except \mathcal{T} , which thinks of God. The reference to God has against it the 2 pers. v.⁵⁻⁶, and again v.⁸, "Yahweh thy God." None of the many explanations of scholars satisfy, and so new opinions are constantly emerging, equally unsatisfactory. Yahweh's throne is a common theme in Pss. 9^{5,8} 11⁴ 47⁹ 89¹⁵ (= 97²) 93² 103¹⁹; that of the king of Israel, 89^{5, 30, 37, 45} 122⁵ 132¹¹. — *a sceptre of equity*] phr. a.l.; but uprightness of divine reign, 67⁵ is similar, cf. 75³ 96¹⁰ 98⁹ 99⁴. — *is the sceptre of Thy royalty*], cf. 103¹⁹ 145^{11, 12, 13, 18} for royalty of Yahweh. — 8 a. *Thou dost love righteousness*], always of God, 11⁷ 33⁵ 37²⁸ 99⁴, — *and hate wickedness*]; for hatred of evil by God cf. 5⁶ 11⁵; by men, cf. 26⁵ 31⁷ 36³ (?) 97¹⁰ 101³ 119^{104, 113, 128, 163} 139^{21, 22}.

Str. III. is composed of three times the number of lines of the previous Str., and may be subdivided into three parts, v.^{8c-10} v.¹¹⁻¹³ v.¹⁴⁻¹⁶, each of six lines. Part I. has two syn. couplets enclosing a synth. couplet. — 8 c. *O oil of joy*], vocative, cf. Ct. 1³ 4¹⁰; the king addressed by metaphor as "oil of joy"; and not obj. of verb in previous clause of Rf., "with the oil of joy," and so attached to the previous Str., which referred to the anointing of a king to reign, and not to the anointing of him for feast or festival. — *above thy fellows*], fellow kings, cf. v.³⁴, "above the sons of men." — 9. *Myrrh and aloes, cassia*], the three chief spices, mixed

with the oil and making it more precious. The king is addressed as himself the embodiment of such precious oil, because he had been anointed with it for the bridal feast. For a similar profusion in the anointing of Aaron, cf. 133². Amos reproves the nobles of Samaria for their luxury, and mentions their anointing themselves with the chief ointments, Am. 6⁶.—*Thou*]. This pronoun has been condensed with the previous noun into a fem. pl. of that noun by error of copyist. This occasioned the usual interpretation, “myrrh and aloes, cassia are all thy garments,” or “all thy garments smell of myrrh,” making it the beginning of a new Str. But this makes the line too long, and is an awkward way in which to begin a Str.—*All thy garments are from ivory palaces*]. Ivory palaces are mentioned in OT. only 1 K. 22³⁰, as built by Ahab; and Am. 3¹⁵, as in Northern Israel in the time of Jeroboam II., suiting, therefore the intermediate time of Jehu. The king’s garments have been brought to him from these ivory palaces.—**10.** *Whence kings’ daughters gladden thee*]. These were the princesses, the secondary wives and concubines, who dwelt there, and they gladden their lord and king. “Whence” is the interpretation of a difficult form as given by \mathfrak{G} and \mathfrak{J} . But most moderns think of a defective form of a word used elsewhere only in Ps. 150⁴, meaning “stringed instruments,” and they attach “kings’ daughters” to the next line. Such a term for stringed instruments is, however, doubtful. Am. 6⁵ speaks of the nobles of Israel singing songs to the accompaniment of the harp. We would expect the same word here, if music of stringed instruments was referred to. Such a word is all the more excluded if the Ps. be an early one.—*In thy costly things*], a term referring usually to precious stones and jewels, but which may be referred to persons, and attached to kings’ daughters. “Kings’ daughters are among thy honourable women,” RV., “thy precious ones, dear ones,” BDB. \mathfrak{G} and \mathfrak{J} understand it of the reverence given their husbands by women. But such an arrangement spoils the measure of lines and Strs., and introduces the kings’ daughters prematurely before the queen in a principal clause; whereas in the interpretation given above they are mentioned with the ivory palaces and the king’s garments, and so make up the closing line of a tetrastich referring to the king.—*the queen doth stand at thy right hand*],

adorned with the precious stones and jewels the king has given her. — *in golden attire*], so ⑤, ⑥ (golden crown, ③), adding, to complete the line, *her clothing of embroidery*, as v.^{14b. 15a}. The last clause is omitted by ④, and the word rendered attire is read "Ophir," and so "gold of Ophir," followed by AV., RV.; elsewhere Is. 13¹² Jb. 28¹⁶ only. These two words attached to previous line make it too long. The arrangement and interpretation adopted above give four lines of the Str. to the king and two to the queen, all describing their adornment for the marriage.

In Part II. three syn. couplets are addressed to the queen. — 11. *Hear, see, and incline thine ear*]. The assonance of the three imperatives is destroyed by the insertion of "daughter," after "hear," to make the reference to the queen more evident. It gives ground for the opinion that the poet was a venerable court official. Such alone would address the young queen in this way. But it is error of a copyist who was not capable of such nice distinctions. — *And forget thy people and thy father's house*]. She was a foreign princess who had left her people and her father to become queen of Israel. It was doubtless jealousy of foreign religious influence which was the basis of this exhortation. — 12. *For the king desires thy beauty*]. Her beauty had won the love and desire of the king, and as his queen she has in him a great admirer and proud possessor. — *For he is thy sovereign lord*]. As in the previous line the beauty of the queen is praised, so here the majesty of the king. — 13. *The daughter of Tyre will do homage*]. So ⑤, but ④, ③ attach the verb to previous line referring to the queen, *and worship thou him*; but that leaves the next line without verb. The verb really belongs to both lines, only in the second it has no direct object. — *With a gift for thee*], supplying the suffix, because assonance in 2 fem. sg. is characteristic of the closing words of this Str. in every other line. It is improbable that this would be the only exception in six lines. This gives the queen an interest in the gift; it is for her, and as the bride, and so a special act of homage to the king also. ⑤ has "daughters of Tyre," suggesting that the queen is a Tyrian princess. ③ also takes it as pl., "daughters of the mighty" || "richest peoples," but ④ makes it sg., referring therefore to the city or nation. — *The richest peoples will court thy face*]. Some who interpret the

sg. as "people," think of the rich merchants of Tyre; but **Ⓞ** adds "of the land," referring to the land of Israel. The parall. with "the daughter of Tyre," of **Ⓜ**, favours a reference of the phr. to neighbouring commercial nations, the richest peoples, taking the sg. as collective.

Part III. has two syn. and a synth. couplet. — **14.** *In all glorious things*], by an easy emendation of the text to bring the form into assonance with the other lines: not "in all her glory," **Ⓞ**; "in his glory," **Ⓝ**, or "all glorious," EV^a., none of which can be well sustained by usage of Heb. words. — *The king's daughter*], the queen as the daughter of a foreign king, cf. v.^{1b}. — *within*], within the palace, where she stands at the right hand of the king. — *inwrought with gold*], cf. Ex. 28^{11sq.} 39^{6sq.}, for the setting of stones on the shoulder piece of the high-priest. — *is her clothing*], cf. v.^{10c}. — **15.** *In embroidery*], cf. v.^{10c}. — *are conducted to the king*], pl, so **Ⓞ**; MT., "is conducted," referring to the queen, is against the context, which represents her as already within, and v.¹⁰, where she stands at the right hand of the king, and therefore could not be conducted to him now. The subj. is therefore *her attendants*, those following after her, which also on the ground of the assonance in *-ah*, 14^{a, b}, belongs to this line and closes it. **Ⓜ** has transposed this word with "virgins," which begins the next line, thus continuing assonance in *-oth*. — *Virgins, her companions, are brought (to her)*], so assonance requires, and parall. *to the king, and into the king's palace*: "to thee," of **Ⓜ**, **Ⓞ**; EV^a., involving a change of person without reason, is copyist's error. — **16.** *With gladness and exulting they are conducted (to her)*], continuing the double assonance. — *Into the king's palace are they brought to her*]. — **18 b.** The Rf. represents that the people of coming generations will praise the king forever.

An editor, probably the one who arranged **ⓃⓂ**, thinking that the Ps. should conclude with a reference to the perpetuity of the dynasty, inserts **17**, a wish that the king may have a numerous posterity, and that he may be a universal king, with his sons reigning as princes in all the earth.

Instead of thy fathers may thy sons appear,
Whom thou wilt set princes in all the earth.

A still later liturgical addition was made, 18 a, probably by the final editor of the Psalter, to make the Ps. suitable for the congregation, which continues to exist in all generations. — *I will celebrate Thy name in all generations*]. This was not suited to a poet speaking for himself or addressing the king at the time of his marriage.

2. רָחַשׁ a.ל. N.H. *be moved*, Aram., Syr., of movement of lips. רָחַשׁ, cf. רָחַשׁוּ, *thoughts* that move within; פְּרִיחָשׁ n.f. Lv. 2⁷ 7⁹, *boiling-vessel, stewpan*. The reference seems to be to the movement of the לָב in sympathy with the lips. — אָמַר אָנִי ptc. with pron. for tense, Aramaism. — תַּעֲצִי a.ל. in mng. *lines* of a poem. — לְסִילָה ל with reference to, and not to, unto. — פֶּטֶשׁ n.m. *stylus*, the reed pen of the Orient; elsw. Je. 8⁸, iron pen for use on stone or metal Je. 17¹ Jb. 19²⁴. — 3. רָחַשׁוּ a.ל. 6, 5, Aq., S, S, 3, Quinta, had two words יָפִי יָסִיחַ. Rd. יָסִיחַ יָפִי inf. abs. with Qal pf. יָסַח, which indeed is required by the measure. — בְּנִשְׁתַּחֲוִיתֶיהָ has two poetic accents, cf. 59⁸. — עֲלִימָן] as v. 18⁸ Rf. — 4. עֲלִימָן rd. יִרְבֶּה for assonance with הַרְרָה, as נָבִיר at beginning of second l. in assonance with הַנִּיר, and indeed הַרְרָה with הַנִּיר. — 5. הַרְרָה] assimilated in 3̄ to previous word. 6 *εὐρεω*, 5̄ *intende* = הַרְרָה Hiph. inv. רָרָה, *span the bow*, is better suited to the context, so Horsley. 3, S, omit it, and it is regarded as dittog. by Street, Ols., Gr., Now., al. But it is needed for measure and these Vrss. are rather guilty of haplog. — עַל דָּבָר] either *because* of Gn. 20¹¹ 18 (E) 12¹⁷ 43¹⁸ (J) Nu. 17¹⁴ (P) Ps. 79⁸, or less frequently *on behalf* of Ex. 8⁸ (J). — וְתִנְנֶה צִדְקָה dub., usually explained as shortened because of Makkeph for עֲנֶה, but improb. עֲנֶה, *humility*, is a rare and late word, Pr. 15²² 18¹² 22⁴ Zp. 2⁸ Ps. 18³⁶ (txt. err. for עֲנֶה 2 S. 22³⁶), so prob. here err. for עֲנֶה. — וְהִירָדָה subordinate, *that*, or ו with apodosis of inv. — 6. θαυμαστῶς, 3̄ *terribiliter*; elsw. of God 65⁶ 106²² 139¹⁴ 145⁶. — 7. תִּפְיָה שְׁטֹנִים] dimeter improb., 6 *δυσχερῆ* = וְנִיר is demanded for measure. — 8. כְּסֵאֵךְ אֱלֹהִים] Vrns. take אֱלֹהִים as vocative referring to the king, except 3̄, which rightly refers it to God. If v. 7 is original to Ps. the 2 pers. v. 6. 5. 8 urge the former; the latter can be sustained only by regarding it as a gl. Hu., Moll., regard כְּסֵאֵךְ as cstr., *thy divine throne*, notwithstanding sf., cf. 1 Ch. 29²⁸; but such usage improb.; there is no sufficient evidence for it, v. Gea. L. 128. Anm. 3̄. AE., Ew., Hi., Bā., make אֱלֹהִים predicate, *thy throne is divine* || עוֹלָם וְעַד “a throne of God,” JPSV. Bruston, Giesebrecht, We., Du., think that אֱלֹהִים represents an original יְיָהּ which should be interpreted, not as the divine name, but as Qal impf. *will be* יְיָהּ. This is rather tame, and we would expect יָבוֹן in that case. The usage of the terms of this v. favour a reference to God. — מִיָּשָׁר] for the usual מִיָּשָׁר (9⁸). — 8. עֲשֵׂן שָׂשׂוֹן] elsw. Is. 61⁸, referring to marriage; usually taken as second obj. of טָהַר, making a long prose sentence and prolonging the Rf. against other examples in Ps. It is really vocative, cf. Ct. 1⁸ 4¹⁰. — † תְּבַרֵךְ] adj. *associate, fellow*, cf. 119⁸⁸. — 9. † מִרְרָח] *myrrh*, as perfume elsw. Ct. 1¹² 4⁶ 14 5¹ 5⁶ Pr. 7¹⁷, incense Ct. 3⁶, ointment Est. 2¹², ingredient

of sacred oil Ex. 30²³ (P). — † אֲלֵי־הַיָּדָיִם] pl. *aloes*, elsw. Ct. 4¹⁴ of bride as odoriferous tree, pl. יָדָיִם Nu. 24⁶ of trees, Pr. 7¹⁷ of perfume of bed. — אֲלֵי־הַיָּדָיִם] *al. cassia*; pl. form may have arisen from assimilation, but prob. represents a missing אֲלֵי, needed for measure and distinctness of reference of these lines to the king. Its compression into the previous word caused the misinterpretation of v.²⁰. — אֲלֵי־הַיָּדָיִם] is suspicious; pl. f. *a.l.*, pl. m. 155 t. OT. Talm. *Pea* 1^{16a} interprets it by אֲלֵי־הַיָּדָיִם √גננ of *treacherous* actions, cf. Zp. 3¹. But this does not suit context. Ⓞ ἀπὸ τῶν ἱματίων σου, Ⓝ *in cunctis vestimentis tuis*. Pl. f. prob. originated from assimilation to previous words. — אֲלֵי] archaic form of אֵל, as 44^{11.19} 68^{2a} 74²² 78^{2.42} 88¹⁰; before rel. clause whence, Ⓞ ἐξ ὧν, Ⓝ *ex quibus*, Ⓝ *quibus*. According to Ew., Hu., De., Rā., Pe., Du., Bā., Kirk., BDB, it is defective pl. † אֲלֵי *stringed instruments*; Aramaism elsw. 150⁴. Ⓞ n.pr. *Armenia*. Ⓞ rd. prob. אֲלֵי *principal*, for אֲלֵי and regarded אֲלֵי as prep. with sf. 1 sg. Ainsw., Bō., regard אֲלֵי as comparative, *more than*, but it is improb. Ⓞ is simpler and to be preferred, as Ra., Calv., Ham., Genebr., al., after all ancient interpreters. — 10. † אֲלֵי־הַיָּדָיִם] phr. elsw. Is. 13¹² Jb. 28¹⁶. Ⓞ ἐν ἱματισμῷ διαχρῶσθαι περιβεβλημένην περιαιμμένην, Ⓝ *diademate aureo*, shew that אֲלֵי was in the original text and that אֲלֵי has serious omissions. Ⓝ rd. אֲלֵי; Ⓞ, Ⓞ, אֲלֵי, *covering, attire*, as in 1 K. 20^{28.41}, cf. Ass. *épartu, garment*, BDB. The original was doubtless as in Ⓞ אֲלֵי לְרַקְבוֹת. בכחם אֲלֵי לְבוּשָׁה לְרַקְבוֹת. — 12–13. אֲלֵי־הַיָּדָיִם] of apod. of inv., shortened juss. Hithp. אֲלֵי. Ⓞ אֲלֵי־הַיָּדָיִם implies אֲלֵי which is needed for measure; rightly followed by Gr., Du. — אֲלֵי־הַיָּדָיִם] goes to the end of the l. for assonance in אֲלֵי. — אֲלֵי־הַיָּדָיִם] belongs to the next l. אֲלֵי־הַיָּדָיִם according to Ⓞ. It prob. belongs to both, and has been once omitted by haplog. אֲלֵי with אֲלֵי is therefore dittog. Ⓞ rd. pl. vb. and אֲלֵי for אֲלֵי; cf. 137⁸ אֲלֵי אֲלֵי referring to the nation. Aq., Ⓝ, take אֲלֵי as vocative, Ⓝ *filia fortissimi*, Ⓞ *θυγάτηρ ἡ κραταύδ.* — אֲלֵי־הַיָּדָיִם] pl. cstr. superlative. Ⓞ interprets of *πλοῦστοι τοῦ λαοῦ τῆς γῆς*, Ⓝ *divites populi*. — אֲלֵי־הַיָּדָיִם]. Ⓞ, Ⓝ, have pl. Homage to the king is improb. here, where all else refers to the bride. Rd. אֲלֵי־הַיָּדָיִם *with a gift for thee*, which then gives all the lines the same ending in אֲלֵי: — אֲלֵי־הַיָּדָיִם, אֲלֵי־הַיָּדָיִם, אֲלֵי־הַיָּדָיִם, and then by change of order אֲלֵי־הַיָּדָיִם. — 14. אֲלֵי־הַיָּדָיִם] is dub. Ⓞ *πᾶσα ἡ δόξα αὐτῆς θυγατρὸς* = אֲלֵי־הַיָּדָיִם, so Ⓝ *omnis gloria eius filiae*, but sf. with cstr. is dub. Ⓞ n.c.a.A.T.λ, Ⓝ, have it not. † אֲלֵי־הַיָּדָיִם] adj. f. elsw. only Ez. 23⁴¹ of a bed. As we shall see, every other line of Pt. 3 of Str. begins with a form in אֲלֵי, so prob. here. Rd. אֲלֵי־הַיָּדָיִם, *glorious things*, referring to her ornaments; cf. אֲלֵי־הַיָּדָיִם Ps. 87⁸. — † אֲלֵי־הַיָּדָיִם] *within*, after vbs. of motion Lv. 10¹⁸ 2 Ch. 29¹⁸, and so of being within 1 K. 6¹⁸ 2 K. 7¹¹. Ⓞ B. M. 'Esefōw, v. Jer. Ep. LXV., err. for אֲלֵי־הַיָּדָיִם Ⓞ A. R. T. B. a. b. M. c. a. There is no sufficient reason to rd. אֲלֵי־הַיָּדָיִם, *her corals or pearls*, as Krochmal, Gr., Bu., Du. — אֲלֵי־הַיָּדָיִם] two accents. † The word elsw. *setting* of the onyx stones on the high priest's shoulders Ex. 28^{11.12.14.26.39⁶.18.16.18} (P). — 15. אֲלֵי־הַיָּדָיִם]. Ⓞ *ἀπερχέσθαι*, as v.^{16a} אֲלֵי־הַיָּדָיִם, is doubtless correct; and the subj. is אֲלֵי־הַיָּדָיִם, which has been transposed with אֲלֵי־הַיָּדָיִם, which should begin the next l. — אֲלֵי־הַיָּדָיִם] is altogether improb.; rd. אֲלֵי־הַיָּדָיִם, as Street, in assonance. — 16. אֲלֵי־הַיָּדָיִם] should begin l. for assonance. — אֲלֵי־הַיָּדָיִם]

rd. as above מִנְקָאִית for assonance, followed by לָהּ, which is needed at the end for the same reason. Pt. 3 of this Str. as restored is as follows:

כל נברות בח־מלך מניסה
 מסשנצוח זהב לבושה
 לרקסות חובלנה למלך אחרייה
 בתולות רעותיה מובאות לה
 בשמחת וגיל חובלנה לה
 מובאות בהיכל מלך לה

—18. [הַשִּׁיחִי] archaic sf., but without sufficient reason, and improb.

PSALM XLVI., 3 STR. 6⁴, RF. 2⁴.

Ps. 46 is a national song in the early days of Josiah: (1) expressing confidence in Yahweh, the sure refuge, in troubles that can only be compared to the effects of an earthquake (v. 2-4); (2) asserting the sure refuge in the city of Yahweh, gladdened by His gracious presence, and unshaken by the tumultuous nations (v. 5-7); (3) a call to behold the wonders of Yahweh, especially in causing wars to cease (v. 9-11). The Rfs. assert that Yahweh is with His people as their high tower (v. 8, 12).

(YAHWEH) is ours, a refuge and strength,
 A help in troubles to be found abundantly;
 Therefore we will not fear though the earth (roar),
 And though mountains totter into the heart of the sea;
 The (seas) roar, their waters foam,
 Mountains shake with the swelling (of its stream).
Yahweh (God of) Hosts, is with us,
The God of Jacob is our high tower.

HIS brooks make glad the city of (Yahweh),
 The holy place of the tabernacle of (Yahweh) 'Elyon.
 (Yahweh) is in her midst; she cannot be made to totter;
 (Yahweh) will help her, at the turn of the morn.
 Nations roared; kingdoms tottered;
 Has He uttered His voice, the earth melteth.
Yahweh (God of) Hosts, is with us,
The God of Jacob is our high tower.

COME, behold the works of Yahweh,
 What desolations He hath set in the earth;
 He is causing wars to cease unto the ends of the earth,
 The bow He breaketh, and cutteth the spear in sunder.
 Desist and know that it is I, (Yahweh);
 I shall be exalted among the nations, I shall be exalted in the earth.
Yahweh (God of) Hosts, is with us,
The God of Jacob is our high tower.

Ps. 46 was composed as a שיר, exceedingly artistic in structure. It was then taken up into \mathfrak{K} , and subsequently into both \mathfrak{M} and \mathfrak{E} (v. Intr. §§ 28, 32, 33). In the former it received the assignment קל על קלטה (v. Intr. § 34). In the latter יהוה was changed to מלחיה or omitted, except in refrains (v. v. 9. txt. err.). V. 9 is cited 66^b. The language is early. מנח v. 11, consec. pf. v. 12 צבאות (א) v. 8. 12. טעלות, v. 9, txt. err. for earlier קעלות. The author was familiar with the effects of an earthquake on mountains and sea, probably at the base of Mt. Carmel, v. 3-4. The city of God was still the secure refuge against the nations, v. 5-7, cf. Zp. 3¹⁵⁻¹⁷. The song may well express the confidence with which the young Josiah began his reign amidst the commotions among the nations due to the Scythian invasions of Western Asia as described in Zp. The destruction of the instruments of war is in the style of Ho. 2²⁰ Is. 9⁴ Mi. 4¹⁻⁴ = Is. 2²⁻⁴, and זמני, v. 8. 12, reminds of Is. 7¹⁴. The poet has been influenced by the early prophets. The נהר v. 8^a, according to \mathfrak{M} and Vrss., is the river of Zion, with its canals, טלניס, and reminds of Is. 8⁵⁻⁶ and 33²¹; but it was prob., as attached to v. 4, the stream of the sea, and the טלניס were used figuratively, as Ps. 1³, although the watercourses of Hezekiah, 2 K. 20²⁰ were prob. in the poet's mind. This Ps. is used in the Latin Church in the ritual of the consecration of a church or altar. Luther's choral, *Ein feste Burg ist unser Gott*, is based on it.

Str. I. has three couplets; the second line of each, starting from the syn idea, amplifies and intensifies it in stairlike advance. — 2. *Yahweh*], original divine name of Ps., for which *God* was substituted in \mathfrak{E} , also v. 5. 6^a 6. 11. — *is ours*], belonging to us, our own; weakened in EV^a. into "our," which, moreover, obscures the force of the cæsura in the middle of the line. — *a refuge*], to whom His people may resort. || *strength*], the place of it, the source of it, || *help*]. Yahweh Himself is all this, in *troubles*, as subsequently explained, first as caused by a severe earthquake, and then by warlike commotions of the nations. — *to be found abundantly*], that is, not to be anxiously sought and difficult to reach, but accessible, to the full extent of the need. — 3. *Therefore we will not fear*], because there is a sure resort from all danger. — *though the earth roar*], with the loud rumbling sound of earthquake. By an early copyist's mistake, the verb was mistaken for another, meaning "change," \mathfrak{H} , EV^a, moved from one place to another || *mountains totter*], so severely shaken that they totter and fall into the heart of the sea. The poet had probably witnessed such an earthquake, and seen portions of Mt. Carmel falling into the Mediterranean Sea. — 4. *The seas roar, their waters foam*], by

the effect of the earthquake itself, and the masses of rock and soil falling into them. By an ancient copyist's mistake the measure has been destroyed by the omission of "seas," because of its closing the previous line; and the remaining noun has thus become the subject of both verbs, as in EV^a. — *Mountains shake*], those portions that have not tumbled into the sea. — *with the swelling of its stream*]. Great waves come in from the sea, produced frequently by such an earthquake, and, swelling up against the mountains, dash against them with so much power as to shake them to their foundations. An ancient copyist has made an error in dividing the verses, attaching "stream" to the following verse, destroying the measure of both verses and changing their thought.

The Rf. has been omitted after v.⁴, because unimportant in liturgical use; but it was originally at the close of this Str. as well as of the others, v.^{8, 12}. — *Yahweh*] has been preserved in the refrains by **Æ**, though changed for God in the Strs.; but *God of Hosts*, the older form, is also needed for the measure. *God* was probably omitted by the editor of **Æ**, otherwise **Æ** would have preserved it. — *God of Jacob*], the ancient poetic title of God, characteristic of **Æ**, **A**. — *is with us*], companionship, especially for help. Indeed, that was the original meaning of the divine name, "Yahweh," acc. to Ex. 3¹²⁻¹³ (E), BDB., cf. Is. 8¹⁰, and "Immanuel," Is. 7¹⁴. — *our high tower*], as Pss. 9¹⁰ 18³, RV.^m. The "refuge" of EV^a. weakens the metaphor.

Str. II. has also three couplets which are stairlike in character. — 5. *His brooks*], not those of the stream, which latter really belong to the previous Str., as the stream of the sea; but those of Yahweh Himself; and thus figurative of the rich blessings of His favour to His city. The poet had in mind the watercourses built by Hezekiah, bringing water from the Wady Urtas to Jerusalem, and distributing it into several brooks and ponds, cf. Is. 8⁵⁻⁶ 2 K. 20²⁰, also Ps. 1³. — *make glad the city of Yahweh*], Jerusalem, the capital of the Davidic dynasty and of Yahweh Himself, whose temple, or palace, made it sacred. — *The holy place of the tabernacle*], combining the two ideas of the dwelling-place and the consecrated place. — *Elyon*], most High, the poetic divine name, as 47³, cf. 57³ 78³⁶. — 6. *Yahweh is in her midst*], dwelling in her in His palace and capital. The poet has the same thought here as

Zp. 3^b, and the historical situation is probably the same. — *she cannot be made to totter*], resuming the thought of the earthquake of v.^{3b}, preparatory to that of the commotion of the nations. — *at the turn of the morn*], as the morning turns in to take the place of the night. The night is the time of gloom, the morn of redemption, as 30^b 90¹⁴. — 7. *Nations roared*]. The Scythian hosts, by their rapid invasion of Western Asia, were like the waves of an earthquake in the effect upon the nations, Zp. 1-2. — *kingdoms tottered*], falling into ruins. It was all the work of Yahweh Himself, as Zp. declares. — *Has He uttered His voice*], in this the great day of His historic judgment upon the nations, cf. 68²⁴. — *the earth melteth*], in terror, as Am. 9⁵, cf. Ez. 21²⁰, Pss. 75⁴ 107²⁶.

Str. III. has three couplets of the same stairlike parall. — 9. *Come, behold*], emphatic summons. — *the works of Yahweh*], the works He has wrought, the deeds He has done. These are defined as *desolations* in the earth, the destruction of kingdoms and nations by the invading hordes. All this is preparatory to a better future, in which universal peace will prevail. — 10. *He is causing wars to cease*], by destroying the warlike nations and the kingdoms which have waged war against the city of God in the past. — *unto the ends of the earth*], to remote regions this destruction has extended. The instruments of war are destroyed, as in earlier prophets, Ho. 2²⁰ Is. 9⁴ Mi. 4¹⁻⁴, cf. Ez. 39⁹⁻¹⁰, which refers to an eschatological invasion of a similar kind. An additional line has been added by a later editor to emphasise this destruction, but at the expense of the measure and symmetry of Str., *Wagons He burneth in the fire*. — 11. *Desist*], that is, from war. These are the words of Yahweh addressed to the nations, — *and know*], the fact *that it is I, Yahweh*, who am doing all this, and it is vain to resist me. This is not a recognition of God as God, which in Vrss. is due to the substitution of "Elohim" for Yahweh by \mathfrak{E} . — *I shall be exalted*], repeated for emphasis; that is, in majesty, and the exhibition of it in the deeds above described, — *among the nations || in the earth*], among all nations and throughout the entire world.

2. נָפַץ] Niph. ptc., Ew., De., Moll., Bā.; but Hu., Pe., Du., pf. 6 *raīs* εὐπορίας ἡμῶν is paraphrase. — 3. נִתְקַרַּר inf. cstr. נִתְקַרַּר not used in Qal; Hiph. *change, alter*, BDB. Bā. supplies in thought *ihre Stätte*; Du. נִתְקַרַּר. Aq., S,

ἀλλήλοισιν, **3** *cum fuerit translata terra*. But **3** ἐν τῷ ταράσσειναι ἡγήγη favours בְּהַמָּס here as יהוה v. 4, הַמָּס v. 7. This gives a better mng., the *roar* of the earthquake. — [בְּלִבָּךְ] into the midst, as Ex. 15⁸ Ez. 27²⁷, cf. Jon. 2⁴. — **4**. [יִהְיֶה] Qal impf. concessive, carrying on inf. with ב. For הִיבֶה v. 39⁷. — [יִתְקַרְרֶי] in emph. coördination. † חִרַר vb. Qal, *ferment, boil, foam*, elsw. of wine 75² (?). Pe'al'al of *bowels* La. 1²⁰ 2¹¹. The l. is defective in measure. Both vbs. need subjs. in tetrameter. יִהְיֶה has been omitted by haplog. because of its occurrence at close of previous l. — [בְּנוֹמֹתַי] for בְּנֹמֹת נהר, necessary for measure. נהר has been attached by error to next l., making it too long. נהר is the stream of the sea, as 93⁸ 98⁸. — **5**. [קֹדֶשׁ] *holy place*, for קֹדֶשׁ, as **2**, **3**; **5** קֹדֶשׁ as adj.; **6** ἁγίασεν = קִדְּשׁ, *consecrate*, with קִדְּשׁ subj., so Bā., Du., is opposed by usage of Pss. — [קִשְׁקִשׁ] a. l. for קִשְׁקִישׁ improb. **6**, **7**, Houb., Horsley, Bā., Du., מִשְׁכַּן יְהוָה still leaves l. defective; rd. יְהוָה; omitted by **E**. — **8**. [לִישָׁנֹתַי] inf. cstr. לִי temporal. — **7**. [נִתְּנָה בְּקִרְבִּי] as 68²⁴ for usual יְיָ אֱלֹהֵי צְבָאוֹת so v. 12, shortened by **E** from older יְיָ אֱלֹהֵי צְבָאוֹת, which the measure requires. — **9**. [לִבְנוֹתָם מִשְׁקֵלֹת יְהוָה] cited by 66⁶ לִבְנוֹתָם מִשְׁקֵלֹת יְהוָה. Imv. without copula more emphatic. מִשְׁקֵלֹת more graphic than מִשְׁקֵלֹת. † מִשְׁקֵלֹת not used elsw. מִשְׁקֵלֹת was probably in text of 46⁹ **E** when cited by 66⁶; but in **K** it was יְהוָה, and singularly enough a later copyist restored it, doubtless because of its use in Rfs. — [שִׁבְחֵיךָ] † שִׁבְחֵיךָ n. f. (1) obj. of astonishment and horror, Dt. 28³⁷, **6** *répara*, **S**, Hu., Ew., Pe., Bā.; (2) better, *desolations* Ps. 73¹⁹ Is. 5⁹ Ho. 5⁹ Je. 2¹⁵, **3**, Calv., Dr. — **10**. [מִגְּזֵי] *cars*, always for transportation, BDB., dub. **6** *θυρεός*, **7** *scuta*, **8** גְּזֵי, cf. Aram. גְּזֵי, *round shield*. This l. is trimeter and excessive to the Str. and is doubtless a gl. of intensification.

PSALM XLVII., 5 STR. 4³.

Ps. 47 is a temple hymn for the Feast of Trumpets: (1) a call to the festival in praise of Yahweh, the great King (v. 2-3), who has subdued the nations and chosen Jerusalem as His inheritance (v. 4-5). In triumphal procession He enters the temple, with singers and musicians (v. 6-7). The call is renewed to make melody to the enthroned King of nations (v. 8-9). The nobles of the nations unite with the people of Yahweh in exalting Him (v. 10).

ALL ye peoples, clap the hand,
Shout to (Yahweh) with the sound of jubilation;
For 'Elyon is awe-inspiring,
A great King over all the earth.
HE subdued peoples under (Him),
And nations under (His) feet.
He chose (His) inheritance,
The excellency of Jacob which He loves.

(YAHWEH) came up with a shout,
 Yahweh with the sound of the horn:
 Make melody to (Yahweh), make melody;
 Make melody to our King, make melody.
MAKE melody to Yahweh with a Maskil;
 For He is King of all the earth.
 (Yahweh) reigns over the nations.
 He is enthroned on His holy throne.
THE nobles of the people assemble,
 (With) the people of the God of Abraham;
 For to (Yahweh) belong the shields of the earth,
 Greatly exalted is ('Elyon).

Ps. 47 was in **א, אה, א, and אה** (*v.* Intr. §§ 28, 31, 32, 33). It was prob. composed for the procession in the temple at the Feast of Trumpets. V.⁴ depends on 18^{4b} = 144²; the Aramaism ירנר, prob. a substitution for an earlier יורר, as in 18^{4b}, cf. 2 S. 22^{4b}, גאון יקנב. V.⁵ depends on Am. 6⁸ 8⁷ Na. 2². כתר, אהב, v.⁵, are terms of D. חרונה, שומר, v.⁶, the new moon of seventh month, cf. Lv. 25⁹. ותר משכיל, v.⁸, implies a kind of Ps. known only to the earlier Minor Psalters, before **א, אה**. כמא קרשו, v.⁹, cf. Pss. 89¹⁵ (= 97²) 93² 103¹⁹. אלהי אברהם, v.¹⁰, phr. of א elsewhere. 1 K. 18³⁶ 1 Ch. 29¹⁸ 2 Ch. 30⁶. בנני, v.¹⁰, for nobles cf. 89¹⁹. The עמים take part in temple processions, as Ps. 87. The conception of Yahweh as king of nations is as Pss. 96–100. The hymns of Is.² are at the basis of all these. The Ps. implies peaceful times of friendliness with the nations, subsequent to Nehemiah, but in the Persian period. It is the New Year's Ps. of the Synagogue, the proper Ps. for Ascension day of the Church.

Str. I. has two syn. couplets. — **2.** *All ye peoples*], vocative, Israel calling upon the foreign peoples, cf. v.^{4a} 10^a; || *nations*, v.^{4a} 9^a, to unite with him in celebrating the triumph of *Yahweh*, for which **א** substituted the divine name *Elohim*. The celebration is to be in the temple, with rhythmic accompaniment, expressed by, — *clap the hand* || *shout with the sound of jubilation*], 42⁵ 66¹ 81² 95¹⁻² 98⁴ 100¹ 118¹⁵. — **3.** The reason for this festival is that *'Elyon*, the poetic name of Yahweh, as Most High, is exalted in majesty, and indeed *over all the earth*. He is *awe-inspiring*], to be revered and regarded as majestic. — *A great King*], not only of Israel, but of all nations, universally, cf. 95³ 97⁹ 98⁶ 99⁴.

Str. II. also has two syn. couplets. — **4.** The nations are to celebrate a recent victory of Yahweh, which He has won, doubtless, in overcoming some great oppressor of His people, and of other nations also, who are now rejoicing over their deliverance

from the yoke.—*He subdued peoples under Him* || *under His feet*], so probably in 𐤇, as more suited to the context than “under us,” “under our feet,” 𐤇, making the triumph that of the people of Israel, which certainly would have been no ground for the rejoicing of foreign nations, and which in fact had no historic realisation until the Maccabean times. Then the victories were so exclusively national and hostile to other nations, that no one would have thought of asking them to share in Israel’s triumph.—5. *He chose* || *He loves*], terms of D, Is.², to indicate Yahweh’s free, sovereign choice of Israel and Zion, out of love.—*His inheritance*], which He would occupy as His residence, changed by the editor to “our inheritance,” “for us.”—*excellency of Jacob*], as in Am. 6⁸ 8⁷; the Holy Land as a land of which Jacob, the poetic name of Israel, might be proud, because of its association with the majestic exaltation of Yahweh Himself.

Str. III. has two syn. couplets.—6. *Yahweh came up*], the ascent of the hill of Zion into the temple in triumphal procession, cf. 24⁷⁻¹⁰ 68²⁵⁻²⁸.—*with the sound of the horn*], blowing the summons to take part in the triumph.—7. *Make melody*], five times repeated to emphasise the instrumental accompaniment.

Str. IV. has a tetrastich of three syn. lines, synth. to the first.—8-9. *With a Maskil*], a contemplative song (*v.* Intr. § 26); describing graphically and contemplatively, with practical reverence and praise, the triumph above referred to. The lines in v.⁸ have been transposed by copyist’s error. The first line resumes the thought of v.⁷, the last introduces that of v.⁹.—*King of all the earth*], as v.²⁶, || *reigns over the nations* || *enthroned on His holy throne*]. It is not clear whether the poet is thinking of the heavenly throne, or the throne room of the temple; probably the latter, because of the procession up into the temple of v.⁶, and the assemblage in the temple of v.¹⁰.

Str. V. has two synth. couplets.—10. *The nobles*], foreign nobles, || *shields*], for shield bearers, the princely warriors, cf. 89¹⁹.—*with*], together with, omitted by early copyist because of identity of letters with following word, and so the connection became difficult, and is variously, but unsatisfactorily, explained.—*the people of the God of Abraham*], the people of Israel, who by inheritance serve the God of their first father, Abraham.—*Elyon*],

in the last line has been omitted by prosaic copyist at the expense of the measure. — *He is greatly exalted*], as the great King, v.², victorious, v.⁴, and making His triumphant entrance into His sanctuary, v.⁶, and to His throne, v.⁹.

3. יהוה עליון] יהוה in **E** is always suspicious. It is not needed for measure, and is doubtless a later insertion. So also in v.^{6b} it was substituted for מלחים of **E** by the same hand. The יהוה of the original Ps. of **B** elsw. v.^{2b}. 6a. 7a. 8a. 9a. 10a was changed to מלחים. — 4.]יִרְכָּךְ Hiph. juss. Aram. רכר, *lead*, elsw. 18th, txt. err. for Hiph. ירר as 2 S. 22⁴⁸ Ps. 144², so here יורר. —]תַּחֲתֵינוּ later Maccabean change for the original תַּחֲתוֹ which the context demands; so רַגְלֵינוּ for רַגְלֵיךָ. — 5.]נִתְקַדְּשׁוּ **H**, **F**; **G**, **F**, have preserved נִתְקַדְּשׁוּ the original form. — 7.]מִלְחֵי **G** מִלְחֵי, was assimilated to מִלְחָה. The original of **B** was יְהוָה. — 9.]מִלְחֵי. The first is for an original יְהוָה as usual, but the second is gl., making l. too long. —]קָמָה קָרְשֵׁי־פָה א.ג. — 10.]עַם מִלְחֵי מְכַרְתֵּם **H**, **F**, but **G** *μετὰ* = עַם; both needed for sense and prob. original, the texts, because of identity of letters, retaining variously one of them. —]מְנַיִ־אֶרֶץ **G** *οὐ κραιπνοί*, **F** *fortes*, the warrior shield-bearers, for the shields themselves, doubtless correct. —]קָמָה נִקְלָה. The measure requires another word, prob. a divine name, which must have fallen out very early, for **G**, Aq., **F**, translate vb. as pl. agreeing with אֶרֶץ. Gr., Bl., Bā., Du., add from 97⁹ עַל כָּל מִלְחֵי; but this could have been omitted with difficulty, and would make the l. too long.

PSALM XLVIII., 4 STR. 4⁵.

Ps. 48 is a temple song of the late Persian period: Praise of Yahweh, the high tower, in His royal city (v.²⁻⁴); who in olden times had put to flight hostile kings, giving assurance that He establisheth it forever (v.⁵⁻⁹); praise, extending throughout the earth, of His kindness and righteousness, giving joy to the city and its daughters (v.¹⁰⁻¹²); admiration of its fortifications, telling to posterity that such is Yahweh forever (v.¹³⁻¹⁵).

GREAT and highly to be praised in the city is our God.

His holy Mount is beautiful in elevation, the joy of the whole earth;

Mount Zion on the northern ridge is a royal city;

Yahweh doth strive in her citadels, is known for a high tower.

FOR lo, the kings assembled; they passed on together;

They saw, so they were amazed; they were dismayed, they fled in alarm.

Trembling seized them there, writhing as a woman in travail.

We heard, so we saw; Yahweh establisheth it forever.

WE ponder Thy kindness, Yahweh, in the midst of Thy palace.

As is Thy name, so is Thy praise unto the ends of the earth.

Thy right hand is full of righteousness; Mount Zion rejoices,
The daughters of Judah exult because of Thine acts of judgment.

GO about Zion and encircle her, count her towers,
Set your mind upon her ramparts, distinguish her citadels;
That ye may tell (this) to the generation following,
That such is Yahweh our God forever and ever.

Ps. 48 was originally a רש , then used by פח , ז , and subsequently by E v. Intr. §§ 24, 28, 31, 32. In G it is assigned to the second day of the week for the Jewish Egyptian rite. V.² is cited in 96⁴ 145³, v.¹² in 97⁵. V.³ is dependent on La. 2¹⁵, v.⁷ on Ex. 15¹⁵ Je. 13²¹, but Is. 33¹⁴ is probably later. V.⁹ ימנה = Ps. 87⁵, of similar date if not same author. V.¹⁴ = 78⁴, both dependent on Dt. 29²¹. It is therefore subsequent to D and Je. It is a royal Ps., as 46-47 and 96-100, but earlier than the latter group. The terms v.³⁻⁸ 10. 12. 13. 14 indicate that the temple was standing and the city well fortified and strong. The phrases v.³ imply an author accustomed to admire the temple mount from the south. The city had been in peril from kings who had been thrown into a panic and disastrous flight, v.⁵⁻⁷. This is an historical reference to the army of Sennacherib, 2 K. 19. There is no ground for descending later than the late Persian times. The Ps. is a proper Ps. for Whitsunday.

Str. I. has a syn. and a synth. couplet. — 2-3. *Great*], in the magnitude of His power and authority, and, as v.³ implies, in His royalty, cf. 47³ 95³. — *and highly to be praised*], as 96⁴ 145³, for reasons to be assigned. — *in the city* || *Mount Zion* || *royal city*], v.³, cf. v.^{9. 12. 13}; Jerusalem, the capital and residence of Yahweh. By misinterpretation, at an early date, *our God*, the proper subject of the clause, was connected with the city in H and all Vrss., probably owing to the influence of the gloss, v.⁹; and so it became necessary to insert a new subject, "Yahweh," which in E is always dubious. The capital city suggests the royal residence in the palace or temple, cf. v.¹⁰, and so *His holy Mount*, the sacred mountain on which the temple was situated, — *Mount Zion on the northern ridge*], the temple being on the northeastern corner or back of Mount Zion, — *is beautiful in elevation*], looked at from the south. The temple rises up in lofty majesty and lordly beauty, the royal city by eminence, because it was the exact place in the city where Yahweh Himself resided in the throne-room of the temple. There are no good reasons for thinking of spiritual elevation, as Is. 2² = Mi. 4¹, or of a comparison with the Oriental Olympus, Is. 14¹², as Hi., Ew., Kirk. — *the joy of the whole earth*], cf. La. 2¹⁵ Is. 60¹⁵, giving joy to all nations, and invoking praise unto

the ends of the earth, v.¹¹; not to be confined to the land of Palestine. — 4. מֶלֶךְ and Vrss. all have "great king," but such a phr. is unknown elsewhere with מֶלֶךְ , and there was no sufficient reason to abandon the usual phr. with גִּבּוֹרִים . The word is indeed needed for the measure of the next line, and so it is best explained as Qal pf. of verb. — *doth strive*], of the warlike king striving with the hostile kings, and so introductory to Str. II. — *is known*], not by reputation, but practically by valiant deeds in defeat of the enemy and in defending His people, — *for a high tower*], in which they have obtained sure refuge and defence, cf. 46^{8, 12}, where the same metaphor is used in the same circumstances. — *in her citadels*], where the real defence is made by warlike bravery and skill, cf. v.¹⁴.

Str. II. has a synth. tetrastich. — 5. *For lo*], introducing graphic description of the campaign of hostile kings against Jerusalem, doubtless referring to the siege by the army of Sennacherib, 2 K. 19. The several stages of the campaign are represented by the several verbs, which follow one another in rapid succession. — *assembled*], by appointment, gathering from different parts at a designated place to undertake the campaign. — *passed on*], of the onward march, — *together*], as a united, organised host, moving under one direction and with one purpose. — 6. *They*], the very ones, emphatic, demonstrative, — *saw*] the city, its defences, its defenders, and something more which is not indicated, that made them pause. — *so they were amazed*], the amazement is balanced with the seeing, corresponding with it, implying that they saw with amazement something that seriously alarmed them, some manifestation of Yahweh. The author is thinking of a theophany that frightened them and threw them into a panic. — *they fled in alarm*], cf. Cæsar's *veni, vidi, vici*, Calv., of which this is the very reverse. The poet has in mind panics caused by theophanies, cf. Ex. 15 Ju. 5, as is evident also from his dwelling on their terror. — 7. *Trembling seized them*], as it did the nations of Canaan, Ex. 15^{11, 16}. — *writhing as a woman in travail*], as it did Damascus, Je. 49²⁴, and Judah before the conquering armies of Babylon, Je. 13²¹. The description is complete and perfect; but a glossator thought to enrich it by another exhibition of the power of Yahweh, not connected with the previous history. — 8. *With the east wind Thou breakest the ships of Tarshish*], which, how-

ever, is the use of God's power on the sea, rather than in warlike deeds. — 9. *We heard*], that is, by tradition from our fathers; strengthened by prosaic copyist by prefixing "as," or "according as," to emphasise more strongly the resemblance in present experience as described in v.²⁻⁴. — *so we saw*]. The past and the present entirely correspond. — *Yahweh establisheth it forever*], as in the past and in the present, so in the future, the city of Yahweh will stand firm and be a sure stronghold against its enemies. A late editor, at the expense of the measures, inserts, *in the city of Yahweh Sabaoth* || *in the city of our God*.

Str. III. has a synth. and a syn. couplet. — 10-12. *We ponder*], literally, compare things that are like, and so consider them. — *Thy kindness*], as exhibited to the people, for it is *in the midst of Thy palace*, the temple; and yet the renown of it extends *unto the ends of the earth*], throughout all the earth, cf. v.³. — *As is Thy name*]; the divine honour and glory as celebrated, balanced as coequal and coextensive with *Thy praise*. — *Thy right hand*], as stretched forth to bestow, its palms filled, *full of righteousness*, probably vindictory and redemptive of His city, antith. *acts of judgment* against the enemies, so comprehending as the grounds of praise both Str. I. and II., and thus the reason why *Mount Zion* || *the daughters of Judah*, the dependent cities, *rejoice* || *exult*.

Str. IV. has a syn. and a synth. couplet. — 13-14. *Go about*] round about || *encircle*, make a complete round of the city. The reason for this circuit is the inspection, the thorough examination of the defences, *her towers* || *her ramparts*, or bulwarks || *her citadels*, as v.⁴. The inspection is graphically described as, — *count*], their number, — *set your mind upon*], give close attention to, — *distinguish*], give separate consideration to each one, noting its special characteristics, so probably the original, as ⑤ or ③. But owing to textual error a form appears in ④ which is variously explained as "traverse," RV.^m; "pass between," BDB.; "go to and fro between," Dr. But some such word as *consider*, of AV., RV., Kirk., is required by context. — *that ye may tell*], relate, as 22nd. This is required for measure and sense, referring to previous contents of Ps. — *to the generation following*], as Dt. 29th Ps. 78th.⁶ 102nd; transmit it from one generation to another. As the poet's

generation has heard it from the fathers, cf. 44², so they are to tell it to their children.—15. *That such is Yahweh our God*], such as has been described above, —*forever and ever*], a sort of Rf., as v.⁹. The closing words of 𐤀, “He will be our guide unto death,” are not in 𐤁, and are a gloss.

2. יהוה in 𐤁 as usual, late insertion.— 𐤁𐤀𐤁] should not be cstr. before 𐤁𐤀𐤁, but abs. and pointed 𐤁𐤀𐤁. יהוה was the original subj., displaced by יהוה. And so the pentameter is restored.— 𐤁𐤀𐤁] begins second l.— 3. 𐤁𐤀𐤁] phr. a.λ. 𐤁 *εὐβλίτων*, Aq. *καλῶ βλαστήματι*, 𐤁 *specioso germini* as Aram. 𐤁𐤀, *branch of tree, bough*. It might be rendered *beautiful plant*, cf. 𐤁𐤀 for the fertile land Is. 4², and for the king Je. 23⁶ 33¹⁵ cf. Zc. 6⁹⁻¹⁶; but more prob. in accord. with context 𐤁𐤀 is *elevation*, BDB. after Arab. analogies; cf. *לילוח ימי* La. 2¹⁵.— 𐤁𐤀𐤁] cf. Is. 14¹³, where 𐤁𐤀 𐤁𐤀 is the Oriental Olympus; here most prob. *northern back* of Mt. Zion, the seat of the temple, contemplated from the south.— 𐤁𐤀, Vrss., adj. with 𐤁𐤀, but without support in usage and against the measure. It is needed as Qal pf. vb. 𐤁𐤀, *strive*, in the next l.— 4. 𐤁𐤀𐤁] *her citadels*, rather than palaces, as v.¹⁴, cf. 122⁷ Am. 6⁸ La. 2⁵⁻⁷ Ho. 8¹⁴ Mi. 5⁴.— 5. 𐤁𐤀] *reges terrae* is interpretation.— 6. 𐤁𐤀] as Is. 2¹⁶ 23¹ +, destroyed by divine judgment; not ships belonging to or bound for Tarshish, but great ships such as made this distant voyage. This v. is a gl.— 7. 𐤁𐤀] prosaic addition, injuring the measure; no more needed here than in v.⁶.— 8. 𐤁𐤀] is a gl. enlarging the l. without reason and introducing the divine name יהוה against the usage of 𐤁.— 9. 𐤁𐤀] also a gl.— 10. 𐤁𐤀] Pi. pf. 𐤁𐤀, *compare, liken, ponder*, 50²¹ (prob. 17⁴) Is. 10⁷.— 𐤁𐤀] 𐤁, 𐤁; but 𐤁 *ἐν μέσῳ τοῦ λαοῦ σου* improb.; *λαοῦ* early error in 𐤁 for *σαοῦ*.— 11. 𐤁] 𐤁] n.[m.] only this phr., elsw. 65⁹ Is. 26¹⁸, both with 𐤁.— 12. 𐤁] belongs to previous clause || 𐤁, phr. elsw. 97⁸ which has cited this l., adding יהוה, given here also by 𐤁, but not by 𐤁, 𐤁.— 13. 𐤁] Qal imv. 𐤁 in sense of *go about*, only here and 17¹¹ in 𐤁; elsw. *turn about* 114²⁻⁵, *surround* 18⁶ 22¹²⁻¹⁷ 49⁶ +; in Po. however, *march, go about*, 55¹¹ 59⁷⁻¹², in processions 26⁶.— 14. 𐤁] a.λ. err. for 𐤁; 𐤁 *εἰς τὴν δύναμιν αὐτῆς*.— 𐤁] a.λ. *traverse, pass between*, BDB., cf. Aram. 𐤁, *tread*; but 𐤁 *καταδιέλεσθε*, 𐤁 *separate* = 𐤁, Hiph. 𐤁, *distinguish*; Gr., Che., 𐤁 improb.— 15. 𐤁] הוא יהוה על סוֹת 𐤁, 𐤁, but not 𐤁; is a gl. might be for על על as 46¹, a musical direction, appended as Hb. 3; but this Ps. was not in 𐤁, which alone makes these additions. It might belong to Ps. 49 𐤁, as Horsley, Bā., Che., al., if it could be thought suitable. The other words would then be expl. addition.

PSALM XLIX., 2 STR. 14^s, RFS. 2^s.

Ps. 49 was a lament of the pious over the riddle of death. (1) Complaint to God of experience of the iniquity of the rich (v. 6-7), who yet cannot ransom themselves from death (v. 8-10); the wise and the foolish alike die and their graves become their everlasting home (v. 11-12). (2) Those who are self-satisfied are assigned to the dominion of death in Sheol, and continually waste away (v. 14-15); therefore the rich should not be feared, for they must abandon their wealth in death, however much they may have congratulated themselves on their possessions; and never more shall they see the sunlight (v. 17-20). The Rf. states the enigma: man like the beasts abideth not (v. 13-21). An introductory gloss calls all the world to meditation upon the enigma (v. 2-5). Intermediate glosses represent that the ransom from death is too costly for man to pay (v. 9), but that Yahweh will ransom the righteous (v. 16).

WHY should I fear in evil days,
 When my deceitful (foes) encompass me with iniquity;
 They that trust in their wealth,
 And boast of the abundance of their riches.
 Man cannot at all give ransom,
 Cannot give to Yahweh His price,
 That he should live forever,
 (And) not see the Pit.
 The wise die together,
 The stupid and brutish perish,
 And abandon to successors their wealth;
 Their graves are their homes forever,
 Their dwelling places to all generations,
 Theirs whose names are upon lands.

Man in worth abideth not,

He is to be compared to beasts that are no more.

THIS is the way of them that have self-confidence,
 And the latter end of them that are pleased with their portion.
 They are as a flock that are put in Sheol,
 Death is their shepherd and their ruler;
 Every morning their form wasteth away,
 In Sheol, far from the lofty dwelling.
 Fear not, when one groweth rich,
 When the glory of the house is increased;
 For he cannot take it all in his death,
 His glory cannot descend after him.
 Though in his life-time he congratulated his soul,

And lauded it because it was doing well to itself;
It will go to the generation of his fathers,
Who forever see not daylight.

Man in worth abideth not,

He is to be compared to beasts that are no more.

Ps. 49 was taken up into **פח**, then into **פ** and **פח** from **פח** (*v. Intr.* §§ 28, 31, 32, 33). It resembles 73: (*a*) שָׁחַת $\sqrt{\text{סחח}}$ v. 15, elsw. only 73⁹; (*b*) יִנְחָה (ים) v. 16, prob. same use as 73¹⁴; (*c*) אֲחִירָתָם v. 14, prob. error for אֲחִירָתָם = 73¹⁷; (*d*) use of נָצַח v. 11 = 73²²; (*e*) נִחְסִיתָ v. 12, 21, cf. 73²²; (*f*) use of יָחַד v. 16, for taking of righteous by God, prob. a gl.; cf. 73²⁴; (*g*) besides, there is the same essential tone and situation throughout the Ps. V. 1-5 also resemble 78¹⁻³ in the general appeal, and especially in the use of פָּקֵד and יָחַד, although in the former the appeal is to the world, in the latter to the people of God. This introductory Str. has also terms of WL. תְּבוּנָה, נְחֻמָּה, v. 4; but נִסְיָא, נִסְיָא, v. 11, 14 do not imply WL. V. 2 הִלֵּךְ as in 17¹⁴, the antith. of אִישׁ וְכָנִי אִישׁ and כָּנִי אִישׁ as 62¹⁰. But these are in introductory Str., which shows most of the evidence of dependence on other Literature. The only other case of dependence is v. 7, which implies 52⁹ B. Ps. 49 is so different from all others of **פח** and so much more like Pss. of **פ**, that it would be classed with the latter rather than the former, were it not for יִנְחָה in title. But it is quite possible that an early copyist unconsciously made this mistake, because this Ps. followed 42-48, all **פח**, notwithstanding that it was followed by 50 of **פ**. The antith. between the wicked rich and the pious poor implies a commercial situation, either the Greek period, if the writer lived in Palestine, or possibly a late Persian period, if he lived in the Diaspora. The latter is more probable, if it be a Ps. of **פ**. The former is difficult to reconcile with the date of **פח** as determined from a study of all the other Pss. of **פח**. **פ** inserts in title appropriately *rex ecclesiae super lazaro et divite purpurato*. The use of שָׁחַת v. 15 for the Pit of Sheol with נָחַת as 16¹⁰ is not earlier than Ez.; but נָחַת v. 15 is an early word, 1 K. 8¹³ Hb. 3¹¹ Is. 63¹⁵. On the whole the Ps. is best explained as originally of **פ**.

The Ps. has an introductory Str. of a later date. It is composed of two syn. tetrastichs.

Hear this, all ye peoples!
Give ear, all ye inhabitants of the age!
Both sons of mankind and sons of men,
Rich and poor together!
My mouth will speak holy wisdom,
And the meditation of my mind will be sound understanding;
I shall incline mine ear to a parable,
I shall open upon the lyre mine enigma.

— 2-5. *Hear this, all ye peoples, || all ye inhabitants of the age*], of the duration of the world. 17¹⁴; analysed in antith. classes; *both sons*

of mankind, the common people, || *poor*; and sons of men, those of position and station, || *rich*, cf. 62¹⁰; and all these together, in a like situation, needing common instruction. They are summoned to *hear this*], that which is to follow, || *give ear to* — the *holy wisdom*], wisdom in its abstract, intensive sense, as summed up in sacred things and relations, || *sound understanding*], complete, entire, and perfect, to be set forth in a *parable*], which, in the OT. sense, is a comparative, emblematic, shrewd saying, || *mine enigma*], one that involves a difficult, puzzling question, such as the Rfs., v.^{12 21}. The poet is about to give utterance to such a poem. — *My mouth*, emphatic, *will speak*, || *the meditation*], not internal of the mind, but the murmur of the voice in giving expression to the reflection of the mind. On the one side, the poet himself says: *I shall incline mine ear*], to catch the inspiration from the parable, and on the other side, — *I shall open*], explain it, render it as a song to the accompaniment of *the lyre*, with instrumental as well as vocal music.

Str. I. is divided, as usual in fourteen-lined Strs. (cf. Ps. 18), into two parts, of eight and six lines, the former having two tetrastichs, the latter two tristichs. — 6. *Why should I fear*], remonstrance with oneself. While fear has apparent justification, it has no real basis, as is now to be explained, cf. v.¹⁷. — *in evil days*]. It is quite true that the times are bad; *when my deceitful foes encompass me with iniquity*], so essentially S, Origen, Hi., De., Bā.; “iniquity of them that would supplant me,” RV.^m, JPSV., Dr., Kirk., in accordance with context; but G, F, S, PBV., AV., refer the iniquity to the singer as a confession of sin, “iniquity of my heels.” It is possible that this may have been the interpretation in later Heb. liturgical use; for such confessions of sin are not uncommon as glosses to Pss.; but certainly this idea is altogether foreign to the context and thought here. An intermediate position is taken by RV., Pe., “iniquity at my heels,” which is a possible translation of MT., but not probable in itself. — 7. *They that trust in their wealth*]. They had become wealthy by craft and deception, as well as by their iniquity, and having been successful, as such men always are, they had an unlimited confidence in their ability to purchase any and every thing. Accordingly they *boast of the abundance of their riches*], cf. 52⁹. If the rich were correct in their self-

confident boasting (*v. v.*¹⁹), the poor would have sufficient ground for fear; but they are not correct, for wealth cannot purchase the most essential thing, the life of its possessor, or the ability to enjoy wealth, or to direct who else shall enjoy it, cf. Ec. 5¹²⁻¹⁷. — 8. *Man cannot at all give ransom*], emphatic denial by adding inf. abs. to the impf. tense of verb. This has been generalized by an early copyist through the interpretation of "man" as the object of the verb; which then seemed to require the insertion of the subj. "brother"; but this is awkward, and most moderns give various unsatisfactory explanations. Man might pay ransom according to the Law for his life, Ex. 21³⁰, when his carelessness had been the occasion of the death of his neighbour. And it was not uncommon for the rich to purchase exemption from the crime of murder, though it is prohibited in the Law, Num. 35²¹; but when Yahweh demands his life from a man, no ransom is possible: *He cannot give to Yahweh His price*]. Yahweh cannot be purchased by any price whatever to relinquish His purpose. — 10. *That he should live forever*], continue to live and enjoy his riches in this life, — *and not see the Pit*], the Pit in Sheol, 16¹⁰ 30¹⁰ 55²⁴ 103⁴, the dark, gloomy abode of the wicked dead, who suffered punishment there. EV⁹. perpetuate ancient mistakes in regarding the term as abstract, "corruption," AV., RV., or "grave," PBV. — 9. A later gl., wishing to emphasise this still more, inserted: "Indeed, the ransom of life is too costly," even for the rich man to pay; and therefore he warns him: "desist forever" from such a vain effort and from confidence in its success. If this *v.* came from the author it must be parenthetical, but no good explanation of it has been given. It is of a different measure from the previous and subsequent lines, and makes the Str. too long. — 11. *The wise die*] = not the wise rich men, but the pious wise. This is as much as to say, that even those possessed of holy wisdom die, and that — *together*], all together, all alike in a death common to all. A prosaic copyist, wishing to bring this statement of fact in closer connection with the rich men of the previous context, prefixed: "for He seeth that," namely, the wise die; but this spoils the measure of both lines, forcing MT. and Vrss. to attach "together" to the next line, thus making it a tetrameter. — *Stupid and brutish*], in antith. to the wise, those who are stupid and dull, and

so, gross and dumb like the brute, they *perish*], probably in the sense of descending to Abaddon, a syn. of the Pit in Sheol; and they *abandon their wealth*], cf. v.¹⁰. They cannot take it with them, can no longer use it; it has become of no value to them. — *to successors*], any one that may succeed to their property; not even defined by a suffix, as it might have been, to indicate their own successors, their descendants. — 12. *Their graves*], so after G, P, S, T, and most moderns; “their inward thought,” of H, I, followed by EV^a, is due to a copyist’s transposition of letters of Heb. word. The former is so suited to the context, and the latter is so unsuitable, that there should be no doubt as to the original. — *are their homes forever*], taking the place of their temporary earthly homes, cf. Ec. 12⁵ Tobit 3⁶. — *Their dwelling places to all generations*]; and this not merely for the poor and pious wise men, and the dull, dumb, brutish men, who have no ability to acquire wealth; but also for those who have been so exceedingly rich, that they have become great landed proprietors; *whose names are upon lands*], having their names attached by public recognition to their lands. This has been strengthened, at the expense of the measure, by prefixing the verb “call.” — 13. The Rfs. here and v.²¹ sum up the real enigma of the situation: *Man*], the general term for mankind, comprehending all of the race; and no longer men, as v.⁸, referring to men of position and wealth. — *in worth*], preciousness; carrying on the idea of price of v.⁸, and not honour, EV^a, which is less exact and from a different point of view. — *abideth not*], does not continue to lodge or abide in his lodging place in the world, so H, S, I, T; but G, S, “understandeth not,” as v.²¹, H, and all Vrss. It is improbable that the Rf. would differ in this verb. The difference in Heb. is of a single letter, which is an easy copyist’s mistake. Though the weight of external testimony is strongly for the latter rendering, the former is supported by still stronger evidence; for it is much better suited to the context and thought of the entire Ps., and it gives the less frequent Heb. word, and on that account the most difficult reading. — *He is to be compared*], or likened in a simile, — *to beasts*]. In the matter of death the difference between them is slight, if at all. — *that are no more*], both man and beast alike are cut off from life in the world, and have no further existence apart from the abode of the dead.

Str. II. has the same structure as Str. I., save that, on the principle of inclusion, the first six lines are in general correspondence with the last six lines of Str. I. — 14. *This is the way of them*], the course of life which they pursue, leading on to its goal, — *And the latter end of them*], as 73¹⁷, best suited to the context. But a copyist's error of a single letter, ך for ך, made a difficult text, which is explained in various ways by Vrss., all unsatisfactory; EV^a, "their posterity," after Σ, least of all. — *that have self-confidence*], as RV^a, JPSV., Dr., Kirk., the earlier and usual meaning of Heb. word, more suited to the context than the later meaning, "folly," of EV^a. — *that are pleased with their portion*], literally their mouthful, the portion for their mouth to enjoy as a delicious morsel; a conception more frequent in the phrase, "double portion," assigned usually to the first-born son, Dt. 21¹⁷. The Vrss. and interpreters generally, overlooking this meaning of the Heb. word, and thinking of the more usual meaning, "mouth," paraphrased, as Ⓞ, or thought of speech of the mouth, as EV^a. after Σ; or interpreted the Heb. verb as another form, with the meaning "run," as Aq.; all thinking of others than the wicked rich men of the previous line, and so impairing the strength of the syn. couplet. — 15. *They are as a flock*], simile, as 42¹, followed by relative clause. — *that are put in Sheol*], the abode of the dead being conceived as their fold, in which they are shut up for the night. — *Death*], personified, — *is their shepherd*], as Ⓞ, RV., JPSV.; possibly anth. to Yahweh Himself, as the shepherd of His people, 23¹ 80² 95¹. AV., "feed on them," is a slight improvement on PBV., "gnaweth," which, though possible, as justified by a rare usage of the verb, 80¹⁴, with the conception that death is a wild beast, is not suited to the context, and is improbable in itself. — *and their ruler*], having dominion over them. A later glossator, misled by a copyist's mistake in writing sg. "morning," for pl. "mornings," and thinking of the morning of the Messianic day of the redemption of Israel, and then interpreting the verb as referring to the dominion of the righteous over the wicked, inserted his explanation in the text, at the expense of the measure and the syntax, making the passage a crux to all subsequent interpreters. The original was really, *every morning*, continually, as 73¹⁴, belonging to the next line to complete its measure. — *their form*], figure, the shape and appear-

ance of their disembodied being; not to be paraphrased into "beauty," EV^a, or to be regarded as a poetic reference to their bodies, mouldering in the grave, Kirk. — *wasteth away*], becoming old and worn out by age and decay, cf. Jb. 14¹⁰⁻²². — *Sheol*] belongs to the following line, G, J, PBV., AV., as the measure requires; and is not the subject of verb, as RV., Pe., Dr., Kirk. — *far from its lofty dwelling*], that of the form; paraphrased by G, J, and referred to the glory of the rich men themselves. The dwelling in Sheol, where they are doomed to waste away, is contrasted with the lordly dwelling of the rich in this life, as in v.¹², with which v.¹³ is parallel. RV., "that there be no habitation for it," is not justified by the usage of the Heb. word or the context. — 16. A later editor, possibly E, wishing to make the Ps. more useful for public worship, inserted this gloss, asserting the antithetic beatitude of the righteous, in what is really a prose sentence: "But God will ransom my life from the hand of Sheol, for He will take me." The interpretation of this passage depends in great measure upon the view taken of its relation to the context. The first clause may be interpreted either of ransom from death, or of ransom from Sheol after death; but the last clause defines it as a taking by God, which is suited not to the former, but only to the latter. The verse probably is based on 73²⁴, and both Pss. on the story of Enoch, Gen. 5²⁴ (P), which preceded both Pss. in its date of composition; cf. also 2 K. 2^{9, 10} Is. 53⁸. It implies the assumption of the righteous dead by God to Himself, to the paradise of the departed, which developed in later Judaism in antith. to Abaddon or the Pit. Du. and Charles agree with De., among recent commentators, in this opinion. Most moderns, even A. B. Davidson and Salmond, minimise the Eschatology of the ancient Hebrews, so as to reduce it much below the level of that of the ancient neighbouring nations. — 17. Resuming v.⁶ with a self-exhortation, — *Fear not, when one groweth rich || when the glory of the house is increased*], as the context indicates, and as good usage occasionally allows, referring to wealth, which indeed is substituted in RV.^m, but without sufficient reason. — 18. *For he cannot take it all*], with him in his death, when he dies and descends to Sheol. — *His glory cannot descend after him*], in his train, as baggage, as it would in his travels in this world. The text resumes

the word "glory" in this clause, and this favours the opinion that *all*, the whole, of the previous clause, refers to all his riches; not with the implication that he might take some of it with him, but that he must leave it all behind as no longer of any real worth to him, as v. 7-8, 11. — 19. *Though in his life-time*], in antith. to his death-time, v. 10; resuming the thought of v. 7. — *he congratulated his soul*], cf. 62⁶; blessing himself for what he had acquired in the wealth in which he trusted, v. 7^a; || *lauded it*], the soul, the self, as such men usually do, taking all the praise to themselves for their success in life. — *because it*], the soul, the self, — *was doing well to itself*]. This had been and continued to be its habit during its life-time, boasting of the abundance of riches, v. 7^b. All this really amounts to nothing, so far as prevention or consolation is concerned; it only makes the antith. all the more striking and distressing. — 20. *It*], this very soul, or self, — *will go to the generation of his fathers*], not simply to the ancestral tomb, for this was not always the case; but to the gathering of the fathers in the realm of the dead, who were regarded as living as nations, tribes, and families, a shadowy existence, reflecting the associations of this world, cf. Gn. 15¹². — *Who forever*], these fathers, all departed souls. — *see not the daylight*], which shines in this world, but does not shine in the dark and gloomy cavern of Sheol, or its Pit, whither the wicked rich must go.

2. כְּבָנֵי אֲדָמָה [כְּבָנֵי אֲדָמָה] combined for two tones. חזק, v. 17¹⁴. — 3. כְּבָנֵי אֲדָמָה . . . כְּבָנֵי אֲדָמָה men of low degree, common men, antith. men of high degree, of position and influence, as 62¹⁰, v. 4³. — 4. הַגִּיטָה a. l. *meditation, musing*, as הגיטון 19¹⁶; why not הַגִּיטָה Qal inf. cstr. vb. ? v. 1². — הַקְּבִיטָה, הַקְּבִיטָה abstr. intensive pls., terms of WL., v. † הַקְּבִיטָה n. f. in ψ only (1) *act of understanding* 78⁷² 136⁶; (2) *object of knowledge*, here and 147⁵. For חכמה v. 37³⁰. — 5. קָשָׁל] may refer to Ps. as a whole, the original conception of its author, cf. 78³ Nu. 21²⁷⁻³⁰ 1 K. 5¹², or to the proverbial saying in Rf. v. 12²¹, v. 44¹². — † חִידָה n. f. *riddle, obscure saying, enigma*, such as the Rf.; elsw. 78² Nu. 12⁸ (JE) Ez. 17² Pr. 1⁶. — 6. חֲסִי רֵעַ as 94¹⁸; but 6, Du., יֵס as Am. 6⁸, prob. only inexactness of translation. — חֲסִי חֲסִי יֵס. 6, 3, 2, PBV., AV, חֲסִי חֲסִי, *my heels*, with עַן cstr. of subj., *iniquity of*, or *attached to my heels*, implying confession of iniquity; an unexampled phr., difficult to understand, modified by RV., Pe., as cstr. of obj. *at my heels*, in vindictive pursuit, no less unexampled. BDB interprets חֲסִי adj. vb. *overreacher*, but while possible as a form, it is not used elsw. Origen, followed by Bā., Ecker, ακουββαει = חֲסִי חֲסִי, *my insidious, deceitful* (focs), as Je. 17⁹, paraphrased by S, *mine enemies*, is most probable. Origen

gives also *ισουββουει* יִשְׁבְּבוּ 3 pl. for 3 sg. יִשְׁבְּבוּ is therefore, as the context suggests, the iniquity of these enemies. — 7. אֲשֶׁר-חֵילִי אֲשֶׁר is needed for measure. אֲשֶׁר, *their wealth*, as v.¹¹ 62¹¹ 73¹². — 8. אֲמַן is suspicious. Usage requires אֲמַן . . . אֲמַן or אֲמַן . . . אֲמַן. Houb., *Ew.*, Du., Bā., Che., rd. אֲמַן as v.¹⁰, but it is probably a gl. due to the interp. of אֲמַן as obj. of vb. Moreover it makes l. too long. — אֲמַן inf. abs. to intensify vb. אֲמַן is uncommon before the combination, but cf. Gn. 3^d Am. 9^o. אֲמַן has two clauses, ἀδελφὸς οὐ λυτροῦται, λυτρώσεται ἄνθρωπος, taking אֲמַן || אֲמַן. — 9. אֲמַן intensive, asseverative with Qal impf. [אֲמַן] *be precious*, of life 72¹⁴ 1 S. 26²¹ 2 K. 1^{13, 14}; here its *redemption*. אֲמַן τὴν τιμὴν, אֲמַן pretium = אֲמַן n., so אֲמַן. — אֲמַן so אֲמַן, but אֲמַן אֲמַן; both sfs. interpretations. — אֲמַן consec. pf. after אֲמַן, but improb. It should be pointed as imv. of exhortation, as אֲמַן. The whole l. is a prose gl. or pentameter, which Du. makes into two trimeters by adding from v.¹⁰ אֲמַן אֲמַן at the cost of syn. parall. of next couplet. — אֲמַן subord. with juss. of purpose, dependent on v.⁸. — 11. אֲמַן introductory gl. to connect the two ll. more closely, makes this l. too long. — אֲמַן consec. pf. — 12. אֲמַן אֲמַן, אֲמַן, אֲמַן, אֲמַן, אֲמַן, so Houb., Kenn., Lowth, Street, Bā., Du., Dr., Kirk., Charles, alone suited to context. — אֲמַן archaic sf. for euphony. — אֲמַן interpretive and expansive gl. inconsistent with אֲמַן, archaic and euphonic for אֲמַן, which therefore is original. — 13. אֲמַן [אֲמַן] n.m. *preciousness*, as Pr. 20¹⁵ Jb. 28¹⁰ Je. 20⁶ (om. אֲמַן) Ez. 22²⁶, of *price* Zc. 11¹³, not *honour* as Est. 1⁴ + 9 t. Est. — אֲמַן so אֲמַן, אֲמַן; but אֲמַן, אֲמַן, Cap., Houb., Kenn., Lowth, Horsley, Dathe, *Ew.*, אֲמַן, as v.²¹. Rfs. must have been alike. External evidence favours the latter, internal the former. — אֲמַן Niph. pf. rel. clause. אֲמַן, *cut off*, early word Ho. 4⁶ Zp. 1¹¹ Ob.⁶ of people, Ho. 10⁷ of king, Is. 15¹⁻¹¹ Je. 47⁶ of city. — 14. אֲמַן] emph. subj. — אֲמַן] archaic sf. euphonic. — אֲמַן] *insipientiae, folly*, as Ec. 7²⁵; cf. v.¹¹; not so prob. as *self-confidence* Ps. 78⁷ Pr. 3²⁶ Jb. 8¹⁴ 31²⁴. אֲמַן σκάνδαλον, אֲמַן scandalum = אֲמַן improb. — אֲמַן] אֲמַן μετὰ ταῦτα, אֲמַן postea, אֲמַן post eos, אֲמַן οἱ δὲ μετ' αὐτοῦς, all improb. Rd. with We., Du., אֲמַן || אֲמַן, as 73¹⁷ Dt. 32^{20, 29} Je. 12⁴ 31¹⁷. — אֲמַן] אֲמַן ἐν τῷ στόματι αὐτῶν, אֲמַן *juxta os*, Aq. אֲמַן. אֲמַן is usually interp. as referring to speech, after λόγον of אֲמַן. It is rather *portion*, as mouthful. אֲמַן Dt. 21¹⁷ 2 K. 2⁹ Zc. 13⁸. — אֲמַן] אֲמַן εὐλογήσουσιν, interp. of אֲמַן as 119¹⁰⁶, but אֲמַן R. T., אֲמַן, εὐδοκῆσουσιν; Aq., אֲמַן, *current*, אֲמַן √ אֲמַן. — 15. אֲמַן] simile, followed by rel. clause, as 42². — אֲמַן] Qal pf. אֲמַן, elsew. 73⁹, = אֲמַן. אֲמַן ἔθεντο, אֲמַן *positi sunt*, so Aq., Ki., al. — אֲמַן] אֲמַן καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρῶλ, so אֲמַן. This sentence is tetrameter and leaves the previous and subsequent lines defective, therefore improb. Rd. אֲמַן, and attach it to previous l. to complete it. אֲמַן, *have dominion*, c. אֲמַן Gn. 1²⁶ (P) Ez. 29¹⁵, c. אֲמַן Ps. 110², acc. pers. Ez. 34⁴, אֲמַן Ps. 68²⁸, abs. 72⁹. The change was due to the insertion of the interpretative אֲמַן as gl., and the interp. of אֲמַן as the morn of the Messianic day when the righteous would rule, an idea much later than our Ps. אֲמַן, then, belongs to the next l. to complete it, and we should rd. pl. אֲמַן, אֲמַן, as 73¹⁴ 101⁸. — אֲמַן] Kt. אֲמַן] n.m. *image, idol* Is. 45¹⁶. Qr. אֲמַן = אֲמַן,

their form, † n.f. as Ez. 43¹¹, so §, §, *figura*. Ⓢ ἡ βοήθεια αὐτῶν, Σ τὸ κρατερόν = רצ, *rock*, is improb. — [בְּבֵיתֵךְ] Pi. inf. cstr. *purpose*. Ⓢ παλαιωθήσεται, Ὑ *veterascat*, § *conteretur*. Rd. prob. Qal, for לוֹשׁ is not connected with this vb. and is needed for next l., as Ⓢ, §, in *Sheol*. — [וְיִיָּבֵן לִי] § *post habitaculum suum*. † וְיִיָּבֵן n.m. is *elevation, lofty abode*, of sun and moon 1 K. 8¹⁸ = 2 Ch. 6² Hb. 3¹¹, of God in heaven Is. 63¹⁶. It is improbable that it could refer to the abode in *Sheol*. It probably refers by antith. to the glorious abode of the rich in this world; so that Ⓢ ἐκ τῆς δόξης αὐτῶν, Ὑ *a gloria eorum*, in their paraphrase are essentially correct. כֵּן in the sense of *far away from*, v. BDB. — [וְיִיָּבֵן] 3 sg. refers to זורֵם. Ⓢ, Ὑ, pl. interpret as referring to the rich לְמִי, so Street, Horsley, Ew., Hi., al. — 19. וְיִיָּבֵן. The 3 pl. between 3 sg. m. and f. is awkward and improb. ה is dittog. of כִּי. Rd. וְיִיָּבֵן; so ἡ for הָ, which has been assimilated.

PSALM L., 3 STR. 6⁶, RF. 2⁶.

Ps. 50 is a didactic poem. (1) God shines forth from Zion in theophany, summoning earth, and heaven, and His godly ones to be present at the judgment of His people for infidelity to the covenant at Horeb (v. 1-7). (2) He declines to accept their ritual sacrifices, which they had offered in sufficient numbers, for He has no need of them; the animals belong to Him already. He will accept, however, thank-offering and votive-offering, and will rescue His people in their trouble (v. 8-15). (3) He convicts them of professing fidelity to the covenant, while at the same time they were violating the seventh, eighth, and ninth Words. He warns them not to forget Him; but rather to glorify Him by thank-offerings; and then He will let them see His salvation (v. 16-26).

YAHWEH doth speak, and call the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, Yahweh cometh shining forth;
Fire devoureth before Him, and round about Him it storms exceedingly.
He calleth to the heavens above, that He may judge His people:

"Gather my godly ones to Me, they that made a covenant by peace-offering;
And let the heavens proclaim righteousness, that (Yahweh) Himself is about to judge."

"Hear, My people, and I will speak; Israel, and I will protest to thee;
I, (Yahweh) thy God, (who brought thee up from the land of Egypt)."

"NOT for thy peace-offerings will I reprove thee, nor for thy whole burnt-offerings which are before Me continually;

I will take no bullock out of thine house, nor he-goats out of thy flocks;
For Mine are all the beasts of the forest, the cattle upon mountains where thousands are;

I know all the birds of (the heavens), and that which moveth in the field is in My possession.

If I were hungry, I would not tell thee; for the world is Mine and the fulness thereof.

Shall I eat the flesh of the mighty bulls, or drink the blood of he-goats?"

"Sacrifice to (Yahweh) thank-offering, and pay thy vows unto 'Elyon; And call upon Me in the day of trouble; I will rescue thee and thou shalt glorify Me."

“WHAT hast thou to do with telling My statutes, and taking My covenant by thy mouth?

Seeing thou hatest discipline, and hast cast My words behind thee.

When thou sawest a thief, thou wast pleased, and with adulterers was thy portion;

Thy mouth thou hast put forth for evil, and thy tongue frameth deceit;

Thou sittest down to speak against thy brother, against thy mother's son thou allegest fault.

These things thou hast done, and I have kept silence; thou didst deem that I was like thee.”

"I will convict thee, and set it forth before thine eyes; consider this, ye forgetters of Me.

Whoso offereth a thank-offering glorifieth Me. I will let him see the salvation of (Yahweh)."

Ps. 50 was in \mathfrak{A} and \mathfrak{B} before it was taken up into \mathfrak{E} (v. Intr. §§ 29, 31, 32). The author uses in v.¹, Dt. 32¹⁻³. Is. 1²; in v.²⁻³, Dt. 33², cf. Ps. 80²⁻³ (\mathfrak{A}); the Ten Words (7, 8, 9) in v.¹⁰⁻²⁰; the preface of the Ten Words in v.⁷; רבֵּרִית for the Ten Words in v.¹⁷; the חֻקִּים of E, D, in v.¹⁶; כִּרַח בְּרִית in v.⁶, phr. of J, E, D, not used in P; עַל זִנְחָה of Ex. 24 in v.⁵. The limitation of sacrifices to D and priority to P. V.¹ מִזְבֵּחַ עַד מִנְחָה = 113³ Mal. 1¹¹, but earlier, because it refers to the earth in antith. to the heavens, and not to its own inhabitants in a universalistic sense. V.² מִנְחָה יִמִּי is related to La. 2¹⁵, and is probably a proverbial expression used of Zion in pre-exilic times, and so attached to it that it persisted in postexilic usage, even though the later temple could not compare in beauty or grandeur with the former, cf. Ps. 48⁸. V.⁷ is related to 81⁹ in its citation of the preface to the Ten Words, and v.²⁻³ to 80²⁻³, v.¹¹ to 80¹⁴ (both \mathfrak{A}) and v.⁹ מִכְלֵאָה to 78⁷⁰, cf. Hb. 3¹⁷. עֲלִיּוֹן in v.¹⁴ is characteristic of \mathfrak{A} . The Ps. is thus similar to others of \mathfrak{A} . The heaping up of divine names v.¹ as Jos. 22²² is redactional; מִנְחָה v.⁷ is in citation; מִנְחָה v.²³ is a late gl.; מִן אֲמִרָה v.²² is a gl. citing from 7⁸. These give no evidence of date. מִזְבֵּחַ v.¹⁷ is used in the earlier sense of Je., and not in the later sense of WL. The syntax is early: 1 consec. impf. v.¹. 17. 18, cohort. v.⁷. 8. The other examples, v.³. 6. 7, are glosses or misinterpretations of MT. The judgment is of the people of Yahweh as Dt. 32, and not of the nations. The people are apparently dispersed in the earth, though the temple is standing and Yahweh is present there. The Ps. was prob. composed in the Eastern Diaspora in the late Persian period subsequent to Nehemiah.

Str. I. has a tetrastich with introverted parallelism, and a synth. couplet. — 1. *Yahweh*], doubtless original to the Ps. throughout, for which \mathfrak{E} substituted *Elohim*, which by dittog. became *El Elohim*; finally a later editor restored *Yahweh*, thus heaping up divine names, as elsewhere only Jos. 22²². This destroyed the measure and induced various explanations. — *doth speak and call*], in the sense of summon to attend at the seat of judgment. — *the earth*], personified, and repeated in gloss after *the heavens above*], v.⁴; based on Dt. 32¹⁻² Is. 1². They are summoned as witnesses or assessors at the judgment, they taking their part in commotions such as usually accompany theophanies. — *from the rising of the sun unto the going down thereof*], from the extreme East to the extreme West, for the entire earth between these two extremities; and not as 113³ Mal. 1¹¹, for the nations inhabiting the entire earth; for they have no place whatever in this judgment of Israel. — 2-3. The theophany for judgment is now described: *Out of Zion*], the royal residence of Yahweh, implying that the temple was standing and the ceremonies of worship were carried on there. — *the perfection of beauty*], the proverbial description of Zion as it appears in La. 2²⁵, not, however, implying a preëxilic situation. That the second temple was not equal in beauty to the first might well have been the feeling of the old men who had seen the ancient temple and could compare them; but not of their posterity, still less of the Diaspora to whom Zion was a glorious ideal, cf. 48³ (\mathfrak{B}) 1 Mac. 2²². — *Yahweh cometh shining forth*]. The measure requires this combination. The coming is the theophanic coming forth from the throne-room of the temple; it is a shining forth of the light of the Glory, cf. 80³ (\mathfrak{A}) Dt. 33². 'A copyist inserted in the margin, "let Him not keep silence," in a time when the advent of Yahweh was longed for by His people. This eventually became a part of the text, and occasioned the separation of "come" from the previous line and the insertion of its subject, "our God," giving four tones of an incomplete line additional to the Str., and making the negative jussive in its context a crux of Heb. syntax. — *Fire devoureth before Him*], as frequently in theophanies; the light of the glory accompanied by devouring fire, cf. 97³. — *and round about Him it storms exceedingly*], cf. the advent in a storm, 18³⁻¹⁶ Jb. 38¹. — 4. *that He may judge His people*]. The theophanic

advent, the summoning of the witnesses, is, as the subsequent context shows, for testing them by the covenant to which they had pledged allegiance. The nations are not to be judged at this advent, as in the royal Pss. 96-100, cf. 9-10; but the people of Israel alone, as Dt. 32³⁰.—5. *Gather to Me*], assemble from various places. Yahweh Himself speaks, addressing the heavens, Hu., Bā.; not the angels understood, Moll., Kirk., which do not appear in this Ps.—*My godly ones*], usually referred to pious Israelites, scattered about over the earth, which is apparently favoured by the addition of the gloss, “earth,” to “the heavens above,” in the previous clause. If, however, the heavens are the agents, it is more probable that others than pious Israelites are in view, especially as it is the people as a whole that are to be judged, and not merely wicked Israelites. It is probable that the ancient worthies, Moses and the elders, are summoned from the gathering place of the departed to witness this judgment of Israel. This best suits the context, for they were the ones *that made a covenant by peace-offering*], at the institution of the covenant at Horeb, Ex. 24⁶. The later generations inherited the covenant with its obligations, but did not share in the peace-offerings in connection with which it was made.—6. *Let the heavens proclaim righteousness*], make the solemn, public proclamation that righteousness is about to be administered, || *that Yahweh Himself is about to judge*], decide the case of His people as regards their fidelity to covenant obligations. Even 𐤅 attaches the suffix “his” to righteousness, although it is not suited to the words of Yahweh, which continue here and throughout the Ps. The suffix is an interpretation, as probably also in the previous verse, in both 𐤅 and 𐤆 , the one using the 1st pers., the other the 3d pers.—7. *Hear, My people*]. Now for the first time, in presence of the witnesses and assessors, Yahweh addresses His people. This is a couplet of Refrain, as v. 14-15 v. 21c-23.—*And I will speak*]: what I have to say as judge of the case in hand || *and I will protest to thee*], solemnly bear witness.—*I, Yahweh, thy God*], asserting His right as the God who had taken them into covenant at Horeb, *who brought thee up from the land of Egypt*, reaffirming, therefore, the introductory sanction of the Ten Words. The measure requires this clause, which is indeed cited in 81¹¹, and which was probably omitted here by an

early copyist as an abbreviation, the introductory words sufficiently suggesting it to the pious Jew.

Str. II. has three syn. couplets. — 8. *Not for thy peace-offerings*] emphatic in position, the festal offerings with their communion meals, || *whole burnt-offerings*], those entirely consumed on the altar, expressive of worship. — *which are before Me continually*], because offered daily in the Levitical ritual, morning and evening, so that in later times these offerings gained the name *Tamidh*; cf. Nu. 28³, which Kirk. thinks is alluded to here; but this is improbable, because the Ps. depends on J, E, D, and shows no knowledge of the institutions of P. — *will I reprove thee*], that is, because these were insufficient or not in proper form, in accordance with the ritual Law. The reproof has, as the subsequent context shows, not ritual, but ethical reasons. — 9. *I will take*], in the sense of accept as satisfactory. — *no bullock*], the most valuable of the offerings of the herd. — *nor he-goats*], the most valuable of the offerings of the flock. — *out of thine house*], in the larger sense, including the out-houses where the cattle were stalled. These, the most valuable of all offerings, were not acceptable because they were not offered by a people in right relations with their God. — 10. *For*], giving as a reason of the previous couplet, that God has no need of such offerings, preparatory to the chief reason, which is reserved for Str. III. — *Mine*], emphatic in position and statement, — *are all the beasts of the forest*], the wild animals roaming there in free and vigorous life. — *the cattle*], grazing *upon mountains where thousands are*], so Aq., 3, RV.^m, and most moderns; in vast numbers, and not “thousand hills,” as PBV., AV., or, “and oxen,” 6, 7. — 11. *I know*], as a shepherd knows his herd and flock || *in My possession*. — *all the birds of the heavens*], as 6, 8, 9, more probable than “of the mountains,” 4, 3, EV^s. || *and that which moveth in the field*], as 80¹⁴; possibly reptiles, but uncertain in reference. All kinds of animals belong to God, and He can use them at His pleasure without receiving them from men. — 12. *If I were hungry*], a conditional clause implying a negative answer. — *I would not tell thee*], as if I had need of anything the people could give me; *for the world is Mine*], all belonging to me, as its proprietor. — *and the fulness thereof*], all its inhabitants, all living things and all vegetation, everything in it that could be

eaten. — 13. *Shall I eat* [*drink*], implying an indignant negative, — *the flesh of the mighty bulls*], those of Bashan, the strongest and most valuable, — *the blood of he-goats*], as offered in sacrifice and given to God as His share, in the flame of the altar. If God accepted His share of the sacrifices in this way, it did not imply the gross idea that He, like men, ate and drank these things. — 14. The Rf. is a couplet of exhortation, after the previous remonstrance. — *Sacrifice to Yahweh thank-offering*], usually interpreted of thanksgiving expressed in prayers and songs, in antith. to a sacrifice of animals ; but this is improbable, as the [*pay thy vows unto 'Elyon*], can only be understood of votive offerings ; both characteristic of **B**, and regarded as voluntary offerings, expressive of a real, pious disposition of the offerer ; as distinguished from prescribed ritual offerings, which too often become perfunctory, and merely empty ceremonial forms. This is as much as to say : make real, sincere, and voluntary offerings, and pay the votive offerings you have vowed ; get into right relations with your God ; and then, — 15. *Call upon Me*, in petition or intercession, — *in the day of trouble*, when divine help is especially needed ; *I will rescue thee*, from the trouble, and then *thou*, on thy part, *shalt glorify me*, in public thanksgiving and praise.

Str. III. has all its lines in synth. relations with their predecessors, in pressing home one serious charge after another, until the climax is reached. — 16. A glossator, wishing to separate this Str. more distinctly from the previous one, prefixes the clause : “ and to the wicked God said,” which gives but half a hexameter, and one line too many for the Str., or else, if attached to the first line, make that much too long. The context makes the address sufficiently obvious without this prosaic addition. — *What hast thou to do*], an idiomatic phrase : is it thine affair, or business? — *with telling My statutes*], the brief, terse sentences of Law, usually with the penalty attached (v. Br.^{Hex. 250}) ; proclaiming them and teaching them, when they do not obey them themselves, addressing the people in their solidarity, as in the Ten Words, and not as individuals. — *taking My covenant by thy mouth*], taking up the ancestral covenant, renewing it by oral assumption of its obligations, as was done by the nation in the times of Hezekiah and Josiah. — 17. *Seeing thou hatest discipline*], instead of loving it as a true

child of God, in the earlier sense of prophetic instruction, as in Je. 17²⁸ 32³⁸ 35¹³ Zeph. 3^{2.7}. — *My words*], as v. 18-20, the sentences of the Ten Words, Ex. 20 Dt. 5 (v. Br.^{Hex. 181}). — *hast cast behind thee*], of positive, scornful, and determined rejection. The specifications of the charge follow rapidly: — 18. (a) *When thou sawest a thief*], instead of visiting him with punishment according to the Eighth Word, *thou wast pleased*], accepted him with gratification. — (b) *and with adulterers*], the violators of the Seventh Word, *was thy portion*, sympathising with them in their unlawful acts, instead of putting them to death as the Law required. — 19. (c) *Thy mouth thou hast put forth*], in utterance; let it loose in speech, — *and thy tongue frameth*], deliberate construction; — *evil* || *deceit*], to the injury of neighbours, by false witness in violation of the Ninth Word; and this even against near kindred. — 20. *Thou sittest down*], of deliberate action, — *to speak against* || *allegest fault*], of complaint before the ministers of justice, in false witness, — *against thy brother*], the son of the same father, and, still worse in a polygamous society, — *against thy mother's son*]. These three Words were doubtless taken as specimens of violation of the primitive tables of the Covenant, just as in the discourse of Jesus, Mt. 5²¹⁻³⁷. They are sufficient to lead to the summary statement, — 21. *These things thou hast done, and I have kept silence*], not visiting them with punishment, apparently not noticing them or caring for them; and so, from this seeming neglect; *thou didst deem that I was like thee*], in caring for none of these things, or in being pleased with them. A kind but firm rebuke is now given in the climax. — *I will convict thee*], make the matter so plain and distinct that it cannot be evaded, — *and set it forth before thine eyes*], so clearly that it must be seen. — 22-23. The Rf. summons to serious reflection: *Consider this, ye forgetters of Me*]. Only forgetfulness of Yahweh could let them think that He would act so contrary to His covenant as to overlook the persistent violation of its fundamental Words. A later editor, dissatisfied with the mildness of the rebuke, inserted at the expense of the measure, from 7³: “lest I tear you in pieces and there be none to deliver”; and at the same time makes the previous word more objective by substituting “God” for the suffix “Me.” — The Ps. concludes with essentially the same thought as

ותם that follows; it makes l. too long.—19. [תַּצְרִיךָ] Hiph. impf. † צָרַךְ vb. Niph. c. ִצַּר, *attach oneself to*, 106²⁸ Nu. 25^{2, 6} (JE). Pu. *be bound*, of sword on loins 2 S. 20⁸. Hiph. *bind together, frame*, here. Gerber thinks it is denom. of צָרַךְ.—20. [תַּעֲבֹד] impf. frequentative; variation from previous aorists.—† [רָתַי] i.p. elsw. BS. 44¹⁹, cf. N.H. רוּסִי, *blemish, fault*: 6 σκάνδαλον, Aq., S, 3, *opprobrium*.—21. [וַיִּתְחַשְׁתִּי] coörd. emph. antith. of man's actions and God's.—[הֵייתָ] Qal inf. cstr. with vb. unexampled and improb. There is conflation of two variants, as l. is one word too long. Inf. cstr. as more difficult is prob. original. One only is known to 3. 6, θ, 3, ἀνομιὰν δεῖ ἔσομαι = הוּת אהיה; הָיִיתָ = ἀνομιὰ 57².—[וַאֲרַכְכָּה] txt. err. for אֲרַכְכָּה 3.—22. [שִׁכְחִי אֱלֹהִים] makes the l. too long. אֱלֹהִים is a late insertion; rd. שִׁכְחִי.—23. [וַיִּזְכֹּר] ptc. MT., 3, 2, 3; but 6 וַיִּזְכֹּר n. subj. vb.—[יִכְבְּדֵנִי] cf. v. 16 וַיִּכְבְּדֵנִי. The second ם is dittog. The ם of the energetic form is improb.—[וַיִּצַּדְךָ] 6, 3, Luther, Lowth, *there is the way*. De., Dr., expl. ם consec. pf. טִים, *and prepare a way*. Hare, Street, Gr., Oort, Kau., וַיִּצַּדְךָ. It makes l. long, and is doubtless an expl. gl.

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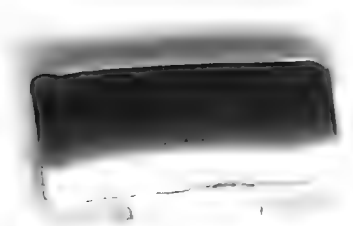
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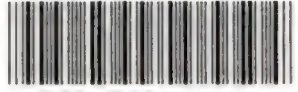
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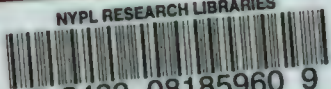
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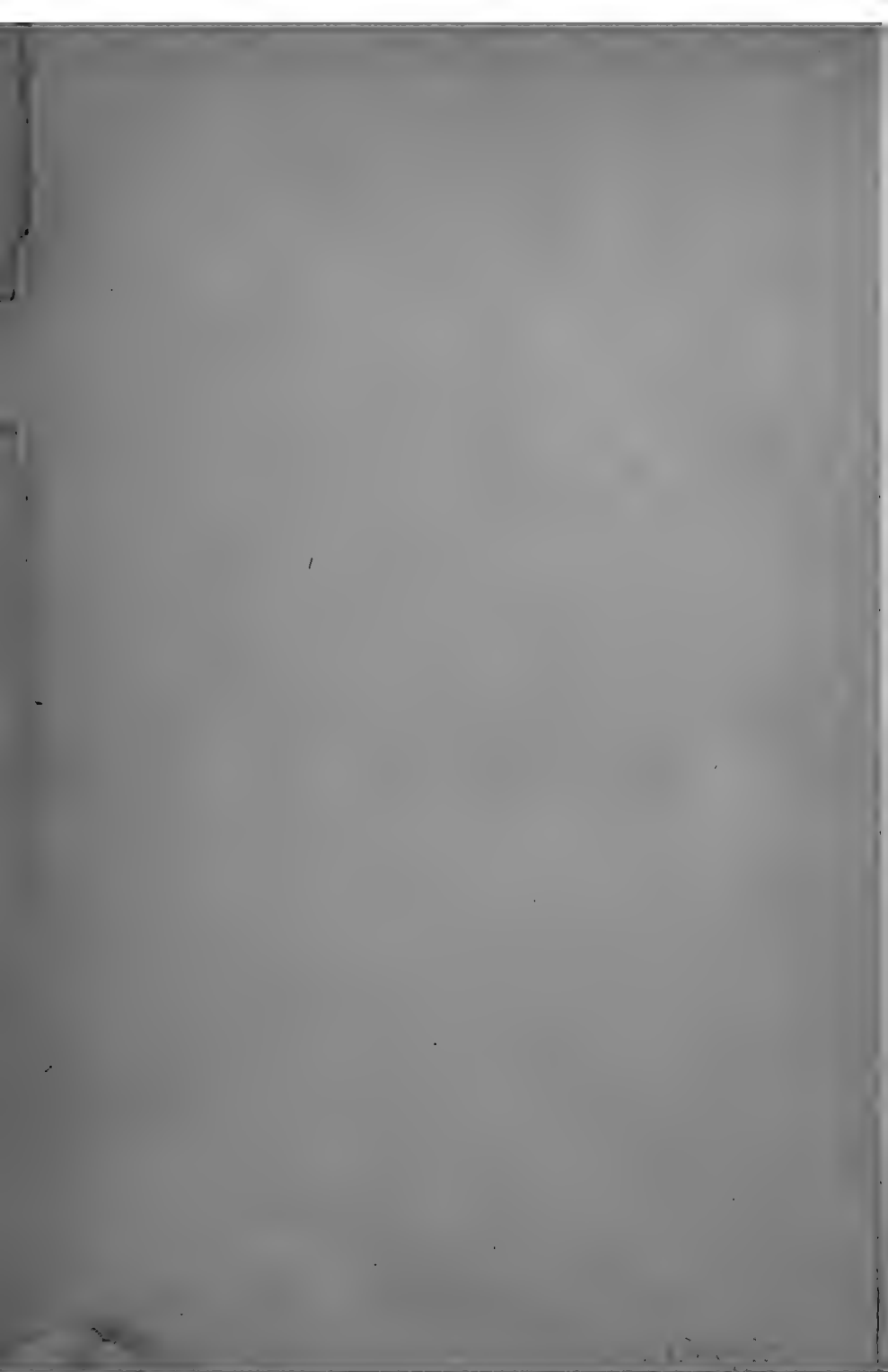
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On the Holy Scriptures of the Old and
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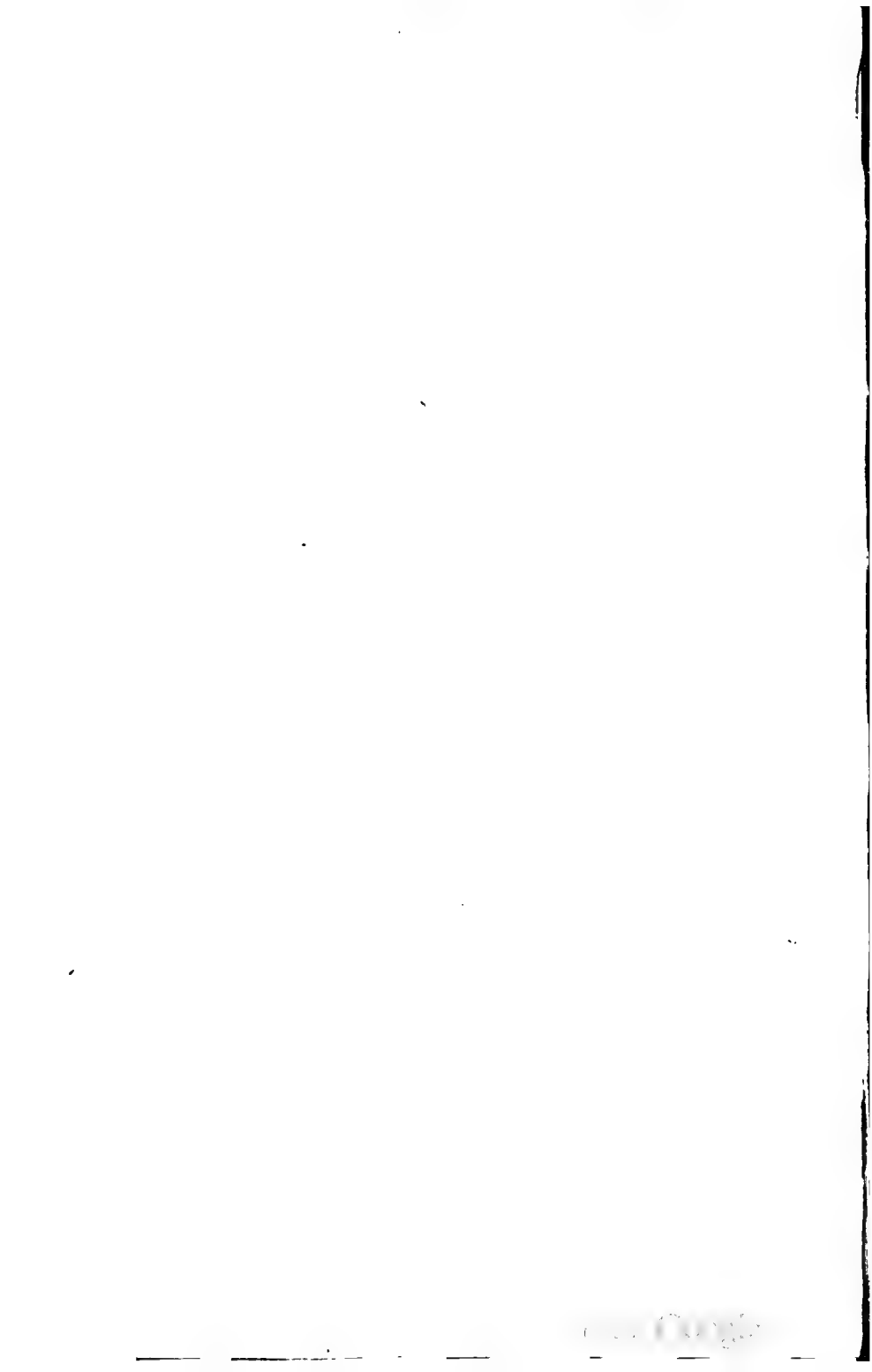
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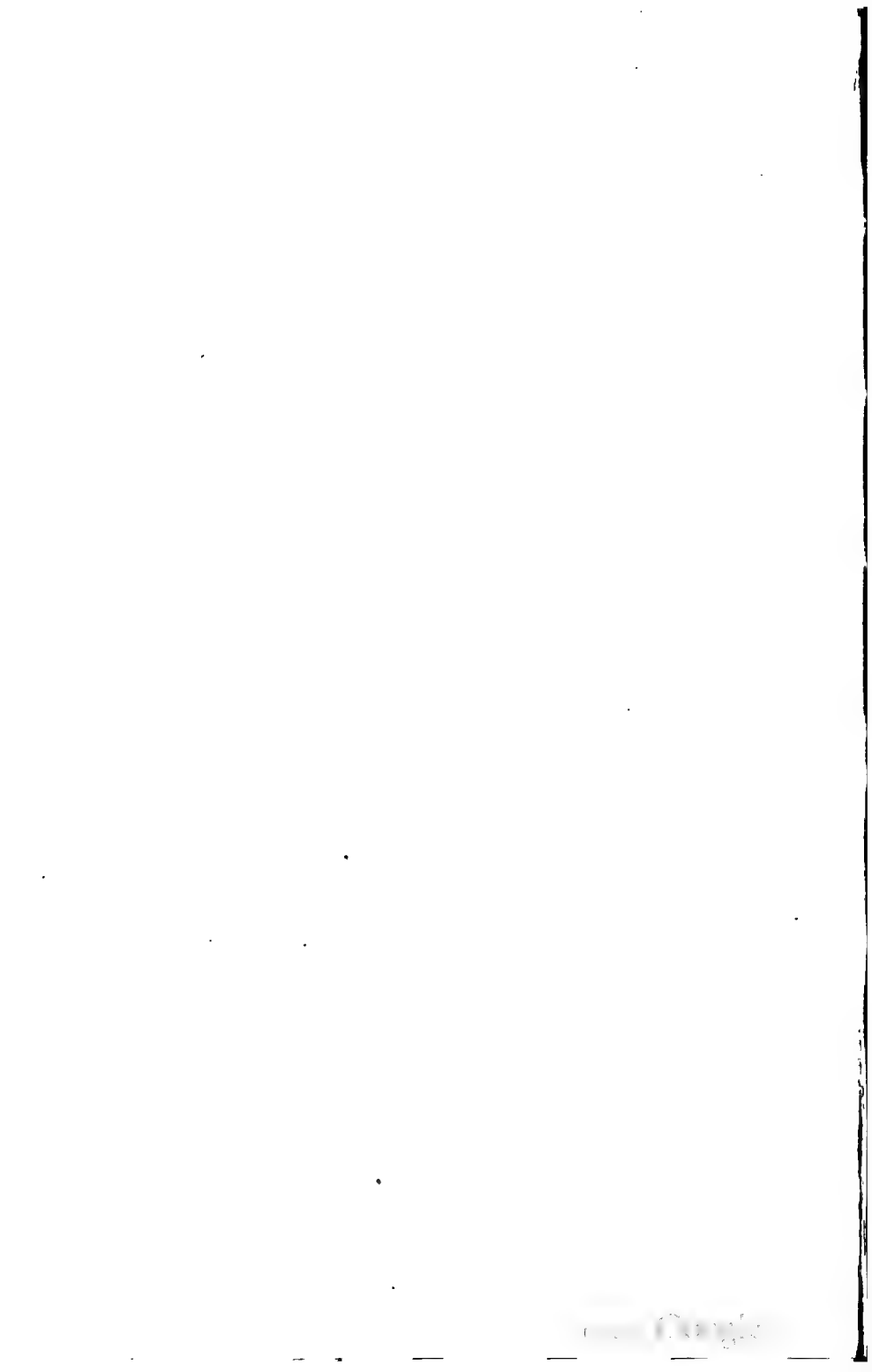
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THE BOOK OF PSALMS

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THE INTERNATIONAL CRITICAL COMMENTARY

A

CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF PSALMS

BY

CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

GRADUATE PROFESSOR OF THEOLOGICAL ENCYCLOPÆDIA AND
SYMBOLICS, UNION THEOLOGICAL SEMINARY, NEW YORK

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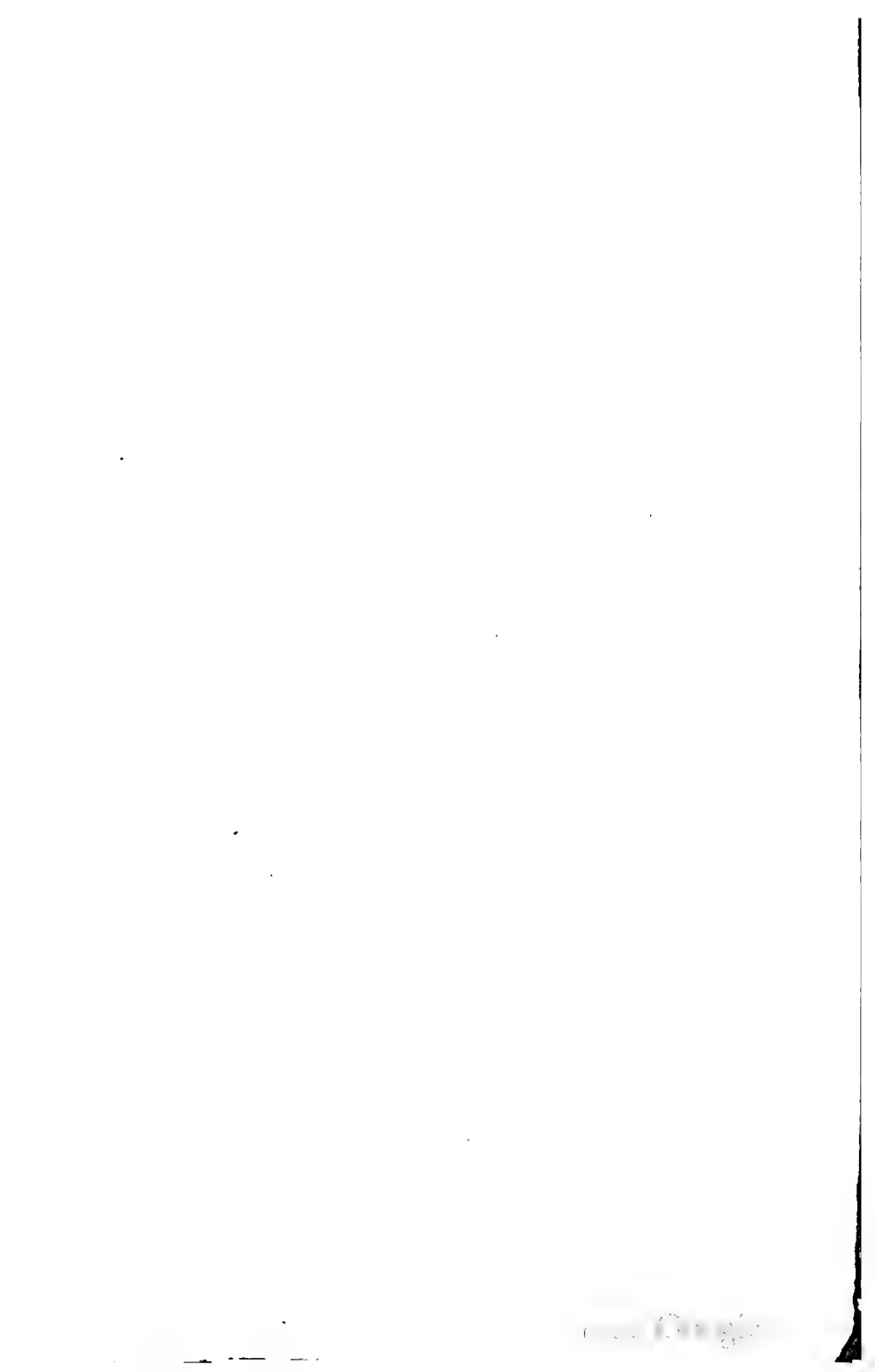
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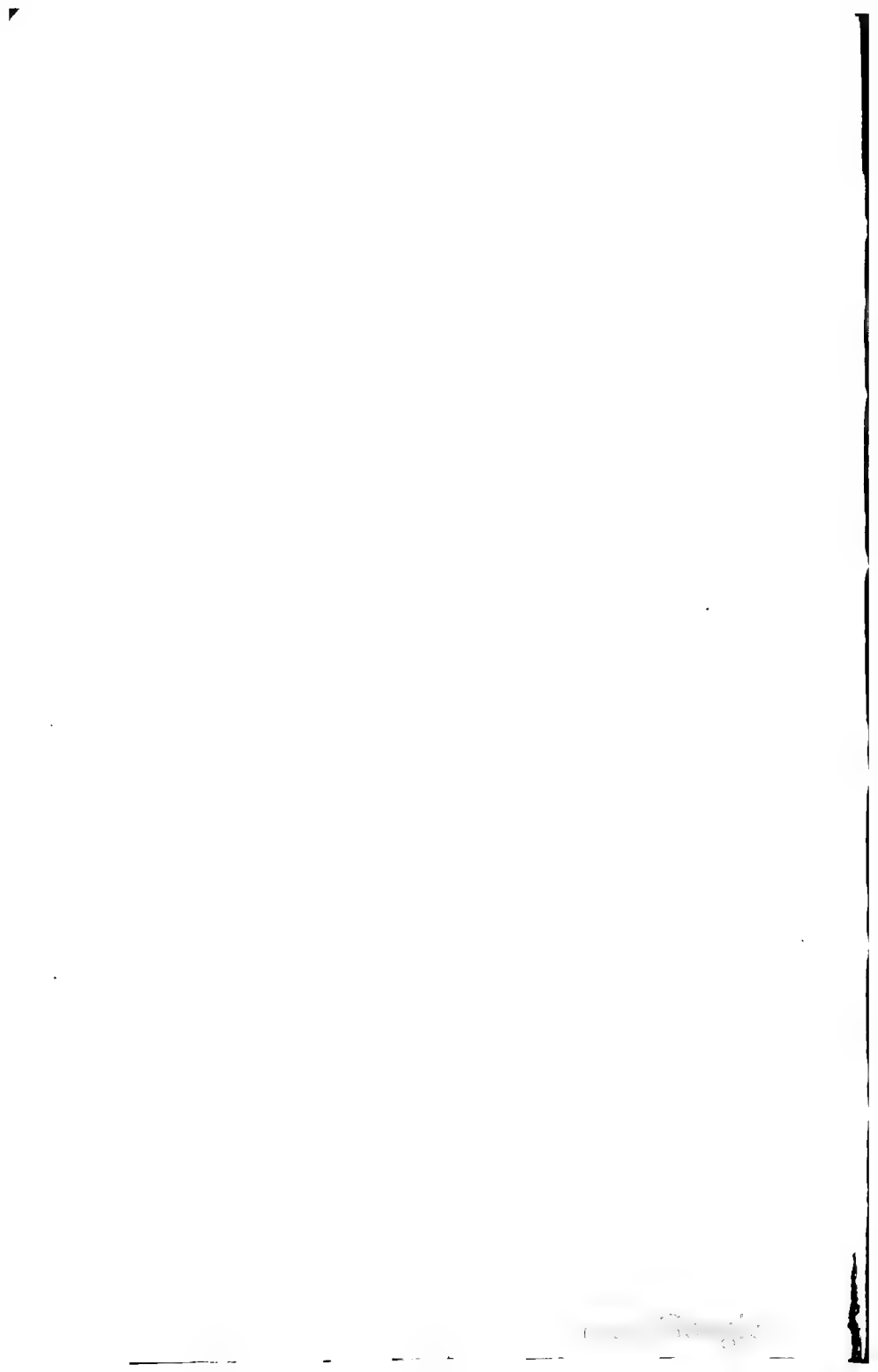
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- xxxī, l. 19. *Protestantische* for *Protestanische*.
- xli, l. 30. Sidney for Sydney.
- cv, l. 1. Del. Asterius († 410) already given ciii, l. 36.
- cv, l. 12. Rhabanus for Rhabamus.
- cviii, l. 31. Add after 1889^s Minocchi 1905.
- cix, l. 1. Davison for Davidson.
- cix, l. 2. Add after 1904 Davies 1906.
- 27, l. 10. 12⁶ for 18³.
- 34, l. 12 sq. $\alpha \beta \gamma \delta \epsilon$ for $a b c d h$.
- 41, l. 26. Hithp. for Hiph.
- 45, l. 22. 18⁷ for 1¹.
- 49, l. 26. 90¹³ for 90³.
- 50, l. 26. § 35 for § 39.
- l. 39. עָרַשׁ for עָרַשׁ.
- 58, l. 21. Before 8 insert — צָרִיתָ] Pi. pf. rel. clause $\sqrt{\dagger}$ [צָרָה], not used in Qal, but Pi.: (1) *give charge to*, c. ל pers. 105⁸ Ex. 12² (E) Is. 13³; c. acc. pers. ל concerning whom, Ps. 91¹¹ Nu. 32²⁸ (P); (2) *charge, command*, c. acc. pers. *et rei*, Pss. 78⁵ 119^{4, 188} בָּרִיתָ 111⁹; (3) *commission*, c. acc. חָסֵד 42⁹ בָּרַכְהָ 133³; (4) *appoint, ordain*, in creation 33⁹ 148⁵ Is. 45¹², providence Ps. 78²³ Am. 6¹¹ 9⁹; redemption Pss. 7⁷ 44³ 68²⁹ 71³.
- 60, l. 34. קָדַקְדָּךְ for קָדַקְדָּךְ.
- 82, l. 25. After 6 insert — נְעָרָתָ] Qal pf. 2 sg. † נָעַר vb. Qal *rebuke* in ψ alw. of God: 9⁶ 68²¹ 106⁹ 119²¹ Is. 17¹³ 54⁹ Na. 1⁴ Zc. 3^{2, 3} Mal. 2³ 3¹¹, of man Gn. 37¹⁰ (E) Ru. 2¹⁶ Je. 29⁷.
- 85, l. 17. Before 20 insert — 19. † תְּקֵהָ n.f. (1) *hope* 62⁶; (2) ground of *hope* 71⁵ Jb. 4⁶; (3) things *hoped for*, here as Ez. 19⁵ 37¹¹ and WL.
- 104, l. 8. Maskilim for Maskelim.
- 122, l. 26. *gametz* for *quametz*.

PAGE

- 134, l. 26. $\text{ל}^{\text{ו}}$ for $\text{ל}^{\text{ו}}$.
- 151, l. 6. 2 for 1.
- 152, l. 5. § 1 for § 35.
- 173, l. 18. Add cf. 25¹⁰ 78⁸⁶ 93⁵ 99⁷ 132¹². These with pl. forms in 119 usually derived from [עָרָה]; but Mas. pointing is artificial; *v.* BDB.
- 174, l. 16. Before 11 insert: Elsw. ψ [צִדִּיק] Qal *be justified* by acquittal 143² Is. 43²⁰; *be just*, of God 51⁶, Hiph., *do justice* 82³.
- 228, l. 37. מָנָה for מָנָה.
- 276, l. 23. Maskilim for Maskelim.
- 333, l. 38. מָבֵחַ for מָבֵחַ.
- 373, l. 5. שָׁחָה for שָׁחָה.

A COMMENTARY ON THE BOOK OF
PSALMS.



A COMMENTARY ON THE BOOK OF PSALMS.

PSALM LI., 4 STR. 10³.

Ps. 51 is a penitential prayer of the congregation in the time of Nehemiah: (1) Petition that Yahweh in His kindness will cleanse His people from sin (v. 3-4), who confess it in vindication of His just judgment (v. 5-6). (2) The sin goes back to the origin of the nation, in antithesis with the faithfulness in which Yahweh delights (v. 7-8); cleansing alone will give joy (v. 9-11). (3) Petition for renewal of heart, the continued presence of the Holy Spirit, and the joy of salvation (v. 12-14); with a vow to teach the divine ways and praise His righteousness (v. 15-16). (4) The sacrifices of Yahweh are the praises of a contrite spirit (v. 17-19). The final petition is that He will rebuild the walls of Jerusalem and accept the sacrifices there (v. 20-21).

BE gracious to me (Yahweh), according to Thy kindness;
According to Thy compassion blot out my transgressions.
Wash me thoroughly from mine iniquity,
And purify me from my sin.

For my transgressions I am knowing,
And my sin is before me continually.
Against Thee, Thee only, have I sinned,
And the evil in Thine eyes have I done;
That Thou mightest be just in Thy (words),
(That) Thou mightest be clear when Thou judgest.

BEHOLD in iniquity I was brought forth,
And in sin did my mother conceive me.
Behold in faithfulness Thou dost delight;
The confidence of wisdom Thou makest me know.
Cleanse me from sin with hyssop, and I shall be pure;
Wash me, and I shall be whiter than snow.
Let me hear joy and gladness,
The bones which Thou hast crushed will exult.
Hide Thy face from my sins.
And all mine iniquities blot out.

THE heart into a pure one transform for me,
 The spirit into a steadfast one renew.
 Cast me not away from Thy presence,
 And Thy holy Spirit take not away.
 Restore the joy of Thy salvation,
 And with the princely Spirit uphold me.
 I will teach transgressors Thy ways,
 And sinners unto Thee will return.
 Deliver me from bloodshed (Yahweh).
 My tongue will ring out Thy righteousness.

O LORD, my lips mayest Thou open;
 And my mouth will declare Thy praise;
 For Thou delightest not in peace-offering,
 In whole burnt-offering Thou takest no pleasure:
 Sacrifices of a broken spirit,
 A heart crushed, Thou wilt not despise.
 O do good in Thy good pleasure unto Zion;
 Mayest Thou rebuild the walls of Jerusalem:
 Then wilt Thou delight in peace-offering and whole burnt-offering;
 Then will they offer bullocks on Thine altar.

Ps. 51 was in **𐤁** and **𐤁𐤀**, then in **𐤁** and **𐤁𐤀** (*v. Intr.* §§ 27, 32, 33). The historical allusion was already attached to the Ps. in **𐤁** as a conjectural illustrative situation, but without historical value. It is impossible to adjust the Ps. to the situation. The language is related chiefly to Literature of the Exile or early Restoration. (1) Is.^{1,2} seem to have been chiefly in mind: (a) in the conception of the purification of the nation's sins *v.*^{3,4,9}; cf. Is.¹⁹, the use of **סוּחָה** Is. 43²⁵ 44²², **כַּבַּס** for the person Je. 2²² 4¹⁴, **סוּחָה** Je. 33⁸ Ez. 36³⁸ 37²³ Mal. 3⁸. The vb. **סוּחָה** for purification from sin is *elsw.* only in P when applied to the person, but is in Ez. when applied to the altar. It does not therefore necessarily imply P. **אָזַח** is used in J as well as P, and was doubtless ancient. (b) For the personal experience of *v.*⁵, cf. *Is.* 59¹². (c) **שָׁשׁוֹן וְשִׂמְחָה** *v.*¹⁰, cf. Is. 22¹⁸ 35¹⁰ 51^{8,11}. (d) **רוּחַ קָדֵשׁ** *v.*¹⁸, *elsw.* only Is. 63^{10,11}. (e) For the bruised spirit *v.*¹⁹, cf. Is. 66². (f) For the son of the mother *v.*⁷, cf. the sin of the first father Is. 43²⁷ and of Zion the mother 54¹⁻⁸. (2) Other linguistic traces are: **כִּלְיִי** *v.*²¹, an early syn. of **כִּלְיָה**, cf. Dt. 33¹⁰ 1 S. 7⁹; **רוּחַ** *v.*⁷, for conception, cf. Gn. 30⁴¹ 31¹⁰ (E). (3) Evidences of later date are: **רוּחַ נְיִיבָה** *v.*¹⁴, cf. Ex. 35^{6,22} (P); but see Ps. 110³, also **רוּחַ נֶכֶן** *v.*¹² 57^{8,8} 108²; *v.*⁶ is prob. earlier than 19¹⁰, which agrees with it in use of Qal of **צָרַק**. (4) The only substantial evidences of very late date are: **בְּנִשְׁמָתִי** *v.*⁹, cf. Jb. 38⁸, but prob. txt. err., explained by **בְּנִשְׁמָתִי**, prob. gl. The Ps. in its theology depends on the postexilic sections of Is.², and in its deep penitence represents the spirit of the people of the Restoration in the time of Nehemiah. The prayer for rebuilding the walls of Jerusalem was probably real and not ideal, and indicates that the author was one of the companions of Nehemiah in the great effort to give the city walls.

Str. I. has a syn. tetrastich and a hexastich composed of three syn. couplets. — 3-4. *Be gracious to me*], show favour, usually in the bestowal of redemption from enemies, evils, and sins, a characteristic term of **יְהוָה**; with the two syn. nouns: *kindness*, the loving disposition to do acts of kindness (חֶסֶד), and *compassion* (רַחֲמִים), the affectionate sympathy, especially of parent to a child, cf. 103¹³. — *Yahweh*], here and throughout the group, Ps. 51-72, for which **יְהוָה** substituted *Elohim*. — *My transgressions*], sins, conceived as rebellion, transgression of the Law, or will of God, with the two chief syns., *iniquity*, sin as a distortion or perversion of right, and *sin* as a failure from the norm or aim of life. These three terms for sin are antithetical to the three terms for the divine kindness, and have three mediating terms for its exercise in cleansing the nation. The transgressions stain the people, blackening their reputation and character, therefore *blot out*, wipe out, obliterate them, so that they no longer can be seen, cf. 109¹⁴. The iniquity soils them as a filthy garment, therefore *wash me*, cleanse all this filth away, so that I may be clean; do it so thoroughly that not the least trace may remain, cf. v.⁹. The sins produce religious pollution, unfitting for the worship of God; therefore *purify me*, apply the appointed means of purification, that I may enjoy communion again, cf. v.⁹. The poet doubtless had in mind Is. 1¹⁶⁻¹⁸, thinking of sin in its subjective effects on the person, rather than of its objective effects upon the places of divine presence. It is therefore the ritual of purification that he has in mind, rather than the ritual of sacrifice. He feels that the nation needs something more than the ritual; they need the personal favour of Yahweh Himself; His interposition as the administrator of this national cleansing. — 5. *I am knowing*], present, active, personal, experimental knowledge of sin, as thus staining, soiling, polluting, the nation. — *before me continually*]. I cannot escape from seeing it and contemplating it in all its odiousness, cf. Is. 59¹². — 6. *Against Thee*], emphatic in position, to indicate that the sin was especially against Yahweh, intensified by, *Thee only*]. The national sin was against their God, “not against the Babylonians,” as Theodore of Mopsuestia, Theodoret, cited by Bä. with approval; or indeed against the Persians, or the minor nations who so cruelly used them, opposing every effort of Israel to reestablish himself in Jeru-

salem. — *in Thine eyes*], before the face of God, in His very presence; and so high-handed, without excuse, which exposed to just retribution, relief from which could come only from His kindness. — *That Thou mightest be just || be clear*], final clauses, not dependent on the act of sin as if the commission of sin was in order to justify God in dealing with it; but on the confession of sin against God only. This public confession made it evident that God's dealings with His people during their long exile and in the long-continued afflictions of the people, in their efforts to restore the national life and worship in Jerusalem, were in accordance with His law, and so just. — *Thy words*], referring to the Ten Words of the primitive Law by which the nation is judged here, as in 50¹⁶⁻²⁰, so *U*, *V*, *J*, Rom. 3⁴, and not “when Thou speakest,” *U*, EV^s, which gives a form *a.l.*, assimilated by copyist's error to — *when Thou judgest*] that is, according to these Words; as *U*, *J*, AV., RV., 50⁴, which is to be preferred to *U*, *V*, Rom. 3⁴, PBV., “when Thou art judged,” as if the poet thought of a higher judgment seat before which God Himself could be tried, a conceit which, however suited to Greek and modern ideas, was not suited to the religion of the Old Testament.

Str. II. is an antistr., beginning with confession in a tetrastich of two syn. couplets, and concluding with a hexastich of petition of three syn. couplets. — 7. *Behold*], calling emphatic attention to the antithesis between Yahweh's requirements and the actual historic condition of His people, the latter coming first. — *I was brought forth*], not referring to the iniquity of the parent, or to an iniquitous condition of the infant when brought forth; implying the doctrine of original sin, transmitted from Adam and Eve in accordance with Traducianism, or imputed to the child as created as part of a sinful race, according to Creationism. I myself hold to the speculative dogma of Traducianism; but I must say that neither of these doctrines has any support whatever in the OT. The poet here alludes to the historic origin of the nation in their patriarchal ancestors, as in Is. 43²⁷. Their first father committed sin, and all his posterity since his day have followed him in transgression. — *did my mother conceive me*]. This is certainly not the mother of David, as if she were especially a sinner at the time of her conception, or as if sin were attached to the unborn fœtus

which she conceived ; but the mother here is Mother Israel, in accordance with the conception of Is.², especially Is. 54¹⁻⁶. — 8. *in faithfulness*], fidelity to Yahweh and His words || *the confidence of wisdom*], the confidence in Yahweh which true wisdom imparts. This, by the misunderstanding of an early copyist, has been interpreted as a word, elsewhere only Jb. 38³⁸, and variously explained by מִן and Vrss. as referring to the reins or inward parts of the man. It was defined by the addition of a late Hebrew word meaning "closed," or secret place of the breast, making the line too long, and compelling an explanation of the line, as referring to the future and so as out of parallelism with its mate in the couplet. In fact, both lines set forth the divine requirements, over against the sin of the past history of the nation in the father Jacob and the mother Zion ; and so the verbs are presents. — *Thou dost delight*], that is, the confidence is acceptable as satisfying the divine requirements, giving gratification and delight to Yahweh. — *Thou makest me know*], by the teaching of the Words of the Law, carrying on the idea of v.^{6c}. These words impart true wisdom, and so confidence in Yahweh the great Teacher. — 9. *Cleanse me from sin*], a term of the ritual Ez. P. — *with hyssop*], a bunch of small branches of the caper plant, used in the ritual, to gather up the water or blood, and scatter it upon the person or thing to be cleansed. This is a renewal and intensification of v.⁴ — *and I shall be pure*], in the religious sense, as thus cleansed in accordance with the ritual ; which is intensified in *I shall be whiter than snow*. The poet is evidently, in the use of the terms of Is. 1¹⁸, thinking of the sins of the nation as scarlet and crimson in their colour, of bloodguiltiness ; for they had committed a high-handed, death-deserving sin, cf. v.¹⁶. — 10. *joy and gladness*], phr. of Is. 22¹³ 35¹⁰ 51^{8, 11}, which they at the same time *hear* and also utter. Even the *bones* exult in sympathy with the exhilaration of the soul. This was expressed by voice, and probably also by dancing, though the bones had been *crushed* by Yahweh Himself in the afflictions He brought upon the nation. The bones are personified as those of an individual, severally suffering. The bones ache with the anxiety of the soul, cf. 22¹³ 32⁹. — 11. *Hide Thy face from my sins*], do not look upon them, overlook them (*רוּם*), take no account of them, cf. 32² ; another conception of Yahweh's gracious attitude

toward sin. This is in some respects the reverse of the conception of the syn. line, which is a simple renewal of v.3^b, although the word for sin varies.

Str. III. has a hexastich of three syn. couplets of petition, followed by two syn. couplets, the latter the climax of the Str. — 12. *Transform || renew*]. These verbs do not imply creation out of nothing, which indeed the Hebrew **אָרַב** never means (*v. BDB.*); or creation of a new heart out of other material in place of the old heart, views which depend on a misunderstanding of the terms in Vrss.; but the transformation of the former heart, or mind, of the nation into a heart of an entirely different character, the making of the spirit, or disposition of the nation, over new into an entirely different spirit. According to the previous context they had been stained, soiled, and polluted; they were to be made *pure* and *steadfast*, the former in accord with v.9, the latter in accord with the faithfulness and confidence of v.8. — *for me*], as **3**, not “in me,” of **6**, **7**, and most Vrss., which is an inexactness of translation, not implying a different text. — 13. *Cast me not away from Thy presence*], banish from the sacred places of worship in Jerusalem, cf. 42³. — *Thy holy Spirit take not away*]. The divine Spirit was holy, as it was the presence of the holy God, requiring His people to be holy, not in the sense of ethical perfection, but in the sense of consecration, a keeping apart from all that was impure or defiling, in accordance with the conception of holiness in H and Ez. The phr. is used elsewhere only Is. 63^{10, 11}, where the divine Spirit is identified with the theophanic angel of the Presence who led Israel up out of Egypt into the Holy Land. The people had then grieved Him. The poet conceives that the same Holy Spirit now dwells in Israel of the Restoration, just as Hg. 2⁵ Zc. 4⁶ conceives of the divine Spirit as standing in their midst and about to fulfil all divine promises. The poet fears lest owing to the guilt of the people the Holy Spirit may depart from their midst, leaving them desolate — 14. *Restore the joy of Thy salvation*], the joy that salvation will produce, cf. v.10. — *And with the princely Spirit uphold me*], so **6**, **7**, **3**, in accord with previous verse, thinking of the divine Spirit, with the attribute noble, princely, on account of its being the leader and guide of the nation, the princely representative of the King Yahweh Himself; cf. PBV.,

AV., "Thy free Spirit." This best suits the verb, always used of God's sustaining His people (3⁶). RV. and most moderns think of the spirit of man or the nation, the steadfast spirit of v.¹² becoming the free, voluntary spirit, or disposition to serve God, especially in songs of praise.—15. *I will teach transgressors Thy ways*]. This line doubtless refers to the transgressors in Israel, who might still remain after the nation itself had been purified as a whole. The nation, cordially accepting the divine words and ways, will become a great teaching body. This is in the spirit of the times of Nehemiah, cf. 32⁹.—*And sinners will return*], in repentance from sin, unto their God Yahweh, cf. Is. 42²⁴.—16. *Deliver me from bloodshed*], in accordance with usage (cf. 16⁴), the shedding of blood in death, the affliction of the nation by banishment from Yahweh and withdrawal of the Holy Spirit, reaching its climax in death, so Ols., Hi., Bā.; but EV⁶. and most moderns think of "bloodguiltiness" in accord with v.⁹, a meaning possible to the Hebrew word, but not sustained by usage.—*Yahweh*], the original divine name for "Elohim," which was intensified by an ancient glossator by adding "God of my salvation," making the line just these two words too long.

Str. IV. has a hexastich of three syn. couplets and a tetrastich of two syn. couplets.—17. *My lips || my mouth*], the organs of speech, thus far used in confession of sin and humble pleading for purification, anxious now to *declare* the *praise* in public worship of Yahweh, if only He will enable them so to do by granting their prayers, cf. v.^{10, 14, 16}, and thus *open* their lips to this glad service.—18. *For Thou delightest not || takest no pleasure*], syn. terms for acceptance of the ritual worship as expressed in the *peace-offering*, characteristic of festivals, and *whole burnt-offering*, characteristic of the ordered worship at all sacred times. Such sacrifices were easily made, and habitually offered, even while the nation was most stained with sin, cf. Is. 1¹²⁻²⁰ Ps. 50⁷⁻¹³.—19-21. The sacrifices that really were acceptable to Yahweh and which He did not *despise*, as He did the merely external sacrifices, were "sacrifices of God" = "sacrifices of righteousness," v.²¹. These qualifications of the sacrifices were both explanatory glosses, in accordance with Dt. 33¹⁹ Ps. 4⁶. They are not to be regarded as in antithesis to the ritual sacrifices, as if the sacrifices of God,

those which He required, were altogether internal states of soul, without external expression in ritual. Those sacrifices were also peace-offerings and whole burnt-offerings, consisting especially of the most costly animals, *bullocks*, offered on the divine altar in Jerusalem; only the external sacrifices were to be offered by a nation purified from sin, and living righteously in accordance with the words and ways of Yahweh; and indeed by a nation truly penitent for all past and present sins and transgressions. They are *sacrifices of a broken spirit*, made by a broken spirit; a *heart crushed*, by divine discipline, v.¹⁰, cf. Is. 57¹⁵ 66² Pss. 34¹⁹ 147³. — *O do good unto Zion*], bestow good things upon her, treat her well. This is especially defined as *rebuild the walls of Jerusalem*, which the people needed for safety from their enemies, and for the honour of Yahweh Himself in His royal city. — *in Thy good pleasure*], accepting her repentance and purifying her; taking delight in her sacrifice, offered now with a contrite, pure, righteous, steadfast disposition. He might justly deal kindly with her. This verse is not a late addition to the Ps., as many have thought, because of a mistaken reference of it to the experience of David, or to a misinterpretation of the previous context, as if there were an unreconcilable antithesis between the Ps. and this conclusion; rather it is essential to the completeness of the Str., and expresses the historical situation of the poet.

3-4. חַנּוּן Qal imv. חָנַן (ח²), characteristic of 𐤁, but not of 𐤂 or 𐤃, || חַסְדִּי *kindness* (ח⁴) and רַחֲמִים pl. abstr. *compassion* (25⁶). — אֲחֵיהֶם for an original *יהוה*, as throughout 𐤁, used by 𐤂. — חָרִיב] though in 𐤂, 𐤃, is intensification, making l. too long. 𐤂, 𐤃, also intensify in previous l., 𐤂 *κατὰ τὸ μέγα ἔλεος σου*, 𐤃 *secundum magnam misericordiam tuam*. — בָּהֶה Qal imv. (ח⁶) *blot out*, as v.¹¹; with sins elsw. in Qal Is. 43²⁶ 44²², Niph. Ps. 109¹⁴ Ne. 3³⁷, syn. כִּבְּסִי Pi. imv. † כִּבַּס vb. Pi. *wash*, person elsw. only v.⁹ Je. 2²² 4¹⁴; || שָׁרַף vb. Pi. imv. † שָׂרַף, a technical term for ceremonial purification, so v.⁹ (Qal) by the use of hyssop; common in P, but also Je. 33⁸ Ez. 36³⁸ 37²³ Mal. 3⁸ +. — הִרְבָּה Kt. הִרְבָּה Hiph. inf. abs. רִבָּה as adv. 130⁷, so 𐤂 *ἐπὶ πλεον*, 𐤃 *multum*, Ges.⁷⁶ ff. to be preferred to Qr. הִרְבַּ אֲבַר Hiph. imv., Ges.⁷⁶ 25. — יִתְפָּאֲרֵי has two tones. — 𐤂, אֲנִי makes l. too long, unnecessary gl. — אֲרַע Qal impf. i.p. present experience, || יִנְדָּרֵי חֲסִדִּי cf. 16⁸ Is. 59¹². — 𐤂, לִי לְבָדָה] emphatic † בָּרַי n.m. *separation*; with לִי, in a state of separation, *alone*, by oneself; always of God in ψ , elsw. 71¹⁶ 72¹⁸ 83¹⁹ 86¹⁰ 136⁴ 148¹⁸. — הַרְבֵּה בְּעֵינַי עָשִׂיתִי adj. רַע with article, emphatic; phr. of 𐤁, Dt. 4²⁶ 9¹⁸ 17² 31²⁰ + 57 t. — יִסְפַּע conj. final clause with impf. as 9¹⁸ 30¹⁸ 48¹⁴. — הִרְזָקָה Qal impf. 2 m. *be just*, as

19²⁰. — **קָרַבְרָה** form a.l. Qal inf. cstr. attracted to form of **כַּשְׁמַט**; but **Ⓢ, 3**, Rom. 3^d pl. **קָרַבְרָה**, referring to words of *Law*, then resembling still more Ps. 19. — **תְּהַרְהֵרָה** Qal impf. † [תָּהָה] vb. Qal (1) *be clean, pure*, of man in the sight of God Jb. 15¹⁴ 25⁴; (2) *be clear*, in justice, of God Ps. 51⁶ Mi. 6¹¹. Pi. *make or keep pure*, the (2) לִבָּ Ps. 73¹⁸ Pr. 20⁹, חָרָה Ps. 119⁹. Hithp. *make oneself clean* Is. 1¹⁶. **Ⓢ** *καθαρως*, cf. Rom. 3^d; so **Σ, Θ, Ψ, 3**, after Aram. usage. **Ⓢ** also prefixes *kal*, which may be for an original כִּי needed for measure, omitted in **Ⓢ** because of previous **ה**. **Ⓢ** Rom. 3^d, **Ψ**, PBV, also interpret **כַּשְׁמַט** as passive, which is improbable. — 7. † [הִן] interj. *lo! behold!* used in early prose but chiefly in poetry, so v.⁸ 68²⁴ 78²⁰ 139⁴, for the more frequent **הִנֵּה** — † [חָמַט] n.m. (1) *sin v.l.* Is. 31⁷ Ho. 12⁹ Dt. 19¹⁶; (2) *guilt of sin v.l.* 103¹⁰ Is. 1¹⁸ Dt. 15⁹ 21²² 23^{22, 23} 24¹⁵. — [חֲתָקִי] Pi. pf. † [חִיתָ] Pi. elsw. only of conception of cattle Gn. 30^{41, 41} 31¹⁰ (E). This form is for the normal חֲתָקִי, cf. Ju. 5²⁸ Ges.⁶⁴ h. — 8. † [חֲתָקִי] n.pl. in Jb. 38²⁶, acc. to **Ⓢ** and Rabb. *reins*, but impossible there, as refer. is to dark cloud layers; *inward parts*, BDB, as covered over, concealed, **Ⓢ** τὰ ἀσθηλα, **Ψ** *incerta*, **3** *absconditum*; **Ⓢ, Ψ, 3**, all attaching to next l. — [חֲתָקִי] is doubtless a gl. explanatory of חֲתָקִי Qal ptc. pass. † סָתַם *stop up*, in Qal and Pi. of stopping wells; in a higher sense Dn. 8²⁶ 12^{4, 9} (Qal) of shutting up prophetic words, here of the closed chamber of the breast, therefore *late*. All this is improbable; it gives no suitable parall. Rd. with Hi. חֲתָקִי abstract pl. חֲתָקִי *confidence, security*, cf. Is. 30¹⁵ Jb. 12⁸; cstr. before חֲתָקִי (37²⁰), the confidence or security that Wisdom affords. — 9. [חֲתָקִי] Pi. juss. *purify from sin*; elsw. in this sense, of person, only P; Nu. 19¹⁹ (Pi.) Nu. 8²¹ + 7 t. (Hithp.); of place (altar, house) Ez. 43²⁰ + 4 t. Ez. Lv. 8¹⁵ + 2 t., all P (Pi.). — † [חֲתָקִי] n.m. the *hyssop*, prob. *caper*, described by Tristram. "The stem has short, recurved spines below the junction of each leaf. The leaves are oval, of a glossy green, and in warmer situations evergreen." The plant is mentioned 1 K. 5¹³; elsw. in ritual use for sprinkling blood at Passover Ex. 12²² (J), for cleansing of leper Lv. 14^{4, 6, 49, 51, 62} (P), for cleansing from contact with the dead Nu. 19^{6, 18} (P), of cleansing from sin here only. — [חֲתָקִי] v. subord., the final ה omitted in late style; so also with אֲלֵבֵן Hiph. impf. † לִבֵּן vb. denom. Hiph. (1) *make white* = purify (ethical) Dn. 11⁸⁵; (2) *shew whiteness, become white*, of tree Jo. 1⁷, of moral purity cf. שָׁלֵן Is. 1¹⁸ and here; Hithp. *be purified* Dn. 12¹⁰. — 10. [חֲתָקִי] phr. Is. 22¹⁸ 35¹⁰ 51^{8, 11}. — [חֲתָקִי] Pi. pf. rel. clause; cf. v.¹⁹ 10¹⁰. — 11. [חֲתָקִי] Qal inv. *create* in the sense of *transform*, as Is. 41²⁰ 65^{17, 18}. — 12. [חֲתָקִי] is gl. making l. too long. — [חֲתָקִי] ptc. p. **Ⓢ, 3**, *firmly established* in the religious and moral sense, cf. v. 10 57^{8, 8} 108⁸, also 78²⁷ 112⁷. — [חֲתָקִי] Pi. inv. † חֲתָקִי Pi. (1) *renew*, only here in religious sense, of face of ground 104²⁹, kingdom 1 S. 11¹⁴, years La. 5²¹, witnesses Jb. 10¹⁷; (2) *repair*, cities Is. 61⁴, temple 2 Ch. 24^{4, 12}, altar 2 Ch. 15⁸. Hithp. *renew*, youth Ps. 103⁵. — [חֲתָקִי] is a gl., making l. too long. — 13. [חֲתָקִי] is neg. juss. Hiph. with two accents. — [חֲתָקִי] expl. gl. — 14. [חֲתָקִי] Hiph. inv. cohort. **Ⓢ** is expl. gl. — [חֲתָקִי] phr. a.l. v. 12⁸. — [חֲתָקִי] phr. a.l., but **Ⓢ** **Ⓢ** Ex. 35^{5, 22} (P), cf. **Ⓢ** **Ⓢ** Ex. 35^{5, 22} (P) 2 Ch. 29²¹, willing, freely

offering oneself; 6 ἡγεμονίᾳ, *Ἐ principali*, *Ἔ potenti* in the other mng. noble, princely, so Street. — 15. אֲלִיָּהוּ Pi. cohort. — 16. אֲלִיָּהוּ abst. pl. bloodshed, Ols., Hi., Bā.; most think of blood-guiltiness. — אֱלֹהִים אֱלֹהֵי חַשׁוּעָתִי amplification, only one name needed for measure; rd. יהוה, for which אֱלֹהִים was substituted by *Ἐ*. — אֲלִיָּהוּ Pi. juss., apod. of imv. (5¹²). — 18. לֹא neg., so *Ἔ*, but 6 לֹא conditional particle due to אֲלִיָּהוּ Qal cohort. אֲלִיָּהוּ, apod., which certainly implies a previous conditional clause. But this vb. makes l. too long and is doubtless an. expl. gl. — 19. אֱלֹהִים is gl. in both ll.; it puts God in 2d and 3d pers. in same v. אֲלִיָּהוּ is then cstr. before אֲלִיָּהוּ. It is prob. that אֲלִיָּהוּ after לֹא is an expl. gl. inserted before the unusual אֲלִיָּהוּ. — 20. אֲלִיָּהוּ Hiph. imv. cohort. אֲלִיָּהוּ (3³). 6, *Ἔ*, insert אֲלִיָּהוּ, but at expense of measure. — 21. אֲלִיָּהוּ is expl. gl. for the unusual אֲלִיָּהוּ n.m. whole, entire offering, as Dt. 33¹⁰ 1 S. 7⁹; for other mng. v. 50².

PSALM LII., 2 STR. 6⁵.

Ps. 52 is a didactic poem of the time of Jeremiah: (1) denouncing a crafty noble who worked mischief with his lying tongue (v. 3-4); predicting his speedy downfall (v. 7); (2) triumphing in the antithesis between the noble's vain trust in his wealth, and the sure trust of the righteous in Yahweh (v. 8-11a). The Ps. concludes with a liturgical gloss (v. 11b).

WHY boastest thou of evil, thou mighty man, all day long?

Engulfing ruin thou devisest, thy tongue is as a whetted razor;

Thou dost love evil rather than good, lying rather than right;

Thou dost love all devouring words, the deceitful tongue.

'Ei also will pull thee down, forever He will snatch thee away;

He will pluck thee up out of thy tent, and so root thee out of the land of the living.

THEN the righteous will see and revere, and will laugh at him:

"Behold (the mighty man) that used not to make (Yahweh) his refuge.

But used to trust in the abundance of his riches, used to be strong in his (wealth).

As for me, I am in the house of (Yahweh) as a luxuriant olive tree;

I trust in the kindness of (Yahweh) forever and ever.

I will laud Thee that Thou hast done it, and I will wait on Thy name."

Ps. 52 was a קִשְׁקִיל at first in *Ḥ*, and subsequently in *Ḥ* and *ḤḤ* (v. Intr. §§ 26, 27, 32, 33). In *Ḥ* it had the following historical reference: אֲחִישֶׁלֶךְ = "When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech." This is based on 1 S. 22⁹⁻¹⁰, but makes a clumsy use of the narrative. This reference was made not with the view that the Ps. was actually composed at that time; but that it might

be conceived as expressing the emotions of David under those circumstances. In fact the Ps. in some respects would suit the situation; but in others not. Both the internal and the external evidence make such a time of composition impossible. The גבור v. 3. 9 refers to a warrior, and evidently, in the context, to a false and wicked one such as Doeg certainly was. But it is easy to think also of Shebna (Is. 22¹⁵ ^א), Pashhur (Je. 20¹ ^א), Hananiah (Je. 28¹ ^א), or Sanballat (Ne. 6). But these were doubtless only representatives of a class constantly appearing in Jewish history and denounced by the prophets. The וית רענן v. 10 = Je. 11¹⁶ does not involve dependence on Je., for the simile is an easy one and the use of it is not the same. The reference to the house of Yahweh, however, implies either preëxilic or postexilic times, when the temple was the established place of worship. The crafty and lying use of the tongue denounced in the Ps. is especially prominent in the denunciations of the pre-exilic prophets, cf. Je. 9⁸ ^א Mi. 6¹³. The same is true of the early Restoration. But subsequently falsehood, under Persian influence, assumes a more ethical character, and is denounced not only for its injurious effects, but for its own immoral nature. The language and style favour a preëxilic date. The Ps. is best explained from the time of Jeremiah.

Str. I. has a tetrastich of three syn. lines explaining the first, and an antith. syn. couplet.—3. *Why boastest thou, . . . thou mighty man ?* Some noble, a rich and powerful warrior, is referred to, such as Shebna (Is. 22¹⁵ ^א), Pashhur (Je. 20¹ ^א), Hananiah (Je. 28¹ ^א), or Sanballat (Ne. 6), who was indulging in self-confident boasting of his success and impunity in *evil*. This was all the more irritating that it was continuous, *all day long*. An ancient glossator impatient for the antithesis v. 10, attached to the margin the "kindness," making that "all day long." This subsequently came into the text at the expense of the measure, and the simplicity of the movement of thought in its parallelism. The Vrss. greatly differ here.—4. *Engulfing ruin*]. The evil is explained as a ruin in which one falls and is engulfed or swallowed up, a term of \mathfrak{B} , 5¹⁰ 38¹⁵ 55¹² 57². Such overwhelming ruin he *deviseth* against the righteous. He has a definite plan and purpose to ruin them, and it is expressed in crafty words of false witness.—*thy tongue is as a whetted razor*], phr. a. l., cf. Ps. 7¹³ Je. 36²³. The tongue has a deadly purpose, and so it is compared to a razor which has been whetted in order to make it as sharp as possible. The glossator added "working deception," as 101⁷, making the line too long whether referring to the tongue or the man, whether in apposition or vocative. The Vrss. differ.—

5-6. *Thou dost love*], emphatic present, repeated in syn. line for greater emphasis. The evil tongue represents an evil nature, whose affection is set on *evil rather than good*, defined more precisely as the evil of *lying rather than* the good of speaking that which is just and *right*. The climax is reached in *all-devouring words*, whose purpose is to swallow up and devour, cf. v.⁴; — *the deceitful tongue*], as 120²⁸ in apposition **G**, **S**, **I**, to be preferred to the vocative: "O thou deceitful tongue" of EV^a. and most moderns. — 7. 'El also] on His part, as an additional actor, appears unexpectedly to the wicked noble. This divine name was left in the Ps. by **E**. Vbs. are heaped up, two in each line, to indicate the great variety of motions by which God overthrows this vainglorious noble. — *will pull thee down*] from a firm position; — *snatch thee away*] elsewhere of snatching up coals from a hearth with tongs or shovel; — *pluck thee up out of thy tent*], out of and away from the inmost dwelling, the very home; — *and so root thee out of the land of the living*]. It is extermination, leaving neither root nor branch behind in the land where only the living dwell, v. 27¹³.

Str. II. has a line introducing the words of the triumphant *righteous* which declare in an antith. couplet the trust of the wicked noble, and, in a syn. triplet, the trust of the righteous. — 8. *See and revere*], see the fall of the wicked noble, and revere, in reverential fear of Yahweh who overthrew him, cf. 40⁴. — *and will laugh at him*], the triumphant laugh of scorn and derision. This is just as appropriate for the people of Yahweh when Yahweh triumphs over His enemies and theirs, as it is for Yahweh Himself, Ps. 2⁴. — 9. *Behold the mighty man*], the same person as in v.³; but **H** and Vrss. by a different pointing of the same consonant letters, interpret the term as the more general and comprehensive "man." — *used not to make Yahweh his refuge*], frequentative, of habitual action; so probably the following vbs. also. EV^a., after **I**, render "strength" or "stronghold," but improperly, v. 27¹. — *in the abundance of his riches*]. This noble had great riches as well as great power, and in these he used to trust, instead of in his God, as every true Jew should have done. — *used to be strong in his (wealth)*] so **S**, **T**, and most moderns, as best suited to context. **H** gives the same form as v.⁴, which is variously explained

by Vrss. and interpreters. But, if correct, it must be interpreted as their "engulfing ruin," and we must think of his strengthening himself in the ruin he has brought on others, building himself up on their ruins. — 10. *As for me*], emphatic antithesis. — *as a luxuriant olive tree*], fresh, green, fat, and flourishing in the richest soil; not that the olive tree was *in the house of Yahweh* and therefore especially luxuriant, but that the righteous man was a guest there and on that account was to be compared to such a tree. His trust was in the kindness of Yahweh, in antithesis with the trust of the wicked noble in his riches; and therefore he would continue to flourish after the wicked noble had been overthrown with his wealth. — 11. *I will laud Thee*], the vow of public worship in the temple in thanksgiving, as usual at the conclusion of Pss. — *that Thou hast done it*]. The special theme of the praise was that which Yahweh had done to the proud oppressor of the righteous. — *and I will wait on Thy name*]. Although this phr. is a.λ., yet the name of Yahweh frequently takes the place of Yahweh Himself in other phrases, and there is no good reason why it should not do so here. The remainder of the v. is too much for the measure and Str. — *for it is good in the sight of Thy pious ones*]. This is doubtless a gloss. The name is good, benign. The pious so regard it as they contemplate it. The name of Yahweh in late usage is for Yahweh Himself.

3. תִּתְהַלֵּל Hithp. impf. *make one's boast*, as 49⁷. — הַגְּבוּרָה] vocative, as usual with article. — הַחֶסֶד מֵאֵל is a gl., originally in margin simply as חסד, from v.¹⁰, referring to the kindness of Yahweh, antith. to the wickedness of this boaster. But ἄνομλος, Aq., Quinta, δειδός = חסד as Aram. *shame, reproach*, elsw. Pr. 14²⁴ Lv. 20¹⁷. חסד was a later insertion in חסד, חסד, to define חסד as God's. But it is interpr. by חסד, Houb., Oort, We., Du., as inexactness for חסד על חסד. Hi., Dy., rd. על חסד adv. inf. But all are improbable and unsatisfactory. The two words in fact destroy the measure. — 4. הַיָּהוּה] emph. *engulfing ruin*, v. 5¹⁰. — פָּתַחַרְתָּ סִיפֶיךָ] phr. a.λ. † פָּתַחַרְתָּ n.m., *razor*, as Is. 7²⁰ Ez. 5¹. רִישָׁךְ, v. 7¹³, of sword. — נִשְׂפָה רִסְיָה] is explan. gl. — 5. צְדִיקָה צְדִיקָה] phr. elsw. Ps. 58². צְדִיקָה of rightness of speech, elsw. Pr. 8⁸ 12¹⁷ 16¹⁸, cf. צְדִיקָה Is. 45²⁸ 48¹ 63¹ Je. 4² Zc. 8⁸. The vb. is a gl. making the l. too long, so Bā. — 6. רִכְבְּרִי קֶלֶעַךְ] phr. a.λ. † קֶלֶעַךְ n.[m.] *devouring*, elsw. Je. 51⁴⁴, v. Ps. 55¹⁰, also vb. 21¹⁰. It is tempting with Be., Che., to rd. בְּלִיַּתִּי. — בְּלִיַּתִּי פָתַחַרְתָּ] phr. a.λ. in apposition, not vocative; usual phr. פָּתַחַרְתָּ לִּי שֶׁקֶר 109² Pr. 6¹⁷ 12¹⁰ 21⁸ 26²⁸ Ps. 120². 8 Mi. 6¹². — 7. נִגְמָאֵל]. Two tones are needed. Therefore rd. וְנִגְמָאֵל as usual in such cases. — יִקְרָד] Qal future † נִקְרָד vb. Qal (1) *pull down*, a structure

Ex. 34¹⁸ (J) Dt. 7⁵ +; (2) a nation Je. 1¹⁰ 18⁷, an individual Jb. 19¹⁰, so here; the jaw teeth of lions Ps. 58⁷. — [יִהְיֶה] Qal impf. † חָרַף vb. *snatch up*, coals from hearth Is. 30¹⁴, cf. Pr. 6²⁷ 25²²; here fig. involved. — [וְיִסְרְפוּ] i coörd. Qal impf. † נָסַח vb. Qal *tear away*, as Pr. 2²² 15²⁶; Niph. Dt. 28⁶³. — [וְיִסְרְפוּ] i consec. after the impf. expressing result; † שָׂרַף vb. demon. Pi. *root out*, elsw. Jb. 31¹²; Pu. Jb. 31⁸; Poel Is. 40²¹; Poal Je. 12²; Hiph. also *strike root* Ps. 80¹⁰ Is. 27⁸ Jb. 5³. — 8. 6 attaches *καὶ ἐπορεύου*, which is implied indeed, but not usually expressed in poetry. — 9. [וְיִנְכַר] so [וְיִנְכַר] and all Vrss.; but certainly a mispointing for [וְיִנְכַר], v. 8. — [לֹא יִשְׁעוּ] neg. rel. clause, vb. frequent. — [אֱלֹהִים] for original יְיָ as throughout 2. — [וְיִנְכַח] i consec. after impf., emph. change of tense; improb. It should be i coörd. and vb. frequent. — [בְּרִבְּךָ עֲשָׂרִי] original of 49⁷. — [וְיָעִז] Qal freq. *be strong*, 9²⁰. — [בְּהֵיחִי] as v. 4, but dub. rd. with 2, 3, Lag., Gr., Bi., Bā., Oort, Du., Dr., BDB., בְּהֵיחִי *in his wealth*, v. 44¹⁸. — 11. [לְיָעִילֵם] is gl., making l. too long. — [אֲחֵהָ שָׂרַף] phr. a. l., but קָה with acc. i frequent. The substitution of *name* for *Yahweh* is common with other vbs., why not with this? It is however not suited to אֲחֵהָ וְיָעִיז, and therefore Dy., Hi., Gr., BDB., rd. אֲחֵהָ, Hu., Oort, אֲחֵהָ. But in fact this last heterogeneous clause makes an additional l. to the Str. however we may divide the ll. It is indeed a double gl.: כִּי שָׁב (v. 25⁸); וְיָעִיז still later, cf. 79² 89²⁰ 132⁹ (= 2 Ch. 6⁴¹) 145¹⁰.

PSALM LIII.

Ps. 53 is an Elohist edition of Ps. 14, with variations of text and editorial changes, all of which are discussed under Ps. 14.

PSALM LIV., 2 STR. 6³.

Ps. 54 is a prayer for national victory in the early days of Josiah. (1) Petition to Yahweh to save the nation from its terrible foreign foes (v. 3-5), (2) that the enemy may be exterminated, and the people gaze in triumph upon them (v. 6-7-9). Glosses assert that the enemy ignores God (v. 5c), and vow praise and sacrifice in the temple (v. 8).

YAHWEH, by Thy name save *me*,
 And by Thy might execute judgment for *me*.
 Yahweh, hear *my* prayer;
 Give ear to the words of *my* mouth:
 For (proud ones) have risen up against *me*,
 And terrible ones have sought *my* life.

L O, Yahweh, Helper to me!
 Yahweh, Upholder of my life!
 Let evil return to my watchful foe;
 In Thy faithfulness exterminate (*mine* enemy);
 From all trouble deliver me,
 And on mine enemy let *mine* eye look.

Ps. 54 was a *Maskil* in B. It was then taken up into B², and received the assignment קנינית. It was also taken up into E. The historical reference כְּבֹא הַיּוֹסֵפִים וַיֵּאָכְרוּ לְשָׂאוֹל הַלֵּא רֹדֵי קַטְתָּר עֲמֵט 1 S. 23¹⁹, cf. 26¹ (v. Intr. §§ 26, 27, 32, 33, 34). This Ps. could not have been composed by David at this time, but the circumstances there referred to might illustrate some of the features of the Ps. It is a prayer for national deliverance in peril from enemies; and indeed עֲרִיצִים, powerful, cruel, and terrible ones, v. 5, such as the Babylonians, cf. 37⁸⁶ 86¹⁴ Is. 13¹¹ 29⁶. The language and style are of the earlier Pss. of B. The reference to temple worship and sacrifice, v. 8, is a gloss. The prayer that they might look in triumph on their enemies, v. 9, implies a præx. situation, in which the armies of Judah were still in the field and might hope to overcome their enemies in battle. The early years of Josiah best suit this situation.

Str. I. has three syn. couplets, the last giving the reason of the prayer. — 3. *By Thy name*]. The name of Yahweh, as known to His people and made known to their enemies, is a saving name, giving confidence to His people, and invoking fear in their enemies, owing to the renown of His previous historical achievements, v. 20⁸ 33²¹ 44⁶ 89¹³ 17. 28 105³ 118¹⁰. 11. 12 124⁸. — *Thy might*], as exhibited in the putting forth of warlike power, v. 20⁷ 21¹⁴ 80⁸ 89¹⁴. — *save me*], as the context shows, by deliverance from enemies in war, implying victory over them || *execute judgment for me*], vindicate my cause in battle, v. 110⁶. — 4. The petition of the previous couplet is indeed *prayer*, as expressed in *words of my mouth*, oral prayer, which *Yahweh* is urged to *hear* || *give ear to*, usual terms in such circumstances, v. 4⁴ 5². — 5. The reason for this petition is given in this couplet, *proud ones*], the probable original, as C and many codd. H, rather than "foreigners," foreign enemies, of most codd. H and other Vrss. These are defined as *terrible ones*, such as the Assyrians, Is. 29⁶, and Babylonians, Is. 13¹¹ Ez. 28⁷. — *have risen up against me*], in war || *have sought my life*], to destroy the nation so that it could no longer have national independence or existence. A glossator, without regard to the structure of the Ps. as composed of couplets, added

a line to give another characteristic of these enemies, "they do not set God before their eyes," cf. 10⁴ 14¹ = 53², probably influenced by the latter passage.

Str. II. has also three syn. couplets. — 6. *Lo*], calling emphatic attention to the wish expressed in v.⁷, introduced by the vocatives in v.⁶. — *Helper to me*], not predicate of *Yahweh*, as Vrss.; but in apposition to *Yahweh*, as His characteristic. — *Upholder of my life*] the One who had been throughout history the sustainer of His people, maintaining their national existence in every peril and against all enemies. — 7. *Let evil return*], so Kt., in requital, cf. 7¹⁷ 94¹⁵, to be preferred to Qr., \mathfrak{G} , \mathfrak{F} , "He will return," "requite," as 18^{21.25} 28⁴ 79¹², which requires the interpretation of *Yahweh* as subj. in the 3d pers. against the uniform usage of this Ps., which is a prayer to Him, in the 2d pers. Such an interpretation is indeed forbidden by the syn. *imv. exterminate*, otherwise the transition from the one person to the other in a syn. couplet would be exceedingly abrupt and uncalled for. — *In Thy faithfulness*]. The usual meaning of the Hebrew word is alone appropriate here; namely, the faithfulness of *Yahweh* to His people, as helper and sustainer. The EV⁶. give the unusual meaning "truth," which has no propriety in this context. These enemies of v.⁶ are here described as *my watchful foes*], who lie in wait, a term of \mathfrak{D} , v. 5⁹; also in general as *mine enemy*, an insertion which the uniform assonance of this Ps. in *l* requires, as well as the measure, in place of the suffix "them," of \mathfrak{H} , Vrss. — 8. This vow disturbs the order of the prayer and the structure of the Str.; but was needed to make the Ps. appropriate for public worship in later times. — *In voluntariness will I sacrifice to Thee*], so Vrss., AV., cf. PBV., expressing the glad, voluntary participation in public sacrifice, cf. 51¹⁴. RV. "freewill offering," while a possible rendering of the Hebrew word, is a specific kind of sacrifice which was only appropriate on special occasions, and not at all characteristic of public sacrifice in the temple, or indeed appropriate to it. — *I will laud Thy name, Yahweh, (saying) for He is good*], the oral choral praise, with the Rf. of the Hallel, v. 135³, and Intr. § 35. — 9. *From all trouble deliver me*], continuation of the prayer, the verb being interpreted as *imv.* MT., \mathfrak{F} , \mathfrak{U} , pf. 3 sg., \mathfrak{G} , \mathfrak{S} , pf. 2 sg., are due to the insertion of the gloss v.⁸, separating v.⁹ from its

connection with the imv. v.^{7b}. — *Let mine eye look*]. The context of the original Ps. requires the jussive here, as against pf. of **ל** and Vrss., due to the gloss. The eye of Israel hopes to gaze in triumph upon the enemy, defeated and exterminated, cf. 112⁸ 118⁷.

3. **אלהים**] for an original **יהוה**; also v. 4. 6. — **ויבגודוהך**] has two tones, as usual in long words, with ו conj. — **תריניני**] Qal juss. after imv. (7^b). — 4. **לאמקריקי**] two tones, the first thrown back from ultima to penult of **מקרי** as usual; v. 2¹², phr. Pss. 19¹⁶ 78¹ 138⁴ Dt. 32¹ +. — 5. **נרים**] marked as dub. by Paseq, was prob. originally **נרים**, as **ע** and many codd. MT.; so Oort, Gr., Bā., Du. — **קלי**] the usual prep. with **קם**, but the pl. sf. impairs the assonance in **י**. Rd. therefore **כי** as 27¹². — **קרינים**] pl. adj., as 37⁸⁶ 86¹⁴, both **י**; cf. Is. 13¹¹ 29⁶. — **לא שמו אלהים לנוס**] is an extra l. to the Str., lacks the characteristic rhyme, and is doubtless a gl. — 6. **קני לי**] phr. 30¹¹ (**י**). — **אניני**] prob. for original **יהוה**. — **בכפי**] **δυσχελεμπτωρ**, **3 sustentans**, imply sg. without **כ**; the latter is due to the interpretation of form as pl., and is prob. not original, v. 3⁶. — 7. **לשיב**] Kt.; **לשיב** Qr., so **ע**, **י**; the former is more suited to the context if **יהוה** is vocative in foregoing, the latter if it is subject of clauses; the former more probable, only it should be juss. — **לשריני**] pl. is against assonance; rd. sg. v. 3⁹. — **העציתם**]. The suffix is contrary to the assonance in **י** characteristic of Ps. A word is also missing for the measure: rd. **אניני**. — 8. **ננדבה**] n.f. (1) *voluntariness* of love Ho. 14⁶, of volunteering for military service Ps. 110⁸, of copious rain 68¹⁰, of voluntary offering of sacrifice 54⁸, adv. acc. Dt. 23²⁴; elsw. always *freewill offering*, in ψ only 119¹⁰⁶ unless this mng. be found here also. — **אזכרה**] Qal cohort. 1 sg. expressing resolution; the accent is retracted before **לך** whether Makkeph is used or not; cf. v. 4. — **אניה שקד**] Hiph. impf. cohort. v. ירה, v. Intr. § 35, cf. 44⁹, 99⁸, 138³ 142⁸. — **יהוה**] suspicious in **י**. The rhyme does not appear in this v. It is a gl. — **קניטיב**] v. 52¹¹. — 9. **כי** is a gl. of interp. — **העיליני**] Hiph. pf. 3 sg. changes from 2d to 3d pers. without sufficient reason: **ע**, **י**, 2d pers., so Horsley, Gr., Che.; rd. imv. **העיליני** as Street. — **קמתה**] Qal pf. 3 f. is not suited to context, even if explained as future pf. or pf. of sure future. The original Ps. required, as Street, **תמתי** juss. The text has been changed from imv. and juss. because of intervening gl. **אניני**] should be sg. sf. as above.

PSALM LV.

Ps. 55 is composite. (A) A prayer for deliverance, with the longing to flee away from the terrible anxiety to a sure refuge (v. 2-3. 5-9a). (B) Imprecations upon treacherous foes within the holy city (v. 9b-12), and upon a treacherous friend (v. 13-16a. 21-22. 24a^b).

Glosses express confidence in Yahweh (v.²³ 24^c), make vows of public prayer (v.¹⁷⁻¹⁸) and urgent petition (v.^{20a}), refer to deliverances from battle (v.¹⁹), and enlarge upon various features of the original (v.⁴ 16^b 20^b).

A. v.²⁻³ 5-9^a, 3 STR. 4³.

O GIVE ear, (Yahweh), to *my* prayer;
 And hide not Thyself from *my* supplication.
 O attend to me, and answer *me*.
 I am depressed, and I moan in *my* complaint.

MY heart writhes within *me*,
 And terrors have fallen upon *me*.
 Fear comes upon *me*,
 And trembling and shuddering cover *me*.

PINIONS O that / had!
 As a dove / would fly away and settle down,
 So I would make afar off *my* flight.
 I would haste away to *my* place of escape.

B. v.^{6b-16a} 21-22, 24^{a,b}, 3 STR. 5⁵.

WITH a tempestuous wind, O Lord, divide their tongues.
 For I see violence and strife in the city;
 Day and night they go round about upon the walls thereof.
 Trouble and mischief are in the midst of it, engulfing ruin in its (square);
 And oppression and deceit depart not from its square.

FOR it is not an enemy who reproaches me, I could get away (from him).
 It is not he that hateth me that magnifieth himself against me, I could have
 hidden from him.
 But thou, a man mine equal, mine associate and my familiar acquaintance!
 Together we used to hold sweet counsel, we used to walk in concord.
 Let death come treacherously upon them, let them descend alive to Sheol.

HE put forth his hands against his confederate: he profaned his covenant;
 His face was smoother than curds; but war was in his mind.
 His words were softer than oil, but they were drawn swords.
 But, O Thou, (Yahweh), bring them down to the Pit of Sheol.
 Let not men of blood and deceit live out half their days.

Ps. 55 was in **𐤁**, of the class טשכיל, which is justified by the original Ps.^A, not by the present Ps. It was taken up into **𐤅**, when the divine name was changed as elsw. It was also in **𐤁𐤁**, where it was assigned בנגינת (v. Intr. §§ 26, 27, 32, 33, 34). The Ps. has an unusual number of glosses. (1) V.¹⁷ has יהוה. This could not have been in **𐤅**, or in **𐤁𐤁**, which follows its sources in its use of divine names. The three hours of prayer, v.¹⁸, appear elsw. Dn. 6¹¹ as a late usage. V.¹⁹ belongs with v.¹⁸. It implies deliverance from a recent battle. These verses all come from a Maccabean editor adapting the Ps. to the circumstances of his times. V.^{20b} belongs also to the same hand,

and it is probable that he changed v.^{20a}, which was an earlier marginal gl. with *נָתַן* in the sense of *answer*, to *נָתַן* in the sense of *humiliation* of the enemies. V.⁴ is a couplet of similar tone, and probably came from him also. (2) V.²³ has *יִרְחַם* also, and must have been a gl. later than *יִרְחַם*. It expresses, however, a calm confidence in Yahweh which was more characteristic of the Greek period before the Maccabean trials. V.²³ is based on 22⁹ 66⁹. The Aramaic *יִרְחַם* is also an evidence of late date. V.^{24c} is also a trimeter gl., concluding the Ps. with an expression of trust in Yahweh. After the glosses have been removed, the Ps. is composite of an early Maskil, v.²⁻³ 8-9^a and a later imprecatory Ps., v.^{20-16a} 21-22. 24^{ab}. The former was a little prayer, which originally was apart by itself, resembling Ps. 54. It was doubtless in *Ⲭ*, because the original *יִרְחַם* has been changed to *מְלִיחִים*. The combination with the prayer may have been made by *Ⲭ*. The imprecatory Ps. is based in v.^{10a} upon the story of the dispersion from Babel Gn. 11¹⁻⁹ (J); in v.¹⁶ on the story of Korah and his company Nu. 16²³ (P). The traditional ascription of the Ps. to David in the time of the treachery of Ahithophel, 2 S. 15, has no other propriety than that Ahithophel was just such a person as is described in v.¹³⁻¹⁸ 21-22; but he could hardly have been regarded as the equal of the king. The reference to Pashhur, Jer. 20, would be more probable, if we could suppose that the Ps. was composed by Jeremiah; but this is improbable, and there is no evidence that Pashhur was such an intimate friend as is here described. The reference to the walls of the city and its public squares, v.¹¹⁻¹², prevents us from thinking of the times of the restoration previous to Nehemiah. It is therefore probably a Ps. of the time of Nehemiah, when there was no special peril from foreign enemies, but great corruption, violence, and strife in the city itself.

PSALM LV. A.

Str. I. 2-3 is a prayer in a syn. tristich with a synth. line giving reason.—**2-3.** *O give ear || O attend to me*, and the climax, *answer me*, are usual terms of petition.—*and hide not Thyself*]. Yahweh seems to hide His face from His people if He gives no response to their prayers when they are in trouble; cf. 10¹.—*I am depressed*], lit. brought down in humiliation, as *Ⲣ*, favoured also by paraphrase of *Ⲭ*, PBV., AV., to be preferred to *Ⲩ*, RV., and most moderns, from a different Hebrew stem, “I am restless.”—*I moan*], as v.¹⁸, *Ⲭ*, *Ⲣ*, RV., to be preferred to *Ⲩ*, “am distracted.”—*in my complaint*], plaintive expostulation with Yahweh for leaving him in this condition.

Str. II. is a syn. tetrastich, continuing the description of suffering.—**5.** *My heart writhes*], in the pain and anguish of the situation.—*And terrors*] of the consequences which will result if

Yahweh does not save him. The specification "of death" was due to dittography, and was not original, as indeed it makes the line too long for the measure. — 4 is a pentameter gloss, assigning a reason for the anxiety. The *enemy* and *wicked* are a plurality of foreign enemies, as v. 17-20. These *dislodge trouble*], a metaphor of rolling stones down from heights upon enemies in the valley beneath, or in a siege from walls upon those assailing them. — *cherish animosity*]. They habitually and with set purpose, due to *anger*, take every opportunity of hostile action. — 6. *shuddering*] is an intensification of *fear* and *trembling*. These have not only *come upon* him, as a dark and gloomy cloud, but *cover over*, enveloping and shutting him in from any relief except from his God.

Str. III. is a tetrastich of stairlike advance. — 7-9 a. *O that I had*], the usual formula of the wish. — *pinions*]. He is unable to escape in any other way than by the wings of a bird. — *As a dove*]. This belongs to the second line. The poet is thinking not simply of flying, but that he himself is like a dove, too weak to resist the enemy, whose only hope is in flight. — *I would fly away*], seeking refuge in clefts of the rocks, Ct. 34. — *and settle down*], in safety. — *afar off*], away from the danger of the city. — *I would lodge in the wilderness*], abandoning the metaphor of the bird for that of the traveller, as Je. 9¹. This is not suited to the context, it destroys the measure of the line, and is doubtless a gloss from Je. — *hasten*], syn. with previous lines and so intransitive.

PSALM LV. B.

Str. I. is a pentastich, giving an introductory line of imprecation and the reason for it in a syn. tetrastich. — 9 b. *with a tempestuous wind*]. There is here a conflation, due to textual error, of "stormy wind" and "devouring tempest." All of these words except "devouring" are attached to previous lines by 𐤀 and Vrss. at the expense of measures and right connection of the two Pss. As so connected it represents a wayfarer flying for refuge from an impending storm, but really it belongs with the next v. as the instrument used by Yahweh for the purpose of division. — 10-12. *O Lord, divide their tongues*], imprecation upon persons not mentioned as yet, a divine visitation such as that upon the builders of Babel, Gn. 11¹⁻⁹, and indeed in the same way by a

theophanic storm.—*For I see*]. The reason for the previous wish is now given, and the peril is explained as something that was distinctly seen. The places are *in the city*], Jerusalem; *upon the walls thereof*], the place of watchful defence; *in the midst of it*], in its public square, a place of public concourse. This is as much as to say, in its enclosing walls and in its public places, within the city in its entirety.—*violence and strife*], these as personified are guilty of preying on the city instead of defending it, | *trouble and mischief, engulfing ruin, oppression and deceit*], heaping up epithets, to describe the utter corruption that prevailed in the city, especially among its rulers and soldiers, who ought rather to have defended the city from all such things.

Str. II. is a pentastich, with four lines syn. and the fifth synth. thereto as an imprecation, thus in the reverse order of Str. I. on the principle of inclusion.—13–15. *For it is not an enemy*], neither foreign, as v.^{4, 16, 19}, nor even domestic, *he that hateth me*], a personal enemy; but the very reverse,—*Thou, a man mine equal*], of like estimation, of the same rank and public esteem as himself.—*mine associate*], in close social relations.—*my familiar acquaintance*], well known by friendly personal intercourse.—*Together used to hold sweet counsel*], accustomed to meet together in the intimacy of a confidential circle and take counsel together, and this was made sweet by mutual words and acts of friendliness.—*we used to walk in concord*], Ⓞ, Ⓢ, “as friends” PBV., which is greatly to be preferred to RV. “with the throng,” thinking of the procession in the temple as 42⁵, which latter meaning has no appropriateness if “the house of God” is regarded as a gloss, making, as it does, the line too long. Indeed, there is no good reason for limiting the walking in concord to the walk in temple processions, which would not be suggested by anything else in this Ps. Such was the man who was at the bottom of all this trouble, and such were the circumstances under which he had acted.—*who reproaches me*]. The man who was not an enemy acts as an enemy, and makes false representations and bitter taunts. He who did not hate now acts as if he hated, by making unworthy comparisons with his equal, by magnifying himself in hostility to his friend. This inconsistency between their present and former relations made it extremely difficult to act

wisely. — He *could get away from* an open enemy ; he *could have hidden from* a man that was pronounced in his hatred ; but what could he do in this strange situation in which his best friend had become his worst enemy ? — 16. *Let death come treacherously upon them*]. These are the enemies led by the treacherous friend ; cf. the personified attributes of wickedness v. 10^b-12. This is an imprecation upon them. The wish is that death may beguile them, coming upon them when they least expect it, taking them unprepared. — *Let them descend alive to Sheol*]. The author is thinking of Korah and his company, Nu. 16³³ (P), who by divine visitation were swallowed up by an earthquake, and, without the experience of death, descended living into the gulf and went down to the cavern of Sheol. A glossator thought it needful to append a reason for the imprecation : — *for evils are in their dwellings*], the place where the enemies dwell, their houses, the enemies being resident in the same city as the author.

Str. III. is a further description of the false friend. The pentastich has an introductory line and two syn. couplets. — 21-22. *He put forth his hands*]. His reproaches had advanced to personal violence, cf. v. 10, and that *against his confederate*, the one who was in a covenant of peace and friendship with him, sealed as it was in the times of the Psalmist by the communion meal and the joint application of the blood of the victim ; and so he *profaned his covenant*], defiled it, as a sacred thing in which God, by the sacrifice, was also involved, and so was guilty of impiety toward the God of the covenant. The false friend is now described in the inconsistency between his words and deeds, his profession and practice. — *His face*], so ㊦, required by pl. vb. ; better than "his mouth," ㊦, which has been assimilated to *his words*. The antith. between face and mind is more natural. The *face was smoother than curds*]. With a round, smiling, beaming face, he addressed his friend ; but in his mind, hidden away in secret, was *war*, which he was only waiting for a convenient opportunity to wage. — *softer than oil*], were his words ; they were smooth, oily, flattering in appearance, but in reality they were drawn swords, sharp, taunting, piercing reproaches. This Str. is interrupted by a gloss which inserts a comforting exhortation to the afflicted before the imprecation :

Cast upon Yahweh thy lot and He will sustain thee,
He will not forever suffer the righteous to be moved.

23. *Cast upon Yahweh thy lot*], cf. 22⁹ 37⁵; an exhortation to take up the burden of trouble and cast it upon Yahweh, that He might bear it for them. This is the lot, portion, or way, assigned one in this life, however difficult it may be.—*He will sustain thee*], give personal support in the trouble, enabling to endure it. This is enforced by an antithetical couplet, gnomic in character: *He will not suffer the righteous to be moved*]. They will be enabled to bear their burdens, endure the lot given them to endure, and will stand firm under it, not tottering from their position.—*forever*]. The sustaining will go on and the restraint from trouble without ceasing.

24. *But, O Thou, Yahweh*], strong antith.—*bring them down to the Pit of Sheol*]. The final imprecation wishes them to descend by a violent deed of God into the Pit, the place of punishment in Sheol.—*Men of blood and deceit*], such as the false friend described above and the treacherous enemies in the city.—*Let them not live out half their days*]. This in the original was doubtless jussive as the context requires, and not indicative, “will not live,” as H, Vrss., because of the gl.—**24 c.** *But as for me, I trust in Thee*], certainly a more appropriate conclusion for a Ps. used in public worship.

A series of glosses was inserted v. 17-20 :

But as for me, unto God will I call, and Yahweh will save me.
Evening and morning and at noon I will make complaint and moan;
And He heard my voice, He ransomed me in peace,
From the battle that I had: for with many were they against me.
May 'El hear and answer them, even He that is enthroned of old!
There are no changes for them that fear not God.

17-18. *But as for me*]. The Jewish nation speaks here a vow of worship.—*unto God will I call*], in supplicatory prayer, and this in the syn. line at the three hours of daily prayer of later Judaism, *evening and morning and at noon*.—*I will make complaint and moan*]. The prayer is a complaint for the evils experienced from enemies, and moaning in the pain involved in them. The prayer is not doubtful of its result,—*Yahweh will save me*], that is, by giving victory over these enemies.—*And he heard my*

voice]. This begins a new line, and should not be attached to previous line, as a consequence of its petition, against the measure. It refers to a deliverance already experienced as a basis for a plea for another act of deliverance.—19. *ransomed me in peace*]. The peace is peace from war, the ransom is from enemies; and so it is defined, *from the battle that I had*], doubtless in the Maccabean wars in which the Jews had won the victory, and that notwithstanding the fact that: *with many were they against me*]. Their enemies had been very numerous. This is therefore a later gl., with no original connection with its context.—20. 'E!], the ancient divine name, || *He that is enthroned of old*], the King of Israel, enthroned on His heavenly throne, reigning as their king from the most ancient times. These are poetic expressions which do not suit the method of the Maccabean editor. They, with the imvs. *hear* || *answer*, were probably a gloss, which the Maccabean editor found and adapted to his purpose by interpreting the latter vb. as from another stem meaning "humble," or "afflict," thinking of the enemy thus as humbled by defeat and slaughter. The Vrss. and interpreters find great difficulty with this v.—*There are no changes for them*]. The enemies have no changes of fortune to expect; they will meet the same defeat in the future as in the past, because they *fear not God*]. Only the God-fearing people may expect salvation and victory.

LV. A.

2. [האנינה] Hiph. imv. cohort., v. 5³.—אלהים] for original יהוה, as usual in E.—[התעלים] Hithp. juss. עלים Ges.⁵⁴. (3) א.—[תתנתי] v. 6¹⁰ 119¹⁷⁰.—3. אריר] Hiph. impf. † ריר vb., cf. Arab. stem, *go to and fro*; Qal Ho. 12¹ (6 otherwise) Je. 2³¹ (txt. err., prob. ירר); Hiph. Gn. 27⁴⁰ *show restlessness* (dub. BDB.). There is no certain use of the form in Heb. Here 6 has ελυθηθη, F *contristatus sum*, and 3 *humiliatus sum*, which favour an original אריר, as Is. 15³.—[אָיִי] 1 sg. sf. † אָיִי n.m. (1) *plaint, complaint*, so 64³ 102¹ 142³, elsw. Pr. 23²⁹ Jb. (5 t.); other mngs. dub. in ψ only, (2) *muse* 104²⁴, as 1 K. 18²⁷ (E). The word should be at the end of l. for rhyme in י.—[אָיִקָה] dub. BDB., as most, Hiph. cohort. † [הים or הים] *show disquietude*, elsw. Mi. 2¹² (of fold and pasture); but Hi., De., Now., Qal *be driven about, distracted*; elsw. Dt. 7²³ *discomfit* by defeat; Lag., Gr., Bu., אָהָקָה, as v.¹⁸; Du. Niph. אָהָקָה, as 1 S. 4⁵ Ru. 1¹⁹ 1 K. 1⁴⁶ *be in a stir*. In all these cases the form is cohort. and must be given a modal force not easy in the context. Ols., Che., Bā., rd. אָהָקָה, as 77⁴, √הָקָה; Lag., Gr., Bu., Dr., אָהָקָה √הָקָה,

which is favoured by **G** *ἐταράχθη*, **I** *conturbatus*, v.¹⁸ and Ps. 39⁷. **Q** makes the sentence close here, but **G**, **I**, make the subsequent context depend on this vb. — 4. **קָנַח**] cstr. **קָנַח** n.f. a.l. *pressure*, **√קנח** Aram. *press* a.l. Am. 2¹⁸ (txt. err. for **קָנַח**). The only other form from this stem in Heb. **קָנַח** n.f. a.l. Aramaism Ps. 66¹¹, **G** *θλίψεις*, **F** *tribulationes*. Here **G** *θλίψεις*, **I** *persequentis*, interpret **קָנַח** as **קָנַח**, and that is best suited to context. **קָנַח**, suggested by Ol., Dy., Now., is syn. with **קָנַח**; but the sense *cry of distress* suits not the wicked adversary, but rather the singer of the Ps. It is easier to think of a defectively written **קָנַח** cstr. † **קָנַח** n.f. *distress* Is. 8²² 30⁶ Pr. 1²⁷; the substitution of Aram. for Heb. form easy for a later scribe. — **קָנַח**] Qal impf. † [**קָנַח**] vb. Qal *cherish animosity against*, c. acc. pers., as Gn. 27⁴¹ (J) 49²³ (Poem) 50¹⁶ (E) Jb. 16⁹ 30²¹. This v. is of different measure from its context and is an explanatory gl. — 5. **לִי**] emph. in position. — **יָחַל**] Qal impf. descriptive, *writhe in pain*, **√יחל**, as 77¹⁷ 97⁴. — **אִימִתָּה**] pl. † **אִימִתָּה** n.f. *terror*, poetic word, elsw. **ψ**, 88¹⁶; cf. Ex. 15¹⁶ Dt. 32²⁶. — **קָנַח**] dittog. of previous word, as Che. — 6. Not in **G**^B. † **רָעָר** n.m. elsw. Ex. 15¹⁶. It belongs in the next l. for measure. — **וְהִקְנַחְנִי** † consec. impf. after impf., improb. here; rd. † coörd. It was interp. as result of previous movement. — † **וְהִקְנַחְנִי**] n.f. *skuddering*, as Is. 21⁴ Ez. 7¹⁸ Jb. 21⁶; but **G**^{A. R. T. A} *σκρότος*, **ח**, **ז**, **ס**, **I** *caligo*, **F** *tenebrae*, so **S**, Gr., Che., but **Σ** *φρίκη*. — 7. **וְאֶמְצָר**] prosaic gl., as often; not usual in poetry. — **וְאֶמְצָר**] *wish*, as 14⁷ = 53⁷, should close the l. for rhyme. — † **אֶמְצָר**] n.m. *pinions of dove*, elsw. eagle Is. 40³¹ Ez. 17⁸. — † **כַּיִּינָה**] n.f. *dove*, elsw. 56¹ 68¹⁴. A new l., as Che., and not as MT. at close of l. — **וְאֶמְצָר**] † coörd. Qal cohort. **שָׁכַן** for an original **שָׁכַח**, required for rhyme. — 8. **וְאֶמְצָר**] Hiph. impf. **רָחַק** (22¹²), although not cohort. in form must, between cohortatives of v.^{7.9}, be cohort. in mng. Prob. the cohort. ending has been omitted by an early copyist. — **וְרָר**] Qal inf. cstr. obj. previous vb., which has force of auxiliary or adverb. It should have sf. for rhyme in **י**. — 9. **וְאֶמְצָר**] Hiph. cohort. **וָרָחַק** (22²⁰) *hasten*; so Aq., **Θ**, **Σ**, **I**, but **G** *προσεδεσθόμεν*, **F** *expectabam* = **וָרָחַק** Hiph. **וָרָחַק** (31²⁰), so **S**. — **וְאֶמְצָר**] a.l. n.m. acc. obj. *escape*, Hu., Bā., or acc. direction, taking previous vb. as intrans. *haste*; *place of escape*, We., Du.; but **G** *τὸν σῶζομαι με*, so **S**, **F**, imply **וְאֶמְצָר** Pi. ptc. (17¹⁵), cf. 144². **Q** is most prob.

LV. B.

קָנַח] a.l. ptc. **קָנַח** *rushing*, as in cognate Syr. and Arab. stems, BDB, but dub.; **G** *δριγούψυχλας*, **F** *pusillanimitate spiritus* = **קָנַח**, as Is. 51¹⁴, but this is improb.; **I** *spiritu tempestatis*; Aq., **Θ**, *λαίλαψόδου*. Gr., Hu., Dy., rd. † **קָנַח** n.f. *storm wind* 83¹⁶ Am. 1¹⁴ Na. 1⁸. It is prob. txt. err., variation of † **קָנַח** n.m. *tempest*, elsw. 83¹⁶ Am. 1¹⁴ Jon. 1^{4.12} Je. 23¹⁹ 25⁸² 30²⁸. — 10. **בְּלֵעַ**] Pi. imv. (21¹⁰) attached to this l. as **בְּלֵעַ** (48¹⁴), although pointing of latter attracted to former, Ges.⁸² (2)¹¹; but rd. prob. **בְּלֵעַ**, as 52⁶, because it is dependent on **קָנַח**. It is prob. that we have conflation here. **קָנַח** is expl. of **קָנַח**. The original was **קָנַח**. The **ן** is then instrumental, qualifying

the following vb. — [ארני מלל לשונם] refer to Gn. 10²⁶. — 11. [און תמל] phr., cf. 10⁷ 90¹⁰. — 12. [היית] v. 5¹⁰, rightly attached to previous l. by **Ⓢ**; necessary to complete its measure. — [בְּתִרְבָּה] improb. repetition, not in **Ⓢ**. A word is, however, needed for measure. It was prob. בְּתִרְבָּה. The copyist was confused between the two words, and attaching one to this l. he naturally used תִּרְבָּה; whereas if one were attached to the previous l. he would have used רִחַבָּה. [תִּסֵּשׁ] Hiph. impf. freq. † טוֹשׁ Qal *depart*, not in ψ . Hiph. trans. *remove*, not in ψ ; but intrans. here, as Ex. 13²² 33¹¹ Na. 3¹ +. — [יִרְדּוּ וּסְרַסְוּ] cf. 10⁷. — 13. [לֹא־אֵיב] emph. in position. **Ⓢ** takes it as אֵיב conditional; but context favours **Ⓢ**, **Ⓠ**. — [יִתְרַבְּנִי] Pi. impf. freq., prob. relative clause. — [וְאִשָּׁא] the apod. as **Ⓢ**, only of an implicit, not explicit, prot. as Dr., and not ו subord. as **Ⓠ** *ut sustineam*, so Bā. The l. is defective, needing קָטַנּוּ as truly as syn. l. נִמָּא here in the sense of *lift up* the foot in going away, *betake oneself away, get away*, so 139⁹, as Gn. 29¹; not *bear, endure*, which is against the syn. vb. — [קָלִי הַנְּדִיבִיל] as 35²⁶ 38¹⁷. Σ adds קָהָב, as 41¹⁰, but it makes l. too long and indeed is out of place there. — 14. [וְאִתָּה] emph. anth. — † [סֶרֶךְ] n.m. (1) *order, row*, not in ψ , but (2) *estimate, valuation*, of like estimation with myself, only here. — † [אֵלֶיךָ] adj. (1) *tame*, of animals; *docile*, of lamb Je. 11¹⁹, of cows Ps. 144¹⁴ (usually as אֵלֶיךָ *thousand*); (2) of friends, intimates, here as Mi. 7⁵ Je. 3⁴ 13²¹ Pr. 21⁷ 16²⁶ 17⁹, but **Ⓢ** ἄγεμῶν μου, Ψ *dux meus* = אֶלֶיךָ, as Ex. 15¹⁶. — [תִּדְרָעִי] as 31¹² 88⁹. — 15. [וְאִשָּׁר] is prosaic gl. — [נִתְחַתֵּק] Hiph. impf. 1 pl. freq. † [סַחֲקֵי] denom. *be* or *become sweet*; Qal Ex. 15²⁵ Pr. 9¹⁷ Jb. 21²⁸, suck Jb. 24²⁰ (?); Hiph. Jb. 20¹², with טוֹר only here. **Ⓢ** ἐδέσματα = either רֶגֶל or סֶרֶךְ n. a.l. from סֶרֶךְ vb. as **Ⓢ**. [בְּנֵי תֵּאֵלֵהִים] is a gl. of definition. — [רֵגְשׁ] a.l. *company, companionship, or concord*, **Ⓢ** ἐν δμοιο, v. רֵגְשָׁה 64⁸, רֵגְשׁוֹ 2¹. — 16. [יִשְׁמֹחַ] Kt. a.l. pl. [יִשְׁחָרָה] n.f. *desolation* יִשְׁחָרָה improb., Qr. יִשְׁחָרָה, as **Ⓢ**, Ψ , **Ⓠ**; יִשְׁחָרָה Hiph. impf. defective for יִשְׁחָרָה. $\sqrt{\text{חָרַע}}$ *beguile*, Ges.⁷⁴ (3) ¹; Niph. *be beguiled* Is. 19¹⁸; Hiph. *beguile*, c. acc. pers. Gn. 3¹⁸ (J) Je. 37⁹ 49¹⁶ Ob.³. 7 2 K. 19¹⁰ = Is. 37¹⁰ 2 Ch. 32¹⁶; sq. ל 2 K. 18²⁰ = Is. 36¹⁴ Je. 4¹⁰ 29⁸; c. קֵל only here, pregnant, implying descent, Ges.¹¹⁹ (4). **Ⓢ**, Ψ , **Ⓠ**, give the vb. the mng. *come upon*, which is prob. paraphrase. — [קָלִי־יָ] archaic poetic sf. There is a reference to Nu. 16²⁸. It is possible therefore that with Brüll we should rd. יִבְלַעְנוּ. — [תְּנוּגָה] n. sf. 3 pl. † [סְנוּרָה] n. [m.] *sojourning* place, elsw. pl. Jb. 18¹⁹, מִן אֶרֶץ Gn. 17⁸ 28⁴ 36⁷ 37¹ Ex. 6⁴ (P) Ez. 20²⁸, מִן אֶרֶץ Gn. 47⁹, מִן אֶרֶץ Gn. 47⁹. But **Ⓢ**, **Ⓢ**, have pl., and it seems prob. that the form has been attracted to בְּתִרְבָּה. There are in this v. three trimeters, and the clause with כִּי is doubtless a gl. — 17. The use of יִרְוֶה in **Ⓢ** is improb. It is in **Ⓢ**, **Ⓠ**, and is doubtless original, though **Ⓢ** has אֵלֵהִים only. It indicates that the entire v. is a gl. — 18. [וְאִשְׁחָרָה] Qal cohort. שִׁיחַ (6⁷). — [וְאִתְחַתֵּק] consec. result of prayer; goes with מִרְוֶה of next v. **Ⓢ** makes both impfs. and interprets ו as conjunctive; so Gr., Du., We. These vbs. are usually regarded as pfs. of certainty. — 19. [תִּקְרַב] n.m. *battle, war*, as v.²² 68²¹ 78⁹ 144¹ Zc. 14³ Jb. 38²³ Ec. 9¹⁸, so Ra., Ki., EV^a, Now., Du.; but Vrss. Qal inf. cstr. *draw nigh*, Hi., De., Bā. But the former is favoured, if the l. begins here. — [בְּתִרְבָּה]

The γ is taken as γ *essentiae* by Bā., Dr., after Σ , \mathfrak{F} ; but Θ $\epsilon\upsilon$ πολλοῖς, so Du., Now. — $\alpha\pi\alpha\gamma\alpha\gamma\iota\alpha\iota$ against me, as Σ $\alpha\pi\delta\varsigma$ ἐμῆ, \mathfrak{F} *adversum me*, cf. $\alpha\gamma$ 94¹⁶. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ conj. Qal impf. sf. 3 pl. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ answer, as usual after $\alpha\gamma\omega$. But Θ $\kappa\alpha\iota$ $\tau\alpha\pi\epsilon\iota\omega\sigma\epsilon\iota$ αὐτοῦς, \mathfrak{F} *humiliabit eos*, so \mathfrak{S} . $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Pi. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$. The sf. is often an interp. and is prob. incorrect. It really refers to the psalmist. The original was without sf. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ pl. † [$\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$] n.f. *change* (1) of garment Gn. 45^{22, 23} Ju. 14¹⁹; (2) relays I K. 5²⁸ Jb. 10¹⁷, or relief from service Jb. 14¹⁴. We may think of changes of character here in accord with (1) Now., or of changes of fortune, vicissitudes, in accord with (2) Calv., Dr., Kirk., al. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ for $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ 41¹⁰, cf. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ 7⁶, possibly here $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$; Θ $\epsilon\upsilon$ $\tau\omega$ $\delta\iota\delta\omicron\upsilon\alpha\iota$, \mathfrak{F} *in retribuendo*, interp. as Pi. inf. cstr. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ *recompense* (22²⁶), but \mathfrak{F} *pacifica sua*. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ as 89²⁶ Mal. 2¹⁰. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Qal *be smooth*, a.l. (Ho. 10² from other stem, so Θ here); Hiph. v. 5¹⁰. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ a.l. pl. cstr. *butter-words* for usual $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ n.f. *curd, curdled milk*, not in ψ ; but dub., as Vrss. take α as prep. || $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$, which is most prob.; point therefore $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$. Θ $\delta\alpha\delta$ $\delta\alpha\gamma\eta\varsigma$ τοῦ προσώπου αὐτοῦ rd. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ from $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ n.f. *burning anger*, so \mathfrak{S} , \mathfrak{F} , but other Vrss. as \mathfrak{H} ; $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ is prob. correct, as vb. is pl. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Qal pf. 3 pl. † [$\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$] vb. *be tender, soft*: (1) of heart, *fearful* Is. 7⁴ Je. 51⁴⁶ Dt. 20⁸; *softened, penitent*, 2 K. 22¹⁹ = 2 Ch. 34²⁷; (2) of treacherous words, only here. Pu. *be softened* with oil Is. 1⁶; Hiph. caus. of Qal (1), Jb. 23¹⁸. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ a.l.; pl. [$\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$] n [f.] *drawn sword*; why not Qal ptc. pl. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$, as Qal for drawing swords 37¹⁴. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Hiph. inv. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$, cf. 22⁹ 37⁶, all יהוה. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ in \mathfrak{E} evidence that not only this word, but entire v. is a gl. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ a.l. n.m. sf. 2 m. *lot*, Aramaism, BDB.; Θ $\tau\eta\upsilon$ $\mu\acute{\epsilon}\rho\iota\mu\acute{\omega}\nu$ σου, dub.; $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Qal impf. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$, as Aq., Σ , Quinta, Sexta, $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ *caritatem tuam*. But this vb. also Aramaism; in OT. only Dt. 33⁸. In any case the word is late and another evidence of glossator. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ emph. demonstr. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Pilp. impf. fut. † $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ vb. Pilp. *sustain, support*; elsw. acc. pers. Gn. 45¹¹ 50²¹ (E) Zc. 11¹⁶ +, acc. rei Ps. 112⁶. — † $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ n.m. *shaking*, obj. נחן, as 66⁹, cf. 121⁸; cf. vb. (10⁶). — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ emphatic change of pers. — † $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ n.f. *pit*, specif. here and 69¹⁶, the Pit of Sheol = בֵּיִר (7¹⁶), which Bā., Du., rd. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ v. 7¹⁶. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ = 26⁹ 59⁸ 139¹⁹ Pr. 29¹⁰. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ Qal impf. † $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ vb. denom. $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ half, so *halve, divide in half*; cf. Is. 30²⁸. — $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$ had יהוה also, but improb. in \mathfrak{E} , and even then l. is too short. Du. adds also $\alpha\gamma\alpha\gamma\alpha\gamma\iota\alpha\iota$, necessary if l. be original; but it is doubtless a gl.

PSALM LVI., 4 STR. 6³, RF. 3³.

Ps. 56 is a national prayer for deliverance from enemies: (1) petition that Yahweh will be gracious because of the enemy who is fighting them and treading them down (v^{3-4}); (2) that He will weigh out retribution to them for their crafty lying in wait for Israel's life (v^{4-8}); (3) assurance that the enemy will be defeated

because of Yahweh's attention to His people's troubles (v. ^{9-11a}); (4) promise of votive and thank-offerings for the accomplished deliverance (v. ¹³⁻¹⁴). Rf. is a resolution of boastful song of praise and fearless trust in Yahweh (v. ⁵ 11b-12).

BE gracious unto me, for man doth tread me down;
 All day long the fighter presseth me;
 All day long my watchful foes do tread me down;
 For many are fighting against me.
 O Most High, in the day I fear,
 Unto Thee I trust.

Of Yahweh I boast with a word of song.

In Yahweh do I put my trust without fear.

What can flesh do unto me?

ALL day long with words they vex me.
 Against me are all their plans.
 For evil they gather themselves together; they lurk;
 They watch my footprints,
 Even as they wait for my life.
 Because of trouble, weigh out to them.

Of Yahweh I boast with a word of song.

In Yahweh do I put my trust without fear.

What can flesh do unto me?

(I MAKE known, I recount them, Yahweh;)
 My tears are put (before Thee).
 Mine enemies will turn backward.
 In the day I call, I know it.
 For Yahweh is for me,
 Of Yahweh I boast with a word of song.

Of Yahweh I boast with a word of song.

In Yahweh do I put my trust without fear.

What can flesh do unto me?

UPON me is (the obligation of) Thy votive offerings,
 I will pay Thee thank-offerings;
 For Thou hast delivered my life from death,
 And my feet from being pushed down,
 That I may walk before Yahweh
 In the light (of the land) of the living.

Of Yahweh I boast with a word of song.

In Yahweh do I put my trust without fear.

What can flesh do unto me?

Ps. 56 was in the earlier collection of בכתבים, then taken up into **10** and **33** (v. Intr. §§ 25, 27, 32). The reference באחו אחרו על שחם בנה, cf. I S. 27, was in **10**. Like all such historical references, it was not designed to indicate the circumstances of composition, but circumstances illustrating certain features of the Ps. In **33** it received the assignment על-יונה אלם רוקים (v. Intr. §§ 33, 34). The Ps. is ornate, having 4 Str. 6³ with Rf. 3³, which is retained after

Strs. 1 and 3, but omitted after Strs. 2 and 4. The Ps. is a national prayer for deliverance from numerous and powerful enemies. The language and style are ancient. Words are often repeated: שָׂאף v. 2. 2, לֹחֵם v. 2. 2, כָּל חַיִּים v. 2. 2 & 6, אִירָא v. 4. 6. 12, נָסַח v. 4. 6. 12. There are rare words: לֹחֵם v. 2. 2, *elw.* 35¹ 1; שָׂאף v. 2. 2, as 57¹ Am. 8¹ Ez. 36²; יַנְוִי v. 7 as 59⁴ 140² Is. 54¹⁵; נָרִי v. 9 a. l. *dub.*, *prob.* *txt. err.*; סָקְרָה v. 9 a. l. also *prob. txt. err.*; רָחִי v. 14 = 116⁹. There are also rare uses of words: סָרוּם v. 2, as 92⁹; עֲקָבֵי יִשְׁמְרוּ, *phr.* a. l. v. 7; פָּלַט v. 8; as 32⁷, but more *prob.* פָּלַט, as 58²; אֹרֵחַ הַדְּחִיִּים v. 14, *phr. elsw.* Jb. 33²⁰. V. 14 is cited 116⁸⁻⁹, and is therefore much earlier. The temple worship is in existence, with words of song, votive offerings, and thank-offerings, v. 11. 12. The people have been delivered from their enemies, though they are still in peril. The Ps. dates therefore from the Babylonian period before the exile.

Str. I. has a syn. tetrastich and an antith. couplet. — 2-3. *Be gracious unto me*], usual petition in peril, v. 4². — *for man*], collective for the enemy of the nation, 9²⁰⁻²¹ 10¹⁸ 66¹³, — *fighter*], engaged in *fighting*, v. 2² || *watchful foes*, v. 5². — *doth tread me down*], repeated in v. 2²; of the trampling under foot by the victorious enemy, so 6, 3, and other Vrss., as 57⁴, greatly to be preferred to “swallow me up,” EV^a, which is based on a Hebrew word of similar form. — *presseth me*], the pressure of conflict on the battlefield; for the context shows that the fighting was still in progress. The enemy is powerful and numerous, and the danger is great. — *O Most High*], as 3, PBV., AV., is better suited to the context than *adv.* “proudly,” RV., which, though favoured by many moderns, is not so well sustained by Hebrew usage, and is not in accord with the position of the word, which the measure requires should be in l. 5 and not in l. 4. — 4. *in the day I fear*], the time of extreme peril in battle, when there was every reason to fear, I yet will *trust* in Yahweh. This leads to the Rf., which is a syn. couplet with a synth. line of challenge. — 5. *Of Yahweh I boast with a word of song*]. Usage requires that we should render “boast,” and not “praise,” as 6, 3, EV^a, due to interpreting “word” as word of promise. While this is possible, it is not suggested by the context. “His word” of 7 is not sustained by “my words” of 6; but the simple “word” of 3 is sustained by v. 11, 7, Vrss. This is most naturally explained as the word of song, as Dt. 32⁴⁴ Pss. 18¹ 45² 137⁸, cf. Ju. 5¹² Jos. 10¹². The people boast in song of the victory they are assured that Yahweh will eventually give them. — *trust without fear*]. The trust in divine help is so

firm and sure that the fear natural under the circumstances passed away and no longer existed. — *What can flesh do unto me?*] Sure of speedy victory over foes, the poet challenges their power to do any permanent or real harm. They are but *flesh*, and therefore impotent to resist God. In v.¹³ “flesh” is changed to “man.” This may have been an intentional variation of Rf., but in view of the author’s style of frequent repetition, it is more probable that the variation is due to the taste of an editor.

Str. II. has a syn. pentastich and a synth. line of imprecation. — 6-7. *with words they vex me*], as 3. The words are those of the enemy, as the plans are *their plans*. “My words” of 𐤒, 𐤕, EV^a., interpret the words as those of the author, which might suit a reference of the Ps. to an individual, or a group of individuals; but hardly to the nation. The words are threatening words, which pass over into plans and finally into deeds of violence. — *For evil*]. The measure requires that this should go with l. 3 and be connected with: *they gather themselves together*, as the purpose of the gathering. Their activity in carrying out their evil purpose is graphically described. They *lurk*, hiding in ambush to spy upon the people and take them unawares; *they watch my footprints*, every movement that is made, following at my heels and tracing out my path. — *wait for my life*], in the climax. Their hope is, that they may take the life of the people of God, destroy the nation altogether. Therefore the final petition. — 8. *Because of trouble weigh out to them*]. The enemies have made great trouble for the people of God. As deliverance had been implored in the previous Str., so here retribution upon the enemies. It is hoped that this may be weighed out in the exactness of justice. The Vrss. differ from 𐤒 in this line, and it is difficult to explain any of them. The difficulty originated from a copyist’s mistake of a single letter, by which he gave a word meaning “escape,” instead of the word meaning “weigh out.” The only way to explain 𐤒 is as interrogatory, “shall they escape?” EV^a., which probably occasioned the insertion of an additional line, making the Str. too long: “In anger cast down the peoples.”

Str. III. has a tristich composed of syn. couplet, a synth. line, and a synth. tristich. — 9. *I make known*]. This emendation

seems to explain, in a measure at least, the many different terms of 𐤀 and Vrss. This is emphasized by the cognate verb, *I recount them*], namely, the tears of the next line. The 1 sg. of 𐤀, 𐤁, is to be preferred to 2 sg. of 𐤀, "Thou tellest," EV^a., "hast counted," Dr., Kirk. — *My tears are put before Thee*]. So 𐤀, which is to be preferred to 𐤀, "in Thy flask," as better suited to the context and simpler. 𐤀 gives a figure of speech, which is indeed striking and touching, especially if in parall. with the next clause of 𐤀, "are they not in Thy book." This is as much as to say that Yahweh not only records in His book of record the sufferings of His people; but every tear that these sufferings produce is treasured up in the flask, rather the skin bottle of the Orient, which He uses for the purpose. But this last clause is an explanatory gloss, destroying the measure, and the reference to flask, standing alone, is less probable. — 10. *Mine enemies will turn backward*]. The attention of Yahweh to the sufferings of His people makes it certain that their enemies will be overcome, and that they will be compelled to a disastrous retreat, cf. 9⁴ 44¹¹. — *In the day I call, I know it*]. As in v.⁴, the time of extreme peril, the time of fear, was also the time of trust, so here the time when they call upon Yahweh for help is the very time in which they know that Yahweh is able to give them the deliverance they implore. This is emphasized in 𐤀 by the insertion of "lo," both unnecessary and at the expense of the measure. — *For Yahweh is for me*], as PBV., AV., is to be preferred to RV., "that Yahweh is for me," connecting it with "know" in the same line as its obj., which is against the measure.

Str. IV. has two syn. couplets and a synth. couplet. — 13. *Upon me*], incumbent as a duty, or an assumed obligation, because of the deliverance granted. — *Thy votive offerings*], sacrifices vowed and offered up in accordance with such vows, cf. 22²⁶ || *thank-offerings*, sacrifices expressing gratitude for blessings received, cf. 50¹⁴ ²³; first distinguished in code of D. — 14. *And my feet from being pushed down*]. The phr. cited 116⁸ is dub. But the use of the verb makes it evident that the peril was from thrusts or pushes of the enemy, which would result in his stumbling and falling prostrate in death, unless delivered. — *that I may walk before Yahweh*], in the presence of Yahweh, resident in His temple in

Jerusalem; the city of Jerusalem being conceived as the royal city, and the land as His land. — *in the light of the land of the living*]. The Holy Land is a land rejoicing in the light shining forth from Yahweh's presence in the temple, and so it is the land of the living, in which those living by the favour of Yahweh truly live. An ancient copyist reduced the line to "light of the living," a phr. elsw. Jb. 33³⁰, but it was cited before that mistake was made in 116⁹ as "lands of the living," cf. 27¹³ 52⁷ 142⁶. The measure requires both words.

2. אלהים] אלוהים. The divine name is a gl., making l. too long. — קני] gl. of interpretation. — שָׁאַקַי] Qal pf. שָׂאָה *pant after*, as 119¹⁸¹ Je. 29⁴ 14⁶, so Du., Dr.; but κατακατασθέν με, *conculcavit me* † שָׂאָה II. v. 3 57⁴ Am. 2⁷ (?) 8⁴ Ez. 36⁸, so Bā. — אָנַשׁ] coll. antith. God 8⁶ 9^{20, 21}, cf. בָּשָׂר v. 6, אִמִּים v. 12. — כָּל הַיּוֹם] thrice repeated, v. 2. 5. 6. It should begin the l. v. 3 as in other cases. — יִחַצְצֶנּוּ] Qal impf. † יחצץ vb. Qal *squeeze, oppress*, as 106⁴² Ex. 22²⁰ 23⁹ (E) Ju. 2¹⁸ Am. 6¹⁴. — 3. קָרִים] אֲרִים inserts כָּרִים before כָּרִים, so Aug., Cassiodorus, by txt. err., rendering ἀπὸ ἕψους ἡμέρας = כָּרִים or כָּרִים, which meaning is unknown to Heb. usage. א. א. א. T. א attach it as קָרִים. א, Eusebius rd. כָּרִים, but divide as קָרִים, so Houb. כָּרִים, should, however, go with יום as the measure requires. כָּרִים usually is the height of heaven, 7⁹ 10⁶ 18¹⁷, but 92⁹ *Most High*, ἡψίστος, so here אֲרִים *altissime*, Aq., ℣, Quinta, Ki., Calv., AV. It is also used of heavenly beings Is. 24⁴. Bu. gives it adverbial force, *with pride, proudly*, as ℣, Luther, Geier, Moll., RV., Now., Kirk., *with high looks*, Dr., but this is the only example proposed and is dub. The measure requires כָּרִים in v. 4, and *Most High* gives best sense and is better sustained. — 4. יום] with impf. as v. 10, cf. with inf. 20¹⁰, time when, graphically conceived as a day. — אִירָא] Qal impf. of state; but φοβηθήσονται makes it prob. that we should rd. inf. אִירָא, capable of both interpretations. — 5. = v. 11. 12, a Rf. to be inserted also after v. 8. 14. — אֲהִלֵּל] Pi. impf. v. 5⁶; c. ב, as in 44⁹, *boast of*; c. acc. *laud, praise*. א inserts כל הַיּוֹם from 44⁹ and interprets vb. as ἐπαινώσω, so אֲרִים *laudavi*. — דְּבָרֵי] דְּבָרֵי, both interp. of דְּבָרֵי, א as v. 11; 2d acc. after הַלֵּל *with a word*, cf. 3⁶ קוֹל, etc. — בָּשָׂר] *flesh*, v. 16⁹; for man antith. God, cf. 78³⁹ Gn. 6⁸ (J) Je. 17⁶ and the phr. כָּל בָּשָׂר Ps. 65⁸ 145²¹ אִמִּים v. 12, which latter is prob. editorial substitution. — לֵי] should precede בָּשָׂר for better measure. — 6. [דְּבָרֵי] if obj. must be taken in the sense of *affairs*, Bā., Du.; but א has *sermonibus* which is most prob. — יִחַצְצֶנּוּ] Pi. impf. 3 pl. i.p. † יחצצן] vb. *hurt, pain, grieve*; Pi. *vex*, as Is. 63¹⁰; Hiph. idem Ps. 78⁴⁰. א has ἐβδελύσσοντο which translates יחצצו 7⁹ 106⁴⁰ 107¹⁸ 119¹⁶⁸, but improb. — עָלֵי] emph. — כָּל-מַשְׁבַּחְךָ] has two beats 33¹⁰ Je. 61⁹ 18¹² 29¹¹ +. — לִירַע] makes l. too long; should go with next in emph. position, which indeed needs it. — 7. נִגְוְרֵי] Qal impf. נִגְוַר אֲרִים inserts נִגְוַר, usual mng. *sojourn*, v. 5⁶; but א *congregabuntur*, so ℣, ℣, EV^a, from another stem † נִגְוַר mng. *guther together*,

as Ki., Ges., De., Now., elsw. 59⁴ 140⁸ Is. 54¹⁵. But BDB. after Hi., Ew., Di., Bā., makes stem = נרה with mng. *stir up strife, quarrel*, in all these passages. Gr., Du., after AE rd. here and in 59⁴ ינרו Qal impf. נרר *troop together*, as 94²¹, where, however, Ols. rds. ינרו. — [ינסנו] Kt. Hiph. impf. 3 pl., so Jb. 14⁸ Ex. 2³, but Qr. Qal; in either case *hide, lurk, spy*, as Ps. 10⁸. — [תקח] emph. referring to same persons. MT. attached to previous vb., but 6 more properly to following in accord with measure. — [עֲקֵבֵי יִשְׁכְּרוּ] phr. a.l. but idea 89⁵². — [אָשֶׁר] *according as*. La., Bi., rd. כארי *as a lion*, but ארי not in ψ (22¹⁷ txt. err.), and the change unnecessary and improb. — 8. — [עֲלֵאֵן פִּלְסָ לְמִי] is difficult in this context. Most who retain the text interpret as a question; but it is certainly abrupt and improb. 3 has *quia nullus est saluus in eis* = על אין פלש לטו, taking על = על אשר = על, cf. 119¹⁸⁶, and אין negative; but this does not suit the context. 6 has *ὅτι οὐδὲν ὄσσεως αὐτοῦ*, taking אין as noun, *nothing* and vb. as imv. || רורר. This gives good parall., but a lame idea. The text is certainly corrupt. Bach., Bā., propose אין און 6, אq., 2, 3, retaining one, 6, 3, Quinta, 5, 7, the other. This would be easier were it not for the subsequent l. with its imv. But that is an interp. gl. making the Str. too long. Ew., Ols., Hu., Dy., Now., Du., change פלש to † פלס vb. denom. Pi. (1) *weigh out*, as 58³; (2) *level*, a path, 78⁵⁰, as Pr. 4²⁶ 5^{6.21} Is. 26⁷. The Rf. which should follow favours imv., and פלש gives a most suitable sense. — 9. — [נדי] a.l. נ נדי. [m.] sf. 1 sg. *wandering* BDB., or possibly agitation, נדי vb. *move to and fro*, v. 11¹. But 6 עהז ζήσ μου, 7 vitam meam, 3 secretiora mea, 5 my confession, 2 τὰ ὁμολογία μου, are difficult to explain on the basis of 6. Some simple word with sf. 1 pl. or coll. sg. is needed || רסקתי having a mng. suited to the vb. ספר. Bā., Ecker, think that there is word-play with נארך, and that 6 is thereby verified; but this is dub. Che. suggests אנטחי, which is certainly an appropriate word, but the derivation of all the texts and translations therefrom is difficult. It is easier to start from 5. This might be ריהי, Hiph. inf. cstr. ירה, cf. ירגי, the same from נר. If we suppose that נרי and ספרה have been transposed, the final ה of the vb. which is unknown to 6, 5, would belong to the noun. This would give us ירגי, an easy error for נרי. In this case the ζήσ of 6 and secretiora of 3 are what is made known; and 5 interprets it of confession. This would give us a still better word-play, especially if with 6, 3, 5, we read נערך for נארך. — [ספרקה] Qal pf. 2 m. fully written, but 6, 5, ספרקה makes it evident that ספרה was not in original text. It is dittog. The l. as in 6 has אליהם at the beginning, making measure complete. — [אִיקָה] MT. Qal imv. cohort. improb., אִיקָה ptc. pass. f. is to be preferred, cf. אִסוּ, 6, 5, so Ew., Hu., Bō., Hi., De. — [נארה] *thy skin bottle*, cf. 33⁷ 119⁵³; but 6, 3, 5, ננר, as Street most prob. — [הלא ספרקה] is tautological, a defective l., making the Str. just this l. too long. It is doubtless a gl. or txt. err. by dittog. of ספרה above, or conflation, as Street. הלא is not in 6, which has ὡς καί, or in 3, which has *sed non*, all interpretative. † [ספרה] n.f. a.l. possibly *book*; but 6 ἐν τῇ παραγγελίᾳ σου, 3 in *narratione tua*. — 10. — [א] 6, 3, but not in 6; a gl. making l. too long. — [יה] 6, 3, emph., pointing to the following; but 6 ὁδὸς; both interpretative gl. — 6 *ὅτι* אליהם לי.

θεός μου ἐλ σὺ, so **3** *quia deus meus es*. This is correct if אלהים be original; but if אלהים stands for original יהוה, יי is *for me, on my side, espousing my cause*, which is better suited to context. — 11. [במלהים אהלל רבך] bis in **2**, **6**, **3**, all Vrss. It is tempting to think of dittog., as the only difference is that in v. 11^b. **2** has יהוה; but **6**, **3**, have אלהים in both lines, so that the variation is dub. The first clause is needed to complete the Str., the second is the first l. of Rf. — 13. [קָלִי] emph., *incumbent on me* as an obligation, as 7¹¹ 10¹⁴ 16² 22¹¹ 37⁵ 40⁸ 55²³ 62⁸ 71⁶. — 14. This v. is also in 116⁸⁻⁹, derived from this Ps. The variations are: (1) 116⁸ for הוציא 56¹⁴; (2) the insertion in 116⁸ of אַחַר עֵינַי מִן רִמְקָהּ, which is a gl. even there, and is not in 56¹⁴; (3) 116⁸ אַחֲרֵינִי is doubtless original for הֲלֵא רִנְיִי of 56¹⁴. הֲלֵא is interpretative gl. and abrupt, only ו of **6** should be prefixed. † [רָחִי] n.[m.] *stumbling*, a.λ. these two passages. (4) אַחֲרַיִךְ 116⁹ for inf. לְחַהֲלֶךְ 56¹⁴ is an intentional variation. (5) 116⁹ לִמְנֵי יְהוָה = 56¹⁴ לִמְנֵי אֱלֹהִים יהוה is certainly original. Ps. 116 was composed before 56 went into **E**. (6) 116⁹ אֲרֻצֹת רַחֲמֵיךְ, cf. 56¹⁴ אֲרֻצֹת רַחֲמֵיךְ. The original was אֲרֻצֹת רַחֲמֵיךְ, as measure requires.

PSALM LVII.

Ps. 57 is composite: (A) a prayer of the community of the Restoration for deliverance from enemies: (1) seeking refuge in Yahweh (v.²); (2) crying for interposition from heaven (v.³⁻⁴); (3) describing the serious situation (v.⁵). (B) a national hymn in a later peaceful time: (1) praising Yahweh in the morning in the temple with mind and music (v.⁸⁻⁹); (2) exalting Him to all peoples because of the manifestations of His kindness and faithfulness (v.¹⁰⁻¹¹). The Rf. exalts Him above heaven and earth (v.^{6.12}). A gloss represents the enemies as fallen into their own pit (v.⁷).

A. v.²⁻⁵, 3 STR. 4³.

BE gracious to me, Yahweh, be gracious:

For in Thee I take refuge;

Yea, in the shadow of Thy wings I seek refuge,

Till the engulfing ruin be overpast.

I CRY to 'El, 'Elyon,

To 'El who dealeth bountifully with me.

May He send from heaven to save me,

May He send His kindness and His faithfulness.

I AM in the midst of lions;

I must lie down among those who consume the sons of mankind,

Whose teeth are spears and arrows,

Whose tongue is a sharp sword.

B. v. 6. 8-12, 2 STR. 4³ RF. 2³ = PS. 108³⁻⁶.

*O be exalted above the heavens, Yahweh ;
And above all the earth be Thy glory.*

MY mind is fixed, Yahweh ;
With my mind let me sing and let me make melody.
My glory, O wake with the harp,
With the lyre let me waken the dawn.

LET me praise Thee among the peoples, Adonay,
Let me make melody to Thee among the nations ;
For above the heavens is Thy kindness,
And unto the skies Thy faithfulness.

*O be exalted above the heavens, Yahweh ;
And above all the earth be Thy glory.*

Ps. 57 was in **B** from the collection of סכתמים. It was taken up into **E**. The reference כנבררו סמני-שואול כנערה was in **B** (v. Intr. §§ 25, 27, 32). As in similar cases, it did not imply that such was the circumstance of its origin ; but that some features of the Ps. might be illustrated. It is doubtful which cave is referred to, whether Adullam 1 S. 22, or that in the wilderness of Engedi 1 S. 24. The Ps. was also taken up into **AB**, when it received the musical assignment מליחשהח (v. Intr. §§ 33, 34). The Ps. is really composite : *A* = v. 2-6 a prayer for deliverance, 3 Str. 4³, which alone was in **B** with the title נצחם ; *B* = v. 6. 8-12, 2 Str. 4³ with an introductory and concluding Rf. 2³. V. 7, a pentameter couplet, is a late gl. The second Ps. except v. 6 is also contained in the composite Ps. 108²⁻⁶. The use of מליהים in v. 6. 8. 12 makes it probable that this Ps. was also in **E**, and that the combination of the two Pss. was made in **E**, or they may have been separate and adjoining Pss. in **E**. Ps. 108 however uses ירוה v. 4 for ארני 57¹⁰, but מליהים v. 2. 6. Inasmuch as it uses מליהים in its second part, also a Ps. of **E**, ארני was prob. original and ירוה due to a late copyist. In Ps. 57 the language is that of **B**. The unusual forms are glosses or errors of copyists. V. 8 נטל for נפר 8, v. 4 חרה gloss, v. 6 לָקָאָם mispointing for ליבאים, ליבאים לְהַשִּׁים mispointing for לְהַשִּׁים (לְהַשִּׁים) as חרה in Is. 49² Ez. 5¹. The situation seems to be the perilous one of the feeble community of the Restoration before Nehemiah. The enemies are the lesser nations who took advantage of the unwallled city to keep the people in constant peril and alarm. Ps. 57⁶ is a morning hymn to be sung, כחר, in the temple with the use of נבל and כנור v. 9. The poet has a wide outlook over all nations and all the earth. This Ps. cannot be earlier than the Persian period subsequent to Nehemiah, when the people were in a peaceful and happy condition. The structure of the Ps. with opening and closing Rf., as well as its tone, resembles Ps. 8.

PSALM LVII. A.

Str. I. has a syn. and a synth. couplet. — 2. *Be gracious*] repeated for emphasis, cf. 56². — *I take refuge*], a usual term of **B** ; first in

pf. emphatic present, laying stress upon the act as a fact, then in impf. representing the action as a continuous activity in the present. **וַיְהִי** is, as usual in Hebrew poetry, for the personal pronoun "I," and should not be translated, "my soul," EV^a, as if there were any stress upon the activity of the soul as distinguished from the body. — *In the shadow of Thy wings*], a graphic metaphor for *in Thee*, of syn. line, as 17⁸ 36⁸ 63⁸, referring to the cherubic wings guarding the divine presence. — *till the engulfing ruin be overpast*]. The people were in great danger of being engulfed by the peril in which they were situated; but they were assured it could be only temporary; it would eventually pass over. In the meanwhile they need relief, which can only come from Yahweh. In His presence they are in a place of refuge and safety, while their enemies rage in vain.

Str. II. has a synth. and a syn. couplet. — 3. 'El, 'Elyon], the "most High," and the primitive 'El; divine names are heaped up as usual in urgent pleading. — *who dealeth bountifully with me*]. That is the characteristic of "'El," as expressed by the Hebrew etc.; so **עָלָה**, **יָלָה**, cf. 13⁶ 116⁷ 119¹⁷ greatly to be preferred to **עָלָה**, **אָלָה**, and most, which render a slightly varying verb in an Aramaic sense possible elsewhere only 138⁸ "completeth for me," inexactly given in EV^a. "performeth for me"; only to be explained by the insertion of "all things," and then not at all easy to understand, especially in this context. — 4. *May He send from heaven*]. The people invoke divine interposition, and that from heaven itself; not here as often theophanic in character, but as defined in syn. line, by sending *His kindness and His faithfulness*]. These are personified and conceived as angelic messengers coming forth from Yahweh in heaven, as 43³ 85¹¹⁻¹⁴, *to save His people*. This strophe does not state the peril or the enemies. An ancient scribe inserted, probably in the margin, a reference to them: "Those that trample upon me taunt." This subsequently crept into the text at the expense of the measure, making the construction of v.⁴ difficult. These two words and their combination are variously explained by Vrss. and commentators, but with no satisfactory result in this context. This scribe was thinking of such taunts as 42⁴, which the enemies were constantly making because of the apparent failure of prayers for divine interposition. The enemies are described by the term used in the previous Ps. 56^{2,3}.

Str. III. has two syn. couplets. — 5. *I am in the midst of* || *I must lie down with*]. The people are surrounded by enemies. They are not besieged by a powerful enemy, but rather the city is beset by treacherous foes who keep the people in constant peril. This was just the situation of the people of unwalled Jerusalem prior to Nehemiah. These enemies are described as *lions*, because of their strength and ferocity. The figure is then left for the warriors themselves: their *teeth are spears and arrows* and their *tongue is a sharp sword*, in syn. couplet. It is most natural therefore in the previous difficult line to think of their breath as compared with flames *that consume the sons of mankind*. The Vrss. ancient and modern differ greatly in their interpretation of this line. EV^s. following 𐤀𐤍 make the ptc. Qal “that are set on fire,” and then take the “children of men” as in apposition with it, making an awkward construction difficult to explain. Moreover, the term “sons of mankind” is commonly employed in Hebrew for those who are afflicted and not for warlike enemies.

PSALM LVII. B.

Rf. 6 = 12, a syn. couplet at the beginning and close of the hymn, as Ps. 8. — *O be exalted, Yahweh*], as the subsequent context indicates as an object of praise and adoration, as 113⁴. If it were connected with the previous context it would be in victory over enemies, as 18⁶ 21¹⁴ 46¹¹ 138⁶.

7 is a syn. pent. couplet, representing the enemies as hunters, cf. 7¹⁶ 9¹⁶. It is a gloss, due to a misinterpretation of the previous couplet of Rf.

Snares they prepared for my steps that I might bow down;
They dug before me a pit, they fell into its midst.

— *Snares they prepared* || *They dug a pit*]. The first line states their purpose: *that I might bow down*. The Heb. 𐤀𐤍 is for the personal pronoun as usual, and it is the person who bows down with his feet caught in the snares. Various other explanations are given, the usual one, “my soul is bowed down,” AV., RV., refers it to internal humiliation, which is unsuited to the context. The second line states the antith. result: *they fell into its midst*]. The enemies had dug the pit for the people of Yahweh, but into it they plunged themselves.

Str. I. is a syn. tetrastich. **8.** *My mind is fixed*], repeated in 57 but not in 108 ~~19~~. It is amplification at the cost of the measure. The mind is firmly set and resolved to public praise. — *With my mind*] belongs to the second line and not to the previous one. — *let me sing and let me make melody*] with vocal and instrumental music in the temple; the mind expresses its religious emotion in worship. — **9.** *My glory*], poetic for the soul, the seat of honour in man, his noblest part, as 7⁶ 16⁹ 30¹³ 108². — *O wake with the harp*], rouse thyself to the service of public praise || *With the lyre let me waken the dawn*]. The dawning sun preceded by the music of temple praise, is said to be aroused by that music. When the sun appears, it seems as if it had been summoned by the morning worship.

Str. II. has two syn. couplets. **10.** *Let me praise Thee among the peoples*]. The public praise is to be not only in temple worship, but world-wide, wherever the people of Yahweh are assembled in their synagogues throughout the Dispersion. — **11.** *For above the heavens is Thy kindness*]. Above the heavens is the seat of Yahweh's throne; there is the source of His kindness, cf. 36⁶. It comes from thence to mankind, and therefore extends over all beneath the heavens. This corresponds with the world-wide praise, as giving the reason for it. — *And unto the skies Thy faithfulness*], as 36⁶. This divine attribute extends in its vastness of reach up into the heights of the skies, cf. also 85¹¹⁻¹⁴.

LVII. A.

2. הַסְתֵּיהּ Qal pf. 3 f. הסה v. ג¹² for הַסְתֵּיהּ Ges.⁷⁶ u Kö. I. 547. The original radical is preserved in the form in order to retract accent to antepenult. — עַר יִקְבֵּר הַיּוֹחַ] neglect of agreement, sg. vb. with abstr. pl. Ges.¹⁴⁶ (?); but Bi., Du., rd. חִקְבְּרֵיהֶּ; change unnecessary. חִקְבֵּית in ψ only pl., v. 5¹⁰; Du. compares Is. 26²⁰ עַר יִקְבֵּר וְעַם זָמַן for the original idea. It is a similar thought, but in different relations, and there is no sufficient reason for dependence. — **3.** אֱלֹהִים עֲלִיּוֹן] originally עֲלִיּוֹן אֱלֹהִים. — נִסְרָ] Qal ptc.; so אֶ, Aq.; but 6 רֹבַע εὐεργετησάντα με, Street, Luzzato, Gr., Bi., Che., Du., deal bountifully with, is best suited to context and date of Ps. 3 ultorem is from same stem in bad sense. Σ εὐεργετησάντα = גַּעַר. — **4.** וַיִּשְׁעֵנִי] Hiph. impf. וַיִּשַׁע, v. 3⁸, with subordinate expressing purpose, and not with ו coörd. — הַרְף אֶמְסִי] is dub. and difficult. הַרְף Pi. pf. always man subj. אֶמְסִי is variously explained here as 56². 3. If subj., the clause must be rel. and most likely of time when, as Bā., Dr.; but l. is incomplete and awkward, especially as closing l. of Str.

⊖ ἔδωκεν εἰς θρεῖδος, so essentially \mathfrak{H} , \mathfrak{I} , \mathfrak{S} , \mathfrak{T} , give a mng. to $\eta\eta$ appropriate enough in itself, but without usage to justify it. In that case it is better to rd. $\eta\eta$, the initial η having fallen out by haplog. But still the l. is defective. It is best to regard it as a gl. influenced by 56^a. — 5. \mathfrak{L} [לִּקְרָאִים] mispointing for לִּקְרָאִים pl. לִּקְרָאִים *lion* Gn. 49⁹ Dt. 33²⁰ Ho. 13⁸ +. ⊖ και ἐπόσατο τῆν ψυχῆν μου ἐκ μέσου σκότων; so essentially \mathfrak{S} , supply vb. from previous v. — \mathfrak{L} [לִּקְרָאִים] ptc. pl. √ † להט † Qal *blaze up, flame*, elsw. להט אש *flaming fire* 104⁴, both dub. prob. Pi. *burn, burn up*, Dt. 32²² Pss. 83¹⁶ 97⁸ 106¹⁸; so prob. here, Pi. ptc. with בני אדם as obj., all the more that בני אדם is used of the humble and rather בני אדם of strong enemies. \mathfrak{I} makes the ptc. adj. of lions, *leonum ferocientium*, but against mng.; ⊖ τετραγαμέτος, \mathfrak{H} *conturbatus*, ptc. as sg. qualifying vb., usual rendering for בהל or רנו. — † [תָּרָה] adj. *sharp*, only f. sg.; elsw. Is. 49² Pr. 5¹ Ez. 5¹.

LVII. B. = 108²⁻⁶.

⊖ = v.¹² Rf. at beginning and end, but it goes with v.⁸⁻¹², not with v.²⁻⁵. 7. \mathfrak{L} [תָּקַח בְּקִינִי] phr. a.l. less graphic and later than the usual רשע סנן 9¹⁶ 31⁶ 35⁷⁻⁸, cf. 140⁶. — \mathfrak{L} [תָּקַח] as 58¹¹ 74⁸ 140⁶, for idea, cf. Je. 18²². — \mathfrak{L} [תָּקַח] Qal pf. † נטה vb. Qal *bend low down*, inf. Is. 58⁶ of head. Ptc. pass. כְּמוֹסִים *those bowed down in distress* Pss. 145¹⁴ 146⁶, Niph. *bow oneself* Mi. 6⁶. The pf. 3 ms. here difficult, for נטה is f. and the enemies pl. and the Qal is elsw. intrans. ⊖ κατέκαμψα τῆν ψυχῆν μου makes it trans. and pl., which may however be interpretation and not imply a different text. \mathfrak{I} *ad incurvandam* implies inf. as Is. 58⁶, and that would explain ⊖ also; so Street. — \mathfrak{L} [תָּקַח בְּקִינִי] phr. elsw. 119⁸⁵ Je. 18²² (Kt.); כרה c. שוחה Je. 18²⁰, c. נור Ps. 7¹⁶. The v. is a pentameter couplet based on Je. 18²⁰⁻²², and is a gl. — 8. \mathfrak{L} [נָבִין לְבִי] bis. 108². \mathfrak{I} omits second נבין, but it is given in ⊖. It is doubtless amplification. It impairs measure, as Street, Che. For phr. cf. 51¹² 78²⁷ 112⁷. — \mathfrak{L} [אָשִׁירָה] Qal impf. cohort. || אֹמְרָה. MT. closes v. here, but 108² with אף כבורי, omitting first עֵינָה of 57⁹. In 108² ⊖ has ἐν τῇ δόξῃ μου, \mathfrak{I} *sed et gloria mea*. אף and first עֵינָה are both gls. of amplification. — 9. \mathfrak{L} [עֵינָה] Qal inv. cohort. עֵי עֵי. 7⁷, invocation to כְּבוֹדִי for עַשׂ, as 16⁹ 30¹⁸ 108². — † [שָׁחַר] i.p. *the dawn*, elsw. 22¹ 108⁸ 139⁹; here personified as Ra., Ew., Ols., Hu., Bā, Dr., Du., not acc. of time *at dawn*. — 10. \mathfrak{L} [אֹמְרָה] Hiph. cohort., the sf. prevents the cohort. form from appearing, but context requires it. — ארני = ירהו 108⁴. ארני is more likely to be original. — \mathfrak{L} [אֹמְרָה] with sf. 30¹⁸ 138¹, all || אֹמְרָה, cf. 47⁷; usually with ל, doubtless here לך אֹמְרָה as measure requires, cf. 101¹ 105². — 11 is essentially the same as 36⁶. 108⁶ has כְּשָׁמַיִם for כָּעַל עֵי עֵי of 57¹¹; in other respects it is the same. But 36⁶ has כְּשָׁמַיִם, and אֹמְרָה אֹמְרָה, this latter a variation in form from same stem, and it omits נָל which is certainly a gl., making l. too long and interpretative. כָּעַל is doubtless original. עֵי is assimilation to l. 2.

PSALM LVIII., 2 STR. 8⁴, RF. 2⁴.

Ps. 58 was written in the early Hebrew monarchy: (1) complaining of unjust rulers for their violence, venomous lying, and deafness to the pleas of the people (v. 2-6); (2) describing the punitive judgment of Yahweh upon them in several similes, concluding with a firm confidence in Yahweh as judge (v. 7-10. 12). A gloss expresses the joy of a Maccabean editor in bloody vengeance (v. 11).

But do ye indeed speak justice?

In equity judge the sons of mankind?

NAY, in the mind ye do iniquity;

In the land ye weigh violence with your hands.

The wicked become estranged from the womb,

Those who speak lies go astray from the belly.

They have poison like a serpent,

They are like a cobra, deaf and stopping his ear,

Which hearkeneth not to the voice of the charmers,

The binder of spells, the exceedingly skilful.

YAHWEH doth break down their teeth in their mouth,

Yahweh doth tear down the jaw-teeth of the young lions.

They melt away as water, they flow of themselves.

Are they luxuriant as green grass, so they wither away.

As a snail, that melts away, they go.

Hath fire fallen, they do not behold the sun;

Before they perceive it, they become like brambles;

As still living, in hot anger, He sweeps them away in a storm.

Ye sons of mankind, surely there is fruit for the righteous;

Surely Yahweh is judging in the land.

Ps. 58 was originally in the group of סתתים, then in מ, subsequently in ע and also in מ, where it received the musical direction אל השחה (v. Intr. §§ 25, 27, 32, 33, 34). It has 2 Str. of 8 tetrameters each, with introductory and concluding couplets, which, while varying in detail, are yet of the nature of Rfs., cf. Pss. 8, 57. The language and style are primitive and difficult. It is rich in antique similes and expressions. The Ps. complains of unjust rulers in the style of the præilic prophets, and expresses confidence in the retributive judgment of Yahweh. The Ps. is doubtless one of the oldest in the Psalter.

Str. I. has an introductory syn. couplet in form of a question, which receives a negative answer in four syn. couplets. This is of the nature of a Rf., beginning the Ps. as a corresponding Rf.

closes it.—2. *Do ye indeed speak justice?*] The question is addressed, as the context shows, to the rulers of the people, || *in equity judge?* The couplet is not easy to render. Text and Vrss. differ. In the first line the same Hebrew consonants with varying vowels give four different interpretations. That which is here preferred is the interpretation of שׁוֹמְרֵי , שׁוֹ , מְ , taking the word שׁוֹמְרֵי as adv. emphasizing more strongly the initial “indeed”; so JPSV, “Do ye in very deed.” But שׁוֹמְרֵי , followed by most moderns, interprets the form as an unusual word, “in silence,” RV., in accordance with the thought of v.⁶. Ki. interprets as Aram. word “band,” so Calv., PBV., AV., “congregation.” Many moderns interpret as still another word, “gods,” for rulers, as שׁוֹמְרֵי . — *sons of mankind*]. Those judged, as most moderns, referring, according to usage of the term, to the common people. But שׁוֹמְרֵי , שׁוֹ , מְ , EV^s., interpret as the rulers, as if it were the antithetical term, “sons of men.”—3. *Nay*]. A strong asseveration in negative reply to the question. These rulers were the very reverse of what they ought to be.—*in the mind*], mentally, their secret resolution in antith. to the execution of their purpose.—*in the land*, and also *with your hands*]. The hands are graphically conceived as using scales and balances, and thus as weighing out what they are to deliver to others. This should have been in accordance with the conception of justice: just, equal, right measure, which could not be questioned. In fact, it was the reverse: *weigh violence*.—4. *Become estranged || go stray*], that is, from the principles of justice, the practice of equity.—*from the womb || from the belly*], so soon as they are born, they at once begin to stray from right to wrong. This does not refer, as older interpreters thought, to the impulses of original sin or innate depravity; but specifically to the *wicked* in antith. to the “righteous,” v.¹². They begin the practice of their wickedness in their earliest youth. The wicked are here especially judges: *Those who speak lies*]; not lies in general, in the later and higher ethical sense that the lie as such is wicked; but in the early sense, lies as injurious, such as accompany acts of violence, false witness before the judges, or false and lying decisions by the judges themselves against the common people, and in favour of the oppressors.—5-6. *They have poison*]. They are venomous in their violence and lies, and so they are *like a serpent* || a

cobra], an especially venomous kind of serpent, which adds to its venom another dangerous characteristic, that it cannot be charmed by the charmers. The binder of spells, accustomed to charm all other serpents, can do nothing with this one. Though exceedingly skilful, expert in all the arts of the charmer, he utterly fails. This cobra is deaf, stopping his ear. So these wicked judges are so intent upon violence to the people and injurious lies, that no pleading, no arguments, however just and right, no influence whatever, can prevent them from executing their wicked will.

Str. II. is an antistr., having a syn. couplet, then six syn. similes describing the divine judgment coming upon the wicked judges. — 7. *Yahweh doth break down their teeth || tear down the jaw teeth*], so $\text{\textcircled{C}}$ interpreting the vbs. as pfs., and the subsequent vbs. as impfs., describing the judgment itself; which is to be preferred to taking the vbs. as imvs., and the subsequent vbs. as jussives, imprecating the divine judgment, as MT. and most Vrss. and interpreters. — The wicked rulers are first compared to *young lions*. Their teeth are all broken down to make them harmless. — 8. *They melt away as water*]. Water is a frequent simile of instability and weakness. So here the first simile compares the judges to water melting away. So weak are they and unstable that they need no one to make them unstable; *they flow of themselves*, of their own inherent weakness and instability. — *Are they luxuriant as green grass*]. The second simile compares them to green grass, which is the common symbol of rapid growth and speedy withering away, cf. 37² 90⁵. But $\text{\textcircled{H}}$, by the wrong attachment of a single letter to the previous instead of the following word, changed the former to the vb. "tread," and the latter to the word "his arrow," and so got a phrase for the usual "tread the bow," which cannot be explained satisfactorily in this context. An archer, aiming his arrows, even if their points are broken, is not a good simile of weakness from the point of view of the context. The grass is luxuriant enough in its growth, but it has a short duration; so these judges *wither away*. The rendering "cut off" is a possible translation of a Hebrew word cognate to that rendered above in the usual meaning "wither"; but no other example of such a meaning can be found. Some refer the cutting off to the arrows, as AV., RV., others to the wicked judges, as

PBV. — 9. *As a snail*], so most moderns after \mathcal{T} ; but \mathcal{G} , \mathcal{S} , \mathcal{V} , Arab. “wax,” and other Vrss. various other renderings, making the meaning exceedingly dubious. But whatever the thing may be, as it *melts away*, so the wicked rulers *go*. If it be the snail, the reference is to the slimy track it leaves behind it as it moves along. — *Hath fire fallen, they do not behold the sun*], so \mathcal{G} , \mathcal{S} , \mathcal{V} , the fire of the divine anger; the lightning suddenly descends from heaven upon these wicked judges, they are instantaneously consumed, never more will they see the sunlight. This is in accord with the subsequent context, and the common reference to such visitations in the OT. and the Koran. But MT., \mathfrak{J} , influenced probably by Jb. 3¹⁶ Ec. 6², by different vowel points with the same Hebrew text, get “an untimely birth of a woman”; but find difficulty in the tense and number of the vb., as is evident from the various renderings of Vrss. and commentators. The propriety of comparing such strong vigorous enemies with a premature birth of a child already dead, and never really alive, may be questioned. — 10. *Before they perceive it, they become like thorns*]. This continues the thought of the suddenness of the divine visitation. The wicked are taken unawares; before they perceive it, the fire comes upon them, and they are consumed by it like dry thorns. The text has been made difficult by an early copyist, before \mathcal{G} , making a misconnection of two letters, attaching them to the previous word as the suffix “your,” when they belong to the following word as prep. “like.” A variant gloss to thorns also made it possible to think of a kindred word “pots,” and so the interpretation arose — “before your pots perceived the thorns,” which conceives of pots containing flesh placed above thorns kindled to make a fire with which to cook a meal. Before these pots are at all heated, the judgment comes upon them. With this interpretation the subsequent line, which contains the principal clause, must be made to correspond, and here still greater difficulty arises. Several words must be given meanings, possible in themselves, but not justified by Hebrew usage. The simple meaning, giving every word its well-attested usage, is in accord with the previous context; *as still living*, while in the full vigour of life, so \mathcal{G} , \mathfrak{J} , \mathcal{S} , as Nu. 16³⁰; *in hot anger*, the heat of the divine anger, syn. with the “fire” above; *He sweeps them away in a*

storm], the storm of wind and rain or hail accompanying the fire of lightning, as usual in such divine visitations. — 11. *The righteous will be glad when he beholdeth vengeance*]. This gratification of the righteous in looking upon their enemies suffering under divine vengeance, is especially characteristic of the Maccabean age, when this v. was inserted as a gloss. It makes the Str. just these lines too long. — *His feet he will wash in the blood of the wicked*] is an expression of vengeful feelings against foreign enemies in war, and so contrary to the theme of the Ps., which has to do with wicked rulers in Israel. The attitude of mind is distinctly Maccabean. — 12. This is the closing Rf. *Ye sons of mankind*], vocative, as in accordance with v.^{2b}. It has been misinterpreted in ק and Vrss. as subj. of the verb “shall say,” at first understood as usual in poetry, afterwards introduced into the text, and so destroying the similarity of the two Rfs. — *surely*], emphatic expression of assurance and certainty of the divine interposition in behalf of the *righteous*, the people. — *They have fruit*; that is their righteousness will not in the end be unprofitable, but successful. — *Yahweh is judging the land*]. Though the wicked rulers do not judge in equity, but oppress the people of the land, Yahweh Himself interposes, and undertakes Himself their vindication and the punishment of their enemies.

2. הִיאֲמֵנָה] interrog. ה with אֲמֵנָה adv. ($\sqrt{\text{אמן}}$) always interrog. *verily, truly, indeed*, so Nu. 22³⁷ (E) 1 K. 8²⁷ = 2 Ch. 6¹⁸; without ה Gn. 18¹⁸ (J). — אֲמֵנָה] n.[m.] *silence* 56¹ (title) and here. Dr. “in dumbness,” after Aq., Ges.; but ἄρα , as v.¹²; Ἔ, Ἔ, utique = אֲמֵנָה = אֲמֵנָה = *but, indeed*, strong adv., not elsw. ψ , but Gn. 28¹⁹ 48¹⁹ Ex. 9¹⁶ +. This gives good sense. אֱלֹהִים Houb.; אֱלִים Lowth., Dathe, Street, Ol., De., Ew., Dy., Gr., Bā., BDB, as 82¹⁻⁶, is not suited to the context. אֱלִים = *band*; Ki., Calv., Ains., Ham., AV., PBV., *congregation* $\sqrt{\text{אלים}}$ *bind*, not elsw. Bibl. Heb. — תִּרְבְּרוּן] Pi. impf. 3 pl. archaic ending; so we should have הִשְׁמַטְוּן in assonance at close of l., as $\text{רַמְלִטוּן, רַמְעִלוּן}$, v.⁸. — בְּנֵי אָדָם] v. 8², *sons of mankind*, the judges over against God, so Ἔ, Ἔ , Luther, PBV.; but $\text{Ἔ, Pe., Bā., Dr., Du.,}$ most moderns, *mankind* as obj. of vb. If judges were referred to, בְּנֵי אִישׁ would be more suitable. — 3. אֵף] emph. answer to question, cf. 44¹⁰. — בְּלִבָּם] *in mind, in themselves, to themselves*, their secret resolution and purpose, antith. to בְּאָרֶץ *in the land*. Ἔ takes both עֵלְוָה and חַסֵּס as acc. after vb., so Dr., Bā., Du. Many think בְּלִבָּם not appropriate to context. The use of בְּלִבָּם by itself in this sense is not usual, but אֲסַר בְּלִבָּם is common. Bā. suggests כָּלְכֶם *all of you*, after Ἔ . Du. בְּלִיטָה *in secret* is better antith. to בְּאָרֶץ . But Ἔ, Ἔ, Ἔ, Ἔ , all have same text. —

[חַקֵּס יְדֵיכֶם] *violence of your hands*, so Aq., S., Z̄. But G, S, Θ, Quinta, E, all make חַקֵּס abs. It is not necessary, however, to suppose with Bā. that they took חַקֵּס as subj. of vb. and that they rd. חַקֵּלְכֶם, for they would render חַקֵּס חַקֵּס in the same way if they regarded יְדֵיכֶם as 2d subj., as כִּי 3^b; cf. 56^b, *with your hands*. This is the best interp. — [בְּאֶרֶץ] emph. in position, *in the land*, in their administration of justice; not *on the earth or on earth*. It is attached to the first l. in H, G, to second in Z̄. — [הִפְגִּיטוּ] Pi. impf. 3 m. archaic ending, v. 56^b. — 4. [זָרָו] only here for זָרָו Qal pf. 3 m. זָרָו, as בָּנָו Je. 27¹⁸ for בָּנָו, Kō. I. 445, *become estranged*. Cf. בָּנִים זָרִים Ho. 5⁷ [חָקְנִי], both aorists. — [תִּפְתָּחֶם] i.p. with prep. כִּן. Another beat is needed, rd. תִּפְתָּחֶם — [רַבְרִי קָנָב] subj. of vb., and not qualifying it. G, however, rd. pf. ἑλάττωσας, but Z̄ *loquentes*. — 5. [חֲקַח־לִטִּי] *heat of poison*, as Dt. 32²⁴⁻²⁶, cf. Ps. 140⁴ Jb. 6⁴. לִטִּי archaic sf. with ל of possession. חֲקַח before נָטַח is gl.; not in G. — [רְטִיבָה] n.f. *likeness, similitude*, used here adverbially, as Is. 13⁴ Ez. 23¹⁵. — [זָמִי] archaic stronger form of prep. זָ, so v. 8. 9. 10. — [פְּתֹן] *venomous serpent*, perhaps *cobra*, BDB., Tristram^{N.H. 271f.}; elsw. 91¹⁸ Dt. 32²⁸ Is. 11⁸ Jb. 20¹⁴⁻¹⁶. — [חֵרֵשׁ] adj. *deaf*, a.l. in connection with serpent; form elsw. 38¹⁴. Cf. vb. חֵרַשׁ 28¹. — [וַיִּאָּסֶם] a.l. Hiph. juss., cf. Dr. 17^a obs., the juss. force being lost; rel. clause Dr. "that stoppeth his ear." G has καὶ βυσσοῦς τὰ ὄρα ἀδρῆς = וַיִּאָּסֶם. This is more natural, esp. as חֵרַשׁ vb. elsw. always ptc. Qal either active Is. 33¹⁵ Pr. 17²³ 21¹³, or pass. Ez. 40¹⁸ 41¹⁶⁻²⁰ 1 K. 6⁴. — 6. [אֲשֵׁר] rel. referring to the kindred וַיִּאָּסֶם and explaining וַיִּאָּסֶם. Pi. ptc. pl. a.l. *whisperers, charmers*, יִחַשׁ, v. 41⁸; cf. חֵרֵשׁ *serpent charming* Is. 3³ Ec. 10¹¹. — [חֵבְרֵת הַקְּרִים] *tie magic knots* (v. RS.^{JPh. XIV. 1885. p. 123}), vb. only used with cognate acc. Dt. 18¹¹ in this sense. † חֵבְרַת vb. elsw. Pu. *be allied* Ps. 94², *joined together* 122³. † חֵבְרַת n.[m.] (1) *company, association*, Ho. 6⁹ Pr. 21⁹ 25²⁴; (2) *spell*, elsw. Dt. 18¹¹ cf. Is. 47⁹⁻¹² of Babylonian magic. — [חֲקִיכֶם] Pu. ptc. only here and Pr. 30²⁴ *learned, skilled* (v. 19⁸). The l. is defective. We may add the kindred חֲקִיכֶם adj. *skilful man*, one of the class of magicians Gn. 41⁸ (E) Ex. 7¹¹ (P) Is. 44²⁶ Je. 50³⁶ 51⁶⁷; elsw. in ψ *wise* (ethical and religious sense) 49¹¹ 107⁴². — 7. [אֱלֹהִים] for original יְרֹה, as usual in E. — [רָרַס־] Qal imv. רָרַס vb. (v. 11³). — [נִהַר־] (v. 52⁷) *break down*, here only of teeth. G gives both vbs. as Pfs. and this is better suited to v. 8. — [יָמַי] archaic poetic sf. for rhythm, in both nouns for usual יָמַי. Characteristic of the Ps. is the use of יָמַי. — [תִּלְקַח־עִי] a.l. for תִּלְקַח־עִי Jo. 1⁶ Pr. 30¹⁴ Jb. 29¹⁷. — [יְרֹה] is suspicious in E, though in G. A divine name is needed for measure. Doubtless it was originally יְרֹה, changed to אֱלֹהִים in E, and then subsequently back to יְרֹה. — 8. [תִּקְאֶס־] Niph. impf. either juss. or indicative † [תִּקְאֶס־] vb. Niph. *flow, run*, elsw. Jb. 7⁶ regarded as variation of כָּסַס vb. *melt, dissolve* (22¹⁵), probably both fully written forms from כָּסַס *melt* (6⁷). — [יִתְחַלְּבֵנִי] in apposition with previous vb. and not rel. clause. — [לִטִּי] ethical dative with vb. of motion Ges.^{119. 9} of *themselves*. — [יִרְדָּה חַוִּי] phr. elsw. only 64⁴. חַוִּי Kt., חַוִּי Qr. *arrows* for חַוִּי G, *arcum* Z̄, *arcum* Z̄, *ירדך קשת*, 7¹³ 11² 37¹⁴; an abrupt transition, not suited to context. Rd. with Bi., Che., We., חַוִּי, which is favoured by vb. יִתְחַלְּבֵנִי, cf. חַוִּי 37², also 90⁶. The כ of יִרְדָּה prob. goes with חַוִּי and we

should rd. ירר Qal impf. ירר vb. א.ל. Heb.; but the same stem in Ar. is used of herbage, *be abundant, luxuriant*; then כשו = *so*, and יתהלל is Hithp. of הלל vb. *wither, fade*, as 37², favoured by C ἀσθενήσων; and not of † [הלל] vb. Qal *circumcise* Jos. 5² Niph. Gn. 17¹¹ and Hithp. only here *cut off*. C εως οὖ, F donec, interpret the vb. as final clause, disregarding כשו. — D . שְׁנַיִל א.ל. traditional rendering *snail* as C ; but C ἀκρῶς, S , Y , Arab. *beswax*, Aq. γῆς ἔντερον *earthworm*, F vermis, Σ χόριον, AE. חֲבִילֵי *flood*. — וַחֲסֵס א.ל. n. ($\sqrt{\text{חסס}}$) *melling away*, dub.; 39¹² we have the form וַחֲסֵס Qal impf. 2 m. א.ל. *cause to flow, dissolve*. — יִהְיֶה [יהי] Qal impf. fuller form for usual יהי as 91⁶ Je. 9⁸ Jb. 14²⁰ 16⁶ 20²⁶ (6 t. in all), cf. הלה Ps. 73⁹ Ex. 9²², אהלך Jb. 16²² 23⁹. יהיך here as יהלהך v.⁹. C and F take it as pl. — נִשְׂאָה [נשא] so F quasi *abortivum mulieris* and Aq., Σ , D , C . † נִשְׂאָה n.m. *untimely birth*, as Jb. 3¹⁶ Ec. 6², but dub. on acc. of late date of these two uses. C has ἐπέπεσε πῶς = נִשְׂאָה, so S , Y . אִשָּׁר is usually taken as variant form of אִשָּׁה as Dt. 21¹¹ 1 S. 28⁷. — בְּיִרְחוֹזוּ Qal pl. 3 m., most naturally as in other Vrss. refers to the wicked; so C , S , Y , Aq., Σ , PBV., the pf. for the impf. But F , RV., and prob. MT. interpret it as rel. clause with the previous נל coll., influenced prob. by Jb. 3¹⁶ Ec. 6². The context on the whole favours C . — 10. סִירֵי תִיָּם [סירי תים] is difficult, both in the form itself and in the sf. 2 pl. It is against the context which gives always 3 pers. However the sf. 2 pl. is in C , F ; and C even makes sf. with vb. יִשְׁקְרוּ 2 pl. against H and other Vrss. Most moderns think of † סיר I. n.m. *pot*, (1) used for boiling, Ex. 16⁶ (P) Je. 1¹⁸ Ez. 11² +; (2) for washing, Ps. 60¹⁰ = 108¹⁰; (3) in sanctuary Je. 52¹⁹ Zc. 14²⁰ +. But C , Y , F , C , Σ , all follow † סיר II., (1) *thorn*, pl. סירים, Is. 34¹⁸ Ho. 2⁹ Ec. 7⁶ Na. 1¹⁰⁽¹⁾; (2) *hook*, pl. סירות, Am. 4². The objection that *thorn* elsw. has pl. סירים is not valid; for there is no sound reason why it should not also have pl. f. in (1) as well as in (2), or indeed סיר sg. in the one word as well as in the other. We should prob. rd. סירת כשו, and prob. סירה was originally only a marginal variation of † אֶשְׁרָה n.m. *bramble, buckthorn*, as Gn. 50^{10, 11} Ju. 9^{14, 15, 16}. The vb. יבינו is never used for perception through touching inanimate things, and this weighs strongly against the usual modern interp., “before your pots can feel the thorns,” AV., RV. F crescant, Σ ἀξήθωσι, so C rd. יבונו. — יִבְנוּ תֵי is taken by those who think of the *pot* hanging over burning brambles, as *living, fresh* brambles, so Ges., Ew., Hu., Ol., Pe.; but there is no other example of such a use. So חרין is taken in antith. for *burning* brambles, but this has no justification in usage. Others, De., Ri., Che., Bā., Now., refer תי to the *raw flesh* in the pot, as 1 S. 2¹⁵ Lv. 13^{10, 14, 15, 16} (P). But it is most natural to interpret תי כשו as *living*, so C , Y , F , εἰς ζῶντα Σ , cf. Nu. 16³⁰, where the rebellious go down alive into the pit of Sheol. — [בְּטִירָיוֹן] C has ὡσεὶ ἐν ὀργῆ, F quasi *in ira*. Both had כשו, but interpreted חרין as instrumental acc. This suggests however, as Bā., that original reading may have been תֵּרֵי. — [יִשְׁקְרוּ] Qal impf. strong sf. שַׁרַר Qal, *storm away*, only here in ψ , but Niph. v. 50². — 11. † וְנָקַם א.ל. ψ , but Ez. 24⁹⁺; the vengeance taken by Yahweh upon His wicked enemies. C adds ἀσπεῖον which is interpretative, not in F . — [סַעֲטָיו] *his feet or footsteps*, so Σ , F , C , cf. 57⁷. C has

χαίρας, so *F*, *S*. — 12. וַיִּאֲמָר אֲדָם ו *coörd.* Qal impf., cf. בני אדם v. 2, which we would expect here. *G*, *J*, had אדם *mankind* in general. But ויאמר is prosaic and suspicious; we would expect vocative as v. 2. It is prob. gl. and בני אדם the original. — אלהים *G* *θ* *θεός*, *J* *Deus*; if so, not predicate, but for an original יהוה. Bā. interprets as pl. *gods*. If אלים is to be read in v. 2, it would be probable here. It is indeed favoured by שטטים, although אלהים in *F* of Hex. is sometimes used with pl., cf. 2 S. 7²². But *G* κριων αυτους = שטטים. The *sf.* may be interpretative as often, and misunderstood in MT.

PSALM LIX., 2 STR. 12³, RF. 4³.

Ps. 59 was a national prayer in the early Restoration: (1) for deliverance from bloodthirsty enemies, who without justification have broken their treaties and are prepared to attack Israel, concluding with an invocation to Yahweh to awake and visit them (v. 2-6). (2) Petition for kindness to the people and the unpitied defeat and destruction of their enemies, because of their cursing, falsehood, and pride; concluding with the wish for the extension of Yahweh's rule to the ends of the earth (v. 11-14). *Rf.* describes the enemies as greedy dogs, running about the environs of the city in snarling packs (v. 7, 15), concluding with a vow of public praise of Yahweh, the High Tower (v. 10, 18). Glosses emphasize the falseness of the enemy (v. 8), their greed (v. 16), Yahweh's derision of them (v. 9), and the thanksgiving of the people (v. 17).

FROM mine enemies, O my God, deliver me;
 From them that rise up against me, set me on high;
 From the workers of trouble, deliver me;
 And from men of blood, save me.
 For lo, they lurk for my life;
 Strong ones gather together, without transgression of mine;
 They run up, without sin of mine;
 They station themselves, without iniquity of mine.
 O awake to meet me and see,
 Thou, Yahweh, Sabaoth!
 O arise to visit the nations;
 Be not gracious to all the treacherous troublers.
They snarl again and again like a dog.
They go round about the city in the evening.
My Strength, unto Thee I will make melody;
For Thou, Yahweh, art my High Tower.

MAY my God come to meet me with His kindness!
 May Yahweh let me look upon my watchful foes!

Do not (have compassion), lest they forget.
 Make them wander up and down by Thine army, my sovereign Lord.
 Bring them down, O my shield!
 Bring them to punishment for the sin of their mouth,
 The iniquity of the word of their lips,
 And let them be taken in their pride.
 Because of the cursing, and because of the lying which they speak,
 Consume (in Thy wrath) that they be no more.
 And it shall be known that it is the God of Jacob,
 Ruler to the ends of the earth.

*They snarl again and again like a dog.
 They go round about the city in the evening.
 My Strength, unto Thee I will make melody;
 For Thou, Yahweh, art my High Tower.*

Ps. 59 was one of the תַּחֲתָיִם, then in ב, afterward in א. The reference to the situation in the life of David, כְּשֶׁלַח שָׂאוּל רִישָׁמוֹ אֶת־הַבָּיִת לְהַחֲיוֹתוֹ, was in ב. When it was taken up into א it was assigned for rendering אֶל־חַשְׁתָּהּ, as 57, 58 (v. Intr. §§ 25, 27, 32, 33, 34). The reference to the story of David's escape by night from the messengers of Saul, 1 S. 19⁸ 89, only illustrates in small part the situation in the Ps. The editor had no thought of assigning its composition to the time of David. In fact, the Ps. does not reflect any situation in the life of David. It is a national Ps. of a much later date. The Ps., like all the תַּחֲתָיִם, is ornate in style, having 2 Str. 12³, with Rf. 4³. It is also antique in language and style, and exceedingly difficult. Glosses v.⁸. 9. 16. 17 adapt it for later liturgical use. V.³ מִתְקַטְטִי as 17⁷; v.⁴ יַנְרוּ as 56⁷; עָיִם, cf. 18¹⁸; v.⁵ יִכְתֹּנֵנִי as Nu. 21²⁷ Is. 54¹⁴; v.⁶ יִהְיֶה זַבְאוֹת as 24¹⁰, cf. 80⁵. 80 84⁹; בְּנֵי אֹן, α. λ., but separate words ancient, implying violation of covenant relations; v.¹² הִינֵקְטוּ, cf. Nu. 32¹⁸ (J) 2 S. 15²⁰; God as shield, as 3⁴ 7¹¹ +; v.¹³ נֶאֱמַן in sense of pride, as Is. 16⁶ Je. 48²⁹ Zp. 2¹⁰ +; v.¹⁴ אֱלֹהֵי יַעֲקֹב as 20². The language throughout is early. So also the frequent use of archaic sf. טו. In the glosses v.⁶ אֱלֹהֵי יִשְׂרָאֵל phr. of א of Hex., cf. 69⁷; v.⁹ as a citation from 2⁴ gives evidence of date of gloss, but not of original Ps. It is possible that v.¹² contains a reference to the story of Cain in Gn. 4¹² (J), but it is by no means certain. The Ps. is evidently a national one. The enemies are not wicked individuals; but nations, who have treacherously violated treaties, v.⁶, therefore not the great world powers, but the neighbouring nations, kindred with Israel. They are described in Rf. as cruel, greedy dogs, who wander about, not in the city but outside the city, round about it, making it perilous to go forth, v.⁷. 15. They are not besieging it with armies, but besetting it with marauding bands, who lurk with bloodthirsty intent, v.³. The situation is indeed similar to that of Ps. 9-10, the situation of the inhabitants of Jerusalem beset by unfriendly neighbours just before Nehemiah.

Str. I. has three tetrastichs, the first syn.; the second of two syn. couplets, the second synth. to the first; the third in which

lines 1, 3, 4, are syn., but 2 synth. to 1.—2-3. *Deliver me*], repeated for emphasis in v.²; syn. with *set me on high*], literally in an inaccessible place, but probably without that specific meaning here; and *save me*], the more general and comprehensive term. The peril is from *enemies*, which are described as *them that rise up against me*], in war, as 17⁷; *workers of trouble*], the mischiefs and sorrows of petty warfare (cf. 5⁶ 6⁹ 14⁴ +); and *men of blood*], bloodthirsty men, bent on bloodshed, cf. 26⁹ 55²⁴ +. They are still further described v.⁴ as *strong ones*], cf. 18¹⁸, too strong for the people to resist successfully without divine help; and finally, v.⁶: *treacherous troublers*], those who in their working of trouble have treacherously violated their covenant, or treaty with the people; their natural neighbours and allies; and yet like the old Moabites and Ammonites, really their worst foes. They are indeed *nations*, not the great nations, the world powers, Assyria, Babylonia, or Egypt, who could not be thus described; but the lesser nations, the treacherous neighbours of Israel, in the early Restoration, when the feeble community of Jerusalem had to get on as best they could in an unwalled and unprotected city.—4-5. The activity of the enemies is vividly described: *they lurk for my life*], as wild beasts, hiding in ambush, waiting for an opportunity to strike a deadly blow, cf. 10⁹.—*gather together*], assemble in bands for a predatory excursion, cf. 56⁷.—*They run up*], for an attack, as 18³⁰.—*They station themselves*] take a stand and prepare for the final assault, cf. 3⁷.—*without transgression of mine*]. The enemies had no just cause for their hostility. This is emphasized by the use of three terms for sin: transgression, sin, and iniquity, in order to make the affirmation of innocence as comprehensive and strong as possible. The people had in fact been faithful to all their covenant relations with their neighbours. These neighbours had the sole guilt in the matter.—6. *O awake*], earnest plea for divine interposition, cf. 7⁷.—*O arise*], from apparent sleep or indifference, 35²⁸ 44²⁴. The need for help is imperative. The purpose is: *to meet me*], for help, as 25¹⁸,—*and see*], the serious situation; *to visit*, with punishment, as 89²⁸; with the climax: *be not gracious*], implying the reverse. The divine name is appropriate in this appeal for war-like interference: *Yahweh Sabaoth*, the title of Yahweh as the

God of the battle array of Israel, the God of the Davidic dynasty, cf. 24¹⁰. A later editor has intensified it at the expense of the measure by adding "God of Israel," cf. 41¹⁴ 68⁹ 69⁷ 72¹⁸ 106⁴⁸.

Rfr. The first couplet is synth. — 7 = 15. *They snarl again and again like a dog*]. The enemies are compared to the half wild dogs of the Orient, which are the scavengers of the cities of the East, prowling about the environs by day and in the streets by night, and which do not hesitate to prey upon the feeble and helpless, cf. 22¹⁷ 1 K. 14¹¹ 2 K. 9³⁶. They snarl because they are angry and ready to snap at their prey. They do it again and again, as *they go round about the city*], the environs of the city; not in the streets of the city, as some render, thinking of evil-doers in the city itself in hostility to the righteous, which is against the context and entire conception of the Ps. — *In the evening*], that is, every evening. As the shades of night begin to fall, these dogs appear with the shadows and begin their prowling expeditions. The word properly belongs with the second line, as the measure and parall. require. A prosaic editor made the couplet into a prose sentence and put the words in the order of prose, as not infrequently elsewhere in the Psalter.

8. The two couplets of the Rf. are interrupted by glosses enlarging on the situation. — *Lo, they pour forth with their mouth*]. The simile of the dog is abandoned, and the enemies are described as to their wicked speech. — *swords are in their lips*]. The words which are on their lips are compared to swords which cut and pierce, cf. 57⁵. These are enemies of another kind than those of the original Ps. — *For who is hearing?*]. They think that they can so speak with impunity, for they conceive that the God of Israel is not hearing or caring. It is only another form of the scornful challenge of 10⁴³⁰ 42⁴. It is usual to prefix the word "say." This or some syn. word must be understood, but here, as often in poetry, it is not expressed. — 9. *Verily Thou, Yahweh, laughst at them*]. The scorn of the people of Yahweh by their enemies has as its antith. Yahweh's scorn of them. This, indeed, as well as the subsequent line, is a citation from 2⁴, except that *mockest at all the nations* is an adaption to this Ps. to correspond with v.⁶.

10 = 18 is the second couplet of Rf., separated from the first couplet by the glosses. — *My Strength*]. Yahweh is the strength of His people for defence against their enemies, and so virtually a stronghold, cf. 28⁷ 46² 84⁶ 118¹⁴ 140⁹. — *my High Tower*], the place whither Yahweh lifts His people up on high, as v.³, cf 9¹⁰ 18² 46⁸⁻¹² 48⁴ 62³⁻⁷ 94²³ 144². In this last clause *Yahweh* is not subj. of copula, 3d. pers., as EV^a.; but as 𐤅 here and 𐤇 v.¹², syn. with second pers., as the previous syn. line requires. — *I will make melody*]. The usual vow of public worship, as 9¹² 27⁶ 30⁵ 47⁷ 66⁴ +. So v.¹² and 𐤅 here also. 𐤅, 𐤇, 𐤅, give here the variant, “unto thee will I watch,” or “keep guard.” But the variation is due to a copyist’s mistake of a single letter similar in sound, and this one mistake caused all the variations and difficulties in 𐤅 and Vrss.

Str. II. has three synth. tetrastichs. — 11. *May my God come to meet me with His kindness*]. 𐤅 and Vrss. greatly differ as between “God” and “my God,” and “God of my kindness” and “of His kindness,” but the translation given above is best sustained. RV., as usual, adheres too slavishly to 𐤅. The invocation resumes that which closed the previous Str. v.⁶. — *Let me look upon*], in triumph, seeing them prostrate in defeat and overthrow, cf. 54⁹ 112⁹ 118⁷. — 12. *Do not have compassion on them*]. This emendation, proposed by G. Baur and adopted by several scholars, is in accord with v.⁶ and most suitable to the context. An ancient copyist, by misreading 𐤍 for 𐤎, gave the antithetical meaning, “slay them not.” This is contrary to the subsequent context and has occasioned endless difficulties, which 𐤅 and Vrss. sought to remove by various insertions and explanations, none of which yield good sense. — *lest they forget*], most naturally refers to these nations, which, if Yahweh spared them in compassion, would speedily forget it and renew their depredations. But owing to the mistake above referred to, it became necessary to think of “my people” as the subj. of “forget,” and this was indeed inserted in 𐤅; whereas 𐤇, answering the question as to what they were in danger of forgetting, inserted “Thy law.” The line is complete without either of them. — *Make them wander up and down*], in confusion after defeat, and possibly with the sense of staggering from severe blows. — *by thine army*]. Most think of an army of

angels, cf. 35^{k, 6}, but it is quite possible to think of the army of Israel as the army of Yahweh, as 110³, cf. Jo. 2²⁵, in accordance with the original meaning of *Sabaoth*, 1 S. 17⁴⁵ Ps. 24¹⁰. — *Bring them down*], by a humiliating overthrow, a defeat that will prostrate them. — *my Shield*], so ㊄, in accordance with context and usage of Ps.; changed by inexactness into "our shield," in ㊄, ㊄, cf. 3⁴ 18³ 28⁷ +. — *my sovereign Lord*]. The term here retains its original meaning, and really belongs to previous line to complete its measure. — 13. *for the sin of their mouth* || *The iniquity of the word of their lips*]. Sin has as its usual parallel iniquity, the omission of which, by an early copyist, has made difficulty to Vrss. and interpreters, who differ greatly in their translations. The sin of the mouth is that which the mouth commits in speech. The iniquity of the word is the iniquity which the word of false witness conveys when it issues from the lips. This is defined as *cursing*, and *lying which they speak*, and as connected with *pride* or haughtiness. A verb is missing in the first line, which was probably the verb cognate to the noun "sin," so similar in form that the copyist inadvertently omitted it, namely: *bring them to punishment*]. This then has its counterpart in the closing line: *let them be taken*], probably in the sense of entrapped in the snare of their own words, cf. 9¹⁰; rather than taken captive in war, a usage common in other Heb. Lit., but not found in ψ . — 14. *Consume*], repeated for emphasis by glossator, making line too long — *in Thy wrath*], the heat of the divine anger excited against them because of their evil conduct above described. — *that they be no more*], cease to exist, utterly perish, as a result of this divine interposition. — *And it shall be known*], indef. subj. rendered best in English by passive; in accordance with the extent of this knowledge, to: *the ends of the earth*. That which is thus made known is, in accordance with the order of ㊄, which is doubtless more original than the prosaic order of ㊄: *that it is the God of Jacob*, cf. 20² 46^{8, 12}; who has wrought this judgment. — *Ruler*]. As sovereign lord of Jacob He also has universal rule, cf. 22²⁹ 66⁷ 89¹⁰ 103¹⁹.

Glosses again interpose between the couplets of the Rf. — 16. *They wander up and down to devour*]. This is an enlargement of the simile of the dogs, giving the purpose of their prowling. — *If they are not satisfied*], a condition involving a negative

answer. — *they growl*], so **Ⓞ**, **Ⓟ**, **Ⓠ**, Aq., cf. “grudge,” PBV., AV., in accordance with context and the nature of the dogs. MT., followed slavishly by RV., “tarry all night,” from a similar Hebrew word, differing only in vowel points, is unsuited to context. The usual justification of the latter from the antithesis with “morning” of v.¹⁷ is shattered on the fact that both are glosses from different hands. — 17. This verse is an amplification of v.¹⁸, a tetrastich of two syn. couplets: *I will sing || I will ring out*], in public worship in the morning, the time of morning worship in the temple; not in antithesis with a night of peril, as many. Yahweh is a *High Tower*, as v.¹⁸, and place of refuge to which one flees, as 142⁵, — *in the day I have trouble*], as 102⁸. The situation of this glossator is more general and less perilous than that of the author of the Ps.

2-3. הַיְצִילֵנִי Hiph. imv. נָצַל (7²), also v.³ **Ⓞ**, **Ⓠ**, have different words: v.² ἐξέλου, *erue*; v.³ ῥῥῶσαι, *libera*. This favours a copyist's assimilation. But **Ⓞ** renders the same Heb. words elsw. by both Greek words, and the variation may therefore be simply for better style. — אֶיִלֵּי sf. 1 sg. i.p., so **Ⓠ**; but **Ⓞ** ὁ Θεός, which may stand for an original יהוה. — סִסְתָּקִסְתִּי Hithp. ptc. pl. sf. 1 sg. סָס, so 17¹, *those rising up against me*. **Ⓞ**, **Ⓠ**, insert conj.; prob. interp. and not original. The word has two beats for measure. The four verbs v.²⁻³ are in assonance in נִי, and it is prob. that originally they were all at end of l. — 4. יָבִיאוּ v. 56⁷; AE, Dr., Kau., rd. יָבִיאוּ *attack* גָּרַר **Ⓞ** ἐπέθετο, but **Ⓠ**, **Ⓡ**, Ges., De., JPSV., *congregantur*, best suited to context. “Attack” is too strong for the subsequent vbs. עָלִי is gl. of interp. — עָוִים pl. adj. *Mighty ones*, as 18¹⁸ אִיבֵי עוֹ, **Ⓞ** ἀπαυῶσι, **Ⓠ** fortissimi, Dr., Bā., others, קָוִים *with strength*, cf. v.¹⁰ עָוִי. — לֹא-שָׁפְעָי shortened for שָׁפְעֵי. This belongs in previous l. for syn. parall. A copyist reduced the two lines to prose. — יהוה is suspicious, as in all Pss. of **Ⓡ**; doubtless gl., as Bā. It makes l. too long. — 5. כִּלִּי-בְּלִי-עָן variation of לֵא; thus three great terms for sin are used. Rd. prob. עָוִי, the *ν* absorbed in *ν* of next word. It goes to end of l. for rhyme, with two tones. — יָרִצוּן Qal impf. 3 pl. archaic ending, *run* of armed men 18³⁰; followed by וּ coörd. with יִכְתֹּבּוּ for יִכְתֹּבוּ, cf. Pr. 24⁸, Hithp. כָּוִן (7¹⁰), cf. תִּכְתֹּבּוּ Nu. 21²⁷, חִכְּוֹנֵי Is. 54¹⁴. **Ⓞ** κατέθυνα (a err. for εἶπ), *station oneself, take a stand*, **Ⓠ** praeparantur. The first of these vbs. belongs in previous l. for parall. and assonance. — לִקְרָאתִי inf. cstr. קָרָא v. 25¹⁸. — 6. יהוה אֵלֵימִים זָכָאוֹת an impossible combination. יהוה is doubtless a gl. of variation of reading, and אֵלֵימִים stands for an original יהוה; so that the text once stood זָכָאוֹת יהוה, as Kirk. — אֵלֵימִי יִשְׁרָאֵל phr. of **Ⓡ**, elsw. in ψ 68⁹ 69⁷, doxologies 41¹⁴ 72¹⁸ 106⁴⁸; is here a gl. of intensification. The original l. was אֵמֶה יהוה זָכָאוֹת. — כִּלִּי-הַגֹּתִים so **Ⓞ**, **Ⓠ**, is striking here; prob. כִּלִּי was introduced from later point of view as suited to next l. — קִלְבִּי אֵן phr. א.ל., **Ⓞ**, **Ⓠ**, אֵן as v.⁸. **Ⓡ** can only be under-

stood as pregnant for כָּל כְּנִי מְקַלֵּי אֵין cf. 25⁸. It implies treachery in covenants. **א** as the more difficult is to be preferred. — 7 = 15 Rf. [יָשׁוּבוּ] Qal impf. 3 pl. *they return* if we give this vb. its normal force, implying that they have been there before. But there is nothing of this in context, and it does not suit the idea of the Rf. The vb. has auxiliary force, *again*, and, as impf. freq., *again and again*. — [יָהִיטוּ] Qal. impf. after יָשׁוּבוּ. The conj. of **ט**, **ז**, misses the construction, as do, after them, most moderns. אֵי רִמָּה vb., v. 39⁷; *growl* BDB., *snarl* Dr., cf. Is. 59¹¹ of bears, Ez. 7¹⁰ of doves. [בְּנִי לָנֶכֶד] goes with the previous vb., therefore ו before יָשׁוּבוּ is incorrect interpretation, although in **ט**, **ז**. The first l. is too long and the second too short. לִי יָצִיר has been removed by prosaic copyist from the second l. to the first. It separates the principal vb. from its auxiliary. — 8. [גִּיָּעוּן] Hiph. impf. 3 pl. archaic form נָעַע (19⁸) *pour forth*. This vb. is not suited to the previous context. It describes another kind of enemy and is a gl. It has nothing to correspond with it in the second Rf. — [בְּצִפְּתֵי הַיָּם] has two poetic accents. — 9. Gl. from 2⁴. — [וְאִתָּה] was taken from v. 6. — [יִוָּהֵ] not suited to **א**. — [הִשְׁחַק לִטּוֹ] as (לִטּוֹ) שִׁחַק 2⁴. — חֲלִיעַנָּה as יִלְעַנָּה 2⁴, but for לִטּוֹ of 2⁴ לִי לִי־נָטִים is given as an interp. of it. — 10 = 18 Rf. [קִוִּי] has no good sense. Rd. with **ט**, **ז**, **ט**, Dr., Kirk., and some codd. MT. קִוִּי *my strength* (8⁸) || קִוִּי (9¹⁰) so Rf. v. 18. — [אֲשַׁפְּרָה] Qal impf. cohort. i.p. = אֲזַפְּרָה v. 18; though **ט**, **ז**, have the same text here as **א**, yet **ז** has the same vb. in both passages, so Houb., Kenn., Street, Ols., Bi., Gr., Bā., Dr. It is improbable that the Rf. would differ. Furthermore, אֵל is not suited to שָׁמַר (12⁸), and although אֵל is with זָמַר (12¹⁰) elsw. only v. 18, it is just as suitable here as there, and is a frequent variant with לַ after other vbs. — [אֱלֹהִים] for original **א**. **ט** agrees with **א** here, but not in v. 18, where it has **δ** *Θεός μου*. **ז** has *tu deus* here, but 3d pers. v. 18. The context demands 2d pers. — 11. [אֱלֹהֵי חַסְדִּי] Kt. אֱלֹהֵי חַסְדִּי Qr., **ט**, **δ** *Θεός μου τὸ θεός μου*, but v. 18 **δ** *Θεός μου τὸ θεός μου*; **ז** v. 11 *dei mei misericordia*, v. 18 *deus misericordia mea*. These do not sustain אֱלֹהֵי חַסְדִּי as cstr., which gives a phr. a.l. improb. in itself. חַסְדִּי is sustained by v. 18 (MT., **ט**, **ז**), and is indeed required by the context. But v. 11 is entirely different; a subj. is needed for יִרְמָנִי. In v. 18 the phr. is at the close of Ps. after Rf.; in v. 11 it begins the second part of the Ps. The Rf. is sufficiently long without it. It is therefore a txt. err. in v. 18 from v. 11. If so, the copyist found אֱלֹהֵי חַסְדִּי, unless we may suppose that חַסְדִּי is a later change to assimilate the word to its context. On the whole **ט** is the best guide, and we should rd. אֱלֹהֵי חַסְדִּי, as Dr. — 12. [אֱלֹהֵי הָרְגָנִים] Qal juss. with sf. 3 pl. is inconsistent with v. 14. Gr. would change this latter. No satisfactory explanation has been given of the text, though it is sustained by Vrss. G. Baur., Now., propose *הִרְגָנִים*, which is in accord with אֱלֹהֵי חַסְדִּי v. 6, and most satisfactory except that sf. is unnecessary. — [נִרְיִשְׁכּוּ עִמִּי] **ז** *ne forte obliviscantur populi mei*, **ט** *μη ποτε ἐπιλάθωμαι τοῦ ἔθμου σου*, Jerome Epist. 33 "In Graeco scriptum est: *legis tuae*; sed in LXX. et in Hebraeo non habet *populi tui* sed *populi mei*." It is probable that קָמִי of **א**, **ז**, and וְיָרֶה of **ט** are both interpretations of the vb. without subj. and obj. The subj. of יִשְׁכּוּ is the enemies as 9¹⁸, and the whole is a single l., אֱלֹהֵי הָרְגָנִים טָן יִשְׁכּוּ. — [הִנְיָעִי] Hiph.

imv. נָוּ (22^b) with archaic sf., enemies; *cause to stagger*, or *wander*, cf. Nu. 32¹⁸ (J) 2 S. 15²⁰. — [וְהִיָּדְוּ] Hiph. imv. with ו coörd., sf. 3 pl. archaic, with two accents. Lag. הַיָּדְוּ after S; so Du. with reference to Gn. 4¹², נָוּ וְנָוּ, tempting but not probable. The longer word is needed for measure, and אֲרִי goes with preceding l., which needs it for completeness. Moreover, this l. begins a new tetrastich, and is not strictly parall. with previous l. — [תִּנְגְנוּ] (3^d). But 1 pl. is against usage of Ps.; therefore תִּנְנִי as S δ ὑπερασπιστῆς μου. — 13. [הִשָּׂא חַיִּי] as antith. v.⁴. S ἀμαρτίαν σόματος αὐτῶν, J in peccato oris sui. — [רָבַרְב־שָׁפְתַיִסוּ] in apposition with previous clause, as J, S, acc. and not predicate as many moderns. Two lines are needed for measure. They have been compressed into one by ancient copyist. In the second עָן || חֲטָאָה is needed; in the first a vb. הִשָּׂא bring into punishment, as Is. 29²¹ Dt. 24⁴. — [וְיִלְכְּדוּ] ו seems to imply something to which it is in coördination; prob. the vb. suggested. Niph. *be caught*, so 9¹⁸, as in snare or trap. — [כְּנִיאָה] † † elsw. ψ 47⁵; here in bad sense *pride*, as Is. 16⁶ Je. 48²⁹ Zp. 2¹⁰ Ez. 7²⁰ 16⁴⁹. A word is missing. J has not conj. with מֵאֵלֶה, therefore מֵאֵלֶה is doubtless correct for מֵאֵלֶה in accord with usage of Ps. So we should have the fully written כִּמֵּי and read the line וְיִלְכְּדוּ כִּמֵּי נִאֲוָה. — [מֵאֵלֶה] prep. מֵן because of and † מֵלֶה n.f. cursing, cf. 10⁷. This begins new quartette. — [נִחַשׁ †] n.m. (1) *lying*, as Ho. 7³ 10¹³ 12¹ Na. 3¹; (2) *leanness* Ps. 109²⁴ (?) Jb. 16⁹. — 14. [זָלָה] Piel. imv. (18³⁸) bis; only one is needed for measure, the other is a gl. of intensification. — [כְּתִבָּה] is attached to the previous l. by J, to following by S. — [מֵאֵלֶה] S had מֵאֵלֶה יַעֲקֹב מֵאֵלֶה, J rds. *deus dominatur Jacob*. J before יַעֲקֹב is doubtless explanatory gl. S is most likely correct. It gives the only good measure. — 16. This v. is a gl., breaking between couplets of Rf. — [יִשְׁעוּן] Kt. Qal impf. 3 pl. archaic, יִשְׁעוּן Qr. Hiph. impf., cf. v.¹²; S διασκοπιοῦσθεσσανται, J *vagabuntur*. — [אִם־לֹא] but S εἰὰ δὲ, making negative dub. — [וְיִלְיִי] consec. after impf., aorist of result, which is not suited to the idea of lodging all night. S, T, S, have same vb. as J, but ו coörd. S, Aq., γογγύσσουσιν; J *murmurabunt*; PBV. וְיִלְיִי Hiph., or וְיִלְיִי Niph.; so Du., Bā., Bu., BDB. † † vb. Niph. *murmur*, cf. Ex. 15²⁴ (JE) Nu. 14² 16¹¹ 17⁶ (P) +, Hiph. same, Ex. 17⁸ (E) 16⁸ (P) +. — 17 is also a gl., amplification of Rf. v.¹⁸. — [וְאָנָּה] emph. antith. to enemies. — [מֵאֲשֵׁר עָוָה] = מֵאֲשֵׁר עָוָה v.¹⁸. — [מִשְׁנֵב לִי] = מִשְׁנֵב לִי v.¹⁸. — † † n.m. (1) *a place of flight, of escape*, elsw. 142⁵ Am. 2¹⁴ Je. 25³⁵ Jb. 11²⁰ 2 S. 22⁸ (?) Je. 16¹⁹ (?); (2) *flight* Je. 46⁵. — [בֵּינֵם זָרֵי־לִי] so 102³ (v. 4³).

PSALM LX.

Ps. 60 is composite. (A) A Ps. of the time of David, citing an ancient oracle, giving Israel possession of the land and supremacy over his neighbours (v. 6-12^a). (B) A prayer for deliverance in time of defeat and great humiliation, probably of the reign of Jehoiachin (v. 3-7. 12^{b-14}).

A. v.^{8-12a}, 4 STR. 3³.

YAHWEH spake in His sanctuary :

" I will exult, I will divide Shechem ;

" And the Valley of Succoth will I mete out.

" GILEAD is Mine, and Mine is Manasseh ;

" Ephraim also is the defence of My head ;

" Judah is My commander's staff.

" MOAB is My washpot ;

" Unto Edom will I cast My sandal ;

" Over Philistia will I shout in victory."

O THAT one would conduct me to the entrenched city?

O that one would lead me unto Edom?

Wilt not Thou (Yahweh)?

B. v.^{3-7, 12b-14}, 4 STR. 4³.

YAHWEH, Thou hast rejected us, hast broken us down ;

Thou wast angry and didst turn us backward ;

Thou didst shake the land, didst cleave it :

Its breach doth sink down, it doth totter.

THOU hast let Thy people see hard things :

Thou hast made us drink wine of staggering.

A sign to them that fear Thee Thou hast given,

That they might betake themselves to flight (because of (Thy) faithfulness).

THAT Thy beloved people may be delivered,

O give victory with Thy right hand and answer us ;

Thou Yahweh, who didst reject us (and put us to shame),

And wentest not forth with our hosts.

O GIVE us help because of straits,

For vain is the victory of man.

Through Yahweh let us do valiantly,

And He will tread down our adversaries.

Ps. 60 is composite. (B) v.³⁻⁶, 2 Str. 4³, continued in v.^{7, 12b-14}, 2 Str. 4³. This has taken up into its midst an older Ps. (A), v.^{8-12a}, 4 Str. 3³. V.⁷⁻¹⁴ is also contained in the composite Ps. 108, which begins with 57⁸⁻¹². As 108 uses the composite Ps. 60, it was composed subsequent to that composition. Ps. 108 cited 57, 60, from **Æ**, and not from the original group of מכתמים, for the divine name is אלהים throughout. It is therefore unlikely that 108 was in **Æ**. The לריר of the title is due to the recognition of the fact that the two original Pss. out of which it was constructed were in **Æ**. Ps. 108 was not in **BB**, but 60 was, and probably already as composite when it received the musical assignment על־שֹׁשַׁן עֲרוֹת (v. Intr. §§ 27, 32, 33, 34). The original סכתם (v. Intr. § 25) was only (A), which is antique in its language and style. The term לִלְקָח is prob. original. It reminds one of the dirge 2 S. 17¹⁷ and possibly was also in the Book of Yashar. To it alone the historical reference can apply: בַּהֲצֹרֹת אֵת אֲרָם נִהְרִים וְאֶת־אֲרָם צֹבָה וְיֹשֵׁב יוֹאֵב וְיָךְ אֶת־אֲרָם בְּנֵי־מֶלֶךְ

שנים קשר ארץ: When he strove with Aram Naharaim and with Aram Zoba, when Joab returned and smote of Edom in the valley of salt twelve thousand. Cf. 2 S. 8¹⁸ ארץ 10¹⁶ ארץ 1 C. 18¹² ארץ 19⁶ ארץ. The variation in number is prob. due to a corruption of text. But while this Ps. is undoubtedly ancient and might go back to the time of David, yet it is too general to refer to this defeat of Edom (or rather ארם as 2 S. 10), and is an oracle as to the triumph over the lesser neighbours, Aram not being mentioned. (B) was a Ps. of different structure and date. It was a petition for divine interposition after humiliating defeat of the armies of Israel. V.⁶ resembles Je. 4⁶, v.⁶ Is. 51¹⁷⁻²². It probably refers to the defeat of the armies of Judah by the Babylonians, reducing them to a desperate situation. It reminds us of parts of Pss. 44 and 89, and may express the feelings of the companions of Jehoiachin.

PSALM LX. A.

Str. I. a tristich having a syn. couplet synth. to the first line. — 8. *Yahweh spake in His sanctuary*], so Θ , Ξ , referring to the sacred place of the divine presence, where the oracle of Yahweh was given; and not, "in" or "by His holiness," of EV⁴. suggesting a divine oath, as Am. 4² Ps. 89³⁶. This oracle goes back to the original conquest of the land. — *I will exult*], in triumph over the inhabitants of the land. Yahweh speaks as the supreme commander of His people, cf. Ps. 24⁷⁻¹⁰ Is. 63¹⁻⁶. — *I will divide*], the conquered land among the tribes, || *will I mete out*, the measurement in connection with the division. — *Shechem*, at the foot of Mt. Gerizim, the chief gathering place in the time of Joshua, stands for the country west of the Jordan, cf. Josh. 24¹. The *Valley of Succoth*], in the valley of the Jordan on the eastern side, near the Jabbok (S. Merrill, *East of Jordan*, 385 sq.), stands for the country east of the Jordan; possibly with a reminiscence of the two chief places mentioned in the story of the return of Jacob from Haran to Canaan, Gen. 33¹⁷⁻²⁰.

Str. II. is a syn. tristich. — 9. *Gilead*, as distinguished from *Manasseh*, must indicate with it the two chief divisions east of the Jordan, as *Ephraim* and *Judah*, the two chief divisions on the west. Accordingly Gilead, here, is for the southern portion assigned to Reuben and Gad, Nu. 32¹⁻²⁹, and Manasseh, the northern portion, or the land of Bashan. These, says Yahweh, are *Mine*], that is, my possession, my land. Ephraim is *the defence of My head*], the helmet defending the head from the blows of an enemy, in per-

sonal combat in battle. Judah is *My commander's staff*], as Gn. 49¹⁰; not the "sceptre," RV., which implies royalty, nor the "lawgiver," PBV., AV., which implies government; but the baton, the symbol of military authority, with which the commander directs the movements of his army and points them to victory.

Str. III. is also a syn. tristich, referring to the three hostile neighbours who are conceived as subjugated. — 10. *Moab is My washpot*]. Moab was the troublesome neighbor of Israel, occupying the region east of the Dead Sea. He is to be so reduced that he becomes the wash basin which is carried by a slave to pour water over his master's hands or feet. — *Unto Edom will I cast My sandal*]. Edom, the troublesome neighbour of Judah, on the southeast, was also so reduced as to become another slave to whom the master kicks off the sandals when he would have them removed to wash his feet. This is better than EV. "over" or "upon Edom," as though it were a symbol of the taking possession of the land by conquest. — *Over Philistia will I shout in victory*]. The relations between the Philistines and Israel were those of mutually respecting warlike neighbours. There is nothing ignominious therefore in the reference to them. They are defeated, and there is rejoicing in the victory. MT. and Vrss., by a mistake of a vowel point here, but not in 108¹⁰, compel various other renderings, none of which suit the context or give a satisfactory meaning.

Str. IV. has a syn. couplet with a synth. line in climax. — 11. *O that one would*], expression of a wish to enjoy the triumph promised in the oracle cited above, and not a simple question, "who will" of EV. — *conduct me || lead me*], that is, in victorious entry into *the entrenched city*, the chief fortification and defence, which being captured, *Edom* itself would come into possession of the conquerors. — 12a. *Wilt not Thou Yahweh?* This question implies an affirmative answer in accordance with the promise of the oracle, and therefore an appropriate climax and conclusion of this ancient Ps.

PSALM LX. B.

Str. I. has a syn. tetrastich. — 3. *Thou hast rejected us*], cf. 43³ 44²⁴; refused to go with us, or be with us, or help us in war.

[*Thou wast angry*], the reason of the rejection. As a result of this: *Thou hast broken us down*]. The army, which should have stood like a wall in defence of the nation, has been broken down, so that it can no longer resist the onset of the enemy. — *didst turn us backward*] in defeat, compelling a disastrous retreat. This meaning is most suited to the context, cf. 44¹¹. The Hebrew text is capable of various other renderings which are followed in Vrss. and interpreters, the most probable of which is, "O restore us again." Such a petition, however, comes in too abruptly into the text, and does not suit the context, which continues the description of the divine discipline of the people. It is quite possible, however, that this meaning was designed by the final editor of ψ for liturgical reasons. — 4. *Thou didst shake the land*]. The national disaster is compared to an earthquake, cf. 46^{3, 6} Is. 24^{18 sq.}. — *Thou didst cleave it*]. The metaphor is continued. As the earthquake cleaves the land by making rents and cracks in the solid ground, so the nation is all broken up in disorder and confusion. — *Its breach doth sink down*]. The walls of defence have been breacned, and the breach sinks down, — *it doth totter*], and is about to fall down in a mass of ruins. The poet is here describing a great national disaster within his own experience.

Str. II. has a syn. couplet and a synth. couplet. — 5. The *hard things*], the people of Yahweh are seeing are the sad experiences of defeat, disaster, death in battle, captivity, humiliation, and shame. — *wine of staggering*]. They are so overwhelmed with dismay and panic by this unexpected situation that they are dazed, they stagger as if intoxicated, cf. Is. 51^{17, 22}. At the same time they know that Yahweh has made them see these things, and He has given them this cup to drink, cf. 80⁶. — 6. *A sign to them that fear Thee Thou hast given*]. Yahweh distinguishes the God-fearing in the midst of this disaster, and gives them a sign or signal, which enables them to escape in time. — *that they might betake themselves to flight*]. This rendering, sustained by \mathfrak{G} , \mathfrak{F} , is suited to the context and greatly to be preferred to that of AV., RV., based on Aq., \mathfrak{T} : "that it (the banner) may be displayed," which gives a victory to the God-fearing that does not at all suit the context. It is quite possible, however, that for liturgical reasons the clause was given this turn in the traditions of synagogue use. —

Because of Thy faithfulness]. This is a conjectural emendation of the text, in accordance with the context. It is at the basis of the rendering of Aq., ℣, EV^a., "because of the truth." But ℄, ℑ, ℥, RV.^m, "before the bow" is preferred by most.

Str. III. v.⁷.^{12b} has a synth. and a syn. couplet separated by the insertion of v.^{8-12a}. — 7. *That Thy beloved people may be delivered*]. The purpose is placed before the imv. for emphasis. The people of Yahweh are named beloved, because they are the special objects of His love, notwithstanding the disasters He has brought upon them. His people cannot think that these can be more than temporary and disciplinary, and that in the end they will be delivered. — *O give victory with Thy right hand*]. The right hand of Yahweh stretched out in behalf of His people is the great instrument of deliverance and victory, cf. 20⁷ 21⁹ 44⁴ 48¹¹ + Ex. 15⁶. The Hebrew word, which means sometimes "give victory," sometimes "save," should not be generalised here. — 12b. *Thou Yahweh, who didst reject us*], resuming the thought of v.³; the very One who rejected His people, is the only One who can give them the victory. When the two Pss. were pieced together, this line had to be adapted to its context, and was condensed with v.^{12a} so as to give "hast Thou not rejected us." For the same reason the closing vb., *and put us to shame*, was omitted. It is given, however, in the citation Ps. 44¹⁰, and should be restored in Ps. 60 for the sake of the measure and strophical organisation. — *And wentest not forth with our hosts*]. A continuation of the statement of the previous line and explanatory of it. Yahweh was not with the armies of His people; they went into battle without Him. His right hand was not stretched out on their behalf. He was indeed angry with them. That was the reason for their defeat. The prayer for victory implies that Yahweh might go forth with the armies of His people and as their chieftain again stretch forth His hand against their enemies.

Str. IV. has two syn. couplets. — 13. *O give us help*], a renewal of the prayer for victory of the previous Str. — *because of straits*]. This interpretation of ℄, ℑ, PBV., AV., is most probable, as it corresponds with the thought of the previous Str.; although the rendering of RV. "against the adversary," favoured by many moderns, is possible. — *For vain is the victory of man*]. Victory

to be won by man in war against the enemy amounts to nothing; it is a vain hope. Victory cannot be brought about by man, but by Yahweh only. — 14. *Through Yahweh*]. His right hand stretched out in battle. — *let us do valiantly*]. Assured of divine help, the people resolve on their part to fight with all their might. — *and He will tread down our adversaries*]. Yahweh will trample them under foot in His victorious advance.

LX. B.

3. אלהים] for original יהוה, so v.⁸. 12. 14. — אֶרְצֵנוּ Qal pf. 2 m., sf. 1 pl. † אֶרְצוּ Qal (1) *break down* a wall, 80¹² 89¹¹ Is. 5⁶ Ec. 10³, here of nation, cf. v.⁴ (2) *break in* Ps. 106²⁰. — הַשִּׁיבָנוּ Polel impf. שׁוּב, *restore*, as 23³ Is. 58¹² acc. to Bu., Dr., Du., then juss. *restore us*; † *return to us* as petition. 6, 7, Aq., S, Quinta, take it as pf. καὶ ψάκτελθησας ἡμᾶς. This mng. does not suit context. Bā. rds. וְחָשִׁיבָנוּ consec. impf., as Je. 50⁶, cf. Ps. 44¹¹, וְחָשִׁיבָנוּ אֶמָּר מִנִּי. The difficulty then is with ל. This is prob. not original but interpretation. The initial ח is dittog. for an original ה. Rd. חֲשִׁיבָנוּ with two tones, *turn back in retreat*, which alone suits the context and rhyme. — 4. הִרְעַשְׁתָּהּ Hiph. pf. 2 m. fully written, רעש, v. 15⁸. But it is prob. that final ה belongs to אָרָא. — פָּצַקְתָּהּ א.ל. Qal pf. 2 m., sf. 3 f. prob. *split open*, dub.; 6 καὶ σπυραδαζας ἀδρή, 3 et disruptisti eam. — אָרָא Qal impf. רמא = רמא *heal*, v. 6², so 6 ἰασαι, 3 sana; but אָרָא Qal pf. cf. 37³, sink, rel. x, is more suited to context, with שָׁבְרָתָהּ as subj. The phr. א.ל. † שָׁבְרָה n.m. *breach* in a wall Is. 30¹². 14, ruin of state La. 2¹¹ 3⁴⁷ Am. 6⁶ Na. 3¹⁰. The אָרָא נָקַל Is. 30¹² *breach ready to fall* is similar idea, and possibly in mind of poet. — אֶרְצֵנוּ Qal 3 f. sg. ארץ (10⁶). כִּי is prob. interpretative gl. because of interp. of רמא as inv. — 5. † אֶרְצָה adj. f. אָרָא *what is hard* (to bear), in war as 2 S. 2¹⁷; א.ל. ψ, common in Lit. — אֶרְצֵנוּ n.f. *reeling, staggering*, elsw. Is. 51¹⁷. 22. — 6. אֶרְצָה Qal pf. 2 m. fully written, ארץ. — אֶרְצָה n.m. *standard*, as Is. 62¹⁰, so Dr. BDB., or *signal*, as Je. 4⁶ (to direct refugees to Zion), so here to direct flight from enemy, 6 σημεῖον, 3 signum. — אֶרְצָה Hithpoel inf. † ארץ Qal. *flee*, of armies 68², of sea 114². 5, cf. 104⁷; Hithp. *take flight*, so 6, 7, 3, S, Dr., Du., Bā., Hu., Now., Che., RV.^m. But De. after Aq., †, Luther, AV., RV., takes it as denom. of ארץ, *that it may be displayed*. The former alone suits the context. — אֶרְצָה אֶרְצָה 6 ἀπὸ προσώπου τῶθου, 3 a facie arcus. אֶרְצָה is *bow* in Aram. but not in Heb., which has אֶרְצָה. אֶרְצָה is *truth*, Pr. 22²¹ (but Aram. gl. acc. to Toy); so here acc. to those who take ארץ as denom. of ארץ. The Aram. word has been substituted for Heb. word אֶרְצָה, which accords with rhyme, by a late copyist. — 7 = 108⁷. אֶרְצָה אֶרְצָה (for אֶרְצָה אֶרְצָה) emph. at beginning of sentence, elsw. ψ 122⁹. 9. אֶרְצָה Niph. impf. 3 pl. archaic form Niph. elsw. 108⁷ Pr. 11⁵. 9; but Piel, v. 6². — אֶרְצָה pl. sf. 2 m. † אֶרְצָה adj. *beloved*, elsw. 108⁷ 84² 127², cf. 45¹; also Dt. 33¹² Is. 51¹ Je. 11¹⁶. — אֶרְצָה Kt. *answer us*, 108⁷ connects with previous context; אֶרְצָה Qr. 6, 3, connects

with following context. The reading $\text{י} 108^b$ is because of its previous context, which requires 1st pers. Du. rightly connects with previous part of Ps. and adds v. 12^{b-14}.

LX. A.

8. V^{8-12a} = 108^{b-14}. The only variations are: v. 9 $\text{י} 108$, for $\text{נ} \text{י} 108$ here, the latter more correct; v. 10 קָלִי for קָלִי , the former doubtless correct; מִתְרוֹעַע for הִתְרוֹעַע , the former better; v. 11 מְצוֹר for מְצוֹר , the former correct; v. 12 $\text{הֵלֵא אֹתָהּ אֱלֹהִים}$ for הֵלֵא אֱלֹהִים , the latter correct. — [בְּקִדְשׁוֹ], cf. 26, Ἐν τῷ ἁγίῳ αὐτοῦ , $\text{Ἰ in sanctuario suo}$; so Ew., Du., Bā., in his holy place. But Now., Dr., Kirk., in or by his holiness, EV^a, his majestic sacredness, cf. 89²⁶ Am. 4² c. גִּשְׁבַּע. — גִּשְׁבַּע [אֲעִלֶּה] impf. cohort. v. 28⁷, so מִחֲלֶקֶת ; so prob. in ancient text מִצְדָּר was cohort. also; Piel † טָרַר vb. Qal *measure*, † Pi. measure off , elsw. 108^b 2 S. 8²⁻². — [קָמַיִת] on East Jordan, for Eastern Palestine. Cf. Gn. 33¹⁷⁻¹⁸, where same places are mentioned. Ἐ has τῶν σκαφηῶν . — 9. לִי should be connected with גִּלְעָד by *makkeph*, but וְלִי is separate word. The omission of ו in 108^b impairs the euphony of l. — [קָמַיִת] *place of refuge*, v. 27¹, but here prob. in the sense of *protection*, RV. *defence*; i.e. helmet, Bā. thinks of horns. Ἐ κραταυσίς , Ἰ fortitudo , PBV., AV., *strength* = עָז . — [מְחַרְחֵי] Po. ptc. † [חָקַק] vb., *measure* requires לִי מְחַקֵּק , cf. Gn. 49¹⁰ Nu. 21¹⁸. Ἐ βασιλεὺς μου , Ἰ rex meus , improb. — 10. [סָרַר רַחֵץ] phr. a.l. סָרַר (v. 58¹⁰), † רַחֵץ n.m. *washing* a.l. Why not inf. cstr. רַחֵץ? (26⁶). — $\text{Ἐ μολὶ δάλλο-φύλοι ὑπεράγασαν}$, so in 108; $\text{Ἰ mihi Palaestina foederata est}$, but in 108 *cum Philisthim foederabor*. Ἰ takes vb. as Hithp. הִתְרוֹעַע, as Pr. 22²⁴, Ἐ as Hithp., הִתְרוֹעַע, as Is. 24¹⁰ Pr. 18²⁴. Ps. 108 has better מִתְרוֹעַע $\text{נ} \text{קָלִי}$. Most moderns, Du., Bā., Bu., BDB., make vb. Hithp. רִיעַ, v. 41¹², *shout in triumph over*. — 11. בִּי is not simply interrog. as EV^a, but expresses a wish, as DeW., Ols. — [מְצוֹרָה] *intrenched* (as 31²²) = 108¹¹. † מְצוֹרָה n.m. elsw. 89⁴¹ Nu. 32¹⁷⁻³⁸ Jos. 10²⁰ 19²⁹⁻³⁶ Je. 4⁶ 5¹⁷ 8¹⁴ + *fortified place, stronghold*. Ἰ and Ἐ are the same in both passages. It is prob. that 108¹¹ is correct. מְצוֹר has been written by copyist under influence of 31²². — [קָמַיִת] Qal pf. sf. ו sg. הָהָה, v. 5⁹. Ἐ , Ἰ , have impf., which is doubtless correct, the initial י having been omitted by error after י of בִּי . — 12. הֵלֵא אֹתָהּ 108 omits אֹתָהּ , but it is needed for *measure*.

LX. B. (continued).

12^{b-14} belongs with v. 8-7, and not with v. 8-12a. V. 12^b. c is cited 44¹⁰, where we are to seek the original of the first l., which is here condensed, נִשְׁמַח נִשְׁמַח רֵמָה וְחִלְשִׁית. The מָה was needed for Ps. 44¹⁰, but was not original. The original contained יִרְוֶה for which Ἰ אֱלֹהִים . — 13. [הִקְדֵּינִי] cohort. inv. יִרְוֶה , v. 29¹, poetic Aram. vb. — [הִקְדֵּינִי] Ges. 180^a עֲזָרָה , v. 22²⁰, cf. עֲזָרָה 63⁸, *help, succour*. — [עֲזָרָה] Ἐ ἐκ θλίψεως , Ἰ in tribulation , v. 4². But Dr., Bā., Du., *against the adversary*, v. 3² || עֲזָרָה v. 14. — 14. [הִקְדֵּינִי] phr. a.l. but cf. 146³, v. 33¹⁷, *victory from man, gained by man*. — 14. [הִקְדֵּינִי] *do valiantly*, $\text{† phr. 118^{15-16}} Nu. 24¹⁸ (JE.)$ ו S. 14⁴⁸, prob. cohort. of resolution. — [יִרְוֶה] referring to God, antith. to *we*. — [יִכְוֶה] Qal impf. *trample under feet*, as 44⁴.

PSALM LXI., 3 STR. 4⁴.

Ps. 61 is a national prayer of the early monarchy: (1) for deliverance in time of war (v.^{2, 3b-4}); (2) with the assurance that the vows for the king have been answered (v.⁶⁻⁷); and (3) that he will reign forever, protected by the kindness and faithfulness of Yahweh; for which public praise will be given (v.⁸⁻⁹). Glosses give the urgent prayer of an exile (v.^{3a}), and the comfortable assurance of the guests of Yahweh in His temple (v.⁵).

O HEAR my yell! O hearken to my prayer!
 In that my heart fainteth, on the rock mayest Thou lift me up.
 Mayest Thou lead me, for Thou art a refuge for me,
 A tower of strength from before mine enemy.

THOU, Yahweh, hast heard my vows.
 Thou hast granted the request of them that fear Thy name.
 Days unto the days of the king Thou wilt add.
 His years, as his days, shall be for generation after generation.

HE will sit enthroned before Yahweh forever.
 Kindness and faithfulness (on the right hand) will preserve him.
 So will I make melody to Thy name forever;
 While I pay my vows day by day.

Ps. 61 was originally in **B**, then taken up into **E** and **BB**, in the latter receiving the musical assignment על נגינה (v. Intr. §§ 27, 32, 33, 34). It is composed of three tetrameter tetrastichs, the first an urgent petition, the last two expressing assurance that the prayer has been answered, reminding of Pss. 20, 21. It is a royal Ps. of the time of the Heb. monarchy; a time of peril, it is true, and yet a time of victory, when the future seemed serene and the perpetuity of the monarchy certain. V.^{6b}, cf. 21⁵; v.⁷, cf. 21⁵; v.⁸, cf. 21⁷⁻⁸. The Ps. is cited v.^{8b} in Pr. 20²⁸. Glosses indicate a later time: v.⁸ מקנה הארץ implies an exilic glossator; v.⁶ implies a postexilic glossator of the Greek period.

Str. I. has a synth. and a syn. couplet. — 2. *O hear my yell* || *O hearken to my prayer*], urgent entreaty that Yahweh will attend to His people in their straits. An exilic glossator adds: *from the bounds of the earth*], far distant from the Holy land. — *unto Thee I call*], making the prayer suited to the exilic situation, or that of the Diaspora. — 3. *In that my heart fainteth*]. A causal clause, giving the reason for the urgency of prayer. The situation is so serious that the heart loses its courage, and is in dismay and

despair. — *on the rock mayest Thou lift me up*], so 𐤂, 𐤃, 𐤄; the rock fastness is the usual refuge in early Pss., unto which one is lifted up to safety; cf. 27⁵ 31³ 62⁸. 𐤂, 𐤃, 𐤄, 𐤅, EV^a, by a different connection of Hebrew letters give “on the rock that is higher than I,” too high for me to climb myself, which, however pleasing a conception, in form makes the line too long, and in meaning is not so easy and natural, and is without analogy. — 4. *For Thou art a refuge for me*], a place or a person affording refuge, 𐤂 *a tower of strength*], a tower so strong that it cannot be captured by the enemy, cf. 18⁵¹ 48¹². — 5. A glossator, of the Greek period, enlarges upon this idea, only he turns from the rock refuge to the temple: *I will be a guest in Thy tent*], have the privilege of a guest, a familiar visitor to the sacred tent, cf. 5⁵ 15¹ Is. 33¹⁴. — *for ages*], a late conception of time conceived as a number of ages, these extended into indefinite periods of time or aeons. — *under the cover of Thy wings*]. The cherubic wings, guarding the Holy of Holies of the divine presence, made all the precincts of the temple a place of refuge, v. 27⁵ 31²¹ 36⁸ 57².

Str. II. has two syn. couplets. — 6. *Hast heard my vows*]. The prayers, referred to in Str. I., had accompanied votive offerings. These had been accepted by Yahweh, and the accompanying petitions heard. Accordingly the syn.: *Thou hast granted the request*], so most recent scholars, in place of 𐤂 and Vrss. “the heritage,” which is due to the mistake of a single letter of the word by an early copyist, giving a meaning not in accordance with the context and difficult to explain. The various efforts that have been made to solve the problem require still more serious modification of the text than that proposed, whether by the addition of sfs., by ungrammatical explanations, or by insertions in thought. There could be no question, in the situation of this Psalmist, of the people having their inheritance given them, or taking that of the enemy. Moreover, the situation is so like that of Ps. 21 that we should expect the use of the same words. — 7. *The days of the king*], the days of his lifetime, the king being conceived as representing his dynasty. That Yahweh will add days implies a long continuance of his reign. This is intensified in 𐤂; *His years, as his days, shall be for generation after generation*]. 𐤂 and Vrss. differ here, 𐤂 giving “days,” where 𐤂, 𐤃,

give only the prep., differently interpreted however. The variations do not effect the general sense that the dynasty of the king is to be perpetual, cf. 21⁵. This doubtless gained a Messianic significance in later times.

Str. III. has a synth. and a syn. couplet.—8. *He will sit enthroned before Yahweh forever*], cf. Ps. 2⁶; as the anointed of Yahweh, installed by Him on his throne. His reign will be perpetual, cf. 89³⁰⁻³⁸.—*Kindness and faithfulness will preserve him*]. These divine attributes here, as 85¹¹, cf. 43³, are personified and given charge over the king to keep him in safety. קָדַשׁ and Vrss. differ greatly as to one word of this line, which is needed for the measure. קָדַשׁ , followed by AV., RV., and most moderns, rd. inv. "O appoint," namely these attributes of God; but this is not favoured by other Vrss. The analogy of Pss. 45¹⁰ 109⁵¹ 110^{1. 5} + suggests *on the right hand*, a word so near the Hebrew word that the mistake could easily have been made. This gives the place where these guardian angels stand to protect the dynasty.—9. *So will I make melody*], in public worship in the temple, || *pay my vows*, make frequent votive offerings at the times of daily sacrifice.

2. אלהים [not in ס]; gl.—3. תִּקְרָה הָאָרֶץ . This and two words that follow, a gl. to adapt Ps. to later situation of the Diaspora.— בְּקֶטֶף Qal inf. cstr. with ב of reason † עָטַף vb. Qal *be faint, feeble*, 102¹ (title); רִחַה Is. 57¹⁶, as לָב here. † Hithp. *faint away* La. 2¹², רִחַה Ps. 77⁴ 142⁴ 143⁴, נָשַׁח 107⁶ Jon. 2⁸.— $\text{בְּצַד־יְרִיחוֹ סָקְנִי}$ so ז , ז , ט ; but ס , ז , ח , י תְּרוֹמְקִנִי is better suited to context and measure, so Street.—5. עוֹלָמִים pl. עוֹלָם always late, so 77^{6. 8} 145¹² 1 K. 8¹² = 2 Ch. 6² Is. 26⁴ 45^{17. 17} 51⁹ Dn. 9²⁴ Ec. 1¹⁰.— $\text{אֲחַסֶּה בְּסֶחֶר בְּנִיחִי}$ phr. a. l., but ס has σάκω as בַּזֵּל כְּנֹמֵר 17⁹ 36⁸ 57² 63⁸, cf. 91⁴ Ru. 2¹², also Ps. 27⁶ 31²¹ 91¹.—6. יְנֻרֵי i. p., but ס , ח , ז , ח תְּחִלִּי as v. 2; not so prob.— רִשְׁתָּה cstr. sg. † יְרִשָׁה n. f. *possession, inheritance*, Dt. 2^{5. 9. 12. 19. 19} 3²⁰ Jos. 1¹⁵ 12^{6. 7} Ju. 21¹⁷ Jc. 32⁸ 2 Ch. 20¹¹ of holy land; not elsw. in ψ . It does not suit context. Hu., Kroch., Bi., Du., rd. מְרִשָׁתָּה as 21³, which is to be preferred.—7. יָמִים חִסִּים phr. a. l., but cf. מְרִיךְ יָמִים Jos. 24²¹ (D), מְרִיךְ יָמִים Pr. 3^{2. 16}.— כִּמְסִי prep., ז *donec*, ס *usque*. The measure favours כִּמְסִי .—8. סֵן Pi. inv. for סָנַה , † קָנָה Qal *count, number*, 90¹² 147⁴, † Pi. *appoint, ordain*, elsw. Jon. 2¹ 4^{6. 7. 8} Dn. 1^{8. 10. 11} Jb. 7⁸; but ס *rls*, Aram. סֵן , or Heb. סֵן ; omitted Aq., ז , ז , and in citation Pr. 20²⁸ וְצָרָה סֵלֶךְ Houb., Lowth., suggest context. Hu., Kroch., Bi., Du., rd. *on the right hand* for protection, cf. 45¹⁰ 109⁵¹ 110^{1. 5}.— יְנַחֲרֶנּוּ Qal impf. sf. 3 m. for יְצַרְרֶנּוּ , נ is retained of original stronger form for euphony. The clause is final if סֵן is inv., but otherwise and most prob. || יָשָׁב .

PSALM LXII., 2 STR. 2⁶, RF. 2⁶.

Ps. 62 is an expression of confidence in Yahweh only, by a man of position, in the time of Jeremiah (v.^{2-3, 6-7}). His false foes are only a wall about to fall; they are only taking counsel against him (v.^{4b-5a}); they are only breath without real weight (v.¹⁰). Gnostic glosses exhort not to have confidence in extortion and wealth (v.¹¹), and remind that strength and kindness belong to God (v.^{12-13a}). Other glosses emphasize the several conceptions of the Ps. and adapt them to later circumstances (v.^{4a, 5b, 8-9, 13b}).

Only to (Yahweh) be still, my soul! from Him is my hope.

Only He is my rock and my salvation, my high tower; I shall not be moved.

(Only) a leaning wall, a bulging fence are all of (them).

Only consult do they to thrust (me) out from (my) dignity: they take pleasure in falsehood.

Only to (Yahweh) be still, my soul! from Him is my hope.

Only He is my rock and my salvation, my high tower; I shall not be moved.

Only a breath are the sons of mankind, a falsehood the sons of men.

(Only) to go up in the balances are they, made of breath altogether.

Ps. 62 was originally in **B**, then in **ff** and **E**, and subsequently in **BB**, where it received the assignment על-ידיהוה (v. Intr. §§ 27, 31, 32, 33, 34). The original Ps. was composed of two hexameter couplets, v.^{4b-5a, 10}, with Rf. v.^{2-3, 6-7}. These use terms of **B** and give evidence of a præilic date, being characterised by calm confidence in Yahweh. The Ps. was originally personal, and the author's perils were from crafty personal foes, who strove to thrust him out of a position of dignity. There are two glosses from different hands, of the type of WL., both trimeter tetrastichs, v.^{11, 12-13a}. Other glosses are: a remonstrance addressed to enemies in 2d pl., v.^{4a}; a description of the enemies as false friends, v.^{5b}; a reiteration of the thought of refuge in God, v.⁸; an exhortation to the whole congregation to trust in Him, a trimeter tristich not earlier than the Greek period, v.⁹; and a final statement of God's equitable requital of men, v.^{13b}. These glosses were added from time to time, in the various editings of the Ps.

The original Ps. was composed of two Strs., each of two couplets; the first couplet in both Strs. is an identical synth. Rf. of confidence in Yahweh, and the final couplets are syn. with each other but synth. in themselves, expressing contempt of the feeble, false foes.

Str. I. 2. *Only*], characteristic of the Ps. at the beginning of each of its lines; cf. Ps. 39; an emphatic restriction of the con-

fidence to Yahweh alone, and antith. to the ability of his enemies to do him harm. The EV^a. as well as the ancient Vrss. differ greatly in rendering this particle in the several lines, sometimes using the asseverative "surely"; but a uniform rendering alone brings out the real power of the Ps. — *be still*]. The text of \mathfrak{H} has the noun "silence," "resignation," here, and the imv. vb. v.⁶. Such a variation in Rf. is improbable. The imv. is better sustained. The soul in calm expectation waits for the divine interposition, cf. 37⁷. — *from Him is my hope*], so v.⁶; but here "salvation" in texts, assimilated to v.³. The use of "hope" in the original is more probable: "hope" for its object, the thing hoped for, deliverance from enemies. — 3. *He is my rock and my salvation; my high tower*], terms familiar in ψ , cf. 18³, all emphasizing Yahweh as a refuge. — *I shall not be moved*], also a familiar phr. for the firm, stable position of the one relying upon God, cf. 10⁶ 15⁵ 16⁸ 21⁸ 30⁷ +. A later editor inserted an enigmatical word, whether as a later form of the adv. *greatly*, to limit the statement, or as a liturgical exclamation, JPSV. — 4. *How long will you threaten a man?*]. Remonstrance with enemies, address in 2 pl. inconsistent with objective 3 pl. of original Ps.; a late gloss. The vb. is a.l. and dubious, and is variously rendered in Vrss. — *to commit murder*], so Ben Naphtali, \mathfrak{G} , \mathfrak{J} , RV., which is to be preferred to "ye shall be slain," MT., AV., PBV., which depends upon close connection with the subsequent context. — *all of them*], the enemies of v.⁵; changed into "all of you" in \mathfrak{H} by assimilation to previous context. *Only* has fallen out by mistake. — *a leaning wall, a bulging fence*]. The enemies are compared to a wall that leans over from its upright position, and therefore is in peril of falling down; and to a fence which has been pushed in, and so bulges and is unsafe. They are only such an unstable wall in antithesis to the psalmist's stability in confidence in his God. — 5. *From my dignity*], so \mathfrak{G} , which is to be preferred to 3 sg. of MT.; both doubtless interpretations of a noun without sf. — *Only consult do they*]. Their enmity amounts to nothing more than consulting together, making plans *to thrust me out*. It does not become effective in action, and therefore is not really disturbing. — *they take pleasure in falsehood*]. They delight in craft; they would be false to the psalmist, but really

they deceive themselves. A glossator explains this by inserting *with their mouth they bless, but inwardly they curse.*

Str. II. 6-7. The same Rf. as v.²⁻³. — 8. A gl. explaining further the Rf. — *Upon God depends my salvation and my glory*]. The glory of the psalmist is the honour and dignity of his position, cf. v.⁵. — *the rock of my strength*], from which strength comes to help. — *my refuge is in God*], or as Hi., De., Kirk., interpret as \beth *essentiae*, "is God." — 9 is also a gloss of exhortation to the late Jewish congregation, a trimeter tristich. — *Trust in Him, O whole congregation of the people*], so G , which is more probable than H , "at every time, ye people." — *pour out before Him your heart*] in public worship, cf. 42⁵ 102¹ 142³. — 10. *Only a breath*], nothing more substantial, *are the sons of mankind*, the common people of the enemies, as distinguished from *the sons of men*, their leaders, cf. 49², which latter are *a falsehood* to their followers, deceiving them and misleading them to no purpose. So unsubstantial are they that when weighed *in the balances* they are without weight and have *only to go up* in the weightless scale. — *made of breath altogether*], the emphatic conclusion. They amount in the aggregate to nothing more than this. Thus the original Ps. reached its striking end. But later editors wished to give it another conclusion, and so in the times of Hebrew Wisdom they added two gnomes. — 11. A trimeter tetrastich, *Trust not in oppression*], antith. the exhortation to trust in God, cf. v.⁹. — *and of robbery be not vain*], become filled with unsubstantial, delusive hopes, be possessed of unsubstantial self-confidence, cf. Je. 23¹⁶. — *Wealth, when it beareth fruit*], in ill-gotten gains, — *do not set the mind on it*], as if it were of great value and to be depended upon for salvation. — 12-13 a. Another trimeter tetrastich. — *One thing God spake*]. These gnomes were regarded as divine in their origin, just as prophetic words and priestly laws. — *Two things are there which I have heard*], implying that God had indeed spoken the two things that follow. This method of numerical intensification is familiar in WL., v. Pr. 6¹⁶ α . 30¹⁵ α . — *that strength belongeth unto God*], that is the first thing, and — *that to Adonay belongeth kindness*], that is the second thing. It is improbable that in the original there was a change of subject to the 2d pers. The change was due probably to assimilation to

next clause, 13 *b*, which is a still later addition to the Ps. from the point of view of the Levitical Law (*v.* Rom. 2^{6sq.}).

2. אָךְ] cf. *v.* 2. 5. 6. 7. 10; asseverative, *surely*, De W., Hu., Bā.; always same, prob. *only*, Ki., Che., Dr., Kirk., Ges., Ew., Hi. The Vrss. vary in verses. — אֱלֹהִים = אֱלֹהֵי אֱלֹהִים *v.* 6; latter required by measure in both. אֱלֹהִים for original אֱלֹהֵי. — רֵיקָה] n.f. *silence, resignation*, dub. *v.* 22³, רָקִי *v.* 6, so here Bi., Gr., Che., Du., We., BDB.: רָקִי Qal imv. 2 f. רָקַס *v.* 4. The variation is prob. due to an original רָקַס הַנֶּשֶׁב, the sf. afterward taking place of article. — כִּי *v.* 6, lacking here, is prob. gl. — [שָׁמְרָה] = חָסִיתִי *v.* 6, prob. originally the same, the former an assimilation to *v.* 3. — 3. רָבָה] used as adv. for רָבַח 65¹⁰ (?) 120⁶ 123⁴ 129¹⁻²; not in *v.* 7, dub. and late usage not suited to early Ps.; prob. gl. Phr. so common without it (*v.* 10⁶) that change improb. — 4. הִתְחַרְתּוּ] Polel impf. 2 pl. רָחַו *shout at, threaten*, BDB. *si vera*, so De., Du., Bā. Wetzstein, cf. Damascene Arab. רָחַו *rush upon one with cries and raised fist*, so MV. SS.; Ges. הִתְחַרְתּוּ *attack*. Form is unknown elsw. Hu. חִתְּלוּ *be frantic against*, cf. 102⁹; but 6 ἐπιτίθεσθε, Aq. ἐπιβουλεύετε, 3 insidiimini, Σ ματαιοποίησθε. — הָרָצוּ] Pu. impf. 2 pl. רָצַח *murder*, Ben Napht. הָרָצוּ Pi., so 6, 3, Street, De., Bā., al. The absence of obj. is to be noticed. This whole clause is a gl.; change of subj. to 2d pers. from 3d pers. of Ps. — [לְכָל] כל with sf. 2 m. pl., 6 πάρες, but prob. כל in original. This begins third l. of Str. and should have אָךְ, which has fallen out by haplog. — [קָרִי] n.m. *wall, as Nu.* 22²⁶ (J) 35⁴ (P) +. — [גֵּר] n.m. *wall, fence*, as 80¹⁸; but more prob. גָּרָה n.f., as 89⁴¹. — [הִרְחִיחַ] ptc. pass. f. רָחַח, *pushed in*. The article improb. after articleless n. The ה goes with previous word, as Ols., De., BDB. — 5. [שָׂאָה] emph. in position, שָׂאָה n.f. *exaltation, dignity*, elsw. Gn. 49³ (poem) Hb. 1⁷; other mngs. not in ψ. 6 has τὴν τιμὴν μου, which is doubtless correct, the original here as elsw. being without sf. — [לְהַרְחִיחַ] Hiph. inf. cstr. *thrust out*, cf. 5¹¹ and רָחַח *v.* 4. — [רָצוּ] Qal impf. רָצַח *v.* 40¹⁴, so 3. But 6 ἄδραμον ἐν δὲ δὴσῃ, רָצוּ, so 3. — [בָּטִי] with pl. vb., err. for בָּטִי as 6, 3, 7. — 8. [יִשְׁעֵי] *v.* 12⁶ for יִשְׁעֵיךָ of original Ps. — [צַדִּיקֵי] phr. a. g., cf. חָסִיתִי עוֹ 71⁷, 61⁴ טָרַל עוֹ. This *v.* is mere repetition of *v.* 7 by another hand: a tetrameter couplet. — 9. [בָּנָל שָׂחָה] so 3; but 6 כל עָרַח עָס is more prob., as Bā. עָרָה *v.* 1⁸. — [שָׁמְרָה לְבָבְךָ] cf. similar phr. 42⁶ 102¹ 142⁸. This *v.* is an exhortation in 2 pl. in a trimeter tristich; another late hand. — 10. [מִתְנַתֵּן] n.[m.] only dual, *scales, balances*, Is. 40¹² Jb. 31⁶ Ez. 45¹⁰ +. This n. emph. It was originally preceded by אָךְ, as other ll. The measure requires this. — [מִתְהַבֵּל] 6 ἐκ ματαιότητος; ט of what they are composed. — 11. [הִתְהַבֵּל] Qal impf. 2 pl. † [הִבֵּל] vb. denom. הִבֵּל *v.* 10. Qal *become vain*, possessed of worthless self-confidence, cf. Jb. 27¹² Je. 2⁸ = 2 K. 17¹⁶; Hiph. Je. 23¹⁶. — [יִנְנֶה] Qal impf. † *bear fruit*, fig., so of tree 92¹², fig. Pr. 10³¹; Po. *make flourish* Zc. 9¹⁷. — This *v.* is a trimeter tetrastrich, a ט של of type of WL. — 12-13a. Another trimeter tetrastrich, a ט של. — [ו] relative, as 9²⁶. וְיָהּ is improb. The original was doubtless וְיָהּ לְאֵרִי. The change was due either to assimilation to next clause, or to transposition of ו and ל by error.

PSALM LXIII., 3 STR. 4³.

Ps. 63 is the longing of an exile for Yahweh (v.²), remembering the glory of God in temple worship (v.³), and meditating upon Him in the night (v.⁷), with vows of perpetual worship (v.⁸), and adherence to His support (v.⁹). To this was appended a fragment of a royal Ps., expressing confidence in the overthrow of the enemies (v.¹⁰⁻¹¹), and the rejoicing of king and people (v.^{12a, b}). Several glosses emphasize various parts of the original (v.^{4, 6, 8, 12c}).

(YAHWEH), my God, earnestly I seek *Thee*.

My soul doth thirst for *Thee*.

My flesh doth long for *Thee*;

As a dry land it faints for *Thee*.

AS in the sanctuary I beheld *Thee*,

Seeing Thy strength and *Thy* glory,

So in my life will I bless *Thee*;

I will lift up my palms in *Thy* name.

WHEN on my couch I remembered *Thee*,

In the night watches was musing on *Thee*,

My soul did cleave after *Thee*;

On me did take hold *Thy* right hand.

Ps. 63 was in **𐤁**, then in **𐤁𐤁** and **𐤁**. It had the reference to David's life בְּהוֹטֵר כְּסוֹרֵר יְהוָה in **𐤁**. It was not in **𐤁𐤁** (v. Intr. §§ 27, 31, 32). The original was composed of three trimeter tetrastichs, v.² v.^{3, 6} v.^{7, 9}, all in assonance, in ־ה. The author seems to be in exile, away from the sanctuary, where he used to behold the glory of Yahweh. Now he can only remember his former privileges and persist in prayer and longing for a return. The situation is similar to that of Ps. 42-43. The Ps. probably comes from the early exile. The statement in the title is probably due to the use of בארץ ציה by txt. err. for בארץ ציה, a simile, and not indicating the locality of the author. To this Ps. was attached in **𐤁** a fragment of a royal Ps. v.^{10-12a}, a trimeter hexastich which, on account of הַסֶּלֶךְ, was preëxilic, and, on account of תַּחֲמוֹת הָאָרֶץ, was not earlier than the reign of Josiah. Possibly both Pss. were from a common author, a companion of Jehoiachin. To these Pss. several glosses were added: v.^{4, 6, 8}, all later than **𐤁** and all emphasizing temple worship, and therefore making the Ps. more suitable to public use. V.^{12c} is a vindictive conclusion suited to the Maccabean period.

Str. I. A syn. tetrastich. — 2. *Yahweh, my God*], emphasizing the personal relation to Yahweh as his own God. The archaic 'El is for the 'Elohim usual in such combinations. It is improbable,

however, that it was to emphasize the original meaning, "strong one," as **3**, or that it was predicate as EV^o. after **3**, **3**; for the personal pronoun "Thou" was an interpretative insertion, making the line too long. — *earnestly I seek thee*], as one rising with the dawn, cf. Ps. 78³⁴; || *thirst for Thee*], cf. 42² || *long for Thee* || *saints for Thee*; with the simile of a dry land], greatly in need of rain, cf. Je. 4³¹ Ps. 143⁵. This is explained by a gloss, "where no water is," interpreting the previous adj. as an additional attribute of land, so Vrss., "dry and weary land without water." — *my soul . . . my flesh*], the whole man.

Str. II. Two antith. syn. couplets. — **3, 5**. *As in the sanctuary*], in the worship of the temple at Jerusalem in my past experience. — *so in my life*], in my future experience. — *I beheld Thee*], explained as *seeing Thy strength and Thy glory*], in the contemplation of public worship, cf. 29¹ 59¹⁷ 68³⁸ 96⁷. In the future life *will I bless Thee*], in perpetual worship: || *I will lift up my palms in Thy name*], a gesture especially of invocatory prayer, cf. 28² 141². This Str. has been enlarged by two glosses. — **4**. *For better than life is Thy kindness*]. Not only did they behold the strength and glory of Yahweh in public worship, but also His kindness; and it was not only earnestly sought and thirsted after, it was better than life itself. This beholding of Yahweh in His temple was in oral worship: *my lips laud Thee*. As the former public worship was thus emphasized, so the future worship. — **6**. *As with marrow and fatness my soul will be satisfied*]. Doubtless the poet is thinking of the sacrificial feasts which characterised seasons of rejoicing before God in the worship of the temple, cf. 22²⁷ 23⁵ 36⁹. It is true that the fat pieces of animals always went to the altar. The poet is not thinking of them, but of the flesh of the fat young animals which alone were suitable for sacrifice, where the fat meat was eaten by the offerers and their friends, together with bread and wine. But these provisions for the flesh had as their accompaniment provisions for the soul also; so that soul and flesh were alike and together satisfied. The glossator is evidently thinking more of the satisfaction of soul, for he adds: *and with lips of jubilation will my mouth praise*]. This tautology of **3** is dubious, especially as it is not in **6**, which omits "my mouth," and adds to the verb "Thy name." It is probable that both

are explanatory additions, and that the original was, "and my lips will praise with jubilation."

Str. III. Two synth. syn. couplets. — *When on my couch || in the night watches*]. Awake during the night in the excitement due to the thirst of soul and flesh, he counted the three watches as they passed, cf. La. 2¹⁹. — *I remembered Thee || was musing on Thee*], recalling the joyous experiences of public worship in the temple described in the previous Str., and doubtless also the experiences of the strength and glory of God in private and public life. — 8. A glossator inserts a syn. couplet, *For Thou art a help to me ; I rejoice in the shadow of Thy wings*], a statement only suitable to one enjoying the privilege of worship in the temple, cf. 17⁸ 36⁸ 57². — 9. *My soul did cleave after Thee*], in close adherence, not willing to be apart from God ; a phr. usual in connection with following the divine word or commands, cf. Dt. 10²⁰, also Ho. 6³ ; but here in the more personal relation, seeking comfort and strength. Yahweh also adheres closely to His servant. — *on me did take hold Thy right hand*]. The right hand of God is usually stretched forth with power against enemies, here with tenderness to sustain His servant, cf. 3⁶.

The editor of **Æ** added a fragment of a royal Psalm.

As for them that seek (his) life,
They shall go down into the nether parts of the earth ;
They shall be delivered over unto the power of the sword ;
A portion for jackals shall they become ;
But the king will rejoice in God ;
Every one that sweareth by Him will glory.

This little piece has a syn. tetrastich and an antith. syn. couplet. — 10. *As for them that seek his life*], to take the life of the king. The attachment of this part of the royal Ps. to the Ps. of personal experience led to the variation "my soul," as referring to the poet. This line is intensified by a gloss: that he may go down into Sheol, the place of *desolation*, || *nether parts of the earth*, a phr. used in Ez. 26²⁰ 32^{18, 24}, and subsequently Is. 44²⁸ Ps. 139¹⁵, for the deeper regions of Sheol. The enemies sought to send the king of Israel thither, but *they shall go down* thither themselves. Their descent, however, will not be that of ordinary death. They will be slain in battle. — 11. *They shall be delivered over unto the*

power of the sword]. It will be not in victory, but in defeat; for their bodies will be abandoned on the battle-field, *a portion for jackals*, which will devour them. EV^a, "foxes," is erroneous. "It is the jackal rather than the fox which preys on dead bodies, and which assembles in troops on battle-fields to feed on the slain" (Tristram, *Nat. Hist. Bible*, p. 110). — 12. On the other hand, the victorious *king will rejoice in God*, who gave him the victory; and the people, *every one that sweareth by Him*, loyal servants, united in the oath of the covenant to God, *will glory*. A Maccabean editor appends to the Ps. a thought appropriate to the affliction of his time: *The mouth of them that speak lies shall be stopped*.

2. אֱלֹהֵי] divine name as 6, and not *fortitudo mea* of 3. — אֲמַן] 3, 3, not in 6, is a gl., making l. too long. — אֲשַׁחֲרֶה] Pi. impf. 1 sg., strongsf. 2 m. † (שָׁחַר) vb. denom. אֲשַׁחַר *dawn* (57^o), Pi. *to seek with the dawn*, early, earnestly 78²⁴ Ho. 5¹⁵ Is. 26⁹ Pr. 8¹⁷. — בָּנָה] vb. א.ל., cf. Ar. stem, *be pale of face, weak-eyed, be blind*, so BDB. *faint*, Σ *μυελπεταλ σου*, 3 *desideravit*, so S, U. Ki. compares חָמַד, Ra. אֹה. 6 ποσαπλωσ σου, 3 *quam multipliciter*, Θ ποσαχως = אָחַד, *how often, how long*, not suited to context and improbable. — אֲרָצָה] phr. 107²⁶ Ho. 2⁵ Je. 2⁶ 50¹² 51⁴⁸ Is. 41¹⁸ 53² Ez. 19¹⁵ Jb. 2²⁰; † נָיָה n.f. with the same mng. *desert land* Is. 35¹ Zp. 2¹⁸ Jb. 30⁸ Ps. 78¹⁷ 105⁴¹ (as only pl. dub.); *drought* Jb. 24¹⁹. — וְעָרָה בְּלִי-עֵינַיִם] phr. dub., makes l. too long, and assonance in ה missing. בְּלִי-עֵינַיִם is expl. gl., so Bā. † עָרָה adj. *faint, weary*, as 143⁶, נִשְׁעָה עֵינַיִם Je. 31²⁶ Pr. 25²⁶, so prob. Je. 4²¹ (for עֵינַיִם). The simile בארץ ציה ועיפה 143⁶ dependent on ציה ועיפה, therefore rd. here ציה ועיפה נא. Neglect of agreement of עָרָה with its noun עָרָה, though justified by some, cf. Kō. *שמ׳* § 334^r, is improbable. The original of all is doubtless Je. 4²¹ c. ל. Ps. 143⁶ has ל also, and הָה is demanded here for assonance. The ו is an error of interpretation. The adj. agrees with בָּשָׂר, and is therefore masc. So הָה in two previous lines should be at the end of l. — 3. הַ] has as its complement הַ v. 6. These two complets belong together in the tetrastich; and v. 4 is a gl. — 4. הַשְׁבַּחְתֶּם] Pi. impf. full form with sf. 2 sg. † (שָׁבַח) vb. Aramaism, Pi. (1) *laud, praise*, elsw. 117¹ 145⁴ 147¹²; (2) *congratulate* Ec. 4² 8¹⁵. Hithp. *boast of* Ps. 106⁴⁷ = 1 Ch. 16²⁸. — 5. אֲבָרְכֶה] Pi. impf. 1 sg., sf. 2 sg., should be at the close of the l. for assonance; so בָּשָׂרָה. The copyists did not regard the original order. — 6. רִנְּנוּהוּ] pl. † רִנְּנוּהוּ n.f. *jubilation*, elsw. 100² Jb. 3⁷ 20⁶, late form for רִנְּנוּהוּ (v. 17¹). — הַיְהִלְלֵנִי] so 3, but 6 *αἰτέσει τὸ θρονά σου*. It is prob. that הַי is late gl. of הַי to give vb. subj., and that τὸ θρονά σου is gl. of 6 to give vb. obj.; neither original. But the vb. 3 sg. is difficult in context of fem. nouns. The phr. הַיְהִלְלֵנִי רִנְּנוּהוּ is א.ל., and the syntax is difficult. We should prob. rd. הַיְהִלְלֵנִי as v. 4. הַיְהִלְלֵנִי is explan. gl. But even as emended this v. is a gl. to the original. — 7. אֲמַן-וְנִקְרָא] This is prosaic order, and assonance

requires η at end of l. Better euphony is also given by אֶמְעַק אֶם when, as 78²⁴. — יִצְוֶנֶי sf. 1 sg. i.p. † [יִצְוֶנֶי] n.[m.] *spread, couch*, as 132⁵ Gn. 49⁴ (J) 1 Ch. 5¹ Jb. 17¹³. — אַשְׁמֹרֶית pl. † אַשְׁמֹרֶת n.f. a *watch* of night, elsw. 90⁴ 119¹⁴⁸ La. 2¹⁹. — אַהֲנֶה [יִצְוֶנֶי] impf. frequentative. — 8. עֲזָרָה [יִצְוֶנֶי] archaic f. form; for better euphony with לֵי , cf. 3⁴ 60¹³. — 10. וְהִקָּה [יִצְוֶנֶי] emph. antith. — לְשִׂימָה is dub. שִׂימָה n.f. *desolation*, v. 35⁹ || with הַחֲרוֹץ הָאֶרֶץ † תִּתְחִי adj. *lower*; f. חֲחִית with אֶרֶץ Ez. 31¹⁴. 16. 18, שֹׂאֵל Dt. 32²²; חֲחִית with שֹׂאֵל Ps. 86¹³; pl. חֲחִיתִים with כּוֹר 88⁷ = La. 3⁶⁶; with אֶרֶץ elsw. Ps. 139¹⁶ Is. 44²³ Ez. 26²⁰ 32¹⁸. 24, all referring to the deeper, gloomier regions of Sheol. So לְקַבְּרָתָא For לְשׂוּמָה , 3 *interficere*. 6 *els* μάρτυρ , 5 *in vanum*, לְשׂוּמָה (12³) is improbable. The form is, as Bā., an expl. gl. It makes l. too long. נִמְשִׁי is error of interp. for נִמְשֵׁש referring to the king v. 11. — 11. יִנְיֶרְהוּ [יִצְוֶנֶי] Hiph. impf. 3 pl., sf. 3 sg. † [נָנַר] vb. Aramaism. Niph. (1) *be poured, spill*, as water 2 S. 14¹⁴, of the eye with tears La. 3⁴⁹, fig. *vanish* Jb. 20²⁸; (2) *be extended*, of the hand Ps. 77³. Hiph. (1) *throw down stones* Mi. 1⁶, (2) *extend the wine cup to one* Ps. 75⁹; pbr. עַל יְדֵי חֲרִיב elsw. Je. 18²¹ Ez. 35⁶; 6 $\text{παροδοθησονται els χεῖρας πομπῶνας}$, *BDB deliver over to*. Hoph. ptc. Mi. 1⁴ of mts. melting in theophany. The vb. is pl. of indef. subj. The sf. רָהוּ , sg. for pl., is of dub. originality. It was not needed and was not in 6. — שִׁעֲלִים [יִצְוֶנֶי] pl. † שִׁעֲלִי n.m. *jackal* elsw. Ne. 3³⁶ Ju. 15⁴ La. 5¹⁸ Ez. 13⁴ Ct. 2¹⁶. 16. — 12. יִסְכְּרֵי [יִצְוֶנֶי] Niph. impf. † [סָכַר] vb. Aramaism for סָכַר Niph., *be stopped*, here of mouth, Gn. 8² (P) of springs. Pi. *shut up, deliver up* into the hands of, Is. 19⁴. The last half of v. is a pentameter l. if not prose, and is a gl.

PSALM LXIV., 3 STR. 5⁴.

Ps. 64 is a plaintive cry of Israel to Yahweh for preservation from enemies who slander and plot against him (v.^{2-4-7a}), with the assurance that the plot will fail, because Yahweh will overcome them by their own tongues and make them a lesson to all men (v.^{7b-10}). Glosses pray for hiding from evil companionship (v.³), and express the assurance of the eventual joy and glory of the righteous (v.¹¹).

HEAR, Yahweh, my voice in my plaint;
 From dread of the enemy mayest Thou preserve my life,
 Who do whet as a sword their tongue,
 Do aim their arrow, a bitter speech,
 To shoot in secret places at the perfect.

SUDDENLY they shoot at him without fear;
 They strengthen for themselves an evil speech;
 They talk to themselves of hiding snares;
 They say to themselves: Who can see?
 They search out injustice; they have hidden a plot.

IT is plotted, and each one draws nigh with a deep mind.
 Then Yahweh doth shoot at them : sudden is their wound ;
 And He causeth them to stumble by their own tongue ;
 And all that look on them wag the head,
 And declare His doing and His work consider.

Ps. 64 was in **D**, then in **ffl**, **E**, and **DEK** (*v. Intr.* §§ 27, 31, 32, 33). The Ps. has three tetrameter pentastichs. It is a complaint of the community of the early Restoration, encompassed by petty enemies who slander them at the court of Persia. It has two glosses: (1) V.³, which is not in **G**^B, and was probably inserted subsequent to the text on which **G** was based; (2) V.¹¹ uses ירהו, and was therefore subsequent to **E** and probably also **DEK**.

Str. I. A synth. couplet and a triplet of two syn. lines and a third synth. thereto. — **2.** *in my plaint*]. Yahweh is called upon in prayer to hear the voice of His people in their perils, going up to Him in plaintive cry. — *mayest Thou preserve my life*]. The life of the nation is in peril from enemies, who make themselves to be dreaded because of their craft and cruelty. — **3.** A glossator enlarges upon these enemies as a *council of evil doers*] gathered in secret to plot their evil scheme; || *companionship of workers of trouble*]; cf. 2¹ 55¹³, which is to be preferred to the "insurrection" of PBV., AV., or the "tumult" of RV., JPSV., neither of which mngs. can be established, or suits the context. From these the Psalmist prays to be hidden. — **4.** *Who do whet as a sword their tongue, || Do aim their arrow*]. Speech of a hostile character is compared to weapons of war, the sword and the arrow; so 55²² 57⁵ 59⁸. — *a bitter speech*], that which they make in slanderous hostility at the court of Persia against the feeble community of the Restoration, cf. v.⁶. — *in secret places*]. They are like enemies shooting from ambush, cf. 10⁸ 17¹². — *at the perfect*]. Israel as a people, in the unity of his organisation, is a man of integrity. His conduct has been unexceptionable towards the government of Persia and also towards these crafty foes.

Str. II is stairlike in its advance, the first line resuming the thought of the last line of previous Str. and then explaining it in syn. parallelism. — **5.** *Suddenly they shoot at him*], taking him by surprise from ambush, and accordingly *without fear*], because they have taken him altogether unprepared and unable to defend himself. This shooting is now explained as — **6.** *an evil speech*]

resuming the "bitter speech" of v.⁴, which *they strengthen for themselves*], giving one another mutual support, and fortifying their word by the number of false witnesses. — *They talk to themselves || say to themselves*], in their consultation, — *of hiding snares*] that is, from the context, ensnaring words, of treacherous character. — *Who can see ?*] They persuade themselves that even the God of Israel will not see, cf. 10⁴. 11. 13. — *7a. They search out injustice*], diligently seek for something that they may wrest to their evil purpose, however unjust that would be. — *They have hidden a plot*]. This is the most probable rendering, and gives an appropriate climax, though sustained by but few Hebrew codd. The ordinary reading is a difficult one, which may be explained either as "accomplished" AV., RV., or as "we are innocent" JPSV.; but neither of these translations suits the context.

Str. III. is also stairlike to Str. II. It is composed of an introductory line, resuming the last line of v.^{7a}, and then of the antithetical couplet of divine retribution and a closing couplet showing its effect upon all observers. — *7b. Each one draws nigh with a deep mind*], so \mathfrak{G} , \mathfrak{V} , taking the Hebrew form as vb. MT., followed by modern Vrss., takes it as noun: "inward thought of every one" || "mind," of which "deep" is the common predicate. But the connection is difficult, and the thought abrupt. The Psalmist now would say that the enemies have undertaken to carry out their treacherous plans. They draw nigh the Persian court, each and all of them, with their plan deep in their mind. But though it was hidden from Israel, it was not hidden from Yahweh, and He visits them with swift and just retribution before their plans become effective, cf. Is. 29¹⁵. — *8. Then Yahweh doth shoot at them*], in antithesis with the shooting of the enemy at Israel; and this shooting is not only *sudden* as theirs, but it is effective, because it accomplishes *their wound*. "With an arrow" is an unnecessary explanatory addition at the expense of the measure. — *9. The divine shooting was also in the use of words. — He causeth them to stumble by their own tongue*]. Their own words are turned against them to their own hurt: so I venture to amend the text. The text of \mathfrak{H} and the ancient Vrss. is corrupt and dubious as is generally agreed. All efforts to make good sense out of the text have failed. The humiliation is indeed in public

in antithesis with the deeply hidden craft. — *All that look on them wag the head*], in scorn and derision, as RV., cf. 22^s Je. 48st, which is to be preferred to another reading: “flee away” in horror, of AV., although modern scholars are very much divided in their preferences between the two. — 10. A glossator explains by the insertion of “and all men shall fear,” at the expense of the measure. — *And declare His doing*], that is, Yahweh’s, recognising the retribution as His. This is made more definite in the text by the insertion of the divine name for the suffix, making the line just this word too long. — *His work consider*], observe, contemplate, ponder it, reflect upon it and the lesson it conveys of warning and rebuke, cf. Dt. 32²⁹ Ps. 106⁷. — 11. This Ps. ends like the previous one, with a similar Maccabean gloss, expressing the confidence that *the righteous* || *all the upright of mind, who seek refuge in Yahweh in their distress, will ultimately rejoice and glory*, cf. 34³ 63¹².

2. הָיָה but עָשָׂה more prob. The former unconscious substitution by a late copyist, owing to his interpretation of עָשָׂה as *life*. — 3. This v. is not in 6^s; it is of different measure from Ps. and is doubtless a late gl. — רָנְּוּ] cstr. רָנְּוּ n.f. a.l. 6^{ART} ἀπὸ πλῆθους, 6 a *multitudine*, 3 a *tumultu*; but acc. to context, || סָר prob. *companionship*. Cf. 2¹. — 4. רָנְּוּ קָרָר] phr. a.l.; should have retracted accent with רָנְּוּ for euphony; so v. 6^s. † קָרָר adj. *bitter, harsh, severe*. Cf. Ju. 18²⁵ Hb. 1⁶. — 5. יָרִיחַ] Qal inf. cstr. יָרִיחַ (11^s) with לְ purpose; but High. impf. with sf. 3 m. יָרִיחַ v. 6^s, and יָרִיחַ High. impf. sf. 3 pl. with ו consec. v. 6^s. The use of Qal in same Ps. as two Hips. with same mng. improb.; rd. יָרִיחַ. — † קָרָר as v. 8 סָרָר adv. *suddenly*. Cf. Is. 47¹¹ 48^s Je. 4²⁰ 6²⁵ +. — וְיָרִיחַ] Qal impf. i.p. יָרִיחַ with neg. having force of *without*, in a circumstantial clause, Ges. 166. 25. 6, Lowth., Street, Gr., יָרִיחַ Niph. impf. יָרִיחַ gives certainly a better parallelism, and is favoured by v. 6^s. — 6. לָמַי] archaic sf. with ךְ, reflexive. It is also required for measure and good sense after יָרִיחַ, used in the weakened sense of *speak*, as 59¹⁸ 73¹⁶. But לָמַי as obj. of יָרִיחַ is unexampled and improb. It should go with אָמַר. It has been misplaced. — 7. יִחַשְׁבוּ] Qal impf. 3 pl. † [חָשַׁב] vb. † Qal *search out, think out*, elsw. *search for* Pr. 2⁴, *search, test* La. 3⁴⁰ Pr. 20²⁷. Pi. *search*, Ps. 77⁷. † Pu. *be searched*, v. 7^s as Pr. 28¹². † חָשַׁב n.[m.] a.l. *device, plot* BDB. 6 in second clause ἐξερῶντες ἐξερῶσθε = חָשַׁב חָשַׁב, 6, 3, *scrutantes scrutinio* rd. חָשַׁב חָשַׁב, as Gr. But the l. is too long. The former goes with previous l. to complete it; the latter as Qal pf. with subsequent l. — חָשַׁב] is taken by Bā., Dr., al. as Qal pf. 1 pl. of חָשַׁב for חָשַׁב. But the sudden change of pers. is improb. De., Now., after 6, 6, 3, 6, take it as 3 pl. חָשַׁב for חָשַׁב Ges. 20. 0. Du. follows several codd. Kenn., De Rossi, and rds. חָשַׁב, which is favoured

by v.⁶. — וְקָרַב as 5¹⁰ *inward part of man*, 3 *cogitationibus*. But 6 *προσελεύσεται*, 7 *accedet* = קָרַב *draw near*, as 27². — וְלֵב of accompaniment. — † קָמָךְ adj. *deep, inscrutable*, cf. Jb. 12²² Ec. 7²⁴. — 8. וְיִרְסָ ו consec. dependent on previous pfs. and thus sustaining them, unless we suppose a new clause begins here with different tense. 6 *καὶ ὑψώθησεται* = יָרַס is improbable. — מְחִמּוֹת 7 as v.^{6b}, so 3; but 6 *νηπλῶν* = מְחִמּוֹת (19⁸) *the simple*, so 7 *parvulorum*. It is however improbable. — מְקַיְיִם pl. c. sf. 3 pl. † מְקַיְיִם n.f. *wound, blow* 1 K. 22³⁶ Ze. 13⁶ Is. 1⁶ Je. 10¹⁹⁺. The v. is too long for one l., two short for two. קָרַב is unnecessary gl.; not with vb. v⁶; so also יָרַס. — 9. וְיִשְׂפָּרוּהוּ Hiph. impf. 3 pl. 1 consec. It is improb. that 3 sg. and 3 pl. in same v. should refer to enemies. 3 *et corrueat in semetipsos linguis suis*, 7 *et infirmatae sunt contra eos linguae eorum*, seem to have had no sf. but יָרַסוּ. 6 *καὶ ἐξουθέτησαν αὐτὸν αἱ γλῶσσαι αὐτῶν* had the sf., but not יָרַסוּ; prob. 7 is conflation of the two. עָלוּ Dy., Hi., Now., as 90⁸ is improb. The prop. reading is with Marti, Du., וּבִישְׁלֵמוֹ עָלֵי לְשׁוֹנָם. — וְיִתְרָדוּ Hithp. impf. 3 pl. dub. 3 *fugient*, Ges., Ew., Hi., BDB, וּרְוּ *flee away* in horror, Bā., Now., Du., Dr., Kirk., וּרְוּ *wag the head*, cf. Je. 48²⁷. 1 consec. should be prefixed as in previous and subsequent vbs. — 10. וְיִנְיָאוּ קְלֵי־אָדָם is a gl., making the specific reference of v.⁹ too universal. — מְעַל מְלֵחִים for an original מְעַלֵּי: divine name makes l. too long. — 11. יִרְאוּ evidence of gl. of l., certainly not in 7.

PSALM LXV., 2 STR. 4⁵.

Ps. 65 is an ancient song of praise in the temple at the time of votive offering (v.^{2,3a}), rejoicing in the privilege of worship there (v.⁵), and admiring the wonders of Yahweh in nature (v.^{6a,7} 8a. 9^b). A gloss makes this worship a universal privilege (v.^{5a}) and these wonders a ground of universal confidence (v.^{6b}). Another makes them an object of fear (v.^{9a}). Another thinks of the covering over of transgression (v.⁴). Later editors add fragments of two harvest songs in different measures: the former (v.¹⁰⁻¹¹) with reference to the grain harvest, the latter (v.¹²⁻¹⁴) with reference to the richness of flocks.

TO Thee a song of praise is recited, Yahweh, in Zion;

And to Thee a votive offering is being paid, O Hearer of prayer, in Jerusalem.
Happy the one whom Thou choosest and bringest near to dwell in Thy courts!
We shall be satisfied with the goodness of Thy house, the holy place of Thy temple.

WITH awful things in righteousness Thou answerest us, O God of our salvation,
Who establishest the mountains by power, being girded with might;
Who stillest the roaring of the seas, the roaring of their waves;
With Thy wonders the outgoings of the morning and evening Thou makest to jubilate.

Ps. 65 was in **D** and then in **HL**. But previously it was a **רש**, cf. **תהלה** v. 2. It was then in **E** and **DB** (v. Intr. §§ 24, 27, 31, 32, 33). The original Ps. was v. 2-3a. 5. 6a. 7. 8a. 9b, two pentameter tetrastichs, a hymn of praise to Yahweh in Zion, in peaceful times of the Restoration. Many codd. **G** (HP), Comp., Ald., have **ψδθ** 'Ιερεμιου και 'Ιεζεκιηλ και του λαου της παροικίας οτε εμελλον εκπορευεσθαι; so **L**, **V**. But this is an impossible assignment. It was written for use in public worship in Palestine. The universalism of v. 3b-4. 6b. 8b-9a is due to a later editor. Two fragments of harvest songs were added, possibly in **E**. The first, of five tetrameter lines, v. 10-11; the second, of seven trimeter lines, v. 12-14.

Str. I. has a syn. and a synth. couplet.—**2.** *To Thee*], emphatic in position and repeated at the beginning of the next line.—*a song of praise*], a hymn, as **G**, **V**, accompanying a *votive offering*, both specific and not general, "praise" and "vow," as **EV**.—*is recited*], the most probable reading || *is being paid*, to be preferred to "silence," "resignation," **H**, **I**, **T**, or "is becoming," "beseemeth," **G**, **S**, **V**, which seems to be inappropriate paraphrase. The paraphrase of **AV**., **RV**., "waiteth," is still less justifiable.—**3.** A later glossator, influenced by **Is.** 56⁷ 66⁸, gives this worship a universal reference by insertion of: *unto Thee all flesh come*.—**4.** A still later glossator makes the Ps. more suitable to ordinary worship by inserting a reference to the covering over of sins.—*matters of iniquities*], interpreted in the || as *our transgressions*.—*have (they) prevailed over (us)*], so **G**; been too strong for us and so overcome us, involving us in transgression. **H**, **I**, have "over me," changing the person to pl. in the second clause. If the original was singular, it is still the congregation that is speaking. But the plural is more suitable to the later period of the glossator. This clause is the protasis of the apodosis: *Thou coverest them over*]. This was in the later ritual accomplished by the sin offering; but more frequently in ψ by the sovereign grace of God without sacrifice, cf. 32¹ 78³⁸ 79⁹.—**5.** *Happy the one*]; cf. 1¹.—*whom Thou chooseth and bringest near to dwell in Thy courts*], not referring especially to the Levitical privileges in the temple, but more generally to all worshippers who have this right of daily worship as members of the sacred community, cf. 15¹ 23⁶ 24³ 27⁴ 84⁵.—*We shall be satisfied with the goodness of Thy house*], the bountiful provisions made there for the body and soul of the worshipper, cf. 36⁹ 63⁶.—*the holy*

place of Thy temple], not technically, the holy place as distinguished from the most holy, the palatial reception room, to which only priests were admitted; but, as usual in ψ , the holy place as identical with the temple in its more general sense as embracing the entire sacred enclosure, cf. 48¹⁰ 79¹ 138².

Str. II. A tetrastich of introverted parallelism. — 6-9. *With awful things*], things or deeds of Yahweh inspiring awe, and so || *with Thy wonders*], v.⁹; not miracles in the technical sense, although this word is often used for them; but, as the context shows, the tokens or signs of the divine power in the control of the great forces of nature. — *in righteousness*], not judicial, forensic, or legal; but, as usual in ψ , vindictory and saving, and accordingly emphasized in *O God of our salvation*. — *Thou answerest us*], responding to the prayers and worship of His people. — *the outgoings of the morning and evening Thou makest to jubilate*]. It is probable that this does not refer to sunrise and sunset, the East and West as the extreme limits of the earth, with universal significance; but rather to sunrise and sunset as the limits of the day, and so the goings out of morning and evening worship in the temple. These jubilate in the assurance that Yahweh has answered the prayers of His people with salvation. It is evident, however, that a later editor gave the former interpretation, for he inserts in v.⁹ *the confidence of the extremities of the earth*, and supplements by *the isles afar off*, which by copyist's error appears in the text as "the sea of them that are afar off," certainly an awkward expression. — *Who establishest the mountains by power*]. The mountains are conceived in ψ as the strong, stable, and permanent parts of the earth, the most appropriate representatives of divine power, cf. 36⁷ 90² Pr. 8²⁶. — *being girded with might*], passive or possibly reflexive, "girding Thyself with might," cf. 93¹; that is, for so great a task. — *Who stillest the roaring of the seas*], the other great representatives of power in nature, cf. 36⁷ 89¹⁰ 93⁴; defined more closely as *the roaring of their waves*. There should be little doubt that the original Ps. referred to the real seas || with the real mountains. But a later editor, wishing to give it figurative sense, interprets it as *the tumult of the peoples*, cf. 46⁷, but at the expense of the measure. — Another glossator adds, *and so the dwellers*

in the extremities (of the earth) *fear*. The power of God as put forth upon the sea causes universal fear. But this conception is not homogeneous to its context, or to the thought of the Ps.

A fragment of a hymn for the grain harvest is now appended consisting of five tetrameters.

Thou dost visit the earth, and water it, to enrich it.
 The brook of God is full of water.
 Thou preparest their grain, yea, thus Thou preparest it,
 Its furrows saturating, settling its ridges;
 Thou meltest it with showers, its growth blessest.

—10. *Thou dost visit the earth*]. The poet conceives of God as coming Himself in the storm, and as really present and sending rain upon the earth, cf. Ps. 29 Jb. 38²⁵⁻²⁷. — *and water it*], the most probable reading. By dittography of a single letter the text gives “makest it overflow,” thinking of a drenching, flooding rain. — *to enrich it*]. The impf. subj. expressing purpose. This has been intensified by a later scribe, at the expense of the measure, by the insertion of the adv. “greatly.” — *The brook of God is full of water*]. The sources of rain are here conceived in a superterrestrial brook or river, cf. Gn. 1⁷ Jb. 38²⁵, and being entirely at the disposal of God, it is especially His river; and as the source of all rain it is always full and never becomes dry. — *Thou preparest their grain*]. The grain harvest is prepared by God Himself; the sending of the rain upon the land is one of the most important parts of that preparation. — *yea, thus Thou preparest it*]. The particle has the intensive rather than the causal meaning. — 11. *Its furrows saturating, settling its ridges*], that is, the ploughed field after planting. — *Thou meltest it with showers*]. The land, which otherwise would become hardened and compacted by the baking heat of the sun, is kept in a soft condition by a succession of showers during the season of the early germination of the grain. — *its growth blessest*]. This is the result of the whole process. The grain is blessed in its growth, and eventually comes to maturity in the harvest.

The harvest song of the flocks is now appended in a trimeter heptastich.

Thou dost crown the year of Thy goodness ;
 And Thy tracks drip with fatness,
 The pastures of the wilderness drip ;
 And the hills gird themselves with rejoicing ;
 The (mountains) clothe themselves with flocks ;
 And the valleys cover themselves with lambs ;
 They shout for joy ; yea, they sing.

—12. *Thou dost crown the year of Thy goodness*]. The year is a year characterised by the goodness, the beneficent care of God over the flocks of His people. Goodness is not that with which the year is crowned, or brought to its conclusion, as EV^a. ; but the entire year has been a good year, and it is crowned by the rich and abundant flocks of the subsequent context. — *And Thy tracks drip with fatness*]. The tracks or footsteps of God, as He visits the land to bless it, drip with fatness, or rather with those refreshing, invigorating, and enriching showers which produce fat pastures and fat flocks. — 13. *The pastures of the wilderness drip*]. The wilderness in Palestine is the ordinary place for the pasturing of flocks. These are so rich that they themselves drip with fatness. — *And the hills gird themselves with rejoicing*]. The hills of the wilderness are so rich in pasture that they rejoice in their richness, cf. 96¹¹⁻¹². — 14. *The mountains*]. This is the most probable reading, to be preferred to “pastures,” 𐤁, AV., RV., which is an awkward repetition, or “lambs,” ancient Vrss., which gives a dubious sense. — *clothe themselves with flocks*]. Personified, they put on as clothing flocks of sheep and goats so numerous as to cover them from top to bottom. — *And the valleys cover themselves over with lambs*]. The 𐤁 suggests this rendering, although 𐤁 and Vrss. all give “grain.” — *They shout for joy*], resuming l. 4, and in climax — *yea, they sing*.

2. רָקִיָּה n.f. *silence, resignation* (22³). But Vrss. except 𐤅 either ptc. as Aq. $\sigma\omega\sigma\alpha\sigma\alpha\sigma\alpha$, 𐤁 *silens*, or pf. 𐤅 $\pi\rho\epsilon\lambda\epsilon\iota$ = נָוֵה 𐤆, 𐤇, as 147¹, which latter is prob. paraphrase, although regarded as the meaning of Qal ptc. רָקִיָּה $\sqrt{\text{רָקַע}}$ (17⁴) by Ew., Bā., Du. This mng. has not, however, been sustained, although the syn. שָׁוֶה has it in late Heb. It is better in this early Ps. to cf. Ho. 12¹¹ רָקַע *recite a poem*, and point here רָקַע Pu. 3 m. 113 codd. HP, 𐤅^a-B-T, Compl., Ald., 𐤇, add בִּירוּשָׁלַם ; so Hare, Che., PBV., justified by parall. — 3. שָׁפַע Qal ptc. 𐤁 אֱלֹהִים , for original יְהוָה . 𐤅, 𐤇, 𐤁, imv., not so prob. It is the necessary complement of the previous l. and does not go with the following clause,

as **א**, Vrss. This clause, a trimeter, is a gl. with a later universalistic reference. — 4. **דברים רעים**] phr. a.l. *matters or affairs of iniquities*, **ἄλογος ἀνομίας**, **ἄλογα ἀνομιατάτων**. — 5. **אָפְרַי**] so **א**, sf. 1 sg. not suited to context. **ἄφρα**, **ἄφρα**, so Gr., Du. But the whole v. is a gl., and it may be that the two parts of it had a different origin. The conception of forgiveness of sins was suitable for liturgical use of Ps. but is not in accord with the context of this hymn of praise. — 6. **אָפְרַי**] pl. ctr. before relative clause, Ges.¹⁶⁶. 2 (*v. 11*). — **אָפְרַי**] Qal impf. final clause, Ges.¹³⁰. 1b. 2. — **אָפְרַי**] pl. sf. 2 m. † **אָפְרַי** n.m. *enclosure, court*, ψ always of temple; elsw. 84². 11 92¹⁴ 96⁸ 100⁴ 116¹⁹ 135². — **אָפְרַי**] phr. a.l. *holy place* of the temple, cf. **אָפְרַי** +. While a transposition is possible, cf. Aq. *ναοῦ ἀγίου σου*, yet most Vrss. have the order of **א**, as **ἅγιος ὁ ναός σου**. But **ἁγιαστικὸν τοῦ ναοῦ σου**, as if **אָפְרַי**. This is to be preferred with Bā., as best suited to previous clause and the vb. — 7. **אָפְרַי**] Qal impf. 2 m., present, not juss. as **ἄφρα**, **ἄφρα**, or future EV². — **אָפְרַי**] phr. elsw. 48¹¹ Is. 26¹⁸. — **אָפְרַי**] is not in **ἄφρα**, but in **ἄφρα**. a. a. R. T. **ἄφρα** *maris longinqui*. **ἄφρα** is suspicious with following pl. Accordingly Gr., We., Du., rd. **ἄφρα**, as Is. 66¹⁹. If the l. were original, the second half would be needed for measure. The omission of the second half in **ἄφρα** makes it suspicious. This opinion is fortified by its universalism, which is in accord with v.³⁰ but not with this temple Ps. as a whole. — 7. **אָפְרַי**] but **ἄφρα**, **ἄφρα**, both sfs. interpretations, rd. **ἄφρα** || **אָפְרַי**. It is tempting to rd. with Gr. **ἄφρα**, as Ex. 15⁶. — 8. **אָפְרַי**] is attached by **ἄφρα**, **ἄφρα**, to previous clause as noun (37¹⁶); by **ἄφρα** to subsequent clause, taking it as vb. *ταραχθίσουσαι*, **ἄφρα** *turbabunter* = **אָפְרַי** Qal pf. **אָפְרַי** (39⁷). If original, the latter is to be preferred, as it makes a complete and harmonious l.; but it looks like an explanatory gl. — 9. **אָפְרַי**] consec. is not suited to context, unless with Dr. it is interpreted as result, Ges.¹¹¹. 8b. — **אָפְרַי**] a.l. ψ, pl. **אָפְרַי** improb., esp. in view of v.⁶; prob. **אָפְרַי**, cf. 19⁷. But it is strange that we have not **אָפְרַי**, as v.⁶. The whole of this clause is prob. gl. by same hand as v.³⁰, v.⁶. — **אָפְרַי**]. **אָפְרַי** gives the ground and reason, not of the fear, but of the rejoicing. It goes with the subsequent context to complete the measure and is || **אָפְרַי**, which begins the Str. † **אָפְרַי** n.m. (1) *sign, token*, 86¹⁷; (2) *sign, wondrous deed, miracle*, 74⁹ 78⁸⁸ 105²⁷ 135⁹, so here; (3) *standard* 74⁴. Other mngs. not in ψ. — **אָפְרַי**] as 19⁷, cf. 75⁷; refers to the dawning sun, but cannot refer to the evening, which is a place of entrance, not of outgoing. — 10. **אָפְרַי**] consec. Po. impf. † **אָפְרַי** Hiph. *overrun, overstream*, Jo. 2²⁴ 4¹⁸. Polel causative, *cause to overflow*, a.l. here; but Vrss. all take it as if **אָפְרַי**, and prob. this is the correct reading, the double **א** being dittog. It is possible, however, that they interpreted **אָפְרַי** = **אָפְרַי**, *v. 36*. — **אָפְרַי**] adv. as 120⁶ 123⁴ 129¹. 2, but **ἄφρα** *ἐπλήθυνας* **אָפְרַי** followed by impf. of purpose. This certainly best explains the impf., **אָפְרַי** Hiph. of **אָפְרַי** (cf. 49¹⁷) with strong sf. 3 f. The l. is, however, pentameter, like the previous context, when it really goes with the subsequent context, which is tetrameter. The **א** is therefore to be regarded as a gl. of adverbial intensification. The assonance in **אָפְרַי** begins with this l. and continues through v.¹¹. — **אָפְרַי**] sf. interp., not in **ἄφρα**; so Lowth., Street. — 11. **אָפְרַי**] pf. sf. 3 sg.

† חֲרִיבִים n.m. *furrow*, elsw. Jb. 31⁸⁸ 39¹⁰ Ho. 10⁴ 12¹². — [חָרַב] Pi. inf. abs. √חריב (36⁸), so חָרַב √חריב (18³⁵). — [חָרַבְתָּ] defectively written pl., sf. 3 f. † חָרַבְתָּ *furrow, ridge, cutting*, elsw. Je. 48²⁷ cuttings upon hands. — † חָרַבְתָּ def. written pl., *copious showers*, elsw. 7²⁶ Dt. 32² Mi. 5⁶ Je. 3⁸ 14²². — [חָרַבְתָּ] Po. impf. 2 m., strong sf. 3 f. חָרַבְתָּ — [חָרַבְתָּ] sf. 3 f. † חָרַבְתָּ n.m. *sprouting, growth*, as Je. 23⁵ = 33¹⁵ Zc. 3⁸ 6¹². It should close the l. for assonance. V.¹⁰⁻¹¹ give five tetrameters, a fragment of another Ps. added to the previous one. — 12. [חָרַבְתָּ] cstr. sg. חָרַבְתָּ, so 6; but 3 and EV² take it as abs., which is inadmissible. — [חָרַבְתָּ] full form 3 pl. Qal impf., v. v.¹². † [חָרַבְתָּ] vb. *trickle*, elsw. *drop*, of clouds Jb. 36²⁸, dew Pr. 3²⁰. Hiph. *trickle* Is. 45⁶. — 14. [חָרַבְתָּ] pl. חָרַב n.m. dub., cf. 37²⁰; usually *pastures*, but 3 *agnis greges*, 6 *ol κριολ τῶν προβάτων*. But context suggests חָרַבְתָּ, as Hare, Street, Houb. — [חָרַבְתָּ] Aramaism † חָרַבְתָּ, elsw. 73⁵ *put on, cover oneself with*, || שָׁבַב; 6 *πληθυνουσιν*, 7 *abundabunt*, 3 *plenaerunt*. — † חָרַב n.m. grain, as 72¹⁶ Am. 5¹¹ 8⁶ Gn. 41²⁶. 49 42². 26 45²³ (E) Je. 23²⁸ Ju. 2²⁴ Pr. 11²⁶. But although sustained by ancient Vrss., it is difficult to see a sufficient reason for passing over from flocks to grain. The most natural word in || is חָרַב *lambs*, which by copyist's error went into previous l., so making a double difficulty. — [חָרַבְתָּ] Hithp. impf. 3 pl. חָרַבְתָּ, v. 41¹².

PSALM LXVI.

Ps. 66 is composite: (A) A song of praise to Yahweh (v.¹⁻².) for His ancient deliverance of Israel at the Red Sea (v.⁶), His watch over the nations (v.^{7a}.), and His present protection of His people (v.⁹); with glosses emphasizing this praise (v.⁵), representing how awe-inspiring His deeds are to enemies in particular (v.³) and to mankind in general (v.⁸): and warning the refractory (v.^{7c}). The editor of E adds a reflection upon severe trials through which the nation has passed before Yahweh brought them forth into safety (v.¹⁰⁻¹²). (B) A prayer connected with rich and abundant sacrifices in the temple in fulfilment of vows made in time of distress (v.¹³⁻¹⁵), a grateful public acknowledgment of the deliverance God had wrought in answer to prayer (v.¹⁶⁻¹⁷. 19-20), with a gloss intimating that the Lord would not have heard, if the people had contemplated wickedness (v.¹⁸).

A. v. 1^{b-2}. 6-7^b. 8-9, 3 STR. 2³, RF. 2³.

SHOUT to (Yahweh) all the earth;

Make melody unto His name in a song of praise to Him,

Who turned the sea into dry land,

That they might pass through the flood on foot.

(*LET all the earth worship Yahweh.*)

Let us rejoice (in His name with a song of praise to Him),

Who ruleth by His might forever :

His eyes over the nations keep watch.

BLESS (Yahweh), ye peoples ;

And let your voice be heard in a song of praise to Him,

Who setteth us in life,

And doth not suffer our foot to be moved.

B. v.¹³⁻²⁰, 2 STR. 7³.

I WILL come into Thy house with whole burnt offering :

I will pay my votive offerings to Thee,

Wherewith my lips opened,

And which my mouth spake, when I was in distress.

Fat ones will I cause to ascend to Thee,

Together with the incense of rams,

Bullocks together with he-goats.

COME, hearken ; and I will tell

What He hath done for me.

Unto Him did I call with my mouth,

And high praise was under my tongue.

Verily (Yahweh) heard ;

He attended to the voice of my prayer.

He did not turn away His kindness from me.

Ps. 66 is a Ps. of **פח**, **ע**, and **בכ** (*v. Intr. §§ 31, 32, 33*). It was originally **שיר**, and also a **תהלה** *v.²⁻⁹*, a **תהלה** *v.¹⁰⁻²⁰* (*v. §§ 1, 24*). In **Θ δρασίδεως**, so **Ε**, because of liturgical use as a Ps. of the Resurrection ; certainly not original. It is one of the two Pss. of **בכ**, 66-67, which were not in **ב**, **ע**, **א**. It is indeed a composite Ps., *A v.²⁻⁹*, *B v.¹³⁻²⁰*, with many glosses. The original **שיר**, **תהלה**, was probably only *A*, and was composed of three trimeter tetrastichs. It resembles the royal group 96-100 in tone and style, though simpler and earlier. It is doubtless postexilic, and belongs to peaceable times because of its optimistic universalism. *V.¹⁰⁻¹²* is a beautiful trimeter heptastich, seeming to be a complete strophe of a longer Ps. describing severe national afflictions and deliverance from them. It is in the style of *Is. 2* and was earlier than *v.²⁻⁹*. It was probably added to the previous Ps. in **פח**. *V.¹³⁻²⁰* is a temple Ps. of two trimeter heptastichs, certainly composed in Palestine in connection with sacrificial worship. It was doubtless later than the other two pieces, and may have been added to them by **בכ**. The glosses are of various kinds. *V.³* is a pentameter couplet, implying a divine judgment upon enemies ; of uncertain date, but cf. *81¹⁸* for similar use of *vb. שח*. *V.⁴* is a confused line, modified to suit its present context ; but originally the introductory couplet of the 2d Str. of the Ps. *V.⁵* is a tetrameter couplet, the first line of which was taken from *46⁹*. It was certainly inserted subsequent to *v.⁴*, separating it from its original connection with *v.^{6c}*. *V.^{7c}* has a word used

elsw., Ps. 68⁷⁻¹⁹ cf. 78⁸, and probably was inserted under its influence. V.¹⁸ is a late qualifying insertion, expressing a legal attitude. V.^{20a} is a liturgical ejaculation, adapted to its context. Probably none of these glosses were in ㊦ or ㊦.

PSALM LXVI. A.

The three Strs. have each a syn. couplet of the nature of a Rf., a summons to praise; and a synth. couplet giving the reason. 1-2. *Shout to Yahweh || make melody unto His name*] evidently from the context in public worship in the temple. The call appears as a couplet at the beginning of each strophe in variant terms. *Bless Yahweh || let your voice be heard* v.⁸. The second Str. has lost its introductory couplet through the insertion of the glosses v.⁸⁻⁹; but probably it was transposed and transformed, and should be *worship Yahweh* v.^{4a} || *let us rejoice in His name* v.^{6c}. This call is emphasized by a glossator in v.² by attaching (in ㊦, not in ㊦) *glory* to "His name," and by inserting (in both ㊦ and ㊦) *make glorious*; both at the expense of the measure. Moreover, the transposition of the Rf. of Str. II. into connection with v.⁸ made it necessary to change the 3d pers. into the 2d pers. — *in a song of praise to Him*], a temple hymn; repeated in v.⁸ and probably also in the missing Rf. — *all the earth*], v.^{4a}, probably in missing Rf. || *peoples*, v.⁸. The author conceives of Yahweh as the God of the whole world and of all peoples; and of the religion of Israel as a universal religion in which all men share. The reason for this universal praise is given in the second couplet of the Strophes. — 6. *Who turned the sea into dry land*], referring to the passage of the Red Sea by Israel when he went up out of Egypt, cf. 74¹³ 78¹³, based on the narrative Ex. 14²¹⁻²⁹. 15¹⁹. — *That they might pass through the flood on foot*], probably referring to the same event, because of the subord. impf., and not to the subsequent passage of the river Jordan. The attachment of v.^{6c} to the foregoing, occasioned the textual error which compels the rendering *There let us rejoice in Him*]. This is usually explained out of the consciousness of the unbroken continuity of national life. But throughout this Ps. the author is addressing the nations, and not the Israelites either of the present or of the past, or in the unity of their national life. — 7. *Who ruleth by His might forever*], the universal Ruler whose dominion extends also through

all time. It is tempting to think with **3**, **C**, Calv., Hi., of עולם in the sense of "age of the world," but this meaning is much later than this Ps. and the vb. requires the prep. and not the acc. — *His eyes over the nations keep watch*]. As Kirk., "He is the world's watchman, sleeplessly on the watch lest any foe should injure Israel;" but also, as the context implies, in watchful care of the nations themselves, who are summoned to praise on that account. — **9**. *Who setteth us in life*], not referring to the birth of the nation or the individual; but to the preservation of the life of the nation and deliverance out of peril to life. — *And doth not suffer our foot to be moved*], of the firm establishment of the nation, cf. 55²³. A later editor, in an entirely different spirit from that of the author of the original Ps., who evidently lived in peaceful times of friendliness to the nations, expresses his own unfriendliness to them by inserting a warning at the close of v.⁷ — *as for the refractory*], cf. 68^{7, 19}, also 78⁸; those obstinately resisting the divine rule and refusing to take part in the worship of the universal ruler. — *let them not exalt themselves*], "their head" or "their horn," cf. 3⁴ 75⁵. — Probably the same hand inserted **3**. *Say to God: How awe-inspiring are Thy works !*] cf. 64¹⁰. — *Because of the greatness of Thy strength Thine enemies come cringing unto Thee*], cf. 18⁴⁵ 81¹⁶. — Another and a later hand inserted **5** a similar thought from 46^{9a}, *Come and see the deeds of God*; and a variation of 46^{9b}, *Awe-inspiring in doing unto the children of mankind*.

V.¹⁰⁻¹³ is probably a Str. taken from a larger Ps. and added by the editor of **E**.

Though Thou hast tried us (Yahweh),
 Refined us as silver is refined;
 Didst bring us into a net,
 Didst lay constraint on our loins;
 Didst let men ride over our head;
 Didst let men ride over our head;
 We went through fire and water:
 Thou didst yet bring us out into a spacious place.

This heptastich has six syn. lines in protasis, preparatory to a single line in apodosis. — **10**. *Thou hast tried us*], explained in || *as silver is refined*. This simile of the testing of affliction is common in OT., cf. Is. 1²⁵ 48¹⁰ Je. 9⁷ Ze. 13⁹ Mal. 3^{2, 3}. — **11**. *bring us into a net*] Jb. 19⁶, cf. Ez. 12¹³ 17²⁰, favours the more general

reference rather than the specific reference to a net spread by enemies, Ps. 9¹⁶. — *Didst lay constraint on our loins*]. The loins are the seat of pain, Is. 21⁸ Na. 2¹⁰, and weakness, Ps. 69²⁴. — 12. *Didst let men ride over our head*]. They were thrown down in the highway, so that chariots were driven over them, cf. Is. 51²⁸. *We went through fire and water*] as the climax, summary statement of trial, cf. Is. 43². — *Thou didst yet bring us out*] from all these afflictions, *into a spacious place*], as ancient Vrss.; a place where, free from all restraint, they had breathing space, ample room, and liberty of movement, cf. Ps. 18³⁰. EV^a. “wealthy place,” based upon text of ~~הו~~, is not so well suited to context, and improbable.

PSALM LXVI. B.

Str. I. Five syn. lines enclosing, after the first two, a synth. couplet. — 13–15. *I will come into Thy house*], for public worship in the temple. The nation is speaking in its unity, and not a priest or king as an individual. — *with whole burnt offering*], the usual sacrifice to express public worship. The whole burnt offering consisted of *votive offerings*. This is more suited to ¶ than “vows” of EV^a; for the entire Str. has to do with whole burnt offerings, which are then described as *fat ones*, the choicest, fattest animals, *rams, bullocks, he-goats*, representing the best of the herds and the flocks, in great numbers such as were appropriate only for a national sacrifice. These the nation says *I will pay*], that which was vowed. — *Wherewith my lips opened* ¶ *which my mouth spake, when I was in distress*] in a time of national trial from which they had just been delivered. — *will I cause to ascend to Thee*] in the flames of the altar; as is evident a *whole burnt offering*, but a glossator inserts this at the expense of the measure; so also in the next line *I will offer*, which was sufficiently evident from *the incense of rams*], the sweet odour of the burning flesh, as 1 S. 2²⁸ Ps. 141² Is. 1¹³, and not the incense of fine spices burnt at the altar of incense.

Str. II. is composed of a synth. couplet, a syn. couplet, and a syn. triplet. — 16. *Come, hearken; and I will tell*]. The usual vow to tell of the divine deliverance, publish it, make it known to the public, to all the world, cf. 22^{23, 26, 32} 32⁸ 40^{10, 11}. A later glos-

sator limits the general reference to a particular class: *all ye that fear God*; but the measure does not allow it. — *What He hath done for me*] in delivering me out of the distress of v.¹⁴. The [נפשי] is as usual a poetic expression for the person, and does not refer to the soul as distinguished from the body. — 17. *Unto Him did I call with my mouth*] in time of distress; not merely a plaintive prayer for help, but with an assurance of speedy deliverance. — *high praise*], expressed in a hymn of praise, anticipating the deliverance. — *was under my tongue*], ready to burst forth in speech. — 19–20. *Verily Yahweh heard*], emphasizing the fact which is expressed in syn. clauses as *He attended to the voice of my prayer*, and *He did not turn away His kindness from me*]. The latter is explained by a glossator by the unnecessary insertion of *prayer*, and the former is emphasized by the exclamation *Blessed be God!* The Vrss. render the adverb, “but” instead of “verily”; because of the insertion by a glossator of the qualification: 18. *If I contemplated wickedness in my mind, the Lord would not hear*]. This is from a more legal point of view than that of the author of the Ps.

LXVI. A.

2. [כבודי שמי]. 6 has only שמו. The phr. is suspicious. It looks like a variation of שמו כבוד which in archaic Heb. would differ only in order of words. The text is a conflation of two variants. The original was שמו ההללו. So v.⁸ has two ll., not three. — 3 has two pentameters and 2d sg., and is therefore a gl. — 4. [ויספרי לך] is a duplicate of יספר שכך. There is no good measure or propriety in this duplication. The latter prob. goes with v.^{6c}. — 5. [לבו וראו סמקלות אלהים] This l. is tetrameter, a citation from 46^{9c} except וראו for וראו and אלהים for יהוה. The second l. is also tetrameter, and a variation of 46^{9b}. This v. is a late gl. — 6 returns to 3d pers. and continues v.² giving the theme of the hymn of praise. — [הספר] But 6, 5, ptc. as v.^{7.9} more correct. — [יקברו] Qal. impf. is subjunctive after הספר, expressing purpose. — [עם נשחחה בו] is an abrupt change in tone improb. in the original between v.^{6a.8} and v.⁷. As the previous and subsequent Strs. begin with a couplet of universal praise, we would expect one here. It is prob. that this couplet is only obscured in v.⁴ and v.^{6c}, verses which originally were together before the insertion of v.⁵. The couplet was prob. therefore

השחחו ליהוה כל הארץ
בשמו נשחחה ההללו

נשחחה is cohort. 1 pl., and can hardly be used with reference to the past. — 7. [הקטירום] Qal ptc. pl. † טרר vb. *be stubborn, rebellious*, elsw. pl. 687¹⁹, sg.

78^b. — אֶל־יָרִיטוּ לָטִי. Kt. Hiph. juss. with שָׂא or קָרַן to be supplied in thought, and לָטִי *dativus commodi*; Qr. Qal יָרִיטוּ. — 8. יָרִיטוּ אֶל־הֵינִי for יָרִיטוּ אֱלֹהִים original as v.¹. — 9. נִגְמָנוּ so 3, but 6, 7, נִגְמָנוּ; the same difference in רָגַלְטִי, רָגַלְיָא; both variations of interpretation of an original נִגְמָנוּ, רָגַלְיָא. — 10. The 2d pers. begins here and continues through v.¹² in trimeter ll. It is a fragment of an independent Ps. — 11. † קָצוּרָה n.f. *net* spread by hunter as Ez. 12¹⁸ 17²⁰, so here 6, 8, 10, 11; fig. *prey* Ez. 13²¹. Aq. 2, 10, Quinta, *prison*, cf. Ez. 19⁹, so Luther, Bā.; but this latter in ψ always of God as refuge, v. 18³. מִתְקַהָּה n.f. a.l. *compression, distress, BDB.*, 6 θλίψις, 7 tribulationes, 3 stridorem, 2 κλάωσιον. The form is prob. error for קָצוּרָה 25¹⁷. — † קָתְנִים n.m. dual *loins* as seat of strength and weakness, as 69²⁴. — 12. לִרְחִיבָה [to *satiety*, as 23⁶; but rd. prob. לִרְחִיבָה as 6 *eis ἀναψυχήν*, 7, 3 *refrigerium*, also 10 לִרְחִיבָה, 8 רָחַט 2 *εὐρυχωρίαν*, Gr., Houb., Horsley, Bā., Che., al.

LXVI. B.

13. A change to 1st pers. introduces still another Ps. which continues to v.²⁰. — 15. מִתְקַהָּה fully written for קָתְנִים as Is. 5¹⁷ *fat ones*. קָתְנִים is prob. a gl. of explan. making l. too long. — † קָתְנִים n.f. usually *incense*; but here, as in Is. 1¹³ 1 S. 2²⁸, the earlier mng. of *odour of sacrifice*, cf. Ps. 141². מִתְקַהָּה pl. † מִתְקַהָּה n.m. *ram*, the animal as skipping, 114⁴⁻⁶; as a victim offered in sacrifice here as commonly in OT. — † קָתְנִים n.m. usually generic *cattle*, here as often specific *oxen*, sg. coll. — 16. לִבְנוֹ שִׁמְעֵי two Qal imvs. without conj., emph., with apod. וְאִסְפָּרָה Pi. cohort. 1 p. — מִתְקַהָּה [אלהים] But 6 κύριος implies אֱמִינִי, as v.¹⁸, is most prob. original, and favours the opinion that both clauses are glosses. — 17. 17י second subj., cf. 3⁶. — רִיבִים [Polal רִיבִים *he was extolled*. But Ges., Hu., Now., Che., Bā., Bu., BDB., † רִיבִים n.[m.] *extolling, high praise, song of praise*, as pl. רִיבִים 149⁶. Gr. rds. here רִיבִים, the final ה having been omitted by txt. err. because of initial ה of next word. This is most prob., only rd. רִיבִים, the sf. being unnecessary. — 18. מִן־מִן emph. in position; but whole v. a qualifying gl. as אֱמִינִי makes most prob. — 20. בְּרִיבִים אֱלֹהִים אֲשֶׁר [doubtless a liturgical gl. It destroys the measure. מִתְקַהָּה is also a gl.

PSALM LXVII., 3 STR. 5^a.

Ps. 67 is a summons to all nations to give thanks to Yahweh (v.^{4-5a.6}) and do reverence (v.^{8b}), because His salvation is made known to all through the divine benediction of Israel (v.²⁻³); He governs all nations in equity (v.^{5b.6}), and He blesseth Israel with a fertile land (v.⁷).

YAHWEH, be gracious to us, and bless us,
 Make His face shine toward us,
 (And give peace to us);
 That Thy way may be known in the earth,
 Thy salvation among all nations.

- L**ET the peoples give Thee thanks, Yahweh!
 Let the peoples, all of them, give Thee thanks!
 Let the nations be glad, let them jubilate;
 For Thou governest the peoples with equity,
 And leadeest the nations in the earth.
- L**ET the peoples give Thee thanks, Yahweh!
 Let the peoples, all of them, give Thee thanks!
 The earth hath yielded her increase.
 Yahweh our God blesseth us;
 Therefore let all the ends of the earth do reverence.

Ps. 67 was first in **fm**, then taken up into **E** and **BA**; but it was composed at an earlier date as a **שיר**, which expresses its character (*v. In*r. §§ 24, 31, 32, 33). In **BA** it was assigned to be sung **בנניח** (*v. In*r. § 34). It presupposes the blessing of the high priest, Nu. 6²⁴⁻²⁶, which it paraphrases in *v.*²; but not necessarily the document P in which that is contained, for the priest's blessing is much more ancient than P, and was one actually used by priests before the Exile. **6** has **τῷ Δαυιδ** after **תוֹשִׁיר**, omitting **שיר**, but that is improbable. **6** is also incorrectly rendered *ἐν ἑμοῖς* in **6**. The universalism of the Ps. resembles that of 66¹⁻⁹, and presupposes Is.² and a time of peace and friendliness with the nations subsequent to Nehemiah.

Str. I. A synth. triplet and a syn. couplet.—**2.** The priestly benediction Nu. 6²⁴⁻²⁶ is turned into a petition of the nation for itself, and therefore in varied terms, cf. 4⁷ 29¹¹ 31¹⁷ 80^{4, 8, 20}. It is therefore improbable that the third clause was omitted in the original; all the more that it is needed to complete the Str. We must add the line omitted, probably for abbreviation in writing, *And give peace to us.*—**3.** *That Thy way*], defined as *Thy salvation*, in the more general sense of blessing as in previous and subsequent context, and not in the more specific sense of salvation from evils.—*may be known*], that is, mediately, through the blessing of Israel.—*in the earth || among all nations.*

Str. II. A syn. triplet and a syn. couplet. **Str. III.** A syn. triplet enclosing a syn. couplet.—**4.** *Let the peoples give Thee thanks*], repeated for greater emphasis; so also at the beginning of the next Str., *v.*⁶, the first line giving the person to be thanked, *Yahweh*, the second emphasizing the peoples by *all of them*. This thanksgiving is still further emphasized in Str. II., *v.*^{6a}, by *let the nations be glad and let them jubilate*], and in the last Str., at the close of the Ps., *v.*³⁶, by *Therefore let all the ends of the earth do reverence*].—The reason for this thanksgiving in Str. II. is

v.^{50.c.}, *Thou governest the peoples with equity* || *ledest the nations in the earth*], in providential government of the world. The reason in Str. III., v.⁷, is as in Str. I., v.², the divine blessing of Israel, especially in a fruitful harvest: *The earth hath yielded her increase.*

4. יִירֶה] bis, also v.⁶ bis. Hiph. impf. 3 pl. ירה (*v.* Intr. § 39) with sf. 2 m. in 𐤁, 𐤂, but 𐤃 has sfs. only v.⁶, and not v.⁴ It is prob. that they were not in the original, but are in all cases interpretative. — 5. הִתְחַסֵּם] Hiph. impf. 2 m. sf. 3 pl. נחה (*v.* 9). — 7. יִבְרֹאֵה sf. f. † יְבֹרָא n.m. *produce* of soil, as 78⁴⁶ 85¹⁸ Dt. 32²⁸ Ju. 6⁴ Hg. 1¹⁰. — אֱלֹהִים אֱלֹהֵינוּ]. The original was certainly יְרַחֵם אֱלֹהֵינוּ. This makes it evident that the Ps. was older than 𐤁. — 8. יִתְקַבְּצוּ אֱלֹהִים] is dittog., later than 𐤁. — אֲחֵרֵי] makes the l. too long; is interpretation of a late scribe at the expense of the measure.

PSALM LXVIII., 8 STR. 6⁴.

Ps. 68 is an ode, not based upon any particular historical victory, but upon the victories of Yahweh in the long history of Israel. (1) A reference to Yahweh's rising up in theophany, causing His enemies to perish, to the great joy of the righteous (v.²⁻⁴). (2) A summons to praise Him who interposes in theophany on behalf of orphans, widows, and prisoners (v.⁵⁻⁷). (3) A reference to the theophanic march through the wilderness, with the divine provision for His afflicted people (v.⁸⁻¹¹). (4) A reference to the theophanic interposition at the Kishon, with the great slaughter of the enemies and the rich booty for His people (v.¹²⁻¹⁵). (5) The selection of Zion for the divine abode, and the theophanic entrance into the sanctuary (v.¹⁶⁻¹⁹). (6) The crushing of the enemies in the subsequent wars, probably of the reign of David (v.²⁰⁻²⁴). (7) The triumphal processions into the sanctuary (v.^{25-28, 28}). (8) Final petition for deliverance from the world powers and their dependent peoples (v.^{29, 31}). Many minor glosses emphasize various features of the ode, insert ascriptions of blessedness to Yahweh (v.^{20-21, 27, 36c}), and predictions of the homage of kings to Yahweh in Jerusalem (v.³⁰). A late editor adapts the Ps. to liturgical use by adding Messianic prediction (v.³²), invocation to public praise (v.³³⁻³⁵), and finally adoration of the God of Israel in His sanctuary (v.^{36a, b}).

WHEN Yahweh arises, His enemies are scattered ;
 And them that hate (Yahweh) flee from His presence.
 As smoke is driven away when (the wind) driveth,
 As wax is melted from the presence of fire,
 The wicked perish from the presence of Yahweh ;
 But the righteous are glad, exult with gladness.

SING to Yahweh, make melody to His name.
 Lift up (a song) to the One riding on the clouds of His heaven.
 Exult before Him, the Father of orphans,
 And Judge of widows in His holy habitation,
 Yahweh, who bringeth home the solitary ones,
 Who bringeth forth prisoners into prosperity.

YAHWEH, when Thou wentest forth before Thy people,
 When Thou didst march in the desert, the earth trembled.
 Yea, the heavens dripped at the presence of Yahweh
 A copious rain upon Thine inheritance.
 If it were weary, Thou didst establish it, Yahweh.
 For Thy living creatures Thou providedest, for the afflicted, Yahweh.

WORD is given; the women are heralding war.
 The king doth strive; armies flee;
 And the beauty at home divideth the spoil.
 The dove on the wing is covered with silver,
 And her pinions flash with yellow gold.
 But (when the vulture spreadeth her wings), it is like snow on Zalmon.

O MOUNT of Yahweh, fertile mountain !
 O Mount of summits, fertile mountain !
 Mount Yahweh desired for His throne !
 Yahweh, Thou didst ride in Thy chariot from Sinal into the sanctuary.
 Thou didst ascend up on high. Thou didst lead captives captive.
 Thou didst accept gifts, to dwell among mankind.

YAHWEH will crush the head of His enemies,
 The hairy scalp of the one going on in his faults.
 Yahweh said: " I will recompense them in Bashan.
 I will recompense them in the gulf of the sea, even I ;
 That the foot may be bathed in blood ;
 And the tongue of dogs may have its portion of the same."

THEY see Thy processions, Yahweh, into the sanctuary.
 The singers go before; behind the musicians;
 In the midst damsels playing on timbrels,
 There is little Benjamin, the conqueror;
 (There) princes of Judah, a heap of them;
 Princes of Zebulon, princes of Naphtali.

YAHWEH, command Thy strength for us,
 Strengthen what Thou hast done for us.
 Rebuke the wild beast of the reeds, Yahweh;
 The assembly of bulls with the calves of peoples;
 Trampling in the mire the favoured ones, refined as silver.
 Disperse the people that delight in war.

Ps. 68 was originally a שיר, an ode, when it was taken up into **ד**. It was then in **ח**, and subsequently was used in **ז** and **כ** (v. Intr. §§ 24, 27, 31, 32, 33). It has many glosses from different editors. It is based on several older poems. (1) Ju. 5, the song of Deborah: v. 8-9, the theophanic march Ju. 5⁴⁻⁶; v. 18, cf. Ju. 5²⁰; v. 14, cf. Ju. 5¹⁰; v. 19, cf. Ju. 5¹²; v. 22, cf. Ju. 5²⁰; v. 28, cf. Ju. 5¹⁸. (2) Dt. 33, the Blessing of Moses: v. 24, 25, cf. Dt. 33^{26, 28}, also Ps. 18¹¹; v. 18, cf. Dt. 33². (3) Nu. 10²⁵, the Song of the Ark, cf. v. 2. (4) The holy habitation of v. 6 depends on Dt. 26¹⁵ Je. 25²⁰. (5) The representation that Yahweh is the *Father of orphans* and *Judge of widows* is Deuteronomic. (6) The triumphal procession into Zion is a later development of Ps. 24. The reference to *prisoners* and *solitary ones* v. 7, 19 implies the prison of exile. *The wild beast of the reeds* Egypt v. 31, *assembly of bulls* used of Assyria and Edom, probably refer to the Eastern world powers. *The calves of peoples* probably refer to the lesser nations coöperating with them. All this implies a peril of the Jews between the East and the West, which was no less than their being *trampled in the mire*. Egypt, however, seems to be the chief enemy, as in Ps. 80. The peril was not from minor nations alone, as in the early Restoration, but from great ones as well. The reference to the Sanctuary v. 18, 26, and the mountain of the throne of Yahweh v. 17, as well as to the temple procession with songs and stringed instruments, implies thoroughly organised temple worship, and therefore a date later than the erection of the second temple. The combination of these situations favours the late Persian period, when Persia and Egypt were at war, about 360-350 B.C.

The tributary gifts of kings v. 80, and the restoration to Yahweh of Egypt and Cush v. 32, are glosses of a prophetic character based on Is. 18⁷ 19¹⁶⁻²⁵ 23¹⁸ 44⁶ 60, 66^{20, 21}. All the uses of יה v. 5, 19 and ארני v. 12, 18, 20, 21, 28, 27, 33 are redactional; also the call ברוך v. 20, 27, 36, and many Aramaisms and late uses: סררים v. 7, 19, רצר v. 17, נכניס, v. 17, אלמי שנאן v. 18, מושעוה v. 21, חוצאוה v. 21, סקהלוה v. 27. The following א.ל. and strange forms are all errors of copyists: v. 7 טושרוה א.ל. for מושרוה; v. 14 שפתים א.ל. for מפתים; v. 16 מרש שרי א.ל. for מרש ריה; v. 16 הר בשן for הר רשן; v. 21 בור for מור; v. 22 חשמני א.ל. for חשמ סני. Apart from these glosses and errors there is no reason for dating the Ps. later than the closing years of the Persian domination.

Str. I. Two syn. and an antith. couplet.—2. *When Yahweh arises*], a use of the marching song of the ark Nu. 10²⁵; and so the ode begins with the march from Horeb. Yahweh was conceived as present in theophany with the sacred Ark. He arose in the pillar of cloud as a signal for the march; and when enemies obstructed the way, they were overcome by His divine presence. EV^s. follow MT in the translation "let arise," as if the verbs were jussive, making the Ps. begin with a prayer, when really it is in the form of an ode, and the impfs. are graphic description of the

march from Horeb. — *His enemies* || *them that hate Yahweh* || *the wicked, v.³*], usual terms to indicate those who were both the enemies of His people and the enemies of their God. — *are scattered* || *flee from His presence* || *perish from the presence of Yahweh, v.³*], in disastrous, overwhelming defeat and slaughter. This is illustrated by two intervening similes. — 3. *As smoke is driven away*], cf. 37²⁰ Ho. 13³, but especially Ps. 1⁴, which suggests the original reading, — *when the wind driveth*]. By the omission of the noun by an early copyist at the expense of the measure, an anomalous Hebrew form has come into the text, which probably rests upon ancient variations of reading, one of which is followed by EV^o. in the imv. “drive them away,” making a premature departure from the simile. — *As wax is melted from the presence of fire*], cf. 97⁵ Mi. 1⁴. These similes suggest that the theophanic presence of God is that of a thunder storm with a strong blast of wind and the fire of lightnings, cf. Ps. 18⁹⁻¹⁶. — 4. *But the righteous*], the people of Yahweh in antith. with their wicked enemies, — *are glad* || *exult with gladness*], in the victories of Yahweh. A glossator emphasizes this at the expense of the measure by inserting: *exult before God*.

Str. II. Three syn. couplets. — 5. *Sing to Yahweh, make melody to His name*], a summons to public praise || *lift up a song to Him, so S, T; PBV. “magnify”; AV., JPSV. “extol,”* which the parallelism demands, though it is a rare poetic meaning of the verb. The more usual meaning is given by G, J, RV., “cast up a highway,” which does not suit the context. — *The One riding on the clouds of His heavens*], the most probable original of a difficult verse in accordance with the conception of the theophanic chariot 18¹¹ Dt. 33²⁶. An early copyist mistook the Hebrew word “clouds” for another meaning “steppe, deserts,” which nowhere else is used with the theophanic chariot; and that made it necessary to interpret the word rendered “His heavens” as if it were the same as the word at the close of the previous line, “His name,” and this occasioned the insertion of the divine name “Yah.” — 6. *The Father of orphans*]. Yahweh is the father of the fatherless || *and Judge of widows*], their vindicator against injustice; both Deuteronomic conceptions, cf. 10¹⁴ 146⁹ Jb. 31¹⁶⁻¹⁸ (v. Br.^{H.C.H.³ 85}). — *In His holy habitation*], the heavenly temple, as Dt. 26¹⁵ Je. 25³⁰. — 7. *Who bringeth home* || *who bringeth forth*].

These are different phases of the same action ; for *the solitary ones* are those shut up alone in prison || *prisoners*, and they are brought out of prison to their *home*, their own houses || *into prosperity*], the reënjoyment of the privileges of home in their native land. It is quite possible that the poet is thinking of the deliverance from Egyptian bondage ; but he uses terms which are more suitable to the time of the captivity in Babylon. It is probable that the two historic events were mingled in his mind. A glossator added the line : *Verily the stubborn abide*], remain, abandoned by God, who had released the faithful prisoners, either *in a parched land*, as EV^a. and most interpreters, referring then to the wilderness of the wanderings ; or possibly, by another explanation "in a dungeon," referring to the prisons of the Exile or of Maccabean times.

Str. III. Syn. couplets.—8. *When Thou wentest forth before Thy people* || *didst march*], the theophanic march of Ju. 5⁴⁻⁵.—*in the desert*], from Sinai to Palestine.—9. *the earth trembled*], in earthquake, as usual in theophanies Ex. 19¹⁶⁻¹⁹. Ps. 18⁷⁻⁹. Hb. 3³⁻⁴.—*Yea, the heavens dripped*], in the theophanic storm,—*at the presence of Yahweh*], His theophanic presence in the storm clouds. A glossator inserts from Ju. 5⁵ : *Yon Sinai at the presence of God, the God of Israel*. But this gloss separates the verb of the previous line from its object in this line, and so makes the connection of thought obscure.—10. *A copious rain upon Thine inheritance*], a theophanic storm with thunder and lightning and heavy rain, usually mingled with hail, cf. 18¹³⁻¹⁶. A glossator, misunderstanding the line as an independent sentence, and taking the preposition for a divine name, inserted a verb at the expense of the measure, which is rendered in EV^a. "send," without sufficient justification. JPSV. "pour down," BDB. "shed abroad," are better suited to the context, but are speculative meanings, without authority in usage.—*If it were weary*], emphatic in position, referring to the inheritance.—*Thou didst establish it*], strengthen it ; remove its weariness and make it vigorous.—11. *For Thy living creatures*], as Vrss., including man and animals of the inheritance, connected with the verb, *Thou providest*, and || *for the afflicted*], these living creatures when afflicted with need. But the insertion, at the expense of the measure, of the gloss, probably

a relative clause, "that dwell in it," has been the occasion of another interpretation in modern times, taking the initial noun in an ancient meaning, "community," sustained only by a single passage, and the inserted clause as a principal clause, and so getting the rendering, "Thy community dwelt therein." This is certainly a very weak outcome of a passage of a Ps. which elsewhere is strong and vigorous. The glossator also inserted "in Thy goodness," certainly an unnecessary explanation.

Str. IV. A synth. triplet, and one composed of a syn. couplet with an antithetical line. — **12.** *Word is given*], indef. subj. equivalent to the English passive; but a glossator prefixed *Adonay*; as if God were the subject and He gave the message or command, which does not at all suit the context. — *the women are heralding war*]. Women fleeing before the advancing armies herald their approach for battle. A misunderstanding of the proper place of division of the lines put the measures in confusion, and occasioned the rendering "great host," as if there were an army of women with these tidings, which is unexampled in usage and impossible in reality. — **13.** *The king doth strive*]. The reference is certainly based on Ju. 5 and the battle of the Kishon. The king is doubtless the king of Canaan. He is graphically described as striving in battle with Israel. By mistaking the verb for an adjective and attaching it to the previous line the noun was left without a verb and it was necessary to attach it to the following noun, which then, as the two are followed by a plural verb, had to be given as a plural; and so ק gives us, "kings of armies flee." But in fact, as the subsequent context shows, it is the *armies* which *flee*. The repetition of the verb in emphasis is against the measure and improbable. — *And the beauty at home divideth the spoil*]. So ש , ב , פ . This is evidently based on Ju. 5³⁰, where the reference is to the mother of Sisera, here to the fair wives and daughters of the victors of Israel. It is a mistaken interpretation of the initial word to render it, as EV^a., "she that tarrieth at home." — **14.** A glossator inserts, probably at first on the margin, from Ju. 5¹⁶ the reproof of the Reubenites for their neglect to take part in the holy war: "Will ye lie down among the sheepfolds?" This has made the passage difficult, and indeed a crux of interpretation; and there is no agreement among commentators. De. thinks of Israel as

God's turtle dove basking in the sunlight of prosperity ; but this is certainly against the context. It would be more suited to the citation from Ju. 5¹⁶ to think of a reproof of those Israelites who preferred to live the peaceful life of the dove in her cotes to the perils of war ; but why then the emphasis upon silver and gold ? Before I saw that v.^{14a} was a gloss, it seemed best, Br.^{MP. 434}, to think of these words as carrying on the words of the messengers summoning the people to arms : " the winged dove is covered with silver " ; that is, if you would share in the spoil, you must not remain in the dove-cotes, but take flight to the battle-field. But the removal of the gloss removes the difficulty of interpretation, and makes evident the reference to the fleeing enemy. — *The dove on the wing*]. The fleeing armies are compared to a dove fleeing from its enemies — *is covered with silver || her pinions flash with yellow gold*], the brilliant colours of the dove in the sunlight as she wings her flight from her enemies, a metaphor of the spoil of gold and silver abandoned by the fleeing armies in their tracks. — 15. *But when the vulture spreadeth her wings*]. The victorious Israelites, pursuing the defeated and helpless fugitives, are compared to a vulture flying after a dove. An early copyist, by dittography of *W*, substituted for the Hebrew word " vulture " the divine name " Almighty," which made it necessary to give the verb the meaning " scatter " without justification in usage, and to supply the object " kings," and the place " in it " all at the expense of the measure and to the confusion of the sense. — *it is like snow on Zalmon*]. The silver and gold colours of the dove in flight have as their antithesis the snow-white colour of the bones of the slaughtered army, as they have been picked clean by the vultures. Zalmon is the still unidentified place where the bones of those slain in battle were so thickly spread that they seemed like snow covering the ground. Those who retain the present text think, some of a theophanic snow storm, others of a comparison with snow of glistening armour dropped in flight (cf. Hom. *Il.* XIX. 357–361), or of bleached bones on the battle-field (cf. Vir. *Aen.* V. 865, XII. 36), and still others of " snow-flakes swept along by a hurricane," Kirk.

Str. V. A tristich of two syn. and one synth. line, and a tristich with a single line whose first part has its syn. in the second line,

its second in the third line. — 16-17. *Mount of Yahweh*], described as *fertile mountain* and as *Mount of summits*, of many rounded peaks, and still further as *Mount Yahweh desired for His throne*, can be no other than Mount Zion. But the change in E of "Yahweh" to "Elohim" made it possible to think of "mountain of God" as a gigantic mountain, cf. 36', and then more naturally of the giant peaks of Palestine; and so by an easy copyist's mistake in late texts of H "Mount Bashan" takes the place of "fertile mountain" of the ancient Vrss. The many peaks were then conceived to be those of Bashan instead of the several hills of Jerusalem; and it became necessary to explain the antith. between the gigantic Bashan and the mount of the divine residence by the gloss: "Why hop ye" PBV., "leap ye" AV., better "look askance," RV., JPSV., "ye mountain of summits?" A glossator also emphasized the perpetuity of the divine residence by inserting the clause: "Yea, Yahweh dwelleth for ever." — 18. *Yahweh, Thou didst ride in Thy chariot from Sinai into the sanctuary*]. This seems to be the original of a line which has been so expanded by glosses that there are no measures left and the meaning is most difficult. This Str. represents that Yahweh took possession of His permanent residence in the sanctuary of Zion by a theophanic ride from His earlier residence in Sinai. The errors and insertions of copyists made the present text, the best translation of which is that of Dr.: "The chariots of God are twenty thousand, even thousands redoubled; the Lord is come from Sinai into the sanctuary." This lays the stress upon the angelic army of God. But a more strict adherence to MT. gives in the last clause, "Sinai in sanctity"; that is, making the new residence in Zion as sacred as ancient Sinai. — 19. *Thou didst ascend up on high; Thou didst lead captives captive*], based on Ju. 5¹². This is the victorious ride of Yahweh on the heights of battle-fields, rescuing captive Israelites from their enemies and leading them in triumphal procession to the sanctuary. It is a general reference to all the triumphs of Yahweh from Sinai until the erection of the temple by Solomon and the taking up the divine residence there after its consecration. — *Thou didst accept gifts*], gifts of tribute from enemies, especially of offerings from His people made at the sacred place. — *to dwell among mankind*],

in order to dwell in His temple among mankind, in antith. with His heavenly abode. A glossator inserted "even the stubborn" to emphasize the fact that the divine residence in Israel was notwithstanding the stubbornness of the people in their historic relation to Him; and this made it necessary to insert the divine name "Yah" and its Qr. "Elohim." An editor, thinking of a liturgical use of the Ps., inserted at this point an ascription of blessedness to Yahweh: **20-21.** *Blessed be Adonay day by day, who beareth burdens for us, the God of our salvation. God is unto us a God to save. To Yahweh Adonay belong escapes from death*]. The reasons for the praise of God here given are general, and not in accord with the context of this warlike Ps. They are: (1) that Yahweh bears the burdens, cares, anxieties of His people; (2) gives them salvation from enemies and troubles; (3) is their hope for escape from death.

Str. VI. has three syn. couplets. — **22.** *Yahweh will crush the head || the hairy scalp*], cf. Ju. 5²⁶ Hb. 3¹³. Yahweh will trample under foot and stamp upon the heads of the prostrate foes, putting them to the most extreme humiliation. — *His enemies || the one going on in his faults*], persisting in offences against Him and His people, until they have heaped up a vast store for retribution. — **23.** *Yahweh said :*], in resolute determination, — *I will recompense*], repeated for emphasis. This meaning is required by previous and subsequent context; although it is possible to render with PBV., AV., after \mathfrak{T} , "I will bring again (my people)," or with RV., JPSV., leave the object indefinite and think with many moderns of a pursuit of the enemy in order to bring them back to the sacred place for punishment. But the thought of the restoration of Israel here, though favoured by the preposition "from," is an intrusion, however suitable it might have been for public worship; and the preposition was doubtless an error of interpretation. The thought of bringing the enemies back from their places of refuge to a place of judgment in Jerusalem is not sustained by Am. 9²⁻³, which is a pursuit in order to slay them wherever found. — *Bashan || gulf of the sea*] are accusatives of place, and, as suggested by Am. 9²⁻³, indicate in antith. the lofty peaks of the mountains and the depths of the sea as places where the enemies have fled for refuge; but in vain, for the divine retribution overtakes them even

there.—**24.** *That the foot may be bathed in blood*], the blood of the slain enemies flowing like a stream.—*and the tongue of dogs may have its portion of the same*], lapping up the blood as predatory dogs do in Palestine. The explanatory gloss “of enemies” impairs the simplicity of the thought as well as the measure.

Str. VII. Synth. hexastich.—**25.** *They see*], people generally; indef. subj. equal to passive “are seen.”—*Thy processions, Yahweh*], the triumphal processions of the victorious Yahweh.—*unto the sanctuary*], entering the holy city, ascending the holy hill, and entering into the courts of the temple. This has been intensified by a glossator at the expense of the measure by the repetition: *processions of my God, my King.*—**26.** *The singers go before, behind the musicians, in the midst damsels playing on timbrels*]. The procession is preceded by the temple choirs, the singers and the players on stringed instruments being separated by the damsels playing on the timbrels. These latter from the earliest times took part in triumphal processions, Ex. 15²⁰. This was not strictly a temple service. MT. should be rendered “in the midst of the damsels,” as RV., the damsels marching on both sides of the singers and musicians, so Kirk., but we cannot rely on the pointing of MT., and such an order of procession is improbable. The editor here introduces another ascription to God.—**27.** *In assemblies*], possibly choirs, 26¹².—*bless ye Yahweh Adonay, the fountain of Israel*], cf. Je. 2¹³ 17¹³ Ps. 36¹⁰. By dittography of an ancient scribe the text arose, “from the fountain of Israel,” which must then be interpreted as RV.: “ye that are of the fountain of Israel,” genuine sons of Jacob, cf. Is. 48¹ 51^{1,2} Dt. 33²⁸—**28.** *There*], graphic, an onlooker pointing to the place,—*is little Benjamin, the conqueror*], doubtless referring to Saul of Benjamin, the first king of Israel,—*princes of Judah, a heap of them*], the numerous princes of the line of David,—*princes of Zebulon, princes of Naphtali*], representative of the northern tribes. The omission of Ephraim and the trans-Jordanic tribes is a sufficient evidence that the onlooker is only mentioning a few of the tribes, and that he does not attempt to describe the entire procession.

Str. VIII. A syn. couplet and a syn. tetrastich.—**29.** *Yahweh, command Thy strength || O strengthen*]. Imperatives, as **Ⓞ**, **Ⓢ**, **Ⓟ**, **Ⓠ**, **Ⓡ**, and not pf., as **Ⓢ**, followed by EV^a, “hath com-

manded," which is inharmonious with the imperative that follows. The final Str. is a supplication, based on the ode, for divine victories in the time of the Psalmist also. ~~It~~ interprets incorrectly by adding the sf. "Thy" to "God," and compels the interpretation of "Thy strength," as referring to the strength of Israel, which is contrary to the parallelism. — *what Thou hast done for us*], in the history of Israel as set forth in the previous context of the ode. An editor introduces here a prediction with Messianic significance :
30. *Because of Thy temple at Jerusalem to Thee kings will bring presents*], based on Is. 60¹⁰ 66²⁰, cf. Hg. 2⁷ Zc. 2¹¹ 6¹³ 8²¹. —
31. *Rebuke the wild beast of the reeds*], the hippopotamus, Egypt ; cf. Ps. 80¹⁴ Jb. 40²¹ ; "company of spearmen," PBV., AV., has no justification whatever. — *the assembly of bulls*], the eastern nations under the dominion of Persia, — *with the calves of peoples*], the lesser tributary nations, cf. Je. 46^{20, 21}. — *Trampling in the mire*], under foot in arrogant, overwhelming force. Israel was ruthlessly trampled under foot in the mire by these nations traversing her territory to war upon one another. — *the favoured ones*], the people having the divine favour, though they are *refined as silver*, cast as it were into the furnace of affliction, to come out as pure silver with all the dross removed. This indicates very severe affliction of Israel by Egypt and her allies. Glossators, misunderstanding this difficult clause, after the omission of an important word, left it in such a state that it has always been a crux of interpreters and Versions. PBV., "so that they humbly bring pieces of silver," AV., "(till every one) submit himself with pieces of silver," RV., "trampling under foot the pieces of silver," JPSV., "him that submitteth himself offering bars of silver," are only specimens of well-nigh universal disagreement, making it evident that the fault is with the text. — *Disperse the peoples that delight in war*], all these warlike nations, Egypt, Persia, and the nations under her dominion. The imperative of **Ⓞ**, **Ⓢ**, **Ⓟ**, **Ⓠ**, followed by AV., is demanded by the context rather than the pf. of MT., followed by PBV., RV., JPSV., whether interpreted as referring to the past or as a prophetic perfect. These Vrss. are all the more to be followed if the Ps. originally ended here.

A later editor made the Ps., as he thought, more appropriate for common use by adding v.²⁹⁻³⁶. These verses have varied con-

tents. — **32.** *Swift messengers will come out of Egypt*], the most probable rendering of a difficult passage after ancient Vrss. “Princes” of EV. cannot be sustained even by the erroneous form of מַלְאָכִים due to dittography. JPSV., “Hashmanim” leaves the word untranslated and without meaning. — *As for Cush*], Biblical name of Ethiopia, — *his hands will run out to God*, in the gesture of supplication. This is a prediction of the conversion of Egypt and Ethiopia in accordance with Is. 19¹⁹^{sq.} 43⁵ 45¹⁴ 60⁸^{sq.} Zp. 3¹⁰. — **33–36.** A universal summons to praise. — **33.** *Ye kingdoms of earth*], all of them, — *sing to God*], take part in the public worship in the temple in Jerusalem, cf. 96⁷^{sq.} 97¹ 98⁴ 99¹^{sq.}. — **34.** *Lift up to Him that rideth upon the ancient heavens*], based on v.⁵ and Dt. 33²⁶. A later glossator prefixes as an interpretation: *make melody to Adonay*; and still later the original verb is interpreted as Selah. A glossator emphasizes the theophanic ride of Yahweh in the heavens by the usual reference to the thunder storm: *Lo! He uttereth with His voice*]. — **35.** The summons to praise continues: *with a strong voice ascribe strength to God*], with loud praise of vocal and instrumental music; and probably also thinking of the blowing of horns, with blasts of the sacred trumpets — *Whose majesty is over Israel, and whose strength is in the skies*]. God in His theophanic ride is conceived as majestic and strong in the skies; but as Dt. 33²⁶ it is all for Israel, in Israel’s behalf, that the theophanic ride has been made. — **36.** *Awe-inspiring in His sanctuary*], as ancient Vrss. The change to the second person in מַלְאָכִים, followed by EV., is improbable. The earthly sanctuary is here in antith. with the heavenly. — *the God of Israel*], emphasis upon the peculiar relation between God and His people, — *Giver of strength and great might to the people*]. The strength that He exhibits in His theophanic ride in the heaven is bestowed upon His people on earth. The Ps. concludes in its present form with the liturgical phrase: *Blessed be God*, cf. v.^{20. 27}.

2. מַלְאָכִים Qal impf. indicative, not juss. יָקָם of Vrss.; so מַלְאָכִים (18¹⁰), יָנִסוּ (60⁸), not future, but temporal clause and apod. without conj., as frequent in poetry. The v. is adapted from Nu. 10³⁶, the marching song of the ark, where קָמָה Qal impv. cohort. is used with 2 pers. sfs. and ו with the shortened forms יָנִסוּ, יָנִסוּ; and יָרִיחָה, which here, as throughout this Ps., was the original of מַלְאָכִים of E. In other respects the sentence is the same. The measure

requires סמני יהוה for סמני, as v.^{8c}. — 3. [תְּהַנְּךָ] MT. is an anomalous form, prob. an ancient variation of reading between תְּהַנְּךָ and תְּהַנְּךָ, the latter favoured by || בְּרַחֵם (22¹⁵) and the masc. תְּהַנְּךָ cannot, from context, be 2 m., but 3 f., implying רַחֵם, Bō. as 14, which indeed is required for measure. The clause is then a temporal clause. — 4. [עֲלֵנוּ לְמַנְי אֱלֹהִים] makes difficult measure. It is essentially the same as וְעָלוּ לְמַנְי v.^{8c}, except that עָלוּ for עֲלוּ is an improbable variation in the same Ps. Besides, לְמַנְי אֱלֹהִים is tautological immediately after אֱלֹהִים. It is therefore prob. txt. err. or gl. of amplification. — 5. סָלוּ Qal imv. † [סָלוּ] vb. Qal *cast up* a highway Je. 18¹⁶ Is. 57¹⁴ 62¹⁰, so 6, 3, and most here; but || justifies *lift up* (a song), so 3, 6, Street, Gr., cf. Pilp. *exalt* Pr. 4⁸ and Hithp. *exalt oneself* Ex. 9¹⁷ (J) BS. 39²⁴ 40²⁸; cf. also קָהָה (v. Intr. § 41). — רִכַּב Qal ptc. רִכַּב, as 18¹¹, cf. v.⁸⁴, all theophanic. — עָרְבִיתָ so 6, 3, pl. † עָרְבִיתָ n.f. *steppe*, not elsw. ψ, but Je. 2⁶ 17⁶ 50¹² Is. 33⁹ +; not suited to theophanic chariot ride, therefore with Gr. rd. עָרַב, as Is. 19¹ Ps. 104⁸; cf. v.⁸⁴ 18¹² Dt. 33²⁶. — בְּיַד שְׁמִי [בְּיַד שְׁמִי] is dub.; usually explained as 2 *essentiae*, Ges.^{164.8}, with יָהְ abbreviated יהוה, cf. יָהְ v.¹⁹ (v. Intr. § 32). Hare, Dy., Oort, Du., rd. שָׁמַי, which is better suited to context; Gr. בְּיַד שְׁמִי is improb., the vb. does not in any way correspond with letters of text, which is sustained by all Vrss. These words, according to the measure, go with the previous l., which needs another word. V.⁸⁴ suggests שְׁמִי, as Dt. 33²⁶, which interpreted as שְׁמִי would lead to the insertion of יהוה. — [עָלוּ לְמַנְי] so 3; but 6 has ἀγαλλιῆσθε ἐνώπιον αὐτοῦ· παραχθήσονται ἀπὸ προσώπου αὐτοῦ, which is evidently a conflation of עָלוּ and רָנוּ. But the latter is an error not suited to the context. — 6. † [רָן] n.m. *judge*, as I S. 24¹⁸. — [אֱלֹהִים] makes this l. too long. It has come up from v.⁷⁵, where it is needed. — [קָעַן קָשִׁי] as Dt. 26¹⁶ Je. 25⁸⁰ Zc. 2¹⁷ 2 Ch. 30²⁷, cf. 26⁸. — 7. [מִשְׁיֵב] Hiph. ptc. ישֵׁב, so 6, 3. But Lag., Bā., Du., מְשִׁיב Hiph. ptc. שׁוֹב || שׁוֹבִים is more probable. Then יִזְרִים (22²¹) are *solitary ones* || מְסִירִים pl. † מְסִיר n.m. *prisoner*, elsw. 69²⁴ 79¹¹ 102²¹ 107¹⁰ Gn. 39^{20.22} (Qr. J) Is. 14¹⁷ Zc. 9^{11.12} La. 3²⁴ Jb. 3¹⁸, cf. Ju. 16^{21.25} (Kt.). — [מִשְׁפְּרוֹתָ] a.l. pl. [מִשְׁפְּרוֹתָ] n.f. *prosperity*, BDB. But √כָּשַׁר Aram. and the form improb. 6 ἐν ἀνδραῖς, 7, 3, in *fortitudine*, Σ ἐς ἀνδραῖς, Θ ἐς ἐδδῶνται, all lead to an original מִשְׁפְּרוֹתָ pl. abstr. of מִשְׁפָּר = מִשְׁפָּר 26¹², *level place, condition of prosperity*, as 26¹². Rd. also בָּטַח — [אֶת־סִרְרִים] Qal ptc. pl. as v.¹⁹ 66⁷. But 6 ὁμοίως τοῦς παρακαλυπνοῦντας, 7 *similiter eos qui exasperant* = סִרְרִים, cf. Ex. 1¹⁴; v. v.¹⁹, where the phr. is in 6 καὶ γὰρ ἀπειθοῦντες. 3 has *increduli autem* v.⁷, *insuper et non credentes* v.¹⁹. — [צְרִיחָה] a.l. BDB. n.f. *parched land*, 6 ἐν τάφοις, 7 in *sepulcris*, prob. † צְרִיחָה n.[m.] *underground chamber* Ju. 9^{16.49.49} I S. 13⁶; or possibly † צְרִיחָה *pit*, as La. 4²⁰ Ps. 107²⁰ = צָרָה, 3 in *siccitibus*, cf. מִצְרָן צָרָה 63². — This l. is prob. a late gl., qualifying the previous context. — 8-9 is a condensation of Ju. 5⁴⁻⁶. — [לְמַנְי עָקָה] takes the place of שְׁעִיר, generalising the first l. — [בְּצִקְרָה] Qal inf. sf. 2 m. with 2 temporal, of the march of Yahweh, as Ju. 5⁴; cf. Hb. 3¹². — [בְּיַשִּׁמוֹן] takes the place of מִשְׁדֵּה אֲרִים † יַשִּׁמוֹן n.m. *waste, wilderness*, as Dt. 32¹⁰ Pss. 78⁴⁰ 106¹⁴ 107⁴ Is. 43^{19.20}. — [אֶת־] in place of נָס of original. The subsequent lines were condensed by the omission of

10. נָשַׁטּוּ between נָשַׁטּוּ and שָׁמַיִם נָשַׁטּוּ which were retained, only יִרְוֶה was subsequently changed in \mathfrak{E} to אֱלֹהִים as elsw. † נָשַׁטּוּ vb. Qal *drop, drip*, here as Ju. 5⁴ Jo. 4¹⁸ Ct. 4¹¹ 5^{6, 12} Pr. 5², intrans. Jb. 29²². Hiph. idem Am. 9¹⁸, of speech c. על Am. 7¹⁶, אל Ez. 21^{2, 7}, ל Mi. 2^{6, 11}. — יִרְוֶה introduces a l. too long for the measure, making the Str. too long. It is a gl. from Ju. 5⁴. The lines of Ju. are thus reduced to three in Ps. — 10. † נָשַׁטּוּ n.m. *rain, shower*, 105⁸² Gn. 7¹² 8² (J) +. — נָרְבִיחָהּ v. 5⁴, \mathfrak{E} ἐκούσσοσ. — [נָרְבִיחָהּ] Hiph. impf. 2 m. † נָרַח † Qal *besprinkle* Pr. 7¹⁷ (couch with myrrh), Hiph. *swing to and fro, wave*, in the ritual for the presentation of the priest's share to God, often in P. \mathfrak{E} ἀφορσεῖς, Aq., Θ; \mathfrak{F} elevasti for the syn. הִרִיט, so אֲרִימָהּ. But BDB. gives with hesitation a mng. corresponding with Qal, *shed abroad*, here only. Lag., Gr., Now., Du., rd. הָרַח Hiph. נָרַח *drip*. The vb., however, requires מַל or קַל for the second obj., and if this is supplied it makes the l. too long; for נִלְחָךְ belongs with this l. as \mathfrak{E} , and the ו with לֵאמֹר in \mathfrak{B} , \mathfrak{C} (not \mathfrak{F}), attaches it most naturally to the next l. The divine name אֱלֹהִים makes the first l. too long, and is needed in the second. A copyist probably mistook מַל for לֵאמֹר and wrote it אֱלֹהִים, and then omitted the אֱלֹהִים of the second l. The force of the vb. נָשַׁטּוּ was then carried over from the previous l. to this. — [נָשַׁטּוּ] Niph. pf. 3 f. sg. † לֵאמֹר Qal, Niph. prot. of temporal clause, *be weary* Is. 1¹⁴ Je. 9⁴ 20⁹ +, \mathfrak{E} καὶ ἠσθέησεν. \mathfrak{F} interprets as ptc. *laborantem*, which would strictly require article. Ols., Now., would prefix it. — 11. [הִרְבָּה] dub., \mathfrak{E} τὰ ζῴα σου, so \mathfrak{S} , \mathfrak{F} , \mathfrak{I} , *animalia tua*, cf. v. 31; so Hu., De., Pe., with various explanations. But most moderns think of † הִרְבָּה n.f. *communality*, as 2 S. 23¹⁸; so essentially Ges., EV^a, Hi., Ri., Ols., Du., Bā., Dr., Kirk., Now., but not sufficiently sustained by a single passage. — [הִרְבָּה] seems to be an expl. gl., m. pl. vb. when subj. is f. sg. הִרְבָּה is also a gl. of amplification. With these removed, the difficulty of explaining הִרְבָּה in its ordinary sense disappears. It is the acc. of vb. תָּכִין with ל pers. לֵעֲנִי, and then refers to the animals, not with Hu. the quails as complementary to the manna of previous clause; but as the rain suggests grain, so the living creatures, cattle large and small, are provided for. — 12. [אֲרִי] is dub., makes l. too long; prob. gl. of interp., cf. v. 18. 20. 21. 22. 27. 28. — [אֲרִי] v. 5²; without אֲרִי indef. subj., as Hb. 3⁹, the thunder of a theophany acc. Now., who cf. הִתְרַחֵם Ps. 18¹⁴ Am. 1² Jo. 2¹¹ 4¹⁶. But such usage unexampled. אֲרִי is somewhat different from קָל. — [הִתְרַחֵם] Pi. ptc. pl. f. women heralding glad tidings (40²⁰), elsw. ψ and Is. 40^{9, 9} 41²⁷ 52^{7, 7} of victory and salvation; so most here. But it may also mean simply *bringing tidings*, as 1 S. 4¹⁷ 2 S. 18^{19, 20, 26} 1 K. 1⁴²; that depends upon our interp. of the context. \mathfrak{E} , \mathfrak{F} , \mathfrak{F} , all make this ptc. second acc. to יִתֵּן. It is prob. that ה does not belong to the ptc. making it a relative clause, but with the previous noun, which should be read אֲרִי (12⁷). Then the ptc. is in an independent verbal clause. — [אֲרִי] in \mathfrak{E} δυνάμει πολλῇ, \mathfrak{F} virtute multa, \mathfrak{I} fortitudinis plurimae. This is more prob. than EV^a. *great company or host*, which is unexampled in such a fig. sense, of women or messengers. It must mean either a real *army or war*. If רַב belongs to it, it is *great army* as obj. of ptc. If, as is prob.,

רב belongs to subsequent l, it is *war* that is heralded. רב is then Qal pf. ריב *strive in battle* (v. 35^d) with קָהָךְ sg. as in 6 and as subj. — [מלכי נצואה] phr. a.l. and improb. נצואה is subj. of next vb. — 13. [ירידו] twice Qal impf. נר most prob.; but 3 *foederabuntur* √ ירדו vb. not used in Heb. 6 τὸ ἐγγαθη-
 τὸν = ירירי adj. (60⁷). The repetition is, however, prob. a gl. of intensification, certainly not in original if רב belongs to this l. — [נחה-בית] phr. a.l. *she that is abiding at home*, BDB. [נחה] adj. f., cf. [נחה] *pasture, meadow*, 23². But 6 ὡπαυθητι, 3 *pulchritudo*, נעה = נאה, as Je. 6², *the comely, beautiful one*, v. 33^d. — [החלק שָׁלֵל] Pi. impf. 3 f., phr. dependent on Ju. 5²⁰. — 14. אסיהשכנו רכז בין שפחים is derived from Ju. 5¹⁶ יסיה ישכח בין השפחים cf. Gn. 49¹⁴ רכז בין השפחים a.l. prob. error for †שפחים. Cf. other passages: Gn. 49¹⁴ *stalls*, Ju. 5¹⁶ *sheepfolds*, here from context *dovecotes*. The clause is prob. a gl., not suited to context and misleading for subsequent lines; so We., Du. — [נפי יתה] with נטה Niph. pt. f. sg. Ges.¹⁴⁵. k, agreeing with principal noun rather than construct, as if “winged dove.” † [היה] vb. Qal, *cover*, as 2 S. 15^{20, 20} Je. 14^{2, 4} Est. 6¹² 7⁸. Niph. *be covered*, here only. Pi. *overlay* 2 Ch. 3^{5, 6, 7, 8, 9}. — [אברהיה] pl. f. sf. 3 f. † אברה n.f. *pinion*, elsw. Dt. 32¹¹ Ps. 91^d of eagle, Jb. 39¹⁸ ostrich; cf. אבר 55⁷ of dove. — [גירקת] n. with כ, † גירקת adj. (1) *pale green* of plague spots Lv. 13⁴⁹ 14²⁷; (2) BDB. n. *green-shimmering* only here. This improb. Another word is needed for measure; rd. ברק בירק. ברק vb. *flash* of lightning 18¹⁵; cf. n. used also of arrow Jb. 20²⁶, sword Dt. 32⁴¹, spear Na. 3³ Hb. 3¹¹, cf. *glitter* of weapon Ez. 21¹⁶ 20. 22; so here of the golden coloured pinions in the sunlight. ירק (37²) *greenness* of grass, cf. As. *arku*, *yellow*, Sab. ורק *gold*, so Eth. † הרק n.m. *gold*, as Pr. 3¹⁴ 8^{10, 10} 16¹⁶. — 15. [בקרש] Pi. inf. cstr. מרש *spread out*, always in Pi. unless here and Zc. 2¹⁰, where some render *scatter*; but in both cases without sufficient reason. 6 ἐν τῷ διαστλλειν, 3 *cum divideret* = מרש *break in two, divide*, used in Qal of breaking up bones in kettle Mi. 3²; so possibly interp. of 3 here. Indeed, טלינש נה demand some such sense. But l. is just these words too long, and they are prob. interp. glosses. If so, we may interpret מרש of the spreading of wings of a bird, with wings omitted as 1 Ch. 28¹⁸. — [שְׁרִי] pointed as divine name, MT. as 91¹, so Nu. 24^{4, 16} (Poems Balaam) Ru. 1^{20, 21} Is. 13⁶; Gn. 49²⁶ Jo. 1¹⁶ Ez. 1²⁴ dub.; but Jb. 31 times. שרי characteristic of P as speculative conception of God of patriarchs; Ez. 10⁶ dub. The use of שְׁרִי dub. here. It has given the chief difficulty in dealing with previous vb. Du. suggests שְׁרִי *field*, of battle-field, as local acc. But it is more prob. that ש is dittog. and that we should rd. † ריה n.f. *bird of prey* Is. 34¹⁵ Dt. 14¹⁸ = ריה Lv. 11¹⁴, cf. ריה vb. *fly swiftly* of eagle Je. 48⁴⁰ 49²², in both cases || מרש כנשי, v. 18¹⁴. This gives us the bird of prey pursuing the dove of the previous context, which is indeed implied in the previous metaphor as most agree. — [חֲשִׁילִי] Hiph. juss., vb. a.l., juss. sense improb. in context. The vb. itself is suspicious; rd. prob. חֲשִׁילִי n. as 51⁹, with כ as Bi., Du., cf. Jb. 9²⁰. Lag. חשילי כרר השלי כרר does not give good sense. — [נְלִטְתִּין] n. pr. loci, Ju. 9⁴⁸ wooded mountain near Shechem, not yet identified; prob. here the same, as Bā., Du. If the reference is to the battle of

the Kishon, Ju. 5, we must think of some ridge of or near Carmel, famed for its forests. Rob. BR.^{III} 116^{sq.} mentions *El Mutesellim*, of which he says: "As we stood upon the noble Tell with the wide plain and Taanach there before us, we could not but feel that here had been the scene of the great battle of Deborah and Barak." This tell would satisfy all the conditions of both passages. If the snow is a simile of bones which have been stripped by birds of prey, there is no need of thinking of a snow mountain. — 16. [הר־אלהים] either as אל הררי 36⁷, cf. 80¹ if referring to gigantic mountains, as Bashan or Hermon; or for an original יהוה הר, if referring to Zion. — [הר־בְּנֵי־שֵׁן] 𐤁, Mt. E. Jordan and Gennesaret from the Jabbok to Syrian Hauran, Wetstein, Golan, Now., Bu., Hermon Bā. But 𐤁 πῖον, 𐤁 *pinguis*, so Σ, 𐤁, 𐤁, all favour רשן as 36⁹ רשן בית the fat things, rich blessings of the temple on Zion, cf. Is. 5¹. This is most prob. — [הר־בְּנֵי־נָגִים] † [בְּנֵי־נָגִים] n.[m.] *peak* or *rounded summit*; *many peaked* as adj., or in apposition *peaks*, the latter favoured by רשן נבנים v. 17. 𐤁 *retupusetra*, 𐤁 *coagulos*, as גְּבִיגָה *milk, curds*, Jb. 10¹⁰. 𐤁 *excelsus excelsi*, as if גְּבִיגָה. — 17. [הר־צִיּוֹן] Pi. impf. archaic 3 pl. רצו א.ל. 𐤁 *look askance*, 𐤁 *υπολαμβάνετε*, 𐤁 *contenditis*, Aq. ἐπιτερε dub. The l. is a late gl. — [לְשִׁבְתִּי] Qal inf. cstr. sf. preg. sense, for His sitting enthroned. — [אֶף־יְהוָה] improb. in 𐤁; the whole l. doubtless a gl. — 18. [רֶכֶב] coll. of heavenly army, cf. 2 K. 2¹¹ 6¹⁷. — [רֶבְעִים] א.ל. dual רבני, Aramaism, *myriad* dub., whether two myriads or myriadfold, v. Ges.⁹⁷ b. 𐤁 *μυριοπλάσιος*, 𐤁 *innumerable*. — [שְׁנָאֵן] א.ל. *repetition*, BDB., "in a multiplicative sense," Ges.⁹⁷ b, for שְׁנָאֵן Kō. II. 1. 96. b √שנה, Aram. תמא *repeat*, so 𐤁 *millia abundantium*, Aq., Σ, Bā., שאון, cf. Je. 48⁴⁴, but not suited to the context. Lag., Bi., al., [יְהוָה] favoured by Nu. 10⁸⁶ אלפי ישראל, but it is difficult to explain how the easy reading could give place to so difficult a one, especially as ישראל and שְׁנָאֵן are not easy to interchange. 𐤁, 𐤁, most prob., but evidently a late phr. and a prosaic gl., doublet of רבחים, so Kau. — [כִּסֵּי־עֵינַי] though sustained by 𐤁 *ἐν αὐτοῖς ἐν Σινά*, 𐤁 *in eis, in Sina*, is difficult. Köster, Ols., Now., Dr., Kau, rd. כסי עיני as Dt. 33². — [בְּקִרְשׁ] either the holy place of Zion as the goal of the march, as Now., Dr., or in majestic holiness, as Ex. 15¹¹ Ps. 77¹⁴; Ew., Bā. The l. is dub. and prosaic. The 3d pers. with ארני is improb. for the 2d pers. characteristic of Ps. A single l. of four words underlies this conglomerate. We first throw out אלפי שְׁנָאֵן as doublet and gl. ארני is also improb., if there was originally only one l. כִּסֵּי is also explanatory of the clause ארני שְׁנָאֵן. That leaves יהוה רבחים טיני בקרש prefixed to explain v. 7. The original was therefore the theophanic ride of Yahweh from Sinai to the sanctuary in Zion יהוה רבחה כסיני בקרש. — 19. [שְׁבִיטֵי־שָׁבִי] Qal pf. 3 m. † שְׁבִיטָה vb. *lead captives* 106⁴⁶ 137⁸ with שְׁבִי n.m. collective *captives, captivity*, elsw. Dt. 21¹⁰ Ju. 5¹² 2 Ch. 28¹⁷; with מן Nu. 21¹, cf. 2 Ch. 28⁶ 11. † שְׁבִיטָה elsw. ψ alone 78⁶¹. — [מִתְּנִיחָה] pl. † מִתְּנִיחָה n.f. *gift*, esp. of offerings. — בָּאֲרָמִים does not qualify the previous word, but לשָׁבֵן. It is defined by following v. 7. This phr. is prob. a gl., as it makes l. too long. — [לְשִׁבְתִּי] Qal inf. cstr. as לשבתי v. 17. — [יה־] v. 7. 5, is gl. — The various expl. of this difficult l. are due to a

failure to recognise the proper measures and the glosses, and therefore need not detain us. — 20. [וְיָסֵב לָךְ] Qal juss. † יָסֵב vb. Qal *load upon* Gn. 44¹⁸ (E) Ne. 13¹⁸, *carry as a load* here, as Zc. 12⁸ Is. 46¹⁻⁸; ⚡ *κατενοῶσει* paraphrase. † *portabit*, as Aq., Σ *βαρῶσει*. — [וְהָאֵל יִשְׁתַּחֲוֶה]. The article improb. לָא has been assimilated to הָאֵל v. 21. It is doubtless cstr. as ⚡, †. — 21. [מִשְׁפָּעֶיךָ] א.ל.; prob. Aram. inf. שָׁעָ, ⚡ *τοῦ σῶσειν*, † *deus salutis*, as above. — [וְיִירָחֵם] in ⚡, also evidence of gl. — [וְהִצִּיאָהּ] pl. † [וְהִצִּיאָהּ] n.f. only pl., (1) *outgoings, extremities of territory*, J, E, P, *outskirts of city*, Ez. 48³⁰ 1 Ch. 5¹⁶; (2) חִיִּים ה' Pr. 4²³ (?) as מִצָּד (3); (3) *escapes, BDB.*, here only; cf. *הוציא* (2) v. 7. — 22. [וְיִסְחָךְ רֵאשׁ] as 110⁶ Hb. 3¹⁸, cf. Ju. 5²⁶. — [וְרִקְרִי שֵׁקֶר] *hairy scalp*, phr. א.ל.; for use of רִקְרִי, cf. 7¹⁷. — [בְּמִשְׁפָּעֶיךָ] † מִשְׁפָּע n.m. *offence, fault* (v. 5¹¹), ⚡ *πλημμελειαι*, † *delictis*. — 23. [וְיָצֵא מִן] introduces an oracle. — [וְיָצֵא] bis. Hiph. impf. 1 sg. in the sense of *bring back*, either the enemies in defeat, ⚡, †, or dispersed Israel in restoration, †, †, the former an incongruous idea, the latter not suited to the context. It is better to interp. vb. as *requite, recompense* (18²¹) the enemy, which admirably suits the context. אֵן with כִּשָׁן and מִצְלוֹת is improb., due to misinterp. It is really in both cases sf. with vb. אֵשֶׁבֶט. ⚡ indeed has *ἐν βυθοῖς* though *ἐκ βαθῶν*. A word is missing from second l., prob. אֵנִי. — 24. [לְמַעַן] final clause with מִשְׁחָךְ Qal impf. assimilated to v. 22, unsuited to context. Rd. with ⚡, †, †, רָחֵם, so Hare, Kenn., Bō., Ols., We., al. — [וְיִרְגֵזֶנּוּ] with sf. 2 sg., so כְּלִבְיָהּ is against the usage of Ps. It is due to the oracle which is cited here as in v. 22, referring to Israel. — [וְיָצֵא] ⚡ *παρ' αὐτοῦ*, † *ab ipso*, † *a temetipso*, Σ *ἀπὸ ἐκάστου*. A vb. or noun is missing which is needed to give sense. It is not necessary with Ols., Dy., Hu., Bi., Dr., We., Du., Kirk., to read קָנָה (1⁶) for מָנָה. It is better to regard both as original, the former omitted by txt. err.; then מִסְאִיבִים is an interpretative gl. — 25. [רָאָה] Qal pf. 3 pl. indef. subj. to be rendered by passive. — [הַלְלִיכוֹתֶיךָ] pl. † הַלְלִיכָה n.f. (1) *travelling company, caravan*, Jb. 6¹⁹; (2) *going*, Na. 2⁶ Pr. 31²⁷ (Qr.); *procession*, here bis of God; so Hb. 3⁶. — [וְהַלְלִיכוֹת אֵלַי מְלִכֵי] a gl. of amplification, improb. here in original. — [בְּקִדְשׁ] *into the sanctuary*, Street, Horsley, Dr., Hu., Pe., Bā., Du.; *in holiness*, Ew., Hi., De. But ⚡ *τοῦ βασιλέως τοῦ ἐν τῷ ἀγίῳ*; Ols., Gr., suggest קִדְשׁ, *Kadesh*. — 26. [וְאָחֳרָי] prep. *after*, but ⚡ *ἐχθροῦ*, cf. 45¹⁶ 49¹⁴ 94¹⁵; prob. paraphrase Hu., Now., adv. [וְאָחֳרָי] Qal ptc. שָׂרִי as 87⁷, so Σ, †, †; ⚡ *ἀρχορες*, † *principes*, so †; but שָׂרִים not so well suited to context. — [וְנִנְיִים] Qal ptc. pl. נָן (v. Intr. § 34) improb.; rd. Pi. ptc. מְנַנִּים as elsw. — [בְּרִחֹךְ] as prep. *in the midst of*, so Vrss. It is possible that רִחֹךְ should be rd. — [וְעַלְטוֹתֶיךָ] pl. עַלְטָה n.f. *young woman* (v. Intr. § 34). — [וְהִיפִסְתִּים] א.ל. Qal ptc. pl. f. הִפָּה denom. הִפָּה n.m. *timbral* Ex. 15²⁰ Je. 31⁴ +, usually played by dancing women in the Orient, cf. Na. 2³. Poteł ptc. סִחַמְמוֹת (dub. ⚡ *סחממות*). Prob. the word has two tones, and we should rd. Pi. ptc. — 27. [וְסִחְתֵּיכֶם] *assembly, choir*, as 26¹². — [וְיִשְׁמְרוּ] if correct, rel. clause; but phr. א.ל. and improb. Elsw. ψ *מקור* (36¹⁰), the source of life in Yahweh, as Je. 2¹⁸ 17¹⁸, so prob. here. מִ prep. is dittog. The whole verse is a gl. — 28. † [זָעִיר] adj. *little*, with the idea of insignificance, as 119¹⁴¹ Mi. 5¹ Je. 49²⁰ 50¹⁶ Is. 60²², mng. *young* not in ψ. — [וְיִרָם] Qal ptc. יָרָה (49¹⁶) with sf. 3 pl.,

for סוף or סוף, as **U** refer. to Saul, **I** *contineus eos*, Aq. ἐπικρατῶν αὐτῶν, **Θ** *καυδεντῆς αὐτῶν*. But **Θ** *ρεώτερος ἐν ἐκστάσει* interprets ריע as ptc. † [ררם] vb. *be in ecstasy*, cf. 76⁷. Both the vb. and noun are used not for ecstatic song and dancing, but only for deep and profound sleep, cf. הַרְדָּמָה n.f. *deep, ecstatic sleep*, Gn. 2²¹; similarly **S**, **Y**. Grill, Now., Du., would rd. קרם as above, v. 26. But the easiest explanation lies in anthth. of the insignificant number of rulers of Benjamin with the heap of princes of Judah. — רַנְקָהָם א.ל. [רַנְקָה] n.f. *heap of stones*, and so of people, Now. The phr. *heap of people*, common in South of the United States and suitable in anthth. with the few princes of Benjamin. Hu., Bā., Pe., Bi., Dr., BDB., רַנְקָהָם as 64⁸, cf. 55¹⁶. But the mng. given by them to רגז is improb. (v. 2¹), and therefore it gives no help here. **Θ** *ἡγεμόνες αὐτῶν*, so **S**; **I** *in purpura sua*, אַרְנַןְן n.(m.) *purple garments*, as Nu. 4¹⁸ Ju. 8²⁶ Je. 10⁹. עֶשׂ is needed to complete the measure of l. — **29**. צִוָּה Pi. pf. with אלהים as subj. is not suited to context. **Θ** *ἄρτειλαι θεός* implies אלהים צוה, so **S**, **Y**, **S**, **I**, **U**, Ew., Hu., Pe., Bā., Du. The sf. of צוה is interpretation. — צוה] Qal imv. cohort. צוה, *be strong, prevail*, given by **Θ**, **I**, as transitive, but against usage. — ו] relative (9¹⁶) — ו] is needed for measure at close of first l., and אלהים is not needed in the second. — **30**. צוה צוה is dub. (5⁹), **Θ** *ἀπὸ τοῦ ναοῦ σου*, **I** *de templo tuo*, so Du.; but **S** *διὰ τὸν ναόν*, so Ew., Bā., Dr., most prob. — ו] Hiph. impf. ו] יבִּילֵי phr. 76¹² Is. 18⁷. ו] יבִּילֵי n.m. *gift*, only in this phr. The v. is prosaic, not suited to context; goes with v. 26 rather, and is a gl. — **31**. ו] צוה צוה] phr. א.ל. *wild beast of reeds*. † ו] צוה n.m. *reed*, the water reeds of the Nile, cf. 1 K. 14¹⁶ Is. 19⁸ 35⁷. The hippopotamus, symbol of Egypt, cf. Ps. 80¹⁴. The l. prob. closes here, and the divine name is needed for measure. — ו] צוה צוה. For ו] צוה v. 1⁹, cf. espec. ערצים, 7⁹ ערץ לאמים, 86¹⁴. ו] צוה of strong enemies 22¹⁸, king of Assyria Is. 10¹⁸, Edomites Is. 34⁷, here confederate princes. — ו] צוה צוה]. These are not the people as calves following the bulls as their chiefs, but the subject peoples, the lesser nations. — ו] צוה צוה] Hithp. ptc. ו] צוה, variation of ו] צוה vb. *stamp, tread*; Qal c. acc. water Ez. 32² 34¹⁸. Niph. a fountain befouled Pr. 25²⁶. Hithp. *humble oneself* Pr. 6⁸ (RV.^m *Toy bestir oneself*) ptc. only here *stamping, trampling* (?) BDB.; cf. † ו] צוה צוה] (water) *befouled* (by the feet) Ez. 34¹⁹; † ו] צוה n.[m.] *mire* Is. 57²⁰. **Θ** *τοῦ μὴ ἀποκλεισθῆναι τοὺς δοκιμασμένους τῷ ἀργυρίῳ* makes π of neg. consequence as 39³ 69²⁴ 102⁵ 106²⁸, v. BDB. π must then be err. for ה of Niph. inf. Bā. suggests ו] צוה. But **Θ** uses *ἀποκλεισθῆναι* for סגר. **Θ**^{m.c.a.R.e.} omit μὴ, so **Y** *ut excludant eos qui probati sunt argento*, Hilary, Cassiod., *ut non excludantur*, Aug. Psalter Rom. *ut excludantur*. The negative here seems to reverse the idea which the context demands. Ptc. is sustained by other Vrss. The vb. best suits the hippopotamus, with the meaning *trampling in the mire*. Then those trampled must be Israel. — ו] צוה צוה] **Θ**, **S**, give no evidence of ו, which is prob. interp. For ו] צוה צוה] Qal ptc. pl. cstr. ו] צוה *refine* (1²⁷), which is well suited to context; representing therefore Israel as refined as silver and yet trodden in the mire by the hippopotamus Egypt. **S** *τοὺς εὐδοκῆτους ὡς δοκιμῆν ἀργύριον* rd. ו] צוה צוה ptc. pass. ו] צוה *favoured one* (40¹⁴), and also ו] צוה *refined*. ὡς is prob. explanatory. This gives the best

tion (v.³⁰); with the concluding vow of public praise, which the author conceived to be more acceptable to God than sacrifices of animals (v.³¹⁻³³). Glosses intensify the suffering (v.⁴), represent it as due to the folly and fault of the people (v.⁶), and that the prayer is offered in a time of acceptance (v.^{14a}). (B) The lamentation of a sufferer who has been persecuted for his fidelity to God and zeal for the temple (v.⁸⁻¹⁰). His fasting made him the derision of the idle and the drunkards (v.¹¹⁻¹³). His heart was broken because of the pitiless conduct of his adversaries, who gave him gall and vinegar instead of food and drink (v.^{20a-22}). He imprecates that their table may become a snare, their eyes and loins enfeebled, and that they may be overtaken by the divine anger (v.²³⁻²⁵); that their dwellings may be without inhabitants, their guilt so great that they may have no salvation, and that their names may not be recorded with the righteous in the book of life (v.²⁸⁻²⁹). This sufferer is doubtless the ideal community of Ps. 22, Is. 53. Glosses attribute the suffering to the divine visitation (v.²⁷); represent that God knows the reproach borne (v.^{30a}); that his salvation will give joy to all the afflicted (v.³³), and honour Yahweh as the deliverer of poor prisoners (v.³⁴). All nature is summoned to praise the Saviour of Zion and builder of the cities of Judah for the abode of His servants and their seed (v.³⁵⁻³⁷).

A. v.²⁻³. 5. 7. 14a-19. 30-33, 3 STR. 6^s.

SAVE me, Yahweh; for waters are come unto my life.

I am plunged into the mire of the abyss, where there is no standing.

I am come into depths of water, and a flood doth overwhelm me.

Those hating me without cause are more than the hairs of my head.

My false enemies are stronger in number (than my bones).

What I have not spoiled, that I must repay.

LET not those that wait on Thee be ashamed through me, Yahweh Sabaoth.

Let not those that seek Thee be upbraided through me, God of Israel.

In the abundance of Thy kindness answer me, in the faithfulness of Thy salvation.

Deliver me, and let me not be overwhelmed in the depths of water.

Let not the flood overwhelm me, and let me not be swallowed up;

And let not the Pit keep guard over me with its mouth.

ANSWER me according to the goodness of Thy kindness, according to the abundance of Thy compassion.

And hide not Thy face; in my straits O make haste!

Draw near unto me; O ransom, on account of mine enemies.

possible that **כ** had not *A*, but only *B*; and that the combination of *A* and *B* came later; for the ששנים Ps. 80 is a trimeter. *B* is a trimeter poem of five hexastichs: v. 3-13. 20-26. 28-29. This Ps. has its special features: v. 8, cf. Ps. 44¹⁶. 28 Je. 15¹⁶ Zp. 3¹⁸; v. 9, cf. Jb. 19¹⁸; v. 10 zeal for the temple, cf. Nu. 25¹¹ (P) for God; v. 11 נצות as Ps. 35¹⁸; v. 12 לבושי שק as 35¹⁸; ששל as 44¹⁶; v. 13 שחי שטר א.ל.; v. 21 שברה as 34¹⁹ 51¹⁹ ואנושה as Je. 15¹⁸ Mi. 1⁹; v. 22 כרוחי א.ל., but cf. כרוח La. 4¹⁰; v. 23 מוקש cf. Ps. 18⁶ 64⁶; טח 91⁸ 141⁹; שלום as Mi. 7⁸ Ho. 9⁷ Is. 34⁸; v. 24 המער as Ez. 29⁷; v. 25 חרון אף phr. of J, cf. Ps. 78⁴⁹ 85⁴; v. 26 שירה as Gn. 25¹⁶ (P) Nu. 31¹⁰ (P) Ez. 25⁴; v. 29 חיים א.ל. cf. Ex. 32²². 28 (E), ארץ (החיים) Ps. 27¹⁸ 52⁷ 142⁶. The terms are not later than Nehemiah. The imprecations imply a severe strain from unscrupulous foes of the time when Nehemiah began his reforms. The zeal for the temple is characteristic of the same situation. *C*. There are several glosses to this Ps.: (1) v. 14 ער רצון = Is. 49⁶, cf. also Is. 58⁶ 61². This l. is a seam uniting *A* and *B*. It seems to have an original יהוה and is therefore later than **כ**. If **כ** combined the two, it was composed by him; if later, whoever combined them is responsible for it. (2) V. 4 כלו עני as La. 2¹¹ 4¹⁷, יגע as Ps. 6⁷. This tetrameter couplet is not late in style, but it introduces a different conception of suffering in the midst of a simile. It was prob. originally a marginal note which subsequently crept into the text. (3) V. 27 חלליך as Je. 51⁵² La. 2¹² Ez. 26¹⁶ 30²⁴. This v. is not late in style; but it breaks up a str. of the trimeter poem, which **כ** would not do. It must be later than **כ**. (4) V. 6 אולת as 38⁶, elsw. Pr. 23 t. אשמה usage of P, Chr. ל acc. late Aramaism. This v. disturbs the pentameter poem. אלהים is prob. original. This gl. belongs to the Greek period. (5) V. 20a the use of ירע, as in v. 6 indicates prob. the same hand. (6) V. 22-24. 26-27 are based on Ps. 22²⁴. 26. 27 a gl. from the Maccabean period. (7) V. 26 is a later insertion in the above gl.

PSALM LXIX. *A*.

Str. I. has a syn. tristich, a syn. couplet, and a concluding line. 2. *Save me, Yahweh*], as the context indicates from deadly peril; an individual servant of Yahweh, a prophet like Jeremiah. — *for waters are come unto my life*]. He is drowning in waters which have so risen up about him, that he is in peril of death. — 3. *I am come into depths of water*]. He is beyond his depth in the stream. — *and a flood doth overwhelm me*]. He is in the rapids of the Jordan; and the waters, swiftly descending, come upon him like a flood. This is doubtless figurative, as 18¹⁷ 42⁸, and not real. — A glossator inserts another description of the sufferings: 4. *I am weary with my calling: my throat is hot: Mine eyes do fail in waiting for my God*]. He has so long called for divine help that his throat has become heated and feverish. His eyes fail because

of weeping hot tears. This is not altogether suited to the context, and it makes the Str. too long even if the measure of this v. were the same as that of this Ps.—5. *Those hating me without cause || my false enemies*]. The figure of drowning in the rapids of a river passes over into its explanation as perils from enemies.—Their causeless hatred is explained in the last clause: *what I have not spoiled*]. He is falsely accused of having taken spoil from his enemies or their friends by violence or injustice, and this they insist upon.—*I must repay*] make retribution for it; not simply make restoration, for their purpose is a deadly one: they *would destroy my life*]. These enemies are not only false, without justification and deadly; but they are very numerous:—*more than the hairs of my head || strong in number*].—A glossator explains the suffering as due to the folly and fault of the sufferer, in a line of different measure from the context: 6. *Thou knowest || from Thee are not hid*] positively and negatively: all is known to God.—*my folly || my faults*], both terms of late usage in the time when the legal type of righteousness was mingled with the more ethical type of Hebrew Wisdom.

Str. II. has a syn. couplet, and a tetrastich whose second and third lines are syn., the first and fourth introductory and concluding.—7. *Let not those that wait on Thee || that seek Thee*], the real worshippers.—*Yahweh Sabaoth || God of Israel*], divine names which in themselves are pleas for help in the mouth of an Israelite.—*be ashamed || be upbraided*], suffer disgrace and humiliation.—*through me*], as an example of a worshipper of Yahweh delivered over into the hands of enemies.—A later editor now inserts a portion of another Ps., v.⁸⁻¹³, which in trimeter measure describes the sufferings of a persecuted prophet. Then 14 a was inserted as a seam.—*But as for me*], antith. enemies.—*my prayer is to Thee, Yahweh, at the time of acceptance, O God*]. This expresses an assurance and certainty of redemption, which is not in harmony with the context. “The time of acceptance,” phr. elsw. Is. 49⁸, is the time when the prayer will be favoured by God with an answer of salvation. 14 b–16. *In the abundance of Thy kindness, intensified by in the faithfulness of Thy salvation*]. The attributes of kindness and faithfulness are those upon which salvation is usually based. When these are intensified by abun-

dance, superabounding every need, they constitute an invincible plea. On them are heaped up a number of verbal pleas, at first more general: *answer me* || *deliver me*, then more specifically, referring to the figure of v.³: *Let me not be overwhelmed in the depths of water* || *Let not the flood overwhelm me, and let me not be swallowed up*], concluding with deliverance from the Pit of Sheol: *Let not the Pit keep guard over me with its mouth*]. Let me not go down into the Pit of Sheol, and be shut up there, kept in ward by a safely fastened door at its mouth. Those who think of the dungeon in which Jeremiah was confined, Je. 38⁶, fail to see the incongruity between the figure of the rapids of a river and that of a damp, miry dungeon.

Str. III. has two synth. tristichs. — 17. *Answer me*], a renewal of the petition, v.¹⁴, with slightly varying terms: *according to the goodness of Thy kindness, according to the abundance of Thy compassion*]. This was enlarged by an ancient copyist, making the v. into two tetrameters: “answer me, Yahweh; for Thy kindness is good; according to the abundance of Thy compassion turn unto me.” This reading, although sustained by \mathfrak{C} and other Vrss. and followed by EV^a., cannot be justified save at the expense of the measure and strophical organisation of the Ps. and at the cost of the correspondence of the v. with v.¹⁴. — 18. *And hide not Thy face*], so as not to see, cf. 10¹. A glossator adds *from Thy servant — in my straits*], as elsw.; but a glossator enlarges it with “for I am in straits.” — *O make haste*]. The need is imperative, and unless speedy help is given it will be too late. This also was enlarged by a glossator’s appending “answer me.” All these additions were probably made to assimilate these pentameter lines to the trimeters of the poem, whose second part begins, v.²⁰, and continues through v.²⁹. — 19. *Draw near unto me, O ransom, on account of mine enemies*], referring back to v.⁵. The glossator appends “redeem me” to make this line also into two trimeters, as v.²⁰⁻²⁹. — 30. *Afflicted and sorrowful*], emphatic description of the condition of the pleading sufferer. — *let Thy salvation*], cf. v.¹⁴. — *lift me on high*] in safety from the enemies, where they cannot reach me. — 31. *I will praise Thy name* || *magnify it*], a vow of public praise in the temple. — *with a song* || *thanksgiving*], a song of thanksgiving with vocal music. — 32. *And it will*

please], give gratification to God and find acceptance with Him. — *better than an ox, a bullock horned and hoofed*], the choicest animal slaughtered in the thank-offering.

PSALM LXIX. B.

Str. I. has three syn. couplets. — **8.** *For Thy sake*], emph. in position to show that the servant of Yahweh suffered for the cause of Yahweh, and for that cause alone, cf. Je. 15¹⁵ Ps. 44²⁸. — *I have borne reproach || upbraiding hath covered my face*], cf. 44¹⁶. Reproaches are heaped upon the servant for his fidelity to Yahweh, in such quantity and intensity that they are hard to bear, and his face is covered over with the shame of them. — **9.** *I am become a stranger || a foreigner*], instead of an acquaintance and native born. — *even to my brethren*], the sons of the same father || *the sons of my mother*], in a polygamous state of society nearer still than sons of a common father. — **10.** *Zeal for Thine house*]. This can hardly be for the erection of the temple in the time of Zerubbabel, or for the purification of the temple in the time of the Maccabees; but rather for the honour of the temple and the worship of God therein, as in the time of Nehemiah, against those unfaithful Jews who were treacherous to their own people and syncretistic in their tendencies. The servant, *consumed* by this zeal as by a fire in his bones, became offensive to those who were annoyed by it. — *And Thy reproaches*], reproaches against God, resuming the thought of v.⁸. — *have fallen on me*], as espousing the cause of God and interposing on His behalf.

Str. II. has two synth. and a syn. couplet. — **11-12.** *When I afflicted my soul with fasting*], in humiliation and penitence for the neglect of the religion of Yahweh and the dishonour done to their God by compatriots. — *When I made my garments sack-cloth*], put on the outward badge of sorrow and fasting, cf. Ne. 9¹⁻². — *it became a reproach unto me*], the impenitent and ungodly reproached him for it || *I became a taunt song to them*], cf. 44¹⁵. — *They composed (a song) against me*], they taunted him in a song, which they composed to hold him up to ridicule and scorn || **13.** *made me a theme for their lyres*]. The taunt song was accompanied with the music of the common sort of stringed instruments used by such people in such places. — *Those sitting*

in the gate], the public place inside the gate where idlers gathered for gossip, and partisans gathered together in groups || *winebibbers*], as usual in such cases indulging freely in wine, which made them hilarious and abusive of their opponents. Doubtless the poet is contrasting in his mind the worship of God with song and music in the temple with this abuse of song and music by the ungodly in the public squares.

Str. III. has a synth. and two syn. couplets. — **20 d.** *Before Thee*], emphatic in position; in Thy presence, in Thy sight. — *are all mine adversaries*]. They have done nothing; they cannot do anything without the divine knowledge. — **21.** *Reproach*], resuming the term of v.^{8, 10-11}. — *hath broken my heart*], cf. Je. 23⁹ Ps. 22¹⁴. He is heartbroken with sorrow, and the sense of injustice and wrong. — *When I hoped for some one to pity || some to have compassion*]. In his heartbroken condition he looked about for sympathy and pity for his sufferings. — *there was none || I found them not*]. He was left alone in his agony like the sufferer of 22⁷⁻⁸. — **22.** *And they gave me gall instead of bread, in my eating || vinegar instead of wine, gave me to drink, in my thirst*], to aggravate his hunger and thirst instead of satisfying them; to mock him in his misery.

Str. IV. is an imprecation in three syn. couplets. — **23.** *Let their table*], upon which their food and drink are spread, antith. v.²², and therefore || *their peace-offerings*], the flesh of the festal offerings on the table; which is certainly to be preferred to AV. "that which should have been for their welfare," which is without justification; or RV. "when they are in peace," JPSV. "unto their friends," which are not well sustained; or G, V, J, Aq., Rom. 11⁹, "for retribution," which is sustained by good usage, but does not suit the context. — *become a snare || before them a trap*]. The context does not indicate in what sense this is meant; whether the rich food was to be poisoned by treacherous enemies, or whether they would be surprised by enemies while indulging at the table. The author leaves it indefinite purposely, with suggestion of many possible explanations. — **24.** *Let their eyes be darkened that they cannot see*]. Let them be blinded by some sudden calamity. — *And let their loins be continually tottering*], from some sudden shock, filling them with terror and despair. — **25.** *Pour*

upon them || *let overtake them*], as a downfall of rain, a deluge, a storm. — *Thine indignation || the heat of Thine anger*].

Str. V. has three syn. couplets. — 26. *Let their habitation || in their tents*], the dwellings of the families of these enemies of Yahweh and His servant. — *become desolate || let there be no inhabitant*]. Let their wives and children, and all their adherents and posterity perish. — A glossator inserts a reason : 27. *For whom Thou hast smitten they do pursue, and of the pain of those whom Thou hast pierced they tell*]. This glossator states that the sufferings of the servant of Yahweh are due to the divine visitation, which is contrary to the entire tone of the Ps. : but he thinks at the same time that this aggravates the guilt of the persecutors. — 28. *Add iniquity to their iniquity*]. Increase this guilt, make them more and more guilty. — *Let them not come into Thy righteousness*], share in the saving righteousness bestowed by God on His faithful servants. — 29. *Let them be blotted out || let them not be inscribed*], registered, *with the righteous*], their names among them, cf. Je. 22³⁰ Ez. 13⁹ Ps. 87⁶. — *the book of the living*], the book recording the names of those who share in everlasting life, cf. Ex. 32^{32, 33} Dn. 12¹ also Hb. 2⁴. This brings this simple and impressive Ps. to a conclusion.

A late editor of the Maccabean period, thinking to give the composite Ps. a more appropriate conclusion, added v. ^{33-34, 36-37} after the analogy of 22^{24, 25, 27}. 33. *Have the afflicted seen, they will be glad*]. When the delivered praise God in the temple, they will be seen by others, afflicted as they have been, who will be glad with them. — *Those seeking God*]. His worshippers — *will say: Let your heart live*], as 22²⁷. — 34. *For Yahweh heareth the poor, and His prisoners He doth not despise*], as 22²⁵. The poor and the prisoners are doubtless those of the Maccabean afflictions. A still later editor inserts here an invocation to universal praise : 35. *Let heaven and earth praise Him, the seas and all that glideth therein*. — 36. *For God will save Zion, and rebuild the cities of Judah*]. Zion was still in danger, and the cities of Judah were in ruins owing to the Syrian wars. — *and they will dwell therein, and have it in possession || 37. The seed also of His servants will inherit it, and they that love His name will dwell in it*]. The author looks forward to a long and peaceful residence of the faithful under the protection of God in Zion and in the rebuilt cities of Judah.

LXIX. A (a).

3. מְלִיחִים] for יוֹדָה of 10: wherever יוֹדָה appears in present Ps. of 15 it is either verbal gl. or part of a longer gl. or txt. err., as v. 7. — מִים עָרְנַשׁ phr. cited Jon. 2^d. — 3. בְּיָיִן] elsw. 40^s תְּשִׁישׁ הַיָּיִן cf. Je. 38^d (בְּשִׁישׁ). — מִקְטָרָךְ n. (m.) a.l. *standing ground, foothold*. — מִקְטָרְיָיִם] = v. 16 † מִקְטָרְיָיִם m. m. pl. (מִקְטָר) 130^d, מִקְטָרִי ים Is. 51¹⁰, so here 6; מִי מִים elsw. Ez. 27³⁴. — † אֲשֶׁרֶלֶת n.f. † (1) *stream, flood*, elsw. v. 16 Ju. 12⁶ (the Jordan), Is. 27¹² (the Euphrates). (2) *ears of grain* Gn. 41⁶⁻²⁷ Ru. 2² Is. 17⁶. — אֲשֶׁרֶלֶת] Qal pf. 3 f.s., sf. 1 sg. † אֲשֶׁרֶלֶת v.b. *overflow, wash away*, v. 16, cf. Is. 8⁸ 28² 30²⁸ 43² 66¹² Je. 47² Psa. 78²⁰ 124⁴: for the idea in different terminology, cf. 18⁵ 42⁹. — 4. יִתְעַזֵּי בִקְרָאִי, cf. 67 יִתְעַזֵּי בִמַּחְצֵי. 6 κρᾶξω, 3 clamans without sf. which is a gl. in 10. — יָרָר] Niph. pf. † יָרָר v.b. Qal *be hot*, Ez. 24¹¹, *burn* Is. 24⁶, of bones in fever Jb. 30²⁰, Niph. (1) *be scorched* Je. 6²⁰ Ez. 15^{4, 5} 24¹⁰; (2) *burn*, of bones in fever Ps. 102⁴; *be parched*, of throat here only. Pilp. *kindle* (strife) Pr. 26²¹. — יָרָרָה] *fail*, exhausted by weeping, phr. La. 2¹¹, cf. 4¹⁷ Ps. 119^{82, 123}; for v.b. cf. 18²⁸ 71⁹ 73²⁶ 84³ 119⁸¹ 143⁷. — יָרָרָה] Pi. ptc. יָרָרָה, so 3, 6 דָּבַר רֹב עֲרָרְיָיִם וְרֹב מִיָּם מִן מוֹתָיִם מוֹתָיִם מוֹתָיִם מוֹתָיִם, so Du.; most prob., easiest syntax. — This v. has two tetrameters; is gl. — 5. מְשַׁקְּרֵי רֵאשֵׁי, phr. elsw. 40¹⁸. — שָׁנְאֵי חֲנָם] phr. elsw. 35¹⁹ = אֵיבֵי חֲנָם La. 3⁵²: || אֵיבֵי שָׁקֶר = 35¹⁹, cf. שָׁקֶר 38²⁰. — קְצוֹתָם] *be vast, numerous* || רַבְּנָם; 38²⁰ 40^{6, 18} 139¹⁷ Is. 31¹ Je. 5⁶ 30^{14, 15}. — מְקַטְרֵי] Hiph. ptc. sf. 1 sg. מְקַטְרֵי (1841) *my exterminators*, but improb. The parall. suggests a comparison. Hare, Lowth., Street, Ew., Gr., מְקַטְרֵי *than my locks*, but this mng. dub.; 3 מְקַטְרֵי *than my bones*, so Ols., Hu., Dy., Kau., Bā., cf. Jb. 4¹⁴, is to be preferred, and this gives us two beats for the measure. A word is missing with reading of 10. It is favoured also by the word play of v.b. and noun. — אִמָּן 6 and 3 is difficult unless אִמָּן be regarded as relative of time. If not, we must interpret of logical sequence, as 40⁵ 119⁹². But we would expect rather a demonstrative וְהָ אִמָּן. — אִמָּן is regarded as a corruption of אִמָּן by Lag., Du.; but unnecessary. — 6. לְאִמָּלִיתִי] ל of acc. of late style, 6 ἔρη ἀποσώρησεν μου, 3 stultitiam meam, אִמָּלִיתִי n.f. 38⁶ and here, elsw. Pr. 23 t. || אִמָּלִיתִי pl. † אִמָּלִיתִי n.f. *wrong doing, guiltiness, trespass* a.l. in ψ, but Lv. 5²⁶ and Chr. 10 t. (action); Lv. 4⁸ Am. 8¹⁴(?) Chr. 3 t. (guilt); Lv. 5²⁴ 22¹⁶ of bringing trespass offering; implies late date subsequent to P. — This v. is doubtless a late gl. — 7. אֲרֵנִי יִרְוֶה צְבָאוֹת, 6 has only κύριε ὠὖν δευτέρω, but 3 domine deus exercituum: יִרְוֶה in 15 cannot be original. 3 is doubtless correct as a conflation of אֲרֵנִי (for יִרְוֶה) and מְלִיחִים of 15.

LXIX. B (a).

Another Ps. begins here with trimeter measure. — 8. בְּיָרְעֵלֶיךָ cf. 44²⁸. — בְּקִרְבָּה קִלְקָה] phr. elsw. Je. 15¹⁶ Zp. 3¹⁸ קִרְבָּה (15³). — בְּקִרְבָּה קִלְקָה כֶּן, cf. 44¹⁶ בְּשֵׁחַ מִן נִפְתָּחִי. The order here is suspicious. It was at an earlier stage מִן נִפְתָּחִי בְּשֵׁחַ. For קִרְבָּה v. 3. — 9. מִטְּוֶה] Hoph. ptc. וְרֵי *estranged* a.l.; Niph. same sense Is. 1⁴ Ez. 14⁵. — נִקְרִי] adj. *foreign, alien*, cf. Jb. 19¹⁵ וְנִקְרִי. — 10. תִּקְנָא בְּיָהֶם] phr. a.l. *zeal for thy house*. † תִּקְנָא n.f. *ardour*

(1) of jealousy not in ψ ; (2) of zeal for God 2 K. 10¹⁶ Nu. 25¹¹ (P), so here; (3) of anger Ps. 119¹⁸⁹ Jb. 5³ (men); † אש קנאה Ps. 79⁶ Is. 26¹¹ Ez. 36⁸ Zp. 1¹⁸ 3⁸. — הַרְפִּיחַ חֲרִיקָה prob. dittog., makes too long a l. The original was prob. חֲרִיקוּ חֲרִיקוּךָ reproaches against Thee. It is possible that חֲרִיקוּ came in by error from next v., and that made it necessary to interpret the other form as ptc. — 11. וְנִמְנְמַנְתָּ consec. prot. temporal clause with Qal impf. 1 sg. † נכח vb. weep elsw. in ψ 78⁶⁴ 126⁶ 137¹. This form is dub. with נִמְנְמַנְתָּ with fasting, as 35¹³. .MT. seems to make נִמְנְמַנְתָּ a second subj. of vb, so Ew., Hi., De., Bā., Ges.¹⁴⁴⁽⁴⁾. † makes it acc. after vb., so Aq., S, interp. Pi., as E.⁸⁴, properly bewailing oneself, for oneself, cf. Je. 31¹⁶. This is most prob. with text, as it is suited to the context. But Ⓢ^B συνέκαμψα, so Ⓢ. סככו suggests either as Houb., Lowth., Lag., Now., אִמְכָּה Aramaism, cf. Ps. 106⁴³, Ⓢ of 88¹⁶ Jb. 24²⁴ Ec. 10¹⁸, or אִמְנָה assimilated to 35¹³, where alone the same phr. is found with this vb., so Dy., Ols., Hu., Gr., Du. Ⓢ^{M. c. a. R.} συνεκάμψα, Ⓢ operui would represent an original וְנִמְנְמַנְתָּ which is improbable. — 12. וְנִמְנְמַנְתָּ consec. prot. temporal clause, Qal impf. cohort. 1 sg. — [לְנִמְנְמַנְתָּ v. 35¹³. — וְנִמְנְמַנְתָּ] 1 consec. apod., Qal impf. 3 sg. juss. היה. But rhyme requires that it should be at close of l. [לְנִמְנְמַנְתָּ] for a by-word or taunt song, as 44¹⁶. — 13. [וְנִמְנְמַנְתָּ] Qal impf. שׂוּחַ, not (1) complain, as 55¹⁸, nor (2) muse, so Dr., as 77⁷. 13; but compose (a song), as 105² Ju. 5¹⁰. — נִי makes l. too long unless attached by Makkeph to vb. It should also come at close of l. with retracted accent, [וְנִמְנְמַנְתָּ שׂוּחַ]. — [שׂוּחַ שׂוּחַ] sit in the gate, as Dr., not dwell in gate, cf. Gn. 19¹ c. 2, those who sit in judgment there, rulers, but here, idlers. — וְנִמְנְמַנְתָּ of stringed instruments (see Intr. § 34), cf. 77⁷(?) Jb. 30⁹ La. 3¹⁴; Ⓢ kal els ἐμὲ ἔψαλλον, Ⓢ in me psallebant, and Ⓢ et cantabant, rd. vb. and sf. Rd. וְנִמְנְמַנְתָּ Houb., and put at end of l. — [שׂוּחַ שׂוּחַ] drinkers of strong drink, Qal. ptc. fully written, pl. cstr. † שׂוּחַ n. a.l. in ψ . Cf. Is. 5¹¹. 22 Mi. 2¹¹ +. — 14. [וְנִמְנְמַנְתָּ] emph. antith. to mocking enemies; not original; this v. is a gl., measure is complete without it. — [וְנִמְנְמַנְתָּ] so c. ל 42⁹, cf. 35¹³, (עַל חֲרִיקוּ חֲרִיקוּ) mark of gl. as in v.⁷. — [וְנִמְנְמַנְתָּ] phr. elsw. Is. 49⁸, cf. Is. 58⁸, Is. 61². — וְנִמְנְמַנְתָּ as in Ⓢ goes with first part of v. for an original היהוּ.

LXIX. A (b).

The pentameter poem is resumed here with v.^{14b}. — 15. [וְנִמְנְמַנְתָּ] gl. (18^{14b}). — [וְנִמְנְמַנְתָּ] Qal cohort. with ו consec. See v.⁸. Ⓢ ἴνα μὴ, so Ⓢ requires וְנִמְנְמַנְתָּ possibly assimilated to other ll., which have מַל, possibly phr. is gl. after v.^{3a}. — [וְנִמְנְמַנְתָּ] Niph. cohort. נִמְנְמַנְתָּ (7²): doublet of וְנִמְנְמַנְתָּ, improb. The l. is too long. וְנִמְנְמַנְתָּ must go out as gl., so Bā., or the following words as repetition from v.⁸. But other terms are repeated from v.⁸. We would expect this phr. also, whereas וְנִמְנְמַנְתָּ is explanatory of trouble and disturbs the metaphor. Rd. כ for כ before תִּמְנְמַנְתָּ. — 16. [וְנִמְנְמַנְתָּ] Qal juss., cf. v.⁸ attached to same noun, only here טִים שְׂכַלֵּה there; prob. טִים a later addition, as unnecessary; makes l. too long. — [וְנִמְנְמַנְתָּ] unnecessary, gl. to give second vb. a subj. — [וְנִמְנְמַנְתָּ] vb. a.l. Ⓢ has συσχετω usually for עָרַר, Ⓢ coronet = עָרַר. Gr. suggests אִמְס which is not so easy. Better תִּמְנְמַנְתָּ as Is. 5¹⁴ of Sheol, cf. Jb. 16¹⁰. —

באר] *pit* of Sheol here as 55²⁴. — 17. [יִהְיֶה] gl. as v. 14. — **כי שׁב** although sustained by Vrss. is not according to || כִּרְב, therefore rd. כָּטַב with Street, Gr., We., Che., Bā., Du. It has been assimilated to 63⁴ 109²¹. — **מִנָּה אֵלַי** — Du. not belong to the l.; it is the prob. gl. — 18. [תִּשְׁבְּרָה] (cf. 19²³) prob. gl. as Du. — [קִי-צָרָלִי] as 31¹⁰ elsw. always with ל; ב; 18⁷ 66¹⁴ 106⁴⁴ 107⁶. 12. 19. 28; cf. 59¹⁷ 102⁸; so prob. here also. — **סִתְּרָה עֲנִי** two imvs., the first auxiliary, same phr., 102⁸ 143⁷, cf. 79⁸ (v. 164). But עֲנִי is here prob. gl., dittog. of beginning of previous v. — 19. [אֶל-נַפְשִׁי] *unto myself*, cf. v. 2 — [לִסְעֹן אֵיבֵי] cf. 5⁹ 27¹¹, 8⁸, in all these cases concluding a clause; therefore prob. מְרִי a gl. || גִּמְלוֹה. There has been an effort to change these pentameters into trimeters because of subsequent trimeters. — 20. [מֵאֵתָה] *emph.*, but without apparent reason. L. a gl. — [בְּשִׁתִּי] (35²⁶) || בְּלִמְתִּי, cf. v. 8; חֲרַמְתִּי, cf. v. 8. 10. 11. 21.

LXIX. B (δ).

The trimeter Ps. is here resumed with 20⁸. — [נִגְדָה] *emph.* — 21. [שָׁבְרָה לִבִּי] v. 34¹⁹ 51¹⁹ 147³; **3** *contritum*. **Θ** has *προσεδούκησεν* with *ἡ ψυχὴ μου* = נִשְׁכַּח as subj. = שָׁבְרָה Pi. *hope*, v. 104²⁷ 119¹⁶⁶ 145¹⁸, in accord with subsequent context. לִבִּי of **3** and נִשְׁכַּח of **Θ** both interp. glosses. — [וּנְאֻמָּה] v. consec. with Qal cohort. וַיִּשָּׁב vb. a. l. *be sick*, improb.; is attached to previous context by MT. and Vrss. **Θ** *ταλαιπωπιαν* f. ptc. Qal אִשָּׁה *to be weak, sick*, as Je. 15¹⁸ Mi. 1⁹, **3** *disperatus sum*, so **Θ**, Bi., Che. Unpointed **3** would yield ptc. also. — [וּנְאֻמָּה] v. consec. Pi. impf. I sg. (25³); prob. this v. consec. reacted upon previous v. [לִנְיִי] inf. c. נִי (11¹); so Jb. 2¹¹ || לִנְיִי || cf. Jb. 42¹¹ וַיִּנְחַמְנִי *condole with, show sympathy*, only in these passages in this sense. But **Θ** *συλλυπούμενον* = ptc. **3** required also by || כִּטְמִים Pi. ptc. pl. (27⁴), so Bā., Du. **3** renders both by rel. clause, and prob. rd. ptc. also. — 22. [בְּקִרְיֹתַי] *as my food*, בִּרְחָה a. l. (*eat*). **Θ** *ἐλς τὸ βρωμὸν μου*, **3** *in esca mea*; cf. inf. Pi. לִבְרִיתָה La. 4¹⁰; prob. inf. here with ב of time בְּקִרְיֹתַי *when I ate*. — † רֵאשִׁית n. m. (1) *poisonous herb*, elsw. La. 3⁵. 19 Dt. 29¹⁷ 32²² Am. 6¹² Ho. 10⁴ Je. 8¹⁴ 9¹⁴ 23¹⁶; (2) *venom* Dt. 32²² Jb. 20¹⁶. — 23. [וְלִשְׁלִיקֵים] MT. pl. of שְׁלִיִם, as Ra., *those in security, careless*, cf. 4⁹ 37²⁷; but pl. of שְׁלִיִם always txt. err. (v. BDB.). **Θ** rd. שְׁלִיִם *their peace-offering*, ל prep. being assimilation in connection with misinterpretation of text, so Houb., Gr., Du. But all other Vrss. are different. **Θ** has *καὶ ἐλς ἀνταποδόσεις καὶ*, **3**, **3**, *et in retributiones ad*, Aq. *ἐλς ἀποδοσεις*, **Σ** *ἐλς τιμωπιαν*, **Θ** *ἐλς ἀνταποδοσεις*, rd. שְׁלִיִם pl. † שְׁלִיִם n. m. *recompense, retribution*, elsw. Mi. 7³ Ho. 9⁷ Is. 34⁸, so Street. The three nouns with ל prob. parallel, and the measure so requires. If the present order of **3** be correct, we must interpret the word after **Θ**; but the v. seems to have lost its parall. If לְמִיָּה is transposed to the second l. and לִמְתִּי to the first, then we get better || by thinking of שְׁלִיִם as the festal meal. — 24. [הִחְשַׁכְתָּהּ] Qal impf. 2 pl. f. † חֲשָׁךְ vb. Qal *grow dim*, fig. as La. 5¹⁷ Ec. 12⁸. Hiph. *cause darkness* Ps. 105²⁸, sq. 139¹². — [הִמְצַד] Hiph. imv., so **Θ**, **3**, סָדָה (18³⁷), *cause to totter*, cf. Ez. 29⁷, where rd. הִמְצַד with מְתַנִּים כל after Sm., Co., Da., Berth. (instead of MT. הִמְצַד). Gr. suggests מְצַד הִמְצַד here, but the change is unnecessary. —

25. [תָּרִין אָפֶר] so 78⁴⁰ 85⁴, early usage J, not E, D³, H, P. — 26. [סָרְקָס] pl. sf. † [סָרְרָה] n.f. (1) *encampment*; so here || מהליהם, cf. Gn. 25¹⁶ (P) Nu. 31¹⁰ (P) Ez. 25⁴ 1 Ch. 6³⁹; (2) *battlement*, Ct. 8⁹; (3) *row of stones* Ez. 46²⁸ (?). — 27. [כִּי אָחָה] emph., as v.²⁰. But it is singular before אשר; Perles, Du., Che., therefore rd. אַחַת אָפֶר. It is a misplaced gl. — [חָלְלֵיךָ] pl. sf. 2 m. † חָלֵל n.m. (1) *pierced, fatally wounded*, here, as Je. 51⁶² La. 2¹² Ez. 26¹⁵ 30²⁴; (2) *slain* Ps. 88⁶ 89¹¹ Nu. 19¹⁸ +. — [יִקְפְּרוּ] Pi. impf. 3 pl. סָר *tell of*, so 3, but it does not suit the context. ⑥ has προσέθηκα, ⑦ *addiderunt*, ⑧ אוסטו, so Hare, Houb., Lowth., Street; Ew., Ol., Gr., Bi., Che., Bā., Du., Dr., יִסְפוּ Hiph. יִסַּף, *add*. This v. disturbs the imprecation, and is a late gl. — 29. [יִקְרוּ] Niph. juss. 3 pl. כוּחַ (שׁ). — [סֵפֶר חַיִּים] phr. a.λ. *book of the living*, cf. Ex. 32³²⁻³³ (E) Dn. 12¹, cf. אור הוד Ps. 56¹⁴, ארצות הוד 116⁹, מרץ (ה)חיים, מרץ 27¹⁸ 52⁷ 142⁶.

LXIX. A (c).

The pentameter is here resumed. — 30. [וְאֵי] emph. as above v.¹⁴, but owing to gl. and not original. — [קָנִי וְכִימָנֹכַּי] phr. a.λ. † קָנִי Qal ptc. *be sorrowful*, cf. v.²⁷. — 32. [לִיהוּה] is gl. as in ⑤ always. — [סָקְרִין] Hiph. ptc. † קָרַן denom. [קָרַן], *having horns, horned, putting forth horns*, elsw. only Qal, of rays Ex. 34²⁹⁻³⁰⁻³⁵ (P). — [סָקְרִים] Hiph. † סָרַס denom. [פָּרְקָה] n.f. *hoof*, and so *hoofed*; only here ψ, but Hiph. elsw., *dividing the hoof* Dt. 14⁶⁻⁸ Lv. 11³⁻⁷. 26. — 33. [רָאוּ] Qal pf.; Du. makes it inv. — [רָרַעְשֵׁי מַלְאִים יוֹחֵי לִבְנֹכַם] ⑥ has for this *καὶ ἤσασθε*, which paraphrases it, cf. 22²⁷, which is the original passage. *malice* is gl., ו of יוֹחֵי goes with ptc., rd. רָרַעְשׁוּ יוֹחֵי לִבְנֹכַם. — 34. [יְהוּה] is gl. — [לֹא נוֹה], cf. the original 22²⁶. — 35. [יִקְשׁ] Qal ptc. † יִרַס vb. Qal (1) *creep* of reptiles Lv. 20²⁶ (H) Gn. 9² (P); (2) *glide about* of water animals, here as Lv. 11⁴⁶ (H), Gn. 1²¹ (P); (3) *move about* of wild beasts Ps. 104²⁰ Gn. 1²⁰ (P).

PSALM LXX., 2 STR. 4⁵.

Ps. 70 is a prayer used Ps. 40¹⁴⁻¹⁸, where it has been considered.

PSALM LXXI., 4 STR. 7².

Ps. 71 is a prayer of the congregation to Yahweh for deliverance from enemies. He has been the hope of the nation from its infancy, indeed from birth; and has continually been praised (v.⁴⁻⁶). His people have become a portent to the nations on that account, and the praise of Yahweh has ever sounded forth in His temple; therefore the plea not to cast them off when old and feeble (v.⁷⁻⁹). They continue their hope and their praise of His righteous might and salvation (v.¹⁴⁻¹⁶). He has taught them from earliest youth; therefore the renewed plea not to forsake them in old age, but to

let them continue to praise His wondrous deeds to succeeding generations; concluding with the exclamation that their God is incomparable in His great deeds of salvation (v.¹⁷⁻¹⁹). There are numerous glosses of enlargement and emphasis (v.^{1-3, 10-13, 20-24}).

MY God, deliver me from the hand of the wicked,
From the palm of the wrong doer and the violent;
For Thou art my hope, Adonay,
My trust from my youth, Yahweh.
Upon Thee have I stayed myself from the womb;
From the bowels of my mother Thou drewest me forth.
Of Thee is my praise continually.

AS a wonder I am become to many,
Since Thou art my refuge (and) my strength.
My mouth is full of Thy praise,
[That I may sing of Thy glory],
All the day of Thy beauty.
Cast me not away in the time of old age:
When my power faileth forsake me not.

I ON my part continually hope,
And add unto all Thy praise.
My mouth tells of Thy righteousness,
All the day of Thy salvation;
Though I know not how to tell it.
I will bring Thy might, Adonay.
I will make mention of Thy righteousness, Yahweh.

THOU hast taught me from youth even until now,
Even to old age and hoar hairs do not forsake me;
Until I declare Thy wondrous deeds to a seed,
To a generation to come Thy might.
And Thy righteousness, O God (extendeth) to the height,
The great deeds that Thou hast done.
O God, who is like Thee!

Ps. 71 is without title in **℣**. The title of **Θ**, τῷ Δαυιδ, υἱῶν Ἰσραὴλ καὶ τῶν πρῶτων αἰχμαλωτισθέντων, is a late conjecture, due probably to the fact that the Rechabites of Je. 35 were faithful to their father's commands, in just as this poet claims Israel to be to those of Yahweh his God. The Ps. was originally composed of four trimeter heptastichs, v.^{4-9, 14-19}; but glosses of different measure appear in v.^{10-13, 20-24}, and an introductory trimeter gloss from 31²⁻⁴. The original Ps. has reminiscences of: 22¹⁰⁻¹¹ in v.⁵⁻⁶, 22²¹⁻²² in v.¹⁸, 36⁶ in v.¹⁹, Is. 63¹⁴ in v.⁸, Is. 46⁴ in v.^{9, 18}, Dt. 28⁴⁶ in v.⁷. It is evident that the author must have composed it some time after these writings, and therefore not earlier than the Greek period, and probably late in that period, too late for his Ps. to have been taken up into any of the minor Psalters. The glosses are still more dependent on other Literature: v.¹⁰, cf. 56⁷; v.^{12a}, cf. 22^{12a} = 35^{22a} = 38^{22a}; v.^{12b}, cf. 40^{14b} = 70²⁵ = 38^{25a}; v.¹³, cf. 35^{4, 26} = 40¹⁶ =

70³; לָטָו , cf. 38²¹; מָצָו , cf. 109^{19, 29}; v. 20, cf. 63¹⁰ Is. 44²³, also Ez. 26²⁰ 32^{18, 24}; v. 24^a, cf. 35²³; v. 24^b, cf. 35^{4, 28} 70³ 40¹⁶. These glosses doubtless come from the Maccabean period. It is probable that the gloss v. 1-3 was prefixed before these, as it has been assimilated to the structure of the Str. of the original.

This Ps. is introduced by an editor with a Str. taken with slight variations from 31²⁻⁴: —

In Thee, Yahweh, have I taken refuge.
 Let me not be shamed forever.
 In Thy righteousness rescue me, and deliver me.
 Incline unto me Thine ear.
 Become to me the rock of my stronghold,
 The house of my fortress to save me;
 For Thou art my crag and my fortress.

The variations from the original are discussed in the critical notes 31²⁻⁴. The editor adapted it to the strophical organisation of this Ps.

Str. I. Three syn. couplets and a synth. line. — 4. *My God*] emphatic in position because of the urgent plea: *deliver me — from the hand of the wicked || the palm of the wrong doer and the violent*]. These are national enemies, and not personal ones. — 5-6. *For Thou art my hope || my trust*], upon whom the people have been relying, — *from my youth*] that of the nation; the time of the Exodus, cf. Ho. 11. — *Adonay || Yahweh*], the two divine names in syn. lines; so v. 16. V. 6^{a, b} is a citation from 22¹¹; there used of the ideal sufferer, here of the nation. — *Of Thee*], emphatic in position, — *is my praise*], based on the hope and trust, — *continually*], from the youth of the nation until the present, and ever will be in the worship of the temple.

Str. II. A synth. couplet, a syn. triplet, and a syn. couplet. — 7. *As a wonder*], emphatic in position; not on account of the unexampled sufferings, due to abandonment of their God, which, though sustained by Dt. 28⁴⁶, does not suit the context, but rather on account of the wondrous deliverances which they had experienced in their history. — *I am become to many*], the many nations with which they were brought in contact from the Exodus onward. — *since Thou art my refuge*], a circumstantial clause. — *and my strength*], as 46³ 62⁸; reduced by copyist's error against the measure to the phrase, *a.λ.* and ungrammatical: "my refuge of strength."

— 8. *My mouth is full of Thy praise*], resuming v.^{6c} || *that I may sing of Thy glory*], a line preserved by G, J, and PBV., and necessary to the completeness of the Str., though omitted by copyist's mistake in H, followed by AV., RV. || *all the day of Thy beauty*], the manifestation of the divine glory in the beautiful ornaments of the temple worship. — 9. *Cast me not away || forsake me not*], based on v.^{6a, b}, — *in the time of old age || when my power faileth*], in the decline of the nation in power due to its age, over against the support given from youth of v.⁵.

A late editor inserted several lines v.¹⁰⁻¹³, enlarging upon the peril and making the petition for deliverance more urgent. — 10. *For mine enemies || they that watch for my life*], deadly enemies, — *say of me || consult together saying*]. They express their deadly hatred in talk, consulting together to accomplish their wicked desires. — 11. *God hath forsaken him : pursue and seize him, for there is none to deliver*]. They presume that what the people pray may not take place, has already taken place; and that their God has already abandoned them as a helpless prey. — 12. *O God, be not far from me*], urgent entreaty, based on 22¹² 38²², — *my God, O haste to my help*], based on 38^{22a}. — 13. *Let them be ashamed and confounded together that are the adversaries of my life || Let them put on reproach and confusion that seek my hurt*], pentameter couplet of imprecation based on 70³, cf. 35^{4, 22} 40¹⁵.

Str. III. A synth. couplet, a syn. triplet, and a syn. couplet. — 14. *I on my part*], emph. in position, cf. v.^{5a, 7b}. — *continually hope*], as v.⁵, — *and add unto all Thy praise*], continually praise God, as v.^{6a, b}; and so constantly add to His praise, increasing its amount and volume. — 15. *My mouth*], as v.^{6a}, — *all the day*], as v.^{6b}, — *tells of Thy righteousness*], vindicatory righteousness, which delivers His people from their enemies, and so || *of Thy salvation*. — *Though I know not how to tell it*], so great is it, so vastly exceeding understanding and narration. — 16. *I will bring*], the story of the salvation and the praise || *I will make mention of*] — *Thy might*], as chief Vrss.; to be preferred to "mighty acts" of H, followed by EV^a, because of v.¹⁸ and the || *Thy righteousness*.

Str. IV. A synth. couplet, two. syn. couplets, and a concluding line. — 17. *Thou hast taught me from youth even until now*],

resuming v.⁸, only changing the relation of trust into one of instruction and guidance. — 18. *Even to old age and hoar hairs do not forsake me*], resuming v.⁹ with slight variation. — *Until I declare Thy wondrous deeds to a seed*], the most probable original of a difficult passage, due in part to the mistake of transposing a clause, and in part to the mispointing a word. The line is based on 22³¹; || *To a generation to come*], as 22³². — *Thy might*], as v.^{16a}. — 19. *And Thy righteousness, O God*], resuming v.^{15.16}, — *extendeth to the height*], the height of heaven in its reach, cf. 36⁶ 57¹¹; and so beyond the reach of praise however great, cf. v.^{15c}. — *The great deeds that Thou hast done*], in the historic deliverance of Israel. — *O God, who is like Thee!*], concluding with the praise of their God as the incomparable one, in accordance with the ancient song of praise Ex. 15¹¹, cf. Pss. 35¹⁰ 86⁸ 89^{7.9} Mi. 7¹⁸.

A later editor, probably the same who inserted v.¹⁰⁻¹³, appends v.²⁰⁻²⁴. — 20. *Who hast caused me to see many troubles and straits*]. This editor lived in more troublous times than the author of the Ps., and not only looks back upon many past troubles in the history of the nation, but seems to speak from his own experience. — *Quicken me again, and from the lowest parts of the earth bring me up again*]. The nation has fallen so low that it has, as it were, died and gone down into the depths of Sheol; and the restoration of the nation is the bringing of the dead to life, cf. Ho. 6¹⁻² Ez. 37¹²⁻¹⁴. — 21. *Mayest Thou multiply greatness*], doubtless the greatness of God, as \mathfrak{G} , \mathfrak{V} ; “my greatness” of \mathfrak{H} , followed by EV^a, is a misinterpretation of the original. — *and again comfort me*], so most Vr^{ss}. By error of a single letter \mathfrak{H} , followed by EV^a, uses a cognate vb. “mayest Thou encompass me,” which in PBV. and AV. is rendered “on every side.” — 22. *even me*], needed to complete the previous line v.²¹. It makes the next line too long, and would unduly emphasize the subject of the vb. — *I will give thanks to Thee || make melody to Thee*], in public worship, — *with the harp || with the lyre*], instrumental music. — *Thy faithfulness, my God*], second object of vb. || *Holy One of Israel*], divine name of Is.^{1.2}, as Pss. 78⁴¹ 89¹⁹. — 23-24. *My lips will jubilate || my tongue will muse*], oral, vocal celebration. A copyist's mistake inserted against the measure, “Yea, I will make melody,” probably dittog. of v.^{23b}. The first line has as its complement,

even the person Thou hast ransomed]. The second line gives the theme, — *Thy righteousness*], as manifested in the ransom, — also the vow of its long-continued celebration, — *all the day*]. It is based on 35²⁸. — *For they are shamed; for they are abashed that seek my hurt*], an expression of certitude of the retribution upon the enemies, substituted for the imprecation of 35²⁶.

1-3 = 31²⁻⁴⁶ with slight variations. — 4. [עָוָל] Pi. ptc. a.ל. † [עָוָל] denom. עָוָל, *act wrongfully*, elsw. Pi. impf. Is. 26¹⁰; a late word. 5 has παρανομοῦτος, 3 *iniqui*. — [חַיִּיץ] Qal ptc. † [חַיִּיץ] vb. a.ל. 6 ἀδικοῦντος, 3 *nocentis*, BDB. *ruthless*, dub. Cf. חַיִּיץ n.[m.] a.ל. Is. 1¹⁷ also dub. 7 חַיִּיץ. Cf. חַיִּיץ for which it may be txt. err., as Che. — 5-6 cited from 22¹⁰⁻¹¹. — 5. [אֲרִי יְהוָה] so 3; 6 divides them properly between two lines, so Bā. — [נִסְתַּחֲתִי] Niph. pf. 1 m. סָחָךְ (3^d), *support oneself*, as Ju. 16²⁰ Is. 36⁶. This softens the original הִשְׁלַחְתִּי. — [נָחִי] Qal ptc. † נָחָה vb. a.ל. BDB. *cut off, sever*. 6 σκεαστής for ἐκσάσας 22¹⁰ prob. originally as De ἐκσάσας, 6 having same form in both passages; 7, 3, *protector*; Ges., Ew., Hu., Pe., *benefactor*; cf. Talm. נָחָה, but dub.: prob. err. for נָחָה. — 6. [חַתְּלֹחֶיךָ] 6 ἁμαρτίας, 3 *laus*, cf. 22⁴; but 7 חַתְּלֹחֶיךָ as 39⁸, so We., Du., which better suits context. In this case חַתְּלֹחֶיךָ has arisen from assimilation to v. 8. — 7. † [מִיֶּסֶד] n.m. *wonder*, of divine power, as 78⁴⁸ 105^{5, 27} 135⁹, based on Dt. 28⁴⁶. — [חַתְּלֹחֶיךָ] phr. a.ל., both words common apart: prob. here as measure requires. — 8. 6 inserts after הַחֲלֹחֶיךָ, *ὄψως ὑμῶν ὡς τὴν δόξαν σου*, so 7; but it is not in 3, 3, 7. It is, however, doubtless original, as the measure requires it; so Du. — [חַתְּלֹחֶיךָ] sf. 2 m. † חַתְּלֹחֶיךָ n.f. *beauty, glory* of Yahweh, as 78⁶¹ 89¹⁸ 96⁶ Is. 60^{7, 19} 63^{12, 14, 15} 64¹⁰. — 9. [זֶקֶן וְקִנְיָה] for idea Is. 46⁴ as applied to Israel. † [זֶקֶן וְקִנְיָה] n.f. *old age*, cf. v. 18; elsw. Gn. 24³⁰ (J) 1 K. 11⁴ 15²⁸. — [זֶקֶן וְקִנְיָה] Qal inf. cstr. כִּלָּה (18²⁸) *finished, spent, exhausted*, cf. 31¹¹ 69⁴ 73²⁶ 102⁴ 143⁷. — 10. [לִי] *of me, not to me*. — [שָׁמַר נַפְשִׁי] usually in good sense, but here in bad sense, *watch for my life*, cf. 56⁷. — [יִחְיֶה] (4⁹) though in 6 is prob. gl., as Bā., Du.; in this phr. elsw. Ne. 6⁷ Is. 45²¹, cf. Ps. 83⁶. — 11. [לְאִמָּר] is prosaic gl., as Bā. — [תִּקְשְׁרֵנִי] Qal inv. 3 pl. sf. 3 m. תִּקְשַׁר *grasp, seize, take prisoner*, only here in ψ in Qal, but Niph. 10²; common elsw., as Je. 34⁸ Ez. 12¹³ +. — [בְּיָמַי] as 7⁸ 50²². — 12. [אֵל-הַחַזָּק סָתָן] = 22^{12a} = 35^{22b} = 38^{22b}, the latter only with סָתָן. — [אֵל-הַחַזָּק סָתָן] = 40^{14b} = 70^{2b} = 38^{22a}, the latter with יְהוָה, the two former with יְהוָה. יְהוָה Kt. is evidently txt. err. The second of these clauses is not in 6^B, but is in 6^{A-R}. The two, however, belong together. — 13. [יְבִשׁוּ יְבִלֵי שִׁטְנֵי נַפְשֵׁי יַעֲקֹב חֲרָפָה וְכִלְמָה מִבְּהַשֵּׁי רַעֲתֵי] We should insert יְהוָה here as in 35⁴ 70⁸ in accord. with 35²⁶ 40¹⁶, and then we would have two pentameters. These four passages vary in terms slightly, but they all go back to the same original. — [יְבִלֵי] Qal impf. 3 pl. כִּלָּה is error for יְבִלֵי 35⁴ 40¹⁶; so S, Hare, Lowth., Ols., Dy., Hu., Oort, Che. — [שִׁטְנֵי נַפְשֵׁי] is a variation of נַפְשֵׁי 35⁴ 40¹⁶ 70⁸; שִׁטְנֵי Qal ptc. pl. cstr. as 38²¹. — [מִבְּהַשֵּׁי רַעֲתֵי] is a variation of חֲשֵׁבֵי רַעֲתֵי 35⁴, שִׁטְנֵי רַעֲתֵי 35²⁶, חֲשֵׁבֵי רַעֲתֵי 40¹⁶ 70⁸. — [יַעֲקֹב] is a poetic

variation of ילכשו 35²⁶. † עָטָה vb. Qal *wrap oneself, enwrap*: of God with אור as a garment 104²; of men כָּנַג 109¹⁹, with shame 109²⁹, reproach, so here. Hiph. *enwrap*, acc. shame, c. על 89⁴⁶, subj. מורה and acc. blessings 84⁷. This v. depends on Pss. 35, 38 jointly. — 14. [וַאֲנִי] emph. antiith. — [הַהֲיִתָּה] so 6; but Aq., 2, 3, 5, pl. הַהֲיִתָּה. — 15. [סִפְרוֹ] MT. pl. סִפְרָה n.f. a.l., BDB. *numbers*; T מנינות, so Houb.; 6^x. B. a. b. γραμματίας, 5 ספרות, 3 literaturas, סִפְרִיהוּ pl. סִפְרָה *writings, scriptures*; so Street, Du.; 6 *πραγματίας* prob. txt. err. Σ ἐξαρτηθήσασαι vb. inf. סִפְרָה is favoured by analogy of 40⁶ 139^{17, 18} סִפְפָר. We might read סִפְרָה and take כִּי as concessive, as Gr. suggests. — 16. [מְבֹרָךְ] Qal impf., כִּי with בָּרָךְ *come with, bring*, as 40⁶ 66¹⁸. — [וְנִכְרָה] pl. of mighty deeds of Yahweh; but 6, 5, 3, 2, 4, rd. sg. וְנִכְרָה *might* as v.¹⁸, so Bā. — [וְעַד-הַנּוֹנָה] so 3; but 6 correctly divides between the two lines. — 17. [וְעַד-הַנּוֹנָה] *and until now*, phr. of time, as I Ch. 9¹⁸ 12⁹. It goes most naturally with previous context, and then מְלִיחָה is gl. — [אֲנִי נִלְאֹתִיךָ] Hiph. impf. נִגַּר is unsuited to עַד-הַנּוֹנָה. It has come up by txt. err. from v.¹⁸. It disturbs the couplet made by the previous and following ll. — 18. [נִגַּם עַד-וְקֵנָה] cf. v.⁹. וְקֵנָה is gl. of intensification, and מְלִיחָה makes l. overfull. — [שְׁבִיבָה-זֶה] n.m. *old age*; elsw. in ψ, 92¹⁵, but cf. Is. 46⁴, on which v. is based, also Ho. 7⁹ Dt. 32²⁶ +. — [עַד-אֲרִיב] of arm of Yahweh, symbol of strength and salvation, as Is. 33² 40¹⁰ 51⁶ +, but nowhere else for that which it accomplishes and improb. here. Rd. עַד-אֲרִיב as in 22²¹ upon which this v. depends. The sf. is interpretation. The obj. of vb. is then נִלְאֹתִיךָ, which has gone up with אֲנִי into previous v. — [לְדוֹר לָקָל] 6 *πρόσθετέ γεγεθέ*. The כִּל is prob. gl. of intensification, and לְדוֹר is followed by יָבוֹא in rel. clause as in 22²². 5 omits כִּל, so Oort, Bā., Beer, al.; but other Vrss. give it. — 19. [עַד-כִּרְיֹם] as the extent of the declaration of divine righteousness; not of the righteousness itself, as Bā., who cfs. 36⁶ 57¹¹ 108⁶ where, however, *faithfulness* is used. — [אֲשֶׁר עָשִׂיתָ] rel. of obj. as 22²³ defined by יוֹרִיחַ. — 20. [הַרְאִיכֵנִי] Kt., Aq., 7, Qr., 6, 2, 4, 3, 5, 4. The same difference in הַרְאִיכֵנִי. The first pers. sg. is best suited to the context, but both are interpretations. — [הָשׁוּב] Qal impf. 2 m. bis followed by impfs. is auxil. *again*; should be juss. הָשׁוּב. — [חַדְרוֹת הָאֲרָץ] elsw. always of depths of sea; so Ols., We., Du. Rd. חַדְרוֹת הָאֲרָץ 6³⁰ Is. 44²⁸; so אֲרָץ חַדְרוֹת Ez. 26³⁰ 32^{18, 24}. 6 *ἀβύσσους τῆς γῆς*, repeated 6, in v.²¹ at close. The peril is of death for the nation, as in other passages. — 21. [רִבָּה] Hiph. juss. 2 m. רִבָּה *multiply* = 6 *πλεονάσας*. — [וְנִקְלָתִי] 6 *δικαιοσύνη σου*. 3 follows MT. A great number of codd. H and P *τῆς μεγαλωσύνης σου*. Both sfs. interpretations. — [וְיָחַס] Qal impf. 2 m. חָסַב (17¹¹) for which 6, 3, 5, 2, חָסַב, which is favoured by || v.²⁰; so Houb., Lowth, Horsley, Oort, Bā. The l. lacks a word. Gr. attaches נִסְחָה. — 22. [אִירָךְ] Hiph. impf. 1 sg., sf. 2 m., but better parall. with לָךְ as usual. — [בְּכָל-יְגִבֹּלִי] cf. 1 Ch. 16⁶. 6^L, 103 codd. HP, Compl., Ald., 3, after אִירָךְ rd. *ἐν λαοῖς κόρυε*, as 18⁶⁰. So Oort, Bā., Beer, Che., We., but without sufficient reason. — [קְרוֹשׁ יִשְׂרָאֵל] as 78⁴¹ 89¹⁹, characteristic of Is.¹ (11 t.) Is.² (13 t.). — 23. [חֲרַנְנָה] so BD., Ginsberg, al.; v. Gea.⁴⁴. 0. — [כִּי מְאֹדָה לְךָ] temporal clause, but difficult with cohort. Pi. Prob. txt. err.

from previous l. — 24. ולשני חנה צדק = 35²⁸ גם לשני כל־היום חנה צדק. כלהים תחלה: the only variations are for ו, צדק for צדק, and the omission of יבשו ויחמרו יהרו 35²⁸ [כי־בש כי־חמרו מכשי רעתי. — תחלה]. The only differences are in tense of vb., repetition of כי for ו, substitution of מכשי as v.¹⁸ for שחתי, and omission of יחרו.

PSALM LXXII., 2 STR. 7⁶.

Ps. 72 was originally a petition for a king on his ascending the throne: (1) that Yahweh would endow him with justice, that he might rule righteously, and especially save the afflicted from the injustice suffered during the previous reign (v.¹⁻⁷); (2) that the king might have pity on the poor and so enjoy their prayers and blessings, that abundance of grain and cattle might be in the land, and that he might live and be honoured forever (v.^{13-17a}). An editor adapted the Ps. for congregational use by giving it Messianic significance, applying to the king from other scriptures the worldwide reign (v.⁸), the subjugation of enemies (v.⁹⁻¹¹), the deliverance of the afflicted (v.¹²), and the blessing of the seed of Abraham (v.^{17b}).

YAHWEH, Thy *justice* give to a king, and Thy *righteousness* to a king's son;
 May he rule Thy *people* in *righteousness*, and *Thine afflicted ones* with *justice*
 (*govern*);
 May mountains bear peace to (Thy) *people*, and hills *righteousness*;
 May he *govern* the *afflicted of* (Thy) *people*, save the sons of the *poor*.
 May he (prolong days) with the sun, and before the moon for generations of
 generations;
 May he descend as rain upon the mowing grass, as showers (besprinkling)
 the earth;
 May *righteousness* flourish in his days, and *peace* till there be no moon.
 MAY he have pity on the weak and *poor*, and the *persons* of the *poor* save;
 From injury may he redeem their *person*, and precious may their blood be in
 his eyes;
 May (the king) live, and may there be given to him of the gold of Sheba;
 And may prayer be made for him continually, all day long may blessing be
 invoked on him;
 May there be (an aftergrowth) in the land; on the top of the mountains (sheep),
 (Kine) on Lebanon; and may flowers blossom (out of the forests) as herbs
 of the field;
 May his name be forever, and before the sun may he be established.

Ps. 72 has in the title יְשִׁיעָה, which is neither an ascription of authorship, nor a reference to the theme of the Ps., but a pseudonym (v. Intr., § 30).

After the Benediction, v. 18-19, we have the subscription כָּל תְּפִלָּתוֹ וְזֶה בְּיַד דָּוִד בֶּן-יֵשׁוּעַ. The prayers (the written prayers) of David the son of Jesse (those contained in the prayer-book of David) are completed: this is the last of those prayers (v. Intr., §§ 1, 27). This implies that this petition for a king was the last prayer of this ancient prayer-book. This statement is impossible for the Ps. in its present form, unless \mathfrak{B} be very late; for: (1) we have a citation from Zec. 9¹⁰, giving the king a world-wide dominion v.², which could not be earlier than the Assyrian rule (v. Ps. 2). (2) V.⁹⁻¹¹ uses Is. 43, 49, 60, where the nations pay tribute to Zion and do homage to her, and adapts the language and conceptions to the Messianic King. (3) V.^{17b} cites from the blessing of Abraham Gn. 12³ 18¹⁸ 22¹⁸, especially, in its latest redactional form, terms which originally applied to the seed of Abraham, and adapts it to the king. These adaptations could hardly have been made until late in the Persian period. (4) V.¹² is a citation from Jb. 29¹², which could hardly have been made prior to the Greek period. Furthermore, these adaptations imply a time when a Messianic king again absorbed in himself the redemptive ideals of the nation, a time illustrated also by the additions to Ps. 89. There is such a contrast between the use of other writings in these lines, v.^{9-12, 17b}, and the remaining lines of the Ps. that we are justified in regarding the former verses as glosses of the Greek or Maccabean times, and in finding an original Ps. in v.^{1-7, 18-17a}, and also in thinking that only this original Ps. was in \mathfrak{B} . This is fortified by the fact that these verses, separated by the glosses, constitute in themselves two complete Strs. of seven hexameter lines each, and that they are harmonious throughout. The Ps., in this original form, was, throughout, a prayer for a king on his accession, and therefore most appropriate as the closing prayer of \mathfrak{B} . A hint as to the time of composition is given in the petition that the king may be endowed with justice: there were poor, weak, and afflicted ones who had suffered from injustice in the previous reign. The prophets rebuke just such injustice of kings and princes both in Israel and Judah before the exile. Je. 22¹⁸⁻¹⁹ uses similar terms for the reign of Jehoiachim the son of Josiah. But there was no period when there was so much of it as the reigns of Manasseh and Amon 2 K. 21, and the accession of Josiah to the throne might or would have encouraged just the petitions used in this Ps. It is probable, therefore, that this prayer was composed for that occasion. This Ps. was not in $\mathfrak{B}\mathfrak{K}$; but it was in \mathfrak{E} , for the original יְהוָה was changed to מַלְאִיִּים in v.¹ (v. Intr., § 32). The Ps. is assigned in the Roman use for Epiphany, in the Sarum and Roman use for Trinity Sunday, and in the Gregorian use for the Nativity of Christ.

Str. I. has seven hexameters, a stair-like tetrastich, and an emblematic tristich, all petitions of the people to Yahweh for their new king. — 1. *Yahweh, give Thy justice*], so \mathfrak{G} and \mathfrak{J} , in accordance with || *Thy righteousness*, cf. v.²; interpreted as pl. "judgments," acts of judgment" in H. — *to a king* || *to a king's son*]. This

monarch is king by inheritance, and not by appointment or usurpation. Justice and righteousness are conceived as the essential endowments of a king, just as they are the foundation of Yahweh's throne, 89¹⁵. They are gifts of Yahweh to the king. — 2. *May he rule Thy people in righteousness*], syn. with second half of previous line. Only the king is now subject instead of Yahweh, and continues so to be throughout the Str. Those whom he rules are the people of Yahweh. — *and Thine afflicted ones with justice*]. This is syn. with first half of previous line. The traditional text has omitted the vb. which the measure requires. It was probably *govern*, as v.⁴⁶. The people have been afflicted, as the petition suggests, by a previous king whose rule was in the reverse of justice and righteousness; by such a king as Manasseh and his son Amon 2 K. 21, so that Josiah would suit well the king prayed for at the installation. — 3. A metaphor appears in the third syn. line. — *mountains and hills*], instead of the king, — *may they bear peace to Thy people*], peace taking the place of justice || *righteousness*. This is not the bearing them, producing them as fruit, cf. Jb. 40³⁰ Ez. 17²⁸ 36⁸, but the bearing, carrying, bringing as a blessing, cf. Ps. 24⁶. The mountains are personified for the messengers who come over them, proclaiming from all parts the prevalence of peace and righteousness. Cf. the messengers of peace on the mountains Is. 52⁷. The peace here, as substitute for justice and || righteousness, is not peace from war, for no hostile nations are in the mind of the poet, but internal peace as established by the administration of justice; so that the afflicted ones are no more afflicted, v.^{2, 4}, and the poor v.^{4, 13-14} no more suffer poverty, cf. v.⁷. — 4. *May he govern the afflicted of Thy people, save the sons of the poor*] || v.²; do them justice against those that afflict them. The afflicted are also poor; they are sons of the poor, not as children of poor men, but as afflicted with poverty, belonging to the class of the poor; and, as the context suggests, those reduced to poverty by injustice and unrighteousness. Cf. Je. 22¹³⁻¹⁷ for an identical situation in the reign of Jehoiachim, Josiah's son, described in terms similar to those of our Ps. — 5. *May he prolong days*], have a long reign, so *U*, cf. Is. 53¹⁰ Ec. 7¹⁵; which is suited to the || *for generations of generations*, and the petition v.¹⁵; but *H* and other Vrss. read: "May they fear thee," which changes subj. of vb. to the

people contrary to the usage of the Str. — *With the sun*], companion in duration with the sun, — *before the moon*], in the presence of the moon, in duration, cf. 89³⁷⁻³⁸. — 6. *May he descend as rain*], simile of refreshment, cf. Dt. 32² Jb. 29²³ 2 S. 23⁴: may his justice descend, in his administration of it, — *as showers*], cf. Ps. 65¹¹ Mi. 5⁶, — *besprinkling*], interp. as participle, by an easy change of a corrupt text, instead of as noun “dripping,” — *upon the mowing grass*], the grass ready for mowing || *the earth*. As rain and especially showers descend upon the grass ready for mowing and refresh it, and make the earth fertile; so the administration of justice by the king refreshes, strengthens, and enriches his people. — 7. The climax sums up in terms from v. 1.^{2,3} the entire preceding context, changing the subject to the attributes which rule the Str. — *May righteousness flourish*], as \mathfrak{G} , \mathfrak{J} , \mathfrak{S} , \mathfrak{V} , cf. v. 1.^{2,3}, and not “the righteous,” as H, Aq., \mathfrak{S} , \mathfrak{T} , which introduces a term foreign to the entire Ps. — *and peace*], internal peace, as v. 3. “Abundance of” is probably a gloss. It suggests prosperity, which may have been in the mind of the glossator. — *in his days*], syn. *till there be no moon*, cf. v. 5. The psalmist is thinking not only of the king just beginning his reign, but merges him in a dynasty which he prays may administer justice perpetually.

8–12. An editor inserted a series of glosses, to give the Ps. a Messianic meaning and so adapt it for public worship. These glosses are citations or adaptations from several earlier writings. — 8 is cited from Zec. 9¹⁰. — *And may he rule*], in accordance with the previous context, or “and he will rule,” cf. 110³ 144², in accordance with “his rule shall be” of Zc. 9¹⁰; — *from sea to sea*], from the Mediterranean to the Indian Ocean, *and from the river unto the extremities of earth*], from the Euphrates unto the extreme west coast of the Mediterranean Sea. Cf. Ps. 2⁸, where the extremities of the earth are the inheritance of the Messiah. There can be no doubt that this verse sets forth a universal reign of the Messianic king. — 9. *Before him let adversaries bow*], down to the ground in defeat because overthrown, cf. 18⁴⁰; so by an easy change of text to suit context for “desert dwellers,” \mathfrak{H} , a term used elsewhere of animals but nowhere else of men. — *his enemies lick the dust*], in the humiliation of defeat, prostrated on the

ground, cf. Mi. 7¹⁷ Is. 49²³. — 10. *Let kings of Tarshish and the coasts*]. Tarshish is the Phœnician colony of Tartessus, Spain, cf. Ps. 48⁶ Is. 60⁹ 66¹⁹. The coasts, including islands, is a favourite term of Is.² (12 t.). — *return presents*], cf. 2 K. 17³, or tribute, cf. Is. 60⁹ Ps. 45¹³. — *Let kings of Sheba and Seba*]. Sheba is Arabia Felix, the Sabian empire, cf. Is. 60⁶ Je. 6³⁰ Ez. 27²² 38¹³. Seba has not been identified, but was most probably on the west coast of the Red Sea, in the Adulic Gulf (*BDB.*), or the region about Massowah in Abyssinia (*Dr.*), cf. Is. 43³. — *bring gifts*], cf. Ez. 27¹⁵. In these two syn. lines, which are pentameters, the kings in the extreme West are contrasted with those in the extreme Southeast. — 11. *And let all kings do homage to him*], cf. 1 K. 1⁸³. Ps. 45¹³ Is. 49²³; universal homage of kings between the extremities of the earth, of v.¹⁰. — *all nations serve him*]. He is to have a world-wide empire over all nations, cf. Ps. 2¹⁰⁻¹¹. These verses (v.⁹⁻¹¹) are dependent in phrase and conception on the later Is.^{2, 3}, especially chapters 43, 49, 60, 66. But the homage there is to Zion, the restored and glorified nation, here to the Messianic king. The glossator adapts the language and conception of these passages to the king. — 12 is a citation from Jb. 29¹³, with slight changes. — *For he will redeem the poor, when he crieth for help, and the afflicted and him that hath no helper*]. This is only a variation of v.⁴.

This entire section, v.⁶⁻¹³, is thus a series of glosses, especially citations of a Messianic character, which the editor does not trouble to adapt to the measures of the Ps.

Str. II. is also composed of seven hexameters: three distichs and a line of climax. It continues the petition for the new king of the first Str. without regard to the intervening glosses. — 13. *May he have pity on the weak and poor*], may his justice take the form of pity. The "weak" are added to the "poor," and take the place of the "afflicted," v.^{2, 4}. — *and the persons of the poor save*], cf. v.⁴. — 14. *From injury may he redeem their person*]. The injustice had been so great that their life was still in danger. The Hebrew word for "injury" was a rare one, and so a glossator adds in explanation a common one, "and violence," which makes a conflate text and impairs the measure. — *and precious may their blood be in his eyes*]. The shedding of the

blood of the poor was characteristic of the unjust princes and kings of the preëxilic times in Israel and Judah. — 15. A couplet now implores long life and blessing for the king himself, renewing v.⁵. — *May the king live*]. The word “king” of the usual formula, wishing long life to the king (1 S. 10²⁴ 2 S. 16¹⁶ 1 K. 1²⁵, cf. Ps. 22²⁷ 69³³) was omitted by scribal contraction, but the omission spoils the measure and the meaning. — *and may there be given to him of the gold of Sheba*], not tributary gold from Sheba, as the gloss v.¹⁰; but gold from Sheba given him by his own grateful subjects as in the syn. line. — *And may prayer be made for him continually*], to Yahweh on his behalf, in accordance with this entire Ps., which is such a prayer. — *All day long may blessing be invoked on him*], syn. with the giving him of gold, as the prayer for him is syn. with the wishing him long life. A couplet, petitioning for prosperity in vegetation and cattle under his reign, now follows, but the text of 𐤒 is obscure and the Vrss. dubious. It is necessary to make conjectural restorations. — 16. *May there be an aftergrowth in the land*], that is, after the crops have been gathered in, may there be a second growth, which the land will produce of itself, and which will be exceedingly great. 𐤒 gives a phr. found only here, and which can only be explained by conjectures, none of which explain the Vrss. — *on the top of the mountains sheep*]; so by an easy change of text. We would expect cattle to be associated with vegetation in the prosperity of the land. — *Kine on Lebanon*] || *sheep* on the mountain tops. 𐤒, “May the fruit thereof shake like Lebanon,” gives no good sense. The fruit of corn is in the ear: the standing corn may move to and fro, rustle in the wind, but if the fruit is ripe and shaken, it is beaten to the ground and destroyed. The vb. rendered “shake” elsewhere is always used of earthquake; but an earthquake shaking the corn is hardly conceivable with the thought of fertility and a rich harvest. 𐤒, 𐤓, imply a different text from 𐤒. — *And may flowers blossom out of the forests as herbs of the field*] || *aftergrowth in the land*. The forest land is naturally associated with Lebanon. Flowers are associated with forest land, especially with Carmel and Lebanon Is. 35¹⁻³. 𐤒, “out of the city,” implies the subj. “men,” which is altogether incongruous with the context. — 17a. The Str., in conclusion, petitions long

life and honour to the king, a most appropriate climax. — *May his name be forever, and before the sun may he be established*], cf. v. 5. 15. The vb. "established" is favoured by \mathfrak{C} , \mathfrak{F} . \mathfrak{H} is uncertain. The vb. may mean "have issue," RV.^m, so Aq., Σ , "sprout forth." *Yinnon* is a name of the Messiah in Talm. *Synh.* 98^b based on this passage. — *His name*] is repeated in a second clause by copyist's error.

17b. *And all the clans of the earth will bless themselves in him, all nations will pronounce him happy*]. This is also a gloss based on Gn. 12³ 18¹⁸ 22¹⁸, the Abrahamic covenant, representing the seed of Abraham as the medium of blessing to all nations. \mathfrak{H} omits by copyist's error, *all the clans of the earth*, which is, however, sustained by \mathfrak{C} , and required by first vb. as subject, and also by the measure. The Psalmist here applies to the Messianic king that which, in the covenant of Abraham, was ascribed to the seed of Abraham; just as above v. 9-11 he applied to the king that which Is.² ascribed to the people of Zion.

1. אלהים] by \mathfrak{E} for an original יהוה of \mathfrak{B} . — [תשפטך] pl., טשטט (*rd*), *acts or deeds of judgment*. This is a misinterpretation of later times. \mathfrak{C} $\tau\delta$ κριμα σου and \mathfrak{F} iudicium tuum, sg. טשטטך, which is required by || זדקתך; cf. בטשטט v. 2. — 2. ירין] Qal impf. ירין (*7^o*). \mathfrak{C} has κρινει, either reading ירין or more prob. interpreting as subjunctive. — [בצדק] between זרקה v. 1 and v. 3 is improb.; rd. זרקה. It is prob. that vb. ישטט has fallen off by haplog. after כטשטט. It is used v. 4. Then the l. would be divided in middle by caesura, as most frequently in hexameters. — 3. [ישאו הרים שלום] phr. a. l., usually explained after Jb. 40²⁰ לי ישאו הרים, and so of tree bearing fruit Hg. 2¹⁹ Jo. 2²², fig. Ez. 17²³ 36⁸; but mountains and hills bearing as their produce peace and righteousness is hardly the idea of the poet. Better explain the vb. as *bear, carry*, so a blessing from Yahweh 24⁶, provision from one person to another. The mountains and hills are personified for the messengers coming over them, and they bear to the people messages of peace and salvation; cf. Is. 52⁷. — [בנקיה] in ψ always pl. † נקיה n.f. *hill*, elsw. 65¹⁸ 114⁴⁻⁶ 148⁹; cf. Dt. 33¹⁶. — [לכם] \mathfrak{C} τῶ λαῶ σου; sf. is interpretation. — [בזדקה] as instrument by which the mountains and hills produce peace. But this is later interp. \mathfrak{C} attaches this word to next v. because of the ב, and so destroys the measure of both lines; ב is an interpretative gl. — 4. [לכני מבין] phr. a. l., l. acc. Aramism, prob. not original. מבין (*9th*) coll. v. 12. 18. ענייט מביוניט v. 18. א used for measure, just as עני עט for ענייט — [וירכא עישק] ו conj. Pi. impf. † רכא vb. Qal *crush*; elsw. ψ , 89¹¹ 94⁵ 143⁸. עישק Qal ptc. † עשק vb. Qal (1) *oppress, wrong* by extortion, elsw. 103⁶ 146⁷ Je. 21¹² Ec. 4¹ +; (2) *oppress* a nation Ps. 105¹⁴ (= 1 Ch. 16²¹) 119^{121. 122} +. This clause is a gl., as Bā.,

appropriate in thought but not suited to context, which does not depart from relation of the king to the poor and afflicted people, and it makes l. just these words too long. Here the context favours individuals, but the glossator probably thought of the nation.—5. [יִירָאֵךְ] Qal impf. 3 pl. יִירָא with sf. 2 sg.; but 6 *συνυπαμεινεί* [יִירָאֵךְ], cf. Is. 53¹⁰, יִירָאֵךְ Ec. 7¹⁶ which is more in accord. with דור דורים, so Houb., Lag., Now., Oort, Bā. Change of subj. is striking. In previous and subsequent context the king is subj. of vbs. and also in v.¹⁷. The context favours יִירָאֵךְ, but 2, 3, 4, agree with 5.—6. † [וַיִּזְ] n.[m.] (1) *shearing*, for wool shorn Dt. 18⁴ Jb. 31²⁰, *steece*, so here 6, 2, 3, 4, Houb.; (2) *mowing* Am. 7¹, and here most prob. *land to be mown* Street, BDB.—[וַיִּרְוּ] a. l. n.[m.] *dripping*, dub.; cf. [וַיִּרְוּ] *flow together*, NH. [וַיִּרְוּ] *drops of water*; Hu., Bi., BDB., impf. Hiph. [וַיִּרְוּ] *cause to drip, irrigate*. Krochmal and Gr. rd. יִרְעִיטוּ. But the Vrss. presuppose a ptc. pl., 6 *στάζουσαι* = *drops dropping upon*, 3 *inrorantes, bedewing*. Rd. ptc. pl., and יִרְוּ; the י in יִרְוּ has been transposed.—7. [וַיִּצְרַח] Qal impf. † טִרַח vb. *flourish, sprout, bloom* of plant or tree, in ψ only fig. of flourishing condition of a man or people, elsw. 92^{6, 13}, as Is. 27⁶ 35² 66¹⁴ Ho. 14^{6, 8} Pr. 11²⁸; so in Hiph. Ps. 92¹⁴ Jb. 14⁹ Pr. 14¹¹; suited to the simile of the king as rain.—[וַיִּצְדֵק] so Aq., 2, 3; but 6, 7, 8, 9, צָדַק or צָדֵק, so Hare, Street, Lag., Oort, שלום in parall. suggests צָדַק as above.—[יָרַח] before שלום is prob. gl., implying interpet. *prosperity*, but צָדַק and v.⁸ suggest *peace*.—Thus far we have had seven hexameter ll., and a complete Str. is before us. V.⁸ begins a change in the thought and construction.—8. [וַיִּירָד מִן עַרְסֵי וּסְנַרֵי עַרְאֲמַסִּי-אַרְץ] cf. Zc. 9¹⁰ וַיִּקְשְׁלוּ מִן עַרְסֵי וּסְנַרֵי עַרְאֲמַסִּי אַרְץ; the only difference is the substitution of וַיִּירָד for וַיִּקְשְׁלוּ, in order to adapt the v. to the context of the Ps. It is evident that the Ps. quotes from the prophet. [וַיִּירָד] conj. Qal impf. רָדָה (49¹⁶); the juss. form here is late style.—9. [וַיִּצֵּי] pl. † [וַיִּצֵּי] n.m. an animal of the dry desert, 74¹⁴ Is. 13²¹ 23¹⁸ 34¹⁴ Je. 50²⁰. This sense is inappropriate here, and so the וַיִּצֵּי is thought to be an inhabitant of the thirsty lands; but there is no authority for this. 6, Aq., 2, *Albioxes*, 7, 8, *Aethiopes* = גִּישׁ 2, אַרְמִיטִי, prob. an interpretation due to Is. 43³. 3 rds. אִיִּים, which is assimilation to v.¹⁰; Ols., Dy., Oort, Gr., SS., Bu., Du., rd. צִיִּים || אִיִּים, which is appropriate to כָּרַע [וַיִּלְחָצוּ] *lick the dust* in humiliation of defeat, phr. elsw. Mi. 7¹⁷ Is. 49²⁸. This last passage is so similar that probably it was in the mind of the writer of this l. Vb. Pi. impf. † [וַיִּלְחָצוּ] elsw. Qal Nu. 22⁴ of ox, Pi. Nu. 22⁴ (E) 1 K. 18⁸⁶.—10. † [תַּרְשִׁישִׁי] *Tarshish*, the Phoenician colony in Tartessus, Spain; elsw. ψ only 48⁸ מִנִּיחַ תִּי *ships of Tarshish*, cf. Is. 60⁹ 66¹⁹.—[אֲרָצוֹת] pl. † אֲרָצוֹת n.m. *coast land*, including islands, fuller form אֲרָצוֹתֵי הַיָּם Is. 11¹¹ 24¹⁶ Est. 10¹; abr. אֲרָצוֹת Is. 41^{1, 5} 42^{4, 10} Ps. 97¹ Dn. 11¹⁸, so here; אֲרָצוֹתֵי הַיָּם Is. 42¹² 49¹ 51⁵ 59¹⁸ 60⁹ 66¹⁹, *islands* Is. 40¹⁵ || נְדָרוֹת Is. 42¹⁵.—[וַיִּשְׁבְּחוּ] phr. elsw. 2 K. 17⁸; אֲרָצוֹת as *tribute* Ju. 3¹⁵ 2 S. 8² 1 K. 5¹ Ho. 10⁶ +. For the idea in another form cf. Is. 60⁹ Ps. 45¹⁸.—[אַרְבִּי] n. pr. m. *Arabia Felix, Sabian empire*, Is. 60⁶ Je. 6²⁰ Ez. 27²² 38¹⁸, only here and v.¹⁶ ψ.—[וַיִּקְרָא] n. pr. m. name of first son of Cush Gn. 10⁷ (P) = 1 Ch. 1⁹, of nation or territory here as Is. 43³; not identified, most prob. on west coast of Red

יטרי vb. Qal impf. טרה and connect it closely with following. He suggests it might be a gl. for יטרי, for it is tautological. If טה was original in previous l. we would expect פרים here, pl. פר n.m. *bull*, ו often error for ט. — ויצינו] coörd. Qal juss. 3 pl. † צינ vb. *bloom*, of grass or flowers 90^b 103¹⁶, so prob. here; fig. of wicked 92^b, Israel Is. 27^b; *shine, gleam*, of royal ornament 132¹⁸. — [קציר] prep. with קיר; but this, though sustained by Vrss., gives no good sense; rd. יטרי *from the forest* (29^b) || ליכנון — 17. יהי שמי לעולם so †; but † has ἔστω τὸ θρονοῦ αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας; εὐλογημένον is an interpretative gl. The second שמי is prob. a gl. — [נין;] Kt. Hiph. impf.; ניין Qr. Niph. impf., in either case a.λ.; † διαμεσῖ, † *perseverabit*, † קצון, favour יטו Niph. יטו *be established*; Bā, SS., BDB., Aq., S, γεννηθήσεται, favour יט vb. denom. יט n.[m.] *offspring, posterity*. — [ויהברכו בו כל־גוים ישרהו]. This is based on Gn. 12³ (J) ויברכו בך כל משפחת הארסה Gn. 18¹⁸ ויברכו בך כל בני הארץ Gn. 22¹⁸ ויהברכו בו כל בני הארץ. It is a paraphrase based on the redactional passage. That which referred to the seed of Abraham is here applied to the dynasty of David. † inserts after ויהברכו בו *pāσαι ai φυλαί τῆς γῆς* from Gn. 12³. — 18-19 = doxology of the second book of ψ. † omits אלהים after ירהו. It is conflation of Elohist and Yahwistic editors. † adds after לעולם *καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*, a fuller doxology (v. Intr. § 40). — 20 = editorial statement to the effect that this Ps. closed the Prayer-book of David (v. Intr. § 1).

PSALM LXXIII., 2 PTS., 5 STR. 4³.

Ps. 73 has two Parts. The first states how near apostasy the psalmist had been because of the prosperity of the wicked (v. 2-3), who are described as without trouble as other men (v. 4-5), proud and violent in their iniquity (v. 6-7), mocking and blaspheming (v. 8-9), and, while increasing their wealth, denying God's practical knowledge of their doings (v. 11-12). In the Second Part he laments that all his efforts for purity have only resulted in suffering (v. 13-14), then remonstrates with himself for such a thought as treacherous to God, when the suffering should urge rather to know better (v. 15-16), and as having a mind embittered and being a stupid beast (v. 21-22), when really God had kept firm hold of him and guided him in this life, and would eventually take him to glory (v. 23-24). In this consolation he exclaims that God is his only delight in heaven and on earth, for whom he pines body and soul (v. 25-26). Besides minor glosses (v. 1-10) there are two larger ones: (1) giving a solution of the problem of the Ps. by reflection in the temple upon the calamitous latter end of the prosperous wicked

(v. 17-20) ; (2) contrasting the ultimate ruin of apostates with the goodness of God to those drawing nigh to Him (v. 27-28).

I.

MY feet were almost gone ;
 My steps had well nigh slipped :
 For I was envious of the boasters,
 While the prosperity of the wicked I was seeing.
FOR they have no (decisions) ;
 Sound and fat is their (strength).
 In the trouble of (ordinary) men they have no portion,
 Together with (other) men they are not accustomed to be stricken.
THEREFORE pride serves them as their necklace.
 They clothe themselves with violence.
 Their (iniquity) doth come forth from fatness.
 Conceits of the mind overflow.
THEY scoff and speak of evil,
 Of oppression loftily they speak.
 They have set against the heavens their mouth,
 While their tongue goes about in the earth.
AND they do say : " How doth 'El know ?
 And is there knowledge with 'Elyon ? "
 Behold, such as these are the wicked :
 And, being always at ease, they do increase riches.

II.

SURELY in vain have I cleansed my mind,
 And washed in innocency my palms,
 And become one smitten all day long,
 And had chastening every morning.
HAD I said : " I will tell it thus " ;
 I would have been treacherous to the generation of Thy sons.
 And so I thought how I might know this,
 A trouble was it in mine eyes.
FOR my mind was embittered,
 And in my reins was I pricked.
 I was brutish, without knowledge ;
 A stupid beast was I with Thee.
YET am I continually with Thee,
 Thou dost hold me by my right hand.
 (Now) with Thy counsel Thou guidest me,
 And afterwards unto glory (Thou) wilt take me.
WHOM have I in heaven ?
 And having Thee on earth I delight in nought else.
 My flesh doth pine and my soul,
 My Rock and my Portion forever.

Ps. 73 was originally in **A** as 50; 74-83. It was then in **ff**. It was subsequently taken up into **E** (v. Intr. §§ 29, 31, 32). The Ps. has two

parts, each of five trimeter tetrastichs: (1) v. 2-9. 11-12, (2) v. 12-16. 21-26. The other verses are glosses, v. 1. 10. 17-21. 27-28. The original Ps. resembles others of \mathfrak{A} : (1) in the use of מֵל v. 11 as 50¹ 74⁸ 77^{10. 14. 15} 78^{7. 8. 18. 19. 24. 25. 41} 80¹¹ 82¹ 83² (gl. v. 17); (2) of עֲלִיּוֹן v. 11 as 50¹⁴ 77¹¹ 78^{17. 26. 26} 82⁵ 83¹⁹; (3) of לְבַב v. 7. 12 (gl. v. 1. 21. 26), as in 77⁷ 78^{18. 72} (gl.), characteristic of time of Chronicler. The Ps. has good syntax (1) cohortative v. 16. 16 (gl. v. 17), (2) ו consec. impf. v. 12. 14. There are several interesting words: v. 4 חַרְצוּבוֹת elsw. Is. 58⁹, prob. txt. err. for חַרְצוֹת א.ל. אֹיִלֵּט א.ל. אֹיִל , txt. err. for חֵילֵט v. 5 עֲנֻקְתָּם elsw. Dt. 15¹⁴; יִקְטֹף Aramaism, elsw. Ps. 65¹⁴; שִׁית as Pr. 7¹⁰, interp. gl.; v. 7 טִשְׁכִּיחַ Aramaism; v. 8 יִסְתִּיב , Aramaism, א.ל.; v. 9 חֲהַלֵּךְ strong form; v. 12 הִשָּׁנ Aramaism Ps. 92¹² Jb. 8⁷. Phrases to be considered are: v. 5 עָמַל אִנְשׁ א.ל., but both words apart common; v. 9 $\text{כִּימָרָךְ בְּאָרֶץ}$ א.ל., but words apart common; v. 12 $\text{שְׁחַת בְּשִׁטִּים פִּיהֶם וְלִשְׁנֵם חֲהַלֵּךְ כִּימָרָךְ}$ א.ל., cf. Je. 49²¹; v. 16 דֹּר בְּנֵיךְ א.ל., but words apart common; v. 22 בְּנֵיךְ as 49¹¹ 92⁷. V. 12 is a citation from 26⁹. V. 24 implies the story of Enoch in its phrasing, and so the use of Gn. 5²⁴. V. 26 in its use of כִּלְה resembles Jb. 19²⁷. The Ps. gives the experience of an individual who contrasts his own experience of sorrow and trouble with the prosperity of the boastful wicked. He finds his consolation in the divine guidance in life and a hope of glory after death, indicating a highly developed eschatology. The wicked are boasters, v. 3, and scornful. The Ps. came from a commercial period, the beginning of the Greek period. V. 1 is an introductory liturgical gl, which generalises the Ps. and makes it applicable to Israel as a people. V. 10 is a gloss, looking to the restoration of God's people to their own land and a long life for them therein, probably from Maccabean times. V. 17-20 is a reflection upon the final doom of the wicked, made in the sanctuary. V. 19 בְּלִירוֹת , cf. Jb. 18¹¹ +. V. 18 טְשׁוּמוֹת prob. Aramaism, inf. cstr. נִשָּׂא , cf. Ps. 74³ v. 20 אֲדִינִי . V. 27-29 gives an antithesis between the final ruin of apostates and the benefits of those who draw near to God in worship. Both of these glosses are Maccabean. 6 adds a gl. v. 26^d, "in the gates of the daughter of Zion," to accord with v. 17^a. V. 26 קִרְבָּה elsw. Is. 58² probably inf. cstr. קִרְב .

Pt. I. Str. I. has two syn. couplets. A later glossator prefixes a hexameter which is a sort of summary of the conclusion of the Ps. — 1. *Surely*], notwithstanding all appearances and everything that might be said to the contrary, — *God is good to Israel*], not simply as a nation, but distributively, distinguishing between the righteous and the wicked, and so only to the pure-minded. — 2. *My feet* || *my steps*], as often for the course of life, emphasized by a glossator by the prefixing of *As for me. — were almost gone* || *had well nigh slipped*], in the peril of falling away from God in apostasy. The reason for this is given in general, — 3. *For I was envious of the boasters*], those who were boasting of their success and prosperity, and so were arrogant toward those less successful than themselves.

— *While the prosperity of the wicked I was seeing*], a circumstantial clause implying an habitual observation of this strange circumstance, so contrary to Deuteronomic principles, which promised prosperity to the righteous and threatened adversity to the wicked. This inconsistency is what troubles this poet, as it did the authors of Pss. 37 (𠄎) and 49 (𠄎), and more especially those of the book of Job. The remainder of Pt. I. is an enlargement upon this couplet.

Str. II. Two syn. couplets. — 4. *For they have no decisions*]. This is the most probable explanation of a difficult text, where 𠄎, Vrss., and commentators greatly differ. The word rendered “bands,” AV., RV., is used elsewhere only Is. 58⁶ in the sense of “bonds.” This gives a good sense here only by the paraphrase “restraints,” JPSV., which, however, is not justified by other usage. The paraphrase “peril,” PBV., “torments,” Hu., Dr., Ki., has still less justification. Most ancient Vrss. had another reading, which may be conjectured and given as above. The text “in their death,” though given by 𠄎 and Vrss., is abandoned by JPSV. and most moderns, for it is against the measure and the context, which is very far from suggesting their death. — *Sound and fat is their strength*], the most probable rendering of a difficult clause, adding to the freedom of the mind from anxiety the full strength of the body. — 5. *In the trouble of ordinary men*], that which men ordinarily experience, — *they have no portion*], they alone are exempt from trouble, 𠄎 *together with*, in common with *other men they are not accustomed to be stricken*]. The blows of affliction never strike them as they do repeatedly all others.

Str. III. Two synth. couplets. — 6. *Therefore pride*], appropriate to the boasters of v.³, — *serves them as their necklace*], an ornament worn about the neck of men as well as women in those times, cf. Gn. 41⁴² Dn. 5⁷, and conspicuous as an evidence of wealth and power. — *They clothe themselves with violence*]. Their pride of wealth and power naturally and inevitably leads to violence toward others, and such conduct becomes habitual, a characteristic which they present to others as the dress by which they are recognised. A glossator makes this more definite by inserting the word “clothing.” — 7. *Their iniquity*], so 𠄎, S, 𠄎, and many moderns; more appropriate to the context than “their eyes” of 𠄎, 𠄎,

followed by EV^a. — *doth come forth from fatness*], their fat, gross mind and body breed iniquity, cf. Dt. 32¹⁵ Ps. 17¹⁰. — *Conceits of the mind overflow*], their minds are full to overflowing with evil imaginations and conceits, which flow forth in word and deed, cf. Hb. 1¹¹. The rendering of AV., RV., “they have more than heart could wish,” is a paraphrase which cannot be justified.

Str. IV. A syn. couplet and an antith. couplet. — **8.** *They scoff*], so 3, RV., JPSV., and most moderns; the rendering “they corrupt other” of PBV., “they are corrupt” of AV., cannot be sustained. — *and speak of evil*], talk with one another about doing evil, as a suitable and habitual theme || *of oppression they speak*], cf. v.^{6b}; they propose to oppress the weak. — *loftily*], as if from on high, far above others in the exaltation of pride and arrogance. — **9.** *They have set against the heavens their mouth*], as AV.; blaspheming against God and divine things in accordance with v.^{6a.11}, which is to be preferred to “in the heavens,” of RV.; explained by Kirk. in accordance with v.^{6b}: “they make an impious claim of divine authority, and dictate to men as though the earth belonged to them.” — **10.** This verse is difficult. Kt. can only be explained as a divine promise to afflicted Israel to restore them to their land and give them abundant prosperity. This was probably originally a marginal note of consolation, which subsequently crept into the text. — *Therefore will He bring back the people thither, and waters of fulness will be drained out to them*]. The Qr. and ancient Vrss. probably had essentially the same meaning: “His people will return.” This is so against the context that various explanations have been sought. JPSV. makes these the words of the prosperous. “Well, then, let His people turn hither, and water shall be found for them in abundance.” — A promise of prosperity to all people who will come to the prosperous for prosperity.

Str. V. syn. and synth. couplets. — **11.** *And they do say: “How doth 'El know? || And is there knowledge with 'Elyon?”*], not denying the omniscience of God, but the divine practical knowledge or interest in human affairs, cf. 10^{4.11.13}, and therefore the impunity of their evil conduct. — **12.** *Behold such as these are the wicked*]. The description of them has now reached its end. It is all summed up in the final statement: *and being always at ease*]; having ever

an easy and prosperous life, without fear of God and without anxiety because of men, in the full enjoyment of health of body and content of mind. — *they do increase riches*], become ever richer and richer; since they are unscrupulous as to means, shrink not from evil deeds, and indulge in violence and oppression.

Pt. II. Str. I. has two syn. couplets. — **13.** *Surely in vain*]. It is certain that it has been to no purpose, has not been successful; emphatic in position. — *have I cleansed my mind*], made and kept it clean from sin; completed by keeping also the body clean, — *and washed in innocence my palms*], cf. 26⁶; the conception based on Levitical purifications for public worship; but here evidently referring to the keeping the palms clean from bribery, robbery, and just those forms of violence (v.^{6b}) and oppression (v.^{8b}) by which the wicked had to a great extent gained their wealth and prosperity. — **14.** *And become one smitten all day long || and had chastening every morning*], in antithesis with the wicked, who had been ever exempt from such blows, v.⁵. This serious inconsistency with the promises and threatenings of the Deuteronomic Law tempted him here to the assertion of the failure of innocence and virtue, as in the previous part to apostasy, v.².

Str. II. The statement of the previous Str. was only made to be renounced in two synth. couplets. — **15.** *Had I said: I will tell it thus*]. He had not said it; but only entertained in his mind the thought of saying it. — *I would have been treacherous to the generation of Thy sons*]. Israel in his national unity is in a relation of sonship to God, Ex. 4²² Dt. 14¹, in which all the faithful share. Unfaithfulness to this relation of sonship, as well as to the similar relation of marriage, is regarded as treachery, cf. Pss. 25³ 59⁶ Je. 3²⁰. Nothing could be more treacherous to the family of God than to assert that His service in innocence and purity of life was all in vain and of no use. — **16.** *And so I thought*], as a result of this experience, — *how I might know this*], gain a practical knowledge and understanding of this difficult problem, this inconsistency between theory and fact. — *A trouble was it in mine eyes*]. It involved toil in anxiety and perplexity of mind, and sorrow in the distressing experiences involved in such a struggle to resist temptation and gain the true solution of the problem. A later editor, not altogether content with the solution given below, v.²¹⁻²⁶, here

inserts another one, v.¹⁷⁻²⁰. — **17.** *Until I entered into the great sanctuary of 'El'*, the temple at Jerusalem, named the great sanctuary by the use of the Heb. pl. of intensity. There, in the place of public worship, where God was accustomed to manifest Himself, the perplexed might look for a solution. — *considered their latter end*], not merely their past and present prosperity, but what the ultimate result, the final end of it all would be. This editor finds the solution of the problem in the final punishment of the wicked, which would be in dreadful antithesis with their long-continued prosperity, cf. 37¹⁻³ Ec. 8¹¹⁻¹³. The description of this punishment now follows. — **18.** *Surely in slippery places Thou settest them*], cf. 35⁶ Je. 23¹³. — *Thou causest them to fall into utter ruin*], ere long they slip and fall, and from the fall they rise no more; they remain like a fallen wall in utter ruin, cf. 74³. — **19.** *How have they become a desolation in a moment!*], when the time of their ruin is come, it is sudden, unexpected, and all accomplished in a moment. — *They have come to an end*, intensified by *they are finished*], the two vbs. more emphatic than the rendering of AV., RV., “utterly consumed” — *by terrors*], a term of Job, 18¹¹ +. — **20.** *as a dream after awakening*], unsubstantial, in recollection only as a mere phantasm, an image of the imagination || *phantom*. — *Adonay*], divine name of the time of the glossator, — *when Thou rousest Thyself*], in active intervention, in judicial activity, cf. 7¹ 35²³. — *Thou despisest*], so trivial, unsubstantial, despicable, the life of these rich, prosperous boasters has really been in the sight of God.

Str. III. Two syn. couplets. — **21.** *For my mind was embittered*], or soured by the inconsistency of innocence and affliction, cf. v.¹³. This verse is altogether unconscious of v.¹⁷⁻²⁰, and depends at once upon v.¹³⁻¹⁶. — *And in my reins was I pricked*]. The reins, the seat of the feelings, were pained as if pricked by a sword or lance. — **22.** *I was brutish*], cf. 49¹¹ 92⁷ 94⁶, — *without knowledge*], not able to know what it all meant, cf. v.¹⁶, — *a stupid beast*], the intensive pl.; “a mere beast,” Kirk., “a very beast,” Dr., — *was I with Thee*], in relation to, and in association and communion with God.

Str. IV. Syn. and synth. couplets. — **23.** *Yet am I continually with Thee*], though in knowledge and action stupid as a beast, yet

he knew that he was in communion with God. — *Thou dost hold me by my right hand*], to give support, help, and consolation in time of perplexity and peril, cf. 63². — **24.** *Now*], probably to be inserted to complete the line in antithesis with, *and afterwards — with Thy counsel Thou guidest me*], habitual action, giving constant advice and counsel, as well as support and help. — *Unto glory Thou wilt take me*], in the future, interpreted by some as the latter end of the life of the righteous; by others, AV., RV., JPSV., Pe., De., Bā., more properly as in the life after death, especially as the story of the translation of Enoch, Gn. 5²⁴, cf. Ps. 49¹⁶, seems to be implied in the terms that are used. With the former interpretation Dr., Kirk., after G, Y, Z, PBV., prefer to interpret כבוד as adv. acc., “with glory” or “honour.” The psalmist finds the solution of the inconsistencies of this life in the final reward to the righteous after death, cf. Jb. 19²⁶⁻²⁷, also Ps. 16¹¹.

Str. V. Synth. couplets. — **25.** *Whom have I in Heaven?*], implying the answer that he has no one but God. — *And having Thee*], as v. 25a, — *on earth I delight in nought else*]. God is the one only and exclusive object of his delight, his only good, cf. 16². — **26.** *My flesh doth pine*], for the realisation of this joyous anticipation, cf. Jb. 19²⁷ Ps. 84³. — *my Rock*], 18³, to which a glossator added the interpretation *of my soul*. — *and my Portion forever*], cf. 16⁵. To this the glossator adds the interpreting “God,” which is sufficiently evident from the context. Both of these glosses impair the measure.

The Ps. has now reached the grandest climax; but a later editor added an emphatic antithesis between the fortunes of the righteous and the wicked. — **27.** *For behold those departing from Thee*], those who had acted as this psalmist had been sorely tempted to act, v. 2, — *will go to ruin*], cf. 1⁶. — *Thou dost exterminate every one that goes whoring from Thee*]. Yahweh was the husband of His people, Ho. 2² Is. 54^{5, 6} +; apostasy from Him was a rupture of the marriage relation, and so spiritual whoredom. — **28.** *As for me*], in antithesis with such, — *drawing nigh to God is good for me || my making Yahweh my refuge*]. The same glossator as that of v. 20 inserts “in Adonay.” — *telling of all Thy occupations*], in general care over the righteous; cf. Gn. 2^{2, 3} (P), for creative, Je. 50²⁵ for judicial works of God, where alone elsewhere this word is used of divine work.

1. **אָן**] particle of asseveration, as 23^b; **אָן** *áttamen*. — **אָן** לִבְךָ cf. 24^a **אָן** לִבְךָ characteristic of this Ps., v. 7. 18. 21. 26; so 77¹. — 2. **אָן** makes l. too long; is explan. gl. — **אָן** Kt. Qal ptc. pass., subj. the man himself, explained by **אָן**, to which **אָן** n.f. is secondary subj.; but Qr. **אָן** Qal pf. 3 pl. subj. — **אָן** Kt. Pu. pf. 3 f. sg. neglect of agreement; but Qr. **אָן** 3 pl., subj. **אָן** (4^b). It is most prob. that MT. has interp. the sg. **אָן** as pl. Kt. would then in both cases be correct and the agreement complete. **אָן**, **אָן**, agree with Qr. — 3. **אָן** Qal ptc. *boasters*, as 75^b, not *ánōmōus* **אָן**, *iniquos* **אָן**. — 4. **אָן** pl. † **אָן** n.[f.], elsw. Is. 58^b *bonds*; **אָן** *aráneusis*, **אָן** *respectus*, **אָן** *recogitaverint*, Aq. *δυσπάθειαι*, *Σ ἐνεθυμούντο*, **אָן** סכא, **אָן** חוץ. These all may be explained as different interpretations of חוץ, properly *decisions*. — **אָן** prep., **אָן** n.m. *death* (6^b) sf. 3 pl. m.; so Vrss.; but most moderns after Moerlius (scholia 1737), Ew., Hi., Bō., Ols., Oort, **אָן**, prep. **אָן** of possession with sf. 3 pl., **אָן** adj. *sound, wholesome* (37²). The measure also requires the two words. — † **אָן** adj. of cattle, *fat*, Gn. 41^a. 4. 5. 7. 18. 20 (E) 1 K. 5^a Ez. 34^a. 20 Ze. 11¹⁶; of food, Hb. 1¹⁶; of man, Ju. 3¹⁷ Dn. 1¹⁶; here only of **אָן**. — **אָן** dub.; BDB. [**אָן**] n.[m.] a.l. *body, belly* (in contempt); so, with hesitation, Bā., but improb. **אָן** *ἐν τῇ μάστιγι ἀβῶν*, **אָן** *in plaga* = **אָן**, *Σ πρόπλα*, **אָן** *vestibula* = **אָן** (**אָן** n.m. *porch*). Rd. **אָן** *their strength*. — 5. **אָן** fully written for **אָן** with sf. 3 pl. (3^a). — 6. **אָן** Qal pf. 3 f. sg., archaic sf. 3 pl. † **אָן** vb. denom. *serve as a necklace*, elsw. Hiph. Dt. 15¹⁴. 14. **אָן** Qal impf. Aramaism, elsw. 65¹⁴. **אָן**, **אָן**, 3 pl., prob. correct. — † **אָן** n.[m.] *clothing*; but **אָן** *ἀδικίαν καὶ ἀσέβειαν* is prob. interp. gl. — 7. **אָן** archaic sf. with **אָן**, so **אָן**; but **אָן** *ἡ ἀδικία ἀβῶν*, so **אָן**, **אָן**, Street, Hi., Ew., Ols., De., Oort, Bā., BDB., **אָן**. — **אָן** pl. † **אָן** n.f. (1) *show-piece, figure*, Nu. 33⁶² Lv. 26¹ (P) Ez. 8¹² (?) Pr. 25¹¹; (2) *imagination, conceit*, Aramaism Pr. 18¹¹ and here; so **אָן** *cogitationes*; but **אָן** *ἐὶς διδῶσιν*, **אָן** *in affectum*. — 8. **אָן** vb. Qal or Hiph. **אָן** or **אָן** a.l. *mock, deride*, Aramaism, **אָן** *διενοήθησαν*, **אָן** *irriserunt*. — **אָן** so **אָן**; but **אָן** *ἐὶς τὸ ὕψος*, prob. both prep. interp. glosses; subsequent context favours **אָן**. — 9. **אָן** Qal impf. strong form, Ew.¹³⁸ b Ges.⁶⁸ x Kō.¹ 413, for usual **אָן**. But Lag., Now., Du., **אָן**. — 10. **אָן** Kt. Hiph. impf. **אָן**; Qr. **אָן** Qal impf.; so **אָן**, **אָן**. — † **אָן** adv. *hither*. — **אָן** so **אָן**; but **אָן**, **אָן**, both sfs. interpretative. Houb., Lag., Oort, Now., BDB., rd. **אָן** *satisfy them with bread*. But the v. is prob. gl., and the Hiph. of Kt. should be followed, which gives us the restoration of God's people from exile. — **אָן** vb. Niph. impf. 3 pl. **אָן**, **אָן**, **אָן**, **אָן**, 2, cf. **אָן** Nu. 11¹¹; **אָן** *quis plenus invenietur in eis*, **אָן**, **אָן**, **אָן**. *Σ διδάχῃ* is interp. of **אָן**. **אָן** leads most moderns to think of **אָן**, v. 75⁹; but improb. — 11. **אָן** coörd. connecting with v.⁹, possibly gl. — **אָן** divine name, frequent in **אָן**, v. 50¹ 74⁸ 77¹⁰. 14. 15 78⁷. 8. 18. 19. 24. 28. 41 +. — † **אָן** n.f. *knowledge*, elsw. 1 S. 2^a Is. 11⁹ 28⁹ Je. 31⁶ Jb. 36⁴, poetic for usual **אָן** (19³) divine name, common in **אָן**, 50¹⁴ 77¹¹ 78¹⁷. 25. 56 82⁶ 83¹⁹, seldom: early **אָן**, v. Intr. § 32. — 12. **אָן** phr. a.l., † **אָן** adj. *at ease, quiet*, Zc. 7¹ 1 Ch. 4⁴⁰; of quiet, easy life Je. 49²¹ Jb. 16¹² 21²⁸; abst. Jb. 20²⁰ Ez. 23⁴², both txt. err. — **אָן** Hiph. pf. † **אָן** vb. Aram., Qal *grow great*,

as cedar 92¹², cf. Jb. 87¹¹, Hiph. *increase riches*, a.l. here. — 13. אַךְ as v. l. 6 prefixes *καὶ elwa* as v. 11, but this evidently a gl. — וַיִּתְּנֶנּוּ consec. impf. unusual in late Pss. The phr. apart from ו consec. is cited from Ps. 26⁶. — 14. לִיכְרִיתִים as 101⁸; without ל, cf. 5⁴ 55¹⁸. — 15. אִמְצַרְתִּי conditional clause with pf. נִקְרַחְתִּי (25⁹) in apod. — אִמְצַרְתִּי Pi. cohort. expressing resolution, cf. 27. 3 attaches the condition to אִמְצַרְתִּי. It is possible that אִמ is interp. gl. as Bā. — כִּמְטִי adv. so. 6 οὐτως, 3 sic. Ew., Dr., add הַגָּה Bō., Gr., rd. כְּמִטָּה, Bā. הַמִּיָּה, which is more prob. because of following ה. The adv. alone is unexampled. — 16. הִיא Kt. agrees with וְאֵל רִוּא Qr. without discrimination, as usual in OT. — 18. הַבְּלִיָּה שְׂוֹאִיָּה † שְׂוֹאִיָּה n.f. *place of deception*, elsw. 74⁸; √ שְׂוֹא beguile (55¹⁶); but improb. Σ εὐδρασιμῶν, 3 ad interitum = שְׂוֹאִיָּה pl. שְׂוֹאִיָּה √ שְׂוֹא ruin, as Zp. 1¹⁵ Jb. 30⁸, so Klos., Now., Bā., BDB. 6 has not this clause, but 6^{v. R. T} κατέβαλες αὐτοὺς ἐν τῷ ἐπαρῆναι, 3 dum alleventur, Aug. dum extollerentur, so Horsley, “in their elevation,” Aram. inf. cstr. לִשְׂוֹאִיָּה as Ez. 17⁹ √ וַיִּשָּׂא lift up. — 19. מִטָּה Qal pf. 3 m. pl. † [מִטָּה] vb. Qal come to an end, elsw. Am. 3¹⁵ Is. 66¹⁷ Est. 9²⁸. Hiph. make an end of Zp. 1^{2. 2. 2} Je. 8¹⁸ (all dub.). — רָטִי Qal pf. 3 m. pl. הִטָּה emph. coördination. — בְּלִיָּהִים pl. † בְּלִיָּה n.f. (1) *terrors* (only pl.) Jb. 18¹¹ 27³⁰ 30¹⁵, spec. of death Jb. 18¹⁴ 24¹⁷; (2) *calamity* sg. Is. 17¹⁴, elsw. pl. Ez. 26²¹ 27³⁶ 28¹⁹. BDB. classes our Ps. with (2), Dr. with (1); more prob. esp. if it be a late gl. 6 διὰ τῆν ἀνομιαν and 3 is interpretative; so also 3 quasi non sint. This v. is a tetrameter gl. — 20. † הַלִּים n.m. *dream*, only here ψ, but frequent in early Lit., cf. vb. 126¹. — מִתְּהַיָּהֵן Hiph. inf. תְּהַיָּהֵן (3⁶) with בִּן temporal, *after*, Ges.^{164. 8}. 6 ἐξεγειρομένου תְּהַיָּהֵן = תְּהַיָּהֵן, so Σ, 3, S, 3. — אֲרִיָּה as 6, 3, MT., belongs with second clause, making v. hexameter with caesura after the second beat. — בְּקִירֵי contr. בְּהַיָּהֵן Hiph. inf. קִיר (7⁷) with כ temporal as 3, Ges.^{83. 9}; so Oort, Bā., al., and most moderns. 6 ἐν τῇ πῶλει σου, sustained by 3, 3, S, is an erroneous interpretation, which does not suit the context. — 21. הַתְּהַיָּהֵן Hithp. impf. 3 sg. † תְּהַיָּהֵן vb. Qal *be soured, leavened*, Ex. 12^{24. 29} (E), cf. Ho. 7⁴. Hithp. *be soured, embittered*, a.l. || מִשְׁחִיָּהֵן Hithp. impf. 1 sg. שָׁחַן. — 22. וְלִי אֲרִיעַ [וְלִי אֲרִיעַ] circumstantial, *without knowing*: cf. 14⁸ *unintelligent*. — בְּהַמִּיָּהֵן pl. בְּהַמִּיָּה (8⁸), pl. not of number but of intensity; *stupid or great beast*, “a very beast,” Dr.; not the hippopotamus, as De., Hi., Now. — 24. וְאַחֲרַיָּהֵן adv. term with conj. *and afterwards*, as 3, S, so most moderns. 6 μετὰ δόξης, 3 cum gloria, take it as prep. But אַחֲרַיָּהֵן as prep. nowhere has this sense. The vb. לָקַח does not admit of the use of אַחֲרַיָּהֵן in the sense of following after, though Ew., Hi., suggest it as the goal of the taking. The mng. is evident enough, and is open to no other objection than dogmatic presupposition. The text is only made more difficult by the emendation of Gr., וְאַחֲרַיָּהֵן, though adopted by We., Now. בְּרִי is acc. of direction, the place of honour, in the immediate presence of God, as 16¹¹; cf. 112². — 26. שְׂאֵרֵי sf. 1 sg. † שְׂאֵר n.m. *flesh*, elsw. 78^{20. 27} Mi. 3^{2. 8} Je. 51³⁸ +. — צִירֵי לִבִּיִּי phr. a.l. improb. צִירֵי לִבִּי is dittog. צִירֵי is also gl., though both in 6. The l. is complete without either. We should rd. צִירֵי (18³) as הַלִּיקֵי (16⁵). — 27. רַחֲמֵי sf. 2 sg. with pl. adj. רָחַק a.l. *departing*, BDB. 6 οὐ μακρόντρος ἐαυτοῦ ἀπὸ σοῦ, 3 qui elongant se a te. It is more prob.

ptc. || וַיִּקַּח. Rd. therefore קִרְבָּתְךָ with Gr. — הַצְּמָחָה] High. pf. 2 m., fully written צִמַּח (184). — וַיִּנְקָה] Qal ptc. † וַיִּנְקָה vb. *commit fornication*, usually in physical sense; but in religious sense, by forsaking Yahweh for another God, only here c. מִן alone, elsw. c. אַחֲרַי, usually Ex. 34¹⁶. 16 †, סַעַל Ho. 9¹, סַחַח Ho. 4¹², abs. Ho. 2⁷ 4¹⁶ Is. 57⁸ Ps. 106³⁹. — 28. הִרְבָּה] cstr. † [הִרְבָּה] BDB. *approach*, elsw. Is. 58² in same phr.; but 6, 3, interp. as vb. inf., which is more prob., rd. הִרְבָּה אֶל אֱלֹהִים. — שָׁתִי] Qal inf. cstr. with sf. 1 sg. שָׁחַ, cf. 49¹⁶, but שִׁי v. 18 makes it improb. that we should have שָׁח here. There is prob. error of pointing in MT. — [אֲרָנִי יִרְוֶה] is conflation. 6 *ἀργός* for אֲרָנִי in 2 either gl. or evidence that context also is gl. — מְלֵאכֵיךָ sf. 2 m. pl. † קִלְמָךְ n.f. *work*, † of God, elsw. creation Gn. 2². 2. 3 (P), judgment Je. 50²⁶; of men, 107²³.

PSALM LXXIV., 3 PTS. OF 3 STR. 3⁴.

Ps. 74 is a prayer of the exilic community: I. An expostulation with God for continuous anger against His ancient people and Zion (v. 1. 2^{ac}). The enemies have destroyed the temple (v. 3^a. 4^a. 7); they planned the exile of the people and the destruction of their religion (v. 8-9). II. The enemies reproach God and He still withholds His hand from them (v. 10-11); and yet He has wrought wonders in the past (v. 13. 15) and He is sovereign of nature (v. 16-17). III. A plea to remember the reproaches of the enemy, and not abandon His people to them (v. 18-19), to look upon the violence and not let the afflicted be confounded (v. 20-21), to rise up for His own cause against His adversaries (v. 22-23). Glosses of various kinds were inserted (v. 23. 3a. 4b-6. 12-14).

I.

WHY, O God, dost Thou cast us off forever;
 Smokes Thine anger against the flock of Thy pasture?
 Remember Thy congregation, which Thou didst get of old;
 Mount Zion, wherein Thou hast dwelt.

ALL hath the enemy marred in the sanctuary.
 Thine adversaries roared in the midst of Thy meeting place.
 They set on fire Thy sanctuary, (O God).
 To the ground they profaned the dwelling place of Thy name.

THEY said in their mind: "Let their offspring become solitary."
 They made the festivals of God in the land to cease.
 Our signs we do not see:
 And there is not with us one who knows.

II.

HOW long, O God, shall the adversary reproach;
 The enemy ever contemn Thy name?

Why drawest Thou back Thy hand, (O God);
 And Thy right hand in the midst of Thy bosom (retainest)?
THOU didst divide by Thy strength the sea.
 Thou didst break the heads of the dragon by the waters.
 Thou didst cleave out springs and brooks.
 Thou didst dry up everflowing rivers.
THINE is the day: Thine also the night.
 Thou didst prepare luminary and sun.
 Thou didst fix all the boundaries of earth.
 Summer and harvest Thou didst form.

III.

REMEMBER this: the enemy doth reproach;
 An impudent people do contemn Thy name.
 Give not to wild beasts (the person that praiseth Thee).
 The life of Thine afflicted forget not forever.
LOOK to (the fat ones); for they are full.
 The dark places of the earth are dwellings of violence.
 Let not the crushed turn away confounded.
 Let the afflicted and poor praise Thy name.
O ARISE, O God! O plead Thine own cause.
 Remember the reproach of Thee by the impudent.
 Forget not the voice of Thine adversaries,
 The roar of those who rise up against Thee, going up continually.

Ps. 74 was in **A**, of the class **מִשְׁכִּיל** as 78, and subsequently in **E**; *v.* Intr. §§ 29, 32. It has three parts: (1) *v.* 1. ^{2oc. 35. 4s. 7-9}, (2) *v.* 10-11. 18. 16-17, (3) *v.* 18-28. Each part has three tetrameter tetrastichs. The glosses are all added to (1) and (2), not to (3). These are: (1) *v.* 2^a, from Je. 10¹⁶; (2) *v.* 3^a, a petition in time of depression; (3) *v.* 4^{b-6}, a Maccabean gl.; (4) *v.* 12, a general reference to God as king; (5) *v.* 14, a haggadistic gl., the first l. of which is absent from **G**. Apart from glosses the Ps. shows no evidence of very late date. The reference to the capture of the temple, the setting it on fire and profaning it to the ground, *v.* 3-7, best suits the destruction of the temple by the Babylonians. The reference to the mind of the enemy to make the posterity of Israel solitary and to cause the festivals to cease from the land, *v.* 8, suits best the Exile. The expostulation which is the ground tone of the Ps. looks back upon these things as so long past that the people of God are justified in remonstrating with Yahweh for their continuance. The reference to the absence of miracle and prophecy, *v.* 9, usually regarded as evidence of Maccabean times, is a gl. The linguistic and stylistic resemblances are the following: *v.* 1 יִשְׁעֵן אִמֶּךָ phr. elsw. Dt. 29¹⁹, cf. Ps. 80⁵ (**A**); זָמַן טְרַעֲתֶיךָ phr. elsw. Ps. 79¹⁸ (**A**) 100³ Je. 23¹ Ez. 34³¹; *v.* 2 קִנְיָה of getting of Israel by redemption Ps. 78³⁴ (**A**) Ex. 15¹⁶ Is. 11¹¹; *v.* 7 לִמְרוֹץ חָלַל phr. of 89⁴⁰, cf. La. 2²; *v.* 9 נִינְיֹס prob. נִין, elsw. Gn. 21²⁸ Is. 14²² Jb. 18¹⁹; מִתְּקַרֵּי אֵל phr. *a.l.*, but מְקַרֵּיִם common in the sense of *feasts*; so here as **G**. The reference to synagogues has no justification in Hebr. language, and therefore cannot give evidence

of a date of composition after synagogues were established in the land. V.¹⁸ נקק as Ps. 78^{18, 16} (א), נהרה איתן phr. א.ג., cf. נחל א' Dt. 21⁴ Am. 5²⁴; v.^{18, 22} נבל as 14¹ Dt. 32²¹, referring to national enemy; v.²⁰ כחשך as Is. 29¹⁶. There are several passages which remind of Ps. 9-10: v.¹⁰, cf. 10^{3, 18}; v.¹⁹, cf. 9¹⁸; v.²⁰, cf. 10⁷; v.²¹, as 9¹⁰ 10¹⁸. The הנינים v.¹⁸ refers prob. to Egypt of the Exodus, cf. Ez. 29⁸ 32². V.¹⁸ refers to the crossing of the Jordan. On the whole, the Ps. may be best explained as written with reference to the destruction of Jerusalem by the Babylonians, and to the Exile, by a poet subsequent to Ez. and prior to Is.² The glosses are partly from the editor of *Æ*, chiefly from a Maccabean editor who wishes to refer to the desecration of the temple in the time of Antiochus. To this event the erection of the signs therein and the ruthless destruction of the ornaments of the temple naturally refer. Such desecration is not altogether homogeneous with the destruction of the temple as described in the original Ps. The glosses have also evidence of late style: v.⁸ אָמַר מִשְׁמֹחַ א.ג.; v.⁶ כִּשְׂלִי כִּי־לָמַד; v.¹⁴ לִי־וַיִּהְיֶה and לָמַד לְצִיִּים.

Pt. I., Str. I. Two syn. couplets. — 1. *Why, O God, dost Thou cast us off forever?*], expostulation with God for the long-continued abandonment of His people during their exile from their native land. It seems as if it were to last forever, cf. 44²⁴ 77⁸ 79⁵ La. 3³¹. — *Smokes Thine anger*], cf. 18⁹ 80⁵. — *against the flock of Thy pasture*], phr. elsw. Pss. 79¹⁸ 100³ Je. 23¹ Ez. 34³¹. Israel is conceived as the flock of God, their Shepherd, who leads them to pasture; cf. Pss. 23¹⁻² 77²¹ 78³² 80². — 2. *Remember*], so v.^{18, 22}. Recall to mind the facts of the past; two are mentioned: (a) *Thy congregation which Thou didst get of old*], referring to the Exodus from Egypt and entrance into the Holy Land, cf. Ex. 15¹⁶ Dt. 32⁶⁻⁷. A glossator emphasizes this by inserting from Je. 10¹⁶, *Thou didst redeem the tribe of Thine inheritance*. — (b) *Mount Zion, wherein Thou hast dwelt*], referring to the selection of Mount Zion as the permanent place of the divine temple 2 S. 7¹²⁻¹³ 1 K. 6¹¹⁻¹² Ps. 132¹³⁻¹⁴, in which the God of Israel had resided from the time of Solomon until the Exile. — 3 a. A glossator adds for emphatic exaltation, *which Thy footsteps exalted to everlasting dignity*]. The usual explanation is "continual desolations," such as have so long continued that they seem to be forever, and so God is urged to interpose by stepping up to them and inspecting them Himself. But this is abrupt and awkward in the context, and is not sustained by ancient Vrss. The translation given above requires no change in the unpunctuated text.

Str. II. Synth. tetrastich. — **3 b.** *All*] or “everything,” emphatic in position — *hath the enemy marred in the sanctuary*]; they have left nothing intact: everything has been destroyed. — **4 a.** *Roared*], the uproar of a crowd of *adversaries*, who have captured the temple after a prolonged conflict, and make its ancient walls ring with their shouts of triumph. They have penetrated even into *the midst of Thy meeting place*], the transfer to the temple of the idea of the ancient tent of meeting, where Yahweh met His people. There is no justification for the rendering “Thy congregation” of AV. — **7.** *They set on fire Thy sanctuary*]. After rioting in it, spoiling it of its treasures, and destroying everything that they could not take away with them, they finally set the temple on fire. This probably refers to the destruction of the temple by the army of Nebuchadnezzar 2 K. 25⁹⁻¹⁷. — *They profaned the dwelling place of Thy name*]. The sacred places were reserved for Israelites, who must be consecrated in order to have access to them. These had been profaned by the presence of the heathen soldiery, unconsecrated and defiled with blood. — *to the ground*], utterly, cf. Ps. 89⁴⁰. — A Maccabean editor enlarges upon this description of the destruction of the temple to make it more appropriate to the desecration by Antiochus. — **4 b.** *They have set up their own signs as signs*], probably referring not to the standards of the army in token of victory, but to the religious symbols of the Greeks as a supplanting of the Jewish religion. — **5.** *It was perceived*], lit. “made known” or “became known,” namely, that which was done by the enemies in the temple; so this difficult form should most probably be rendered. Vrss. and interpreters differ greatly in their views of this passage. — *as one who wieldeth upwards axes in a thicket of trees*], simile of a woodman lifting up his ax in a forest to cut down trees, cf. Je. 46^{22, 23}. **6.** *So now its doors together with hatchets and axes they strike down*], breaking open all the doors of the temple, a graphic description of the desecration of the temple by Antiochus; cf. 1 Macc. 1. The reference to “doors” of **Ⓞ**, **Ⓟ**, is more probable than that to “carved work” of **Ⓢ**, **Ⓣ**, and modern Vrss.

Str. III. Syn. couplets. — **8.** *They said in their mind*], to themselves, their plan and purpose. — *Let their offspring become solitary*]; the words of the Babylonian enemy, determining upon

the transportation of the people into exile, so that their offspring might be brought up apart from their native land, apart by themselves in a foreign land. The word "offspring" of E , F , is better sustained than the vb. of MT. followed by PBV., RV. "let us make havock of them altogether," or "let us destroy them," AV., JPSV. — *They made to cease*], E ; to be preferred to "burnt up" of H , though sustained by most Vrss., because of the tautology with v.¹⁶. — *the festivals of 'El*], so E , intensified by the later insertion of "all": the abolition of all the sacred feasts prescribed in the laws of Israel from the most ancient times. There is no authority in ancient usage for thinking of the synagogues of Maccabean times, although this is adopted by EV^a. and most moderns. — G . *Our signs we do not see*], the symbols of the religion of Yahweh, such as the Sabbath Ez. 20^{12, 20} Ex. 31^{13, 17}, in appropriate parall. with festivals of previous line, and therefore more probable than "miracles" or "ensigns." It is, however, possible that the glossator who inserted "there is no more a prophet," interpreted them as miracles, thinking of his own time as characterised by the absence alike of miracle and prophecy, cf. 1 Macc. 4⁴⁶ 9²⁷ 14⁴¹. — *And there is not with us one who knows*]. No one understands what it all means. It is not probable that the author was thinking of a prophet, or that he was thinking of the length of time the exile would last, as the erroneous dittog. of "how long" requires; he was rather thinking that the whole situation was unintelligible, inexplicable, in view of the relation of Israel to God.

Pt. II., Str. I. Syn. couplets. — 10. *How long*], expostulation as to the length of time, cf. 79⁵ 89⁴¹, || *ever*. — *shall the adversary reproach || contemn Thy name*], by their maltreatment of the temple which bears the divine name, and in which God dwelt and the people worshipped who were called by His name, cf. v.¹³ 10^{3, 13} 79¹². — 11. *Why drawest Thou back Thy hand?*], to which, for the sake of the measure, *O God* should be added, which has fallen out by mistake. One would expect the very reverse, that God would draw it forth to vindicate Himself. — *And Thy right hand* in ||, in connection with *in the midst of Thy bosom*, suggests the vb. *retainest*, which was probably in the original Ps., but which was changed by the Maccabean editor to a similar vb. inv. "consume them," implying a vb. "take it forth," or "pluck it forth,"

RV. The hand of God, and especially His right hand, is that which He lifts up (10¹²), or stretches out (Ex. 15¹²), in vindicating Himself and His people against their enemies, cf. 44⁴ 89¹⁴. Israel cannot understand why he does not do this now; why He stands aside, as it were, with His right hand in the bosom of His garment. — 12. A glossator inserts, as an additional reason for the expostulation, the couplet: *And God is my king of old*]. From the most ancient times He has been king of Israel, cf. 9⁸ 10¹⁶ 44⁵. — *Worker of victories*], ptc. expressing the characteristic action of the king, who as commander of armies gives victory to His people, cf. 1 S. 14⁴⁵ Is. 26¹⁸ Pss. 20⁶ 21²⁻⁶ 44⁵ 68³⁰ +; not to be generalised into "salvation" of EV^s. — *in the midst of the earth*]. His victories were not confined to the Holy Land, but were wrought in other parts of the earth; interpreting the subsequent context.

Str. II. Synth. couplets. — 13. *Thou didst divide by Thy strength the sea*], referring to the crossing of the Red Sea by Israel at the Exodus, Ex. 14²¹⁻²². — *Thou didst break the heads of the dragon by the waters*], the military chiefs of Egypt compared to a dragon, Is. 27¹ 51⁹ Ez. 29³ 32². — 14. A doublet of the previous v. — *Thou didst crush the heads of Leviathan*], probably here the crocodile, another term for Egypt, cf. Is. 27¹. — *that Thou mightest give them for food to the folk of jackals*]. Their dead bodies cast up upon the shore became the prey of the jackals, cf. 63¹¹. The reference of 6, 3, 5, to the Ethiopians has no historical or linguistic propriety. The reference of EV^s. "to the people inhabiting the wilderness," while possible, has no historical support and is improbable. Aq., 6, 3, Quinta, give it a mythological reference to the flesh of Leviathan (cf. Jb. 3⁸), which it was supposed would be given as a festal meal to Israel in the latter days. This is more probable in so late a gloss. — 15. *Thou didst cleave out springs and brooks*], cf. 78¹⁵ 105⁴¹ Is. 48²¹, referring to the miracle of bringing water from the rocks Ex. 17⁶ Nu. 20⁸. — *Thou didst dry up everflowing rivers*], referring to the crossing of the Jordan Jos. 3.

Str. III. Synth. couplets, passing from the divine power in history to the divine power over nature, both in creation and providence. — 16. *Thine is the day*]; it belongs to Thee as its

owner. — *Thine also the night*], therefore both day and night, comprehending all time. The reason for this ownership is *Thou didst prepare, create, luminary*, that is, the moon, as $\text{\textcircled{G}}$, giving light by night, and *sun*, giving light by day; cf. Gn. 1¹⁴⁻¹⁹ Ps. 104¹⁹⁻²³. — 17. *Thou didst fix all the boundaries of earth*], which might be interpreted in general of the separation of land and sea Gn. 1⁹ Jb. 38⁸⁻⁹ Pr. 8²⁹, or of the boundaries of the nations Dt. 32⁸; but more probably, owing to the qualifying line, refers to the divisions of the seasons Gn. 1¹⁴; for the reason is given: *Summer and harvest Thou didst form*] at the creation, making this the chief boundary in the year.

Pt. III., Str. I. Syn. couplets. — 18. *Remember this*], renewing the plea of v.², only calling attention now to the enemy instead of to the people of God. The demonstrative, thrown before for emphasis, is defined in the subsequent clauses. — “The enemy” of v.³ is resumed and described as *an impudent people*], so v.²³ 14¹. — *doth reproach || contemn Thy name*], resuming v.¹⁰. — 19. *Give not to wild beasts*], or “wild beast,” as RV. after $\text{\textcircled{G}}$, $\text{\textcircled{J}}$, $\text{\textcircled{C}}$, much more probable than “unto the multitude,” that is, of the enemies or wicked, of PBV., AV., which depends upon another interpretation of the Hebr. word. — *the person that praiseth Thee*], so $\text{\textcircled{G}}$, $\text{\textcircled{V}}$, favoured by interpretations of other ancient Vrss.; to be preferred to $\text{\textcircled{H}}$, followed by EV²., “Thy turtle dove,” a pet name for Israel which has no other Biblical authority, and is elsewhere only an image of timidity. — *The life of Thine afflicted*]. The people suffering affliction from their enemies were in mortal peril. — *forget not forever*], cf. 10¹¹⁻¹² 13². God’s withholding interposition so long (v.¹⁰) seems like forgetfulness; the reverse of the plea to remember.

Str. II. Synth. couplets. — 20. *Look to the fat ones*], the sleek enemies made fat by victory and booty, cf. 73⁴, as suggested by Du.; to be preferred to $\text{\textcircled{H}}$, “Look to the covenant,” though sustained by ancient and modern Vrss. and most interpreters; because it interrupts the thought by the suggestion of God’s neglect of the ancient covenant with Israel, Ex. 24⁸, when the whole context is a plea to consider the attitude of the enemy. The variation in the text as between the two readings is only one of pointing. — *for they are full*], that is, with the booty, which makes them fat.

The measure requires that this vb. should go with the previous clause and not with the following, as EV^s. — *The dark places of the earth*], referring not to the hiding-places of the persecuted of the Maccabean period 1 Macc. 1⁵³ 2²⁷ ^{ca.}, to which they were pursued by their enemies and cruelly cut down, and thus justifying the supplementary statement *dwellings of violence*, but to the lands of exile where Israel was, as it were, in the Sheol of national death, away from the light of the divine countenance, and exposed in their weakness to the cruelty of their enemies. — 21. *Let not the crushed* || *afflicted and poor*]. The nation had been crushed by the destruction of Jerusalem and the misery of the Exile. In their affliction and poverty they resort to their God for deliverance; they plead that they may not *turn away confounded*], as if unrecognised, unanswered, or refused. On the contrary, let them *praise Thy name*], in antithesis with the enemies who contemn it v.¹⁹.

Str. III. Syn. couplets. — 22–23. *O arise, O God!*], a still more importunate plea for immediate interposition, cf. 9²⁰ 10¹². — *O plead Thine own cause*], the cause of His people was identical with His own, cf. 43¹. — *Remember* (cf. v.¹⁹) and its antithesis *forget not* (v.¹⁹) are resumed in the climax. — *the reproach of Thee*], cf. v.¹⁹, as expressed in *the voice*, aloud in boldness and defiance, and indeed as *the roar, going up continually*], of a tumultuous assembly of angry and vindictive as well as *impudent* ones || *Thine adversaries* || *those who rise up against Thee*. The psalmist, in his emphatic assertion that they were God's enemies, has lost sight for the moment that they were also enemies of the people of God.

1. הַיָּהוָה] expostulation (2^d). — אֱלֹהִים] so v.¹⁰. 12. 22, prob. original. — כִּי הִשְׁמַח אֱמֹנָה] phr. elsw. Dt. 29¹⁹. † הִשְׁמַח vb. denom. Qal *smoke*, elsw. of mountain Ex. 19¹⁸ Pss. 104³² 144⁶; cf. Ps. 80⁶ (without אָמֵן). — צֹמֵן קִרְעִיהָ] *stock of Thy shepherding*; phr. elsw. Pss. 79¹⁸ 100⁸ Je. 23¹ Ez. 34³¹, cf. Ps. 95⁷. † הַרְעִיחָה] n.f. elsw. *pasturage* Ho. 13⁶ Is. 249⁹ Je. 25²⁰; by meton. *stock* Je. 10²¹. — 2. וְזָכַר] Qal inv. 2 m. (8th), so v.¹⁸. 22, characteristic of Ps. — הִתְקַדְּשׁ] Qal pf. 2 m. † הִתְקַדְּשׁ vb. *get, acquire*, of God (all poetic), (1) by creation or origination 139¹³ Gn. 14¹⁹. 22 Dt. 32⁶ Pr. 8²²; (2) by redemption; here, as Ps. 78⁶⁴ Ex. 15¹⁶ Is. 11¹¹. Other mngs. not in ψ. — וְנִשְׁמַחְתָּ שְׂכָנֵי נְהַלְמָה] gl. from Je. 10¹⁶ = 51¹⁹, cf. Is. 63¹⁷. — זָה] relative, as 78⁶⁴ 104⁹. 20. — 3. הִרְעִיחָה] phr. a.λ., but cf. vb. with יֵרֵךְ Ex. 17¹¹ (E) Nu. 20¹¹ (P) 1 K. 11²⁶. 27,

with רנל Gn. 41⁴⁴ (E); vb. is Hiph. imv. cohort. רים. 6 has τὰς χεῖρας σου here, so F; S קבוך, 3 *sublimitas* = רַב־רָוּחַ, all glosses interp. of the obj. of vb. unexpressed.—[לְיַשְׁמְחֵם] ל prep.; pl. [שָׂמַח], elsw. 73¹⁸ dub. 6 has ἐπὶ τὰς ὑπερηφανίας αὐτῶν = F in *superbias eorum*, as v.²⁸ (for אִין) both from נשׁ (1), cf. Jb. 13¹¹ 20⁸ 31²⁸; S ὑφανισθῆ interprets from נשׁ as Niph. So S משחקלים; cf. Is. 33¹⁰ Ps. 94². 3 *dissipata est* interprets from נשׁ *beguile, deceive* (55¹⁶); cf. Jb. 32²². The l. is a late gl. Ehr. proposes to take הרימה as Hiph. pf. 3 f. in rel. clause with סמתיך as subj.; and so we might render: "which Thy footsteps exalted." This makes better parall. with previous ll. Then it is better to go farther than Ehr. and follow 6 in the interp. of משמחה, only giving it a good sense as משמחה = שִׂמְחָה *elevation, dignity*, and so render the whole as: *which Thy footsteps exalted to everlasting dignity*. The glossator thus adds to each tetrameter a syn. trimeter in rel. clause.—[גִּלְיָהָרֶע] כל is used absolutely, as 8⁷ 145¹⁶, and emph. with vb. in rel. clause, rel. omitted, which then connects it closely with previous l.; but as that is improb. the vb. is rather in a principal clause giving statement of fact.—4. [מִתְקַדֵּךְ] sf. 2 m. † מִתְקַדֵּךְ n.m. (1) *appointed time* 75⁸ 102¹⁴ 104¹⁹, so 6 here τῆς ἐποτρῆς σου; † (2) *appointed place* of assembly Zp. 3¹⁸ La. 2². Many codd. MT., so T, Ki, rd. pl. here as v.⁸ כל מִתְקַדֵּךְ אֵל; 3 *omnes solemnitates dei*; 6 τὰς ἐποτρῆς κυρίου without כל. There is no sufficient reason to think of synagogues in v.⁸.—[שָׂכְנוֹ אֹהֶלְתָּם אֲרוֹחוֹ] This is not in 6^B, but in 6^B. ab. mg. Inf. N. R. T. ἔθετο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγειρασαν. ארוח (65⁹). The mng. *standards* elsw. only Nu. 2² (P); though after 3, Calv., PBV., JPSV., and many adopt this mng. Most think of religious symbols. This best explains the repetition of the word. But in that case this l. is not suited to the context.—5. [יָרַע] Niph. impf. ירע; 3 sg. for 3 pl. is noteworthy. It can hardly refer to the enemies of the previous context. This also is not in 6^B. 6^{M. C. A. R. T.} rd. לא ירע. 3 *manifesta* prob. gives the true mng. It is needed for measure.—[קָבְיָא] prep. כ with Hiph. ptc. נוּ. 6 has וְ here as in next clause, but interp. before *els rḥl elsoḏov*; 3 *in introitu*; these rd. קבא. But 6^{M. C. A. R. T.} ἔξοδov; so F *sicut in exitu*.—† [לְשִׁמְלָה] adv. i.p. *upward* א.ל. ψ, but common elsw. OT.; cf. שְׁמַל. —[בְּקֶבֶךְ] prep. ב with † [סִכְךָ] n.[m.] *thicket*, elsw. Jc. 4⁷; cf. סִכְךָ n.[m.] idem Gn. 22¹⁸, pl. Is. 9¹⁷ 10³⁴. —[הַרְדִּים] pl. † [תָּרִיס] n.[m.] *axe*, elsw. Ju. 9⁴⁸ I S. 13²⁰. 21 Je. 46²². —6. [וְתָה] Kt.; Qr. *temporal* sequence, so *now*. 6 ἔξέκοψαν = גרעו, so S, F. Bā. rds. וְתָה Pu., as Is. 9⁹. But S וְ תָה דֵּ, 3 *et nunc*. —[פְּחֻתִיקָה] pl. sf. 3 f. † פְּחֻתִיקָה n.m. *engraving* on metal or stone I K. 6²⁹ Zc. 3⁹ Ex. 28¹¹. 21. 39⁶. 14. 30 2 Ch. 26¹⁸; so here, as 3. But 6 τὰς θύρας αὐτῆς = פְּחֻתִיקָה, so F. —[נִשְׁיִיל] a.ל., Aramaic loan word, BDB. *axe*. —[גִּלְיָהָרֶע] a.ל. n.[f.] *axe*, Assyrian *kalappatu*, BDB. —[יְהַלְטֵן] Qal impf. 3 pl. fuller form † [הִלַּךְ] vb. *smite* with hammer Ju. 5²⁶; fig. Ps. 141⁶; so here with *axe*. —V.⁶⁻⁹ give two hexameters, a gl. to the tetrameter poem.—7. [שָׁלַח] Pi. pf. 3 pl. c. † instrument and acc. of obj. against which; cf. Ju. 1⁸ 20⁴⁸ 2 K. 8¹². A word seems to be missing.—[מִקְדָּשְׁךָ] 3 *sanctuarium tuum*, 6 τὸ ἀγιασθήριόν σου. —[לְאֶרְצְךָ חִלְיוֹ] phr. 89⁴⁰, cf. La. 2². —8. [וְגָזַם] dub. Qal impf. 1 pl. with sf. 3 pl. יָגַד *oppress* 17¹² 123⁴, so S וְגַזַּר Ki, AE., Hu.²

De., Bi.; but **Ⓢ** ἡ συγγενία ἀδρῶν, **Ⓢ** *posteri eorum*, **Ⓢ** כְּנִיחִים. † נִין n.m. *offspring*, as Gn. 21²³ Jb. 18¹⁹ Is. 14²²; so Hi., Bā. — רָחֵץ i.p. (*2^d*); but rd. רָחֵץ *solitary, alone* (in exile) as 25¹⁶ 68⁷ 141¹⁰ (**Ⓢ**). — מְטֹעֵי אֵל **Ⓢ** **Ⓢ** κρυπτοῦ, but **Ⓢ** x. B. T. τοῦ θεοῦ more correct; v. v.⁴. — אֶרְטֹוֹ [Qal pf. 3 m., so **Ⓢ**, Σ, Θ, Quinta, **Ⓢ**]; but **Ⓢ** δεῦτε καὶ κατακἀθώσωμεν, which Jerome supposed to be err. for κατακἀθώσωμεν (ep. 106 *ad Sun. et Fret.* c. 46), so Sexta. But **Ⓢ** טֹבֵר. It is improbable that burning, which has been mentioned v.⁷, would reappear in v.⁸. The text of **Ⓢ**, **Ⓢ**, was not the same as that of **Ⓢ** and other Vrss. The use of 2d pers. for God in the Ps. favours **Ⓢ** that מֵאֵל should be in words of en-emy. Ehrst, Moll, suggest שָׂבַח וְכֹל מְטֹעֵי err. for יִשְׁבַּח. But יִשְׁבַּח is itself more prob., cf. La. 5¹⁶ Is. 24⁸. — 9. אֶמְטֹוֹ [prep. אֵת with sf. 1 pl., so **Ⓢ**]; **Ⓢ** ἡμῶν, **Ⓢ** et nos, אֵת def. acc. with sf. But the latter is against the use of 2 pers. for God in the Ps. — נְבִיאָא n.m. *prophet*, elsw. ψ only 51³ (title) 105¹⁵; gl., so also כֶּרֶם-כֶּרֶם dittog. — 10. עַד-עַדְּךָ *until when, how long*, v.⁹; c. impf. elsw. 82² 94², pf. 80². This expostulation begins Part II. — 11. הַיָּדָה וְהַיָּדָה the second noun an intensification of the first, so **Ⓢ**; but **Ⓢ** attaches וְהַיָּדָה to next l., which gives better parall. The first l. lacks a word, prob. the divine name. Then הַיָּדָה is acc. instrument with כִּלְהָ Pi. imv. כִּלְהָ (*18³³*), cf. 59¹⁴. This was prob. changed by Maccabean editor from an original תְּכִלְהָ, which gives better parall. — חִיקָרָה [Kt., err. for חִיקָרָה Qr. (*35¹³*). — 12. The change to 3 pers. between ll. of 2 pers. indicates a gl. — מַעַל יִשׁוּעִיתָ phr. a.λ. worker of victories for usual יִשׁוּעִיתָ 1 S. 14⁴⁶ Is. 26¹⁸. — 13. פִּירְרָה [Poel pf. 2 m. † [פָּרַר] BDB. (SS. טֹר); Qal and Hithp. Is. 24¹⁰; Poel only here, *split, divide*. — רֶאשֵׁי תַנִּינִים † רֶאשֵׁי תַנִּינִים n.m. (1) *serpent*, 91¹⁸ Dt. 32²²; (2) *crocodile or dragon*, as fig. of Egypt, so here as Is. 27¹ 51⁹, cf. Ez. 29⁸ 32²; of Babylon Je. 51³⁴; (3) *sea monster*, as whale Gn. 1²¹ Jb. 7¹² Ps. 148⁷. The reference here is to Egypt, and the heads of the monster are the chiefs who were overwhelmed in the Red Sea. — 14. רִצְצָה [Pi. pf. 2 m. † [רִצַּץ] vb. a.λ. ψ *crush in pieces*. — רִצְצָה n.m. (1) *river monster, crocodile*, Jb. 40²⁶, prob. here fig. of Egypt, cf. Is. 27¹⁻¹; (2) *sea monster, whale*, Ps. 104²⁶; (3) *mythological dragon* Jb. 3⁸. — This v. is a doublet of previous l. and is doubtless a gl. — רִצְצָה [Qal impf. 2 m. נִין with sf. 3 m. sg. The impf. in the midst of pfs. prob. expresses purpose. — רִצְצָה לְ prep. of late style for genitive, and יִצְצָה *yelpers, jackals*, cf. 72⁹. But **Ⓢ** λαοῖς τοῖς Αἰθιοψιν, **Ⓢ** *populo Aethiopum*. Aq., Quinta, **Ⓢ**, refer οὖν to the Jews in accordance with the legend of *Baba bathra* γ¹, that the pious in the future age would receive the flesh of Leviathan as a festal meal; so **Ⓢ** λαῶν τῶν ἐσχατῶν. This l. is also a late gl. — 15. בְּתַקָּה [Qal pf. 2 m. † בְּתַקָּה vb. Qal *cleave, break open*, נִין Is. 48²¹, the sea Ex. 14¹⁶ (P) Ps. 78¹⁸, so here טַעֵן, the earth 141⁷. Pi. *cleave rock* Ps. 78¹⁸. — סַעֵן n.m. *spring, source*, elsw. ψ, 104¹⁰ 114⁸, but 84⁷ 87⁷ (dub.). — נָחַל i.p. *torrent, brook* (18⁸). — נָחַל אֵיךְוֹ phr. a.λ., cf. אֵי נָחַל Am. 5²⁴ Dt. 21⁴. † אֵיךְוֹ adj. elsw. as *ever flowing* Ex. 14²⁷ (J) 1 K. 8²; other sense *permanent, enduring*, not in ψ. — 16. † אֵיךְוֹ n.m. *luminary*, usually of both sun and moon, here followed by שָׁמַשׁ. It seems necessary to think of the moon, as **Ⓢ**, although Now. thinks it collective for moon and stars; cf. 90⁸ of God's face

as a luminary. — 17. תָּהָרָה תְּהָרָה] phr. elsw. Gn. 8²² (J) Zc. 14³. — † תְּהָרָה] n.m. *harvest time*, elsw. Am. 3¹⁵ Je. 36²² Pr. 20⁴ Jb. 29⁴. — 18. זִמְרָה] so ז; Ⓔ has *ῥῆς κηλῶς σου*, but not Ⓔ^{v. T.}. — [זִמְרָה] though sustained by Ⓔ, ז, must be a gl. in ז. Moreover, it makes l. too long. — עֲנֵב נְבִל] phr. elsw. Dt. 32⁵ of Israel; but נְבִל v.²² 14¹ = 53² Dt. 32²¹ (נִי) all refer to the heathen as *impudent, shameless*. — 18. תְּהָרָה] ה prep. with זִמְרָה repeated in next l. It is impossible to give these words the same mng. in both cases, for *Thierlein*, De., though tempting, has no support in usage. Seventeen codd. de Rossi have תְּהָרָה, making it stronger form for זִמְרָה. It is prob. that it was so understood by MT., for ז as well as Ⓔ, ז, translate by *wild beast*. But it is easier to point תְּהָרָה. The other זִמְרָה is cstr. זִמְרָה in the sense of *life*, as 78⁶⁰ 143³. — [תְּהָרָה] ז, *thy dove*, endearing name for Israel, but there is no Biblical authority for it. It is elsw. only for image of timidity. Ⓔ ἐξομολογουμένη σοι, ז *confitentes tibi*, so ז, זִמְרָה Hiph. impf. 2 m. זִרָה (v. Intr. § 39) with sf. 2 m. This seems most prob. ז *eruditam lege tua*; ז, ז, זִמְרָה Hiph. impf. 2 m. זִרָה (11²) teach the law. — 20. [זִמְרָה] (v. 25¹⁰) Ⓔ has sf. *סֹמ*, but it is doubtless interp. This gives no good sense in the context, and to connect it with זִמְרָה and so get good measure is difficult. Rd. with Du. זִמְרָה for זִמְרָה *fat persons*, cf. 73⁴. — [זִמְרָה] agrees with זִמְרָה; cf. 10⁷. — [זִמְרָה] pl. cstr. † זִמְרָה n.m. (1) *dark, secret place*, where the wicked hide and work Is. 29¹⁶; so here; (2) *dark region*, where one loses the way Is. 42¹⁶; (3) *Sheol* Pss. 88⁷⁻¹⁹ 143³ La. 3⁵. — 22. [זִמְרָה] is prob. gl., as it makes l. too long with זִמְרָה, which can only be explained as designed for an additional tone before נְבִל. — 23. [עֲלֵה] Qal ptc. עֲלֵה, relative clause without the usual article agreeing with זִמְרָה.

PSALM LXXV., 6 STR. 3³.

Ps. 75 is a song of thanksgiving to God for all His wondrous deeds (v.²), citing an oracle in which God Himself tells of an appointed time of judgment (v.³⁻⁴), warns the boasting wicked (v.⁵⁻⁶) that help cannot come from any quarter (v.⁷⁻⁸), that they must drain to the dregs the cup of judgment (v.⁹); and declares once for all that the wicked will eventually be hewn off, but the righteous lifted up (v.¹⁰⁻¹¹).

WE give thanks to Thee, O God,
We give thanks and call on Thy name,
Tell of (all) Thy wondrous deeds.

“WHEN I take an appointed time,
I in equity judge:
The earth and its inhabitants melt away.

“I SAY to the boasters: ‘Boast not’;
And to the wicked: ‘Lift not up the horn.
Do not speak arrogantly against the Rock.’

- “FOR not from the East or from the West,
And not from the wilderness or from the mountains.
Verily, God is about to judge.
- “FOR a cup with red wine—
It is full of mixed wine, and He extends it:
Yea, its dregs they will drain out.
- “VERILY I declare forever,
That the horns of the wicked I will hew off;
But the horns of the righteous shall be lifted up.”

Ps. 75 was originally a **דָּבָר**, as indeed is evident from v.² It was taken up into **א**, then into **אָל**, **אֵל**, and **אֱלֹהִים**, in which latter it was assigned **אֵל הַשָּׁמַיִם** (v. Intr. §§ 24, 29, 31, 32, 33, 34). The Ps., apart from the first Str., is an oracle of God, in five trimeter tristichs. The author was evidently familiar with the song of Hannah 1 S. 2 (v. v.⁵⁻⁶). The use of the cup of the wine of God's wrath to be drained by His enemies v.⁹ is as Je. 25¹⁶ 49¹² La. 4²¹ Is. 51¹⁷ Ez. 23³²⁻³⁴ Hb. 2¹⁶. The phrs. worthy of note are: v.², **אֵל מִקֵּץ מוֹעֵד** a. l., cf. 102¹⁴; v.¹¹ **קִרְיָתֵינוּ** phr. a. l., but cf. Is. 45² Ps. 107¹⁶. V.⁹ **וַיִּנְגַר** v consec. impf. is good old syntax. There are several glosses, chiefly of intensification: v.^{4a}, **אֲנִי** for **אֲנִי** v.² 10; v.^{6a}, late usage of the vb; v.^{6a}, doublet of v.^{6a}; v.^{8a}, enlarged from 1 S. 2⁷; v.^{9a}, amplification; v.^{10a}, praise in 1 sg. for 1 pl. of Ps., and interrupting the divine words. The Ps. is ancient, and, apart from the use of **אֱלֹהִים**, might be preëxilic. It is written in a calm tone of confidence in God and praise to Him for His wonders. It implies a peaceful condition of the community, probably in Babylonia prior to Nehemiah.

Str. I. Syn. triplet.—2. *We give thanks*], repeated for emphasis || *call on Thy name*], so **ע**, **ו**, **ש**, Dr., Kirk., al., well suited to the context. “Thy name is near,” of **קָרִיב**, **קָרִיב**, rests upon displacement of a single letter, and is an anomalous phr. difficult to explain, especially in this context, whether we think of “name” as for help or for presence. In the climax,—*Tell of all Thy wondrous deeds*], celebrate them in a song. These are, as the oracle indicates, deeds of impending judgment.

Str. II. Synth triplet.—3. *When I take an appointed time*]. God Himself speaks the oracle which takes up the remainder of the Ps. The “appointed time” is the time of judgment, cf. Hb. 2³; so RV., JPSV., and most moderns. PBV., AV., “when I receive the congregation,” though a possible rendering, is not suited to the context.—*I in equity judge*], as the context indicates, in distributive justice, giving equitable punishment to the wicked and vindication to the righteous, cf. 9⁹ 58³ 98⁹.—4. *The earth and its inhabitants melt away*], panic-stricken, in terror,

cf. Ex. 15¹⁵ Pss. 46⁷ 107²⁶. The reference is evidently to them as wicked, cf. v¹¹, in antithesis with the righteous people of God. A glossator adds: *It is I that have adjusted its pillars*], cf. 24² Jb. 38^{4a}. 1 S. 2⁸. It therefore depends entirely upon God whether the earth shall remain stable and unshaken, or not.

Str. III. is a syn. triplet. — 5. *I say to the boasters [the wicked]*, a warning to the enemies of His people, — *Boast not*], as expressed by the external gesture, — *lift not up the horn*], in self-conscious dignity and supremacy; cf. 1 S. 2^{1.10} Pss. 89^{18.25} 92¹¹ 112². — 6. This is interpreted by a glossator in dittog. by enlarging "horn" to "your horn," and "lift up" to "on high." The Str. is complete without it. The climax of this boasting and self-exaltation appears in the warning: *Do not speak arrogantly*]. This, acc. to 𐤀, 𐤁, EV^a., is expressed by the "neck"; but the rendering, *against the Rock*], suggested by 𐤀, is followed by most moderns and is doubtless correct, especially because of the relation of this Ps. to the Song of Hannah 1 S. 2²⁻³, cf. Dt. 32^{4.27} Hb. 1¹².

Str. IV. is a synth. triplet. — 7. *For not from the East or from the West*], the two antithetical quarters, complemented by *not from the wilderness*, the southern quarter, *or from the mountains*, the northern quarter, thus embracing the four quarters to exclude them all. The interpretation of AV., RV., JPSV., with many ancients and moderns, finding in the form the predicate "lifting up," is improbable; as is also that of 𐤀, 𐤁, 𐤃, and most moderns, "mountainous wilderness." Both of these leave the northern quarter unmentioned. The statement of Kirk., that it is because of the Assyrian approach from that quarter, is involved in a mistaken view of the date of the Ps., and is unsatisfactory in any case. It is usually supposed that these are the words of the psalmist, excluding help for Israel from every quarter but God. But this Str. intervening between III. and V. really is in close connection with both, and continues the warning of God to the wicked enemies that no help can come to them from any quarter: their judgment is about to begin. — 8. *Verily God is about to judge*]. A glossator inserts from 1 S. 2⁷ a statement of distributive judgment: *the one He putteth down, the other He lifteth up*, a line making the Str. overfull, and really interrupting the close connection of the previous clause with the following Str.

Str. V. is a stairlike triplet. — 9. *For a cup with red wine*], the most probable reading, instead of “that foameth,” of MT., a term used only here of wine and dubious in itself. It was *in the hand of Yahweh*, without doubt, as is evident from the context; but it was not necessary to say this. The divine name is not the one used in this Ps., and the insertion impairs the measure. — *It is full of mixed wine*], cf. Is. 5²² Pr. 9^{2,5} Ps. 102¹⁰. Herbs and spices of various kinds were used to make it more stimulating and intoxicating. — *and He extends it*]. God hands it out to the wicked to drink. This is the most probable explanation of an Aramaism which is rendered in EV^a, “He poureth out.” “Of it” is an explanatory addition of a glossator at the expense of the measure; enlarged in \mathfrak{G} , \mathfrak{S} , \mathfrak{V} , into “of this . . . of that,” thinking of two different cups. — *Yea, its dregs they will drain out*], interpreted by the gloss, “will drink,” and whose subject is also given without need: “all the wicked of the earth,” both at the expense of the measure. The cup of the wrath of God given to the wicked to drink is common in OT., cf. 11⁶ 60⁵ Je. 25¹⁵ 49¹² 51⁷ Is. 51¹⁷.

Str. VI. A single line followed by an antith. couplet. — 10. *Verily I declare forever*], the words of God continued and brought to their climax in the first person as Str. II., III. The declaration is an everlasting decree, an unchangeable purpose. It was, however, interpreted by a glossator as the words of Israel in public worship, and accordingly a || was inserted: *I will make melody to the God of Jacob*, cf. 81², which then occasioned in \mathfrak{G} the change of the first vb. into “I will rejoice.” — 11. That which God declares as His eternal purpose is: *That the horns of the wicked I will hew off*], by a sudden and violent blow against them, when lifted up by the wicked themselves, v.^{5b}; and, in antithesis: *But the horns of the righteous shall be lifted up*], as is suggested, by God Himself.

2. הַיָּיִן Hiph. pf. 1 pl. bis; when sq. ל only of ritual worship (v. Intr. § 39), cf. 79¹². — הַיָּיִן שֶׁבַח so \mathfrak{F} ; but phr. a.λ. dub.; \mathfrak{G} ἐπικαλεσόμεθα τὸ θεοῦ σου = שָׁבַח יְיָ inf. abs. אָרַא with כ prep. interp. as 1 pl. pf. — שָׁבַח Pi. pf. 3 m.; so \mathfrak{F} ; but \mathfrak{G} has διηγέσσομαι, \mathfrak{V} narrabimus, also interp. inf. abs. שָׁבַח. \mathfrak{S} has 1 pl. in both cases. Street, Du., would rd. 1 pl. Dy., Gr., Oort, Bā., Kau., We., ptc. אָרַא. — אָרַא אֱלֹהֵינוּ (φ²). \mathfrak{G} , \mathfrak{S} , add לָנוּ, which gives better measure, so Che. — 3. אָרַא אֱלֹהֵינוּ phr. a.λ.; כִּי temporal as \mathfrak{G} , \mathfrak{F} ; cf. 102¹⁴

כַּמֵּן as 58², cf. 98⁹ c. ב, in uprightness, equity, *v. 9*. —
 4. [מִסְתַּיִם] Niph. ptc. pl. א.ל.טו = melt away, fig. of terror, *panic-stricken*, cf.
 Ex. 15¹⁶; in Qal 46⁷, Hiithp. 107²⁶. — [מִסְתַּיִם] full form instead of מִסְתַּיִם *v. 10*;
 prob. betrays another hand. — [הִתְנַחֵם] Pi. pf. † הִתְנַחֵם Qal weigh, prove, Pr. 16³
 21² 24¹². Niph. (1) *be weighed* 1 S. 2⁸; (2) *be right* of conduct Ez. 18^{28, 29}
 33^{17, 20}. Pi. (1) *weigh* Jb. 28²⁸; (2) *measure* Is. 40¹²; (3) prob. late, *set*
right, adjust, Is. 40¹⁸ (?), so here. Pu. *be weighed*, 2 K. 12¹². — [מִסְתַּיִם] pl. sf.
 3 f. *its pillars*, † קָמָרֵי n.m. here of earth, so Jb. 9⁶, of heaven Jb. 26¹¹, of Wis-
 dom's house Pr. 9¹, column of smoke Ps. 99⁷, as Ex. 13^{21, 22} (J) +; usually of
 pillars supporting house, or of column or pillar standing apart. — 5. [הִרְיִבוּ קָרְן]
 so *v. 6, 11*, cf. 183 89^{18, 26} 92¹¹ 112⁹. The repetition in next l. is doublet and gl. —
 6. [הִרְיִבוּ] without neg. interp. as subordinate if the second הִרְיִבוּ be original,
 otherwise מֵל was originally with the vb. [כִּנְצָוֵם] so 3, 5; but 6, 7, *κατὰ*
τοῦ θεοῦ = בצור, so Cap., Oort, Bā., Hu.², Kau., Du., Dr., BDB. — [פָּתָח] *froward*,
arrogant; elsw. 1 S. 2⁸ Pss. 31¹⁹ 94⁴; nowhere else connected with the neck,
 and improb.; whereas נָוֵי is used in 1 S. 2²⁻³, which was in the mind of this
 poet. — 7. [מִתְּרָבֵר] n.[m.] West Pss. 103¹² 107⁸ Is. 43⁵ 45⁶ 59¹⁹ +. — [מִתְּרָבֵר] so
 Baer; but 6ⁿ. B. T., 7, 3, Ginsburg, and most moderns, מִתְּרָבֵר cstr. with הָרִים
mountainous wilderness of the South, but 6ⁿ omits הָרִים. It is best, after Ew.,
 with We., Du., to rd. either וְהָרִים or וְהָרָרִים. If author in middle Palestine or
 Galilee, "the mountains" would be the North; so also if in Babylonia. The
 predicate is found by Ki., Hu., Dy., al., in הָרִים, Hiph. inf. *lift up*, so AV.,
 RV., JPSV.; but this is improb. The sentence is aposiopese, and we have to
 supply in thought קִוְרָה עֲזָרָה, cf. 121¹⁻². — 8. [וְהַיְהוּדָה] *the one . . . the other*. This
 l. is based on 1 S. 2⁷ and is a gl. — 9. [כִּי־יִרְוֶה] though in 6, 3, must be gl.
 in 7. טַס was followed by ו of accompaniment וְיִין. — [הִתְרַבֵּן] Qal, rel. clause
 usually, as BDB. = *which foams*, only here of wine and dub., of waters 46⁴;
 prob. here to be rd. † הִתְרַבֵּן n.m. wine or red wine Dt. 32¹⁴. 6 has here *οἶνον ἀκρά-*
του, 7 *vini meri*, Aq. *ἀδραστῶν*, 3 *vino meraco*. — [קָלָא] Qal pf. 3 m.; but טַס f.
 Rd. Pi. pf. קָלָא God subj. — [תִּתְקַן] n. *mixture* a.l.; but vb. † תִּתְקַן *mix* of wine
 102¹⁰ Is. 5²² 19¹⁴ Pr. 9^{2, 6}, so prob. here. — [וַיִּנְגַּר] Hiph. impf. † [נָגַר] vb. Ara-
 maism, *v. 63¹¹*. — [קָמָה] so 3, referring to the wine; but 6 *ἐκ τοῦ οἴνου εἰς τοῦτο*;
 so 5, 7, thinking of two different cups. It is in all cases an interp. gl. —
 [שִׁתְּרָה] pl. sf. 3 f., referring to the cup. † [שִׁתְּרָה] n.m. *dregs of wine, lees*, as
 Je. 48¹¹ Zp. 1¹² Is. 25^{6, 8}. — [יִקְצוּ] Qal impf. 3 m. modal force. † יִקְצוּ Qal
drain out dregs, elsw. Ju. 6²⁸ Ez. 23³⁴ Is. 51¹⁷. Niph. Lv. 1¹⁶ 5⁹ Ps. 73¹⁰ (?);
 6 here יִקְצוּ אֶת־, as 73¹⁰. — [כַּל־רִשְׁעֵי אֶרֶץ] phr. elsw. 101⁸ 119¹¹⁹, prob. also
 Ez. 7²¹; but here a gl. with the vb. יִשְׁאוּ. — 10. [אֵינִי] Hiph. impf. נָגַר, so 3;
 but 6 *אֵינִי* is well suited to || אֲמַסְרָה, though not used elsw. in 3; Hare,
 Houb., Lowth., Street, Oort, Ehr., al. The 1 sg. here instead of 1 pl. of *v. 3*
 is striking, but the latter half of *v. 3* is not suited to context and is gl.; in
 original Ps. God speaks as *v. 3*. — [אֵלֵהֶי יִעֲקֹב] (אֵלֵהֶי) 46^{8, 12} (3) 76⁷ 81^{2, 6} (3).
 — 11. [וְקָלְהֶרֶץ]. The וְ is gl., making l. too long. — [אֲנִי־עָרַץ] vb. Pi. impf.
 f. † עָרַץ, phr. a.l.; but *hew off bars of iron* Is. 45², cf. Ps. 107¹⁶. This can
 only have God as subj.

PSALM LXXVI., 3 STR. 6².

Ps. 76 was a song, celebrating an ancient victory of Yahweh over enemies in Jerusalem itself, where He made His greatness known in the destruction of the instruments of war (v.²⁻⁴), became glorious in making the enemies sleep their last sleep (v.⁵⁻⁷), awe-inspiring in judgment upon enemies and in salvation of His people (v.⁸⁻¹⁰). A gloss calls upon all to praise Him in festival even in their wrath, and to bring Him presents (v.¹¹⁻¹³).

GOD made Himself known in Judah;
In Israel His name became great:
And His covert was in Salem,
And His lair was (put) in Zion.
He brake the flashings of the bow,
Shield and sword and battle.

ILLUSTRIOUS art Thou, (O God),
Glorious from the (everlasting) mountains.
The stout-hearted slept their (last) sleep,
And the men of war did not find (spoil).
At Thy rebuke, O God of Jacob,
Chariot and horse fell into a deep sleep.

AWE-INSPIRING art Thou, (O God);
And who can stand before Thine anger?
From heaven Thou didst let Thy sentence be heard.
The land feared, and it was quiet,
When God arose to judgment,
To save all the afflicted of the land.

Ps. 76 was originally a שיר. It was taken up into א and פה, then into ע and פה, in which latter it was given the musical direction בנניתה (ש. Intr. §§ 24, 29, 31, 32, 33, 34). It is composed of three trimeter hexastichs and a gloss of much later date, v.¹¹⁻¹³. It resembles Pss. 46, 48, of פה in commemorating a signal victory of Yahweh over the enemies of His people, probably over Sennacherib. It was probably written in Babylonia in the time of the early Restoration, for the encouragement of the people by reference to their ancient history. שָׁלֵם v.⁸ as name of Jerusalem, elsw. Gn. 14¹⁸, does not imply dependence, but probably a common traditional explanation of the last part of the compound ירושלם. In the original Ps. the terms are those of early poetry: הררי ער v.⁶ = Hb. 3⁶; אבירי לב v.⁶, as Is. 46¹²; אלהי יעקב v.⁷, as 75¹⁰ 81²⁻⁶; כל עני ארץ v.¹⁰, as Zp. 2⁸. The glosses contain evidence of later date: אשהולל v.⁶, Aramaism for השהוללו; קָטָן v.⁸, as Ru. 2⁷, explan. gl.; ויבילו שי v.¹², as 68³⁰ Is. 18⁷.

Str. I. Three syn. couplets. — 2-3. *God made Himself known*], reflexive, as JPSV.; on a historic occasion, probably the defeat of the army of Sennacherib, cf. 48⁴, || *His name became great*], celebrated, made famous by victory, cf. 48² 77¹⁴. — *in Judah* || *in Israel*], still more closely defined by *Salem*, poetic term for Jerusalem, cf. Gen. 14¹⁸, || *Zion*. — These were *His covert*] || *His lair*; probably in the literal sense, conceiving of God as the lion of Judah, cf. Is. 31⁴, although this word is used in Ps. 27⁵ for the temple as a refuge and shelter. — 4. *was put*], so most probably, as measure requires, attaching the form to the previous context, and not “there,” as adv. emphatic of MT. and Vrss., making this line too long. The difference in Hebr. is only one of interpretation of the original unpointed text. — *He brake*], as one overcoming an enemy, taking from him his weapons and breaking them in pieces, cf. 46¹⁰ Ho. 2²⁰. — *the flashings of the bow*], the arrows in their flight compared with lightning flashes, elsewhere conceived as the arrows of God, Ps. 18¹⁵. — To these are added *shield and sword*, and, in a summary statement, *battle*, by meton. for the weapons of war used in battle.

Str. II. Syn., antith., and synth. couplets. — 5. *Illustrious art Thou*], lighted up, enveloped with glorious light || *glorious syn.* with v.². — *from the everlasting mountains*], so G, V; syn. Zion v.³, cf. Dt. 33¹⁵ Hb. 3⁶ Pss. 87¹ 110³; misinterpreted by H and other Vrss. as “mountains of prey,” which then is variously explained as “more than the mountains of prey,” AV.; “than the hills of the robbers,” PBV.; or, more properly, “coming down from mountains of prey,” RV., JPSV., as the seat of victory or booty. This interpretation occasioned the gloss, “are spoiled,” at the beginning of the next v., which makes the line too long and is in itself an Aramaism of later use than the date of the Ps. — 6-7. *The stout-hearted*], the brave warriors, || *men of war*, the veterans trained for war, || *chariot and horse*, personified for the most effective division of an ancient army, in which the greatest warriors always rode. God vanquished and slew them on the field of battle, and so they *slept their last sleep* || *fell into a deep sleep*], that of death as distinguished from natural sleep. — The death of the warriors has as its antithesis they *did not find*], that is, *spoil*, as Ju. 5³⁰. This is all that the measure allows; but a

glossator has otherwise explained it by inserting "all" to emphasize the warriors, and "their hands" either as the obj. of the vb. to emphasize the paralysis of their strength, AV., RV., or as a secondary subj. of the vb., "with their hands," cf. PBV. — *at Thy rebuke*], as expressed not merely in words, but in deeds of divine judgment, — *O God of Jacob*], the endearing name of God as the God of the father of the nation, cf. 81^{2.5}.

Str. III. Three synth. couplets. — 8. *Awe-inspiring art Thou*], inspiring awe, fear, and even terror in the enemies He has conquered, syn. v.^{2.5}. — *Who can stand before Thine anger?*], implying a negative answer: none. This has been enlarged by a glossator in \mathfrak{H} , followed by EV^a, by the insertion of a temporal particle "when once," which involved the separation of the prep. from its noun and forced the translation "before Thee when once Thou art angry?" all of which is at the expense of the measure and lacks the simplicity and force of the original. — 9-10. *From heaven*], emphatic in position. Though Jerusalem, the capital city, is the place where God manifests His glory, yet His throne is in heaven, and from thence He terrifies His adversaries when He appears in judgment. — *Thou didst let Thy sentence be heard*], of condemnation, as manifested in the sound of thunder, terrifying the enemy and overcoming them: ¶ *When God arose to judgment*] to decide between His people and their enemies, to condemn and visit the enemy with the death penalty, and *To save all the afflicted of the land*], the people of God who had been afflicted by the enemy. — *The land feared*], that is, Judah and Jerusalem; the fear of awe before their God. — *and it was quiet*] had peace from the disturbances of war after the destruction of the enemy.

The Ps. reached its appropriate conclusion here; but a later editor, wishing to give it a more general and practical conclusion, added v.¹¹⁻¹³. — 11. *Let wrath against men ¶ remainder of wrath*], that still remaining against the enemies after the greater part of it had been expended in gratification at their destruction. In this state of mind let them *praise Thee ¶ keep festival*], in the celebration of victory. This is the most natural interpretation of a difficult passage, in which \mathfrak{H} and Vrss. greatly differ. EV^a. follow \mathfrak{H} , which here is not so well grounded as \mathfrak{G} . In the first clause they all agree essentially in the rendering: "Surely the wrath of man

shall praise Thee," that is, the wrath of the enemies will by their overthrow be turned into praise of God through His glory in victory. The last clause is more difficult, and is variously rendered and explained. PBV. and AV. may be dismissed as unjustified translations of **וְ** and as altogether mistaken even as paraphrase. RV. "the residue of wrath shalt Thou gird upon Thee," is correct in form, and is followed by Dr., Kirk., al. ; but it is difficult to explain. Is it God's wrath with which He girds Himself in His judgment of enemies? as JPSV. "when Thou girdest a remnant with wrath"? Then "wrath" is used in two different senses in parall., which is improbable. Is it the wrath of the enemies, as in the parall.? Then it is an awkward and unexampled conception, that God should gird Himself with that. Kirk. does not satisfy with his explanation: "God girds on Himself as an ornament the last futile efforts of human wrath, turning them to His own honour; or girds them on as a sword, making the wrath of His enemies to minister to their final discomfiture." — 12. *Vow and pay* [bring presents], the former, Israel, to *Yahweh your God*, a term for God characteristic of D², but heterogeneous to this Ps. and to all of **א**; the latter *all that are round about Him*, the neighbouring nations: and therefore to *the Terrible One*], the one who, by His vindication of His people, fills them with fear and terror, as more fully explained in 13. — *Who taketh away*], so **וְ**, **וְ**, **וְ**, which is more suited to *the spirit*, courage, of princes than the stronger word of **וְ**, "cutteth off," or "loppeth short," which is used nowhere else with "spirit," and seems inappropriate to this word. — *is awe-inspiring*], awe, fear, takes the place of courage, — *to the kings of the earth*], the monarchs of all the nations round about Israel.

2-3. **וְ** [וְ] consec. impf. implies previous pf. Therefore **וְ** Niph. ptc. **וְ** should be pf. **וְ** reflexive, as 48^a, aorist referring to a particular event; so **וְ**, Gr., Che. It has been generalised in **וְ** and Vrss. — **וְ** [שָׁרֵם] n. pr. loc., elsw. Gn. 14¹⁸; archaic name for **וְ** in parall. here; abbrev. from **וְ**, the last half of the compound noun being interpreted in this way. It is by no means certain, however, that the Ps. depends on Gn. 14¹⁸. It is quite possible that the reverse is the case. **וְ** *עַל* **וְ** = **וְ** *עַל* **וְ** improb. — **וְ** [סוּרֵי] fully written **וְ** sf. 3 sg. [סָר] n.[m.] *thicket, covert, lair*, as 10⁹, implying simile of lion. — **וְ** [סוּרֵי] sf. 3 sg. † **וְ** n.f. elsw. **וְ**, 104²² of lair of wild beasts. — 4. **וְ** [סוּרֵי] so **וְ** and Vrss., adv. **וְ** with **וְ** local, as 122^b; but it makes l. too long, and a

word is needed for measure in previous l. Rd. therefore פָּזָה Qal ptc. pass. f. פָּזָה and attach to previous v. — רָשָׁפִי לְשֵׁה phr. a. l. † רָשָׁף n. m. *flame* of fire Ct. 8^o Jb. 5⁷, fiery bolts of Yahweh bringing pestilence and death Dt. 32²⁴ Hb. 3^o Ps. 78⁴⁸; here of the piercing shafts of arrows. — הִרְחִיקָה summary statement in climax for סִלַּחֲתָהּ ; כִּלְיֵנֶי סִלַּחֲתָהּ; הָאֵל adds $\text{ἐκεῖ συναλλάσει τὰ κέρατα}$, but it is not in הָאֵל א. ב. ט. and is doubtless a late gl. It makes the Str. too long. — הָאֵל Niph. a. l. ptc. prob. should be pf. $\text{אֵר$ = *become lighted up, enveloped with glorious light*, Σ ἐπιφάης , הָאֵל א. ב. ט. א. q. φωτισμός , הָאֵל lumen, rd. הָאֵל ; הָאֵל φωτίζει , הָאֵל *illuminans* = הָאֵל || הָאֵל majestic (8²) as 93⁴. There is no sufficient reason to rd. with Oort, Bā., Dr., Che., Ehr., א. ב. ט. after הָאֵל φωβερός . הָאֵל is required for measure, and הָאֵל begins the second line of the couplet. — הָאֵל phr. a. l.; prep. הָאֵל , long form of הָאֵל (8⁶) for euphony, cf. 50¹⁰ 87¹ 110³. הָאֵל i. p. † הָאֵל n. (1) *prey* 104²¹ 124⁶; (2) *fig. food* provided by God 110⁵. הָאֵל has here *alwior* = הָאֵל (8⁶) as Hb. 3^o, so Oort, Hi., Bā., Ecker. It seems prob. that a copyist substituted הָאֵל for an original הָאֵל which he interpreted in the sense of *prey*, as Gn. 49²⁷ Zp. 3⁸ Is. 33²⁸. — הָאֵל . This interpretation occasioned the insertion of the vb. הָאֵל Hithpolel pf., Aramaic form הָאֵל for הָאֵל Heb. Ges.⁴⁴. † הָאֵל vb. Qal *spoil* Hb. 2⁸ Is. 10⁶ Je. 50¹⁰ +. Hithp. elsw. Is. 59¹⁵. This Aramaic form is good evidence that the vb. is a late gl. This is confirmed by הָאֵל , which inserts a different vb., הָאֵל ἀπαρτήσασα , another interp. gl. These vbs. destroy the measure. — הָאֵל phr. elsw. Is. 46¹², *stout, valiant mind* (22¹³), הָאֵל ὁ δούρειος = הָאֵל . — הָאֵל Qal pf. 3 pl. † הָאֵל vb. Qal only, *be drowsy* Is. 5²⁷ 56¹⁰ Ps. 121⁸. 4 Na. 3¹⁸; of sleep of death only here. — הָאֵל pl. sf. † הָאֵל n. f. *sleep* (1) of sleep at night Pr. 6⁴ Ec. 8¹⁶ +; (2) of sleep of death, here as Ps. 90⁶ Je. 51⁸⁹. — הָאֵל This l. is too long. The הָאֵל with הָאֵל is gl. of amplification, but this phr. is certainly original. It is a. l. הָאֵל , but Ju. 3²⁹ 20⁴⁴. 46 Je. 48¹⁶ + for warriors. This must be taken as subj. of vb. הָאֵל is then the second subj., defining the action more closely. Then the vb. is as Ps. 21⁹, of the hand finding out, reaching the enemy. הָאֵל is prob. an interp. gl. — הָאֵל as 75¹⁰ 81². 5. — הָאֵל Niph. pf. 3 sg. † הָאֵל [ירכס] only Niph. *fall into a heavy sleep* Ju. 4²¹ Jon. 1⁶. 6 Pr. 10⁶, stunned by dread Dn. 8¹⁸ 10⁹; of death only here. — הָאֵל . The double הָאֵל = *both . . . and*; but the sg. vb. is then improb., and we should rather rd. הָאֵל , הָאֵל $\text{ὁ ἐπιβεβηκώς τὸν ἰσθμὸν}$ rd. הָאֵל ἰχθὺς ἰσθμὸν , which is in itself more prob., cf. הָאֵל ἰσθμὸν Ex. 15¹ Am. 2¹⁵. — הָאֵל . הָאֵל must be added for measure as in v. 5. — הָאֵל . This phr. with the vb. makes l. too long. הָאֵל has $\text{ἀντιστροφῶσαι σοὶ πρὸς τὴν ὁδὸν σου}$, but הָאֵל א. ב. ט. have τὸτε also after πρὸς . הָאֵל may be gl. interpreting הָאֵל as with הָאֵל temporal, as 73²⁷. The sf. with הָאֵל is also interp. — הָאֵל Qal pf. 3 f. i. p. with הָאֵל coordinate. Qal (1) *be quiet, still*, with none to disturb Ju. 3¹¹ 5²¹ Is. 14⁷ Je. 30¹⁰ +, so prob. here; the הָאֵל , as in v. 10⁶, referring to the holy land itself, as enjoying quiet and peace after the divine judgment upon enemies. The usual interp. as stillness of the enemy from *fear* is not justified by usage; (2) *rest*, from service Is. 62¹ Je. 47⁶, so of God as not helping Ps. 83². Hiph. *give rest* from

evil 94¹³. — 10. [כָּל-עֲנֵי-אֲרָץ] phr. Zp. 2², without כל Is. 11⁴ Am. 8⁴ Jb. 24⁴ (v. 9¹³). — 11. [הַסֵּף אֶרֶם] is difficult. אֶרֶם evidently refers to the enemies of God and His people. Is it the wrath of these enemies, which against their will is turned into praise? So most. But it is better to take it as cstr. of obj. *rage against man*. Is it then the rage of God in judgment? How can God's rage praise God? It is more prob. the rage of the people of God against their enemies, that of the meek of the land of the previous l. Raging against their enemies, they praise God who destroys them. Then הָמָה pl. MT. most naturally refers to wrathful deeds of God in accordance with the vb., הָמָה of הָ. But 6, 3, take it more prop. as sg. הָמָה. The final ה is then dittog. of ה of vb. הָמָה in both cases will have the same mng. Then ἐσπράσει σοι of 6 is most prob. הָתִנְנָה, as B5., Ew.; הָתִנְנָה, Oort, Du., We. (42⁵). God's people celebrate the victory by a festival when the residue of their rage still remains. — † [שְׁאָרֵיהֶם] n. (1) *remnant* of a people Je. 31⁷ Ez. 9⁸ +, (2) *posterity* 2 S. 14⁷ Je. 11²³, (3) *remainder* of a thing Je. 6⁹ 39³; so here, what remains of the rage after its first outburst. The vbs. are juss. in accordance with the imvs. of v. 12. — 12. [יְהוָה אֱלֹהֵינוּ] sustained by 6, 3, is impossible in 3. Either יְהוָה is a gl. or the l.; and if the l., the entire final Str. v. 11-12. — [יְבִילֵי שָׁי] phr. elsw. 68⁸⁰ Is. 18⁷. — [מִיָּא] of God as object of reverence, as Is. 8¹², 13, cf. Ps. 9²¹. 6 interprets same as מִיָּא v. 13⁸, and it was possibly the same word in original text. This l. is tetrameter as it stands. 6 attaches last word to next l. — 13. [יִבְצֹר] Qal impf. of general truth. † [בְּצֹר] vb. Qal *cut off*, of grapes Lv. 25⁶ +, of fortified places frequent, but not ψ; here only in sense of *take away*, but 6 καὶ ἀφαιρούμενος, so 3 *auferenti*, prob. rd. יִבְצֹר. This is the better reading. רוּחַ then has the mng. of *courage*, cf. 77⁴. — [נְיָרִים] pl. † נְיָרִים n.m. *prince*, not elsw. ψ, but Pr. 28¹⁶ Jb. 29¹⁰ 31⁸⁷ +.

PSALM LXXVII.

Ps. 77 is composite: (A) a resolution of importunate prayer in distress by one remembering and musing upon God (v. 2-4), all night long musing on divine help in former ages (v. 5-7), expostulating with God for ceasing to be favourable and casting off His people (v. 8-10), taking encouragement from the wondrous deeds of the past (v. 11-13), and in the greatness of God especially as shown in the redemption of His people (v. 14-16); (B) a description of a theophany in a storm (v. 17-20); and a gloss referring to the historic leading of Israel by Moses and Aaron (v. 21).

A. v. 2-16, 5 STR. 6⁸.

WITH my voice unto 'El I will cry,
In the day of my distress I do seek (Him),
My hand is extended without growing numb;

My soul doth refuse to be comforted,
I will remember God and I will moan,
I will muse and my spirit will faint.

I DO lay hold of the night watches with mine eyes,
I am disturbed, and I cannot speak,
I do consider the days of old,
The years of former ages will I remember;
My soliloquising in the night is with my mind,
I will muse, and with my spirit make diligent search.

“**F**OR ages will He reject,
And no more again be favourable?
Is there a cessation of His kindness forever,
Has His (faithfulness) come to an end for all generations?
Has 'El forgotten to be gracious,
Or shut up in anger His compassion?”

THEN I said: “I have begun with this,
The years of the right hand of 'Elyon.
I will commemorate the deeds of Yah,
Yea, I will remember Thy wonders of old:
And I will meditate on all Thy work;
And on Thy doings muse.”

O GOD, in sanctity is Thy way.
Who is a great 'El like Yahweh?
The 'El who doeth wonders,
Who made known among the peoples Thy strength?
Thou didst redeem with Thine arm Thy people,
The sons of Jacob and Joseph.

B. v. ¹⁷⁻²⁰, 4 STR. 3³.

THE waters saw Thee, O God.
The waters saw Thee; they were in pangs:
Yea, the depths trembled.

THE clouds poured forth water,
The skies gave their voice;
Yea, Thine arrows went abroad.

THE sound of Thy thunder was in the whirlwind,
The lightnings illumined the world,
The earth trembled and shook.

IN the sea Thou didst tread with Thy horses,
And Thy paths in the great waters;
And Thy footprints were not known.

Ps. 77 was a Ps. of **A**, taken up into **SH** and **E**, where יְהוָה was changed to על יְהוָה v. ¹⁴, and then into **BS**, when it received the musical direction על יְהוָה (v. Intr. §§ 29, 31, 32, 33, 34). It was composed of five trimeter hexastichs, v. ¹⁻¹⁶. To this Ps. was added at a later date a little poem of four trimeter tristichs, based on Hb. 3, and also citing (v. ¹⁹) from Ps. 97⁴. This must have been later than **BS**, because **BS** contained Hb. 3, and it is improbable that

a little Ps. based upon that ode or prayer was in the same Psalter. The original Ps. used the divine names: אל v.² 10. 14. 16, קליון v.¹¹; and probably יה v.¹², יהוה v.¹⁴. ארני v.⁸. 8 are glosses. It resembles other Pss. of א: נורה v.³, cf. 75⁹; סמנה v.⁸, cf. 78¹⁰; סקללים v.¹², cf. 78⁷; מלא v.¹². 16, as 78¹²; קלילות v.¹⁸ as 78¹¹. This resemblance to Ps. 78, which is confirmed by its attitude toward ancient history, suggests the same author. Its style is classic: cohortatives v.². 4. 7. 12. 18, 1 consec. v.¹¹, prob. v.¹³. The use of לבב v.⁷ suggests Deuteronomic influence. בני יעקב ויוסף v.¹⁰ suggests the usage of other Pss. of א and the time of Ob.¹⁸, when Jacob stood for Judah and Joseph for Ephraim. The situation suggests the period of the Exile, when the people were still in great distress, and comfort was sought as in Is.² from the ancient history of the nation. The little Ps., v.¹⁷⁻²⁰, as based on Hb. 3 and Ps. 97, must have been very late, not earlier than the late Greek period. V.²¹ is a couplet in the style of א, a liturgical addition, cf. 78⁶² 80².

PSALM LXXVII. A.

Str. I. Two syn. triplets.—2. *With my voice unto 'EJ*], emph. in position; aloud in prayer; repeated in the next line either by dittog. or by an editor to get the antithesis between *I will cry* and "He will give ear unto me"; but the latter is premature and against the context, and the line makes the Str. just this much too long.—3. *In the day of my distress*], not of an individual but of the nation, as usual in the ψ, the nation speaking in its unity as an individual,—*I do seek Him*], that is, God; to find Him and get a response to prayer.—*My hand*], emphatic in position, *is extended*], the gesture of invocation and importunity; the most probable meaning of an unusual word, as 3, RV. The rendering of PBV., AV., "my sore ran," is based upon the usage of "hand" for "stroke" in Jb. 23², which, however, is quite different from this passage; and upon the interpretation of the vb. as meaning "flow." Many moderns, as Dr., on the basis of La. 3⁴⁹, think that the original was probably "mine eye poured down"; but these interpretations are not so simple or natural. "In the night" is a gloss in antithesis with "the day," making the line too long.—*without growing numb*], as the hand would naturally do from long-continued reaching out after the desired object.—*My soul doth refuse to be comforted*], by giving up the petition as useless, and seeking comfort in other ways; but persists in the prayer, seeking comfort only in God.—4. *I will remember God*], a resolution expressed by the cohortative form, repeated, as characteristic of

the Ps., in v.^{7.12}. ¶ *I will muse*], that is, upon God; also characteristic of the Ps. v.^{7b.12b}.—*and I will moan*], cf. 55¹⁸, in the anguish of the distress and wrestling with God for help. ¶ *my spirit will faint*], exhausted from the long-continued pleading, cf. 142⁴ 143⁴ La. 2¹².

Str. II. Three syn. couplets.—5. *I do lay hold of the night watches with mine eyes*], so \mathfrak{V} and probably \mathfrak{G} ; also Aq., \mathfrak{O} , interpret this vb. as in subsequent lines as 1 sg. But MT., \mathfrak{T} , and most moderns interpret the vb. as 2 pers. with God as subj., “holdest eyelids.” “Thou heldest (open) the guards of mine eyes;” Dr., thinking of eyelids kept open so that there was no sleep from anxiety. So JPSV., Kirk., paraphrased by EV^a.—*I am disturbed*], by long-continued wakefulness and anxiety, and indeed to such an extent that—*I cannot speak*], either having nothing to say in explanation of this situation, or speechless in inability to speak through amazement at the long-continued withholding of help.—6-7. *I do consider*], emphatic present, in pondering, reflecting, and so ¶ *I will remember* ¶ *I will muse*, also ¶ *My soliloquising in the night (is) with my mind*], as \mathfrak{G} , \mathfrak{V} , cf. 63⁷ 143⁵; kept within the mind and unexpressed, ¶ *and with my spirit make diligent search*], so essentially \mathfrak{S} , \mathfrak{O} , \mathfrak{L} , \mathfrak{I} , \mathfrak{V} , and probably \mathfrak{G} ; searching out the whole with the utmost attention and thorough investigation. The object of it all is *the days of old* ¶ *years of former ages*], during which God had dealt far otherwise with His people than at present. MT., however, in v.^{7a} has another reading: “my song” (to the accompaniment of stringed instruments); so \mathfrak{I} , EV^a, JPSV., which is only possible by attaching the word to the vb. “will remember.” But this destroys the measure of the previous and subsequent lines, and gives former night-songs as object of remembrance in place of the night of speechless, wakeful anxiety, rather than the much more sublime “years of former ages.” MT. also by its 3 pers. with 1 consec. makes the action of the vb. a result, and the “spirit” the subject; and so whether with AV., RV., we render, “And my spirit made diligent search,” or with JPSV., “Then my spirit fainteth,” it becomes necessary to connect with the subsequent context. But this makes the previous Str. just one line too short and the next Str. just so much too long; moreover it disturbs the exquisite harmony of the lines and unity of the Str.

Str. III. Three syn. couplets. — 8-9. *For ages*], present and future, in antithesis with “former ages,” v.⁶, || *again*], in antithesis with “days of old” v.^{6a} || *forever?* || *for all generations?* — *Will He reject?*], cf. 43³ 44²⁴ 60³ 74¹ 88¹⁵ || *no more be favourable*], cf. 44⁴ 85² 106⁴ || *cessation of His kindness*], cf. 42⁹ 44²⁷ 85^{8, 11} || *His faithfulness*], as usual || with “kindness”; suggested by Nestle, and certainly more appropriate than “His word” of promise, though sustained by \mathfrak{H} and all Vrss., — *come to an end*] cf. 7¹⁰. — 10. *Has 'El forgotten to be gracious?*], cf. Ex. 34^{6, 7}. Ps. 9^{13, 16} 10¹³ 74^{19, 23}, — *or shut up His compassion?*], not permitting it to go forth from hand, cf. Dt. 15⁷; or mouth, cf. Is. 52¹⁵ Ps. 107⁴². — *in anger*], cf. Hb. 3². Anger against His people was the real reason of all this long-continued neglect of them.

Str. IV. One synth. and two syn. couplets. — 11. *Then I said*], after the complaint of present distress over against past favours. — *I have begun*], that is, to speak; so \mathfrak{G} , \mathfrak{Y} , which best suits the context. But \mathfrak{H} , \mathfrak{Z} , \mathfrak{O} , \mathfrak{S} , \mathfrak{T} , and most, “my piercing wound,” probably then best explained as “my suffering and I must bear it,” Kirk., cf. Je. 10¹⁹. Aq., \mathfrak{J} , have still another reading, “my weakness,” followed by EV^a, “my infirmity,” referring back to the previous complaint as not really justified and only uttered because of his weakness, cf. 73^{15, 23}. But at the beginning of a new Str. these explanations are not so natural as the reading of \mathfrak{G} , \mathfrak{Y} . — *With this*], the object of the vb., belonging to the first line as the measure requires, and not to the second, as \mathfrak{G} , \mathfrak{Y} . It is then defined in the second line as; *The years of the right hand of 'Elyon*], when He stretched forth His right hand in the deliverance of His people, resuming the thought of v.⁶. This is the interpretation of EV^a, as in v.⁶; but all ancient Vrss. read instead of “years,” inf. abs. of a vb. meaning “change,” interpreting in various ways: “that the right Hand of the Most High has changed,” or “doth change,” or “hath suffered change,” or, as in \mathfrak{G} , \mathfrak{Y} , “this is the change of the right hand of the Most High.” But such a change is enigmatical here. It is improbable that the poet would have spoken of a change without giving some intimation of what he meant by it. The poet really resumes the thought of v.⁶ in order to enlarge upon it. — 12-13. *I will commemorate*], as Kt., \mathfrak{G} , \mathfrak{Z} , \mathfrak{J} , \mathfrak{S} , \mathfrak{T} , \mathfrak{Y} , RV., cf. 71¹⁶ Is. 63⁷; not only muse upon

it in recollection, but make mention of, celebrate. The Qri, followed by PBV., AV., JPSV, "remember" is tautological and improbable, because the || is just this, *I will remember || meditate on || muse on*, cf. v.⁴⁷. The object here is not God Himself as v.⁴, nor the former ages as v.⁶; but what God in these former ages had done for His people: *the deeds of Yah || Thy wonders of old || all Thy work || Thy doings*], in the salvation of Israel and in the judgment upon their enemies, as usual in the use of these terms, and as indeed the context demands.

Str. V. Three synth. couplets. — 14. *In sanctity is Thy way*], in majestic exaltation, in sacred apartness, so PBV., JPSV., and most moderns, after Σ, S, T; to be preferred to "in the sanctuary," AV., RV., though sustained by G, U, Z, and early Jewish authorities. This would be appropriate to the thought of many other Pss., but is not appropriate to the context, which speaks of God's working apart from the temple. || *Who is a great 'El?*], cf. Ex. 15¹¹, which seems to have been in the mind of the poet. — 15. *The 'El who doeth wonders*], resuming v.¹². — *made known Thy strength*], in the doing of these wondrous deeds of judgment and salvation, — *among the peoples*]. God's fame went forth among all the surrounding nations, because of the deliverance He had wrought for His people, cf. Ex. 15¹⁴. — 16. *Thou didst redeem with Thine arm*], the outstretched arm of the narrative of the Exodus, cf. v.^{11b} Ex. 6⁶ Ps. 136¹². — *Thy people || The sons of Jacob and Joseph*], probably using the name "Jacob" for the sons of Israel in general, and the particular name "Joseph" specifically for the Northern kingdom, in accordance with a characteristic preference of A, cf. 78⁶⁷ 80² 81⁶ Ob.¹⁸.

PSALM LXXVII. B.

This Ps. describes the advent of Yahweh in a storm, cf. Pss. 18, 29, 114, Hb. 3. Str. I. is a stairlike triplet. — 17. *The waters saw Thee || Yea, the depths*], doubtless referring to the "sea" || "great waters" v.²⁰, but not specifically to the Red Sea at the time of crossing, as is usually supposed, on the basis of a connection between this Ps. and the references to the song Ex. 15 in v.¹⁴, which is opposed by the independence of the Ps. of its present context and its entire dependence on Hb. 3. — *they were*

in pangs || *trembled*], in fear and terror, as elsewhere mountains and earth at the advent of God Hb. 3¹⁰ Pss. 97⁴ 114^{4,7}.

Str. II. is also a stairlike triplet. — 18. *The clouds* || *skies* . . . *poured forth water*], in downpouring rain. The advent was in a storm, as Ps. 18. — *gave their voice*]. This was a thunder storm with lightning, which is, as usual, conceived as the *arrows* of God. The lightning flashes in their rapidity of movement *went abroad* like arrows, flew hither and hither.

Str. III. A synth. triplet. — 19. *The sound of Thy thunder*], resuming v. 18⁹, — *was in the whirlwind*]. The storm was accompanied by a strong wind. — *The lightnings illumined the world*], cf. 97⁴; resuming v. 18⁶ in order to the result. — *The earth trembled and shook*], which is a variation of v. 17⁶.

Str. IV. has stairlike parall. — 20. *In the sea Thou didst tread with Thy horses*], so most probably, in accordance with Hb. 3¹⁵; the conception being that God in His cherubic chariot rode in the storm upon the sea. A later glossator, to avoid this apparently mythological conception, reduced it to "Thy way is in the sea" || *Thy paths* || *Thy footprints* . . . *were not known*], could not be traced after the storm had subsided.

A later editor added 21, probably to give the previous Ps. a reference to the crossing of the Red Sea by interpreting it as followed by the leading of the people on to the Holy Land. — *Thou didst lead as a flock*], God being the Shepherd of His people, cf. Ex. 15¹³ Pss. 78⁵² 80², — *by the hand of Moses and Aaron*], the leaders of the people at the Exodus, cf. Is. 63¹¹⁻¹² Mi. 6⁴.

LXXVII. A.

2. קוּלִי 2d subj. vb., cf. 5⁵; emph. in position. — וַיִּזְעַקְהָּ with Qal cohort. not capable of good explanation. ו not in 3, 3, is doubtless txt. err. Vb. as v. 4 implies אִסְרֵי and expresses resolution. — וַיִּהְיוּ אֵלַי Hiph. pf. און, with אַל pers. elsw. only Is. 51⁴ Dt. 1⁴⁵; in ψ usually c. acc. 5². This statement of fact is premature. The whole l. with the repeated אַל אַי is a gl., making the Str. too long. — 3. כִּי־סָרַח as 50¹⁵ (3). — אֶרְבֵּי 6 טַבַּעַת מִדָּבָר more prob., but both glosses. — לִי־לֵבָה is a gl. in antith. with יָסַח, making l. too long. — וַיִּנְרָה Niph. pf. 3 f. נַר (63¹¹), *be extended*, as 3. 6 εὐαντολον αὐτοσ = וַיִּנְרָה is not so prob. There is no need to change the text because of a supposed dependence on La. 3⁴⁹ on the basis of a supposed mng., *flow*. — וַיִּסְרָה Pi. pf. 3 f. † קָצַן] vb. Pi. *refuse*, elsw. ψ only 78¹⁰, but Gn. 37³⁶ (J) Ex. 22¹⁶ (E) Dt. 25⁷ +. — 4. וַיִּחַתְּשֵׁהוּ רֵחֵי phr. 142⁴ 143⁴, cf. La. 2¹²; vb. c. נָשַׁח Ps. 107⁶ Jon. 2⁸, v.

Ps. 61^s. — 5. עֵינַי מִן־הַשָּׁמַיִם phr. a.l. *eyelids*, so \mathbb{T} and most moderns; \mathbb{C} *προκατελάβοντο φυλακὰς οἱ ἔχθροί μου*; \mathbb{R}^T *ὀφθαλμοὶ ἐχθρῶν*, as \mathbb{V} *anticipaverunt vigilias oculi mei*, with text מַחֲרִיבֵי עֵינַי, regarding עֵינַי as second subj., and therefore in translating making it the real subj. of the vb. This is most prob. So Aq., Θ , think of the watches of the night. \mathbb{I} *prohibebam suspectum oculorum meorum*. Σ , \mathbb{S} , had other texts, which are difficult to determine. — לִפְנֵי־יְהוָה] Niph. pf. 1 sg. † [פָּנָה] vb. Qal *thrust, impel*, Ju. 13²⁶. Niph. *be disturbed* here, as Gn. 41⁸ Dn. 2⁸. Hithp. Dn. 2¹. — 7. מִן־הַשָּׁמַיִם], cf. v. 4; goes with previous l. to complete it, as \mathbb{C} , \mathbb{S} , Σ , \mathbb{V} , Hare, Lowth., Street, and not with the following, as \mathbb{H} , \mathbb{I} . — בְּנֵי־נְיָנִים] sf. 1 sg. with וְנֵי־נְיָנִים (v. Intr. § 34) *music of stringed instruments*, or theme for it. \mathbb{I} *psalmorum meorum* בְּנֵי־נְיָנִים, but improb. in this context. \mathbb{C} *καὶ ἐμελέτησα*, \mathbb{V} *meditatus sum* = בְּנֵי־נְיָנִים as v. 13, Qal pf. 1 sg. הִנֵּה (1^s) as 63⁷ 143⁶ *soliloquise*, so Lowth., Street, Ehr., or more prob. inf. cstr. sf. בְּנֵי־נְיָנִים. — לִפְנֵי־יְהוָה] full form seems to be original, for there is no apparent reason for it rather than לִפְנֵי. — וְנֵי־נְיָנִים] phr. a.l.; vb. Pi. impf. 1 consec., so Aq., but improb. after previous impf. Σ , Θ , \mathbb{S} , \mathbb{I} , \mathbb{V} , all rd. 1 sg. וְנֵי־נְיָנִים. \mathbb{C} has 3 sg., but $\mathbb{C}^{\text{Ba. n. s. Ba}}$ 1 sg. Prob. 1 sg. \mathbb{V} was original. — 8. הַלֵּלוּ־אֱלֹהִים] has two beats. וְנֵי־נְיָנִים] is a gl. — 9. מִן־הַשָּׁמַיִם] phr. a.l., not in \mathbb{C} , but omission txt. err., because it is needed for measure and is in all other Vrss. So $\mathbb{C}^{\text{a. s.}}$ מִן־הַשָּׁמַיִם only here in this sense, but not improb. Nestle (*Theol. Stud. aus Württemberg* 1882 S. 242) suggests מִן־הַשָּׁמַיִם, which is probable because of its constant || מִן־הַשָּׁמַיִם, as Che., Ehr. — 10. הִנֵּה] Qal inf. cstr. הִנֵּה (1^s), common in \mathbb{H} , but not elsw. in \mathbb{A} . — † פָּנָה] vb. Qal *shut up*, hand Dt. 15⁷, mouth Is. 52¹⁶ Jb. 5¹⁶ Ps. 107⁴²; here fig. Niph. Jb. 24²¹, Pi. Ct. 2⁸. — 11. חִלֵּי] Pi. inf. cstr. sf. 1 sg. חִלֵּי = *my piercing wound*, so Σ , Θ , Quinta, \mathbb{S} , \mathbb{T} , Ew., Hi., De., Bā., SS., Dr., Kā.^I 341; but Aq., \mathbb{I} , *imbecillitas mea* חִלֵּי Qal inf. cstr. חִלֵּי *be sick*, cf. 35¹³, so Hu., Pe., Bi., but all improb. \mathbb{C} *ἡράξιμην*, \mathbb{V} *cepsi* = חִלֵּי. Hiph. pf. 1 sg. חִלֵּי is most prob. — וְנֵי־נְיָנִים] \mathbb{C} *ἡ ἀλλοίωσις*, \mathbb{I} *commutatio*, and all ancient Vrss. interpret as Qal inf. cstr. וְנֵי־נְיָנִים *change*, cf. 34¹ 89²⁶. It is more prob. that it is the same as וְנֵי־נְיָנִים v. 6. — עֵלְיָי] divine name (v. Intr. § 32) as 50¹⁴ 73¹¹ 78¹⁷ 83¹⁹; characteristic of \mathbb{A} . — 12. מִן־הַשָּׁמַיִם] Kt. Hiph. impf. 1 sg., as \mathbb{C} , Σ , \mathbb{I} , \mathbb{S} , \mathbb{T} , should prob. be cohort. מִן־הַשָּׁמַיִם *commemorate*. — וְנֵי־נְיָנִים] elsw. מִן־הַשָּׁמַיִם 78⁷, cf. 28⁴ for מִן־הַשָּׁמַיִם of wanton deeds of men. — וְנֵי־נְיָנִים] v. v. 16⁹; sf. 2 m., now begins rather abruptly, and continues throughout the Ps. — 13. מִן־הַשָּׁמַיִם] has two tones; עֵלְיָי also 78¹¹. — 14. בְּנֵי־נְיָנִים] \mathbb{C} has *ὁ θεὸς ἡμῶν*; מִן־הַשָּׁמַיִם as distinguished from מִן־הַשָּׁמַיִם must be used as a proper name, prob. as Bā. for an original מִן־הַשָּׁמַיִם phr. Dt. 7²¹ 10¹⁷ Je. 32¹⁸ Ps. 95⁸ +. — 15. וְנֵי־נְיָנִים]. The article to distinguish the God of Israel from the more general use of מִן־הַשָּׁמַיִם in previous v., cf. 18³¹. 33. 48 68²⁰. 21. — 16. בְּנֵי־נְיָנִים] without sf. is striking, so \mathbb{I} ; but \mathbb{C} appends it, prob. interpretative. The article must either be written or understood, and as such really stands for the possessive. — בְּנֵי־נְיָנִים בְּנֵי־נְיָנִים, cf. Ob. 18, where בְּנֵי־נְיָנִים stands for the people of Judah and בְּנֵי־נְיָנִים for Ephraim; cf. Am. 5⁶ and Ze. 10⁶, where בְּנֵי־נְיָנִים || בְּנֵי־נְיָנִים; cf. also Ps. 78⁶⁷ 80⁸ 81⁶.

LXXVII. B.

17. [ראיה] bis, Qal pf. sf. 2 sg. based on Hb. 3¹⁰. — [מים] also bis instead of הרים of the original. — [יחייו] as in the original. Qal impf. 3 pl. חיל (29⁸) more suited to הרים than מים, but no sufficient reason for substitution, as Gr. *החמית* (33⁷). The third l. is not in Hb. 3¹⁰. — 18. [ורכו] Po. pf. 3 pl. זרם † [זרם] vb. denom. זרם Qal Ps. 90⁶ flood away (?), Po. only here, pour forth, BDB. The original had זרם מים עבר cloud masses as 18¹³ might be error for עבר vb. זרם is sustained by Aq., S., J., T.; ἄλατος ἄχουσι ἕδατος, ἕ. c. a. B. ἕδατος. V multitud sonitus aquarum is so different that it implies a variation of text too great to be explained as txt. err. — [קיל נהנו] as in Hb. 3¹⁰, only pl. with שחקים for sg. with תהום. The phr. is equivalent to thunder 18¹⁴ 29⁸ 9⁹. — [החצוץ] [החצוץ] for original יהלכו Hb. 3¹¹; † חצוץ n.m. arrow a.l. fuller form for חץ; elsw. חצוץ is gravel stone Pr. 20¹⁷ La. 3¹⁶. The vb. Hithp. for Pi. — 19. [קיל רעם] phr. 104⁷, † רעם n. [m.] thunder, elsw. 81⁸ Is. 29⁶ Jb. 26¹⁴ 39²⁶. — † [גלגל] n.m. whirlwind here; but 83¹⁴ Is. 17¹⁸ whirl of dust or chaff. — [האירו בקקים חבל] = 97⁴. — 20. [בנים דרקה] lacks a word to complete measure. The original Hb. 3¹⁶ has בנים סופיה. The Vrss. all agree with זרם. A word must be supplied; rd. as Hb. 3¹⁶. — [שגיליה] Kt. pl. sf. 2 m. † [שקיל] n. [m.] only pl. path, as Je. 18¹⁵ (Qr.). Kt. is sustained by S., S., J. The sg. שגילה Qr. is sustained only by T, and was an assimilation to גילה. — 21. [בזאן] as 78⁶² 80² (S).

PSALM LXXVIII., 4 PTS. OF 5 STR. 4⁸.

Ps. 78 is a didactic Psalm, using the ancient history of Israel, from the crossing of the Red Sea to the erection of the temple, as a lesson to the people. I. proposes to give in the form of a poetic enigma (v. 1-2) the history which has been transmitted from the fathers, and which is to be handed down to the children (v. 3. 4a. 7b), that they may not be, as their fathers, rebellious and unreliable (v. 8-9). The crossing of the sea is mentioned (v. 12-13), the theophanic pillar (v. 14), and the water from the rock (v. 16). II. The people rebelled and tempted their God in asking food (v. 17-20), which was given them (v. 23-24. 26-27), but accompanied by an outbreak of the divine anger (v. 30-31). III. The wasting away of the people led them to remember their God (v. 32-35), who was compassionate and forgiving (v. 38). He considered the weakness of their human nature (v. 39), and led them as a flock in the wilderness (v. 40). He brought them to the holy land and gave it to them as an inheritance (v. 44-45). IV. Yet they rebelled against God and tempted

Him with their infidelity (v. ⁵⁶⁻⁵⁷). In anger He rejected Shilo (v. ⁶⁰), gave up His ark and His people into captivity (v. ⁶¹); all classes of the people were slain (v. ⁶³⁻⁶⁴). He then selected Judah and Mount Zion (v. ⁶⁷⁻⁶⁸), and David as the shepherd of His people (v. ^{70-71a. b}). An editor inserted an extract from an ancient poem describing the plagues of Egypt (v. ^{40-43. 51. 53}). Legalistic (v. ^{44-7a. 10-11. 56b}) and expansive glosses (v. ^{15. 21-22. 25. 28-30a. 36-37. 49-50. 58-59. 62. 65-66. 69. 71c-72}) were also added.

I.

O GIVE ear, my people, to my teaching.
 Incline your ears to the words of my mouth.
 I will open my mouth in a poem.
 I will pour forth of ancient times in my enigma.
 WHAT we have heard and know,
 What our fathers have told to us,
 We will not hide from their children;
 That they may not forget the works of God.
 THAT they may not be as their fathers,
 A stubborn and rebellious generation.
 Armed with a deceitful bow,
 They turned back in the day of battle.
 IN sight of their fathers He did wonders,
 In the land of Egypt, the country of Zoan.
 He clave the sea and made them pass through;
 And He made the waters stand up as a heap.
 AND He led them in the cloud by day,
 And all night long with the light of fire:
 And brought forth streams out of the crag,
 And let waters run down like rivers.

II.

THEN they sinned against Him,
 Rebelled against 'Elyon in the thirsty land;
 And tempted God in their minds
 By asking food according to their appetite.
 THEY said: "Is God able
 To prepare a table in the wilderness?
 Is He also able to give bread,
 Or provide flesh for His people?"
 THEN He commanded the skies above,
 And opened the doors of heaven;
 And rained down manna upon them,
 And grain of heaven for them.
 THEN He led on the east wind,
 And guided by His strength the south wind;
 And rained down flesh as dust,
 And fowl as the sand of the sea.

THEIR food was yet in their mouths,
 And the anger of God went up;
 And He slew the fattest of them,
 And bowed down the choicest of Israel.

III.

FOR all this they sinned again,
 And believed not in His wonders;
 And He consumed their days as a breath,
 And their years He made to haste away in suddenness.
IF He slew them, they sought Him,
 And again diligently sought 'El;
 And remembered God their Rock,
 And 'El 'Elyon their Redeemer.
BUT He is compassionate (and gracious).
 He covers over and destroys not,
 And many times turns away His anger,
 And stirs not up any of His wrath.
THEN He remembered that they were flesh,
 A breath passing away not to return.
 And He led on His people like sheep,
 And guided them like a flock in the wilderness.
AND He brought them to His sacred border,
 The mountain that His right hand had gotten;
 And drove out nations before them,
 And allotted them the inheritance by measure.

IV.

THEN (again) they tempted God,
 (Again and again) rebelled against 'Elyon;
 And drew back, and dealt treacherously like their fathers,
 And turned aside like a deceitful bow.
THEN He rejected the tabernacle of Shilo,
 The tent He made to dwell among mankind;
 And delivered up His strength to captivity,
 And His ornament into the hand of the adversary.
FIRE devoured their young men,
 And their maidens were not praised in marriage song.
 Their priests fell by the sword,
 And their widows did not sing dirges.
AND He refused the tent of Joseph,
 And chose not the tribe of Ephraim;
 But chose the tribe of Judah,
 Mount Zion which He doth love.
AND He chose David His servant,
 And took him from the sheepfolds;
 From following the ewes that give suck He brought him,
 To be shepherd over Jacob His people.

problems and mysteries difficult to solve and understand, cf. 49⁶. — *I will open my mouth* || *I will pour forth*], in the melodies of sacred song.

Str. II. Two synth. couplets. — 3. *What we have heard and know* || *What our fathers have told us*]. The story has come down by oral tradition from father to son through many generations. This implies not that there was no written narrative, for the author gives ample evidence of dependence upon the earlier prophetic narratives, but that he recognised that the story, though recorded, was essentially tradition, and not based on original records. — 4 a. *We will not hide from their children*]. We will transmit it in our turn to our successors. — 7b. *That they may not forget the works of God*], that the story of the divine works of redemption and judgment may never be forgotten. A glossator, wishing to emphasize the importance of this oral instruction, added the clause from a legal point of view: *His commands might keep*; but also inserted a long expansive gloss: 4b-7a, *telling to a coming generation the praises of Yahweh and His might and the wondrous deeds that He did*]. This is an expansion of "the works of God," explaining them as wonders and worthy of songs of praise. The remainder of the gloss is legalistic: *And He established a testimony in Jacob; a Law He appointed in Israel*], doubtless referring to the legislation of the Pentateuch, using a term characteristic of P. — *which He commanded our fathers to make known to their sons; in order that a coming generation might know, sons to be born; that they might rise up and tell them to their sons*]. A long prosaic sentence enlarging upon the commands, cf. Ex. 10⁹ 12²⁶⁻²⁷ 13^{8,14} Dt. 4⁹ 6²⁰⁻²⁵. — *that they might put in God their hope*], a very late phr. of WL., cf. Ps. 49¹⁴ Pr. 3²⁶; an expansive gloss to v.^{7b}.

Str. III. Two synth. couplets. — 8. *That they may not be as their fathers*]. The instruction here takes the form of warning. — *A stubborn and rebellious generation*], based on Dt. 21^{18,20}. A glossator enlarged by adding: *a generation that did not fix its mind, whose spirit was not faithful with 'El*. — 9. *Armed with a deceitful bow*], the most probable original of a difficult passage, cf. v.⁵⁷: a bow which in time of use would not bend properly, and so proved unreliable; while the Bowman, being practically weapon-

less, *turned back in the day of battle*]. A copyist, by error of transposition, gave the tautological "armed, shooting with the bow"; and then, as the point of the comparison was lost, the conjecture arose that there must be a reference to some event in which there had been rebellion against God in a cowardly retreat from battle. A glossator could not think this of Israel as a whole; and so he conjectures that *Ephraim* was at fault, and makes this insertion in the text. The whole context shows that Israel as a whole is in the mind of the poet, and that a specific reference to Ephraim was out of place in the original. A glossator enlarges upon the original: 10. *They kept not || refused to walk in; the covenant of God || His Law*]. Their offence from a legalistic point of view was especially violation of Law. — 11. *And forgot the doings of God; the wondrous deeds, of judgment and salvation, that He shewed them; as described in the next Str.*

Str. IV. A synth. and a syn. couplet. — 12. *In sight of their fathers*], so that they saw distinctly with their own eyes, — *He did wonders*], the miracles of the plagues, which, however, are not mentioned here in detail; but cf. v. 43-51. — *In the land of Egypt, especially in the country of Zoan*] the district of which Zoan, ancient name for *Tanis*, was the capital, situated on the east bank of the Tanitic arm of the Nile. — 13. *He clave the sea*], phr. of Ex. 14¹⁶ || *made the waters stand up as a heap*], as Ex. 15⁸ (song), fig. of the waters on either side of the shallow bottom which formed the pathway through the sea, — *and made them pass through*], gave them a safe transit through the sea to the other side.

Str. V. Syn. couplets. — 14. *And led them*], personal leadership, in accordance with the ancient narratives, by the theophanic angel, — *in the cloud by day || all night long with the light of fire*], as Ex. 13²¹⁻²² (JE): the theophanic pillar, changing its appearance as needed for manifestation. — 16. *And brought forth || let run down; streams out of the crag || waters like rivers*], a poetic conception of the miracle Ex. 17¹⁻⁷. — A glossator prefixed a doublet in a more prosaic general statement: 15. *And He clave rocks in the wilderness, and gave them depths to drink of in abundance.*

Pt. II., Str. I. Syn. and synth. couplets. — 17. *Then they sinned || rebelled*]. The instruction was to be for the sake of warning, v. 69; therefore we are not surprised that the second Pt.

begins with a Str. setting forth the sins of the fathers, — *against Him* || *against 'Elyon*], the ancient poetic name of God, — *again*], in addition to the earlier sin v.⁹, — *in the thirsty land*], the wilderness of the wanderings. This sin is more specifically defined **18** as *tempted God in their minds*], put Him to a test, which implied lack of confidence and fidelity; and still more specifically, — *by asking food according to their appetite*], discontented with what God had given them. A glossator emphasizes the offence at the expense of the measure by adding: **19 a.** *and spake against God.* All this is in accordance with the narrative of JE. in Ex. 16.

Str. II. Synth. and syn. couplets. — **19 b-20.** *They said: Is God able?* repeated for emphasis, — *Is He also able?*], questioning the power of their God to supply their needs. — *in the wilderness*], the most unlikely place, — *to prepare a table*], laid and furnished for His servants, || *to give bread* || *provide flesh for His people*], bread and flesh, the ordinary and the festal provision of food. A glossator emphasizes this sin by repeating the story of the supply of water to quench their thirst, as making their doubt still more unjustifiable; but at the expense of the simplicity and harmony of the Str. — *Lo, He smote the rock, and waters gushed out and streams overflowed*], cf. 105⁴¹ Is. 48²¹. Before describing the miracle itself, the glossator asserts with emphasis the anger of God against their unbelief. — **21.** *Therefore Yahweh heard and was wroth; and fire was kindled against Jacob, and also anger went up against Israel*], cf. Nu. 11¹⁻³. The reason is reasserted **22.** *For they did not believe in God, and did not trust in His salvation*]. They had no confidence in the fulfilment of the divine promises made to them, and they had lost their trust in His willingness and ability to save them from peril of starvation in the wilderness.

Str. III. Syn. couplets. — **23.** *Then He commanded the skies above*], His authoritative command to them as His servants. — *And opened the doors of Heaven*]. Heaven is here conceived as a granary in which is stored up abundance of grain. The divine proprietor opens the doors in order to distribute the grain. — **24.** *And rained down manna upon them, and grain of heaven for them*]. The manna was conceived as heavenly grain descending from heaven like rain or hail, cf. Ex. 16, Nu. 11⁶⁻⁹ Dt. 8^{3, 16}. A glossator enlarges upon this also. — **25.** *Bread of the mighty*], cf.

103³⁰; probably of the angels, conceived as having their food in this divine ambrosia. — *man did eat*], admitted to the table of angels. — *provision He sent them to satiety*], more than they needed, more than they could eat; which they ate till they were overfull and unable to eat any more, and indeed with a distaste for it.

Str. IV. Syn. couplets. — 26. *Then He led on* || *guided by His strength*], the former as dealing with willing servants, the latter as compelling reluctant ones, — *the east wind* || *the south wind*]. The poet conceives that the two winds coöperated, thinking, doubtless, of a southeast wind. — 27. *And rained down flesh* || *fowl*], the quails of Ex. 16, Nu. 11, in such great quantities that they are compared with *dust* || *the sand of the sea*]. According to Tristram: "The period when they were brought to the camp of Israel was in the spring, when on their northward migration from Africa. According to their well-known instinct, they would follow up the coast of the Red Sea until they came to its bifurcation at the Sinaitic Peninsula, and then would cross at the narrow part" (*Nat. Hist. Bible*, p. 231). A glossator enlarges upon the narrative by 28–30a. *And let it fall in the midst of the camp, round about their dwellings*], cf. Ex. 16¹³ Nu. 11³¹, — *and they ate and were satisfied, and their desire He brought them*]. God gave them their desire to the full. — *and their desire became loathing*]. They ate so much of the flesh and became so satiated with it, that they could not eat any more; they loathed the sight of it. This is the most probable explanation of a difficult line, which is rendered in EV^a. after ~~¶~~, "they were not estranged from their lust," as if || with the line which begins the next Str.; that is, before they had been surfeited, which is altogether improbable.

Str. V. Synth. and syn. couplets. — 30b. *Their food was yet in their mouths*], even while they were still eating. — 31. *And the anger of God went up*], ascended as smoke from the nostrils. — *And He slew* || *bowed down in death, the fattest of them* || *the choicest of Israel*], cf. Nu. 11³². The entire Pt. is given to this rebellion, the two miracles, and the consequences, showing the purpose of the author in warning the men of his generation lest they should repeat the offence.

Pt. III., Str. I. Synth. and syn. couplets. — 32. *For all this*], notwithstanding the previous historic experience, — *they sinned*

again], this Pt. beginning as the previous one v.¹⁷. — *And believed not in His wonders*], in His power and ability to do wonders, cf. v.^{19, 20}. — **33.** *And He consumed their days*], used up, exhausted the days of their life, — *as a breath*], as if they were a mere breath, breathed out and gone forever. — || *And their years, of life, He made to haste away in suddenness*], the most probable interpretation of a difficult text, correctly given by JPSV. This meaning is alone suited to the context. “In trouble” of PBV., AV., is without justification. The meaning: “in terror,” RV.; “sudden terror,” Kirk.; “dismay,” Dr., is sustained by Lv. 26¹⁶ Is. 65²⁸, but is not suited to the context.

Str. II. Syn. couplets. — **34.** *If He slew them*], in punishment for their sin, — *they sought Him || again diligently sought 'El*], in petition for deliverance. — **35.** *And remembered God their Rock || 'El 'Elyon their Redeemer*]. It is altogether probable that God was the original object of the remembrance, and that His titles, “their Rock,” cf. Dt. 32⁴ Ps. 18³, and “their Redeemer,” as well as “‘Elyon,” are in apposition with “God” || “‘El.” It is then a mistake to suppose that they are predicates, or that ‘El ‘Elyon is the compound divine name peculiar to Gn. 14. The insertion of the particle ׀ in the text was also a mistaken supposition that the clause is an objective one. A glossator now enlarges upon the infidelity of the people: **36–37.** *And they beguiled Him with their mouth, and with their tongue lied to Him*], false professions of fidelity and obedience, — *and their mind was not steadfast with Him*], cf. 57⁸, — *and they were not faithful in His covenant*], cf. v.⁸.

Str. III. Synth. and syn. couplets. — **38.** *But He is compassionate*], citation of Ex. 34⁶ (J), cf. Ps. 86¹³ 103⁸; add therefore to complete the line: *and gracious*. This is a general statement as to the character of God, in the form of the present, and not of the habitual past. — *He covers over*], as 65⁴ 79⁹: the later conception of cancelling, obliteration of sin, for the earlier one of forgiveness of Ex. 34⁷. A glossator adds the object *iniquity*, which was no more needed than the object of the verb *and destroys not*, and so impairs the measure. — *And many times turns away His anger*], so that it will not strike the people, cf. 85⁴ 106²⁸ || *and stirs not up any of His wrath*], maintains a calm, serene attitude,

and does not permit any stimulation or excitement of His wrath. These two phrases set forth two sides of the divine self-restraint in His attitude toward His sinning people.

Str. III. Synth. and syn. couplets. — 39. *Then He remembered that they were flesh*], a return to the historical narration. God remembers on His part, as His people on their part. They recognise Him as their Rock and their Redeemer. He recognises them in antithesis as flesh, frail and perishable; and as a mere *breath passing away not to return*]. Their breath, passing out of the flesh in death, returns no more to the flesh with its impulse of life. The counterpart of v.³⁹ is 52, though separated by a long insertion. Inasmuch as God remembered that His people were flesh, to pass away in death, He treated them as such, and became to them as the shepherd of a feeble, helpless flock. — *He led on His people || and guided them; like sheep || like a flock*, in their journeys in the wilderness.

A late editor, for a reason difficult to determine, inserted between v.³⁹ and v.⁴⁰ a pentameter extract from an older poem, describing the plagues of Egypt in accordance with the narrative of J, which alone this author seems to have known.

How often they rebelled against Him in the wilderness, grieved Him in the desert!
Again and again they tempted 'El, the Holy One of Israel.

They did not remember His hand, the day He redeemed them from the adversary;
When He put His miracles in Egypt, His marvels in the country of Zoan.

When He turned their canals into blood, that they could not drink of their streams;
And sent forth swarms of flies and devoured them; and frogs and destroyed them;

And gave their increase to the caterpillar, and their labour to the locust;

And slew their vines with hail, and their sycamores with frost;

And gave over to the pestilence their cattle, and their herds to the flame of fever;

And He smote all their first-born, the first of their strength.

And He led them in confidence, but their enemies the sea covered.

40-43. Syn. and synth. couplets. — 40-41. *How often*], exclamation of wonder; in the || positive statement: *again and again*], as JPSV.; a verb with auxiliary force, incorrectly rendered in EV^a. as "they turned again," away from God. — *they rebelled || grieved*], cf. Is. 63¹⁰ || *tempted*], as v.^{18.56} 95⁹ 106¹⁴ Ex. 17^{2.7} Nu. 14²² (J) Dt. 6¹⁶, to which a glossator adds in ~~¶~~, followed by EV^a., "provoked," in ~~Ⓞ~~, ~~Ⓟ~~, "spurned." — *in the wilderness || in the desert*], the region of the wanderings of Israel, as v.^{17.19}. — *the Holy One*

of Israel], divine name of Is.^{1.2}, cf. 71²² 89¹⁹.—42. *They did not remember*], cf. v.³⁵,—*His hand*], the lifting it for their redemption, cf. Ex. 3²⁰,—*the day He redeemed them from the adversary*], probably the day of the crossing of the sea.—43. *When He put His miracles || His marvels*], those enumerated in the subsequent context,—*in Egypt || in the country of Zoan*], cf. v.¹².

44–48. A series of six plagues, those of J.—44. *When He turned their canals into blood, that they could not drink of their streams*], as Ex. 7^{17.20}.—45. *And sent forth swarms of flies and devoured them*], as Ex. 8^{17.20}; combined in the same line with: *and frogs and destroyed them*], as Ex. 7^{21.22} 8^{1.9}.—46. *And gave their increase to the caterpillar, and their labour to the locust*], plague of Ex. 10^{4.9}.—47. *And slew their vines with hail and their sycamores with frost*], plague of Ex. 9^{18.24}.—48. *And gave over to pestilence their cattle, and their herds to the flame of fever*], the cattle plague of Ex. 9^{3.9}. 𐤎, sustained by most Vrss., therefore by early txt. err. of a single letter, makes this line to continue the plague of v.⁴⁷ in the use of “hail” for “pestilence,” and so interprets the following noun as “hot thunderbolts,” instead of “the flame of fever”; and omits the cattle plague; all of which is improbable. A late glossator generalises in 49–50. *He sends forth*], graphic imperfect of the past, || *levels a path for*], to give it direct and swift course,—*the heat of His anger || His anger*]. This is intensified by the heaping up of other terms: *overflowing wrath*, and *indignation and distress*. The divine anger as directed against the enemies of His people is in striking antithesis to the restraint of His anger toward His people, though by a different author, v.³⁸.—*a mission of angels of evils*], not evil angels in the ethical sense, as distinguished from good; but in the physical sense, as executing or bringing evil upon men, angels of punishment.—*and did not spare their life from death*, with the antithesis: *but their life gave over to the pestilence*]. This glossator is thinking of the pestilence of P, which is more extended than the cattle plague of J.—51. *and smote*], continuation of the aorists of v.⁴⁴⁻⁴⁸,—*all of their first-born, the first of their strength*], the final plague of Ex. 11^{4.9}, cf. Ps. 105³⁶. To this a glossator adds, at the expense of the measure: *in the tents of Ham*], a phrase a.l. and late; cf., however, 105^{23.27} 106²² for “land of Ham.” This

extract concludes with 53, *And led them in confidence*, to which a glossator adds, *without dread*. In antith. with which, — *their enemies the sea covered*.

Str. IV. continues v.^{30, 33} in synth. couplets. — 54. *And He brought them to His sacred border*], the border or boundary of the holy land; not “the border of His sanctuary” of EV⁶, as if it referred to the temple; so also *mountain* does not refer to Mount Zion, but to the mountainous land, which is characteristic of Palestine, Nu. 13^{17, 20} Dt. 1⁷, Jos. 11². — *that His right hand had gotten*], by conquest from its original inhabitants through the stretching forth of His right hand as the valiant champion and war-god of His people. — 55. *And drove out nations before them*], dispossessed them and expelled them from the land to give place to His people, — *and allotted them*], in accordance with the narrative Jos. 23⁴, cf. Ps. 105¹¹, — *the inheritance by measure*], each portion of the people having measured out to them a part of the common inheritance. A glossator adds: *and made the tribes of Israel dwell in their tents*.

Pt. IV., Str. I. Syn. couplets. — 56. *Then they tempted || rebelled against*], as v.^{17-18, 40-41}; but there in two syn. lines, here compressed by a prosaic scribe into a prose sentence, which may be restored to its original form as a couplet by inserting *again* in the first line, and *again and again* in the second line. A glossator adds the legalistic phrase: *and they did not keep His testimonies*], using the legal term of P. — 57. *And drew back || turned aside*], the former explained ethically as *dealt treacherously like their fathers*, cf. 44¹⁹; the latter by the simile, — *like a deceitful bow*], which springs the wrong way in time of need; phrase used elsw. Ho. 7¹⁰, probably also with corrected text v.⁹. To this a glossator adds: 58. *And provoked Him to anger with their high places, and moved Him to jealousy with their graven images*], the constant Deuteronomic charge against Israel in the redaction of the ancient histories, that they were unfaithful to Yahweh in worship at the ancient high places instead of at the central altar at Jerusalem, and in their use of images in His worship. 59 is also a gloss in the same tone. — *God heard, and was furious; and refused Israel altogether*]. This last is not harmonious with the subsequent couplet; and so some have thought that the original was Ephraim instead of Israel.

Str. II. Synth and syn. couplets. — **60.** *Then He rejected the tabernacle of Shilo*], the sacred tabernacle set up at Shilo, north of Bethel, in Ephraim, after the conquest; the chief religious centre of the time of the Judges Jos. 18⁹⁻¹⁰ 21² 1 S. 1-4, Je. 7¹⁴. — *The tent that He made to dwell among mankind*], the sacred tent in which God was supposed to dwell, and whose locality He Himself selected, cf. Jos. 22¹⁹. — **61.** *And delivered up His strength || His ornament*], terms descriptive of the sacred ark, cf. 1 S. 4²¹ Ps. 132⁸. — *to captivity || into the hand of the adversary*], the Philistines, in accordance with the narrative 1 S. 4. To this a glossator added: **62.** *And gave up His people to the sword*], duplication of v.^{61a}, — *and became furious against His inheritance*], as v.⁶⁰.

Str. III. Synth. couplets. — **63.** *Fire devoured their young men*], the fire of war; war being conceived as a devouring flame in accordance with the subsequent context. It is improbable that the reference is to the fire of the divine anger. — *And their maidens were not praised in marriage song*]. They must remain unmarried, because of the slaughter of the young men, who might have married them. — **64.** *Their priests fell by the sword*], doubtless referring to the historic event of the slaughter of Hophni and Phinehas, the attendants upon the ark, 1 S. 4^{11,17}. — *And their widows did not sing dirges*], the customary funeral solemnities could not be observed on account of the invasion of the land by the enemy and the universal disorder occasioned thereby. A glossator interrupts the narrative by a passionate outburst in accordance with the previous glosses v.^{60,62}: **65.** *Then Adonay awaked*]. He had left His people so long subject to their enemies, that He had seemed *as one asleep*, cf. 7⁷ 10¹ || *like a hero overcome with wine*], as 6, 3, JPSV.: in a heavy, drunken sleep; better sustained by || and usage than EV^s, “that shouteth by reason of wine,” as if, awakening from sleep, He fell upon His enemies with the passionate excitement of one stimulated to frenzy by too much wine. — **66.** *And smote His adversaries backward*], made them retreat in disaster, — *to an everlasting reproach He put them*], phr. of Ez. 22⁴ Jo. 2¹⁹.

Str. IV. Syn. and synth. couplets, antith. to each other. — **67.** *And He refused || chose not*], positive and negative sides of

the same idea. — *the tent of Joseph || the tribe of Ephraim*]. The rejection of Shilo carried with it the rejection of the tribe of Ephraim, in which it was situated, and the children of Joseph, of whom Ephraim was the leading tribe. — **68.** *But chose*], in place of the rejected: *the tribe of Judah*], and in that tribe, in place of Shilo: *Mount Zion which He doth love*], cf. 47^s 87^s. The love of God for Zion is here stated as a present and abiding fact, and not as the basis of the choice in the past, "He loved," as EV^s. A glossator interrupts the course of thought by inserting a statement as to the erection of the temple. — **69.** *And built like the heights His sanctuary*], the sanctuary in Jerusalem being modelled after the heavenly abode of God, — *as the earth which He founded forever*], the temple was as firmly founded and as immutable as the earth itself. It is difficult to understand how a late glossator could speak so extravagantly of a temple which had been ruined more than once, and at least once had been destroyed by fire and levelled to the ground; but doubtless he thought that the foundations were eternal, and that though it were destroyed, it would be rebuilt again in the same place and so abide through all vicissitudes.

Str. V. Syn. couplets. — **70.** *And He chose David His servant*], a usual term for prophets and special ministers of God. David bears this title elsw. 18¹ 36¹ 89^{4.21} 132¹⁰ 144¹⁰+ 28 t. — *And took him from the sheepfolds*]. David's early life was that of a shepherd 1 S. 16¹¹ 17^{15. 24-27. 40}. — **71.** *From following the ewes that give suck He brought him*]. The shepherd leads his flock in Palestine; but the ewes that suckle their young need his special attention, and those he follows with his eye and if needful with his steps, to watch over them and protect them from harm, cf. Is. 40¹¹. — *To be shepherd over Jacob His people*]. Israel as the flock of God had the Davidic dynasty as their shepherd, appointed by God as His son and representative in government, cf. Ez. 34²³. The Ps. here reaches its proper conclusion; but a glossator thought it better to emphasize the last clause by the addition of the || *Israel His inheritance*, and to conclude with a laudation of David's reign: **72.** *And he shepherded them || used to lead them*], as shepherd king, — *according to the integrity of his mind*]. His rule was one of integrity of purpose. — *and with deeds of understanding of his hands*]. The royal acts of David as wrought with his hands were

with intelligence, discernment, and skill. This is an idealisation of the reign of David in the style of the Chronicler and later writings, overlooking and ignoring the blots upon his reign, as recorded in the primitive prophetic histories.

1. [אָפֶּרִי קַי] phr. 19¹⁶ 54⁴ 138⁴ Dt. 32¹ +. — 2. [חַיִּיתִי] pl. חַיִּיתִי, as 49⁵. — [אָרְכִי] archaic form prep. מִן for euphony. — 3. [וְאֹבִיחֵינִי סָפְרוּ לִנִּי] phr. = 44². — 4. [וַיִּיר אֶתְרִיץ] phr. elsw. v. 6 48¹⁴ 102¹⁹ Dt. 29²¹. — [בְּסָפְרִים] Pi. ptc. pl. is difficult. We would expect בְּסָפֵר. But 6, 3, attach the ptc. to subsequent words, which certainly makes better grammar. This ptc. introduces a long prosaic gl. which is impossible in 3. — [מְזוּזָה] n. [m.] strength, elsw. 145⁶ Is. 42²⁶ of fierceness of battle. — [מְסֻלָּחֵי אֲשֶׁר קָשָׁה] = 105⁵. — 5. [וַיִּקַּח] consec. Hiph. impf. קָיַם, in the sense of *appoint*, here only ψ; cf. הָקִים בְּרִיחַ phr. of P Gn. 6¹⁸ +; ו consec. carries on the previous pf. and then continues gl. Otherwise it is aorist, based on an ideal past. — [עָרַתִּי] 19⁹ 81⁶ 119⁸⁸ 122⁴; also term of P, || הַרְרָה. — 6 is prosaic and certainly a gl. — 7. [בְּאֵל] confidence, as 49¹⁴ Pr. 3²⁶ Jb. 8¹⁴ 31²⁴; a late word. — [וְלֹא יִשְׁכַּח] introduces the fourth l. of Str. II. after v. 4^a. — [מַעֲלֵי אֵל] cf. 77¹². — [וַיִּזְעָקוּ יְעוֹזֵר] cf. Dt. 33⁹ Pss. 105⁴⁵ 119² +; as a dimeter is gl. — 8. [וַיִּיר סִרְרַיִסָּרָה] phr. a. l., but cf. Dt. 21^{18, 20} וַיִּיר סִרְרַיִסָּרָה from which it is certainly derived, also Je. 5²² וַיִּיר סִרְרַיִסָּרָה. — [וַיִּיר סִרְרַיִסָּרָה] phr. elsw. 10¹⁷ Jb. 11¹⁸ 2 Ch. 12¹⁴, cf. v. 57 57^{8, 9} (= 108²) 112⁷. — [וַיִּיר סִרְרַיִסָּרָה] Niph. pf. 3 f. with רִיחַ, cf. v. 87 89²⁸ 101⁶. — [אֵל] as v. 7. 18. 19. 24. 26. 41; characteristic of 3, though this part of v. 2 is a gl. — 9. [וַיִּיר סִרְרַיִסָּרָה] phr. dub. and difficult. וַיִּיר סִרְרַיִסָּרָה I Ch. 12² 2 Ch. 17¹⁷ equipped with the bow, וַיִּיר סִרְרַיִסָּרָה Je. 4²⁹, cf. רָמַת, cast elsw., אֵל Ex. 15^{1, 21}. One of these vbs. might be an interp. gl. Hu., Hi., Kau., think of רִיחַ as gl., but וַיִּיר סִרְרַיִסָּרָה is the later phr. and therefore most prob. the gl., if there be one. It is difficult to see the connection of this v. with context, if בני אֲמָרִים is original. It indicates a hostile disposition towards the people of the North, not in accordance with 3 elsw. and for which no historic situation can be assigned. The difficulty would be removed, if we could rd. וַיִּיר סִרְרַיִסָּרָה and suppose that רָמַת had been transposed by txt. err., and that בני אֲמָרִים had been inserted by late glossator. We would then have the same idea as v. 57, and this couplet would conclude Str. III. — [יָיִם קָרְבַּי] phr. elsw. Zc. 14⁸, but v. Ps. 55¹⁹. — 10. [וַיִּיר סִרְרַיִסָּרָה] phr. elsw. 103¹⁸ 132¹² I K. 11¹¹ Ne. 1⁶ 9²² Dn. 9⁸; cf. v. 57. — 11. [וַיִּיר סִרְרַיִסָּרָה] as 77¹². This v. is a pentameter gl. — 12. [וַיִּיר סִרְרַיִסָּרָה] phr. as v. 48. † שָׂרָה n.m. (1) field with flowers 103¹⁶, sown 107²⁷; (2) country 132⁶, so here and v. 48, † שָׂרָה n. pr. loc. *Zanis*, town built seven years after Hebron acc. Nu. 13²², elsw. Is. 19^{11, 18} 30⁴ Ez. 30¹⁴, modern Sān, in N.W. Delta of Egypt. — 13. [בְּנֵה קַי] as Ex. 14¹⁶ Ne. 9¹¹, v. 74¹⁵; cf. וַיִּיר סִרְרַיִסָּרָה v. 15. — [מִיָּם קָמִיר] cf. מִיָּם קָמִיר Ex. 15⁸. — 14. [בְּנֵה קַי] † שָׂרָה n.m. (1) cloud mass 97²; (2) of the historic, theophanic cloud of the Exodus, here, as 105²⁹ Ex. 34⁵; (3) Ps. 99⁷, as Ex. 13^{21, 22} + 6 t. (JE) Ne. 9^{12, 19}. — [אִיר אֵשׁ] phr. a. l. for אִיר אֵשׁ Ex. 13^{21, 22} 14²⁴ (JE) +. — 15. [בְּנֵה קַי] Pi. impf. for Qal v. 18 suspi-

cious, also absence of ו consec., which appears again ויִשָּׁק. ⑥, ③, render it as v.¹⁸ pf.; prob. the original text was נִקַּח Qal pf. They both rd. נור sg. for צור, which is also more prob. ⑥, ③, take רָקָה as adj. agreeing with הַרְמוֹת.
 —16. [נְזִילִים] ptc. † [נוֹל] *flow*, of water 147¹⁶, ptc. *streams, floods*, Ex. 15⁶, so here and v.⁴⁴. — V.¹⁶ and v.¹⁶ are doublets; the latter is more poetic and more likely original. —17. [לְהַקְרִיחַ] for [לְהַקְרִיחַ], Hiph. inf. cstr. טרה. cf. v.⁴⁰.⁶⁶. — [בְּנִיחָה] characteristic of א, as v.⁸⁶.⁶⁶ 50¹⁴ 73¹¹ 77¹¹ 82⁶ 83¹⁹. — [וַיִּנְחֵם] for [וַיִּנְחֵם] 18. [וַיִּנְחֵם] ו consec. Pi. impf., cf. v.⁴¹.⁶⁶, as Ex. 17².⁷ Nu. 14²² (J). — [לְקַבֵּם] fuller form, as 73¹.⁷ 12. 21. 26 77⁷. [לְבִי] v.⁸ is in gl., so לְבָס v.⁸⁷. — [לְמַשְׁם] according to their appetite, as 17⁹ 63⁶ 106¹⁵ 107⁶.⁹.¹⁸. — 19. [וַיִּדְבְּרוּ בְּאֵלֵהֶם] is doubtless a gl., explan. of אַסְרוּ. — 20. [הִקָּה צֹר וַיִּנְחֵם סֵם] cf. 105⁴¹ [וַיִּנְחֵם סֵם] וַיִּנְחֵם סֵם, and Is. 48²¹ [וַיִּנְחֵם סֵם]. The earliest of these is doubtless the last. הַכָּה is used by reference to Ex. 17⁶ (E) or Nu. 20¹¹ (P). [וַיִּשְׁטֹט] a.ל. ψ. — [וַיִּשְׁטֹט] Qal impf. 3 pl. (69⁹). This whole l. is a triplet with v.¹⁴.¹⁶, and is a gl. based on Is. 48²¹. — [וַיִּשְׁאֵר] as v.²⁷, v. 73²⁶. — 21. [לִבְנֵי שָׂעָן יָרַח וַיִּהְיֶה בָרָר]. This is prose style. יָרַח impossible in א. — [וַיִּהְיֶה בָרָר] ו consec. Hithp. impf. † עָבַר denom. עָבַר. Hithp. (1) *be furious*, so v.⁶⁹.⁶² 89³⁰, cf. Dt. 3²⁶ Pr. 26¹⁷; (2) *be arrogant* Pr. 14¹⁶; (3) *incite to fury* Pr. 20² (?). — [וַיִּנְחֵם] Niph. pf. 3 f. † שִׂיחַ BDB. (cf. שִׂיחַ). Hiph. *kindle, set on fire*, Is. 44¹⁵ Ez. 39⁹ BS. 43²¹. Niph. a.ל. *be kindled*. — 22. [וַיִּלְחֵי] pl. cstr. † יָרַח n.f. *door*, common in OT., but in ψ only here and 107¹⁶, unless דָּל 141⁸ is error for יָרַח, which is prob. For the idea cf. אֲרָבַת הַשָּׁמַיִם Gn. 7¹¹. — 24. [וַיִּנְחֵם] cf. v.²⁷, based on Ex. 16⁴ (J). — [מַן] n.m. *manna*, the divine provision of bread for Israel in the wilderness Ex. 16¹⁵.³¹.³².³⁵.³⁶ Nu. 11⁶.⁷.⁹ Dt. 8².¹⁶ Jos. 5¹².¹² Ne. 9²⁰. — [וַיִּלְחֵי] Qal inf. cstr. with לִ is a gl., making l. too long and altogether unnecessary. — [וַיִּנְחֵם] phr. a.ל.; ⑥ ἀπορροσθησθε does not imply different text, but is paraphrase; cf. לחם שמים 105⁴⁰. — [וַיִּנְחֵם] expansive gl. This v. has been assimilated to v.²⁶ in measure and so made tetrameter. — 25. [וַיִּנְחֵם אֱמֶרֶיִם] phr. a.ל., prob. referring to angels as 103²⁰, so ⑥ ἀγγελων; a late conception, like the Greek *ambrosia*, the food of the gods. — [וַיִּנְחֵם] n.f. *provision* Gn. 42²⁶ 45²¹ Ex. 12³⁰ (E) Jos. 1¹¹ (D) 9¹¹ (JE) Ju. 7⁸ (?) 20¹⁰ I S. 22¹⁰ and here. — This v. is a tetrameter couplet and a late gl. — 26. [וַיִּנְחֵם] Hiph. impf. נסך. ⑥ has *καὶ ἐπέπεσεν*. Indeed ו consec. is necessary to the sense and has been omitted in א by err. † נסך vb. Qal *pull up* (tent) pegs and set out on a journey, common in OT., but not in ψ. Hiph. † *cause to set out, lead out*, Ex. 15²² c. acc. pers., Ps. 78⁵² people as flock, 80⁹ fig. of vine; here of wind. — [וַיִּנְחֵם] East wind, as Gn. 41⁶.²⁸ (E) Ho. 12² 13¹⁵, elsw. ψ with רִיחַ 48⁸. — [וַיִּנְחֵם] n.f. (1) *the South* Jos. 15¹ Is. 43⁶ +; † (2) poet. *South wind*, here as Ct. 4¹⁶. The use of the wind is according to Nu. 11⁸¹. — 27. [וַיִּלְחֵם] makes l. too long and is gl. — [וַיִּנְחֵם] as v.²⁰. — [וַיִּנְחֵם] phr. Je. 15⁸ Jb. 6⁸, חֵם הַיָּם Gn. 32¹⁸ (E) 41¹⁹ Is. 10²² Ho. 2¹ Je. 33²², cf. Gn. 22¹⁷ (J). † חֵם n.m. *sand*, elsw. ψ 139¹⁸. — 28. [וַיִּנְחֵם]. The 3 sg. here and in [וַיִּנְחֵם] between 3 pl. referring to Israel is striking. ⑥ has pl., but ③ agrees with א. The original Ex. 16¹⁸ Nu. 11⁸¹ חֵם has no sf. at all, and there is no reference to טענות. The sfs. are differences of interp.

as usual, and the two nouns are syn. There is no justification for referring *מִשְׁכַּנְתּוֹ* to the *tabernacle*, which is always *מִשְׁכָּן*. These are the tabernacles of Israel, as 87² Nu. 24⁶. But in fact this v. is an expansive gl.—29. הַמִּתְהַוֶּה] emph. in position; sf. 3 pl. הַמִּתְהַוֶּה n.f. (10¹⁷) based on Nu. 114⁴, cf. Ps. 106¹⁴ 84.—[קָמָה] Hiph. impf. 3 m. is out of harmony with context. It cannot be pf. as 6. It does not follow the action of previous vbs.; cf. v. 29, which is also a gl.—30. וְיָרֵךְ] Qal pf. 3 m. וְיָרֵךְ *be a stranger to*, but 6 ἐστραθῆσθαι elsw. for סָנַע, must be interpretation, so 7 *fraudati*, 3 *indignerunt*. There is an evident reference to וְיָרָא n.(f.) *loathsome thing*, cf. Nu. 1120 (JE), prob. err. for וְיָרָה (Sam.) BDB. We should prob. rd. לְיָרָה הַמִּתְהַוֶּה *their lust became loathing*. This accords exactly with the narrative. The usual interp. reverses the narrative and makes the visitation of wrath precede the loathing.—[עַד אֶמְלֵס בְּמִיָּהֶם] is a variation of עֵרַב בֵּין שְׁנַיִם עֵרַבָּהּ Nu. 1128. This l. introduces the next Str.—31. [אֶף אֱלֹהִים] emph. in position.—[קָרָה] is gl., making l. too long.—[בְּמִשְׁכְּנֵיהֶם] has two beats. ב prep. *among*. † קָשָׁחוֹ n.m. of men *fat, lusty*, of warriors here, as Is. 10¹⁶; so prob. Dn. 1124, as Bevan.—[בְּחַרְיֵי] pl. cstr. † קָחַרָה n.m. *young man*, as v. 68 148¹². But 6 ἐκλεκτους, 7 *electos*, as בחַרְיֵי, is better suited to parall.—32. [בְּקִלְיָאָה] phr. Is. 526 9¹¹. 16. 20 +.—33. † בְּהִלָּה n.f. *dismay, terror*, elsw. Lv. 26¹⁶ Je. 15⁸ Is. 65²³. 6 renders this word μετὰ σπουδῆς, 3 *velociter*. A vb. is needed in last l., prob. בהל *made to haste away, in haste*, best suited to הכל.—34. [אִם־הִרְגֵם] temporal force of אם with pf. in both prot. and apod. The Waws are all coordinate of late style for v consec. impf., the style of this poem in the original parts.—35. [וַיִּקְרָו] resumes the style of the original. כִּי before אֱלֹהִים, though in 6, 3, is prob. a gl. to emphasize the fact.—[צַר] for God, as 83.—[אֵל קָלִיִּין] as 87⁶ (?), cf. אֱלֹהִים קָלִיִּין v. 66 (?), 57⁸ (?). This gives two names of God, and not, as Gn. 14¹⁸. 19. 20. 22, a simple compound name.—36. [וַיִּקְרָו] consec. Pi. impf. † פָּחַח vb. denom. *be simple*, in ψ only here *deceive*, as 2 S. 326 Pr. 24²⁸ Je. 20⁷ Ez. 14⁹ +. 6 has ἠγάπησαν, 7 *dilixerunt*.—[וַיִּכְזְבוּ] Pi. impf. † כָּזַב vb. denom. *tell a lie*, as 89³⁶, elsw. ψ † Qal *to be a liar* 116¹¹.—This v. is tetrameter; it can hardly be original, and is really a later theological interp. of the conduct of the people. It is possible that there was no vb. with נִמְיָהֶם in the original, and that both יִסְרְרוּ and ἠγάπησαν are interpretative, the one for syn. parall., the other for antith. parall.—37, though in the same measure as Ps., is yet another dogmatic gl.—[נִכְנַן לִבִּי] cf. v. 8, וְנִכְנַן לִבִּי 51¹².—[וַיִּמְאֲנוּ] as v. 8.—38. † [רַחוּם] adj. *compassionate*; Dt. 4³¹, elsw. with תָּנוּן following Pss. 86¹⁵ 103⁸, as Ex. 34⁶ (J), earlier order; preceding Pss. 111⁴ 112⁴ 145⁸ 2 Ch. 30⁹ Ne. 9¹⁷. 31 Jo. 2¹⁸ Jon. 4² later order; more likely the former here. The Pasiq prob. indicates this omission.—[וַיִּפְרַע עֵין] cf. 65⁴ 79⁹, used for וַיִּפְרַח Ex. 34⁸ 84. This and the following impf. express the present and constant state of character of God. עֵין is gl., making l. too long.—[וַיִּהְרָקָה] consec. pf. carrying on habitual action. It has auxil. force with inf., as Is. 55⁷ Ex. 36⁶.—[הִשָּׁיב אֶפְסֵי] cf. vb. with חָסַח 106²², אָפַּ 85⁴. The space in 39 before v. 38, according to *Kiddushin*^{30a}, indicates the middle of the 596 στίχοι of ψ. *Maccot*^{22b} states that this v. and Dt. 28⁶⁸. 69 29⁸ were

recited when forty stripes save one were inflicted (*v. De. Com. Ps.*).—**39.** וַיִּזְכֹּר [וַיִּזְכֹּר] consec. carrying on the thought of *v.*³⁵, God's remembrance in antithesis with Israel's remembrance.—**40.** בְּיָשִׁיעִיךָ [בְּיָשִׁיעִיךָ] elsw. 68⁸ 106¹⁴ 107⁴ Dt. 32¹⁰. The vbs. in this *v.* are so out of harmony with the context that they must be a reflective gl. Vs.⁴⁰⁻⁴⁸ are a pentameter extract from an older poem.—**41.** וַיִּשְׁבוּ [וַיִּשְׁבוּ] consec. impf. שָׁב with auxil. force followed by ' consec. impf. — [קְרוֹשׁ יִשְׂרָאֵל] divine name of Is. 6⁵; elsw. in ψ , 71²² 89¹⁹.—[הִתְרוּ] Hiph. pf. 3 pl. וְהָ א.ל. Aramaism. Θ παραύσαντες, \mathfrak{I} concitaverunt. Θ translates Is. 5²⁴ קְרוֹשׁ יִשְׂרָאֵל in the same way, so also נָמַן in Ps. 10². 18 74¹⁰. 18 107¹¹. It is possible therefore that נָמַן was in Θ , and that a later copyist substituted the Aramaic vb. for it. Part of the l. is original; the vb. makes the l. too long and must be a later insertion.—**42.** [קִנְי־צַר] the longer form of prep. for euphony. צַר n.m. coll. \mathfrak{I} .—**43.** [שִׁים אֲחֻזָּה וּמוֹחִים] phr. elsw. Je. 32²⁰, cf. Ps. 105²⁷; אֲחֻזָּה as *miracle* elsw. ψ 65⁹ 74⁹ || מוֹחִים (*v. 71⁷*) 135⁹; c. שִׁים elsw. Ex. 10² (J) Is. 66¹⁹.—**44.** [וַיִּהְיֶה] consec. (30¹²), cf. Niph. Ex. 7¹⁷. 20.—[יִמְרֵיהֶם] sf. 3 pl. refers to Egyptians of *v.*⁴². † יִמְרֵיהֶם n.m. *stream of the Nile* (an Egyptian loan word), derived from Ex. 7¹⁷. 18 + (J).—[בְּלִי־שָׁחִיתִין] Qal impf. 3 pl. fuller form with archaic neg. in final clause.—**45.** [וַיִּשְׁחָטוּ] Pi. impf. without ו consec. is err., for the context demands ו, unless we rd. pf.—[קָרָם] is prosaic. It makes l. too long.—[עֲלִיכָה] n.m. *insect swarm*, as Ex. 8¹⁷ + 6¹. (J) Ps. 105²¹.—[נִפְתָּרָה] n.f. sg. coll., as Ex. 8² (J); pl. Ex. 7²⁷. 28. 29 81. 2. 4. 5. 7. 8. 9 (J) Ps. 105²⁰.—**46.** [תְּקִילָה] n.m. kind of *locust*, elsw. I K. 8³⁷ = 2 Ch. 6²⁸ Jo. 1⁴ 2²⁶ Is. 33⁴.—[תִּיבָה] n.m. (1) *toil*, not in ψ ; (2) *result of toil, produce*; elsw. 109¹¹ 128⁸ Ho. 12⁹ Dt. 28²⁸.—[מְרִקָה] n.m. a kind of *locust*, as Ex. 10⁴ + 6 t. (J) Pss. 105²⁴ 109²⁸.—**47.** [יִהְיֶה] Qal impf. without ו consec. is improb. in this context.—[חֶרֶב] n.m. *hail*, plague *v.*⁴⁶, Ex. 9¹⁸ + 17 t. (JE) Ps. 105²²; elsw. ψ of storm 181¹⁴ 148⁸.—[וִינָה] n.f. *vine*, as 105²²; in simile of wife 128²; allegory of Israel 80⁹. 16 Ez. 17⁶. 7. 8 Ho. 10¹.—[שִׁקְמֹתַיִם] pl. f., sf. 3 pl. † [שִׁקְמָה] *sycamore tree*, elsw. שִׁקְמָה I K. 10²⁷ I Ch. 27²⁸ 2 Ch. 1¹⁵ 9²⁷ Is. 9⁹ Am. 7¹⁴.—[תִּפְתָּלָה] n.[m.] a.l. prob. *frost*, as Θ ἐν τῇ παύσει, \mathfrak{I} frigore.—**48.** [לִבְרָר] so Θ , \mathfrak{I} , but improb. It has been assimilated to *v.*⁴⁷; rd. as Ew., Dy., Gr., Du., Valetton, after 2 codd., † רָבַר n.m. (1) *pestilence* Ex. 5⁹ 9¹⁸ Nu. 14¹² (J) Ps. 91⁵. 6; (2) *cattle plague, murrain*, Ex. 9³ (J), as here; cf. *v.*⁶⁰.—† [בְּקִירָה] n.m. *beast*, as Gn. 45¹⁷ Ex. 22⁴ Nu. 20⁴. 8. 11 (E).—† [מִקְנֵיהֶם] n.m. *cattle*, as Ex. 9³ + (J).—[רִשְׁפֵי] pl. רִשְׁפֵי *fiery shafts* of Yahweh, sending disease and death, as Dt. 32²⁴ Hb. 3⁹; cf. Ps. 76⁴.—**49.** [וַיִּשְׁלַח] cf. *v.*⁴⁶. בָּרָם [חֲרִיף אִפְסִי] phr. of J, as 69²⁶ 85⁴.—[עֲבָרָה וַתֵּם וַצָּרָה] a heaping up of syn. terms.—† [תְּשִׁלַּחָה] n.f. *sending, mission*, elsw. Ec. 8⁸ *dismissal*; cf. תְּשִׁלַּח *mission* Est. 9¹⁹. 22.—[מַלְאֲכֵי רָעִים] Θ ἀγγέλων πονηρῶν, \mathfrak{I} angelorum malorum, prob. correct.—The *v.* is a late gl.—**50.** [וַיִּפְתַּח] phr. a.l.; פִּתַּח vb. *level a path*, elsw. Pr. 4²⁶ 5⁶. 21 Is. 26⁷.—[וַיִּתֵּן] n.m. *path* 119⁹ Jb. 18¹⁰ 28⁷ 41²⁴ Pr. 12²⁸, late word; cf. וַיִּתֵּן n.f. earlier form 142⁴.—[וַיִּתְּנֵם] syn. with וַיִּפְתַּח, has the uncommon mng. *their life*, as 74¹⁹ 143⁸. Possibly MT. so pointed, supposing that it referred to animals; as Θ τὰ ἀσθῆτα ἀδῶν, \mathfrak{I} jumenta, of the more extensive form of the pestilence according to P.—

V.^{49, 50} are full of late terms and conceptions, and are doubtless glosses. — 51. [וַיִּהְיֶה] Hiph. impf. ו consec. וָקָה carries on v.⁴⁸ from which it has been separated by gl. — [רָאשִׁית אֵינֶם] phr. elsw. 105³⁶ רָאשִׁית לְכָל אֵינֶם Gn. 49³ רָאשִׁית אֵינִי Dt. 21¹⁷ רָאשִׁית אֵינִי. These all suggest rather אֵינֶם here, as 6. † רָאשִׁית n.f. *beginning*, elsw. ψ, 111¹⁰ of wisdom. † אֵינִי n.m. elsw. *strength* Jb. 18^{7, 12} 40¹⁶ Ho. 12⁴ Is. 40^{26, 29} Pr. 11⁷; *wealth* Jb. 20¹⁰ Ho. 12⁹, prob. also Ps. 49⁶. — [נִאְהָלֵהֶם] phr. א.ל., not in Ps. 105³⁶; as it makes the l. longer than the other ll. of the plagues, it is prob. gl. But אֵינֶם 105^{22, 27} 106²³. For similar uses of אֵינֶם v. 83⁷ 120⁵ Hb. 3⁷. Only in these late Ps. is this usage of † אֵינֶם found; elsw. Ham is the name of the son of Noah Gn. 5³² +. — 52. † צֶרֶר n.m. *stock, herd*, only here ψ, but common in OT.; elsw. in simile Mi. 2¹² Je. 31¹⁰. This v. carries on the thought of v.³⁹. The intervening material is a long pentameter gl. — 53. [וְלֹא פָחַדִי] as 3 *absque timore*, has really two tones and is a gl. — [נִקְרָה הֵיטָם] cf. 106¹¹ Ex. 15^{5, 10} (song) 14²⁰ (P) Jos. 24⁷ (E). This v. concludes the pentameter poem. — 54. [וַיִּבְיָאֵם] ו consec. Hiph. [וַיִּבְיָאֵם] resumes the poem, and should follow v.⁵², and should follow Phr. א.ל. † נְבוּלָה n.m. (1) *border, boundary*, of limit of waters of great deep 104⁹; (2) *territory* 105^{31, 33} 147¹⁴ and here; cf. † נְבוּלָה n.f. 74¹⁷. — [זֶה] prob. relative, as 74³ 104^{6, 26}, but 6, 8, 9, 3, regard it as demonstrative; if so it must have the strong force of "yonder," as it is without the article. — 55. [וַיִּשְׁתָּן] Hiph. impf. ו consec. This third l. is a gl. — [שָׁבַט יִשְׂרָאֵל] שֵׁבֶט for *tribe* in ψ elsw. only v.^{67, 68} 74² 105⁶⁷ 122^{4, 4}. — 56. [וַיִּתְּנֵם וַיִּסְרוּ] cf. v.^{17-18, 40-41}. These two vbs. seem to be a compression of two ll. — [אֶת־אֱלֹהֵים] before קָלִיִּין makes one l. too long. If we attach אֵת אֱלֹהִים to the first vb. and insert וַעַי we have the first l. The second also requires an additional word, prob. אֶשְׁכֵּנֶה of v.⁴¹. — [שְׁרִיחֵיהֶם] term of P, c. שֵׁר also 99⁷ 119^{146, 167}; prob. a gl. — 57. [וַיִּשְׁטַן] ו consec. Niph. impf. 3 pl. *turn oneself back, prove faithless*, v. 14⁸; elsw. with אִמְרוּ 44¹⁹. — [הִשָּׁח רִשְׁתָּהּ] v. v.⁹; phr. elsw. Ho. 7¹⁶. — 58. [וַיִּתְּקֶם] ו consec. Hiph. impf. בָּקָם, as 106²⁹; phr. of D, Je. — [וַיִּקְיָאוּהוּ] Hiph. impf. אִקָּא, as Dt. 32^{16, 21}. The force of ו consec. is required, whether we suppose that there has been a transposition or that the force of the ו with the noun is consec. — [בְּצִמְתָּ] for *high places* of worship, only here ψ, but common in D, H, and Chr. — † [פְּסִיחֵי] n.m. only pl. *idols*, as Ho. 11² Is. 10¹⁰ 21⁹ 30²² Dt. 7^{8, 25} 12³ +. This v. is a tetrameter gl. It could not be the reason for the rejection of Shilo in so early a writing; cf. Dt. 32¹⁶. — 59. [וַיִּשְׁרָאֵל] here is striking, for the subsequent context suggests Ephraim. But the v. is a late gl. — 60. [שִׁלֹּה] n. pr. loc., as Ju. 21¹⁹ 1 S. 1²⁴ 3²¹ Je. 7¹⁴ +, usually שִׁלֹּה *Shiloh*, a place in Ephraim, north of Bethel; *Seilân*, Rob. *Pal.*^{III. 308f.} — 61. [קוֹי] is used here, as context indicates, for אִמְרוּ עוּ 132⁹; || הִתְקַדְּרֵהוּ (71⁸), attributed to the ark as to the temple 96⁶ Is. 60⁷ 63¹⁵ 64¹⁰. — 62. [הִתְקַדְּרֵהוּ] is repetition of v.⁶⁰. — 63. [רַגְלֵי] Pu. Pf. הִלֵּל, v. Intr. § 35, *be praised* in marriage songs; so Aq. ἡμῶν ἠμῶν. 6 *ἐπὶ ἐνθουσιασμοῖς, Ἐ non sunt lamentatae*, so 8 הִלֵּלִי √הִלֵּל improbable. — 64. [הִתְקַנְיָה] Qal impf. pl. 3 f. כָּנָה (69¹¹), as 8, 9, must have the specific sense of weeping or singing dirges. 6, 3, 8, interp. as Niph. passive הִתְקַנְיָה. — 65. [וַיִּתְּקֵן] Qal impf. ו consec. † [תִּקְעַן] vb. *awake*, as Gn. 41^{4, 7, 21} (E) 9²⁴

28¹⁶ (J) Ju. 16^{14, 20} I K. 3¹⁶ 18²⁷ Hb. 2⁷; earlier word than פָּרִי. — [פָּרִי:] adj. *sleeping*, cf. vb. פָּרַע; also I K. 18²⁷ of Baal. — אָרִי in this Ps. suspicious. — [פָּרִי:] a. l. Hithp. ptc. † [פָּרִי:] *be overcome* with wine; κραταιωθηκώς ἐξ οἴνου **Θ**, *crapulatus* **Ε**, *post crapulam vini* **Σ**; AE., Aug., Ges., De W., Hi., Bā., Du., Kau., Bu., Ehr., most prob.; but AV., RV., De., BDB., after **Σ**, Ki., Flaminius, Hithp. פָּרַע *shout*. — 66. [פָּרַע (עוֹלָם) נֶהַן] phr. as Ez. 22⁴ Jo. 2¹⁹. — 69. [פָּרַע] archaic form prep. with פָּרַע Qal ptc. pl. פָּרַע; **Θ** ὡς μονοκεράτων, **Σ** *monoceroton* פָּרַע, so **Ε** פָּרַע פָּרַע פָּרַע. It is better to rd. פָּרַע with Hi.; cf. Ps. 148¹. This v. is a gl. — 71. [פָּרַע] Qal ptc. f. pl. † [פָּרַע] vb. *give suck*, elsw. Is. 40¹¹ I S. 6^{7, 10} Gn. 33¹⁸ (J). — [פָּרַע] with subsequent word is a gl. of intensification; so also v.⁷². — 72. [פָּרַע] phr. elsw. 101² Gn. 20^{6, 6} (E) I K. 9⁴. — [פָּרַע] phr. a. l., v. 40⁴; pl. *deas* or *acts of understanding*. — [פָּרַע] Hiph. impf. פָּרַע with sf. 3 pl. must have sense of pf. and previous ו with noun have force of ו consec., or else it must be in circumstantial clause.

PSALM LXXIX., 2 STR. 6³.

Ps. 79 originally was a lament over the destruction of Jerusalem by Nebuchadnezzar, the defiling of the temple and slaughter of the people (v.¹⁻³), with a petition not to remember the iniquities of their ancestors, but speedily to have compassion and save them (v.^{8ab, 9ab}), concluding with a vow of perpetual thanksgiving (v.^{13cd}). But many glosses were added by Maccabean editors, making the Ps. appropriate to the desecration of the temple and the cruelty of Antiochus (v.^{3, 9cd, 10c, 13}). Many citations from other scriptures were inserted (v.^{4-7, 8c, 10a, 11, 13ab}), making it more appropriate for religious use; although from a literary point of view it is now a mosaic.

THE nations are come into Thine inheritance.

They have defiled Thy holy temple.
They have laid Jerusalem in ruins.
They have given the dead bodies of Thy servants
As food to the birds of heaven,
Thy pious ones to the wild beasts of the earth.

REMEMBER not the iniquities of our forefathers.

Quickly let Thine acts of compassion come to meet us.
Help us, O God of our salvation,
For the sake of the glory of Thy name.
We will give thanks unto Thee forever;
To all generations tell Thy praise.

Ps. 79 was a Ps. of **Α**, then taken up into **Β** and **Ε**, but not into **ΒΒ** (v. Intr. §§ 29, 31, 32). That applies only to the original Ps. Indeed, the

Ps. in its present form is a mosaic of citations from many different writings. The original Ps. had only two trimeter hexastichs, v.¹⁻² and v.^{8ab. 9ab. 13cd}. These Strs. indicate a date soon after the destruction of the temple by Nebuchadnezzar, to which v.¹⁻² clearly refers. The use of שָׁטַח v.¹ is that of D, H, P, Ez., cf. Je. 7³⁰ Ez. 9⁷. שָׁטַח לְיָמֵינוּ v.¹ is dependent on Mi. 1⁶; וְנָלְהָה v.² is in its earlier use for corpse, not the later for carcass of animals. רָשָׁעִים v.⁸ as Dt. 19¹⁴ Lv. 26⁴⁵ (H). וְנָקְטָה v.¹⁰ as Je. 50²⁸ 51¹¹. The glosses are: (a) v.³ is not a citation; but is either hexameter or prose. It probably refers to Maccabean bloodshed; (b) v.⁴ is derived from Ps. 44¹⁴, (c) v.⁵ from Ps. 89⁴⁷, (d) v.⁶⁻⁷ from Je. 10²⁶, (e) v.^{8c} from Ps. 142⁷; (f) v.^{9cd} is composed of a prosaic gloss which attributes the suffering to sins; (g) v.^{10a} is derived from Ps. 115²; (h) v.^{11ac} is based on 102²¹; (i) v.^{11b} is a citation from Ex. 15¹⁶; (j) v.^{10bc. 12} are characteristically Maccabean, cf. 89^{51. 62}; (k) v.^{13ab} is a citation from Ps. 100³. These additions to the Ps. were not made in א, as is evident from the use of יָרָה v.⁵ and אָרְנִי v.¹². BZ did not use it, and therefore that editor could not have made the addition. The glosses doubtless all came from the Maccabean editor, adapting the Ps. to his own times. The Ps. is prescribed in Rabbinical use for the day commemorating the destruction of the temple (*Sopherim* 18⁸).

Str. I. A synth. tetrastich, concluding with a syn. couplet.—
 1. *The nations are come into Thine inheritance*], have invaded the Holy Land, which God had taken as His own special land and given as an inheritance to His people, cf. Ex. 15¹⁷ Pss. 74² 78^{62. 71}. — *They have defiled Thy holy temple*]. Even the entrance of the uncircumcised and unconsecrated nations into the temple would have defiled it La. 1¹⁰ Jo. 4¹⁷ Na. 2¹ Is. 35⁹ 52¹, and have made it ceremonially unclean; but it is altogether probable that a more positive desecration is referred to, such as the desecration of the sacred vessels and furniture of the sacred places, partly by putting them to profane use, partly by breaking them up as spoil, and partly by removing them from the sacred places into distant lands; all of which was done by the Babylonians 2 K. 25¹³⁻¹⁷ La. 2¹. — *They have laid Jerusalem in ruins*], phr. of Mi. 1⁶, cf. Je. 26¹⁸, also 2 K. 25⁹⁻¹⁰. — 2. *They have given the dead bodies of Thy servants || Thy pious ones*], slain in battle about the walls or in the streets of the captured city, cf. La. 4¹³⁻¹⁴ — *as food*], the bodies left unburied became prey to the birds of heaven], the vultures, and to the wild beasts of the earth], especially jackals, cf. 74¹⁴ Je. 34²⁰. This simple but graphic description of the ruin wrought by the Babylonians was enlarged and adapted to later times by later

editors, especially Maccabean. — 3. *They have poured out their blood like water round about Jerusalem, and there was none to bury them*]. This might be regarded as an enlargement of the previous context, but is more suited to the excessive cruelty of the Maccabean times, cf. 1 Mac. 1st 7th. — 4. *We are become a reproach to our neighbours, a scorn and derision to them that are round about us*]. This is a citation from 44th. — 5. *How long, Yahweh? wilt Thou be angry forever? Will Thy jealousy burn like fire?*] This is a citation with slight variation from 89th. — 6-7. *Pour out Thy wrath upon the nations that know Thee not, and upon the kingdoms that do not call on Thy name; for they have devoured Jacob, and his habitation laid waste*]. This is a citation, with few and unimportant changes, from Je. 10th.

Str. II. One antith., one synth., and one syn. couplet. — 8. *Remember not the iniquities of our forefathers*], according to law Ex. 20th, threatening Lv. 26th ^{sq.} Dt. 28th ^{sq.}, prophecy Je. 11th ^{sq.}, and experience La. 5th 2 K. 23th ^{sq.} 24th ^{sq.}. The posterity in their solidarity of inheritance, both of favour and guilt, must suffer the penalty of their fathers' misdeeds as well as inherit the blessings of their covenant. — *Quickly*], in haste; the need is pressing, — *let Thine acts of compassion*], so most probably, in accordance with usage, as the pl. vb. is used, and not abstr. "compassion" or pl. "compassions," "tender mercies," AV., RV. — *come to meet us*], personified as messengers of God, cf. 21st 43rd 85th ¹¹⁻¹². A glossator appends as reason a citation from 142nd: *for we are brought very low*. — 9. *Help us, O God of our salvation*], carrying on the petition, basing it upon the well-known character of God, cf. 18th 24th 25th 27th 65th 85th Mi. 7th Hb. 3rd Is. 17th 1 Ch. 16th. — *For the sake of the glory of Thy name*], phr. 29th 66th 96th, in its conception common and ancient. Such glory was due to His name, and could be given by His people only and not by others, and in the land of the living, not of the dead. The honour of God was involved in the salvation of His people. Several insertions were made here by later editors, — *and deliver us*], specifying the help, — *and cover over our sins for Thy name's sake*]. The editor makes the Ps. more appropriate for use in the synagogue by inserting this petition for the covering over of the sins of the people themselves, as a check upon their inclination, apparently

justified by v.⁸, to attribute all their afflictions to the sins of their ancestors, cf. Ez. 18¹⁹⁻²¹. The covering over of sins here is evidently conceived as by the grace of God apart from sacrifices, cf. 65⁴. — 10. *Wherefore should the nations say: "Where is their God?"*] This is a citation from 115², cf. 42⁴⁻¹¹. — *Let it be made known among the nations before our eyes, the vengeance for the blood of Thy servants that was poured out*]. This resumes the thought of v.³ with the Maccabean vindictiveness and cry for vengeance; only the wish is that it may not be deferred, but may be taken in their days and before their very eyes, so that they may have the joy of it; and also that it may be before all nations, as a public vengeance. — 11. *Let the groaning of the prisoner come before Thee*], a citation from 102²¹, as also the *|| cause to remain alive those condemned to death*], captives in war who yet had incurred the death penalty by violation of some regulation of their conquerors; especially appropriate to the early Maccabean times, when religious and political rebellion was mingled with acts of unnatural cruelty and barbarism on the part of the Jews, in violation of the rights of war and justly incurring death after capture. The additional clause giving basis for the plea: *according to the greatness of Thine arm*], is a citation from Ex. 15¹⁶. — 12. *And return to our neighbours sevenfold*], another exhibition of the Maccabean vindictiveness to the neighbouring nations, cf. v.¹⁰: a demand for vengeance of the most thoroughgoing kind, sevenfold, in the spirit of the ancient Lamech, cf. Gn. 4^{15, 24}, rather than of the prophets, and indeed *into their bosom*], well-directed, so that it strikes to the very centre, to their very heart. — *the reproach wherewith they reproached Thee, Adonay*]. This is a citation from Ps. 89^{51, 52}. — 13. *So we, Thy people, and the flock of Thy pasture*]. This is a citation from 100³, to get the antithesis to the evil neighbours, in order to gain a proper subject for the final couplet of the original Ps. — *Will give thanks unto Thee || tell Thy praise*], the usual vow for benefits received, — *forever || to all generations*], doubtless in public song in the temple.

1. אלהים] is a gl. not required for sense or measure. — נקטני Pi. pf. † טמא vb. Qal *become unclean*, by sacrificing children 106³⁰. Pi. *defile*, religiously in D, H, P, Je., Ez., as here. — עשני לעיים] phr. as Mi. 1⁶ עש לעי n.[m.] *ruin, heap of ruins*, elsw. עיים חריה Mi. 3¹² = Je. 26¹⁸. — 2. נבילה] n.f.

(1) *corpse*, as Je. 7²⁸ + 6 t. Je., Jos. 8²⁹ (JE) ו K. 13²² + 10 t. K, Dt. 21²⁸ 28²⁸ Is. 5²⁵ 26¹⁹; (2) *carcass* of animals in Ez., H, P, Dt. 14²¹. — כִּשְׂרֹן makes l. too long. It is a gl. — תִּחְיֶה אֶרֶץ phr. Gn. 12⁴ (P), cf. חיוו Ps. 104¹¹, יר 50¹⁰ 104²⁰. — 3. A series of glosses begins here, chiefly extracts from older writings. — שָׁקְנֵי רָקִים phr. v. 10 106²⁸. — סָבִיבָה pl. f. סָבִיב, either prep. as 18¹² 27⁶ 89⁹, or *parts round about, suburbs*, as v. 4. — 4 = 44¹⁴, only variation חיוו for חִיטָּב; evidently gl. — 5 = 89⁴⁷; variations: חֲסִיבִי for חֲסִיבִי, and קִנְיָתָךְ (69¹⁰) for חֲסִיבִי. יהוה was impossible in חֲסִיבִי; evidently gl. — 6-7 = Je. 10²⁶; variations: מֵל of late style for מֵל; חֲסִיבִי, with wider outlook, for חֲסִיבִי; and omission of וּבְלִי וּבְלִי. — אָנֹכִי [אָנֹכִי] is evidently err. for pl. of אָנֹכִי, אָנֹכִי, אָנֹכִי, and Je. 10²⁶. — 8. לִנְיָ is prosaic; makes l. too long. — רִאשֵׁינִי pl. † רִאשֵׁינִי adj. elsw. ψ 89⁶⁰ as adj. with חֲסִיבִי; here dub., either adj. with עֲנָה as BDB., PBV., AV., אָנֹכִי, אָנֹכִי; or as subst. *ancestors*, as Dt. 19¹⁴ Lv. 26⁴⁶ (H), אָנֹכִי, RV., Dr., Bā., Now., Kirk., Ehr. — חֲסִיבִי adv. as 69¹⁸ 102⁸ 143⁷. — כִּי רָלִינִי קִיבִי = 142⁷ only 1 pl. vb. for 1 sg.; a gl. — 9. [אֲלֵי יִשְׁעֵי] v. 12⁶. — עֲלֵיבִי as Ps 45⁶ Gn. 20¹¹ (E) Ex. 8² (J). — כְּבוֹד שָׂרָה phr., v. 29². — וַיִּחְזֶינִי Hiph. imv. לִנְיָ with ו separating it from previous context in MT. אָנֹכִי attaches it to subsequent clause. אָנֹכִי has *καὶ πῶσαι ἡμῶν*, making it independent of both clauses. — כִּיבִי [כִּיבִי] as Je. 18²², c. acc. Pss. 65⁴ 78²⁸. — לִמְעַן שָׂרָה as 23⁸ 25¹¹ 31⁴; here gl. — 10. [לִיָּהּ . . . אֱלֹהִים] = 115²; only variation is omission of particle לִיָּהּ. — נִקְמָתָךְ cstr. obj. *vengeance for*, phr. a. l., but cf. הִיכִל Je. 50²⁸ 51¹¹. — 11. Based on Ps. 102²¹ in the phrs. אֲנִיחָה אֶסִּיר and כְּנִי חֲסִיבָה; phrs. and † חֲסִיבָה n.f. not used elsw. The vbs. are different from those of 102²¹: הִיבִי Hiph. imv. † [חִיבִי] vb. *remain over*; elsw. ψ Niph. *be left over* 106¹¹. — כְּבוֹד [כְּבוֹד] = Ex. 15¹⁶, only כ for כָּ and נָל for נָל, a variation not owing to an original difference of text. This v. is therefore a mosaic gl., and is without regard to measure. — 12. [שָׂנִינִי] of reproachful neighbouring nations, elsw. ψ, v. 4 gl. = 44¹⁴, cf. 31¹² 80⁷ 89⁴². — שֶׁבַע־פְּתִיחַ *sevenfold*, as 12⁷; used for vengeance Gn. 4¹⁵, 24, which were prob. in the mind of the writer. — אֲלֵי־חִיבִי [אֲלֵי־חִיבִי] of requital, cf. Is. 65⁶, 7 Je. 32¹⁸. — חֲסִיבִי אֶשֶׁר חֲסִיבִי is a condensation of 89⁶¹, 62; and אֲרִי also was derived from that passage. — 13 a = 100²⁶, except 2 sg. sf. for 3 sg. with both nouns. — וַיִּנְדֹּבֵנִי Hiph. impf. 1 pl. יָדָה; phr. 6⁶ 75² +. — נִסְמַר חֲהִלָּךְ phr. 9¹⁶ 78⁴ Is 43²¹ cf. Ps. 102²².

PSALM LXXX., 5 STR. 6³, RF. 2³.

Ps. 80 is a prayer of Israel for a divine advent for salvation, especially in the Rf. (v. 4. 8. 15a. 20); that the Shepherd of Israel would shine forth before Northern Israel (v. 2-5); remonstrance against long-continued anger, while the people in tears were praying and their neighbours were mocking (v. 5-7); recalling the earlier, more prosperous history in the allegory of the vine (v. 9-11), and then the subsequent oppression by Egypt and the other world powers (v. 12-14),

with a final petition that Yahweh would visit and save this vine, concluding with a vow of worship (v. 15a. 16. 17). A Maccabean editor appends an imprecation on the enemies (v. 17), and a Messianic petition (v. 18).

SHEPHERD of Israel, O give ear,
 Leader of Joseph as a flock,
 Throned upon the Cherubim, O shine forth.
 Before Ephraim and Manasseh,
 O stir up Thy might,
 And O come for salvation to us.
*Yahweh (Sabaoth) restore us,
 And cause Thy face to shine that we may be saved.*

YAHWEH Sabaoth, how long
 Dost Thou smoke during the prayer of Thy people;
 Dost Thou feed them with the bread of tears;
 And give them to drink (a measure of wormwood);
 Make us a strife to our neighbours,
 That our enemies should mock at us?
*Yahweh Sabaoth restore us,
 And cause Thy face to shine that we may be saved.*

AVINE out of Egypt thou removest;
 Thou dravest out the nations, and didst plant her;
 Thou didst clear (the way) before her,
 So that she took root and filled the land.
 The mountains were covered with her shadow,
 And with her boughs the cedars of God.
*(Yahweh Sabaoth restore us,
 And cause Thy face to shine that we may be saved.)*

SHE sends forth her branches unto the Sea,
 And unto the River her shoots.
 Why then hast Thou broken down her walls,
 So that all the passers-by may trample her?
 The boar of (the Nile) tears her down;
 And the beasts of the field graze upon her.
*Yahweh Sabaoth restore us,
 (And cause Thy face to shine that we may be saved.)*

LOOK down from heaven, and see,
 And visit the vine (Thou didst get),
 The one Thy right hand did plant,
 The son Thou didst make strong for Thyself,
 And we will not draw back from Thee.
 Quicken us, and on Thy name will we call.
*Yahweh Sabaoth restore us,
 And cause Thy face to shine that we may be saved.*

Ps. 80 was in **A**, then in **ff**, subsequently in **E** and in **BB**, in which latter it received the direction מִלְשֹׁנֵי קִיּוֹן (v. Intr. §§ 29. 31. 32. 33. 34). The Ps.

is composed of five trimeter hexastichs, to which is added identical Rfs. This Rf. is absent in part at close of Str. 4 and altogether at close of Str. 3, owing to copyist's abbreviations. There is but one gloss, v. 17-18, from the Maccabean times. There are many features of \mathfrak{A} : Yahweh the Shepherd, Israel the flock v. 2, as 74¹ 78⁶², cf. 79¹³ = 100²; the use of Joseph for North Israel v. 2, as 77¹⁶ 78⁶⁷ 81⁶; the use of וְהִמָּן of theophany v. 2, as 50²; of קֶשֶׁן for anger v. 5, as 74¹; of נֶסֶף v. 5, as 78⁶²; of תַּגְרֵשׁ נְגִים v. 9, as 78⁶⁵; of חִיר מִיָּמֵר v. 14 referring to Egypt, as 78⁴⁴; of וְיוֹ שֵׁרִי v. 14, as 50¹¹. There are several special features, as: שְׁלִישׁ v. 8, as Is. 40¹²; סָרֹן v. 7, as Je. 15¹⁰; אֲרוֹן אֱלֹהִים v. 11 a. l., cf. 36⁷; מִנֵּה v. 10, as Is. 40² 57¹⁴ 62¹⁰ Mal. 3¹. The allegory of the Vine v. 9 וְיֵי is based on Gn. 49²², especially the use of בֵּן in v. 16. The divine name יְהוָה זְבֹאֹת was prob. due to the warlike character of the Ps. There are three difficult phrases, which would imply a late date if אֶרֶץ were correct; but all these are errors: (a) אֶרֶץ v. 12, as Ct. 5¹, both passages incorrect. Rd. here אֶרֶץ . (b) יִכְרַסְתָּנָה v. 14 a. l., error for יִכְרַסְתָּנָה v. 16, marked by enlarged כ as dubious; rd. יִקְנָה , a vb. characteristic of \mathfrak{A} . The style of the Ps. is classic in syntax and elegant. The Ps. refers to the ruin wrought by the destruction of Jerusalem. It was written in Babylonia under the influence of D and Is.² The gloss, v. 17-18, contains a Maccabean imprecation, the Aramaism יִסְתָּחַף , also a Messianic interp. of אִישׁ as אִישׁ יִסְתָּחַף , cf. Ps. 110¹, and of בֵּן אָדָם as בֵּן אָדָם , cf. 8⁶.

Str. I. A hexastich, of which 1.¹⁻²⁻⁵⁻⁶ are syn., 1.² emphatically qualifies the subj., 1.⁴ the obj. of the other lines. — 2-3. *Shepherd of Israel*], endearing epithet of Yahweh from patriarchal times, cf. Gn. 48¹⁵, a favourite term of \mathfrak{A} 74¹ 78⁶² || *Leader of Joseph as a flock*]. North Israel seems to be prominent in the mind of the poet, as often in \mathfrak{A} 77¹⁶ 78⁶⁷ 81⁶; emphasized in *before Ephraim and Manasseh*, the two sons of Joseph, and standing for the chief tribes of the North. To this a glossator has added *Benjamin* at the expense of the measure, without propriety, because this tribe belonged with the South; possibly because it was on the north between Judah and Ephraim, and the glossator thought of help for Judah as coming from the North. — *Enthroned upon the Cherubim*], another ancient epithet of Yahweh 1 S. 4⁴ 2 S. 6²; originally referring to the divine presence on the cherubic slab above the ark, then in the throne room of the temple, and subsequently to the cherubic chariot in theophany Ez. 1⁴, so doubtless here. The vbs. are all syn.: *O give ear* to the petition || *shine forth* in the brilliant light of theophanic presence, cf. 50² 94¹. || *Stir up Thy might*], rouse to activity the might of the divine arm in interposition, to strike down the enemies and vindicate the

people, || *O come for salvation for us*, the people being in need of it.

Rf. 4. *Yahweh Sabaoth restore us, and cause Thy face to shine that we may be saved*]. The Rf. was originally identical at the close of each of the five Strs. But copyists omitted it after Str. III., left off the second line after Str. IV., and thereby occasioned a copyist's error in the last word of the first line; omitted Sabaoth in the first Rf., and by conflation inserted Yahweh in the last Rf. Doubtless in all cases **Æ** changed an original "Yahweh" as usual into "Elohim." The petition in all these cases is that Yahweh Sabaoth, the warlike God of the Davidic dynasty, may interpose in war against the enemies of His people; let His face shine with the light of favour toward them, cf. Nu. 6²⁵ Pss. 4⁷ 31¹⁷ 67² 119¹³⁵; that they may be saved from their enemies and restored to their former prosperity.

Str. II. 5-7. *How long?*], belongs to the first line as an emphatic question of remonstrance, enlarged upon in the five specifications that follow, cf. 6⁴ 90¹³. A late copyist by conflation of *Elohim* and *Yahweh* has induced Vrss. and interpreters to attach it to the second line, thereby seeming to limit the question to that line and making the subsequent sentences statements of fact. But the style of the Ps. makes it evident that the question extends over the entire Str.—*Dost Thou smoke*], in anger; the hard breathing of passion resembling smoke going forth from the nostrils, cf. 74¹ Dt. 29¹⁹,—*during the prayer of Thy people*], while the people persist in prayer for deliverance. This seems preferable to AV., RV., "against the prayers," or JPSV., "notwithstanding the prayers," although any of these may be justified by the usage of the Heb. prep.—*Dost Thou feed them* || *give them to drink*], food and drink making up together the daily nourishment of man; but instead of the proper nourishment their God gives them *the bread of tears*, cf. 42⁴ || *a measure of wormwood*]. This latter is a conjectural reading after Je. 8¹⁴ 9¹⁴ 23⁵ for the text of 罌, which, though sustained by Vrss., does not give a good sense; whether we render "out of tears," conceived as a cup and defined as a tierce in measure, as is most in accordance with Heb. grammar; or "with tears tierce-wise," the tierce being a very large measure for a drinking vessel. But the conception and construction are alike

awkward, and give nothing more than a tautology, strange for a poet whose style is in other respects so ornate. EV^a. paraphrase and obscure the meaning of the original. According to the view suggested above the "tierce" is an explanatory gloss defining the "measure" of the original. — *Make us a strife to our neighbours*], an object of contention, as Je. 15¹⁰; the lesser neighbouring nations disputing among themselves for the possession of the spoils taken from Israel, whether in land or goods. — *That our enemies should mock at us*], at the weakness of Israel in her inability to protect herself from their incursions.

Str. III. Two synth. couplets and a syn. couplet. — 9-11. *A vine*], emphatic in position; an allegory of Israel based on Gn. 49²², cf. Ho. 10¹ Is. 5¹⁻⁷ 27²⁻⁶ Je. 2² 12¹⁰⁻¹¹. — *Out of Egypt Thou removest*], graphic impf., referring to the Exodus from Egypt, cf. Ex. 15²². — *Thou dravest out the nations*], cf. 78⁵⁵, at the conquest of the Holy Land under Caleb and Joshua, and subsequently; cf. Ex. 15¹³⁻¹⁷ Ps. 44⁸. — *and didst plant her*], the final result of the previous divine activities. This vb. is constantly used of the establishment of Israel in the Holy Land, even where the image of a tree or vine is not thought of. — *Thou didst clear the way before her*], resuming the first part of v.^{9b}, and explaining the driving out of the nations in accordance with the allegory as the clearing of the ground of all other plants, the removal of stones and all such other things in the soil as the vine-dresser would remove in making a vineyard. — *So that she took root*], resuming the second part of v.^{9b}, continuing the allegory: the vine striking her roots deep in the fertile soil which had been carefully prepared for her. — *and filled the land*], an advance in the thought; so greatly did the vine flourish that it filled with its growth the entire vineyard, the entire land of Palestine. — *The mountains were covered with her shadow*], a most stupendous growth, an exaggeration of the allegory, not uncommon in Hebrew poetry. The vine has grown so greatly that it has climbed and covered the mountains, and still more *the cedars of God*]. The gigantic cedars of Lebanon, the loftiest of all trees, were covered *with her boughs*]. The branches of the vine climbed these gigantic trees to the very top and covered their great limbs. Thus had Yahweh prospered Israel in ancient times.

Str. IV. Two syn. couplets and an intervening synth. couplet. — 12-14. *She sends forth her branches unto the Sea*]. The Mediterranean Sea on the west is the limit of the extent of Israel, and so of the branches of the vine that represent her. — *And unto the River her shoots*], the river Euphrates, the extreme limit of Israel on the east according to the tradition of the conquests of David 2 S. 8³ 1 K. 4²⁴. These extreme limits of conquest bring Israel into conflict with the great nations. On this account this couplet begins the Str. to prepare the way for the subsequent disasters. — *Why then hast Thou broken down her walls*!], resuming the remonstrance of Str. II. in connection with the allegory. The walls probably refer to the limits of the land guarded by the armies of Israel. They had been defeated on the frontiers and driven back, and the land was invaded by the enemy. — *So that all the passers-by may trample her*]. These are doubtless the neighbouring nations, who usually took advantage of the invasions of Israel by the world powers to get spoil for themselves by inroads upon the imperilled borders. They trample the vine of Israel under foot like wild beasts with no thought of the damage they are doing. — *The boar of the Nile*], the most probable reading, referring then to Egypt, which by incursion so often laid waste the land; but the usual reading, "of the wood," the forest, gives it a more general reference, possibly to the Syrian neighbours. — *the beasts of the field*], possibly the Philistine neighbours. — *tears her down*], destroys the branches. — *graze upon her*], using the vineyard as their pasture, and the tender branches of the vine with its foliage as their food.

Str. V. A single line advances by stairlike parallelism to the second line, which begins a syn. triplet, the whole concluding with a syn. couplet. — 15 b-16. *Look down from heaven and see* || *and visit*], resuming the plea for a divine advent of Str. I. — *the vine* || *the one* || *the son*], that is, of the vine, as Gn. 49²². — *Thou didst get*], take to Thyself as Thine own. This is the most probable reading; || *Thy right hand did plant* || *Thou didst make strong for Thyself*, all resuming the thought of Str. III. But קָנָה is doubtful, and Vrss. disagree whether the form קָנָה is noun or vb., and none yield a meaning appropriate to the context, or a text of good measures; whether with PBV. we paraphrase by "place of the

vineyard," or with AV. think of "the vineyard" itself, or with RV. "the stock," JPSV. "the stem," all taking it as noun, or with E , D , we regard it as vb. in the sense of "prepare."—17. A later editor inserts a couplet, reasserting the damage wrought by the enemies in another form: *She is burned with fire; she is cut off*]; in order to an imprecation: *At the rebuke of Thy countenance let them perish.*—18. The same, or possibly another editor, thinking to give the Ps. a Messianic significance, repeats v.¹⁶ in a form which makes it applicable to his purpose: *Let Thy hand be upon the man of Thy right hand*], either thinking of Israel as placed at the right hand of God, or more probably of the Messianic king of 110¹.—So in the parall. *upon the Son of Man Thou didst make strong for Thyself*]. This probably refers to the Son of man of 8⁵.—19. The original Ps. is here resumed, the first line depending on v.^{15a-16}.—*And we will not draw back from Thee*], a vow of fidelity,—and a renewed plea: *Quicken us, and on Thy name will we call.*

2. Qal ptc., nominal force, as יִשָׁב , יִרְעָה . The conception of God as shepherd and of Israel as flock is characteristic of P 74¹ 78⁵², cf. also 79¹⁸ = 100².— יִשָׁב] stands for North Israel, as 77¹⁶ 78⁶⁷ 81⁹.— $\text{יִשָׁב הַקְּרוּבִים}$ as 99¹ Is. 37¹⁶ 1 S. 4² 2 S. 6²⁺; originally the cherubim of the ark, later of the innermost room of the temple, still later of the cherubic theophanic throne, so probably here, as in Ez. 1⁴ 10², cf. Rev. 4⁶ 10².— הִיטִיקָה] Hiph. inv. cohort. יִטַע , theophanic shining forth, as 50² 94¹.—3. וּבְנֵי־בֶנְיָמִן] makes l. too long, and is in itself improb., though in all Vrss.; for why should Benjamin be associated with North Israel, Manassch, and Ephraim? Possibly it was inserted because of an association of יִסִינֶה of v.¹⁵ with Benjamin.— עִירְרָה] Polel inv. cohort. a.l. ψ , rouse, incite to activity; but Qal 7⁷ Hiph. 35²².— לִישָׁעָה] poetic lengthened form for euphony, in order to prevent two accents in immediate sequence; for יִשָׁעָה (יִשָׁע) cf. Ges.^{90.20}.—4. אֱלֹהִים] requires זָכַחַת as its complement for measure, as in other Rfs. v.^{8.15.20}. In v.²¹, as v.⁵, it is then preceded by יְהוָה , which, as in 59⁶ 84⁹, must be regarded as conflation; for in all these cases the measure is impaired, and one of the divine names must be regarded as a gloss. אֱלֹהִים in all such cases stands for an original יְהוָה , otherwise it would be זָכַחַת אֱלֹהִים .— וּבְהִיטָה] coörd. Hiph. inv. אִוַר , of divine face, theophany, 4⁷ 31¹⁷ 67² 119¹⁸⁶; cf. Nu. 6²⁵.— וּבְהִיטָה] subord. purpose, Niph. impf. cohort.—5. קָרַחְתִּי] belongs with previous context, as the measure requires after that יְהוָה is thrown out.— קָשְׁנָה] Qal pf. עָשָׂן denom. עָשָׂן smoke; subj. אֱמֵ 74¹ Dt. 29¹⁹; here God Himself. The pf. does not state a fact, but is dependent on יְהוָה , as pfs. in all subsequent ll. of Str.— בְּקָרָחָה]. The prep. ב is not ב of hostility, as Gr., Bā., Dr., Che., Kirk., AV., RV.; or *in spite*

of Hu., Du., so JPSV. *notwithstanding*, cf. 78²²; but *in, during*, as De W., Ew., Hi., De., Pe., cf. PBV., "with thy people that prayeth"; 6, 2, have εἰς, Ἐ super, 3 ad, but their interp. improb. — 6. [לִּהְיֶה רִקְעָה] phr. a.λ., but cf. 42⁴. — [וַיִּשְׁתַּחֲוֶי] consec. Hiph. impf. with archaic sf. 3 pl., c. n. as usual with vbs. of drinking. — [רִקְעוּהוּ] pl. is dub., especially after רִקְעָה coll. in previous l. We should prob. rd.: בַּמֶּדֶה לִקְנֶה, of a measure of wormwood, cf. Je. 81⁴ 9⁴ 23¹⁸, the measure being defined by a glossator as שֵׁשׁ, a third measure, a tierce; cf. Jb. 28²⁶ for such a use of מֶדֶה for liquids. † שֵׁשׁ elsw. Is. 40¹². 6 ἐν μέτρῳ, 3 tripliciter. — 7. [תִּשְׁכַּח] impf.; change of tense to express the habitual condition of the people. — † קִרְיָו n. (1) strife, contention, Hb. 1⁸, elsw. Pr. 15 t.; (2) object of contention, here as Je. 15¹⁰. [לִבְטֹחַ] ethical dative, according to their desire; but 6, 3, לִבְטֹחַ is more prob. — 9. [נָקַן] emph. in position as theme of the allegory, which is based on Gn. 49²². — [תִּסְיַע] Hiph. impf. 2 sg. נִסְיַע; elsw. ψ, 78²², also of removal of Israel from Egypt (cf. Ex. 15²²) and 78²⁶ of God's leading out the wind. — [תִּהְיֶה גַּיִם] elsw. ψ, 78²⁶. — [וַתִּסְיַע] consec. after impf., emph. change of tense into aorist. — 10. [פָּנִיָה] Pi. pf. turn away, clear away; in this sense usually with הִרְקָה Is. 40⁸ 57¹⁴ 62¹⁰ Mal. 3¹, so prob. here. The omission of הִרְקָה txt. err. — [וַתִּשְׁרַשׁ שְׂרָפִיָה] consec. Hiph. שִׁרְשַׁר (52⁷); as Is. 27⁶ Jb. 5⁸, but these without the cognate acc., which is indeed prob. a gl. to get a subj. for תִּסְיַע other than God, the subj. of all previous vbs. But the subj. is really נָקַן. This gives us better measure. 7 gives the v. as three dimeters. — 11. [בָּטַח] Pu. pf. for usual בָּטַח (32⁴). — [זָלָה] (27⁸) acc. remote obj. Ges.²⁷³⁽⁶⁾. — [אֲרָזֵי לְבָנוֹן] gigantic cedars of Lebanon, cf. Is. 36⁷. The Rf. should come in here. It has been omitted in writing as elsw. (v. Intr. § 12.). — 12. † [תִּזְעַר] n.m. coll. boughs, elsw. Jb. 14⁹ 18¹⁶ 29¹⁰ Is. 27¹¹; late word, † [יִינָקְרָה] n.f. shoot, elsw. Ho. 14⁷ Ez. 17²² Jb. 81⁶ 14⁷ 15²⁰. — 13. [וַיִּאָרְזָה] consec. pf., change of tense to get a referentive. † אָרַז vb. elsw. Ct. 5¹ pluck, gather, BDB; but as Gr., one does not pluck myrrh, but smell it, and he regards Ct. 5¹ txt. err. for רִחַח √רוח smell. Gr. suggests עָרַז after 2, trample her. Che. אָרַז, lay her bare, is not so good. — 14. [יִקְרַסְנָה] Pi. impf. † [קָרַס] a.λ. tear off, BDB, as NH. It is txt. err. for יִקְרַסְנָה tear down; so in Niph. of walls of vineyard Pr. 24²¹. — † [חִיר] n.m. swine, boar, elsw. Dt. 14⁸ = Lv. 11⁷ Is. 65⁴ 66^{2, 17} Pr. 11²². — יָרַע. — Qr. forest (29⁹); suspended ׀ indicates a change of the original text, prob. to get a reference to Rome. The original was doubtless יָרַע, referring to Egypt as the river swine, cf. 78¹⁴. — [וַיִּזְעַר] as 50¹¹ (2), referring to other nations. — 15. The first l. is a relic of the Rf. which belongs here. 6 had הִשְׁכַּח here also, for which 7 is שכַּח נָא is copyist's error. The second l. has been left out. — [הִבְטַח מַשְׁתִּים] Hiph. inv. v. נִבְטַח; phr. elsw. 33¹⁸ Is. 63¹⁶ La. 11¹² 2²⁰ 5¹. — 16. [וַתִּקְנֶה]. The enlarged כ indicates here a doubtful reading. 6 και κάρδαμύσαι ἀβρῆα = Qal inv. sf. כָּנָה from כָּנַן acc. Ri., De., but this is improb.; rd. rather Polel. תִּקְנֶה. But 3 radicem, so 2, 2, take it as noun. BDB. כָּנָה n.f. a.λ. root, stock; but this again is improb. Gr., Che., Ehr., would rd. וַתִּקְנֶה n.f. enclosure, garden. As Du. says, וַתִּקְנֶה נָא is improb. in previous line. It is bad measure and bad syntax. It is prob. err. He suggests וַתִּקְנֶה. It is easier,

however, to read *הקנה* in accordance with the preference of *קנה* for *קנה*. Then it is improb. that the next l. began with *אשר*. It should be *אשר*, as in *v.*^{18a}; *אשר* being used as Gn. 15¹⁰; syn. with *בן*, of the vine, Gn. 49²². — [עֲלֵי-בָן] has been assimilated to *v.*^{18b}; in *אשר* has also been added. The *על* is correct after *יָדָה הָהִי יָדָה* *v.*^{18a}, but not before *בן* there any more than before *אשר*. This insertion made the difficulty with the previous word, urging its interpretation as vb. sq. *על*. — [אֲמַצְיָהָה] Pi. pf., fully written 2 m. *אֲמַצְיָהָה*, cf. 89²² Is. 44¹⁴. — 17. [שָׂרְפָה] Qal ptc., cf. 46¹⁰, interrupts the thought, is a Maccabean gloss. — [סִיחָה] Qal ptc. f. † [כִּסַּח] vb. Aramaism *cut off*, or *away*; elsw. Is. 33¹³ of thorns. — [אֲמַצְיָהָה] Qal juss.; imprecation upon the enemies. — 18. doublet of *v.*¹⁶, interpreting it in the Messianic sense as referring to the royal Messiah; based on 8⁶ 110¹. — 19. [וְיָלֵא נָסִיחַ] should be two beats, without Makkeph. Vb. is Qal impf. *סִיחַ* || *נִקְרָא*; cf. 53⁴ Zp. 1⁶.

PSALM LXXXI.

Ps. 81 is composite: (A) a call to the celebration of the Passover, based on its divine institution at the Exodus (*v.*^{2-6b}); (B) a paraphrase of the divine words to Israel at the Exodus, as to deliverance from Egypt (*v.*^{6c-9a}), the fundamental word as to the exclusive worship of Yahweh (*v.*^{9b, 9c, 10}), rebuke for disobedience (*v.*¹²⁻¹⁵), and exhortation to obedience with promise of victory over enemies (*v.*¹⁴⁻¹⁵). Glosses add varied material (*v.*^{9c, 9b, 11a, 16-17}).

A. *v.*^{2-6b}, 2 STR. 5³.

RING out your joy unto God our strength:
 Shout to the God of Jacob.
 Lift up a melody; sound the timbrel,
 The pleasant lyre with the harp,
 Blow the horn on the new moon.
 ON the full moon, (is) our feast day:
 For it is a statute to Israel,
 A judgment of the God of Jacob,
 A (festival) that He made in Joseph,
 When he went forth from the land of Egypt.

B. *v.*^{6c-9b, 9a, 10, 12-15}, 4 STR. 4³.

A LIP unknown was heard (saying):
 "I have removed from the burden his shoulder;
 His palms from the basket shall go free.
 In distress thou didst call, and I delivered thee.
 "I RESPOND to thee in the secret place of thunder:
 'Hear, my people Israel!
 There shall not be with thee a strange god;
 And thou shalt not worship a foreign god,'

“**B**UT my people did not hearken to my voice;
 And Israel would none of me.
 And so I let them go in the stubbornness of their mind:
 And they went on in their own counsels.
 “**O**THAT my people had hearkened unto me!
 That Israel would walk in my ways!
 In a little while their enemies I would subdue,
 And against their adversaries I would turn my hand.”

Ps. 81 was in **A**, then in **E** and in **AB**, in which last it received the direction על הנתיח (v. Intr. §§ 29, 32, 33, 34). It is a composite Ps.; v.^{2-6b} has two trimeter pentastichs, and is a call to the celebration of the feast of Passover, composed not earlier than the late Persian or early Greek period. It was in **E** as is shown by divine names, but probably not in **A**. This Ps. was prefixed in **E** to an older Ps. of **A**, which in its original form had four trimeter tetrastichs, all the words of God to Israel. It seems incomplete at the beginning. The introductory Str. was probably omitted when v.^{2-6b} were prefixed. This Ps. shows dependence on D and Je., and therefore cannot be earlier than the late exile. It is a remonstrance with Israel for not hearkening to the divine words in the matter of the exclusive worship of their God. The command v.^{10a} is a קח of the type of D, v.^{10b} a רבר of the earlier type (v. Br. Hex. 243. 250); על מל v.¹⁰ = 44²¹; אל נכר v.¹⁰ = Dt. 32¹² Mal. 2¹¹; לא אנה לי v.¹², cf. Is. 1¹⁹ Dt. 13⁹; v.¹² is dependent on Je. 7²⁴. There are several glosses: (1) v.^{8c}, a reference to the testing of God at the waters of Meribah, cf. Dt. 33⁸; (2) v.^{11a}, a reference to the preface of the Ten Words, cf. Dt. 5⁹ 20¹; (3) v.^{11b}, based on v.¹⁷ from Dt. 32¹². 14; (4) v.¹⁶, based on Ps. 18⁴⁶, cf. 66²; קח, as 31¹⁶. The Ps. in its present form was assigned to the Feast of Tabernacles, because of the reference in its second part to the giving of the Law.

PSALM LXXXI. A.

Str. I. is a syn. pentastich. — 2-4 a. *Ring out your joy* || *shout*], loud, tumultuous expression of joy, as usual at the pilgrim feasts, cf. 47² 66¹. This was accompanied by the *melody* of song and music of instruments: *timbrel . . . lyre . . . harp and horn*, cf. 98⁴⁻⁶. — *unto God our strength*], cf. Ex. 15² = Is. 12² = Ps. 118¹⁴ Mi. 5⁸ Is. 49⁵. — *the God of Jacob*], also v.⁵, as 75¹⁰ 76⁷ 84⁹. — *on the new moon*]. Each new moon was celebrated as a minor feast from very early times, and in later times the ritual prescribed sacrifices appropriate to the occasion Nu. 28¹¹⁻¹⁵; the new moons of the months of Passover and Tabernacles were especially sacred.

Str. II. has introverted parall.: the first and fourth are syn. lines enclosing the syn. second and third, while the fifth line is

synth. to the fourth. — *4 b. On the full moon*]. This might be either Passover or Tabernacles. The Jewish tradition is strongly in favour of the latter, and if the Ps. is taken as a whole in its composite form the stress on the giving of the Law in v.⁹⁻¹¹ certainly favours that opinion and justifies the use of the Ps. on that occasion. But if v.¹⁻⁶ was originally a separate Ps., it seems more appropriate to the Passover. — *is our feast day*], specifically, as one of the three great pilgrim feasts. — *5-6 b. For it is a statute*], an earlier form of the || *judgment*; both in their original usage, referring to laws given by courts of law, but here in a later and more general sense for religious laws given by God Himself. — *A festival*], so probably in the original, resuming in the climax the feast day rather than “testimony” of MT. which introduces a late term for Law with two earlier ones, and gives a legal climax instead of the more natural festal climax. — *to Israel || in Joseph*], as usual in *A*, v. 80². — *When he went forth from the land of Egypt*], at the Exodus of Israel, designating the time of the institution of the Passover Ex. 12³⁷-13¹⁰. This is according to the text of *G*, *V*, *F*, followed by PBV., and is much more natural than *H*, which refers to God as subject, whether we think of His going out *against* the land, with JPSV., Dr., Kirk., and most moderns, or “*through* the land,” AV., or “*over* the land,” RV. The text of *H* was doubtless due to the interpretation of this line in accordance with the subsequent context, whereas *G*, *V*, *F* more properly connect it with the previous context.

PSALM LXXXI. B.

Str. I has a syn. couplet enclosed in lines introductory thereto. — *6 c. A lip unknown was heard*]. This is the most natural interpretation of this difficult passage. Taking the vbs. as ptes. best explains the interpretation of *G*, *V*, *F*, PBV., as 3d pers., and of *H* followed by AV., RV., as 1st pers., “where I heard a language that I knew not,” or “understood not,” made more specific in its reference to Israel by JPSV., “then I heard the speech of Him that I had not known.” But the use of the 1st pers. sg. for Israel here immediately before its use for God is improbable. It was the lip of their God speaking that Israel heard. Though He had been the God of their fathers, He had

not spoken to Israel in Egypt, and was to them a God of whom they had no practical knowledge. They had been accustomed to the speech of the taskmasters; now they hear the word of a redeemer.—This is, then, introductory to the words of God which follow: 7. *I have removed from the burden his shoulder* || *His palms from the basket shall go free*]. Israel in Egypt was in bondage under hard taskmasters, requiring them especially to make bricks and carry them in baskets on their shoulders to the great buildings that were in process of erection; cf. Ex. 1¹¹⁻¹⁴ 3⁷⁻⁹ 5⁴⁻¹⁹ 6⁶⁻¹⁰.—8 a. *In distress thou didst call*], referring to the bitter cries of Israel for help, finally answered by God in the words given above, which may all be summed up in the sentence: *I delivered thee*].

Str. II. Synth. and syn. couplets.—8 b. *I respond to thee in the secret place of thunder*], that is, in the theophany at Mount Horeb, when the Ten Words were spoken aloud in connection with a storm of thunder and lightning, cf. Ex. 19–20 Dt. 5.—The remaining lines of the Str. give this response of Yahweh to the call of the people. A glossator adds another response of Yahweh: *I tried thee at the waters of Meribah* (cf. Nu. 20¹³ (P) Dt. 33⁸ Ps. 106³²), which has no manner of propriety in this context, and, as usual in such cases, impairs the measure.—9. *Hear, my people Israel*], words of essential importance to this Ps., as is evident from their repetition in negative form in v. 13 and as a wish in v. 14. A glossator enlarges them by an addition from Ps. 50⁷, *and I will testify against thee*, and a conditional clause, *If thou wilt hearken unto me*, neither of which is suited to the context and both of which are against the measure.—10. *There shall not be with thee a strange god* || *And thou shalt not worship a foreign god*]. These are the first and second of the Ten Words, or the two parts of the First Word, as they are differently counted, cf. Ex. 20³⁻⁶ Dt. 5⁷⁻¹⁰, without the reasons or specifications, and in the use of the terms of Dt. 32¹², cf. Ps. 44²¹ Mal. 2¹¹, limiting Israel to the worship of their own national God to the exclusion of all foreign deities. This was the fundamental religious law.—11. A glossator adds the preface of the Ten Words: *I am Yahweh, thy God, who brought thee up out of the land of Egypt*; and also a conditional promise: *Open wide thy mouth and I will fill it*; their God will give to the full extent of the asking.

Str. III. Two syn. couplets. — 12. *But my people did not hearken to my voice* || *Israel would none of me*], referring to the historic disobedience of Israel to the divine Law, and their frequent lapses into idolatry prior to the Exile, cf. Is. 1⁸. — 13. *And so I let them go* || *and they went*], in their course of life, their conduct. — *in the stubbornness of their mind*], a phrase elsewhere peculiar to Je. 3¹⁷ 7²⁴ 9¹³ 11⁸ 13¹⁰ 16¹³ 18¹³ 23¹⁷, or derived from Je. in Dt. 29¹⁸, || *in their own counsels*], cf. Je. 7^{28.29}; left entirely to themselves, without the guidance of the divine Law or the divine help, to plan out their own life and live in accordance with their own desires.

Str. IV. Two syn. couplets. — 14. *O that my people had hearkened unto me!*], probably referring to the past; || *That Israel would walk in my ways*], referring to the present. If this divine wish had been fulfilled by His people, then He on His part, in the apodosis, would have continued to deliver them from all enemies and distresses, as He had delivered them from the Egyptians. — 15. *In a little while their enemies I would subdue* || *and against their adversaries I would turn my hand*], the hand of God, as often, being lifted up to smite the enemies of His people; cf. Am. 1⁸ Is. 1²⁵.

A later editor, not content with this simple and strong conclusion of the Ps., makes several additions: 16. *May the haters of Yahweh come cringing unto Him*], as 66³ 2 S. 22⁴³ (= Ps. 18⁴³). This is probably to be interpreted as a wish of the congregation, and not as a prediction, or as the continuation of the divine word. — *But let their fortune be forever*], that is, the good time of Israel, as 31¹⁶, antith. with the previous line. The form of the vb. is jussive, and it most probably has full jussive force, and is not to be rendered as simple future or to be given the force of "should" of EV^a. — 17 is a free citation from Dt. 32¹³⁻¹⁴ and probably in the historical form with historical reference: *And He gave them to eat of the fatness of wheat, and from the rock He satisfied them with honey*]. \mathfrak{C} , \mathfrak{F} , \mathfrak{S} give 3d pers. in both clauses. \mathfrak{H} , followed by EV^a, uses 3d pers. in the first clause and 1st pers. in the second, which is so incongruous that many moderns change the text of the first clause to the 1st pers. in order to make the entire couplet a continuation of the words of God, and accordingly a promise to Israel.

LXXXI. A.

2. וּמַעַן] for וַיַּעַן; cf. Ex. 15² = Is. 12² = Ps. 118¹⁴, Mi. 5³ Is. 49⁵; 6 תֹּפֹּת בִּשְׁמֵי הַמַּיִם. — 3. מְלִיחָה] *melody* of Psalm, 6 ψαλμὸν, v. Intr. § 1. — † הָיָה] n.m. *timbrel*, as Ex. 15²⁰ Pss. 149³ 150⁴. — † מְלִיחָה] *sweetly sounding lyre*, 6 ψαλτήριον *τερπνόν*; cf. 2 S. 23¹ (Dr. in *l.c.*). — 4. שְׁחִיבָה] *in the new moon*; not elsw. ψ, but Am. 8³ Is. 1¹⁸ Ho. 2¹² +. — † מְלִיחָה] *full moon*; elsw. Pr. 7²⁰ מְלִיחָה הַיָּרֵחַ. — וּמַעַן הָיָה] ל is interp.; phr. not in 6, 7, which interpret it as in apposition with מְלִיחָה; it is really predicate, beginning a new Str. — 5. מְלִיחָה] ל of author, as 3, not תֹּפֹּת 6. — 6 ad. מְלִיחָה] term of P for Law 19⁸ 78⁶ 119¹⁴ + 122⁴; improb. here; rd., as climax demands, מְלִיחָה. — מְלִיחָה] enlarged form of מְלִיחָה Ges.⁶⁸. a. — מְלִיחָה] so Aq., S; but 6 ἐκ, 3 de; the original prob. without prep., which in both cases is interpretation.

LXXXI. B.

6 c. מְלִיחָה] but 6, 7, 3, 5, 3d pers. in both vbs.; prob. all interp. original ptcs. מְלִיחָה. — 7. מְלִיחָה] so 5; but 6, 3, have 3d pers. here also, prob. both interps. of an original מְלִיחָה. — מְלִיחָה] phr. א.ל., † מְלִיחָה n.[m.] *load, burden*, elsw. 1 K. 11²⁸ Ne. 4¹¹, usually † [מְלִיחָה] n.f. Ex. 11⁵ 5⁴. 5 (J) 2¹¹ (E) 6⁵. 7 (P); cf. † [מְלִיחָה] Is. 9³ 10²⁷. 14²⁶. — † מְלִיחָה] n.m. *basket* Je. 24². 2 K. 10⁷; elsw. *pot, kettle*, 1 S. 2¹⁴ 2 Ch. 35¹³ Jb. 41¹², the former alone appropriate here. — 8. מְלִיחָה] consec. impf. with strong sf. apodosis (6⁶). — מְלִיחָה] change to graphic historical impf. — מְלִיחָה] cf. 18¹². — † מְלִיחָה] as Dt. 33⁸ Nu. 20¹⁸. 24 (P) Ps. 106³²; but מְלִיחָה Nu. 27¹⁴ Dt. 32⁵¹ (P) Ez. 48²⁸; cf. Dt. 33² Ez. 47¹⁹, also Ex. 17⁷ (J) Ps. 95⁹. — 9. מְלִיחָה] 6 adds καὶ λαλήσω σοι, and thus makes the v. as far as כִּי identical with Ps. 50⁷. It is doubtless a gl. — 11. מְלִיחָה] phr. elsw. Is. 57⁴ Ps. 35²¹, but in different sense. — 13. † מְלִיחָה] phr. elsw. Je. 31⁷ 7²⁴ 9¹³ 11⁵ 13¹⁰ 16¹² 18¹² 23¹⁷ Dt. 29¹⁸. — מְלִיחָה] two accents, as 5¹¹; cf. Je. 7²⁴. — 15. מְלִיחָה] *quickly*, as 2¹²; cf. 73². — מְלִיחָה] Hiph. † כִּנְעַן Niph. *be humbled* 106⁴². Hiph. *humble*, 107¹² Is. 25⁵ Jb. 40¹² 2 Ch. 28¹⁹; here *subdue*, as 2 S. 8¹ +. — 16. מְלִיחָה] in a Ps. of 6 is a sure indication of a gl. — מְלִיחָה] phr. 66⁸, cf. 2 S. 22⁴⁵ (= prob. Ps. 18⁴⁵). — מְלִיחָה] juss.; not final clause, or result, but expression of wish. — מְלִיחָה] as 31¹⁶ *their fortune*. — 17. מְלִיחָה] so 6, 3, and other Vrss.; but † מְלִיחָה leads many, as Houb., Kau., Bā., to rd. מְלִיחָה, coörd. with 1st pers. But 6, 7, 3, rd. 3d pers. also מְלִיחָה, which is most prob. Both go back upon an inf. abs. מְלִיחָה without sf. or indication of pers.

PSALM LXXXII., 3 STR. 4³.

Ps. 82 is didactic and dramatic, representing God Himself in an assembly of rulers, calling the wicked ones to account for their partiality (v. 1-2), commanding them to do justice to the poor and

weak (v.³⁻⁴), and warning them that, although their position is divine, they are but men (v.⁶⁻⁷). A gloss enlarges upon the evil results of their injustice (v.⁵); another makes an urgent appeal to God to rise up to judgment (v.⁸).

GOD doth stand in the assembly of God :
 In the midst of gods He judgeth :
 " How long will ye judge iniquitously,
 And the persons of the wicked respect?
 " JUDGE the feeble and orphan.
 To the afflicted and destitute do justice.
 ' Deliver the feeble and poor ;
 From the hand of the wicked rescue them.
 " I SAY : ' Though ye are gods,
 And sons of 'Elyon, all of you ;
 (Ye) as mankind shall die,
 And as one of the princes fall.' "

Ps. 82 was in **A**, and then taken up into **FF** and **E** (v. Intr. §§ 29, 31, 32). It is similar to Ps. 58. The rulers of the nations, among whom Israel was scattered as a poor, weak, and afflicted people, are gods and sons of the Most High in their capacity as governors. They are rebuked by God for their injustice, and threatened with overthrow. The Ps. is probably exilic. It had three trimeter tetrastichs. V.⁵ is a gloss of further explanation of the serious condition of God's people. V.⁸ is an urgent plea for divine interposition. The Ps. is assigned to the third day of the week in ancient Jewish liturgy.

Str. I. Two syn. couplets. — 1. *God doth stand || He judgeth*]. He hath taken His stand and is in the act of giving sentence. — *in the assembly of God*], summoned by God Himself for a judicial session. — *In the midst of gods*], the session is composed of gods || *sons of 'Elyon, all of you* v.⁶; they have been acting as judges, and some of them at least have been guilty of gross injustice. These judges are not evil angels, who in later Judaism were regarded as guardians of nations and responsible to God for the misdeeds of the rulers, so **S**, cf. Is. 24²¹⁻²². They are not wicked rulers in Israel, **T**, cf. Ex. 21⁶ 22^{8, 9, 23}. But they are the wicked governors of the nations holding Israel in subjection, cf. Ez. 28¹¹⁻¹⁹. All of these are called gods, because as rulers and judges they reflect the divine majesty of Law and order in government. — 2. *How long will ye judge iniquitously?*] These judges had for a long time carried on their injustice in the government of the people

of God. God calls them to account with a question which implies a negative answer, that it cannot go on any longer. This iniquity was especially manifest by their showing *respect to the persons of the wicked*], an injustice expressly forbidden in the Law and the Prophets Ex. 23^{2, 3, 6-8} Lv. 19^{15, 35} Dt. 1¹⁷ 16¹⁸⁻¹⁹ Mal. 2⁹.

Str. II. Syn. tetrastich. — 3-4. A command in four imvs. : to *judge* || *do justice* in favour of the *feeble, orphan, afflicted, destitute, poor*; probably not individuals so much as the people of Israel, helpless in the hands of their foreign governors, and accordingly to *deliver* || *rescue* them *from the hand of the wicked*, who were taking advantage of their weakness and inability to defend themselves. — 5. A glossator states in strong language the serious results of this injustice: *They do not know; they understand not*], syn. statements to emphasize the ignorance and blindness of the judges, according to the usual interpretation. But the injustice of these judges was not the result of ignorance: they thoroughly understood what they were doing. That interpretation is due to the failure to discern that this v. is a gloss. It really sets forth throughout the serious consequences of the injustice to those who were oppressed. They could not understand it; *they walk about in darkness*], not moral, of ignorance; but of misfortune, as Is. 8²² 50¹⁰ Pr. 2¹³. — *All the foundations of the earth are shaken*]. The whole civil order was disturbed, public confidence destroyed, and all social and commercial relations were unsettled by the injustice of these governors, cf. 11³ 75⁴.

Str. III. Antith. couplets. — 6-7. *Ye as mankind shall die*], not as it were sharing the common lot of mankind in eventual death; but as || *as one of the princes fall*, by being cast down, slain by an adversary; for the death here is evidently a penalty impending upon these unjust judges from God Himself. This penalty they could not escape, though exalted in their position as gods and sons of 'Elyon. They were not really divine, but human. They were not exalted to be among the immortals. They were still mortals, subject to the death penalty. — 8. A later editor, wishing to make the Ps. suitable for public worship, adds the petition appropriate at all times: *O arise, O God! O judge the earth*], a plea that God would do just what He has been represented as doing in the Ps.; but probably also in the more compre-

hensive sense of a final advent, as in 94^{1^{sq.}} 96^{10^{sq.}} 98⁹. — *Since Thou wilt take possession of all nations as an inheritance*]. Israel was the special inheritance of God from the most ancient times. But in the universalism of later times, all nations were conceived as under the divine government, subject to His judgment, and having a share also in redemption, cf. Ps. 87 Is. 19.

1. אֵל so 3, favoured by measure, which requires one accent for עֲדָת־אֵל; but אֱלֹהִים, Θεῶν is favoured by || מֵאֱלֹהִים and by בְּנֵי עֲלִיּוֹן v. 6, so Aq. ἰσχυρῶν, 3 angels. — 3. רָדַל וַיִּתְּרוּ. 6 transposes nouns. — 5. An expansive gl. — 6. אֲנִי אֲמַרְחִי] pronoun emph.; but unnecessary, makes l. too long. — [בְּנֵי עֲלִיּוֹן] phr. α.λ. for rulers; but no sound reason against it, that would not equally apply to אֵל בְּנֵי אֵל or to אֱלֹהִים בְּנֵי אֱלֹהִים. — 7. אָמֵן] adv. asseveration, cf. 37²³ 66¹⁹; so 3; but אָמֵן more probable. — 8. A gl. of petition.

PSALM LXXXIII., 4 STR. 8³.

Ps. 83 is an urgent invocation of God in the time of Nehemiah, for deliverance from the conspiracy made against Israel by the neighbouring nations with the purpose of exterminating him (v. 2-5), enumerating them to show the extremity of the peril (v. 6-9), then imprecating upon them the destruction that God had sent upon the ancient enemies of His people (v. 10-15), and that which is wrought by the great forces of nature (v. 14-17a 18). Glosses make the Ps. more appropriate for public worship by softening the imprecation, making its final purpose the conversion of the nations and the recognition of the God of Israel as the God of all the earth (v. 17b 19).

○ GOD, let there be no quiet to Thee;
And be not still, 'El:
For lo! Thine enemies are in uproar,
And those that hate Thee do lift up the head:
Against Thy people they take crafty counsel,
And they conspire together against Thy treasured ones:
"Come, and let us cut them off from being a nation,
That Israel may be remembered no more."

FOR they have consulted with one mind;
Against Thee they make an alliance:
The tents of Edom, and the Ishmaelites,
The (land) of Moab, and the Hagrites,
(The lords of) Ammon, and Amalek,
The Philistines with the dwellers in Tyre;
(Samaría) also is joined with them,
They have become an arm to the sons of Lot.

- D**O to them as to Sisera,
 As to Jabin at the brook Kishon,
 Let them be destroyed (as Midian) at En (Harod).
 Let them become dung for the ground,
 May their nobles become as Oreb and Zeeb,
 As Zebah and Zalmunna their princes.
 They said: "Let us take it to ourselves for a possession.
 Let us enjoy the dwelling-places of God."
- O**MY God, make them like whirling dust,
 As stubble before the wind,
 As fire that burneth up the forest,
 As flame that setteth ablaze the mountains;
 So mayest Thou pursue them with Thy whirlwind,
 And with Thy tempest terrify them.
 Fill their faces with ignominy,
 And let them be confounded forever, and let them perish.

Ps. 83 was one of the Pss. of א. It was called a שיר, for what reason it is difficult to determine. The term was possibly attached to the Ps. before it was taken up into א. The Ps. was subsequently in א and ע, but not in ב (v. Intr. §§ 24, 29, 31, 32). It is composed of four trimeter octostichs, the first pair in antithesis with the last. The only glosses are at the close of the Ps., v. 17^b, 19, in which the divine name יהוה is prominent. In the original Ps. the following words and phrases are noteworthy: אל רסי לך v. 2, cf. Is. 62^b. 7; היסטין v. 3, as Ps. 46⁷; כרר כרר v. 6, phr. J, E, D, Is. 61⁸ +; אהלי ארזים v. 7, cf. Hb. 3⁷; נלוח קם v. 9 a.λ., elsw. c. אל Gn. 29³⁴ (J) +; c. על Nu. 18². 4 +; וקין v. 11, elsw. Je. 4 t. 2 K. 9³⁷; נריבים v. 12, as Pss. 47¹⁰ 107⁴⁰ 113⁸. 6 118⁹ 146⁸; נסיכים v. 12, as Jos. 13²¹ Mi. 5⁴ Ez. 32³⁰; נאוח v. 13, as La. 2³ Je. 25³⁷; נלנל v. 14, as Is. 17¹³, cf. Ps. 77¹⁹; חלחש הרים v. 15, as Dt. 32³². The language and phrases are those of the late exile and early Restoration. There are many a.λ.: יקריבו סור v. 4, צמוניך v. 4, נקעו לכ ארז v. 5, סלא פנים v. 17, all graphic and original, without use of late words. The nations mentioned v. 7-9 are chiefly the neighbours. The most prominent are the sons of Lot, Ammon and Moab. To these were joined Edom, Philistia, and various Arabian peoples. The Arabian peoples are joined, Ishmael to Edom, Hagrites to Moab, Amalekites to Ammon. The names are old ones and general in character. They do not indicate any specific tribe. This is all the more significant that the Midianites are so prominent in the later imprecations. Attached to the Philistines are inhabitants of Tyre. These are also undoubtedly subordinate. A similar reference to the Tyrians as slave-dealers is in Jo. 4⁴⁻⁶. There is no need to think of them in any other relation. The difficulty with the passage is that *Asshur* is called the arm of the sons of Lot. This was in itself impossible at any period of history. The Assyrian army was never at the disposal of the allies as a weapon against Judah. "Asshur" must be an error. While it is possible to suppose that Asshur might stand as the symbol of a great world power or supreme enemy at any later period,

whether we think of Persia, Babylonia, or the Greek Syria, yet none of these could ever have been the arm of the sons of Lot. Geshur, suggested by Gr., was never of sufficient importance to be such an arm. Asshur must therefore be a mistake for some other power of intermediate importance. Leaving this for the moment, three chief theories have been proposed to account for the situation: (1) the earlier view is that of the confederation against Jehoshaphat 2 Ch. 20; so De. But while the Moabites and Ammonites seem to have been at the head of this league v.¹, and Edom seems to have belonged to it v.^{10, 22}, and it is probable that they were accompanied by Arabian allies, yet the Philistines and especially the Tyrians are not mentioned, and there is nothing to correspond with the difficult yet important Asshur. Moreover, it is impossible, for other reasons, that the Ps. could be so early. (2) The most common modern view, going back on Theodore of Mopsuestia, Diodorus, Van Til and Bengel, Hi., Ols., Gr., Bā., assigns the Ps. to the time of 1 Mac. 5. While the neighbouring nations were then hostile, yet there was no actual league, and Edom, not the sons of Lot, was the principal. It is true Tyre and Philistia appear, but Asshur finds no suitable explanation; and in other respects the Ps. betrays no evidence of so late a date. (3) The view of Ew., Di., that it belongs to the time of Nehemiah, is best sustained; for Sanballat, a Horonite of Moab, and Tobiah, the Ammonite, are the two chief conspirators. To these were joined Geshem, the Arabian, and Ashdodites (Philistines) Ne. 2¹⁹ 4⁷ 6¹⁻². The Edomites and Tyrians, it is true, are not mentioned; but it is evident from Ob. that they were most hostile at this time, and from Jo. 4⁴⁻⁶ that the Tyrians were slave-dealers, hostile to Judah and greedy to seize them as slaves. The difficult *Asshur* may best be explained after the ancient Theodoret as referring to the Samaritans. It was indeed upon the army of Samaria that Sanballat chiefly relied as his arm against the Jews Ne. 4². The whole situation suits the time of Nehemiah, when he was building up the wall of Jerusalem. The reference to the stories of Ju. 4-5, 7-8, implies a knowledge of the book in essentially its present form, combining J, E, D; and all this favours the same period. At the same time, the historical sense of the author is the same as that which appears in § generally, as intermediate between D and P.

Str. I. A syn. couplet, followed by three syn. couplets in stair-like advance.—1. *O God, let there be no quiet to Thee || be not still*], emphasized by a gloss, against the measure, *keep not silence*; an importunate plea that God would no longer refrain from interposition on behalf of His people, but immediately act, without a moment's rest, in their behalf, cf. Is. 62^{1.6.7}.—2. *For lo, Thine enemies || those that hate Thee*]. They are the enemies of God Himself as well as of His people; they hate Him as bitterly as they hate Israel.—*are in uproar*]. They are gathered

in a tumultuous, noisy assembly, giving vent to their anger in loud cries. — *do lift up the head*], in arrogant hostility and readiness for aggressive action. — 4. *They take crafty counsel* || *they conspire together*]. Their gathering is in secret, and they conspire not for open, honourable warfare, but for crafty, treacherous movements, doubtless referring to their intrigues at the court of Persia as well as with disaffected members of the Jewish community. — *against Thy treasured ones*], a phr. *a.λ.* || *Thy people*, indicating that God watched over them and guarded them as His treasure, cf. 17⁸, and in time of trouble kept them safe from their enemies 27⁵ 31²¹. — 5. *Come and let us cut them off from being a nation*]. The enemies propose nothing less than the extermination of Israel as a nation, an extermination so complete that *Israel may be remembered no more*]. They desire that the history of God's people may pass into everlasting oblivion, cf. 9⁶⁻⁷.

Str. II. A syn. couplet, a syn. tetrastich, and a syn. couplet. — 6. *For they have consulted with one mind*], the most probable reading, enlarged by conflation of two readings in \mathfrak{H} , literally "together with one mind," paraphrased by EV⁶ as "together with one consent." — *they make an alliance*], a treaty of confederacy in war, cf. Ez. 16⁶¹ 30⁵ Ho. 12² Ob.⁷; to be preferred to "covenant" of RV., which does not in ordinary usage convey the correct meaning. The nations that took part in this alliance are enumerated in the remaining lines of the Str. — 7. *The tents of Edom*], poetic phrase for the nation (cf. 78⁵¹ 120⁵), which was so hostile to Judah in its decline and in the entire period of the Restoration, cf. 137⁷. Associated with Edom closely were *the Ishmaelites*, a general term for the Bedouin tribes which harassed Judah from the south. It should be remembered that the murderer of Gedaliah Je. 40^{1^{ca}} was an Ishmaelite. — *The land of Moab*]. An early copyist omitted "land," or some other such word, at the cost of the measure. Moab was also intensely hostile to Judah. Sanballat, one of the chief enemies of Nehemiah, was probably a Moabite. Associated with Moab were *the Hagrites*, another general name for Arabian tribes, probably conceived as attacking Israel from the region of the lower Jordan. — 8. *The lords of Ammon*], the most probable original, for which, by copyist's mistake, an enigmatical "Gebal" appears in \mathfrak{H} , with a vari-

ant "Naibal" in N , which is not only difficult to explain, but is a departure from the usage in this passage of giving a principal and a subordinate enemy in each line. Tobiah the Ammonite was one of the chief enemies of Nehemiah. — *Amalek*], the ancient enemy of Israel, is attached to Ammon as helping him. It is probably used as another general term for Bedouin tribes; for ancient Amalek was in the South country, and had long ago been practically exterminated. — *The Philistines*], the ancient enemies on the coast of the Mediterranean. The Philistine Ashdod is mentioned as one of the enemies in the time of Nehemiah Ne. 4⁷. With them are associated *the dwellers in Tyre*], probably as slave-dealers, camp followers, cf. Jo. 4⁴⁻⁶. — 9. *Samaria*]. This seems to have been the original reading here; for it best explains the situation, and is in accord with the history of the times of Nehemiah. The reading "Assyria" of S cannot be explained in this context, especially in such a subordinate position as is involved in the phrase: *an arm to the sons of Lot*], Sanballat and Tobiah. The army of Samaria was just that upon which these conspirators relied for an attack upon Jerusalem, Ne. 4².

Str. III. A syn. hexastich and a syn. distich. — 10-12. *Do to them*], imprecation upon the enemies of divine action intensified in: *Let them be destroyed; let them become dung for the ground*], their dead bodies rotting upon the ground and becoming fertilizers of the soil, cf. 2 K. 9³⁷ Je. 8². The author imprecates the same destruction as that which had come on the ancient enemies of his people. — *as to Sisera*], the commander of the army of *Jabin*, king of Hazor, defeated by divine interposition *at the brook Kishon* in the plain of Esdraelon near Megiddo, Ju. 4-5, 1 S. 12⁹. — *As Midian at En Harod*]. Thus the text should be reconstructed in accordance with Ju. 7. A late copyist by error transposed Midian to the first line in v.⁹, in the couplet with Sisera and Jabin, and changed En Harod into the more familiar En-dor, with the result that the destruction of the Midianites is separated from that of the princes of Midian v.¹². It also destroys the measure of two lines, and the parallelism. Moreover, the assigning of two places to the defeat of Sisera and Jabin is altogether improbable, and the mention of En-dor has no historical or geographical propriety. — *as Oreb and Zeeb*], princes of Midian Ju. 7²⁵ Is. 10²⁶. — *As*

Zebah and Zalmunna], kings of Midian Ju. 8²¹. — 13. *They said :*], interpreted as relative clause by ancient copyist, and so the relative was inserted against the measure. It may be interpreted as relative clause without the relative, which is commonly omitted in poetry; but it is more emphatic as an independent sentence. — *Let us take it to ourselves for a possession* || *Let us enjoy*]. So probably the prosaic sentence of the text should be reconstructed, with the rare vb. "enjoy" instead of the sign of the def. acc. — *the pastures of God*], the entire land being conceived as the pastures of God, where as a shepherd He pastures His people. The reference here is to the confederates of the previous Str. upon whom the imprecation is made in this Str.

Str. IV. Two syn. couplets, enclosing an emblematic tetrastich, all of imprecation. — 14. *My God*] emphasizing by sf. the personal relation. — *Make them like whirling dust* || *as stubble before the wind*], cf. Ps. 1⁴ 68⁸ Is. 17¹³ Je. 13²⁴. The "wheel" of PBV., AV., though a possible translation, cannot be justified in this context. — 15. *As fire* || *as flame*], in syn. parallelism with wind as a destructive agent, — *burneth up the forest* || *setteth ablaze the mountains*], the forest-clad mountains. — 16. *So mayest Thou pursue them* || *terrify them*]. The point of comparison is not the fire and the burning, but the rapidity of the destruction wrought by a forest fire, and so very properly compared with that wrought by *whirlwind* || *tempest*. — 17–18. The similes are now explained in the climax: *Fill their faces with ignominy* || *And let them be confounded forever, and let them perish*], with the shame of defeat, the flight of a panic-stricken army, and the abandonment of their dead upon the battle-field to vultures and jackals. A glossator enlarges this imprecation v.¹⁸ by the insertion of two vbs. frequently used in such connections, cf. 35²⁸ 40¹⁵ 70⁸ 71²⁴, *let them be ashamed* and *let them be abashed*. A later editor gives another turn to the thought, to make the Ps. more appropriate for public worship, and with a universalistic spirit v.^{17b}, — *that they may seek Thy name, Yahweh* || 19. *that they may know that it is Thy name alone, Yahweh*, enlarged in 19 by the marginal doublet, *Thou — Elyon above all the earth*, cf. 97⁹.

2. $\text{נָחֵי} \text{נ. [m.]} \text{ quiet, as Is. } 62^6 \text{; but } \text{ἡσυχία} \text{ ὁμοιωθήσεται σοί, } \text{H} \text{ } \text{quis similis erit tibi, } \text{קִי יִקְרָא} \text{ as } 89^7 \text{, so } \text{S. } \text{ἡσυχία} \text{ must have read } \text{קִי יִקְרָא} \text{. The second } \text{נ} \text{ dittog. of first, or else original and omitted by haplog. The } \text{v.} \text{ is too long for trimeter measure. } \text{מֵל מַל חַרְשׁ} \text{ is prob. interp. gl. — } \text{מֵל} \text{ as often in } \text{Q.} \text{ — } \text{S. } \text{הִתְקַיֵּן} \text{ poetic fuller form; cf. } 46^7 \text{. — } \text{4. } \text{יִקְרָא טִי} \text{ phr. a.l., cf. } 55^{16} \text{ } \text{†} \text{ [עָרַם] vb. } \text{be shrewd, crafty: Qal } \text{I S. } 23^{22} \text{, Hiph. elsw. } \text{I S. } 23^{22} \text{ Pr. } 15^5 \text{ } 19^{26} \text{ (all Qal acc. Ges. } 1^{63} \text{ n., Bu.) — } \text{וַיִּחְזְקוּ} \text{ } \text{ו} \text{ } \text{coörd. Hithp. } \text{conspire against; a.l. in this form, but for other forms } \text{v. } 16^7 \text{. — } \text{וַיִּתְקַיֵּן} \text{ [Qal ptc. pass. } \text{זָנַן} \text{; usually } \text{treasured ones. } \text{ἡσυχία} \text{, so } \text{H, interpretation; but } \text{Aq., } \text{S, sg.; } \text{I } \text{arcantum tuum, referring to temple. — } \text{5. } \text{מִקְרָו} \text{ gl., making l. too long; usually omitted in poetry. — } \text{וַיִּנְחָרְסוּ} \text{ } \text{ו} \text{ } \text{coörd. cohort. } \text{כָּחַר} \text{ (} \text{40}^{\text{II}} \text{), as Ex. } 23^{23} \text{ (E) } \text{I K. } 13^{34} \text{ Zc. } 11^8 \text{. — } \text{קָנוֹי} \text{ pregnant, } \text{קָנוֹי} \text{ } \text{S } \text{μη δὲ σὺν ἔθνος, cf. Je. } 48^2 \text{ Is. } 7^8 \text{ } 17^1 \text{; } \text{v. Ges. } 1^{119} \text{. } \text{d. } \text{1. — } \text{שָׁם} \text{ } \text{שָׁם} \text{ } \text{שָׁם} \text{ is gl. of amplification, makes l. too long. } \text{וַיִּתְקַיֵּן} \text{ also is intensification of glossator. — } \text{6. } \text{וַיִּתְקַיֵּן} \text{ phr. a.l., but without } \text{לֵב} \text{ } 7^{10} \text{ Is. } 45^{21} \text{ Ne. } 6^7 \text{. There seems to be a conflation of two readings: the one the usual one, the other with } \text{מֵל} \text{, which is approved by most moderns, Ols., Dy., Bi., Bā., Now., Du.; the latter, as the unusual phr., is to be preferred to } \text{וַיִּתְקַיֵּן} \text{, which is not euphonic. — } \text{כְּרִית כְּרָה} \text{ phr. of J, E, D, Ps. } 50^6 \text{ } 89^4 \text{ Je. } 11^{10} \text{ +. — } \text{7. } \text{אֲרָבִי} \text{ } \text{אֲרָבִי} \text{ poet. phr. for the nation, cf. } 78^{61} \text{ } 120^6 \text{. — } \text{†} \text{ [יִשְׁמַעְלִיטִים] the } \text{Ishmaelites, a general name for Arabian tribes, cf. Gn. } 37^{26} \text{ Ju. } 8^{24} \text{. — } \text{סִיָּאֵן} \text{ as } 60^{10} \text{; needs a complementary word for measure, either } \text{אֲרָבִי} \text{ as previous l., or } \text{עֲרַבִיָּה} \text{ Dt. } 34^{18} \text{ Jos. } 13^{32} \text{ +, or } \text{אֲרָבִי} \text{ Dt. } 1^6 \text{ Ju. } 11^{15} \text{ Je. } 48^{24} \text{ +. — } \text{†} \text{ [הַנְּגָרִים] pl. n. pr. gent., elsw. } \text{I Ch. } 5^{10} \text{ } 19^{20} \text{, a general name for Arabian tribes, from Hagar, mother of Ishmael. — } \text{8. } \text{גִּבְלָה} \text{ usually n. pr., a.l. } \text{Gebal, Gebalene mountainous region south of Dead Sea. But this is improb. with } \text{Ammon. Three names improb. in l. syn. with } \text{ll. where two are used. One name in each of the other } \text{ll. is preceded by a noun in cstr. We might rd. here } \text{בְּנֵי} \text{; or after } \text{ἡσυχία} \text{ = } \text{בְּנֵי} \text{ or } \text{בְּנֵי} \text{ } \text{בְּנֵי} \text{, a conflation of } \text{בְּנֵי} \text{ and } \text{בְּנֵי} \text{, the latter prob. correct. — } \text{†} \text{ [עַמְלֵקִים] n. pr. m. } \text{Amalek, ancient enemies of Israel, usually in the Negeb Ex. } 17^8 \text{ Ju. } 3^{18} \text{ } \text{I S. } 14^{48} \text{ } 30^{18} \text{; used here as a general name for Arabian invaders. — } \text{†} \text{ [פְּלִשְׁתִּים] n. pr. terr. } \text{Philistia, elsw. } \text{ψ, } 60^{10} \text{ = } 108^{10} \text{ } 87^4 \text{. — } \text{†} \text{ [יִשְׁבְּנֵי צִיר] prob. restricts } \text{צִיר} \text{ to some of its inhabitants, the slave-dealers; cf. Jo. } 4^{4-6} \text{. } \text{†} \text{ } \text{צִיר} \text{ usually } \text{צִיר} \text{ n. pr. loc. } \text{Tyre, as } 45^{18} \text{ } 87^4 \text{. — } \text{9. } \text{†} \text{ [אַשּׁוּרִי] n. pr. terr. } \text{Assyria; not elsw. } \text{ψ, improb. here. } \text{ἡσυχία} \text{ paraphrases by Sennacherib, king of Asshur. At no period of history could Assyria have been regarded as so dependent upon the Ammonites and Moabites. Lag., Gr., rd. } \text{נְשׁוּרִי} \text{, as } 2 \text{ S. } 2^9 \text{ (em. txt.), a small territory on Hermon; but this was too insignificant a place to be regarded as the } \text{arm} \text{ of the children of Lot. Ew. thinks of Persia, and Hi., Ols., Du., think of Syria, as nearest Assyria in later times; but neither Persia nor Syria could ever have been so dependent on Moab and Ammon. Theodoret suggested Samaria. This is most probable, especially if the Ps. belongs to the time of Nehemiah, for it was just the Samaritan army under Sanballat, Ne. } 4^{1 \text{א}}, \text{ which could with propriety be called "the arm of the children of Lot." — } \text{וַיִּתְקַיֵּן} \text{ Niph. pf. } \text{†} \text{ } \text{וַיִּתְקַיֵּן} \text{ vb. } \text{be joined, Qal only Ec. } 8^{18} \text{. Niph. either reflexive$

or passive: c. קם only here; elsw. c. מל Gn. 29²⁴ (J) Is. 56⁸ Je. 50⁶ Zc. 2¹²; c. קל Nu. 18²⁻⁴ Is. 14¹ +. — [קני-ליש] phr. elsw. Dt. 2^{9, 19}. — 10. † [סִרְיָן] n. pr. m. the tribe, as Is. 9⁸ Ju. 6-8. — [סִרְיָא] the commander of the army of Jabin, Ju. 4-5, 1 S. 12⁹. This is here a doublet of † [בִּינִי], the Canaanitish king of Hazor, Ju. 4. These three names in close proximity make a prose sentence. One of them belongs with v. 11^a. It is probable that *Midian* has been brought forward. — † [קישון] always קִישׁוֹן Ju. 4^{7, 18} 5^{21, 21} 1 K. 18⁴⁰, river of plain of Esdraelon, modern *Nahr-el-Mukatta*. — 11. † [עִיר־רָמַר] n. pr. loc., elsw. Jos. 17¹¹ 1 S. 28⁷, a village on the north side of little Hermon. Gr. would change to עִין חָרִיר, the place of Midian's defeat. It does not altogether suit the place of the defeat of Sisera. If we attach *Midian* to this clause, and think of עִין חָרִיר as the place of defeat, the whole becomes clear. We would expect Midian's defeat to precede v. 12, and not to be separated from it by a reference to the defeat of Sisera, which occurred at quite another time. — † [רִצְוֹן] n.m. *dung*, always of corpses lying on the ground as offal 2 K. 9³⁷ Je. 8² 9²¹ 16⁴ 25²⁸. — 12. [שִׁיחֵי] imv. poet. sf., obj. defined by וְיִרְכָּסֵי; but it makes l. too long. Either noun or vb. must be gl.; prob. the latter from v. 14. — [וְיִרְכָּסֵי] all n. pr. m., princes of Midian, cf. Ju. 7-8. — [וְיִרְכָּסֵי] v. 2⁶. — [כל] gl. of intensification. — 13. [אֶשֶׁר אֶמְרֵי] makes a prose sentence. This v. in antith. with v. 5. — [אִם נִאֲמִית] is prosaic and improb.; cannot have two tones. Ⓢ *θυσιασθησιον* is interp., does not imply a different text. The error is ancient. Rd. נִאֲמִית נִאֲמִית Niph. 1 pl. † אִם אִם vb. only Niph. *consent, agree*, Gn. 34^{16, 22, 22} 2 K. 12⁹; here as NH. *enjoy*. נִאֲמִית pl. cstr. [וְיִרְ] v. 23². — 14. [אֵלֵיהֶם] takes the place of אֵלֵיהֶם, doubtless original. — [וְגִלְגָל] v. 77²⁹. — † [הֶשֶׁף] n.m. *stubble*, as driven by wind; elsw. Is. 40³⁴ 41² Je. 13²⁴. — [הַכְּעָר] relative clause. Qal only here trans. c. acc.: rd. Pi. BDB. — 16. [וְיִרְכָּסֵי] has two beats; cf. 55⁹. — 17. [מְלֵא קִנְיָהֶם] phr. a. l., but cf. 44¹⁶ 69⁸. — [קִלְיוֹן] v. 38⁸. — [יְהוָה] is evidence of gl. for the sentence with which it is connected. — [יִבְקֶשׂ שֶׁכֶר] phr. a. l. for כִּי מִנִּי. — 18. [וְיִנְקֵלֵי] ord. Niph., as 6⁴ 4. 11 30⁸ 48⁸; for Pi. v. 16 2⁵. This vb. unusual in imprecations, and prob. original; so also וַיִּמְכְּרוּ. — [חֲרִי עָר] as 92⁸ 132¹²⁻¹⁴. — [וַיִּחַסְרוּ] and יִכְשׁוּ making the v. pentameter. These are usual vbs. of imprecation, cf. 35²⁸ 40¹⁶ 71²⁴. — 19. [וַיִּרְעֵי] final clause, usually sq. כִּי, as 4⁴ 20¹ 41¹² 46¹¹ 56¹⁰ 59¹⁴ +. — [מֵהָרָה] was not in Ⓢ. It is prob. a variation of שֶׁכֶר. — [יְהוָה] is additional evidence of gl. — [עֲלִיוֹן עַל כְּלֵה־הָרָצָז] phr. from 97⁹, where מֵהָרָה יְהוָה נִי appears also.

PSALM LXXXIV., 3 STR. 6⁵, RF. 1⁵.

Ps. 84 is a pilgrim song, composed just before the Exile: (1) longing for the sacred places where Yahweh's praise is continuous (v. 2-5); (2) though the pilgrim band passes through a vale of weeping, it is transformed into blessings as they advance

with prayer to the presence of Yahweh (v.⁶⁻¹⁰); (3) one day of prostration at the sacred threshold, in love to Yahweh, the Sun and Shield, is to be preferred to an age in the tents of the wicked (v.¹¹⁻¹³).

HOW beloved are Thy tabernacles, Yahweh Sabaoth!

My soul doth long, yea, doth pine for the courts of Yahweh;
Where my mind and my flesh jubilate 'El, the God of my life.
Yea, the bird doth find a home for herself,
And the swallow a nest for herself, where she may lay her young.
At Thy altars, they praise Thee ever, my King and my God.

Yahweh Sabaoth, happy are they that dwell in Thy house!

THE highways are in the minds of those who pass on in the vale of weeping.

He maketh it a place of springs; yea, the early rain clotheth it with blessings.
They go on from battlement to battlement in order to appear before God,
Yahweh in Zion, Yahweh the God of Hosts;
(Saying) "O hear my prayer; O give ear, God of Jacob!
See our shield, and look on the face of Thine anointed."

Yahweh Sabaoth, happy are they whose stronghold is in Thee.

YEA, one day in Thy courts is better than a thousand.

I choose to be prostrated at the threshold of the house of my God.
Better than an age in the tents of the wicked is to love Yahweh;
For a Sun and Shield is Yahweh my God;
Kindness and faithfulness, grace and glory, He giveth.
Yahweh withholdeth not any good thing from them that walk in integrity.

Yahweh Sabaoth, happy are they that trust in Thee.

Ps. 84 was a pilgrim song, resembling the group of שיר התעלות Ps. 120-134; cf. מסלות G *ἀραβάζεις* v.⁶. It was first in \mathfrak{K} , then taken up into \mathfrak{H} and \mathfrak{B} , when it received the direction על הנתיח (v. Intr. §§ 28, 31, 33, 34). It was not in \mathfrak{E} , the selection from which closes with Ps. 83, although אלהים is used v.⁸ for יהוה by attraction to previous אל v.⁹ by error for אלהי G ; and v.¹⁰ as late gloss, for the line is just this word too long; so also v.¹² אלהים is prob. for אלהי, which is characteristic of this Ps., cf. v.⁴ 11. Ps. 84 resembles 42-43, and prob. had the same author. The same devotion to worship in the sacred places is manifest, though the latter Ps. was the lament of an exile, the former the song of one who shared in the pilgrim procession v.⁶, cf. 42⁵, and therefore composed before the destruction of the temple. משכנותיך v.² = 43⁸, cf. 46⁶; מונח(ה) v.⁴ = 43⁴; אל ה(י) v.⁸ = 42³ 9, cf. 42¹⁰ 43² 8; אל יהוה v.⁸ = 42⁸; שמש v.¹², cf. 43³ 44⁴. Moreover, these Pss. have the same pentameter measure and the same organisation, in three Strs. with Rfs., although the number of lines is not the same. There are also resemblances with other Pss. of \mathfrak{K} : יקרב אלהי יקרב v.⁹ = 46⁸ 12; צבאות (אלהי) יהוה v.² 4. 6. 9. 12 = 46⁸ 12 48⁹; מלך of Yahweh v.⁴ = 44⁶ 47² 7. 8. 9 48³. מן of the king v.¹⁰ || משיח reminds of 89¹⁹⁻²¹. The psalmist's prayer for his king as the anointed of Yahweh and shield of the nation implies the monarchy as still in existence; and the temple worship, to

which pilgrim bands ascend, implies either the first or the second temple. The two together imply the first temple. There is no sufficient reason to doubt that the Ps. comes from the time of trouble and anxiety (v.7) just before the Exile.

Str. I. has two syn. couplets, enclosed by two syn. lines, followed by Rf.—2. *How beloved*], the object of strong affectionate love, lovable, “lovely,” RV.^m. The ancient meaning of “amiable” EV^s. is now practically obsolete. This is as much as to say that the *tabernacles*, the sacred precincts of the temple of *Yahweh Sabaoth*, the God of the battle array of Israel, the God of the covenant and of the dynasty of David (cf. 24¹⁰) were beloved with a love that was too great for expression.—3. Absence from the sacred precincts was intolerable.—*My soul doth long*], emphatic present, with intense desire, so intense that it *doth pine* and wastes away, is consumed, becomes faint and sick in anxious desire, *for the courts of Yahweh*, to which the festal processions were made.—*Where my heart and my flesh*], emphatic in position, the inner and the outer man, cf. 16⁹, the body sympathizing with the soul in this worship. Because of the change of tense from pf. to impf. and the attitude of longing of previous lines, it is necessary to interpret this line as a relative clause with a frequentative verb,—*jubilate*], accustomed to take part in the sacred shouting, the roar of the pilgrim bands, cf. 42⁵.—*’El, the God of my life*], as 42³⁻⁹; misread by MT. and Vrss. as “unto the living God,” which makes unexampled syntax, and a sentence difficult to explain in accordance with the usage of the verb.—4-6 a. *Yea, the bird*], a general term, cf. 8⁹, which cannot be rightly rendered by “sparrow,” EV^s.; the specific term is the *swallow*—*doth find a home* || *nest*], both followed by *for herself*, as the measure requires. The little birds have the free and habitual access to the sacred precincts that the singer so greatly desires. He envies their privilege, and could almost wish he were a bird. As Tristram says: “Still the swallow seeks the temple enclosure at Jerusalem, and the mosque of Omar, as a secure and safe resting-place” (*Nat. Hist. Bible*, p. 206).—*At Thy altars they praise Thee ever*]. The altars are not to be attached to the previous clause, as EV^s., with the view that the birds had their nests even there, for altars were places for sacrifices made by fire, and not places to which birds would

resort. The meaning is hardly to be weakened into "its neighbourhood," Kirk. It begins a new line, as the measure requires. Confusion has been made by an ancient copyist, whose eye has transposed to the next line the two words which originally followed here. This gives a proper parallelism. As the birds are ever in the sacred precincts, the singers who sing in the temple Hallel's are ever there in continual service. G , V , PBV., rightly interpret this phrase; but H , I , by mispointing read "still," which is difficult to understand in this context. — *My King and my God*]. The personal relation is emphasized by the sf. The God of Israel is his king, as usual in K ; the temple is His palace. The Rf., as reconstructed, is thus: *Yahweh Sabaoth, happy are they that dwell in Thy house*], those like the birds having constant access there, and like the birds also singing constantly in the sacred Hallel's.

Str. II. has one antith. and two synth. couplets. — 6 b-7. An early scribe removed the Rf. of this Str. from its close v.¹⁰⁶ to the beginning. The Str. should begin with: *The highways are in the minds of those*]. These are the highways leading up to Jerusalem, on which the pilgrim bands go up to the three great pilgrim feasts, Passover, Pentecost, and Tabernacles. These are in the minds of such pilgrims, in accordance with the longing for the divine Presence in Jerusalem of the previous Str. — *who pass on in the vale of weeping*]. On their way to Jerusalem the pilgrim bands pass through a valley. This is interpreted by many as the vale of Baca, unknown, it is true, and yet one so called from the balsam trees which characterised it: "Some dry, cheerless valley," Dr. But all Vrss. interpret the unusual form as equivalent to a similar word meaning "weeping"; reflecting the experience of sorrow in which the pilgrims approach the sacred places, due probably to the perils which threatened them shortly before the Exile. This tempers the joyous prospect and their intense longing. Cf. the vale of Achor Ho. 2^b, and the valley of dense darkness Ps. 23⁴. — *He maketh it*], so G , with God as subj., which is best suited to context. MT., I , EV^a., give the 3d pl., making the pilgrims the subj. — *a place of springs*], carrying on the figure, the refreshing springwater, for the divine presence and favour, satisfying the thirst after God, as 42²⁻³. — *the early rain*], which in the autumn, in Palestine, refreshes the soil, and thus fitly represents the divine favour descending from

heaven, cf. Dt. 32² 2 S. 23⁴ Ho. 10¹². — *closeth it with blessings*], so \mathfrak{G} , \mathfrak{T} , RV., as a final interpretation of the figure, antith. to “weeping”; to be preferred to “pools,” PBV., AV. — 8-9. *They go on from battlement to battlement*], as R. Jehuda, AE., Horsley; from one walled town to another, on account of the peril of the journey, or, coming to the gates of Jerusalem, they pass from one battlement to another, cf. 48¹⁴, on their way to the temple, — *in order to appear before God*], cf. 42⁵. This is to be preferred to “from strength to strength,” EV^a. after ancient Vrss., becoming more and more invigorated as they approached Zion. The measure requires that the line should close here, the next emphasizing the goal of the journey, the divine Presence, by heaping up terms: *Yahweh in Zion, Yahweh the God of Hosts. — O hear my prayer*], cohort. imv., urgent petition in the prayer, which now begins || *O give ear*, terms constantly used in public worship, cf. 4⁴ 5². — *God of Jacob*], phrase of endearment 20² 46^{8,12} 75¹⁰ 76⁷ 81^{2,5} 94⁷ Is. 2³ = Mi. 4². — 10. *See || look on*], pregn. with consideration and favour. — *our shield*], the king, as 89¹⁹, cf. 47¹⁰ || *Thine anointed*, cf. 2² 18⁵¹ 89^{30,53} 132¹⁰, the king of the Davidic dynasty. “Shield” is not to be referred here to God, as EV^a. after \mathfrak{G} , \mathfrak{F} , \mathfrak{S} , Aq., \mathfrak{S} , because of v.¹², against the parall. The Rf. v.^{6a} should follow, wrongly removed by ancient copyist to the beginning of Str.: *Yahweh Sabaoth, happy are they whose stronghold is in Thee*], cf. 8³ 46². The abstr. “strength” of EV^a. is not so suited to the context.

Str. III. has three syn. couplets. — 11. *Yea*], intensive, as beginning Str., is better than causal “for,” EV^a. — *one day*], so \mathfrak{G} , \mathfrak{S} , PBV.; “one” is needed for measure and antith. with *thousand*, though omitted by \mathfrak{H} , AV., RV. — *I choose*], pf. emphatic present, deliberate choice, — *to be prostrated at the threshold*], acc. to \mathfrak{G} , of the humblest position; more suited to the context than the paraphrase of this unexampled and difficult form, “doorkeeper,” EV^a. — *Better than an age*], interpreting \mathfrak{H} as a usual form, best suited to the context. — *in the tents of the wicked*], as \mathfrak{G} , to be preferred to the abstr. “wickedness” of MT., \mathfrak{F} , EV^a. The line is defective. We must supply as subj. of sentence, *to love Yahweh*, which, while given in \mathfrak{G} , is wrongly attached and explained. Thus we get a beautiful syn. parall. with

the prostration at the threshold, and an idea harmonious with v.². — 12. *For a Sun*], only here of God; but cf. "light," as used of God's face, especially in theophanic or gracious manifestations in the temple to worshippers 4⁷ 27¹ 36¹⁰ 43³ 44⁴ 89¹⁶. — *and Shield is Yahweh my God*], as the God of Hosts, the warlike God, who defends His people from their enemies, cf. 3⁴ 7¹¹ 18^{3.11.26} 28⁷ 33²⁰ 59¹² +. — *Kindness and faithfulness*], in **G**, although misplaced; not in **H**, **I**, but needed for measure || *grace and glory*, all objects of the divine benefaction. — *He giveth || withholdeth not*], these favours. — *them that walk in integrity*], cf. 15²; those in complete accord with Yahweh in their course of conduct. — 13. This third Rf. emphasizes their trust in Yahweh, as the second that Yahweh was their stronghold, and the first their dwelling in the temple precincts.

2. [יְיָדִיחַ] adj. pl. *beloved*, elsw. of persons Dt. 33¹² Is. 51^{.1} Je. 11¹⁸ Pss. 60⁷ = 108⁷ 127² and שִׁיר יְדִיחַ *epithalamium*, cf. 45¹ (*v. Intr.* § 24). — 3. [יָנֵס] makes l. too long. **G**, **I**, **J** only. — [בְּיָהָה] Qal pf. 3 f. כִּיָּה *be spent*, in the sense of *pine*, also 69⁴ 119^{81.82.128}, pfs. for emphatic present. — [יִרְנְנֵנִי אֵל] phr. a.l. c. acc. theme 51¹⁶ 59¹⁷ 145⁷; c. 20⁸ 33¹ 63⁸ 89¹⁸ 92⁵; c. ל 95¹. אֵל **G** εἶπ; but prob. dittog. **I** *laudabunt deum*. The impf. is frequentative, implying relative clause. — [אֵל הַיָּה] rd. אֵל הַיָּה as 42^{9.9}, and then measure is complete without אֵל. — 4. [בְּיָהָה] in **G**, followed by יָהָה, better parall. הָהָה, and gives better measure. — [אֶת־סִבְיָתֶיךָ]. In any case the two tones make l. too long. אֶת is an interpretative gl. This word begins a new line. By txt. err. there has been a transp. of יהוה צבאות with קור יהלוק, destroying Rf. — 5. [עָרַר] so **I** *adhuc*; but **G** εἰς τοὺς αἰῶνας τῶν αἰῶνων, which better suits context, especially if transposed to previous l. as the measure and the Rf. require. — 6. [אֶשְׂרֵי] cf. 1¹. אֶשְׂרֵי here and v.¹⁸ prob. gl. of interp.; not needed and injuring measure. It is the Rf. of Str. II. at the beginning instead of at the end by copyist's misjudgment. — [לִי] defines rel., which was omitted as usual in poetry. — [סִלּוֹחַ] a.l. ψ, but common in OT. **G** ἀναβάσεις, *Ascensions* = סִלּוֹחַ, Oort, Bā., Du., is tempting, but **G** may paraphrase. — [בְּלִבְכֶם] full form; cf. לִבִּי v.³; has no sufficient reason and is improb. The double ב is dittog. as 28³. **G** εἰς τὴν καρδίᾳ αὐτοῦ, *in corde suo*, suggests that both sfis. are interp. and not original; rd. בְּלִבְכֶם. — 7. [עֲנֵנִי] Qal ptc. as **I**, but **G** δίδεθρο, though in Pss. elsw. for עָנַה, may here possibly represent an original עָנַה — [בְּנֵי הַבְּכָא] **G** εἰς τὴν κοιλίᾳ τοῦ κλαυθμῶνος, **G**^{4.5.6.7} εἰς τὴν κοιλίᾳ, *in valle lacrymarum*, **I** *in valle stetus*, so essentially all Vrss. and Mas. = בְּנֵי הַבְּכָא *weeping*. BDB. thinks of בכא, *balsam*, cf. בכאים 2 S. 5²⁴, and so desert land. — [סִעֵן] **I** *fontem*, so Aq., Σ, **T**, as 74¹⁵ 81⁷ 104¹⁰; but **G** τόπος; so **H**. **S** *dwelling place*, so Hu., Bā., We., here and 87⁷. — [יִשְׂרָאֵל] 3 pl., so **I**; but **G** sg. εἰς ἔθερο, *in quem posuit* more prob. — [זָרְחָה] early rain, as Aq.; but **G**

ὁ νομοθετῶν, **3** *doctor*, are sustained by **S**, **Σ**, **℥**, **Ϝ**, Quinta, Sexta. — וְהָאֵלֹהִים] Hiph. impf. v. 71¹². **Ⓢ** δώσει prob. paraphrase. — **Ⓢ** לְקַיִל] so **Ⓢ** *ἐκ θυράμεως*, **3** *de fortitudine*, BDB., Du., Dr.; but R. Jehuda in AE., Horsley, Bā., קְהָלָה *from wall or rampart*, cf. 48¹⁴. — וְהָאֵלֹהִים] v. 42⁸. — אֱלֹהִים] so **Σ**, **3**; but **Ⓢ** ὁ θεὸς τῶν θεῶν = אֱלֹהִים, אל, so **S**, **Ϝ**, Aq., *ισχυρὸς θεός*. Oort, Bā., Du., rd. אֱלֹהִים. This is best sustained. Then l. should close with אֱלֹהִים, and אֱלֹהִים for an original יהוה should begin the next l. — **Ⓢ** [יהוה אֱלֹהִים זָבָאוֹת] is improb. **Ⓢ** original יהוה is most prob. The measure requires the three forms, and they with יְהוָה constitute a l. — 11. וְהָאֵלֹהִים] should precede בְּתַרְרִיךְ for better rhythm. The present order of **Ⓢ** is prosaic. **Ⓢ** *μῦα*, so **S**, rd. אַחַד after **Ⓢ**, which is indeed needed for measure. — וְהָאֵלֹהִים] a.λ., Hithp. *קָם סָמ* denom. *קָם* stand at threshold as guard, or in service; **Ⓢ** *παρρησιάζεσθαι*, **Ϝ**, **3**, *abjectus*, seem to imply *הִסְתַּחֲפַח*, Hithp. *סָחַח* = *סָחַח* *prostrate*, Niph. Je. 46¹⁵. Another word is needed for measure. The original was prob. *הִסְתַּחֲפַח* *קָם*, compressed into *הִסְתַּחֲפַח* — וְהָאֵלֹהִים] a.λ. Qal inf. † *דָּוַד* *live*, as Aram., cf. Gen. 6³, where some rd. *דָּוַד* for *דָּוִד*, but both Aramaisms and dub., though sustained here by **Ⓢ** *οἰκεῖν*, **3** *habitare*, BDB., Du., Bā., al. It is better to rd. *דָּוַד* *generation, age*. — וְהָאֵלֹהִים] so **3**, more prob. concrete *רָשָׁע* with **Ⓢ**. — 12. *כִּי שָׁמַח וּמָגֵן יְהוָה אֱלֹהִים*] so **3**, **Σ**, Aq., but not **Ⓢ**, which had instead *ὁ θεὸς ἐλεῶν καὶ ἀλῆθειαν ἀγαπῶ κύριος, ὁ θεός*, so **Ⓢ** = *Ⓢ* *כי אהב יהוה אֱלֹהִים חַסֵּד וּמִסְתַּחֲפַח*. The ll. are defective in measure in either case. Both texts are needed. The omission of the l. of **Ⓢ** by **Ⓢ** brought *חַסֵּד וּמִסְתַּחֲפַח* immediately after *יהוה אהב*, which latter is really needed to complete v.¹² and give suitable parallelism. Rd. therefore: —

סָדוֹר בְּאֵהָלַי רָשָׁע אֶהְבֵּךְ יְהוָה
כִּי שָׂמַח וּמָגֵן יְהוָה אֱלֹהִים
חַסֵּד וּמִסְתַּחֲפַח חֵן וּכְבוֹד יִתֵּן

PSALM LXXXV., 4 STR. 6³, RF. 2³.

Ps. 85 is a prayer of the congregation of the Restoration: (1) rehearsing the favour experienced in the past (v.²⁻⁴); (2) petition for salvation from present troubles (v.⁶⁻⁸); (3) confidence that salvation is near (v.⁹⁻¹⁰); (4) the divine attributes bring salvation and peace (v.^{11-12, 14}). The Rf. is an earnest petition that God will turn from His vexation and save them (v.⁵). V.¹³ is an expansive gloss.

THOU didst favour Thy land, Yahweh;
Thou didst restore the prosperity of Jacob;
Thou didst forgive the iniquity of Thy people;
Thou didst cover all their sins;
Thou didst gather away all Thy rage;
Thou didst turn away the heat of Thine anger.
*Turn to us, God of our salvation,
And remove Thy vexation towards us.*

WILT Thou forever be angry against us,
 Draw out Thine anger to all generations?
 Wilt Thou not again quicken us?
 And shall not Thy people be glad in Thee?
 Shew us, Yahweh, Thy kindness;
 And Thy salvation give to us.

*Turn to us, God of our salvation,
 And remove Thy vexation towards us.*

WHAT will God speak?
 Verily He will speak peace,
 Unto His people and unto His favoured ones,
 And unto those that turn their heart to Him.
 Surely His salvation is near to them that fear Him,
 That glory may dwell in our land.

*Turn to us, God of our salvation,
 And remove Thy vexation towards us.*

KINDNESS and faithfulness are met together,
 Righteousness and peace kiss each other;
 Faithfulness sprouteth forth from the earth,
 And kindness doth look down from heaven;
 Righteousness goeth before Him,
 And peace doth march in His footsteps.

*Turn to us, God of our salvation,
 And remove Thy vexation towards us.*

Ps. 85 was in **H**, then in **HH**, and subsequently in **HHK** (*v. Intr.* §§ 28, 31, 33). It looks back upon the restoration from exile as long past, *v.*²⁻⁴; it prays for deliverance from trouble, probably that of the late Persian period, subsequent to Nehemiah. Ps. 85 resembles 44, but the trouble was not so critical. The personification of divine attributes resembles 43³, only the situation is later and better. The language and style are simple and classic: *v.*³ שָׁבוּ יַעֲקֹב = Ez. 39²⁸; *v.*³ בְּטֵה חֶסֶד, cf. Ps. 32⁶; *v.*⁶ כֶּסֶף of Yahweh, as Dt. 32^{19, 27}; *v.*¹¹ גִּמְלוֹת, as Pr. 22³ 29¹⁸. The *Rf.* *v.*⁶ has been omitted, as often in *Pss.*, from all *Strs.* but one.

Str. I. has three *syn.* couplets.—**2.** *Thou didst favour Thy land*], bestow favour upon it, the land for the people.—*Jacob*], the term of endearment for the chosen people of Yahweh. The *vb.* is an *aorist* and refers to a definite event in the past, probably the rebuilding of Jerusalem by the returned exiles, and those of the survivors in the land, who united with them. The *syn.* is: *Thou didst restore the prosperity*], cf. 14⁷, and not the specific “turned the captivity,” restored from exile, although sustained by **G**, **J**, and other *Vrss.*—**3.** *Thou didst forgive*], by taking up the iniquity of the people as a burden, and putting it far away from them and from Himself.—*cover*], in the ritual by the

cleansing blood of the sin-offering, applied to the divine altars to obliterate the stain of guilt adhering to them. But here, as 32¹, entirely apart from the ritual, the sins are cancelled by the favour of Yahweh. — 4. *Thou didst gather away*], taking the anger up as something objective to Himself, withdrawing it from the sinful but penitent people, and removing it with the sins. — *turn away the heat of Thine anger*], give it another direction, so that instead of spending it upon His people it will have an opposite purpose. — 5. The Rf., omitted by later scribes from other Strs. — *Turn to us*], that is, the divine face in favour, as v.^{2a}. — *remove Thy vexation*], so 𐤂, for 𐤃 “break off,” which originated here, as 89³⁴, by mistake of a letter; paraphrased by EV^a. Vexation with the people carries on the idea of the previous rage and heat of anger in a milder form, as applied to the present situation, which the poet conceives as less guilty than that for which the nation had been visited in the great Exile. — *God of our salvation*], the God who had so often saved His people that He could be regarded as having salvation as His characteristic, cf. 18⁷ 24⁵ 25⁵ 27⁹ 65⁶ 79⁹.

Str. II. has two syn. couplets, enclosing a synth. couplet. — 6. *Draw out Thine anger*], prolong it so that it will extend to all generations, and so intensify the continuance of the anger forever by His own deliberate purpose and sustained effort. The question implies a negative answer, for such a thing was incredible to the people of Yahweh, in view of the past experience of the nation. — 7-8. *Wilt Thou not again quicken us?*], the question implying a positive answer; for the “again” is based on previous experience of quickening, that is, the revival of the nation by the impartation of new life and vigour to them. Such a quickening will make His people *glad*; it will be a letting them see His *kindness* and bestowing upon them salvation.

Str. III. has three syn. couplets. — 9. *Let me hear*], cohort. impf., is the gloss of an impassioned reader, which has crept into the text and brought with it great difficulty of interpretation. It is improb. that 1 sg. would only here take the place of 1 pl. — *What will God speak?*]. The question is put in order to the emphatic response, *Verily He will speak peace*], not peaceably, in antithesis with vexation and anger, but peace from trouble, in

accordance with the previous prayer and the subsequent confidence, v.¹¹. Those to whom He speaks so favourably are emphasized in three descriptive phrases: *unto His people, His favoured ones*, and especially *those that turn their heart to Him*, so properly Q , V ; but H by error of transcription so rearranges the letters as to make an entirely different sentence, which is not only difficult Hebrew syntax, but also interrupts the easy flow of thought characteristic of this Ps. It is then variously rendered, either "let them not turn again to folly," AV., RV., or "unto self-confidence," Dr., Kirk. — 10. *That glory may dwell in our land*], that the glory of the divine theophanic presence may again come to the land, as in ancient times, and dwell as the Shekinah in the Holy of Holies of the temple, the palace of the king Yahweh.

Str. IV. has three syn. couplets. — 11–12, 14. The divine attributes *kindness and faithfulness* are constantly associated, 25¹⁰ 40¹¹.¹² 57⁴ 61⁸ 115¹ 138²; *righteousness and peace*, only associated here, because of the emphasis upon "peace," v.⁹, which takes the place of the term "justice," usually coupled with "righteousness." These four attributes are personified as angel messengers of Yahweh, cf. 43³ 89¹⁵. They have been on separate missions in different directions. Returning from these missions they all meet in the Holy Land; the first pair *are met together*. — *Kindness*, which by a copyist's mistake, at an early date, has been replaced by "righteousness," destroying the parallel, *doth look down from heaven*, cf. 36⁶, expecting and waiting to meet *faithfulness*, which *sprouteth forth from the earth*, rising toward heaven to meet her sister, the messenger from heaven and the messenger returning from earth coming together as it were midway above the land. The second pair *kiss each other* in affectionate embrace, when they meet; the one, *righteousness, goeth before Him*, in His advent to His land and people; the other, *peace, doth march in His footsteps*, in accordance with the parallel. But an early copyist, by attaching L to the following instead of to the previous word, made an error, followed by all Vrss., which is variously rendered and explained: PBV. "direct his going in the way," AV. "set us in the way of his steps," RV. "make his footsteps a way to walk in," and the like; no one of which gives an appropriate meaning, or a suitable close to this beautiful and artistic Ps.

13 is a gloss, interrupting the thought and making the Str. so much too long.

Yea, Yahweh will give prosperity,
And our land will yield her increase.

The divine attributes will also bring a blessing to the soil of the land. — *Prosperity* || *increase*]. The *land*, fertilized by the divine presence, will *yield* to its owners.

2. רָחַץ pf. aorist; not emphatic present PBV., proper pf. AV., RV., or pluperf. Bā., Dr.; c. acc., as 44⁴ 147¹¹. — שָׂבַח שְׁבוּחַ Kt., שְׁבוּחַ Qr., v. 14². — 4. רָחַץ אֶמֶן phr. of J (Ex. 32¹² Nu. 25⁴ +) Ps. 69²⁵ 78⁴⁹, also preëxilic prophets, esp. Je.; uncommon in late writers. — הִשְׁבִּיחַ s.v. *preg.*, supplying *Thyself*, as Dr.; מִנִּי Du., but improb. The usual construction is with acc., אֶמֶן 78⁴⁹, also חַמָּה 106²³, מִן pers. ט' prob. represents an original בְּהֵמָה, but that makes the l. too long. It was prob. an interpretative gl. 6, 3, take vb. as Qal. It is difficult to explain Hiph. of 3. — 5. הִפְרָה Hiph. *imv.* [שָׂרָה] *break, violate*, not suited to the context. 6 ἀπὸστροφῶν, so 5, suggest הִפְרָה, which was doubtless original here and 89²⁴; so Bi., Du. — בָּקָעַם] *vexation*, of Yahweh; not elsw. ψ in this sense, but Dt. 32^{19. 27} 1 K. 15³⁰ 21²³ 2 K. 23²⁶. — 7. הִלֵּא אֶמֶן so 3, 6; but 6 הִלֵּא אֶמֶן, so 5, assimilation to v.⁹. אֶמֶן is a gl., making l. too long. — הִשְׁבַּח has auxil. force followed by subord. *impf.* — 9. אֶשְׁמְעָה] cohort. *impf.* 1 sg., only example in the midst of 1 pls., is *improb.* It is not needed for measure and is a gl. of an impassioned, impatient copyist. — הִלֵּא יְהוָה. 6 inserts ἐν ἐμοί, 5 *in me*, an interp. gl. followed by PBV., possibly influenced by Hb. 2¹. יְהוָה is a gl., as it makes l. too long. The less common הִלֵּא is more prob., especially in 3. — הִרְבָּה שְׁלֵמָה phr. a.l. of peace with God; but cf. 28³ 35²⁰ Je. 9⁷ Est. 10³, not the same as אֶשְׁלֵמָה Gn. 37⁴ (J). — וְאֵל לִשְׁבוּחָה. This negative requires *juss. form*; but it is inappropriate to the context. Aq., Σ, S, 3, all make it final clause וְאֵל לִשְׁבוּחָה] n.f. *self-confidence*, elsw. Jb. 4⁶; as כִּסְלִי 49¹⁴, and not *folly, stultitiam* 3, Aq., Σ, omitted by S. 6 kal τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίας, 5 *et in eos qui convertuntur ad cor* = אֶמֶן אֶשְׁבַּח לְבָבִי לַיהוָה, so Street, Bā., Now., Du., is doubtless correct. 3 has in time of Egyptian Aramaic script mistaken כס for כ and wrongly arranged the letters of the sentence. — 11. † נִפְחָה] *Niph.* pf., elsw. Pr. 22² 29¹²; Qal *encounter*, not in ψ. — 13. 6 kal γὰρ, 3 *sed et*. This additional ideal interrupts the personification of v.¹¹⁻¹² 14. The v. is doubtless a gl., as it makes the Str. just these two ll. too long. — 14. וְיִשְׂעָם לְדָרָה is *improb.*, as it gives no proper parall. Rd. with Dy., We., Du., שְׁלֵמָה לְדָרָה. 3 transposes ל by txt. *err.*

PSALM LXXXVI., 5 STR. 4⁴.

Ps. 86 is a prayer composed for public worship in the synagogue, entreating Yahweh to answer His afflicted servant (v. 1-2), whose prayer continues all day long (v. 3-4), pleading His goodness in forgiveness and His incomparable works of deliverance (v. 5. & 10a), asking for instruction (v. 11-12), and concluding with thanksgiving for deliverance from Sheol and abundant kindness and faithfulness (v. 13-15). Glosses were added of entreaty for an answer (v. 6. 7), expressing the assurance that all nations would eventually worship Him (v. 9), stating the peril from terrible enemies (v. 14), and final importunate pleading (v. 16-17).

INCLINE Thine ear (unto me), Yahweh,
 Answer me; for afflicted and poor am I.
 O keep my life; for pious am I.
 Save Thy servant, who trusteth in Thee.
(O THOU my God) I be gracious to me, O Lord:
 For unto Thee I call all the day.
 Make glad the soul of Thy servant, O Lord:
 For unto Thee I lift up my soul.
YEA, Thou, O Lord, art good and ready to pardon,
 And abundant in kindness to all that call upon Thee.
 There is none like Thee, and there are none like Thy doings;
 For Thou art great and a doer of wonders.
TEACH me Thy way: I will walk in Thy faithfulness.
 Let my heart rejoice in fearing Thy name.
 I will thank Thee, O Lord, with all my heart;
 And I will glorify Thy name (my God), forever.
FOR Thy kindness is great upon me,
 And Thou hast delivered me from the nether Sheol;
 For Thou, O Lord, art a God compassionate and gracious,
 Slow to anger, and abundant in kindness and faithfulness.

Ps. 86 was a תפלה. It was not in **E** or **133**. It is composed of five tetrameter tetrastichs, and is light and graceful in movement. Its phrases are chiefly those of **B**, due probably to familiarity with the Davidic Pss. It implies Ex. 15¹¹ in v. 8, Dt. 32²² in v. 18a, Ex. 34⁸ in v. 18. It shows dependence on Is. 2 in its use of קבר for Israel v. 2-4; and on D in its use of לנכח v. 11-12, and of שם יראה שם v. 11. The author was, however, original, and uses several phrases א.ל.: v. 2. כי חסד אני v. 8; וטוב וסליח v. 8; אין כמעשיך v. 8. 12 שם v. 18; כנור נולד על v. 18. It was composed for public worship in the synagogue, probably after **B** had been edited. It is probable, therefore, that the Ps. was not in **B**, but that לרוי in the title, as in Ps. 108, was due to the resemblance of this Ps. to Pss.

of **B**. There are several glosses: v.⁶, an intense petition in usual terms; v.⁷, a statement of habit of prayer and answer; v.⁹, an assurance of the ultimate worship of all nations; v.¹⁴, from 54⁶; v.¹⁶⁻¹⁷, a petition based on 116¹⁶.

Str. I. Syn. couplets. — 1-2. *Incline Thine ear unto me*], as 31³ 71² 102³ || *answer me*] as usual in prayers; explained by *O keep my life*], as 25²⁰ from the peril of death, cf. v.¹³. || *save*]. Here as usual the people pray in the 1st pers. sg. in the consciousness of their unity before God. Israel conceives himself to be the *servant* of Yahweh, as in the exilic Isaiah. As such he is *pious* (v. 4^t), and *trusteth* in Yahweh, cf. 4⁶ 31⁷; though *afflicted and poor*, cf. 35¹⁰ 37¹⁴ 40¹⁸.

Str. II. Synth. couplets. — 3-4. *O Thou my God*], displaced in original text and put into previous Str. It emphasizes the personal relation to God by the sf.; intensified by *O Lord*], a characteristic divine name of this Ps., used also v.^{4, 5, 12, 15} besides the glosses v.^{8, 9}. — *be gracious to me*], a familiar expression, cf. 4²; more specifically, — *Make glad the soul of Thy servant*], give the joy of salvation. The people are now engaged in prayer: *For unto Thee I call* || *lift up my soul*], the soul ascending to God in prayer with the uplifted hands, cf. 25¹, and indeed *all the day*, long, continuous pleading.

Str. III. Syn. couplets. — 5. *Yea*], emphatic assertion of the fact, to be preferred with JPSV. to "for" of EV^a., giving an additional reason for the pleading. — *Thou art good and ready to pardon*], phr. a.λ.; "good" in the sense of "being good to" His people, and so || *abundant in kindness*, ready to pardon the sins of the people, cf. v.¹⁵ Ex. 34⁶ Ps. 103⁸. — 8. *There is none like Thee*], comparable with Thee, cf. Ex. 15¹¹. There can be no other thought than "among the gods" of other nations; but it was not necessary to express this, and the glossator who added it thereby injured the measure. The second half of the tetrastich defines the first half more closely by *there are none like Thy doings*], a phr. original and peculiar to this Ps., but very proper as an introduction to 10 a. *For Thou art great and a doer of wonders*], cf. Ex. 15¹¹. The Ps. asserts at once the kindness of God in the pardon of sin and His greatness in wonders of deliverance of His people in the past. All this belongs together and is strong in its simplicity and historic reference.

Glossators greatly enlarged this Str., breaking into its several lines and interrupting them.—6. is a plea for a hearing, in the usual style: *O give ear, Yahweh, unto my prayer; and O hearken unto the voice of my supplications*, cf. 28² 130³.—7 is an assertion of general experience: *In the day of my trouble I call on Thee, for Thou answerest me*], cf. 17⁶ 77³.—9 is a universalistic reference to the eventual conversion of the nations: *All nations whom Thou hast made will come and worship before Thee, O Lord, and glorify Thy name*], cf. 22²⁸.—10 b. emphatic repetition of v.^{10a} as in \mathfrak{G} , *Thou, God, alone art great*, or an assertion of the unity of God as \mathfrak{H} , “Thou art God alone,” so EV^a.

Str. IV. Two syn. couplets.—11–12. *Teach me Thy way*], cf. 27¹¹; petition for divine instruction and guidance in the Law, conceived as a way or course of life. Then the apodosis of imv.: *I will walk in Thy faithfulness*], cf. 26³ || *Let my heart rejoice*], so \mathfrak{G} , \mathfrak{S} , \mathfrak{V} , cf. v.⁴; to be preferred to \mathfrak{H} , \mathfrak{I} , Aq., Σ , \mathfrak{U} , followed by EV^a: “unite my heart,” a phr. a.λ. and difficult to explain in this context,—*in fearing Thy name*], the reverential fear of worship, which is associated with songs of praise and rejoicing; phr. Dt. 28²⁸ Ps. 61⁶ 102¹⁶ +.—*So I will thank Thee || I will glorify Thy name*], doubtless in public worship in the temple.

Str. V. Synth. couplets.—13. *For Thy kindness is great upon me*], phr. a.λ., but cf. 103¹⁷. It is conceived not only as great in intensity, 145⁸ Nu. 14¹⁹; and in extent, even to heaven, Ps. 57¹¹ 108⁵; but here as extending to *nether Sheol*, cf. Dt. 32²², the world below, the abode of the dead, whither Israel as a nation had gone when exiled from the Holy Land. Divine kindness descended upon him there in order to bring him up thence, so that he may now say: *Thou hast delivered me from it*. The original Ps. concluded with 15, an emphatic assertion of the kindness and faithfulness of God in the citation of the classic passage Ex. 34⁶.

A glossator inserts 14 from Ps. 54⁵, in order to show that Israel had been in mortal peril from terrible foes: *O God, the proud rose up against me, and the congregation of the terrible sought my life; and they did not set Thee before them*. A later editor for liturgical reasons added 16–17 in different measures: *Turn unto me*, cf. 25¹⁶, *and be gracious to me*, resuming v.^{3a},—*O give Thy strength || O give salvation*, resuming v.², *to Thy servant || to the*

son of Thine handmaid, cf. 116¹⁶. — *Make with me a sign for good*], give some assurance that He was good to His people. It is not necessary to think of a miracle or a theophany, which could hardly have been in the mind of the editor of this late passage; but of some practical exhibition of favour in real life, cf. Ezr. 8²² Ne. 5¹⁹ 13³¹. — *that they that hate me may see with shame*], cf. 61¹¹ 35⁴, — *that*], the fact seen, and not "because" of EV^a, — *Thou, Yahweh, hast helped me and hast comforted me*], cf. Is. 49^{8, 13}.

1. הַיְהוָה אֱלֹהֵי אֲנִי elsw. of God, abs. 2 K. 19¹⁶ = Is. 37¹⁷ Dn. 9¹⁸; in ψ either sq. ל 17⁶ 88⁸ 116², or מֵל 31⁸ 71² 102²; so here, needed for measure, as Du. — *יְהוָה* is doubtless original. — *כִּי עָנִי וְאֲבִינִי* — phr. 109²²; without כִּי 35¹⁰ 37¹⁴ 40¹⁸ (= 70⁶) 109¹⁶, all \mathbb{B} , and 74²¹. — 2. אֲמַחֵ אֱלֹהֵי] makes l. too long; is needed to complete first l. of v.⁸. — 3. אֲדַרְשֵׁי characteristic of this Ps., also in v.^{4, 6, (8), (9), 12, 16}; possibly in original mng. *my Lord* || *my God*. — 4. אֱלֹהֵי אֲמַחֵ נַפְשִׁי אֲמַחֵ phr. elsw. 25¹ 143⁸, both \mathbb{B} , and Dt. 24¹⁵ +. — אֲדַרְשֵׁי belongs to first l. to complete the measure. — 5. שִׁבְעָה וְסֻלְחָה phr. א.ל. † סֻלְחָה א.ל. adj. *ready to pardon*; rd. rather ptc. בְּלִילָה, as 103⁸. — רַב חַסְדֵי phr. Nu. 14¹⁸ (J) Ne. 9¹⁷ (Qr.) Jo. 2¹⁸ Jon. 4² Ps. 103⁸, contr. רַב חַסְדֵי וְאֲמַחֵ v.¹⁶ Ex. 34⁶ (J, E). — 6. תְּחַנְּנֵנִי א.ל. for תְּחַנְּנֵנִי 28² +. This v. is a trimeter couplet and a gl. — 7 is a gl. of five words, prosaic in form; cf. 17⁶ 77⁸. — 8. בְּאֱלֹהֵים אֲדַרְשֵׁי makes l. too long and is a gl., interp. what is plain enough already. — אֲמַחֵ נַפְשִׁי אֲמַחֵ phr. א.ל. intensification of כִּסּוּךְ, cf. Ex. 15¹¹; כַּעֲשֵׂה for *deeds of Yahweh* in deliverance and judgment, cf. 33⁴ +. — 9. וַיִּשְׁחָצֵנִי. The ו is either coörd. or introduces a final clause. — יִכְבְּדֵנִי לְשִׁמְךָ cf. v.¹² without ל; elsw. God Himself 22²⁴ 50^{16, 23}. This whole v. is a universalistic gl., not suited to the original prayer. — 10. The last l. in \mathbb{B} is defective. \mathbb{S} supplies גִּדּוּל, but l. is prob. gl. — 11. יְהוָה makes l. too long and is an insertion from 27¹¹, where same phr. is used. — אֲמַחֵךְ apod. of imv. c. בְּאֲמַחֵךְ, phr. 26⁸ 1 K. 2⁴ 3² 2 K. 20⁸ Is. 38⁸. — יִחַד Pi. impf. † יחַד *unite*, as Aq., S, T, Bā, Du.; but \mathbb{S} *εὐφραθεῖτω* = יחַד Qal impf.; so S, Y, Gr., Bi., *rejoice*, as Ex. 18⁹ Jb. 3⁶, Pi. Ps. 21⁷. — יִלְכְּנֵנִי full form as v.¹²; both doubtless original, as in Pss. 15, 20, 24, 25, 101, 139 (\mathbb{B}). — לִי אֱלֹהֵי שִׁבְחֵךְ Qal inf. with ל, as Dt. 4¹⁰; phr. Pss. 61⁶ 102¹⁶ Dt. 28⁶ Is. 59¹⁹ Mal. 3²⁰ Ne. 11¹¹. — 12. אֲדַרְשֵׁי אֱלֹהֵי] a prosaic copyist has combined these divine names, but one is needed for each l. — 13. אֲמַחֵ תְּחַנְּנֵנִי = Dt. 32²²; cf. הִ אֲרָץ Ez. 31^{14, 16, 18} +, אֲרָץ (ה) חַחֲחִיתוּ Ps. 63¹⁰ 139¹⁵. — 14 is a gl. from 54⁶. The only differences are: וְרִים for וְרִים, an error; the insertion of עָרָה; sf. for אֱלֹהֵים. — 15. אֱלֹהֵים רַחוּם וְרַחוּם phr., as Ex. 34⁶ (J) Ps. 103⁸, earlier order; the later וְרַחוּם הִנֵּן וְרַחוּם 111⁴ 112⁴ 145⁸ 2 Ch. 30⁹ +. — 16 has three trimeters, and is doubtless a gl. — בְּנֵן אֲמַחֵךְ phr. elsw. 116¹⁶. — 17. אֱמַחֵ לְשִׁבְחֵךְ phr. א.ל., cf. Gen. 4¹⁵ Jos. 2¹² (J) Jb. 21²⁹. — וְיִרְאוּךָ apod., or final clause, or juss., as it is variously explained. — וְיִבְשֵׁנוּ is subordinate to the previous vb., and qualifies it with adverbial force, so that it does not disturb the force of כִּי, which is the objective *that*, and not the causal *for*.

PSALM LXXXVII., 3 STR. 3^s.

Ps. 87 is a hymn in praise of Zion. (1) Zion is beloved of Yahweh and glorious (v. 1^s); (2) the greater and minor nations alike become her citizens, she their mother (v. 4^{s-6}); (3) Yahweh establisheth her, and all her inhabitants keep festival (v. 5^{s-7}).

HIS foundations on the sacred mountains Yahweh loveth;
The gates of Zion more than all the tabernacles of Jacob.
Glorious things He is speaking of thee, O city of God.

I MAKE mention of Rahab and Babel: This one belongs to them that know me;
Lo, of Philistia and Tyre: This one was born there;
And Zion I will name: Mother. Every one was born in her.

AND He establisheth her, 'El, 'Elyon, Yahweh;
He counteth in the register of peoples: This one was born there.
They sing as well as dance, all whose dwelling is in Thee.

Ps. 87 was originally a ררש , then in כ and פח (v. Intr. §§ 24, 28, 31). It is a song of praise of Zion. The love of Yahweh to Zion v. 1 shows dependence on Je., Zph. The use of ררנ for Egypt v. 4 is as Is. 30⁷. The mention of Babylon v. 4 implies the Babylonian period; of Philistia and Tyre v. 4 implies these as the most prominent neighbours. The city is a glorious place, the resort of Egyptians and Babylonians alike, and of Tyrians and Philistines. This implies a peaceful time, such as the early reign of Josiah. The friendliness to the nations resembles Is. 19. There is no internal evidence of late date.

Str. I. is a synth. triplet. — 1. *His foundations*], the sacred city of Yahweh v. 8, founded by Him as His dwelling place and capitol. — *on the sacred mountains*], probably referring to the several hills on which Jerusalem, like Rome, Constantinople, and other great cities, was situated; especially in view of the great increase of citizens implied in the subsequent context. These hills are all regarded as sacred because they are parts of the city made sacred by the divine residence in the temple on one of them, cf. Je. 3¹⁴⁻¹⁸ 31³⁸⁻⁴⁰ Zph. 3⁸⁻²⁰ (Br. MP. 225 sq. 242 sq. 255 sq.). — 2. *Yahweh loveth*], the complement of the previous trimeter, making the pentameter complete, having its direct object in the previous context, as RV.^m, and not in the following, although the latter is sustained by כ and Vrss. ancient and modern. — *The gates of Zion*], as the public places of concourse, for the city itself; and so parall. "foundations" above, and the second complementary object of

the verb "love." These are compared, as the object of the divine Love, *with all the tabernacles of Jacob*], cf. 78²⁸; a poetic term for the other cities of the Holy Land, which were indeed loved by Yahweh, but not so much as His royal seat Zion. — 3. *Glorious things*], emphatic in position, the obj., not the subj., of vb.; referring to the predictions of the prophets, especially Je., Zp., Is.², upon which the poet depends, summed up by himself v.⁴⁷. — *He is speaking*], the passive with indefinite subj., here, as often in Heb., to be rendered by active in English, referring to divine words, as in subsequent context, and not to words of men, repeating to themselves and others these promises.

Str. II. is a syn. triplet. — 4-5 a. *I make mention of*], Yahweh Himself speaks, calling the roll of those He has enrolled as citizens of Zion. These are: (a) *them that know me*], in the religious sense of practical acquaintance in worship, and obedience to the divine Law, cf. 9¹¹ 36¹¹ 79⁶ 91¹⁴; (b) *those born in her*], not in the sense of physical descent, but of moral and religious adoption by Yahweh, so that they are as truly regarded as citizens as those who were actually born of citizens. This latter phr. is twice repeated for emphasis in v.⁵ and again in v.⁶. Other nations are here enrolled with Israel as the people of Yahweh, cf. Is. 19¹⁸⁻²⁰. These are *Rahab*, an emblematic name of Egypt, as Is. 30⁷, conceived as a monster on account of her oft-repeated devouring of Israel; and *Babel*, the ancient capital of Babylonia on the Euphrates Ps. 137¹⁻⁸. Israel, in the time of Josiah, was indeed a little state, separating these two great warlike powers, both represented by parties in Jerusalem, struggling for the mastery. — *Lo, of Philistia and Tyre*], the chief of the minor nations, on the sea-coast of the Mediterranean, the nearest nations to Israel, and in a like situation with her in relation to the two great world powers. A glossator inserted, at the expense of the measure, a reference to Cush, a country south of Egypt. He was probably influenced by Zp. 3¹⁰, whether he meant to say, "with Cush," ~~ה~~, ~~י~~, or, "people of Cush," ~~ע~~. But this nation would go rather with Egypt than with Philistia and Tyre, and in any case its introduction here destroys the symmetry of the pairs of nations. — *And Zion I will name: Mother*], so ~~ע~~, giving an appropriate climax to the Str., representing Zion as the mother of these nations, which are born in her as her children;

carrying on the idea of Je., Zp., Is.³, that Zion is the wife of Yahweh and mother of all her pious inhabitants. **¶**, followed by other Vrss.: "Of Zion it shall be said," is rather tame, especially for a climax.

Str. III. is a synth. triplet. — **5 b.** *And He*], emphatic demonstrative, referring to Yahweh, defined by a heaping up of divine names for emphasis in the complement of the line: 'El, 'Elyon, Yahweh; the force of which is lost in **¶** and Vrss. by attaching Yahweh to the next line at the expense of the measure of both lines, and by the omission of 'El. — *establisheth her*], the strengthening and enlarging of the city, as 48⁹, in accordance with its importance as the mother of the nations. — **6.** *He counteth in the register of peoples*], resuming the thought of v.^{4-5a}. The love of Yahweh for His city is so great that He takes a particular interest in each one of its inhabitants, going over each name enrolled in her register and counting it, making, as it were, a census. — **7.** *They sing as well as dance*], Aq., **¶**, RV.; keeping festival in sacred dances and processions, cf. 30¹² 149³ 150⁴. This is greatly to be preferred to "trumpeters," PBV., or "players on instruments," AV., explaining Heb. vb. as from a different stem, meaning, "playing on the pipe," or less specifically, "making merry," as **¶**, **¶**. — *all whose dwelling is in Thee*], after **¶**, **¶**, in accordance with the conception of the new birth, enrolment, and citizenship of the previous context. EV^a., thinking of another Heb. word, render "all my fountains are in Thee," which then must be regarded as the words of the merry-makers, and interpreted as referring to the fountains of salvation, cf. Is. 12³ Ps. 36⁹.

1. **¶** **¶**] a.l. for usual **¶** Mi. 1⁶ Ps. 137⁷; sg., so **¶**, but **¶** pl. **¶** **¶**. — **3.** **¶** **¶**] Pu. ptc. with indef. subj., for active; **¶** **¶**, **¶** **¶**; so **¶** **¶** **¶**; so **¶** **¶** **¶**, **¶** **¶** **¶**; prob. **¶** was originally at the end of l., as v.7. — **4.** **¶** **¶**] Hiph., so **¶**; but **¶** **¶** Qal. — **¶** **¶** n.m., mythical sea monster 89¹¹ Is. 51⁹ Jb. 9¹³ 26¹², but emblem Egypt Is. 30⁷; so here. — **¶** **¶**] **¶** as belonging to the class of, with Qal ptc. pl. sf. 1 sg. i.p. A word is missing from measure; prefix **¶**, as v.^{4b.6}. — **¶** **¶**] so **¶**, Aq., **¶**, but **¶** **¶**. The phr. in either case is prob. gl. from Zp. 3¹⁰, as it makes l. too long and destroys the symmetry of the two pairs of nations, major and minor. — **5.** **¶** **¶**] so **¶**, Aq., **¶**, if **¶** **¶** || **¶** **¶** belonging to; but this not suited to vb. **¶** **¶** **¶**, so **¶**, Aug., Cassiod. = **¶** **¶** **¶** without **¶**, is more prob. as suitable climax. The original was **¶** **¶** **¶**, **¶** **¶** being omitted in **¶** by haplog., the

prep. and impf. vb. being interpretative. Point אָרַךְ with the mng. *name*, as Gn. 22²⁻³ (E). יְרוּחַ is then subj. with Du., as usual in ψ . Bā., Ecker, after Field, Hexapla, think $\mu\eta\rho\eta\rho$ Σειῶν txt. err. for $\mu\eta\ \tau\eta\ \Sigmaειῶν$, Ψ *num quid*, but this is improb. Θ attaches first שׂאִי to previous vb., the second to the following. This is due to ו between them. If שׂאִי is original, שׂאִי cannot be. Rd. שׂאִי-שׂאִי. — 6. בְּקָחוּב.] Qal inf. cstr. with כָּ, so Aq., Θ ; but Θ ἐν γραφῆ, so Θ , Quinta, Σ ; \mathfrak{F} *scribens*, so Σ . — יִקְרָר.] Qal, so Σ , \mathfrak{F} ; but Θ διγγήσεται, Aq., Pl. — 7. וְיִפְרִיִם ptc. pl. Qal $\sqrt{\text{פּרִי}}$ *sing*; but Θ λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῆ = בְּהַ טִלְרַ בְּהַ = וְהַ טִלְרַ וְהַ טִלְרַ takes וְהַ as pl., as it does in v.⁴, and ptc. for pf.; בְּהַ is assimilation to v.⁶; טִלְרַ *princes, rulers*. But this does not suit the context, and destroys the measure of the entire Str. — חִלְלִים.] Θ εὐφραϊσμένων, Ψ *laetantium*, ptc. pl. $\sqrt{\text{חִל}}$ denom. *play the pipe*. But Aq., \mathfrak{F} , *in choris* ptc. Polcl, $\sqrt{\text{חִל}}$ *whirl in the dance* Ju. 21²⁸; so Pe., De., Bā., Dr., Du. — תְּפִינִי.] *my springs*, words of singers, Aq., Σ , \mathfrak{F} , Dr., Du.; but Θ κατοικία, Ψ *habitatio* = קָעַן *dwelling*, without sf., sf. of \mathfrak{H} being, as often, interpretative; Σ קָעַן *humbled*, cf. Is. 53⁴, improb. = Pu. ptc. קָעַן. Hu. קָעַן, Bā. קָעַן Hiph. ptc. are not justified by usage. כִּל is before a relative clause, the copula and relative being omitted.

PSALM LXXXVIII., 3 STR. 12³.

Ps. 88 is a national lamentation: (1) crying for help from the Sheol into which the nation has been brought by defeat and captivity (v.²⁻⁶); (2) expostulation for leaving them in this state of gloom and misery, where they cannot even laud their God (v.^{10b-11. 7-10a}); (3) cry and expostulation, intensified in the extreme peril into which Yahweh's rejection and wrath have brought them (v.¹⁴⁻¹⁹). Glosses were added (v.¹²⁻¹³).

MY God (I cry for help) by day;
 I cry in the night in Thy sight:
 Let my prayer come before Thee,
 Incline Thine ear unto my yell.
 My soul is sated with evils,
 And at Sheol my life has arrived;
 I am counted with them that go down to the Pit;
 I am become a man without (God).
 Among the dead am I as the slain,
 (Who are cast forth) to lie down in the Grave;
 Whom Thou rememberest no more,
 Seeing that from Thy hand they are cut off.

I CALL upon Thee, Yahweh, every day;
 I spread forth my palms unto Thee.
 To the dead wilt Thou do wonders?
 Will the shades rise up to laud Thee?

Thou hast put me in the Pit below,
 In the dark places, in dense darkness.
 Upon me Thy wrath hath laid its hand,
 And all Thy breakers Thou hast brought upon me.
 Thou hast removed mine acquaintances from me;
 Thou hast made me an abomination to them.
 I am shut up that I cannot come forth;
 Mine eye wasteth away by reason of affliction.

UNTO Thee, Yahweh, I cry for help;
 And in the morning my prayer goes to meet Thee.
 Why, Yahweh, rejectest Thou me?
 Hidest Thy face from me?
 Afflicted and ready to expire from my youth,
 I endure, I am brought low, I am turned backward;
 The outbursts of Thy wrath have gone over me,
 Thy terrors exterminate me;
 They have encompassed me as it were with waters all day long;
 They enclosed me about altogether.
 Thou hast removed from me mine acquaintances,
 Even lover and friend, in the Place of Darkness.

Ps. 88 has a double title: (1) שִׁיר מִזְמוֹר לְבְנֵי קִרְחַי is prefixed to לִסְנוֹחַ against the usage elsewhere. This is an evidence that the Ps. was not derived from \mathfrak{K} by \mathfrak{B} , but that this title was prefixed to \mathfrak{B} . \mathfrak{B} did not derive the Ps. from \mathfrak{K} , and therefore it was not in \mathfrak{K} as that editor knew it. The statement was prefixed by a later editor after \mathfrak{B} , and therefore it must have come into \mathfrak{K} after \mathfrak{B} used it, or else be a conjectural mistake (*v. Intr.* §§ 28, 33). The Ps. differs from the style of \mathfrak{K} so much that internal evidence favours the opinion that the statement is incorrect. The original title ascribes the Ps. to *Heman, the Esrahite*, לְהִיטֵן הָאֲזוּרָה, with which we may compare לְאִיתֵן הָאֲזוּרָה Ps. 89. Both are טְשִׁבִּיִּים. Ps. 88 was taken up into \mathfrak{B} , and the musical direction given עַל מַחֲלָה לְעֵטָה (*v. Intr.* §§ 26, 30, 34). Heman is mentioned among the חַכְמִים of Solomon 1 K. 5¹¹ (4⁸¹), but he is there classed with Calcol and Darda as בְּנֵי טַוּוּל, Ethan alone being הָאֲזוּרָה. 1 Ch. 2⁶, however, gives Zimri, Ethan, Heman, Calcol, and Darda as five בני of the tribe of Judah. But in 1 Ch. 6¹⁸ (33) 15¹⁷.¹⁰ Heman, of the family of Kohath, Asaph, of the family of Gershon, Ethan, of the family of Merari, were all Korahites of the tribe of Levi. According to 1 Ch. 25⁶ Heman was the king's seer. It is evident that the title of this Ps. is independent of the statement of 1 K. 5¹¹, and is in accord with the later Chr. The Ps. could not have been written either by the sage or the singer. The author probably used the name of the ancient worthy as a pseudonym, just as Ethan is used in 89 and Moses in 90. There are so many resemblances with Jb. that De. thought of a common author. But these are more numerous than striking, and due largely to a common theme. V.⁸ חָקְשִׁי, cf. Jb. 3¹⁹, but dubious in Ps. and prob. error for נִמְשִׁי; v.¹⁰ רָאֵב, cf. Jb. 41¹⁴ א.ג., but vb. Jc. 31¹².²⁶; v.¹¹ רָמַאִים, Jb. 26⁶, but also Is. 14⁹ Pr. 2¹⁸ +; v.¹² אַבְרוֹן,

Jb. 26⁸ 28²² 31¹², elsw. Pr., but this v. is a gloss; v.¹⁶ זָנַקְר, cf. Jb. 33²⁶ 36¹⁴, elsw. Pr. 29²¹, not necessarily original in Jb., an easy substitute for נָקְרִים; v.¹⁶ אָזְקִי, cf. Jb. 20²⁶, but אָמַר more probable; v.¹⁷ בָּעַר, cf. Jb. 6⁴ 14⁴, but also Ps. 18⁶. The evidence for common author or dependence is insufficient. On the other hand, v.⁶ יוֹרֵר כּוֹר is phr. of Ez.; v.⁶, cf. Is. 14¹⁹; נָגוּרִי, cf. Is. 53⁶; v.⁷ בּוֹר רַחֲמֵי = La. 3⁵⁵; v.⁷.¹⁹ (זָחַשְׁכִּי), cf. La. 3⁶; v.¹⁹ אִהַב וְרַע = Ps. 38¹². The resemblance is chiefly with exilic Lit. The Ps. is best explained as a national lament during the extreme distress of the Exile, and it resembles 22, 69, of B in situation. This is the view of S, T, Theodore of Mopsuestia, Ra., Ki., De W., Bā.

Str. I. has three tetrastichs, the first syn., the second introverted, the third syn. pairs. — 2-3. *My God*], the personal relation to God is the strongest plea, intensified by the gloss "Yahweh," the name of the national God, making the the line too long, — *I cry for help*], so by emendation of a phr. α.λ. in accord with v.¹⁴, and || *I cry*, defined by *my prayer* and intensified in *my yell*, the shrill, piercing cry expressive of intense anxiety and pain, cf. 17¹. This continues *by day* and *in the night*], all the time, continually, without ceasing, cf. 22³. The prayer is made in the sight of Yahweh so far as the people in their exile can come in front of His heavenly throne, seeking by every means to attract His attention; while they feel that something obstructs the way of their prayer in its ascent *before* God. This they would have removed, so that He will look upon their evil situation, and *incline the ear* to hear them, cf. 17⁶. — 4-5. *Sated with evils*]. Misfortunes, calamities, have come upon them in such numbers, and to so great an extent, that they have had more than enough, more than they are able to endure. — *I am become a man without God*], in a helpless condition, with no God to help. — *At Sheol*], emphatic in position, the abode of the dead, even of nations, cf. 9¹⁸, — *my life has arrived*], having made the journey toward it and actually arrived there. — *them that go down to the Pit*], descending in death to the abode of the dead, and going still further down into the Pit, in Sheol, the abode of the wretched dead, cf. 28¹ 30⁴ 143⁷. They were already *counted*, or enumerated, among such, as if they were among the dead. — 6. *I*], "my soul," so Du., Dr., as v.⁴⁶. 𐤀, though sustained by S, T, "Free among the dead," PBV., AV., does not suit the context; and the phr., "cast off among the dead," RV., cannot be sustained by the

etym. or usage of the Heb. word. The exiles in the Sheol of captivity and national death were in a condition the reverse of free. — *as the slain*], connected with the previous context as the measure requires, and not with the subsequent, as EV^s. The slain are those slain in the warfare that resulted in the capture of Jerusalem and the slaughter or captivity of its inhabitants. Cf. Ez. 37 for the working out of this symbolism. — *Who are cast forth*], so ㊦; unfortunately omitted in ㊧, but needed for the measure: cf. Is. 14¹⁹ Je. 14¹⁶. — *lie down in the grave*], as the climax of the description, cf. Ez. 32²¹⁻²³. In this condition of national death and burial, the most heartrending reflection is: absence from their God. On the one side it seems as if He *remembereth no more*, has utterly forgotten them, cf. v.¹⁵; and on the other that His people *are cut off* from Him, so that they can no longer reach Him; and especially from His *hand*, the putting forth of which has so often given the nation victory and salvation in the past.

Str. II. has also three tetrastichs, the first of which, v.^{10^a-11}, has been transposed after the second and third, v.^{7-10^a}, all having two syn. couplets. — 10 b. *I call upon Thee, Yahweh, every day*], renewing the plea of v.². || *I spread forth my palms*], extend the open hand upward in order to receive, a gesture of prayer especially in the form of invocation, petition, or intercession, cf. La. 3⁴¹ Pss. 44²¹ 63⁸ 119⁴⁸ 141². — 11. *To the dead*], emphatic in position, || *the shades*, the ghosts of the dead, having a weak existence, a shadowy reflection of their former life, cf. Is. 14⁹ 26^{14, 19}. — *Wilt Thou do wonders*], not resurrection, as most interpreters, but divine acts of judgment upon enemies and redemption of His people. Such marvels had been wrought often enough in the history of Israel, cf. Ex. 15¹¹ Is. 25¹ Pss. 77¹⁵ 78¹²; but to a nation having national existence in their own land. But how can such wonders be wrought for a nation already dead and buried? This is what presses upon the poet's mind. He apparently knows not, or has forgotten, Ez. 37, and certainly has never heard of Is. 26¹⁹. On the other hand the disembodied shades cannot *rise up to laud* Yahweh. The conception here is the same as Is. 38¹⁸ Ps. 6⁶, that in Sheol the worship of Yahweh ceases, and so also in the Sheol of national exile. This does not mean that prayer and

praise of a personal kind are impossible ; the Ps. itself is a prayer ; but that national worship in the ritual of the temple can no longer be carried on. The dead could not render that worship in Sheol. How can they rise up in resurrection so that they may do it? This poet longs for a speedy restoration, because he seems to imply a negative answer to his question, and to suggest that if the nation really dies, a national resurrection is not to be thought of. And yet this was exactly what later poets learned to be the purpose of their God. — 7. *Thou hast put me*]. Although the calamity had come upon the nation through their enemies, the proud and all-powerful Babylonians, yet these were but the instruments for executing the divine Will. — *in the Pit below*], in the extreme depths of the cavernous underworld, the Pit in Sheol emphasized as La. 3⁵⁵ Ez. 26²⁰ 31¹⁴ 32¹⁸, doubtless at the basis of the bottomless Pit of Rev. 9¹ 11⁷ 17⁸ 20¹. — *in dense darkness*]. The original meaning of a Heb. word, rendered here by G , S , V , “shadow of death,” owing to a misinterpretation of the form (*v.* 23⁴). H , I , EV^a, “in the deeps,” is based upon another Heb. word, due to a copyist’s transposition of letters, which can only be understood of subterranean waters ; possibly due to an assimilation to *v.*⁸³. — 8. *Upon me Thy wrath hath laid its hand*]. Wrath is personified here, as the divine attributes elsewhere, cf. 85¹¹⁻¹⁴, and as such lays its hand upon the nation. The usual interpretation of the vb. as intransitive “lieth hard upon,” EV^a, is not justified by usage. — *And all Thy breakers*], fig. of troubles, cf. 42⁹. Yahweh’s because these troubles came from Him. — *Thou hast brought*], as G , S , V . H , I , Aq., S , follow another Heb. word, which is difficult to explain in the context, AV., RV., “afflicted me with all Thy waves.” — 9. *Thou hast removed mine acquaintances from me*]. These were the friendly nations, as 31¹². The phr. does not imply personal relations between individuals. In exile, Israel was widely separated from his friendly neighbours as well as from the hostile ones. — *an abomination to them*]. This does not imply, either in figure or reality, a loathsome disease ; but national calamities so great that even the friendly nations could only look upon Israel with abhorrence, dreading and fearing a share in his misfortunes, cf. 31¹². — *I am shut up*], in the dungeon of captivity, as T , cf. Je. 32²⁻³, involving also the figure of Sheol, from which it was im-

possible to *come forth*, to escape, cf. La. 3⁷. — 10 a. Because of this terrible situation *Mine eye wasteth away by reason of affliction*], that is, by continual weeping, cf. 6⁷.

A later editor inserted a pentameter and two trimeters to amplify this idea, v.¹²⁻¹³.

Shall Thy kindness be recounted in the Grave, Thy faithfulness in Abaddon?
Shall Thy wonders be known in the Dark Place;
Or Thy righteous acts in the Land of Forgetfulness?

The realm of the dead is described in four syn. terms: (1) *Grave*, as the place of entombment; (2) *Abaddon*, a term elsewhere WL. as a syn. of "Pit," usually incorrectly rendered in EV^a. as abstract, "destruction"; it refers to that part of Sheol in which the wicked go to utter ruin; (3) *the Dark Place*, as v.⁷, La. 3⁶, referring to the darkness and gloom which characterise this subterranean, cavernous region; (4) *Land of Forgetfulness*, a poetic term unknown elsewhere, suggesting probably that the dead were forgotten by the dwellers upon earth and also by God, as v.⁶, rather than that they are forgetful of their life in this world, Jb. 14²¹. This editor questions whether the divine attributes *kindness* and *faithfulness*, as expressed in *wonders* and *righteous acts*, shall be made known in this realm of the dead, implying a negative answer.

Str. III. has three tetrastichs, each of two syn. couplets. — 14. *Unto Thee, Yahweh*], repeating essentially v.². The editor inserted "as for me," making the line too long; not suitable to the context after v.⁹, but made necessary by its present position after v.¹². — *my prayer goes to meet Thee*], a stronger and richer expression than v.², with personification of the prayer, which is represented as going forth on a journey to meet Yahweh, who is conceived as on His way. This is followed by strong expostulation: 15. *Why rejectest Thou me?*], cf. 43³ 44²⁴ 89³⁰. The nation cannot understand the reason for this continuation of rejection. — *Hidest Thy face*], as 13² 22²⁵ 27⁹ 69¹⁸, so as not to see. — 16. *Afflicted and ready to expire*]. So severe was the affliction that the nation had been for a long time on the brink of death, and was now virtually already dead, as in the previous context. Only the poet conceives this situation as having a long history

back of it. It extended even to the early history of the nation, from its *youth*. The author probably had in mind Dt. 26⁵. In fact, Israel always had been a small and weak nation, in constant peril from the great world powers. But by the wondrous deliverances wrought by Yahweh, it had escaped utter ruin again and again. The climax had now been reached in the Exile. This cannot be explained to suit a reference of the Ps. to an individual sufferer, and so many unsuccessful emendations have been suggested, without help from ancient Vrss. — *I endure, I am brought low, I am turned backward*]; three vbs. in accordance with S , V , S , although they interpret the first as in antithesis with the other two, and translate it “exalted.” H , followed by EV^o, interprets the second word as a noun, the object of the first vb., “terrors,” and the third word as another vb., $\alpha.\lambda.$, which is rendered “distracted,” AV., RV., “benumbed,” BDB., but without sufficient evidence. — 17. *The outbursts of Thy wrath*], phr. $\alpha.\lambda.$, but which in accordance with usage of pl. must mean wrath in action in several manifestations or acts, probably renewing the figure of the breakers, v.⁶; cf. v.¹⁸. — *Thy terrors exterminate me*], a phr. $\alpha.\lambda.$; but both words, though unusual, sufficiently evident in meaning. The nation is indeed in terror, and on the brink of extermination. — 18. *They have encompassed || enclosed me*]. These outbursts of wrath are like *waters* || terrors; in time, *all day long*, and in place, *altogether*; so that from every point of view the situation is extremely critical. — 19. The first line is identical with v.^{9a} in the corrected text. H has, by error of transposition, separated *lover* from *friend*, the two belonging together, as 38¹², and emphasizing *acquaintances*. These are all, as v.^{9a}, friendly nations. — *In the Place of darkness*], a local accusative indicating the place of the nation, in exile as v.⁷, and not of the other nations, as AV. Ancient Vrss. give various other explanations, which are, however, unsatisfactory.

2. $\text{אֱלֹהֵי יִשְׂרָאֵל}$ is gl., as S v.⁸. It makes l. too long. — $\text{אֱלֹהֵי יִשְׂרָאֵל}$ pl. $\alpha.\lambda.$ Rd. $\text{אֱלֹהֵי יִשְׂרָאֵל}$, as v.^{14a}. The initial י is dittog.; so Hare, Kenn., Gr., Bi., Che., Bā., Ehr. — יִשְׂרָאֵל txt. err. for יִשְׂרָאֵל , S , Gr., Bi., Che., Bā., Du.; cf. 22⁸ 42⁹ 91⁶ 121⁶, all || יִשְׂרָאֵל . — 5. אֵין מְלִי $\alpha.\lambda.$ † אֵין מְלִי n.m. *help*, BDB. after Lag., loan word Aram. Ḥ ἀβοήθητος , but I *invalidus, without strength*. Ehr. rds. מְלִי , which is prob. — אֵין מְלִי . The כ prob. gl.; makes it a simile and weakens the thought.

—6. † [הַחֲפִי] adj. *free*, as slave from master Ex. 21^{2, 6} (E) Jb. 31⁹, from captivity Is. 58⁶; so 6, 3, but against context. Rd. נַחֲפִי, as Dy., Dr. — כַּסּוּ חַלְלִים — are needed for measure of previous l.; but then rd. כַּהֲלִים, the poetic form of prep. in any case impairs the measure. 6^B ἐρριμμένοι, omitted 6^C. c. a. A. T., implies חַלְלִים Je. 14¹, which, though not in 6, is needed for measure, and enables us to arrange ll. in better parall. — נִגְרוּ Niph. pf. † גור. Qal *divide, cut in two*, 136¹⁸; Niph. *be cut off from*, here as Is. 53⁶. — 7. בְּנוֹר הַחַיִּתוֹ phr. = La. 3⁵⁵, cf. Ps. 63¹⁷ 86¹⁸ Ez. 26²³ 31^{14, 15, 18} 32^{18, 24} Is. 44²⁸. — [מַחֲשָׁבִים] cf. La. 3⁶ Ps. 143⁸; so prob. v. 19 for חַשְׁךָ, and v. 18 for בַּחֲשֶׁךְ, v. 7⁴⁰. — מַצְלִיחַ cf. 69^{2, 16} gulf, of deep hole || Pit. But 6, 5, 5, Houb., Kenn., Che., Ehr., מַצְלִיחַ more prob. — 8. [קָנִיחַ] Pi. pf. קנה *afflict*, cf. 90¹⁵. Aq., Σ, 3, add sf., but this is prob. interp. This vb. is not suited to מַשְׁבְּרִיךְ. 6^C ἐπ' ἐμὲ ἐπιήγαγες, followed by 5, 5, is better. Gr., Bā, Du., rd. אָנִיחַ, as Ex. 21¹³ Ps. 91¹⁰. It is easier to rd. נָחִיחַ. — 9. [רַעֲבִיחַ] pl. seems unnecessary. 6, 3, rd. sg. The term is used in legal sense in D, Ez., and is ethical in Pr. and subsequently. The conception of Israel as slain suggests the abomination of the dead body. — לִטִּי poetic sf. for euphony. — 10. [רָמְקָה] pf. Qal 3 f.; vb. † רמא elsw. Je. 31^{12, 25} *become weary, languish*; † רָמְקָה n. Jb. 41¹⁴. 6, 5, ἠσθέρησας, 3 *infirmatus*. But Σ, T, 5, as Aram. רב *flow*. — [מָנִי] archaic prep. for euphony. — [מָנִי] i. p. מָנִי, v. 9¹⁴. — [מִפְּסָחַי כְּפִי] phr. a. l. † שָׁטַח. Vb. Qal *spread out*, in sense of *scatter, disperse*, Je. 8² Jb. 12²³ Nu. 11^{82, 83} (J) 2 S. 17¹⁹, here only Pi. of the palms; cf. מִרְשַׁח כַּף Ps. 44²¹, מִרְשַׁח כַּף 63⁶ 119⁶⁸ 141². — 11. † [רַמְסָאִים] n. m. pl. *shades*, the weak ghosts of the dead in Sheol Is. 14⁹ 26^{14, 19} Pr. 2¹⁸ 9¹⁸ 21¹⁶ Jb. 26⁵. Original mng. dub.; 6 *larval* = רַמְסָאִים improb. — 12. Pentameter gl. We might supply הלל and make it a trimeter couplet. But this and v. 12 seem rather amplifying glosses, destroying the symmetry of the Str. — † [מְאֲרִיחַ] n. f., the place of ruin in Sheol || נור and never abstr. Jb. 26⁶ 28²² 31¹² Pr. 15¹¹ 27²⁰ (Qr.). — 13. † [מִרְצַן נְשִׂיחָה] phr. a. l. — 14. [מָאִי] a gl., making l. too long. — 16. [נִזְקָר] n. m. abstr. *youth* Pr. 29²¹ Jb. 33²⁵ 36¹⁴, for the usual אִמְרָה. — [מִפְּסָחַי] cf. Ps. 55⁶; but 6, 5, 5, Niph. † סָכַךְ vb. Qal *be low, humiliated*, of perverse Israel 106⁴³; Niph. *sink in decay*, of timbers of house Ec. 10¹⁸; Hoph. *be brought low* Jb. 24²⁴. — [מִפְּסָחַי] a. l. BDB, Qal impf. cohort. = מָן = מָן as 38⁹, so Ols., Hu., Dy., Gr., We., Du.; cf. 77⁸. But 6, 5, 5, 3, מִפְּסָחַי, Hoph. impf. 1 sg. מָנִי, *be turned back* in confusion, cf. Je. 49⁸. — 17. [בְּקַעֲתֵיךָ] pl. sf. † [בְּקַעֲתֵיךָ] n. pl. *terrors* Jb. 6⁴ כְּבָחָה vb. *overwhelm* Ps. 18⁵, *terrify* Jb. 7¹⁴. — [בְּקַעֲתֵיךָ] a. l. impossible form. Hi., Bā, rd. בְּקַעֲתֵיךָ as 119¹³⁹; but prob. as Ges.^{166, 2}, Pi. 3 pl. sf. צָמַח (1844) *exterminate*. A word is missing; rd. אֲרִי. 6 is conflation of מָן and אֲרִי. — 18. [אֲהַב רֹעַ] = 38¹². 6^B omits רֹעַ, but it is needed for measure, and is given by 6^C. c. a. A. R. T. 6^C transposes חֲשֶׁךְ. — [חֲשֶׁךְ] prob. *the dark place*, as v. 7, but 6 ἀπὸ ταλαιπωρίας, 5 *a miseria*; so Luther interprets ח as prep. 3 *notos meos abstulisti*, translates חֲשֶׁךְ חֲשֶׁךְ, vb. חֲשֶׁךְ *restrain*, as 19¹⁴; so Bā.

PSALM LXXXIX.

Ps. 89 is composite. (A) A Ps. of praise sets forth the faithfulness of Yahweh and His deeds of kindness, especially in the creation and government of the world, as the theme of praise for the people, the holy angels, and the great objects of nature (v. 2-3, 6-15), with a liturgical tetrameter tristich attached (v. 16-17). (B) A lamentation in four parts gives a paraphrase of the Davidic covenant, (a) in its institution (v. 18-22, 4-5), (b) in its promises (v. 23-30), (c) in the conditions attached and the consequences of their violation (v. 31-38), and then describes the penalties endured in the humiliation of a king, probably Jehoiachin (v. 39-46). (C) An editor, in troublous times, combined the Pss., and appended an impatient longing for the interposition of Yahweh in behalf of His humiliated people, and for the restoration of the monarchy (v. 47-53).

A. v. 2-3, 6-15, 6 STR. 4⁴.

OF kindness, Yahweh, will I sing forever,
 To all generations will I make known Thy faithfulness;
 By command kindness is built up forever,
 In the heavens where Thou establishest Thy faithfulness.

AND the heavens celebrate Thy wonderfulness, Yahweh,
 Yea, Thy faithfulness in the assembly of holy angels.
 For who in the sky can be compared to Yahweh?
 Be like to Yahweh among the sons of gods?

EL, awe-inspiring in the circle of holy angels,
 And greatly to be revered above all round about!
 Yahweh, God of Hosts, who is like Thee?
 Thy kindness, Yah, and Thy faithfulness are round about Thee.

THOU art ruler over the swelling of the sea;
 When its waves heave Thou stillest them.
 Thou didst crush Rahab as one deadily wounded;
 With Thy strong arm Thou didst scatter Thine enemies.

THINE are the heavens, yea, Thine is the earth,
 The world in its fulness, Thou didst found them.
 North and South, Thou didst create them.
 Tabor and Hermon in Thy name ring out joy.

THINE is an arm (that is endued) with might.
 Thou strengthenest Thy hand, exaltest Thy right hand,
 Righteousness and justice are the foundation of Thy throne;
 Kindness and faithfulness come to meet Thy face.

B. V. ^{18-22, 4-5, 23-46}, 4 PTS., 4 STR. 4³.

I.

THOU art the glory of our strength,
 And by Thy favour Thou exaltest our horn.
 For Yahweh's is our shield,
 And to the Holy One of Israel belongs our king.
THEN Thou didst speak in a vision;
 To Thy son Thou gavest a word,
 (Saying) : I have laid help on a hero;
 I have exalted one chosen from the people.
I FOUND David My servant,
 With My holy oil I anointed him.
 My hand is established with him;
 Yea, Mine arm doth strengthen him.
I MADE a covenant with My chosen,
 I sware to David My servant :
 Forever will I establish thy seed,
 And build thy throne for all generations.

II.

THE enemy shall not come treacherously upon him,
 And the son of wrong shall not any more afflict him.
 But I will beat his adversaries to pieces before him,
 And them that hate him will I smite before him.
BUT My faithfulness and My kindness shall be with him,
 And through My name shall his horn be exalted.
 I will set his hand also on the sea,
 And his right hand (will I put) on the river.
HE will call Me : My Father,
 My God, and the Rock of my salvation.
 Yea, I will make him My first-born,
 Most high above the kings of earth.
FOREVER will I keep My kindness for him,
 And My covenant shall be firm for him ;
 And I will set his seed forever,
 And his throne as the days of heaven.

III.

IF his sons forsake My Law,
 And walk not in My judgments;
 If they profane My statutes,
 And keep not My commands;
THEN will I visit their transgressions with a rod,
 And (chastise) their iniquity with stripes :
 But My kindness I will not (remove) from him,
 And I will not belie My faithfulness.

I WILL not profane My covenant,
 And that which has issued from My lips I will not change.
 Once have I sworn by My holiness;
 I will not lie unto David.
HIS seed shall be forever,
 And his throne as the sun before Me.
 As the moon shall it be established forever,
 And (forever as) the sky be firm.

IV.

BUT Thou hast cast off and rejected:
 Thou art become enraged with Thine anointed.
 Thou hast spurned the covenant of Thy servant;
 Thou hast profaned to the ground his crown.
THOU hast broken down all his fences;
 Thou hast made his fortresses a ruin.
 All the passers-by spoil him:
 He is become a reproach to his neighbours.
THOU hast exalted the right hand of his adversaries;
 Thou hast gladdened all his enemies.
 Yea, Thou turnest back his sword,
 And hast not made him stand in the battle.
THOU hast taken away the sceptre of majesty,
 And his throne flung down to the ground.
 Thou hast shortened the days of his youth;
 Thou hast wrapped him up in shame.

C. v. ⁴⁷⁻⁵², 2 STR. 6⁴.

HOW long, Yahweh? wilt Thou hide Thyself forever?
 Shall Thy hot wrath burn like fire?
 Remember, Adonay, what duration is,
 For what nothingness Thou hast created all the sons of men.
 What is man that he should live and not see death?
 Can he deliver his life from the hand of Sheol?
WHERE are Thy former deeds of kindness, Adonay?
 Which Thou didst swear to David in Thy faithfulness?
 Remember, Adonay, the reproach of Thy servants,
 My bearing in my bosom the shame of the peoples,
 With which Thine enemies reproached, Yahweh,
 With which they reproached the footsteps of Thine anointed.

This Ps. is the closing Ps. of the third book of the Psalter, which with the second book embraces **A**, **B**, and **E**, and with the first book the majority of the Pss. of **B**, **BK**. It was not in any of these, and was probably given its present position by the final editor. It bears in the title **מִשְׁכֵּל לְאִתָּן הַמִּזְבֵּחַ**. It belongs to the **מִשְׁכֵּלִים**, and the **ל** is probably **ל auctoris**. The only **אִתָּן הַמִּזְבֵּחַ** known is the sage of the court of Solomon 1 K. 5¹¹ (4¹¹); but it is impossible to regard him as the author, and there is no reason why tradition

should assign this Ps. to him. It is probable, therefore, that the author selected this ancient worthy as his pseudonym, and there was possibly in his mind a play upon the word אורח, which means *native Israelite* Lv. 23⁴²(H) Nu. 15¹⁸ (P) +, אורח *perennial, permanent, imperishable*, cf. Nu. 24²¹ Je. 49¹⁹, and would hint at the perpetuity of the native kingdom or people of Israel. Such a pseudonym would be most suitable if, as we shall show, the author was one of the captives who accompanied King Jehoiachin in his exile. This title was not attached to the Ps. when finally edited in its present form, but belonged to the original trimeter poem, v. 18-22. 4-6. 23-46. This poem, in four parts of four tetrastichs in each part, gives a paraphrase of the covenant of David, citing v. 4-6. 20-26 from the version in 2 S. 7. It uses the divine name קורש ישראל v. 19, characteristic of the two Isaiahs. It uses terms for legal obedience v. 31. 32 which betray the influence of the code of 𐤀, and suggest a companion of the prophet Ez. It uses other terms characteristic of these writers, so חלל v. 32. 36. 40. It limits the extension of the Davidic monarchy to the region extending from the sea to the river, v. 26, and knows nothing of a world monarchy such as we see in 72⁹ = Zc. 9¹⁰. This primitive conception is not consistent with a late date. It applies כתר of Ex. 4²²⁻²⁸ (J) and קלין of Dt. 26¹⁹ 28¹, both originally used of Israel, to the king v. 28. This does not imply a date much later than D. The fourth part describes the humiliation of the king in such a realistic and graphic way that it may most naturally be referred to a real historical experience, such as that of Jehoiachin 2 K. 24¹⁰⁻¹⁶; and it makes no reference to the calamities attached to the destruction of Jerusalem. All favour the opinion that the Ps. was written by one of the exiles who accompanied Jehoiachin in his captivity, prior to the final invasion of Palestine and the destruction of the Holy City. A later editor attached this Ps., setting forth the faithfulness and kindness of Yahweh to the Davidic monarchy, to another much later Ps. praising the faithfulness and deeds of kindness of Yahweh in general terms in connection with the creation and government of the world. This poem, without a title, is complete in itself, composed of six tetrameter tetrastichs v. 2-3. 6-15, with a liturgical addition v. 16-17. This Ps. throughout indicates composition for public worship. The assembly or council of holy angels v. 6. 8, in antithesis to an assembly of pious Israelites; the use of the term קרשים for angels v. 6. 8, elsw. Zc. 14⁵ Jb. 5¹ 15¹⁶ Dn. 8^{18. 19}; בני אלים v. 7, only here and 29¹, but cf. Jb. 1⁶ 2¹ 38⁷ Gn. 6^{2. 4} (J), imply a period of fully developed angelology, not earlier than the late Persian period. The reference to the mythical sea monster *Rahab* v. 11, elsw. Jb. 9¹⁸ 26¹³, probably Is. 51⁹, used as emblematic name of Egypt Ps. 87⁴ Is. 30⁷, implies influence of Babylonian mythology. The Ps. indicates a period of peace and quietness in which the public worship of Yahweh in the temple was enjoyed by Israel, and this not until the troubled times of the Restoration were over, some time subsequent to Nehemiah, when peace and prosperity were enjoyed under the Persian rule of Artaxerxes II. (458-404 B.C.). The later Ps. was prefixed to the earlier one, and that it might not be mere patch-work v. 4-6, the Rf. of the first part of the trimeter poem, which sums up so

well its characteristic features, was removed so as to come immediately after the tetrastich giving the theme of the tetrameter poem. This editor was adapting these Pss. for use in public worship in his own day. It is probably he who added the two concluding tetrameter hexastichs. These reflect times of trouble, a long hiding of Yahweh's presence until His people were in despair and impatiently pled for interposition. He thinks of the reproach of the people more than of the shame of the monarchy, and is overwhelmed with the experience of the vanity of life and the peril of death. He probably wrote at the close of the Greek period, during the troubles brought upon the nation by Antiochus before the heroic outbreak of the Maccabean wars.

PSALM LXXXIX. A.

Str. I. The Ps. begins with a syn. tetrastich in praise of the kindness and faithfulness of Yahweh.—2-3. [*Of kindness*]. This and other like terms for the divine attributes in the singular are abstr., "kindness" v.^{3a} || *faithfulness* v.^{2a, 3a}; but in the plural "deeds of kindness," "acts of faithfulness." The pl. of the former is improb. only here in Ps.; besides, it compels the transl. "of Yahweh's deeds of kindness," whereas *Yahweh* is more prob. vocative 2d pers., as in syn. l.—*will I sing forever*], in public worship, || *To all generations will I make known*], to the congregation of worshippers rather than to the great world.—*By command*], attaching word to the third line and removing the suffix. ¶ "with my mouth" makes the second line too long, and is tautological and unpoetical. ¶ begins the third line with "for I have said," but ¶ and ¶ "thou hast said." This was a prosaic addition, based on the interpretation that the words of Yahweh begin here rather than in v.⁴.—*kindness is built up forever* || *Thou establishest Thy faithfulness*], not a promise for the future, but an existing and long-established experience.—*In the heavens*], the seat and centre of the divine kindness and faithfulness, cf. Pss. 36⁸ 57¹¹.

4-5. This trimeter tetrastich, separating tetrameter tetrastichs and interrupting the current of their poetic utterance, was placed here by an editor who pieced together an original trimeter poem with this later tetrameter poem. It was necessary to remove this piece containing the theme of the trimeter poem to this place, immediately after the statement of the theme of the tetrameter poem, in order to make the combination effectual. The justifi-

cation was in the fact that the kindness and the faithfulness of Yahweh were especially exhibited in the covenant with David. The passage may be more appropriately interpreted in its original place after v.²².

Str. II. has two syn. couplets, the second synth. to the first. This Str. sets forth the praise of Yahweh by angels, as the former by men.—6. *The heavens*], taking up the thought of v.²³, in which the kindness and faithfulness were built up and established.—*celebrate*], sing and make known.—*Thy wonderfulness*], cf. 88¹³; as an attribute of Yahweh taking the place of kindness, cf. “shew extraordinary kindness” 4⁴ 17¹ 31²². This usage and the context indicate that it is the wonderfulness of kindness that the poet has in mind.—*in the assembly of holy angels*]. The angels are regarded as gathered together in an assembly for the worship of Yahweh, cf. v.⁸, just as the pious on earth, cf. 22^{23,26} 35¹⁸ 40¹⁰⁻¹¹ 107²² 149¹.—7. *For who in the sky*], what holy or divine being in the heavens, *can be compared to Yahweh, || be like to Yahweh*], implying a negative answer. He is incomparably above all other beings, cf. Ex. 15¹¹.—*among the sons of gods*], not sons of gods in the sense of polytheism, but in the sense that angels are of the class of divine beings, cf. 8⁸ 29¹; usually, however, sons of God Gn. 6²⁻⁴ Jb. 1⁶ 2¹ 38⁷.

Str. III. is syn. with the previous praise of Yahweh in the heavens. It has two couplets, the first syn., the second synth.—8. *'El*], taking up the divine name of the previous line; vocative, and so *awe-inspiring*] is in apposition and not predicate, cf. 10¹³ || *to be revered*.—*in the circle of holy angels*], the intimate fellowship of the innermost circle, || “assembly of holy angels” v.²⁶.—*Greatly*] is attached by MT. to first l., but it makes l. too long and is needed to complete the measure of second l.—*above all round about*]; the sf. of 𐤀, Vrss., is interp. but improb., as it destroys the force of the vocative in heaping up divine names.—9. *Yahweh, God of Hosts*]. The ancient warlike God is now conceived as God of a host of angels.—*who is like Thee*], renewing v.⁷.—The closing line specifies the challenge by recurring to the terms which constitute the main theme of the poem: *Thy kindness* and *Thy faithfulness*. 𐤀 is sustained by 𐤀 and 𐤀, EV^a., in the use of a word found only here in Heb., “strong,” “mighty,”

or "potent"; but this is improbable in itself, and the change of a single letter gives us the keyword of the poem, "kindness," which is || with "faithfulness" v.²⁻³. — *Yah*], an abbreviation of *Yahweh* not uncommon in late Pss. — *are round about Thee*]. The divine attributes are here personified, as often, and are regarded as constantly in His company, attending upon Him and ready to execute His pleasure, cf. 85¹¹⁻¹⁴.

Str. IV. has two syn. couplets. It begins a series describing the power of *Yahweh* in the creation and government of the world, which were regarded by the poet as expressing His kindness v.²; for His power was always beneficent, and destructive only of the powers of evil. The first couplet asserts his beneficial government of the sea. — 10. *Thou art ruler over the swelling of the sea*], the lifting up of the sea in its pride and power, — *When its waves heave Thou stillest them*], as an act of kindness putting forth power to stay them and cause them to cease from doing harm. — 11. *Thou didst crush Rahab*]. The reference to the sea in the previous couplet favours the opinion that *Rahab* has its usual meaning, the mythical sea monster of Semitic mythology, the "Tiamat" of the Assyrians and Babylonians; so Jb. 9¹³ 26¹³, probably Is. 51⁹. It is an emblematic name for Egypt Ps. 87⁴ Is. 30⁷, and accordingly Bā., Dr., al., think of Egypt here; but there is no reference to nations in the context. The *enemies* should be referred to other destructive sea monsters, and not to men. — *as one deadly wounded*], pierced through by sword, arrow, or spear, and so wounded unto death; cf. 69²⁷ Je. 51⁴³ Ez. 26¹³ 30²⁴ La. 2¹², and so slain Ps. 88⁶ Nu. 19¹⁸ 31^{8, 19} (P) etc.; cf. God's destruction of Leviathan 74¹³⁸⁻¹⁴⁶ in similar terms. — *With Thy strong arm Thou didst scatter*], drive away, disperse all enemies in the sea; cf. Is. 51⁹ 62⁸.

Str. V. sets forth the beneficent power of *Yahweh* in creation, in two couplets, the first synth., the second syn. — 12. *Thine are the heavens*]. They belong to Thee as their owner; Thou hast them in Thy possession and under Thy government. The heavens are chiefly thought of here as in v.^{3, 6, 7}. — The Ps. for completeness of ownership adds, *yea, Thine is the earth*], cf. 74¹⁶, both summed up in *The world in its fulness*, cf. 50¹², that which fills it full, all its contents. — The reason for ownership is, *Thou didst*

found them], in the sense of creation, cf. 24³ 78⁶⁰ 102²⁶ 104⁵, involving the image of the founding of a building. — 13. *North and South*], for the northern and southern sections of the world. — *Thou didst create them*], cf. v.⁴⁸ for creation of mankind, 104³⁰ of creatures, 148⁵ of heavens, Gn. 1¹ of heavens and earth. — *Tabor and Hermon*], the chief mountain peaks of the Holy Land, Tabor, commanding the great plain of Esdraelon, and Hermon, the giant of Lebanon, commanding the greater part of the entire land, representatives therefore of the mountains. — *In Thy name ring out joy*], returning to the conception of Str. I. where the psalmist sings at the head of the people. In Str. II. the heavens celebrate, in Str. III. the angels revere, so now the mountains join the choir; cf. Ps. 29⁶ 65¹³ 96¹¹⁻¹² 98⁷⁻⁸ Jb. 38⁷ for similar jubilations of nature.

Str. VI. has two syn. couplets, returning from the deeds of power and kindness to the attributes themselves. — 14. *Thine is an arm*], followed by relative clause, with relative omitted as usual, the vb. to be supplied, *that is endued with might* || *Thou strengthenest Thy hand* || *exaltest Thy right hand*, cf. v.^{11b}, thus emphasizing the exceeding great strength and might of God. But this might is always in the interest of justice and kindness. He is King of angels, of the world and mankind, and He rules from a divine throne. — 15. *Righteousness and justice are the foundation of Thy throne*]. On these two syn. attributes as on a base or platform the throne of Yahweh is built. This is cited in Ps. 97². — *Kindness and faithfulness come to meet Thy face*]. They are personified, cf. v.⁹, there as attendant upon Him, here as messengers coming to meet Him, having done His bidding, or coming to receive His commission to do it; cf. 85¹¹⁻¹⁴.

16-17. A late editor inserts a liturgical conclusion to the Ps. It did not belong to the original Ps., for there is no reference in it to the theme of the Ps., "kindness" and "faithfulness," but the more general terms, "name" and "righteousness" take their place. It is a syn. triplet. —

Happy the people knowers of the sacred shout!
Yahweh, in the light of Thy face they walk,
In Thy name they exult, all day long in Thy righteousness.

Happy the people], exclamation, pl. abst. emphatic, cf. 1¹. — *knowers of the sacred shout*], accustomed to the sacred service

of the temple and especially to the *Teruah*, the sacred shout which accompanies the musical service at the sacrifices in the temple, cf. 33³ 47^{2,6} 66¹ 81² 95¹⁻² 98^{4,6} 100¹. — *in the light of Thy face*]. The face of Yahweh, looking forth from the throne room of the temple, is illuminating; cf. 4⁷ 44⁴. — *they walk*], in sacred procession, cf. 42⁵. — *In Thy name they exult*], so 9¹⁵ 13⁶ 21² in Thy salvation, 35⁹ in Yahweh, — *in Thy righteousness*]. MT. attaches *all day long* to the first part of the verse, and adds the vb. "are exalted," but this makes a pentameter and the vb. "exalt" is not suited to the previous context. It probably came in from the line below.

PSALM LXXXIX. B.

Part I. has three advancing trimeter tetrastichs, and a tetrastich Rf. — 18–19. This tetrastich is syn. throughout, and with assonance: *our strength, our horn, our shield, our king*, all referring to the Davidic dynasty. — *Thou art the glory of our strength*]. Yahweh is the One in whom the king, the strength, the strong hero of his people, glories, or the One who makes the strength of Israel beautiful and glorious. — *By Thy favour Thou exaltest our horn*], the horn of the nation, its honour and dignity, in their king. The exaltation of his horn is the exaltation of their horn, cf. v. 25 112⁹ 148¹⁴ and similar phr. 132¹⁷. — *For Yahweh's is our shield*], to Yahweh he belongs, according to the covenant to be mentioned below. The king is the shield of his people as their heroic chieftain and defender, just as Yahweh is their shield and his shield Pss. 3⁴ 7¹¹ 18^{a. 31. 36}. — *the Holy One of Israel*], the divine name based on the Trisagion Is. 6³. — 20. This tetrastich has two couplets, the second synth. to the first. — *Then Thou didst speak*], referring to the time of the giving of the covenant to David through the prophet Nathan 2 S. 7 = 1 Ch. 17, — *in a vision*], so 2 S. 7¹⁷ = 1 Ch. 17¹⁵, to the prophet, when in the ecstatic state. — *To Thy son*]. Codd. of 𐤇 differ; the most authoritative have pl., "to Thy pious ones," referring to Nathan the prophet, Samuel, the book in which it is recorded, and the prophets depending on them; cf. Acts 3²⁴. But many codd. and editions have sg., "Thy pious one," referring to Nathan. 𐤇 "Thy sons" suggests the true reading, which is "Thy son," the title

given to the Davidic dynasty in the covenant, cf. v.²⁷. — *Thou gavest a word*], so by an easy change of text, cf. 68¹² 77⁹ || speak in vision, instead of the prosaic and incomplete line of 𐤒, “and saidst,” which requires that all up to this point be taken as one clause, and so as a pentameter, destroying the measure of the poem and losing a line from the Str. — *I have laid help on a hero*], made the hero a bearer of help for the people. — *I have exalted one chosen from the people*], cf. v.⁴ 2 S. 7⁸, where David was taken by Yahweh from a shepherd's life to be leader of His people. — 21–22 has two couplets, the first synth., the second syn. — *I found David My servant*], (cf. 18¹) referring to the finding of David by Samuel. — *With My holy oil I anointed him*], his anointing at Bethlehem 1 S. 16¹⁻¹³. — *My hand is established with him*]. Yahweh's hand was continually with David to sustain him in his arduous career, cf. Ps. 18³⁵⁻³⁶. — *Yea, Mine arm doth strengthen him*]. The tetrastich v.⁴⁻⁵ comes in appropriately here, as indicated by the syn. tetrastichs at the close of Pt. II. v.²⁹⁻³⁰ and Pt. III. v.³⁷⁻³⁸. It is composed of two syn. couplets. — 4. *I made a covenant with My chosen*], cf. v.^{29, 35, 40}. The covenant with David is also mentioned 132¹² Je. 33²¹. — *I swear to David My servant*]. The oath is not mentioned in 2 S. 7 any more than the “covenant.” Both are interpretations by later writers of the divine promise. It is interpreted as oath also v.^{38, 50} 110⁴ 132¹¹. — 5. *Forever will I establish thy seed || And build thy throne for all generations*], paraphrase of 2 S. 7¹²⁻¹⁵ = 1 Ch. 17¹¹⁻¹⁴, where “seed” and “throne” are in syn. parall. as here.

Part II. has three advancing tetrastichs with a concluding Rf. going back upon the terms of the original covenant. — 23–24. Two syn. couplets. — *The enemy shall not come treacherously upon him*], so 𐤒, 𐤒, cf. 55¹⁶; but 𐤒 “make exactions of.” Usage is insufficient to determine with certainty. — *And the son of wrong*]. Hebraism for wrong-doers, persons who belong to the class or condition of men characterised by wrong. — *Shall not any more afflict him*], so 𐤒 and also the original passage from which it is cited 2 S. 7¹⁰ (cf. 1 Ch. 17⁹). 𐤒 omits the aux. vb. and impairs the measure. — *But I will beat his adversaries to pieces before him*], cf. Nu. 14⁴⁵ (J, E) Dt. 1⁴⁴, illustrated by other terms Ps. 18⁴³. — *And them that hate him will I smite*], so 𐤒, but the line is too

short; add therefore *before him*, as usual with this vb, Ju. 20²⁵ 1 S. 4³ 2 Ch. 13¹⁵ 14¹¹. It seems tautological in English, but not to a Hebrew poet, who delights in assonance and the same or similar endings to lines. — 25-26. The first couplet is synth., the second syn. — *But My faithfulness and My kindness shall be with him*], in accordance with the promise 2 S. 7¹⁵; cf. also v.²⁴. "Faithfulness" is added because of the line 2 S. 7¹⁶ "thy house and thy kingdom shall be made sure forever," "faithfulness" being from the same stem in Heb. as the vb. "made sure." — *And through My name shall his horn be exalted*], cf. v.^{18a}. — *And I will set his hand also on the sea*], the Mediterranean Sea, the limit of the Davidic monarchy, the West according to the primitive idea. The "setting of the hand on" is the taking possession of, cf. Is. 11¹⁴. — *And his right hand will I put on the river*], that is, the Euphrates, the eastern limit of the Davidic monarchy. ~~He~~ omits vb., leaving the line too short, and reads "rivers." This might be interpreted of streams, canals, or channels of the Euphrates, cf. 137¹; but elsewhere in the limits of the Davidic dominion it is always sg., cf. 72⁸ 80¹², and probably it was so here. The pl. ending is the mistake of a copyist for the original vb. The actual limits of the Davidic monarchy were the sea and the river in the time of David and of Jeroboam II.; but late poets gave a world-wide dominion to the Davidic monarchy, such as that of the great world powers; cf. Ps. 72⁸ after Zec. 9¹⁰. — 27-28. A syn. tetrastich. — *He will call Me: My Father*], to which ~~He~~ adds "art Thou," making the line one word too long. It is doubtless a prosaic enlargement of the original; cf. 2 S. 7¹⁴ = 1 Ch. 17¹³, "I will become a father to him, and he shall become a son to me." "Son" is here used, not in the natural sense, but of official adoption, as a king reigning in the place of God over His kingdom of Israel, cf. Ps. 2⁷. He calls God "Father" and also *My God and the Rock of my salvation*], cf. 18³. The exact phr. "Rock of my salvation" is elsw. only Dt. 32¹⁵, cf. Ps. 95¹. — *Yea, I will make him My first-born*]. The term is not used in the Davidic covenant, though implicitly involved, if other kings are also to be considered sons of God; but it was used in the more fundamental covenant with Israel, "Israel is my son, my first-born" Ex. 4²² (J), cf. the paraphrase Dt. 32⁶^{ac}. — *Most high above*

the kings of earth], so adapted from the promise to Israel Dt. 26¹⁹ 28¹.—29–30 returns as Rf. to the exact terms of the covenant: a tetrastich of two syn. couplets.—*Forever will I keep My kindness for him*], 2 S. 7¹⁵, cf. v.²⁶.—*And My covenant shall be firm for him*], cf. 2 S. 7¹⁵, where his house is made firm or sure.—*And I will set his seed || his throne*], v.⁵ cf. 2 S. 7¹²⁻¹³.—*forever || the days of heaven*], cf. “as the sun” v.³⁷, “moon” v.³⁸, “with the sun and before the moon” Ps. 72⁵.

Part III. has the same structure as the other parts.—31–32 is a syn. tetrastich, a paraphrase of 2 S. 7¹⁴ “when he commits iniquity” or “acts perversely,” omitted 1 Ch. 17.—*If his sons forsake My Law*]. The original was general and indefinite, and entirely apart from any conception of a code of Law; but this paraphrase interprets the perverse action as a violation of the code of Law. There are four syn. terms: (1) *forsake My Law*], cf. Je. 9¹³ Dt. 29²⁴ Je. 22⁹; (2) *walk not in My judgments*], cf. Ez. 37²⁴; (3) *profane My statutes*], a.l., but cf. v.³⁵, profane the covenant Mal. 2¹⁰ Ps. 55²¹, and profaning sacred places and things characteristic of H and Ez.; (4) *keep not My commands*], a phr. of Dt. 4² 5³⁰ 7⁹ + Lv. 22²¹ 26³ (H) and Ex. 20⁶ = Dt. 5¹⁰. These phrases shew the influence not only of D, but also of H, and imply a contemporary of Ez. and one nearer to him than to Je.—33–34. This tetrastich has two syn. couplets in antith., the second to the first.—*Then will I visit their transgressions with a rod || And their iniquity with stripes*], a paraphrase of 2 S. 7¹⁴, “I will chastise him with a rod of men and with the stripes of the children of men,” which is probably an expansion of an original “I will chastise him with stripes of the children of men.” We should probably supply the vb. *chastise* to make a complete line, cf. 2 S. 7¹⁴. It has been omitted by txt. err.—*But My kindness I will not remove from him*], cf. 2 S. 7¹⁵, which has the Qal, where the later 1 Ch. 17¹³ has the Hiph. as here. Doubtless Hiph. was original even in 2 S., as 𐤀, the pointing of 𐤀 being an error. It is improbable that the psalmist would change the easy technical word “remove” of the original for the new vb. of 𐤀 “break off,” and use it in a sense which cannot be sustained elsewhere.—*And I will not belie My faithfulness*], cf. Ps. 44¹⁸ with covenant, Lv. 19¹¹ with a person.—35–36. This tetrastich is syn. throughout.

— *I will not profane My covenant*], antith. to v.³³, profaning the divine statutes, — *And that which has issued from My lips*], cf. Je. 17¹⁶ Dt. 23²⁴ Nu. 30¹⁸ (P); syn. "covenant," its verbal contents. — *I will not change*], cf. 34¹. — *Once*], for all, ③, ③; cf. Heb. 7²⁷. — *have I sworn*], cf. v.⁴. — *by My holiness*], cf. Am. 4², by the majestic separateness, aloofness, of Yahweh above all creatures. — *I will not lie unto David*. — Rf. is a tetrastich, syn. throughout and syn. v.^{4-5. 29-30}. — *His seed shall be forever*], cf. v.^{5a. 30a}. — *And his throne as the sun before Me*], cf. v.^{5b}, built for all generations; v.^{30b} "as the days of heaven." — *As the moon shall it be established forever*, cf. 72⁵, *And forever as the sky be firm*], by easy change of pointing "forever" for "witness," and of preposition "as" for "in the sky," which introduces a new conception in the climax not easy to explain. Some think of the moon as a witness in the sky, others of God Himself as in Jb. 16¹⁹. But the term "firm," "sure," in the original 2 S. 7¹⁶ is attached to the "house" or dynasty, and in v.²⁹ to the covenant, and it seems best to attach it to the throne here, to make the "sky" ¶ "moon," and to find a syn. word for "forever."

Part IV. laments that God has acted contrary to His covenant, in His present dealings with the king. It has the same structure as the previous parts, four tetrastichs, the last a sort of Rf. — **39-40** is a syn. tetrastich. — *But Thou hast cast off and rejected*] David and his present representative on the throne. — *Thou art become enraged with Thine anointed*], cf. 78^{21. 29. 62} Dt. 3²⁸. These three terms are strong expressions to indicate Yahweh's attitude towards the present king. They imply, in accordance with v.³¹⁻³³, that this king had forsaken the Law, and consequently was undergoing the chastisement predicted v.³³. — *Thou hast spurned the covenant of Thy servant*]. This seems inconsistent with the perpetuity of the covenant v.⁴⁻⁵, its firmness v.²⁹, and the promise that Yahweh would not profane it v.³³. But the Ps. certainly had in mind that the chastisement would be temporary, and that the covenant kindness and faithfulness would not be removed v.³⁴. That has been so strongly expressed in the previous context that it is implied here. — *Thou hast profaned to the ground his crown*]. The crown, in the term used here, implies consecration to the royal office, or anointing, cf. 132¹⁸. The profanation of the crown

of the present king is because of his profanation of Yahweh's statutes v.^{32a}. — **41-42** has two syn. couplets, setting forth the devastation of the land of the king. — *Thou hast broken down all his fences*], cf. Ps. 80¹³. The boundaries of the land no longer keep out the enemies, it is all open to them. — *Thou hast made his fortresses a ruin*]. The strongholds constructed for the defence of the land had been captured by enemies, and have been reduced to a mass of ruins. — *All the passers-by spoil him*], cf. Ps. 80¹³ La. 1¹² 2¹⁵. The land is open and defenceless to all the neighbours who would despoil it. Just such a spoiling by neighbours is related 2 K. 24². — *He is become a reproach to his neighbours*], defenceless, plundered by all who take advantage of his misfortunes. The land is become the reproach and contempt of all the nations round about. The phr. is used also 44¹⁴ 79⁴, cf. 80⁷ all Pss. dependent on this one. — **43-44** is a syn. tetrastich describing the defeat of the king in battle. — *Thou hast exalted the right hand of his adversaries*], in battle, giving them the victory over the king of Israel, cf. v.³⁰. — *Thou hast gladdened all his enemies*], cf. 30², giving them the joy and gladness of triumph and its spoils. — *Yea, Thou turnest back his sword*], so that it is ineffective, does not pierce or cut down the enemies. — *And hast not made him stand in the battle*], that is, he has not stood firm, he has fallen back, retired, fled before his enemies. — **45-46** has a syn. couplet and a synth. one. — *Thou hast taken away the sceptre of his majesty*], so by an easy change of text, which gives a good meaning, syn. with following line. — *And his throne flung down to the ground*], cf. Ez. 21¹⁷ for other use of vb. The humiliation to the ground of the throne here is parall. with that of the crown v.⁴⁰. Such an overthrow of the throne is in strong antithesis to the building of the throne "to all generations" of v.⁵, "as the days of heaven" v.³⁰, "as the sun before me" v.³⁷, and implies that this overthrow is a temporary one. — *Thou hast shortened the days of his youth*]. This seems to imply that the king who suffered this humiliation was a young man. We might think of the shortening of his youth by death, were it not for the following line, which implies that he continued to live in shame. — *Thou hast wrapped him up in shame*]. It is evident, therefore, that the joyous days of his youth have given place to an experience

of the greatest shame and humiliation. These envelop him and wrap him up as in a robe. The descriptions of this part of the Ps. are so graphic and realistic that they may most naturally be referred to a real historic experience; and if so, the only one who exactly fits the description is Jehoiachin, who began to reign at eighteen, but reigned only three months before he was taken captive to Babylon by Nebuchadnezzar 2 K. 24⁸⁻¹⁶. The Ps. closes here, and it was probably written by one of the exiles with Jehoiachin before the more terrible calamities which fell upon the nation in the reign of Zedekiah, his successor.

PSALM LXXXIX. C.

This Ps. returns to the tetrameter movement, but the Strs. are not tetrastichs, but hexastichs. It presupposes both of the previous Pss., and is not of the style of either of them. It is an addition, reflecting a much later and more impatient attitude. — **47-49**. This hexastich has a syn. couplet and a syn. tetrastich. — *How long, Yahweh*], cf. 4³ 79⁶, will this sad state of things continue? the humiliation of the Davidic monarchy, the postponement of the covenant? — *Wilt Thou hide Thyself forever?*], implying a long-continued hiding from the people, and justifying the expostulation lest it should endure forever. — *Shall Thy hot wrath burn like fire?*], cf. 79⁶ for similar phr. and the same situation. — *Remember, Adonay*], so by the insertion of a single letter to correspond with v.^{11a}, omitted by copyist's mistake, so that **א** has "Remember I," or "as for me." — *what duration is*], duration of life, what it is: how short and worthless it is, as explained in the next line. — *For what nothingness*], empty, vain, worthless thing, of no value or importance. — *Thou hast created all the sons of men*]. The author is here thinking of mankind in general, and not of the fortunes of the king or the nation. He is moralising over the frailty of human life, as the author of the book of Job. He conceives of it in a pessimistic spirit, as even in the purpose of God in the creation of man. The same term for creation is used in v.¹³. This is more fully explained in v.⁴⁹. — *What is man, that he should live and not see death*], a.λ. phr., death, the inevitable destroyer of mankind. — *Can he deliver his life*], common phr. 1 S. 19¹¹ 2 S. 19⁶ Je. 48⁸ Ez. 33⁵ Am. 2¹⁴ Ps. 116⁴ +. —

from the hand of Sheol]. Sheol is syn. of Death, and both are conceived as having power over the life of men; cf. 49¹⁵⁻²⁰ for the dominion of Sheol, 30⁴ 86¹³ for deliverance from it. Thus the shortness of time and the nearness of death are the basis for the plea that Yahweh would restrain His wrath and grant His presence and favour. — 50-52 is a hexastich having a synth. couplet and a syn. tetrastich. — *Where are Thy former deeds of kindness, Adonay?*], cf. v.³, but in an entirely different spirit. There, the poet resolves to sing of them forever; here, he complains bitterly of their absence and refers to them as ancient. — *Which Thou didst swear to David in Thy faithfulness*]. This is more specific, for the special kindness in the covenant of David, v.⁴ 25.³⁴. The combination of the general "deeds of kindness" and the specific kindness to David here resembles the editorial combination of v.⁴⁻⁵ with v.²⁻³. The editor who made the combination may be the author of these words. — *Remember, Adonay, the reproach of Thy servants*], cf. v.⁴²; but that was the reproach of the king, this is more general, one of the nation of Israel, implying a later point of view. — *My bearing in my bosom the shame of the peoples*], by an easy emendation of the text suggested by Bā., because ~~ה~~ gives an ungrammatical construction which is only paraphrased in "the whole of many peoples," and ~~ש~~ and ~~ל~~ had a different text, or conjectured ways out of the difficulty. — *With which Thine enemies reproached, Yahweh*]. The line pauses, not giving the object, in order that by stairlike parall. the next line may begin with a part of the previous line and give its conclusion with emphasis. — *With which they reproached the footsteps of Thine anointed*], the humiliation of the Davidic monarchy, as in the closing part of the trimeter poem.

LXXXIX. A.

2. חֲסִדֵי pl. *deeds of kindness* v.⁵⁰ ~~ל~~ 17⁷ 25⁶ 107¹³ Is. 63⁷. — אִירֵי־ךָ should be cohortative, as אִשְׁרֵי־ךָ. הַ has fallen out before א. — 3. אֲפִתְּרָה] but 6, 8, 3, אֲפִתְּרָה. The author cites words of God and not his own words. But אֲפִתְּרָה suits better v.⁴ than v.³; so Bi., Du. It is therefore prob. a later insertion to distinguish words quoted. כִּי then belongs with l.³ and should be כִּי By His (God's) command; cf. use of כִּי for command Dt. 1²⁶ 1 S. 12¹⁴ 1 K. 13²⁶ +. — אֲפִתְּרָה] emph. in position, followed by rel. clause defined by כִּי. — These four ll. are tetrameters. 4-5 are a trimeter insertion, belonging

originally with trimeter poem v.¹⁹ etc. So Horsley would put them between v.²⁰ and v.²⁷. — 4. כְּרַחֵם בְּרִיחַ. This cites the Davidic covenant 2 S. 7 = 1 Ch. 17; cf. v.²⁹.³⁵.⁴⁰ 132¹². כְּרַחֵם בְּרִיחַ is phr. of J, E, D, c. לְ Ex. 23²³ 34¹².¹⁵ Jos. 9⁶. 7. 11. 15. 16. 24²⁵ (J, E) Dt. 7² Je. 32⁴⁰; P uses בְּרִיחַ. — הָקִים בְּרִיחַ. — [בְּרִיחַ] so **Ⓢ**, but **Ⓞ**, **ⓕ**, pl. † בְּרִיחַ n. *chosen, elect*, always of Yahweh, refer. to Saul 2 S. 21⁹, Moses Ps. 106²³, Servant of Yahweh Is. 42¹, children of Jacob 1 Ch. 16¹² = Ps. 105⁶, Israel Is. 45⁴; so His people Ps. 105⁴⁸ 106⁶ Is. 43²⁰ 65⁹. 15. 22; David only here, but vb. is used for David 1 S. 10²⁴ 16⁸. 9. 10 2 S. 6²¹ 1 K. 8¹⁸ (= 2 Ch. 6⁶) 1 Ch. 28⁴. 5 29¹ 2 Ch. 6⁶ Ps. 78⁷⁰. — [וְנִשְׁבַּעְתִּי] the oath to David is not mentioned in 2 S. 7, but the covenant is interpreted as an oath Ps. 110⁴ also. — [וְיָד עַבְדִּי] David as the servant of Yahweh elsw. v.²¹ 78⁷⁰ 132¹⁰ 144¹⁰; elsw. titles 18¹ 36¹, David's seed v.⁴⁰, so in 2 S. 3¹⁵ 7⁶. 8. 26, altogether 31 t. in OT. — הִכֵּן מַלְאָכָה, הָקִים וְעַתָּה. Cf. phrs. 2 S. 7¹²⁻¹⁵ = 1 Ch. 17¹¹⁻¹⁴; הָקִים וְעַתָּה, הִכֵּן מַלְאָכָה עַד עוֹלָם, בְּנִגְחֵי כְּסָף || [אֲכִין וְעַתָּה]. The couplet is therefore a paraphrastic summary of the promise. — 6. [וְיִיחַד] does not connect as conj. with the previous tetrastich of covenant. It connects with the first tetrastich v.²⁻³ and the impfs. וְיִבְנֶה and וְיִבְנֶה. It is וְיִיחַד of late style. **Ⓢ** interprets as future. It is, as in v.³, present. — [פְּלִיאָה] as 77¹² 88¹². — [קָהַל קְרִישִׁים] phr. a. λ. *congregation of angels*, cf. סֵדֶר קְרִישִׁים v.⁸, קָהַל (22²³), קְרִישִׁים (16⁶) for angels elsw. Jb. 5¹ 15¹⁵ Dn. 8¹⁸. 12 Zc. 14⁵, late usage. — 7. [מִי יִעָרֵךְ לְ] cf. 40⁶. dependent on מִי also (17⁴). — [בְּנֵי מַלְאִיִּם]. angels, as 29¹ = אֱלֹהִים (ה) Jb. 1⁶ 2¹ 38⁷ Gn. 6². 4 (J). — 8. [אֵל נִצְרָף] phr. a. λ. (10¹⁵). — [רַבָּה] is attached by MT. to first l., but that makes it too long and second l. too short. **Ⓢ** attaches it rightly to the second; rd. μέγας, רַב; therefore the fem. form is interpretative. — 9. [יִהְיֶה אֱלֹהֵי זַבְחוֹ] (24¹⁰). — [פְּרִי-בְּרִיחַ] takes place of 3 pers. v.⁷ and goes back on 2 pers. v.⁶. — [הָקִים יְהוָה] attached to first part of v. by MT.; but that makes first l. too long and second too short. **Ⓢ** rightly attaches it to second part: *δυνατός ἐὶς Κύριε, καὶ ἡ δόξα σου*; so **Ⓢ** *fortissime domine*. הָקִים a. λ. adj. *strong, mighty*, an Aramaism; but † הָקִים adj. *strong* Am. 2⁹ Is. 1²¹; txt. err. for הִסְרִיךְ, which is theme of Ps., and || אֲמוֹתָה v.². 8. — 10. [בְּחֵטְאֵי נַלְיֹו] inf. cstr. שׁוּא for נִשְׁוּא Je. 10⁶, נִשְׁוּא Is. 1¹⁴ Jb. 20⁶; “perhaps only a scribal error,” Ges.⁷⁶. 5. **Ⓢ** *δάλορ*, **Ⓢ** *elationes*. — 11. [רַבְמַתָּה] (72⁴) vowel of לָהּ (Ges.⁷⁶. 50). — [רַבְבֵּי] is the mythical sea monster “*Tiamat*” of Ass.-Bab. mythology Jb. 9¹⁸ 26¹²; emblematic name for Egypt Ps. 87⁴ Is. 30⁷, so here Bā. It is || תַּיִן and prob. refers to the sea monster in Is. 51⁹, so here; and the stilling of the sea has nothing to do with the Exodus, but is parall. with the reference to other great objects in nature in context. — [בְּרִיחַ עֵד] phr. Is. 62⁸, cf. Is. 51⁹. — [פְּנִיחָה] v. 53⁶. — 12. [חִבְלֵי וּמִלֵּא] phr. elsw. 50¹², with אֲרָץ 24¹, 96¹¹ 98⁷, cf. 74¹⁶. — 13. [צָפוֹן וְדָרוֹם] phr. a. λ. *north and south*, for the countries in these regions; cf. 74¹⁷. — [תְּבוֹרֵי הַרְשֵׁון] the two great mountains of Palestine: † תְּבוֹרֵי הַרְשֵׁון the plain of Esdraelon, elsw. Jos. 19²². 34 Ju. 4⁶. 12. 14 Je. 46¹⁸ Ho. 5¹, and תְּבוֹרֵי הַרְשֵׁון North Galilee and Syria. — 15. [אַרְבַּע יְקָשָׁטִים סְבִיבֵי כְּסָף] = 97². It is doubtless original here, for it has the parallel יְקָשָׁטִים וְקָרְטִים סְבִיבֵי כְּסָף, the four attributes grouped as elsw. in pairs. In 97² it is not necessary to context and might be removed without being missed;

cf. 85¹¹⁻¹⁴ for grouping of attributes personified in a similar way. — † קָנִין] n.m. √כין, *fixed, established place*, (1) usually of God's abode on earth Ex. 15¹⁷ 1 K. 8¹³ = 2 Ch. 6², of temple Ezr. 2⁶⁹ Is. 4⁵ Dn. 8¹¹, elsw. heaven 1 K. 8²⁰. 48. 49 = 2 Ch. 6³⁰. 33. 30 Ps. 33¹⁴ Is. 18⁴; (2) *foundation* Ps. 97² 104⁵, so here. — 16. [יָדָעוּ תְרִיבָה] those experienced in and accustomed to the musical service at the sacrifice in the temple; cf. 150⁶, and more generally of the shouting at musical service 33³ 47⁶; also vb. 47² 66¹ 81² 95¹⁻² 98⁴⁻⁶ 100¹. — [בְּאוֹר-עֵינַיךָ] phr. elsw. 4⁷ 44⁴, always of the illuminating face of Yahweh as looking forth from the most holy place of the temple. — [יְהִלְכֵנּוּ] fuller form impf. Pi. הִלַּךְ, frequentative; Pi. intensive chiefly poetic and late, of frequenting the temple || familiarity with the sacred shout; cf. 55¹⁶ walking with the throng in procession to the house of God, also 42⁶. — 17. [בְּשֹׁטֶךָ יִגִּילוּן כֹּל הַיּוֹם וּבְדַקְתָּךְ יִרְמֹט]. This is too long for one l., and for two makes two trimeters. We might reduce it to a tetrameter by throwing out either the last word as assimilation to v.¹⁸, or כֹּל הַיּוֹם as an insertion. Gr. suggested the reading יִרְמֹט. If we read יִרְמֹט with Bā., we shall have to complete l. by adding יִרְמֹט to make a tetrameter. This is possible. V.¹⁶⁻¹⁷ are liturgical in character It seems better to regard them as a seam.

LXXXIX. B.

18. This v. changes to trimeter which then continues till v.⁴⁷. — קָנִין] c. archaic sf. for קָנִין referring to previous context. But S, so Gr., rd. קָנִין || קָנִין, סִלְכֵנּוּ, מִנְנֵנּוּ. This is more prob. We then have assonance in these four words, all referring to the Davidic king, and we should rd. קָנִין after Θ $\tau\delta$ $\kappa\epsilon\rho\alpha\varsigma$ $\eta\mu\omega\upsilon\varsigma$, \mathfrak{I} *cornu nostrum*, so S, T, many codd., and not MT. קָנִין, which is difficult to understand. This gives us a quartette of trimeters referring to the king, to be compared with the quartette v.⁴⁻⁶. Transpose קָנִין with אִמָּה with אִמָּה. The כִּי is prob. a seam to connect this tetrastich with the previous context. It was not in the original trimeter poem, which begins here. — [תְּרִיבָה] of Kt. is more prob. than הַיּוֹם of Qr. — 19. [קְדוֹשׁ יִשְׂרָאֵל] divine name of the trisagion Is. 6³ (v. 7²² 78⁴¹). These four ll., referring to king under the syn. terms יְהוָה, קָנִין, מֶלֶךְ, מִנְנֵנּוּ, constitute the first tetrastich of the poem. — 20. [אֵן רִבְרִית בְּחֵיוֹן]. The אֵן refers to the time of the covenant 2 S. 7 = 1 Ch. 17. The *vision* is that of Nathan 2 S. 7¹⁷ הוּא הָיָה כִּנְיָן = 1 Ch. 17¹⁸. — [חֲסִידֶיךָ] pl. text of Baer and Ginsb. refers not only to Nathan but to Samuel also, and possibly to a number of prophets. But many codd. and texts give sg. חֲסִידֶיךָ, which then must refer to Nathan. The conception of the prophet as a חֲסִיד is very late. The text is dub., for Θ $\tau\omicron\iota\varsigma$ $\nu\iota\omicron\iota\varsigma$ $\sigma\omicron\upsilon$, בְּנֵיךָ. This is also a late conception; but if pointed in sg. *thy son*, it is in accord with the conception of the prophecy that the king was son of God. — [וְיִמָּטֵר] added, is unpoetical, cf. v.³⁶; the first half of v. as it stands is pentameter. To make two trimeters another word must be conjectured. We may find it in חָתָן אִמֵּר, as 68¹³ אִמֵּר יְהוָה אֱלֹהֵינוּ and 77⁹ וְגַם אִמֵּר אֱלֹהֵינוּ, and so rd. לְבִנְךָ חָתָן אִמֵּר. A copyist gives prosaic וְיִמָּטֵר for חָתָן אִמֵּר. The v. then is the second tetrastich of the original trimeter poem.

— שְׁחִיחַי pf., as v.⁴ קָרַחַי 16⁸ 21⁶. — 21-22. [קִשְׁחָחַי] historical reference to the anointing of David by Samuel 1 S. 16^{1, 12}. — אֲשֶׁר] prosaic insertion. This is a third tetrastich. Here is the proper place to bring in the tetrastich v.⁴⁻⁶, as a sort of refrain to the three previous tetrastichs, making a group of four. The ground for this is the fact that v.⁴⁻⁵ are parall. with v.²⁷⁻³⁰, closing a group of four tetrastichs and also with v.²⁹⁻³⁰, closing another group. — 23. [לֹא-יִשִּׂיא]. Ⓞ ὠφελῆσει, Ⓟ proficiet, so Ⓠ, but Ⓡ ἐξαπαρήσει, Ⓢ decipiet. BDB. follows Ⓞ, *act the creditor against, make exactions of*; but Bā, Du., Ⓢ, Ⓡ, so 55¹⁶, *come deceitfully upon*; the latter more prob. — [וַיִּבֶן עֲוֹלָה לֹא יִצְנְנוּ] is cited from 2 S. 7¹⁰ וְלֹא יִסְיֶשׁוּ בְּנֵי עוֹלָה לְעֵנְוֵיהֶּי; cf. 1 Ch. 17⁹ וְלֹא יִסְיֶשׁוּ בְּנֵי עוֹלָה לְעֵנְוֵיהֶּי, referring to the people; here applied to the monarch. Ⓞ of Ps. has καὶ υἱὸς ἀνομιᾶς οὐ προσθήσει τοῦ κακῶσαι ἀδέρῃ; but Ⓢ is same as Ⓡ. Ⓞ of 2 S. 7¹⁰ has προσθήσει τοῦ ταπεινώσαι. It is evident that Ⓞ of Ps. did not quote from Ⓞ of 2 S. or 1 Ch. It must have found לֹא יִסְיֶשׁ in its text, and indeed וַיִּבֶן עֲוֹלָה לֹא-יִסְיֶשׁ לְעֵנְוֵיהֶּי. This makes better measure and gives assonance with כִּי, and is prob. original. It is then more decidedly still a citation from Heb. text of S., and not from text of Ch. This v. interrupts 1 pers. of divine action by a distich making enemies the subj. It is not closely connected with previous context. It begins the *second part of the poem*. — 24. [וְנִחְתִּיתִי] is pointed as ו consec.; if so, it must depend on impfs. of v.²². Qal † *beat or crush fine*, of potter's vessel Is. 30¹⁴, golden calf Dt. 9²¹, sacrificial victim Lv. 22²⁴ (P); only here of enemies. Hiph. *beat in pieces*, an enemy Dt. 1⁴⁴ Nu. 14⁴⁵ (J, E). It is an early word therefore, but not elsw. in ψ; cf. 18¹⁸. — 25. [נְהַרִּיחַ] *streams* for נַהַר river Euphrates of other passages 72⁸ 80¹², where limits of Davidic kingdom are given. We might think of the canals of Euphrates as נַהַרִּיחַ נְהַרִּיחַ נְהַרִּיחַ 137¹. — 27. [הָאֵל וְיִקְרָאֵנִי אֲנִי אֲחָהּ]. The l. is one word too long; either הוא אֲחָהּ or הוא אֲחָהּ should be elided. Neither is necessary to the sense; both are emph. אֲחָהּ is the least likely. Cf. 2 S. 7¹⁴ = 1 Ch. 17¹² הָרֶן יִשְׁעִי, אֵלֵי צוּרִי 18³ cf. 18³ צוּרִי אֵלֵי וְצוּר יִשְׁחָתֵי. — אֲנִי אֲחָהּ-לֹדוֹ לֹא־אֲמַרְאֵנִי בְּטוֹר אֲחָתָהּ. In Ex. 4²² Israel as son is compared with other nations as בְּנוֹר; so Dt. 26¹⁹ 28¹:

26¹⁹ לַחֲתָךְ עֲלוּן עַל כָּל הַגּוֹיִם
28¹ נִחְתָּךְ עֲלוּן עַל כָּל גּוֹי הָאָרֶץ

here, as in Ps. 72, passages originally referring to Israel are applied to the king. — 29. [חֲסִדִּי לֹא-יִסּוֹר מִסֵּנִי] cf. 2 S. 7¹⁶ חֲסִדִּי לֹא-יִסּוֹר מִסֵּנִי. — 30. [וְשִׁמְחֵה לֵעַר זְרוּעֵי] cf. 2 S. 7¹² וְשִׁמְחֵה לֵעַר זְרוּעֵי. — 31. [וּכְפָאוּ כִּי־שָׂמִים] cf. 2 S. 7¹² וּכְפָאוּ כִּי־שָׂמִים. — 32. [אֲסִי-יִקְוֶנוּ בְּנֵי חֵרְתֵי] This tetrastich is paraphrase of 2 S. 7¹⁴ אֲסִי-יִקְוֶנוּ בְּנֵי חֵרְתֵי, which clause is not in 1 Ch. 17. There are four syn. clauses here: עֲבֹב תּוֹרָה, שְׂמֵר דְּרִיכִים 18²²⁻²³, לֹא שְׂמֵר טְעוֹת, חָלַל חֻקֹּת, לֹא הִלֵּךְ בְּשִׁמְטִים, הִסִּיר מִחֻקּוֹ, שִׁמְטִים לִנְגָדִי. Here טְעוֹת and תּוֹרָה are added. These phrs. are used frequently elsw.: (1) עֲבֹב תּוֹרָה 119⁵⁸ Je. 9¹² Pr. 28⁴ (of law of father

Pr. 4³); cf. בריית Dt. 29²⁴ Je. 22⁹ Dn. 11³⁰ מקרים Pa. 119²⁷. (2) הִלַךְ בַּשְּׁפָטִים (2) Ez. 37²⁴, elsw. vb. c. בַּמְצוֹת 2 Ch. 17⁴, בַּחֲקִים Ez. 11¹² 36²⁷ 1 K. 8⁹¹, בַּחֲקִים Lv. 26⁸ (H) 1 K. 6¹² Ez. 5⁶⁻⁷ 11²⁹ 18⁹ 17 20¹⁸. 18. 19. 21 33¹⁴, cf. Lv. 18⁴, בַּחֲרוֹהֵי Ex. 16⁴ (J?) 2 K. 10²¹ 2 Ch. 6¹⁶ Ne. 10²¹ Je. 26⁴ Pss. 78¹⁰ 119⁴, בַּחֲרוֹהֵי Dn. 9¹⁰, but בַּחֲרוֹהֵי Je. 44¹⁰, וּבַחֲרוֹהֵי וּבַחֲרוֹהֵי Je. 44²². (3) חָלַל חֵלֶל חָקָה א.ל.א., חָלַל חָלַל חָקָה Mal. 2¹⁰ v. 25, cf. Pa. 55²¹. The defiling of sacred places and things is especially characteristic of H and Ez., cf. Pa. 74⁷ שָׁחַר חָלַל חָלַל is also used in v. 40 of violating the honour of the Davidic kingdom. (4) שָׁמַר מְצוֹת Ex. 20⁸ = Dt. 5¹⁰ Lv. 22²¹ 26⁸ (H) Dt. 4² 5²⁶ 7⁹ 82⁶ 135⁹ 26¹⁸ 1 K. 8⁶¹ 9⁶ 14⁸ 2 K. 17¹⁹ 18⁶ Ne. 1⁴⁻⁹ Dn. 9⁴ Pa. 119⁶⁰ Ec. 12¹². — 33. [וּתְקַרְתִּי כַשְׁבַּשׁ מִשְׁמַע וּבִנְעִים עֵינַי. This v., as it stands, is pentameter paraphrase of 2 S. 7¹⁴, not in || 1 Ch. 17; and הוֹכַחְתִּי בִנְעֵי בְנֵי אָדָם 2 S. 7¹⁴ has been expanded from an original בִּנְעֵי בְנֵי אָדָם. A vb. is missing in Ps. We cannot do better than supply the original הוֹכַחְתִּי. — 34. וְחִסְרִי לֹא-אִמְרִי מִקְטִי [cf. 2 S. 7¹⁶ וְחִסְרִי לֹא-אִמְרִי מִקְטִי 1 Ch. 17¹⁸ וְחִסְרִי לֹא-אִמְרִי מִקְטִי]. The text of Chr. is more correct. Ⓢ of S. has Hiph. The vb. אִמְרִי is prob. txt. err. for חִסְרִי, Ols., Gr., Bi., Bā., Che. There was no reason to change this technical word, and אִמְרִי for אָמַר √ מִרַר is not congruous with the noun. — [מִיָּצֵא-שָׁמַרְתִּי cf. 44¹⁸ (כְּבָרִיחַ), with כַּ pers. Lv. 19¹¹. — 35. [מִיָּצֵא-שָׁמַרְתִּי] elsw. Je. 17¹⁶ Dt. 23²⁴ Nu. 30¹⁸ (P); [אֲשֶׁנָּה] Dt. 8⁹. — [אֲשֶׁנָּה] cf. v. 40. 200, Pi. impf. שָׁנָה change, elsw. in ψ only 34⁴ (title). — 36. [אֶחָד] once for all, Bā., Kau., cf. Heb. 7²⁷; Du. one thing, or once, one time, Ⓢ ἀράτ, Ⓢ semel. — [בְּהַלְטִי in my apartness, sacredness, וְשָׁמַרְתָּ elsw. Am. 4²; cf. for the oath v. 40 נִשְׁבַּעְתִּי לַיהוָה [אִם-] נִשְׁבַּעְתִּי אַחַר שְׁבֻעַת נִשְׁבַּעְתִּי, so 95¹¹ 132^{2, 4, 4}. — עֲדֵי-עוֹלָם אֲכַן וְרַעַף שְׁמַחִי לַעַד וְרַעַף = v. 20 וְכִסְאוֹ כִּי-סִי שְׁמַיִם = v. 5 וְכִסְאוֹ כִּשְׁמֵשׁ נְגוּרָה. — 37. Thus v. 27-28 || v. 4-5 || v. 29-30. — 38. [בְּיָרֵךְ יִסֵּן עוֹלָם | וְעַד כְּשֹׁחַךְ נֶאֱמַן] cf. v. 5. The first l. refers to throne or seed, as v. 5, and 2 S. 7¹⁶ עוֹלָם עַד עוֹלָם. Then we would expect the || עוֹלָם עַד עוֹלָם, and this would be the most appropriate climax for the paraphrase v. 28. The vb. is the same. The subj. may be understood as in previous l. וְעַד may be for וְעַד, the ל having been omitted by copyist, who interpreted it as the familiar phrase עוֹלָם וְעַד, not observing the measure; later, when parall. was observed, it was pointed as עַד. Du. reads בְּעוֹרָה, but this is not so easy. כַּ before שָׁחַךְ should be כַּ, as in || כִּירָח. If we regard עַד as correct, it is better to think of the moon as witness to the oath during its perpetual existence. But many think of God, as in Jb. 16¹⁹. — 39. [וְנִחַף] pf. hist.; people 43² 60⁸ 77⁸ 88¹⁵, king only here. — [וְנִחַף] pf. Hithp. denom. בְּנִחַף, v. 78²¹. — 40. [נִגְרָה] fuller form Pi. pf. 2 m. † [נִגְרָה] abhor, spurn, elsw. La. 2⁷: dub., Hu. נִגַּח, Du. נִגַּח shake off, Ⓢ κατέσπραγας, Ⓢ eis karapòn ἄδωκας, Ⓢ attenuasti, Ⓢ אִסְלִיחַ, Ⓢ אִסְלִיחַ. — [נִגְרָה] n.m. crown (sign of consecration) of king, as 132¹⁸ 2 S. 1¹⁰ 2 K. 11¹² = 2 Ch. 23¹¹. — 41. [מִקְצָר] fortification, fortress; v. 60¹¹. — [מִקְצָר] ruin of fortress, only here in this sense; but ruin of a prince without people Pr. 14²⁰, ruin of the poor in their poverty Pr. 10¹⁵. — 42. [וְאֶרְוָה כְּלִי-עֲבָרִי וְרַךְ] cf. [וְאֶרְוָה כְּלִי-עֲבָרִי וְרַךְ] 80¹². — † שָׁסַח Qal plunder, only here ψ, elsw. 1 S. 17⁵⁸ Ju. 2¹⁴ Je. 30¹⁶; Niph

Is. 13¹⁶ Zc. 14²; cognate c. שטה, c. ל Ps. 44¹¹. — [עברי ררך] † phr. elsw. 80¹⁸ La. 1¹² 2¹⁶; in all cases of those who gloat over misfortune of Jerusalem or Israel, or the king; and in Jb. 21²⁹ of travellers, in Pr. 9¹⁶ of those who go straight on their way. — [היה חרפה לשכנוי] cf. 44¹⁴ 79⁷ 80⁷, all related Pss. and all prob. dependent upon our Ps. This completes two quartettes. — 43. [הריסית יסין] Hiph. pf. רים; elsw. v. 20, of the כחור; of קין 75⁷ 148¹⁴, in victory 75⁷, ראש 3⁴ 110⁷, למרום, 75⁶. — [השכתה כל-אויביו] Hiph. pf. סחב rejoice. Hiph. a.l. It is a scribal assimilation to הריסות; originally Pi. gladden enemies, as 30². — 44. [אף חשיב צור חרבי] אף is difficult; for stone knife Jos. 5² does not justify the mng. edge or knife here. ⚡ ἄτη βοήθειαν, † robur, show their perplexity. Ols. thinks it vocative of God. Du. would rd. פצי after 44¹¹, Gr. אחור after ⚡. צור is really not needed for measure. We might take it as *adversary* of v. 43, and transpose to צורו, חרב, or regard it as a gl. defining חרב. — 45. [השכתה ספרתיו] is a defective l. ⚡ κατέλυσας ἀπὸ καθαρισμοῦ ἀδόν, † quiescere fecisti munditiam eius. Aq., S, S, AE., Ki., take ספר as noun. The separable preposition is necessary for measure unless we supply a word. But then there is no other example of such a noun as ספר Ges. L. 10. 2. b, or ספר Ols. § 178. b B6. 284, or ספרת Ges. L. 20. 2. (2) b, v. K6. II. 1. 25. Bā. suggests ספרתו sceptre from his hand, which is good parall. But still better ספרתו cause to cease from, do away with, c. מן Ex. 12¹⁶ Lv. 26⁶ Ez. 23²⁷. 48 30¹⁸ 34²⁶ Is. 30¹¹ Je. 7³⁴, c. acc. Pss. 8³ 119¹¹⁰ 46¹⁰ (wars). — [ספרתה] fully written Pi. 2 m. † מנר throw, toss, elsw. only Qal Ez. 21¹⁷. — 46. [עליפותו] his youth, only found with sf.; elsw. Jb. 20¹¹ (Kt.) 33²⁶ Is. 54⁴. — [הקשתי] Hiph. עטה wrap, envelop oneself (71¹³). — † [בושה] n.f. shame, elsw. only Mi. 7¹⁰ Ob. 10 Ez. 7¹⁸; usually נפש Pss. 40¹⁶ 69²⁰ 70⁴, לבש ב', 35²⁶ 132¹⁸, עטה ב', 109²⁰; cf. 44¹⁶. V. 30-46 constitute four tetrastichs of expostulation, the fourth part of the trimeter Ps. which concludes here.

LXXXIX. C.

47. [עז-מה יורה חסתר לנצח] here begin tetrameters which continue to the end of Ps. — [עז-מה] how long? cf. 4³ 79⁶. — 48. [זכר אני מה חלד]. The l. is difficult and too short. אני error for ארני, Houb. זכר אני as v. 61, so Ew., Hi., Ols., Bā., Ehr. — [חלד] duration, of life 39⁶ Jb. 11¹⁷, so here; of world Pss. 17¹⁴ 49². — [על מה שוא] for what worthlessness, worthless thing (merely to die) (v. 12³). — 49. [יראה מוח] phr. a.l. — 50. [נאמנותך] has two accents, cf. v. 2. — 51. [קל-רבים] defective text; † quia portavi in sinu meo omnes iniquitates populorum, ⚡ οὐ βπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἔθνῶν; the rel. refers to חרפה, † conjectures iniquitates; Du. suggests בל ריב. Bā. קל-רבים is probable. — 52. [עקבותי] footprints of Messiah, cf. 56⁷ 77²⁰.

PSALM XC., 6 STR. 5².

Ps. 90 is a prayer of Israel. It bases itself on the fact that the everlasting God has been the habitation of Israel in all generations (v. 1-3), prays that the nation may not incur the primitive sentence for sin from Him with whom a thousand years are of so short duration (v. 3-4). Israel's iniquities from his youth are in the sunshine of God's face, and he is consumed by the divine anger as the grass by the sun (v. 5-8). His days rapidly decline, are but a sigh, and are about to fly swiftly away (v. 9-10^{ade}); therefore he prays for instruction as to the meaning of the divine anger and for true wisdom, and importunately complains of delay (v. 11-13^a). The Ps. concludes with a petition for divine kindness, and gladness in proportion to the years of affliction (v. 13^{b-15}). There are several glosses of interpretation (v. 6^a, 10^{b-c}), and of intensification (v. 16-17).

(YAHWEH), Thou art our dwelling place:

Thou art ours in all generations,
Before the mountains were born,
And the earth and the world were brought forth,
From everlasting to everlasting art Thou.

(DO not) turn man back to dust;

And say: "Return, ye sons of mankind."
For a thousand years in Thine eyes
Are as a day, yesterday when it passeth away.
As a watch in the night Thou dost flood them away.

AS in the morning grass shooteth up,

In the evening is mown down and withereth;
So we are consumed in Thine anger.
Thou hast set our iniquities before Thee,
Our youth in the sunlight of Thy face.

FOR all our days do decline;

In Thy wrath we bring our years to an end.
As a sigh are the days of our years,
And their breadth is travail and trouble:
For it is quickly gone, and we fly away.

WHO knoweth the strength of Thine anger,

Or can number (the awful deeds) of Thy wrath?
Thine hand so make us to know,
That we may get a mind of wisdom.
O return, Yahweh! How long?

BE sorry for Thy servants.

Satisfy us in the morning with Thy kindness,
That we may jubilate and be glad in our days.
Make us glad according to the days Thou hast afflicted us,
The years when we saw adversity.

Ps. 90 is properly designated in the title as a רמלה, and is ascribed to "Moses the man of God," cf. Dt. 33¹, not with the meaning that it was composed by him, as was usually supposed in former times, but that it was put in his mouth as a pseudograph, just as its neighbours, 88 (ascribed to Heman), and 89 (to Ethan) (*v. Intr.* 1, 30). The Ps. resembles in many respects Dt. 32; cf. v.¹⁸ with Dt. 32⁷, v.¹⁰ שָׁנוּת and v.¹⁶ יָסוּת with Dt. 32⁷; v.¹⁸ with Dt. 32³⁶. Its use of סָוֶן v.¹ depends upon Dt. 33²⁷. Moreover the Ps. shows familiarity, v.⁸ with Gn. 3¹⁹ (J), v.² with Gn. 2⁴ (P). The neglect of other Lit. and this dependence on the historic songs of the Pentateuch were doubtless intentional to make the language appropriate to the pseudograph. The measure and rhythm are also those of these older poems. The Ps. looks back to the youth of the nation through a long history. It expresses an experience of affliction due to the anger of God with the nation for its sins, which has long continued. The prayer is for a restoration of divine favour. The use of לָבַב v.¹² is in accordance with the usage of the Exile and early Restoration, and the use of מִצְוָה is the earlier one of Je., before the development of WL. The thought of God as the dwelling place of His people resembles Ez. 11¹⁶⁻²⁰, where He is their sanctuary during the Exile. The estimate of proportion between the affliction and the gladness is in accordance with Ia. 40². The late Exile is the most probable period of composition.

Str. I. Two syn. couplets and a synth. line.—1. *Yahweh*] was doubtless the divine name of the original, subsequently displaced by "Adonay" to correspond with the gloss v.¹⁷.—*Thou art our dwelling place*], based on Dt. 33²⁷, cf. Ps. 91⁹, a richer expression than "refuge" of \mathfrak{G} ; for it adds to this more frequent conception (cf. 27¹ 31⁵ 37³⁰ 52⁹) the comforting thought that God was the everlasting home of His people. This is an unfolding of the idea of the temple as not only the dwelling place of God, but the place whither His people resort as guests, cf. Ps. 15¹⁻⁴. 84²⁻⁵. During the Exile, when they could not resort to the temple, God Himself became their living temple, cf. Ez. 11¹⁶⁻²⁰ (*v. Br.*^{MP. 283}).—*Thou art ours in all generations*], our own God, belonging to Israel in all the generations of the past. By attaching this to the previous sentence, \mathfrak{H} , followed by EV², destroys the measure and the parallelism, and fails to get the additional thought.—2. *Before the mountains were born* || *And the earth and the world were brought forth*], both passive, as \mathfrak{G} , Aq., Σ , \mathfrak{C} , \mathfrak{V} , followed by PBV., which suits the parallelism better than with \mathfrak{H} , \mathfrak{J} , AV., RV., JPSV., to interpret the second vb. as active. The conception is practically the same: that God was not only the Father

of Israel as Dt. 32⁶, but also of the physical universe, the author probably giving that interpretation to Gn. 2⁴. — *From everlasting to everlasting art Thou*], asserting the divine existence and activity during all this interval, from an everlasting time prior to the creation of the world on until an everlasting time in antithesis thereto. **Q**, followed by EV^a., attaches the divine name to this sentence; but **U**, **V**, are more correct in interpreting the form as a negative belonging to the next sentence.

Str. II. Two syn. couplets enclosing a line mediating between the two. — 3. *Do not turn man back to dust*], as **U**; a petition that the sentence pronounced upon the first parents for their sin Gn. 3¹⁹ may not be carried out in the case of Israel || *And say*], in command, *Return, ye sons of mankind*], to the dust from which ye were made. This is the most natural interp., cf. 146⁴, taking "man" in its usual collective sense || with "sons of mankind," and considering both as emphasizing the humanity of Israel, notwithstanding their privilege of having their home in God. The usual interpretation, as given in EV^a., that the couplet states God's usual dealings with mankind, has grammatical difficulties in the way, and is hard to reconcile with the course of thought of the Ps. The PBV. "come again, ye children of men" makes the two lines antithetical, the turning to death of one generation, the coming up out of the dust of another generation in constant succession. This, though favoured by Luther and attractive as a conception, is not suited to the context. — 4. *For a thousand years in Thine eyes*], as compared with the divine existence from everlasting to everlasting. A thousand years of existence of Israel as a nation in the eyes of man is a long time from generation to generation; but in the eyes of God it amounts to very little. This is urged as a reason why Israel should not be condemned to death. — *Are as a day*], a single day, cited 2 Pet. 3⁸ to warn Christians against thinking God slack concerning His promises. — *Yesterday when it passeth away*]. The day whose hours are counted as they pass is not so short to man's mind as yesterday as one sees it passing away forever. — *As a watch in the night*], one of the three divisions of the ancient Hebrew night, cf. La. 2¹⁹ Ju. 7¹⁹ 1 S. 11¹¹. This is not a complement of the previous yesterday, which would be against the measure. It begins a syn. line whose vb. is:

5 a. *Thou dost flood them away*]. Thus we get a fine parallelism between the passing away of the thousand years, as if they were yesterday, and their being swept away in a flood of rain as if they were no more than a watch in the night. The usual interpretation, that it is man who is swept away in the flood, is favoured by the attachment of this word to the next line against the measure, and also because of the gloss which in \mathfrak{H} is: *they become sleep*], they pass over into the sleep of death.

Str. III. has two syn. couplets with an intermediate line.—
 5 b–6. *As in the morning* || *in the evening*], the beginning and end of the day; used in the more general figurative sense of the beginning and end of a time, here of the duration of grass, cf. 30⁶ 46⁶ Jb. 11¹⁷ of the duration of trouble, and Gn. 1^{5, 6, 12}† of the beginning and end of a divine day's work.—*grass shooteth up—is mown down and withereth*], a figure of frailty and transitoriness, cf. Is. 40⁶⁻⁸ Ps. 103¹²⁻¹⁶. A glossator inserts an explanatory doublet to the first clause: *in the morning it blossometh and shooteth up*, probably in order to avoid the interpretation of the previous vb. in the sense of “pass away,” “fade away”; but it has not in fact prevented that interpretation by \mathfrak{G} , \mathfrak{V} , PBV.—7. *So we are consumed in Thine anger*]. By ancient copyist's mistake a particle usually rendered “for” took the place of “so”; but it is difficult to find a reason in this clause. A glossator intensifies this by the || *and in Thy heat are we dismayed*, which cannot be brought into the measures of the Str. The point of the comparison is not stated in this line, but suggested. That which so speedily consumes the grass is the heat of the sun. That which is implicit here is explicit in the next couplet.—8. *Thou hast set our iniquities before Thee* || *Our youth in the sunlight of Thy face*]. The face of God is compared to the sun, which consumes the nation because of the iniquities Israel has committed from his youth, just as the sun consumes the grass of the field. The face of God is elsewhere compared to the sun in its enlightening power, cf. 27¹ 84¹² Is. 60^{19, 20}. The word translated above “our youth,” in accordance with good usage, after \mathfrak{C} , Quinta, is given by \mathfrak{G} , \mathfrak{V} , as “our age,” and by \mathfrak{H} , followed by EV^e, as “our secret sins,” all interpretations of the same Heb. consonants in the unpointed text.

Str. IV. A syn. tristich with a syn. couplet between its second and third line. — 9-10. *For all our days || our years*, summed up in *days of our years || their breadth*]. The days of the years of Israel's life are conceived as extending in breadth over a wide space of time. This, the most natural interpretation, is that of **G, V, J**, followed by **EV^a**, gives a slightly different form supposed to mean "pride"; but this is a.λ. and not so well suited to the context, for the vbs. all imply extent, measurement. — *decline*], of the swiftly falling day || *bring to an end || quickly gone*, and in the climax *fly away*], in the swiftest movement, as time flies, cf. Jb. 20⁸. The whole duration of the nation's life is compared to a *sigh || travail and trouble*], cf. Gn. 47⁸⁻⁹. All this is because of the divine *wrath*, as v.¹. A glossator inserted a prosaic statement as to the usual duration of human life: *In them are seventy years, or if, by reason of extraordinary might, eighty years*. But it interrupts the thought and destroys the measure of the original.

Str. V. Syn. couplet, synth. couplet, and a line synth. thereto. — 11. *Who knoweth? || can number?*], implying the negative answer: no one, — *the strength of Thine anger || the awful deeds of Thy wrath*]. As the previous context shows, Israel did know by generations of experience somewhat of the strength of the divine anger against himself as well as other nations, and he could enumerate many awful deeds of wrath in the past history. But he is yet conscious that the divine wrath is much stronger than he has experienced it, and that the full number of awful deeds that God might do has not yet been estimated. He dreads the full measure of the divine wrath, which he knows has been held back. The simple and powerful parallels of this couplet and its measures, essentially preserved by **G, V**, have been destroyed by **H, J**, followed by **EV^a**, both by misreading the noun so as to compel the translation: "and according to the fear that is due unto Thee," and by attaching the vb. "number" to the next line. — 12. *Thine hand so make us to know*], so **G, V**; the hand as stretched out in anger and in doing awful deeds. The petition of Israel is that he may so know the divine hand in discipline that he *may get a mind of wisdom*], and so in the future be able to think and act wisely in accordance with the divine will and guidance. **H, J**, followed by **EV^a**, read: "to number our days so make us know," implying

that the lesson is to be learned from the brevity and affliction of life. — 13. *O return, Yahweh*], the importunate petition for restoration of favour, cf. Dt. 32³⁸ Ps. 6⁴; with the complaint: *How long?*], cf. 74¹⁰ 80⁸ 82³ 94³.

Str. VI. A synth. triplet and a syn. couplet. — 13 *b*. *Be sorry for Thy servants*], as Dt. 32³⁸ Ps. 135¹⁴. — 14. *Satisfy us in the morning with Thy kindness*], after the long night of affliction, cf. v.⁵⁻⁶, — *that we may jubilate and be glad in our days*], rejoice in the renewed favour of their God in their resort to Him as their everlasting home. A glossator intensifies by inserting "all" before "days," without need and against the measure — 15. *Make us glad according to the days || the years*], those mentioned in the previous Strophes. — *Thou hast afflicted us || we saw adversity*]. Israel desires that his joy in salvation may at least be equal in extent of duration, and probably also in intensity, with the afflictions he has so long experienced, cf. Is. 40².

The Ps. has reached a most appropriate conclusion; but a later editor, doubtless for liturgical reasons, wished to emphasize the situation, and so he added v.¹⁶⁻¹⁷. — 16. *Let Thy work appear unto Thy servants*], that is, work of salvation, cf. Dt. 32⁴ Ps. 92⁵. — *and Thy majesty upon their children*], so ~~ל~~, but ~~ל~~, ~~ל~~, "lead their children," by a different pointing of the same Hebrew consonants, making it more in accord with v.¹². — 17. *And let the sweetness of Adonay our God be upon us*], cf. 27⁴; the graciousness, kindness of God; syn. with "kindness," v.^{14e}, rather than with majesty. — *the work of our hands O establish upon us*], give us success and prosperity in our labours. This is repeated, in part, for emphasis: *and the work of our hands establish it*.

1. ארני dub. rd. יהוה as v.¹². — קָרַנְיָן v. 26⁸ dwelling, as 91², cf. 71³ קָרַנְיָן Dt. 33²⁷ Ps. 76²; so ~~ל~~, Dr., Kirk., BDB.; but ~~ל~~ καταφυγή קָרַנְיָן, so Street, Ols., Gr. — ~~ל~~ קָרַנְיָן usually sq. impf.; but older usage abandoned here, Dr.²⁷ B.². — וְקָרַנְיָן consec. impf. Polel קָרַנְיָן (29⁸), so ~~ל~~, Bā., as Dt. 32¹⁰; but ~~ל~~, Aq., Σ, ~~ל~~, ~~ל~~, PBV., Polal, as Pr. 8²⁴. 25 Ps. 51⁷; so Street, Bō., Hi., Moll., Hu.². — ~~ל~~ אֱלֹהֵי divine name, so ~~ל~~, ~~ל~~, and most; but ~~ל~~ neg. אֱלֹהֵי attached to the juss. קָרַנְיָן, which indeed is difficult to explain otherwise, so Gr., Bruston. ~~ל~~ has both אֱלֹהֵי and אֱלֹהֵי by dittog. קָרַנְיָן is explained by some as equivalent to ~~ל~~ consec. impf. with ~~ל~~ omitted, Dr.²⁶ B. It might be explained as prot. of conditional clause with וְקָרַנְיָן in apod.; but neither of these is suited to the context. — קָרַנְיָן n.m. a.λ.; but adj. Ps. 34¹⁹ Is. 57¹²; ~~ל~~ ταπεινωσι, ~~ל~~ in

humilitatem improb. It is doubtless a variation of Gn. 3¹⁰ עָטָר — וְהִיאֲמָרָךְ 1 consec. impf. emph. present: but Aq., J, Gr. 1 conj., which is to be preferred. — 4. † אָמָּחִילִי [אָמָּחִילִי] adv. *yesterday*, 1 S. 4⁷ 10¹¹ 14²¹ 19⁷ 2 S. 5², cf. Is. 30³⁸; prob. apposition with עִם. — 5. † יָצַח [יָצַח] impf. of graphic description of the movement in process. — 6. † אָרָקָם [אָרָקָם] pf. וְרָם vb. denom. אָרָם, *flood away*, Qal a.l., but Pol. 77¹⁸. † τὰ ἐξουθενώματα αὐτῶν, † *quae pro nihilo habentur eorum*; † זֶרְעָתָם *their seed*, cf. Ez. 23³⁰ וְרָם *issue*, so Ehr. — † אָרָקָם [אָרָקָם] so J, Σ; but † אָרָקָם, † *anni* שָׁנִים more prob. In any case it is explan. gl., against the measure. — † אָרָקָם [אָרָקָם] Qal impf. † אָרָקָם as v.⁶ 102²⁷, †, †, *pass away*, so Ew.; but *come anew, sprout again*, De., Hi., Bā., BDB. Hiph. *change garments* 102²⁷ Gn. 35² (E). — 6. † אָרָקָם [אָרָקָם] is explan. doublet and a gl. — 7. † אָרָקָם [אָרָקָם] though sustained by Vrss. is improb. as causal clause; rd. † אָרָקָם as Street. — † אָרָקָם [אָרָקָם] is gl. of intensification, against the measure. — 8. † אָרָקָם [אָרָקָם] Kt., defectively written אָרָקָם as Qr. — † אָרָקָם [אָרָקָם] defectively written pl. pass. ptc. אָרָקָם, *our secrets*; so J, Σ, cf. אָרָקָם Ps. 44²² Jb. 28¹¹; but Qal of vb. a.l. and improb. † ὁ αἰὼν ἡμῶν, † *saeculum nostrum* אָרָקָם; but this late usage of אָרָקָם. † Quinta, אָרָקָם *our youth*, cf. 89⁴⁶ Is. 54⁴ Jb. 20¹¹ 33²⁶ most prob. — † אָרָקָם [אָרָקָם] phr. a.l. in this sense, but cf. Pr. 15³⁰; well suited to context in the sense of *luminary*, the face of God being cf. to the sun with its scorching heat; cf. Ps. 74¹⁶. — 9. † אָרָקָם [אָרָקָם] should go to next l. for good measure. † אָרָקָם n.m. (1) sound of God's voice, thunder Jb. 37²; (2) here *sigh*, BDB, *murmur*, Dr., cf. Ez. 2¹⁰, † ἀράχνη ἐμελέτων, †^{N. c. a. A. R. T.}, ἀράχνη. — 10. † אָרָקָם [אָרָקָם] phr. cf. Gn. 25⁷ 47⁸⁻⁹ (P) 2 S. 19³⁶ Ec. 6⁴; pl. f. אָרָקָם elsw. v.¹⁶ Dt. 32⁷ + 18t. — † אָרָקָם [אָרָקָם] emph. in position, introducing gl. extending through אָרָקָם. — † אָרָקָם [אָרָקָם] if correctly pointed, abstr. intensive pl. *great might* or *extraordinary might* (20⁷). — † אָרָקָם [אָרָקָם] 3 pl. sf. with † אָרָקָם a.l. *pride*; but †, †, †, *their breadth* most prob. — † אָרָקָם [אָרָקָם] phr. elsw. 10⁷ Jb. 4⁵ 5⁹ Is. 10¹. — † אָרָקָם [אָרָקָם] Qal pf. † אָרָקָם Qal *pass away*, elsw. Nu. 11⁸¹ of quails. — † אָרָקָם [אָרָקָם] adv. a.l. *quickly*, cf. אָרָקָם vb. 22³⁰; but † ἐπιήλθεν πρᾶτης ἐφ' ἡμᾶς, † *supervenit mansuetudo*, cf. אָרָקָם 28¹, also Is. 57¹¹ 65⁶. — 11. † אָרָקָם [אָרָקָם] so J, with obj. sf. *according to the fear that is due Thee*. But † ἀπὸ τοῦ φόβου τοῦ θυμοῦ σου has no sf. nor prep. כ; both are prob. interp., as indeed the ἀπὸ of †, leaving אָרָקָם as the common original, which was then prob. pl. referring to the awful deeds; and אָרָקָם as usual. — 12. † אָרָקָם [אָרָקָם] as in † belongs with previous l. to complete its measure. — † אָרָקָם [אָרָקָם] so J; but † τὴν δεξιάν σου, † *dexteram tuam*, is more prob., יָמִין, the sf. in both cases, being interp. — † אָרָקָם [אָרָקָם] so J, †^{N. c. a. A. R. T.}, but †^{B. M.} omits †, needed for measure. — † אָרָקָם [אָרָקָם] Hiph. impf. 1 pl., cf. La. 5⁹. — † אָרָקָם [אָרָקָם] phr. a.l., but cf. אָרָקָם Jb. 9⁴, אָרָקָם 1 K. 3¹² Pr. 16²⁸ Ec. 8⁶, אָרָקָם לב הכהנים Ec. 7⁴ 10². — 13. † אָרָקָם [אָרָקָם] Niph. inv. אָרָקָם c. אָרָקָם; with אָרָקָם Ju. 21⁶; prob. originally אָרָקָם, which is used in the same phr. Ps. 135¹⁴, both based on Dt. 32³⁰. — 14. † אָרָקָם [אָרָקָם] so †; but אָרָקָם is unnecessary and makes l. too long. — 15. † אָרָקָם [אָרָקָם] pl. f. elsw. Dt. 32⁷. — 16. † אָרָקָם [אָרָקָם] Niph. juss.; so all Vrss., but † *kal lbe*, † *respice* אָרָקָם Qal inv. — † אָרָקָם [אָרָקָם] as 44² 77¹⁸; all Vrss. except J have pl.; † codd. differ: 65 Kenn., 117 De R., sg.; v. Baer. — † אָרָקָם [אָרָקָם]; but † ὁδηγήσῃς אָרָקָם Hiph. inv. אָרָקָם *lead* as 25⁶ 107⁷ 119³⁶,

וְ *dirige filios eorum*; קל of אֱלֹהִים interp. — 17.]וְיִהְיֶה [conj. juss. — נֹקֵם] v. 27⁴. — אֲרֵנִי אֱלֹהֵיט — cf. Dn. 9^{9, 15}, late phr. — מִן־הַמָּוֶת מִיְמֵינִי repeated for emphasis with the variation of sf. מֵ- to vb. The repetition is not in 6^B, but in 6^M. A. R. T. without sf., which is prob. interp. in אֱלֹהִים.

PSALM XCI., 4 STR. 7⁵.

Ps. 91 is didactic in character: (1) assures Israel of the safety from peril of those who make the temple of God their habitual resort (v. 1-3, 4^c); (2) then, in a direct address, exhorts not to fear the pestilence which is destroying multitudes on every side (v. 5-7); asserts that God will keep them safely in the hands of guardian angels (v. 9, 11-13); and finally (3) speaks in the name of God, assuring those who know and love God that He will deliver them from all trouble and honour them in a long life (v. 14-16). Glosses emphasize the promise (v. 4^{ab, 10}), and assert that they will see the recompense of the wicked (v. 6).

AS for him who dwells in the secret place of 'Elyon,
In the shadow of Shadday abides,
Saith of Yahweh: "My refuge!
My fortress! my God in whom I trust!"
Surely He will deliver from the snare,
The one ensnared from the engulfing pestilence;
With a shield His faithfulness will surround him.

THOU shalt not be afraid of the terror by night,
Of the arrow that flieth by day,
Of the pestilence that goeth in darkness,
Of the destruction that wasteth at noonday.
Though a thousand fall at thy side,
And a myriad at thy right hand,
Unto thee it will not come nigh.

SINCE 'Elyon thou hast made thy dwelling,
He will give His angels charge over thee
To keep thee in all thy ways.
Upon their palms they will bear thee up,
Lest thou dash thy foot against a stone.
Upon reptile and cobra thou wilt tread;
Thou wilt trample the young lion and dragon.

"SINCE he hath set his love on Me, I will deliver him.
I will set him on high, because he doth know My name.
He will call upon Me, and I will answer him.
With him I will be in trouble.
I will deliver him, and I will honour him.
With length of days will I satisfy him,
And make him gaze on my salvation."

Ps. 91 in 𐤀, 𐤁, is without title. But 𐤂 has *אלוהי פִּדְיוֹתָי רִפְיָא דַּאֲוִלְדִּי*. This was the conjecture of a late editor, due to the large number of terms in this Ps. familiar in 𐤂: סוּרָא v. 1 for the refuge in the temple, as 17⁸ 27⁵ 31²¹ 36⁸ 61⁵ +; סוּרָא v. 2, cf. 18³ 31⁴; נוּרָא v. 4, cf. 5¹²; the guardian angel v. 11, cf. 34⁸ 35^{6, 6}. The author also used אֲנִי v. 16 and חֶשֶׁק v. 14, both characteristic of D, and was especially familiar with Dt. 32, using the terms חָזַק, קָטַב, v. 5, 6, cf. Dt. 32^{28, 24}; אֵלֶיךָ, רִכְבָּה, v. 7, cf. Dt. 32²⁰; וּחֹלֵי, חֶתָן, וְחִנּוּן, v. 18, cf. Dt. 32^{24, 28}. V. 4⁶ is similar to Dt. 32¹¹, and v. 4⁶ uses the familiar image of Pss. 17⁸ 36⁸ 57² 61⁵ 63⁸ (all 𐤂), though in a form found elsw. only Ru. 2¹²; but both phrs. are gl. The characteristic divine names are: עֲלִיּוֹן v. 1-9, cf. Dt. 32⁸ Ps. 18¹⁴; שׂוּרֵי v. 1, cf. Gn. 49²⁶ Nu. 24^{4, 18}, a poetic rather than an early usage. The use of טָוֵן v. 9 is similar to that of 90¹, only here it is of the temple, there of God Himself. The phr. יָרַע שֵׁשׁ v. 14 is elsw. 9¹¹ Is. 52⁶ Je. 48¹⁷. The Ps. was evidently written in peaceful times, when there was constant access to the temple, and when the chief evils to be feared were pestilence and such like. The Ps. belongs to the late Persian or more probably to the early Greek period. It is dramatic in character. The change of persons does not imply responsive voices; but the poet now speaks for himself of the general principles of the divine government, then addresses the people with personal application of these principles, and finally utters the words of God Himself. The use of v. 11-12 with reference to Jesus Mt. 4⁶ = Lk. 4¹⁰⁻¹¹, and the dominion over the lion and the serpent v. 12, similar in some respects to Is. 11⁶⁻⁹, give the Ps. a Messianic character.

Str. I. a syn. tetrastich and a syn. tristich.—1. *As for him who dwells*], emphatic in position, introducing the protasis whose apodosis begins in v. 2.—*abides*]. The ptc. expresses the continual dwelling, the impf. the habitual resort. The place was the temple,—*the secret place of 'Elyon || the shadow of Shadday*], as 17⁸ 27⁵ 31²¹ 32⁷ 36⁸ 57² 61⁵ 63⁸ (all 𐤂). The divine names are the poetic ones based on Gn. 49²⁶ Dt. 32⁸ Ps. 18¹⁴.—2. *Saith*], taking the form as ptc. after 𐤂, 𐤃, 𐤄, syn. with previous ptc. 𐤀, 𐤁, followed by EV., interpret the form as 1 sg., “I will say,” which makes an abrupt change, introducing another voice.—*of Yahweh*], of AV., RV., JPSV., seems better than “unto Yahweh” of PBV., although either is a proper translation.—*My refuge*], cf. v. 2 14⁶ 46² 61⁴ 62^{8, 9} + || *my fortress*], cf. 18³ 31⁴ 71³ + || *my God in whom I trust*]: all this emphasizing the general principle that Yahweh in His temple was the habitual resort and refuge of His people.—3. *Surely*], introducing the apodosis with an asseveration, as AV., and not with the causal particle “for,” as PBV., RV.—*He will deliver*], namely, the one indicated in the protasis;

but **3**, followed by EV^a., interpret obj. as sf. 2 pers. "thee," another abrupt change of person, due doubtless to assimilation to the gloss v.^{4a}. — *from the snare*], defined in the || as *engulfing pestilence*, ensnaring multitudes in engulfing ruin, cf. v.⁵⁻⁷. Israel is in great peril from this pestilence. He is *one ensnared* in it already, and therefore needs deliverance: for so we should translate this first word of the line, and not make it dependent upon the previous word, as EV^a., and translate "of the fowler," which destroys the measure. — 4. *With a shield His faithfulness will surround him*], so **6**, **7**, **8**, which is better suited to the parall. than **3**, followed by EV^a., interpreting the Heb. word as a noun a.l. "buckler" || *shield*. On the one side God will deliver His faithful people from the pestilence in which they are already ensnared, and on the other side will shield them from it in the future. — A glossator makes a personal application of this prematurely in v.^{4a}, using the terms of earlier Pss. of **17**⁸ **36**⁸ **57**² **61**⁵ **63**⁸, cf. Dt. 32¹¹: *With His pinion He will cover thee, and under His wings thou wilt take refuge*.

Str. II. A syn. tetrastich, a syn. distich, and an emphatic conclusion. — 5-6. *Thou shalt not be afraid*], a direct address based on the doctrine of the previous Str. The pestilence is now described in several terms: *the terror by night* || *the arrow that flieth by day* || *the destruction that wasteth at noonday*]. At all hours of day and night *the pestilence* is at work, causing terror in the *darkness* of the night, swift and sudden as an arrow in its flight, piercing the very soul in the daylight, and making havoc and devastation at noon. **6** thinks of the pestilence as a demon, and it is possible that **3** had the same idea. Both vary on this account from the vb. that was probably original to the text. So terrible was the pestilence that it is stated as a possibility: 7. *Though a thousand fall at thy side* || *And a myriad at thy right hand*], and so the people of God were exposed to the utmost possible degree, — yet *Unto thee it will not come nigh*], resuming v.³⁻⁴; safe in the protection of their God, the plague cannot approach them. — A glossator appends 8, probably in order to show that God distinguishes between the righteous and the wicked; and that while He delivers those who have made Him their refuge, He does not spare the wicked. The pestilence

will spend itself on them, and the righteous will see them suffer the recompense of their wickedness. — *Only with thine eyes will thou behold and see the recompense of the wicked*]. This glossator seems to have held the older opinion, contested in the book of Job, that the wicked and the righteous are carefully discriminated in plagues and other evils.

Str. III. An introductory line, a synth. tetrastich, and a syn. couplet. — 9. *Since 'Elyon thou hast made thy dwelling*], resuming the thought of v.¹⁻²: hast made the presence of God in the temple, the place of habitual resort, a real home. — A marginal gloss claims that this very thing has been done: *For Thou, Yahweh, art my refuge*]. This subsequently crept into the text prior to the first line of this Str., making another of those abrupt transitions characteristic of the present text of the Ps. — A glossator before the specific promises of v.¹¹⁻¹² introduces a general one: 10. *Evil will not befall thee, nor plague approach thy tent*]. This breaks the force of the antithesis with the previous Str. — 11. *He will give His angels charge over thee*]. The guardian angels, cf. 34⁸ 35^{5,6} Gn. 24⁷, now take the place of the shield of v.⁴ as more active agents of the divine protection. — *To keep thee in all thy ways*]. Wherever the pious went, they would be kept in safety by their guardians. — 12. *Upon their palms they will bear thee up*], when there was any danger of falling, — and that with so much attention to detail, *Lest thou dash thy foot against a stone*]. This passage was used by Satan in the temptation of Jesus, Mt. 4⁶ = Lk. 4¹⁰⁻¹¹, with a logical interpretation to a situation not contemplated in the Ps. The Ps. has in view a real peril, which meets the pious in his normal course of life. Satan applies the promise to a peril into which he urges Jesus to cast himself. This interpretation of the promise is rejected by Jesus as tempting God. — 13. *Upon reptile and cobra thou wilt tread*], so 6, as Dt. 32²⁴; but 3, by copyist's error of a single letter, introduces prematurely the lion. The context suggests that this treading on venomous snakes, which might in an ordinary case be deadly, in the case of the pious would be harmless. — *Thou wilt trample the young lion and dragon*]. The pious would have dominion over them. This gives the promise a Messianic significance, cf. Is. 11⁶⁻⁹.

PSALM XCII., 4 STR. 6^s.

Ps. 92 is a song in praise of Yahweh: (1) rejoicing in the act of praising day and night with instrumental music (v.²⁻⁴); (2) wondering at the greatness of the divine works and thoughts, especially in permitting the wicked to flourish only to their eventual destruction (v.⁶⁻⁹); (3) the wicked will surely perish in full view of the righteous, who will be exalted in their stead (v.¹⁰⁻¹²); (4) the righteous will flourish in the temple, as the palm and cedar, even to old age (v.¹³⁻¹⁵). Glosses emphasize the gladness (v.⁵), the ignorance of man (v.⁷), and the uprightness of God (v.¹⁶).

IT is good to give thanks to Yahweh,

To make melody to Thy name, 'Elyon;
To declare Thy kindness in the morning,
And Thy faithfulness in the dark night,
With a ten-stringed harp,
With melody on the lyre.

O HOW great are Thy works!

How very deep Thy thoughts!
When the wicked sprout forth as herbage,
And all the workers of iniquity blossom,
It is in order that they may be destroyed forever,
Since Thou art on high everlastingly.

FOR lo! Thine enemies shall perish;

All the workers of iniquity shall be scattered.
But Thou wilt exalt my horn as a yore ox;
(Thou hast enriched me) with fresh oil;
And mine eye shall look on my lurking foes;
Evil doers mine ears shall hear.

THE righteous will sprout forth as the palm tree,

Wax tall as the cedar in Lebanon.
Transplanted into the house of Yahweh,
They will sprout forth in the courts of our God.
Still in old age they will bear fruit:
They will be full of sap and freshly green.

Ps. 92 was originally a שיר, a term appropriate to its contents. מוזיקר was added at a later date. It was eventually assigned for use in the liturgy: ליום השבת (v. Intr. §§ 24, 31, 39). It is a Ps. eminently suited for worship, whether in the temple or the synagogue. It was composed in the time when Israel was exposed to peril from enemies, and when the musical service of the temple was in full operation; therefore probably in the late Greek period. The language is not late: v.⁴ as v.¹⁷; v.⁶ depends possibly on Is. 55^{8, 9}; v.⁷ is related to 49¹¹ 73²², but is a gl.

Str. I. A syn. tetrastich and a syn. couplet. — 2-4. *It is good*] pleasant, delightful, — *to give thanks* || *to make melody*], terms usual in public worship in the temple, cf. 33² 105¹⁻² 106¹ 107^{1, 8, 15, 21, 31} 118¹⁻²⁹ 136¹. The theme is *Yahweh* || *Thy name 'Elyon*], cf. 18⁶⁰ 135²; *Thy kindness* || *Thy faithfulness*], the pair of divine attributes usually associated in such songs, — *in the morning* || *in the dark night*] implying public worship in the temple at night, cf. 134¹, as well as in the morning, and indeed not only with vocal music, but with instruments as well, — *with a ten-stringed harp*], as \mathfrak{C} , cf. 33² 144⁹, and *with melody on the lyre*, cf. 81³. \mathfrak{H} , followed by EV^s., interprets the word meaning “ten-stringed” as another instrument than the harp. \mathfrak{I} also interprets “melody” as song accompanying the lyre, and so PBV. as a separate “loud instrument,” but all this is improbable. — 5. A glossator inserts a reason here, which the original reserves for the subsequent Strs., — *For Thou hast made me glad* || *I shall ring out praise*], the theme of which was some deliverance just wrought, probably in the Maccabean times. — *Thy deed* || *the works of Thy hands*], cf. 28⁵ 77¹³ 90¹⁶.

Str. II. Two syn. couplets and a synth. one. — 6. *How great*], exclamation of wonder and praise || *How very deep*], for the exclamation is continued in the syn. line, which is not a mere statement of fact, as EV^s. The *works* of Yahweh are wonderfully great, in intensity rather than in number, as implied in the syn. “deep,” which is appropriate to the divine *thoughts* as unsearchable and profound, cf. 40⁶, but especially Is. 55⁸⁻⁹. These divine works and thoughts are with reference to the wicked, in the antithesis between their prosperity and their ultimate destruction v. 8-9. But a glossator interposed a couplet emphasizing the profundity of the divine thoughts. — 7. *A brutish man* || *a dullard*], cf. 49¹¹, as distinguished from a wise and understanding man, living in the fear of God; characteristic of WL. — *knoweth not* || *understandeth this not*], that which the psalmist knows in his experience and what the people understand in the use of the song of praise. — 8. *When the wicked* || *all the workers of iniquity*], doubtless the same as those of v. 10, 12, and therefore not wicked men in Israel, but foreign enemies and treacherous foes. — *sprout forth as herbage* || *blossom*], in sudden luxuriant success and

prosperity. The simile implies also frailty and transitoriness, cf. 90⁵⁻⁶, which is then expressed in the apodosis in the strongest terms. — *It is in order that they may be destroyed forever*], and the reason for it is — 9. *Since Thou art on high everlastingly*]. Yahweh reigns in the height of heaven, everlastingly His dominion continues. This makes it certain that the prosperity of the wicked will only be temporary, and their doom sudden and irrevocable. The antithesis between the everlasting reign of God and the everlasting destruction of the wicked brings the Str. to its climax.

Str. III. Three syn. couplets. — 10. *For lo! Thine enemies*], repeated for emphasis with the divine name in ~~אֱלֹהִים~~, אֱלֹהִים, EV^s, but not in the original. The wicked are the divine enemies, as usual in the ψ . — *shall perish || shall be scattered*], in defeat on the battle-field and in the panic of a disastrous rout. — 11. *But Thou wilt exalt my horn*], in victory, cf. 75⁵⁻⁶ 89¹⁸ 148¹⁴: *as a yore ox*], the gigantic wild bull of the ancients, cf. Nu. 23²² Dt. 33¹⁷ Ps. 22²² Jb. 39⁹, whose furious onset was greatly to be feared by the hunter. — *Thou dost enrich me with fresh oil*], that is, at the festival celebrating the victory he is anointed so richly with oil by Yahweh that he will be saturated with it as are cakes when prepared for the sacrifice. This is a parallel simile. As Horsley, "a penetration of the whole substance of the man's person by the oil," cf. 23⁵. — 12. *Mine eye shall look on*], with the gaze of the victor, seeing his enemies slain on the battle-field and rushing panic-stricken away from his pursuit || *Mine ears shall hear*], doubtless the outcries of terror and anguish of the vanquished.

Str. IV. Three syn. couplets. — 13. *The righteous*], Israel, and not the righteous in Israel, — *will sprout forth as the palm tree*], an appropriate simile of rapid, vigorous growth and luxuriance of life, — *wax tall as the cedar of Lebanon*], a simile of strength and durability, cf. Ho. 14⁵⁻⁶; both in antithesis with the luxuriant but perishable herbage to which the wicked had been compared v.⁸. — 14. *transplanted into the house of Yahweh || courts of our God*]. The temple in its larger sense, as explained by courts, is conceived as exceedingly fertile soil. The trees that are removed from other places and planted there will have a luxuriant growth, cf. 1³ 84⁵. — *They will sprout forth*, as young plants, and, — 15. *still in old age they will bear fruit*], doubtless combining in the figure

the fruitfulness of the palm and the longevity of the cedar. — *They will be full of sap and freshly green*], everlastingly animate with the fulness of life and ever green with the richest of foliage.

The Ps. comes to its most appropriate end here; but a glossator, wishing to give it a dogmatic ending, adds: 16. *That they may declare that Yahweh is upright, my Rock in whom is no iniquity*]. This seems to be based on Dt. 32⁴, where the uprightness of God was properly emphasized; but here it is inappropriate, for the Ps. praises rather the divine kindness and faithfulness.

3. [אֲמֹנֹתָהָ] has two tones. — [לַיְלִית] abstr. intensive pl. *dark night*, as 134¹ Ct. 3¹⁻². — 4. [עָלֵי קֶשׁוֹר וְעָלֵי נָבֶל] 𐤒, 𐤓, 𐤔. The repetition makes l. tetrameter and interp. קֶשׁוֹר as a different instrument from נָבֶל. But 6 had only קֶשׁוֹר נָבֶל or קֶשׁוֹר נָבֶל as 33² 144⁹, a *ten-stringed harp*. — [הַיָּוִן] as 9¹⁷, *melody, resounding music*, 6 *mer' ḥōḥ*, 2 *melodias*. 3 *cantico et* interprets it as apart from בְּקִנְיִר just as in previous line. — 5. יִרְוָה, though in Vrss., makes the l. tetrameter. The v. is doubtless a gl., giving a premature reason. — 7. [אִישׁ בָּעַר] cf. אִישׁ בָּעַר 73²² with the same vb. כִּסִּל implies WL and indicates a gl. — 8. [לִהְשָׁקֶרֶם] Niph. inf. c. sf., with ִ. This is prob. for an earlier לִטְעַן needed for the measure. — 9. [יִרְוָה] is gl.; unnecessary and makes l. too long. — 10. [כִּי הִנֵּה אִיבִין יִרְוָה] 𐤒, 𐤓, is not in 6^B, but in 6^{M.R.T}, and is dittog. or emph. repetition; in either case a gl. — [יִהְיֶה־וּ] Hithp. impf. in the sense of *dispersed*, as Jb. 4¹¹; *separated*, Ps. 22¹⁵. — 11. [וַיִּתְחַרֵּם] consec. of 𐤒 is wrong interp. 6, 3, 𐤔, all have simple ו and make the vb. future as the context demands. — [בְּדֹחֵי] Qal pf. 1 sg. כָּלל usually after Ki. intrans. *anointed*, but without justification in usage. 𐤔, 𐤕, Ols., Du., בְּלֹחֲזֵי most prob. 6 δὲ ἡγήσας μου, 𐤔 *senectus mea*, 3 *senectia mea*, 2 ἡ παλαιότης μου. Hu., Bā., בְּלֹחֵי inf. cstr. sf. 1 sg. כָּלל *my wasting in old age*, cf. 32⁹ 49¹⁶. The man by the anointing of his head with oil is enriched as the cakes of the *טַה*. — 12. [וַיִּתְחַרֵּם] error for שָׂרַר, v. 5⁹, 6 ἐν τοῖς ἐχθροῖς μου. — [בְּקֶסֶם קָלִי] makes l. too long, destroys the simplicity of the parall., and is gl. — 13. [יִשְׁנֶה] Qal. impf., v. 73¹². — 14. [שְׁתוּלִים] Qal ptc., cf. 1⁸, *transplanted*, not *planted*. — [תְּחִוּוֹת אֱלֹהִים] pbr. a. l., but 84⁸ 84¹¹ 65⁶ 84¹¹ 96⁶ 100⁴ 116¹⁹ 135², all referring to second temple. — 15. [וַיִּנְבֹּן] full form Qal impf. נָבֵן (62¹¹) *bear fruit*. — 16 depends on Dt. 32⁴; introduces a legalistic conclusion, and is a gl. — [קִלְחָה] Kt. defective for קִלְחָה Qr., fuller fem. form because of following monosyl. בִּי, rel. clause.

PSALM XCIV., 6 STR. 4^s.

Ps. 94 is an importunate prayer of Israel for a theophany of the God of dire vengeance (v.¹⁻²), expostulating at the long impunity of the wicked (v.³⁻⁴), meekly congratulating himself upon divine discipline and instruction out of the Law, while awaiting the doom of the wicked (v.¹²⁻¹³), assured that Yahweh will not abandon His people and that righteousness will ere long return (v.¹⁴⁻¹⁵). The question whether the throne of the oppressor can be allied to Yahweh is raised (v.²⁰⁻²¹), only to be denied by the assertion that God is the refuge of His people, and that He will surely exterminate their enemies (v.²²⁻²³). Glosses emphasize the wickedness of the enemies, and their ignoring of divine interposition (v.⁵⁻⁷), rebuke the dullards for not understanding (v.⁸), assert that God is the creator and teacher of the nations (v.⁹⁻¹⁰), though man's thoughts are but breath (v.¹¹), resume the plea for interposition, lest the people go down to Sheol (v.¹⁶⁻¹⁷), and affirm the sustaining kindness and delightful comfort that Yahweh bestows (v.¹⁸⁻¹⁹).

O GOD of dire vengeance, Yahweh !
 O God of dire vengeance, shine forth !
 Lift up Thyself, O Judge of the earth ;
 Render the proud a recompense.

HOW long shall the wicked, Yahweh,
 How long shall the wicked exult ?
 Pour forth, speak arrogantly,
 Speak boastfully, all the workers of trouble ?

HAPPY is he whom Thou disciplinest, Yah !
 And whom Thou teachest out of Thy Law,
 To give him rest from days of evil,
 Until a pit be dug for the wicked.

YAHWEH abandons not His people,
 And forsakes not His inheritance,
 Until righteousness return to judgment,
 And following after it all the upright of mind.

CAN the throne of engulfing ruin be allied to Thee,
 Which frameth trouble by statute ;
 Those who make attacks upon the life of the righteous,
 And innocent blood condemn ?

NAY ! Yahweh is become to me a high tower,
 And my God, my rock, my refuge.
 And He hath recompensed their troubling upon them,
 And in their own evil Yahweh will exterminate them.

Ps. 94 has no title in \mathfrak{B} , but in \mathfrak{C} $\psi\alpha\lambda\mu\delta\varsigma\ \tau\acute{\omega}\ \Delta\alpha\upsilon\iota\delta\ \tau\epsilon\tau\rho\acute{\alpha}\delta\iota\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omicron\upsilon$. It was assigned to the fourth day of the week in the Alexandrian liturgy. The same assignment is known in \mathfrak{E} (*v. Intr.* § 39). The Ps. was supposed to be Davidic because of resemblances to \mathfrak{B} , especially in v.²⁰⁻²³. The original Ps. had six trimeter tetrastichs, v.¹⁻⁴. 12-16. 20-23; the intervening *vs.* are gls. of various dates. The original Ps. in v.¹ implores a theophany in the style of 50² Dt. 33². Its conception of God as judge v.² is that of 50⁶ 75⁸, רבר ערק v.⁴, cf. 75⁸, all \mathfrak{B} ; ו ימי רע v.¹² elsw. 49⁸, personification of דם v.¹⁵ as 85¹¹. 12. 14, use of אחריו v.¹⁶ as 45¹⁶, all \mathfrak{B} . The use of נאם v.² is as 140⁶; יחברך v.²⁰, cf. 122⁸. There are besides א.ל. נקמת v.¹, אל נקמת v.¹, כסא הוה v.²⁰, יצר עשיל v.²⁰. The use of הוה v.¹² implies a legal attitude of mind. Israel is in grave peril from foreign enemies. It was probably the peril of the late Greek period. כסא הוה well expresses the situation of the hostile monarchs. The glosses show evidence of later date: v.⁵⁻⁷ has been influenced by 10⁶. 10-12. 18; v.⁸ is based on 49¹¹, cf. 92⁷, and implies WL; v.⁹⁻¹¹ is universalistic in its conception of the divine instruction of the nations, and implies a time of peace and hopefulness; v.¹⁶⁻¹⁷ implies extreme peril, probably Maccabean, to which the use of רומה v.¹⁷ points, elsw. 115¹⁷ as a *syn:* of Sheol; v.¹⁸⁻¹⁹ abounds in rare words of Aramaic type, ישקשעו, רחמיך, שרעמי.

Str. I. Two syn. couplets. — 1. *O God of dire vengeance*], repeated for emphasis, the first line having the divine name *Yahweh*, the second the verb *shine forth*. The divine name 'El is used with various predicates on account of its brevity. The plural is an abstract plural of intensity, which should not be ignored, as in EV^a, by the use of the sg. "to whom vengeance belongeth"; but might possibly refer, as such pls. often do, to *acts* of vengeance. *Yahweh* is importunately called upon to shine forth in theophany as 50² Dt. 33². — 2. *Lift up Thyself*], rise from a recumbent posture in order to interpose, cf. Is. 33¹⁰ Ps. 9²⁰. — *O Judge of the earth*]. *Yahweh* was the governor and judge of all the earth as well as of Israel, and it was His prerogative to enter into judgment and right all wrongs, cf. Gn. 18²⁵ Pss. 50⁶ 75⁸. — *render a recompense*], retributive justice, cf. 28⁴ Is. 35⁴. — *the proud*], cf. 123⁴ 140⁶, the first of a number of terms to characterise the enemies of Israel, more completely described in the subsequent Strs.

Str. II. Two syn couplets. — 3. *How long shall the wicked*], repeated for emphasis, as v.¹, with *Yahweh* in the first line and the verb *exult* in the second, in fine antithesis therefore with v.¹. The wicked are conceived as exulting in the gratification of their wicked desires, while *Yahweh* remains passive. This exultation

is then described as chiefly in speech: 4. *Pour forth*], that is, words as a torrent, cf. 19³ 59⁸ 78². — *speak arrogantly*], cf. 31¹⁹ 75⁶ 1 S. 2². — *speak boastfully*], the most probable meaning of a form א.ל.; all enlarging upon “the proud” of v.², who are now in the climax described as *workers of trouble*. — Several glosses were inserted between this Str. and the next v.¹²: 5. *Thy people, Yahweh, they crush, and Thine inheritance afflict*], a pentameter line, cf. 10¹⁰ 28⁹ 143³. — 6. *The widow and sojourner they slay and orphans murder*], another pentameter line to indicate the heinous nature of their crimes in murdering the helpless, those under the especial protection of Yahweh according to the Law, Dt. 10¹⁸ 14²⁹ 16^{11, 14} 24^{17, 18, 20, 21} 27¹⁹, cf. Pss. 10^{14, 18} 68⁶. — 7. *And they say: “Yahweh seeth not” || “and the God of Jacob perceiveth not”*], cf. 10^{4, 11} 14¹. This is not the denial of the ability of God to see and to interpose, but the assertion of His indifference to the oppression of His people. — 8. *Consider, ye brutish among the people*, the exhortation in the imv. and the || rebuke in the form of a question: *Ye dumb, how long ere ye will understand?*], a syn. trimeter couplet. ‘The brutish and the dullards here as in 49¹¹ 92⁷ were those among the Jewish people who were insensible to the principles of Hebrew Wisdom, and took no part in the teachings of the wise. — 9. *He that planted the ear || or He that formed the eye*], fig. terms for creating, used only here of ear and eye, cf. Ex. 4¹¹ Ps. 33¹⁵ 74¹⁷ 95⁵ 104²⁸, — *shall He not hear? || shall He not see?*]. The question can have but one answer; that He sees the affliction of His people by their enemies, and hears their cries and their prayers. This and the following couplet are tetrameters. — 10. *He that disciplineth the nations || He that teacheth mankind*]. Both clauses indicate that Yahweh carries on a discipline of instruction with other nations as well as with Israel, cf. v.¹². — *Shall He not correct?* This requires in || *Shall He not make them know?*], cf. Jos. 4²² Is. 40¹³; that is, give the nations a knowledge of His will and ways, as He has given it to Israel. But the latter clause has been by error reduced to a single word, “knowledge,” as if it belonged to the protasis and there were no apodosis. — 11. *Yahweh knoweth the thoughts of mankind that they are breath*]. This is still later, and indeed a prose sentence, asserting on the one hand, over against v.⁷, that God not only knows the deeds of

mankind but also their inward thoughts, and on the other hand that He knows how unsubstantial they are.

Str. III. A syn. and a synth. couplet. — 12. *Happy*], exclamation of congratulation as 1¹. A glossator inserted *the man who*, as 34⁹ 40⁵ 127⁵, but here at the expense of the measure. The reference is not to the individual man; but, as the context shows, to Israel, — *Whom Thou disciplinest, Yah || And whom Thou teachest out of Thy Law*]. Israel congratulates himself that he has the special privilege of the Law of God for his teaching and divine discipline. — 13. *To give him rest from days of evil*]. The days of evil are days of discipline. When they have accomplished their purpose they will pass away, and Israel will be given rest and quietness. — *Until a pit be dug for the wicked*]. While God is engaged in the discipline of His people, He is also engaged in preparing a just retribution for their enemies. He is, as it were, digging the pit into which they will eventually fall; although elsewhere the wicked are conceived as digging the pit themselves 7¹⁶ 35⁷ 57⁷.

Str. IV. Syn. and synth. couplets. — 14. *Yahweh abandons not His people || And forsakes not His inheritance*]. His people are His inheritance, and as belonging to Him He will not relinquish them to others, or permit them to be seriously injured, cf. Ex. 19⁵. He may do it for a time Je. 12⁷, but not permanently. — 15. *Until righteousness return to judgment*]. Righteousness is personified here, as in 85¹¹⁻¹⁴. It is conceived as having departed from the place of judgment. There is a limit to its absence. It will eventually return, when God shines forth in theophany v.¹; and justice will be done in vindicating the people of God and bestowing upon the enemies just retribution. — *And following after it*], that is, in its train, cf. 45¹⁵. Seeing justice again about to ascend on the throne, *all the upright of mind* follow in the procession to the throne. Glossators make additions here also; and first an importunate appeal to God, a tetrameter tetrastich: 16. *O that one would rise up for me ! || O that one would stand up for me !*], expressing a wish, more probable in this context than the interrogative clause of EV^a. It is a plea for divine interposition, as v.¹⁻². — *against evil doers || against workers of trouble*], the same as those of previous Strs. — 17. *If it had not been that Yahweh*

had been a help to me], that is, in the past history of the nation, — *I had almost dwelt in the land of silence*], cf. 115¹⁷. The nation had ceased to exist and had passed with the dead into Sheol, the abode of dead nations as well as individuals, cf. 9¹⁰ Is. 14⁹. — 18. *When I said: My foot doth slip*]. When hard pressed by the enemies and deliverance seemed improbable; when he felt his foot slipping, and that he was about to fall. Then, when he could not sustain himself, God's *kindness held him up*], cf. 3⁶ 18³⁶ 38¹⁷. — 19. *When my anxious thoughts were multiplied within me*]. In his intense anxiety thoughts alternately of hope and despair rushed through his mind in multitudes. — *Thy comforts were delighting my soul*]. God gave him oft-repeated comfort and delight in the midst of his trials.

Str. V. A synth. and a syn. couplet. — 20. *Can the throne of engulfing ruin*], a government whose administration was like a yawning gulf, swallowing up its subjects in irretrievable ruin. — *Which frameth trouble by statute* ?], whose very laws are iniquitous and ruinous. Can such a government *be allied to Thee* ?], have the divine sanction and support. — 21. The wicked administration is further described as *Those who make attacks upon the life of the righteous* *And innocent blood condemn* ?]. Government and law should protect the righteous and justify the innocent. This government had become so corrupt that it did the very reverse of what it ought to have done. The question is raised only to give an emphatic negation.

Str. VI. Syn. couplets. — 22. *Nay! Yahweh is become to me*], the answer to the question with an emphatic change of tense to emphasize the fact as an established experience. The EV⁶. "but" fails to express the emphasis of the original. — *a high tower*], as frequently in 9^{10.10} 18³ 59^{10.17.18} 62^{2.7} 144²; also in 46^{8.12} 48⁴. *my God, my rock, my refuge*], terms heaped up as in 18³; the original "rock of my refuge" is a.λ. and prob. error. — 23. *And He hath recompensed their troubling upon them*], resuming v. 1-3. — *And in their own evil*], that described v. 20-21, — *will exterminate them*]; cf. 18⁴¹ 54⁷ 69⁶.

1. אֵל נִקְמָתוֹ bis a.λ., pl. abstr. intensive, or possibly *acts of vengeance*. — אֵל נִקְמָתוֹ Hiph. inv. prob. in original אֵל נִקְמָתוֹ as 80²; final ה overlooked before ה of הַשָּׂמַח as Hu.³, Ehr. But 6 has pf., as Dt. 33² Ps. 50². — 2. אֵל נִקְמָתוֹ † אֵל נִקְמָתוֹ

adj. pl. elsw. 123⁴ (?), *proud*, 140⁶ Pr. 15²⁶ 16¹⁹ +. — 4. וְהִתְבָּהֵרְתָּ Hithp. a.ל. act *proudly*, BDB., cf. וְהִתְבָּהֵרְתָּ Is. 61⁶; context requires *boast, speak proudly*, Ⓞ λαλήσουσιν, Ⓢ loquentur = וְהִתְבָּהֵרְתָּ. — 5. A pentameter gl. — 6. וְנִלְמַדְתָּ. Ⓞ χήραν καὶ ὀρφανὸν . . . καὶ προσήλυτον, so Θ, more natural order; a pentameter gl. — 7. וְיִאֲמְרוּ consec. result: a trimeter gl. — 8. A trimeter gl. based on 49¹¹. — 9-10. A tetrameter gl. — וְיִתְקַחֲךָ improb.; the measure requires וְיִתְקַחֲךָ or הֲלֹא יִתְקַחֲךָ. — 11. A prose sentence, late gl. — 12. אֲשֶׁר הִנְבֵּר אֲשֶׁר makes too long a l. — אֲשֶׁר is prosaic and improb. הִנְבֵּר has been inserted from 34⁹ 40⁶. אֲשֶׁר הִנְבֵּר was doubtless original; the exclamation of happiness before a relative clause, v. 1¹. — 13. וְיִתְקַחֲךָ Niph. a.ל., but Qal 7¹⁶ +. — 14. שָׁמַרְתָּ Qal impf. שָׁמַר vb. *leave, let alone*, cf. 27⁹. — כִּי is interp. gl., makes l. too long. — 15. כִּי is interp. gl., and indeed erroneous; it is not in Ⓞ. — וְיִתְקַחֲךָ personified, so Ⓞ, Ⓢ, Ⓣ, but Ⓥ, Ⓦ, וְיִתְקַחֲךָ improb. — וְיִתְקַחֲךָ following after it, as 45¹⁵ 68²⁶. — 16-17. A tetrameter gl. — וְיִתְקַחֲךָ fuller form of fem. with retracted accent because of monosyllable that follows, cf. 63⁸. — וְיִתְקַחֲךָ n.f. *stillness*, for Sheol as 115¹⁷. — 18. וְיִתְקַחֲךָ prot. temp. clause with impf. of habitual action, וְיִתְקַחֲךָ, in apod. — 19. וְיִתְקַחֲךָ inf. cstr. with ב temp. prot. with וְיִתְקַחֲךָ apod.; but Ⓞ κατὰ τὸ πλῆθος. — וְיִתְקַחֲךָ pl. sf. † [וְיִתְקַחֲךָ] only pl. n. [m.] *disquieting thoughts*, elsw. 139²³, cf. וְיִתְקַחֲךָ Jb. 4¹³ 20². — וְיִתְקַחֲךָ † [וְיִתְקַחֲךָ] only pl. *consolations*, elsw. Is. 66¹¹ Jc. 16⁷ Jb. 15¹¹ 21². — וְיִתְקַחֲךָ Pilp. impf. † וְיִתְקַחֲךָ Pilp. *delight in*, elsw. Is. 11⁸ Ps. 119⁷⁰, Palp. Is. 66¹³, Hithp. Ps. 119¹⁶⁻¹⁷. This accumulation of late words indicates a gl. — 20. וְיִתְקַחֲךָ dub. form, Ges.^{60b}, and especially K6. I. 267. 8, Pu. impf. וְיִתְקַחֲךָ *be allied with*, v. 58⁸; introducing an interrog. clause whose apod. is v. 22. — וְיִתְקַחֲךָ phr. a.ל., but וְיִתְקַחֲךָ term of Ⓢ 5¹⁰ +. — וְיִתְקַחֲךָ more euphonic than וְיִתְקַחֲךָ. — 21. וְיִתְקַחֲךָ Kt. Qal impf. וְיִתְקַחֲךָ; but Qr. from וְיִתְקַחֲךָ, cf. 56⁷. — 22. וְיִתְקַחֲךָ consec. of apod. to emphasize the established fact. — וְיִתְקַחֲךָ phr. a.ל.; improb.; rd. וְיִתְקַחֲךָ, cf. 18². — 23. וְיִתְקַחֲךָ consec. carries on apod. — וְיִתְקַחֲךָ bis, but Ⓞ only once, as measure requires. — וְיִתְקַחֲךָ is gl. of intensification; against measure.

PSALM XCV.

Ps. 95 is composite: (A) A summons to worship Yahweh, the king above all gods, in the temple, with psalms (v. 1-5). He is to be worshipped as the creator and owner of all nature (v. 4-5). (B) A warning to Israel not to harden their hearts against Yahweh, as their fathers did in the wilderness, when they sorely tempted Yahweh (v. 7-9), and He loathed them and in His anger excluded a whole generation from the Holy Land (v. 10-11). A seam connects the two, asserting that Yahweh was yet the God and Shepherd of His people (v. 7a-b).

A. v.¹⁻⁶, 2 STR. 6³.

○ COME! let us ring out to Yahweh:
 O let us shout to the Rock of our salvation;
 O let us come to meet His face with thanksgiving;
 With psalms let us shout to Him.
 For Yahweh is a great God,
 And a king above all gods.

IN His hand are the recesses of the earth,
 And the eminences of the mountains belong to Him.
 The sea belongs to Him, since He made it;
 And the dry land His hands formed.
 O come! O let us worship and bow down.
 O let us kneel before Yahweh.

B. v.⁷⁻¹¹, 2 STR. 5³.

TO-DAY, if ye will hearken to (My) voice,
 Harden not your heart as at Meribah,
 As in the day of Massah in the wilderness,
 When your fathers tempted Me;
 Tried Me; yea, saw My work.

I WAS loathing a generation, and so said:
 "A people erring in heart are they,
 And they do not know My ways."
 So I swear in Mine anger:
 "They shall not enter into My Resting place."

Ps. 95 has no title in **ש**; but in **ש** *אלוֹסֵי פִּי־רָם דַּוִּיד*, which is evidently a late editor's opinion. This Ps. has several terms of temple worship at religious festivals, v.¹⁻⁶ and *זָרִיחַ* v.², implying the use of psalmody (see Intr. § 1). It could not have been composed before there was a regularly organised temple choir and a collection of Pss. for their use; not earlier than the late Persian period, and probably early in the Greek period. The original Ps. had only two hexastichs v.¹⁻⁶. To it was added by a seam v.⁷ from 100³, another originally independent Ps., probably a fragment of a historical Ps., giving a warning based on the experience of Israel in the wilderness, especially at Meribah v.⁷⁻¹¹. The phr. *הִקְשָׁה לִבִּי* v.⁸ is that of P, Ex. 7³ Pr. 28¹⁴; but the use of *לִבִּי* instead of *לֵב* of P implies a subsequent usage of the time of Chr. *מִסָּה* v.⁸ as Ex. 17⁷ (JE) Dt. 6¹⁶ 9²³, cf. 33⁸, *מִסָּה* v.⁸ *מִסָּה* Dt. 33⁸ Nu. 20¹⁸ (P) Pss. 81⁸ 106³²⁺; *נִסְתִּי* v.⁹ as Ps. 78¹⁰⁻¹¹. 50 106¹⁴ after Ex. 17²⁻⁷ Nu. 14²² (J) Dt. 6¹⁶. Phr. *חָזִי לִבִּי* v.¹⁰ a.l., but cf. *חָזִי רֹחַ* Is. 29²⁴. *יָדַע רִכְבִּים* v.¹⁰ is a Deuteronomic term, cf. Ps. 18²² 25⁴⁻⁹ 67⁸⁺. *מִנוּחֵי* v.¹¹, cf. 132⁸⁻¹⁴ Is. 66¹, based on Nu. 10²³. This little Ps. seems to depend on a completed Hexateuch, and to be of the time of the Chronicler.

PSALM XCV. A.

Str. I. A syn. tetrastich and a syn distich.—1-3. *O come*], exhortation to worship.—*let us ring out* || *let us shout* || *let us come to meet with thanksgiving* || *with psalms let us shout*], all expressions for public worship, especially at festivals in the temple. The use of Pss. implies a fully developed service, with temple choirs and collections of Pss. The object of this worship is *Yahweh*, meeting Him, their faces to *His face*, in the place where He let the light of His face shine upon His people.—*the Rock of our salvation*], the favourite term for God in His relation to His own people from ancient times Dt. 32¹⁵ Ps. 62^{8,7} 89²⁷. But the chief reason for worship on this occasion is given in the causal clause,—*For Yahweh is a great God*], an expression of Dt. 7²¹ 10¹⁷ Je. 32¹⁸, cf. Ps. 77¹⁴, as the context suggests, in His dominion, explained in the || *And a King above all gods*], cf. 47⁵. The nations all had their own gods; but the God of Israel was king over them all.

Str. II. Three syn. couplets.—4-5. *In His hand* || *belong to Him*], bis. They are entirely at His disposal, and the reason is given in the circumstantial clause,—*since He made it* || *His hands formed*]. His ownership is based on creation. The various great objects of nature are mentioned,—*the recesses of the earth*], phr. a.λ. for the secret depths of the earth which cannot be searched by man, cf. Jb. 38¹⁶ Je. 31³⁷; in antithesis with *the eminences of the mountains*], the highest peaks. Thus from the depths to the heights the earth all belongs to Yahweh as owner.—*The sea and the dry land* are also put in antithesis for the same reason.—6. The sovereignty of Yahweh over nature is another phase of His reign, which gives the reason for the final couplet of praise, expressed by humble prostration in the service of the temple, cf. 22³⁰ 72⁹ 2 Ch. 7³ 29²⁹. A glossator adds to the divine name, which alone was original, at the expense of the measure, “our Maker”; in order that the creative activity of God may include His worshippers as well as inanimate nature.

A later editor connects this Ps. with another by a seam taken from 100⁵ and enlarged: 7 *ab.* *For He is our God, and we are the people of His pasture and the sheep of His hand*], implying the strong personal attachment of Yahweh to His people especially

needed in view of the sovereignty over the gods and nature of the previous Ps. and the solemn warning of the next Ps.

PSALM XCV. B.

Str. I. An introductory line, followed by a syn. and a stairlike couplet. — 7 c-9. *To-day*], emphatic, referring to some particular time of solemn warning, which we know not how to determine. — *if ye will hearken to My voice*], most prob. in the independent Ps., which throughout is in the personal address. But ~~9~~, followed by EV^a, has “his voice,” which was originally a scribe’s assimilation to the previous seam. The voice of God is His voice of command, especially as embodied in the Law, requiring hearing in the pregnant sense of *obedience* — *Harden not your heart*], the apodosis: phrase of Ex. 7^s (P) for stubborn inattention or refusal of obedience. Specimens of such stubbornness are now given. — *as at Meribah*] Nu. 20¹³ (P) Dt. 33^s Ez. 47¹⁹ Ps. 81^s 106³⁹, when the offence of Israel was intensified, because it was shared in a measure by their leaders, Moses and Aaron. || *As in the day of Massah*], cf. Ex. 17⁷ (JE) Dt. 6¹⁶ 9²², when Israel murmured for lack of water. These are given in the narrative of the Hexateuch as two different places and two different events; but they were doubtless only variant traditions of the same event (*v. Br.*^{Hex. 79}). The two are closely connected here; and it is not clear whether they are in syn. parallelism, as different terms for the same event, or as two events. — *When your fathers tempted Me || tried Me*], by their murmuring unbelief and unreasonable demands. — *Yea, saw My work*], probably the work of giving the water from the rock notwithstanding their lack of confidence. This is better than to refer it to past acts of deliverance, or to the work of judgment upon them.

Str. II. A tetrastich of introverted parallelism and a synthetic line. — 10-11. *I was loathing a generation*], an entire generation, made more definite in ~~10~~, ~~11~~, by prefixing a demonstrative “that”; but it then is really not so forcible as the original. The impf. expresses action which was habitual for a long time. A glossator gives that time from the ancient narrative of the Hexateuch, Nu. 14²⁸⁻³⁴, as forty years — *and so said*], as the definite result of the long-continued and oft-repeated loathing. — *So I swear in Mine*

anger]. What was said was the couplet describing the character of that generation: *A people erring in heart are they | And they do not know My ways*]. Their heart was disposed to wander from the divine ways, cf. Is. 29²⁴; and they had no practical, experimental knowledge of them, cf. Pss. 25^{4,9} 27¹¹ 37¹⁴ +. What was silently sworn was a just retribution: *They shall not enter into My Resting place*], the Holy Land as the place of the resting of Yahweh as well as of His people after their long wandering in the wilderness, cf. Nu. 10³³ Dt. 12⁹ Ps. 132^{8,14} Is. 66¹.

XCV. A.

1-2. [נְרַנְנָה] cohort. impf. רִנְן || נְרַנְנָה || urgent exhortation || used of meeting in worship elsw. 88¹⁴ 89¹⁶. The second נִרְע should be cohort. also. — [נְקַרְיָה] pl. אֲמִירָה || נְקַרְיָה || psalm, as 119²⁴ 2 S. 23¹ Is. 24¹⁶ Jb. 35¹⁰ (v. Intr. § 1). — [קָלָה נְרִיל] assimilated to 47³. נְרִיל makes l. too long and is gl. — 4. [אֲשֶׁר כִּיּוּ]. The rel. makes the l. too long and is prosaic gl. — [תְּהַרְרִי] a.l. range, BDB.; but more prob. recesses, depths (cf. תְּהַרְרֵן Jb. 38¹⁶). ☉ has πέματα = מרחקי as Is. 8⁹, but antith. favours תְּהַרְרֵן. — [רִעְמוֹת הַרִים] phr. a.l. † [תְּרַמְרָם] n.f. eminence, of horns Nu. 23²³ 24⁸, of silver Jb. 22²⁶ (?); here horns of mountains. ☉ [אֲשֶׁר לִי] rel., prosaic gl.; connect לִי-רִים, with one accent. — [וְרִמָּה] circumstantial clause. — [יִקְשָׁח] n.f. elsw. Ex. 4⁹ (J); for usual יִקְשָׁח Ps. 66⁸ Is. 44⁵ +. — 6. [נִשְׁחַחָה] cohort. again as v.¹ || נִרְעָה || נִבְרַחָה || the latter of kneeling in worship only here. ☉ has κλαβωμεν, ὕ φλοremus = נִבְרַחָה txt. err. — 7 ab. [קַם טְרַעִתוֹ] phr. a.l.; so זָמַן יוֹר, amplification of 100³ with no measure. This is a seam, connecting two independent Pss.

XCV. B.

7 c. [אִם בְּקִלּוֹ] conditional clause with obj. emph: prot. impf., and apod. juss. — 8. [אִל תִּקְשׁוּ לִבְכֶם] phr. אִל תִּקְשׁוּ Ex. 7⁸ (P) Pr 28¹⁴; the fuller form לִבְכֶם possibly due to heavy sf. or to later usage of Chr. — 9. [נִפְקָלִי] prob.; but ☉ pl. τὰ ἀργα μου. — 10. [אֲרַבְעִים שָׁנָה] gl. of historic expl., against measure. — [אֲקַשׁ] Qal impf. † קִשׁ a.l. feel a loathing, habitual action, but Niph. Ez. 6⁹ 20⁴⁸ 36²¹. Hithp. Pss. 119¹⁶⁸ 139²¹. — [בְּרִירֹו] ☉ ἦ τ ἡ γερῆ ἐκείνη, so Du., Kirk., Bā., but against the measure. — [וְאֲמַר] consec., emph. change of tense to indicate the final result of long-continued loathing. — [תִּעֵי לִבְךָ] phr. a.l., but cf. חֵזֵק רִיח Is. 29²⁴, cf. 58⁴. — 11. [וְאֲמַר] particle of result, so Gn. 13¹⁶. — [אִם יִבְאוּ] formula of oath, as 89²⁶ 132^{2,4,4}; Ges.¹⁴⁹, with full form of 3 pl. impf.

PSALMS XCIII., XCVI.-C., 3 PTS., 5 STR. 6³.

Pss. 93, 96-100 were originally a song of praise, celebrating the advent of Yahweh, the universal King, for judgment. It had three parts, each of two sections, the first describing the advent,

the second a universal summons to celebrate it. I. (A) Yahweh has put on His royal robes, is seated on His everlasting throne, more magnificent than the stormy sea (93¹⁻⁴); (B) He is come in theophany, all nature is in commotion, heaven and earth see and declare His glory (97^{1-2a, 3-5}); (C) He is greatly exalted, awful in holiness; He loveth justice and hath established righteousness in Jacob (99¹⁻⁵). II. (A) All nations are summoned to sing a new song in praise of His wondrous deeds of victory (96¹⁻³ = 98¹⁻³); to revere Him above all gods, and join in the sacred dance in which all nature participates (96^{4-d, 9b, 10a, 11-13}); (B) to take part in a musical festival in the temple, in which all nature shares (98^{4-9b}); (C) to worship their Creator and Shepherd with thank offerings, songs, and music in the temple courts (100). The breaking up of the Ps. into six little Psa. for liturgical purposes, involved the addition of many glosses of various kinds (93⁵ 96^{7-9a, 10a, 13} 97^{2b, 7-12} 98^{3, 9cd} 99⁶⁻⁹).

I.

- Y**AHWEH *doth reign* in majesty,
 (Yahweh) hath put on His apparel,
 Yahweh hath girded Himself with strength,
 He hath adjusted the world that it cannot be moved.
 Thy throne is established from of old,
 From everlasting art Thou (Yahweh).
- T**HE streams have lifted up, Yahweh,
 The streams have lifted up their voice,
 The streams lift up their (commemoration),
 More than the voices of many waters,
 Magnificent more than the breakers of the sea,
 Magnificent on high, Yahweh.
- O** SING to Yahweh a new song:
 Sing to Yahweh all the earth;
 Sing (to Him), bless His name:
 Proclaim the glad tidings of His victory from day to day:
 Tell among the nations His glory,
 Among all peoples, His wondrous deeds,
- F**OR great is Yahweh;
 He is to be revered above all gods.
 The gods of the peoples are nothings:
 But Yahweh made the heavens;
 Majesty and glory are in His presence,
 Strength and beauty are in His sanctuary.
- (W**HIRL) before Him all the earth;
 Say among the nations, "He *doth reign*."

Let the heavens and the earth be glad,
 Let the sea thunder and the fulness thereof,
 Let the field exult and all that therein is,
 Let all the trees of the forest jubilate.

II.

HE *doth reign* : let the earth rejoice,
 Let the many coasts be glad.
 Clouds and darkness are round about Him,
 A fire goeth before Him,
 And setteth ablaze His adversaries round about,
 His lightnings illumine the world.

THE earth doth see and writhe,
 The mountains melt like wax,
 At the presence of Yahweh (the King),
 At the presence of the Lord of all the earth ;
 The heavens declare His righteousness,
 And all the peoples see His glory.

OSING to Yahweh a new song,
 (*Sing to Yahweh all the earth*),
 For wondrous deeds He hath done.
 His right hand hath gotten Him the victory ;
 Yahweh hath made known His victory,
 In the eyes of the nations His righteousness.

SHOUT to Yahweh all the earth,
 Break forth and jubilate and make melody ;
 Make melody to Yahweh with the lyre,
 With the lyre, with the sound of psalmody,
 With trumpets and the sound of the horn,
 Shout before the King.

LET the sea roar and the fulness thereof,
 The world and what dwells therein ;
 Let the rivers clap their hands,
 Together let the mountains jubilate,
 Before Yahweh, for He is come.
 (He is come) to judge the earth.

III.

HE *doth reign* : the peoples tremble ;
 He is seated on His throne, the earth quakes ;
 Yahweh is great in Zion,
 And high above all the peoples :
 Let them praise the great and awful name ;
 Holy is He and strong.

HE *doth reign*, He doth love justice,
 (He hath) established justice in equity,
 And righteousness in Jacob hath wrought.
 Exalt ye Yahweh, our God,
 And worship at His footstool,
 Holy is He (and strong).

O SING to Yahweh a new song,
(Sing to Yahweh all the earth).

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SHOUT to Yahweh all the earth;
Serve Yahweh with gladness;
Come before Him with jubilation;
Know that He is God;
He made us and we are His,
His people and the sheep of His pasture.

COME to His gates with a thank offering;
(Come) to His courts with a song of praise;
Give thanks to Him; bless His name;
(Give thanks), for Yahweh is good,
For His kindness endureth forever,
And unto all generations His faithfulness.

Ps. 93 is one of the group of royal Pss., 96-100, separated from them for liturgical reasons. In **א** it has no title; but in **ב** *els τῆν ἡμέραν τοῦ προσαββάτου, ὅτε κατέκτισται ἡ γῆ αἰῶς ᾠδῆς τῷ Δαυίδ.* It was in Alexandrian usage assigned to the sixth day of the week, and thus was placed between 92, for the seventh, and 94, for the fourth day. The Talmud (*Rosch. has Shana* 31^a) shows that the Palestinian usage was the same, even if it found no expression in the text of **א** (*v. Intr.* § 39). The second clause of **ב** may be interpreted with reference to the peopling of the earth on the fifth day of the creation, as the Talmud, or of the peopling of the Holy Land at the Restoration. The assignment of the Ps. to David as מִזְמוֹר שִׁיר was doubtless because of resemblances to Pss. of **ב**. It cannot be recognized as valid. The Ps., as indeed the entire group, was a שִׁיר. The מִזְמוֹר is, as in all such cases, a later attachment. This Ps., as others of the group, depends on Is.², and is in especial accord with the little songs which close the earlier section of trimeters whose theme is the deliverance of the Servant of Yahweh (*v. Br.*^{MF.} 449 sq.). In this Ps., cf. *v.*¹ with Is. 51⁹ 52⁷, and the use of מִצְדָּ with Is. 44⁸ 45²¹ 48⁸. 5. 7. 8. The Ps. has two trimeter hexastichs, arranged as strophe and antistrophe, with a liturgical addition *v.*⁵.

Ps. 96 has no title in **א**, but in **ב** *ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τῆν ἀρχιμαλωσίαν, ᾠδῆ τῷ Δαυίδ.* The union of these two statements shows that the editor did not think of Davidic authorship, but thought of the Ps. rather as belonging to the Davidic type of Pss. The historical reference to the erection of the second temple probably came from a later hand than the reference to David. It is bracketed in the Psalterium Gallicanum, and the order of the statements varies; **ב**^{N.} A reverse the order of **א**^B. The Ps. is used in 1 Ch. 16²³⁻³³ in connection with the removal of the ark by David to Zion, as sung by the temple choirs. It might therefore have been somewhat older than Chr., and have been used for a considerable time in the temple liturgy as

Davidic, and indeed in its present form, apart from variations due chiefly to scribal mistakes. Attention is called to these in the notes. It is, however, probable that this Ps. with the others cited were later insertions in the text of Chr. The Ps. was originally a section of the great royal Ps. This section had three hexastichs v.¹⁻⁶. 96-106. 11-12. The other verses are glosses from various sources and by more than one hand: v.^{7-9a} especially is an adaptation of 29¹⁻²; v.^{10b} is from 93^{1d}; v.^{10c} is from 9^{9b}, and was inserted later than the text used by Chr.; v.¹⁸ was from 98⁹. The terms of the ritual service in the temple are used v.^{1, 2}; שיר חרש v.¹ = 98¹ is based on the usage of Is. 42¹⁰, cf. Pss. 33³ 40⁴ 144⁹ 149¹, and implies a song sung to commemorate a great event which has just transpired. כשר ישערו v.³ is also after Is. 40⁹ 41²⁷ 52⁷, cf. Ps. 40¹⁰; v.^{4a} is based on 48^{2a}; v.^{4b} on 47⁸; v.⁶ seems to imply that the temple not only was in existence, but that it had not been recently erected, as the title of 6 implies; v.¹¹⁻¹², the participation of nature in the joy of the people, is in accordance with Is.² and also with other sections of the original Ps., cf. 93²⁻⁴ 98⁷⁻⁸. This Ps. lends its internal evidence to the time of the overthrow of Persia, rather than Babylon.

Ps. 97 has no title in 𐤀, but in 6 τῷ Δαυιδ ὅτε ἡ γῆ αὐτοῦ καθίσταται, *Et quando terra ejus restituta est*, which doubtless refers to the restoration of the land by the returned exiles from Babylon. This shows the same inconsistency with the first clause, in referring to David, that appears in the previous Ps.; unless we suppose that by "David" the editor meant no more than the Davidic type of Pss. The greater part of the present Ps. is a mosaic made up of extracts by glossators from other Pss. The only part that is original is two hexastichs v.^{1-2a} 8-6. The Ps. has the same reference to the royal advent of Yahweh v.¹, and the universal call to worship v.^{1b}. 6b, and the same participation of nature v.^{4b-6a}, as the other Pss. of the group. The original Ps. uses freely older writings: v.^{1b} Ez. 27^{8, 16}, v.^{2a} Dt. 4¹¹ 5¹⁹, v.^{2a} Ps. 50⁸, v.^{4a} 77^{10b}, v.⁶ 50⁶, and v.^{6b} Is. 66^{18, 19}. The glosses are: v.^{2b} from 89^{16a}, v.⁸ from 48¹², v.⁹ from 47^{8, 10} 95³, v.¹² from 32¹¹ and 30⁵, v.⁷ a prosaic gloss against idolaters, v.¹⁰⁻¹¹ a fragment of another Ps. which is not without literary merit.

Ps. 98 in 𐤀 has מוטר. It is difficult to see why it should be prefixed to this Ps. rather than to others of the group, all of which have the same character. 6 has ψαλμὸς τῷ Δαυιδ. The ascription to David means no more than in the case of the other Pss. of the group. The Ps. also depends on Is.² in the original v.^{1a, 4b, 8a}, and still more in the glosses v.^{1d, 3b}. It is yet original in the phrases v.^{2, 8a}. It is identified with other Pss. of the group: v.^{1a} with 96¹, v.^{7a} with 96^{11b}; v.^{9ab} is original, v.^{9cd} is a gl. in 96¹⁸ as we have seen. The Ps. has thus the same characteristics as others of the group, and was part of the same original.

Ps. 99 has no title in 𐤀, but in 6 ψαλμὸς τῷ Δαυιδ, which has the same significance as in other Pss. of this group. The Ps. differs from the others in that it emphasizes the historical relation of Yahweh to Israel, and is universalistic only in the exaltation of Yahweh over the nations. The participation of nature in the worship is also absent. Therefore the Ps. is not so

clearly a part of the same original hymn as the others that precede it or as Ps. 100, which follows. This reference to Israel's peculiar claim on Yahweh, with the related material v. 6-9, is, however, a later particularistic addition; when this is removed this Ps. is evidently the first section of the third part of the original. It agrees with the others, in emphasizing the advent of Yahweh as king v. 1, in the justice of His administration v. 4, and in the summons to worship v. 3, 5.

Ps. 100 has in 𐤁 the title תוֹסֵפֵי לְחֻדָּה, probably a psalm to accompany the thank offering; Aq. *els eucharistias*, 𐤁 תוֹסֵפֵי לְחֻדָּה על קרבן חודחה, 𐤄 ψαλμὸς εἰς ἐξομολόγησιν (v. Intr. § 39). This was, however, a later liturgical assignment, for the Ps. is part of the previous group and with them originally constituted a single Ps. The Ps. remains in its original condition as two of the Strs. of the larger Ps.

A review of these six little Pss. shows that they constituted one original advent hymn of three parts, each of two sections. In the first sections the advent of the King to judgment and the effective administration of the justice of His reign is vividly described in two trimeter hexastichs. In the second sections all peoples and all nature are summoned to a festival in the temple courts in celebration of the advent, in three trimeter hexastichs. As thus reconstructed the original is an advent hymn of wonderful grandeur.

PSALM XCIII.

Pt. I., Str. I. Two syn. tristichs. — 1. *Yahweh doth reign*], as 96¹⁰ 97¹ 99¹ Is. 52⁷, cf. Ps. 47⁹ 146¹⁰; not the assertion of His everlasting royal prerogative, but the joyous celebration of the fact that He has now shown Himself to be king by a royal advent, taking His place on His throne to govern the world Himself, and no longer through inefficient or wicked servants. — *in majesty*]. This qualifies the coming to reign as king, and so best prepares for the antithesis of the second Str. If the Ps. is a trimeter, it must be so attached. 𐤁, Vrss., all ignore the measure and attach it to the following verb "put on," which they regard as repeated without an object. This has been occasioned by the mistaken omission of the divine name in the second line of the tristich. The lines are real trimeters, "Yahweh" being repeated in each line, and each vb. having its object. — *hath put on His apparel* | *hath girded Himself with strength*], the apparel suited to His royal state, the strength needed to execute His sovereign will. — 2. *He hath adjusted the world*], so 𐤄, 𐤅, PBV., better suited to the context than the passive of 𐤁, AV., RV., especially as the context favours a pf. rather than an impf. — *that it cannot be*

moved], cf. 10⁶ 104⁵. This refers, not to the moral order of the world, but to the whole order of the habitable world, in which inanimate as well as animate nature shares, according to the conceptions characteristic of this Ps. Only thus do we get a proper preparation for the parall. : *Thy throne is established*], the habitable world over which He reigns and the throne from which He reigns alike have been so firmly established that they cannot be unsettled.—*from of old*], a characteristic phrase of Is. 44⁸ 45²¹ 48^{8, 5, 7, 8} || *From everlasting art Thou, Yahweh*], the same assertion of the everlasting divine activity as in 90².

Str. II. is an antistrophe, two tristichs with stairlike parallelism.—3-4. *The streams*], thrice repeated: not rivers or brooks, but, as the context shows, the streams of the Mediterranean, || “many waters” || “breakers of the sea.”—*have lifted up*], bis, once without obj.; then with the obj. *their voice*, the sound of the rushing and dashing waters in a storm, || “voices of many waters,” the roaring of the breakers as they throw themselves upon the shore. The third line changes the tense to the impf., *lift up*, to emphasize the action, not as completed, but in movement, and gives the vb. an obj. which in \mathfrak{H} is a.l., translated conjecturally in EV^a. “their waves,” RV.^m “their roaring,” Dr., Kirk., “their din,” BDB. “their crashing.” The most probable reading, as suggested by \mathfrak{S} , \mathfrak{T} , is *commemoration*, their voices commemorating the wonders of Yahweh. This is a graphic description of the majesty of the sea in a great storm. It is to be interpreted as real and not as symbolical of armies of mighty foes, although this symbol is appropriate and used elsewhere, cf. Is. 17¹²⁻¹³ Pss. 46⁴ 89¹⁰.—*More than*]. The comparison is repeated, the first time with the object with which the comparison is made, *the voices of many waters*, the second time with the predicate, *the breakers of the sea*.—*magnificent*], in order to the climax, where the subject is expressed with the predicate and an additional antithetical statement: *magnificent on high Yahweh*]. The force of this stairlike parallelism is lost by \mathfrak{H} and Vrss., which, by wrong attachment of a letter, change into the pl. form and compel the reading “majestic breakers,” making difficult syntax. The poet’s conception is, that however magnificent the sea may be in a storm, Yahweh is much more magnificent as He reigns on high, above

its tumult and raging, with the implication that He will eventually still it and reduce it to order.

A later editor appended 5, in order to introduce corresponding thoughts of the Law and the temple.—*Thy testimonies are exceedingly steadfast*]. The Law, conceived from the priestly point of view, as composed of testimonies, is steadfast, like the throne of Yahweh and the habitable world.—*To Thy house sanctity is becoming, Yahweh, for length of days*]. The temple as the house of Yahweh, the place of His presence and of His throne, shares in His majesty; only that majesty partakes of the character of a majestic sanctity, separate and apart from all that is unconsecrated and profane.

PSALM XCVI.

Str. III. is a stairlike hexastich.—1-3. *Sing*], thrice repeated, twice with *to Yahweh*]; but the third time in an assimilation of *to Him*] against the measure. In the first line the obj. is given,—*a new song*], based on Is. 42¹⁰; not in the sense of a new composition, but of a new outburst of song because of a new event that invokes it; cf. 33³.—The second line gives the subject: *all the earth*]. The summons to sing is universal; the event to be celebrated had universal significance. The third line defines the song: *bless His name*], cf. 100⁴, || *Proclaim the glad tidings*], cf. Is. 40⁹, || *tell*]; and indeed not to Israel alone, but *among the nations* || *among all peoples*], a story of world-wide significance.—*His glory* || *His wondrous deeds*]. This can only be explained of some great event, some world-wide transformation, some change that gave joy to the world, which was so extraordinary that it could only be ascribed to the divine intervention. It was probably the overthrow of the Persian empire by Alexander the Great.

Str. IV. Synth., antith., and syn. couplets.—4. *For great is Yahweh*], in the great deeds He had done, and in the great glory He had won; and therefore—*He is to be revered above all gods*], who have signally failed the nations that worshipped them, cf. 95³. A glossator assimilated v.^{4a} to 48^{2a} by adding “and highly to be praised,” which suits the previous context rather than its parallels in this Str.—5. *The gods of the peoples are nothings*], cf. Lv. 19⁴ 26¹ Ps. 97⁷ Is. 2^{8, 12, 20} 10¹⁰; they have done nothing for the people

that worship them, they can do nothing, they are in reality nothings, they have no real existence and are not gods at all, cf. Is. 40^{18sq.} 44^{9sq.} Ps. 115⁴⁻⁸. — In contrast with them *Yahweh made the heavens*], created the very place in which these gods were supposed to reside, and which therefore belonged to Him and to Him alone, cf. 95⁴⁻⁵. — 6. *Majesty and glory || Strength and beauty*], a heaping up of terms to set forth the admirable attributes of Yahweh; the former of Him as king 21⁶ and creator 104¹, the latter in their antithesis possibly suggested by the ancient pillars, Jachin and Boaz in the porch of the temple 1 K. 7¹³⁻²²; especially appropriate to the divine *presence in His sanctuary*, cf. Is. 60⁷ 64¹⁰.

7-9 a. A later editor inserts here another universal summons to praise, based on 29¹⁻², in a tetrameter pentastich.

Ascribe to Yahweh, ye families of the peoples,
Ascribe to Yahweh glory and strength;
Ascribe to Yahweh the glory of His name.
Bring a minchah and come to His courts.
Worship Yahweh in holy ornaments.

The only variations are the substitution of *families of the peoples* for "sons of gods," angels, of the original; and the insertion of the line exhorting to bring a grain offering (cf. 20⁴) to the courts of the temple (cf. 65⁵ 84¹¹ 92¹⁴ 100⁴); both of which changes made it more suited to its context.

Str. V. A synth. couplet and a syn. tetrastich. — 9 b. *Whirl before Him all the earth*] a universal summons to take part in the sacred pilgrim dance in the temple, cf. 87⁷ Ju. 21²¹⁻²² 1 S. 18⁶. The translations, "stand in awe of Him," PBV., "fear before Him," AV., "tremble before Him," RV., JPSV., although based on ancient Vrss., are not suited to the context, which implies worship, while the Heb. word never expresses fear and trembling in connection with worship. — 10. *Say among the nations*], resumption of the proclamation of v. 2-3. — *He doth reign*], the theme of the entire group of Pss., cf. 93¹ 97¹ 99¹. A glossator added here from 93^{1a}: *Yea, the world He established that it cannot be moved*. A later glossator subsequent to the text of 93 added from 99^b: *He will judge the peoples with equity*. A still later glossator added to the ancient Greek and Latin Versions: "the Lord hath reigned from the tree," which is cited in many Latin fathers as a

prophecy of Christ, and which Justin Martyr (*Apol.* I. 41) charges the Jews with erasing from their text. There is no evidence from Mss. that it was ever in an ancient Hebrew text. This false reading also gained currency among Christians through its use in the hymn of Fortunatus († 609) *Vexilla regis prodeunt*, used in the Latin church and translated by Neale for English use.—11-12. The Ps. now calls upon universal nature to share in the joyous worship, as usual in this group of Pss. and the exilic Isaiah. — *The heavens and the earth* || *the sea and the fulness thereof*], all its animal life, || *the field and all that therein is*], all its animal and vegetable life, || *all the trees of the forest*]. These are all personified and express their joyous worship.—*be glad*], to which 𐤀 and Vrss. add another vb., “rejoice,” against the || which gives only one vb. to a line, and at the cost of good measure. The more general vb. has in || the more specific *thunder*, the voice of the sea, || *exult* || *jubilate*. The Ps. thus comes to an appropriate conclusion. But a glossator appends from 98⁹, — *before Yahweh; for He cometh, for He cometh to judge the earth. He will judge the world in righteousness and the peoples in faithfulness.*

PSALM XCVII.

Pt. II., Str. I. A syn couplet and a synth. tetrastich.—1. *He doth reign*], as 93¹ 96¹⁰ 99¹. — *let the earth rejoice*], as Is. 49¹³ || *Let the many coasts be glad*], the coast lands of the Mediterranean Sea, the limits of the west to the Hebrews, cf. Is. 41¹⁻⁵ 42⁴⁻¹⁰ Je. 31¹⁰ Ez. 27³⁻¹⁵ Zp. 2¹¹ Ps. 72¹⁰. — 2-4 a. *Clouds and darkness are round about Him*], cited from Dt. 4¹¹ 5¹⁹ to represent that the advent of the King was in a heavy storm with dark clouds, cf. Ps. 18¹⁰⁻¹³. — *fire goeth before Him*], cited from 50³ to indicate that the darkness sent forth the fire of lightning, so also 18⁹⁻¹³⁻¹⁴. — *And setteth ablaze His adversaries round about*]. His thunderbolts strike His enemies dead, cf. 18¹⁵ 77¹⁸, where they are compared to arrows piercing His enemies, and 106¹⁸, where they simply set them on fire and consume them. — *His lightnings illumine the world*], cf. 77¹⁹. A glossator wishes to alleviate this awful picture, and so he inserts from 89¹⁵: *righteousness and justice are the basis of His throne.*

Str. II. Three syn. couplets. — **4 b.** *The earth doth see and writhe*], cf. 77¹⁷ Hb. 3¹⁰. The earth is here personified, as usual, and is terrified by the terrible storm, and writhes in the pangs of an earthquake. — *The mountains melt like wax*], cf. Mi. 1⁴ Is. 34⁸, probably conceived as volcanoes pouring forth molten fiery lava. Thus the earth testifies to the divine presence and participates in its terrors. — *At the presence of Yahweh*], repeated with the predicate. — *the Lord of all the earth*], as its sovereign owner. This suggests that in the previous line the syn. word *king*, characteristic of this group of Pss., has been omitted, the line being just one word too short. — *The heavens declare His righteousness*], notwithstanding the theophanic storm. The object of the theophany is to make known the righteous judgment of Yahweh, — and therefore *all the peoples see His glory*.

Many glosses now appear. — **7 a.** *Shamed be all they that serve graven images, boast themselves of nothings*], a Maccabean imprecation upon idolaters, whose gods are mere images graven by man, cf. 115⁴⁻⁸, and mere nothings, cf. 96⁵. — **7 b.** *Worship Him, all ye gods*], probably not from the same glossator; for he would not in one breath call them "nothings," and in the next call upon them as exalted persons to worship the supreme God. This latter is in accord with 95³ 96⁴, and from an earlier editor than the previous line, and is, indeed, of a different measure. — **8** is a gloss from 48¹²: *Zion heard and was glad, and the daughters of Judah rejoiced, because of Thy judgments, Yahweh*. — **9** is a combination and condensation of 47^{8,10}, adapted to the thought of 95³: *For Thou, Yahweh 'Elyon, art above all the earth, Thou art exalted exceedingly above all gods*. — **10 a** is a gloss of exhortation to the pious in Israel by the same hand as the gloss of v.¹²: *Ye that love Yahweh*], in accordance with the Deuteronomic law, as distinguished from those in Israel who do not, — *hate evil*]. This seems to be a general exhortation, not referring to the evil wrought by the wicked nations, but to evil as in violation of the divine Law. This line was probably an introduction to, and a seam of union for, the little fragment **10 b-11**.

Preserver of the lives of His pious,
From the hand of the wicked He delivereth them.
Light (shineth) forth for the righteous,
And gladness for the upright-minded.

This fragment was probably from the Maccabean period. — *His pious* || *the righteous* || *the upright-minded*], are like those that *love Yahweh*, the faithful adherents to the divine Law. Yahweh is the *preserver of their lives* || *from the hands of the wicked He delivereth them*]. This is on the negative side. On the positive side they enjoy the *light of prosperity* || *gladness. It shineth forth*] for them; as $\text{G}, \text{I}, \text{S}, \text{T}, \text{V}$, which is more probable than “is sown” of H , followed by EV.^s, which introduces a figure difficult to understand in this connection. — 12. A gloss from 30^s combined with 32¹¹: *Be glad, ye righteous, in Yahweh, and give thanks in commemoration of His holiness.*

PSALM XCVIII.

Pt. II., Str. III. Three syn. couplets; the first a repetition of 96¹, the second line of which has been omitted by a copyist. — 1. *For wondrous deeds He hath done* || *His right hand hath gotten Him the victory*]. Yahweh has interposed against the oppressor of the nations, and in a marvellous way has won the victory over him, probably the Persian empire through Alexander the Great. A glossator adds from Is. 52¹⁰ the syn. term: *His sacred arm*; but it destroys the measure. — 2. *Hath made known*], to which a glossator adds in the || *hath declared*, against the measure, — *His victory* || *His righteousness*], the vindicatory, practical exhibition of His righteousness on behalf of the oppressed, as usual in Hebrew literature, *in the eyes of the nations*]. All the world has beheld these wonderful deeds, and shares in the deliverance from the great oppressor. — 3. A glossator adds a pentameter line, which in G , however, appears as a trimeter couplet, representing that Israel is the chief beneficiary of this salvation, in accordance with the ancient covenant. — *He hath remembered His kindness (to Jacob), and His faithfulness to the house of Israel*], cf. 89²^{ca.} 92^s. — The same glossator also adds from Is. 52¹⁰: *all the ends of the earth have seen the salvation of our God*], which emphasizes the statement of the previous verse.

Str. IV. A syn. hexastich. — 4-6. *Shout to Yahweh all the earth*], the universal call is renewed || *shout before the King* v.^{6b}. These lines enclose first a series of verbs enlarging upon this sacred shout: *Break forth* || *jubilate* || *make melody*; and then enumerates

the several musical instruments used in the festivals of the temple, *the lyre, with the sound of psalmody, the trumpets, with the sound of the horn, cf. 47⁶.*

Str. V. A syn. tetrastich and a stairlike couplet. — 7. *Let the sea roar and the fulness thereof*] as in 96^{1b}. || *The world and what dwells therein*], probably the animal and vegetable world, and not mankind, cf. 24^{1b}, 96^{12a}. — 8. *Let the rivers clap their hands*]. They are personified, and thus express their joy, and accompany the music and shouting with measured strokes, cf. Is. 55¹². — *Together let the mountains jubilate*]. This participation of nature in the rejoicing is characteristic of this group of Pss. and of the exilic Isaiah. — 9. *Before Yahweh*], as v.⁶: *for He is come*]. The context requires the pf., referring to the advent celebrated, and not the ptc., referring to an impending advent, as EV^a. The verb was repeated in the original, as attested by ancient Vrss.; though omitted by \mathfrak{M} and EV^a, in order to state the purpose, — *to judge the earth*], which sums up in a general term the theme of praise of the first Str. — A glossator adds a pentameter line to emphasize the character of this judgment, and doubtless thought of a future advent: *He will judge the world in righteousness and the peoples in equity.*

PSALM XCIX.

Pt. III., Str. I. Syn. couplet and syn. tetrastich. — 1-3. *He doth reign*], as 93¹ 96¹⁰ 97¹; || *is seated on His throne*]. But a glossator gave it a more specific reference to Jerusalem by adding "on the cherubim," cf. 80^{2a}, in the throne room of the temple, — *great in Zion*]; and yet *high above all the peoples*. Before this great and victorious king and God *the peoples* || *the earth* — *tremble* || *quakes*], and yet not in the fear, terror, and anguish that accompany their destruction, but in awe at His august presence, and therefore harmonious with and resulting in: — *Let them praise the great and awful name*]. \mathfrak{M} , Vrss., followed by EV^a, append the sf. *Thy* to "name," but it spoils the measure and is against the context, which speaks of Yahweh always in the third person. — *Holy is He*], that is, majestically holy; invoking the hallowing of His name, as usual in the OT. and even in the NT. — *and strong*] v.^{4a}. This clause belongs with the previous line to complete its

measure. It only makes difficulty in v.⁴, when it has been transposed by txt. err.

Str. II. A syn. triplet, a syn. couplet, and a concluding synth. line. — 4. *He doth reign*]. The most probable rendering in accordance with the context and usage of the Ps., justified by the unpointed text, although ~~3~~, ~~3~~, ~~3~~, and other Vrss., followed by EV^a., render by a different pointing, making this an attribute and the subj. of the verb, and giving conceptions which are difficult to understand and which have no analogy in usage. — *He doth love justice*], cf. 11⁷ 33⁵ 37²⁸, — *He hath established justice in equity || righteousness hath wrought*. It is especially in *Jacob* in connection with Zion v.¹⁻³. — 5. *Exalt ye Yahweh, our God || worship at His footstool*], cf. 110¹ 132¹⁷ Is. 66¹. All nations are summoned to Zion, the capital city of the King Yahweh, where He is to be worshipped by all.

6-9. A later editor adds material of a more particularistic character.

Moses and Aaron among His priests,
 And Samuel among them that call on His name,
 They called unto Yahweh and He answered them ;
 In the pillar of cloud He used to speak unto them ;
 They kept His testimonies and the ordinance He gave them.
 Yahweh, our God, Thou didst answer them ;
 A forgiving God wert Thou to them,
 And a taker of vengeance on evil deeds.
 Exalt ye Yahweh, our God,
 And worship at His holy mountain ;
 For holy is Yahweh our God.

6. *Moses and Aaron among His priests*]. The editor now looks back to the ancient history for illustration of the divine government ; and first he thinks of Moses and Aaron, whom he regards as priests, in accordance with the conception of his own time, rather than as prophets or rulers, as in the earlier conceptions. With true historic instinct he next mentions, — *Samuel among them that call on His name*], because of this characteristic of Samuel, making him the father of all such, cf. 1 S. 7⁸ 9 12¹⁶ ^{sq.} BS. 46¹⁶. It is evident, however, that this calling on the name of Yahweh is conceived as that of priestly mediation, for the terms are in syn. lines, and the three heroes are all combined in the clause : *They called unto Yahweh, and He answered them*]. The

author, however, thinks not merely of the ordinary invocation of God in temple worship, or of priestly intercession, with answers in accordance with ordinary providential working. He is thinking of extraordinary answers, which alone he can bring into comparison with the wonderful advent. He is summoning all mankind to celebrate; and so naturally he thinks of the most characteristic theophany of the period of the Exodus. — 7. *In the pillar of cloud He used to speak unto them*], cf. Ex. 13²¹⁻²² (J) Ne. 9^{12, 19}. — *They kept His testimonies and the ordinance He gave them*], the ancient poetic term for the Law, "ordinance" (cf. 94²⁰), is combined with the priestly term, "testimonies." — 8-9. *Yahweh, our God, Thou didst answer them*]. This doubtless refers to the intercession of Moses, Aaron, and Samuel in behalf of the people of Israel in times of sin and divine punishment. — *A forgiving God wast Thou to them*], and on the other side, *a taker of vengeance on evil deeds*]. This doubtless refers to the discriminating justice of the divine judgments in the early history of Israel, when the ringleaders were punished for their evil deeds, but Israel as a whole was forgiven because of the intercession of these heroes of faith and their priestly mediation. — *For holy is Yahweh our God*], the holiness of august sanctity, as in Ez., H.

PSALM C.

Str. IV. A syn. tristich and a stairlike tristich. — 1. *Shout to Yahweh, all the earth*, as 98⁴, || 2. *Serve Yahweh with gladness*], the glad services of worship with song and music, and not the service of obedience; and accordingly, — *Come before Him*], into His presence in the temple, — *with a jubilation*], 63⁶, cf. 17¹. — 3. *Know*], not in the sense of coming to a knowledge of the fact; but know by practical, experimental knowledge, in the recognition of worship, — *that He is God*], the true, the only God, and your own God; advanced to, — *He made us*], we are His own creatures, — *and we are His*], belong to Him as His rightful creation. This reading of the Qr., 3, 4, and Aq., RV., is to be preferred to the Kt., 5, 6, 7, followed by AV., "and not we ourselves"; especially as in the stairlike advance it is still further defined as: *His people and the sheep of His pasture*]. The conception of Yahweh as shepherd of Israel is common enough; cf. 23, 80², and in this

special phrase also Ez. 34³¹ Pss. 74¹ 79¹³. But here He seems to be the shepherd of all the earth, in accord with the universalism of this entire group of Pss.

Str. II. Two syn. tristichs. — 4-5. *Come to His gates*], resumes the call of v.², and has as its || *Come to His courts*; for the measure requires the repetition of the verb, which has been omitted by an early copyist. — *with a thank offering*], the most probable meaning || *a song of praise*, accompanying it; more probable than the more general "thanksgiving" of EV^a. — *Give thanks to Him, bless His name*], cf. 96² 145^{1.2}. The first verb is repeated, with the reason, *Yahweh is good*], that is, to His people and flock || *His kindness* || *His faithfulness, which endureth forever* || *unto all generations*]. The liturgical formula 1 Ch. 16³⁴ 2 Ch. 5¹³ 7³ Ezr. 3¹¹ Pss. 106¹ 107¹ 118^{1.20} 136¹ + is used with an additional line, containing the attribute of faithfulness, which is usually associated with the divine kindness.

XCIII.

1. קָלֵךְ] Qal pf. †vb. denom. קָלַךְ, so 96¹⁰ 97¹ 99¹, cf. 47⁹ 146¹⁰ Ex. 15¹⁶ Is. 24²⁸ 52⁷; cf. קָלַךְ (ה) Pss. 98⁶ 99⁴. — נִמְאוֹת] 17¹⁰, qualifies סִלַּךְ and is not obj. of לִבֶּשׁ. — לְקַשׁ] bis. Qal pf., cf. Is. 51⁹ 59¹⁷ Ps. 104¹; the second, however, should be לִבְשׁוֹ, cog. acc. to vb. לִבֶּשׁ requires יִרְאוּ for subj. in || with previous and following vbs. for good measure. — אֶף־תִּכְנֶן]. The אֶף is prob. a gl. of intensification, although used in the duplicate citation 96¹⁰. Ⓢ and all ancient Vrss. have תִּכְנֶן, as 75⁴, which is better suited to context. — 2. קָמָן] as Is. 44⁸ 45²¹ 48^{3.4.7.8}. — סִקּוּלִים אַחֶה] is dimeter, requires יִרְאוּ for good measure. — 3. רָקַעַס] dub. pl. sf. [רָקַעַס] α. λ., BDB. *crashing, dashing*; Dr., Kirk., *din*. The l. not in Ⓢ^{B. A.}; but in Ⓢ^{v. c. a. A.}, Aq., *επιρροεις*, Ⓢ *fluctus*, and needed for completion of Str. 3 *gurgites*, Syr. Hex. עֶסְקִתָּא = עֶסְקִים, Ⓢ בְּרִיחוּתָא *in purity* from רָכַח = וָכַח. The context demands, as Ⓢ, in the climax: the praise of Yahweh that the voice utters. Rd. זְכָרוֹת *their commemoration*, as 97¹². — 4. אֲמֹרֵי־יָם] Ⓢ, Vrss., cf. Ex. 15¹⁰ of waters, which has prob. occasioned the change from an original סִרְיָר, which is better suited to the context, as Dy., Hu.³, al. — 5. עֲרִיחֶךָ] legal term of P, cf. 25¹⁰ 78⁶⁶ 99⁷ 119^{2.22} +. This v. is a prosaic gl. — גִּמְאוֹה] Pil. † נִאוֹה as Is. 52⁷ Ct. 1¹⁰, but adj. גִּמְאוֹה more freq. Pss. 33¹ 147¹ +, and so possibly here.

XCVI.

1-2. שִׁירוֹ] tris, abbreviated in 1 Ch. 16²⁸ by omission of v.^{1a.2a}. — יִרְאוּ] tris also in Ⓢ, Vrss., but in l.^{1.3} against the measure. Rd. לִי, as 100⁴. — קָיִים לִיִּים] Chr. מִלִּיִּים; both enlargements against measure of an original יִים יִים, which has the same mng. — 4. גִּמְאוֹה־לִּי] added from 48² against the

the straight metal trumpets; in religious use elsw. only P, Chr. (*v.* Intr. § 34). — יוֹרָה] makes l. too long, and is a later insertion. — 7. The first l. = 96^{1b}, the second 24^{1c}. — 8. הִתְחַוּוּ] juss. † טַחַח vb. *clap hands*, elsw. with הָךְ Is. 55¹² of trees; cf. הָךְ הָךְ 2 K. 11¹², הָךְ הָךְ Ps. 47². Pi. with יָךְ Ez. 25⁶. — 9. כִּי כָּךְ] pf. and not ptc. as EV^s, influenced by impf. יִשְׁטַח, for the Ps. is in praise of an advent that has taken place already. It is repeated in Syr.-Hex. 6^A as in 96^{1b}, but not in 3^A, 3^B, or 6^B. The measure requires it. — The last clause with שָׁמַט = 96^{1b} is a pent. gl., thinking of a future advent. יִשְׁפָּזְזֵךְ for מְשַׁפְּזֵךְ 96^{1b}.

XCIX.

1. טַחַח] א.ל., 6 σαλευθητω, as 93² שָׁטַח; but this would then be in direct contradiction with that passage and inconsistent with the context. Ols., We., BDB., חִטַּח, Gr. חִטַּח. — כִּי־כִי] makes l. too long and is a gl., particularistic in character as *v.* 6^{ac}. — 3. יִרְדּוּ שָׁקֶךְ] The sf. is improb.; without it we might retain all the words and have a trimeter l.; with it the l. is tetrameter. Rd. יִרְדּוּ־שָׁקֶךְ. — 4. יִתֵּן] although sustained by Vrss. is improb.; awkward and difficult. Rd. יִתֵּן adj. as predicate and attach to previous l. to complete the measure; so Street, Houb., Horsley. — הָאֵמֶן] bis, make ll. too long and are gls. The change to 2d pers. is also improb.; rd. מִנֵּן and שָׁעַךְ. — 5. קָרַח הָיָא] A word is needed for measure, prob. יָעַן, as *v.* 20. — 6. This *v.* begins a particularistic gl. which continues to the end of the Ps. — 8. עֲנִיחֵם] The sf. here might be referred to the heroes of previous Str. and possibly הָיָא, but not the sf. in עֲלִי־יָוִי. Doubtless they all were meant to have a general reference. But the sfs. are prob. in all these cases prosaic interpretations.

C.

1 = 98⁴. — 2. בְּרִנְיָךְ] lengthened form for measure, as 63⁶, for usual רִנְיָךְ. — 3. הָיָא] makes the l. too long and is an unnecessary gl. — הָיָא עֲשֵׂנוּ] The הָיָא, emphasizing the subj., is without sufficient reason and makes l. too long. It prob. was inserted in antithesis to מִטַּח לֵאמַר Kt., 6, 5, 2, which is erroneous. The לֵי of Qr., 3, 2, is to be preferred, and makes the הָיָא surprising. — [עָוֶן טְרַעֲיוֹ] as Ez. 34²¹ Pss. 74¹ 79¹². The enlargement of 95⁷ is the work of a glossator. — 4-5. בָּאוּ] should be repeated for measure in the second l. — הָיָו] of *v.* 4^c should be repeated *v.* 4^{ac} before כִּי טַחַח for measure, and כִּי is needed before לְעֹלָם in accordance with the usual phr. 1 Ch. 16²⁴ 2 Ch. 5¹² 7⁸ Ezr. 3¹¹ Pss. 106¹ 107¹ +.

PSALM CI., 2 STR. 4⁵.

Psalm 101 is a profession of integrity in personal character and conduct (*v.* 2^{c-4}), and in companionship (*v.* 6-7). To this was added a gloss of worship and prayer for the divine presence (*v.* 1-2^b), and vows to exterminate the wicked (*v.* 5-6).

I WALK in integrity of mind in the midst of *my* house.

I set not any base thing before *mine* eye.

The making of apostasy I hate. It cleaves not unto *me*.

Evil I know not: crookedness departs from *me*.

MINE eye is upon the faithful of the land, that they may dwell with *me*.

The one walking in the way of integrity ministers to *me*.

The worker of deception dwells not in *my* house.

The speaker of lies is not established before *mine* eye.

Ps. 101 in **ח** has the title לרדו מזמור; so also in **ע**. This was probably original, and the Ps. belonged to **ד** and **פ** (*v. Intr.* §§ 27, 31). It had two pentameter tetrastichs, v.^{2c-4.6-7}, each line ending in י; to which several glosses have been added, v.^{1-2a.5.8}, without the ending. The original was a profession of integrity, suited to the congregation of Israel before the legal attitude of mind had become established. The language is early: רם לבב v.^{2c} = Gn. 20^{b.6} (E) ו K. 9^d Ps. 78⁷²; רבר בלעל v.^{2a} = Ps. 41⁹; שטים v.³ א.ל. for שטים, cf. 40^b Ho. 5²; לבב עקש v.⁴ א.ל. error for עקש as Ps. 18²⁷; נאמני ארץ v.⁶ א.ל., but cf. Is. 1²¹; עשה רסיה v.⁷ as 52^d, cf. 32²; רבר שקרים v.⁷, cf. 63¹². The Ps. was probably composed for the community of the Restoration before Nehemiah. The glosses are of a different character and later. V.^{5.8} express the determination to exterminate the wicked from the land, and give the only reason for thinking of the author as a ruler. They are Maccabean in tone, and the language is late. V.^{1-2a} is a trimeter tetrastich of introduction: a vow to Yahweh of worship and a petition for the divine presence. It was designed to make the Ps. more appropriate for public worship.

The Ps. begins with a trimeter tetrastich, making it more appropriate for public worship than the original could have been. — 1-2b. *Of kindness and justice*], cf. Je. 9²³, divine attributes; especially characteristic of God's administration of government, and of His requirements of mankind, cf. Ho. 12⁷. — *I will sing || I will make melody to Thee, Yahweh*], usual phrases of public worship in the temple. — *In a way of integrity*], cf. v.^{6b}; a course of life which is in complete and entire accord with the divine will. — *I will behave myself wisely*], cohortative form expressing a vow of such conduct. It is possible, with JPSV. and Kirk., to render "consider," "give heed unto"; but this is not so probable. — *When wilt Thou come unto me*], a petition for the divine presence as prepared for by entire conformity to His will.

Str. I. A syn. tetrastich. — 2c. *I walk*]. This and the following vbs. are not in the cohort. form as the previous vb. Therefore they do not express a vow; but state what is the habitual conduct of the righteous. — *in integrity of mind*]. The internal mental

state is in entire accord with God, and therefore the walk is such, in a way of integrity v.⁶, cf. v.^{2a}. — *In the midst of my house*], in the life of the family and of society. — 3. *I set not before mine eye*], to consider as a possibility for action, or as something to be desired. — *any base thing*], cf. 41⁹, such as base men, sons of Belial, do, cf. Dt. 15⁹. — *The making of apostasy I hate*], the swerving or falling away from Yahweh into such evil conduct. — *It cleaves not unto me*], as a power of temptation, or something desirable and attractive. — 4. *Evil I know not*], by experimental knowledge, resulting from its commission. — *crookedness*], as 18²⁷, qualified by a glossator, against the measure, as “of the mind,” against the context, which regards it no longer as internal, but as external; and which *departs from me*], as an unwelcome guest, or banished from the presence as an enemy. A glossator now inserts a pentameter couplet of a different character. — 5. *The slanderer in secret of his neighbour*], cf. Pr. 30¹⁰, still further described as *one lofty of eyes*], cf. Ps. 18²⁸, and *proud of mind*, cf. Pr. 21⁴. These terms do not refer to ordinary men of this class; but to men of position and power who had become oppressors of the people, for otherwise they could hardly be dealt with so severely and summarily. — *will I exterminate* || *I will not suffer*].

Str. II. Two syn. couplets. — 6-7. *Mine eye is upon*], considering, contemplating with recognition and acceptance, in antith. to v.^{3a} and also to v.^{7b}, — *The faithful of the land*], those faithful to Yahweh, in antith. to the apostasy of v.^{3b}. || *The one walking in the way of integrity*], cf. v.^{2a-c}, and in antith. with *the worker of deception* || *speaker of lies*. The former *dwells with me* || *minister to me*], as household servants; the latter *dwells not in my house* || *is not established*], or settled, as one of my household. The glossator of v.⁵ also appends v.⁸. — *Morning by morning*], one after the other, searching for them. — *will I exterminate*], as v.^{5a} || *cut off from the city of Yahweh*], cf. 12⁴ 34¹⁷ 109^{18, 15}, where God does this cutting off. — *all the wicked of the land* || *all the workers of trouble*.

1-3. אָשִׁירָה || אֲשִׁירָה || אֲשִׁירָה cohort. impfs. expressing a vow. — לֵךְ יְרוּחַ is attached by MT. to אֲשִׁירָה, by Ⓢ to אֲשִׁירָה; the latter favours a pentameter, the former two trimeters. But the remaining l. is a hexameter or two trimeters. These constitute a trimeter tetrastich, a gl. — אֲתִּירָךְ Hithp. impf. indic. The change from cohort. is significant. It states a fact instead of a

vow. — 3. [נָבַר בְּלִילָה] = 41⁹; transpose to beginning of l. for assonance in נָבַר, which should be read here and v.⁷⁶ for assonance instead of the usual pl., and so also prob. v.⁸⁶ at the beginning of v. — אָלַף אֶלֶף for אָלַף אֶלֶף vb. *swerve, fall away*, 40⁵. † שָׁמַיִם n.[m]. *swerver*, Ho. 5²; here prob. abstr. pl., as Bā., Hu.⁸, *apostasy*. — 4. [לִבְּךָ עָשָׂה] phr. a.ל. The l. has one word too many; prob. לִבְּךָ, which does not indeed suit the context. — רָע לֹא אָרַע] should go to the beginning of the line in order to assonance in רָעִי. — 5. [תְּלַחֲצֵנִי] Poel ptc. of † לָחַץ denom. vb. elsw. Hiph. Pr. 30¹⁰, both in bad sense, use the tongue for slander, Ges.^{90.m}, Qr. תְּלַחֲצֵנִי. We should rd. Hiph. ptc. תְּלַחֲצֵנִי with Che. — וְנִבְּרָה עֵינַיִם] phr. a.ל. † נִבְּרָה *high* of mountain 104¹⁸, *lofty* of לֵב Pr. 16⁵, of רוח Ec. 7⁸, alone Ps. 138⁵ Is. 5¹⁵ 10²⁸ 1 S. 2⁸. — [רָחֹב לֵבָב] phr. elsw. Is. 60⁵, cf. לֵב רָחֹב Pr. 21⁴ 28²⁶, † רָחֹב לֵב adj. elsw. Ps. 104²⁶ *broad* of sea, 119⁹⁶ of divine command, 119⁴⁶ of divine way. These two pent. without assonance and in a more vindictive tone are a Maccabean gl. — 6. [וְנִמְצְאוּ אֲרָצֵי] phr. a.ל., but cf. Is. 8² Pr. 25¹⁸. — [וְשָׂרְתֵנִי] Pi. impf. † שָׂרַת vb. of ministerial service; here of men, but 103²¹ 104⁴ of angels. — 7. [עֲשֵׂה רַחֲמֶיךָ] = 52⁴; transpose to the beginning of the l. for assonance in בְּיָמֶיךָ. — 8. Two pent. ll. without assonance and in the tone of v.⁵; a gloss.

PSALM CII.

Ps. 102 is composite: (A) A prayer of afflicted Israel, beseeching Yahweh to answer in a day of distress (v.²⁻³); the peril is so great that he is about to perish (v.⁴⁻⁶); he is desolate and reproached by enemies (v.⁷⁻⁹). It is his greatest grief that he has been cast off by his God (v.¹⁰⁻¹²). (B) expresses confidence that the time has come when the everlasting King will have compassion on Zion and build her up from her ruins, and that all nations will see His glory and revere Him (v.¹³⁻¹⁵). The story will be told to all generations of His interposition for the salvation of His people, that His praise may be forever celebrated in Jerusalem, where all nations will eventually gather to serve Him (v.^{19-23.29}). Glosses reassert the seriousness of the situation (v.^{24-25a}), and contrast the everlasting creator with the perishable creature (²⁶⁻²⁸).

A. v.²⁻¹², 4 STR. 6³.

YAHWEH, O hear *my* prayer;
 And let for help come unto Thee *my* cry.
 Hide not Thy face from *me*.
 In the day when I have distress, answer *me*.
 Incline Thine ear unto *me*;
 In the day when I call, O make haste (to *me*).

FOR vanish away like smoke *my* days;
 And burned like fuel are *my* bones.
 Smitten like herbage is *my* heart.
 Yea, I forget to eat *my* bread.
 Because of the sound of *my* groaning
 My bone doth cleave to *my* flesh.

I AM like a pelican of the wilderness;
 I am become as an owl of the wastes;
 I watch and am become (a falcon),
 A bird solitary upon a house-top.
 All the day mine enemies reproach me;
 They that (wound) me, do curse by me.

YEA, ashes do I eat as bread,
 And I mix my drink with weeping,
 Because of Thine indignation and Thy wrath;
 For Thou hast taken me up, and thrown me away.
 My days are like a shadow stretched out,
 And I like the herbage wither.

B. v. ¹⁸⁻²³ 20, 2 STR. 6^e.

THOU, Yahweh, sittest enthroned forever; and Thy commemoration is in all generations.

Thou wilt arise, Thou wilt have compassion on Zion; for it is time to be gracious to her.

For Thy servants take pleasure in her stones, and are looking graciously upon her dust.

And the nations will revere Thy name, and kings of earth Thy glory,
 When Yahweh hath built up Zion, hath appeared in His glory (in her midst);
 Hath turned unto the destitute and hath not despised their prayer.

THIS will be written for a generation to come, and a people to be created;
 When Yahweh hath looked forth from His holy height, unto the earth hath looked,

To hear the groaning of the prisoner, to loose those condemned to die;
 That they may tell the name of Yahweh in Zion and His praise in Jerusalem.
 When the peoples are gathered together and the kingdoms to serve Yahweh,
 The children of Thy servants will abide, and their seed will be established before Thee.

Ps. 102 has in the title of **ק**, **ש**, תפלה לעני, a *prayer of the afflicted*; and to this was added, whether at the same time or later we cannot say, "when he was fainting," cf. 61^a, "and before Yahweh pouring out his complaint," cf. 142^b Jb. 7¹². In other words, the Ps. expressed humiliation for national disaster and prayer for deliverance. עני is a pseudonym. The author wrote in the person of afflicted Israel, v. Intr. § 30. But this title applies only to v. 2-12, composed of four trimeter hexastichs. The remainder of the Ps. is of an entirely different character, and of a much later date. The original Ps. uses many familiar terms of **ק**. The author must have been familiar with many of its Pss., if not with the collection as a whole; cf. v. 2^a with 39¹², v. 2^b with 187,

v.³⁰ with 27⁹, v.³³ with 59¹⁷, v.³⁶ with 31⁸ 69¹⁸, also 56¹⁰, v.⁴ with 31¹¹ 37²⁰, v.⁹ with 55¹⁸. But the Ps. is not a mere mosaic. In the remaining Strs. there is great originality, and several simple but beautiful similes v.⁴ 6. 7. 8. 10. 12. The Ps. can hardly be earlier than the closing days of the Persian period. Later, doubtless in the early Maccabean period, another original Ps. was appended, v.¹⁸⁻²⁸.²⁹, of two hexameter hexastichs. Zion is here in ruins v.¹⁶, and her people are prisoners and many of them condemned to death v.²¹; and yet the psalmist bases his confidence in the divine advent for their redemption upon the eternal reign of God. Two glosses were inserted: the one based on Is. 38¹⁰ v.^{24-25a}; the other, v.^{25b-28}, with real poetic power, was probably a section of a longer poem which has been lost.

PSALM CII. A.

Str. I. A syn. and two synth. couplets; a mosaic of terms of supplication from 39¹³ 18⁷ 27⁹ 59¹⁷ 31⁸ 69¹⁸ 56¹⁰; not because of a lack of originality in the poet, but because he desired to use the familiar terms of the Davidic prayer book for this day of humiliation and prayer for national deliverance.

Str. II. A syn. tetrastich, enclosing before its last line an embl. couplet.—4. *For vanish away like smoke my days*], a common simile of transitoriness, cf. 37²⁰ 68³ Is. 51⁶ Ho. 13³ Ja. 4¹⁴.—*And burned like fuel are my bones*]. In feverish anxiety his bones seem to be on fire, cf. 22¹³ 31¹¹ La. 1¹³ Jb. 30^{17,30}. The unusual Heb. word is rendered by PBV., RV., "firebrand," so Kirk.; by AV. "hearth," so Dr., "fireplace," JPSV. It is most probably, as BDB., a burning mass, which may be sufficiently expressed by "fuel" for the fire.—5. *Smitten like herbage is my heart*]. As the green herbage is smitten by the heat of the sun and withers away; so the heart, as the seat of mental and moral states, has been so smitten that it has no more freshness and vigour. The withering is sufficiently suggested by the simile, and the line is complete in its measure without "and withered," which has been added by a glossator.—*Yea, I forget to eat my bread*], appetite has departed; he can think of nothing else but his trouble, and has no other desire than relief from that.—6. *Because of the sound of my groaning*]. This is usually attached to the next line, but it really belongs to the previous one; for it gives a good reason for the absence of appetite; the mouth is engaged in the constant utterance of groans.—*My bone doth cleave to my flesh*].

As above the bones were burning with fever, so here from the lack of moisture the bone cleaves fast to the flesh, cf. Jb. 19²⁰ Ps. 32⁴.

Str. III. A syn. tetrastich and a syn. couplet. — 7–8. *I am like a pelican of the wilderness || an owl of the wastes || a bird solitary upon a house-top*]. These various birds in their solitariness are similes of his desolate condition in the midst of enemies and rejected by his God. The line before the last is difficult, because it is defective, due probably to the omission of a word. It probably should be, — *I watch and am become a falcon*]. The falcon is famed for its keen vision, and so is appropriate to the verb. He is watching keenly for the help he is imploring from God. — 9. *All the day mine enemies reproach me*], cf. 55¹³, also 42¹¹ 44¹⁷ 74^{10, 18} 79¹³ 89^{22, 23} || *they that wound me*], more probable than those “mad against me,” of EV^a. — *do curse by me*], use the name of Israel in imprecations and oaths, cf. 132³ Is. 65¹⁵ Je. 29²².

Str. IV. A syn. and two synth. couplets. — 10. *Yea*], intensive assertion; the usual “For” is improbable. It is difficult to find a reason in this Str. for the statements of the previous Str. — *ashes do I eat as bread*], ashes are the symbol of mourning, and appear in Is. 61³ as a turban, and in La. 3¹⁰ as clothing, cf. Ez. 27³⁰; but only here as bread. || *And I mix my drink with weeping*], phr. α.λ., but the idea is expressed in other phrases Pss. 42⁴ 80⁶. — 11. *Because of Thine indignation and Thy wrath*]. Thus far the lamentation has been because of the distress and the reproaches of enemies; now it is all carried back to the original cause, the wrath of their God. — *For Thou hast taken me up and thrown me away*], deliberate and violent rejection, cf. Je. 7¹⁵. — 12. *My days are like a shadow stretched out*], resuming the thought of v.⁴². The prolongation of the shadow is an evidence of the approach of sunset, an appropriate simile of the close of life, cf. Je. 6⁴ Ps. 144⁴. — *And I like the herbage wither*], a resumption of v.⁵⁰, cf. Is. 40⁷ Ps. 90⁵⁻⁶ Ja. 1¹¹; the morning of life, when the herbage sprang up and bloomed, and the noontide, when it was smitten by the sun, have passed; the evening has come, when it withereth.

PSALM CII. B.

Str. I. Synth. hexastich. — 13. *Thou, Yahweh, sittest enthroned forever*], as everlasting king; phr. of La. 5¹⁹, cf. Pss. 2⁴ 9⁸ 93² 99¹,

— *and Thy commemoration*], the celebration of the name, cf. 6⁶ 30⁵ 97¹³ 111⁴. The fact that Yahweh reigns forever, and is to be commemorated forever, is the basis of the confidence in the restoration of Zion expressed in the Ps. — 14. *Thou wilt arise*], the usual term for divine interposition, cf. 9²⁰ 10¹². — *Thou wilt have compassion on Zion*], emphatic coördination without conjunction. Zion, the holy city, was in great need of divine help, and had been for a long time in this sad condition; therefore it is added, — *for it is time to be gracious to her*], it is high time: the distress is so great, it is now or never with her. A glossator repeats at the expense of the measure: *for the appointed time is come*], the time appointed for the fulfilment of the divine promises of her restoration. This is not the restoration from the Exile, cf. Je. 29¹⁰ Is. 40³ Hb. 2³; but from the devastations of Antiochus before the Maccabean victories. — 15. *For Thy servants*], the faithful people of God who serve Him in spite of persecutions, — *take pleasure in* || *are looking graciously upon*], expressing their interest in, love for, and attachment to her, — *stones* || *dust*]. Zion has been destroyed by the enemy; her buildings are in ruins, mere stones and dust; and yet these are precious to the servants of Yahweh, because they are the remains of the holy city of the divine presence and worship. — 16. *the nations* || *the kings of earth*]. The restoration of Zion will have universal significance to the nations and especially to their kings; and the result of it will be that they *will revere Thy name* || *Thy glory*], take part in the worship of the God of Israel. — 17. *When Yahweh hath built up Zion*], rebuilt the ruined city, cf. 51²⁰. — *hath appeared in His glory*], manifested it in His advent to interpose for her deliverance. The line is defective, and therefore we must supply either *in her midst*, or “in Jerusalem,” as v.²². — 18. *Hath turned unto the destitute*]. The city has been stripped and left destitute in her ruin. A glossator inserted from 1 K. 8²⁸ “prayer” after the preposition and before the noun, thereby making an improbable tautology with the complementary part of the line, — *and hath not despised their prayer*], cf. 22²⁵ 51¹⁹ 69³⁴.

Str. II. Synth. hexastich. — 19. *This will be written*], recorded for a memorial and especially for commemoration, cf. v.¹⁵³, — *for a generation to come* || *a people to be created*], the succeeding

generations of redeemed Zion, cf. 22²² 48¹⁴ 78^{4, 6}. The purpose is given after a temporal clause in v. 22, *that they may tell the name of Yahweh in Zion and His praise in Jerusalem*], cf. 9¹⁵ 96³. But a glossator could not wait for this, and so he appended to v. 19 at the cost of the measure, "shall praise Yah." — 20. *When*], as in v. 17. 22, and not causal "for," as EV^a. — *Yahweh hath looked forth from His holy height*], explained by the glossator as "from heaven," without need and against the measure. This v. resumes the thought of the divine advent of v. 14. 17, especially in the form of divine inspection or investigation of what transpires on earth, — *unto the earth hath looked*], cf. 14² 33¹³ Dt. 26¹⁵. — 21. *To hear the groaning of the prisoner*], the Israelites taken captive by the enemy and imprisoned. — *to loose those condemned to die*]. Some of the captives had been condemned to death, probably because of supposed treason against the dominant power of Syria. The compassion upon destitute Zion of the previous Str. has as its parallel, compassion on her captives in this Str. — 23. *When the peoples are gathered together and the nations to serve Yahweh*]. A resumption of the universalism of v. 16. The apodosis of this temporal clause is in 29: *The children of Thy servants will abide, and their seed will be established before Thee*]. This resumes the thought of v. 19, and with it encloses the other lines of the Str. in an organic whole.

Two different glossators made insertions; the former v. 24-25^a from Is. 38¹⁰, the so-called song of Hezekiah: *He hath brought down my strength in the way; He hath shortened my days. I say: O my God, take me not away in the midst of my days*]. These two pentameter lines are more in accord with the plaintive tone of the original Ps. than with the calm assurance of the later Maccabean Ps. in which it inserted. It was probably designed to assimilate them. The later glossator inserted the octastich v. 26-28, doubtless a fragment of a choice Ps. which has been lost.

IN generation of generations are Thy years.

Of old Thou didst lay the foundation of the earth;

And the heavens are the work of Thy hands.

They will perish, but Thou wilt endure;

Yea, all of them will wear out as a garment,

As a vesture wilt Thou change them, and they will be changed.

But Thou (Yahweh) art the same;

And Thy years have no end.

Y

The first and last lines of this octastich are syn. and enclose the other six; the first two of which are syn. The antithesis which appears within the fourth line is enlarged upon in the triplet that follows, whose last line is antithetical to the two syn. lines which precede it.—**25 b.** *In generation of generations are Thy years*], extending in one generation after another are the years of the life of God, and not limited to a single generation, as are the years of men. || **28 b.** *Thy years have no end*]. They come to no completion, as do the years of man.—**26.** *Of old*], cf. Dt. 2^{12, 20} for the term; in remote antiquity; cf. Ps. 90² for the idea.—*Thou didst lay the foundation of the earth*], the conception of creation as an erecting or building, cf. 24² 89¹³ 104⁴ Jb. 38⁴, and especially Is. 48¹³.—*The heavens are the work of Thy hands*]. The same conception being continued; the heavens being considered as the roof or dome of the earth, cf. Pss. 8⁴ 19² Am. 9⁶.—**27.** *They will perish*]. Even the heavens and the earth, the most stable of all created things, upon whose stability all they contain of life and existence depends, however long their duration, will eventually perish. || *All of them will wear out like a garment*], based on Is. 51⁶. They have a temporary use as clothing; when they have been worn out another garment will take their place. || *As a vesture wilt Thou change them and they will be changed*], new heavens and a new earth will take their place, according to Is. 65¹⁷ 66²². In antithesis with creations *Thou wilt endure*], continue to stand firm after these creations perish. || **28 a.** *Thou, Yahweh, art the same*]. The divine name has been omitted in the transmitted text, but is necessary to the measure. As in Is. 48¹², Yahweh is the same identical, unchangeable, ever-enduring being from first to last, so here He is the same during all the transitions from the creation of the heavens and the earth, while He is transforming them into a new heaven and a new earth, and so on forever.

CII. A.

3. **סִיָּהּ עֲנִי**] assimilated to 69¹⁸ 143⁷; but the two words make l. too long; transfer עֲנִי to l.² for measure.—4. **סִיָּהּ אֵל**] a. l., BDB. *burning mass*, as Is. 33¹⁴; but SS., Dr., *hearth*, as **סִיָּהּ** Lv. 6². **Ἐπρόγισον**, **Ἰ** *frixia*.—5. **הִזְקָה**] Hoph. pf. **זָקָה**, cf. Ho. 9¹⁶. **Ἐπλήγησθαι**, **Ἰ** *percussum est*, prob. both interp. infin. abs.—**שִׁשְׁ**] makes l. too long; gl. from Ho. 9¹⁶.—6. **קָהּ אֵל**] phr.

א.ל., but אמה 67 +. — [רבהק ענטי לבשרי] phr. א.ל., but cf. Jb. 19²⁰ La. 4⁸. — 7. † קמח] n.f. *pelican*, elsw. Is. 34¹¹ Zp. 2¹⁴; so Ⓞ, Ⓥ. Ⓢ has קמא, Bar Heb. עקטס, *cygnus*. Bā. objects that the pelican is a water bird, and not a bird of the wilderness. — † כיס] n.m., elsw. Lv. 11¹⁷ = Dt. 14¹⁶, an unclean bird, a species of owl. — 8. [ואחיה] Qal impf. היה with ו consec., instead of jussive ואחי. The text gives no predicate. Ols., Gr., Bā., Du., Kirk., Ehr., rd. ואחיה as 77⁴, but *moaning* leads away from the real point of comparison, solitariness. A word has been omitted by error, for the measure is defective; rd. איה *falcon*, a bird especially appropriate to the vb. — † גג] n.m. *roof* of house, as 129². — 9. [קהללי] Poal ptc., elsw. Ec. 2², of *madness* of folly; not suitable here. Ⓞ of *ἐπαυοῦρτες με*, *Ÿ qui laudabant me*, Ⓢ = קהללי, so Ehr.; but this does not suit the context. Ⓥ *exultantes* neglects the sf., which may be interp. It is better to read סחללי = *those wounding me*. — בני ושבע = *swear by*, in imprecation, cf. 132². — 10. [שפי] א.ל. *my drink*, for vb. שקה (36⁹).

CII. B.

14. [הקסו הרחם] impfs. future, emph. coördination, most prob., although the second vb. might be subordinate. — [להננה] Qal inf., unusual form, Ges.⁶⁷. cc; cf. חוננם Is. 30¹⁸, חניה Ps. 77¹⁰. For חנן v. 4². — [כי בא סיפר] duplicate of previous clause; the two make l. too long. This, although phr. א.ל., is prob. the gl. rather than the other, as it emphasizes a promise; cf. 75⁸. — 15. [יתוננו] Poel, elsw. Pr. 14²¹ *direct favour to*. — 16. [שם יהיה] so Ⓥ, but Ⓞ שכן יהיה. The divine name makes l. too long; rd. כבודך || שכן. — [וקלמלתי הארץ]. Ⓞ^B has only מלכים, but Ⓞ^{A. A. R. T} agree with Ⓥ, Ⓥ. Ⓥ is assimilated to Is. 59¹⁹. The clause is too long for measure. כל is the most prob. gl. — 17. [נראה כבודך] is defective. We should supply prob. כבודך with Du. — 18. [תקלה] is improb. with תקלהם in the same l. It is a gl.; rd. הערער. — [ערער] adj. *stripped, destitute*; cf. ערער Je. 17⁶. Aq., Ⓢ, Ⓥ, *vacui*. Bā. thinks of ערירי adj. as Gn. 15² (JE) Je. 22²⁰ Lv. 20^{20, 21} (H). — 19. [יהללה] gl. anticipating v.²², phr. א.ל., but cf. תהלל יה 150⁶, יהללו יה 115¹⁷, elsw. always יהללו יה. — 20. [תשמס] expl. gl. to סמרום, making l. too long. — 21. [בני חסותה] phr. elsw. 79¹¹. — 24. Derived from Is. 38¹⁰. [נחור] Kt., sustained by Ⓞ, Ⓥ; Qr. כחי, by Ⓢ, Ⓢ, Ⓥ, Ⓞ, and most critics; both sfs. explanatory. — 26. † [לפני] adv. *formerly* Dt. 21^{22, 20} Jos. 11¹⁰ +. — 27. [הקה] gl.; makes l. too long. — 28. [ואחיה הוא] is defective; add יהיה הוא emph. denom. *the same*, based on Is. 48¹². — 29. [לקניה] but Ⓞ *els rōs alōra* = לפנים, as v.²⁶, cf. Ⓥ *ante faciem eorum*.

PSALM CIII., 7 STR. 4³.

Ps. 103 is a summons to Israel to bless Yahweh for all that He had done for them (v.¹⁻³), His pardon and redemption (v.^{3-4a, 5a}), His deeds of righteousness and justice (v.⁶⁻⁷), His long suffering

(v.⁹⁻¹⁰), His kindness in removing sin (v.¹¹⁻¹²), His fatherly compassion (v.¹³⁻¹⁴), His everlasting kindness and righteousness to frail man (v.¹⁵⁻¹⁷). Glosses emphasize these several things (v.^{45. 48. 8. 16. 18}). A liturgical gloss summons the angels and all creatures to unite in blessing Yahweh, the universal king (v.¹⁹⁻²²).

BLESS Yahweh, O my soul!
And all that is within me, His holy name.
Bless Yahweh, O my soul!
And forget not His benefits.

WHO pardoneth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth from the Pit thy life;
Who satisfieth (thee) with good things (so long as thou livest).

ADOER of acts of righteousness is Yahweh,
And of acts of judgment for all the oppressed.
He used to make known His ways to Moses,
To the sons of Israel His deeds.

WHILE He strives not alway,
And restrains not His anger forever;
Not according to our sins doth He do to us,
Not according to our iniquities doth He deal to us.

AS high as heaven is above the earth,
His kindness is mighty upon (us).
As far as the East is removed from the West,
He doth remove our transgressions from us.

AS a father hath compassion upon sons,
Yahweh hath compassion upon (us);
For He knoweth our frame;
Remembereth that we are dust.

MAN, as grass are his days;
As a blossom of the field, so he blossometh;
But the kindness of Yahweh is from everlasting,
And unto everlasting is His righteousness.

Ps. 103 has in the title יהוה, so 6; but probably because of resemblance Ps. of 103. It is impossible that it could ever have been in 103; for it cannot be earlier than the late Greek period. It uses familiarly earlier literature: v.^{9a} Is. 57¹⁶, v.^{9b} Je. 3¹², v.^{11a} Is. 55⁹, v.^{14b} Gn. 3¹⁹ (J), v.¹⁵ Is. 40⁶ Ps. 90⁵⁻⁶. It uses the Aramaic sf. יִי - v.³⁻⁴; and several words in late meanings: נִשְׁמָר v.², הַרְחִיק אִים v.⁸. It is composed of seven trimeter tetrastichs: v.^{1-4a. 5a. 6-7. 9-15. 17}. It has a late liturgical addition of two trimeter tetrastichs v.¹⁹⁻²². There are also several glosses: v.^{6b} based on Is. 40³¹, v.⁸ on Ex. 34⁸, v.¹⁶ on Is. 40⁷ Jb. 7¹⁰, v.¹⁸ on Ex. 20⁶.

Str. I. Three syn. lines with a synth. conclusion. — 1-2. *Bless Yahweh, O my soul*], also v.^{2a. 22}; adore in gratitude and praise.

The soul stands for the entire personality, || *all that is within me*], the entire being, "with all thine heart, and with all thy soul, and with all thy might," Dt. 6⁵. The object of blessing is Yahweh Himself, especially as manifested in *His holy name*], majestically sacred and so to be hallowed, cf. 33²¹ 105³ 106⁴⁷ 145²¹.—*forget not*] a Deuteronomic warning, Dt. 6¹³ 8¹¹, taken by Israel to himself, lest he should neglect grateful recognition of *His benefits*], literally *dealings*, which in their enumeration as the theme of the Ps. are all benefits.

Str. II. Synth. tetrastich.—3-5. The ptc. express the continuous characteristic activities of Yahweh in dealing with His people. All through their past history He has been pardoning all their iniquity, cf. Ex. 34⁷, healing all their diseases, cf. Ex. 15²⁶, redeeming the life of the nation from the Pit of Sheol into which they had gone, in exile, and to which they had been so often exposed through their cruel and all-powerful enemies, cf. Ho. 13¹⁴ Ps. 9¹⁴. The whole is summed up in: *Who satisfieth thee with good things so long as thou livest*], for thus this difficult sentence may be translated. Yahweh had not only preserved His people alive, but had bestowed upon them good things continuously during the entire life of the nation. The translation of EV^a, "who satisfieth thy mouth with good things," is based on the interpretation of some ancient Jewish scholars; and, though followed by many, is now generally abandoned. "Thy desire" of G , Y , whether based on a different Heb. word or a different interpretation of the same word, has its advocates. C , "days of thine old age," followed by JPSV., is nearer to the true interpretation. The previous line, *who crowneth thee with kindness and compassion*] is a gloss of interpretation, cf. 8⁶, for the figure of speech. Kindness and compassion are the characteristic attributes of the Ps. An additional gloss is taken from Is. 40³¹: *so that thy youth reneweth itself like an eagle*]. It is doubtful whether there is an allusion to the fable of the eagle's renewing its youth in old age; but at all events it is the fulness of life and vigour of the eagle that is thought of.

Str. III. Two syn. couplets.—6-7. *A doer of acts of righteousness || acts of judgment for all the oppressed*]. These were *His ways || His deeds*, which *He used to make known to Moses || to the*

sons of Israel, when He delivered His oppressed people from Egypt, and subsequently from all their enemies.

Str. IV. Two syn. couplets. — 8-9. *He strives not alway* || *He maintains not forever*] not always expressing His anger, as Is. 57¹⁶; not forever maintaining it, as Je. 3¹⁹. This double statement of the divine long-suffering suggests the fundamental revelation of it to Moses Ex. 34⁶, which was then prefixed by a glossator: *compassionate and gracious is Yahweh, slow to anger and abundant in mercy.* — 10. *Not according to our sins* || *our iniquities*], those of the nation in its history, past as well as present, — *doth He do to us* || *deal to us*], taking up the theme stated in v.², the divine dealings or benefits. He doth not give us our deserts, in letting loose His anger against us for sins.

Str. V. Two similes. — 11. *As high as heaven is above the earth*], cf. Is. 55⁸⁻⁹, the greatest height conceivable. — *mighty*], in reach from the height of heaven, is *His kindness*], in the pardon of sin, *upon us*], descending and resting upon us. A glossator, thinking that the statement was too sweeping, substitutes for "upon us" of the original, the more limited statement, "upon those that fear Him"; so also in v.^{13a. 17a}, against the measure. — 12. *As far as the East is removed from the West*], the utmost conceivable distance in breadth, — *He doth remove our transgressions from us*]. The removal of sin to the utmost possible distance away from the sinner and away from the divine presence is a syn. idea to pardon and forgiveness, which in Hebrew is properly the taking it up and bearing it away as a burden from the sacred places where God and His people meet in communion, cf. Is. 38¹⁷ Mi. 7¹⁹.

Str. VI. A couplet of simile, and a syn. couplet, giving its reason. — 13. *As a father hath compassion upon sons*]. Compassion is the paternal form of mercy, implying a sympathetic fellow feeling with the sufferer. Yahweh is here compared to a father in His attitude toward Israel, cf. Ex. 4²²⁻²³ Ho. 11¹⁻⁴. — 14. *For He knoweth our frame*]. He knoweth it because He framed it, referring to Gn. 2⁷, the forming of the frame of Adam out of the dust of the ground, as is evident from the || *Remembereth that we are dust*, made of dust and doomed to return to dust, Gn. 3¹⁹.

Str. VII. A syn. couplet of simile, with an antithetical syn. couplet. — 15. *Man*], emphatic in position, because a charac-

teristic of humanity is to be mentioned, — *as grass are his days*], so brief, so transient, cf. 90⁵⁻⁶ || *as a blossom of the field, so he blossometh*], cf. Jb. 14². This statement is enlarged upon by a glossator, who introduces from Is. 40⁶⁻⁷: — 16. *When the wind passeth over it, then it is no more*], the scorching, withering south wind; and from Jb. 7¹⁰: *and the place thereof knoweth it no more.* — 17. In antithesis, *from everlasting and unto everlasting*, and so through the entire interval are existing and acting *the kindness of Yahweh* || *His righteousness*, which latter, here, as usual, must be His vindictory, redemptive righteousness. The glossator who limited v. 11^{b-13^b} by adding, “them that fear Him,” did the same here; and to this a still further limitation in a legalistic direction based on Ex. 20⁶, and using the late legal term of Pss. 19⁹ 111⁷ 119^{4+21^b}: 18. *To them that keep His covenant, and to them that remember His precepts to do them*]. The Maccabean editor made the following addition to the Ps. to make it more suitable for public worship:

[IN heaven He hath established His throne;
And His kingdom ruleth over all.
Bless ye Yahweh, His angels,
His mighty ones that do His word.
BLESS Yahweh, all ye His host,
His ministers that do His pleasure.
Bless Yahweh, all ye His works,
In all places of His dominion.

This liturgical addition has two Strs. of the same measure and formation as the Ps. itself, all synth. couplets, but the last three syn. with each other. — 19-22. *In heaven*], emphatic in position, — *He hath established His throne*], set it up, and made it firm and permanent, and therefore, — *His kingdom ruleth over all*], beneath the heavens and within the heavens. Accordingly the summons goes forth to all to unite in adoration, — *His angels* || *His mighty ones that do His word*], enlarged by a glossator who inserted, “in power,” and by an additional line, “hearkening to the voice of His word,” the one at the expense of the measure, the other a duplicate making the Str. too long, — || *His host*], the angels, conceived as an organised army, cf. 148² Is. 24²¹, — || *His ministers that do His pleasure*], the angels, conceived as faithful ministerial servants, prompt to do the sovereign will. To these are added:

All His works], the entire creation here personified, [*in all places of His dominion*], throughout the entire heavens and earth, everywhere. The whole Ps. concludes with a liturgical addition most suitable for public worship, however much it disturbs the poetical construction: *Bless Yahweh, O my soul.*

1. אַחַד יְהוָה [אח ירהו] prosaic addition; so v. 1b. 2a. 12b. — 2. קָל־נְסִיחוֹ ⑥ πῶσος τὰς ἀλτῆρας ἀβροῦ interp. as praise rendered to God; as *benefits*, the usual translation, is an interp. of what God renders to His creatures. The more general mng. is *dealings* (284). כל is an intensive gl. — 3. כִּי (י) Aramaic sf. in assonance at the close of each l. of Str., also with vbs. — † רחמאסר [רחמאסר] diseases, elsw. Dt. 29²¹ 2 Ch. 21¹⁹ Je. 14¹⁸ 16⁴. Aramaism for הָלִי. — 4 b without the assonance is a gl., interpreting 5 a. — 5. [כְּשֵׁיב עֵרֶךְ] is dub. ⑥ ἔρη ἐπιθῦμαρ σου, ⑦ desiderium tuum = אֲחִיכִי, ⑧ ימֵי סְנוּחֵיכִי days of thine old age, so JPSV. ③ bonis ornamentum tuum, ④ נְשֵׂאֵי. It is usual to interpret עֵרֶךְ ornament as syn. כְּבוֹד and referring to the נְשֵׂאֵי; but as there is no other such usage, it is improbable. The parall. suggests עֵרֶכְךָ so long as thou livest, as 104²⁸ 146². The כ of these passages may have been omitted by haplog. — הִתְחַדַּשׁ [התחדש] Hithp. a. l. ⑥ ἀνακαινοθῆσθαι; the change of form from ptc. indicates that the l. is gl. from Is. 40³¹. — † גִּישׁוֹר n. m. eagle or griffon, vulture, as Dt. 32¹¹ +. — † קְלִיחוֹ cf. 9¹², ⑥ τὰ θελήματα αὐτοῦ prob. paraphrase. — 8 is gl. from Ex. 34⁸. — 9. [יִשָּׁר] Qal impf. † [נָסַר] vb. (1) maintain anger, Lv. 19¹⁸ Na. 1² Am. 1¹¹ Je. 3⁶ 12; (2) keep safely, vineyard Ct. 1⁶ 8¹¹ 12. — 10. [נָסַל עֲלַי] makes l. too long; late style for sf. נִסַּלְתִּי, cf. 7⁶ 18²¹, which latter was doubtless original. — 11. [כִּי] is dittog of כִּי prep. The l. is better in all respects without it, as v. 12a. — [נָכַר] so ⑥ and all Vrss. It is tempting to substitute נָכַח with Hu., Gr., Du., Che., al.; but improb. as unnecessary. — [עֲלֵי-רִגְלֵי] is a gl. of limitation; so v. 13b. 17b; here and v. 13b for עֲלַי. — 14. [יָרַעַי] † יָרַע n. m. thought, purpose framed in mind, Gn. 6⁶ (J), form of image made by potter Hb. 2¹⁸, cf. Is. 29¹⁶; only here of the form of man, based on the use of יָרַע Gn. 2⁷ 8, as suggested also by the יָרַעַי of Gn. 3¹⁹. — [יָכַר] ptc. pass. ③ recordatus est. ⑥ μνησθηται = יָכַר; prob. is reminded; but the || suggests pf., which is more prob. — 16 is gl. from Is. 40⁷ and Jb. 7¹⁰. — [יָכַרְנִי] Hiph. impf. with strong sf. † נָכַר vb. in ψ only Hiph. (1) recognise 142⁶, as Dt. 21¹⁷ 33⁹ Is. 63¹⁶, cf. 61⁹; (2) be acquainted with, here as Jb. 7¹⁰ 24¹⁷. — 17. [עֲלֵי-רִגְלֵי] is gl. as above, and also ׀ before צְדִיקָי, which is || חֶסֶד and belongs to דָּרַךְ עוֹלָם. — [לִבְנֵי בָנִים] gl. from Ex. 34⁷. — 18 is a gl. of limitation from a legalistic point of view. — [מִקְרִי] elsw. 19⁶ 111⁷ 119⁴ + 19². — 19. [יְהוָה] is gl., making l. too long. — 20. [נִזְכְּרֵי כֹחַ] phr. a. l. has two beats and makes the l. too long. כֹּחַ is a gl. of intensification; rd. גְּבוּרָה. — [לִשְׁמַע בְּקוֹל דְּבָרוֹ] is a doublet; makes the Str. too long. — 22 b. † [מַסְשֵׁלֵנוּ] n. f. dominion, elsw. of God 114² 145¹², of luminaries 136⁸ 9, as Gn. 1¹⁶. — 23 o is doubtless a final liturgical gl.

PSALM CIV., 7 STR. 8³.

Ps. 104 is a praise of Yahweh, who created the light by wrapping Himself in it (v. 1b-2); who built up stories in the upper waters, making the clouds His chariot, and His angels into winds and lightnings (v. 3ab. 4); who set the earth on immutable foundations, and with His thunder frightened the sea to the boundaries He had assigned it (v. 5-7. 9); who made streams to flow to give water to animals, birds, and the vegetation of earth (v. 10-15); who made the vegetation to give food to man and beast (v. 14-15a), the trees for the birds (v. 16a. 17b), and mountains and crags for animals (v. 18); who made sun and moon to mark the seasons (v. 19); and especially to distinguish night from day, the night for the wild animals seeking their prey, the day for man's labour (v. 21-23); who made the water animals in all their variety (v. 25. 26a), and the land animals, all dependent upon His bounty (v. 24c. 27a. 28). Upon the presence of His Spirit and favour depend the life and death of the creatures (v. 29ab. 30). His glory endures forever, and He rejoices in His works (v. 31). His people also praise Him with song and music perpetually (v. 34). Numerous glosses emphasize various features of the Ps. (v. 3c. & 15ac. 16b. 17a. 20. 26a. 27b. 29c. 32. 33). Moreover v. 24ab is an exclamation of wonder at the number of the works of Yahweh. V. 35ab is an imprecation in the Maccabean tone. V. 1a. 35c are liturgical glosses.

MY God, Thou art very great;
 With majesty and splendor Thou art clothed!
 Who put on light as a garment;
 Who stretched out the heavens as a tent curtain;
 Who laid in the waters the beams of His upper chambers;
 Who made the clouds His chariot;
 Who made His angels winds,
 His ministers fire and flame.

WHO founded the earth upon its bases,
 That it should not be moved forever and ever.
 The deep like a garment was (its covering).
 Above the mountains the waters stood.
 At Thy rebuke they flee:
 At the sound of Thy thunder they haste away;
 That they may not pass the boundary Thou didst set.
 May not return to cover the earth.

WHO sent forth springs into the valleys,
 That they might flow between the mountains,
 That they might give drink to all the wild animals of the field,
 That the onagers might break their thirst,
 That the birds of heaven might settle down,
 From among the branches give forth song;
 Who watered the mountains from His upper chambers,
 That by His outbursts of water the earth might be satisfied.

WHO caused grass to spring up for cattle,
 And herbage to the labour of mankind,
 In order that they might bring forth bread from the earth,
 In order that they might make their face to shine with oil.
 The trees of Shadday have their fill,
 The stork has her home in the cypresses.
 The high mountains are for the wild goats,
 The crags are a refuge for marmots.

WHO made the moon for seasons,
 The sun to know his time of going down.
 The young lions roar for prey,
 And to seek their food from 'El.
 When the sun rises, they gather themselves in,
 And in their dens they lie down.
 Man goeth forth to his work,
 And to his labour until evening.

YONDER sea great and broad—
 There are gliding things innumerable;
 Living things, small together with great;
 Leviathan which Thou didst form to play with.
 The earth is full of Thy creatures.
 All of them on Thee wait.
 Thou givest to them: they gather it.
 Thou openest Thy hand: they are satisfied.

THOU hidest Thy face: they are troubled.
 Thou withdrawest their spirit: they expire.
 Thou sendest forth Thy Spirit: they are created;
 And Thou renewest the face of the ground.
 The glory of Yahweh endureth forever.
 Yahweh is glad in His works.
 My musing is sweet unto Him:
 I am glad in Yahweh.

Ps. 104 has no title in 𐤀, but in 𐤂 𐤏𐤃 𐤁𐤅𐤀𐤋𐤃 as 103, which is improbable. It is first of the group of Hallel's 104-107. It is a Ps. in praise of Yahweh as creator. The order of creation is the same as Gn. 1-2³, on which the Ps. is based. And yet it knows of the activity of the divine Spirit in creation of animals, and of death as due to the withdrawal of the Spirit, as Gn. 2¹-3. The author was thus familiar with both stories of the creation and probably in their combination in the Pentateuch in its present form. The author also knew of various other conceptions of the creation, as Am. 9⁶ v. 2; Is. 40²² v. 26;

Jb. 38⁶⁻¹¹, cf. Pr. 8²⁹, v. 6-9, which he interweaves with that of Gn. 1. The Ps. therefore could not have been composed earlier than the Greek period.

Str. I. Two tetrastichs, both beginning with a single line followed by a syn. tristich synthetic thereto. — 1-2. The Ps. begins and concludes (v. 25), as several of the Hallelis, with the liturgical phrase: *Bless Yahweh, O my soul*], cf. 103¹⁻²². — *My God*], emphatic in position: personal address, intensified in 3 by prefixing "Yahweh," still more in 4 by using it twice; but the measure allows neither. — *Thou art very great*], pf. of state; as the context indicates, in power and glory. — *With majesty and splendour Thou art clothed*]. Royal attributes are here as elsewhere conceived as royal apparel, cf. 93¹ 96⁶. — *Who put on*]. The ptes. characteristic of the Ps. must be given a uniform and harmonious explanation throughout. They might in some cases be explained as in present time; the creative and providential divine activities mingling in the mind of the poet, so that what God once did at the creation, He continues to do throughout all time. But many of the ptes. cannot be thus explained, even with the exceptions made by MT. of changing original ptes. into pfs. The Ps. is throughout a poetic description of the creation of the world, based on Gn. 1, and retaining its order of six days' work with a supplementary seventh of rejoicing in a finished creation. We are compelled therefore to translate the ptes. as referring to the past of the original creation. They serve to emphasize the divine activity in creation, rather than the result. We see it graphically in the process of creation, and not as in Gn. 1 in the result as an obedient servant of the divine command. — *light as a garment*]. Light, the first of the divine creations, appears as the garment which the Creator puts on, or wraps about Him, the expression of His attributes of majesty and glory. How different from Gn. 1⁵: "God said, 'Let light be!' and light was." — *Who stretched out the heavens as a tent-curtain*]. This is supplementary to the creation of light. As light is the divine garment, heaven is the tent which God stretches out as His dwelling-place, cf. Is. 40²² Ps. 19⁵. — 3. *Who laid in the waters the beams of His upper chambers*]. This, as the subsequent v., evidently refers to the second day's work of creation. The waters originally covered the

earth when "God said, 'Let there be an expanse in the midst of the waters, and let it divide the waters from the waters.' . . . And God called the expanse, Heaven" Gn. 1⁶⁻⁸. The metaphor of a building is used in the Ps. as in Am. 9⁶. A series of stories are built up in the waters, the beams of one being laid upon the beams of the other in an ascending series; and so the upper waters were divided from the lower waters.—*Who made the clouds His chariot*]. The clouds, so characteristic of the heavens and bearing in them the heavenly waters, constituted the divine chariot in which He moved about swiftly from place to place.—This reminds a glossator of the cherubic chariot of Ps. 18¹¹, and so he adds: *Who goeth about on the wings of the wind*.—4. *Who made His angels winds, His ministers fire and flame*]. An ancient copyist, by omitting the conjunction, made grave difficulties of grammar. This rendering is essentially that of \mathfrak{C} , \mathfrak{V} , Heb. 1⁷, PBV., AV., and is most natural in itself. It is also in accord with the poet's previous thought. As God Himself is conceived as really present in nature, wrapping Himself in light, setting up His tent in the heavens, using the clouds as His chariot; so His angels, the ministrant spirits about Him, are made to assume the form of winds and lightnings. Doubtless the author had in mind a conception similar to that of the cherubic chariot of Ez. 1. But RV., JPSV., follow most moderns in their rendering: "Who maketh winds His messengers, His ministers a flaming fire"; thinking that the winds and the lightnings were constituted the ministering servants of Yahweh.

Str. II. A synth. and three syn. couplets.—5. *Who founded the earth upon its bases*]. This Str. begins the story of the third day's work of creation Gn. 1⁹⁻¹². The poet turns from the upper stories of the building to the foundations. The earth is conceived as created by building upon well-settled foundations, as in Jb. 38⁴⁻⁶ Pr. 8^{25, 29}.—*That it should not be moved forever and ever*]. The earth was firmly established once for all, to be immutable forever.—6. *The deep like a garment was its covering*], so \mathfrak{C} , which is more probable than the vb. of \mathfrak{H} , followed by EV², "Thou coveredst it," which involves an awkward change of construction. The primitive *Tehom*, "Deep," Gn. 1², covered the earth, which was buried in its depths even after the separation of the upper

waters from the lower by the expanse of heaven.—*Above the mountains the waters stood*]; even the highest mountain peaks were beneath the surface of these primeval waters.—7. *At Thy rebuke || At the sound of Thy thunder*]. The voice of God speaking in the thunder of the storm, as He rides in His chariot with His angelic winds and lightnings, frightens the Deep and fills it with terror—and the waters *flee || haste away*]. This graphic poetic description takes the place of the calm command, Gn. 1⁹: “God said, ‘Let the waters under the heaven be gathered together unto one place, and let the dry land appear’; and it was so.”—A glossator inserts a tetrameter couplet to intensify the description, thinking of the agitation of the sea in a storm: 8. *They went up the mountains; they went down the valleys, Unto the place that Thou didst found for them*], cf. 107²³⁻²⁶.—9. *That they might not pass the boundary Thou didst set*]. This v. is directly dependent as a final clause on v.⁷. The waters fled hastily in terror to the boundary fixed for them by Yahweh, beyond which thereafter they dared not pass. The poet evidently had in mind Jb. 38⁹⁻¹¹ Pr. 8²⁹.—*Might not return to cover the earth*]. The separation of earth and sea was to be perpetual.

Str. III. Four synth. couplets.—10. *Who sent forth springs into the valleys, That they might flow between the mountains*]. The third day's work of Gn. 1 is really a double work: first, the separation of land and sea v.⁹⁻¹⁰; second, the creation of vegetation v.¹¹⁻¹². The latter is the theme of this and the subsequent Str. The author of Gn. 1 does not think of the streams, so essential to vegetable life. The poet supplies that defect, and emphasizes the refreshing streams.—11. *That they might give drink to all the wild animals of the field*]. The animals come in here prior to their creation, in order to emphasize the importance of these streams, which the poet conceives as belonging to this order of creation.—*That the onagers might break their thirst*]. The specification of the beautiful wild ass may have been influenced by Jb. 39⁵⁻⁶.—12. *That the birds of heaven might settle down*], also final clause, dependent on v.¹⁰, to introduce the birds as dependent on water, as in the previous couplet the animals. The birds settle down, cf. 55⁷, after their flight, on the banks of these streams. The introduction of “by them” by a glossator was

unnecessary, and it impairs the measure.—*From among the branches give forth song*]; having settled down in the branches of the trees by the streams, they utter their satisfaction in notes of song.—13. *Who watered the mountains from His upper chambers*]. The upper chambers are those framed in the upper waters v.³, where are the storm clouds and the lightnings. This must refer therefore to the rains descending upon the mountains.—*That by His outbursts of water the earth might be satisfied*]. This is the most probable original in accordance with the context. The earth is satisfied with the rains, as the mountains are watered by them. The waters come from the upper chambers and from outbursts of these waters in storms. An ancient copyist mistook the form for “fruit,” and then was obliged to explain it by the addition of “Thy works”; but it is difficult to see how these words can refer to the rain.

Str. IV. Four syn. couplets.—14–15. *Who caused grass to spring up for cattle*]. The poet, after giving the previous Str. to the fructifying streams, now takes up the vegetation of the third day's work; and first of all the grass for the cattle, then—*herbage to the labour of mankind*]. The poet here combines with the narrative of the creation, Gn. 1¹¹⁻¹², the thought of Gn. 3¹⁷⁻¹⁹, the necessity of human labour in the ground, in order to win the products necessary for subsistence.—*In order that they might bring forth bread from the earth*], dependent upon the previous clause, and defining the herbage as the grain out of which bread is made.—To this is added the cultivation of the olive tree for its precious oil: *In order that they might make their faces to shine with oil*]. While the oil is used for anointing the head, especially at feasts 23⁵, it is also used to soften and smooth the skin of other parts of the body as well as the face. The oil is mentioned probably because it is the product of a tree that needs cultivation.—The original limited itself to these; but a glossator thought that wine could not be omitted, and so he inserted: *and wine that gladdeneth the heart of man*, cf. Ec. 10¹⁹.—It is difficult to see why any one should have added the variant of v.^{16c}, *and bread which strengtheneth man's heart*, which is evidently from the same hand as v.^{16a}.—16. *The trees of Shadday*], gigantic trees, cf. 36⁷. This reading alone explains the variation of ⚔ “trees of the field,”

and 𐤀 "trees of Yahweh," followed by EV*. — A glossator explains them very properly as *cedars of Lebanon that He planted*. — These trees *have their fill*] of the nourishing rain, as in the previous Str. the animals, mountains, and the earth. AV. "full of sap" has nothing to justify it. — 17. *Where the birds build their nests*]. This is a glossator's general statement, introductory to the specific statement, which only was original: *The stork has her home in the cypresses*]. Tristram says that where the stork has neither houses nor ruins for its nest, "it selects any tree tall and strong enough to provide a platform for its huge nest, and for this purpose none are more convenient than the fir tree" (*Nat. Hist. Bible*, p. 248). — 18. *The high mountains are for the wild goats*]. The poet, as the context indicates, is thinking of these lofty mountains as having been well watered, cf. v.¹³, and so providing vegetation for these wild goats in regions where no other animals can go. Associated with them in these lofty inaccessible regions are the Syrian marmots. — *The crags are a refuge for marmots*]. This animal "lives in holes in the rocks, where it makes its nest and conceals its young, and to which it retires at the least alarm" (Tristram, *Nat. Hist. Bible*, p. 75).

Str. V. Four syn. couplets. — 19. *Who made the moon || The sun*], the fourth day's work of Gn. 1⁴⁻¹⁸. The stars are omitted by our poet. — *for seasons*], to distinguish the seasons of the month and the year, as Gn. 1⁴. Both authors doubtless had in view the new moons and other religious feasts which are determined by the moons. — *to know his time of going down*], to distinguish between day and night by sunset. — A glossator adds to this simple statement: 20. *If Thou makest darkness, then it is night, wherein all the wild beasts of the forest creep forth*]. The former is a prosaic repetition of v.¹⁹, the latter a general introduction to v.²¹. — 21. *The young lions roar for prey*]. After sunset the young lions first become active. The night is their time to satisfy their hunger. — *And to seek their food from 'El*], cf. Jb. 38⁴¹; while eagerly seeking prey, they really depend upon God for it. — 22. *When the sun rises, they gather themselves in, And in their dens lie down*], for repose after the hunt of the night. As the night is the lion's time for labour, the day is his time for repose. The reverse is true of man. — 23. *Man goeth forth to*

his work, And to his labour until evening]. Man toils during the day, and reposes at night. The sun gives the signal for lion and for man alike.

Str. VI. A synth. tetrastich, and synth. and syn. couplets.— A glossator inserts before the creation of the animals an exclamation of wonder: **24.** *O how manifold are Thy works, Yahweh!*]. To this he adds, from the conception of WL.: *in wisdom hast Thou made them all*], cf. Pr. 3¹⁹ 8²²⁻²³. He then, to make the exclamation apply to all the animals, transposes v.^{24c} from its original place at the beginning of the description of the creation of the land animals.—**25.** *Yonder sea great and broad*]. The fifth day's work of creation, Gn. 1²⁰⁻²², now begins.—*There are gliding things innumerable; Living things, small together with great*], the innumerable and various-sized creatures that swarm in the sea.—**26.** *Leviathan which Thou didst form to play with*]. Leviathan is the great sea monster Gn. 1²¹, probably the whale. This monster, too huge for man, is to God a dear little animal to sport with.— A late glossator, moved by what influence it is difficult to determine, thought the reference to the sea would be defective without ships, and so he inserted: *there ships sail*.—**27.** The introductory line, referring to the creation of the land animals, was removed to v.^{24c}. It evidently belongs here: *The earth is full of Thy creatures*], so JPSV., RV.^m after **6**, which alone suits the context. "Thy riches," EV^s, or "possessions," after Aq., **Σ**, **Θ**, **Φ**, while a proper meaning of the Heb. word, is not appropriate here.—*All of them on Thee wait*], looking to God for their sustenance. A glossator adds the purpose: *That Thou mayest give their food in its season*.— But this is more appropriately stated in the following couplet: **28.** *Thou givest to them: || Thou openest Thy hand— they gather it || they are satisfied*.— A glossator adds, without need and against the measure, the object: *with good*.

Str. VII. Four syn. couplets.—**29.** *Thou hidest Thy face*] in displeasure, || *withdrewest their spirit*]. The spirit of life of man and animals was imparted by the divine inbreathing Gn. 2⁷; when that spirit was withdrawn, man and animals expired Gn. 6³.— To this was appended by a glossator a corresponding word, the primitive curse Gn. 3¹⁹: *and unto dust they return*.—**30.** *Thou*

sendest forth Thy Spirit], the divine Spirit which invokes in the creature the spirit of life. — *they are created*], creatures live again || *and Thou renewest the face of the ground*], with new living creatures in place of the old that have expired. The poet evidently appends to the six days' work what he conceives as happening on a seventh day; probably thinking of these days as extended periods of time. — 31. *The glory of Yahweh endureth forever*]. This in the original must have been a statement of fact || *Yahweh is glad in His works*], which is the poet's mode of stating the thought of Gn. 1³¹-2³, that everything God had made was very excellent, and that after the completion of the works He rested from them. But a later editor, losing sight of this connection, inserted a jussive substantive vb., making the line too long and putting the entire couplet in the form of a wish. This mistake is perpetuated in RV. — The same glossator, wishing to enhance the glory of Yahweh in this connection, brings in the theophanic manifestation: 32. *He who looked on the earth and it trembled* || *He toucheth the mountains, and they smoke*], cf. Am. 9⁵ Ps. 144⁵. — 33-34. The congregation unite in the gladness of Yahweh over His completed work: *My musing*], contemplation of and meditation upon the works of creation above described. — *is sweet unto Him*] is agreeable and acceptable unto Yahweh || *I am glad in Yahweh*. — A glossator emphasized this couplet by prefixing another from 146³: *I will sing to Yahweh while I live; I will make melody to my God while I have my being*. — The Ps. has reached its appropriate end; but a Maccabean editor is not satisfied until he can add an imprecation: 35. *Let sinners be exterminated from the earth, and let the wicked not be any more*.

1. ברני נמש אחריהו] is a liturgical addition. — יהוה] in 1.² has arisen from dittog. 6 has it a second time. — 2. קטה] (71¹³) ptc. here and throughout the Ps. as characteristic. — עלקה] err. for שקיה n.f. *mantle* Ex. 22⁵. 26 (E). — יריקה] n.f. *curtain* Je. 4²⁰ 10²⁰ 49²⁹ Hb. 3⁷ Is. 54². — 3. הטהקה] article with demon. force; dub. Why here and not v.²? Pi. ptc. קיה denom. קיה n.f. *beam*, and so *frame, lay beams*, elsw. Ne. 2⁸ 3². 6 2 Ch. 34¹¹; figure of building, as in Am. 9⁶. — קליח] pl. קליח n.f. *upper chamber* in roof Ju. 3²². 24. 26 +; pl. *upper stories*, so v.¹⁸ Je. 22¹⁸. 14, the successive heights or layers of heaven, here on the upper waters, as in Am. 9⁶. Amos uses טקלח. Hence || קבים *dense clouds*. — רכוב] *chariot*; some think of the קרוב of 18¹¹, especially on account of the על נפמי רוח which appears in the parall. l. in

both passages, and also on account of the reference to מלאכי in v.⁴; but v.^{8c} is a gl. from 18¹¹, and without it רנוב is better. — 4. [עשה מלאכי רוח] is capable of three explanations (Dr.¹⁰⁶ Obs.): (1) that of **6**, **7**, Heb. 1⁷, regarding מלאכי as primary obj. and רוח as secondary; (2) regarding רוח as acc. of material, "out of winds," Dr., De.; (3) regarding רוח as primary obj. and מלאכי as secondary, AE., Ki., Ew., Hi., Hu., Now., Pe., Bā. — [מסרחו אש ליהט] must be interp. || with previous l. The neglect of agreement is striking. **6** has *πῦρ φλέγον*. Rd. with Ols., Bi., Du., Che., גלהט. — 5. [רס.] pf. 3 m., but this is interp.; change from ptc. improb. — [בל-המשט] final clause. — 6. [קסיו] Pi. 2 m. with sf. 3 sg. **6** τὸ περιβλάσω αὐτοῦ, κσיו; so Aq., **6**, **7**, Street, Bā. The sf. refers to הרוס, not to פרא; cf. Jb. 38⁹. It is prob. interp. — 7. [ניסון] fuller form impf. 3 pl., usual in this Ps. — 8. This l. is parenthetical according to most interpreters. The change of form of pl. from *ן* to *ו* is noteworthy. It is a tetrameter gl., as Bā. — 9. [נבול שמת] not emph. in position, but acc. of place after vbs. of v.⁷; cf. Jb. 38⁹⁻¹¹ Pr. 8²⁶. — [נבול ינבון] final clause. — 10. [הקסלה] article with ptc. improb. in original, cf. v.⁸. — 11. [מקניו] pl. מקין *spring* (74¹⁵). — [יהלכן] final clause; so [שקו] Hiph. impf. v.¹¹, [חיותו] as in Gn. 1²⁴. — [קרא] n.m. *wild ass*, as Gn. 16¹² (J) Ho. 8⁹ Je. 14⁶. † — 12. [קליהם] makes l. too long; is interp. gl. — [קמאם] Kt. a.l., כמאם Qr. pl. *foliage* BDB., **6** τῶν πετρῶν; so **7**, **8**, זארא, prob. Aram. באים. — 13. [מפרי מקסו] Hiph. ptc. resuming the principal clause. — [מפרי מקסו] makes l. too long. [מפרי מקסו] is an explan. addition to מפרי, but that has no mng. here. Rd. מפרי *outbreak* of waters, as 2 S. 5²⁰. — 14. [מקסו] cf. הרוסי, רוציא of Gn. 11¹¹⁻¹². — [קברה] n.f. *labour* of work v.²³, as Ex. 1¹⁴ †. Other kinds of labour not in *ψ*. — [להוציא] takes the place of final clauses of previous Strs. for variation of style. — 15. [ויין ישכח לבב אנוש] is a gl. of different construction from context, by a scribe who thought that so important a product as wine should not be omitted. — [להוציא] || [להוציא] † [צהי] vb. a.l. Hiph. *make shining*, NH.; cf. צהר. — [ולחם לבב אנוש יסעד] is a repetitious gl. — 16. [ישבעו] final clause, as impfs. above. — [עזי יהיה] so **8**, **9**, but **6** τοῦ πεδίου. The original was doubtless שרי, which might be either שרי or שרי. — [ארוי לבנון אשר נסע] explan. gl. — 17. [אשר-שם] improb.; the whole l. is a gl. — [תננו] Pi. impf. † קנן denom. *nest* (84⁶). — [הקסיה] n.f. *stork*, as Lv. 11¹⁹ Dt. 14¹⁸ Je. 8⁷ Zc. 5⁹, cf. Jb. 39¹³. — [קריש] n.m. *cypress* or *fir*, as Is. 14⁸ 37²⁴ Ez. 31⁸ †; acc. of place. **6** γειραι αὐτῶν = בראשם improb. — 18. † [קל] n.[m.] *wild mountain goat*, as 1 S. 24² Jb. 39¹. — † [שפנים] small animals resembling marmots, Pr. 30²⁴⁻²⁶ Lv. 11⁶ = Dt. 14⁷. **6** χοιροπορφυλλοίς, **6** v. c. a. A. T. λαγωίς. — 19. [קשה] pf. of vb. as in Str. II. *קש*, but MT. pointing is interp.; ptc. is more prob. — [מקריסו] *sacred seasons*, as Gn. 1¹⁴ (P); not merely time, as Pss. 75⁸ 102¹⁴. — [ירעד] pf. Qal seems out of place; rd. inf. — 20. [השח] juss., followed by ויהי, simple i and juss.; prot. and apod. conditional clause. But l. is tetrameter and is a gl.; so also is the next l. — 21. [לבקש] inf. carries on the previous ptc., cf. Dr.³⁰⁶. — 22. [תורה] juss., temporal or conditional clause as v.²⁰, with יאמטן in apod. — 23. [תקלחו] has two accents. — 24. [קח-רנו] exclamation of wonder, interjected gl.; so also

הַקֶּלֶם בְּחַמְסָה עֲשִׂיהָ, which is premature before the completion of creation. — † קָנִין] n.m., a late word from קנה = *get, beget*: "creatures" RV.^m, alone suited to the context as to the usage of vb.; but noun not elsw. in this sense, but of thing acquired by purchase 105²¹, as Gn. 31¹⁸ 34²³ 36⁶ Lv. 22¹¹ Jos. 14⁴ (all P) Ez. 38^{12, 18} Pr. 4⁷. The creatures of earth are out of place here. They belong after the water animals in v.²⁷. The editor who inserted previous clause transposed the line here as most suitable to this exclamation. — 25. [יָהּ הַיָּם] *yonder sea*, cf. זֶה טַיִן Ju. 5⁶, as Che., Ew., De.; not "yonder is the sea," of Pe., Hu. — [וַיִּרְחַב יַרְדֵּי] makes l. too long; last word needless, gl. — † רָקִיעַ] n.m. coll. for the שָׁמַיִם of Gn. 1²⁰; only here of water animals, usually as 148¹⁰ creeping things of land, but Gn. 9⁸ (P) all moving things. — 26. [אֲמִירוֹת] *ships*, improb. in original; the l. is a late gl. — [לַיָּם] cf. Jb. 40²⁶-41⁸⁴, *whale*. — [וְיָהּ] for relative. — [לְשֹׁחַב גִּי] . The sf. does not refer to the sea; but, as Ew., Che., to Leviathan. The vb. takes גִּי idiomatically in this sense, as in Jb. 40²⁹. — 27. [קֶלֶם] in the context refers to previous water animals of fifth day of creation; but the subsequent context requires land animals of sixth day. V.^{26c} belongs at the beginning of this Str. — [וַיִּשְׁבְּרוּן] Pi. impf., Aram. ism, as 119¹⁶⁶ 145¹⁶ Is. 38¹⁸ Est. 9¹; v. Ps. 69²¹. — [לְחַת אֲנָלִים בְּעַתֵּי] a general statement, variant of v.^{28a} and a gl. — 28. [תִּתֵּן] prot. of temp. clause. — [וַיִּלְקְטֶנּוּ] apod. † לִקֵּט vb. Qal *gather* Gn. 31⁴⁶ Ex. 16^{4, 5, 26} (J) +. — 29. [הִפְיָה] Hiph. impf. אָמַף for אָמַף. — [וְאֵל עֲמִיר יִשְׁוּבוּן] is a gl. from Gn. 3¹⁹. — 31. [וְיָהּ כְּבוֹד] juss. is improb.; it is an interp. gl., making l. too long. — 32. [הַקִּבּוּץ] ptc. rel. clause. — [וַיִּתְרַקֵּץ] consec. result. This v. seems out of harmony with Ps. and is a gl. — [יִנְעַץ] prot. of temp. clause with וַיִּתְרַקֵּץ in apod., as v.²⁸⁻³⁰. — 33. [אֲשִׁירָה] cohort. impf. || אֲשִׁירָה — [בְּחַיֵּי] *during my life*, cf. 63⁵. — [בְּקִיָּרִי] implies יָשׁ. — This v. is a gl., amplification of v.³⁴. — 35. [יִתְסֵי] impf. רָסַס, cf. Nu. 14³⁶. The imprecation of this v. is a late gl., altogether unsuited to Ps. — [בְּרִכַּי נִשְׂמַח אֲמִירָה] is a liturgical gl., as at beginning.

PSALMS CV.-CVI., 24 STR. 4⁵.

Ps. 105 reminds the seed of Abraham and Jacob that Yahweh their God remembers forever His covenant with the fathers (v.⁶⁻¹⁰). The story of the patriarchs is then told till the descent into Egypt (v.^{12, 14, 16-21, 23-25}). The sending of Moses and the plagues of Egypt are then described, closing with the leading forth of the people (v.^{26-27, 29-37}). An introductory gloss makes the Ps. into a Hallel by its emphasis upon public worship in its varied phases (v.¹⁻⁵). A concluding gloss carries on the history in outline until the entrance into Palestine (v.³⁸⁻⁴⁵). Sundry glosses illustrate and expand the history (v.^{11, 13, 15, 22}), and at times introduce new elements (v.²⁸). Ps. 106 begins with the history of Israel where Ps. 105 ends,

at the crossing of the Red Sea (v.⁹⁻¹¹); and carries it on through the wilderness (v.^{14-17, 19, 21, 23-26, 28-33}); then briefly sums up the story of the miseries of the time of the judges (v.^{34, 36-37, 40-41, 44-45}). It was made into a Hallel by an introductory gloss (v.¹⁻⁵), and an insertion (v.¹²), to which a penitential character is given by (v.^{6-8, 13}). Expansive glosses were also inserted (v.^{10, 18, 20, 22, 27, 33}). The Ps. was given greater completeness by glosses referring to the later history of the nation, even till subsequent to the Exile (v.^{38-39, 42-43, 46-47}).

CV.

YE seed of Abraham His servant,
Sons of Jacob (His) chosen,
He, Yahweh, is our God:
In all the earth are His deeds of judgment.

HE doth remember forever His covenant,
The word He commanded to a thousand generations:
Which He made with Abraham,
And appointed to Jacob as a statute.

WHEN they were men that could be numbered,
As it were few and sojourners in (the land),
He suffered no one to oppress them,
And reproved kings for their sake.

AND He called a famine on the land:
The whole staff of bread He brake.
He sent before them a man;
For a slave Joseph was sold.

THEY afflicted his feet with fetters:
Into irons he entered,
Until the time His word came to pass,
The saying of Yahweh that tested him.

HE sent a king and released him,
A ruler of peoples and set him free.
He made him lord of his household,
And ruler over all his possessions.

THEN Israel came to Egypt,
And Jacob sojourned in the land of Ham.
When He made His people very fruitful,
Their heart turned to hatred.

HE sent Moses His servant,
Aaron whom He had chosen.
He put miraculous deeds,
And wonders in the land of Ham.

HE changed their waters into blood.
Their land swarmed with frogs.
He commanded and the swarm came,
Gnats in all their borders.

HE gave them hail for rain,
 Flaming fire in their land;
 And smote their vines and fig trees,
 And brake in pieces the trees of their border.
HE commanded and the locusts came,
 And the young locusts without number;
 And ate all the herbage in their land,
 And ate all the fruit of their ground.
AND He smote all the first born in their land,
 The first fruits of all their strength;
 And led forth (His people) with silver and gold;
 And there was none that stumbled among His tribes.

CVI.

AND He rebuked the Sea of Reeds, and it dried up;
 And He led them in the depths as in a wilderness:
 And the waters covered over their adversaries.
 Not one of them was left over.
THEN they desired a desire in the wilderness,
 And tested 'El in the desert.
 And He gave to them their request,
 And sent food according to their desire.
THEN they were jealous of Moses in the camp,
 And of Aaron, the consecrated to Yahweh;
 The earth opened and swallowed up Dathan,
 And covered over the company of Abiram.
(THEN) they made a calf in Horeb,
 And worshipped a molten image;
 They forgot 'El their Saviour,
 Who did great deeds in Egypt.
THEN (Yahweh) had commanded to destroy them,
 Were it not that Moses, His chosen,
 Stood in the breach before Him,
 To turn away His wrath from destroying.
THEN they refused the desirable land,
 And did not hearken to the voice of Yahweh.
 And He lifted up His hand to them,
 To make them fall in the wilderness.
THEN they joined themselves to Baal Peor,
 And ate the sacrificial meals of the dead;
 And provoked (Yahweh) by their doings:
 And a plague broke out against them.
THEN Phinehas stood up and interposed,
 And the plague was stayed (from them);
 And it was counted to him for righteousness
 To generation after generation forever.
THEN they enraged Him at the waters of Meribah,
 And it went ill with Moses for their sake;
 For they rebelled against His Spirit,
 And he spake rashly with his lips.

THEY did not destroy the peoples ;

And served their idols,

And these became a snare to them,

And they sacrificed their sons to Shedim.

THEN the anger of Yahweh was kindled against His people,

And He abhorred His inheritance,

And gave them into the hand of the nations ;

And they that hated them ruled over them.

THEN He looked upon their distress,

When He heard their yell ;

And remembered His covenant with them.

And was sorry according to the abundance of His kindness.

Pss. 105-106 were originally one Ps. The former carries on the history of Israel to the going forth from Egypt. The latter begins with the crossing of the Red Sea, and carries the history through the period of the *שׁוֹפְטִים*. It is altogether improbable that a poet would close his poem with the former, or begin his poem with the latter event. The Ps. was divided into two for liturgical reasons; and the first part was put in the form of a Hallel by a long introduction v.1-6; the latter was given a penitential character by an introduction v.1-8 and by various glosses. After the separation an editor, seeing the inappropriateness of letting a Ps. conclude with the going forth from Egypt, adds v.32-45 to carry on the history until the entrance into Palestine. Similar reasons led the editor to append to the second part 106⁴⁶⁻⁴⁷, and to insert v.85. 88. 89. 42. 43, in order to mingle with the afflictions and deliverances of the time of the "Shophets" reference to the afflictions and deliverances of the later history even to post-exilic times. Under these circumstances we would expect many interpretative, expansive, and liturgical glosses. 105⁹⁶. 106. 11. 13. 15. 22. 246. 250. 28. 290. 306 106¹⁰. 12. 13. 18. 20. 22. 246. 25a. 27. 346. Throwing off these glosses, the original Ps. had twenty-four trimeter tetrastichs, half of which are now in each of the Pss. into which the original was divided. The original Ps. is based on 78 of *א*. The ancient history has been derived from the Hexateuch and Judges in their present form; so that the Ps. cannot be earlier than the latter part of the Persian period. Its dependence on *א* brings it down into the Greek period. The poem also used Is. 63¹⁸ in 106⁸⁰, and Is. 63¹⁰ in 106^{83a}. There is a reference in 106^{37b} to Dt. 32¹⁷, in 106²⁶ to Ez. 20²³, in 106²⁸ to Ez. 22³⁰, and in 106²⁴ to Je. 3¹⁹ or Zc. 7¹⁴. The Pss. indicate a varied use of earlier Lit.: 105¹, cf. Is. 12⁴; 105⁸⁸, cf. 78⁶¹; 105⁸, cf. Ps. 119¹⁸; 105^{87b}, cf. Is. 5²⁷; 105^{40. 41}, cf. Ps. 78^{20. 24}; 106⁸, cf. 1 K. 8⁴⁷; 106^{8a}, cf. Na. 1⁴; 106^{20a}, cf. Je. 2¹¹; 106²⁷, cf. Ez. 20²⁸; 106⁸, cf. Ezr. 9²; 106⁴⁶, cf. 1 K. 8⁵⁹. The Chronicler (1 Ch. 16) combines 105¹⁻¹⁵ 96, 106¹⁻⁴⁷ in a Hallel, which is given as a specimen of Davidic Psalmody. There can be no doubt that the Ps. is older than its use in Chr. But the use that is made of it implies that the Ps. was much older. Besides, it is used in its present form with all the glosses. These could not have originated prior to the Chronicler. There can be little doubt, therefore, that these specimens were later additions

to the Chronicles, and not used by the Chronicler himself. Ps. 105 has no title, but הללויה is given at the end, as also at the end of 104. Ⓞ has ἀλληλουιά at the beginning of 105 and 106, and not at the end of 104 or 105; and this is doubtless correct. These Pss. are evidently Hallel, and so indicated by הללויה (*v. Intr.* § 35). For the Doxology 106⁴⁸, *v. Intr.* § 40.

PSALM CV.

The Ps. has an introductory gloss, making it into a Hallel.

1. A tetrameter couplet from Is. 12⁴: *Give thanks to Yahweh*], so 106¹ 107¹ 118¹ 136¹ in the special form of the *Hodu* (*v. Intr.* § 35). — *proclaim His name*], as Ex. 33¹⁹ 34^{5,6}. This meaning alone suited to context. “Call upon His name” of EV², though a possible meaning of the phr., is not appropriate here. — *make known among the peoples His doings*], cf. 9¹². Israel celebrates the wondrous deeds of deliverance and judgment wrought by Yahweh by publishing them to the world. — 2. *Sing to Him* || *make melody to Him*], with vocal and instrumental music. — *hum of all His wondrous deeds*], the indistinct humming sound of one who makes music for himself alone, cf. Ju. 5^{10,11}. — 3. *Glory in His holy name*], make boast of the majestic sacredness of the renown won by Yahweh, cf. 34⁸ Is. 41¹⁰. — *Let the heart be glad*]. Such praise gives joy to the heart, — *of them that seek Him*]; so assonance requires; but a glossator enlarged the line by substituting for the sf. the divine name “Yahweh.” — 4. *Seek after Yahweh* || *seek continually*], two syn. words used of resorting to the temple, the place of His abode, — *and His strength*], intermediate between Yahweh and || *His face*, can only refer to the strength of His lifted hands and outstretched arms. — 5. *Commemorate*], celebrate by bringing to mind; and not “remember” of EV², — *the wonders of His doing*], cf. v³; enlarged by glossator into: “His wondrous deeds that He hath done,” — *His marvels*], used especially of the miracles of the Exodus, cf. v³⁷. — *the acts of judgment of His presence*]. A copyist, by the omission of a single letter, has destroyed the assonance and compelled the rendering “judgments of His mouth.” But the context requires deeds of judgment and not proclamations. Thus far the introductory Hallel; the original Ps. begins with v⁶.

Str. I. Syn. and synth. couplets. — 6. *Ye seed of Abraham* || *Sons of Jacob*]. The people are summoned in the name of their

original ancestors. — *His servant*], doubtless conceiving Abraham as a prophetic servant, Gn. 15. — || *His chosen*], doubtless in the original referring to Jacob as chosen rather than Esau; but a copyist's error or misinterpretation made it pl. "His chosen ones," referring to all the sons. — 7. *He, Yahweh, is our God*]. Yahweh is in a special sense the God of all the descendants of Abraham and Jacob, their national God. — *In all the earth are His deeds of judgment*]. Yahweh does not limit His wondrous deeds to the land of Israel, but in all the earth they have been wrought.

Str. II. Two syn. couplets. — 8. *He doth remember His covenant* || *The word He commanded*]. Yahweh was in covenant relations with Israel from the time of their forefathers, and that covenant was essentially a word of promise. This Yahweh remembers and never forgets. He is faithful to it, — *for ever* || *to a thousand generations*], as Ex. 20⁶. — 9-10. *Which He made with Abraham*], as Gn. 15, 17; || *And appointed to Jacob as a statute*], Gn. 28, 35. The covenant was not only promise, but a law. A glossator enlarges by inserting a reference to Isaac: *and His oath unto Isaac*, and adds the more general statement: *to Israel an everlasting covenant*; and also the essential promise of that covenant: 11. *Saying: To thee will I give the land of Canaan, the lot of your inheritance*], cf. 78³⁵.

Str. III. Two syn. couplets. — 12. *When they were men that could be numbered* || *As it were few*], in antithesis with the promise that their seed would be innumerable, and also with the reality in the history of the nation reviewed by the psalmist in his own mind, — *and sojourners in the land*]. The land of Canaan was not yet theirs. It was still in the possession of the Canaanites, and they were sojourners in it, going about from place to place as nomads. A glossator enlarged upon this in 13. *And went about from nation to nation, from people went to people*]. The last clause was changed by error to "from a kingdom to another people." In any case the gloss indicates a conception of the patriarchal history in terms of the later history of the Exile. — 14. *He suffered no one to oppress them*], thinking of the relation of Abraham to the Canaanites and of Jacob to Laban, — *And reprov'd kings for their sake*], Pharaoh Gn. 12¹⁰, and Abimelech Gn. 20, 26. To this

also the glossator adds words of Yahweh: **15.** *Saying, Touch not Mine anointed*], conceiving of the patriarchs as anointed kings, cf. Gn. 14, — *and to My prophets do no harm*], conceiving of the patriarchs as prophets, cf. Gn. 20'. Both of these conceptions of the patriarchs were late ones.

Str. IV. Two syn. couplets. — **16.** *And He called a famine on the land*], Gn. 41³⁶⁻³⁷ 42. — *The whole staff of bread He brake*], bread as the staff of life, cf. Lv. 26²⁶ Ps. 104¹⁴. — **17.** *He sent before them a man*], a single man to be the means of saving his brethren, Gn. 45^{5,7} 50²⁰. — *For a slave Joseph was sold*], Gn. 37. All these events were connected in the purpose of God for the fulfilment of His covenant with the fathers.

Str. V. Two syn. couplets. — **18.** *They afflicted his feet with fetters, Into irons he entered*], so essentially RV., JPSV. He was thrown into a dungeon and put in irons Gn. 39²⁰. The rendering of PBV., "the iron entered into his soul," is sentimental, against the ||, and altogether improbable. — **19.** *Until the time His word came to pass*], the word of divine promise was fulfilled; || *The saying of Yahweh that tested him*]. This doubtless refers to the prediction contained in the dreams Gn. 37⁶⁻¹⁰.

Str. VI. Two syn. couplets. — **20.** *He sent a king || A ruler of peoples*], Pharaoh, king of Egypt, Gn. 41, — *and released him || set him free*], from prison. — **21.** *He made him lord of his household || ruler over all his possessions*]. Pharaoh exalted him to the highest dignity in reward for his right interpretation of dreams and his wise counsel Gn. 41³⁸⁻⁴¹. A glossator added: **22.** *to bind his princes at his will, and that he might teach his elders wisdom*], arbitrary power and wisdom beyond that of the Egyptian wise men; an exaggeration of Gn. 41⁴²⁻⁴⁴ in the Maccabean temper.

Str. VII. Syn. and synth. couplets. — **23.** *Then Israel || Jacob*], doubtless here referring to the journey of the patriarch himself Gn. 46-47, — *came to Egypt || sojourned in the land of Ham*], cf. v. 27 78²¹. — **24.** *When He made His people very fruitful*], as Ex. 1'. This is enlarged by a glossator on the basis of Ex. 1⁹ into, — *and made them stronger than their adversaries*], certainly an inappropriate exaggeration, which if true made the divine interposition unnecessary. — **25.** *Their heart turned to hatred*], so JPSV., which is more probable than EV^a., "He turned their heart." A

glossator strengthened, as he thought, the statement by adding : *to deal craftily with His servants*, referring to the afflictions of Ex. 1⁸⁻²²; which required him to change the noun "hatred" into an inf. "to hate," and then give the vb. its object, "His people," all at the expense of the measure.

Str. VIII. Two syn. couplets. — **26.** *He sent Moses || Aaron*], cf. Ex. 3-4, — *His servant || whom He had chosen*]. Moses and Aaron now take the same relative positions, as prophet and chosen of Yahweh, as Abraham and Jacob v.⁹. — **27.** *He put miraculous deeds || And wonders in the land of Ham*]. The ancient Vrss. are doubtless correct in making God the subject of the vb., and 𐤀, followed by EV^s, is in error in making Moses and Aaron the subject. The miracles are the plagues of Egypt, the most of which are now mentioned, based on the narratives of Exodus in their present form. A glossator inserts one which had been omitted in the original, here at the beginning, out of its proper order in the narrative. — **28.** *He sent darkness and it became dark*]. This is a plague peculiar to E, Ex. 10²¹⁻²⁴. The following line is altogether inappropriate in the context. It cannot be other than a marginal gloss : *And they rebelled not against His word*]. This can hardly refer to the Egyptians, who in no sense could be regarded as in rebellion against Yahweh. It is elsw. used only of the people of God. It was probably a glossator's assertion that at this period, in distinction from that covered by 106, the people did not rebel against Yahweh, but were faithful to Him.

Str. IX. Synth. tetrastich, heaping up four plagues. — **29.** *He changed their waters into blood*], the first plague, Ex. 7¹⁴⁻¹⁸. A glossator adds : *and slew their fish*, making the line into a pentameter. — **30.** *Their land swarmed with frogs*]. This is the second plague of Ex. 8¹⁻¹⁴. A glossator makes the line into a pentameter by adding : *in the chambers of their king*. — **31.** *He commanded, and the swarm came*], the plague of Ex. 8³⁰⁻³⁴. Ps. 78⁴⁵; a variation of which by another narrator Ex. 8¹⁶⁻¹⁸ : *Gnats in all their borders*. These four plagues were all connected with the fouling of the Nile in the several narratives of Exodus. It is appropriate that they should be combined together.

Str. X. Two syn. couplets, enlarging upon the plague of Ex. 9¹³⁻¹⁸. Ps. 78⁴⁷⁻⁴⁸. — **32.** *He gave them hail || Flaming fire*], a storm

of thunder and lightning, — *for rain*], instead of rain, in its place. — **33.** *And smote* || *brake in pieces*], by the violence of the hail, — *their vines and fig trees* || *the trees of their border*].

Str. XI. Also two syn. couplets, enlarging upon the plague Ex. 10¹^{sq.} Ps. 78⁴⁶. — **34.** *He commanded and the locusts came* || *young locusts without number*]. Innumerable locusts came up in obedience to the divine command and devoured the land. — **35.** *Ate*], repeated for emphasis, — *all the herbage in their land* || *the fruit of their ground*.

Str. XII. A syn. and a synth. couplet. — **36.** *And He smote all the first born in their land* || *The first fruits of all their strength*]. This is the final plague, Ex. 11¹^{sq.} Ps. 78⁵¹, the seventh of those mentioned in this Ps. — **37.** *And led forth His people*]. The original doubtless was so; but a copyist, by the omission of a single letter, reduced the object to the sf. "them." This sf. in all the previous context was used of Egypt, and it was necessary to distinguish in some way that Israel was the object of this vb. — *with silver and gold*], jewels and ornaments, as Ex. 12^{35, 36}. — *And there was none that stumbled among His tribes*]. All the people were protected by Yahweh and made vigorous and strong. Thus far the original Ps., which was continued in 106⁹^{sq.}. But when the separation was made, it was evident that v.³⁷ was no proper ending for a Ps., and accordingly there was the gradual accretion of the glosses v.³⁸⁻⁴⁵. — **38** is a glossator's exultation over the terror of the Egyptians. — *Egypt was glad when they went forth; for the fear of them had fallen upon them*], cf. Ex. 12³⁵ 15¹⁶. — **39** is a reference to the theophanic pillar of Ex. 13^{21, 22} 14¹⁹⁻²⁰, but in terms quite different from those of the ancient history or even of Ps. 78¹⁴: *He spread a cloud for a screen, and fire to give light by night*]. This was probably influenced by Is. 4⁵⁻⁶. In the history the cloud was a theophanic leader and guide, and not a screen from the rays of the sun. — **40-41.** Three of the miracles in the wilderness are mentioned: *They asked, and He brought quails*], Ex. 16¹¹^{sq.} Ps. 78¹⁸. The pl. of ancient Vrss. is to be preferred to the sg. of 𐤀. — *and with bread of heaven He used to satisfy them*], the giving of the manna, Ex. 16⁴^{sq.} Ps. 78²⁴⁻²⁵. This v. goes over into the narrative of 106¹⁴⁻¹⁵. — *He opened the rock, and waters gushed out*], Ex. 17¹^{sq.} Nu. 20¹^{sq.} Ps. 78^{15, 16, 20}, — *and they flowed in thirsty lands*

as a river. — 42–44 give a general statement of the Exodus and entrance into the holy land. — *For He remembered*], as v.⁸, *His holy word with Abraham His servant*], as v.⁹, — *and He brought forth His people* || *His chosen*], resumption of v.³², — *with joy* || *with jubilation*], hardly consistent with the historic narrative, but an ideal situation. — *and gave them the lands of the nations*], the nations of Palestine, which were dispossessed at the entrance and in the subsequent history, — *and the toil of the peoples*], the fruit of their labours, especially in the cultivated fields, — *they inherited*], took possession of as their inheritance, given to them by their God, which they would transmit to their children. — 45 is a legalistic conclusion: *in order that they might keep* || *observe*]. According to the legalistic mind the final aim and purpose of the entire history of Israel was, — *His statutes* || *His laws*]. The divine Pentateuchal Law was the supreme purpose of God, as well as the highest ideal of His people.

PSALM CVI.

Ps. 106, after its separation from 105, was made into a Hallel by prefixing v.¹⁻³. — 1. *Give thanks to Yahweh, for He is good; for His kindness endureth forever*], the liturgical phr. 107¹ 118¹ 136¹ Je. 33¹¹ Ezr. 3¹¹ 1 Mac. 4²⁴. Yahweh is “good” in the sense of kind, benignant, beneficent, being good to His people. — 2. *Who can utter* || *make to be heard*], in public praise, — *the mighty acts of Yahweh* || *His praise*], for the doing of them. — 3. *Happy they that keep* || *that do*], in the practice of right conduct, — *justice*, as the || *righteousness* requires; and not “judgment” as EV⁹, whether interpreted in the sense of the Law or more generally. Another hand appends v.⁴⁻⁵, apparently the petition of an individual, possibly originally a marginal gloss. — 4. *Remember me, Yahweh* || *visit me*], the divine interposition is invoked, — *according to Thy favour toward Thy people*], the habitual goodwill shown by Yahweh toward His people, in which the petitioner longs to share. || *Thy salvation*], in the general sense, not only in deliverance from enemies and troubles, but in the enjoyment of prosperity. — 5. *That I may look upon*], pregnant; with gratification || *that I may be glad with the gladness* || *that I may glory*] in exultant boasting. That which is so ardently

longed for is—*prosperity*, good things which were enjoyed by—*Thy chosen one* || *Thy nation* || *Thine inheritance*], emphasizing the close personal relation of Israel to Yahweh. — 6-8 is a penitential gloss. — 6. *We have sinned, we have done iniquity, we have done wickedly*]; the three vbs., in emphatic coördination without conjunction, are an explicit and solemn confession of sin, — *with our fathers*], participating with and sharing in their guilt. — 7. The specific guilt of the fathers especially in mind was *in Egypt*. There *they considered not* || *they did not remember* — *Thy wondrous deeds*, of deliverance from the Egyptians || *the abundance of Thy kindness*], in caring for them and providing for their needs. G, Aq., J, U, have the sg., in accordance with the usage of the phr., but H, S, followed by AV., have pl. “deeds of kindness,” which was assimilated to the previous pl. On the positive side, — *they rebelled*]. We would expect the name of God against whom they rebelled; and so doubtless the original reading was *Elyon*, followed by the locality, — *at the Sea of Reeds*] Ex. 14¹¹⁻¹². But H, by an error, instead of the former, gives “at the sea,” followed by S, J, U, and EV^a., an intolerable repetition. G interprets the form as a ptc., “going up”; but this does not suit the context. — 8. A general statement prior to the beginning of the original Ps.; *And He saved them for His name's sake*], for His own honour and reputation, cf. Ez. 20⁹⁻¹⁴; the last clause explained by, — *in order to make known His might*]; the putting forth of His might in the deliverance of His people was a making it evidently known to all nations.

Str. I. Two synth. couplets. — 9. *And He rebuked the Sea of Reeds*]. The sea is conceived as a servant, who had exceeded his authority and done what he ought not to have done, or rather neglected something he ought to have done. The sea should have been prompt to serve Yahweh and His people. — *and it dried up*]. Its bottom was laid bare by the flight of the waters in terror of the divine rebuke, cf. 104⁷ Ex. 14²¹⁻²². — *and He led them in the depths as in a wilderness*]. A mode of statement derived from Is. 63¹². The depths of the sea had become as dry as the wilderness on its borders. — 10 is an expansive gloss, intervening between the antithetic couplets. — *And saved them* || *redeemed them* — *from the hand of*], repeated in prosaic style, — *him that*

hated him || the enemy], the Egyptians. — 11. *And the waters covered over their adversaries*], having returned to their depths; and so completely were these destroyed by drowning that, — *Not one of them was left over*], cf. Ex. 14²⁶. A glossator inserts a reference to the song Ex. 15: 12–13. *And they believed in His word and sang His praise*. This was followed by a censure in the spirit of v. 6^r. — *They hurriedly forgot His works and tarried not for His counsel*], cf. Ex. 15²²^{sq.} 16²^{sq.} 17²^{sq.}.

Str. II. Two syn. couplets. — 14. *Then they desired a desire*], cf. Nu. 11⁴⁻⁶ Ps. 78²⁹⁻³¹: had an overpowering desire for fleshly food. This under the circumstances *tested 'El*], tried Him by questioning His ability to provide for them. — 15. *And He gave to them || And sent food*]; the most probable reading in a difficult passage. An ancient copyist, by the mistake of a single letter, used a word which means “wasting, leanness, disease” according to \mathfrak{H} , “satiety” according to \mathfrak{G} , \mathfrak{U} ; both implying the punishment for the testing God, and making the line antithetical with the previous one instead of synonymous; which is altogether improbable, especially in view of the parallelism of the vbs. and also of the nouns: *their request || their desire*, cf. 78¹⁸.

Str. III. Two syn. couplets. — 16. *When they were jealous*], cf. Nu. 16, — *of Moses || of Aaron*], the two leaders of Israel; this was partly tribal and partly personal. Aaron is further described as *the consecrated to Yahweh*], doubtless referring to the inscription upon the high priest's mitre Ex. 28³⁶⁻³⁸. — 17. *The earth opened*], in earthquake, — *and swallowed up Dathan || covered over the company of Abiram*]. The author leaves out of consideration altogether the Levitical Korah of the later narrative, and limits his attention to the Reubenite of the earlier narrative Nu. 16²⁶^{sq.}. A glossator, noting the incompleteness of the statement, supplies the defect by introducing a reference to the Korahites in 18. *And fire consumed their congregation, flame licked up the wicked*], cf. Nu. 16³⁵.

Str. IV. A syn. and a synth. couplet. — 19. *Then they made a calf in Horeb || and worshipped a molten image*], the story of Ex. 32¹⁻⁶. This is enlarged by a prosaic gloss. — 20. *and changed their glory*], the theophanic glory in which their God manifested Himself to them, — *into the likeness of an ox that eateth herbage*],

using the terminology of Dt. 4^{16, 17, 18}. — **21.** *They forgot 'El their Saviour, Who did great deeds in Egypt*]. He was their Saviour through the great deeds of salvation He had wrought in delivering them from the Egyptians. This is expanded by a glossator into **22.** *wondrous deeds || awe-inspiring deeds, in the land of Ham || by the Sea of Reeds.*

Str. V. A synth. tetrastich. — **23.** *Then Yahweh had commanded to destroy them*]. This is the apodosis of a conditional clause, which the protasis shows to have been something about to take place, and not as having actually occurred. "Yahweh" was omitted in text by copyist's error, but it is necessary to complete the measure. — *Were it not that Moses, His chosen*]. Moses was the chosen of Yahweh here, as Jacob 105⁶ and Aaron 105²⁶. — *Stood in the breach before Him*], a warrior's interposition, cf. for the phr. Ez. 22³⁰ BS. 45²³, and for the event Ex. 32³¹⁻³⁴. — *To turn away His wrath from destroying*], cf. Ps. 78³⁸.

Str. VI. Two synth. couplets. — **24-25.** *Then they refused the desirable land*], cf. Nu. 14³¹ for the event, and Je. 3¹⁹ Zc. 7¹⁴ for the phr. — *And did not hearken to the voice of Yahweh*], to obey Him by going up to take possession of the land. The glossator enlarged this by inserting two lines: *and did not believe His word*], of promised help in battle against their enemies, — *and they murmured in their tents*], from Dt. 1²⁷. — **26.** *And He lifted up His hand to them*], the gesture of the divine oath Ex. 6⁸ Dt. 32⁴⁰ Ez. 20²³; and cf. for the event Nu. 14²⁸⁻³⁵. — *To make them fall in the wilderness*], that is, fall in death until the entire generation except Joshua and Caleb had perished. A glossator, with great historical impropriety, adds a clause which can only refer to the great Exile many centuries later: **27.** *to make their seed fall away among the nations, and to disperse them among the lands.*

Str. VII. A synth. tetrastich. — **28.** *Then they joined themselves to Baal-Peor*], attached themselves to the worship of Baal as celebrated at Peor; an apostasy from Yahweh Nu. 25. — *And ate the sacrificial meals of the dead*], the feasts attached to the offering of the peace offerings to Baal, whose real existence is denied by this poet, who lives at a time when other deities than Yahweh were considered as not real beings, but lifeless as their images themselves, cf. 135¹⁵⁻¹⁷. — **29.** *And provoked Yahweh by their doings*],

their apostasy from Him and worship of Baal in fellowship with the Moabites. — *And a plague brake out against them*], sent by Yahweh as a punishment.

Str. VIII. Two synth. couplets. — 30. *Then Phinehas stood up and interposed*] Nu. 25⁷⁻¹⁵. This interposition of Phinehas was the act of a soldier rather than of a priest, executing vengeance upon the ringleader of the apostasy. AV. "execute judgment" substitutes the result for the act expressed by the vb., and overlooks the mediatorial significance of his act. — *And the plague was stayed*], by Yahweh in response to this interposition. — 31. *And it was counted to him for righteousness*]. Yahweh estimated it as an act of meritorious righteousness, and rewarded him with a covenant giving him an everlasting priesthood; which was doubtless in the mind of the psalmist in his phrase — *To generation after generation forever*.

Str. IX. A synth. tetrastich, in which the third line depends on the first, the fourth on the second. — 32-33. *Then they enraged Him at the waters of Meribah*] Nu. 20⁹⁻¹⁵. This is explained by — *For they rebelled against His Spirit*], an interpretation of the history based on Is. 63¹⁰, which identifies the divine Spirit with the angel of the presence of the Pentateuchal history. The narrative involves Moses and Aaron in this transgression, although it does not make it clear in what exactly their guilt consisted. So here: *And it went ill with Moses for their sake*]. The author thinks that Moses had to suffer not so much on account of what he had done as for his association with guilty Israel, and yet he tries to explain by: *he spake rashly with his lips*], the most probable mng. of a rare word, which gives practically no better explanation of the sin of Moses than the original passage.

Str. X. A syn. tetrastich. — 34. *They did not destroy the peoples*]. They were commanded to exterminate the Canaanites, but did not do it, cf. Ex. 23³²⁻³³ 34^{12 sq.} Dt. 7^{2 sq.} Ju. 1^{21. 27. 29 sq.} 2^{1 sq.}. A glossator adds: *which Yahweh commanded them*; and also, 35, the antithetical positive offence: *and mingled themselves with the nations, and learned their works*, which seems to reflect a post-exilic situation rather than the time of the judges. — 36. *And served their idols*]. This is the second line of the original tetrastich. The Israelites participated in the idolatry of the Canaanites,

— *and they became a snare to them*], cf. Ex. 23³³. — **37.** *And they sacrificed their sons to Shedim*]. The Shedim were the ancient gods of Canaan, called “Shedim,” originally meaning “lords,” and no more objectionable as a divine title than “Baalim” or “Adonay”; but it became so associated with the worship of Baal at a very early date that it won a bad repute, and so in the mind of later Israel it amounted to about the same as demons. Human sacrifice was common in ancient times among all the inhabitants of Palestine, and probably among the Hebrews also before it was prohibited by law. But for a long time it prevailed notwithstanding the prohibition, even down to the Exile. It was not common, however, to sacrifice *daughters*. This word makes the line too long, and was doubtless an insertion, due to the gloss v.³⁸. A late glossator, long distant in time from the period when such sacrifices were made, filled with horror at the thought and not knowing much about them, adds: **38–39.** *And shed innocent blood, the blood of their sons and their daughters, which they sacrificed to the idols of Canaan; and the land was polluted with their blood. And they became unclean by their works, and went a-whoring by their doings*]. This glossator is evidently more disturbed by ceremonial desecration of the land and people than by moral or religious considerations.

Str. XI. A syn. and a synth. couplet. — **40.** *Then the anger of Yahweh was kindled against || And He abhorred*], both Deuteronomic expressions. The object of the divine wrath was: *His people || His inheritance*. As a consequence of this anger and abhorrence — **41.** *And gave them into the hand of the nations*], permitted them to be defeated in battle by the several nations, which subdued them in the times of the judges. — *And they that hated them ruled over them*]. Many times they became a subject people in bondage to their oppressors. A glossator enlarged upon this by adding: **42.** *and their enemies oppressed them, and they were subdued under their hand*. This glossator also called attention to the fact that this was due to oft-repeated rebellions. — **43.** *Many times He used to deliver them, but they rebelled in their counsel and sank low in their iniquity*.

Str. XII. A syn. and a synth. couplet. — **44.** *Then He looked upon their distress || When He heard their yell*]. When His people

cried unto Him, He did not neglect them; but looked upon their distress with His eyes and heard their cries for help with His ears. — 45. *And remembered His covenant*], that made with the patriarchal ancestors 105⁸⁻¹⁰. — *And was sorry*], cf. 90¹³. — *according to the abundance of His kindness*], so Kt.; more suited to the context and the usage of the phr. than the pl. of EV^a. after Qr., whether we think of “kindnesses,” or the more usual “deeds of kindness.” The Ps. here reaches its conclusion with the times of the judges. But the glossator was not satisfied. From the point of view of his own times he appended a reference to the Exile: 46. *And He gave them for compassion*], a phr. derived from 1 K. 8³⁰. — *before all who carried them captive*. A liturgical gloss is appended at the end; a prayer of Israel in the Maccabean period, for deliverance from among the nations. — 47. *Save us, Yahueh, our God; and gather us from the nations, that we may give thanks to Thy holy name, that we may laud Thy praise*.

CV.

1. From Is. 12⁴. — 3. בָּשֶׁם קָרָשִׁי cf. 103¹. — 4. וְעָוִי so J, T; but Ⓢ παραώθησε, so S, Y = עָוִי, so Houb., Street. — [בְּקִשְׁתִּי יִרְוֶה] prob. for an original מְבַקֵּשׁוּ. — [מִנְוֵי חֲמִיר] prob. transposed, for thus far we have had assonance in ו and י. — 5. [נִמְלֹאוּתוֹ אֲשֶׁר עָשָׂה] rd. עָשָׂה inf. cstr. with sf. 3 sg. preceded by נִמְלֹאוּת as Gn. 31²⁸, cf. Ps. 101⁸. — [מִשְׁפָּטַי טוֹ] cf. 1 Ch. 16¹²; rd. prob. קָטוּ. If טוֹ is retained, we must let l. close with סִמְחָתוֹ. — 6. [בְּחַרְיוֹ] has been assimilated to the previous ll.; but בְּחִירוֹ refers to Jacob as עֲבָדוֹ to Abraham. This couplet begins the original poem. — 8. [יִצְרַח בְּרִייתוֹ] phr. 106⁴⁶ 111⁵, characteristic of P, Gn. 9¹⁶. 16 Ex. 2²⁴ 6⁶ Ez. 16⁶⁰ 1 Ch. 16¹⁶ +. — [לְאֵלֶיךָ דָוִד] doubtless is based on Ex. 20⁸. — 9. [שִׁבְנוּתֵינוּ לִישׁוּחַ] a gl. to bring in this patriarch also. † שִׁבְנוּתָהּ n.f. oath, as Gn. 26⁸ Dt. 7⁸ Je. 11¹⁶ 1 Ch. 16¹⁶. † יִשְׁחָקָה n. pr. m. elsw. Je. 33²⁶ Am. 7⁹. 18 for usual יִשְׁחָק. — 10. [לְיִשְׂרָאֵל בְּרִיית עוֹלָם] is repetition and a gl. בְּרִיית עוֹלָם phr. of P, Gn. 9¹⁶ + 8 t.; also Is. 24⁵ 55⁸ 61⁸ Je. 32⁴⁰ 50⁵ Ez. 16⁶⁰ 37²⁸. — 11 is an expansive gl. כִּנְעַן אֶרֶץ כְּנָעַן not elsw. ψ, but only כִּנְעַן 106³⁸ 135¹¹. — [הִקְבֵּל נַחֲלֵיכֶם] cf. Dt. 32⁹ 1 Ch. 16¹⁶. — 12. [בְּהִיחָסֶךָ] inf. cstr. sf. 3 pl., temporal clause. — [קָרָה] for an original בָּרָךְ; change due to use of אֶרֶץ in the gl. — 13 is an expansive gl. — [סִסְתֵּלְכֶהּ] is strange before אַחֵר. It is doubtless txt. err. for הִלֵּךְ. — 15 is an expansive gl. — [קָשְׁיָהּ] i.p. only here of patriarchs, from very late point of view, regarding them as kings, cf. Gn. 14. Abraham is conceived as a נְבִיא, however, Gn. 20⁷. — 16. [מִשְׁפַּח לְחֵם] phr. Lv. 26²⁶ Ez. 4¹⁶ 5¹⁶ 14¹². — 18. [רַגְלֵי] Kt. רַגְלֵי Qr. — [בְּרָצִי] || בְּרָצִי || so בְּרָצִי, so B, Ols., Bi., Chc., al. — 20. [וַיִּחְיֶרְדוּ] Hiph. impf. v consec. † [נָחַר] vb. only Hiph. loosen, set free, as 146⁷ Is. 58⁶ Jb. 6⁹ 2 S. 22³⁸ (?). — 21. [קָטְנִי]

context indicates the usual sense of *possessions*, not creatures as 104²⁴. — 23. [לְאִמֶּר] Ⓞ *σοῦ κἀειδῶσαι*, לִיטֶר, so Ⓢ, Street, Du., Ehr.; expansive gl.; pentameter l. — [כְּנֹפֶשׁ] *in his pleasure*; v. Ⓞ, Aq., Ⓢ, כְּנֹפֶשׁ *like himself*. — 24. [וַיִּתֵּן] Hiph. impf. v. consec. † קִרְוָה Qal *be fruitful* 128⁸, Hiph. *make fruitful* Gn. 28¹⁴ Lv. 26⁹. — [וַיִּתְקַדְּמוּ מַצְרַיִם] is an intensive gl. not suited to context. — 25. [וַיִּתְקַדְּמוּ לְפָנָיו] vb. intrans. with לִבָּם subj., and not trans. with God as subj. — [לְשׂוֹנָה עֵטִי] makes l. too long. It has been assimilated to the gl. [לְהַתְּנִיחַ לְבַרְכֵי]. It was originally noun שְׂוֹנָה n.f. *hatred* 25¹⁹ 109⁵ 139²². † [נָבִיל] vb. Qal *to be a knave* Mal. 1¹⁴; Pi. *beguile* Nu. 25¹⁸, Hithp. *deal knavishly*, as Gn. 37¹⁸, c. אִם, here with כ. — 27. [שָׁמַיִם] pl., referring to Moses and Aaron; but Ⓞ, Ⓢ, פ, Aq., Ⓢ, פ, Hu., De., Bā., al., שָׁמַיִם more prob., as 78⁴⁸ with God subj. — [קָם] is expansive gl. — [רַבְרֵי נִפְלְאוֹתָיו] cf. 145⁵, acts of God which were miraculous signs. — 28. [שָׁלַח הַשָּׁר וַיִּחַשֶׁר]. This is out of place in the order of plagues, and doubtless was a later misplaced insertion. — [וְלֹא מָרוּ אִם רַבְרֵי]. Ⓞ, Ⓢ, have no negative, but all other Vrs. have it. Ⓞ. a. a. T. have *str.* for *kal.* In any case it is not suited to the context, even if with Hi., Bā., Du., Ehr., we rd. שָׁמַיִם. It was doubtless a marginal gl.; cf. 20²⁴ 27¹⁴ (P). — 29. [וַיִּקַּח אֶת־דִּנְהָם] is an expansive gl. against the measure, making l. pentameter. — 30. [בְּחַרְרֵי סִלְבִּיחִים] is also an expansive gl., making l. pentameter. For סִלְבִּיחִים rd. סִלְבִּיחִים. — 31. † [גְּנָזִים] prob. *gnats*, as Ex. 8¹² 12¹⁴ (J). — 37. [וַיִּימָצְאוּ]. The sfs. in v. 29-36 have all referred to Egyptians. It is improb. that a changed reference to Israel would be left to context only with same sf. Rd. עָם for אֱמִ, which makes no difference in the measure. — 38-45 are a later addition; they go over into the period covered by Ps. 106. — 39. [מָרַשׁ עֵנַן לְקַסֶּה] phr. a. l., cf. 78¹⁴. † [מָרַשׁ] n. [m.] (1) *covering, screen*, elsw. 2 S. 17¹⁹ (of well), Is. 22⁸ (of eye); (2) the veil of the Tabernacle in P Ex. 26²⁶ +. Here is a novel conception of the עֵנַן.

CVI.

2. [וַיִּסְלַל] Pi. impf. † סִלְלָא Aram.; elsw. Gn. 21⁷ (E) Jb. 8² 33³. — 3. [עֲשָׂה] pl. as Ⓞ = שְׁתַּבְּרִי. — 4. [וַיִּקְרַע] so Ⓢ, Ⓢ, ט, || פָּתַח; but Ⓞ, Aq., Ⓢ, θ, Quinta, Sexta, Bā., Che., pl. ו; better suited to context, though prob. an assimilation. — [וַיִּרְוֶה] gl.; makes l. too long. — [רָצִין עֲשָׂה] phr. a. l.; constr. of object. — 5. [בְּחֻשְׁבֵּי] should be sg. in assonance with וַיִּתֵּן וַיִּתְּנָה. V. 4-5 a trimeter pentastich with assonance in ה; a gl. by another hand than v. 1-3, 6-8. — 6 is gl. from 1 K. 8⁴⁷. [וַיִּמְחֶה] is, however, an insertion due to v. 7^a. — 7. [בְּמַצְרַיִם] late explanatory gl. against measure. — [רִיב חֲסִידֶיךָ] improb.; Ⓞ, Aq., פ, ט, חֲסִידֶיךָ in accordance with usage of phr. — [עַל יָם] is tautological and improb., though sustained by Ⓢ, פ, ט. Ⓞ *ἀναβαλωρες*, פ *ascendentes*, קֵלִים, Venema, Bā., Dr., Kau., Du., Che., as על ים 78¹⁷. — † [יָם טוֹף] elsw. ψ v. 9^a 22 136¹² 15. — 9. [וַיִּתְּנָה] The original Ps. begins here. The l. is dependent on Na. 1⁴. — [וַיִּתְּנָה] This l. is based on Is. 63¹³. — 10 is expansive and repetitious gl. — 11. [וַיִּכְסֶה] = Ex. 14²⁸. — [אֶחָד מֵהֶם] based on Ex. 14²⁸. — 12. A tetrameter gl., cf. v. 24⁸ Ex. 14²¹ 15¹. — 13. A pentameter gl. — 14. [וַיִּרְאוּ אֹהֶל] v. Nu. 11²⁴ (E), cf. Ps. 73²⁰. [וַיִּינֹס אֱלֹהִים] = 78¹⁸ 41, cf. Ex. 17² Nu. 14²² (פ) Dt. 6¹⁶. — 15. [וַיִּשְׁמְרוּ] sf.

† אֲשִׁיאָ n.f. *asking, request*, with נתן elsw. I S. 17. 27 Est. 5⁶. 7² 9¹². — † רִזוֹן †
 n. *wasting disease*, acc. BDB., elsw. Is. 10¹⁶ *leanness*, Mi. 6¹⁰ *scantiness*. 6
 πλῆσμονήν, so *Υ saturitatem*, S כמקא, Houb., Street, Ch., Dy., Du., al., א
 Nu. 11²⁰. But it is not suited to context. We should have, || לחם, || *food*,
 as Gn. 45²⁸ 2 Ch. 11²³. — בְּנִשְׁמָם = בְּנִשְׁמָם 78¹⁸. — 18. [קָדַשׁ יְהוָה] *one conse-*
crated to Yahweh, a conception of P. — 17. [דָּתָן אֶחָד] = Nu. 16²². [רָתֵן †]
 n. pr. m. *Dathan*, son of Ehab, Reubenite Nu. 16¹. 12. 24. 25. 27 26⁹ Dt. 11⁶.
 אֶחָד n. pr. m. his brother; only in same passages. — 18 is an expansive
 generalizing gl. — 19. † אֶחָד n. pr. loc., term of E, D; elsw. Mal. 3²³ I K.
 8⁹ 19² 2 Ch. 5¹⁰. — 20. [וַיִּקְרָא אֶת קְבוּרָתוֹ] gl. from Je. 2¹¹, only sf. ם for י, which
 latter is, however, given here by 6^{N. C. A. B. T.}, cf. Rom. 1²². — † אֶחָד n.f.
construction 144¹² Jos. 22²⁸ (P), *pattern* Ex. 25⁹, *image* elsw. Dt. 4¹⁶. 17. 18
 Is. 44¹⁸ Ez. 8⁸. 10¹⁰. — 22. Expansive gl. — [בְּמִרְצָה] = 105²⁸. 27, cf. 78⁶¹. —
 23. [וַיִּמְסַר לְהַשְׁמִיר] = Dt. 9²⁶ *אמסר יהוה להשמיר אתכם* should be inserted
 here for good measure. — [עָשָׂר בְּפֶרֶץ] as Ez. 22³⁰ BS. 45²⁸. — [הַשֵּׁב תִּשְׁבוּ] as Ps.
 78⁸⁸. — 24. [אֶרְצָה חֲסֵדוֹ] phr. elsw. Je. 3¹⁹ Zc. 7¹⁴. — [לֹא הָאֵמִינוּ לְדַבְּרוֹ] is a gl. of
 interp. — 25. [וַיִּרְגְּזוּ בְּאֵלֵיהֶם] dimeter gl. = Dt. 1²⁷. † רָגַז vb. Qal *murmur*
 Is. 29²⁴, Niph. (1) same, elsw. Dt. 1²⁷; (2) *backbite* Pr. 16²⁸ 18⁶ 26²⁰. 22. —
 26. [וַיִּשְׁאָר יְדֵי לְהִים] = Ez. 20²³. — [לְהִיפִיל אִיְהִים] cf. 37¹⁴ 73¹⁸. — 27. A gl. from
 Ez. 20²³, introducing reference to Exile; inappropriate here. — 28. [וַיִּשְׁאָר] Niph.
 elsw. Nu. 25². 5, Hiph. Ps. 50¹⁹. — [בַּעַל מְעוֹרָה] n. pr. dei., elsw. Nu. 25². 5
 Dt. 4⁸ Ho. 9¹⁰. — [נִזְכָּרְתִּים] phr. a.l. — 29. יהוה has been omitted by txt. err.
 — † אֶחָד n.f. *plague*, v. 8⁰ Nu. 14³⁷ I S. 6⁴. — 30. [וַיִּשְׁאָר] Niph. impf. †
 Qal *restrain* not used ψ; but Niph. *be restrained, stayed*, here as Nu. 17¹⁸ 25⁹
 (P) 2 S. 24²⁶. A word is missing for measure; insert מעליהם. — 32. [וַיִּקְצֹטוּ]
 Hiph. † קָצַף vb. Qal not in ψ; but Hiph. *provoke to wrath* as Dt. 9⁷. 8. 22 Zc.
 8¹⁴. — 33. [וַיִּנְבְּאָה] Pi. † נָבֵא vb. Qal *babble* Pr. 12¹⁸ *babblers*, Pi. elsw. Lv. 5⁴. A
 word is missing for measure. Insert either רוא or משה. — 34. [אֲשֶׁר אִמַּר יְהוָה לָהֶם]
 is gl. — 35 is tetrameter gl. — [וַיִּתְקַדְּבוּ] Hithp. † קָדַב vb. Qal *go surety for* 119¹²²
 Jb. 17⁸ Gn. 43⁹ 44³² (J). Hithp. *have fellowship with*, elsw. Ezr. 9² Pr. 20¹⁹
 24²¹. — 36. [עַצְבֵי־הֵם] † עֲצָבִים always pl. *idols* v. 8⁸ Ho. 4¹⁷ 8⁴ 13² 14⁹ Is. 46¹ Ps.
 115⁴ = 135¹⁵. — 37. [וַיִּמָּחַר בְּנִירְהֵם] expansive gl. from v. 8⁸. Daughters were
 not usually so sacrificed. — † אֶחָד n. pl. *lords*, old name of divinity as Dt. 32¹⁷.
 — 38–39. Expansive gl. — [וַיִּתְחַבֵּן] † [תִּחַבֵּן] vb. Qal *be polluted* Is. 24⁵ Je. 3¹. 1
 of land, Mi. 4¹¹ of Zion, cf. Ps. 35¹⁰. — [וַיִּטְמָאוּ] *become unclean* religiously,
 as Ez. 24⁴ Lv. 19⁸¹ (H). — [וַיִּנְיֹנוּ] as Ho. 2⁷ 4¹⁵ Is. 57⁸. — 40–41. Original Ps.
 is resumed. — 42. Expansive gl. — [וַיִּנְקְעוּ הַחַח] = Ju. 3³⁰. — 43. Generalizing
 gl. — [וַיִּטְמָאוּ] † טָמַא vb. Qal a.l. *be low, humiliated*, BDB. Niph. *sink in decay*
 Ec. 10¹⁸. Hoph. *be brought low* Jb. 24²⁴. — 45. [הֲסִרֵי] Kt. more in accord with
 usage. [וַיִּתְּנוּ לְרַחֲמֵי] Qr. *deeds of kindness* not suited to context. — 46. [וַיִּתְּנוּ לְרַחֲמֵי]
 gl. from I K. 8⁹⁰. — 47. Gl. of final petition with Exile in view. — [לְהַשְׁתַּחֲוֶה] form
 a.l., Aramaism. — 48. Benediction of the book. — [וַיִּמְסַר] I Ch. 16²⁸
 וַיִּמְסַר

PSALM CVII., 4 STR. 12³.

Ps. 107 is a summons to praise Yahweh for His redemption of His people from straits. Four are mentioned : (1) perils of caravans lost in the wilderness (v. 4-9), (2) of prisoners (v. 10, 12, 13-16), (3) of sickness (v. 17-22), (4) the perils of the sea (v. 23a, 25, 26a, 28-29, 31, 32). An introductory gloss makes the Ps. into a Hallel (v. 1). Other glosses interpret the redemption as from exile (v. 2-3), give a reason for the imprisonment in exile (v. 11), enlarge upon the perils of the sea (v. 23b, 24, 26a, 27), upon the gladness of a calm (v. 30), heap up deliverances of various kinds mingled with discipline (v. 33-43).

STRAYING in the wilderness, in the desert,
The way to an inhabited city they found not,
Hungry, yea thirsty,
Their soul fainted within them.

*Then they cried unto Yahweh in their strait,
That out of their distresses He might deliver them :*

Then He made them tread in a straight way,
To go unto an inhabited city.

*Let them give thanks to Yahweh for His kindness,
And His wondrous deeds to the sons of mankind.*

For He doth satisfy the longing soul,
And the hungry soul He doth fill with good things.

DWELLING in darkness and dense darkness,
Prisoners in affliction and iron,
Their heart was humbled with travail :
They stumbled and there was no helper.

*Then they cried unto Yahweh in their strait,
That out of their distresses He might save them :*

And He leads them forth from darkness and dense darkness,
And their bands He bursts asunder.

*Let them give thanks to Yahweh for His kindness,
And His wondrous deeds to the sons of mankind.*

For He brake in pieces the doors of bronze,
And the bars of iron He hewed asunder.

WEAK because of the way of their transgression,
And because of their iniquities they were suffering affliction,
All food their appetite was abhorring ;
And they had drawn nigh the gates of death.

*Then they cried unto Yahweh in their strait,
That out of their distresses He might save them :*

He sendeth His word and healeth them,
And delivereth (their life from the Pit).

*Let them give thanks to Yahweh for His kindness,
And His wondrous deeds to the sons of mankind.*

Let them sacrifice sacrifices of thank offering,
 And tell of His works in jubilation.
 GOING down to the sea in ships,
 The stormy wind arose,
 And lifted up the waves of the (deep).
 Their soul was melting because of trouble.
*Then they cried unto Yahweh in their strait,
 That out of their distresses He might bring them.*
 He setteth the storm into a whisper,
 And the waves (of the deep) are still.
*Let them give thanks to Yahweh for His kindness,
 And His wondrous deeds to the sons of mankind.*
 Let them exult in the assembly of the people,
 And in the session of the elders praise Him.

Ps. 107 has no title in 𐤀; but in 𐤂 𐤃𐤋𐤋𐤁𐤏𐤃, which is doubtless correct, though in 𐤀 it is attached to previous Ps. and so omitted here. The Ps. is composed in its original form of four parts of three tetrastichs each, and so resembles in length and measure 105, 106. These three Pss. are thus closely united, and may have been from the same poet. This Ps. is, however, more ornate, as it has a double Rf. It depends on Is.²: v.¹⁰, cf. Is. 42⁷, v.¹⁶ = Is. 45². In other respects the Ps. is original. There are several glosses: v.¹, the 𐤏𐤏 phrase of introduction, as 106¹, cf. 105¹; v.³⁸⁻⁴⁸, a series of additions without strophical organisation, to increase the number of exhibitions of the kindness of Yahweh. These show dependence on Is.² and Job: v.³³, cf. Is. 50²; v.³⁶, cf. Is. 41¹⁸; v.^{40a} = Jb. 12^{21a}; v.^{40b} = Jb. 12^{24b}; v.⁴² = Jb. 22¹⁹ 5¹⁸; v.^{42a}, cf. Ho. 14¹⁰; v.⁴³, cf. Is. 63⁷. The Ps. is interpreted by glosses as referring to the Exile; but in fact it mentions four kinds of deliverance from straits which have nothing to do with Exile. The Ps. is not earlier than the Greek period.

Ps. 107 begins with an introductory tetrastich, the first distich of which is the ordinary formula of the Hallel: 1. *Give thanks to Yahweh, for He is good; for His kindness endureth forever*], cf. 106¹. — 2. *Let the redeemed of Yahweh*], a phr. of Is. 35⁹ 51¹⁰ 62¹². — *say it*], that is, the thanks. — *whom He hath redeemed from the hand of the adversary*]. The nations among which Israel was living in perils of various kinds. — 3. *and from the lands gathered them; from the east and from the west, from the north and from the sea*]. This is against the entire tenor of the Ps., which has to do not with deliverance from enemies, but from straits of a more general character, which might come upon the people of God not merely during the Exile, but at any time in their experience of life. This is a prosaic gloss.

There are four equal Strs. of exactly the same structure : (1) a synth. tetrastich describing the distress ; (2) a synth. tetrastich describing the cry to Yahweh and the redemption that follows ; and (3) a synth. couplet of thanksgiving, with a syn. couplet of praise or its reason. Str. I. — 4. *Straying*]. In the other instances nominal or participial forms are used, v.^{10.17.23}. The use of the Pf. here, though sustained by *וָיָא* and *וְרָסָה*, is improbable. — *in the wilderness*], defined more strictly as in *the desert*. — *The way to an inhabited city they found not*]. They were lost in the pathless desert ; they had strayed from the right way, and could not find it again. — 5. *Hungry, yea, thirsty*]. Having consumed their food and water, they had nothing to eat or drink, and were already suffering from hunger and thirst. — *Their soul fainted within them*]. They had become faint, and were ready to perish. — 6. *Then they cried unto Yahweh in their strait, That out of their distresses He might deliver them*]. This is the first Rf., which appears regularly in the same place in each of the four parts of the Ps., the only variation being in the vb., which in v.^{13.19} is *save* and in v.²⁸ *bring out*. In the extreme distress in which they are perishing, they cry aloud to Yahweh their God for salvation. — 7. *Then He made them tread in a straight way, To go unto an inhabited city*]. Yahweh showed them the right way, and led them straight forward in it until they came to the city of their destination. — 8. *Let them give thanks to Yahweh for His kindness, and His wondrous deeds to the sons of mankind*]. This is the second Rf., which appears in each Part in the same place, v.^{15.21.31}, in identical terms. It is a summons to all who have had such a deliverance to render thanks to Yahweh for it. It is the kindness of Yahweh which induces Him to make such deliverances. They are indeed wondrous works ; not miracles in the technical historical sense, but yet special interpositions of Yahweh in answer to prayer. — 9. *For He doth satisfy the longing soul, and the hungry soul He doth fill with good things*]. The first clause doubtless refers to the satisfaction of the thirst, the latter to the hunger of v.⁵.

Str. II. — 10. *Dwelling in darkness*], emphasized by *and dense darkness*], not "shadow of death" of EV⁹. The darkness is here that of the dungeon, which was usually a pit or vault, deep

down and away from the light of day.—*Prisoners in affliction and iron*]. They were indeed prisoners, not only in dungeons, but in fetters there; and in addition suffering cruel affliction, probably with stripes also, as usual in such cases.—A glossator gives this a reference to the Exile by adding: **11.** *because they rebelled against the words of 'El and the counsel of 'Elyon condemned*]. They were punished by exile and imprisonment for disobedience to the Law. But the context shows that the imprisonment and suffering were not due to any such cause, but were of a more general character.—**12.** *Their heart was humbled with travail*]. The forced labour of prisoners was a great humiliation to them.—*They stumbled*], from weakness due to overwork.—*and there was no helper*]. They were friendless, and in an entirely helpless condition.—**14.** *He leads them forth from darkness and dense darkness*], the gloomy dungeon of v.^{10a}.—*And their bands He bursts asunder*]. The prisoners wear iron fetters, cf. v.^{10b}. They regain their liberty through the help of Yahweh, and through Him alone.—**16.** *For He brake in pieces the doors of bronze*], the strong gates of the dungeon.—*And the bars of iron He hewed asunder*], the iron bars that strengthen the gates of the prison.

Str. III.—**17.** *Weak*], so many moderns conjecture, || *were suffering affliction*], **¶**, Aq., **¶**, “the foolish,” followed by EV^a, does not suit the context any more than the reading of **¶**, **¶**. The strait of this part is evidently mortal sickness.—This sickness the poet ascribes to guilt: *because of the way of their transgression* || *because of their iniquities*], in accordance with the older theory combated in the Book of Job and still prevalent in the time of Jesus, Jo. 9², that disease was due to sin.—**18.** *All food their appetite was abhorring*]. They were so reduced in strength that they could not eat.—*And they had drawn nigh the gates of death*]. They were about to die and enter into the city of the dead, who are here, as Is. 38¹⁰, conceived as dwelling in a city, which has its gates just as any earthly city; cf. Mt. 16¹⁸.—**20.** *He sendeth His word and healeth them*]. The healing of the sick is accomplished by the sending of the divine word, which is doubtless conceived as a commandment bidding the disease to depart. It is here personified as a messenger, just as in other

passages divine attributes are personified and sent on missions of kindness or of judgment. — *And delivereth their life from the Pit*], the original reading, which an early copyist, by the omission of a single letter, reduced to the unusual form "their Pits." The first line of the v. corresponds with v.¹⁷, the second with v.¹⁸. — **22.** *Let them sacrifice sacrifices of thank offering*], offer the thank offerings with their festal meals usual on such occasions. — *And tell of His works in jubilation*], the religious shouts that were usual on festal occasions, of the nature of public applause of the celebration of the divine works of deliverance.

Str. IV. — **23.** *Going down to the sea in ships*], mariners, — intensified by the gloss: *doing business in the great waters*, continued in **24.** *They see the works of Yahweh — and His wondrous deeds in the gulf.* — **25.** *The stormy wind arose*], so **U, V.** This is explained by glossator as the great work of Yahweh by the insertion of "He commanded" and the interpretation of vb. as Hiph. "cause to arise." — *And lifted up the waves of the deep*]. The original form required by the measure, reduced by a copyist to "his waves," going back upon "the gulf" of v.²⁴, which was appropriate enough, if that were original, but impossible if it is a gloss. — A glossator enlarges upon the storm, and with a graphic touch which indicates real experience: **26-27.** *They go up to heaven; they go down to the depths*], the seamen ascending and descending with the waves. — *Their soul was melting because of trouble*]. This is the only line of these verses which was original in the Ps. The storm is of exceptional violence, and they are in real peril, which they realise in terror. — **27.** *They reel to and fro, and stagger like a drunkard*]. The irregular movement of the sea, in pitching and rolling, makes it impossible for them to keep their feet. — *and all their skill is swallowed up*]. The sailors' technical skill has become useless; they are at the mercy of the sea, and they can only await in dreadful anxiety the result. — **29.** *He setteth the storm into a whisper*]. The roar of the storm dies away, until nothing but a gentle, whispering wind remains. This corresponds with v.^{25a}. — *And the waves of the deep are still*]. They have subsided into a gentle, quiet movement, in correspondence with v.^{25b}. — A glossator adds: **30.** *And they are glad, because they are calm; and He leadeth them unto*

the city of their desire.—**32.** *Let them exult in the assembly of the people*], give public praise.—*in the session of the elders praise Him*], the gathering together of the elders in council. The Ps. has here its appropriate conclusion, although there seems to be no special reason why the examples of the divine deliverance should be limited to these four. Later editors made the Ps. more suitable for a Hallel by adding a considerable number of other examples of divine redemption of the people, but without the strophical organisation and Refrain of the original Ps.—**33–34.** A tetrastich of three syn. lines and one synth.: *He turneth*], habitual action, and not vivid action in the past.—*streams* || *water springs* || *a fruitful land*], three syn. terms referring to an oasis, or fertile, well-watered valley.—*into a wilderness* || *a thirsty land*, without water, || *a salt waste*]. Such a transformation was due to the withholding of rain, not uncommon in Palestine and neighbouring lands. This tetrastich is not in harmony with the Ps., which set forth straits of people, and not condition of the land.—*Because of the evil of them that dwell therein*], is not in accord with the conception of the original Ps., but of the glossator of v.¹¹.—**35–36** is in antithesis with the previous tetrastich.—*He turneth the wilderness* || *a thirsty land*—*into a pool of water* || *into water springs*], by bestowing an unusual provision of rain.—*and He maketh the hungry dwell therein, and establisheth an inhabited city*]. Men in great numbers assemble in this fertile oasis, satisfying their hunger, and dwell therein in such numbers as to constitute a city.—**37–38.** *And they sow fields, and plant vineyards, which yield fruits of increase. He blesseth them, and they multiply greatly; and He suffereth not their cattle to decrease*]. To the blessings of an agricultural life are added those of the nomad life.

Another glossator seems to have added **39, 41**, into which a still later one inserted **40**, and to which he appended **42.**—**39.** *But when they are minished and brought low*]. This glossator is evidently thinking of a time of adversity, the reverse of the prosperity of the previous context.—*through oppression, adversity, and sorrow*], such as that the people had to endure in the Antiochean persecution.—The apodosis is in **41.** *He setteth the needy on high from affliction*], gives them a safe refuge from their oppressors.—*and maketh families like a flock*], gives His people,

who have sought and found refuge in Him, wonderful fertility, so that their families increase as rapidly as a flock of sheep.—A later glossator inserts from Jb. 12²¹: *He poureth contempt upon princes*], doubtless referring to the defeat of the Syrian armies by the Maccabees;—and from Jb. 12²⁶: *and causeth them to stray in a pathless waste*.—The same glossator also adds from Jb. 22¹⁹: *the upright see it and are glad*,—and from Jb. 5¹⁶: *and all perversity doth stop her mouth*.—He also probably appended the concluding lines from Ho. 14¹⁰: *Whoso is wise, let him observe these things*,—and from Is. 63¹: *and let them understand the kind deeds of Yahweh*.

1 is the ordinary formula of the Hallel, cf. 106¹. It is a gl. in order to make the Ps. into a Hallel. Indeed, v.²⁻³ are also glosses to give the Ps. a reference to the Diaspora.—2. גַּאֲוִלִי [Qal ptc. pass. as Is. 35⁹ 51¹⁰ 62¹² 63⁴ (?). V. Ps. 19¹⁵.—קַיֶּרֶץ צָר *adversary* if part of the gl., but צָר *distress* if original to the Ps., as in Rfs., so Bā., Che.—3. מַסְתּוֹרָה וּמַסְתֵּב as 103¹².—† צָמִיִן] 48³ 89¹⁸.—קָטָן] for West, cf. 80¹² 89²⁶.—4. בְּלִישְׁתִּיִן as 68⁸ +.—[הַרְרָה i. p. incorrect; it belongs to next l., as 6, 5.—עֵינַי מוֹשֵׁב v. 7.³⁶, cf. Zion as dwelling place 132¹⁸.—5. הַחֲטָטָה] Hithp. with נַשַׁת as Jon. 2⁹, cf. Ps. 77⁴ 142⁴ 143⁴ with רוּחַ.—6. † מְצוּקָה] n. f. v. 18. 19. 28, as 25¹⁷ Jb. 15²⁴ Zp. 1¹⁶.—7. הַיְרִיבוֹת Hiph. דָּרַךְ, so 25⁶⁻⁹—וְרָר יִשְׂרָאֵל as Je. 31⁹.—8. [שִׁחָהָה] Qal ptc. † שָׁקָה (ו) usually c. נ *rush upon* Is. 33⁴ Jo. 2⁹ Pr. 28¹⁶; (2) here *longing*, as Is. 29⁸. Hithp. Na. 2⁶.—10. [מַאֲסֵרִי] as 68⁷ La. 3³⁴ +.—11 is a gl. giving the reason of the suffering; interrupts the thought and makes Str. too long.—12. [בְּקָשִׁי] in anxiety, distress, as 27² Is. 59¹⁰.—14. [מוֹסְרוֹתַיִם יִנְחָה] as 2³.—16. [בְּרִזְזָה] n. m. *bronze*, here of gates, Ju. 16²¹ Je. 39⁷ + of fetters, also ore Dt. 8⁹, armour 1 S. 17⁶ etc.—[בָּרִיחַי בְּרִזְזָה] *bars of iron* † בְּרִיחַ n. m. elsw. ψ 147¹⁸.—17. † [אֲוִילִים] adj. *foolish*, always ethically bad Je. 4²² Is. 19¹¹ +, Aq. *ἄφρονες*, *ἄστυλος*, improb. here, 6¹¹. A. T. ἀρτελάβερο ἀβδὼρ, *Ἐsuscepit eos*, 5 עָרַר. Rd. with Ols., Gr., Dr., Kau., Du., חוֹלִים.—[יָחֶזְקוּ] Hithp. *afflicted in discipline*; cf. Pi. *afflict* as divine discipline 88⁸ 90¹⁶ 119⁷⁶ Dt. 8³⁻⁸ La. 3³⁸ Is. 64¹¹.—20. [שִׁחָהָה] pl. sf. שָׁחָה, elsw. La. 4²⁰ for שָׁחָה *pit*. Rd., however, with Du. טָשַׁח חַיִּים.—23. The inverted ו here and v. 24. 28. 29. 27. 40 are of the nature of parentheses. They indicate that in the opinion of the early Massorettes the verses were misplaced. They are indeed for the most part glosses.—[עָשִׂי מִלֵּאמָה בְּמִים רַבִּים] begins the gl., though the ו was for practical reasons placed at the beginning of the v.—24 is a gl. throughout.—25. [וַיִּאֲמַר] is a gl. to indicate that the storm originated by divine command, and accordingly, וַיִּאֲמַר Hiph. ו consec.; but 6, 3 rightly have יִצְחָר Qal, *Ἐ stetit*, so Bā., Kau., Du., Che.—25. † [קָצְרָה] v. 29 148⁸ Je. 23¹⁹ 30²⁸ +, cf. פָּקַד Ps. 55⁹.—[יִחְרִיטֵם] a word is needed; rd. חָרוֹם.—26. [חֲחָטִינִי] שָׁחַ, cf. 75⁴, Hithp. *melt in terror*, cf. Na. 1⁶. This v., except this word with בָּרָקָה נַשַׁת, is a gl.; so v. 27. 29.—

27. יָהִינִי fully written, from *הגג* *reel* as from festival dancing; *v.* 42⁵.—*יָגִיד* *stagger*, as Is. 29⁹.—*שָׁכַר* adj. *drunken*, as Is. 19¹⁴ Je. 23⁹ +.—29. *רִשְׁפָּה* n.f. *whisper*, as 1 K. 19¹² Jb. 4¹⁵.—*וַיִּחַשׁוּ* Qal impf. *be silent, still*; here only of waves, 28¹ of Yahweh.—30. This *v.* is a gl.—*יִשְׁחַק* Qal *rest, be quiet*, of waves, as Jon. 1^{11, 12}, of conflict Pr. 26³⁰.—*קָחִיז* n.m. *city*, loan word BDB. V. 31-43 are later addition to Ps.—33. *קָצָא* n.[m.] *thirsty ground*, as Dt. 8¹⁵ Is. 35⁷.—*מִצְמֵי* v. 36 Is. 41¹⁸, *v.* Pss. 19⁷ 75⁷.—34. *מִלְחָה* n.f. *saltiness, barrenness*, elsw. Je. 17⁶ Jb. 39⁶.—35. *מִיָּם* n.[m.] *pool of water*, as Is. 41¹⁸ Ps. 114⁸.—*מִיָּה* as 63² Ho. 2⁵ Je. 50¹² +.—37. *מִיָּה* n.f. *produce*, as Dt. 22⁹ Nu. 18³⁰ Is. 30²³ +.—38. *מִיָּה* Hiph. impf. *be or become small* v. 39, as Is. 21¹⁷ Pr. 13¹¹. Hiph. *make small* here, as Je. 10²⁴.—39. *מִיָּה* Qal impf. *be brought low*.—*מִיָּה* n.[m.] *restraint*, as Is. 53⁸ Pr. 30¹⁸.—42 is a compound of Jb. 22¹⁹ and 5¹⁶.—*קָמַר* cf. 77¹⁰.

PSALM CVIII.

Ps. 108 is a mosaic of 57⁸⁻¹² and 60⁷⁻¹⁴, with slight modifications discussed in notes upon these Pss.

PSALM CIX.

Ps. 109 is composite. *A.* The congregation prays that God may no longer remain silent; for their enemies are slandering them (*v.* 1^b, 2^b, 3^b 5^b), pursuing them to death (*v.* 15^b, 17^b), with nothing but curses (*v.* 17^a, 18^b); they pray Yahweh for deliverance from extreme affliction (*v.* 21-22), complain that they are ready to perish (*v.* 23-24), and plead His kindness and the credit He will receive from the enemies (*v.* 26-27). *B.* An imprecation is upon a wicked ruler: that he may be condemned by a higher power more wicked than himself (*v.* 6-7), that he may lose his position and leave his family destitute (*v.* 8-9), may be exiled from home and oppressed by creditors (*v.* 10-11), that his posterity may perish in a single generation (*v.* 12-13), and his memory be blotted out (*v.* 14-15). Glosses harmonize to some extent the two Pss. (*v.* 2a, 3a-5a, 19-20, 25, 28-29), and give a liturgical conclusion (*v.* 30-31).

A. *v.* 1^b, 2^b, 3^b, 5^b, 16-18, 21-27, 6 STR. 4³.

- GOD of my praise, keep not silent;
For they speak with me with a lying tongue,
And with words of hatred they compass me about,
With hatred for my love.

HE remembered not to do kindness;
 And pursued the afflicted and poor,
 The one smitten in heart to kill him;
 And he took no pleasure in blessing.
AND he loved cursing, and it came to him;
 And he clothed himself with it as his raiment;
 And it came like water into his inwards,
 And like oil into his bones.
OYAHWEH, work Thou with me;
 According to the goodness of Thy kindness deliver me;
 For I am afflicted and poor,
 And my heart writhes within me.
AS a shadow, when it is stretched out, I depart.
 I am shaken out (when the light grows stronger).
 My knees totter from fasting,
 And my flesh without oil is (as one hasting away).
HELP me, Yahweh my God!
 Save me according to (the goodness of) Thy kindness;
 And they will know that this is Thy hand;
 Thou, Yahweh, hast done it.

B. v. 6-15, 5 STR. 4³.

APPPOINT a wicked one over him,
 And let an adversary stand at his right hand.
 When he is judged, let him come forth condemned;
 And let the decision of his case be his guilt.
LET his days be few,
 His office let another take;
 Let his children become fatherless,
 And his wife become a widow.
LET his children wander about and beg;
 Let them be banished from their desolate homes.
 Let a creditor strike him for what he hath;
 And let strangers take his labour as spoil.
LET him have none that extendeth kindness,
 And let there be no favour to his orphans.
 Let his posterity be for cutting off.
 In a generation let his name be blotted out.
LET the iniquity of his fathers be remembered,
 And let not the sin of his mother be blotted out.
 Let them be in the sight of Yahweh continually,
 That He may cut off (his) memory from the earth.

Ps. 109 was in **𐤁**, then in **𐤁𐤁**, and was also in **𐤁𐤁𐤁** before it received its present position (*v. Intr.* §§ 27, 31, 33). The original Ps. of **𐤁** had six trimeter tetrastichs, and is a strong and beautiful prayer, pleading with Yahweh for help against unjust enemies, *v. 1b. 2b. 8a. 6b. 16-18. 21-24. 26-27*. An imprecatory Ps. of five trimeter tetrastichs, *v. 6-15*, was inserted after the first Strophe

of the original Ps. This is smooth and artificial, and of an entirely different temper from the original Ps. The editor who united them introduced v.^{2a}. 20-5a, in order to assimilate them, and also additional imprecations, v.¹⁹⁻²⁰. 28-29, more suited to the composite Ps., and a description of a later situation, v.²⁵. The Ps. has an appropriate liturgical conclusion, v.³⁰⁻³¹. The inserted Ps. is Maccabean, but the original Ps. is Davidic of the early Persian period. In the original Ps. there are many fine poetic conceptions, v.¹⁷. 18. 23. 24. In the inserted Ps. the use of זָכַר v.^{6b} is late; מַשְׁפָּטִים v.⁸ pl. elsw. only Ec. 5¹. There is little real poetry in this piece.

PSALM CIX. A.

Str. I. A syn. couplet, enclosed between an introductory and a concluding line. — 1. *O God of my praise*], phr. a.l., the object of the praise of His people, cf. Dt. 10²¹ Je. 17¹⁴, — *keep not silent*], cf. 35²³ 39¹³ 83², implying the positive answer to the prayer for help. — 2-5. *For they speak with me*], in familiar conversation, and not in hostility as PBV., AV., JPSV., pretending to friendship, and so *with a lying tongue*. At the same time in their association with all others they show their hostility: *with words of hatred they compass me about, With hatred for my love*], cf. 35¹² 38²¹. Israel had responded to the pretended friendship with real love, which only called forth hatred in return. The editor who combined the two Pss. endeavoured to adapt this one to the other by prefixing v.^{2a}: *the mouth of the wicked one*], the same as the one of v.^{6^{ca}}; emphasized by: *even the mouth of deceit — is open against me*]. The text of פָּתְחָה , פָּתְחוּ , פָּתְחוּ , followed by PBV., is to be preferred to that of פָּתְחוּ , followed by RV., “they opened,” assimilated to the following vbs. This line is a prose sentence, and can be made into poetry only by serious changes. The same editor introduced v.^{30-5a}; in part to still further show the connection of these slanderers with the wicked ruler of v.^{6^{ca}}, and in part to emphasize the gratuitous character of the hostility: *and fight me without cause. For my love they are mine adversaries while I am in prayer, and they lay upon me evil for good*]. This is prosaic, and cannot be made into poetry without entire reconstruction of the sentences. The congregation were so friendly to their secret foes that they were in fact supplicating Yahweh on their account, while the foes were endeavouring to rally a host of enemies against them. At this point the editor introduces the imprecatory Ps. which will be considered later.

Str. II. Introverted parallelism. — 16-17 b. *He remembered not to do kindness* || *And he took no pleasure in blessing*]. In the friendly relation in which they were placed, he should have responded to the love of Israel and the good which Israel did him, with kindness; and to Israel's prayer on his behalf with blessing. But his enmity was so great that he forgot benefits received, and took no pleasure at all in Israel's happiness. The editor connects this Str. of the original Ps. with the last Str. of the inserted imprecation by prefixing against the measure *Because that*; and he also transposed v. ^{17a and b}, and because of the antithesis added the sentence, *and it remained afar off from him*, making the line just these two words too long. The enclosed couplet states emphatically conduct justifying these words: *pursued*], with deliberate, persistent effort, with the purpose *to kill*], and, indeed, not only a friendly people as above, but one *afflicted and poor*], usual terms indicating national affliction || *smitten in heart*], suffering in their inmost souls from the crushing blows they had received.

Str. III. A synth. tetrastich. — 17 a. *And he loved cursing*], antith. the blessing he should have taken pleasure in, of the previous Str.; and in ignoring of the love toward him of v. ⁵⁰. — *and it came to him*], as a welcome guest, not in retribution as in the inserted imprecation, and further it took possession of him: 18. *he clothed himself with it as his raiment*], his habitual and favourite clothing. — *And it came like water into his inwards*], with the refreshment of water to his thirst for doing harm to Israel. — *And like oil into his bones*], healing and soothing his frame, agitated with hatred and malice. The fact that this Str. is placed between two imprecations induces many to think of imprecations here also; but it is difficult to change the text so as to make the vbs. all jussives; especially in view of the fact that the jussive forms of the vbs. of the imprecatory Strs. are so well defined. The imprecation which follows, v. ¹⁹⁻²⁰, seems to be editorial, and not a part of the imprecatory Ps. v. ⁶⁻¹⁵. — 19. *Let it be to him as the garment he putteth on* || *and for the girdle with which he is always girded*]. This is the transformation of the statement of fact of v. ¹⁸ into a couplet of imprecation with the same simile. — 20. *Let this be the wage of my adversaries from Yahweh, and of those who speak evil against me*]. This is an imprecation of exact retribution, cf. Is. 40¹⁰ 61⁸ 62¹¹.

Str. IV. Two syn. couplets. — 21. *Yahweh, work Thou with me || deliver me*]. The deliverance implied is a work which Yahweh alone can work in dealing with His people and on their behalf. A glossator emphasizes the divine name by adding "Adonay" and a plea "for Thy name's sake," and a seam to make it antithetical to the inserted imprecation, "But Thou"; each and all of which additions impair the measure and the simple poetic conception, — *According to the goodness of Thy kindness*], so \mathcal{C} , which is greatly to be preferred to \mathfrak{H} , followed by EV^a, "for Thy kindness is good," conceived as an additional plea, assimilated to the previous gloss. — 22. *For I am afflicted and poor*], resuming v.^{16b}. — *And my heart writhes within me*], in throes of anguish, as \mathcal{C} , \mathfrak{H} , \mathfrak{S} , to be preferred to \mathfrak{H} , Aq., \mathfrak{I} , "is wounded," followed by EV^a.

Str. V. Two syn. couplets. — 23. *As a shadow when it is stretched out*], cf. 102¹², as the day declines toward sunset, — *when the light grows stronger*], the advancing light of dawn. By this easy emendation the line harmonizes with the previous one, and we avoid the abrupt introduction of the "locust," which does not seem appropriate in this connection. The locust is indeed shaken up and down by a strong wind, and so might be an appropriate simile of helplessness. But there is no suggestion of a storm in the context, and the vb. properly means *I am shaken out*, that is of life, || *I depart* from life. The conception is, that as the day declines his life departs, and that at the dawn of another day he is shaken out of life as by a spasm. — 24. *My knees totter from fasting*]. He has fasted so long and so strictly in his humiliation before God and in the anxiety of long-continued pleading that he no longer has strength to walk, || *and my flesh without oil is as one hasting away*]. He has abstained from oil so long that his flesh has become hard, coarse, and shrunken, and resembles that of a man hasting away out of life. A glossator adds 25. *And I am become a reproach to them: when they see me, they shake their head*], the first line based on 31¹², cf. 79⁴ 89⁴², the second on 22⁸.

Str. VI. Two syn. couplets. — 26. *Help me || Save me*], renewal of the plea v.^{1.21}. — 27. *And they, the adversaries, will know that this is Thy hand || Thou hast done it*], namely, the work of deliverance of v.²¹.

The glossator appends to the original Ps. 28-29. *Let them curse, but mayest Thou bless*], taking up the term of v.¹⁷; it matters little whether they bless as they ought, or curse as they ought not, so long as the people have the blessing of their God. These vbs. are jussives, as EV^s., because they come from the same hand as v.¹⁹⁻²⁰. — *Let them that rise up against me be shamed*], so C , U , PBV., to be preferred to H , followed by AV., which gives a rendering impossible to either text, and RV. which has protasis and apodosis of a temporal clause, possible but awkward. — *but let Thy servant be glad*], in antithesis with their shame, — *Let mine adversaries be clothed with confusion, and let them put on their shame as a robe*], using the same simile as v.¹⁹ in slightly varying terms.

PSALM CIX. B.

Str. I. Syn. couplets. — 6. *Appoint a wicked one over him*]. Yahweh is invoked to put on trial the wicked ruler, and in exact retribution to make his judge as wicked as himself, || *And let an adversary stand at his right hand*]. The adversary stands in order to make a charge against him and press it home before the wicked judge. While the word for adversary is the same as that for Satan, the context does not suggest a trial in the court of heaven, as Zc. 3¹, where a wicked judge would be impossible, but on earth, where supreme judges are not unfrequently supreme in wickedness. — 7. *When he is judged, let him come forth || And let the decision of his case be*]. The syn. term suggested by Is. 28⁷ instead of the "prayer" of H and ancient Vrss., followed by EV^s.; which does not suit the context, whether we think of a prayer to God, the only usage of the word, or a prayer to the wicked judge, which has no support in Hebrew usage. — *condemned*], as wicked, || *guilt*, of sin. Even a righteous judge would make such a decision in this case; but that a wicked judge should so decide greatly aggravates the situation to the wicked man, who is in the habit of depending on bribery and wickedness rather than on righteousness.

Str. II. Syn. couplets. — 8. *Let his days be few*], not of life, but of position, as || *His office let another take*]. The whole context shows that a wicked ruler is in mind. — 9. *Let his children*

become fatherless, And his wife become a widow], by his speedy death, the implication being that he has been condemned to capital punishment for the wicked administration of his office.

Str. III. Syn. couplets. — 10. *Let his children wander about and beg || Let them be banished from their desolate homes*]. The last line is after *ⓐ, ⓑ*, which is more suited to the context than *ⓐ*, followed by EV^s, “seek (their bread) out of their desolate places”; for the former represents that they have been driven forth from their desolate homes by creditors in accordance with the subsequent context, and gives the reason why they are homeless wanderers and altogether destitute. The latter simply represents them as seeking a home and food in desolate parts; strange places in which to beg for food. Several moderns seek a better sense from *ⓐ* by rendering “far from their ruined home,” which is quite possible, and certainly an improvement on EV^s. — 11. *Let a creditor || strangers*]. The creditors, especially as foreigners, not subject to the restrictions of Hebrew law, take advantage of his condemnation to death and appear upon the scene; whether with just claims or not, it matters little, for they will be sustained by the wicked judge, to whom they will give a share in their spoil; and their victim is helpless in their hands. — *strike him for what he hath || take his labour as spoil*]. They seize upon his possessions, and take to themselves all that he has laid up by his labour, by his wicked and unscrupulous dealings with others.

Str. IV. Syn. couplets. — 12. *Let him have none that extendeth kindness*]. Ordinarily in such a case a man has some friends or neighbours who sympathize with him and are kind to him; especially if he has been a man of rank and position, his sudden fall from so great a height of wealth and power excites the pity even of strangers. But this man was so wicked that even this would be withheld from him; and still further his children would share in his reprobation; *And let there be no favour to his orphans*], after he had suffered capital punishment for his crimes. — 13. *Let his posterity be for cutting off*]. His orphaned children are not only to be reprobates, banished from home; but their doom is also a speedy death, as the context indicates, because of destitution from exposure and hunger. || *In a generation let his name be blotted out*]. His posterity are not to extend beyond the genera-

tion then living; with their death the name of their father would no longer be on the earth. **Q**, **V**, have "one" before generation, **Q**, Aq., **S**, **F**, "another" or "next," both of which are probably interpretations; although they may have been variant readings, for in Heb. the words differ only by a single letter, which is easily mistaken. There can be little doubt that the text of **Q**, **F**, "his name," the name of the guilty father; is to be preferred to "their name" of **Q**, that of the children who had not yet made themselves a name.

Str. V. A syn. and a synth. couplet. — **14.** *The iniquity of his fathers || the sin of his mother*]. It is here assumed that the wicked ruler had wicked parents, both on the male and on the female side. The guilt of these parents, not yet adequately atoned for, is imprecated upon him. — *Let (it) be remembered || not be blotted out*], from memory, and so estimated in the amount of retribution. — **15.** *Let them, these sins, be in the sight of Yahweh continually*], so that He will never lose sight of them or overlook them, with the purpose *That He may cut off his memory from the earth*], exterminate him, the wicked man and his name, as v.^{13b}, and not "their memory," that of his ancestors, as **Q** and Vrss. by an easy copyist's mistake.

A liturgical addition was ultimately made to the Ps. to make it more suitable for public worship. — **30-31.** *I will give thanks to Yahweh, exceedingly with my mouth. In the midst of the multitude will I praise Him. For He standeth at the right hand of the poor, To save from the adversaries of his life*]. Public praise in the congregation of Israel will be given to Yahweh for His salvation of His people from the wicked oppressor. He stands at their right hand as advocate, in antithesis with the adversary at the right hand of the wicked. The wicked judge would in his unrighteousness condemn Israel, were it not for their divine advocate, because the adversaries of his life are also there. The term "adversaries" of the Ps. is more probable than "judges" of **Q** and Vrss.

CIX. A.

1. אֱלֹהֵי הַהִלָּחִי so **F**, Aq., **S**, **S**; phr. a. l., but **Q**ⁿ. A. R. T δ θεος τησ αλφεισ μου, **V** *Deus, laudem meam*, אֱלֹהִים שְׂבַחִי. — 2. מִי יִרְצֵעַ] interp. by מִי יִרְצֵעַ suggests that we should rd. יִרְצֵעַ; so Hare, Houb., De W., Hi., Now., Bā., Valetton. But יִרְצֵעַ prob. refers to an individual, whether Antiochus as Bar. Heb., or some

other tyrant. At all events, l. is a prosaic gl. — פרחו] but 𐤒. A. R. T, 𐤓, Du., פרח more prob.; both interp. of an original פרח אהי — פרחו] phr. of E, P, Je., Ez.; *with*, not *against*. — 3. ויִקְחֶמֶן חֶסֶן is a gl. continuing through v.⁶⁰, entirely prosaic in character. חֶסֶן as 35⁷. — 4. וישָׁמְעוּ as 38²¹, due to שָׁמַן v.⁶. — וְאָמַן חֶסֶן] phr. a. l., but cf. 120⁷. — 5. וְיָשִׁיבוּ עָלַי Bā., Valetton, after 𐤓 — פָּרְעוֹנוּ וְיָשִׁיבוּ; Bi., Che., וישלמוני improb. — רַקָּה חֶסֶן טוֹבָה] from 35¹² 38²¹.

CIX. B.

6. הַתִּקְרָה] Hiph. imv. תִּקְרָה Hiph. *appoint, make overseer*, 8⁶ c. קָל as Gn. 39⁴ Je. 1¹⁰ Nu. 1⁶⁰ + 9 t. — † שָׁטָן] n.m. *adversary*; not *Satan* as Zc. 3^{1.2.3} [ב. 1⁶ + 13 t.; cf. v.⁴. — 7. רָשָׁע] as 𐤒. A. R. T, 𐤓, 𐤔, 𐤕, 𐤖, 𐤗, *one condemned as wicked*. — [תִּקְלָחֵי] although sustained by Vrss., improb. Che. suggests מִלִּיחֵי but מִלִּיחֵי as Is. 28⁷ is better suited to context. — [לְחַטָּאָה] *guilt of sin*, cf. 32² 40⁷. — 8. מִסְפָּסִים pl. elsw. Ec. 5¹. — [פְּקָרָה] † פְּקָרָה n.f. *office, charge*, as Nu. 4¹⁶ (P) 1 Ch. 26³⁰ 2 Ch. 23¹⁸. 𐤒 תְּחֵי עִפְּסֹסִי, so Acts 1²⁰; 𐤕 *episcopatum*; but BDB., Du., *store* as Is. 15⁷. — 9. מְלִקְנָה] needs vb. to complete l.; prob. היהיה as Che. — 10. וַיִּנְיֵץ וַיִּנְיֵץ] inf. abs. is a gl. of intensification, making l. too long. — [וְיָרְשׁוּ] 𐤒. A. R. T. ἐκβαλεθῆτωσαν, so Acts 1²⁰; is more suited to context, as Kenn., Street, Horsley, Houb., Bā., Ecker, Valetton. — [תְּחַרְבוּתֵיהֶם] has two tones: prep. *from* with vb. גָּרַשׁ; if with רַשׁ not *out of* but *away from*. וְיָרְשׁוּ n.f. *waste, ruin*, of cities 9, here from context of dwellings, home. — 11. וַיִּקְשֵׁן נִשְׂאָה] vb. as 38¹⁸ *strike at*, 𐤒. A. R. T, 𐤓, וַיִּקְשֵׁן נִשְׂאָה Qal ptc. *creditor, usurer*, elsw. Ex. 22²⁴ (E) 2 K. 4¹ Is. 24² 50¹. — [וַיִּזְנוּ] coörd. with juss. † כֹּחַ vb. *spoil* a. l. ψ, but common elsw. — 13. אַחֲרֵיהֶיךָ] *his posterity* 𐤒 as 37²⁷, but 𐤓, 𐤔, 𐤕, *his end*. — [בְּדוֹר אַחֵר] so Aq., Σ, 𐤓, 𐤕; but אַחֵר 𐤒. A. R. T, 𐤕, Houb., Horsley, Du., Che.; prob. both interpretations. — [שָׁפָס] but שָׁפָס 𐤒, 𐤕, Horsley, Che., more prob. — 14. מֵאֵל יְהוָה] makes l. too long and is a gl. — 15. וַיִּקְרַס] pl. sf. improb.; rd. וַיִּקְרַי, cf. v.^{18b}.

CIX. A.

16. וַיִּצַן אֶשֶׁר] a gl. as a seam, connecting the two Pss. — [נִקְמָה] Niph. † אָחַ vb. *be disheartened*, BDB., as Dn. 11²⁰. Hiph. Ez. 13²² (?); but cf. וַיִּקְמָה רַחֲמֵיךָ Pr. 15¹⁸ 17²² 18¹⁴, וַיִּקְמָה רַחֲמֵיךָ Is. 66². 𐤒. A. R. T. καταεννεγμένον τῆ καρδία, 𐤕 *conpunctum corde*, Aq., Σ, πεπληγμένον τῆ καρδία, Hi., Bā., rd. וַיִּקְמָה הַלֵּב. — 17. וְיִלְמַד בְּבֵרְכָה]. This makes a complete l. || v. 16^a, with which it originally formed introverted parall. It was transposed, and assimilated to its antith. by adding two words, וַיִּחַרְקֵם חֶסֶן, at the expense of the measure. — † קָלְלָה] n.f. *curse*, as Dt. 11²⁶ + 10 t. D. It is repeated in v.¹⁸ because of its separation from v.^{17a}. The original was אָחַ. — 18. † [תָּר] n.m. *garment*, as Ju. 3¹⁶ +. — 19. † [תָּר] n.m. *girdle* BDB., Egyptian loan word, elsw. Is. 23¹⁰, but dub., cf. † תָּר [ב. 12²¹. — 20. [תָּר יְהוָה] is prob. a gl., although v.¹⁹⁻²⁰ are a late addition to Ps. — 21. [יְהוָה אֲרֵנִי] conflation, prob. of Kt. and Qr.; but with the omission of אֲרֵנִי the l. is still too long. Doubtless וַיִּמָּה is a seam, and וַיִּמָּה is a gl. of pleading. — [כִּי טוֹב] 𐤕, Bā., כִּי טוֹב is more prob. — 22. [תָּר] so Aq., 𐤕, *vulnera*

tum; but $\text{S}^{\text{N. A. T}}$ $\tau\epsilon\rho\delta\rho\alpha\kappa\tau\alpha\iota$, F *conturbatum est*, so S = לִיחִי Qal impf. וַיִּרְחַק *writhe in anguish*, as 55^b, Gr., Kau., Che., Valetton, is more prob. — 23. וַיִּרְחַק] Niph. א. ל. , i. p. prob. assimilated to וַיִּרְחַק . Qal is used in the sense required here. — וַיִּרְחַק] Niph. פ. ג. as Jb. 38¹² Ju. 16²⁰ *be shaken out*. Pi. *shake off*, Ps. 136¹⁶ as Ex. 14²⁷ (J) Ne. 5¹⁸. — וַיִּרְחַק] is improb., though sustained by Vrss.; for *locust* may be shaken up and down, to and fro, by the wind, and so rendered helpless; but the vb. has not this mng., and the context does not suggest a storm. Rd. וַיִּרְחַק *as the light of day grows stronger*. — 24. וַיִּרְחַק] vb. Qal א. ל. ; Pi. *cringe* 18⁴⁵, a sense inappropriate here. $\text{S}^{\text{N. A. R. T}}$ $\text{ἀλλοιώθη δι' ἔλαιον}$, F *immutata est propter oleum*, S *mutata est*, so S ; U ἔριον , S ἐπὶ ἀνηλεΐστας . The context suggests the prep. כ and the Qal ptc. וַיִּרְחַק of וַיִּרְחַק as *one hastening away*. — 25 is a gl.; the first l. from 31¹², cf. 79⁴ 89¹², the second from 22⁸. — 26. וַיִּרְחַק]. As this l. is too short, rd. וַיִּרְחַק as v. 21^b, with which it is ||. — 28. וַיִּרְחַק]. This and the following vb. are prob. juss. of imprecation, as they are gls. of the final editor; although it is possible to take them as indicatives. — וַיִּרְחַק and וַיִּרְחַק in anth. make l. tetrameter, as the mate is; not surprising if a gl., although it is against the measure of both original Pss. — וַיִּרְחַק] so S , followed by ו consec. of pf. may be interpreted as prot. and apod. of temporal or conditional clause; but S of $\text{ἐπανισταρόμενοι μοι ἀλοχυνθήτωσαν}$ = וַיִּרְחַק is better suited to the context and more prob.; so Du., Gr., Bā., Kau., Ehr., Valetton. — 29. וַיִּרְחַק] n.m. *robe*, א. ל. ψ , but common elsw.; fig. of attribute Is. 59¹⁷ 61¹⁰ Jb. 29¹⁴. — 31. וַיִּרְחַק] but $\text{S}^{\text{N. A. R. T. S. F. S}}$ וַיִּרְחַק , which makes וַיִּרְחַק more suitably obj. of vb. It seems best to rd. וַיִּרְחַק , the common term of these gls., v. 4. 20. 29.

PSALM CX., 2 STR. 5⁵.

Ps. 110 is a didactic Messianic Ps. (1) The Psalmist lets David cite an utterance enthroning his lord at the right hand of Yahweh, with a strong sceptre to overcome his enemies. People volunteer for the war in multitudes like dewdrops at dawn (v. 1-3). (2) He cites an oath of Yahweh, making him priest forever (v. 4). He goes forth to war, overcomes kings and nations, and is exalted in victory (v. 5-7).

UTTERANCE of Yahweh to *my* lord: "Sit enthroned at *My* right hand,

Till I make *thine* enemies a stool for *thy* feet.

With the rod of *thy* strength rule in the midst of *thine* enemies."

Volunteers on the sacred (mountains) are *thy* people, in the day of *thy* host:

From the womb of the morn come forth to *thee* the dew of *thy* youth.

YAHWEH hath sworn, He is not sorry: "Thou art a priest forever."

My (lord) at (*His*) right hand doth smite in the day of *His* anger.

He executeth judgment on kings. He doth fill the valleys with nations.

He doth smite chiefs, (going over) a wide land,

(An inheritance) on the way he maketh it, therefore he is exalted.

Ps. 110 was in **DB**, then in **ff** (*v. Intr.* §§ 27, 31). It was not used in **DB**. The Ps. in its present form is very late: (a) The words **דָּרִי** for **דָּרִית** *v. 5^a*, **עַל דָּרְבִי** for **עַל דָּרְבִי** *v. 5^b* are late formations, but the latter is a gloss and the former an error for **דָּרִי**. (b) The sentence **עַל דָּרְבִי מַלְכֵי־צִדְקָה** *v. 4^b* is based on the story of Melchizedek Gn. 14, which many critics regard as a post-exilic *midrash*, and also gives an explanation involving an anxiety to distinguish this priesthood from the Aaronic, and so the period of the supremacy of the priestly Law. But this being a gloss, it does not give evidence as to the original Ps. (c) There is a reference *v. 7* to the story of Gideon's men lapping water Ju. 7⁴⁻⁸; but it is doubtful whether such a reference was in the original text. On the basis of these, many scholars refer the Ps. to the Maccabean times and to Jonathan, Hi., Ols., Bā., cf. 1 Mac. 10²⁰, or to Simon. The suggestion of G. Margoliouth that Simon's name is in the letters beginning certain lines of the Ps. **דָּרְבִי**, though suggested independently by Bi. and sustained by Du., Charles, al., is based on arbitrary arrangement, and is against the usage of acrostics (*v. Kō. Einleitung*, S. 404). There are insuperable objections to any of the Maccabean princes. (a) They were not of the posterity of David, and the hopes of the nation as to the Davidic dynasty could not in fact gather about them. The Psalter of Solomon 17²⁸ **א**, in the first century B.C., looks for a son of David, and not for a Maccabean. The utterance and oath of Yahweh *v. 1-4* refer to the covenant of David 2 S. 7 Ps. 2⁷ and the oath of Yahweh 89^{4-86. 50} 132¹¹. None but a son of David could enter into the mind of a Jewish poet. The reference to the Davidic covenant also favours the view that it is the Davidic dynasty that the poet has in mind, the seed of David of Nathan's prediction. The glorification of the dynasty at its covenant institution was the greatest glorification that could be given to any of the line of succession in that dynasty. We are obliged, therefore, to go back to the time of the Davidic dynasty, unless we regard the Ps. as altogether ideal. (b) The priest here is a king, or at least a sovereign lord. The Maccabeans were born priests of the line of Aaron before they attained sovereignty. They were not instituted as priests by divine oath. It was least of all appropriate to speak of any of them as a priest after the order of Melchizedek, implying not after the order of Aaron. In fact, it is just this that is emphasized, that the priest is not a priest as such, of an order of priests; but a priest in the more primitive sense, when a king like Melchizedek could be priest although he was king. The conception of the monarch as priest is a primitive conception, earlier than the establishment of the Aaronic priesthood of P, earlier even than the Deuteronomic conception of the Levitical priesthood, just such a conception as that in the earliest historical documents, of Jethro Ex. 2¹⁶ 3¹ 18¹ (JE) and of princes 2 S. 8¹⁸ 20²⁶ 1 K. 4⁶ (Judaic sources). The Ps. must therefore be pre-Deuteronomic. The words "after the order of Melchizedek" destroy the measure of the Ps. and are a gloss, giving an explanatory distinction, made necessary when the Aaronic priesthood filled the minds of the people and a Ps. using this ancient terminology needed to be explained.

Gr. refers the Ps. to Jeshua, the great high-priest of the Restoration, in

accordance with Zc. 6¹²⁻¹³, where he interprets the two crowns as for Jeshua and the נָרִי 3⁸ as referring to Jeshua. But the נָרִי has already become a title of a Davidic monarch Je. 23⁵⁻⁸ 33¹⁴⁻²² (*v. Br. MP. 496*), and Zerubbabel of the Davidic line is in the mind of the prophet rather than Jeshua the high-priest, and the predicted נָרִי is to be a priest-king, the crowning of Jeshua being symbolical of his crowning and enthronement. The reference to the crowning of Jeshua Zc. 6^{11b} is denied by We., Now., as a gloss; and Ew., Hi., al., think of two crowns, the royal one and the priestly one, for two different persons. Whatever interpretation we may make of this passage, there is yet an antithesis between king and priest which we do not find in Ps. 110. The same utterance which enthrones him is an oath making him priest, and this was in the covenant of David at the institution of the dynasty and is a very different conception from the reestablishment of the kingdom. The author of the Ps. knows nothing of a dominion in the future and so postponed, or of a period of humiliation of the king and people such as is seen in Pss. 89, 132. The dynasty installed knows no defeat and is everywhere victorious, therefore the Ps. must be pre-exilic, and not only pre-Deuteronomic, but earlier than the Assyrian invasions and not later than Jehoshaphat, who was in some respects appropriate as a representative of the conquering king of David's line. This Ps. is earlier than Ps. 2, because it does not contemplate a universal kingdom and rebellious nations. It resembles Ps. 18 in its victory over an indefinite number of kings and nations. The Ps. probably has the song of Deborah in mind, Ju. 5³, in its emphasis upon the volunteering of the people in the army of the king, and possibly the victory of Jehoshaphat over the Ammonites, Moabites, and Edomites 2 Ch. 20. The question now remains, whether a poet here speaks his own mind as a court poet, or the mind of the people and their hopes in the dynasty, or whether he makes David, the father of the dynasty, speak his hopes respecting his own dynasty. The former reference does not seem so appropriate when the people are represented as $\text{עַמִּי וְיִלְדֵי עַמִּי}$ v. 8, unless we suppose that the people who utter the Ps. are thinking of another and a later people and body of young men than themselves. It is improbable that the poet speaks merely for himself. It is most probable that he lets David speak his hopes as those in which the people of the seed may join. The Ps. has two syn. Strs., each of five pentameter lines. In the first Str. the first line before caesura and at end has assonance in *i*, the remaining four lines before caesura and at the end all in *ka*. In the second Str. the first line has assonance in *am*. In the other lines there is no assonance in אֵי , but the text as restored shows assonance of second line in *o*, of third and fifth lines in *im*, of fourth line in *ah*.

Jesus cites and interprets v. 1 thus: "David himself said in the Holy Spirit, 'The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet.' David himself calleth him Lord: and whence is he his son?" Mk. 12³⁶⁻³⁷. Mt. in citing from Mk. changes the first clause into an interrogative, "How then doth David in the Spirit call

him Lord, saying"; and makes the quotation, "Till I put thine enemies underneath thy feet," and the final clause, "If David then calleth him Lord, how is he his son?" Mt. 22⁴³⁻⁴⁵. Lk. also citing from Mk. changes the first clause, "For David himself saith in the Book of Psalms," gives the quotation as in Mk. and slightly varies the third clause: "David therefore calleth him Lord, and how is he his son?" Lk. 20⁴²⁻⁴⁴. The argument rests upon David's having said these words in the Ps., and it is justified if the author of the Ps. lets David appear as spokesman (*v. Br.*^{SHS}. p. 263). It does not require Davidic authorship of the Ps. We might say, furthermore, that Jesus is arguing on the basis of the common opinion as to the author of the Ps., and that either he did not in his Kenosis know otherwise, or else, if he knew, did not care to correct the opinion (*v. Plummer*^{Luke}. pp. 472-473); but the latter view can be maintained only on the theory that he is arguing from the premises of his opponents to confute and to silence them, which he actually does without endorsing the premise himself. These words, by whomsoever uttered, have a Messianic reference to the seed of David in accordance with the covenant with David, and they do not lose their Messianic reference even though in the mouth of another. This Ps. is assigned in the Roman and Sarum use for Christmas and the Circumcision of Christ.

Str. I. is composed of a synth. tristich and a syn. distich. —
 1. The psalmist speaks, not for himself as an individual, but for David in his seed, in accordance with 2 S. 7¹⁸⁻²⁹, where he praises God that He has promised so much greater things for his seed than He has granted to himself. In view of the fact that the seed was to build the temple and as the son of God have an eternal throne, it was not too much for a poet to let David speak of his son as his lord. The view that the people of Israel, over whom the Davidic dynasty reigned by divine appointment, spoke these words, is not sustained by the context. — David cites the covenant with him as an *Utterance of Yahweh*], an utterance to a prophet in the ecstatic state (cf. Nu. 24³⁻⁹. 2 S. 23¹⁻⁹), a synonym of the "vision" 2 S. 7¹⁷ in which Yahweh spake to Nathan the words of the covenant (cf. Ps. 89²⁰), interpreted as an *דבר* Ps. 2⁷. This utterance was mediately through Nathan, but addressed *to my lord*], the sovereign of Israel, the seed of David, the Davidic dynasty. Its contents were: *Sit enthroned at My right hand*], the right hand, the seat of the highest honor (cf. Ps. 45¹⁰), occupy a throne nearest to Yahweh, implying therefore the sonship relation; cf. Ps. 2⁶⁻⁷. — *Till I make thine enemies a stool for thy feet*]. Yahweh is the one who subdues the enemies

here as in 2⁵. The line is synth. ; but the second part of it is suggested by the sitting enthroned, the feet resting upon a footstool composed of subdued enemies. — 2. The enthroned lord now himself becomes active. — *With the rod of thy strength*], the strong, powerful, massive sceptre or mace, suggested as held in the hand, in antithesis to the stool for his feet ; cf. 2⁹, where the Messiah rules with a rod of iron. — *In the midst of thine enemies*]. He goes forth into the battle and uses his strong rod ; as in 2⁹ he dashes them in pieces like a potter's vessel. — A later editor inserts here a gloss of petition, *May Yahweh send it out of Zion*], implying impatience for the realisation of the promise, such as characterises Pss. 89, 123, but is foreign to the tone of this Psalm. — 3. The Str. concludes with a syn. distich, which is, however, synth. to the previous tristich. That tells of the activity of Yahweh and the king, this of the people of the king. As in ancient times the people volunteered to follow Deborah and Barak Ju. 5², so here, *Volunteers are thy people*]. They are ready and eager to follow their king, *in the day of thy host*], on the day when the host is mustered for war. They assemble *on the sacred mountains*], as 3, 2, especially appropriate to the syn. simile of the dew. The sacred mountains are sacred because they are God's foundation, the place of His temple 87¹, and as the place of the king's installation 2⁶ ; but 3, 6, have "in sacred ornaments," cf. 29² 96⁹, implying an army of priests, in accordance with the conception of the nation as a kingdom of priests in the covenant of Horeb Ex. 19⁶. This is the interpretation of Rev. 19¹⁴, and is appropriate in itself and ancient. But it seems premature to mention priestly warriors before the priesthood of the king, which does not appear till the next Str. — The volunteers are compared to *dew*], drops of dew, abundant and fresh in vigor. They are *thy youth*], thy young men, with youthful enthusiasm and strength. They appear on the sacred mountains, as it were covering them in their battle array as dewdrops cover the mountains in the early morning, seeming to be born *From the womb of the morn*], cf. 133³.

Str. II. is syn. with the first, composed of three syn. II. preceded by a single line to which they are synth., and followed by a single line of climax. There is only a general correspondence

with the first Str.—4. *Yahweh hath sworn*] || to “utterance of Yahweh” v.¹, another interpretation of the covenant of David, sustained by the usage of 89^{4.26.30} 132¹¹.—*He is not sorry*]. It is an unchangeable oath, just as in 2 S. 7¹⁶ the kingdom is made sure, cf. Ps. 89²⁹.—*Thou art a priest forever*], that is, a priest-king, as Jethro Ex. 2¹⁶ 3¹ 18¹ (JE), and princes of David 2 S. 8¹⁸ 20²⁶ 1 K. 4⁵, all in sources of early history, not involving priestly office, but priestly functions of king. This is explained by a gloss: *after the order of Melchizedek*, that is, he was not a Levitical priest of Deuteronomic law, or an Aaronic priest of the priest-code, but one after the order of Melchizedek, the friend of Abraham, Gn. 14.—5. *My lord*], just as in v.¹, and not *Lord* of MT., which makes God the subject of subsequent vbs., which is appropriate v.⁵, improbable v.⁶, and impossible v.⁷, there being nothing to suggest change of subject. The parall. suggests the same reference as v.¹, and this makes the king the subject of all following verbs and removes all difficulties. So we must read *at His right hand*, which is also favoured by assonance with “His anger,” and not “thy right hand,” which was due to the interpretation of יְהוָה as Lord, and which also involves the transposing of the position of Yahweh and the king from that of v.¹.—*doth smite*] || rule with strong rod v.². מִקֶּשֶׁת makes “kings” the obj. of “smite,” but this destroys the measure, making this line too long, the next too short.—*in the day of His anger*], the day of battle, || with “the day of his host” v.³.—6. *He executeth judgment*], that is, in battle, by overthrow.—*On kings*], obj. here instead of above, as מִלְּפָנֶיךָ. Kings lead the army of enemies, as in 2^{2.10} they plot, and are warned.—*He doth fill the valleys with nations*], after עַל, בְּ, “valleys,” instead of מֵ “dead bodies,” and attaching “nations” to the vb. “fill,” instead of מִ “fill (it) with dead bodies.” The nations in the valleys, as in Jo. 4¹²⁻¹⁴, where they are assembled for judgment in the valley of Jehoshaphat, based on the narrative of the victory of Jehoshaphat over the Moabites and Ammonites in the valley 2 Ch. 20¹⁶⁻²⁶, to which possibly also the Ps. refers.—*He doth smite chiefs*], that is, with his mace, rod of strength. He smites the leaders of his enemies, *going over a wide land*]. The battle-field is extended, and the land of the enemies over which he pursues them is far away.—

many words, and the next too few, for good measure. Therefore remove סלכים to next l., and make פחז abs. — [ביום מטי || ביום חי'ך v. 8; the day of Yahweh's wrath follows the day of muster of the army of His king. The king shatters the enemy here, as Yahweh makes the enemy His footstool in v. 1. — [רין] Qal impf. רין; *execute judgment* in war, here, c. acc. Is ארני subj. ? This is most natural, carrying on subj. from previous v. This leaves only v. 7, which it is impossible to attribute to Yahweh; and yet there is no hint of a change of subj., and why should the king drink of the brook unless he had done something to weary him? Most interpreters therefore think of the king as subj. of v. 8. But the difficulty remains, that in the previous v. he has been referred to in the 2d pers. The difficulty could be easily removed by reading, instead of קל ימיני, קל ימיני, and interpreting ארני as ארני, referring to the king. This change is desirable (1) as securing the assonance found in previous ll., אמי, ימיני, אמי; (2) as making ארני in both Str. refer to the king, and so avoiding a change of attitude from the right hand of Yahweh to the right hand of the king; (3) as enabling us to regard the king as the subj. throughout the Str. The sf. of 2d pers. originated from interp. ארני as divine name. Read, therefore: ארני עלימיני פחז ביום מטי. — [בגוים] must then be connected with מל, and constitute that with which the valleys are filled up. We may think of the nations gathered in the valley of Jehoshaphat for judgment, according to Jo. 4², cf. 2 Ch. 20¹⁶⁻²⁰. A good pentameter and assonance are given in the order: ביום מטי מל נאיוח בגוים — רין סלכים מל נאיוח בגוים. Ḥ^x πληρώσει πτώμα; Ḥ^{A. R. T} πτώματα; Ḥ^l implebit ruinas; Ḥ^l implebit valles = מלך Pl., which is certainly more probable. נויים pl. † נויים n.f. (1) *body*; of living body Gn. 47¹⁸ (J) Ne. 9²⁷ Dn. 10⁶ Ez. 1^{11.22}; (2) *dead body, corpse*, (a) of man I S. 31¹⁰ (so orig. in || I Ch. 10¹⁰) v. 12. 12 Na. 3^{4.8} (coll.); so here Ḥ, Ḥ; (b) of lion Ju. 14^{8.9}. But Aq., S, Ḥ, rd. נאיוח *valleys*, v. 23⁴; so Kenn., Horaley. Vb. מל suits *valleys*, but not *corpses*; for there is no receptacle or place suggested in context. We may point מל, and make the king the subj. as with other vbs. — [ראש] not *heads* of the bodies, corpses; but *heads* of the army, *chiefs*, || סלכים. — [לְאַרְצֵךְ רִבָּה] might be regarded as pregnant, and a vb. inserted in thought; but the l. is defective and requires just this vb. for completion. נָלָה has been omitted by error before לָה, *went up* in war, in a campaign against; Ḥ^x ἐπὶ γῆν πολλήν; Ḥ^l in terra multa; Ḥ^{A. R. T} ἐπὶ γῆς πολλῶν, so Ḥ^l in terra multorum. Assonance is given by the order: מל נאיוח מל נאיוח על־ארץ רבָה. — 7. מְנַחֵל בְּרֶדֶךְ יִשְׂרָאֵל though sustained by all Vrss. and based upon the story of Gideon Ju. 7, does not give a proper climax to the victory of the king. נח without the prep., which may be interp., would suggest rather the vb. *divide as a possession*, the broad earth which he has conquered. יִשְׂתָּה might be יִשְׂתָּה (cf. v. 1) *he maketh it*, the land. What he makes it, is to be found in בְּרֶדֶךְ, where again ב is an interp. prep. בְּרֶדֶךְ would then be *highway*, in accord. with the dividing of the earth as a possession. The pl. יִרְכִּיט would then be needed, not only on account of the number of such highways required, but also for assonance with יִרְכִּיט. ראש is indeed a gl. from the previous l. The original would then be with assonance: מל נאיוח מל נאיוח על־ארץ רבָה.

PSALM CXI., II STR. 2³.

Ps. 111 is a resolution to praise Yahweh in the congregation of Israel (v.^{1. 10^{bc}}), for the greatness of His works (v.²), His wondrous deeds of righteousness and compassion (v.³⁻⁴), His fidelity to His covenant (v.⁵⁻⁶), His trustworthy precepts (v.⁷⁻⁸), the ransom of His people (v.^{9^{ab}}), and His awe-inspiring sanctity (v.^{9^{c-10^a}}).

I WILL thank Yahweh with all my heart,
 In the intimate fellowship of the upright and the congregation.
 GREAT are the works of Yahweh,
 Sought out of all that delight therein.
 MAJESTY and splendour is His doing.
 And His righteousness standeth firm forever.
 A COMMEMORATION hath He made for His wondrous deeds;
 Gracious and compassionate is Yahweh.
 PREY hath He given to them that fear Him:
 He remembereth forever His covenant.
 HIS power hath He declared to His people,
 To give (them) the inheritance of the nations.
 HIS works are faithfulness and justice;
 Trustworthy are all His precepts.
 THEY are established forever and ever;
 They are done in faithfulness and uprightness.
 RANSOM He hath sent to His people;
 He hath commanded forever His covenant.
 SACRED and awe-inspiring is His name;
 The beginning of wisdom is the fear of Him.
 A SOUND understanding have all who do so:
 His praise endureth forever.

Ps. 111 is one of the Hallel, the first of the group 111-118, each having the title הללֵיהּ (v. Intr. § 35). It is composed of twenty-two alphabetical trimeters in groups of two each. It presupposes both the gnomic and the legal attitudes, when they were in harmony, before they came into conflict; and therefore the Greek period.

The couplets of the Ps. are all synth. Their connection is loose, in the gnomic style.—1. *I will thank Yahweh*], resolution of public thanksgiving, — *with all my heart*], phr. of D; with the entire inner being. — *In the intimate fellowship of the upright*]. The upright are distinguished from the wicked in Israel, and are conceived as closely united in an intimate fellowship from which

the wicked are excluded. — *and the congregation*]. This fellowship was that of the congregation of Israel, from which the ungodly usually abstained. — 2. *Great are the works of Yahweh*], His doings on behalf of His people, — *Sought out*], by diligent investigation and study, — *of all that delight therein*], cf. 1²; the true attitude of the people of Yahweh. — 3. *Majesty and splendour is His doing*], manifesting His glorious majesty, — *And His righteousness*], vindicatory, redemptive, as usual, — *standeth firm forever*], is permanent, steadfast, and reliable. — 4. *A commemoration hath He made*], arranged for a celebration of them by the rehearsal of them in the congregation, — *for His wondrous deeds*], in the salvation of His people, as implied in, — *Gracious and compassionate is Yahweh*], based on Ex. 34⁶. — 5. *Prey*], taken from their enemies for their benefit, — *hath He given to them that fear Him*], to His true worshippers; the provision for them in the Holy Land as implied by: *He remembereth forever His covenant*], the covenant of Horeb Ex. 19, 24. — 6. *His power*] enlarged by a glossator into “power of His works,” cf. v. 2^{a. 4a}, — *hath He declared to His people*], power over their enemies in dispossessing them of their lands, as implied by, — *To give them*], His people, *the inheritance of the nations*], the possession of their land. — 7-8. *His works*], cf. v. 2^{a. 4}; enlarged by glossator to “works of His hands,” at the expense of the measure, — *are faithfulness and justice*], attributes not usually paired, cf. Je. 4²; the one in the carrying out of the promises of the covenant, the other in the administration of His government; cf. v. 8^b, — *done in faithfulness and uprightness*], the former the same word, the latter a syn. of justice. — *Trustworthy*], to be depended on as a firm, stable support, || *established* v. 8^a, upheld, sustained, maintained, — *are all His precepts*], a late term for the laws of the Pentateuchal Codes, cf. 19⁹ 103¹⁸ 119^{4+21 l.} (em. txt.). — 9. *Ransom He hath sent to His people*], originally of deliverance from Egypt, then from Babylon, Is. 50²; probably here in a comprehensive sense, thereby confirming His promises. — *He hath commanded forever His covenant*], cf. v. 5. — *Sacred and awe-inspiring is His name*]. His name, as the sum of His manifestation of Himself to His people, is to be hallowed and revered in worship and in life, in accord with the Word Ex. 20⁷. — 10. *The beginning of Wisdom is the fear of*

Him], a fundamental principle of WL., Pr. 1⁷ 9¹⁰ Jb. 28²⁸ BS. 1³⁰; the reverential fear of Yahweh is the very first step in the acquisition of ethical wisdom. — *A sound understanding*], another term of WL., syn. of “wisdom,” — *have all who do so*], all who have this fear and act accordingly, especially in giving thanks and praise. ה and ס both supply objects to the vb. at the expense of the measure: the one pl., doubtless thinking of the precepts of v.⁷, too distant in such a gnomic poem; the other sg., referring to the “fear,” and thus interpreting it against the usage of the phr. as a syn. of the Law; both doubtless wrong. — *His praise*], concluding with the thought with which the Ps. began, v.^{1a}, — *endureth forever*], standeth fast, firm, and sure. Public worship is certain to be rendered in all generations.

1. ס σοι, י tibi, explanatory gl. — ב] for ב , due to dittog. before בטור , as Ehr. — טו] phr. a.l.; cf. Pr. 3³², v. Ps. 25¹⁴ for use of טו . — 2. ה] so ס , ט , but ס τὰ θελήματα αὐτοῦ, י voluntates eius; both sfs. interp. an original ס . — 5. ה] prey, v. 76⁶; here in fig. sense of food. — 6. ה] makes l. too long; interp. of ה ; so ה is interp. of ה . — 7. ה] makes l. too long; rd. ה . — 8. ה] Qal pass. ptc., as 112⁸, v. 3⁶. — ה , ס , ט ; ה more prob.; Gr., Che., Bā., Valetton, Ehr. — 9. ה] n.f. ransom, from exile Is. 50², from iniquities Ps. 130⁷; here more general; Ex. 8¹⁹ is dub. — 10. ה] a.l., cf. Pr. 4⁷ 9¹⁰ WL. — ה] makes l. too long; rd. ה . — ה] n.m. (1) *prudence*, 1 S. 25⁸; (2) *insight, understanding*, here, as also in WL. and Chr.; (3) *bad sense, craft*, Dn. 8²⁶. — ה] ס τοῖς ποιούσιν αὐτήν, י facientibus eam, ס qui faciunt eam, sfs. all gl.; rd. ה .

PSALM CXII., 11 STR. 2⁸.

Psalm 112 pronounces happy the one that fears Yahweh and delights in His Law (v.¹); his posterity will be blessed (v.²), he will have wealth and prosperity with which he will be benevolent (v.³⁻⁴); he maintains justice in all his affairs, and will be held in everlasting remembrance (v.⁵⁻⁶); he will be firm and confident, without fear, and sure of victory over his adversaries (v.⁷⁻⁸); he is generous to the poor, and will be exalted to the chagrin of the wicked (v.^{9-10a}). The Ps. concludes with the ruin of the wicked (v.^{10bc}).

HAPPY is he that feareth Yahweh,
 That in His commands delighteth greatly.
HIS seed shall be mighty in the land :
 The generation of the upright shall be blessed.
WEALTH and riches are in his house ;
 And his righteousness endureth forever.
LIGHT doth shine for the upright.
 Gracious and compassionate is the righteous.
IT is well with the gracious and benevolent,
 Who maintaineth his affairs with justice.
FOR he shall never be moved :
 The righteous shall be in everlasting remembrance.
OF evil tidings he is not afraid :
 His mind is fixed ; he hath confidence.
HIS mind is established ; he is not afraid,
 Until he look on his adversaries.
HE doth disperse ; give to the poor :
 His righteousness standeth firm forever.
HIS horn shall be exalted in honour.
 The wicked will see and be vexed.
HE will gnash his teeth and melt away :
 The desire of the wicked will perish.

Ps. 112 is the second Hallel of this group (*v. Intr.* § 35), and the mate of 111 in alphabetical structure, measure, and in the use of words and phrases ; doubtless from the same author and the same time. In \mathfrak{G}^R it has in the title τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου, which is a late conjecture without sound basis. It passed over into \mathfrak{F} *reversionis Aggaei et Zachariae*. It is found in the Syro-hexapla of 111 also, but is not in \mathfrak{J} . This Ps. has the same attitude as Ps. 1, which it copies in *v. 1. 10c*. It has many resemblances with *WL.* : *v. 3a* with *Pr.* 8¹⁸, *v. 6a* with *Pr.* 14²¹ 19¹⁷, *v. 6b* with *Pr.* 10⁷, *v. 6a* with *Pr.* 11²⁴.

1. *Happy is he that feareth Yahweh*], cf. 1¹ ; congratulation of the god-fearing man on his piety and his fidelity to the Law : *in His commands delighteth greatly*], cf. 1². A number of statements now follow, with regard to which it is difficult to determine whether they refer to the present or the future of the man ; the most of them are probably timeless and general in their character. — 2. *His seed* || *the generation of the upright*], his descendants. — *shall be mighty in the land*], men of power, position, and influence ; || *shall be blessed*], share in their father's congratulations of happiness. — 3. *Wealth and riches are in his house*]. He enjoys prosperity in accordance with the blessings of the Deuteronomic Law, Dt. 28. — *His righteousness*], doubtless in the

sense of prosperity, as Pr. 8¹⁸ Jo. 2²². — *endureth forever*], will have no end. — 4. *Light doth shine for the upright*], the light of prosperity in the divine favour, as 97¹¹ La. 3² Jb. 22²⁸ 30²⁶. The original object was probably sg., but by copyist's mistake it became generalized into a pl., and so gave a basis for interpreting "the upright" either as his posterity, or as those under his influence, in the various interpretations represented by EV^s. The gloss "in darkness" was introduced through a similar mistake, at the expense of the measure; for the context would make it altogether inappropriate to the man who is the theme of the Ps. This ancient error also influenced the interp. of the || line, which originally was: *Gracious and compassionate is the righteous*], by the introduction of a conjunction before the last word, making it into an additional attribute "and righteous," which then makes it difficult to construct the line grammatically. — 5. *It is well with the gracious and benevolent*], a resumption of the congratulation of v.¹; so RV., JPSV.; but the PBV., AV., are ungrammatical and against the context in their renderings. — *Who maintaineth his affairs*], so essentially AV., JPSV., after Σ, ™, which suits the context much better than RV., "he shall maintain his cause in judgment," although sustained by Ⓞ, 3. — *with justice*], in accordance with his character as a righteous man. — 6. *For he shall never be moved*], usual phr. for stability of the righteous, cf. 15⁵ 55²³ || *shall be in everlasting remembrance*], in the successive generations of his seed, that will inherit his blessedness and congratulations. — 7-8. *Of evil tidings*], emphatic in position; those which threaten most men as liable to come some time unexpectedly upon them; as the parall. suggests, v.²⁸, of *adversaries* coming up against him. — *he is not afraid*], repeated for emphasis v.^{28a}, || *he hath confidence*], changed by a glossator, at the expense of the measure, into "trusting in Yahweh": true enough, but not exactly the thought of the poet. The reason for his confidence in the future is, that he is prepared to meet adversaries; *His mind is fixed || is established*], taking up again the thought of v.^{28a}; he is sure of the final result. — *Until he look on*], gaze in triumph, as 22¹⁸ 118⁷. — 9-10 a. *He doth disperse*], free and full distribution of his wealth in alms, cf. Pr. 11²⁴. || *give to the poor — His righteousness*], prosperity as v.⁸, cf. 2 Cor. 9⁹, where it is cited as an encouragement

to Christian benevolence. This passage prepares the way for the later usage, where "righteousness" is a syn. of almsgiving, cf. Mt. 6^{1a}. — *His horn shall be exalted in honour*], cf. 75⁵ 89¹⁸ 1 S. 2¹; doubtless here also in triumph over the adversaries of v.^{8b}, who are now represented in the || as *The wicked* — *They will see his triumph and be vexed*, while he looks upon them in triumphant gratification, v.^{8b}. — **10 bc.** The final couplet is antithetical to the first one. The wicked *will gnash his teeth*], in the rage of disappointment and contemplation of the triumph of his adversary, and will *melt away* in impotent rage, melting as it were from his own heat. — *The desire of the wicked*], in antithesis with the delight of the righteous v.¹⁵. — *will perish*], go away into utter ruin, as Ps. 1⁶.

1. אִשְׁרֵי אֱמִי as 1¹; but אִשִּׁי is prob. gl. here as well as אִשִּׁי; both impair the measure and are needless. — 2. יִהְיֶה is prosaic, makes l. too long. — 4. נָחַר vb. as 104²², of sun. נִחַר is an interp. gl., making l. too long. — אִשְׁרֵי is also a generalisation of an original יִשְׂרָאֵל. — נְצִיחִי not an additional attribute, but "the righteous man," as Hare, Du., Gr., after S; ו is gl. — 5. אִשִּׁי as v.¹; interp. gl. before ptc. — כְּלִיָּהּ ptc. Hiph. לִיָּהּ; lend, as 37²⁶. — יִכְלֶלְכֶלְכֶּל Pulp. כִּלְכִּל support, as 55²²; Σ οικονομῶν τὰ πράγματα αὐτοῦ μετὰ κρισεως, cf. T; to be preferred to S οικονομῆσει τοὺς λόγους αὐτοῦ ἐν κρισει, S dispensabit verba sua in iudicio. — 6. יִהְיֶה as v.² a gl., making l. too long. — 7. † שְׂבוּתָהּ n.f. tidings, as Je 49²² (רעה), Pr. 15³⁰ 25²⁶ (שוכה). — נִפְחָה בִּירוּשָׁלַם makes l. too long; בִּירוּשָׁלַם is interp. gl.; with Dy. rd. נִפְחָה || יִירָא; S ελπίσει, נִפְחָה inf. — 8. נִפְּרָה Pi. scatter; of alms, cf. Pr. 11²⁴; for other uses v. 14⁵⁻⁶. — 10. אִשְׁרֵי יִפְּרֹיִי phr. 35¹⁶ 37¹² La. 2¹⁶ Jb. 16⁹.

PSALM CXIII., 4 STR. 4³.

Ps. 113 is a summons to Israel to praise Yahweh forever (v.¹⁻²) who, exalted above the nations in heavenly glory, is worthy of universal praise (v.³⁻⁴); He is incomparable, from His heavenly throne condescending to see what transpires in heaven and on earth (v.⁵⁻⁶); He enthrones Zion, taking her from her desolation and barrenness, and making her the glad mother of children (v.^{7a. 8a. 9}); which last is emphasized by glosses (v.^{7b. 8b}).

PRAISE Yahweh, ye servants:
Praise the name of Yahweh.
The name of Yahweh be blessed
From now on even forever.

FROM the rising of the sun unto its setting
 The name of Yahweh is worthy to be praised.
 He is high above all nations,
 Above the heavens His glory.

WHO is like Yahweh our God?
 He who exalteth Himself to sit enthroned:
 He who stoopeth to look
 In the heavens and in (all) the earth.

HE who raiseth out of the dust:
 He who enethroneth His people:
 He who enethroneth the barren
 To be the glad mother of children.

Ps. 113 is the third Hallel of this group (*v. Intr.* § 35). It begins the Jewish liturgical Hallel, 113-118, sung at the three great pilgrim feasts, at the Feast of Dedication, and at the ordinary new moons. At the Passover 113-114 were sung before the meal, 115-118 after it, in connection with the fourth cup. The group is also called "the Egyptian Hallel." The Roman Catholic Church uses these as the basis of the Sunday vesper service. This Ps. depends upon Mal. 1¹¹ in *v.*^{8a}, 1 S. 2⁸ in *v.*⁷, Is. 54¹ in *v.*⁹. *V.*¹ except for a transposition of lines is essentially the same as 135¹. The Ps. doubtless belongs to the Greek period. It has four trimeter tetrastichs, with *gls.* from 1 S. 2⁸ in *v.*^{7b} ⁹.

Str. I. Three lines *syn.*, the last *synth.* — 1-2. *Praise*], repeated for emphasis || *be blessed*. — The subj. *Ye servants*], as *Ⓞ, Ⓟ, Ⓠ, Aq., Ⓢ, PBV.*: faithful worshippers, the true Israel, to be preferred to "servants of Yahweh" of *Ⓡ, Ⓢ, Ⓣ, AV., RV.* The first line then gives both those called upon to praise and the object to be praised: *Yahweh*]; which latter has then as its || *the name of Yahweh*, repeated to emphasize the worship as comprehending the entire divine manifestation. The climax is: *From now on even forever*], everlastingly, without cessation.

Str. II. The first line is followed by three *syn.*-lines synthetic thereto, reversing the order of the previous Str. — 3-4. *From the rising of the sun unto its setting*] from the remote East to the farthest West; universal worship in place is thus added to universality of time of the previous Str. — *is worthy to be praised*], as 18⁴ 48³ 96⁴ 145³; and not "be praised" of *EV*^a as if || with previous Str., when it is really || with *He is high above all nations* || *above the heavens His glory*]: cf. 8¹ 57^a ¹². The praise is to be universal: among all nations, for He reigns over them all; and over all the earth, as His glory above the heavens is also above all the earth.

Str. III. An antith. couplet enclosed in an introductory and a concluding line. — 5-6. *Who is like Yahweh our God?*] a challenge insisting that He is incomparably superior to all others, cf. Ex. 15¹¹ Dt. 3²⁴. — The superiority of Yahweh is now set forth in participial relative clauses: *He who exalteth Himself to sit enthroned*], resuming the "high" of v.⁴. He riseth to supreme heights, when He sits on His heavenly throne. He is incomparable in His divine sovereign majesty. — *He who stoopeth to look*]. From the supreme heights He stoopeth, in order to look through all the regions below — namely, *In the heavens*], for He is conceived as above the heavens; *and in all the earth*], beneath the heavens. Yahweh is incomparable in His condescension also, cf. Is. 57¹⁵.

Str. IV. Three syn. lines with a synth. conclusion. — 7-8. *He who raiseth out of the dust*]; as Yahweh was incomparable in His universal inspection of earth and heaven, so now He is incomparable in His special dealings with *His people*. Israel had been maltreated by the nations and humiliated to the dust. Zion, the wife of Yahweh and mother of her population, had been deprived of her children, who had been slain before her eyes or been taken into captivity; and so she had become *barren*, cf. Is. 54¹³. — Yahweh is incomparable in that He is the one *who enthroneth*], repeated for emphasis, both in connection with His desolate people and barren Zion, and especially with the latter in order to the climax — making her *the glad mother of children*]; giving a numerous and happy population. A glossator enlarges this Str. by inserting from 1 S. 2⁹ several clauses: the object *poor* of the first line, an entire syn. line, *from the dunghill lifeth up the needy*, and in the second line *with princes*; repeated, probably in the original gloss, but changed by an early scribe in the latter case to "with nobles of His people," which gives the clause a reference to individuals against the context, which evidently refers to Israel.

1. עָבַרָה יְיָ so S, U, as 135¹⁵; but G, F, J, Aq., S. עָבַרָה more prob. — יָשָׁם as 135¹⁰; שָׁמַי but against measure. — 2. בָּרַךְ Pu. ptc. בָּרַךְ; cf. 37²² 112² 128⁴; constructed with יָהּ juss., which is, however, needless and dubious. — 3. מְהַלֵּל שֵׁם יְיָ Pu. [מְהַלֵּל שֵׁם יְיָ מְהַלֵּל שֵׁם יְיָ] phr. 50¹ Mal. 1¹¹. — 4. עַל הַשָּׁמַיִם 46¹¹, על (ה)שָׁמַיִם, 18⁴ 48² 96⁴ 145³. — 5. עַל הַשָּׁמַיִם גַּם cf. 46¹¹, על (ה)שָׁמַיִם גַּם 57⁶. 12 = 108⁶; על here assimilated to על השָׁמַיִם in syn. clause. — יְיָ is a

needless gl. — 5. הַתְּקַיֵּי הִיִּחַ Hiph. ptc. וְנִכַּח; cf. Qal 103¹¹. — 6. הַתְּקַיֵּיִי elsw. ψ *humiliate* 18²⁸(?) 75⁸ 147⁶. The יִ is ancient case ending, Ges.^{90. 2}, for euphony, to get two accents. — 7. תְּקַיֵּי should have article as ptes. above v.^{60. 62}, and then two accents as those. לֵךְ then makes l. too long and is a gl., as also v.⁷⁰ from 1 S. 2⁸. — † אֶשְׁפֹּחַ n.[m.] ($\sqrt{\text{שפח}}$) *dunghill*, as 1 S. 2⁸. — 8. לְהַשְׁקִיֵּי Hiph. inf. with יִ, prob. assimilated to 1 S. 2⁸. We should rd. as in other cases הַמְשִׁיבִי, as v.⁹⁰, and regard קָמִי as its object. A glossator has enlarged the l. $\text{Ḥ. A. R. T. καθίσαι αὐτὸν ἵ ut eum sedere faciat}$; so Gr., Now., Du., Che., but doubtless this is an interp. as usual, and does not imply an original להשיבי. — 9. תְּקַיֵּי הַבָּיִת cstr. † קָמִי adj. *barren*, as 1 S. 2⁸ Gn. 11²⁰ Is. 54¹. להשיבי is doubtless interp. gl.

PSALM CXIV., 2 STR. 6⁸.

Ps. 114 is a historical poem, describing the transformation of nature at the Exodus (v.^{1. 3-4}), and affirming that it was due to the presence of the God of Jacob, who is at the same time Lord of the earth (v.⁵⁻⁷). Glosses add the selection of the holy place in Judah (v.²), and the bringing of water from the rock (v.⁹).

WHEN Israel went forth out of Egypt,
The house of Jacob from a people of unintelligible speech,
The sea saw and fled;
Jordan turned backward;
The mountains skipped like rams;
The hills (danced) like lambs of the flock.

WHAT ailed thee, O Sea, that thou shouldst flee;
O Jordan, that thou shouldst turn backward;
Ye mountains, that ye skipped like rams;
Ye hills, that ye (danced) like lambs of the flock?
It was at the presence of the Lord of the earth:
At the presence of the God of Jacob.

Ps. 114 is also a Hallel, having הללויה in Ḥ , although in Ḥ , Ḥ , this word is attached to the end of previous Ps., doubtless by error (v. Intr. § 35). Originally, however, it was not a Hallel. The title is appropriate only so far as it was used with the previous or the subsequent Ps. Probably in liturgical use it was always used with the latter, and accordingly it is combined with it in Ḥ , Ḥ . The reference to the crossing of the Red Sea and the Jordan is of such a general character that it does not indicate the use of any particular document of the Hexateuch. The use of לָמֹן v.¹ is the only evidence of late Hebrew. The Ps. doubtless belongs to the Greek period. It has two trimeter hexastichs arranged as Str. and anti-Str. V.^{2. 8} are late glosses.

Str. I. A syn. couplet and a syn. tetrastich.—1. *From a people of unintelligible speech*], speaking a language that Israel did not understand, cf. Gn. 42²³ Is. 28¹¹. The proper apodosis is in v.³⁻⁴; but a glossator, wishing to give a more suitable basis for the use of the Ps. in public worship, and thinking of the final purpose of the Exodus, adds 2. *Judah became His sanctuary*], the land of Judah, for the usual Jerusalem, the capital city, cf. Ex. 15¹⁷ Ps. 78⁶⁸⁻⁶⁹.—*Israel His dominion*], the entire land of Israel, the land over which He reigned as King of Israel.—3. *The sea saw and fled*], the Red Sea, or sea of reeds, which at the Exodus was laid bare, so that Israel might cross. It is personified and represented as fleeing in terror before something that it saw. What this was is reserved for the antistrophe, cf. Ex. 15⁸ Ps. 77¹⁷.—*|| Jordan turned backward*]. Its waters became dammed up above, so that Israel might cross in its bed, cf. Jos. 3¹³⁻¹⁷.—4. *The mountains skipped like rams || The hills danced like lambs of the flock*], personification of the mountains of Horeb, which, in the earthquake at the theophany of the lawgiving (Ex. 19¹⁶⁻¹⁹), resembled young rams and lambs, skipping and dancing about in their terror, cf. Hb. 3¹⁰.

Str. II is the antistrophe, with a syn. tetrastich of inquiry, and a syn. couplet of reply.—5-6. *What ailed thee ?*. What is the reason of your terror? What was it that you saw, that frightened you so much? The question is asked of the *sea*, the *Jordan*, the *mountains*, and the *hills*, repeating exactly v.³⁻⁴ in the form of the question, in order to the emphatic reply.—7. *It was at the presence of*], repeated for emphasis.—*the Lord of the earth*], the sovereign owner and possessor of the sea, the Jordan, the mountains, and the hills, and of all other things; who had come in theophany, summoning them to take their part in the deliverance of His people; for He was also, and in a special sense, *the God of Jacob*. This answer has been disturbed by an early copyist's mistake; who, to the great injury of the measure, wrote the vb. in v.^{7a} instead of in v.^{6b}. Thus the vb. "danced," which is syn. with "skipped," had to be given a meaning appropriate to all the objects of nature and interpreted as an imv. "writhe," or "tremble"; and so instead of answering the question, these great objects of nature are exhorted to do what they have already been

represented as doing. A glossator tacks on, with great impropriety, a couplet relating the miracle of bringing water from the rock: 8. *He who turned the rock into a pool of water, the flinty rock into a fountain of waters*, cf. Ex. 17⁶ Nu. 20⁸⁻⁹ Pss. 78^{15, 16, 20} 107³⁵ Is. 41¹⁸.

1. [אֵם לֵקוֹ] a.λ. a people speaking an unintelligible or foreign language, NH. for לֵקוֹ, cf. Is. 28¹¹. — [מְשֻׁלָּחִים] pl., elsw. only 136⁹ † מְשֻׁלָּחִים n.f. *dominion* of God as 103²² 145¹², elsw. ψ of heavenly bodies 136⁹⁻⁹; pl. prob. error of pointing. Ⓢ^x ἐξουσία αὐτοῦ, Ⓢ *potestas eius*. This whole v. is gl. — 3. [יָבֹב] Qal impf. סָבַב, v. 17¹¹; c. אָמַר *turn about backward*, so v.⁵, not elsw. — 4. [רָקַד] Qal רָקַד *skip about*; so also v.⁶. Hiph. 29⁶. A parallel vb. needed in next l.; prob. חָלַי; so also v.⁶, cf. 96⁹. — 7. [חָוַי] displaced from previous l. — [אֱלֹהֵי יַעֲקֹב] phr. a.λ.; improb.; error for אֱלֹהֵי יַעֲקֹב. אֱלֹהֵי elsw. in ψ 18²² (for אֱלֹהֵי 2 S. 22²²), 50²² (gl.) 139¹⁰ (gl.). — 8. [הַחֲסִי] article relative, ptc. רָסַף, v. 30¹², archaic ending for euphony. — † [חֲלִיטִים] n.m. *flint*, as Dt. 8¹⁶ 32¹² Jb. 28⁹ Is. 50⁷. — [תְּקַיֵּי] archaic, euphonic ending, for cstr. תְּקַיֵּי with סִים as Jos. 15⁹ 18¹⁶ (P) 1 K. 18⁶ 2 K. 3^{19, 25}. This v. is gl.

PSALM CXV.

Ps. 115 is composite: (A) a prayer to Yahweh to manifest His glory over against the idols of the nations, with an imprecation upon idolaters (v.^{1ab, 2-7b, 8}), to which supplementary glosses were added (v.^{1c, 7c}); (B) a litany of priest and people, the former exhorting to trust in Yahweh, the latter responding that He is their help and shield (v.⁹⁻¹¹); the latter then imploring a blessing upon all classes of the community (v.¹²⁻¹³), the former pronouncing the blessing in the name of the Creator (v.¹⁴⁻¹⁶). To this was added a gloss in the nature of a vow to bless Yahweh forever (v.¹⁷⁻¹⁸).

A. v.^{1ab, 2-7b, 8}, 4 STR. 4³.

NOT to us, Yahweh, not to us,
But to Thine own name give glory.
Wherefore should the nations say:
"Where now is their God?"
OUR God is in heaven (above).
All that He pleaseth, He doeth.
Their idols are silver and gold,
The work of the hands of men.

A MOUTH have they; but they cannot speak.
 Eyes have they; but they cannot see.
 Ears have they; but they cannot hear.
 A nose have they; but they cannot smell.
HANDS have they; but they cannot feel.
 Feet have they; but they cannot walk.
 Like them be they that made them,
 Every one that trusteth in them.

B. v. 9-16, 3 STR. 6³.

O (HOUSE of) Israel, trust in Yahweh.
He is their help and their shield.
O house of Aaron, trust in Yahweh.
He is their help and their shield.
O ye that fear Yahweh, trust in Yahweh.
He is their help and their shield.

(**H**E is their help and their shield.)
 May Yahweh remember and bless:
 Bless the house of Israel;
 Bless the house of Aaron;
 Bless them that fear Yahweh,
 Small together with great.

MAY Yahweh add unto you,
 Unto you and unto your children.
 Blessed be ye of Yahweh,
 Maker of heavens and earth,
 The heavens (which are assigned) to Yahweh,
 The earth which is given to the sons of mankind.

Ps. 115 is a Hallel, incorporated by G, F, S, O, J, and some codd. 𐤂, 52 de Rossi, with previous Ps. for liturgical reasons; without הללויה in 𐤂, but the space with O in codices indicates its omission, due probably to the liturgical use of this with the previous Ps. Ps. 115 is composite: *A*, four trimeter tetrastichs, v. 1ab. 2-7b. 8, contrasting the God of Israel with idols, cited in 135^{6a-16-16}; with glosses v. 1c from 138², and an additional characteristic of idols v. 7c; *B*, three trimeter hexastichs, a litany of priest and people v. 9-16, with a later gloss v. 17-18. *A* is earlier, indicating a period of conflict with idolatry, cf. Is. 44⁹⁻²⁰ Je. 10¹⁻¹⁶, probably from the Babylonian period. *B* implies established worship in the temple. The prominence of the Aaronic priesthood in v. 10-12, and the distinction of proselytes v. 11. 18 from the house of Israel, with the absence of any mention of a king, imply the Greek period. The glosses are of later date.

PSALM CXV. *A*.

Str. I. Two synth. couplets. — 1. *Not to us*], repeated for emphasis, appealing to *Yahweh*, in order to the antithesis: *But to Thine own name give glory*. — A glossator adds from 138²: *for*

the sake of Thy kindness, (and) for the sake of Thy faithfulness], to do honour to those divine attributes, cf. Ex. 34⁸. — 2. *Wherefore should the nations say: "Where now is their God?"*], because He had not displayed the glory of His name in the redemption of His people, cf. Ps. 42^{4, 11} 79¹⁰.

Str. II. Synth. couplets in antithesis. — 3. *Our God is in heaven*], to which $\text{\textcircled{G}}$ very properly adds *above*, as the measure requires; implying, on the one hand, that His throne was there, and on the other hand, that the gods of the nations were not there. — *All that He pleaseth, He doeth*]. His divine sovereign will knows no restrictions or restraints. — 4. *Their idols*]. The gods of the nations are thus identified with their images. — *are silver and gold*], of the most precious metals — and yet *The work of the hands of men*], not creators, but creations.

Str. III. A syn. tetrastich. — 5–6. *Mouth — eyes — ears — nose*], these features of the face, common to men and to heavenly intelligences when they manifest themselves, — *have they*], these idols; but they have no life in them. — *they cannot speak — see — hear — smell*]. They cannot use these features as living beings do.

Str. IV. A syn. couplet and a synth. one. — 7. *Hands — feet — have they*], chief instruments of the activity of the body; but they cannot use them. — *they cannot feel — they cannot walk*]. A glossator adds — *they utter not with their throat*], which makes the Str. just this line too long, is in a different style from the other lines, and really is a repetition of v.^{6a} and not homogeneous with its immediate context. — 8. *Like them be they that made them*], an imprecation not only upon the craftsmen that made the images, but also upon those who employed them; that they may become as impotent and probably also as dead as these images. — The imprecation is extended in the climax to all idolaters, *Every one that trusteth in them*.

PSALM CXV. B.

Str. I. Litany of three syn. lines by the priest, with three identical lines of response by the people. — 9–11. *O house of Israel*], so $\text{\textcircled{G}}$, $\text{\textcircled{S}}$, $\text{\textcircled{J}}$, PBV., as v.¹² 135¹⁰; to be preferred to "Israel" of $\text{\textcircled{H}}$, AV., RV., although the mng. is the same — the organisation

of Israel as a household or nation. || *house of Aaron*], the Aaronic priesthood, the rulers of Israel at the time of the composition of the Ps., in the Greek period. || *ye that fear Yahweh*], the proselytes from other nations than Israel, for thus we must interpret it here as additional to the "house of Israel" v.¹²⁻¹⁸, and not in the usual sense of the "pious" in Israel as distinguished from the ungodly. — The priest exhorts each and all to *trust in Yahweh*]. $\text{\textcircled{S}}$, $\text{\textcircled{L}}$, $\text{\textcircled{V}}$, $\text{\textcircled{J}}$, all have the pf. here, stating as a fact that they do trust in Yahweh, which makes a better antithesis with the idolaters of the last line of the previous Ps., who trust in their idols, and also harmonises better with the sfs. of the thrice repeated line: *He is their help and their shield*]. But, on the other hand, the change of person best suits the nature of the litany with the people responding to the priest, which in any case appears in the subsequent Strs., in the last of which the priest responds to the people. Furthermore, the threefold repetition of identical lines is appropriate to such a litany, and not to statements of fact. God is conceived as help and shield of His people, as 3⁴ 28⁷ 33²⁰.

Str. II. A synth. couplet, a syn. triplet, and a synth. line in conclusion. — 12-13. *May Yahweh remember and bless*]. The subsequent context makes this rendering most probable. $\text{\textcircled{S}}$ interprets both vbs. as in the same construction and with the same sf. $\text{\textcircled{J}}$ takes the former as pf., which then must be in a relative clause, as JPSV. "who was mindful of us," or a statement of past experience, as PBV., AV., RV., "hath been mindful of us." EV^a. all take the impfs. here and in subsequent clauses as futures, "He will bless"; but JPSV. more correctly as jussives. — A line is missing in $\text{\textcircled{J}}$ and Vrss. of this Str. It seems most probable that the people here begin their petition with the same words they have used in the previous Str.: *He is their help and their shield*. — The people then pray: *May He bless*] each of the classes mentioned above, *the house of Israel, the house of Aaron, and them that fear Yahweh*; comprehending all in the climax, *Small together with great*], all portions of the community, whether exalted in position or of humble condition; cf. Je. 6¹⁸ 16⁶ 31³⁴.

Str. III. Two synth. couplets and an antith. couplet. The priest responds to the petition of the people in this Str. — 14. *May Yahweh add unto you*], increase your numbers, ever an important

divine favour to ancient Israel;—and not only *Unto you*, but also *unto your children*], giving increase to all subsequent generations.—15. *Blessed be ye of Yahweh*], as approved and favoured by their God, receiving all manner of blessings from His hands.—*Maker of heavens and earth*]. The creator is the sovereign owner of all things, and therefore able and competent to bestow them in blessings on His people.—16. *The heavens*], not only created by Him, but *assigned to Yahweh*], reserved to Him for His divine throne and royal residence. The unpointed text suggests this rendering, as does the antithetical line; but $\text{א}, \text{ס}$, and all Vrss. read “heavens,” the former making it predicate, as RV., JPSV., “the heavens are the heavens of Yahweh,” or in apposition, as AV. “the heaven, even the heavens are Yahweh’s.” But PBV., “all the whole heavens are Yahweh’s,” follows the Vrss. in taking the two as in the construct relation.—*The earth which is given to the sons of mankind*], for a residence and for the use of its products. It is given by Yahweh, whether we regard Him as the subj. of the vb., as most, or take the vb. with an indef. subj. to be rendered in Eng. by the passive, which best accords with the previous line, if our interpretation is correct.

A glossator adds 17–18, a trimeter tetrastich of the nature of a vow, implying the deliverance of the nation from a deadly peril, probably therefore in the early Maccabean times.—17. *The dead cannot praise Yah*], that is, in the temple worship, as 6^e 30¹⁰ 88¹¹ Is. 38^{11, 18-19}. || *Nor any that go down to Silence*], a syn. of Sheol, as 94¹⁷.—18. *But we*], “the living,” as ס interprets by a gloss, who have been preserved from death and Sheol.—*will bless Yah*], in the temple worship.—*From now on even forever*], in all subsequent generations and ages.

CXV. A.

1. אָל] $\text{ס}^{\text{N. A. R. T}}$ $\mu\eta$ = אָל more proper in || with יָ . If אָל is retained, יָ must be not adversative, but intensive.— עַל־אֲחֵרָךְ] gl. from 138², without intermediate ו , which, however, is given by $\text{ס}^{\text{N. A. R. T}}$.—3. כִּשְׁמֵט] $\text{ס}^{\text{N. B}}$ adds אָרָא = עָל , which is needed for good measure, but it is omitted in $\text{ס}^{\text{N. C. S. A. T}}$. ס^{N} also has $\text{ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς}$, $\text{ס}^{\text{N. C. S. A. R. T}}$ $\text{ἐν τῆ} \text{ג} \text{וְ}$, which is an expansive gl.—4. עֲצֻבֵיהֶם] *their idols*, as 106^{36, 38} 135¹⁶. $\text{ס}, \text{ז}$, רֹחַ עֲשׂוֹר instead of סְ , as 135¹⁶.—8. יָרִיחוֹן] Hip. impf. full form 3 pl. רִיחַ denom. רִיחַ *scent, odour*, and so to *scent, smell*, as

Dt. 4²³ Gn. 8²¹ 27²⁷ (JE) Jb. 39²⁵. — 7. יִיְהוָה so רַנְיָהוּ, but awkward. 𐤀𐤎𐤓𐤁𐤀 more prob. — יִיְהוָה Hiph. impf. full form 3 pl. † [יִיְהוָה] vb. *feel*, Qal only Gn. 27²¹. Hiph. elsw. Ju. 16²⁶ (?) *idem*. 𐤀 has the same construction here as in v. 6-8, and that is intrinsically more prob. But the last l., of different constr., לֹא יִיְהוָה בְּרִינָה, is a gl.

CXV. B.

9. לִישְׂרָאֵל but 𐤀. A. R. T, 𐤓, בֵּית יִשְׂרָאֵל, as v. 12 135¹⁹. — [בְּפֶה] imv.; but 𐤀. A. R. T, 𐤓, 𐤓, pf. as v. 10. 11. — 10. בֵּית אֱהֲרָן as v. 12 118⁸ 135¹⁹. — 12. רַנְיָהוּ 𐤀. B. *ἡμῶν καὶ εὐλόγησεν ἡμᾶς*, 𐤀. c. a. A. T *μνησθεις*; prob. sfs. all interpretative. — 16. הַשְּׁמַיִם שְׁמַיִם 𐤀. T ὁ οὐρανὸς τοῦ οὐρανοῦ, 𐤀. B τῷ οὐρανῷ = שְׁמַיִם הַשְּׁמַיִם, so 𐤅, 𐤓, 𐤅, 𐤓; but || suggests שְׁמַיִם = ptc. שְׁמַיִם *are assigned to*. — 17. יִיְהוָה רִדְיָהוּ phr. a. l., cf. יִרְדֵּי בֹר Pss. 28¹ 143⁷. רִדְיָהוּ elsw. = אִמַּשׁ 94¹⁷. — 18. אִמַּשׁ 𐤀. A. R. T interprets by the gl. of ἰσῶρες.

PSALM CXVI., 8 STR. 3³, RF. 1³.

Ps. 116 pledges Yahweh the love of His people and continual prayer, because He had proved Himself the hearer of prayer (v. 1-2), had delivered them from death (v. 3-4a), was the gracious keeper of the simple-minded (v. 4b. 5a. 6a), and had dealt bountifully with them (v. 7. 8ac); assures Yahweh of their faith in Him and their continual prayer, though greatly afflicted by false men (v. 10-11), and vows a libation of gratitude for benefits (v. 12-13), thank offerings (v. 14ab. 17), and votive offerings in the courts of the temple (v. 18-19a). Glosses emphasize still further various statements of the Ps. (v. 5b. 6b. 8d. 9. 14. 15. 16c. 19b).

I LOVE (Yahweh, my strength).

Verily He heareth the voice of my supplications;

Verily He doth incline His ear to me:

Therefore on the (name of Yahweh) will I call.

THE snares of Death encompassed me,

And the straits of Sheol found me.

Trouble and sorrow I find:

Therefore on the name of Yahweh will I call.

AH now, deliver my life,

Yahweh, gracious and righteous!

Yahweh, keeper of the simple-minded!

(Therefore on the name of Yahweh will I call.)

RETURN, my soul, to thy resting place;

For Yahweh hath dealt bountifully with thee;

For He hath rescued mine eyes from tears:

(Therefore on the name of Yahweh will I call.)

I BELIEVE, though I speak it.
 I was greatly afflicted.
 I said: Every man is a liar.
 (*Therefore on the name of Yahweh will I call.*)
 WHAT shall I render to Yahweh,
 For all His benefits unto me?
 The cup of salvation will I lift:
 (*Therefore on the name of Yahweh will I call.*)
 AH now, I am Thy servant:
 I am Thy servant, the son of Thine handmaid.
 To Thee will I sacrifice a thank offering:
 (*Therefore on the name of Yahweh will I call.*)
 MY votive offerings to Yahweh will I pay,
 I will declare it to all His people,
 In the courts of the house of Yahweh:
 (*Therefore on the name of Yahweh will I call.*)

Ps. 116 is a Hallel in **Ⓞ**, preceded by ἀλληλουιά; but in **Ⓢ** הללויה is at the close of the previous Ps., and also at the close of v.¹⁹, in both cases txt. err. **Ⓞ** also divides the Ps. into two Pss., making the second begin with v.¹⁰ preceded by ἀλληλουιά; which, however, is not in **Ⓢ**. The separation was doubtless for liturgical reasons, for though there is a natural break at this place in the Ps., yet the two parts have so many features in common that they must be regarded as parts of the same original; cf. מנה v.⁴.¹⁶. The Rf. מרמרה ובושם יהוה ארמרה, given v.^{4a}.^{13b}.^{17a} and in a corrupt form v.²³, has been omitted v.^{6b}.^{11b}.^{19b}. **Ⓞ** also omits it in v.^{17b}, but it is given by **Ⓞ**^{α. c. a. A. T.}. The Ps. is an artistic trimeter of eight tetrastichs arranged as 2 × 2 × 2 × 2. There are several glosses: v.^{9d}.⁹ from 56¹⁴, v.^{11a} from 31²³; also v.^{6b}.¹⁵.^{16c}.^{19b} for various reasons, as explanation or expansion. v.¹⁴ is v.¹⁸ displaced, and is omitted in **Ⓞ**. The original Ps. uses: v.^{1a} 18², v.⁸ 18⁵.⁶. V.^{19a} = 135², but the latter is probably later. The original has two rare forms: מרמרה v.²³, מרמרה v.^{12b}. מרמרה v.^{18b} may be otherwise explained. There is no evidence of the use of any literature except **Ⓢ**. This favours an early date. But the stress laid upon sacrificial worship in the temple v.¹⁷⁻¹⁹ favours the early Greek period.

Str. I. A syn. couplet enclosed by introductory l. and Rf. — 1-2. *I love*], absolute in **Ⓢ** and Vrss.; but as it is based on 18² the original object was probably *Yahweh, my strength*], which has been omitted by copyist's error at the expense of the measure and the parallelism, and of the interpretation. The people here affirm and pledge their love to Yahweh, who has been their strength in all their past experience. The specific ground of love in this Str. is, that He has been the answerer of prayer: *Verily*] asseverative rather than causal particle as EV^a. — *He heareth || doth incline His ear to me — the voice of my supplications*], familiar terms, cf.

28^{2.6} 31²³ 86^{1.6} +.— *Therefore on the name of Yahweh will I call*], a vow of prayer, which was repeated at the end of every Str. in the original Ps., but which has been retained only in part by copyists; cf. v.^{6a}. 136. 170. Here it has been changed by an early copyist's error of a single letter into "in" or "during my days," which is rendered "as long as I live" by EV^a.

Str. II. A syn. triplet and Rf. 3. *The snares of Death encompassed me || the straits of Sheol found me*], cf. 18²⁻⁸, upon which the thought is based; explained as *Trouble and sorrow*; not individual but national, as throughout the Ps.

Str. III. A syn. couplet enclosed by introductory line and Rf. as Str. I.—4 b-6. *Ah now*], exclamation of entreaty as v.¹⁶.—*deliver my life*], from the peril of death, of the previous Str.—*Yahweh*], repeated for emphasis, and indeed vocative, as in apposition with the subj. of the imv., and not a statement of fact as EV^a.—*keeper of the simple-minded*], those especially in need of divine favours, because of their liability to be misled into peril owing to lack of experience, cf., 19⁸. In WL. it indicates those who are on the one side open to instruction, on the other exposed to temptation and error. A glossator adds to the attributes *gracious and righteous: Yea, our God is compassionate*, and to v.^{6a} a statement of the past peril:—*I was brought low, but me He saved*, which is not consistent with the prayer for deliverance characteristic of the Str.

Str. IV. A syn. couplet enclosed as in previous Str.—7. *Return, my soul, to thy resting place*]. The resting place is doubtless Yahweh Himself; for just as the temple is the refuge of God's people and in a higher sense God Himself (cf. 90¹ 91¹); so the temple is the resting place of God 132⁸, and the temple and God Himself are the resting place of His people.—*For Yahweh hath dealt bountifully with thee*], cf. 13⁶. There is but a single specification in the original.—8-9. *For He hath rescued mine eyes from tears*], resuming the thought of the trouble and sorrow of v.⁸. But a glossator adds from 56¹⁴ three other items: *Thou hast rescued my life from death, my feet from stumbling; I will walk before Yahweh in the land of the living*.

Str. V. Synth. lines.—10. *I believe*], absolute; expression of confidence and trust in Yahweh.—*though*], as JPSV., and not

“for” RV., or “therefore” PBV., AV., after **Ⓞ**, **Ⓟ**, **Ⓠ**.—*I speak it*], that which follows, which might seem to evidence a lack of confidence.—*I was greatly afflicted*], resuming v.^{2,3}.—11. *I said*], to which the glossator adds from 31²³: *in my alarm—every man*], as **Ⓞ**, required by the sg. ptc. —*is a liar*], emphasized by **Ⓡ** into “all mankind,” against the grammatical construction, which JPSV. tries to avoid by the unjustifiable rendering “the whole of man.” The people were exposed on every side to liars and slanderers.

Str. VI. Synth. couplets.—12. *What shall I render to Yahweh?*], by way of recompense for His bounties.—13. The question is raised in order to the answer in the vow: *The cup of salvation will I lift*], in a drink offering, expressing thanksgiving for the blessings of salvation received and enjoyed. **Ⓡ** adds here v.¹⁴, a premature repetition of v.¹³, not in **Ⓞ** and against the strophical organisation.

Str. VII. Syn. couplet and synth. lines.—15–16. *Ah now, I am Thy servant*, emphasized in the **Ⓡ** *I am Thy servant and the son of Thine handmaid*], cf. 86¹⁶. The relation of His people to their God as worshipping servants is the basis of the vow. **Ⓡ** inserts an interpretative particle; which was probably designed as asseveration “truly” as AV., RV., but is interpreted by PBV. as “how,” by JPSV. as causal “for.” But it is not in **Ⓞ**, and it impairs the measure. The glossator prefixes and adds reference to the trials from which the people had been delivered; the former: *Precious in the eyes of Yahweh is the death of His pious*], a pentameter based on 72¹⁴, and in late Maccabean style and temper; the latter: *Thou hast loosed my bonds*], probably referring to deliverance from captivity in the Maccabean wars, cf. Is. 52³ Jb. 12¹⁸ 39³.—17. *To Thee will I sacrifice a thank offering*], accompanying the drink offering of v.¹³.

Str. VIII. Syn. triplet and Rf.—18. *My votive offerings to Yahweh will I pay*]. The thank offering is thus specified as one that had been vowed and was now to be paid. The context makes it evident that the kind of vow is that of sacrifice.—*I will declare*], the most probable interpretation of a difficult form, which by an ancient error of a single letter has been changed into an anomalous form, interpreted by PBV. after **Ⓞ**, **Ⓟ**, **Ⓠ**, “in the sight of,” but by other EV. after **Ⓡ**, which introduces a particle, “now

in the presence of," AV., "yea, in the presence of," RV., "I would it were in the presence of," JPSV. The vb. asserts that the votive offering will be accompanied by an oral declaration of the praise of Yahweh, probably in sacred song: *to all His people*]. — 19. *In the courts of the house of Yahweh*], the place where the sacrifices were made and the sacred songs and music were rendered. This is enlarged upon by a gloss: *In thy midst, O Jerusalem*.

1. אֶמְרָתִי for אֶמְרָתְךָ of 18². It is then tempting with Bā. to give the vb. sf., which might have been absorbed in the following כִּי. This, in accord with || v.², goes with the second l. There is no sound reason to substitute אֶמְרָתִי with *Bruston, Gr., Che.* 6^M has for יְרֵוּה *ὁ Θεός*, but 6^{M. c. a. A. R. T.} κύριος. In such cases of difference both are usually interpretative. If then the second l. begin with כִּי־יִשְׁמַע without the divine name, then the first l. is defective, two words being missing. These were prob. those of 18²: יְרֵוּה חֲזָקִי. Then the omission of sf. is explained, and כִּי is not causal, but asseverative. — קָוִי] archaic ending in order to get two accents. — הִתְנַחֵץ i.p. as 28²⁻⁶ 31²³ 86⁶ 130² 140⁷. — 2. כִּתְבֵנִי so 3, 6^{M. c. a. A. R. T.}, but 6^{M.}, ἐν ταῖς ἡμέραις ἀβροῦ. The l. is defective; it is the Rf.; rd. כָּשַׁם יְרֵוּה as v.⁴. 12. 17, so Hu., Du. — 3. אֶמְרָתִי. This l. is cited from 18⁶. — מַצְרֵי שְׂאוּל phr. a. l. = 18⁸ חֲבֵלֵי שְׂאוּל. † קָצָר n.m. *straits, distress*, elsw. La. 1⁸ Ps. 118⁸. — קָצָאוּנִי for קָצָאוּנִי 18⁸. — 4. תִּלְוָה נַפְשִׁי Pi. imv. cohort.; phr. elsw. 89¹⁰ I S. 19¹¹ Je. 48⁶ Am. 2¹⁴. 15. יְרֵוּה is gl., making l. too long. — 5. וְאֵלֹהֵי מִרְיָם. 6^M prefixes יְרֵוּה, but not 6^{M. c. a. A. R. T.}. This phr. is gl. — 6. פָּחַתִּים cf. 19⁸. For form v. Ges.⁹². x. — רָלְלִי] Qal pf. i sg. † רָלְלִי *be brought low*, as 79⁸ = 142⁷. — יִהְיֶה־שִׁיחַ] Hip. impf. old form *עָשָׂה* I S. 17⁴⁷ for שִׁיחַ; 6^M καὶ ἠσώσεν με רוּשִׁיתָי. Gr. thinks that י is dittog. This whole clause is gl. — 7. קָוִי־תִקְוִי כִי Aramaising sf. for קָוִי, unless dittog. (v. 103⁸), but cf. עֲלִיכִי. † קָוִי n.m. *rest*; other mngs. not in ψ; cf. קָוִי־תִקְוִי 23². — 8^{bd} = marginal gl. from 56¹⁴. — 9. אֶרְצוֹת הַחַיִּים phr. a. l. for אֶרֶץ (ה) חַיִּים 27¹⁸ 52⁷ 142⁶ +; prob. txt. err. The l. is pent. gl. from 56^{14bd}. — 10. 6^M makes v.¹⁰⁻¹⁹ separate Ps. It was prob. divided for liturgical use. — כִּי 6^M δὲ, 3 *propter quod*. — 11^a = 31^{22a}. — 12. תִּגְמְלוּ־יָדַי † [תִּגְמְלוּ] n.m. a. l. *benefit*, Aramaism for גְּמַל with Aramaic sf. — 13. כִּי־שָׂוִיעַי phr. a. l., כִּי־ס in good sense elsw. ψ 16⁸ 23⁸; v. 11⁸. יִשְׁעוֹת pl. abstr. intensive. — 14 = 18. V.¹⁴ om. 6^M; due to displacement of v.¹². — וְנִגְדָה־נָא a. l. וְנִגְדָה usually interp. as local acc. for נִגְדָה. But נָא implies vb. cohort. as elsw.; rd. אֶנְיָדָה as 40⁶. This suits the ||. However, 6^M, 3, show no traces of וְנָא. — 15. הִתְנַחֵץ a. l. fem. for תִּקְוִי. — [לחֲסִדֵּי] ל of late style. The v. is a late gl. — 16. כִּי is interp. gl., not in 6^{M. A. R. T.}. יְרֵוּה is also gl. as v.⁴. — כִּי־אֶמְרָךְ cf. 86¹⁶. — פִּרְחָה מִטֵּר־ a gl.; phr. elsw. Is. 52² Jb. 12¹⁸ 39⁸, cf. נִחַם כִּי Ps. 3². — 17. וְנָחָה is an unnecessary gl. of interp., and impairs the measure. — 19. חֲזָקִי תוֹךְ with כִּי sf. v. above v.⁷; but following י of יְרוּשָׁלַם makes it dubious; besides, the clause is a dimeter and is doubtless a gl.

PSALM CXVII., I STR. 4^s.

Ps. 117 summons all nations to worship Yahweh for His kindness and faithfulness (v.¹⁻²).

PRAISE ye Yahweh, all nations;
Laud Him, all peoples:
For His kindness is mighty over us,
And the faithfulness of Yahweh endureth forever.

Ps. 117 is a Hallel, preceded by ἀλληλουιά in 6. But in 3 the הלהלל is at the close of the previous Ps. and also at the close of this Ps. It has a single Str., a trimeter tetrastich. Originally it was part of a longer Ps.; but neither of the one that precedes, nor of the one that follows, although in many codd. Kenn., de Rossi, it is connected with the following Ps. It is of an entirely different temper toward the nations. It is of late date, as is evident from אֲמַרְסִי v.¹, unless that be error for אֲמַרְסִי. It was used for liturgical worship at the feasts.

Two syn. couplets. — 1. *Praise* || *laud*], in public worship. — *all nations* || *all peoples*], universal, as in the royal group 96-100. — 2. *For His kindness* || *faithfulness of Yahweh*], attributes most frequently combined in songs of praise. — *is mighty over us*], phr. elsw. 103¹¹. The psalmist combines other nations, whom he addresses, with Israel in personal relation to Yahweh, as the recipients of His kindness and faithfulness.

1. אֲמַרְסִי] א.ל. Aramaism for אָמַרְסִי Nu. 25¹⁵, אָמַרְסִי Gn. 25¹⁵, for usual Heb. אָמַרְסִי. — 2. נִבְרַר עָלֵינוּ חַסְדּוֹ] phr. elsw. 103¹¹.

PSALM CXVIII.

Ps. 118 is a composite processional with responsive voices: I. In the streets of Jerusalem the leader calls upon the three classes of worshippers to speak, and the chorus responds with the liturgical phrase, "His kindness endureth forever" (v.²⁻⁴). The solo proclaims the deliverance of the people by Yah from great straits, and their confidence in Him who has helped them to triumph over their enemies (v.⁵⁻⁷). The leader recalls the multitude of enemies, and the chorus responds in a vow to exterminate them (v.¹⁰⁻¹²). The leader bids them hearken to the shouts of victory; the chorus

responds that it is due to the right hand of Yahweh (v.¹⁵⁻¹⁶). II. Entering the temple, the call to open the gates (v.¹⁹) is answered by the priest that only the righteous may enter (v.²⁰). The statement that the rejected corner stone has been made the head of the corner (v.²³), is answered by the recognition that this is the work of Yahweh (v.²³). The call to recognize the day as Yahweh's feast (v.²⁴), is answered by a priestly blessing from the house of Yahweh (v.²⁵). Many glosses emphasize various things (v.⁸⁻⁹ 13-14. 17-18. 21. 23. 27-28). The Ps. in its present form begins and ends with the liturgical summons to thanksgiving (v.¹⁻²⁰).

A. v.²⁻⁷ 10-12. 15-16, 4 STR. 6³.

- LET (the house of) Israel say:
For His kindness endureth forever.
 ○ let the house of Aaron say:
For His kindness endureth forever.
 ○ let them that fear Yahweh say:
For His kindness endureth forever.
- OUT of my straits I called upon Yah;
 (Yah) answered me in a broad place.
 Yahweh is for me; I fear not.
 What can man do to me?
 Yahweh is for me, as my great Helper;
 And so I look in triumph upon them that hate me.
- ALL nations encompassed me,
In the name of Yahweh will I circumcise them.
 They encompassed me, yea encompassed me.
In the name of Yahweh will I circumcise them.
 They encompassed me, as bees (encompass) wax.
In the name of Yahweh will I circumcise them,
- HARK! a shout of joy and victory!
(The right hand of Yahweh doeth valiantly.)
 Victory in the tents of the righteous!
The right hand of Yahweh doeth valiantly.
 The right hand of Yahweh is exalted.
The right hand of Yahweh doeth valiantly.

B. v.¹⁹⁻²⁰ 22-24. 26, 3 STR. 4³.

- PEN to me the gates of Zedek,
 That I may enter therein to give thanks to Yah.
This is the gate that belongs to Yahweh.
The righteous may enter therein.
- THE stone that the builders rejected
 Has become the head of the corner.
From Yahweh this has come,
It is wonderful in our eyes.

THIS is the day that Yahweh hath made.

Let us exult and let us be glad in it.

Blessed be he that cometh, in the name of Yahweh.

We bless you from the house of Yahweh.

Ps. 118 is a Hallel; introduced by ἀλληλουιά in 6, but not in 2, which omits it also at the end of the Ps. There can be little doubt that 6 is correct. The Ps. resembles 115 B in its structure of trimeter hexastichs, in its use of responsive voices, in its division of the worshippers into three classes v.²⁻⁴. But it differs from that Ps. in that it celebrates in a temple festival a victory that has just been won, and looks forward to other and greater victories. Accordingly, as the Ps. cannot belong to the period of the Hebrew monarchy, we are compelled to think of the Maccabean victories: and the temper of the whole Ps. favours this date, as does its language and style. The Ps. uses earlier ones: v.⁵ 18²⁰; v.⁶ 56¹²; v.⁷ 54^{6.9}; v.²³ Is. 28¹⁶. The uses of Ex. 15 are in glosses, v.^{14.21.22}. The Davidic Psalter was in the mind of the psalmist. But the Ps. is modelled after the earlier 115: v.²⁻⁴; cf. 115²⁻¹¹; and uses נָפַח v.⁵ as 116⁶. The use of שִׁבְחָה v.¹⁰⁻¹² is probably in the ironical sense, and as such is peculiarly appropriate to the earlier Maccabean times, when circumcision was forbidden to Israel by the Syrians. The only objection of Bā. to the Maccabean date is the use of v.²⁶ in the prayer of Nehemiah, Ne. 1¹¹: but as this v. is a gl. in the Ps., the objection falls; and his reasons for thinking of the feast of Tabernacles of Ne. 8¹⁴⁻¹⁸ have little force. The Ps. is introduced and concluded with a liturgical couplet, which in neither case was original. There are several other glosses: (1) v.²⁻⁹ is a pentameter couplet; (2) v.¹²⁻¹⁴ a pentameter couplet based on Ex. 15²; (3) v.²¹ a pentameter l. also based on Ex. 15²; (4) v.²⁶ a tetrameter couplet from Ne. 1¹¹; (5) v.²⁸ a pentameter also based on Ex. 15²; (6) v.¹⁷⁻¹⁸ a trimeter tetrastich, original to the glossator, but involving a different situation from the victory celebrated in the Ps.; (7) v.²⁷ an interpretation of the blessing in accordance with Nu. 6²⁵ (P), and a direction as to the procession in the temple. After these gls. have been stripped off, the first Pt. is composed of trimeter hexastichs. Three of them, v.^{2-4.10-12.15-16}, are responsive, each with thrice repeated solo voices and responses. One of them, v.⁵⁻⁶, is a solo recital of the victory. The second Pt. of Ps. has three tetrastichs, owing to the fact that the voices use couplets instead of single lines. This part of the Ps. was sung in the temple by priest and people, the other part exterior to the temple by a procession in the streets in which a solo led and a chorus responded.

PSALM CXVIII. A.

The Ps. is introduced and concluded by the liturgical formula: *Give thanks to Yahweh; for He is good; for His kindness endureth forever*], cf. 106¹ 107¹ +; which was not in the original Ps. because it has no place in the strophical organisation. — Str. I. 2-4. The

leader of the procession in the streets of Jerusalem calls upon the three classes, *house of Israel*, *house of Aaron*, and *them that fear Yahweh* (cf. 115⁹⁻¹²), to say]. What they are to say, is the liturgical phrase so suited to the situation, repeated after each of the three summons.

Str. II. The leader recites, in a hexastich synth. and progressive throughout, the deliverance and the victory. — 5. *Out of my straits*], the great trials due, as the context suggests, to enemies; out of a deep experience of agony. — *I called upon Yah*], in prayer for relief; using the poetic abbreviation of "Yahweh." — *answered me*] in response to the call and — *in a broad place*], pregnant, implying the vb. "set me," in antithesis with the "straits." — 6. *Yahweh is for me*], repeated v.^{7a}; on my side. — *I fear not*] with the best of reasons; because Yahweh so shields me, that the challenge can be uttered. — *What can man do to me?*], citation from 56¹², and cited in Heb. 13⁶. — 7. *As my great Helper*], cf. 54⁶ in antithesis with *them that hate me*. — *Upon these last he looks*] pregnant; in triumph, as the result of the divine help, cf. 59¹¹ 92¹². — 8-9. A glossator adds a pentameter couplet of gnomic experience:

It is better to take refuge in Yahweh, than to trust in mankind.
It is better to take refuge in Yahweh, than to trust in princes.

Str. III. 10-12. The leader describes the serious situation in three syn. lines, in which the vb. *encompassed me*, is repeated four times; at first with the subject *all nations*, then twice for emphasis without subj., and finally with a simile. — *as bees encompass wax*], for thus the text should be restored. — It has been confused by the gloss: *They are quenched as the fire of thorns*], which certainly is not suitable as the words of the leader, and impairs the strong statement thrice repeated by the chorus in identical language: — *In the name of Yahweh will I circumcise them*]; this vb. is used here ironically. The Syrian oppressors had forbidden circumcision to Israel. Israel would take vengeance by circumcising them; yet not with a religious significance, but as the performance of an operation extremely painful to adults; cf. Gn. 34. — A glossator appends a pentameter line referring back to the straits. — 13. *Thou didst thrust hard at me*

that I might fall]. The change of subj. common in glosses makes a direct complaint against the enemy in antithesis with: *but Yahweh was my helper*, cf. v.^{1a}. The latter clause is then strengthened 14 by a loose citation from Ex. 15²: *Yah is my strength and psalm, and has become my salvation*.

Str. IV. has the same structure as Str. I., III. 15-16. The leader calls attention to the celebration of the victory.—*Hark*], exclamation, as JPSV., more probable than “voice of” EV^a.—*a shout of joy and victory*], “salvation” of EV^a. is too general to suit the situation.—*in the tents of the righteous*], the army of righteous Israel triumphing over the enemy.—*The right hand of Yahweh is exalted*], the lifting up of His hand has given the victory.—The chorus responds in three identical lines: *The right hand of Yahweh, personified, doeth valiantly*] in battle.—Again, the glossator returns to the previous straits in a trimeter tetrastich. 17. *I shall not die*], a national death, *but I shall live*], in the renewal of national existence and independence.—*And I shall declare*], in the temple worship, *the deeds of Yah*], His victorious doings.—18. *Yahweh hath sorely chastened me*]. The people recognize that they have been under divine discipline.—*But He hath not given me over unto death*], delivered me into the hands of mine enemies.

PSALM CXVIII. B.

A procession has come up to the gates of the temple, and the chorus speaks in couplets, and a priest responds in couplets. 19. *Open to me the gates of Zedek*]. It is probable that this is an ancient proper name of the Holy City, which is called “the city of Zedek” Is. 1²⁶; cf. Je. 31²³ 50⁷, and whose ancient kings were called Adonizedek Jos. 10¹⁻³ and Melchizedek Gn. 14¹⁸; as “Salem” is used 76³.—*That I may enter therein to give thanks to Yah*]. The purpose of the procession is to offer a thank offering and celebrate a festival for the victory given by Yahweh.—20. To this the priest replies: *This is the gate that belongs to Yahweh*]. Only those may enter whom He permits access to His presence, and only *The righteous people of Israel—may enter therein*]. This is an implicit inquiry whether they were such.—The glossator now adds: 21. Another statement based on Ex. 15²: *I will*

give Thee thanks that Thou hast answered me, and become mine for victory], which is a further unfolding of v.²⁰.—The true reply of the chorus is, however: **22.** *The stone that the builders rejected, has become the head of the corner*]. Zion is the cornerstone of the kingdom of God in accordance with Is. 28¹⁶. The nations had done their best to reject and destroy it. The last effort had been made by Antiochus, the king of Syria, but in vain. He had been overcome. Zion had regained her strength and glory through the victorious armies of the Maccabeans, and the omnipotent right hand of Yahweh. The Messianic application of the passage is due to the fact that the person of the Messiah bears the same relation to a kingdom of living persons that Zion, the capital of the kingdom, does to the kingdom. The metaphor stands equally well for both relations: cf. Mt. 21⁴³ = Mk. 12¹⁰⁻¹¹ = Lk. 20¹⁷ Acts 4¹¹ 1 Pt. 2⁴⁻⁷ Eph. 2²⁰ (Br.^{MP. 206-207}).—**23.** The priest responds: *From Yahweh this has come. It is wonderful in our eyes*]. The elevation of Zion is due to the wonderful victory wrought by Yahweh Himself.—The final word of the chorus is: **24.** *This is the day that Yahweh hath made*]. This festival day, this day of celebration, is due to the victory wrought by Yahweh; it is therefore His day.—*Let us exult and let us be glad in it*], in the festival celebration in the temple.—The priest replies with the blessing: **26.** *Blessed be he that cometh, in the name of Yahweh. We bless you from the house of Yahweh.*] The blessing is pronounced upon those coming or entering the gates of the temple with the purpose of celebrating this festival. And thus the Ps. reaches its most appropriate conclusion. A glossator, in view of a later situation of trial, interjected before the blessing of the priest an urgent petition, which is not suited to its context.—**25.** *O now, Yahweh, give victory! O now, Yahweh, give prosperity.*—The same or another glossator adds to the blessing of the priest **27**, which in its original form was a trimeter couplet: *Yahweh it was*] who hath done all these glorious deeds. By error לַיָּהוָה came into the text and forced the translation “Yahweh is God,” which has no propriety in this context.—*And He hath given us light*], the light of His countenance, in the priestly blessing Nu. 6²⁵.—*Even to the horns of the altar*], in accepting the sacrifices offered in the festival they were celebrating.—A

liturgical direction was written on the margin of ancient codices: *Begin the feast with dense boughs*], as the feast of Tabernacles Lv. 23⁴⁰; so essentially all ancient Vrss. But when these words crept into the text, they made endless difficulty. The easiest explanation of the combination is that the decoration of the courts of the temple extended even to the horns of the altar (cf. *Succa*, IV. 5). EV. "bind the sacrifice with cords, even unto the horns of the altar" is not in accord with sacrificial laws or usage. Or the vb. might be taken in a pregnant sense, as Hu., Now., Dr., "and lead it unto," which, while more reasonable, is still against usage, for the blood of the victim was applied to the altars by the officiating priest: the animals were never brought thither. De., after Ainsworth, thinks of the festival offerings as so numerous that they filled the entire court, even to the horns of the altar. But Ainsworth in his alternative, "many sacrifices or boughs," is uncertain which to choose. Moreover, there is no usage in OT. to justify taking לְמַנְהֹל in the sense of festival offering. The view of Bā. that לְמַנְהֹל is to be taken in the ancient sense of the sacred dance, and that "the dance" is to be joined with "dense boughs" or garlands, however tempting it may be (cf. JPSV. "wreath ye the festival march with branches of myrtle") is not sustained by the usage of the word, and is altogether improbable at the late date of the Ps. — 28. The glossator adds another pentameter on the basis of Ex. 15², as he had already done in v. 14²¹. *My 'El art Thou, and I will give Thee thanks; my God, and I will exalt Thee.*

CXVIII. A.

5. רָחֹב הַיָּם [the straits, elsw. 116⁸ La. 1². — מְרַחֵבֶנָּה] composed of יָהּ and רָחֹב broad, roomy place 18³⁰ 31⁹; as I in *latitudine dominus* and Eastern Mas. מְרַחֵבֶנָּה A. R. T., Western Mas., regard it as enlarged fem. form. — 7. $\text{בְּעֹזְרֵי$ i. p. among my helpers or emphatic pl. with ב *essentiae*, as my Helper, Dr. better, but I *mihī auxiliator*, מְרַחֵבֶנָּה A. R. T. ἐμὸν βοηθὸν , תְּוָרֵי Che., בְּעֹזְרֵי Gr. — 10. כִּי אֶמְיָלֵם Hiph. impf. 1 sg., sf. 3 pl. Ges.^{26d}. עַל , עַל , do not translate יָהּ . It is prob. a gl. of asseveration. כִּי אֶמְיָלֵם vb. Qal *circumcise*, Niph. *be circumcised*, neither in ψ ; Hiph. *make to be circumcised* BDB. here and v. 11. 12; but De. *cut in pieces*, אֶמְיָלֵם , אֶמְיָלֵם , מְרַחֵבֶנָּה A. R. T., Aq. ἠμυράμην , Σ δὲ ἰθρυα , I , I , *ultus sum*. Du., Valetou rd. אֶמְיָלֵם . — 12. $\text{כִּי רָחֵם$ pl. יָהּ רַחֵם n. f. *bee*, Is. 7¹⁸, pl. רַחֵם elsw. Dt. 1⁴⁴ Ju. 14⁵. — רָחֵם Pu. pf. 3 pl. יָהּ רַחֵם vb. Qal *go out, be extinguished*, of lamp, fig. of wicked, Jb. 18⁵. 21¹⁷ Pr. 13⁹ 20³⁰ 24³⁰, of

hostile armies Is. 43¹⁷, Niph. of brooks Jb. 6¹⁷, Pu. of enemies only here. **Ⓔ** ἐξεκαθήσαν, **Ⓕ** *exarserunt*, בערו, בערו, so Oort, Bā., Che., Gr. As a word is missing, the text was prob.:

סנוני כרברים דוג

בערו כאש בקוצים

The second l., however, is a gl.—[קיצים] pl. † קיץ n.m. *thorn bush, thorn*, Ex. 22⁵ (E) Is. 33¹² Je. 4⁵ 12¹⁸ +.—13. [רחה] Qal inf. abs. רחה vb. *thrust, push*, followed by pf.; cf. 35⁶ 62⁴ 140⁶. This v. is a gl.—14. [קני חסרת יה] as Ex. 15² v. Intr. § 1. This v. also is a gl.—15. [קיל] exclam. *hark!*, as JPSV.—[ישקה] should be in both clauses; the second was omitted by haplog.—[קשה חיל] as 60¹⁴ = 108¹⁴; of warlike valour.—18. [נטר] Pi. v. 2¹⁰ *discipline with severity*, as 94¹².

CXVIII. B.

19. [אבא] final clause; so אירח.—22. [פנה] n.f. *corner*, of stone, as Is. 28¹⁶.—25. [הקליתיה] Hiph. Imv. cohort.; cf. 1³ 37⁷.—27. [אל ירוה] conflation of two divine names though in **Ⓔ**. אל came in from below.—[ויאמר] Hiph. impf. 1 consec. copula in previous clause. אור *make shine* the face of Yahweh, as Nu. 6²⁵ (P) Ps. 31¹⁷ 67² 80⁴. 8. 20 119¹³⁶; cf. 4⁷ 13⁴. **Ⓔ** *α. Δ. Ρ. Τ* και ἐπέφαθεν, **Ⓕ** *et apparuit*.—[אסרו חת בענחים] **Ⓔ** *συστήσασθε ἐσθῆτες ἐν τοῖς πυκάζουσιν*, **Ⓕ** *constituite diem solemnem in condensis*, **Ⓕ** *frequentate sollemnitatem in fronduosis*, **Ⓖ** *συστήσατε ἐν παργύροις πυκάζματα*. These Vrss. all take חת in the usual sense of *feast*, and ענחים in the sense of *boughs with dense foliage*. Lag. would rd.: ענבים Lv. 23⁴⁰ for ענחים, but this is unnecessary and improb. The difficulty in this interp. is with the vb. אסר, which means to *bind, tie*; but אסר טלחה 1 K. 20¹⁴, 2 Ch. 13⁸ means to *join battle*, cf. German “den Streit anknüpfen”; so here *begin the feast with dense boughs*, as Lv. 23⁴⁰, the first day of the feast of Tabernacles. The interp. of חת as *festal victim*, cf. חגיגה, though sustained by Ew., Ol., De., Hu., Now., Dr., *al.*, has no support in usage of OT.; and the interp. as *sacred dance* or *procession* of Bā., Davies, Minocchi, JPSV., is a rare and early usage, not to be thought of in so late a Ps. or gl.

PSALM CXIX., 22 STR. 8⁵.

Ps. 119 is a prayer of the congregation in twenty-two parts, based on the observance of the Law. (1) Happy are those who perfectly obey the Law. (2) They observe it with heart, lip, and way, and rejoice in it. (3) The Law is their counsellor against plotting princes. They pray that Yahweh may uncover its wonders; (4) may quicken and strengthen them according to it, and deliver them from humiliation. (5) They pray that He may teach them

the Law, that they may turn unto it away from covetousness. (6) They assert their trust in the Law, and vow to observe it with delight and love. (7) Proud seducers like a sirocco torment them for keeping the Law, but cannot deprive them of their comfort and joy in it. (8) The cords of the wicked enclose them, but they still are companions to those that observe the Law. (9) Yahweh is good and the doer of good, even in their affliction by proud enemies. (10) Yahweh is their maker and His Law is righteous, therefore they pray that not the perfect but the proud may be shamed. (11) They pine for salvation, but hope in the Law. The proud have well-nigh overcome them by treachery. (12) The Law is fixed eternally in heaven and on earth. It has no end, and is exceeding broad. (13) They love the Law, which imparts wisdom, and hate every evil way. (14) The Law is a lamp. Their life is risked by the snares of the wicked, but they rejoice in their inheritance in the Law. (15) They pray for support against backsliders, whom they hate, but they reverence and love the Law; (16) they pray that He will save them from oppressors, and give them understanding in the Law which they love. (17) The Law is wonderful, giving light. They long to understand it, and pray for redemption from oppressors who break it. (18) Yahweh is righteous, and His Law is upright. Jealousy for the Law has destroyed them, but they have not forgotten it. (19) In great peril they anxiously pray for salvation from enemies. Their hope is in the everlasting Law. (20) They plead for redemption from treacherous persecutors. The Law is the sum of faithfulness. (21) Persecuted by princes without cause, they yet praise the Law and hope for salvation. (22) They plead for salvation with a vow of praise with lip and tongue.

HAPPY are they that are perfect in way, who walk in (*Thy*) Law;

Happy are they that seek (Thee) with the whole heart, who keep (*Thy*) Testimonies.

Thou (Thyself) hast commanded to observe diligently *Thy* Precepts:

Then shall I not be ashamed in looking unto all *Thy* Commands.

✠ Yea, they do no iniquity that walk (according to *Thy* Word);

Ah: that my ways were established to observe *Thy* (Saying).

I will thank Thee with uprightness of heart, learning *Thy* righteous Judgments:

Do not forsake me utterly; I will observe *Thy* Statutes.

WHEREBY shall one keep his path pure? By observing *Thy* Word;

Within my heart, that I may not sin against Thee, I have stored up *Thy* Saying.

- Blessed be Thou, Yahweh! Teach me *Thy* Statutes:
 With my lips I told all the Judgments of *Thy* mouth.
- 2 In Thy (*Law*) I delight myself, I forget not (*Thy*) *Way*.
 In Thy Testimonies I rejoice, over above all riches in (*Thy*) *Way*.
 With my whole heart I seek Thee; let me not err from *Thy* Commands;
 In Thy Precepts I muse, and I look unto *Thy* paths.
- DEAL bountifully with Thy servant, that I may live, and I will observe *Thy* Word:
 Yea, princes sit down, talk together against me, while I muse on *Thy* Statutes.
 A sojourner am I in the earth; do not hide from me *Thy* (*Saying*);
 My soul is in exile in longing at every time for *Thy* Judgments.
- 2 Uncover mine eyes that I may behold wonderful things out of *Thy* *Law*:
 Uncover reproach and contempt; I have kept *Thy* (*Precepts*).
 Thou dost rebuke the proud, the accursed that err from *Thy* Commands;
 Yea, my delight, the men of my counsel, are *Thy* Testimonies.
- MY soul doth cleave to the dust; according to Thy Word quicken *me*:
 My ways have I told, and Thou hast answered me; Thy Statutes teach me.
 The way of Thy wonders will I sing; Thy (*Judgments*) make *me* understand;
 My soul doth drop away from heaviness; according to Thy (*Saying*) raise
me up.
- 7 The way of falsehood remove from me, and with Thy *Law* be gracious to *me*;
 The way of fidelity have I chosen; with Thy (*Precepts*) compose *me*.
 I cleave unto Thy Testimonies, Yahweh; put *me* not to shame;
 The way of Thy Commands will I run; for Thou wilt encourage *my* heart.
- MAKE me understand Thy *Law*, and I will observe it with all (*my*) heart.
 Show me the way of Thy (*Precepts*) and I will keep it as (*my*) reward.
 Make me tread in the path of Thy Commands; for in it I delight;
 Incline unto Thy Testimonies and not unto covetousness *my* heart.
- 7 Remove mine eyes from worthlessness, (according to Thy Word) quicken *me*.
 Behold, I long for Thy (*Statutes*); in Thy righteousness quicken *me*.
 Establish to Thy servant Thy *Saying*; according to the fear that is due Thee
 (*my* step);
 Remove my reproach; Thine excellent Judgments I stand in awe of.
- VERILY let Thy kindness, Yahweh, bring me Thy salvation according to *Thy*
 Word;
 And I will lift up my palms unto what I sing of, even *Thy* Statutes.
 Verily do not snatch away the word of faithfulness; I hope in *Thy* Judgments.
 And I will return word to him that reproacheth me that I trust in *Thy* (*Saying*).
- 7 Verily I will observe continually, forever and ever, *Thy* *Law*;
 And I will walk in a roomy place, because I study *Thy* Precepts;
 And I will speak before kings, and I will not be ashamed of *Thy* Testimonies;
 And I will delight myself in what I love, even *Thy* Commands.
- REMEMBER Thy servant, because Thou hast made me hope in (*Thy*) Word:
 This is my comfort in mine affliction, that Thou hast quickened me according
 to *Thy* *Saying*.
 The proud scorn me exceedingly; I have not inclined from *Thy* (*Testimonies*);
 I remember of old, Yahweh, and comfort myself in *Thy* Judgments.
- 7 A burning wind has seized me from the wicked, the forsakers of Thy *Law*.
 Songs have I in the house of my sojourning, even *Thy* Statutes.
 I remember in the night Thy name, and observe *Thy* (*Commands*);
 This have I because I keep *Thy* Precepts.

- I** ENTREAT Thy favour with my whole heart; be gracious to me according to *Thy* Saying;
 My portion, Yahweh, I have said that I would observe *Thy* Word.
 At midnight I rise up because of *Thy* righteous Judgments;
 I have considered my ways and (turned) unto *Thy* Testimonies.
- ¶** The earth is full of Thy kindness; teach me *Thy* Statutes:
 The cords of the wicked have enclosed me; I do not forget *Thy* Law.
 A companion am I to all that fear Thee, and to them that observe *Thy* Precepts:
 I made haste and delayed not to observe *Thy* Commands.
- W**ELL hast Thou dealt with Thy servant, Yahweh, according to *Thy* Word:
 Well was it for me that I was afflicted that I might learn *Thy* (Testimonies).
 Before I was afflicted I erred; but now I observe *Thy* Saying:
 Better to me than thousands of gold are the (Judgments) of *Thy* Mouth.
- Ⓜ** The proud have smeared lies over me; I keep *Thy* Precepts.
 Their heart is gross with fatness; I delight in *Thy* Law.
 Good taste and knowledge teach me, I believe in *Thy* Commands:
 Good and the doer of good art Thou: teach me *Thy* Statutes.
- L**ET them that fear Thee turn to me that they may know *Thy* Testimonies:
 Let them that fear Thee see me and be glad, that I hope in *Thy* Word.
 I know, Yahweh, that righteous and faithful are *Thy* Judgments:
 Let Thy kindness be to Thy servant, to confirm me according to *Thy* Saying.
 Let Thy compassion come to me, that I may live; my delight is in *Thy* Law.
 Let the proud be shamed; while I muse on *Thy* Precepts.
 Let my heart be perfect, that I may not be ashamed of *Thy* Statutes.
 Thy hands made me and prepared me, that I might learn *Thy* Commands.
- M**Y soul doth pine for Thy salvation: I hope in *Thy* Word:
 Mine eyes fail: how long ere will comfort me *Thy* Saying?
 Though I am become like a wineskin in smoke, I forget not *Thy* Statutes.
 How many are the days of Thy servant? How long ere (*Thy*) Judgments?
Ⓜ The proud have dug for me pits: for one who is according to *Thy* Law.
 According to Thy kindness quicken me, that I may keep the Testimonies of
Thy Mouth.
 All with falsehood pursue me; faithful are *Thy* Commands.
 Almost had they consumed me, and yet I have not forsaken *Thy* Precepts.
- F**OREVER fixed in heaven, Yahweh, is *Thy* Word.
 To all generations Thou hast established (in) the earth and there standest fast
Thy (Saying).
 As regards Thy Judgments, they stand fast to-day; for all are *Thy* servants.
 Forever will I not forget; for Thou dost quicken me according to *Thy*
 (Statutes).
- Ⓛ** Though I had perished in mine affliction, my delight had been in *Thy* Law.
 For me the wicked wait to destroy me; I consider diligently *Thy* Testimonies
 Thine am I; save me; for I study *Thy* Precepts.
 To all completeness have I seen an end; broad are *Thy* Commands.
- O**HOW I love Thy Law! All the day is it *my* musing:
 More wise than mine enemies, Thou makest me with Thy Commands; forever
 they are *mine*.
 More insight than all teachers have I; for Thy Testimonies are *my* musing:
 More understanding than my seniors have I; for Thy Precepts I keep.
- Ⓜ** From every evil way, that I may observe Thy Word, do I refrain;

From Thy Judgments I do not turn aside; for Thou dost instruct *me*.
From Thy (Statutes) have I understanding; for every word of falsehood I
hate:

O how sweet is Thy Saying to my palate! sweeter than honey to *my* mouth.

A LAMP to my foot and a light to my path is Thy Word:

I have sworn and confirmed it, to observe Thy righteous Judgments.

I am sore afflicted, Yahweh: quicken me according to Thy (Saying):

The freewill offerings of my mouth, O accept, and teach me Thy (Statutes).

J My life is in my palm continually; but I forget not Thy Law:

The wicked have laid a snare for me; but I err not from Thy (Commands).

I incline with my heart to do as a reward Thy (Precepts).

I have an everlasting inheritance; for the joy of my heart are Thy Testimonies.

MY hiding place and my shield art Thou: I hope in Thy Word:

Uphold me, and shame me not in my hope, that I may live according to Thy
Saying.

Those that backslide Thou dost cause to cease: therefore I love Thy Testi-
monies.

My flesh bristles up in awe of Thee and I reverence Thy Judgments.

D Those that swerve with their mouth I hate; but I love Thy Law:

Support me that I may be saved, and I will (delight) continually in Thy
Statutes.

Thou dost set at naught the falsehood of their deceit: all that backslide from
Thy (Precepts).

As for them that turn aside, their portion is adversity; but I keep (Thy)
Commands.

MINE eyes pine for Thy Salvation and for Thy righteous Saying:

Take (Thy Word) in pledge; let not the proud oppress (Thy servant).

I have done (Thy) Judgments: do not abandon to the oppressor (Thy
servant).

Thy servant am I; make me have understanding that I may know Thy
Testimonies.

Y Do with Thy servant according to Thy kindness, teach me Thy Statutes.

It is time for Yahweh to act: they have broken Thy Law.

Therefore more than gold or than fine gold I love Thy Commands.

Therefore the way of falsehood I hate, I direct my steps according to (Thy)
Precepts.

THE opening of Thy Word giveth light, giveth understanding to the *simple*.

Wonderful are Thy Testimonies; therefore keepeth them *my* soul.

Turn to the one that loves Thy name, and according to Thy Judgments be
gracious to *me*.

My footsteps confirm according to Thy Saying, and let not iniquity have
dominion over *me*.

D Streams of water, because they keep not Thy Law, run down *mine* eye.

Redeem me from the oppression of man: Thy Precepts I keep.

Thy face make shine on Thy servant, and Thy Statutes teach *me*.

My mouth I open wide and pant: for Thy Commands I long.

IN righteousness and faithfulness exceeding Thou hast commanded Thy Testi-
monies.

My jealousy hath destroyed me, that mine adversaries have forgotten Thy
Word.

- Smelted exceedingly is Thy servant, but he doth love *Thy* Saying:
Righteous art Thou, Yahweh; and upright are *Thy* Judgments.
- Y** I am small and despised, but I forget not *Thy* Precepts.
Thy righteousness is righteousness forever; and faithfulness is *Thy* Law.
Trouble and distress have overtaken me: my delight are *Thy* Commands.
Thy righteousness is forever; give me understanding that I may live according
to *Thy* (Statutes).
- I** AM beforehand with the twilight of dawn, and cry for help: I hope in *Thy* Word:
Mine eyes are beforehand with the night watches to muse of *Thy* Saying.
My voice, O hear, according to Thy kindness; quicken me according to *Thy*
Judgments:
I call with my whole heart; answer me; I will keep *Thy* Statutes.
- P** They draw near that pursue (me) with evil devices, that are far from *Thy* Law:
I call upon Thee (Yahweh); O save me; and I will observe *Thy* Testimonies.
Be Thou near, Yahweh; faithful are *Thy* Commands:
Of old I know (them); forever Thou hast founded *Thy* (Precepts).
- P** LEAD my cause and redeem me: quicken me according to *Thy* (Word):
I see the treacherous and loathe them that do not observe *Thy* Saying.
Far off from the wicked is salvation: they study not *Thy* Statutes.
Many are Thy compassions, Yahweh: quicken me according to *Thy* Judgments.
- O** see mine affliction and rescue me: I do not forget *Thy* Law:
Many are my persecutors and mine adversaries: I do not decline from *Thy*
Testimonies.
O see, quicken me, according to Thy kindness; I love *Thy* Precepts.
The sum of faithfulness and forever are *Thy* righteous (Commands).
- P** RINCES persecute me without cause; I stand in awe of *Thy* Word:
I rejoice, as one that findeth spoil, over *Thy* Saying.
Seven times a day I praise *Thy* righteous Judgments:
Lying I hate and abhor; I love *Thy* (Statutes).
- W** Great peace without a cause of stumbling have they that love *Thy* Law:
My soul doth observe and love exceedingly *Thy* Testimonies.
I hope for Thy salvation, Yahweh; I do *Thy* Commands.
I observe Thy Precepts: yea, all my ways are before *Thee*.
- L** ET my yell come near before Thee; make me to have understanding according
to *Thy* Word:
Let my supplication come before Thee; deliver me according to *Thy* Saying.
My lips will pour forth praise, that Thou teachest me *Thy* Statutes:
My tongue will respond in faithfulness of *Thy* righteous (Judgments).
- N** I long for Thy salvation, Yahweh, my delight is in *Thy* Law:
Let me live and praise Thee, and make to help me *Thy* (Testimonies).
Let Thine hand be ready for my help; I have chosen *Thy* Precepts.
I stray as a lost sheep: but I do not forget *Thy* Commands.

Ps. 119 (118 **G, F**) is the most artificial of the Psalms. It is composed of twenty-two alphabetical Strs., in the order of the Hebrew alphabet. Each Str. has eight lines, each line beginning with the letter characteristic of the Str.; cf. La. 3, which has twenty-two alphabetical Strs. of three lines each, every line beginning with the letter characteristic of its Str. The Ps. is also

artificial at the close of its lines, rhyming with the characteristic suffix, or some form corresponding with it in utterance. Copyists and glossators have disregarded this feature; but by transpositions and a few modifications of the text justified for other reasons, it is easy to so restore them that they always rhyme either in ך- or י- . Dr. Littmann has called my attention to the fact that the same kind of syllabic play is found in Arabic poetry. The Ps. has also its regular, uniform measure throughout. It is not always easy to distinguish pentameters from hexameters, especially when the text has been often corrupted by prosaic copyists; but the measure of this Ps. is really pentameter. The most significant feature of this Ps. is its use of eight terms for the Law. These are: עֲוֹן , מִצְוָה , תּוֹרָה , מִשְׁפָּטִים , חֻקִּים , אִסּוּרֵי , דְבָרֵי , and מִקְרָאִים . The only other word used for Law in this Ps. is חֻקֵי v. 16. But this single instance is doubtless an error. It has been inserted for another term which is missing from the Str. Since just these eight terms are used, and used uniformly throughout the Ps., the presumption is that each one was used once, and once only, in each Str. This is the case with some exceptions, due to corruption of the text. It is not difficult to restore the original text, so far as these eight terms are concerned, and to show that each term was used once in each of the Strs., and that all were used in every Str. It was not understood by later copyists that these were all legal terms, and hence there arose gradually textual errors due to the giving of other interpretations to these terms. All Christian translations err greatly in this particular.

These eight terms represent in their original meaning several types of Hebrew Law (*v. Br. Hex. 249 sq.*). But in this Ps. they seem to have lost for the most part their original force. (1) The term דְבָרֵי is the *Word or sentence* of Law, originally of the type: *Thou shalt or shalt not*, a prophetic word addressed to Israel as a nation conceived as one person. דְבָרֵי is the earliest term, and the most prominent one in this Ps. (2) The term אָמַרָה , *Saying*, is a poetic syn. of דְבָרֵי , based on Dt. 33⁹. It is so used in sg. throughout the Ps.; prob. also in 19¹⁰, for which יְרָאָה has been substituted by mistake. (3) The term חֻקִּים indicates the brief, terse *Statutes* of the primitive Hebrew administration of Law, usually with penalty attached. This term is used in pl. throughout the Ps. (4) A later type of the חֻקִּים are the מִשְׁפָּטִים , *Judgments*, used also in pl. throughout. The sg. in v. 42. 84. 121. 132. 149. 150. 176 is due to txt. err. (5) תּוֹרָה , *the Law*, as teaching, instruction; originally a term for a body of law, in P for specific laws also; used throughout in sg. (6) מִצְוָה is used in pl. for Deuteronomic or later prophetic *Commands*. (7) עֲוֹנוֹת , *Testimonies*, term of P, used in pl. (8) פְּקֻדִים , *Precepts*, a poetic term in late Pss. פְּקֻדִים renders ἐπιτολὰς same as מִצְוָה , for which indeed it is a synonym; פְּקֻדִים renders *praecepta* same as חֻקִּים . It is used throughout the Ps. in pl. with sf. These eight terms for Law, so far as פְּקֻדִים and Vrss. are concerned, are used with such variation that there seems to be no more order than in a kaleidoscope. There are variations in the Vrss., but these are not sufficient in number or helpful in character to change this situation. It is improbable that an author, who in all other respects was so artificial and ornate in style, would in this essen-

tial matter be so artless and unconventional. This Ps. was composed for recitation as an ABC for the training of the young scribe in the Law. One would expect the author to give aid to the memory by an orderly arrangement. When we examine these terms in their present usage, and emend the text in the cases already mentioned, some trace of order becomes apparent in the midst of the chaos. The question then arises whether the disorder is not the result of the carelessness of scribes, or due to variations of memory in the ancient schools. Bâ. tells us that "jeder Vers bildet in der Regel einen für sich abgeschlossenen Gedanken; nur selten (z. B. 89-91, 97-100) hangen mehrere Verse enger zusammen." This is as much as to say that this Ps. lacks parall., the essential feature of all Heb. poetry, and is in fact no poetry at all. A careful search for parallelism in this Ps. makes it evident that there is no Ps. more marked by parall. in its varied forms, and that no Heb. poetry known to us has a greater variety of these forms than this Ps. By copyists' errors and glossators' neglects, by readjustments due to defective memory or slips of the eye, or supposed improvements of editors, the original parall. is often obscured or destroyed; but it is not difficult to restore it in most cases, as the subsequent comment shows.

Much time has been spent and no pains have been spared in the effort to discover the principle which determines the variation of terms in the Strs. The following scheme is presented as the best that we can offer at present. If the problem is not fully solved, it is hoped that the solution is not far distant. The principle of arrangement has been determined chiefly through a study of the parallelisms. These seemed to require a transposition of lines in many Strs. The frequent omissions and duplications of terms in מִן , and the many and remarkable variants presented by עַל , בְּ , seemed to justify an occasional transposition of terms, as well as the substitution of missing terms for duplicates. The scheme is as follows: (1) The Strs. are grouped in pairs by a similar use of the terms. (2) They are divided into larger groups of four, eight, and ten Strs., by the interchange of all four terms between the tetrastichs (Strs. 1-2, 5-6, 13-14). (3) These groups are subdivided by changes in the terms of the opening couplets of the tetrastichs. Throughout the Ps. the tetrastichs use in their first lines רַב־רַב and וַיְהִי , excepting in Strs. 7-10, 15-18, where the terms of the first couplet change places, and רַב־רַב and וַיְהִי take the second place. With רַב־רַב is used אֶת־רַב in Strs. 1-2, 7-8, 11-12, 15-16, 19-22 (12 Strs.), שֶׁשֶׁשֶׁשׁ in Strs. 13-14 (2 Strs.), חָקִים in Strs. 3-6 (4 Strs.), עֵדוּת in Strs. 9-10, 17-18 (4 Strs.). With וַיְהִי is used: מַקְרִיִּים in Strs. 3-6, 9-10, 17-18 (8 Strs.), טוֹחַת in Strs. 13-14 (2 Strs.), עֵדוּת in Strs. 1-2, 11-12, 19-22 (8 Strs.), חָקִים in Strs. 7-8, 15-16 (4 Strs.). This variation of the second term divides Strs. 1-4 into two pairs, Strs. 5-12 into four pairs, Strs. 13-20 into four pairs. The final Strs., 21-22, seem to form a group by themselves, as they repeat the arrangement of the first pair of Strs. and of the closing Strs. of the larger groups, 5-12, 13-20, varying only by using the order of the first Str. in one tetrastich and the order of the second Str. in the other tetrastich, i. e. 1^a is combined with 2^b , and 1^b with 2^a . (4) The

tetrastichs always retain three of their terms, but occasionally interchange one. The terms thus common to both tetrastichs are חָקִים and עֵרוֹת. חָקִים is used with רָכַרְךָ and its mates אִמְרָה and מִשְׁפָּטִים in Strs. 1-6, 11-14, 19-22; עֵרוֹת with הוֹרָה and its mates מִקְוִיִּים and נִצְוָה in these same Strs. The two terms are interchanged in Strs. 7-10, 15-18. This variation serves to unite two of the four pairs in Strs. 5-12 and 13-20, making the subdivision of each group $2 + 4 + 2$. (5) The order of terms in the first couplet of the tetrastichs is reversed only in Strs. 7-10, 15-18, *i.e.* where the variable terms are interchanged. This variation serves to emphasize the union of these pairs in quartettes. (6) The order of terms in the second couplet is regularly reversed throughout the Ps.; so that no Str. repeats exactly the combination of the preceding Str. (7) There is the same selection of terms, with variation in order only, in the opening and closing groups of the Ps., Strs. 1-4, 21-22, and in the opening and closing pairs of the groups 5-12, 13-20. There is correspondence in order as well between Strs. 1-2, 11-12, 19-20, 21-22; and between Strs. 3-4, 5-6. The same general correspondence appears between Strs. 7-10, 15-18, and the exact correspondence between Strs. 7-8, 15-16 and between Strs. 9-10, 17-18. This resemblance serves to unite the several groups into an organic whole. The scheme may be presented most clearly in the form of a table (see p. 418).

There is undoubtedly a considerable amount of repetition of phrases in this Ps., and this to the superficial reader gives the impression of monotony; but in fact such phrases are comparatively few in number, and their repetition is due to the emphasis the poet desires to put upon them and upon them alone. The great majority of the terms used in connection with the Law are used no more than once or twice in these 176 lines; so that in fact there is a wonderful variety in the Ps., a variety so great that it seems to exhaust the possibilities of usage.

The psalmist writes in the midst of great trouble, affliction, and indeed persecution. He is encompassed by proud, powerful enemies, who scorn him for his fidelity to the Law, and heap reproaches and contempt upon him. At the same time they seek to ensnare him by craft and lies. Notwithstanding all this, the psalmist is entirely loyal to the Law. The Law has become to him the representative of his God. Throughout the Ps. he ascribes to the Law the attributes older writers ascribe to God; looks to the Law for the help and salvation that ordinarily come from God alone. The Law is to him almost hypostatical, almost what the *Memra* became to later Judaism. It was eternal in heaven before it came to the earth: it came to the earth and to man to remain everlastingly. Upon its observance depend life, salvation, knowledge, wisdom, happiness, and every joy. It is not true that this author has the Deuteronomic spirit. The personal allegiance to Yahweh of D has become a legal allegiance. The psalmist is far in advance of the priestly attitude of P. He is a scribe, an early Pharisee of the highest and noblest type. The Ps. originated, therefore, after the rise of the Pharisaic party, at the time of their persecution because of zeal for the Law by the Hellenistic party in

א	תורה	עדות	פקודים	מצות	דבר	אמרה	משפטים	חקים
ב	דבר	אמרה	חקים	משפטים	תורה	עדות	מצות	פקודים
ג	דבר	חקים	אמרה	משפטים	תורה	פקודים	מצות	עדות
ד	דבר	חקים	משפטים	אמרה	תורה	פקודים	עדות	מצות
ה	תורה	פקודים	מצות	עדות	דבר	חקים	אמרה	משפטים
ו	דבר	חקים	משפטים	אמרה	תורה	פקודים	עדות	מצות
ז	דבר	אמרה	עדות	משפטים	תורה	חקים	מצות	פקודים
ח	אמרה	דבר	משפטים	עדות	חקים	תורה	פקודים	מצות
ט	דבר	עדות	אמרה	משפטים	פקודים	תורה	מצות	חקים
י	ערות	דבר	משפטים	אמרה	תורה	פקודים	חקים	מצות
כ	דבר	אמרה	חקים	משפטים	תורה	עדות	מצות	פקודים
ל	דבר	אמרה	משפטים	חקים	תורה	ערות	פקודים	מצות
מ	תורה	מצות	עדות	פקודים	דבר	משפטים	חקים	אמרה
נ	דבר	משפטים	אמרה	חקים	תורה	מצות	פקודים	עדות
ס	דבר	אמרה	עדות	משפטים	תורה	חקים	פקודים	מצות
ע	אמרה	דברה	משפטים	עדות	חקים	תורה	מצות	פקודים
פ	דבר	עדות	משפטים	אמרה	תורה	פקודים	חקים	מצות
צ	עדות	דבר	אמרה	משפטים	פקודים	תורה	מצות	חקים
ק	דבר	אמרה	משפטים	חקים	תורה	עדות	מצות	פקודים
ר	דבר	אמרה	חקים	משפטים	תורה	עדות	פקודים	מצות
ש	דבר	אמרה	משפטים	חקים	תורה	עדות	מצות	פקודים
ת	דבר	אמרה	חקים	משפטים	תורה	עדות	פקודים	מצות

Israel, and especially by the haughty leaders and princes who represented the Syrian interest, toward the close of the Greek period.

Str. K. The first tetrastich has syn. and synth. couplets; the second, antith. and synth. couplets.—1-8. *Happy*], congratulation; repeated for emphasis v.², cf. 1¹.—*perfect in way*], who have integrity in their walk of life, cf. 15² 18²² etc. || *Seek Thee with the whole heart*], so v.¹⁰: personal acquaintanceship with Yahweh is the goal of their way.—*Walk in Thy Law*], as assonance and measure require; enlarged by glossator into “Law of Yahweh” to make the reference more definite; cf. *walk according to Thy Word*], v.³, which an early copyist changed by error into the similar Heb. “in His way.”—*keep Thy Testimonies*], v.². This vb. is frequently used in this Ps.: with Testimonies also v.²² 129, with Law v.³⁴, with Precepts v.⁸¹ 89. 100, with Commands v.¹¹⁵, with Statutes v.³³ 145. It is || *observe Thy Precepts*], v.⁴: vb. used with Precepts also v.⁶³ 134. 166, with Statutes v.⁸ 8^(?), with Word v.⁹ 17. 57. 101, with Law v.³⁴ 44. 55^(?) 136, with Commands v.⁶⁰, with Saying v.⁶⁷ 158, with Testimonies v.⁸⁸ 146. 167. 168^(?), with Judgments v.¹⁰⁸; the only vb. used with all the legal terms. These vbs. imply watchful, careful observance of the Law. It is evidently the chief thing in the mind of the author of the Ps.—*Thou Thyself hast commanded*], v.⁴. The Law is the personal command of God, involving personal allegiance in seeking Him with the whole heart, and the resultant happiness.—*Ah: that*], v.⁵, strong expression of longing, with its antithesis in the negative jussive v.⁸.—*my ways were established*], fixed right, directed aright by God; so that I might walk aright in the way, be “perfect in way” v.¹.—Cf. for the negative side v.⁸. *Do not forsake me utterly*], leaving me to walk alone, without divine direction; one who “seeks Thee with the whole heart” v.².—*Then shall I not be ashamed*], v.⁸, put to shame by transgression—but, in antithesis, *thank Thee*], v.⁷, giving God the praise.—*with uprightness of heart*], the heart being upright because without transgression, and with completeness of devotion.—*in looking unto all Thy Commands*], with a teachable spirit to learn; cf. v.¹³ || *learning Thy righteous Judgments*]. The vb. “learn” is used also with Commands v.⁷³, with Statutes v.⁷¹. The phr. “righteous Judgments” is used elsw. v.⁶² 108. 164, also with corrected text v.¹²¹ 160. 172, cf. v.⁷⁵, a favorite term of this author; cf. 19¹⁰ for the idea.

Str. 2. The first quartette is composed of two synth. couplets ; the second of lines essentially syn. — 9–16. *Whereby shall one keep his path pure?*], a question directed to God ; cf. the antith. v.^{3,5}. An early copyist under the influence of WL. inserted in the text “young man” ; but the context has no more to do with young men than with other persons, and this being the only passage in the Ps. applied specifically to young men, the reference is improbable. The path is a pure path || “perfect” v.¹, and is to be kept pure. The EV^a. “cleanse” implies a way not already pure but to be made so ; which suits admirably the Augustinian doctrine of sin, but does not suit the conception of this poet. — *Within my heart*], v.¹¹, in antithesis with *my lips* v.¹³. *Within the heart that I may not sin against Thee*] as a preventive of sin against God by violating His Law. — *I have stored up Thy Saying*], as a treasure ever to be kept in mind and guarded. In this way, the heart, the mind, the will, the entire inner man is restrained from sin. — The same is accomplished in the outer man by oral recitation : *I told all the Judgments of Thy mouth*], v.¹³. Telling them to others impresses them upon the mind of him who tells them ; and is a public recognition of their obligation ; and therein an effectual restraint from outward sin. — *Blessed be Thou, Yahweh!*], v.¹². An ascription of blessedness to Yahweh, the great Teacher, Himself the sum of the Law. — *Teach me Thy Statutes*], phr. of D, also v.^{26, 64, 68, 124, 135, 171}. The vb. is also used with Judgments (error for Statutes) v.¹⁰⁸. — *In Thy Testimonies I rejoice*], v.¹⁴, cf. *Thy Saying* v.¹⁰² || *In Thy Law I delight myself*], v.¹⁶ ; so in *Thy Commands* v.⁴⁷ ; cf. also use of noun from same stem : “my delight is Thy” Testimonies v.²⁴, Law v.^{70, 77, 92, 174}, and Commands v.¹⁴⁸. — The intermediate *in Thy Precepts I muse*], v.¹⁵, is not simply the musing of meditation and study, which does not suit the || here or in v.⁷⁸, or in v.^{23, 48} (with Statutes), where this vb. is in the same parallelism with terms of rejoicing. It is the musing of talking or singing to oneself about a joyous theme. And the other passages v.¹⁴⁸ with *Saying*, and v.²⁷ with “wonders,” and even the cognate noun of v.^{27, 98} favour this general mng. for all the passages of this Ps. — *over above all riches*]. The Law is the most valuable of all things, worth all things else ; cf. Jesus’ Parables of the Kingdom Mt. 13^{44, 45}. This tristich has also the syn. terms *Way* used twice,

and *Path*, which is the way of the Law, cf. v.⁹—Unto this the pious *look*], cf. v.⁶ and they *forget*] it not; cf. v.^{61.100.153} used with Law, v.⁶³ with Statutes, v.^{63.141} with Precepts, v.¹³⁰ with Word, and v.¹⁷⁶ with Commands.—*Let me not err from Thy Commands*], v.¹⁰; so v.²¹, cf. v.¹¹⁸, where the same vb. is used with “Statutes”; cf. also 19¹³ and the conception of sin as error in P.

Str. 2. The first quartette has synth. and syn. couplets, the second antith. couplets.—17–24. *Deal bountifully with Thy servant*], as 13⁶ 116⁷ 142⁸.—*that I may live*], not physical but religious, as v.^{25. 37. 40. 50. 77. 88. 93. 107. 116. 144. 149. 154. 158. 159. 175}. This writer evidently thinks that the only true life is in knowing and obeying the divine Law.—*Yea princes sit down*], v.²³, in council.—*talk together against me*], plotting and conspiring, as v.^{61. 66. 85. 95. 110+}. A glossator inserts at the expense of the measure *Thy servant*, requiring the change of its vb. from the first person to the third.—*A sojourner am I in the earth*], v.¹⁹. The earth was not his native land. He was an alien, residing in it by sufferance with only the rights of a guest.—The ¶ was probably also *My soul is in exile*], v.²⁰, for 𐤒 and Vrss. differ in text. 𐤒 has an Aramaic word which is usually rendered after La. 3¹⁶ “is crushed”; but this is dubious and harsh in the context. The Vrss. seem to have had a vb., syn. with the following infinitive.—*in longing*]. The psalmist is not content with the provisions for his comfort which he finds on the earth. He longs for something which is over and beyond the earth, for heavenly things.—*at every time*]. There is no cessation of this longing; and it is for the divine Law, which he implores that God may *not hide*], but reveal to him.—*Uncover mine eyes*], v.¹⁸; unable to see without the divine help. This is moral indistinctness of vision, not physical; cf. the words of Jesus Mt 6²²⁻²³ 7³⁻⁵ Jn. 9³⁹⁻⁴¹.—*wonderful things*], cf. v.^{27. 129}, a term used elsewhere for the wonderful acts of Yahweh in judgment and redemption; here for the wonderful features of the Law itself, and so it is defined:—*out of Thy Law*], manifesting themselves from the Law in the attentive study of it, so soon as the religious eyes are opened to see.—*Uncover reproach and contempt*], v.²². Reproach and contempt are conceived as garments clothing the Psalmist. His prayer is that he may be uncovered, that they may be stripped off. A glossator to make this clearer inserts “from upon me.”—*Thou*

doth rebuke the proud], v.²¹. The author was evidently living at a time when there were many of these proud, arrogant men, who are here described as *accursed* of God, and such as *err from Thy Commands*, cf. v.¹⁰; elsewhere as deriding v.⁵¹, misrepresenting v.⁶⁰, subverting v.⁸⁵, and oppressing him v.¹²³, and as put to shame v.⁷⁸. In antithesis with the conspirators already mentioned, the psalmist consults the divine *Precepts as the men of my counsel*], v.²⁴, his advisers and helpers.

Str. 7. In the first tetrastich antith. lines are enclosed by syn. ones. The second tetrastich has antith. and syn. couplets. — **25-32.** *My soul doth cleave to the dust*], prostrate on the ground, the face in the dust, unable to rise || *doth drop away from heaviness*], v.²⁸, dissolving in tears, in the intensity of affliction, due doubtless to persecution. — *according to Thy Word quicken me*], in accordance with the principle that the divine Law imparts the only true life, cf. v.¹⁷. This phr. is used also v.^{87.107}, with Saying v.^{30.154}, with Judgments v.^{160.156}, cf. also v.^{93.144} || *according to Thy Saying raise me up*] from the prostrate condition into new life and energy. — *My ways have I told*], v.²⁹, in confession to God — *and Thou hast answered me*], with forgiveness and favour. — *The way of Thy wonders will I sing*], musing on it in praise. The way is the way of the Law and of its wonders, as v.¹⁸. A later scribe at the cost of measure and parallelism makes this more evident by transposition. — *make me understand*], give intellectual and moral discernment, || *teach*, cf. v.¹ — *The way of falsehood*], v.²⁹, leading away from the Law; implying unfaithfulness to legal obligations; and so antithetical to *The way of fidelity*], v.³⁰, faithful adherence and obedience to the Law. The former he prays that God will *remove*; of the latter he affirms that he has *chosen* it. On the basis of both is the petition: *with Thy Law*], as an instrument || *with Thy Precepts*. — *be gracious to me*], make the Law a means of grace. — || *compose me*], reduce the agitated soul to calmness and an even temper. This term, suggested by the parall., seems to be the most probable explanation of a difficult phr. in which \mathfrak{H} and Vrss. greatly differ. — *I cleave unto Thy Testimonies*], v.³¹, the deliberate adherence of affection as distinguished from the forced physical adherence of v.²⁵. — *The way of Thy Commands will I run*], v.³², as eager, and so impatient of the slower "walk" of v.¹. —

put me not to shame], petition on the negative side || *Thou wilt encourage my heart*], the positive side. There will be no discouragement, but encouragement to run the divine race of the Law.

Str. 7. The first tetrastich has two syn. couplets, the second introverted parallelism. — 33–40. *Show me the way*], as 27¹¹ 86¹¹, cf. v.¹⁰²: give instruction in the way of the divine Law || *Make me to understand — as my reward*], cf. v.¹¹²; the most probable explanation of a difficult passage where \mathfrak{H} and Vrss. differ, and suited to the || *with all my heart*. — || *I delight*], v.³⁵. The Law itself is the reward of the servant of God; the very keeping of it is its own reward, as 19¹², and gives delight to the heart whose whole affections are set upon it. “Unto the End” of EV^a. is not sustained by usage, and does not give an appropriate sense. JPSV. “with every step” is more probable, but not so well suited to ||. — *Make me tread in the path*], v.³⁵, as guide and helper || *Incline my heart*], cf. Jos. 24²³ (E) Pr. 2³ Ps. 141⁴. — *not unto covetousness*]. The antithesis of God and His Law with Mammon and the greed for unjust gain, cf. Is. 33¹⁵ Mt. 6²⁴ Lk. 16¹³. — *Remove mine eyes from worthlessness*], v.³⁷. The glossator inserts, at the expense of the measure, the unnecessary “seeing.” The vanity that he would not see is worthlessness of evil conduct as the || *my reproach*, v.³⁹, suggests. These worthless men, cf. 26⁴, heap reproaches upon him for not sharing in their worthless conduct. He desires to avoid them altogether, and to see nothing of them. — *my steps*], the most probable explanation of a word misunderstood and interpreted as a relative by \mathfrak{H} and Vrss., or else omitted. — *Establish to Thy servant Thy Saying*], v.³⁸, make it firm, sure, certain, cf. v.⁵. — *according to the fear that is due Thee*], the reverential fear that God invokes from His servants. — || *Thine excellent Judgments I stand in awe of*], v.³⁹, cf. 22²⁴ 33⁸. As usual in this Ps. there is a constant interchange of God and His Law, which are practically identical to this psalmist. — *In Thy righteousness*], v.⁴⁰, by instrumentality of, shewing it, putting it forth as a means of grace. It is as usual in ψ and Is.³ a saving attribute.

Str. 1. The first tetrastich has synth. couplets; the second, a syn. couplet enclosed in synth. lines. — 41–48. *Verily*], so v.⁴³ 44; asseverative_, usually neglected. — *let Thy kindness bring me*],

the most probable rendering for "come to me," in pl., MT., S, T, Z, followed by AV., RV.; in sg. G, Y, PBV., JPSV. — *And I will lift up my palms unto*], v.⁴⁸. The gesture of prayer, especially in the form of invocation and adoration. This attitude of worship of the Law is a late conception, instead of the earlier conception, which is always a lifting up of the palms to God Himself 63⁵ La. 2¹⁹ 3⁴¹, or to His shrine Pss. 28³ 134². A copyist's error inserts from v.⁴⁷ (after the transposition of v.⁴⁸ to its present place), the clause: "unto Thy Commands which I love;" but in both lines the relative is determined by the last clause, here: *what I will sing of, even Thy Statutes*], cf. v.¹⁵. — *Do not snatch away the word of faithfulness*], v.⁴³. This is the word that the psalmist would speak in fidelity to His God. He implores that he may not be made incapable of speaking it, or that, just as he is about to speak it, it may not be taken from him by Yahweh's abandonment of him to his enemies. — *I hope in Thy Judgments*], elsw. Word v.^{49. 74. 81. 114. 147}. The poet waits in hope on the divine Law, as elsw. on God Himself, 31²⁵ 33²² 69⁴. — *And I will return word to him that reproacheth me*], v.⁴²; respond to his reproaches, cf. v.²². — *that I trust in Thy Saying*], phr. a.λ.; trust in the Law secures life and salvation, and this is the sufficient answer to the proud enemies. Trust in the Law to this poet stands for the usual trust in God (9¹¹ + 21 t. ψ). — *In a roomy place*], v.⁴⁵, where there is ample room for liberty of movement, like a public square; so v.⁹⁶ the Commandment itself is spacious, exceeding broad; and v.⁸² Yahweh enlarges, encourages the heart. — *because I study Thy Precepts*], so v.⁹⁴, with Statutes v.¹⁵³, cf. Ezr. 7¹⁰ 1 Ch. 28⁸: seek with application, study in order to practise. — *And I will speak before kings*], v.⁴⁶, the word of faithful testimony to the Law. The kings were doubtless the Egyptian and Syrian monarchs of the later Greek period. — *And I will not be ashamed of Thy Testimonies*], implying the reverse; full of hope and courage, joy and pride in the Law; as expressed by v.⁴⁷. — *I will delight myself in what I love, even Thy Commands*], cf. v.¹⁶. Love to the Law is characteristic of this poet: in the form of Commands elsw. v.⁴⁸ (gl.), also v.¹²⁷; of Testimonies v.^{119. 167}; of Precepts v.¹²⁹; elsw. of Law v.^{97. 113. 163. 165}. Love to Law takes the place of the earlier Deuteronomic love to Yahweh Dt. 5¹⁰ 6³ + 10 t. (Dt.) Pss. 31²⁴

97¹⁰ 116¹ 145³⁰; or to the name of Yahweh 5¹² 69³⁷, as v.¹²³, His house 26⁸, His salvation 40¹⁷ = 70⁵, Jerusalem 122⁶.

Str. 1. The first tetrastich has synth. lines enclosed by antith. ; the second, antith. and synth. couplets. — 49–56. *Remember Thy servant*], v.², cf. 136²⁵ (with 7), 9¹⁵ 74³ 115¹² (with acc.). This is the most probable reading, so soon as the term for Law goes to the end of the line as in all other cases in this Str. “Word to Thy servant” of 7 is most naturally a promise, which is not suited to the usage of terms in this Ps. ; and moreover the Vb. “hope” requires an object as in v.⁴⁵. — *because Thou hast made me hope*], as RV. The prayer is based on the fact that God Himself has inspired the hope. This is more probable than “wherein” PBV., “upon which” AV., or “when” JPSV. — *This is my comfort, that Thou hast quickened me*], v.⁵⁰, cf. RV.^m, JPSV. The experience of quickening in the past is the ground of comfort for the present and the future. — *in my affliction*]. This is explained, v.⁵¹, as from *The proud*, cf. v.²¹. — *Who scorn me exceedingly*], cf. 1¹. These, in the Greek period when the study of Hebrew Wisdom and devotion to the Law alike prevailed among the pious, treated all who engaged in such studies with scorn, and heaped reproaches upon them ; cf. v.²¹⁻²². — *I have not inclined from Thy Testimonies*], so v.¹⁵⁷. The Law is conceived as a straight line, a rule of conduct from which the psalmist does not deviate to the right or the left. — *|| forsakers of Thy Law*], v.⁵³, cf. v.⁸⁷ Dt. 29²⁴ + 14 t., for the earlier “forsake God,” Ju. 10¹⁰ Dt. 28²⁰ 31¹⁶ + 39 t. — *A burning wind has seized me from the wicked*]. The scorning coming from the wicked is compared to the Sirocco, a burning, enervating wind which enfeebles and afflicts him. The || and the usage of the noun, v. 11⁶, makes this rendering more probable than the various explanations of the Vrss. ancient and modern : “horror” AV., after 3, 2, “hot indignation” RV., JPSV., which have no justification in Hebrew usage, and require the rendering “because of the wicked,” which then entirely destroys the parall. — *I remember*], v.⁵², also v.⁵⁵, in antithesis with the divine remembrance v.⁴⁰. That which is remembered in the latter case is the name of Yahweh. The || suggests that *Yahweh* Himself should be the object in the first case, and that the divine name should not be vocative. 7 and Vrss. all make the obj. “Thy judgments” ;

but usage and assonance require that this should be at the close of the line with the final Vb.—*comfort myself*], cf. v.³⁰. The first remembrance v.⁵³ is *of old*, of the historic deliverances of Yahweh from ancient times, cf. v.⁴⁹; the second v.⁵⁵ is *in the night*, the time of reflection and consideration, cf. v.⁶².—*Songs have I*], v.⁵⁴, joy expressed in songs, whose theme is the *Statutes* of the Law. The || *This have I*], v.⁵⁶, suggests that the remembrance in the night is a joyous one, expressed orally, cf. Jb. 35¹⁰.—*in the house of my sojourning*], the earthly life, cf. v.¹⁹⁻²⁰ Gn. 47⁹.

Str. Π. Both tetrastichs have synth. couplets.—57-64. *My portion, Yahweh*]. Yahweh is the portion of His people 16⁵ 73³⁶ 142⁶.—*I have said*], resolved, promised, as 1 Ch. 27²³ 2 Ch. 21⁷.—*I entreat Thy favour*], v.⁵⁸, cf. 45¹⁸.—*At midnight I rise up*], v.⁶², as the glossator rightly interprets, though at the expense of the measure, “to give thanks unto Thee,” in the songs of praise of v.⁵⁴, making the midnight hour a vigil of worship.—*I have considered my ways*], v.⁵⁹, attentively examined the course of life and conduct.—*and turned unto Thy Testimonies*], the positive side of repentance. This psalmist is unconscious of violation of Law, and therefore says nothing of the negative side of turning away from sin. A glossator inserted at the expense of the measure “my feet,” thinking of walking in the way.—This is enlarged upon in: 60. *I made haste and delayed not*]. The turning was prompt, without hesitation or procrastination.—*The earth is full of Thy kindness*], v.⁶⁴, as 33⁵, cf. 145⁸⁻⁹.—*The cords of the wicked have enclosed me*], so essentially RV., JPSV., “wrapped me round.” These wicked men are doubtless the proud scorers of the previous Strs. They are here regarded as hunters who for the time have succeeded in snaring him and binding him fast with their cords. But they cannot withdraw him from the Law. PBV., AV., “have robbed me,” has no justification.—*A companion am I to all that fear Thee*], v.⁶³. He voluntarily unites himself with ties of fellowship to the true worshippers of Yahweh, because they are observant of the Law.

Str. Θ. The first tetrastich has introverted parallelism, the second syn. couplets.—65-72. *Well hast Thou dealt with Thy servant*], doing him good. || *Thou art good and a doer of good*], v.⁶⁸; as benignant, beneficent, and bestowing good things on His servant.—

Well was it for me that I was afflicted], v.⁷¹. The affliction was not merely a suffering from injustice and wrong through proud and scornful enemies; but was a divine discipline, doing him good; cf. La. 3^{27, 32-33}. — || *Before I was afflicted I erred*], v.⁶⁷. Affliction has brought him to repentance of his errors, cf. v.⁶⁹; so that now he errs no more. — *Better to me than thousands of gold*], v.⁷², more precious than great wealth is the Law, cf. v.¹⁴. — *smeard lies over me*], v.⁶⁹. The proud so frequently mentioned v.²¹, as talking together against him v.²³, and scorning him v.⁵¹, here smear him over with falsehood. — *Their heart is gross with fatness*], v.⁷⁰. In their pride they have so greatly indulged themselves that they have become incapable of right thoughts, right feelings, or right judgments, cf. 17¹⁰ 73⁷. — *Taste*], v.⁶⁸, intellectual discernment, defined as having the quality of *goodness*, excellence, and so associated with *knowledge*. The context sufficiently indicates that the object of this taste and knowledge is the Law. — *I believe in Thy Commands*], phr. a.λ.; for the earlier belief in God Himself Gn. 15⁶ (E) Ex. 14³¹ Nu. 14¹¹ (J) Ps. 78²², His works 78²², His word of promise 106¹².

Str. 7. The first tetrastich has syn. and synth. couplets; the second, antith. and synth. couplets.—73–80. *Let them that fear Thee*], v.⁷⁴, repeated v.⁷⁹; the true worshippers of God.—*see me and be glad*] || *turn to me that they may know*, v.⁷⁹. As in v.⁶³, the psalmist was their companion, so here they resort to him to see him and be glad with him, and learn from him to know the Law in which he hopes. The Kt. is to be preferred to the Qr., though the latter is sustained by Vrss.; since it gives in the phrase “them that know Thy Testimonies,” an unnecessary addition to “them that fear Thee,” and omits altogether the purpose of their resorting to the psalmist.—*I know, Yahweh*], v.⁷⁵, not only the Law as such, but also its attributes *righteous and faithful*, which indeed in the same combination are attributes of God Himself, 96¹³ 143¹, cf. 85¹¹⁻¹². A glossator put upon the margin *Thou hast afflicted me* after v.^{67, 71} to indicate that the divine affliction also had these characteristics. When it crept into the text at the cost of the measure and assonance, “faithful” was attached especially to it.—*Let Thy kindness be to Thy servant*], v.⁷⁶, || *Let Thy compassion come to me*], v.⁷⁷. The scribe who transposed “Thy servant” to

the close of the line, interpreted *Saying* as a divine promise, against the usage of this Ps. — *to comfort me*], as v.⁸⁰, || *that I may live*], as v.¹⁷. — *Let the proud be shamed*], v.⁷⁸, the same proud scorers who constantly appear in the Ps. — In antithesis with this he implores that: *I may not be ashamed*, — and in order to this: *Let my heart be perfect*], v.⁸⁰, entire, complete in conformity to the divine Law, cf. v.¹. — *Thy hands made me and prepared me*], cf. Dt. 32⁶ Jb. 10⁸. The author conceives that he as an individual was made by the hands of God: and that the purpose of his creation was that he might study and learn the divine commands. This is in accord with the doctrine of later Judaism, that the world was created in the interest of the divine Law. An early glossator, not understanding this, inserted the inv. "make me to understand," cf. v.³⁴.

Str. 2. Both tetrastichs are composed of syn. and synth. couplets. — 81–88. *My soul doth pine*], cf. 84³, || *Mine eyes fail*], cf. v.¹²⁸ 69⁴; with the strain of watching and eager longing with its wasting effects upon the physical organisation. — *for Thy salvation*], as the subsequent context indicates, from the persecution of the proud. — *How long ere*], v.⁸², a frequent complaint in ψ at the delay of divine interposition, cf. v.⁸⁴. — *will comfort me Thy Saying*], cf. v.^{80, 82, 78}. It is in accord with the constant usage of this Ps. that the Law should do what the older psalmists thought that God Himself would do. An early copyist by transferring "Thy Saying" from its proper place at the close of the line made it the object for which the eyes fail, and made God the subject of comfort. — *Though I am become like a wineskin in smoke*], v.⁸². The skin of wine, the bottle of the ancients, hung up on the beams of the room becomes blackened and shrivelled when the room is filled with smoke. Thus the body of the psalmist becomes emaciated, as his eyes fail, with long-continued pining for the long-postponed deliverance. — *How many are the days*], explained by *How long ere*; the days of waiting for the Law to give the comfort and salvation longed for. An early scribe, not understanding the terse sentence in its parallelism with v.⁸², inserted at the expense of the measure an explanatory clause "ere Thou wilt do on those that pursue me," which forced the explanation of "Judgments" as judicial punishment, against the usage of the Ps., where it

always means the judgments of the Law. — *The proud have dug for me pits*], v.⁸⁵, cf. 7¹⁶ 57⁷, a figure for plotting. — *one who is according to Thy Law*], v.⁸⁵, whose life and conduct correspond with the Law's requirements, cf. v.⁹. This is the most probable explanation of a difficult passage, where ~~¶~~ and Vrss. differ and all are alike prosaic. — || *All with falsehood pursue me*], v.⁸⁶, cf. v.^{61. 69}. The "all" must be at the beginning of the line, in accordance with the alphabetical arrangement, and refer to the proud of v.⁸⁵. An early copyist by mistake attached it to the term for the Law, which assonance requires at the close of the line. — *faithful are Thy Commands*], v.⁸⁶. This divine attribute, 88¹² 89^{2. 3. 6. 9} +, is here attached to the Law, cf. v.^{75. 142. 151. 160} 19¹⁰. — *Almost had they consumed me*], v.⁸⁷. He had well nigh perished from the persecution of these proud and slanderous enemies, and yet he was faithful to the Law notwithstanding all.

Str. 5. The first tetrastich is composed of a syn. triplet and a synth. line, the second of two synth. couplets. — 89–96. *fixed in heaven is Thy Word*]. The divine Law was everlasting, preëxistent in heaven before it came down to earth as the later rabbins understood it. — || *Thou hast established and there standeth fast*], immutable for all future time in generation after generation of mankind. The || indicates that it is the Law as *Saying* which is thus established, and that we should read *in the earth* in antithesis with "in heaven." An early scribe, mistaking "Thy Saying" for "Thy faithfulness," a similar form in Heb., made "earth" the object of the Vb. as that which was established forever. The psalmist, however, was not thinking of the creation of the earth or its permanence, but of the Law. — *As regards Thy Judgments, they stand fast to-day*], v.⁹¹. The Law not only was preëxistent and so everlasting in the past, and extending to all generations in the future; it was also in the present alike immutable. The error in the previous v. compelled the Vrss. to think of heaven and earth as immutable in accordance with the laws of God, which is a later conception certainly not in the mind of this poet. — *for all are Thy servants*], heaven and earth in which the Law has been immutably established. — *Though I had perished in mine affliction*], v.⁹². A scribe, transposing this clause with the next, lost the parallelism and the sense. The poet makes the extreme

statement that he would have still continued to delight in the Law, even if his affliction had resulted in his death, cf. v.⁹⁷. The EV^a, finding the clauses transposed, give the rather weak "unless Thy Law had been my delight." — *For me the wicked wait to destroy me*], v.⁹⁸. The proud, scornful, slanderous enemies are waiting for an opportunity for his destruction. — *I consider diligently Thy Testimonies*], make an earnest study of them, cf. v.^{100. 104}. — *Thine am I: save me*], v.⁹⁴. The consciousness that he belongs to Yahweh gives him confidence to implore salvation from his enemies. — *To all completeness have I seen an end*], v.⁹⁸. This verse sums up the thought of the Str. All things else, however complete, have their limit; they come to an eventual end; but in antithesis the Law is *broad*, limitless in breadth, without end in time, past, present, or future.

Str. D. The first tetrastich has three syn. lines synth. to an introductory line; the second has antith. and synth. couplets. — 97-104. *O how I love Thy Law*], v.⁹⁷. The Deuteronomic love of Yahweh has become to the psalmist a love of the Law. This thought appears also v.^{113. 163. 168} of the Law itself, v.^{119. 187} of the Testimonies, v.^{41. 127} of the Commands, v.¹⁵⁹ of the Precepts. — *More than mine enemies*], the proud, lying scorers of the previous context. — || *all teachers*], as the context shows, not teachers of the Law, but other teachers who would lead him into other paths of instruction. He means to say that God is the great Teacher, and that His Law is far superior to all other teachers. — || *the seniors*], not the official elders of his people, but old men who ought to know and to be able to teach. The Law is a better teacher than they. — *wise Thou makest me with Thy Commands*], givest me their instruction in divine wisdom, so G, V, B, to be preferred to EV^a. — || *insight have I || understanding have I*], cf. v.¹⁰⁴. — In the supplementary clause the reason is given: *forever they are mine*]. The Law is his everlasting personal possession. — *From every evil way*], v.¹⁰¹, way leading to evil; taking up the thought of the previous line. — *I refrain*], restraining himself, withholding his feet from walking in the way, which word indeed the glossator inserts at the expense of the measure. — In antithesis with the evil way is the right way from which he does not deviate: *From Thy Judgments I do not turn aside*], v.¹⁰², but he goes straight

forward in their way. This Deuteronomic term is frequent in OT. even in Pr. — *For Thou dost instruct me*]. Usually the psalmist thinks of the Law as the instructor; but here of Yahweh Himself, showing that he still ever sees God behind the Law. — *From Thy Statutes have I understanding*], v.¹⁰⁴. In this, the climax, it appears that from the Law and from no other instructor whatever, all his wisdom and knowledge come. — *every way of falsehood I hate*], the way leading from the Law into falsehood. — *O how sweet is Thy Saying to my palate! sweeter than honey to my mouth*], v.¹⁰⁵, based on 19^{1b}. The Law is the sweetest, the most delicious of all things. It is the most dainty food of the soul.

Str. J. The first tetrastich is composed of synth., the second of syn. couplets. — 105–112. *A lamp to my foot || a light to my path*]. The Law is conceived as a lamp giving light upon a path which would otherwise be dark, cf. Pr. 6²⁵. — *I have sworn and confirmed it*], v.¹⁰⁶, so RV., after H, G, V, S, T. The oath has not only been sworn but ratified by a solemn act as in a court of justice, or by the recording of it with a seal; but AV., JPSV., “and I will perform it,” follow J. — *The freewill offerings of my mouth, O accept*], v.¹⁰⁸, the praises for deliverance, cf. 19¹⁵. — *I am sore afflicted*], v.¹⁰⁷, cf. v.^{22-23, 50-51, 67, 69, 71, 85-87, 92, 95}. — *|| My life is in my palm continually*], v.¹⁰⁹, a phrase indicating the great risk and peril that he incurred. This is explained v.¹¹⁰. — *The wicked have laid a snare for me*], as v.^{69, 85}. — *I have an everlasting inheritance*], v.¹¹¹, cf. v.^{19, 20, 54}. He is not thinking of the holy land, but of the holy Law and the everlasting holy life with God resulting from it. This, says he, is the *joy of my heart*, that in which he has the greatest delight, cf. v.^{72, 103}. — *I incline with my heart to do*], v.¹¹². Here he inclines toward the Law, as in v.^{51, 157} he does not incline or decline from it. To do the Law is to obey it, act in accordance with it; here in the form of Precepts (so prob. as Statutes is required for v.¹⁰⁶, cf. v.¹²), v.¹²¹ of Judgments, v.¹⁰⁸ of Commands. — *as a reward*], finding his reward in the Law itself, as it was his inheritance and joy, cf. v.³⁸.

Str. D. The Str. has synth. couplets enclosed by syn. couplets which are antith. — 113–120. *My hiding place and my shield art Thou*], v.¹¹⁴; cf. 28⁷ 32⁷; protecting from the enemies of the previous tetrastichs. — *My flesh bristles up in awe, and I reverence*], v.¹²⁰.

The context and the entire thought of the Ps. indicate that the psalmist holds the Law in great reverence and awe. The more ancient reverence of Yahweh has become reverence for His Law. There is no thought of his having terror or being afraid of it, as EV^a. variously express it. — *Uphold me*], v.¹¹⁶, || *Support me* v.¹¹⁷; cf. 3⁶ 37^{17.24} 51¹⁴. The personal relation to Yahweh and the divine sustaining grace are here emphasized. — *and shame me not in my hope*], || *that I may be saved* v.¹¹⁷. Let me not be put to shame by the failure of the salvation hoped for, cf. v.^{6.31.80}. — *Those that swerve with their mouth*], v.¹¹³, from truth and the Law, cf. 101³. The most probable explanation of a difficult and defective sentence, in accordance with the parallelism. “Them that imagine evil things” PBV., “vain thoughts” AV., “them that are of a double mind” RV., JPSV., are all conjectural translations of a word elsewhere unknown and otherwise explained in ancient Vrss. — *I will delight*], v.¹¹⁷, so Θ , Σ , \mathfrak{J} , PBV., JPSV., as v.^{16.24.47+}; to be preferred to \mathfrak{H} followed by AV., RV., “have respect unto.” — *Thou dost set at naught*], v.¹¹⁸, cf. v.¹¹⁹, the doom of the wicked. — *the falsehood of their deceit*], syn. with v.¹¹³. The wicked of this Ps. were essentially false and liars, cf. v.^{23.29.69.104}. Through the transfer of this clause to the end by an early copyist, at the expense of the assonance, the rendering originated which is given most literally in RV.: “for their deceit is falsehood,” a tautological expression giving no real reason for the previous statement. — *all that backslide*], from the Law; repeated in v.¹¹⁹ according to Θ , \mathfrak{U} ; but \mathfrak{H} , Σ , \mathfrak{J} , followed by EV^a. read “as dross,” which required the insertion at the expense of the measure of the explanatory “all the wicked of the earth.” — *As for them that turn aside, their portion is adversity*], v.¹¹⁵, cf. 11⁶. This is in accordance with the parall., and is gained by slight changes, chiefly in the separation of the letters of the Heb. text. The reading of \mathfrak{H} and Vrss.: “Depart from me, ye evil doers, that I may keep the Commands of my God,” is against the context, refers to God in the third person instead of in the second which is the usage of the Ps. throughout, and makes the line overfull.

Str. \mathfrak{V} . The first tetrastich has introverted parallelism; the second synth. and antith. couplets. — 121–128. *The oppressor || let not the proud oppress*]. These same proud oppressors are constantly

reappearing in the Ps. — *Do not abandon* || *Take Thy Word in pledge*], interpose on my behalf, and be my pledge and guarantee over against them. — *Thy servant am I* || *Do with Thy servant*], v.¹²⁴⁻⁵. The personal relation as a faithful worshipper of God justifies him in making his plea. — The greatest *kindness* is: *make me to have understanding that I may know Thy Testimonies*], cf. v.¹²². — *It is time for Yahweh to act*], v.¹²⁸, high time for Him to interpose; not only because of the peril of the psalmist, but also to vindicate His own Law which these proud oppressors *have broken*, thus far with impunity. — *more than gold or than fine gold*], v.¹²⁷, the most precious of all things is the divine Law, cf. v.^{14, 72}. — *I direct my steps according to Thy Precepts*], v.¹²⁸, so *Ⓞ, Ⓟ, Ⓠ*, which is much better suited to the context than the other possible meaning: "I esteem right," which is rather prosaic and tame.

Str. D. The first tetrastich has syn. and synth. couplets; the second, synth. couplets. — 129–136. *The opening of Thy Word giveth light*], v.¹³⁰: the uncovering, the manifestation of it, lets light break forth from it. || *Thy face make shine*] v.¹³⁵; cf. 4⁷ 31¹⁷. The Law like Yahweh's face gives light. — *the simple*], are the open-minded, who may be led aright or led astray according as they are taught; cf. 19⁸. — *Wonderful are Thy Testimonies*], v.¹²⁹. They contain and set forth wonderful things, cf. v.¹². — *Turn to the one that loves Thy name*], v.¹²⁹. Love for the name of God is another phase of the love of God Himself and of His Law so characteristic of this Ps. It corresponds with the eager longing of v.¹²¹, and the grief of v.¹²⁶. An early scribe, misunderstanding the line, at the expense of the measure and assonance and the term for Law, gave by transposition and readjustment, the text followed by EV. "as Thou usest to do unto those that love Thy name." — *My footsteps confirm*], v.¹²³, that I may walk in the right way, cf. v.^{5, 122}. — *let not iniquity have dominion over me*] || *Redeem me from the oppression of man*], v.¹²⁴: the proud oppressors who wrought mischief and trouble, and broke the Law with impunity, cf. v.^{121, 122, 126}. — *Streams of water run down mine eye*], v.¹²⁶, from excessive weeping, cf. La. 3⁴². — *My mouth I open wide and I pant*], v.¹²¹. The eagerness is expressed physically by the wide open mouth and the panting of hasty movement, which correspond with the longing of the soul.

Str. λ . The first tetrastich has introverted parallelism; the second, synth. couplets whose corresponding lines are syn. — 137–144. *Righteous art Thou*, v.¹³⁷, || *In righteousness and faithfulness exceeding*, v.¹³⁸, || *Thy righteousness is righteousness forever*, v.¹⁴², the last repeated v.¹⁴⁴. This Str. emphasizes the righteousness of *Yahweh*; but the context shows that it is a righteousness syn. not with justice, but rather with faithfulness and accordingly a saving attribute. — *upright are Thy Judgments*], v.¹³⁷, cf. 19¹⁰. The Law has the same attribute of uprightness as God Himself: — so *faithfulness is Thy Law*, v.¹⁴³, as God Himself has faithfulness. — *My jealousy hath destroyed me*], v.¹³⁹. Jealousy for the Law and its observance has brought upon him persecution from his adversaries who violate it, cf. v.¹³⁸.¹³⁹ also 69¹⁰. || *Smelled exceedingly is Thy servant*], v.¹⁴⁰, in the furnace of affliction, cf. Dn. 11³⁵. An editor, misled by Ps. 18³¹ Pr. 30⁶, thinks of the Law as refined and so loses the parallelism. EV^a follow this mistake. — *I am small and despised*], v.¹⁴¹, as compared with the proud enemies who heap upon him scorn and contempt, cf. v.²¹⁻²³. || *Trouble and distress have overtaken me*], v.¹⁴³, due to his fidelity to the Law. Notwithstanding all, he asserts his love for the Law, that his *delight* is in it, and that he has not forgotten it. — *that I may live according to Thy Statutes*], v.¹⁴⁴, so the text is best arranged in accordance with v.²⁵. 40. 50. 68. 93. 107. 116.

Str. ρ . The first tetrastich is syn.; the second has synth. couplets whose first lines are antith. — 145–152. *I am beforehand*], v.¹⁴⁷, anticipate in my prayer; repeated in v.¹⁴⁸: in the former v. with *the twilight of dawn*, before the break of day, in the latter with *the night watches*; before each of the three watches of the night, cf. v.⁶³ 63⁷ La. 2¹⁹; all indicating oft-repeated importunate prayer. — *My voice, O hear*], v.¹⁴⁹, the invocation of prayer. — *I call*], v.¹⁴⁸; repeated in v.¹⁴⁶ || *cry for help* v.¹⁴⁷; qualified in the former line by the intensity of the invocation *with my whole heart*, in the latter by the personal address *upon Thee, Yahweh*; having in the former line the additional petition *answer me* || *O save me* in the latter. — *They draw near that pursue me with evil devices*], v.¹⁵⁰; so \mathcal{G} , \mathcal{H} , \mathcal{S} , cf. PBV., to be preferred to MT., followed by AV., RV., “pursue evil devices.” The proud and wicked enemies of the previous Strs. approach him, yes, pursue him, to execute upon

him the evil they have devised, cf. 17^s 26¹⁰. — *They are far from Thy Law*], have departed a long distance, are far from observing it. — *Be Thou near*], v. 151, petition, as PBV., is more suited to the context than the statement of fact of AV., RV. When his enemies draw near, he implores that Yahweh will draw near also to oppose them. — *Of old I know them*], v. 152, in past experience, having learned the Law from childhood on. — *forever Thou hast founded*]. The divine Law was founded as a structure which will endure forever, cf. v. 90.

Str. 7. The first tetrastich has introverted parallelism, the second couplets whose first lines are syn. and whose second lines are antith. — 153–160. *O plead my cause* || *O see my affliction*], cf. v. 150, an urgent plea for the interposition of God in the vindication of His servant, cf. Ex. 3ⁱ La. 1⁹ Ps. 35¹ 43¹. — *redeem me* || *rescue me*], from the affliction, which, as subsequent context and the thought of the entire Ps. shows, was due to proud, malicious enemies, described as *the treacherous*], v. 158, those who are faithless and deceitful in their conduct toward him, cf. 25³ 59⁶. These the psalmist loathes; they are disgusting to him, cf. 139²¹. — *Far off from the wicked is salvation*], v. 153, because they are far off from the Law, which alone gives it, cf. v. 150. In antith. are the *Many compassions*], v. 156 of Yahweh toward His servant, which are near him to save, cf. v. 151. — *Many are my persecutors and mine adversaries*, v. 157, cf. v. 150; the same proud, contemptuous, reproachful enemies that appear throughout the Ps. — *The sum of faithfulness*], v. 160. The chief, the highest degree of faithfulness is that of the divine Law, as v. 142. 151, cf. v. 96. 138. A glossator, misunderstanding this, inserted "Thy Word," making the phr. "the sum of Thy Word," and he has been followed by all Vrss., excepting that G, V, J, have the pl. "Thy Words." The sum of the words in this case is their sum total. But the attribute of faithfulness is not only most appropriate to the thought of the Ps., but also to the other term, — *forever*] cf. v. 90. 152.

Str. 8. The first tetrastich has introverted parall.; the second synth. and syn. couplets. — 161–168. *Princes persecute me*]. The proud, malicious enemies and oppressors here seem to have princes at their head, probably the officials of the Syrian kings, cf. v. 23. 46. — *without cause* || *Lying*], the false charges of the enemies, cf.

v.⁶⁹. 86. 128. 158. — *I stand in awe of Thy Word*], reverence it greatly, cf. v.¹²⁰. — *I rejoice, as one that findeth spoil*], v.¹⁶², cf. Is. 9³: the victor who, having conquered his enemy, appropriates to himself the treasures which they have abandoned. — *Seven times a day I praise*], v.¹⁶⁴; probably not implying seven fixed times of worship, but used as the holy number of completeness. The object of the praise is the Law; but a later editor makes God the object by a change of text at the expense of the measure. — *Great peace*], v.¹⁶⁵, inward, of soul, and so explained as *without a cause of stumbling*, with nothing to scandalize them, offend their minds or consciences in their relation to God. Outward peace was excluded by the fact that their persecutors were princes, v.¹⁶¹. — *Yea, all my ways are before Thee*], v.¹⁶⁸. The psalmist is assured that God knows thoroughly all his course of life; and that is to him a ground not of fear but of hope and courage. — *I hope for Thy salvation*], v.¹⁶⁸, confidently look for it and expect it, cf. v.¹¹⁶ 104²⁷ 145¹⁵ 146⁵.

Str. 7. The first tetrastich is composed of two syn. couplets, the second has introverted parallelism. — 169–176. *Let my yell come near before Thee* || *Let my supplication come before Thee*], urgent petition for deliverance. — *My lips will pour forth praise*], v.¹⁷¹, in a stream of song, cf. 19³ 78³ || *My tongue will respond*], v.¹⁷², in responsive song, as an antiphone. — *in faithfulness*], faithfully. The theme is, — *Thy righteous Judgments*], and so most probably || *that Thou teachest me Thy Statutes*], taking the clause as objective rather than as temporal, PBV., AV., or causal, RV., JPSV. — *I long for Thy salvation*], v.¹⁷⁴, eagerly desiring it and greatly needing it, cf. v.⁸¹. 128. 131. || *I stray as a lost sheep*], v.¹⁷⁶, not in the ethical or religious sense of v.¹¹⁰; but in the physical sense of losing the way, as 107⁴, and so becoming lost and needing help and salvation. — *Let me live and praise Thee*], v.¹⁷⁵, resuming v.¹⁷¹. — *and make Thy Testimonies to help me*], ascribing to the Law what usually is ascribed to Yahweh Himself, and so || *Let Thine hand be ready for my help*], v.¹⁷⁸.

1. The Ps. throughout, except v.¹⁻³. 115, has 2 pers. sf. with legal term. It is improb. that these are exceptions, especially as measure and assonance both require the usual sf. A prosaic scribe substituted יְהוָה יְהוָה for יְהוָה, because it seemed better to use the divine name at the beginning of the Ps. And then it became necessary to change the sfs. of v.²⁻³ from the 2 p. to the

3 p., and the order of words in the sentence was changed accordingly. — 3. [קִרְרָקִי] txt. err. for כִּרְרִי, which is absent from Str. and needed to complete its usage of legal terms. The original was certainly כִּרְרִי, needed for assonance at close of l. — 4. This l. should be transposed to follow v.², where such an emphatic statement seems most appropriate. — [מַקְרִיךְ] should stand for assonance at close of l. — 5. † אַחֲלִי *ah that*; elsw. אַחֲלִי 2 K. 5³. אַחֲלִי Aram., v. BDB. This should be l.⁶. — [תִּקְרִיךְ] used also v.⁸. Probably it has here, through carelessness of a scribe, taken the place of an original אַמְרָהָה which is missing from the Str. — 6. [בְּהִיטִי] Hiph. inf. with sf. and כ; not temporal, but circumstantial. This should be l.⁴. — 7. [לִכְבֹּךְ] makes l. too long; reduce to לִבֹּךְ. The second כ dittog. of the next letter. — 8. [אַחֲתִיקֶךָ]. The order of the sentence has been changed. The v. should begin with אַל and close with תִּקְרִיךְ.

9. [נִקְרַךְ] is a gl., too restrictive for context or Ps., making l. too long. — [כִּרְרִיךְ] 3 *custodierit verba tua*, 6 *φυλάσσεισθαι τῶν λόγων σου* = כִּרְרִיךְ. The sg. without prep. is most prob. — 10. [הִשְׁפִּינִי] Hiph. juss. שָׁנָה; Qal used v.²¹. 11⁸ || v.⁸⁷, cf. 19¹⁸. This should be l.⁷. — 11. [זַמְנֵי אַמְרָהָךְ] belongs at the end of l. for assonance, as usual. — [לִסְתֵּן לֹא] is prosaic for an original וְלֹא. This should be l.². — 14. [כִּרְרִיךְ עֵוִיתִיךְ] is improb. The || of v.¹⁵. 16 requires רִכְכָּךְ at the end of l. and the prep. כ with עֵוִיתִיךְ at the beginning. — 15. [וְאִנְיָשָׁךְ] cohort. Hiph. נָכַס requires אַל, the usual prep., for good measure, as v.⁶. This should be the last l. — 16. [בְּרִקְרִיךְ] [בְּרִקְרִי] term of H is improb.; only here in Ps. for חָקִים, which has already been used in v.¹². Substitute for it חֲוָרָה and make l.⁶. — [אַשְׁחַתְּקֶנָּךְ] Hithp. שָׁעַק as v.⁴⁷, Pilp. v.⁷⁰; v. 94¹⁹. — [יִרְבְּרָךְ] is for רִכְכָּךְ || requires. אַרְבָּרָךְ has been used already v.⁹, and the term for Law has already been given in this v.

18. [גַּל] Pi. inv. גָּלָה for גָּלָה *uncover*. Transpose this l. to begin second tetrastich. It is too important a l. to come in middle of a tetrastich, and is || v.²⁴ as well as v.¹⁷. חֲוָרָה is also needed in l.⁶ of Str. as usual. — 19. [אֲנִי] the long form improb.; makes l. too long; rd. אֲנִי. — [מַעֲוִיתִיךְ] used also v.²¹; this is prob. err. for אַמְרָהָךְ, needed in Str. — 20. [נָרְסָה] Qal pf. 3 f. † נִרְסָה (נִרְסָה) Aram. *be crushed*, BDB., cf. Hiph. La. 3¹⁶; but 6 *ἐπεβόθησεν*, 7 *concupivit*, 3 *desideravit*: prob. error for נִרְסָה *one thrust out, separated, exiled*, || גָּר v.¹⁹. — [לִהֲאָבָה] לִהֲאָבָה n.f. a.l. *longing*, BDB.; but 6 *τοῦ ἐπιθυμῆσαι*, 3 *desiderare*, imply inf. vb., so most prob. inf. f. חָאָב; cf. v.⁴⁰. — [בְּכַל־עַתָּה] should be transposed, that l. may end for assonance in עֵוִיתִיךְ. — 21. This should be l.⁷. — 22. [גַּל] *uncover*, here shame, conceived as a garment. It is usually regarded as inv. גָּלָה *roll*, and then should be גָּל. The l. is overfull. Either מִסְתַּלִּי or וְנוֹ is a gl., prob. the former. — [כִּי] is an interp. gl. — [עֵוִיתִיךְ] used also v.²⁴. Substitute here the missing מַקְרִיךְ; and tr. to end of l. for assonance. This v. is parall. with v.¹⁸. — 23. [שָׁרִים]. 3 rd. רָשָׁעִים. — [זְכִירֶךָ] is gl., making it necessary to change אִשִּׁיחַ into אִשִּׁי. 3 rd. אִשִּׁיחַ. This should be l.². — 24. [עֵוִיתִיךְ] must go to end of l. for assonance. 6 adds at close of l. τὰ δικαιώματά σου = חָקִים; so also 7.

25. [תִּחְיֶיךָ] should be at the end for assonance; so לִבְרִיךְ v.²⁶. — 27. [מִקְרִיךְ]

י. Substitute for מקדיך, טשטטך, Ḥ *δικαίματα* has חקים, so also Ḥ . The phr. should be at the end, in accordance with the assonance of the v. We should therefore rd. כררך נמלאותיך אשיחה, which also gives better parall. — 28. [הַלֵּקָה] Qal pf. † דלף vb. *drop*, elsw. in tears [ב. 16²⁰, *leak* (of house) Ec. 10¹⁸. — חַיָּה] n.f. *grief*, elsw. Pr. 10¹ 14¹³ 17²¹, cf. יָנַח Pa. 13³. — יָרִיסוּ — already go to close of l. for assonance. — [כִּרְכַּךְ] already used v.²⁶; error for אַמְרָהָךְ, needed in Str. — 30. [שָׁוִיָּהּ] Pi. pf. 1 sg. *set* (16²⁵), so Σ *ποστράφα*, Ḥ *proponebam*; but absence of prep. suspicious. Ḥ *οὐκ ἐπελαθθην*, Ḥ *non sum oblitus*, imply שכחתי or synonym. Ḥ had before it חַמְחִי v.⁴⁰. Zenner, Bā., suggest אָמִיתִי, but all other ll. end in יָ. We would therefore expect vb. with sf.; rd. *smooth, compose me*, which suits || תַּנִּי || cf. 131² Is. 38¹². — [טִשְׁטֵט] Substitute מקדיך, usual term after חוּרָה in this part of Ps., מקדיך טשטטך being needed in v.²⁷.

33. [יָרוּחַ] gl., making l. too long. — [חֲקִיךְ] Substitute מקדיך, needed after חוּרָה, if there is to be order in use of terms. — עָקַב — so v.¹¹². Ḥ here *διὰ παρτός*, there *διὰ παρτός ἀμειψύ* Ḥ , but *δὲ ἀπὸ δόμ(ε)ψ(ε)ου* Ḥ . — Ḥ here *per vestigium*, there *propter retributionem*. The assonance requires in both vs. עָקָי; and then, as Bā., *reward*, rather than JPSV. *step*. This l. should be transposed with v.³⁴, that חוּרָה may begin Str. — 34. [וַאֲצִירָה] gl. of amplification. — [וַאֲצִירָה] assonance requires לִבִּי. — [וַאֲצִירָה] is gl. disturbing the connection. — 36. [לִבִּי] goes to end of l. for assonance. — 37. [מְרִאוֹת] gl., making l. too long; rd. מִשְׁאוֹ. — [בְּרָרְךָ] err. for כִּרְכַּךְ. — 38. [אֲשֶׁר לִירְאָהָךְ] Ḥ *eis* *ὄδὸν φόβου σου*, Ḥ *in timorem tuum*, ignore אֲשֶׁר. It is prob. due to assimilation to v.³⁹, where it is a gl. But a word is needed for measure and assonance; rd. אֲשֶׁרִי *my step* (cf. Ḥ 17⁵ 37²¹ 40⁸ 44¹⁹ 73²) and transpose to end of l. — 39. [יִרְאֵהָ] belongs at end of l. for assonance, and has for obj. not יִרְאֵהָ, but טשטטך || יִרְאֵהָ || יִרְאֵהָ vb. *be afraid of* Dt. 9¹⁹ 28⁶⁰ [ב. 3²⁶ 3²⁶]; here as נור Pss. 22²⁴ 33⁸ *stand in awe of*. — [כִּי] is gl., not needed, and spoiling measure. This should be last l. of Str. — 40. [חָאֲבָהּ] † חַאֲבָהּ vb. *long for, desire*, as v.¹⁷⁴; cf. יָאֵב v.¹⁸¹ and חַאֲבָהּ v.²⁰. — [מְקַדִּיךְ] Substitute חֲקִיךְ, if מקדיך is supplied v.²⁸, as order seems to require. This v. then should be l.⁶.

41. [ו] begins each l. of this Str. Here and v.⁴² it is asseverative; in all other cases it introduces the apodosis of the juss. — [וַיִּבְאֵן חֲסָדָךְ] MT. pl., so Ḥ , Ḥ , [חֲסָדָךְ] defective pl. for חֲסִידֶיךָ; but Ḥ sg. more prob. Then vb. is also more prob. Hiph. [וַיִּבְאֵן] is for an original כִּרְכַּךְ here. This v. has been by err. transposed with v.⁴². — 42. This v. should be l.⁴. — 43. [מִסִּי] is expansive gl.; so also כִּי עֲרִיסָאֵךְ. The measure is complete without them. — [לִישְׁטֵט] This term should be in pl. as usual. It goes to the end of l. for assonance; so also חוּרָהָךְ v.⁴⁴, מְקַדִּיךְ v.⁴⁶, עֲרִיסָאֵךְ v.⁴⁷. — 44. This should be l.⁵ as usual, followed by v.⁴⁶. — 46. [וְלֵא] The measure requires that לֵא should be united with אֲבוֹשׁ in one tone; therefore ו is a gl. — [בְּעִדְיָהֶיךָ] כ also gl., due to transposition. — 47. This v. should be l.⁸. — 48. [אֵל מְצוּחֶיךָ אֲשֶׁר אֲחַבְתִּי] makes l. too long. The original was only אֵל־אֲשֶׁר; the other words crept into the text from the previous l. To this is due ו before אֲשִׁיחָה. This v. should be l.².

49. דַּבָּרָךְ so 3 *sermonis*; 6^M דִּבְרֵי לִבִּי לְפָנֶיךָ; 7 *verbi tui*, also 5; 6^{M. c. a.} τῶν λόγων σου; 7 לִבִּי לְפָנֶיךָ; 8 לִבִּי לְפָנֶיךָ. דַּבָּרָךְ is required in this Str., and as usual at the close of the l. Then transpose ל with it as needed after יוֹל rather than after דַּבָּר, where it is lacking 6^{M. T.}—50. כִּי אֶמְרָתְךָ err. for the usual כִּי אֶמְרָתְךָ, cf. v.²⁶ +; and it should be at the close of l.—51. הַלְלִינִי Hiph. לִי vb. *scorn*, Qal 1^l. Hiph. also Jb. 16²⁰.—52. מִתּוֹרַתְךָ err. for עֲוֹתְךָ and should be at close of l. תּוֹרַתְךָ is given in v.⁵⁸. This v. om. by 6^{M.}, but given by 6^{A. B. T.}—53. שִׁשְׁמִשְׁךָ is required at close of l. as usual. יוֹרֵה, represented by sf. ה, is then obj. of וְזָרְחָה || שֶׁנָּה v.⁵⁶.—54. הַלְלֵנָּה as 1^l, the burning wind of the Sirocco. Vrss. differ: 6 *ἀθύρματα*, 7 *defectio*, Aq. λαῖλαψ, 8 *φρίκη*, 9 *horror*.—55. חֲקִיקָה belongs at close of l. as usual.—56. תּוֹרַתְךָ not needed, as used v.⁵³; שִׁשְׁמִשְׁךָ is required.—57. יוֹרֵה is gl.—58. מִקְרִידְךָ belongs at close of l.

57. דַּבְּרֵיךָ pl. improb.; rd. sg. as usual. 6^A τὰς ἐπιτολάς σου = either מִקְרִידְךָ or מְצוּחֶיךָ, 6^{M. c. a. A. B. T.} τὸν νόμον σου = תּוֹרַתְךָ, shows that after the separation of the texts of 6 and 7, in 6 as in 7 interchange of terms took place. This v. should be transposed with v.⁵⁶.—59. הַלְלִי makes l. too long. Its insertion was due to the interp. of וְזָרְחָה as Hiph. instead of Qal. This should be l.⁴.—60. הַחֲמִסְתָּהּ Hithpalp. † [מָרָה] vb. only this form, *linger, tarry, delay* Gn. 19¹⁶ 43¹⁰ (J) Ex. 12²⁹ (E) +.—61. מְצוּחֶיךָ Pi. pf. sf. עָרַר *surround*, v. 20⁶.—62. הַצִּיּוֹת לְיָלֵהּ phr. elsw. Ex. 11⁴ (J) Jb. 34²⁰, cf. Ex. 12²⁹ (J) Ju. 16⁸ 8 Ru. 3⁸.—63. לְיִרְחוֹת לֶךְ is an interp. gl. This v. should be l.³.—64. יוֹרֵה is gl.—65. חֲקִיקָה should be at close of l. This should be l.⁵.

66. כִּי gl. impairing measure.—67. מְצוּחֶיךָ should be at end of l. as usual. This v. should be l.⁷.—68. אֶמְרָתְךָ should be at close of l. for assonance.—69. מְצוּחֶיךָ Qal pf. † [מָלַח] Qal *smear, plaster over*, elsw. Jb. 13⁴ 14⁷.—70. אֲנִי כִּלְכֵל is a gl. of intensification. This should be l.⁵, followed by v.⁷⁰.—71. מְצוּחֶיךָ vb. *be gross, fat*, a.l. Aram.—72. מְצוּחֶיךָ emph. gl.—73. תּוֹרַתְךָ should be at close of l. for assonance.—74. מְצוּחֶיךָ should be l.².—75. תּוֹרַתְךָ תּוֹרַתְךָ [תּוֹרַתְךָ] has already been used v.⁷⁰. שִׁשְׁמִשְׁךָ is needed in Str. This phr. should go to end of l. for assonance.—76. הַלְלֵנָּה is gl. of amplification. This v. should be l.⁴

77. הַלְלֵנָּה gl. of interpretation; so v.⁷⁴ 77. V. has been transposed from last l. to the first l. by error.—78. מְצוּחֶיךָ a marginal gl. that has crept into the text and occasioned the transposition of וְזָרְחָה and מְצוּחֶיךָ. The latter belongs to the close of the l. for assonance.—79. הַלְלֵנָּה belongs in the first half of l. It has been removed to this place by misinterpretation of אֶמְרָתְךָ as “promise.”—80. תּוֹרַתְךָ belongs to the close of l. as usual.—81. מְצוּחֶיךָ gl. of expansion; on the basis of v.⁶⁹.—82. מְצוּחֶיךָ not emphatic, but introducing a circumstantial clause.—83. וְיִרְעוּ Kt. is to be interp. as ו with subjunctive, expressing purpose. Qr. וְיִרְעוּ, though sustained by Vrss., is improb. This v. should be l.¹.—84. מְצוּחֶיךָ as usual belongs at close of l.—85. לְמַעַן לֵאמֹר [לְמַעַן לֵאמֹר] for an original וְלֵאמֹר. This v. should be l.⁷

86. לְדַבְּרָךְ goes to close of l. for assonance; so חֲקִיקָה v.⁵⁸.—87. אֶמְרָתְךָ has been transposed from close of l. and ל prefixed because of the אֶמְרָה. It

was really originally the subj. of תוחר — [לאמר] is a prosaic gl. — 83. † קשר] n.m. *thick smoke* as 148⁸ Gn. 19^{28, 28} (J). Ⓞ אדאח, Ⓢ, 3, *pruina* improb. — 84. [תקנה ברפי] is an explan. gl., making l. much too long, and indeed giving a false explan.; for ספט here as elsw. in Ps. refers to the law itself and not to its execution. The sf. ך, was dropped from ספט by haplog. — 85. [שיחה] pl. † שיחה n.f. *pit*; phr. also 57⁷ Je. 18²² (Kt.): so Ⓢ, 3, Ⓢ; but Ⓞ δειψήθησάν μοι ἀδολεσχίας, Ⓢ *narraverunt mihi fabulationes* = שיחה, which, however, is given a mng. unknown elsw., as also the vb. כרה. — [אשר לא] tame and improb. Ⓞ οὐκ ὡς δόμος σου depends on אשר לא, which is an interpretation of an original לאשר לי. — 86. [כל סוחר] is impossible, for כל is needed at the beginning of the l. and סוחר at the close for assonance. כל refers to the end of v.⁸⁵, and should be followed by שקר רמותי — [קוני] is a gl. due to the transposition above mentioned. — 87. [בארץ] is gl., as Bi., Du. — [ומני] circumstantial clause. This should be the last l. of Str. — 88. [צויה] impossible; rd. צויה as usual. This should be l.⁶.

89. [רברך] goes to close of l. for assonance. — 90. [אמתה] is an error for אמתה, which is needed in Str. and here as || רברך. It goes, however, to close of l. — [ארץ] should be בארץ < בשמים. — 91. [למשפטך] ל has the force of *as for, as regards*, summing up; and not “according to,” as EV¹, due to error of previous l. — 92. [לי] dittog. for לי, due to the transposition of the clauses. It goes with אברתי, and תורה with its vb. belongs at close of v. as usual. — [אן] is a gl. The v. should be l.⁶. — 93. [פקדיה] is used also v.⁹⁴; it is here error for חקך needed in Str.; so Ⓞ, Ⓢ, which, however, give חקך also v.⁹⁴. The term belongs at close of l., after חייחתי. — [כס] is a gl., due to the transposition. Transpose this l. to close of first tetrastich, || v.⁹². Then v.⁹² will be followed by v.⁹⁴⁻⁹⁶, with which it is ||, and חרה will begin second tetrastich as usual. — 94. [פקודיך] belongs at close of l.; so עריך v.⁹⁶. This v. should be l.⁷. — 96. † תכלה n.f. א.ג. *completeness, perfection*, for תכלית 139²². This should be l.⁸. — [קאו] is a gl. of intensification. — [קצוקה] sg. here only in Ps.; error of pointing for usual קצוקה.

98. [תחקני] Pi., usually 3 f. sg. with pl. noun Ges.^{146, 4}, but Ⓞ, 3, Ⓢ, 2 sg. referring to Yahweh as v.¹⁰²; then סוחר is the second subj., v. 3⁶. This on the whole seems more prob. — [היא לי] The f. sg. came into the text from the previous l.; it does not agree in number with סוחר. — 99. [תלמי] Pi. ptc. as Pr. 5¹⁸; *teachers*. The sf. is, however, not original, but an assimilation to previous l. It was indefinite, as וקניס of next l. — 101. [כלאחי] goes to close of l. for assonance in ך, which characterizes this Str. — [רגלי] is an explan. gl., making l. too long. — [לסען] is interp. of an original ן, also making l. too long. — 102. Ⓢ adds חרה at close of this l. — 103. [נקיצו] Niph. pf. 3 pl. סליץ; א.ג.; prob. *be smooth, pleasant*; pl. vb. with sg. subj. is improb. אמתה is pl. in Ⓞ, Ⓢ, Ⓢ, Ⓢ, but that is against the usage of this term for Law in Ⓢ. The pl. of vb. must therefore be a copyist's error. — 104. [פקודיך]. This term already used in v.¹⁰⁰. Here prob. error for חקך missing from Str. — [על-כן] is interp. of an original כני. — [שנאחי] should go to end of l. for assonance. This v. should be transposed with previous one.

105. [יכרך. 6] has חורה. Term should be at close of l. for assonance; so תורתיך v.¹⁰⁹ מקודיך v.¹¹⁰. — 106. [וְאֵימָהּ] consec. with Pi. cohort. *confirm*, as 6, 8, 9; but 3 *et perseverabo*, followed by AV., Bā., 1 in apod. of juss. — 107. [יכרך] already used v.¹⁰⁶; rd. אסרתך, which is needed in Str. — 108. [יורה] is unnecessary gl., making l. too long. — [ששטיך] already used v.¹⁰⁶; rd. חקיך as usual with לטר in this Ps. (7 t.), in Dt. 4¹ + 10 t. Transpose to end of l. for assonance. — 110. [מקודיך]. Substitute מנחתיך. — 111. [עיותיך] should be at close of l. Its use here made הָקָה necessary at end, and so brought one word too many into l. This v. should be transposed with the next. — 112. [לעולם] explan. gl., due to misinterp. of עָקַב, cf. v.⁸⁸, resulting in transposition of legal term, which belongs at end of l. as usual. — [חקיך] needed with לטר in v.¹⁰⁸. Substitute מקודיך.

113. [סָפְסִים] pl. [סָפַף] α.λ. adj. *divided, half hearted* BDB.; but Vrss. all otherwise. 6 παραρβουος, 7 iniquos, Aq. διαρβουος, Σ παραβάρας, 3 tumultuosos. A word is lacking to Str., prob. two words are contained by compression in the one Heb. word. Gr. suggests סָפְסִים as סָפְסִים, which is most prob.; but סָפְסִים should follow to complete the measure. סָפְסִים is favoured by || סָפְסִים v.¹¹⁶ (v. below), cf. v.¹¹⁸, סָפְסִים v.¹¹⁹. — [וחורתך] goes to close of l. for assonance; so יכרך v.¹¹⁴. This v. begins second tetrastich as usual with חורה.

— 114. This v. properly begins Str. — 115. [סָפְסִים סָפְסִים] is improb. in the context, though sustained by Vrss.; all the more that it compelled the substitution of סָפְסִים for סָפְסִים, which assonance and the uniform usage of the Ps. require. For second pl. inv. of vb. סָפְסִים rd. ptc. סָפְסִים || סָפְסִים. The final ס has been wrongly connected with סָפְסִים, which stands for an original *portion* (17⁶) with sf. ס wrongly attached to רָפְסִים, which then instead of Hiph. ptc. is the noun רָפְסִים with intensive pl. This should be last l. of Str. —

116. [כאסרתך] belongs as usual with חיה, and the two words transposed for assonance at close of l. — [אָבְרִי] † [אָבְרִי] n.m. elsw. 146⁵. This v. should be l.². — 117. [וְאֵשְׁקָה], look at (39¹⁴); but 6, 8, 3, the usual אֵשְׁקָה, which is better suited to the context. — [חָקֶךָ] goes to close of l. This v. should be l.⁶.

— 118. [סָלִיחַ] Qal pf. 2 S. † [סָלִיחַ] *make light of, set at naught*, elsw. Piel La. 1¹⁵. — [בְּלִשְׁנֵים סָפְסִים] belongs at close of l. As חָקִים has been used already in v.¹¹⁷, substitute here the missing מקודיך. — [כִּי] is interp. gl. — [תְּרַסְיָתָם] sf. 3 pl. † תְּרַסְיָתָם n.f. *deceitfulness*, as Je. 8⁶ 14¹⁴ 23²⁶ Zp. 3¹⁸. 6, 8, 7, 3, תְּרַסְיָתָם, which would suit the context if such a word could be found in Heb., as it avoids the tautology or unnecessary emphasis whichever way the form is explained. While the formation from the stem is possible, there is no sufficient evidence of its reality. This v. should be l.⁷. — 119. [סָפְסִים] pl. † סָפְסִים n.(m.) *dross*, as Is. 1²². 26 Pr. 25⁴; so Σ, 3; but 6 παραβαλνορας, 7 praevariantes, suggests rather סָפְסִים = סָפְסִים, cf. 53⁴ 80¹⁹. — [הִשְׁבַּחְתָּ] Hiph. שָׁבַח; 6 ελο-γυαμω = הִשְׁבַּחְתָּ, not so prob. — [כָּל רֵשַׁע אֲרָץ] expl. gl., making l. overfull. This v. should be l.⁸. — 120. [סָפְסִים] vb. *bristle up*, BDB.; elsw. Pi. Jb. 4¹⁵. — [מִסְפָּסֶיךָ] transpose with יראתי. The first ס is dittog. and changes the original fear of reverence into one of terror. This v. should be l.⁴.

121. [הִשְׁפָּט וְצָדִק] an evident err. for the usual צָדִק וְהִשְׁפָּט. It has, however, been lengthened from an original הִשְׁפָּט וְצָדִק. The assonance then requires וְצָדִק

at the close of l. This v. should be l.². — 122. עָרַב עֲבָרָךְ Qal *take in pledge, go surety for*, here as Jb. 17² +; Hithp. Ps. 106³⁵. עֲבָרָךְ is out of place. It is needed at the close of this l. and also of the previous l. for assonance. The term for Law is missing. רִכְרַךְ is needed. לִשְׁבּוּ is a gl. due to previous txt. err. — 123. This v. should begin Str. — 124. חָקֵךְ belongs at close of l. This v. should be transposed with the next. — 127. אֲרִבְחִי מִצְוֹתַי as usual belongs at close of l. — 128. כָּל מִקְרֵי כָל. The last כָּל is an evident err. for sf. רַךְ, which the noun requires. Ⓞ, Ⓟ, have לָכֵל which stands for an original לִמְקַרְיָךְ. But the legal term belongs as usual with its vb. at close of l. — יִשְׁרָתֶי make *straight, right*, of the steps, Ⓞ, Ⓟ, Ⓠ, suits the context better than AV., RV., "esteem right," Piel in this sense a.l.: v. 9^o. — כִּלְיֵאֵרֶיךָ. This כָּל also is gl., due to its use with מִקְרֵיִם.

129. This v. has been transposed with the following, doubtless because it seemed the most important one in the Str. — פָּלְאֵיחַ pl. f. פְּלִיאָ (פ²) as Dn. 12² for מְלֵאִים La. 1^o. — 130. פָּתַחָךְ n.m. abstr. *opening, unfolding*, as Ⓞ; but Ⓠ, Ⓡ, so Bā. פֶּתַח *door*, less probable. — רִבְרַךְ evident err. for the usual רִבְרַחָךְ. — פִּתְחֵי for פִּתְחֵי; sg. required for assonance. — 131. פִּתְחֵיךָ pf. † [פִּתְחֵי] vb. *open wide*, mouth, elsw. Is. 5¹⁴ Jb. 16¹⁰ 29²³ so prob. Ps. 69¹⁶. — נִשְׁמָתָךְ consec. cohort. † שָׁאֵף *pant after* as Is. 42¹⁴, cf. Je. 2²⁴ 14⁶ with רִחוּ, c. אָל Ec. 1⁵, c. acc. Jb. 5⁶ 7² 36²⁰. — כִּי is gl. of interp. — נִשְׁמָתָךְ יִכָּבֵד a.l. Aramaism, *long, desire*, חָמַב, cf. v. 40. This v. should close the Str. — 132. אֲלֵי gl. after the removal of לִמְקַרְיָךְ, the original reading, to the close of the l. and its change into כִּסְמֵסֵם after a copyist had omitted the usual sf. with pl. of this term for Law. — חֲנֹנִי belongs at close of l. for assonance. — 133. הִשְׁלִיט Hiph. Juss. שָׁלַט vb. Qal *have dominion* Ec. 2¹⁹ 8⁹ Ne. 5¹⁵ Est. 9¹. 1. Hiph. elsw. Ec. 5¹⁸ 6². — קָלְיָאֵן makes l. too long. כָּל is gl. of intensification. אֵן goes with אֵל, כִּי closing l. for assonance. — 134. נִשְׁמָתָךְ weak ו with apod. in form of cohort. But assonance requires שְׁמָתִי at close of l. — 135. בְּעֵבְרָךְ improb., rd. ל = *et*! Ⓞ. — לִכְרַתִּי belongs at close of l. — 136. עֵינֶיךָ should be עֵינֶיךָ for assonance, and be with its vb. at close of l. — גָּל is interp. gl. before לֹא־שָׁמְרֵי. This v. should begin the tetrastich.

137. This v. should close the first tetrastich. — 138. צִדִּיקָאֵךְ has been incorrectly placed at the beginning. The l. should begin with צִדִּיקָאֵךְ מִמֶּנִּי. The vb. belongs with the noun for Law at the close of v. — 139. רִבְרַחָךְ manifest error for the usual רִבְרַךְ. It should also be at close of l. — 140. צִדִּיקָאֵךְ אֶתְרָךְ assimilated to 18³¹ Pr. 30⁵. The || requires צִדִּיקָאֵךְ agreeing with עֲבָרָךְ, and that אֶתְרָךְ should go to close of l. after אֶתְרָךְ, which should be read instead of אֶתְרָךְ. — 141–144. מִקְרֵיךָ v. 141 goes to close of l.; so תּוֹרַתְךָ v. 142, and מִצְוֹתֶיךָ v. 143, and עֲוֹנוֹתֶיךָ v. 144. The latter should be preceded by כ as usual with term of Law connected with חֵיה; but as usual has been used already, v. 138, the missing חָקֵךְ should here take its place. Ⓞ, Ⓟ, give חָקֵים for חָקֵים v. 141. Ⓞ has for חֲזוֹן, v. 142, and רִבְרַךְ; and for רִבְרַךְ v. 139, the ambiguous term *ἐπιτολὰι* used by Ⓞ both for מִצְוֹת and for מִקְרֵיִם.

145. יִרְוֶה has been transposed from v. 146. Here it makes l. overfull; there it is needed to complete l. — חָקֵךְ goes to close of l. as usual; so תּוֹרַתְךָ

v.¹⁴⁰. This v. should close the first tetrastich. — 143. עֲדִיחַיךְ \mathfrak{F} *mandata* = either מקרים or מצות, doubtless the latter. The v. should be l.⁶. — 147. † גֶּשֶׁה] n.m. *twilight*, usually of evening, but here as Jb. 7⁴ of the dawn. — 147. † יִכְרִיךְ — Kt. though sustained by \mathfrak{G} , is manifestly wrong for the usual רִכְרַךְ Qri; so \mathfrak{S} . It also goes to close of l. This v. should begin the Str. followed by 148. — 149. יִירוֹה is gl., making l. overfull. — כִּסְפֵּי־כֶסֶף sg. impossible; rd. pl. as usual. It should also go to cl. of l. This v. should be l.². — 150. יִרְדֵּי \mathfrak{G} or *καταδιώκοντες* με רָדְפֵי; so \mathfrak{S} , \mathfrak{F} , more prob. This v. should begin second tetrastich. — 151. וְכֹל מִצְוֹתַי אִמַּח [וְכֹל מִצְוֹתַי אִמַּח] is gl. of amplification, and מִצְוֹתַי goes to cl. of l. \mathfrak{G} gives for מִצְוֹת *ὁδοί*, so also \mathfrak{F} *vias*. — 152. כִּי [מִסְתַּחֵךְ כִּי] is dittog. of γ or gl. of interp. The sf. 3 pl. belongs to יִדְעִי rather than to יִסְתַּחֵךְ, and may be found in \mathfrak{C} of מִסְתַּחֵךְ; for word for Law goes to close of l. as usual. But since עֲזָרָה has been used already, v.¹⁴⁶, the missing מִקְדוּךְ should be substituted.

153. כִּי is, as often in Ps., expl. gl.; so v.¹⁵⁶, ¹⁵⁹. — הוֹרַחְךָ as usual belongs at close of l.; so הִקְךָ v.¹⁵⁵, עֲדוּחֵךְ v.¹⁵⁷, אִמְרַתְךָ v.¹⁵⁸. Trsp. this l. to beginning of second tetrastich. — 154. [לְאִמְרַתְךָ]. The ל is error for כ, invariably used with חֵיה. Term for Law goes to close of l. Furthermore as this word is used also v.¹⁵⁶, it here stands for the missing רִכְרַךְ. — 156. [מִשְׁפָּטֶיךָ] goes to close of l. — 157. This v. should be l.⁶. — 158. [וְאִתְּחַשְׁבֶּה] consec. Hiithpolar cohort. [חֵשֶׁב], Hithp. elsw. 139²¹, cf. 95¹⁰. — אֲשֶׁר] gl. of expl. This v. should be l.². — 159. מִקְדוּךְ אִמְחֵה] belongs in reverse order at close of l. — יִירוֹה is gl., making l. overfull. — 160. [יִרְאֵה רִכְרַךְ אִמַּח] l. is overfull. l. is overfull. l. is gl. of misinterp. The term for Law of this l. is the missing מִצְוֹה, the missing מִשְׁפָּטִים having been used already, v.¹⁵⁶.

161. [לִבִּי] makes l. overfull; rd. חֲזָרֵי, cf. v.¹⁵⁰. — [רִכְרַךְ] Kt. as \mathfrak{G} , \mathfrak{F} , \mathfrak{J} ; manifest error for רִכְרַךְ Qr. \mathfrak{S} , \mathfrak{C} . It goes to the close of l. — 162. אֵשׁ אֲנִי] makes two beats. It should be אֵשׁ-אֲנִי. — [עַל-אִמְרַתְךָ] with two beats goes to close of l. — רַב is gl. of intensification. — 163. [חִירְתֶּךָ] used also v.¹⁶⁵, is for the missing חִירְתֶּךָ. It goes to close of l. This v. should be transposed with the following v. — 164. [הִלְלִיתִיךָ עַל מִשְׁפָּטֶיךָ] makes l. overfull. It is an editorial change from an original הִלְלִיתִי מִשְׁפָּטֶיךָ. — 165. [לְאִמְחֵה חוֹרַחְךָ] as usual goes to close of l. — [לִבִּי] is gl. due to the transposition. — 166. [מִצְוֹתֶיךָ] goes to close of l. — 167. [עֲדִיחַיךְ] has been transposed from end of l. — [אִתְּחַבֵּם] suffix due to the transposition. This v. should be l.⁶. — 168. [יִעֲרִיחֶךָ] is dittog. of terms for the Law, implying variant readings at an early date.

169. [יִירוֹה] gl. making l. overfull. — [רִכְרַךְ] goes to close of l. as usual; so אִמְרַתְךָ v.¹⁷⁰, מִקְדוּךְ v.¹⁷², חוֹרַחְךָ v.¹⁷⁴. — 171. [תִּבְקַעַה] Hiph. juss. נבוע, apod. — [כִּי הִלְלִיתִיךָ] l. is overfull. כִּי, as often, is gl. of interp. The clause is really an objective one, giving the theme of the praise. — 172. [תִּחַנֵּן] juss. ענה, of responsive song, as 88¹ 147⁷. — [אִמְרַתְךָ] already used v.¹⁷⁰, is error for אִמְחֵה used adverbially. — [כִּי קָל] makes l. overfull; the former word is gl. of interp., the latter gl. of intensification. — מִצְוֹתֶיךָ [מִצְוֹתֶיךָ צִדְקָה] is used v.¹⁷⁶. צִדְקָה stands for צִדְקָה. The usual phr. is מִשְׁפָּטֶיךָ צִדְקָה; so prob. here. — 173. [כִּי] is an interp. gl. as often. — 175. [אֲשֶׁר־יִקְרָא] sg. err. for pl.; but if מִשְׁפָּטֶיךָ is correct in

v.¹⁷², it must here stand for the missing קְרוֹחִי. — 176. [בְּקֶשׁ עֲבִירַי makes l. overfull. It was originally a marginal gl. The order of ll. should be, in last tetrastich: 174, 175, 173, 176.

PSALM CXX., 2 STR. 4⁶.

Ps. 120 is a prayer to Yahweh for deliverance from treacherous foes, whose tongue is compared to sharp arrows and burning coals (v.¹⁻⁴); complaining of the woe of dwelling with people who hate peace and prefer war (v.⁵⁻⁷).

UNTO Yahweh in mine own trouble I call, and Yahweh doth answer me.
 O deliver me from the lying lip, from the deceitful tongue.
 What shall one requite thee, and what more, O deceitful tongue?
 Sharpened arrows of a warrior with glowing broom-coals.

WOE is me, that I sojourn with one that draweth it!
 (Woe is me), that I dwell among the tents of Kedah!
 Full long have I dwelt with one that hateth peace.
 I am for peace; but when I speak, they are for war.

Ps. 120 is the first of the Pilgrim Pss. (v. Intr. § 36), without any other title. It is essentially a prayer for deliverance from treacherous foes. These are compared with the Bedouin Kedah. Meshek, referring to the Moschi of the region of the Black Sea, is a later conjecture of MT. and improbable. These treacherous foes seem rather to be Israelites than foreigners, and probably represent the irreligious party of the Greek period.

Str. I. A tetrastich of stairlike parall. — 1. *Unto Yahweh*], emph. ; unto Him and to no other. — *in mine own trouble*], the trouble belonging especially to me. The people are speaking in their unity, and not an individual. — *I call, and Yahweh doth answer me*]. The pf. expresses the general truth of the emphatic present. The call has, as its immediate consequence, the divine answer. This has been and is the experience of His people. — 2. *O deliver me from the lying lip*]; in the complementary clause, *the deceitful tongue*]. The peril is from crafty, treacherous foes; probably a party in Israel, and not foreign foes. — 3. *What shall one requite thee?*]. What retribution, or penalty, shall be given for such treachery? — *and what more?*], as usual in this phr., an addition to the usual penalty of exact retribution, in accordance with the *lex talionis*, on account of the enormity of the offence. — 4. *Shar-*

pened arrows of a warrior]. The treacherous tongue is compared to a bow, shooting forth words like arrows; cf. Je. 9^{2,7} Pr. 26¹⁸ Ps. 64⁴. The words have been sharpened for the purpose of doing deadly injury. — *with glowing broom-coals*]. The broom shrub makes the best charcoal, and therefore the best coal to burn and glow.

Str. II. Three syn. and one synth. line. — 5-6. *Woe is me*], repeated for emphasis, with the variation *Full long*, in the third line. — *that I sojourn with || dwell among*], the last repeated in the third line with the third fem. of the person as subj., as a variation of the first person. — *among the tents of Kedah*], an Arabian tribe descended from Ishmael Gn. 25¹³, doubtless mentioned here because of their well-known treachery: not that the author was in fact living among them, but that the treacherous foes may be compared to them. — *with one that draweth it*], the tongue as a bow, cf. 1 K. 22³⁴, and so || *with one that hateth peace*]. This is the most probable explanation of a difficult word, which in most ancient Vrss. is interpreted as a vb. with the meaning “prolonged,” thinking usually of a prolonged sojourn. MT., ℳ, EV^a, interpret as a proper name, “Meshech,” a tribe dwelling on the southeast of the Black Sea, in the Persian period; cf. Ez. 27¹³ 38³ Is. 66¹⁹. It is probably only a late conceit. — 7. *I am for peace*]. The faithful have the attribute of peace; they are, as it were, all peace. — *when I speak, they are for war*]. The faithful people of God speak the language of peace, friendly words: their treacherous foes speak not only lying, but warlike words.

1. כַּצְרַחָה לִי retracted accent 2¹². — 2. יְהוּהָ belongs in l. 1. — הַצִּיָּה cohort. imv., urgent petition. — 3. וְסָפָה לְךָ. The לְךָ is prob. a late addition, though in ℳ, where it is inconsistent with *πρός γλωσσῶν*. It makes the clause too long, and is not elsw. found with the phr., cf. 1 S. 3¹⁷ 14⁴⁴ 20¹³. — 4. נִחְלִי רְחֵמִים phr. a. l., but cf. נַחֲלִי אֵשׁ 18⁹. † יִרְכֵּס n. m. *broom plant*, elsw. 1 K. 19^{4,6} Jb. 30⁴. — 5. אֲמִיָּה לִי a. l., accent retracted as v. 1. The strengthened form of אָמִי, cf. Is. 6⁶ Je. 4¹³ 6⁴ +. The measure requires it in the next l. A careless scribe omitted it. — נִרְחִי קֶשֶׁךְ so ℳ, but most ancient Vrss. regard מִשַׁךְ as vb., and some וְרַחֵי as noun. Ἡ παροικία μου ἐμακρόνθη κῆρ, so ℳ, S; *perigrinatio mea prolongata est* 3; cf. Σ *παρειακυσσα*, Aq. *ἐμακροσμή*. It seems better to regard the form as active ptc. מִשַׁךְ || שׁוֹנֵא, and think of drawing the bow, as 1 K. 22³⁴, cf. Is. 66¹⁹. † מִשַׁךְ n. pr. gent. the *Moschi*, Ez. 27¹³ 38³ 39¹, is not prob., and seems to be a late conjecture of Massoretic period. The

use of vb. **וּרַר**, measure and **||**, require insertion of **עָם**. — **הַרְרָה** † n. pr. gent. an Arabian tribe Is. 21¹⁶ 42¹¹ 60⁷ Jc. 2¹⁰ 49²⁸ Ez. 27²¹. — **רַבָּה** adv. of quantity, *much*, or time, *too long, full long*, Ps. 123⁴ 129¹⁻², for the usual **רַבָּה** 78¹⁵ 89⁸. — **לַיהוָה** is the ethical dative. The vb. **שָׁנָה** suggests **נָשִׂי** as subj.; but it was not necessary to write it. It is a gl., making l. too long. — **שְׁלוֹמֵם** as noun is emph. as predicate of the faithful. It is not for adj., nor does it stand for **שְׁלוֹמֵם**, nor can it be obj. of **אָרַר**, thrown before for emphasis, Ew.²⁰² b.

PSALM CXXI., 2 STR. 4⁶.

Ps. 121 is a pious resolution to lift up the eyes to the mountains for help (v.¹); with a petition for Yahweh's sleepless protection (v.³). A response gives assurance that help cometh from Yahweh, who never slumbers (v.²⁻⁴). Yahweh protects on every side as a shade from sunstroke and moonstroke (v.⁵⁻⁶), from every evil forever (v.⁷⁻⁸).

I LIFT up mine eyes unto the mountains. Whence cometh my help?

Help is from Yahweh, Maker of heaven and earth.

May He not suffer (my) foot to be moved, (and) may He that keepeth (me) not slumber!

Lo! He slumbereth not, and He sleepeth not, the Keeper of Israel.

YAHWEH, thy keeper; Yahweh is thy shade on thy right hand.

By day the sun will not smite thee, nor the moon by night.

Yahweh will keep thee from every evil, He will keep thy person.

Yahweh will keep thy going out and thy coming in from this time forth and forevermore.

Ps. 121 doubtless belongs with this entire group to the Greek period. It has the stairlike parall. in a marked degree; v.¹⁻⁴ also is antiphonal in character.

Str. I. Is antiphonal, the first and third lines having their response in the second and fourth. — 1. *I lift up mine eyes to the mountains*], the sacred mountains of Jerusalem 87¹, where Yahweh dwells, the source of deliverance 3⁶ 20³ 134³. — *Whence cometh my help?*] so RV., JPSV., and most moderns; implying not perplexity or doubt, but, in accordance with the context, expectation. The indirect question of PBV., AV., although sustained by Jos. 2⁴, is improbable here. — 2. *Help*], in general; not "my help," assimilated to previous word by early copyist's error. This is a response to the previous question by another voice. — *is from*

Yahweh, Maker of heaven and earth], the source of help is the creator of the universe; whether conceived as resident on earth in Zion, or in heaven, the place of the throne of His majesty. — 3. *May He not suffer my foot to be moved*], the same voice as v.¹, and therefore "my foot" is necessary. An ancient copyist, not perceiving the antiphonal character of the Ps., assimilated this line to the second Str. with the second person, doubtless at the same time mistaking the difference in the negation of v.³ and v.⁴. This has been followed by EV^a. also. But the negative of the juss. certainly implies a petition, as RV.^m. The help needed in v.¹ is here defined: support from tottering to a fall, cf. 55²⁸ 66⁹. — *May He that keepeth me not slumber*], sleepless vigilance is needed for protection against foes. — 4. *Lo! He slumbereth not, and He sleepeth not*], an exact and definite response, giving assurance that the petition was granted in its own terms. — *The Keeper of Israel*]. The promise to Jacob, Gn. 28¹⁵, to keep his descendants as a shepherd does his flock, Yahweh has always fulfilled.

Str. II. The second voice speaks throughout this Str. in stair-like parall. — 5. *Yahweh thy keeper*], so probably in apposition, and not predicate as EV^a., taking up the great thought in the climax of the previous Str. — *Yahweh is thy shade*], in the more general sense of shelter, protection, cf. 91¹, as is evident from — *on thy right hand*], the place where the advocate and protector stands, cf. 16⁸ 109²¹. It is improbable that the author is here thinking of the shade of the wings, as 17⁸ 36⁸ 57², or of a booth or rock from the heat Is. 4⁶ 32². — 6. *By day the sun will not smite thee*]. There will be protection from sunstroke, of which there was special danger in Palestine, 2 K. 4¹⁰⁻¹⁹ Is. 49¹⁰, making the use of turbans necessary. — *nor the moon by night*]. The rays of the full moon are also generally regarded as dangerous, especially in the East. — 7. *Yahweh will keep thee from every evil*], from every kind of evil, rather than the inexact generalization of EV^a. "all evil." — *He will keep thy person*], the whole man, poetic for "me," in accordance with Heb. usage; and not the specific "soul" as distinguished from the body, of EV^a., which is against the context. — 8. *Yahweh will keep thy going out*], from home to labour, *and thy coming in*], return from labour; including

all the intervening activity, the entire course of life, cf. Dt. 28⁶ 1 S. 29⁶ 2 S. 3²⁵ Ps. 139²⁻³. — *from this time forth and forevermore*], throughout all future time, in the life of the nation.

1. [מֵאַיִן] prob. direct question, *whence?* as usual Gn. 29⁴ Nu. 11¹⁸ Ju. 17⁹ 19¹⁷ +; indirect only Jos. 2⁴. — 2. [מֵעַתָּה] assimilated to previous word. עַתָּה alone is proper. — 3. [לְמִיטָה] prep. with noun, cf. 55²⁸ 66⁹. — [אֵל] neg. juss. The second אֵל requires ו for measure. — [וְהִנֵּלָהּ] assimilated to subsequent context. The juss. of petition, || v.¹, makes it impossible that the sf. should be the 2 pers. The sf. is prob. a wrong interp. of the article הַהִנֵּלָהּ; rd. הַעֲתָרָה for שְׁמֵרָה. — 4. [וְהִנֵּה לֹא] the change of negative to emph. positive assertion implies a response to the petition by another voice. — 5. [וְהִנֵּקָה] full and strong sf. with וְהִנֵּקָה. — 7. [מְכַלֵּרֶעַ] without article, *every*. If the poet had thought of two beats, he would have inserted the article and made it "all."

PSALM CXXII., 2 STR. 4⁶.

Ps. 122 expresses the gladness of pilgrims to Jerusalem (v.¹⁻²); admiration for the city (v.³⁻⁴); implores peace upon the city (v.⁶⁻⁷) for the sake of friends, and especially the temple (v.⁸⁻⁹). Glosses remind that the royal throne of David was once there (v.⁵), and that the pilgrimage was according to the Law (v.^{4c}).

I AM glad when they say to me: "To the house of Yahweh we go."

(I am glad) when our feet stand within thy gates, O Jerusalem.

O Jerusalem! rebuilt as a city which is compacted together;

Whither the tribes ascend, the tribes of Yah, to give thanks to His name!

PRAY: "Peace be (to thee), Jerusalem, and prosperity to them that love thee."

"Peace be within thy ramparts; prosperity within thy palaces."

For the sake of my brethren and my friends I will bespeak thee peace.

For the sake of the house of Yahweh our God I will seek for thee prosperity.

Ps. 122 has in the title לְרִירָה, so 𐤇 and 𐤄. But it is impossible that the Ps. could have been in 𐤇. It is a late conjecture, due to the gl. v.⁵. The Ps. is late in syntax, and abounds in Aramaisms. The Ps. could hardly have been earlier than the late Greek period. Ptc. for finite vb. v.¹⁻²; שׁ relative v.³⁻⁴; עָרוֹה v.⁴, term of P for Law, is, however, in gl.

Str. I. Two synth. couplets. — 1. *I am glad*], as a present and habitual state: repeated in the stairlike parallel, but omitted by a prosaic copyist in second line. — *when they say to me*]. At the time when the proposition is made by friends and relatives ready

to proceed to Jerusalem to the pilgrim feasts. — *To the house of Yahweh we go*]. “We are about to go up to the temple: will you not go with us?” — 2. *When our feet stand within thy gates, O Jerusalem*]. The gladness is renewed and intensified at the end of the pilgrimage, as it was begun at the start. — 3. *O Jerusalem*], vocative expressing admiration. — *rebuilt*], as usual in the Pss.; and not “built” of the EV^a., as if it referred to the original city. — *as a city which is compacted together*], its walls and buildings rising up in a compact and harmonious mass; and so different from the small towns and villages from which the pilgrims generally came. — 4. *Whither the tribes ascend*], all the tribes of Israel from all parts of the land, || *the tribes of Yah*], indicating that they belong especially to Yahweh, the God of Israel. — *to give thanks to His name*], the purpose of the pilgrim’s feast in the public worship of Yahweh by the entire nation assembled together in the temple. — A glossator, probably at first on the margin, inserted: *It is a testimony to Israel*], using the term of P for the Law. It is Israel’s law to observe these pilgrim feasts. This insertion in the text occasioned the change “name of Yahweh” for “His name,” all this against the measure. Another glossator, careless of the measure, inserts a historical statement, making the line too long: 5. *For there sat they on thrones of judgment, thrones of the house of David*.

Str. II. Two syn. couplets. — 6-7. *Pray*]. Exhortation, the theme embracing the first distich. — *Peace be to thee, Jerusalem*], so most probably, in accordance with usage and || *Peace be within thy ramparts*. The omission of “to thee” by an early copyist at the cost of the measure occasioned the MT. “peace of Jerusalem” as the obj. of the vb., followed by all EV^a., against \mathfrak{S} , \mathfrak{V} . — *and prosperity to them that love thee*], so \mathfrak{S} , \mathfrak{V} , most naturally, || *prosperity within thy palaces* v.¹. \mathfrak{H} by mistake of the initial letter, followed by EV^a., interpreting noun as vb. impf., makes it parallel with the juss. that follows in “They shall prosper that love thee!” — 8. *For the sake of my brethren and my friends*], those who accompanied him to the pilgrim feast from their common abode; — still more, 9. *For the sake of the house of Yahweh our God*], the temple, the common resort of all the people of Yahweh. It is probable that this couplet is an antiphon to the

previous one by another voice. — *I will bespeak thee peace* | *I will seek for thee prosperity*], closing with the stress on "peace," the keyword of the Str., and the synonym "good, well-being, prosperity."

1. [בְּאֵמָרִים] Qal ptc. with prep. Both may be variously interpreted. In classic style the ptc. would express continuous, uninterrupted saying, which is improb. here. It is therefore doubtless the ptc. for finite vb. of late Heb. as v.², which may refer to past, present, or future, in accordance with the interp. of שִׁמְחָתִי; prob. emph. present, rather than aorist referring to a definite past. ב may be temporal as most Vrss. and interp.; or obj. of vb. *be glad at*, or *rejoice over*, as Pe., De., Dr., 6 *et*, 3 *eo quod*. — [וְנִלְךָ] indic. and not cohort. as EV^a, which would require גִּלְכָה. — 2. This l. requires an additional word for measure and parall., possibly גִּלְחִי, but inasmuch as these Pss. use repetition ב שִׁמְחָתִי so 3, 6^a c. a. A. R. T; but 6^a without sf. — 3. [הַבְנוּיָה] Qal ptc. f. with article, doubtless vocative with the mng. *rebuilt*. — [שִׁחֲבָרָה] shortened relative ש with Pu. pf. 3 f. חָבַר (586) here of walls of city, with לֵהּ pleonastic Aramaism. — 4. [זֵרוּחַ יִשְׂרָאֵל] gl. to indicate that such pilgrimage feasts at Jerusalem were according to the Law, using the term of P, cf. Ex. 23¹⁷ 34²³ Dt. 16¹⁶. Other expl., making it part of Ps., are unsatisfactory; and indeed it makes l. much too long. — [לִישׁ יְהוָה] makes l. too long; after יָשָׁב would be most natural. The insertion of the gl., separating שׁ further from הָ, occasioned the change. — 5. כִּי שָׂמָה יִשְׁבוּ כְּסֹאמֹת לְכַסְפָּם is a historic gl., making Str. too long. — 6. [אֶפְשָׁלוּ שְׁלוֹמֵם] 6 *ἐρωτήσατε δὴ τὰ εἰρήνην τῆ Ἰερουσαλήμ*. 6^R omits τῆ, 6^T τῆν. Both readings difficult and improb.; the latter did not interpret שְׁלוֹם as construct, but in the usual sense שְׁלוֹם with prep., prob. ל. A word is missing; rd. לָהּ. Indeed the vocative best suits the context. — [יִשְׁפְּטֵנִי] Qal impf. *plene* for יִשְׁלוּ. † שְׁפָטָה vb. elsw. Qal *be quiet, secure, without care*, Jb. 3²⁶ 12⁶ Je. 12¹ La. 1⁶. Niph. 2 Ch. 29¹¹. Hiph. 2 K. 4²². But 6 *εὐθηνία* rd. שְׁלוֹה as v.¹, and this is indeed most prob. The transposition of clause in 6^a is doubtless txt. err. — 8. [אֲרִבְרָהָהּ נָא]. The מֵא makes l. too long. — 9. [וְשָׁב] is not in 6^a, though in 6^R, 6^a c. a. A. R. T.

PSALM CXXIII., 4⁶.

Ps. 123 asserts fidelity to Yahweh, waiting for His signal as faithful servants (v.¹⁻⁵). A gloss implores favour, because of contemptuous treatment (v.²⁻⁴).

UNTO Thee I lift up mine eyes, O Thou who art enthroned in heaven.

Lo! as the eyes of menservants are (lifted up) to the hand of their lords;
(Lo!) as the eyes of a maidservant are (lifted up) to the hand of her lady;
So our eyes are unto Yahweh, our God, until He be gracious to us.

Ps. 123 belongs to the Greek period, when fidelity to Yahweh was emphasized.

The Ps. has introverted parall.—1-2. *O Thou who art enthroned in heaven* || *Yahweh, our God*], the supreme sovereign and lord of all, whose majestic throne was in heaven, cf. 2⁴.—*I lift up mine eyes*], in attentive, patient waiting,—defined by *until He be gracious to us*], manifest His favour. This attitude is compared to that of *menservants* || *a maidservant*], whose eyes are lifted up to the *hand*, which usually in ancient times gave the signal of the kind of service required, or of the bestowal of favour, both on the part of *lords* and the *lady* of the house. This little Ps., a tetrastich complete in itself, was enlarged in the Maccabean times by a trimeter pentastich, which changes the patient attitude of the servant to the importunate plea of one in great need.

Be gracious to us, Yahweh! Be gracious to us!
 For exceedingly we are filled with contempt.
 Exceedingly our soul is filled
 With the scorn of those without care,
 The contempt of the proud oppressors.

3-4. *Be gracious to us, Yahweh!*], repeated in importunity.—*For exceedingly*], the reason for the plea, with the emphasis laid upon the exceeding greatness of the need; repeated for emphasis.—*we are filled* || *our soul is filled*], so full that we cannot contain or endure any more.—*with contempt*, defined as that of *proud oppressors* || *scorn of those without care*]. The Antiochian party was so prosperous, strong, and proud, that they looked with contempt and scorn upon the few faithful servants of Yahweh, and their attitude was so aggressive that the situation had become intolerable.

1. אֱלֹהִי] emph.—נִשְׁמָחִי] emph. present.—הַיְשָׁנִי] vocative, with final י to get an additional syll. and two accents; required if this, as all other Pilgrim Pss., is hexameter. Vb. pregnant, as 2⁴.—2. אֵל יְיָ] א, י, pl. improb.; assimilation. The l. needs vb. for completeness: נִשְׁמָח; so next l., which also needs הַיְשָׁנִי. These were deemed unnecessary by prosaic copyist.—† שְׂמֵחָה] n.f. *female slave*, as Gn. 16¹ 25¹² Is. 24².—נִבְרָחָה] sf. 3 f. with נִבְרָחָה n.f. *lady, queen*, Gn. 16⁴. 6. 9 (J) 2 K. 5³ Is. 47⁶. 7—שְׂמֵחָה] rel. ש with impf. תִּנְּן and sf. 1 pl.—3. רַב] emph.; adv. for which רַבִּי v. 4 as 120⁶. A gl. begins with this v. in trimeter measure.—4. לָהּ] ethical dative as 120⁶.—הַיְשָׁנִי]

article with cstr. before השאננים impossible in Heb. grammar. It should be followed by ל as Ⓞ, τοῖς εὐθροῦστοις, and as in subsequent clause; so Ehr. — † [שֶׁאֵינִים] with ל prefixed has two accents: intensive adj., generally in bad sense, *careless, easy ones*, Am. 6¹ Zc. 1¹⁶, cf. Is. 32^{9, 11}. — [לְנֹאמְיָיִם] Kt. as one word for נאמנים a. l. *proud*, so all ancient Vrss.; but Qr. two words, נֹאמְיָיִם pl. cstr. נֹאמְיָיִם *proud* 94², and יִינִים ptc. pl. יִנָּה (17¹²) *violent, cruel*. This is most prob. In any case two accents are needed for the measure.

PSALM CXXIV., 2 STR. 4⁶.

Ps. 124 is a reminiscence of repeated deliverances of the people by their own God from enemies of overwhelming power (v. 1-4); and an ascription of blessedness to Yahweh for not having given them up, but having given them escape from snares (v. 5-7); concluding with the assurance that help is only in the name of Yahweh, the creator (v. 8). V. 5 is a gloss of repetition.

- “ IF it had not been Yahweh who was ours,” let Israel say;
 “ If it had not been Yahweh who was ours, when they rose up against us;
 Then alive they had swallowed us up, when their anger was kindled against us:
 Then the waters had swept us away; the torrent had passed over us.”
 “ BLESSED be Yahweh! who hath not given us over as a prey to their teeth.
 (Lo) We are like a bird, that has escaped out of the trap of the fowler.
 (Lo!) the trap was broken, and we escaped (from it).
 Our help is in the name of Yahweh, Maker of heaven and earth.”

Ps. 124 has in the title of Ⓞ, Ⓞ^x, לְיָיִם. But this must be a late conjecture; for the language is of the Greek period: שֶׁאֵינִים v. 1-2, אֵי v. 3-4-5. The יִינִים v. 5, a word of post Bib. Heb., is, with the entire v., a late gloss. The Ps. must have been written in troublous times of party strife.

Str. I. two syn. couplets. — 1-2. *If it had not been Yahweh who was ours*], our God and therefore on our side against the enemies. This is repeated for emphasis. — *let Israel say*], cohort. RV., JPSV.; exhortation to the people to give utterance to their experience. The PBV., AV., “may say” is incorrect. — *when they rose up against us*]. The context makes it sufficiently evident who these enemies were; but an ancient scribe at the expense of the measure inserted the unnecessary “man,” which indeed is too general and not well suited to the context. — 3. *Then*], repeated for emphasis; apodosis of the temporal clause. — *alive*], emphatic in position. — *they had swallowed us up*], implying the figure of an earthquake, and probably having in mind the story of Korah,

Nu. 16³⁰⁻³⁴; although the same terms are used of Sheol Pr. 1¹³, and of Babylon, compared to a great monster Je. 51³⁴. — *when their anger was kindled against us*], another figure, of devouring fire. — 4. *Then the waters*], a common figure of peril from enemies, Pss. 18¹⁷⁻¹⁸ 69²⁻³ Is. 8⁷⁻⁸ La. 3³⁴. — *had swept us away*], as in a flood or cataract. — *the torrent had passed over us*], drowning us in its depths. — A glossator added a variant in 5: *Then the raging waters had passed over us*.

Str. II. Tetrastich with introverted parallel. — 6. *Blessed be Yahweh*], based on the previous statements, and introductory to those of this Str. — *who hath not given us over as a prey to their teeth*]. The enemies are compared to ravenous beasts of prey, cf. 7³ 10³. — *We are like a bird*], cf. 11¹. — *that has escaped out of the trap of the fowler* || *Lo! the trap was broken, and we escaped from it*]. The enemies are here, as 91³, Pr. 6³, compared to fowlers setting traps for birds. They fail only because their traps are broken, as is suggested, by Yahweh. — 8. See 121², the only difference being that there *help* is "from Yahweh," here *in the name of Yahweh*.

1. לֹא־יִהְיֶה] hypothetical negative, 27¹³. — לִי] dative of possession, *ours*. — הַיְהוָה] accent retracted before לִי. Hu., Pe., *al.* take the rel. as complement of לִי *if that*, and regard it as pleonastic. It is better to take it as simple relative: "Were it not Yahweh *who*," as Ew., Dr., *al.* — יִאֲרֶרְנָא] juss. — 3. יִמָּן] Hu., KÖ. II. 1. 265 take it as older form of יָמָן. BDB. dialectic form of יָמָן; *then, in that case*, cf. 119⁹². — 4. תְּהִי־לֵנוּ] n.m. as Aramaic תְּהִי־לֵנוּ, cf. Nu. 34⁶ as local acc.; for נַחַל (18⁶) *stream, brook*. — נַשְׁמֵנוּ] *us, not our souls*. — 5. תְּהִי־לֵנוּ] adj. a.l. *insolent, raging*, from נָוַו *boil, swell, rage*; and so *proud*. This is a word of late Heb. — This l. is a variant of the previous one and a gl. — 6. שָׁלֵם] rel. שׁ and neg. 7. The measure requires that הַיְהוָה should be prefixed to both ll. and סִבְתָּנָה added to l.² all omitted as unnecessary by prosaic scribes.

PSALM CXXV., 4⁶.

Ps. 125 expresses confidence that the faithful will be as immovable as Jerusalem, encompassed by protecting mountains (v.¹⁻²); that Yahweh will not permit the wicked to rule in their lot (v.^{3a}). Glosses state the divine protection restraining His people from iniquity (v.^{3b}); and implore the divine guidance for the upright (v.⁴), and banishment for those who go astray (v.⁵).

THEY that trust in Yahweh are as Mount Zion, which cannot be moved.
 Forever Jerusalem sits enthroned, mountains round about her;
 So Yahweh is round about His people from henceforth and forevermore.
 For He will not suffer the sceptre of the wicked to rest upon the lot of the
 righteous.

Ps. 125 in its original form, v.^{1-3a}, gives little evidence of date, save that Jerusalem seems to have been in security, reigning as a king on the hills in the midst of the surrounding mountains. It doubtless came from the prosperous times of the Greek period. The glosses indicate a later date, when there was a strife of religious parties, v.^{3b-5}.

An emblematic tetrastich. — 1-2. *They that trust in Yahweh*], the faithful among the people. — *are as Mount Zion*], the sacred mountain, the chief hill of Jerusalem. — *which cannot be moved*], will remain firm and unshaken, cf. Is. 28¹⁶ Ps. 46⁶. — *Forever Jerusalem sits enthroned*]. This is parall. to the previous line. The royal city is enthroned as a king, cf. 48²^{na}. ¶ and Vrss. mistake the measures and the connection. Ⓞ, ¶, attach to the previous clause and render “the inhabitant of Jerusalem will never be moved,” which altogether destroys the measure. ¶ followed by EV^a. attaches the vb. “abideth forever” to the previous clause, but “Jerusalem” to the next line; making the one too long, the other too short, and impairing the parall. — *mountains round about her*], although Jerusalem is enthroned on hills and from the south is in a commanding position, yet in all other directions are mountains. “All around Jerusalem are higher hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; in the west the ground rises gently . . . while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile” (Rob. ^{Bibl. Rev. I. 259}). — *So Yahweh*], like these mountains *is round about His people*], the faithful ones compared to Zion above, *from henceforth and forevermore*]. They will be shielded and guarded forever, cf. Zec. 2⁵. — 3. *For He will not suffer to rest*], so Ⓞ, with Yahweh as subject; more probable than ¶ followed by EV^a., making the sceptre as subj. — *the sceptre of the wicked*], in antithesis with *lot of the righteous*]. These are wicked nations whose sceptre of dominion would be lifted up over the holy city given by lot of Yahweh to righteous

Israel. This must have been written during the mild rule of the Egyptian monarchs some time before the Syrian oppression. — We are not surprised that in the troublous times of the Maccabees glosses were found necessary, and added by different hands. One states the purpose of the divine protection from a legal point of view: *that the righteous put not forth their hands on iniquity.* — 4–5. Another and probably an earlier glossator adds the antithetical couplet: *O do good, Yahweh, to the good and to the right minded*], distinguishing them, not from wicked enemies as in v.³, but from wicked Israelites, the unfaithful in Israel itself. — *But those that turn aside to their crooked ways, may Yahweh lead forth*], from the holy city and from the people of Yahweh; *together with the workers of trouble*], probably external enemies. — The Ps. concludes with the additional gloss of congratulation, *Peace unto Israel.*

1. וְשָׂמַח לֵב אֱלֹהִים Niph. impf., rel. clause; but Ⓢ makes it an independent clause with וְשָׂמַח subj. — לֵב אֱלֹהִים] attached by Ⓢ to וְשָׂמַח, by Ⓢ to וְשָׂמַח. — וְשָׂמַח = δ καρικωμεν; attached by both to previous context, really has ירושים as subj.; and וְשָׂמַח has its pregnant mng. — 3. וְיָגִיד Ⓢ οὐκ ἀφήσει τὴν ῥάβδον וְיָגִיד more prob. — הַרְשִׁיעַ but Ⓢ, Ⓢ, Ⓢ, וְהָרַע = τῶν ἀμαρτωλῶν more prob., as Gr., Che., Davies, Minocchi. — וְיָגִיד] introducing a gl. The Str. has been completed in previous l. — וְיָגִיד] fuller form of וְיָגִיד. — 4. הַרְשִׁיעַ Hiph. impv. cohort. וְשָׂמַח. — לֵב אֱלֹהִים Ⓢ τοῖς εὐθεῖσι τῆ καρδίᾳ לֵב אֱלֹהִים. — 5. עֲקִיבֵיהֶם pl. sf. † [עֲקִיבֵיהֶם] adj. intensive, *crooked*, elsw. Ju. 5⁶. — עֲקִיבֵיהֶם] for usual עֲקִיבֵיהֶם. — שָׁלוֹם וְשָׁלוֹם] liturgical addition.

PSALM CXXVI., 2 STR. 4⁶.

Ps. 126 is an assertion of the festive joy of the people when Yahweh restores their prosperity (v. 1³); preparatory to the prayer that He may grant abundant harvests (v. 4⁶).

WHEN Yahweh restores the prosperity of Zion, we are like dreamers.

Then is our mouth filled with laughter, and our tongues with jubilation.

Then they say among the nations: "He hath done great things with them."

Yahweh doth great things with us: we are glad men.

○ RESTORE, Yahweh, our prosperity, as (do) streams in the south country.

They that sow (seed) in tears, may they reap with jubilation.

He may go forth weeping, bearing (a load) of seed;

Let him come home with jubilation, bearing (a load of) sheaves.

The date of Ps. 126 cannot be determined by שָׁבוּ שְׁבוּיָנוּ, because that phr., while it might refer to restoration from captivity, frequently means restoration

of prosperity, which alone suits Str. II. The phr. הגדיל ליעשות v.^{2, 3}, as Jo. 2²⁰, is postexilic. The Ps. doubtless belongs to the Greek period, when the people long for a return of prosperity, probably more favourable years for crops.

Str. I. Introverted parallelism. — 1. *When Yahweh restores the prosperity of Zion*], a general statement in the protasis of the temporal clause, whose proper apodosis is the syn. v.³, *Yahweh doth great things with us*, with the complementary *we are like dreamers* v.¹. The realisations of the hope are so great, that they seem to be incredible. || *we are glad men*]. There is no specific reference to a restoration from captivity as EV^a, which does not suit the prayer, or the thought of v.⁴⁻⁶. Between these two syn. lines, in accordance with the principle of introverted parallelism, a synth. couplet was inserted by the author v.³. — 2. *Then is our mouth filled with laughter*], the ecstatic state of joy, which in v.¹ is conceived as like dreaming, is here represented as laughter, — and then in the complementary part of the line: *and our tongues with jubilation*], loud shouting expressive of the gladness. — *Then they say among the nations*]. The neighbouring nations observe the prosperity of Zion, and speak about it among themselves, making the same remark that the people make v.^{3a}.

Str. II. A synth. and an antith. couplet. — 4. *O restore, Yahweh, our prosperity*], petition taking the place of the conditional clause v.¹. — *as do streams in the south country*]. The Negeb, or "south country," lies between Palestine and Egypt. In the rainy seasons the channels that run down from the mountains are full of water, which refreshes the soil and causes it to burst forth with fresh vegetation and flowers. The greater part of the year except in close proximity to perennial fountains it is dry and barren. — 5. *They that sow seed in tears*], doing their best to obtain crops, but sad and sorrowful as they contemplate a failure owing to a bad season. — *may they reap with jubilation*], a jussive in continuation of the prayer, and not indicative expressing assurance that it will be so, of EV^a. The prosperity longed for is a change from bad seasons to a good one, cf. Jo. 1. — 6. *He may go forth weeping* (as he goes)], resuming v.^{5a}. — *Let him come home with jubilation*], resuming v.^{5b}. — But the significant thing is that when he goes forth, it is *bearing a load of seed*, when he comes home, it

is bearing a load of sheaves], a very successful harvest. The simple meaning of the original has been obscured by a copyist, who mistook the word meaning "load" and used a word to which it is difficult to give an appropriate meaning.

1. [נָשׂוּב] prot. temp. clause with apod. — [הָיִינוּ] pf. of state, not referring to the past. — [זָנְיָהּ] a. l. doubtless err. for שְׂנִיָּהּ = שְׂנוּהָ in the phr. שָׂוָה שְׂנִיָּהּ v. 4; not referring here to the restoration from captivity, but to the restoration of prosperity (v. 14⁷). — [הִלְכִים] Qal ptc. nominal force cf. 73²⁰ || שְׂמַחִים v. 8. — 2. [אִם יִקְלָא] impf. after אִם, which in early usage has the force of ו consec., doubtful, however, in this late Ps.; so יִמְרוּ אִם. In any case the time is present, carrying on the previous apod. as second and third members of it. — [צְחִיקָה] n. *laughter*, as Jb. 8²¹ and elsw. WL. The earlier mng. was *derision* Je. 20⁷ 48^{26, 27} La. 3¹⁴. — [הִרְגִיל לַעֲשׂוֹה] phr. Jo. 2²⁰; the first vb. has auxiliary or adverbial force. — [יִרְוֶה] is a gl., though in 32, 36, as it makes l. too long and was unnecessary. — 5. The l. as it stands is tetrameter; but that is improb. Probably the obj. of the first vb. וְרַע, and the emph. demonstr. as subj. of the second vb. have been omitted by txt. err. — 6. [הִלִיךְ וַלְךָ] inf. abs. before vb., intensifying its meaning: *goes on*. — [בְּנִלָה] inf. abs. after vb., emphasizing its temporal character: *continually weeping*; but 36 *ἔκλαιον*. — [נִשְׂאָה בְּשֶׁךְ הַיָּרֵחַ] 36^A only *ἀπορρες τὰ σπέρματα ἀβρῶν*, 36^N e. s. T *βάλλορες*, 36^R *φέπορες*. † [בְּשֶׁךְ] n. m. elsw. Jb. 28¹⁸ *drawing up* (in fishing); here usually explained as the drawing out of the seed as it is scattered, so Ew., Pe., Conant; *trail* Dr.; cf. Am. 9¹⁸ where the vb. שָׁךְ means to trail or draw out the seed. But in its absence from 36 it is improb. It is prob. txt. err. for מִשָּׂא n. m. *load, burden* (38⁵), which same word is needed in v. 6⁵ after וְשָׂא to complete the l. — [בָּא יָבֵא] inf. abs. intensive with vb. *come in or home*. — [אִלְמְחוּ] sf. 3 sg. † [מִלְכָּה] n. f. *sheaf*, as Gn. 37⁷ (E).

PSALM CXXVII.

Ps. 127 is composite: I., asserting that all depends on Yahweh, whether the building of a house, the watching of a city, or success in daily toil (v. 1-2); II., asserting that children are an inheritance of Yahweh, enabling a man to meet his enemies with confidence at the gate of his city (v. 3-5).

A. v. 1-2, 4⁶.

EXCEPT Yahweh build the house, in vain the builders labour.

Except Yahweh keep the city, in vain the keeper waketh.

It is vain for you, who rise up early, sit down late,

Eat the bread of toil. He giveth to His beloved in sleep.

B. v.³⁻⁵, 4⁶.

LO! an inheritance of Yahweh is the reward of the fruit of the womb.

As arrows in the hand of a warrior, so are sons of youth.

Happy he who hath filled his quiver with them!

They shall not be put to shame, when they speak with enemies in the gate.

Ps. 127 is composed of two independent Pss.: v.¹⁻², v.³⁻⁵; which have no manner of connection in thought; so Bi., Peters, Bā., Du., Che., Davies. The לולב of **Q**, Aq., **Σ**, **Ξ**, **Ω**, is later than **Θ**, which had it only in **Θ^R**; and is a conjecture due to the בית of v.¹, the יריו and אנו v.². There is no good reason to doubt that both Pss. belong to the more prosperous days of the Greek period.

PSALM CXXVII. A.

Syn. and synth. couplets. — 1. *Except*], conditional clause, repeated in ||. — *Yahweh build the house*], not the temple, but any house whatever, || *keep the city*], from falling into the hands of the enemy. — *in vain*], repeated for emphasis. — *the builders labour* || *the keeper waketh*]. The essential thing, the coöperation of Yahweh, remains lacking, which alone gives success and security. — 2. *It is vain for you*], change of the order of the sentence, with the personal address for the previous, more objective third person. — *who rise up early*], to go forth to labour earlier than usual. — *sit down late*], after an unusually prolonged day of work. — and so: *Eat the bread of toil*], emphasizing the intensity of the hard labour during the lengthened time. All this extra hard toil is vain, unless Yahweh shares in it. — Indeed *He* (Yahweh) *giveth*], without any kind of toil; *to His beloved*], the one who is dear to Him; *in sleep*], even when he sleeps quietly in his bed, without thinking of anything needed, or making any effort to gain it.

PSALM CXXVII. B.

3-5. Synth. tetrastich. — *Lo*], calling attention to the fact as often in Pilgrim Pss. — *an inheritance of Yahweh*], given by Yahweh. — A glossator inserts "sons" at the expense of the measure and the unity of the line. In fact the subj. is, — *the reward of the fruit of the womb*]. The fruit of the womb, children, are a reward or recompense given by Yahweh as a token of His favour, as an inheritance to His favoured ones. — *As arrows in the*

hand of a warrior], potent weapons of war. — *so are sons of youth*], born during the youthful vigour of the father, and so well grown and strong while he himself is still able to do battle. — *Happy he*], as ㉔; not needing the inserted "man" of ㉔ followed by EV^a. — *who hath filled his quiver with them*], hath very many sons, a house full of them. — *They shall not be put to shame*], these sons by defeat. — *when they speak with enemies*], meet them face to face and indulge in sharp words preliminary to battle. — *in the gate*], the entrance to the city, where battle is usually waged with enemies who strive to capture a city. The whole conception is warlike. It is altogether against the context to think, as some do, of maintaining a cause against powerful enemies, who would do a man injustice were it not for the support of numerous and stalwart sons.

CXXVII. A.

1. אַם יִרְחָה] conditional clause: אַם יִרְחָה emph. — כִּנּוּי בּוֹ but ㉔^a. A. R. οἰκοδομοῦντες αὐτόν; ㉔^a. c. a. T omit αὐτόν; ㉔ aedificans eam, only כִּנּוּי בּוֹ or בְּנֵי בּוֹ. בּוֹ dittog. — אֶפְסָלוּ] Qal 3 pl. † אֶפְסָלוּ denom. אֶפְסָלוּ n.m. (7¹⁵). Qal elsw. Jon. 4¹⁰ Pr. 16²⁶ Ec. 1⁸ 2²¹ 5¹⁵. 17 8¹⁷, cf. 2¹¹. 19. 20. — אֶפְסָלוּ] Hiph. ptc. cstr. before inf.: אֶפְסָלוּ vb. denom. *do a thing early in the morning*, with adverbial force before אֶפְסָלוּ. Its antithesis is אֶפְסָלוּ Pi. ptc. אֶפְסָלוּ *delay, adverbial late* (40¹⁸). ㉔^a. Δ ἐγέλπεσθαι μετὰ τὸ καθῆσθαι, ㉔^T ἐγέλπεσθε, ㉔ *surgite postquam sederitis*, mistake the ptc. for prep. and fail to see the antith. — אֶפְסָלוּ] third ptc. clause. — ㉔] so ㉔, but ㉔ אֶפְסָלוּ; both interp. of a clause which is better without either. — אֶפְסָלוּ] Aramaism אֶפְסָלוּ (76⁶) is acc. of time or condition, not obj. acc. as Vrss.

CXXVII. B.

3. כִּנּוּי] interp. gl.; makes l. too long. — אֶפְסָלוּ] ㉔ only אֶפְסָלוּ. — אֶפְסָלוּ] n.f. *quiver*, as Is. 22⁶ 49² Jc. 5¹⁶ La. 3¹⁸ Jb. 39²²; but ㉔ ἄρμα ἐπιθυμία.

PSALM CXXVIII., 4⁶.

Ps. 128 is a wish for happiness to the godfearing (v.¹), especially when such eat their daily bread (v.²), that the wife may be a fruitful vine, the children numerous olive plants (v.³). Glosses assert the divine blessing upon the godfearing (v.⁴); invoke the divine blessing from Zion (v.^{5a}); wish that he may look on the welfare of Jerusalem (v.^{5b}. 6a); concluding with a later gloss, wishing peace for Jerusalem (v.^{6b}).

HAPPY be every one fearing Yahweh, walking in the way of Yahweh!
 The toil of thy hands when thou eatest, happy be thou, and may it be well
 with thee!
 May thy wife be as a fruitful vine in the inner room of thy house!
 May thy sons be as olive plants round about thy table.

Ps. 128 was originally only v.¹⁻³; but several later glosses were added, v.⁴⁻⁶. It resembles 127, and doubtless belongs to the same period and possibly the same author.

1-3. Synth. tetrastich. — *Happy be every one*], a wish, not a congratulation or statement of fact as EV^a. — resumed in v.³ in the more personal second person: *Happy be thou*], intensified in *and may it be well with thee — fearing Yahweh*], having the reverential fear of true religion, — the complement: *walking in the way of Yahweh*], the way of the divine Law; shortened in ancient texts at the expense of the measure into “His ways.” — *The toil of thine hands*], the product of toil, the food thereby gained, thrown before for emphasis. — *when thou eatest*], after the toil is over and the man sits down at his table to enjoy his evening meal — in accordance with which numerous sons are conceived as gathered *round about thy table* v.^{3a}, — and so the wife *in the inner room of thy house*], where the table was placed, and not the woman's apartments. — *May thy wife be*], wish as above, and not a promise as EV^a, or statement of fact as JPSV. — *as a fruitful vine*], bearing many children, as a vine does grapes. — *May thy sons be olive plants*], full of vigour and vitality, cf. 52¹⁰ Je. 11¹⁶. The Ps. thus reaches its appropriate conclusion.

Later editors and glossators enlarged it, and, as they thought, improved it and made it more appropriate for public use. — 4. *Lo! verily thus*], emphatic, calling attention to the fact based on previous wish, so JPSV., PBV. AV., RV., render: “Behold thus,” which is not so well sustained. — *shall the man that feareth Yahweh be blessed*], the divine blessing taking the place of the wish for happiness v.¹. — 5-6. It is difficult to determine whether the glossator wished to state a fact as EV^a: *Yahweh will bless thee out of Zion*], or to express a wish as JPSV.; doubtless the former, if it be by the same hand. — *And look thou on the welfare of Jerusalem all the days of thy life, and look thou on thy children's children*]. This is doubtless a wish, and by a different and indeed

an earlier hand than the previous gloss. It is prosaic and does not make any good measure. The wish is, that all his life the pious man may share in the prosperity of Jerusalem, and may live long enough to look in the faces of numerous grandchildren.—The whole concludes with a still later gloss, as 125^b: *Peace be upon Israel.*

1. אֲשֶׁרִי] (*1^a*) prob. with juss. not indicative understood.—יָרָא] sg. cstr.; **Ⓢ** takes it as collective, and so renders pl.; also for רָחַץ.—בְּרִיחֵי for an original בְּרוּךְ יְרוּשָׁה which the measure requires.—2. וַיִּנֶּה] (*78^b*) emph.—כִּי תִמְאָל] though כִּי not in **Ⓢ**, it is required for measure. It is temporal as Ew., not asseverative as De., or causal as Hu.—3. אֲשֶׁרֶךָ] a wish and not an assertion of fact.—4. אֲשֶׁרֶךָ] variant for אֲשֶׁרֶךָ.—5. מִטָּרָה] fuller fem. for מִטָּרָה, more euphonic; cf. מִטָּרָה La. 11⁶.—6. שָׁחַל] pl. cstr. a. l. translated shoot, cf. שָׁחַל vb. (*1^a*).—7. בְּיָמַי] late prosaic expression; so יָרָא נָבִיא for יָרָא v. 1, and the variant and later יִבְרַךְ for אֲשֶׁרִי. A late prosaic gl.—8. רָאָה] Imv. not harmonious with יִבְרַךְ, doubtless begins a new l.—9. שְׁלוֹם עַל יִשְׂרָאֵל] as 125^b.

PSALM CXXIX., 2 STR. 4^b.

Ps. 129 is an exhortation to Israel to acknowledge that they have not been overcome by the frequent affliction of enemies from the youth of the nation because of the interposition of Yahweh (v. 1-4); followed by an imprecation upon present enemies (v. 5-8).

“GREATLY have they afflicted me from my youth,” let Israel now say,
“Greatly have they afflicted me from my youth; verily they have not prevailed over me.

Upon my back (the wicked) ploughed, prolonged their (iniquities).”

Yahweh (vindicated) the righteous, cut off the (backs) of the wicked.

LET them be put to shame, and let them be turned backward, all the haters of Zion.

Let them become as grass of the housetops, which before (one can draw the scythe) withereth:

Wherewith the reaper does not fill his hand, or he that bindeth sheaves his bosom.

And they who pass by, say not: “The blessing of Yahweh unto you.”

Ps. 129 has historical reminiscences of enemies from the youth of the nation, and an imprecation upon present enemies. It is probably Maccabean, at least in the second half, which may possibly be a later addition, although of the same structure as the first half.

Str. I. Stairlike and antith. couplets.—1-2. *Greatly have they afflicted me*], repeated in v. 2. The adv., emphatic in position,

emphasizes the magnitude of the afflicting, which has been that of wicked enemies, especially in wars. — *from my youth*], the youth of the nation, when Israel was led up out of Egypt and was disciplined to war by a long series of conflicts. — *let Israel now say*], as 124¹, in an oral recognition of the historical experience of the nation. — *Verily*], asseverative. — *they have not prevailed over me*], Israel still remains notwithstanding it all. — 3. *Upon my back the wicked ploughed*], so \mathfrak{G} , \mathfrak{V} . The back is compared to a field, which has been ploughed up and down. It is lacerated with deep wounds like furrows in a field. The wicked are as usual the enemies of the people of Yahweh. — *prolonged their iniquities*], so \mathfrak{G} , \mathfrak{V} , “their iniquitous affliction.” \mathfrak{H} by error has a word $\alpha.\lambda.$, which is rendered by EV¹. “furrows,” but by most moderns more correctly “field for working,” which is, however, a conjectural meaning, derived from the meaning of a late Heb. word and improbable in itself. — 4. *Yahweh vindicated the righteous*], in accordance with the context, and in antithesis with the next clause. An early copyist, omitting the vb. needed for measure because of similarity of form with the adj., made it necessary to connect the latter with “Yahweh,” either as adjective as PBV., or predicate as AV., RV., JPSV. — *cut off the backs of the wicked*], so essentially \mathfrak{G} , \mathfrak{V} : the cutting off of the enemies' backs being in retribution for their abuse of Israel's back. But \mathfrak{H} by error of a single letter has a word meaning “cords.” This is variously explained: by some as referring to the straps of the yoke of the oxen at the plough, the cutting of which made further ploughing impossible. But the words in themselves do not readily suggest this idea. Others think that the figure is changed, and that the cutting of the cords is the release of Israel from bondage, cf. 2². But such a reference to bondage is not consistent with v.³, and is an abrupt transition of the thought, for which there is no suggestion in the context.

Str. II. A synth. imprecation. — 5. *Let them be put to shame*], the enemies, by defeat. — *and let them be turned backward*], in retreat, cf. 40¹⁵. — *all the haters of Zion*]. The enemies are not only hostile; but have a deadly hatred of Zion. This suits best the time of the Antiochian persecution. — 6. *Let them become as grass of the housetops*], grass springs up easily and quickly on the

flat roofs of houses in Palestine, which are much used by the people. — *which before one can draw the scythe*], to cut it down for use; that is, before it has grown sufficiently for the purpose. This is the most probable meaning of a vb. variously paraphrased in the Vrss., ancient and modern. — *withereth*]. The depth of soil (Mt. 13⁵ ^{6a}) is so slight, that it cannot grow to maturity; and, exposed to the full blaze of the sun, it is speedily scorched and withered. — 7. *Wherewith the reaper does not fill his hand*], when he gathers the grass in his hand to cut it with his scythe. — *or he that bindeth sheaves (fill) his bosom*]. The new-mown hay is bound in sheaves and placed in the loose fold of the garment, in order to take it to the barn. — 8. *And they who pass by*], wayfarers, travellers, beholding the haymakers. — *say not*], as they would if it were a good harvest. — *The blessing of Yahweh unto you*], cf. Ru. 2⁴: in congratulation of them as having received this blessing from Yahweh. — A glossator repeats this congratulation: *We bless you in the name of Yahweh*.

1. רָבַח adv.; also v.², as 120⁶ 123⁴; emph. — אָן אֶרֶץ juss., as 124¹. — יָרַח also v.²; Qal pf. a.l. ψ, elsw. ptc. 6^d. — 2. לֹא לְאִישׁ intensive, not adverbs. — 3. עָלֶינִי emph. † נָב n.m. *back*, only here of men; in Ez. 10¹² of cherubim; elsw. in other senses. — חָרַח Qal pf. 3 m. † [חָרַח] vb. *plough* Dt. 22¹⁰ 1 S. 8¹² Am. 6¹² 9¹². Ptc. חָרַח not in 6 here, but of ἀμαρτωλοί, 7 peccatores = רָשָׁע more prob., as in v.⁴. — לִמְעַנְתָּם Kt.; but Qr. לִמְעַנְתָּם; both forms dub. † סָקַח n.f. acc. to BDB. *place for task* (?), spec. *field for ploughing*; עָנַח elsw. 1 S. 14¹⁶ “where text corrupt and meaning dub.” 6 τὴν ἀνομίαν αὐτῶν, 7 iniquitatem suam = עָנַח seems more prob. — 4. רָבַח is difficult to connect with וְהוּא, whether apposition or predicate. It seems to be in antith. with רָשָׁע. In that case a vb. is needed; prob. רָבַח, omitted by mistake because of similarity of form. — עָבַח *corde, bonds* (6^d); but of what? No suitable mngs. can be found for the word in this context. 6 ἀχέτα, 7 cerivices, prob. עָבַח: most prob. in exact retribution, same as v.². This suits the vb., used of cutting of thumbs, toes, Ju. 1⁶, hands and feet 2 S. 4¹²; here similarly of back. — 5. יָבִישׁ וְיָסַח אֹזְרוֹ frequent in imprecations v. 40¹⁵. — 6. חָרַח נִיחַ phr. elsw. Is. 37²⁷ = 2 K. 19²⁸. — חָרַח רָשָׁע rel. רָשָׁע with † חָרַח n.f. *antiquity* Is. 23⁷, *former state* Ez. 16⁵⁶ 36¹¹, mngs. unsuitable here. The Aramaic mng. *before* Ezr. 5¹¹ Dn. 6¹¹ is alone appropriate. — † חָרַח vb. *draw out*, weapon Ju. 3²² 1 S. 17⁵¹. 6 τοῦ ἐκσπασθῆναι, 7 evellatur, Aq. ἀνέβαλεν, 3 statim ut viruerit, 2 ἐκκαυλῆσαι, Sexta τοῦ ἐκσπερῶσαι. Ortenberg, We., Du., rd. חָרַח, Hu. חָרַח. The Vrss. all seem to paraphrase. It is better to think of drawing out the scythe to cut the grass, than of drawing or pulling up the grass. — 7. לֹא רָבַח rel. with לֹא. — חָרַח sf. with † חָרַח n.m. *bosom* a.l.,

but חָזַן Is. 49²² bosom of parent; doubtless the same word variously pointed. — [תַּעֲטֶר] Pi. ptc. † קָטַר vb. denom. קָטַר, *bind sheaves*. — 8. בָּרַכְתָּ אֲחֵינוּ בְּשֵׁם יְהוָה] is a gl., a variant of previous l.

PSALM CXXX., 2 STR. 4⁶.

Ps. 130 is a cry of Israel to Yahweh for help in deepest distress, with a confession of iniquity and ill-desert, but reliance upon Yahweh for pardon (v.¹⁻⁴). Israel waits on Yahweh, hoping in His word and watching from day to day, with confidence that with Him is kindness and ransom from all iniquities (v.⁵⁻⁸).

OUT of the depths I cry unto Thee, Yahweh. O hearken to my voice.
 Adonay, let Thine ears be attentive to the voice of my supplications.
 If iniquities Thou shouldst mark, Yah, who could stand?
 For with Thee, Adonay, is pardon; that (Thy Law) may be revered.
 I WAIT on Yahweh; my soul doth wait; for His word I hope;
 My soul for Adonay, from morning watch to morning watch.
 For with Yahweh is kindness, and plenteous with Him is ransom:
 Inasmuch as He ransometh Israel out of all his iniquities.

Ps. 130 v.² is cited in 2 Ch. 6³⁹⁻⁴⁰. It must therefore be earlier. סְלִיחָה v.⁴ elsw. Ne. 9¹⁷ Dn. 9⁹ רִצְוִיתָ v.² elsw. 2 Ch. 6⁴⁰ 7¹⁵. The divine names are יהוה, אדוני, and יה, which, however, are several times misplaced in ח. These resemblances to Chr. make it probable that the Ps. was written early in the Greek period.

Str. I. Syn. and synth. couplets. — 1-2. *Out of the depths*], emphatic in position. Trouble is compared to deep waters 69^{3,15} Ez. 27³⁴. — *I cry unto Thee*], emphatic present, as JPSV., and not proper pf. "have I cried" of EV⁶. — *O hearken to my voice* | *let Thine ears be attentive to the voice of my supplications*], urgent entreaty expressed by loud crying and pleading. — The divine names *Yahweh*, *Adonay*, and *Yah*, are used in the several lines of the Ps. without apparent consciousness of any difference in their meaning. — 3. *If iniquities*], emphatic in position, cf. v.^{7b}. Probably another voice responds with the consolation. — *Thou shouldst mark*], observe them closely, and strictly record them with their ill-desert and well-deserved punishment. — *who could stand?*], implying a negative answer: no one; as the condition itself implies the negative that *Yah* does not so deal with the iniquities of His people,

cf. 103¹⁰.—4. *For with Thee*], emph.; Thee especially. — *is pardon*], of sins, cf. Ne. 9¹⁷ Dn. 9⁹ Ps. 86⁵, which, according to the Heb. conception is the removal of them from the divine presence and observation. — *that Thy Law may be revered*]. This alone explains the use of the vb. in **ח** and the noun in most ancient Vrss. ; and at the same time makes the measure of the line complete. Reverence for the divine Law is not only promoted by the visitation of its penalties, but by the removal of the iniquities and their penalties after the iniquities have been confessed and put away by sincere repentance.

Str. II. Stairlike couplets. — 5-6. *I wait*], emphatic present as v.¹, with the same speaker. || *my soul doth wait* || *I hope*], heaping up of vbs. to emphasize the anxious yet confident looking for help. — *to Yahweh* || *His word*], of promise. — *from morning watch to morning watch*], as **ז**, **ס**; “fro the one morning to the other,” Coverdale. This is much more suited to the context and more probable in itself than **ח** followed by AV.: “more than they that watch for the morning”; RV., JPSV.: “more than watchmen for the morning”; with the same words repeated. A glossator appends an exhortation *Israel hope in Yahweh*, which has no place in the measure of the Ps.—7. *For with Yahweh*], cf. v.⁴, and doubtless by the same responsive voice. — *is kindness*], that divine attribute which is the source of forgiveness, cf. Ex. 34⁶⁻⁷. — *and plenteous*], emph., full and abundant. — *with Him is ransom*], a term ordinarily used for ransom from enemies and troubles; but here, as the vb. implies in the climax, in the late and unusual sense: from iniquities. — 8. *Inasmuch as*], a circumstantial clause. — *He ransometh Israel out of all his iniquities*]. The ransom is doubtless syn. with the pardon of v.⁴.

1. **עַמְקֵי עֲמֻקִּים**] *depths, deep waters*, elsw. with **מים** as 69⁸⁻¹⁶ Ez. 27⁸⁴. It has two accents. — 2. **וְיָרִי**] belongs with next l., but **שְׂמֵקָה בְּקוֹלִי** is the necessary complement of the first l. — **הַשְּׂבִיחַ**] elsw. 2 Ch. 6⁴⁰ 7¹⁶. † **הַשְּׂבִיחַ**] adj. of vb. **קָבַץ** *hearken, attend to*. — 3. **וְיָהּ**] shortened **יְהוָה** **אֲרֵנִי** goes with next l. — 4. † **קָבַץ**] n.f. elsw. Dn. 9⁹ Ne. 9¹⁷; **סִיחָ** vb. (25¹¹). — **לִשְׁמֵן הַגֵּרָא**] so Aq. **ἔνεκεν φόβου**, **Σ cum terribilis** **Ἐ. A. T ἔνεκεν τοῦ ὀνόματός σου**; *Sexta ἔνεκεν τοῦ γωσθηναί λόγον σου* suggests the solution, especially as the line needs an additional word, **הוֹרָא הוֹרָא**; prob. originally **τοῦ νόμου**, as **Υ propter legem tuam**, **Σ ἔνεκεν νόμου**, so **Θ** and **Ἐ^R**, all reading **הוֹרָא** (*v. Jerome, Epistola ad San. 78*). — 5. **וְיִלְכְּרֵנִי**] but **Ἐ** had not **ו**, and connecting this noun with

previous vb., rd. והוא נמשך. The measure favours שָׁרָה. — 6. שִׁשְׁרִים לְבָקֶר bis; Ḥ^x ἀπὸ φυλακῆς πρῶτας μέχρι νυκτός, but Ḥ^{A.R.T} ἀπὸ φυλακῆς πρῶτας bis, Ἰ a vigilia matutina usque ad vigiliam matutinam, so Ḥ, giving the true reading שִׁשְׁרִים לְבָקֶר שִׁשְׁרִים לְבָקֶר. — 7. יְהוָה לֹא יִשְׂרָאֵל מִלְּיָהוָה gl., not in Ḥ^x, but Ḥ^{x.c.a.A.R.T.} הַרְבֵּה עָשִׂי adv. as Ez. 21²⁰. — יְהוָה as 111⁹ Is. 50² Ex. 8¹⁹ (?). — 8. וְהוּא emph.

PSALM CXXXI., 4⁶.

Ps. 131 is an assertion of the humility of the people, in heart, look, and walk (v.¹), and of the quieting the soul as a weaned child upon the mother's breast (v.²). A gloss urges Israel to hope always in Yahweh (v.³).

YAHWEH, my heart is not haughty, and mine eyes are not lofty;
And I do not walk about in great things, or in things too wonderful for me.
Surely I have composed (my soul); surely I have quieted my soul.
As a weaned child upon his mother, so is bountiful dealing unto my soul.

Ps. 131 has, according to Ḥ^x.A.R., Ḥ, Aq., Σ, וְהוּא; but that was a later addition; it is not in Ḥ^T, and the omission in Ἰ, Ḥ, makes it still more doubtful. The Ps. is doubtless one of the late Greek period.

A syn. and an emblematic couplet. — 1. *Yahweh, my heart is not haughty*], I am not high-minded. — *and mine eyes are not lofty*], looking only at lofty things. — *And I do not walk about in great things*], neglecting little things. — *or in things too wonderful for me*], beyond my ability to understand. The people have in fact renounced all ambition and are content with their lot. — 2. *Surely*], strong affirmation, repeated in complementary half of the line, though omitted by the condensation of a prosaic scribe at the expense of the measure. — *I have composed my soul* || *I have quieted my soul*], the obj. was needed in both cases for meaning and measure. In the former it was omitted by a prosaic scribe. The soul, which might well have been agitated by ambition, or the failures of life, was by deliberate action reduced to a calm, gentle, submissive, patient, and contented state. — *As a weaned child upon his mother*], resting quietly on the breast of the mother, already satisfied with nourishment and no longer fretting for the breast. — *so is bountiful dealing unto my soul*]. This is

essentially the interpretation of G , F , Z , representing the soul of the people as having received from Yahweh all needed benefaction and as being in a calm, peaceful condition, without agitation, just as is the child already amply nourished upon the mother's breast. H , Z , followed by EV^* , "my soul is even as a weaned child," is essentially repetition without good reason for emphasis upon the simile, and leaves it unexplained. — 3. A glossator adds the exhortation, as 130^a: *O Israel hope in Yahweh, with the temporal addition: from this time forth and forever.*

1. [הלכת] Pi. intensive *walk about*, emphatic present. — 2. [אמילא שיתי] strong asseveration, *surely*, should be repeated before vb. \uparrow שוה Qal *be like* Is. 40²⁶ Pr. 26⁴⁺, Pi. *make like, level* Is. 28²⁶, *compose*, as a stormy sea, Hu.; cf. Is. 38¹³. נמשך is needed by the vb. and the measure. — [רוםתי] Polal *to quiet*, רום Qal *be silent* (4^s). — [נמל] Qal ptc. נמל: (1) *deal bountifully* c. קל 13⁶, (2) *requite* 7⁵, (3) *wean* here and Is. 11¹⁸. All Vrs. rd. נמל *weaned* in first clause, but G , F , Z , נמל inf. cstr. vb. as (2); prob. we should think of (1).

PSALM CXXXII., 4 STR. 4⁶.

Ps. 132 is a prayer in two parts. (1) Yahweh is implored to remember the affliction of David, in his first failure to remove the ark to Jerusalem, and the solemn oath he then made to resort to the holy place (v.^{1-3, 5}). The people find the ark in Jearim and urge Yahweh to rise up, for the sake of His priests and His pious ones (v.⁶⁻¹⁰). (2) A paraphrase of the Davidic covenant is given (v.¹¹⁻¹³). Yahweh hath chosen Zion for His everlasting throne, and provides there for His priests and His pious ones (v.¹³⁻¹⁶). Glosses predict the sprouting forth of the Messianic king and the shame of the enemies (v.¹⁷⁻¹⁸), and urge Yahweh not to reject the reigning king (v.¹⁰). V.⁴ is a gloss of intensification.

YAHWEH, remember unto David (for good) all his affliction:

How he sware to Yahweh, vowed to the Mighty One of Jacob,

(Saying): "I will not enter the tent of my house, I will not go up on the couch of my bed,

Till I find the place of Yahweh, the great tabernacle of the Mighty One of Jacob."

LO! We heard of it in Ephrathah, we found it in the fields of Jear(im).

(We said): "Let us come to His great tabernacle, let us worship at His footstool."

Arise, Yahweh, to Thy resting-place; Thou and the ark of Thy strength.

Let Thy priests be clothed with righteousness, and let Thy pious ones shout shouts of joy.

YAHWEH swore to David in truth; He will not depart from it.

"Of the fruit of thy body will I set (thy seed) upon a throne for thee.

If thy sons keep My covenant and My testimonies, which I teach thee,

Also their sons shall be forever; they shall sit enthroned on a throne for thee."

FOR Yahweh hath chosen Zion, desired it for a habitation for Himself,

(Saying): "This is my resting place for ever; here will I sit enthroned, for I desired it.

Her provision will I greatly bless; her poor will I satisfy with bread;

And her priests will I clothe with salvation, and her pious ones will shout shouts of joy."

Ps. 132 agrees with 89¹⁸⁻⁴⁶ in citing and paraphrasing the Davidic covenant 2 S. 7¹¹¹⁰. It represents, however, a much later date. (1) The condition appended to the Davidic covenant is interpreted v.¹² in a term of Ps. 119, ירוה, and implies the legislation of P. (2) The Ps. uses the narrative of the removal of the ark to Mt. Zion in the spirit of 1 Ch. 15¹²⁻¹⁴, emphasizing the share of the priests in it; rather than in the spirit of the Judaic narrative of 2 S. 6¹⁻¹⁹, or its Deuteronomic redactor. (3) The reference to the sprouting of the horn v.¹⁷ is based on Ez. 29²¹, but that is combined with the צמח of Jer. 23⁶ in the form of Zec. 3⁸, 6¹², looking forward to a future Messianic king from the point of view of one who knew nothing of the monarchy in his own time. (4) The relation between v.⁸⁻¹⁰ and 2 Ch. 6⁴¹⁻⁴² is more difficult. This passage of Chr. was not in the source 1 K. 8, which gives a Deuteronomic redaction of the prayer of Solomon at the dedication of the temple. It was appended by Chr. from some other source, probably, therefore, our Ps. They both cite from the song of the ark Nu. 10³⁶. The variations, adding אלהים, probably Qr. of יהוה, and using כטחחך for נוחך v.^{8a}, adding אלהים and substituting השתקה צרק and ישתחו בשב and רגן ירנו v.⁹, cf. v.¹⁸, and the addition of יהוה אלהים v.¹⁰ before אל השב, all seem like adaptations of an original Ps. The one serious difference, זכרה לחסי רוד ענרך at the end for זכר ענרך at the beginning of v.¹⁰, seems to be in the latter a glossator's variation of זכר and substitution of החסיד deeds of kindness for the חסד of the covenant and the קנינו of v.¹. It is altogether probable, therefore, that Chr. uses the Ps. (5) The emphasis upon priests and the *Chasidim* v.⁹⁻¹⁶ as the real constituents of the Jewish community, not only points to a time of the predominance of the priesthood, but also to the harmony of the priesthood with the *Chasidim*, probably therefore in the early Greek period. (6) V.¹⁵ recognises a time when provision was made for the poor in the temple, probably from the numerous thank offerings and festival offerings. We are reminded of the praise of good works by Simon the Just. (7) The author of the Ps. lived in peaceful, prosperous times. There is no impatience at the delay of the establishment of the Davidic king, no trace of shame and suffering among the people, such as we see at the close of Ps. 89. (8) V.⁴ is in such close agree-

ment with Pr. 6⁴ that there must be a definite relation. It is not probable that the Ps. is sufficiently late to borrow from the *Praise of Wisdom*, one of the latest parts of Pr. The Ps. might be a trimeter poem, were it not for several lines where the break comes most naturally after the fourth tone. This looks like a caesura rather than the close of the line, so v.¹.^{11ab}, and favours a hexameter. Moreover, all the Pilgrim Songs have the long measure. There is no trimeter among them. Both the Ps. and the Pr. probably cite an earlier familiar proverbial expression. It might be taken as a gl. to the Ps., but this would force us to see with Du. a gl. also in v.¹⁰, which is indeed quite possible. The difficulty would then be that the second half of the Ps. would be two lines longer than the first half. It would be easy to find in it two tetrastichs, and to regard v.¹⁷⁻¹⁸ as a closing couplet, referring to the Davidic covenant. In this case it might be regarded as a later Messianic addition. The uniform strophical organisation of the Pilgrim Pss. as hexameter tetrastichs forces us to regard all these as glosses.

Str. I. is a synth. tetrastich. — 1. *Yahweh remember unto David*], cf. 89^{48, 51}, a plea of intercession, composed for congregational worship. — *for good*], is not in the text, but is required by measure, as in Ne. 13³¹. — *all his affliction*], the context implies that which David suffered on account of the failure of the first attempt to remove the ark to Jerusalem, and during its abode in the house of Obed-Edom 2 S. 6¹⁻¹¹. — 2. *How he swore to Yahweh*]. This oath is not recorded in the historical narrative, but either rests on tradition or conjecture, based on the resolve to make a second attempt to remove the ark, when the prosperity of the house of Obed-Edom was reported to him 2 S. 6¹². — *vowed to the Mighty One of Jacob*], possibly referring to the humiliation of David before the ark, rebuked by his wife 2 S. 6^{16 21-22}. This divine name is based on Gn. 49²⁴, used elsewhere Is. 49²⁶ 60¹⁶, cf. Is. 1²⁴. — 3-4. *I will not enter the tent of my house*], tent, which is my house, tent used poetically, cf. La. 2⁴, Zc. 12⁷, Is. 16⁵. — *I will not go up on the couch of my bed*], as above, couch, which is spread for my bed. — A glossator adds as an intensification: *I will not give sleep to mine eyes, to mine eyelids slumber*], so Pr. 6⁴, both using a proverbial expression. All this is a strong oath, not to sleep, not to go to bed, not to enter his tent, until he does that which he proposes. — 5. *Till I find the place of Yahweh*], interpreting the preposition as the genitive of late style, and not dative *for* Yahweh, though that is sustained by 6, 3,

and other Vrss. David had already provided a place for Yahweh in the tent which he had pitched in Jerusalem 2 S. 6⁷: he vows to go to the place of Yahweh and find it in the usual sense of arriving at a place of destination. The place of the ark, he knew well, was in the house of Obed-Edom. — *the great tabernacle of the Mighty One of Jacob*], the pl. is the plural of intensity; great, not on account of its size or grandeur, because it was altogether unworthy, a mere temporary structure, but because of the majesty and sanctity of Yahweh who inhabited it, evinced by the terrible punishment of Uzzah 2 S. 6⁷.

Str. II. is also a synth. tetrastich. — 6. *Lo! we heard of it*], the ark of subsequent context v.⁸. — *in Ephrathah*], probably the name of the district of Bethlehem, Mi. 5¹ Ru. 4¹¹. The Ps. is here referring to the people of Judah in general as distinguished from the people of the North. — *we found it in the fields of Jearim*], Kirjath Jearim, where the ark abode twenty years 1 S. 7². "Fields of the wood" probably originated from abbreviation and was a misunderstanding of the original. It is true, it was removed from its abode there, on the first attempt of David, and taken part of the way to Jerusalem; but how far we are not told in the narrative of Samuel, or the later story of the Chronicler. The poet is to be excused for thinking of Kirjath Jearim here. But \mathcal{C} thinks of Lebanon as "fields of the wood," so Ew., and thus the North in antithesis with Bethlehem in the South, and so North and South were summoned to take part in the removal of the ark to Jerusalem. This is tempting but improbable. In any case the following lines constitute the words of the people as they journey to the place of the ark. — 7. *Let us come to His great tabernacle*], the same as v.⁵. — *let us worship at His footstool*], namely, the place of the presence of Yahweh, enthroned, and standing with His feet on the cherubic platform, according to the conception of the cherubic throne above the ark. — 8. *Arise, Yahweh*], the first words of the ancient song of the ark, when it set forward on the journeys, during the wanderings in the wilderness Nu. 10³⁵. — *Thou and the ark of Thy strength*], a phrase only here and in the prayer of Solomon at the dedication of the temple, according to 2 Ch. 6⁴¹. — 9. *Let Thy priests be clothed with righteousness*], so 2 Ch. 6⁴¹ and v.¹⁶, except that these passages use "salvation" of

which indeed righteousness is a common syn. Attributes are often represented as clothing put on, so of Yahweh 93¹ 104¹, also cursing and shame by men 35²⁶ 109^{18, 29}. Righteousness or salvation, as the special clothing of priests here, may be compared with the narrative of the Chronicler, which represents the priests and Levites sanctifying themselves to bring up the ark 1 Ch. 15^{12, 14}; which is doubtless a conjectural modification of the original narrative 2 S. 6, in accord with the priestly legislation the emphasis upon priests here, in connection with the ark, implies a period when the priests were to the people the chief representatives of Yahweh, as bearers of His righteousness and salvation.—*let Thy pious ones shout shouts of joy*], so by insertion of infin. abs. to emphasize the idea of the vb. here, as in v.¹⁶, as indeed the measure requires. 2 Ch. 6⁴¹ varies by “let Thy pious ones rejoice in good (prosperity).” The reference to the pious ones, the *chasidim*, over against the priests, also implies a period when they were the dominant religious force in Israel. The Ps., without historic sense, puts them and the priests of the time back, in imagination, into the time of David, and lets them speak in the bringing up of the ark to Jerusalem.—10. *For the sake of David Thy servant turn not away the face of Thine anointed*]. This is a gloss from 2 Ch. 6⁴²: Do not reject the anointed king for David’s sake. This implies a much later situation than that of the previous context. It probably refers to the Maccabean kings.

Str. III. is also a synth. tetrastich.—11. *Yahweh swear to David*], cf. 89^{46, 26} both paraphrase of 2 S. 7¹¹ ^{an.}. The oath of Yahweh is antith. to the oath of David v.².—*in truth*], truly, cf. Je. 10¹⁰ Ps. 145¹⁸. *Ⓞ, 3*, make truth acc., cf. vb. Hu., Pe., Hi., an independent clause: “It is truth we will not depart from it,” cf. 89²⁴⁻²⁵.—*Of the fruit of thy body*], cf. 2 S. 7¹², “thy seed who goeth forth from thy bowels.”—*will I set*], the obj. *thy seed* must be supplied to complete the measure.—*upon a throne for thee*], as his successors in a dynasty. This covenant had a condition attached 2 S. 7¹⁴, so Ps. 89³¹⁻³³, cf. 18²²⁻²⁴.—*If thy sons keep My covenant*], cf. 89³¹.—*and My testimonies which I teach them*], a late phrase, both in the use of the term for Law of P, and of God’s teaching, cf. 18³⁵ 25^{4, 5, 9} 71¹⁷ 94¹⁰ 119¹²⁺⁸¹, implying the period of the supremacy of the priestly legislation. The Ps. thus

represents Yahweh as requiring of the seed of David observance of the priestly Law, just as Ps. 89 requires the Code of Holiness. The original covenant knows nothing of a prescribed Law. — *Also their sons shall be forever*], a continuous line of sons in succession. — *they shall sit enthroned on a throne for thee*], reign as kings over Israel.

Str. IV. is also a synth. tetrastich. — 13. *For Yahweh hath chosen Zion*]. The connection of the choice of Zion with the covenant with David is due to the covenant itself, which was based on the desire of David to build a temple to Yahweh in Jerusalem 2 S. 7¹⁻⁹; and the promise in the covenant that David's seed should build it. The selection of Zion in the subsequent narrative, and of the exact place for the temple, is thus wrapped up in the covenant itself. — *desired it for a habitation*] or place of enthronement, the former favoured by v.^{5,7}, the latter by v.¹⁴. — 14-16. The words of Yahweh, antith. the words of the people v.⁷⁻⁹. — *This is My resting place forever*], cf. 5⁸, the technical term for the place where the ark rests from journeyings, cf. Nu. 10³⁶. — *here will I sit enthroned*], usually pregnant meaning of the vb. in connection with God and kings, cf. 9⁸ 29¹⁰ 33¹⁴ 55²⁰ 68¹⁷ 102¹³. — *Her provision will I greatly bless*], all the supply of food of Zion. — *her poor will I satisfy with bread*]. The Ps. here conceives of a provision of bread in the temple for the poor, probably thinking of the abundant thank offerings and festival offerings in the temple in which the poor shared. — *And her priests will I clothe with salvation*], in response to the prayer of the people v.⁹, so also *and her pious ones will shout shouts of joy*.

A Maccabean editor adds v.¹⁷⁻¹⁸. — 17. *I will cause a horn to sprout for David*]. The writer had in mind, in the use of horn, Ez. 29²¹, the Branch of Je. 23⁵, Zc. 3⁸ 6¹², looking forward to a future king to fulfil the Davidic covenant, and so the passage is Messianic, implying the absence of the Davidic king in the time of the writer. — *I have arranged a lamp for Mine anointed*], cf. 18²⁹, and especially 1 K. 11³⁶, where the prophet Ahijah represents that Yahweh gives one tribe to the son of David, "that David My servant may have a lamp alway before Me in Jerusalem." — 18. *His enemies will I clothe with shame*], antith. v.^{16a}. — *and upon him*

his crown will bloom]. The blooming of the crown parall. with sprouting of the horn, involves a metaphor of the Branch, cf. also the swan song of David 2 S. 23⁴⁻⁵.

1. ל. [זכור יראה ל.] cf. 89^{48, 51}, זכר ארני with acc.; ל is sign not of acc. and so Aramaism, but of dative *for*, cf. Ne. 13^{14, 22} ל, נקרה ל, Ne. 13²¹ ל לשונה וי. Bi. adds לשונה here also. The measure requires such an addition, and it is probable. — [נל-קניחו] Pu. inf. *his being afflicted* as Ps. 119⁷¹, cf. Is. 53⁴. Ⓞ τῆς πρῶτης αἰτίας αὐτοῦ, so S, Perles, implies עניו *humility*, Ehr. in sense of "Entbehnung," Aq. *κακουχίας, Σ κακώσεως, 3 afflictiones*. — 2. [אשר נשבע ליהוה]. The oath of David, || אשר נרר *vow*, is not mentioned in the history. This is poetic enhancement of the story, 2 S. 7, that David had in mind to build a temple to Yahweh. אשר = *that* or *how*, obj. clause. — [אביר יעקב] also v.⁵; ancient divine name, based here on Gn. 49²⁴, and then Is. 49²⁶ 60¹⁶, אביר ישראל Is. 1²⁴. The pointing is prob. a Massoretic expedient to distinguish it from the ordinary אביר *mighty*, as applied to men. — 3. [אם] with oath, strong negative; cf. v.⁴ 89^{90b}. — [אבא] We would expect in classic style אבאה. — [אהל ביתי] cstr. apposition. אהל used prob. because of 2 S. 7⁸, cf. Is. 16⁸ La. 2⁴ Zc. 12⁷; poetic for house. [זרש יצא] also cstr. apposition (67 67⁷). — 4. [אם אתן שנה] = Pr. 6⁴ אלה חתן שנה לשנה וחנפה לעמסיה = Pr. 6⁴ לעני לעמסיה חנפה. The variation is only sufficient to adapt the passages to their context. Ⓞ has conflation in three clauses: —

*el dōσω ἕπρον τοῖς ὀφθαλμοῖς μου
καὶ τοῖς βλεφάροις μου νοσταγμὸν
καὶ ἀνάπαισιν τοῖς κροτάφοις μου;*

The last l. a gl. from Ⓞ, as Agellius, Ecker, Bā. זעמס elsw. ψ 11⁴. † זעמס n.f. *slumber*, elsw. Pr. 6^{4, 10} 24²³ Jb. 33¹⁵. שנה is explained by Ew.^{173d}, De., as Aramaism; better Hu., Kō. II. 1. 42⁵, as apocopated זעמס, cf. 76⁶ Bō. for fuller fem. זעמס, Ges.^{20b} poetic older fem. form. The phr. is unnecessary here, and is possibly a gl., as the l. v.⁵ seems better prepared for by the l. v.⁴ than by a couplet including v.³⁻⁴. The uniform strophical organisation of the Pilgrim Pss. requires us to find a gl. of one l. in this Str. V.⁴ was cited from Pr. 6⁴ for intensification. — 5. [ער-אמנא] final clause; not *discover*, but *arrive at* the place sought. — [זעמס] pl. is used of the tabernacles of Israel 78²⁸ 87², of the tomb 49¹² (cf. sg. for tomb Is. 22¹⁶), and of the holy mount 43³, the courts of the temple 84². — [ל] is ל of genitive of late style, and not ל of dative, Ⓞ, 3, AV., RV. — 6. † [אמרה] is prob. the region or district; not elsw. in ψ; but (1) near Bethel where Rachel died Gn. 35^{16, 19}, (2) name of Bethlehem Mi. 5¹. — [בשדי יקר]. The measure requires יקר; otherwise the two accented syllables come together. It is improb. that a poet would do this, when he could have so easily avoided it. The sf. in שמענה may refer to the resolution of David, and אמרה may then have its usual mng., referring to Bethlehem: *we heard of it in Ephrathah*, that is, in

Bethlehem; so Bar Heb. The difficulty then would be with the ׁנִמְצְאָה ׁ. We might render "found it," "came unexpectedly upon the news of it"; that is, the report. יָעַר is understood by 𐤀 of Lebanon, so Ew.; and thus Bethlehem on the south and Lebanon on the north bear of David's resolution. This suits the subsequent context, but is not a natural interp. of the text. — 7. [בְּנִיפָא] cohort. implying vb. אָמַרְט, usually omitted in poetry. The sf. 3 m. refers to Yahweh as the 3 f. to the ark; although neither Yahweh nor the ark is in the immediate context. — 8. [וְיִשְׁכַּח אֶת־וְאֵרֶן עֵדֶךָ]. The first two words are a reminiscence of the ancient song of the ark Nu. 10³⁵. The third word is a reference to the term בְּנֵי־אֵרֶן Nu. 35³⁶, introducing the second couplet. כְּנִיפָא, cf. v. 14 95¹¹, *resting place* of Yahweh; that is, the sacred place where He granted His presence to His people. פָּקַד אֶרֶץ עֵדֶךָ phr. elsw. in citation 2 Chr. 6⁴¹ at close of prayer of Solomon at dedication of temple; the only change being addition of אֱלֹהִים for יהוה, and use of נִדָּח for נִשְׁכַּח. — 9. [כִּתְּבוּ־לִי בְּיָדֵי־יְהוָה] corresponds with citation in Chr., save that for צִדִּיק is substituted תְּשׁוּבָה, and that the divine names יהוה, אֱלֹהִים, are inserted. — 10. [וְיִבְנֶנּוּ מִסְכֵּי־יְהוָה] is certainly defective. A word is missing. יִשְׁכַּח of Chr. is much weaker and much less poetical. It is prob. that inf. abs. has been omitted by txt. err., cf. v. 16 יִבְנֶנּוּ יִבְנֶנּוּ — 10. [בְּעֵבֶר יוֹד עֵבֶר] is a late gl. — 11. [הֲבֵנֵי־אֵשׁ מִן־מִשְׁחָה] is identical in Chr. אֵל הַשֵּׁבִי פָּנִים I K. 2¹⁶. 17. 20 *refuse not*, as Bā., cf. אֵל הַשֵּׁבִי פָּנִים Ps. 84¹⁰. This v. is incongruous with the context. It is a gl. from Chr. The other vs. were not derived from Chr., as Du. supposes; rather Chr. derives them from ψ, as Bā. — 11. [נִשְׁבַּע יְהוָה לֵרֹד] cf. 89⁴⁰. 80 paraphrase of 2 S. 7¹¹ 9. without the oath. — 12. [אֱמֶתֶךָ] adv. *truly, in truth*, cf. Je. 10¹⁰, נִבְטַח Ps. 145¹⁸ Je. 26¹⁵ 28⁹ 32⁴¹. If it qualifies the vb., the first part of the v. has four beats and the second part two. Bā., after 𐤀, 𐤆, ἀληθειαν, *veritatem*, makes it acc. of vb., and then against 𐤀, 𐤆 makes it begin a second l., which is improbable. Ew., Bu., attach it to first part of l., De. to the second. Hu., Pe., Hi., make it an independent statement: "It is truth." — 13. [אֱמֶתֶךָ] either refers to אֱמֶת, as Bā.; or to the oath as such, so most. — 14. [כִּמְעֵי בְּנֵי־אֵשׁ לִכְסֵף לֶךְ] is pentameter as it stands. This is a paraphrase of 2 S. 7¹²⁻¹³. וְרַעַךְ is the word we would most naturally expect to complete the l. — 15. [אֵם יִשְׁכַּח בְּנִיךָ כְּרִיתִי]. This is a condition to the promise of the covenant involved in the discipline 2 S. 7¹⁴. — 16. [צִדִּיקִי] is much more concise than 89²¹. 82, where the four terms, הַצִּדִּיק, הַצִּדִּיק, הַצִּדִּיק, הַצִּדִּיק, of D, and חֲקִיקָה of D² and H are used; but it is later, because here צִדִּיק, the characteristic term of P, is used, cf. Ps. 18²²⁻²³. — 17. [וְיִי] rel., cf. Ho. 7¹⁶; txt. err. for ׁ Ex. 15¹³ Is. 42²⁴ 43²¹ Ps. 9¹⁶ 10² 17⁹ 31⁵ 32⁸ 68²⁹ 142⁴ 143⁸, so 𐤆, BDB., Bā., Du.; but 𐤀 makes it demonstrative, with rel. omitted, τὰ μαρτύριά μου ταῦτα &. — 18. [צִדִּיקֶיךָ] cf. v. 14; so 83¹⁸ 92⁸. — 19. [לֶךְ] ethical dative as v. 11. — 20. [כִּי־בָחַר יְהוָה בְּצִוּוֹן] כִּי of reason, בָּחַר of divine choice c. 7 Aaron 105²⁶, tribe of Ephraim 78⁶⁷ (neg.), espec. David 78⁷⁰; Zion here. — 21. [אֶמֶת] Pi. pf. † אֶמֶת; sf. refer. to Zion; only here and v. 14. Vb. ψ usually Hithp. 45¹² 106¹⁴. — 22. [כֹּה] here, in this place; a. l. in ψ, BDB. — 23. [צִדִּיקֶךָ] *her provision*, in this sense elsw. Ne. 13¹⁵ Jb. 38⁴¹, cf. צִדִּיקֶךָ Ps. 78²⁶. — 24. Cf. v. 9. — 25-26. Late gl. — 27. [אֶמֶתֶךָ קָרָן לֵרֹד]. This seems to be derived from Ez. 29²¹,

where only *elw.* the *phr.* occurs. But the glossator doubtless had in mind Je. 23⁶ *לְרֹדֵף צַמַח צְדִיקָה* and especially in the later form, *לְרֹדֵף צַמַח צְדִיקָה*, of Je. 33⁶, cf. Ze. 3⁶ 6¹². The *l.* is later than all these passages, and doubtless the glossator knew of them all. — [קִרְחֵי נֵר] cf. 1 K. 11³⁶, doubtless in the mind of the glossator. — [נִצְיָץ נֹרִי] *phr.* א.ל. פִּיץ בְּלוֹמֵי פְּרוֹס 72¹⁶ 90⁶ 103¹⁶, metaphorically of the wicked 92⁶, Israel Is. 27⁶. ☉ ἀγιασμός μου, Ἡ sanctificatio mea, take נֹר in the sense of consecration, Lv. 21¹² Nu. 6⁷. 11 +, and make the *sf.* 1 per.; and Aq., Σ, have αἰσίου. The reference to crown is justified by Ps. 89⁴⁰. The crown, like the קִרְן, is compared to vegetation or flowers.

PSALM CXXXIII., 4⁶.

Ps. 133 is a congratulation of Israel because of the fraternal dwelling together of the people under the blessing of Yahweh (v.^{1.30}). This is compared to choice oil upon the head (v.²) and to the most abundant dew upon the mountain of Zion (v.^{3a}).

BEHOLD how good and how lovely is the dwelling also of brethren together;
As goodly oil upon the head, which goes down to the collar of the garment;
As dew (upon) Hermon, which goes down upon the mountains of Zion:
For there Yahweh hath commanded His blessing, life forevermore.

Ps. 133 has לְרֹדֵף in the title of 𐤀, but not in 𐤆, 𐤇. The texts of 𐤄 vary. The term cannot be original. The Ps. belongs in the Greek period with all the Pilgrim Pss.

Introverted parallelism. — 1. *Behold*], calling attention to the fact with mutual congratulation. — *how good*], intensified in *how lovely* — *is the dwelling also of brethren together*], probably referring not to a reconciliation of the alienated tribes, or to peaceful communion in the holy land or holy city; but to their gathering together in Jerusalem at the pilgrim feasts; for this dwelling together is evidently in Zion, where, as the *syn.* line indicates: *Yahweh hath commanded His blessing, life forevermore*], v.³⁰ a blessing not only to the permanent inhabitants of the city, but to all those who come up to the pilgrim feasts to share with the inhabitants in the common national worship, which brings upon them the divine blessing and fresh life and vigour with which to return to their homes. The intervening lines gives two simple and beautiful similes. — 2. *As goodly oil*], choice, select, the best olive oil. — *upon the head*], used to anoint the heads of guests at feasts,

cf. 23^d. — *which goes down to the collar of the garment*], copious in quantity as well as choice in quality, it goes over all the head and beard even to the upper border or collar of the garment. — A glossator, wishing to give it a reference to the most sacred ceremony of the consecration of the priesthood, Lv. 8³⁰, inserted at the expense of the measure: *going down upon the beard, the beard of Aaron*]. But such a specific reference to the consecration of Aaron, while it might illustrate the copiousness and richness of the anointing, would not illustrate the dwelling together of brethren so well as the festal anointing of brethren when assembled at a common meal. — 3. *As dew upon Hermon*]. The measure and the parallel. require the preposition which has been omitted as unnecessary by a prosaic copyist. — *which goes down upon the mountains of Zion*]. It is not necessary to think that the author supposed that the same dew which descended so copiously on Hermon, subsequently descended upon the mountains of Zion in the South; although it is quite possible that the author, knowing nothing of the real origin of dew, might have had that notion. But the parall. suggests that the dew upon Hermon is mentioned because of its extraordinary richness and copiousness. It imparts life and fertility, and that is the point of the comparison.

1. [תְּקִים] adj. *sweet, pleasant* (16^b). — 2. [הַשֵּׁן] intensifies the יָדָר. — 3. [הַשֵּׁן] the precious oil of anointing preserved in the tabernacle. It is not in 6 but in 3, and is needed for measure; cf. Ex. 30²²⁻²⁸. — [יָדָר עַל-הַזָּקָן וְקַרְאֵי] This is a gl. of intensification, making l. overfull. — [שֵׁרֵר] late rel. with ptc., which must therefore have its verbal force. — [עַל-יָדָר] upon the edge or border, the upper border of the robe above the bosom. — [מִדָּרָה] n.f. usually *measure*, 39^b; in the sense of garment only here; cf. סֵר 109¹⁶. The sf. is due to the gl., and is not original. — 3. [טַל חֶרְמוֹן] Hermonlike dew, because of its copiousness. — [הֶרְרִי] poetic form for prose הֶרֶי.

PSALM CXXXIV., 4⁶.

Ps. 134 is a call upon all the servants of Yahweh to bless Him, especially in the courts of the temple (v. 1-3).

BEHOLD! Bless ye Yahweh, all ye servants of Yahweh.

(Bless ye Yahweh), ye who stand in (the courts of) the house of (our God).

In the dark night lift up your hands to the sanctuary and bless Yahweh.

Bless in Zion Yahweh, maker of heaven and earth.

Ps. 134 is the last of the Pilgrim Pss., composed at a time when regular worship, even at night, was carried on in the temple by Levitical singers. It doubtless belongs to the Greek period.

Stairlike parallelism. — 1. *Behold*], emphatic call to attention. — *Bless ye Yahweh*], repeated in each line; omitted by early copyist in the second at the cost of the measure, and changed to “May Yahweh bless thee” in the last line by error. An emphatic call to worship. — *All ye servants of Yahweh*], all His worshippers, the entire congregation; not to be limited to Levitical singers, who are especially mentioned in: *ye who stand in the courts of the house of our God*], so G , V , best suited to measure, cf. 135². The Levitical choir stood in the courts of the temple, when engaged in worship. H , followed by AV., RV., condenses and assimilates it to the context in “in the house of Yahweh,” at the expense of the measure and the graphic style. It was only in the more general use of “house” for temple and its courts, that it could be said that these worshippers stood in the house of Yahweh. — 2. *In the dark night*], attached by G , V , I , in accordance with the measure and with the introduction of a new idea, emphatically to this v. — *lift up your hands*], a gesture of prayer and also of blessing 28². — *to the sanctuary*], the temple itself, fronting the singers standing in the court. — 3. *in Zion*], the abode of Yahweh, King of Israel. The mistake in the vb. occasioned the interpretation “from Zion” of H and all Vrss., making the v. out of harmony with its context. — *maker of heaven and earth*], Yahweh, the King reigning in Zion, was also the creator of the universe.

1. כָּרַט אֲחֵיהֶם] should be repeated in each l. But it has been omitted in v.^{1b} at the expense of the measure; and in v.³ it has been changed by earlier copyist to כִּירָךְ, prob. by dittog. — בְּבֵית יְהוָה] but G^x ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν = V in atriis domus Dei nostri, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ as 135² is more prob., as it makes good measure. G^x . A. R. T prefix ἐν οἴκῳ κυρίου, V in domo domini. — בְּלַיְלֹתָ] pl. either of number, *nights*; or of emphasis, *dark night*; prob. latter. It is attached by G , V , I to v.², and is needed there for measure. H attaches it to previous l. — 2. קִדְּשׁ] G εἰς τὰ ἁγία, I ad sanctum.

PSALM CXXXV., 3 STR. 6².

Ps. 135 is a Hallel of the Levites in the temple, praising Yahweh for His goodness and loveliness (v. 1-3), for His deliverance of Israel and giving them possession of the Holy Land (v. 8, 10, 12); summoning all classes in Israel to unite in blessing Yahweh, who dwelleth in Jerusalem (v. 19-21). Glosses specify the goodness of Yahweh in choosing Israel (v. 4), His supremacy over the gods of the nations (v. 5), and over nature (v. 6-7); refer to the miracles in Egypt (v. 9), to Sihon and Og (v. 11); mention on the one side Yahweh's commemoration (v. 13), and on the other His compassion (v. 14); and contrast Him with dead idols (v. 15-18).

PRAISE ye the name of Yahweh :

Praise Yahweh, ye servants,
Ye that stand in the house of Yahweh,
In the courts of the house of our God.
Praise ye Yah; for He is good.
Hymn to His name, for He is sweet :

TO Him who smote the firstborn of Egypt,

From man even unto beast;
To Him who smote many nations,
And slew numerous kings;
And gave their land for a possession,
A possession to Israel His people.

YE house of Israel bless Yahweh;

Ye house of Aaron bless Yahweh;
Ye house of Levi bless Yahweh;
Ye that fear Yahweh bless Yahweh:
Bless Yahweh of Zion;
(Bless) Him that dwelleth in Jerusalem.

Ps. 135 is a Hallel (הללויה, v. Intr. § 35). It resembles 113¹ in v. 1, only the lines are transposed: 134¹ in v. 2^a, 134³ in v. 21^a. It has the relative *w* with ptc. v. 2^a and with the pf. v. 8^a, 10^a. It has many glosses: v. 4 from Dt. 7⁶; v. 6 from Ex. 18¹¹; v. 8 from Ps. 115⁸; v. 7 from Je. 10¹⁸; v. 9 a prosaic statement; v. 13 from Ex. 3¹⁶; v. 14 from Dt. 32⁸⁰; v. 15-18 from Ps. 115⁴⁻⁸. V. 11, as 136^{19a, 20}, is a gloss of specification. The Ps. cannot be earlier than the late Greek period.

Str. I. Three syn. couplets. — 1-3. *Praise ye*], thrice repeated, [*Hymn*], public worship with song in the temple. — *the name of Yahweh* [*Yahweh* [*Yah* [*His name*]. Those summoned to praise are *servants*], not Israel in general, but specifically: *Ye*

that stand in the house of Yahweh || *In the courts of the house of our God*], those accustomed to minister in the courts of the temple, the Levitical singers and musicians as 134¹, the "house of Levi" v. 20.—The reason for the praise is: *for He is good*], as usual, benignant, and so || *sweet* in His dealings with His people. Both of these attributes are ascribed to Yahweh as JPSV., and not the latter to the name as EV^a., cf. 54⁸, or to the action of praise, cf. 147¹.—A glossator adds a number of specifications to these attributes from other Scriptures.—4. *For Yah chose Jacob for Himself, Israel for His peculiar treasure*]. This is derived from Dt. 7⁸, with the Deuteronomic idea of the divine selection of Israel, cf. Ps. 33¹², and the terms of the original covenant of Ex. 19⁸, by which Israel was selected out of all nations to be the treasure or property of Yahweh in a special or preëminent sense; cf. also Mal. 3¹⁷ 1 Peter 2⁹ Eph. 1¹⁴ Tit. 2¹⁴ (Br.^{MP.} 102. MA. 62. 191. 233).—5. *Verily I know that Yahweh is great, and that our Lord is above all gods*]. This is an expansion of Ex. 18¹¹, the words of Jethro to Moses in recognition of the deliverance of Israel from Egypt as a divine act of Yahweh, cf. Pss. 95⁹ 96⁴.—6. *All that He pleaseth Yahweh doeth in heaven and on earth, in the seas and all depths*]. This is an expansion of Ps. 115⁸.—7. *Bringing up the vapours from the ends of the earth, the lightnings making for rain, leading forth the wind from his treasure houses*], a citation from Je. 10¹³, to illustrate the power of Yahweh over nature, doubtless with a view to the beneficent effects of the rain upon the land and its vegetation, cf. Pss. 33⁸ 65¹⁰²⁹.

Str. II. Synth., syn., and stairlike couplets.—8. *To Him who*], relative obj. of the praise.—*smote the firstborn of Egypt, From man even unto beast*]. This, as the most significant and the climax of the plagues of Egypt, is given as a specimen, cf. 78²¹ 105³⁶.—A glossator, not satisfied with this, and wishing to recall to mind the numerous plagues of the historical narratives, adds: 9. *He sent signs and wonders in Thy midst, O Egypt, against Pharaoh and against all his servants*.—10. *Him who smote many nations, And slew numerous kings*], a general statement referring to the victories of Moses and Joshua over the kings of the Canaanites. The Vrss. ancient and modern differ very much, some rendering "great and mighty" instead of "many and

numerous," and others rendering the one way in one line, the other way in the other line. While etymologically either rendering is possible, the one given above seems to be most probable. —

11. The glossator again specifies from the ancient history, in this case citing from 136¹⁹⁻²⁰, *Sihon, king of the Amorites, and Og, king of Bashan*, and making the summary addition to v. 10^a, *and all the kingdoms of Canaan*, cf. Nu. 21²¹⁻²². Dt. 2³⁰⁻³¹. 3¹⁻². Jos. 12¹⁻². —

12. *And gave their land for a possession — to Israel His people*], all the lands of the many nations and kings that He had smitten for their sakes, the entire land of Canaan, east and west of the Jordan. — A glossator again adds from other Scriptures several passages. — 13. *Yahweh, Thy name endureth forever. Yahweh, Thy commemoration endureth for all generations*], a couplet from Ex. 3¹⁵, changing the words of Yahweh to Moses, at the revelation of the divine name "Yahweh," into the form of the words of Israel in recognition and praise. — 14. *For Yahweh will judge His people, and upon His servants have compassion*]. This is an exact citation from the song Dt. 32³⁶, predicting a divine judgment upon His people for their transgression, and yet one carried on with regretfulness and compassion. The Maccabean editor inserts v. 15-18 : —

The idols of the nations are silver and gold,
The work of the hands of man.
Mouths have they; but they speak not.
Eyes have they; but they see not.
Ears have they; but they hear not.
Like them be they that made them,
All that trust in them.

This is a citation from 115^{4-6a, 8}, omitting the gloss to that passage. An additional line is given v. 18^b : — *Yea, there is no breath in their mouth*]. They are breathless, and so not alive.

Str. III. A syn. tetrastich, and a syn. couplet. — 19-21. The *house of Levi*], resuming the "servants" of v. 1-2. The three classes of worshippers are summoned : — the *house of Israel*, the *house of Aaron*, and them *that fear Yahweh*, cf. 115⁹⁻¹³ 118²⁻⁴, to *bless Yahweh*], six times repeated, the last omitted by error of early copyist at the expense of the measure. — In the fifth line Yahweh is described as *of Zion*, which must be interpreted as ¶ with *Him that dwelleth in Jerusalem*, as indicating that He goes forth from

Zion, His royal residence, when He would do His works of interposition and judgment. It is against the parallelism and the attitude of the Ps. to think of blessings resounding from Zion.

1. [עֲבָרֵי], but **Ⓢ**, **Ⓜ**, **Ⓝ**, עֲבָרִים, as in 113¹. — 2. שְׁעֵמֶדִים שׁ rel. with Qal ptc., cf. 134¹. — 3. [יִרְוָה] gl., though in Vrss.; due to the fact that יָהּ with הִלְלוּ had lost its significance. — 4. [נִנְיָם] adj. *delightful*, cf. 10⁶. — 5. † [סִנְיָה] n.f. (1) *valued property, peculiar treasure*, of Yahweh, that is, Israel Ex. 19⁵ (E) Mal. 3¹⁷, from Dt. 7⁶ 14² 26^{18, 20} here; (2) *treasure* of king I Ch. 29² Ec. 2⁸. V. is gl. from Dt. 7⁶. — 6. Gl. from Ex. 18¹¹. — 7. Gl. from Ps. 115². — 8. Prosaic gl. from Je. 10¹². — 9. [נִשְׁאָיִם] pl. † [נִשְׁאָיִם] n.[m.] *vapour*, elsw. Je. 10¹² = 51¹⁶ Pr. 25¹⁴. — 10. [סִנְיָה] txt. err. for מִנְיָה; cf., however, Ges.⁶². 2. Ann. 5. Je. 10¹² = 51¹⁶ has מִנְיָה, but Vrss. ptc. here. A scribe has been influenced by the original passage to write the form in this way. — 11. [שְׁהֵרָה] שׁ rel. for מִשְׁרָה, with pf. ו is needed before מִ for measure. — 12. [בְּחִרְכֵי] dittog. כִּי. **Ⓢ** has it not. — 13. [פְּרִרְקָה] n. pr., title of kings of Egypt; elsw. **Ⓜ**, 136¹⁵. This v. prosaic gl. — 14. † [סִיחִין] n. pr. m. *Sihon* Nu. 21²¹ +; elsw. **Ⓜ**, 136¹⁹. — 15. [מִן־הַמְּסֻרִים] (הַ) *Amorites*, chief of peoples dispossessed by Hebrews; here those E. Jordan Nu. 21¹⁸ +. — 16. [עֵיִן] n. pr. m. *Og*, king of Bashan, 136²⁰ Nu. 21²³ (JE) +. This v. is gl. from 136¹⁹⁻²⁰. — 17. Gl. from Ex. 3¹⁵. — 18. Gl. from Dt. 32²⁶. — 19. [יִרְדֵּן] **Ⓢ**, **Ⓝ**; but **Ⓢ** *okrelei*, to make better parall. — 20-21 = 18 from 115⁴⁻⁵. — 22. [מִן־מִן] Hiph. of מִן, denom. מִן (5²). — 23. [שֶׁן־יְרוּשָׁלַם] † [שֶׁן־יְרוּשָׁלַם] adj. gent. *Levite*, cf. הלוי I Ch. 12²⁰. — 24. [שֶׁן־יְרוּשָׁלַם] defective l.; prefix בָּרוּךְ for measure, in acc. with style of Ps.

PSALM CXXXVI., 2 STR. 6³.

Ps. 136 was originally a song of praise to Yahweh, the supreme God, for all His wondrous deeds (v.²⁻⁴), for His creation (v.⁵⁻⁷), for His deliverance of Israel from Egypt (v.^{10, 13, 16}), for His dispossession of the kings of Canaan, and giving His people their inheritance (v.^{17, 21, 23}). To this additions (v.^{8-9, 11-12, 14-15, 16-20, 22}) were made, changing it into an alphabetical Ps., with a solo voice giving the theme and a chorus responding to each line with the common liturgical phrase. Finally two lines were added (v.²³⁻²⁴), and the introduction (v.¹) and conclusion (v.²⁶).

GIVE thanks to the God of gods;
 Give thanks to the sovereign Lord of lords:
 To Him that did great wonders;
 To Him that made heaven by His understanding;
 To Him that spread out the earth upon the waters;
 To Him that made the great lights.

TO Him that smote the Egyptians in their firstborn;
 To Him that divided the Red Sea into parts;
 To Him that led His people in the wilderness;
 To Him that smote great kings;
 (To Him that) gave their land for a possession;
 (To) Him that giveth bread to all flesh.

Ps. 136 is a Hallel, with ἀλληλουιά at the beginning acc. to 6, but תִּלְבֵּן at close of previous Ps. acc. to 7; v. Intr. § 35. It has in its present form 26 couplets, each of which begins with a solo voice, the leader of the choir giving the object or attribute to be praised; and it concludes with the chorus, using the identical liturgical phrase: "For His kindness endureth forever." According to Soph. 18¹² it was sung on the seventh day of Mazzoth. The original Ps. was much shorter, composed of two hexastichs without the Rf. The original is easily detected by the use of ה with the ptc. at the beginning of each l., v. 2-4. 6-7. 10. 18. 16. 17. In v. 21. 26 ה has been omitted because of intervening glosses. The glosses are all of a different construction, showing that they have been tacked on. V. 1 is the general liturgical phrase frequently appended to Hallel, cf. 106¹ or 118¹; v. 8-9 are specifications from Gn. 1^{16. 18}; v. 11-12 is a phr. of D.; v. 14-16 is a specification from Ex. 14²⁷; v. 18 is a variant of v. 17; v. 19-20 are specifications from the history = 135¹¹; v. 23 is inserted from 135¹²; v. 23-24 is a pentameter of entirely different style from any other part of the Ps., and by a different hand from the other glosses; v. 26 is a conclusion, using the term "God of heaven," over against the introduction v. 1. The original Ps. uses Dt. 10¹⁷ in v. 2-3, Je. 10¹² in v. 4-6, Ps. 24¹⁻² in v. 6. It is probable that the Ps. had three stages in its development: (1) the original composition was of two hexastichs without the Rf. of the chorus; (2) it was enlarged to 22 lines with the chorus v. 2-22. 26; (3) last of all it received the glosses v. 1. 23. 24. 26.

Str. I. Syn. couplet with synth. line and syn. triplet. — 1-3. *Give thanks*], once repeated, but implied in every line that follows. — The third hand prefixed the liturgical formula: *Give thanks to Yahweh: for He is good; for His kindness endureth forever. — to the God of gods || sovereign Lord of lords*], both cited from Dt. 10¹⁷; implying the sovereignty of Yahweh, the God of Israel, over all the gods of the nations, cf. Ps. 135⁵. — The Rf.: *For His kindness endureth forever*], was attached to each line, probably by the second hand, and sung by a chorus in response to the leader, who gave in each line the theme. — 4. *To Him that did great wonders*], a general term, comprehending all the divine deeds that follow. A glossator added "alone" to emphasize the uniqueness of the divine activities of Yahweh; but at the

expense of the measure. — 5-7. *To Him that made*], at the creation; twice with the intervening || *To Him that spread out*, a specific mode of creation in the style of Is. 42⁵ 44²⁴, involving the image of the expanse of a tent or curtain spread *upon the waters*; usually applied to *heaven*, but here to *the earth*]. It is possible that there was a transposition of the Ptes. by copyist's mistake. — *by His understanding*], cf. Je. 10¹². The creative activity was an intelligent one, and the creations display the knowledge of their Creator. — *the great lights* only are mentioned in addition to heaven and earth. — 8-9. A glossator specifies from Gn. 1^{16, 18}, *the sun for ruling over the day, the moon and the stars for ruling over the night*.

Str. II. Enumerates the several divine acts of redemption in six synth. lines. — 10. *To Him that smote the Egyptians in their firstborn*], here as 135⁸, the supreme plague as a specimen. — To this a glossator adds: 11-12. *And brought forth Israel from their midst by a strong hand and an outstretched arm*], in accordance with the Deuteronomic narrative. — 13. *To Him that divided the Red Sea into parts*], the supreme act of divine deliverance as a specimen. — To this a glossator adds from the narrative Ex. 14²⁷: 14-15. *And made Israel pass over in the midst of it; and He shook off Pharaoh and his host into the Red Sea*. — 16. *To Him that led His people in the wilderness*], a general statement covering the entire journey to the borders of Canaan. — 17. *To Him that smote great kings*], a general statement, as 135¹⁰. The glossator varies the statement slightly by saying: 18. *And slew noble kings*, cf. 135^{10b}. It is quite possible that one of these originally was "nations" as 135^{10a}, or "kingdoms" as 135¹¹. He also specifies in 19-20, as 135¹¹, *Sihon, king of the Amorites, and Og, king of Bashan*. — 21. *To Him that gave their land for a possession*]. This has in \mathfrak{H} been assimilated to 135¹², and so the second line has been added: — *A possession for Israel His servant*. — The third hand appends a pentameter in a different tone, and with different and later terminology: 23-24. *Who in our low estate was mindful of us, and delivered us from our adversaries*, which probably refers to Maccabean afflictions. — 25. *To Him that giveth bread to all flesh*]. This is a general conclusion. It is probable, however, that the original reference

was to provision for the wants of His people. — The latest glossator adds: 26. as a conclusion, over against the introduction v.¹: *Give thanks to the God of heaven*], a phr. of Ezr. 1² Ne. 1⁴ 2⁴, which, however, in 3 is interpreted as a summons to the heavens to praise their God, as in the Hallel 148⁴.

3. אָרְנָי pl. emphatic, אָרְנָי as Dt. 10¹⁷. — 4. לִבְנוֹ though in Vrss. makes l. too long and is gl. — 7. אֲוִרִים for מִאֲוִרִים. — 8-9. Gl. from Gn. 1¹⁶ 18; the l. too long for the measure. — 11-12. Explanatory gl. from Dt., cf. 4²⁴ 5¹⁵ +; prosaic sentence. — 13. נֹרָי Qal ptc., v. 88⁶. — נֹרָיִם pl. † [נֹרָי] n.m. only pl.; here sections of sea; elsw. halves of animals Gn. 15¹⁷. — 14-15. Explanatory gl.; last l. too long for measure. — נָצַר Pi. pf. *shake off*, cf. Niph. 109²³. — הִיִּילי. הִיִּיל n.m., here *host, army*, as 33¹⁶, cf. 59¹² 110². — 16. סִילִיךְ ptc. Hiph. הִלִּיךְ as Dt. 8¹⁵ Is. 63¹² 18 Je. 2⁶ 17 Zc. 5¹⁰ +. — 18. Variant of v.¹⁷ tacked on, cf. 135^{10b}. — 19-20. Gl. of specification, as 135^{11a. b}. — 21. נִנְיָךְ but אֲמֵן אֲמֵן καὶ ὁδοὶ implies ptc. whose ḥ has been omitted because of intervening gl., and which has been assimilated to 135¹², but אֲמֵן אֲמֵן. — 22. Gl.; cf. 135^{12b}. — 23. אֲפִיִּי אֲפִיִּי † [אֲפִיִּי] n. *lowliness, low estate*, elsw. Ec. 10⁶. The אֲפִי late form rel. Gl. of diff. structure from original sentences. — 24. Sentence of diff. construction from the original l. and a dimeter. — 25. נִתְּן for usual לִתְּנוּ. ḥ has been omitted because of intervening gl. — 26 is a gl. whether אֲמֵן be construct before הַשְּׁמִים as אֲמֵן הַשְּׁמִים, or הַשְּׁמִים be vocative as אֲמֵן הַשְּׁמִים. אֲמֵן has *κωλύει*, manifestly error.

PSALM CXXXVII., 3 STR. 4⁵.

Ps. 137 narrates the bitter experience of the exiles when their captors demanded of them songs of Yahweh (v.¹⁻³), which they could not sing in a foreign land, in forgetfulness of Jerusalem, whose remembrance was their chief joy (v.⁴⁻⁶). With a vivid recollection of the treacherous cruelty of the Edomites, they look forward to the time of vengeance upon them (v.⁷⁻⁹).

BY the streams, there we sat down, yea, we wept;
 By the poplars in the midst we hung up our harps:
 For there our captors asked us words of song;
 (Yea, they asked us), "Sing to us some of the songs of Zion."
 "HOW can we sing the songs of Yahweh in a foreign land?"
 If I forget thee, O Jerusalem, may my right hand be forgotten.
 May my tongue cleave to my palate, if I remember thee not;
 If I exalt not Jerusalem above my chief gladness.
 REMEMBER to the sons of Edom the day of Jerusalem:
 Who said: "Lay it bare! Lay it bare! To the foundation with it."
 Happy be he who repayeth thee what thou didst deal to us.
 Happy be he who taketh and dasheth thy sucklings against the crag.

Ps. 137 has no title in **Q**. In **S** however it has τψ Δαυιδ. This certainly did not mean that it was composed by David, but that it was of the Davidic type. It is not probable that this Ps. was in **B**, although it intervenes between a series of Hallel's and the Davidic group 138-145; *v.* Intr. § 27. The date of the Ps. from internal evidence cannot be long after the destruction of Jerusalem, when the treachery and cruelty of the Edomites was fresh in the minds of the exiles. The Ps. was evidently written early in the Babylonian exile, for it breathes the spirit of the bitter experience of those times. The Ps. is composed of three pentameter tetrastichs. נחל השוררה *v.* is a late gl. against the context, which makes the Edomites the chief offenders. It was introduced at a time when the share of the Edomites in the destruction of Jerusalem had become effaced. נחל in the first line was also not in the original.

Str. I. Syn. and stairlike couplets. — 1-2. *By the streams*], the canals uniting the Euphrates and the Tigris, and fertilizing the land of *Babylon*, which in the original was implied, but by a glossator inserted in the text. — || *By the poplars in the midst*], between the canals: changed by the glossator into "her midst," the midst of Babylon, which certainly does not suit the locality of the parallel line. To these places the people had retired for solitary grief and reflection. — *there we sat down*], in the posture of sorrow, with head bowed in humiliation. — *Yea, we wept — we hung up our harps*], having no further use for them. It is not probable however that they were hung "upon" the trees as the EV^s. have it. — 3. *For there*], giving a special reason for the sorrow. — *our captors asked us words of song*], the measured lines of psalmody. The vb. *asked* is repeated for stairlike parall. acc. to a probable emendation. **Q** has a form α.λ. and there is no agreement among Vrss. or commentators. PBV. takes it as a noun "in our heaviness"; AV., RV., as a vb. "they that wasted us"; JPSV., "our tormentors"; none of which is sustained in form or usage. — *Sing to us some of the songs of Zion*], the songs of Yahweh, songs composed and used in the worship of Yahweh; not songs of a non-religious character, which might have been sung with propriety.

Str. II. Has an introductory line, and a syn. triplet. — 4. *How can we sing the songs of Yahweh in a foreign land?*]. These songs were alone appropriate in the land of Yahweh in the temple of Yahweh. — 5-6. *If I forget thee, O Jerusalem*], in

antithesis with the foreign land. — ¶ *if I remember thee not*], intensified in: *If I exalt not Jerusalem above my chief gladness*], finding the chief joy during the exile in the recollection of Jerusalem. — The psalmist imprecates paralysis upon himself, if it should be otherwise: *may my right hand be forgotten*], because paralysed and no longer felt, or within the experience of the mind. — ¶ *May my tongue cleave to my palate*], also paralysed and unable to move.

Str. III. A synth. and a syn. couplet. — 7. *Remember*], an appeal to Yahweh to join with His people in recalling the bitter experience of the past. — *to the sons of Edom*]. The Edomites were especially zealous against the Jews in their tribulations, cf. La. 4²¹sq. Ob. 10^{sq.} Ez. 25¹²sq. — *the day of Jerusalem*], the day when the city was captured and destroyed by the king of Babylon. — *Who said: "Lay it bare!"*], repeated for emphasis. — *"To the foundation with it!"*]. Let it be laid bare and stripped even to the foundation, so that nothing be left standing. — 8. *Happy be he*], repeated at the beginning of the concluding line. — *who repayeth thee*], referring to Edom, whose cruel zeal against Judah exceeded that of the Babylonians, and who was the instigator of greater severity in dealing with Israel than the Babylonians themselves proposed. — But a later glossator at the expense of the measure prefixed: *O daughter of Babylon, waster*], thinking of Babylon as chiefly responsible for the destruction of the city, at a time when the part that Edom had taken had become obscured, and doubtless because of the mention of Edom in the previous couplet, unwilling that the chief oppressor should be left out. — *what thou didst deal to us*], in exact retribution, intensified by a glossator by the insertion of "thine own dealing" at the expense of the measure. — *who taketh and dasheth thy sucklings against the crag*], the cruel extermination of male offspring, according to the custom of the ancients: due to the principle of blood revenge transmitted as a duty to offspring, making it necessary to exterminate all males in order to prevent future vengeance, cf. Is. 13¹⁶ Ho. 10¹⁴ Na. 3¹⁰.

1. כָּבֵל] is dub. here as in v. 8. — 2. פְּרָרִים] only pl. *poplars*, Is. 15¹ 44⁴ Lv. 23⁴⁰ (H) Jb. 40²². — בְּחִיקָה] sf. is improbable if כָּבֵל a gl. — בְּגִרְיָתִי] has two accents. — 3. שִׁבְיָו] Qal ptc. שָׁבָה, v. 68¹². — חִילְלֵי אֵל. ⚔ of ἀπαγα-

γόντες ἡμᾶς, *Ÿ qui abduxerunt nos*, so *S*, = טיליניי as Jb. 12¹⁷, so Agellius ;
 Ⓔ ἀναγίνσκοντες = our plunderers = טיליניי, as Ez. 39¹⁰, so Hu., Gr., Bā., Kau., Valcton ;
 Σ οἱ καταλαστονόμενοι ἡμῶν ; *Ÿ qui adstigebant nos*. הלל does not exist.
 ללש does not explain any of the Vrss. except Ⓔ. Ehr. suggests וטלש, which
 best suits context. — סחה is not in Ⓔ, and is late gl. — קפיר] Ⓔ ἐκ τῶν φδῶν.
 — 5. [חשך וקפי] *obj. omitted* in order to emphasize the idea of forgetfulness
 itself, an *obj.* being given in the next l. But Ⓔ ἐπιλησθελν, חשך, so *Ÿ in*
oblivione sit, Ÿ oblivioni detur. — 6. [אזכרי] sf. Aramaism, but prob. due to
 assimilation to אס. — 7. [יהוה] gl. — קרי] Imv. Pi. קרה : *make naked, lay bare,*
demolish, cf. 141⁸. Hithp. v. 37²⁸. — 8-9. [בנח נבל השודרה] is doubtless a gl. ;
 there is no place for it in measure and it is against the context, which makes
 Edom the enemy. — חשדך pass. ptc., *be wasted*, as Rödiger, De., Bā., *vastata*
Ÿ, v. Kō. II. 1. 104. Bō., Hi., Ew., Hu.³, חשדך = *oppressor, waster* ; Street,
 Dy., Kau., Gr. השדך. — [אשרי] as 1¹, so v.⁹. — [אשילם] late rel. with impf. ;
 so with גטלם, also with יאח v.⁹. — [מתגדלך] gl. of intensification, at cost of
 measure. — [קנן] consec. after impf.

PSALM CXXXVIII., 3 STR. 6⁵.

Ps. 138 is a thanksgiving to Yahweh for His kindness and faithfulness (v.¹⁻⁵). The kings of the earth share in this thanksgiving, for they have heard His words and mused upon His ways, and see and know His glory (v.⁴⁻⁶). Though Israel must undergo trouble, Yahweh's hand saves him from enemies ; therefore he prays Him to continue benefits, and not to discard His handiwork (v.⁷⁻⁹).

WITH my whole heart I give *Thee* thanks :
 In the sight of divine beings I make melody unto *Thee*.
 Thee I give thanks for *Thy* kindness,
 And Thy name for *Thy* faithfulness :
 For Thou hast magnified above all things *Thy* word,
 And strengthened me in my soul with (*Thy*) strength.

ALL earth's kings give *Thee* thanks,
 Because they have heard the words of *Thy* mouth ;
 And they muse, Yahweh, upon *Thy* way,
 For great is *Thy* glory :
 For exalted, Yahweh, they see *Thee*,
 And lofty from afar they know *Thee*.

IN the midst of trouble must I walk,
 Against mine enemies Thou stretchest forth *Thy* hand,
 And Thou savest me with *Thy* right hand.
 Yahweh, on my behalf be *Thy* benefits ;
 Yahweh, forever be *Thy* kindness ;
 Do not discard the works of *Thy* hands.

Ps. 138 was doubtless in **D**, as it begins a group of Pss. with **לָרֹר** in **ח**, extending to and including 145; of which 139, 140, were in **מ** also, and of which 139, 140, 141, 143, were in **פ**, 142 was a **ס** and also a **ה**, 145 a **ה**. None were in **E**. These were given their present place by the final editor of the ψ (*v. Intr.* §§ 26, 27, 31, 33, 38). **Ⓞ^{B. M.}** of Ps. 138 had **τῷ Δαυιδ**, **Ⓞ^A** also **Ζαχαριου**, **Ⓞ^T** **Ζαχαριου**; **Ⓜ**, **Ⓞ**, **Ⓞ**, have only "David"; but **Aq.** and **Sexta** have not even this. There is no good reason, however, to doubt its originality. The original Ps. had three trimeter hexastichs; but it was considerably modified by the insertion of glosses: **v.^{2a}** from **5⁸**, **v.^{3a}**, and one in **Ⓞ** between **v.^{1a}** and **v.^{1b}**; also by minor changes throughout the Ps., made at the expense of the measure and to the destruction of the assonance. The Ps. in its original form had every line ending in *ka*. It belonged to the Persian period in its happier times, after Nehemiah.

Str. I. Two syn. and a synth. couplet. — 1. *With my whole heart I give Thee thanks*], **PBV.** after **Vrss.** adds "Yahweh" at the expense of the measure. **Ⓞ**, **Ⓜ**, also add from **v.^{4b}**, "because Thou hast heard the words of my mouth"; which was not original, though accepted by **Gr.**, **Bi.**, **Du.**; for there is no place for it in the **Str.** — *In the sight of divine beings I make melody unto Thee*]. The psalmist conceives that the temple worship is in the presence of heavenly beings, the angels, cf. **8⁸** **89⁸⁻⁹**. — 2. **ח** and **Vrss.** add from **5⁸**, *I worship toward Thy holy temple*], which is implied in the Ps. and needed no expression. This line has no place in the **Str.** — *Thee || Thy name — I give thanks for Thy kindness || for Thy faithfulness*]. This syn. couplet has been reduced to a prose sentence by a prosaic scribe. — *For Thou hast magnified above all things Thy word*]. The divine word of promise has been made great and glorious in its fulfilment. By a copyist's error the divine "name" came into the text from the previous line at the expense of the measure, and occasioned great difficulty to the **Vrss.** "Above every name" was so incongruous to "word" that the latter was easily mistaken by the Greek translators for the similar Greek word "holiness" which appears in the earliest Greek codices. **Ⓜ**, however, retains "word." **ח** has "Thy name," and thus gives the rendering of **AV.**, **RV.**, **JPSV.**, "Thy word above all Thy name," which cannot be satisfactorily explained; for how can the fulfilment of the divine promise or of any divine utterance be magnified above the divine name? — 3. A glossator inserts the general statement, — *In the day I called, Thou didst*

answer me], which is true enough, but has no relation to the context. — *And strengthened me in my soul with Thy strength*], given me inward strength, by the comfort derived from the fulfilment of the divine promises. ¶ and Vrss. differ exceedingly in the form of the vb. But the rendering given above after G, Y, S, T, so essentially PBV., AV., is more probable than ¶, followed by RV., JPSV., “didst encourage me,” which has little support in OT.

Str. II. Two synth. and a syn. couplet. — 4. *All earth's kings*], share in this praise of Israel; cf. 96, 97, 98, 100. — *Because they have heard the words of Thy mouth*], the prophetic words of promise with reference to Israel's deliverance, cf. Is. 41²⁸ 42⁹ 44⁶⁻⁸. — 5-6. *And they muse upon*], more probable than “sing” of ¶, and Vrss., which is nowhere else used in this construction. — *Thy way*], required for assonance, changed by glossator into “ways of Yahweh.” The divine ways are in accordance with the divine promises. — *For great is Thy glory*], required for assonance instead of “glory of Yahweh,” of ¶ and Vrss. — *For exalted ¶ And lofty*]. These were predicates of *Yahweh* in the vocative, ¶ “glory” of previous line and continuing the reason for the thanksgiving of the kings. But an early scribe interpreted the second adj. of proud men against the ¶, for ׀׀׀ makes it necessary to interpret the first of God. Accordingly the insertion of an obj. with vb. became necessary, and “the lowly,” the antithesis to “the proud,” came into the text at the expense of the measure. The vbs. were originally in accordance with the context and the assonance: *they see Thee ¶ they know Thee from afar*], the recognition of the exalted majesty of *Yahweh* by the kings even of the most distant parts. But the interpretation already mentioned compelled the ignoring of the sfs., and so the text became that followed by Vrss. and EV^s., “though *Yahweh* be proud, yet hath He respect unto the lowly; but the proud He knoweth afar off”; which might be regarded as a good gnomic sentence though in bad measure, but which gives an abrupt change of person and results in a conception heterogeneous to its context and altogether inappropriate to the conclusion of a Str. whose theme is: the praise of *Yahweh* by all the kings of the earth.

Str. III. Two tristichs: the first, an introductory line followed by a syn. couplet; the second syn. throughout. — 7. *In the midst*

of trouble must I walk]. The cohortative form was required for assonance, but was changed by a copyist into the more usual form. A glossator at the expense of the measure adds the apodosis here prematurely in the vb. "Thou revivest me."—*against mine enemies*]. The trouble had been occasioned by enemies. A glossator inserted "anger" in the text, after the prep., making it the anger of the enemies, against the measure.—*Thou stretchest forth Thy hand ¶ with Thy right hand*], the usual divine interposition on behalf of His people, cf. Ex. 15^{6, 12} Ps. 20⁷ 77¹¹ 98¹.—*Thou savest me*], from the enemies and troubles; or possibly "givest me the victory" over them, for the Heb. word has both mngs., and we cannot always determine which the author had in mind.—8. *Yahweh, on my behalf be Thy benefiter*]. The jussive of last line makes it necessary to interpret the two previous lines as jussive also. Moreover, the assonance could hardly have failed in the original, which prob. had a noun with sf. subsequently changed by a copyist into the jussive of a late Aramaic vb. of the same meaning.—*Yahweh, forever be Thy kindness*], resuming the thought of v.³.—*Do not discard the works of Thy hands*], the works of kindness and faithfulness undertaken in fulfilment of His promises, which need still to be carried on, in behalf of His people. To discard them would be to break them off before they had been completed, and prior to the complete accomplishment of their purpose.

1. אִירָךְ transpose to end of l. for assonance. ⑥, ⑤, ③, ②, insert יהוה, so Bi., Chc., Du. But it is not needed for measure or sense. ⑥¹, ⑤¹, ③¹, ②¹, insert δὲ θεοῦ ἡκουσας τὰ ῥήματα τοῦ στόματός μου, which is accepted by Gr., Bi., Du. It is not, however, in ⑥^A.—2. [אשחזרה אל היכל קדשך] gl. from 5⁸.—[ואירא את־שפתך] cf. 44⁹ 54⁸ 99⁸ 142⁸.—[קל־חסרך ועל־אמריך] is prosaic; one belongs to each l. and the first l. should have sf. with vb., the second את־שפתך.—[הגדלה עלי־כל] magnify over all, cf. 186¹ Is. 42²¹.—[שנתן אמריך] so ⑤; ⑥ δρομα τὸ δῶγόν σου, but δῶγόν error for λόγόν; ③ nomen eloquium tuum; gl., as Bā.—3. [תרהבני] Hiph. † רהב, cf. Ct. 6⁵; Bu. denom. יהב pride, and so fill with pride; Aq., ③, dilatabis animae meae, interpret as רחב (cf. 18³⁰). ⑥, ⑤, ②, rd. prob. תרביני. It is prob. that there has been a confusion between Heb. רחב and Aram. רהב.—[ען] ⑥¹ εὐ δὲ θυράμει πολλῆ, but πολλῆ not in ⑥¹, ⑤¹, ③¹, ②¹.—4. יהוה] excessive gl., cf. v.¹.—[כל־סילכי ארץ] phr. 102¹⁸ (2², 6).—[אֶתְּרִי] (12⁷).—5. [וְאֶשְׁרֵי בִּי] not elsw. with ב. Gr. אש, cf. 6⁷. Rd. אֶשְׁרֵי for assonance. The ך of sf. fell off by haplog., and so after transposition of יהוה the noun was taken as cstr.—[כבוד] used with רום 113⁴ 57^{6, 12} = 108⁶.

Rd. כבוד for assonance, instead of כבוד י. — 6. † שָׁפֵל] adj. *lowly* 2 S. 6²² Ez. 17¹⁴ Mal. 2⁹. It is a gl. here, making l. too long. — † מִקְרֹחַק] *from afar* Pr. 31¹⁴ Is. 10⁸ 30²⁷ Je. 5¹⁶ Ez. 23⁴⁰. The vbs. require sf. for assonance; rd. ירעה, יראוך. The form יירע arose from dittog. of י. It cannot be rectified by pointing יירע Ges.¹⁶ 2 E.⁸. — 7. [אִם-אֵלֶיךָ בְּקִרְבֵּי צָרָה] cf. 23⁴ בְּנוֹא זְלוֹמוֹת אִף [עַל-אִף] — אִף expl. gl. — [הַשְׁלַח יָרֵךְ] Gn. 3²² 8⁹ 19¹⁰ +. — [וְהוֹשִׁיעֲנִי יְיָ] cf. Ex. 15⁶. 6. 12 Pss. 20⁷ 77¹¹ 98¹ +. — 8. [יִתְמַר] *be complete, come to an end*, 7¹⁰ 12² 77⁹; trans. *bring to an end, complete*, 57⁸; but here as well as in 57⁸ 6 seems to have had l. The form is prob. glossator's change from an original נִתְיָר, which gives the assonance needed. — [בְּעָרְי] *on my behalf*. — [יִרִיד] should close l. for assonance, as also הִסֵּר. — [אֵל תִּרָּץ] Hiph. juss. רַמָּה *abandon, forsake*, c. י, ידים; so without י c. acc. Ne. 6³ Dt. 4³¹ 31⁶. 6 Jos. 1⁵.

PSALM CXXXIX.

Ps. 139 is composite. (A) A didactic Ps., represents that the divine Spirit, which is identified with the divine Presence, is omnipresent, and that it is impossible to flee or to hide from it (v. 7-13). (B) is also didactic, expressing the conviction that Yahweh searches and knows His people thoroughly and wonderfully in all their actions and in all their relations (v. 1-6). This knowledge is based upon the creation of man, his protection even in the womb, and the predetermination of his days and fortune in life (v. 13. 15ab. 16). The Ps. concludes with a prayer that this searching may be for everlasting guidance (v. 23-24). (C) is also didactic, exclaiming at the numerous poor among the friends of God, with the petition that He would slay the wicked (v. 17. 19a. 20a), and affirming hatred and loathing of them (v. 21-23). Glosses express wonder at the divine works (v. 14. 15a), confidence in the resurrection from the underworld (v. 15c. 18b), and abhorrence of the wicked (v. 19b. 20b).

A. v. 7-13, 3 STR. 4⁸.

WHITHER can I go from Thy Spirit?
 And whither can I flee from Thy presence?
 If to heaven, Thou art there;
 And if to Sheol, behold Thou art there.

WOULD I lift up my wings to the Dawn?
 Would I dwell in the uttermost sea?
 There Thy hand Thou wouldst cause to rest upon me;
 And (there) Thy right hand would lay hold of me.

HAVE I said: "Surely my morning twilight shall be darkness;
And daylight about me be night";
Surely darkness maketh not too dark for Thee;
And the night shineth as the day.

B. v. 1-6. 13. 15ab. 16. 23-24, 6 STR. 4^s.

YAHWEH, (Thou) dost search me,
And Thou dost know (me).
Thou knowest my downsitting and mine uprising;
Thou perceivest (my friends) from afar.
TO my path and my resting place Thou dost (turn aside),
And to all my ways Thou art accustomed:
For there is nothing, Yahweh, on my tongue,
But lo! Thou knowest it altogether.
BEHIND and before Thou dost watch me,
And put Thy palm over me.
(Thy) knowledge is too wonderful for me:
It is inaccessible; I cannot attain to it.
VERILY Thou didst beget my reins;
Thou screenedst me in my mother's womb.
My frame was not hid from Thee,
Which Thou didst make in the secret place.
MY (lot) Thine eyes did see,
And on Thy book was it all.
Days were inscribed, preordained,
When there was not one of them.
SEARCH me and *know* my mind,
Try me and *know* my thoughts;
And see if there be any wickedness in me,
And lead me in the way everlasting.

C. v. 17. 19a. 20a. 21-22, 2 STR. 4^s.

O HOW precious are Thy (friends), O God!
How numerous (the poor) among them!
O that Thou wouldst kill the wicked, O God!
Those who speak with wicked intent.
DO not I hate them that hate Thee?
And loathe them that rise up against Thee?
I hate them with the perfection of hatred;
They are enemies to me.

Ps. 139 was in **D** and **ff**, and subsequently in **BB** according to **Q** (v. Intr. §§ 27, 31, 33), to which **GA** T adds *Σαχαρλου*, and **GA** a. (mg.) T *ἐν τῇ διασπορῇ* as in other instances, thinking of its composition in the times of the postexilic prophets. But it is impossible that the Ps. in its present form could have been in **D**; and it is improbable that it was in **BB**, because of the numerous Aramaisms and late forms and expressions. It is true that many of these are dubi-

ous, the Vrss. having other readings; but a sufficient number remains to make a very late date for the present Ps. imperative. (1) רַע v.²⁻¹⁷, usually taken as α.λ. and Aramaism; but more probably the usual רַע *friend*, as Ⓢ, Ⓞ, Ⓜ, v.¹⁷. (2) רַבַּע v.⁸ for רַבֵּץ; elsw. thrice in P in another sense. (3) וַיִּרֶחַ v.⁸ in a sense unknown elsw. Vrss. differ. Probably error for וַיִּרַח = סַרַח. (4) פָּקֶה v.⁴, Aram. נַרְרַר; possibly a gl. (5) צַרְחִי v.⁵, interpreted by Vrss. as from צַר; more probably error for נַצְרַחִי. (6) אֶפְסֵל v.⁶, α.λ., Aramaism; prob. gl. (7) כִּנְפֵי שַׁחַר v.⁹, α.λ.; error for שַׁחַר כִּנְפֵי, Ⓢ, Ⓞ. (8) יִשׁוּמִי v.¹¹, elsw. Gn. 3¹⁶ Jb. 9¹⁷, all dub. Vrss. differ; probably error for נִשְׁפִּי as Jb. 7⁴. (9) בְּעֶרְבֵי v.¹¹, α.λ. for בְּעֵרֵי; Ⓢ, Ⓞ, otherwise. (10) קַל אֲשֶׁר v.¹⁴ for עַל כִּי. (11) רַקְמָתִי v.¹⁵ in a usage α.λ.; probably error for קַמְתִּי, as Ⓢ. (12) נִלְקֵי v.¹⁶, α.λ., Aramaism; probably error for וְרַלִּי. (13) יִקְרוּ v.¹⁷, in the sense generally given, α.λ.; but probably the vb. has the usual sense; the difference due to different interp. of רַע. (14) הַקְּטֵל v.¹⁹, Aram.; elsw. Jb. 13¹⁶ 24¹⁴. (15) תְּכַלִּיחַ v.²², elsw. in another sense Ne. 3²¹ Jb. 3 t. (16) שְׂרַעְסִי v.²³, elsw. 94¹⁹. (17) לֶעֱבֹב v.²⁴, elsw. 1 Ch. 4⁹ Is. 14¹³. Of these only (6) (7) (8) (9) are in v.⁷⁻¹², and these all txt. err. or gl. The doctrine of the divine Spirit in v.⁷⁻¹² is in advance of anything in the O.T. But it is probable that Is. 63⁹⁻¹⁰ lies back of it. There is also a similarity with Am. 9²⁻³, which probably was in the mind of the author. This section of the Ps. is entirely independent of its context; has simplicity and parallelism; and is more poetic in style and conception. This was probably the original Ps. of Ⓜ, Ⓞ, and Ⓜ, from the Persian period subsequent to Nehemiah. The other parts of the Ps. were later. V.¹⁻⁶ and v.¹³⁻¹⁶, apart from glosses, belong together, and probably with them the conclusion, v.²³⁻²⁴. V.¹⁷⁻²² seem to be later, in the Maccabean temper. The glosses v.^{14.15c.18.19b.20a} are later still. Davies does not recognise the difference between A and B, but thinks v.¹⁹⁻²⁴ an interpolation.

PSALM CXXXIX. A.

Str. I. has two syn. couplets. — 7. *Whither can I go?* [*whither can I flee?*], cf. Am. 9²⁻³, where, however, escape from divine retribution was thought of; while here the question is raised in order to set forth by its negative answer the divine omnipresence. — *from Thy Spirit* [*from Thy presence*]. In the OT. the divine Spirit is the divine energy; in the earliest times imparting religious enthusiasm to men; then later imparting other gifts and endowments, physical, intellectual and moral; also in Ezekiel the energy of theophanic manifestations. In Is. 63⁹⁻¹⁰, the Spirit is identified with the angel of the presence of the Exodus; and in the postexilic prophets with the divine power restoring and guiding Israel at the Restoration. From this basis the poet rises to the supreme height of identifying the divine Spirit with the

divine presence, not only in the theophanic, but also in the invisible activities of God throughout the universe. — 8. *If to heaven*, and its antithesis *if to Sheol*], the underworld, the abode of the dead; so Am. 9². — *Thou art there* || *behold Thou art there*]. The original had no vbs., as they were not needed and the measure was better without them. They were later insertions in the text by a prosaic scribe.

Str. II. has syn. couplets. — 9. *Would I lift up my wings to the Dawn*], so \mathfrak{G} , cf. 11¹ 55⁷; to be preferred to \mathfrak{H} , followed by EV^a, “wings of the Dawn,” a phr. unknown to OT. and improbable, especially as it obscures the antithesis between the East whence the Dawn springs and the West, here as elsewhere indicated by, — *dwell in the uttermost Sea*], cf. Dt. 11²⁴. — 10. *There*], the place of the Dawn, the extreme East; and again, the place of the uttermost Sea, the extreme West. — *Thy hand* || *right hand* — *would lay hold of me* || *Thou wouldst cause to rest upon me*], a more natural explanation of the original (requiring no change in the unpointed text), than MT. followed by EV^a, “lead me,” which is of the nature of an anticlimax. The conception of the hand resting upon, laying hold of, is especially appropriate to the rays of both the dawning and the setting sun, cf. Jb. 38¹³.

Str. III. also has syn. couplets. — 11. *Have I said*], in resolution. — *Surely my morning twilight*], the most probable original reading, cf. Jb. 7⁴: || *daylight about me*], for which by early copyist's mistake a vb. was substituted which is elsewhere used but twice and is in these cases dubious in form and meaning, and which here gives the Vrss. great difficulty and is variously rendered: PBV., AV., “cover” after Σ , \mathfrak{I} ; RV. “overwhelm,” or more properly after \mathfrak{G} , \mathfrak{V} , “crush me”: but none of these give a sense suited to the parallelism. — *shall be darkness* || *night*]. There shall be no day with its dawning light, but the darkness of night shall continue all day long. — 12. *Surely darkness* || *the night* — *maketh not too dark for Thee*], so that Thou canst not see distinctly in it where I am and what I do. — with the antithesis: *shineth as the day*]. To this a glossator adds the summary statement: “the darkness and the light are alike,” which \mathfrak{G}^B substitutes for the previous lines; and so \mathfrak{G}^B reduces the Str., making it just one line too short; while \mathfrak{H} lengthens the Str., making it

just one line too long. This singularly beautiful Ps. comes to a proper climax and conclusion here; and is complete and symmetrical in itself, needing no introduction and no conclusion.

PSALM CXXXIX. B.

Str. I. is a syn. tetrastich. — 1. *Yahweh, Thou dost search me* || *And Thou dost know me*]. The structure of the Str., the measures, and the parallelism require two lines, which an ancient copyist has reduced to one. The poet is conscious that the people are searched through and through by their God, and are thoroughly known, cf. Je. 17¹⁰ Ps. 14². — 2. *Thou knowest* || *perceivest from afar*], both kinds of knowledge, that of conception and that of perception. — *my down sitting and mine uprising*], cf. Dt. 6⁷: the entire activity of the day, looking backward from the coming home to rest to the rising up to go forth to the day's occupation. — *my friends*], so most probably, in accordance with the usual mng. of the word given by the letters of the unpointed text, rather than "my thoughts" based on a word used possibly v.¹⁷, but nowhere else in OT. The latter emphasizes, it is true, the searching of the mind, as the complement to the searching of the external life; but it is improbable, as this line is followed by six lines, all of which refer to the external life. If the internal mind were to be referred to, we would expect at least one couplet out of the four to be given to it. Moreover, the previous line of the couplet referring to the external life suggests that its mate should do so also. This we have, if we think of association with friends during the interval between the rising up and the sitting down. Since this is sustained by the usual mng. of the original word, it is surprising that any other mng. should have been thought of.

Str. II. has a syn. and a synth. couplet. — 3. *my path and my resting place*], the path followed when he rose in the morning and the resting place to which he returned for the night. — || *all my ways*], between the two. The vbs. are unusual and difficult, and variously rendered by ancient and modern Vrss. The most probable vb. in the first line is *turn aside to*], visit, inspect, and so know; || *Thou art accustomed to*. But \mathfrak{H} gives a rare form, which can only be interpreted in an unnatural sense: PBV. "art

about," AV. "compasses," RV., JPSV., "searchest," RV^m. "winnowest."—4. *For there is nothing on my tongue*], ready to be spoken but not yet uttered. — *But lo! Thou knowest it altogether*], its meaning as well as the expression that will be given to it.

Str. III. has two syn. couplets. — 5. *Behind and before*], on all sides round about. — *Thou dost watch me*], the probable mng. of an original which is dubious. \mathfrak{H} seems to give a vb. meaning "beset," "besiege," so AV., RV., JPSV., implying the metaphor of a siege, cf. Jb. 19¹⁸; but this would imply hostility, which is alien to this entire Ps. and improbable in this couplet alone. \mathfrak{G} , \mathfrak{Z} , \mathfrak{S} , \mathfrak{F} , had another vb. meaning "fashion," "form," of creation, so PBV.; but this conception belongs to Strs. IV. and V., and would be premature here. It is just as easy to think of the vb. "watch," "guard," suited to the context and to the \parallel *put Thy palm over me*]. This phr. has then the usual meaning of protection, which certainly suits the entire course of thought thus far much better than "lay Thine hand upon" of EV^a, due doubtless to the influence of v.¹⁰ of the other Ps. — 6. *Thy knowledge*], interpreting the article, which, according to the original text, belonged to this noun, as possessive, rather than demonstrative. — *is too wonderful for me*], to be wondered at, but not understood. — \parallel *It is inaccessible*], too high to be reached. — *I cannot attain to it*]. This completes the first part of the Ps., between which and the second part an earlier Ps. was inserted by a later editor.

Str. IV. Two syn. couplets. — 13. *Verily*], asseverative particle, and not causal as EV^a. — *Thou didst beget my reins*], implying a paternal conception of creation, as Gn. 14^{19, 22} Dt. 32⁶ Pr. 8²², weakened by JPSV. into "formed," and still further by EV^a. into "possessed" after \mathfrak{G} , \mathfrak{V} . The "reins" represent the inward man, cf. Ps. 7¹⁰ 16⁷ 26². — *Thou screenedst me*], protecting me from all harm, *in my mother's womb*, after I was begotten; so "covered me" EV^a. This is the most natural interpretation, in accordance with 22¹⁰⁻¹¹, and with the usual meaning of the Heb. word, of which \mathfrak{G} , \mathfrak{V} , give probably only a paraphrase. JPSV., "weave me," as a mode of creation, a common rendering among modern scholars, gives a meaning to the Heb. word unknown elsewhere; and while it gives a good conception of the mode of creation, has really no proper support in OT. — 14. A glossator renews the wonder

expressed already in v.⁶, *I thank Thee for (all) Thine awe-inspiring works; Thou art wonderful: wonderful are Thy works*]; a heaping up of terms of admiration of the creation of man and the providential care over him. This is the most probable interpretation of this difficult v., although it is given a more prosaic form in \mathfrak{H} , followed by EV^a: “for I am fearfully and wonderfully made: marvellous are Thy works.” The last clause in \mathfrak{H} , \mathfrak{I} , followed by EV^a is: “my soul knoweth right well.” This is not so probable as “Thou knowest right well my soul”; which is suited to the entire course of thought of the Ps., which emphasizes divine knowledge and not human. — 15. *My frame was not hid from Thee*], the frame as constituted of bone, in its earliest formation in the mother’s womb. — *Which Thou didst make in a secret place*]. It was not hidden from God, though in the hidden place of the womb it might well be; because He indeed had made it. This rendering of \mathfrak{G} , and most other Vrss. is more probable than that required by \mathfrak{H} followed by AV., RV., JPSV., “when I was made,” or “though I be made” PBV. — An original marginal note, which eventually crept into the text, has given untold difficulty to Vrss. and interpreters. It doubtless was an expression of confidence in the resurrection of the body suggested by its original formation: *I certainly shall rise from the underworld*], \mathfrak{G} , \mathfrak{I} , interpret the Heb. word as a noun, “my substance” || “my frame”; which then involves either the conception of the creation of the substance of the human body in Sheol, the abode of the dead, beneath the earth, with the suggestion of preëxistence, a thought elsewhere unknown to the OT. and improbable in itself; or else the conception that the womb is the underworld, which has no usage to justify it, even if we regard the conception as virtually a metaphor. \mathfrak{H} by dittography gives a vb. with the meaning “I embroidered,” “wove together of various colors,” which gives an interesting conception of the mode of creation, but one which is not exactly represented in AV., RV., “curiously wrought,” still less in the more general “fashioned” PBV., “wrought” JPSV.; and which in any case does not escape the difficulties attached to the use of the term “underworld.”

Str. V. Two synth. couplets. — 16. *My lot*], the word suggested by \mathfrak{S} and suited to the context. This is more probable

than the a.λ. "embryo," "unformed substance," though sustained by other Vrss. — *Thine eyes did see*], the entire lot in life assigned to man was foreseen by the eyes of God. — *And on Thy book was it all*]. It was all registered and so predetermined before the birth of man. Ⓞ, ⓖ, ⓗ, have only "all," which refers to the antecedent "lot" or "fortune" in life. But ⓙ interprets by a pl. sf. "all of them," interpreting the "embryo" in its constituent elements. — *Days*], of human life, syn. with the fortune or lot in life. — *were inscribed*], in the book, as that was. The pl. of the vb., as well as the measure, requires "days" as the subj. — *pre-ordained*], literally "formed," "constituted," in accordance with the usage of the vb., which is appropriate to all divine originations. — *When there was not one of them*], before a single one of these days of human life took its place in its temporal order.

Str. VI. Syn. and synth. couplets. — **23.** *Search me || Try me*], renewing the statement of fact of v.¹, in the form of imv. — *and know*], repeated in each line for emphasis. — *my mind || my thoughts*], the inner man, in addition to the outer man of Str. I. — **24.** *And see if there be any wickedness in me*], enlarged by a glossator against the measure by the insertion of "way" from the following line. The thought is, that God might see wickedness of which the poet himself was unconscious, cf. 19^{13a}. — *And lead me in the way everlasting*], the way which knows no end, as Ⓞ, ⓗ, ⓖ, cf. 1⁶ 25⁴⁻⁵; not "the way leading to everlasting life," which, while true enough as a deduction from the statement, is not in accord with OT. usage of these terms; nor "the way of old," as Ols. after Ⓞ, cf. Je. 6¹⁶ 18¹⁵, which is not suited to the context.

PSALM CXXXIX. C.

Str. I. Two syn. couplets in antithesis. — **17.** *O how precious are Thy friends*], so all Vrss.; but EV^a. interpret the Heb. word here as in v.³ in the sense of the divine "thoughts," without justification in OT. — *How numerous the poor among them*], so ⓖ, Ⓞ, which is more probable and better suited to the context than "their chiefs" of Ⓞ, ⓗ, or "their sum" of EV^a. The poor are such as have become poor through the wickedness of the enemies of v.¹⁹. — **18.** Is in the first line a gloss of expansion: *Would I count them? they are more in number than the sand*; in the

second line an expression of faith in the resurrection: *Have I awakened, from the sleep of death, I am still with Thee*, cf. v.^{15c} 73²⁴⁻²⁵. — 19-20. *O that Thou wouldst kill the wicked*], an imprecation on the wicked enemies of the poor friends of God. — *Those who speak with wicked intent*], slanderous enemies, those who seek to injure by falsehood and misrepresentation, as frequently in ψ . — An ancient glossator has, by the insertion of an interpretative sf., against the usage of the word, introduced grave difficulty into the passage, which is then variously rendered by other Vrss. — An earlier glossator added to v.¹⁹ an imprecation in the form of a wish: *Ye men of blood depart from me*, and to v.²⁰ a line: *who take Thy name in vain*, which interprets the speech of the previous line as blasphemy in violation of the Third Word, Ex. 20⁷; and concludes with an emphatic restatement of the subject: *even Thine adversaries*; so Aq. Σ , \mathfrak{I} , \mathfrak{C} , followed by EV^a. But \mathfrak{G} , \mathfrak{V} , \mathfrak{S} , following the most natural interpretation of the text given in \mathfrak{H} , render: “in vain they take Thy cities,” which, however, is so difficult in the present context, that modern scholars make various emendations, or else regard the text as hopelessly corrupt.

Str. II. Two syn. couplets. — 21. *Do not I hate them? || loathe them?*], implying a positive answer. The temper of the Maccabean wars is unmistakable in this Str. — *that hate Thee || rise up against Thee*], identifying the enemies of the Jews with the enemies of their God. — 22. *I hate them with the perfection of hatred*], with such a degree of hatred, with such an intensity, that no higher degree can be thought of. — *They are enemies to me*], my personal enemies.

CXXXIX. B.

1. הַתְּהַיְתִי elsw. ψ , 44²²; Je. 17¹⁰ +. — וְיִתְקַע v consec. result: \mathfrak{G} , \mathfrak{I} , sf. וְיִתְקַע , which has two beats and belongs to l.². מֵאָחָה was used at the end of each l., a relic of which is the מֵאָחָה of v.², which makes l.³ too long. — 2. בְּנִתְּךָ fully written pf. 2 m. sg. בִּין . — לְרֵעִי $\mathfrak{G}^{\text{B-N}}$ $\text{πάρως τοὺς διαλογισμοὺς μου}$ כל רעי , more prob. and better measure than ל of late style for acc., but $\mathfrak{G}^{\text{A-C}}$ A. A. R. T have not πάρως . † לְרֵעִי n.[m.] *purpose, aim*, BDB., elsw. v.¹⁷; cf. רָעִיתָ *longing, striving*, Ec. 1¹⁴ (+ 61. Ec.); in Aram. *thoughts, will*; but this does not suit the context. \mathfrak{I} *malum meum* רָעִי improb. Rd. רָעִי *my friends*, as \mathfrak{G} , \mathfrak{V} , \mathfrak{I} , in v.¹⁷. — מִדְרָגָתִי as 38¹², cf. 138⁸ מִדְרָגָתִי . — 3. מִדְרָגָתִי *my path* (of life), cf. 142⁴. — רִבְּצִי Qal inf. † רִבְּצִי Aram. for רִבְּצִי ; elsw. Lv. 18²² 20¹⁶, Hiph. Lv. 19¹⁹, but these in another sense. \mathfrak{G} σχοῖνον , \mathfrak{V} *funiculum* =

‡ רָבַחַן n. [m.] *resting place, the mat or spread*, cf. Pr. 24¹⁵. — [וַיָּחַת] Pi. pf. † וַיָּחַת Piel (1) *scatter, disperse*, 44¹² 106²⁷, not suited to context and so (2) *winnow, sift*, BDB., Dr., a mng. not elsw. in Pi. and improb. Ⓢ ἐξιχνιάσας, † *investigasti*, † *eventilasti*, Bu., take it as possible Aram. וַיָּחַת = טוּר *turn aside to visit*. This best suits context. — [הִסְתַּחֲפַתָּה] Hiph. pf. fully written 2 m. † [סָוַן] vb. Qal *be of use or service* Is. 22¹⁶ 1 K. 1^{2, 4}, (2) *benefit* Jb. 15³ (+ 4 t. Jb.). † Hiph. *be used, wont, accustomed to do a thing*, Nu. 22^{30, 30} (J) Jb. 22²¹ and here. Ⓢ ἀπέθεσ, † *intellexisti*. — 4. [תָּלַה] Ⓢ λόγος ἀδίκος, Aram. word, cf. לשׁוֹנוֹ 2 S. 23²; elsw. Ps. 19⁶ Pr. 23⁹ Jb. (34 t.). Prob. the word is a gl., and יהוה belongs in this l. It makes the next l. too long. — 5. [אָחַז וּקְרַם]. Ⓢ attaches to יָדָה דָּא ἄχατα καὶ δά ἀρααία. — [צָרַתְנִי] Ⓢ, Σ, S, †, from צָר = צָר *fashion*; but BDB., Dr., † צָר *confine, besiege, enclose, shut up*. Neither of these suited to context: rd. נִצְרַתְנִי *watch*. — [נִפְתָּרָה] sf. 2 sg. full form. — 6. [מַלְאִיָּה] Qr. פְּלִיאָה; Kt. פְּלִיאָה † [מַלְאִי] adj. *wonderful, incomprehensible*; elsw. only Ju. 13¹⁸ (of name of theophanic angel). The ה belongs to דַּעַן as Ⓢ.

CXXXIX. A.

7. [מָנַחַה] Qal impf. † נָחַח vb. *flee*, c. נָח; elsw. in ψ only titles 3¹ 57¹. — 8. [מָסַק] = [מָסַקָה] Qal impf. סָלַק Aram., a. λ. *ascend*; prob. late gl., for the cohort. form could hardly be missing in the first l. when it appears in the second. — [מָצִיקָה] Hiph., † יָצַק only Hiph. *spread out* (as bed), elsw. only Is. 58⁵, Hoph. Is. 14¹¹ Est. 4². Ⓢ καταβῶ, so S; † *jacuero*, Σ, Quinta, στρώσω. These vbs. are interp. The ll. were both without vbs., but with assonance in אָם. — [שְׂאוּלִי] acc. direction Ⓢ εἰς ἄνα ἡδῆ; acc. vb. Bā., Dr. — 9. [נָקַחְתִּי שְׂחָר] phr. a. λ., cf. wings of wind 18¹¹ 104⁵, of sun of righteousness Mal. 3²⁰; כְּנָפֵי also extremities of the earth and so of dawn; but Ⓢ more prob., δὰς πτερυγὰς μου κατ' ὄπισθόν, נָקַחְתִּי, אֶשְׂרָא — [אָמַצְא] Qal impf. אָמַצְא, cf. נִשְׂמַע *lift up wings to fly* Ez. 10^{16, 19} 11²² רָגְלֵיךְ *lift up feet to walk* Gn. 29¹. — † נִבְחַרְתִּי *only here of place, elsw. of time or persons; after part, end*; cf. הַיָּם הַחֲרוֹן *the hinder sea*, the Western, e.g. Mediterranean Dt. 11²⁴ +; cf. Gn. 49¹ for the phr. הַיָּמִים הַיְסוּדִים *in the end of days*. — 10. [תִּנְחַנְחֵנִי] Ⓢ ἔδωκεν ἡδῆ, rd. not suited to ||; rd. תִּנְחַנְחֵנִי, rest, sq. acc. יָד Ez. 17¹¹ (E). — [וַיִּחְמְדֵנִי] Qal impf. וַיִּחְמְדֵנִי. Line too short; prefix שָׁם, repeated as אָנֹכִי v. 7. — 11. [וַיִּמְסַר] consec. impf., protasis conditional clause, *have I said*. — [וַיִּשְׁפָּטֵנִי] Qal impf. † שָׁפַט, vb. as Gn. 3¹⁶ Jb. 9¹⁷, all passages dub. עַו., Bā., Dr., Du., וַיִּשְׁפָּטֵנִי, for סָכַר *cover* (5¹²), after Σ, †. Ⓢ καταπαύσει με. Rd. נִשְׁפִּי *my morning twilight* as Jb. 7⁴, cf. Ps. 119¹⁴⁷. — [בְּצַדִּיקִי] a. λ. for בְּקָרְבִי, assimilated to previous vb. Ⓢ εἰς τὴν ἄσπερ μου = בעֲרֵבִי. — 12. Ⓢ^B a. b. mg. inf. א. R. T have v. 12^{ab} and Ⓢ^A v. 12^a, but Ⓢ^B has only כְּחֵשֶׁב־כְּאוֹרָה, which is regarded by Bā., Du., as gl. of interp. It makes the Str. too long. וַיִּשְׁפָּטֵנִי a. λ. variant of וַיִּשְׁפָּטֵנִי n. f. (18¹²). † אִמְרָה n. f. *light*, elsw. Est. 8¹⁶, light of joy; Is. 26¹⁹ pl. light of life.

CXXXIX. B.

13. [כִּי אִמְרָה כִּי] can hardly be causal; it is rather asseverative. It is regarded by Hi., We., Du., as transposed from after v. 14^b. But it is more likely that

Du. מתקטטין. — מתקטטין] Hithp. *feel a loathing*, as 119¹⁸⁶, cf. 95¹⁰. — 23. † תְּקִלִית n.f. *completeness*, late word; *elw. end Ne.* 3²¹ Jb. 11⁷ 26¹⁰ 28⁸.

CXXXIX. B.

23. לִבְנֵי full form for euphony. — כִּתְּנֵי וְיָדָע *test, try, and know*. — שִׂרְעָמִי] *thoughts*, *elw. Ps.* 94¹⁹. — 24. רָרָךְ עֵצֶב. ^{B. N.} *el [des] droulas; elders*, ^{B. a. b. N. A.} *err. for δδός* ^{N. c. a. R. T.} רָרָךְ is a gl. † עֵצֶב n.[m.] *pain, hurt, sorrow*, as 1 Ch. 4⁹ Is. 14³.

PSALM CXL., 3 STR. 6⁴.

Ps. 140 is a prayer for rescue from violent and crafty enemies (v. 2⁻⁴); for preservation from the snares they have laid (v. 5⁻⁶); with expression of confidence in Yahweh and a final plea that the desires of the wicked may not be accomplished (v. 7⁻⁹). Subsequent additions were: (1) A Maccabean imprecation (v. 10⁻¹²). (2) A liturgical gloss expresses confidence in Yahweh (v. 13⁻¹⁴).

- R**ESCUE me, Yahweh, from evil men,
 From men of violent deeds preserve me;
 Who have devised evil things in their mind,
 All the day stir up wars;
 Who have sharpened their tongue like a serpent,
 Who have the poison of a viper under their lips.
- K**EEP me, Yahweh, from the hands of the wicked,
 From men of violent deeds preserve me;
 Who have devised to trip up my feet:
 From the proud who have hid traps for me,
 And cords have spread as a net (for me),
 At the side of the track have set snares.
- I**SAY unto Yahweh: "My God art Thou.
 O give ear, Yahweh, to the voice of my supplications.
 Yahweh, my sovereign Lord, my stronghold, my salvation,
 Who hast screened my head in the day of weapons.
 Do not promote, Yahweh, any of the desires of the wicked:
 They have plotted; grant not that they lift up the head."

Ps. 140 was in **𐤁** and **𐤁𐤀**, and later in **𐤁𐤀𐤁** (v. Intr., §§ 27, 31, 33). There is no reason to doubt these statements, so far as v. 2-9 is concerned. But they are untenable for v. 10-14. Indeed, the former only was the original Ps., of three tetrameter hexastichs, symmetrical and poetical. Its language and conceptions are those of **𐤁**; cf. חֲלֹנִי v. 2 with 18²⁰ 34⁸; מִי שׂוֹמֵם v. 2 with 18⁴⁰; הַנְּעֻרִי v. 2-6 with 12⁸ 32⁷ 64²; יַגִּיד v. 3 with 56⁷ 59⁴; v. 4 with 58⁵ or 64⁴; רִחוּחַ v. 5 with 35⁶ 36¹² 56¹⁴; מִקְּעֵי v. 6 with 57⁷ 58¹¹; וְרִשָׁתָּה v. 6 with 9¹⁶ 31⁵ 35⁷ 64³; מִקְּעֵל v. 6 with 17⁶ 23⁸ 65¹²; מִקְּשֵׁים v. 6 with 18⁸ 64⁶ 69²³;

יִשְׁתָּחֲוּ לְךָ v. 7 with 28². 6 31²⁸ 86⁶; v. 8 with 28⁸. The only difficulties are these: יהוה אֱמִי v. 5, but אֱמִי is to be interpreted, not as a divine name, but in the original sense of "my sovereign lord"; כִּי־סֶלֶם v. 8, phr. א.ל., but cf. Jb. 39²¹; אֱמִי v. 9 א.ל. Aramaism, was not in 6 which rd. אֱמִי, which is not uncommon in early Heb. Rd. אֱמִי v. 9 noun with sf. א.ל., not in 6 which rd. וְאֱמִי vb. Gn. 11⁶ Dt. 19¹⁹ Je. 4²⁸ +; אֱמִי v. 9, cf. 144¹⁸, though in sense of Aramaic אֱמִי is yet in Is. 58¹⁰. The Ps. was composed in the troublous times prior to Nehemiah's reforms. The remainder of the Ps. is composed of glosses: v. 10-12 a Maccabean imprecation. מִתְּהוֹמוֹת v. 11, מִתְּהוֹמוֹת v. 12 א.ל., terms for the Pit in Sheol. V. 13-14 was a still later gloss of confidence in Yahweh, necessary for the liturgical use of the Ps.

Str. I. A syn. couplet and a syn. tetrastich. — 2. *Rescue me, Yahweh* || *preserve me*], importunate plea of Israel when in peril, cf. 6⁵ 12⁶ 18²⁰ 32⁷ 34⁸. — *from evil men* || *men of violent deeds*], cf. 18⁴⁰; bitter enemies who are evil in their character, and, so far as practicable, commit deeds of violence. These are then described in four syn. lines. — 3. *devised evil things in their mind*], conceived and planned evil. — *All the day stir up wars*], strive to stir up the Persian government to make war upon the feeble community in Jerusalem; or to rally the neighbouring nations against them. — 4. *Who have sharpened their tongue like a serpent* || *Who have the poison of a viper under their lips*]. They strive to accomplish their purpose by craft, with the subtlety and venom of a serpent, making misrepresentations and slanders of every kind against the people of God, cf. 52⁴ 55²² 57⁵ 58⁵ 64⁴ Rom. 3¹³.

Str. II. Syn. to the previous Str. and of the same structure. — 5-6. V. 5 a variation only of v. 3, the second line being identical, the first varying in the use of *Keep me* and *from the hands of the wicked* || *the proud*. — Their wickedness is also described in four syn. lines: *Who have devised*], v. 3a, only here more specifically. — *to trip up my feet* || *hid traps for me* || *cords have spread as a net* || *At the side of the track have set snares*], using, instead of the image of the venomous, crafty serpent, that of the hunter in his various efforts to ensnare and capture animals, cf. 9¹⁶ 31⁵ 35^{7,8} 64⁶ 141⁹ 142⁴ Mt. 22¹⁵.

Str. III. Two synth. and one syn. couplets. — 7-8. *I say unto Yahweh*], cf. 16² 31¹⁵, a profession of faith and confidence. — *My God art Thou*], the personal God of Israel His people,

belonging to them as they to Him in a unique relation. — [*my sovereign lord*], the sovereign lord of Israel. — *O give ear to the voice of my supplications*], phr. 28²⁻⁶ 31²³ 86⁶ 130². — *my stronghold, my salvation*], the stronghold or refuge in which salvation is found, cf. 28⁸. — *Who hast screened my head in the day of weapons*]. In the battles in which Israel had been engaged in her national history, Yahweh had been as a helmet, protecting the head from weapons, cf. 60⁹. — 9. *Do not promote ¶ grant not*], the final pleading. — *any of the desires of the wicked*], to be accomplished; those expressed in the devisings of v.³⁻⁵. — *They have plotted*], so E , V , S ; to be preferred to the noun "their plot" or "wicked device" of H , followed by EV^a. — *that they lift up the head*], by success, in accordance with their pride, cf. v.^{5d}. The error of an early copyist, attaching WN to the next line, injures the measure of both and makes the interpretation difficult. The Vrss. vary. The original Ps. ends here; but later glossators enlarge it.

The first of these gls., 10–12, is Maccabean in character, and is an imprecation on the enemies, of an entirely different temper and language from that of the original Ps.

As for those round about me, with the trouble of their own lips may He overwhelm them.

May He rain coals of fire upon them.

May He make them fall into the Pit of deep waters, that they may rise no more.

Let not the men of tongue be established in the land.

Let evil hunt the men of violence to the Pit of utter banishment.

This is a syn. pentastich. — 10. *As for those round about me*], the enemies of the Ps. — *with the trouble of their own lips*], that which they in their speech would bring upon the people of God. — *may He overwhelm them*], taking God as the subj. of this and the following vbs., and not "the trouble" as EV^a. — 11. *May He rain coals of fire upon them*], as most recent scholars in accordance with usage, cf. 11⁶; instead of the expression of H , though favoured by Vrss., which is peculiar and which is rendered in EV^a. "fall" with "coals" as subj.: "Let them be cast into the fire," EV^a, is based on H , which interprets by the insertion of a preposition. The author is thinking of divine retribution through a theophanic storm coming upon the enemies; possibly such as

that upon Sodom, but more probably such as decided the battles of Beth-horon and the Kishon, Jos. 10¹¹ ^{sq.} Ju.⁵, cf. also Ps. 18⁷⁻¹⁰. — *May He make them fall into the Pit of deep waters*]. This is the Pit in Sheol, whither the enemies of Yahweh are cast, cf. Is. 14¹⁵ ^{sq.} Pss. 9¹⁸ 88¹¹ ^{sq.} Ez. 26³⁰ 32¹⁷⁻³⁰. — *that they may rise no more*], have no resurrection, as Is. 26¹⁴. — **12.** *Let not the men of tongue*], graphic phr. for the venomous slanderers of v.⁴. — *be established in the land*], gain the supremacy, and so become firmly fixed in the land of Yahweh in place of His people. — *Let evil hunt the men of violence*]. Evil is personified as a hunter, hunting those who hunted the people of God, cf. v.⁶. — *to the Pit of utter banishment*], a syn. term to the Pit of deep waters of v.¹¹, the Pit of Sheol, as a place whither there is the utter, complete, and final driving, or thrusting forth of the wicked. This is the conception of the Vrss., well paraphrased by \mathcal{C} : “the angel of death shall drive him down to hell.” The interpretation of the form as a vb. “to overthrow him,” EV⁹, cannot be sustained.

A liturgical gloss was finally added, v.¹³⁻¹⁴, to make the Ps. more appropriate for public worship. — **13.** *I know*], affirmation of confidence in God as v.¹. — *that Thou maintainest the cause of the afflicted, the right of the poor*], thinking of Israel, and not of individuals, as 9⁵. — **14.** *Surely the righteous will give thanks to Thy name*], ritual worship in the temple, cf. 106⁴⁷ 122⁴. — *the upright will dwell in Thy presence*], have a permanent right of entrance into the temple as the guests of Yahweh, cf. 117⁷ 15¹ 23⁶ 84⁵.

2. הַנְּקִי = v.⁶. L. is defective; substitute נָפְשִׁי for sf. — 3. כְּלִי-מִסֵּרָה rd. for measure כְּלִי-מִסֵּרָה, \mathcal{G} δ λην τὴν ἡμέραν, as Kenn., Street, Che.; two beats are necessary. — [יָגוּר מִלְחָמָה] Qal impf. נוּר (II.) stir up strife, quarrel, cf. 56⁷ 59⁴ 94²¹, but all dub. Ols., Hu., Che., Dr. rd. here יָגַר, $\sqrt{\text{גרה}}$ stir up wars, \mathcal{G} π αρετάσσοντο πολέμους. — 4. עֲנֵנוּ לִשְׁנוֹן] phr. 64⁴. — [נִקְשׁוֹן- \uparrow] a. l., asp, viper, so \mathcal{G} , \mathcal{F} , \mathcal{I} ; dub. cf. עֲכָבִישׁ spider. — 5. לִירְחִית] Qal inf. cstr. ירה μ ash, thrust; \mathcal{G} υ ποσκελσαι, \mathcal{I} subplantare , cf. 35⁵ יִרְחֶה, Pu. 36¹⁸, also [רָחִי] n. 56¹⁴ = 116⁶; Che. trip up my feet. — 6. טָטַע מַחֲרִי] = 142⁴; but pl. מַחֲרִי is needed for measure; \mathcal{G} π αγίδα μοι. — [יָמַי] not subj., but in apposition with subj. which is in relative clause as other ll. — [לִירְחִית קִנְיָה] \mathcal{G} τοῖς ποσίν μου ἐχόμενα τρῖβου. — שְׁחַרְלִי. The li has come down from previous l., where it is needed for measure. It is superfluous here. — 8. יִרְוֶה אֲדָנִי] both needed for measure. — [קָנוּ יִשְׁעָי] phr. a. l.; so \mathcal{G} , but cf. יִשְׁעָי 28⁸; rd. prob. קָנוּ. — [סְכִיחָה] קָנוּ.

fully written 2 m. sg. pf. קכס Qal *screen, cover*, usually c. by of thing covered; c. ל elsw. La. 3⁴.—פָּרַף בַּיּוֹם] *in the day of equipment, battle*; phr. a. ל., cf. Jb. 39²¹ †קָרַף n.(m.) elsw. 1 K. 10²⁵ Ez. 39⁹+.—9. וַיִּמְרָן a.ל., cstr. pl. [וַיִּמְרָן] BDB.; so Aq., † *desideria impiis*, † ἀπὸ τῆς ἐπιθυμίας μου ἀμαρτωλῶν; rd. וַיִּמְרָן.—וַיִּמְרָן] (מסו) n.m. a.ל., *plan, device* (in bad sense); but dub.; † *διελογίσαστο κατ' ἐμοῦ, Σ ἐβουλεύσαστο, ἵ ψορ, cf. 37¹².—רַעַרְלָה]. † רַעַרְלָה* vb. only Hiph.: (1) *produce, furnish*, Is. 58¹⁰ Ps. 144¹²; (2) *elicit, obtain*, Pr. 3¹² 8²⁵ 12² 13²²; (3) *promote*, so here. Bu., cf. Aram. קרנ *grant*. † *ἐγκαταλίπης με*, Ki. מציח לא, Ra. חילחיל לא.—וַיִּרְי] transposed to next l., Du., Dr., al.; but needed here for measure and to complete the Str.—10. פָּרַף] the obj. of וַיִּרְי; either *head*, †, Aq., †, †, †, or *poison*, Σ, †.—וַיִּרְי] cf. חסכס Jb. 37¹² and also 1 K. 6²⁹. † τοῦ κυκλώματος αὐτῶν, † *conviviarum eorum*; Hiph. ptc. Ginsb., cf. Je. 21⁴. Aq. καταστρεφόντων με, Σ τῶν κυκλούντων με, *those encompassing me*, so Dr.—וַיִּרְי] Qr. is to be preferred, with God as subj. † *καλύψει αὐτοὺς (3²)*.—11. פָּרַף] Kt. Hiph. form elsw. 55⁴ *let drop*; Qr. Niph. *be shaken, overthrown*, Dr. *dislodged*; but Hu., Dys., Gr., Bi., Bā., Du. rd. וַיִּסְר. † *πεσοῦνται* favours †. For ordinary usage v. 10⁶.—פָּרַף] †^{B. N.}, † omit ב, but †^{N. c. s. A. E. T} *ἐν πυρὶ*; it is interpretive.—חַסְכָּס] a.ל. (√ חסר) BDB. *watery pit*, Dr. *waterfloods*; Gr. חסכס *nets*, √ חסר, as Is. 51²⁰, but that is a.ל. and dub. also. † has *ἐν ταλαιπωρίαις, † in foveas*, so Σ, †. Du. thinks it is *Hölle*.—12. וַיִּרְי] † רַעַרְלָה vb. *hunt*, as La. 3⁵² Mi. 7² Je. 16¹⁵. † has *θηρέσει* without sf., which is interpret. of †.—וַיִּרְי] a.ל., v. [† וַיִּרְי] vb. Qal *drive, hasten*, Est. 3¹⁵ 8¹⁴; Niph. Est. 6¹² 2 Ch. 26²⁰. Che., Dr., BDB., “*thrust upon thrust*,” so Bā., Du., dub. † *eis καταφθοράν, † in interitus*; prob. the ו is local, the place of utter thrusting out.—13. וַיִּרְי] Qr. 1 sq., † *ἐγών*; Kt. 2 sg. Du. changes to וַיִּרְי.—וַיִּרְי] with וַיִּרְי *maintain the cause of, v. 6⁵*.—14. קַח לְיָדְי] of ritual worship, as 106⁴⁷ 122⁴.

PSALM CXLI., 4 STR. 4⁴.

Ps. 141 is a prayer at the evening sacrifice (v.¹⁻²), that Yahweh would guard the mouth, and prevent evil thoughts and wicked deeds (v.^{3-4b}), renouncing social intercourse with evil doers (v.^{4cd. 5bc}), and begging salvation from their snares (v.^{6a. 8. 9a}). There are Maccabean glosses of imprecation upon enemies (v.^{6a. 7}), and other glosses, of qualification (v.^{5a}), of expansion (v.^{8b}), and of harmonistic conclusion (v.¹⁰).

YAHWEH, on Thee I call: O make haste to me.

O give ear to my voice, while I call to Thee.

My prayer is prepared at the Incense before Thee,

The lifting up of my hands at the evening Minchah.

- O** SET a guard, Yahweh, to my mouth :
 O keep ('Elyon) the door about my lips,
 Incline not my mind to an evil thing,
 To practise practices of wickedness.
- A**S for men who are workers of trouble,
 I will not eat of their dainties.
 The oil of the wicked, let it not grease my head.
 While I live, my prayer will be against their wickedness.
- H**EAR my words; for it will be lovely :
 For mine eyes are unto Thee, Yahweh.
 In Thee I seek refuge; do not pour out my life.
 Keep me from the power of the snare they have laid for me.

Ps. 141 was in **B** and **ff**, but not in any other of the major Psalters (*v. Intr.*, §§ 27, 31). There is no reason to doubt this, as to the original Ps.; but like others, especially of this group, it has been greatly changed by glosses and assimilated to them. In its original form it was a simple and beautiful prayer of four tetrameter tetrastichs, *v. 1-2. 3-4b. 4cd. 5bc. 6. 8. 9a*. In the original there are rare terms and expressions: *כְּמִי טָמְאָה כְּמִי* *v. 2 a. λ.*, but the phr. though original is quite simple and natural; *כְּמִי טָמְאָה כְּמִי* *v. 2* as 2 K. 16¹⁵ Ez. 9^{4. 5} Dn. 9²¹ implies the fully established sacrifice in the temple at evening prayer; *שֹׁטְרָה* *v. 3* is *a. λ.* as pointed by MT. as a noun, but it is prob. a ptc. and without difficulty. *וְעַל רֵל* *v. 3* is improbable, *rd. רֵלָה עָלַי* as **G**, and the strangeness is removed; *הַחֲקוּלָל עָלֶיךָ* *v. 4* phr. *a. λ.* but not late; *אִשִּׁים* *v. 4* *elw.* Is. 53⁸ Pr. 8⁴; *אִלֹּהִים* *v. 4* poetic as Dt. 32²⁴; *כְּמִי טָמְאָה כְּמִי* *v. 4 a. λ.*, but *rd. כְּמִי טָמְאָה כְּמִי*, cf. Ps. 166¹¹; *אֵל חֲקֵר* *v. 8*, cf. Is. 53¹². The Ps. belongs to the peaceful times of temple worship in the Persian period subsequent to Nehemiah. *V. 6a. 7* are imprecations of the Maccabean times. *V. 6a* came into the text from the margin. *V. 9b* is a gloss of expansion. *V. 10* is a late harmonistic conclusion.

Str. I. Two syn. couplets. — 1. *Yahweh, on Thee I call* || *while I call to Thee*]. The people are engaged in prayer. It is not a general statement "when" as *EV*^s. — *O make haste to me*], give a speedy answer, cf. 22²⁰ 38²³ 40¹⁴ 70^{2. 6} 71¹². || *O give ear to my voice*], enlarged in **G** into "voice of supplication," as 140⁷, a true explanation but against the measure. — 2. *My prayer* || *The lifting up of my hands*], the gesture of invocation and supplication, cf. 28² 63⁵ La. 3⁴¹ 1 Tim. 2⁸. — *at the Incense* || *the evening Minchah*], the time of the offering up of incense at the altar of incense in the temple, and of the grain offering on the altar of burnt offering in the court, at evening prayer according to the ritual of the temple worship Ex. 29³⁸⁻⁴² 2 K. 16¹⁵ Ez. 9^{4. 5} Dn. 9²¹. The people are actually engaged in prayer in the temple. It is not a comparison of prayer with incense and sacrifice as *EV*^s.

Str. II. A syn. and a synth. couplet. — 3. *O set a guard || O keep the door*], for safety from without, but also and here especially, against that which was within. — *to my mouth || about my lips*], against the peril of evil speech. The congregation feel the need of protection from themselves from the evil that was within them, showing the high ethical sense of the late Persian period. — 4 *ab.* *Incline not my mind*], going back of the mouth and lips into the mind, that controls and directs them. The mind needs the divine restraint from evil as well as the lips. Cf. the words of Jesus Mk. 7¹⁵⁻²³. — *to an evil thing || To practise practices of wickedness*]. The wickedness of external practice originates in the mind and issues forth from the mouth and lips. The congregation pray to be restrained from all evil, internal and external.

Str. III. Synth. couplets. — 4 *cd.* *As for men who are workers of trouble, I will not eat of their dainties*], partake of their hospitality in social meals, be their guests. These lines do not belong to the previous Str. as EV^a. after H , but begin this Str. in an emphatic position. — 5. *The oil of the wicked, let it not grease my head*], the oil with which honoured guests were anointed before the feast, cf. 23⁵. He will not accept such an honour from the wicked. This seems to be the most natural interpretation of a difficult passage, after G , V , S . But the gloss: *Let the righteous smite me in kindness, and let him reprove me*, made the whole difficult. It asserted that the blows given by a righteous man would be more acceptable than the hospitality however honourable of the wicked. And so EV^a. interpret the oil after H as "oil for the head," and make it a metaphor of the discipline; but interpret the vb. as "break my head," PBV., AV., which is without justification; "let not my head refuse it," RV., JPSV., which may be sustained, but is awkward in the context both in grammar and in sense. — *While I live*], as JPSV., cf. 104³³ 146³, alone suited to the context. "Yea" PBV., "For yet" AV., "For even" RV., show the difficulty in the minds of the translators, and indicate that they did not see their way. — *my prayer will be against their wickedness*], as it had been in the previous Str. against wickedness of themselves, in mind, lip, or deed.

Str. IV. Two stairlike couplets. — 6. *Hear my words*], a renewal of the prayer, continued in v.^{a. 6b}. — *for it will be lovely*], so

to do, as elsewhere other actions are, 133¹ 135⁸ 147¹. — The insertion of an imprecatory gloss, which came into the text from the margin, partly before v.^{6a} and partly after v.⁷, entirely changed the interpretation of it. The gloss was Maccabean in origin: *O that their governors had been thrown down by the sides of the crag*], cast over a precipice to their destruction, cf. 2 C. 25¹² Lk. 4²⁹. These were doubtless the Syrian governors and oppressors. The pf. in an optative sense, as Hu., Gr., alone suits the situation; rather than the statement of the fact as EV^a. — The result of their fall is then given: 7. *As one splits open and bursts asunder on the ground*]. Falling down to the ground, the body bursts asunder, as did that of Judas Acts 1¹⁸. This simple and natural explanation became confused, when this line was separated from its mate by v.^{6a}; and that line was interpreted as referring to the wicked governors in the rendering: "And they shall hear my words, that they are lovely"; that is, the people will hear the words predicting the downfall of those governors and only then appreciate their loveliness. But this thought is not at all natural to the context, and is a makeshift of interpretation. It moreover made the subsequent line difficult, and forced its connection with v.^{7b} rather than with v.^{6a}. S and Lucian alone of Vrss. give the correct interpretation. — *O that their bones were scattered at the mouth of Sheol*], the bones of those governors, their bodies burst asunder and their bones scattered about at the entrance to the abode of the dead. But 𐤒 and most Vrss. as EV^a. interpret the bones as the bones of Israel, which would seem to imply that Israel was practically dead, as in Ez. 37¹⁻¹⁴, needing resurrection to national life. But that is certainly against the context, which implores deliverance from snares, and preservation of life. The limitation of the reference to the slaughtered among the people can hardly be justified in this Ps. But that interpretation forced the interpretation of v.^{7a} to the bones; and accordingly, after 𐤒, EV^a. render: "like as one breaketh and heweth (wood) upon the earth" PBV., "as when one cutteth and cleaveth (wood) upon the earth" AV., thinking of the chips as a simile of the bones; or more correctly: "as one plougheth and cleaveth the earth" RV., JPSV., after Aq., Σ, 𐤒, 𐤓, but it is then difficult to see a point of comparison with scattered bones. — 8. *For mine eyes are unto Thee, Yahweh || In thee I*

seek refuge], cf. 25¹⁵, the attitude of supplicatory prayer. — *do not pour out my life*], as Is. 53¹². The people are in mortal peril from enemies, and supplicate Yahweh for the salvation of their life. — 9. *Keep me from the power of the snare they have laid for me*]. These enemies are crafty and treacherous, cf. 140⁶. — The v. is enlarged by the gloss: *the snares of the workers of trouble*], referring back to v.^{4c}. — The Ps. received a harmonistic conclusion in 10. *Let the wicked fall into their own toils*], a usual imprecation of exact retribution, cf. 7^{1a. 17} 9^{1a. 17} 140¹⁰. — In antithesis: *I, on my part, shall rejoice, while I pass by*], so by an easy emendation of a difficult text, which varies in \mathfrak{H} and \mathfrak{S} , and is variously interpreted in Vrss. The variation of EV^a: “and let me ever escape them” PBV., “whilst I withal escape” AV., “while I pass by safely” JPSV., “whilst I at the same time pass by” Dr.; show sufficiently their perplexity.

1. $\text{לִי} = 70^6(?)$; elsw. לְעוֹרֹתַי 22²⁰ 38²³ 40¹⁴ 70² 71¹² (Qr.), so \mathfrak{F} *festina mihi*; \mathfrak{S} ἐλάκουσόν μου . — 2. $\text{תִּפְתָּח תְּפִלְתִּי}$ phr. a. l., but cf. 2 Ch. 29²⁶ 35^{10. 16} of temple service, cf. 2 Ch. 8¹⁶ Pr. 19²⁰. — שָׁמַח אֲנִי phr. a. l., but cf. Ez. 20⁴⁰. — $\text{תִּתְחַתְּךָ עָרְבָה}$ phr. elsw. 2 K. 16¹⁶ Ezr. 9^{4. 6} Dn. 9²¹, cf. Pss. 20⁴ 40⁷. — 3. שִׁיחָה cohort. Imv. שִׁיחַ. — שָׁמְרָה n. f. *watch*, a. l.; dub. rd. שָׁמְרָה Qal ptc. \mathfrak{S} has $\text{ὄρατο περισσῶς ἐπὶ τὰ χεῖλην μου}$. — עַל דֶּל שַׁחַר [עַל דֶּל שַׁחַר] † [רַח] *door*, a. l., dub. rd. רְהָה fig. for lips Ec. 12⁴. עַל not used with vb.; rd. עַלִּין ; needed for measure. — 4. הִתְעַלְלִי Hithpo. עַלִּי a. l.; BDB. *practise practices*, in wickedness, Dr. *occupied in deeds*. Poel *act severely toward* La. 1²² 2²⁰ 3⁶¹. Hith. *busy, divert one's self with*, Ex. 10² (J.), *deal ruthlessly with* c. נ ו S. 6⁶ Nu. 22²⁹ (JE.) Ju. 19²⁶ +. — $\text{אִישִׁים אֲחֵרֵי אִישִׁים}$ elsw. Is. 53⁸ Pr. 8⁴, for אִישִׁים . — אֲלֵהֶם [אֲלֵהֶם] Qal. impf. † לֹחֵם denom. *eat as food*, elsw. Dt. 32²⁴ Pr. 4¹⁷ 9⁶ 23^{1. 6}. — סַנְנִיפִיחִים a. l. two tones, *delicacies, dainties*, as נַטִּים Ps. 16⁶, 16¹¹. — 5. שֶׁן רֵאשׁ [שֶׁן רֵאשׁ] *choice oil* \mathfrak{T} , Dr.; but \mathfrak{S} שֶׁן רֵשַׁע *oil of the wicked*, better suited to context, \mathfrak{F} *oleum amaritudinis*. — אֵל יָגִי Hiph. juss. טו [forbid, cf. 33¹⁰, frustrate] elsw. vb. only in P. \mathfrak{S} has μὴ λιπαρῶτω , so \mathfrak{S} , \mathfrak{F} , after Arab. *be fat*. — כִּי עוֹרִי rd. כִּי עוֹרִי . — בְּרֻעוֹתַיִם two accents. \mathfrak{S} has $\text{ἐν ταῖς ἐδοκλασ ἀβρῶν}$ *ברעוניהם*. — 6. נִשְׁטַשׁ Niph. a. l. † שַׁטַּשׁ Qal *throw down* 2 K. 9²³ (rare word), so *be flung down*. Pf. in the sense of optative as Hu., Gr. — בְּיַד סַלְעַת [בְּיַד סַלְעַת] *by the sides of the crag*. This l. is a gl. [שַׁטַּעַן] has no appropriate connection with foregoing. Rd. שִׁמַּע *Hear!* Imv. beginning new Str. — נִקְטְנוּ [נִקְטְנוּ] not used elsw. of words; dub. unless we consider them the words of prayer; vb. elsw. Gn. 49¹⁵ 2 S. 1²⁶ +; pl. adapted to previous vb.; rd. נָקַט adj. (cf. Pss. 135⁸ 147¹ (of praise)). — 7. כַּטַּו full form prep. — פָּלְחָה Qal ptc. † פָּלַח *cleave*, elsw. Pi. *cleave open, cut open, split*, Jb. 16¹⁸ Pr. 7²² 2 K. 4³⁹, of animals bringing forth young Jb. 39³. — בִּתְקַע בְּאָרֶץ [בִּתְקַע בְּאָרֶץ] *cleave the earth*, כַּקַּע

(74¹⁵). There is no Biblical usage to justify our thinking of *ploughing* here. Vb. means *burst open*, in Niph., cf. 2 Ch. 25¹², of men hurled from a rock. This best suits the context here. — נמורו Niph. מור only here; rd. נמורו *his bones*. Qal Je. 50¹⁷. Pi. Ps. 53⁶ +, v. 14⁶. — 8. יהוה ארני conflation of divine names. ארני makes l. too long. — בנה prep. with fuller sf. — אל תצר Pi. impf. juss. *pour out my life*, as Hiph. Is. 53¹², Niph. Is. 32¹⁶ *lay bare*, Ps. 137⁷, cf. 37³⁵. — 9. בנקשתי pl. fem. a.l.; pl. in ים 64⁶ 140⁶, cstr. טוקשי 18⁶. — 10. א.ל. unless with Gr., Che., for מהמרות 140¹¹, which is expl. of one dub. word by another of the same kind; cf. טקקך Is. 51²⁰. The v. is however a late gl. — יחד BDB. *at the same time*; but dub. Ⓢ κατὰ μέρος = יחד *solitary*. Ⓢ *simul*, attached to the previous clause. But none of these give good sense. A vb. is required; rd. אחר Qal impf. ו שרה, *I shall rejoice*, cf. 86¹¹ (Ⓢ) Jb. 3⁶.

PSALM CXLII., 2 STR. 10⁸.

Ps. 142 is a prayer of the congregation to Yahweh in great trouble (v. 2^{4a}). Yahweh knows that they are friendless and without any way of escape (v. 4^{b. 5}). Yahweh is their only refuge in their extremity (v. 6^{-7ab}). Therefore they implore Him to save their life, delivering them from prison, that the righteous may recognize that He does good to His people (v. 7^{c-8a. 8cd}). There are glosses of explanation (v. 4^c) and liturgical expression (v. 8^b).

UNTO Yahweh I cry with *my* voice;
 Unto Yahweh I make supplication with *my* voice.
 I pour out before Him *my* plaint;
 I declare before Him *my* trouble:
 Because that within me fainteth *my* spirit.
 But Thou knowest *my* path;
 Lookest and seest on *my* right hand,
 That there is none that recogniseth *me*;
 Escape fails *me*,
 There is none that careth for *me*.

UNTO Thee, Yahweh, do I cry,
 I say: "Thou art *my* refuge;
 In the land of the living *my* portion."
 O attend unto *my* yell,
 For very low am I brought.
 Deliver me from them that pursue (*my* life),
 For they are too strong for *me*.
 O bring forth from prison *my* person;
 That the righteous may recognise with *me*,
 That Thou doest good to *me*.

Ps. 142 was in **B**, of the class **ססניל** like the group 52-55. But the original title was doubtless **תסלה** (v. Intr. §§ 1, 26, 27). The Ps. shares with the group 51-63 in historical references, which in all cases are conjectural of appropriate situations for the thought of the Ps. **ביתונו במקרה**, cf. 57¹; whether the cave of Adullam (1 S. 22), or of Engedi (1 S. 24), is difficult to determine. The Ps. is composed of two trimeter decastichs, each line ending in assonance in **י**. There is nothing in Ps. to suggest a late date, except v. 9 **יכרוו**, a dubious form, which is probably a txt. err. The phr. v. 4 **כההקטף**, cf. **עלי רחמי**, as 143⁴, is used Jon. 2⁹. **ארץ החיים** v. 6 = Is. 38¹¹ 53⁸ Je. 11¹⁹ Pss. 27¹⁸ 52⁷. **רלותי** v. 7, cf. 79⁸ 116⁶. **מסטר** v. 8 cf. Is. 24²² 42⁷. V. 4^c. 8^b are glosses injuring the measure, the former expansive, the latter liturgical. The Ps. was composed during the early exile at Babylon, when the life of the nation was in peril and the people were prisoners v. 7-8^a.

Str. I. A pentastich of four syn. lines followed by a synth. one, and a pentastich of syn. couplet and triplet. — 2-3. *Unto Yahweh*], repeated for emphasis; || *before Him*], also repeated for emphasis. — *I cry* || *I make supplication*], of importunate prayer. — *with my voice*], repeated to emphasize the fact that it was oral; it could not be restrained within the secret breast, but burst forth in loud cries. — *I pour out*], in a stream of words: || *declare*. — *my plaint*], defined by *my trouble*. — 4. *Because*], the reason, and not temporal: "when" as EV^a. — *within me fainteth my spirit*], discouraged and in the extremity of weakness, cf. 77⁴ 107⁶ 143⁴ Jon. 2⁹. — *But Thou*], emphatic: and no other. — *knowest my path*], the way in which the people have been compelled to go in their exile. — A glossator in a different situation explains: *in the way that I walk they hid a trap for me*], cf. 140⁶, suiting the situation of the congregation of the Restoration, but not that of the Exile. Moreover, the measure of the line is different, and it makes the Str. just this much too long. — 5. *Lookest and seest*], so **G**, **S**, **V**, **T**, as inf. abs., carrying on previous pf.; interrupted by gloss, and thus in MT., followed by EV^a, rendered as imv.: "look and see," as a renewal of the petition. — *on my right hand*], the sf. required for assonance and by the || *my path*, v. 8^b. The right hand is the place of the advocate, cf. 16⁸ 109³¹ 110⁵ 121⁵. — This missing advocate is defined: *That recogniseth me*, || *that careth for me*], and intermediate *Escape*, which cannot, therefore, be interpreted as the act of escaping, or the place of escape, but as the person to whom they would escape as a refuge. — Such an

advocate is emphatically denied in the repeated: *There is none*, and also in the intermediate *fails me*], literally "is perished," utterly lost away from me.

Str. II. A pentastich, composed of a syn. couplet preceded by an introductory line and followed by a synth. couplet; and also a pentastich, composed of synth. couplet and triplet. — 6. *Unto Thee, Yahweh, do I cry*], a renewal of the petition of v.²⁻³. — *Thou art my refuge*], Yahweh, and no one else; in antith. v.^{5c}; ¶ *my portion*, cf. 16^b, as the share or allotted section *In the land of the living*], cf. 27¹³ 52⁷. Even in the holy land, where each one of the congregation had his portion, Yahweh was yet the supreme portion, cf. 73²⁵⁻²⁶. — *O attend unto my yell*], renewing v.³, the loud, importunate pleading. — *For very low am I brought*], cf. 79⁹ 116⁶, reduced to the lowest degree of misery; cf. v.^{4a}. — *Deliver me from them that pursue my life*], reduced to "me" in text at the expense of the measure, and to the ignoring of the peril to the life of the nation. — *For they are too strong for me*], the Babylonians have overcome them, and they are helpless captives in their hands. — 8. *O bring forth from prison my person*]. The captives were at first prisoners of war, and many of them at least were kept in prisons. What was immediately needed, next to preservation of life, was deliverance from imprisonment. — *That the righteous may recognise with me*], the most probable rendering of a difficult passage, where ¶ and Vrss. greatly vary. The chief Vrss. with Ⓔ, after Aramaic, render: "the righteous will wait for me." AV., RV., "compass me about," has no support in Vrss. RV.^m "crown themselves because of me," JPSV. "will glory in me," Dr. "shall put out crowns because of me," are based on Σ, ™, and ancient Jewish authorities, and is most probable, if the text be correct. But the text is probably corrupt, and the change of a single letter gives the reading followed above. — *That Thou doest good to me*], in giving me the deliverance implored throughout the Ps. — A glossator inserts a liturgical gloss: *that I may give thanks unto Thy name*], in public worship.

2. קוּלִי] in both instances changed for emph. from the original order at close of l. as assonance required. — 3. אִשְׁמַךְ שִׁיחִי] cf. 102¹. — צָרָתִי] cf. 22¹² 78¹⁹ 116²; originally at close of l. — 4. בְּהִחַצְטָה עָלַי רִיחִי] causal and not temporal, cf. 77⁴ 107⁵ 143⁴ Jon. 2⁸. — † הִחַצְתָּי] n.f. sf., as 119¹⁰⁶ = הִחַיב 78⁶⁰ 119⁸⁶.

— *ו* rel.; *l.* is a pentameter gl. — *סמטו פח* = 140⁶. — 5. *הַבִּיט* fully written Hiph. *imv.*, as *פ*; but better as *פ*, *פ*, *פ*, *פ*, *פ*, *Bā.*, *inf. abs.* and so for *pf.* 1 sg.; so *אמה* for *אמה* — *ימתן* should be at the end of *l.* with *sf.* for *assonance*; so also *לי* of next *l.* — *תקיר* Hiph. *ptc.* *נכר* *recognise, acknowledge*, as Dt. 21¹⁷ 33⁹ Is. 63¹⁶, cf. 61⁹; *be acquainted with* Ps. 103¹⁶. — *אמר טעם סן* phr. *elstw.* Am. 2¹⁴ Je. 25³⁸ Jb. 11²⁰. — 6. *זקתי* goes to end of *l.* for *assonance*; so also *תלקי*. — 7. *רליחי* *pf.* *רלל* *hang down, be brought low*, as 79⁹ 116⁶; should be at the end of *l.* — *ררפי* *ררף* *נפשי*; *assonance* requires *sg. sf.* — 8. *תִּטְנֶנָּה* [*duncheon, elstw.* Is. 24²² 42⁷, cf. *תִּטְנֶנָּה* Ps. 18⁴⁸. — *להרוח את שכן* — is a gl., *destroying measure*. — *בי יקרו* Hiph. *impf.* *תכור* vb. Pl. *surround, c. acc.* 22¹³ Ju. 20⁴². Hiph. *elstw.* Pr. 14¹⁸ (*dub.*), *ptc.* Hb. 1⁴ *surround c. acc.* The construction with *בי* *a.λ.* and *difficult*, and this derivation not sustained by any ancient *Vrs.* *εμὲ ὑπομενέουσιν, I me expectant justi*; so *פ*, *פ*, *Aq.*: all derive from *כור* *Aram. wait, hope for*, cf. Jb. 36⁹. But *פ*, *פ*, *Ra.*, *AE.*, and *prob. MT.*, regarded it as *denom.* of *קָרוּר* *crown*; so *Theo., De., Dr., JPSV.*, which, however, is only used in *Est.* 1¹¹ 2¹⁷ 6⁸ and *prob. as Persian loan word.* There is doubtless a *txt. err.* *בי*, as *assonance* requires, should be at end of *l.*; and so connected with *צדיקים* rather than with the *vb.* The original *vb.* was *prob.* *יָקַר*; see v. 60. — *תנסל עלי*. *ὄλωσ ὁ ἀναποδῶς μοι, I cum retribueris mihi*, so *Aq.*; but *ὄβραν ἐπεργεήσῃς με*. *עלי* has been assimilated to 116⁷ 119¹⁷; but *assonance* requires *sg. sf.* The original was doubtless *לי*.

PSALM CXLIII., 2 STR. 5⁵.

Ps. 143 is an importunate prayer of the congregation to Yahweh in great peril for speedy deliverance, pleading His faithfulness, righteousness, and kindness (v. 1. 4b. 6-7a. 8); that He would deliver from enemies, teach, lead, and quicken them (v. 9-11). Many glosses, chiefly citations, emphasize the perils (v. 9-11a. 7b), recall former deliverances (v. 9), express the dogma that no living being can be righteous in Yahweh's sight (v. 9), and imprecate ruin upon enemies (v. 12).

MY prayer, O hear, in *Thy* faithfulness; O give ear to *my* supplication.
 Answer *me* in *Thy* righteousness; within me is bewildered *my* heart.
I spread out unto *Thee*, as a weary land, *my* soul.
 Answer *me* speedily (in *Thy* righteousness): pine doth *my* spirit.
 Make *me* hear in the morning *Thy* kindness; for in *Thee* do *I* trust.
MAKE *me* know *Thy* way; for unto *Thee* I lift up *my* soul.
 Deliver *me*, Yahweh, from *Thine* enemies; for unto *Thee* *I* (flee).
 Teach *me* to do *Thy* will; for Thou art *my* God.
 Lead *me* for *Thy* name's sake in uprightness, *my* God.
 Quicken *me* in *Thy* righteousness: bring out of trouble *my* soul.

Ps. 143 was in **B** and **PH**, v. Intr., §§ 27, 31. In **C** it has also *bre adōnō d vōs karadiōkei*, which is a late conjecture of an appropriate historical illustration. It is the last of the Penitential Pss. of the Church. It, like all others of this group, has been greatly changed from its original form, in which it was a prayer of two pentameter pentastichs, v. 1. ^{4b. 6b. 7a. 8-11.} It doubtless belonged to the troublous times before Nehemiah. The language and style are those of **B**. The original was ornate, with threefold assonance in every line: in *יָרָה, יָרָה, and יָרָה*. This has been obscured by transpositions in some cases by late copyists; but it is evident in most lines and easily restored in others. There are many glosses, which lack this assonance and are chiefly citations or adaptations of older Pss. V.³ reminds of Jb. 9²² 22⁴ in its recognition of universal lack of righteousness before God; is dogmatic in spirit, and tetrameter in form, if not prosaic. V.^{3b} is from 7^{6b}. V.^{3c} was derived from La. 3⁹. V.^{4a. 5} are adaptations to 77^{6. 12. 13}. V.^{7b} is from 28¹, and v.^{7a} is a phr. common in **B**. V.¹² is a Maccabean imprecation. V.^{10b} רחוק טובה is a gloss from Ne. 9²⁰. All evidences of late date are in the glosses.

Str. I. Syn. pentastich. — 1. *My prayer* || *my supplication*], expressed by the gesture, *I spread out unto Thee*], v.^{6a}, defined by gloss as “my hands,” but really *my soul*, as La. 3⁴¹, the heart into the outspread hands; and so || *lift up my soul*], v.^{6b}. This attitude of soul is compared to a *wearry land*], thirsting for refreshing rain, cf. 63²; and is interpreted as: *pine doth my spirit*], v.^{7a}, cf. 71⁹ 73²⁶, and qualified by *in Thee do I trust*], v.^{8a}. — Notwithstanding the desperate situation, described as: *bewildered my heart*], v.^{4b} (stupefied by the extreme peril from which there is no escape unless divinely given), and the importunity of the prayer; their trust in Yahweh is firmly maintained. — *O hear* || *O give ear* || *answer me*], repeated in v.^{7a} with the adv. *speedily*] and the || *make me hear in the morning*], after the night of trial, cf. 30⁶. — The divine attributes are the sanctions of the pleading: *faithfulness*], to His covenant and people; *righteousness*], in their vindication against their enemies, repeated v.^{7a}; and *kindness*], v.^{8a}, which in earlier literature is the nearest syn. to the divine love rather than “mercy,” the usual mistaken translation. This Str. has been greatly enlarged by glosses of various kinds. — 2. *And*], an additional petition, not homogeneous with the original Ps. — *enter not into judgment with Thy servant*]. Israel as the servant of Yahweh is here conscious of sin and guilt, that makes him dread the divine judgment, which the previous context has implored. — *for no living being is righteous before Thee*], a dogmatic statement

corresponding with Jb. 9³ 25⁴, as regards man, and extended even to the angels Jb. 4¹⁷⁻¹⁸ 15¹⁴⁻¹⁵. This v. is cited by St. Paul, Rom. 3²⁰ Gal. 2¹⁶. It adds the penitential element to the pleading, and justifies the use of the Ps. as the seventh of the Penitential Pss. of the Church. Doubtless the Ps. thereby became more suited to public worship, notwithstanding inconsistency with the context, which pleads for divine interposition in righteousness and a righteous judgment on enemies. — 3a. *For the enemy doth pursue my life*], a gloss from 7⁶. The enemies are mentioned in the original for the first in v. 9. — *He hath crushed my life to the earth*]. The people are utterly crushed and prostrate on the ground before their enemies. — 3c. *In the region of dense darkness he hath made me dwell as those long dead*], a citation from La. 3⁶. There is no good reason to think of a different meaning here from there. The people after the destruction of Jerusalem, in exile, are conceived as having died and descended into Sheol, which is a region of dense darkness and gloom, where the shades of the dead dwell, even those dead from ancient times. It is possible to interpret the term as "dead forever," having no hope of resurrection, in accordance with the denial of resurrection to the wicked Is. 26¹⁴. But it is not probable that the question of a resurrection was in the mind of this glossator any more than in that of the author of La. ; or that he was thinking even of a long-continued, indefinite period for the continuation of the dead in Sheol. It is most natural with EV^a. after most ancient Vrss. to think of those who had been long dead ; so that the glossator is complaining here of the long continuance of the death of the nation. — 4. *And my spirit fainteth upon me*], is a gloss from 77⁴⁰ adapted to 142⁴. — 5. *I remember the days of old*], adapted from 77⁶ || *I meditate on all Thy work*, citation from 77¹³ || *I muse on the work of Thy hands*, variation of 77¹². — 7b. *Do not hide Thy face from me*], a phr. common in Pss., 13³ 22²⁵ 27⁹ 69¹⁸ 88¹⁵ 102³; in different measure from the context, and a gloss of intensification. — *I become like them that go down to the Pit*], derived from 28¹ by glossator and tacked on without care for grammatical construction. It really implies the protasis "lest if Thou be silent unto me"; but there is no sufficient reason for inserting it with Che., whose reconstruction of this Ps. is of the most arbitrary character.

This glossator conceives of the nation as in extreme peril of death and of descending to the Pit of Sheol; and is accordingly at variance with the glossator of v.^{3c}, who thought of the nation as already for a long time dead. Such different points of view are not uncommon in such mosaics of religious phrases, and do not really disturb their liturgical use.

Str. II. Syn. pentastich. — 8b-11. *Make me know* || *teach me* || *lead me*]. Petition for divine instruction and guidance quite frequently is intermingled with petitions for deliverance, cf. 25⁴⁻⁵. — *Thy way*], the course of life prescribed by the divine Law; enlarged by a copyist, by assimilation to 32⁸, into “the way wherein I should go.” — *Thy will*], the divine will as the norm of human conduct, elsw. 40⁹; even of angels 103²¹. — *in uprightness*], interpreted and enlarged into “in a land of uprightness”; probably an error for “path of uprightness” as 27¹¹, which certainly is better suited to the context. These petitions are || with petitions for deliverance, resuming those of the previous Str. — *Deliver me, Yahweh, from Thine enemies*]. The enemies of the people of Yahweh are the enemies of Yahweh Himself, as usual. A later scribe destroyed the assonance by substituting “mine” for “Thine.” — In the climax, v.¹¹, two petitions appear: *quicken me, revive my life, in Thy righteousness*, as v.^{4b.7a}; || *bring out of trouble my soul*], my person, me, myself. — Three of the lines in their complementary parts assign reasons for the petition introduced by “for”: *unto Thee I lift up my soul*], resuming the attitude of soul of v.⁶; || *unto Thee I flee*], so **Ⓞ**. This by an early error of a single letter in **Ⓜ** and most Vrss. was changed into a vb. meaning to cover, conceal, overwhelm; but having no meaning suited to the preposition used here or to the context. The Vrss. and interpreters dependent on **Ⓜ**, therefore resort to paraphrases; or seek meanings for the vb. unknown elsewhere, or unsuited to it, such as “flee to hide me,” EV^a. Most modern critics recognise an error in the text and propose various remedies. The simplest is that given above. — *For Thou art my God*], the personal relationship of Israel to Yahweh as their own national God inspires them with confidence and the right to expect guidance and the obligation of obedience. — *for Thy name's sake*], is a syn. thought, though varied in expression.

The name, reputation, and honour of Yahweh is involved in the guidance of His people, and that is a reason for their petition for it. — A glossator inserts in v.^{10a}, at the expense of the measure, from Ne. 9²⁰, *Thy good Spirit*], which represents the divine Spirit as having the attribute of goodness, in being good, benignant, and the benefactor of the nation; and also that the divine Spirit is the teacher and guide, a doctrine which appears also in the “holy Spirit” of Ps. 51¹³ Is. 63^{10, 11}. — 12. A Maccabean glossator appended this prosaic v. of imprecation on enemies. — *And in Thy kindness*], that is, to Israel. — *mayest Thou exterminate mine enemies, and destroy all the adversaries of my life*]. It is difficult for a modern to reconcile the divine attribute of kindness with the extermination of the enemies of Israel. But even to the author of the original Ps. the enemies of Israel were the enemies of Yahweh; and in the Maccabean times it was indeed a kindness of Yahweh to Israel to exterminate their implacable foes. — *for I am Thy servant*]. It is a sufficient reason for this imprecation, as indeed for all the petitions of the Ps., that Israel was in a special relation to Yahweh as His own servant and worshipper, cf. v.² 86¹⁶ 116¹⁶ 136²².

1. [יירה] is gl., making l. too long. — [ששן תלחי]. The usual order; but assonance of Ps. requires transposition. The *imv.* should be *cohor.*, || ראוינה. — [אל] as 39¹⁸, with this vb.; elsw. acc. 5² 17¹ 55² 86⁶ 140⁷ 141¹. **Ⓢ** has acc.; prob. prep. txt. err., as it makes l. too long. — [באמתך] attached by **Ⓢ** to ראוינה, but by **Ⓜ** to עני; the latter destroys parall. Assonance and || require that it should go with שמעה. — 2. [הנבוא במשפט] judicial phr. of Jb. 9²² 22⁴, which seems to have been in the mind of the author, as well as the doctrine that no creature can be regarded as righteous in God's sight. This late dogmatic statement is contrary to the tone of the Ps. The v. is a prosaic gl. — 3. [כי ררך אויב נפשי]. This l. is not in **Ⓢ^B**, but in **Ⓢ^B**. ab. (mg). H. B. T.; a gl. from 7⁶. — [רמא לארץ חיתי] from 7⁶, save that the vb. רמא is substituted for רמס. — [הושיבני במחשבים כמתי עולם] a pentameter gl. from La. 3⁶. — 4. [וחתקתי עלי] from 77^{6b} adapted to 142⁴. — [ישחיתם] Hithp. שחט 40¹⁶, with א. ל. ב. i.; belongs to the original Ps. — 5. [יחס מקים] from 77⁶. Vb. changed from חשבתי to the more usual וזכרתי. — [תניחי בכל מערך] phr. from 77¹⁸. **Ⓢ**, **Ⓜ**, **Ⓢ**, **Ⓟ**, **Ⓠ**, **Ⓡ**, **Ⓢ**, **Ⓣ**, all pl.; but *improb.* — [אשוחח] *Polel* שחח 6⁷; variation of 77¹². — 6. [פרשתי ירי] gesture of prayer; but ירי makes l. too long and is unnecessary; better think with La. 3¹¹ of attitude of the ל. ב. — [לך] an unnecessary pedantic insertion, making l. too long. — [נפשי] belongs to end of l. — 7. [תהר עוני] transposed from original order. עני came first for assonance. A word is missing with assonance in ג-; doubtless צדקה as v.¹⁰. יירה was a later insertion. —

נלחה רוחו phr. a.λ., but cf. 71⁹ 73²⁶. — [אל חסתר מניך] phr. 51¹¹; but gl. — פן חשה סמני gl. from 28¹, where it is apodosis of סמני עם יררי בור. But here there is no proper grammatical connection. The ו does not admit of the translation "lest" of EV⁶. It is possible with Dr. to regard it as ו consec. pf. expressing result; but it was tacked on by the glossator without regard to grammatical connection. — 8. [רָרְרָהּ אֶלֶךְ] makes l. too long; amplification of רָרְרָהּ. — 9. [מֵאִיבֶךָ] assonance requires מֵאִיבֶךָ יהוה. מֵאִיבֶךָ has been transposed. — [אֶלֶיךָ נִקְחֵי]. So A. C. A. T. , but B. A. A. B. has $\delta\tau\epsilon = \nu\gamma$, and that is doubtless correct, as it is more euphonic and harmonious with || ll. This vb. is not suited to the prep. and none of its meanings is suited to context. It is doubtless error for יהוה, A. κατέφυγον , as Street, Du., Valeton. Hu., Now., Ols., Dy., after AE, would rd. חסיתי, but that would require כ. Bach., Bā., קָוִיתִי, Gr. $\text{I. protectus sum} = \text{קָוִיתִי}$ Pu. — 10. [אֶלֶיךָ] for אֶלֶי, required for assonance. — [רִוְחָךְ טִיבָה] gl. from Ne. 9²⁰ by careless scribe, who omitted the article with adj., which the original had and Heb. grammar requires. — [בְּאֶרֶץ מִשׁוֹר] a.λ., so S. J. A. R. T. ; cf. 27¹¹, so here acc. Hu., Bā., בְּמִשׁוֹר 26¹². B. A. A. T. $\epsilon\upsilon \tau\eta \epsilon\delta\theta\epsilon\lambda\epsilon\phi$ favours the latter. The others make l. too long; for a word in assonance in יֶֿ is needed, which was prob. as above אֶלֶי instead of יהוה v. 11^a. — 12. [וְהִמְנַחֵת] ו consec. pf. after חֲנֻמֶיךָ. This v. is a prosaic Maccabean gloss.

PSALM CXLIV.

Ps. 144 is composite. I. A prayer for deliverance from treacherous foreigners, repeated in Rfs. (v. 7^a. 8. 11), the first introduced by blessing Yahweh for warlike skill (v. 1), and recognition of Him as Kindness in whom they have taken refuge (v. 2^a). The second is introduced by a vow of public praise for the victory given (v. 9. 10). Glosses emphasize the fact that Yahweh is their refuge (v. 2^b), and petition for theophanic interposition (v. 6-7^b); represent the insignificance of man (v. 5) and his transitory life (v. 4). II. A fragment of a Ps. representing the blessedness of the people in their children (v. 12), their stores (v. 13^a), their cattle (v. 13^{b-14^a}), and freedom from war (v. 14^b), with a Rf. declaring their supreme happiness in having Yahweh for their God (v. 15).

A. v. 1-2ac. 7b. 8-11, 2 STR. 4³, RF. 3³.

BLESSED be Yahweh, my Rock!

Who traineth my hands for battle,

My fingers for war.

My Kindness, and Him in whom I have taken refuge.

Deliver me from the hand of foreigners,

Whose mouth doth speak insincerity,

And whose right hand is a right hand of falsehood.

A NEW song will I sing unto Thee ;
 With a lyre of ten strings will I make melody to Thee,
 Who giveth victory to (His) king,
 To His servant from the hurtful sword.
*Deliver me from the hand of foreigners,
 Whose mouth doth speak insincerity,
 And whose right hand is a right hand of falsehood.*

B. v. 12-15, 6⁴, RF. 2⁴.

THE sons are in youthful vigour, as established towers.
 The daughters are as corner pillars, hewn out as figures.
 The garner are full, affording all kinds of store.
 The sheep are bringing forth thousands, ten thousands in the fields.
 The kine are great with young: there are no miscarriages.
 And there are no goings forth to war, or cries of alarm in the squares.
*Happy the people when they have it so !
 Happy the people, when Yahweh is their God !*

Ps. 144 was in **D**. The addition of **Σ** πρὸς τὸν Γολιδθ was suggested by the contents, and is a late conjecture. The Ps. is really composite: of a trimeter poem v. 1-11, and a tetrameter v. 12-15, which is a fragment of a lost Ps. The Psalm has many glosses, so that in its present form it is a mosaic. But the Rf., v. 7^{b-8}=11, enables us to find two Strs., v. 1. 2^{ac}, v. 9-10 +. Even these vs. are dependent, the former on 18⁴⁷. 8^b, the latter on 33²⁻³, and the Rf. on 18⁴⁵⁻⁴⁶; so the Ps. must be regarded as essentially an adaptation of earlier material to a later situation, which on account of v. 8. 11^{bc} may be regarded as the troublous times at the beginning of the work of Nehemiah, when the people were called to arms against their treacherous neighbours. The dependence of the Ps. on Ps. 18 doubtless suggested the many other glosses from that Ps.: v. 2^{bd} from 18³. 4^b, v. 5^a from 18¹⁰, v. 6 from 18¹⁵, v. 7 from 18¹⁷. 18. Other glosses were inserted: v. 3 from 8⁵, v. 4 from 39⁵. 7, v. 5^b from 104⁸². The fragment v. 12-15 is a tetrameter octastich in its present form. It is full of Aramaisms and late and unusual words and constructions. It is a remarkable specimen of assonance, in which six lines have four words, in alternate lines, in assonance in **דָּ** and **וָ**.

PSALM CXLIV. A.

Str. I. A tetrastich with introverted parallelism, and a tristich of Rf. whose second and third lines are syn. — 1. *Blessed be Yahweh, my Rock*], an adaptation from 18⁴⁷. — *who traineth my hands for battle, My fingers for war*], enlargement of 18³⁵; the hands probably to wield sword and spear, the fingers to grasp the bow; that is, for warlike skill and vigour against enemies. — 2. *My Kindness*], as epithet of God elsw. Jon. 2⁹, cf. Ps. 59¹⁸; as the

source and giver of kindness. — *and Him in whom I have taken refuge*], from the enemies. This latter was originally part of the same line as the phrase above; but a glossator inserted from 18⁸ a number of additional terms, emphasizing the fact that Yahweh was the refuge of His people: *my fastness, my high tower and mine own deliverer, my shield*; and also from 18⁴⁸: *who bringeth down peoples under me*. — 3. A later glossator inserts from 8⁵ with slight modification: *Yahweh, what is man, that Thou takest knowledge of him? The son of man, that Thou considerest him?* His purpose was to deepen the humility of the congregation and their sense of unworthiness in the sight of God. — 4. Another gloss from 39^{6,7} states the transitoriness of human life as a reason for immediate deliverance: *Mankind is like unto a breath. His days like a shadow pass away*. — 5-7 a. The same glossator who inserted v.²⁶, adds a petition for theophanic interposition from 18^{10, 15, 17, 18} and 104²², changing descriptive impfs. into imvs.

Bow Thy heavens and come down.
 Touch the mountains that they may smoke.
 Flash forth lightnings and scatter them.
 Send forth Thine arrows and discomfort them.
 Stretch forth Thine hands from on high:
 Rescue me from mighty waters.

Rf. 7 b-8 = 11. *Deliver me from the hand of foreigners*]. The peril comes from foreign enemies, probably the confederates allied by Sanballat in the time of Nehemiah, when the congregation took up arms to defend themselves, while rebuilding the walls of Jerusalem, Ne. 4. — *Whose mouth doth speak insincerity*]. They were treacherous foes, misrepresenting the congregation to the Persians, and seeking to make a party for themselves in Jerusalem itself. — *And whose right hand is a right hand of falsehood*], probably the right hand lifted in taking oaths: so that they were false witnesses and perjurers.

Str. II. Two syn. couplets, and Rf. — 9. *A new song will I sing unto Thee; With a lyre of ten strings will I make melody to Thee*]. A vow of public worship and praise with song and musical instruments; an adaptation of 33²⁻³. — 10. *Who giveth victory to His king || His servant*], doubtless referring to the Davidic monarchy; but it has been made more definite by a glossator,

who inserted at the expense of the measure: *Who snatched away David*]. "His King" was generalised into "kings" in the first line. — *from the hurtful sword*], a phr. α.λ., but poetical and graphic.

PSALM CXLIV. B.

Six syn. lines, with syn. couplet of Rf. — 12. *The sons [the daughters]*. \mathfrak{H} and Vrss. differ in sfs. here, and throughout the Ps.; an evidence here as elsewhere that such sfs. are interpretations. Besides the assonance characteristic of this poem does not allow of them. — *in youthful vigour, as established towers*]. Ehr. suggests that imagery suited to a building is here required with sons as with daughters. The usual interp. after \mathfrak{H} and Vrss. "are as young plants made to grow up strong in youth," in youthful strength, freshness and vigour, straight, tall, and full of vital energy and beauty, while in some respects appropriate, is rather tame in this context. — *as corner pillars*], JPSV., as ornamental supports used in temples and palaces; not "corner stones" AV., RV., which would hardly be considered from an æsthetic point of view. — *hewn out as figures*], as the caryatides of ancient art. The comparison of a beautiful woman with a building is found already in the story of the creation of Eve, Gn. 2²², obscured in EV^a. by the generalised "made" for the Heb. "builided" as RV.^m, cf. also Ct. 4⁴ 6⁴ 8⁹⁻¹⁰. By an early misinterpretation of the word rendered "figures," that it had the other and later mng. of "similitude," "model," the word "palace" was supplied against measure and assonance; and accordingly "after the similitude" AV., "fashion" RV., "device" JPSV., "of a palace." — 13-14. *The garners*], storehouses where the harvests were stored away. — *are full*], because of rich and abundant crops. — *affording all kinds of store*], every kind of harvest has been plentiful. — *The sheep are bringing forth thousands, amplified to ten thousands*], wonderful fertility of the flocks. — *in the fields*], RV., or "pastures" JPSV.; not "streets" PBV., AV., where such a thing could not be. — *The kine*], the larger cattle. — *are great with young*], as most moderns in accordance with context, the herds having the same fertility as the flocks; but most Vrss. render "fat" or "strong" and so "strong to labour" PBV., AV., which

seems rather weak in comparison with the other strong lines. RV., JPSV., render "well laden," thinking of the abundant harvests laden upon them. But that has been sufficiently mentioned in v.^{13a}, and a return to it is improbable. — *there are no miscarriages*]. This phr. is the necessary complement of the previous sentence, both for measure and assonance. Therefore we must think that the sing. is an error for an earlier pl., due to a mistaken view of the connection of the clauses, as if this clause were in antithesis with the next: "no breaking in and no going out" AV., RV., JPSV. But the measure requires that these should be in different lines. — *And there are no goings forth*], that is, to war, and so suited to the next clause: *or cries of alarm in the squares*], due to assault upon the city; and so the climax is a condition of peace with all their neighbours. — 15. The Rf.: *Happy the people*], repeated for emphasis. — *when they have it so*], in accordance with the description of peace and prosperity given above. — *when Yahweh is their God*], all these blessings come from Yahweh. It is appropriate that the Ps. should conclude with this recognition.

CXLIV. A.

1. [הַקְלִיב יְיָ לִקְרֹב] cf. 18⁶⁷, after which it is modelled. — [הַקְלִיב יְיָ לִקְרֹב] cf. 18³⁶; but [קָרַב] *battle, encounter*, 55^{19. 22} 68³¹ 78⁹. — [אֲנֹכְתִי] has two tones, cf. 84. — 2. [תִּקְרֵי] as divine epithet, elsw. Jon. 2⁹; cf. אֱלֹהֵי חַסְדֵי 59¹⁰. It is so unsuited to the following words derived from 18⁸ that many think it an error either for סִלְעֵי Du., or חַסְדֵי Gr., חוֹקֵי Dy., Valeton, חַסְדֵי Street, Ehr. But these are really all gls., and the complementary part of l. is וְכִי הִסְתִּי, well suited to חַסְדֵי. — [הַרְוֵד עֵי חַחְתִּי] from 18⁴⁸; only עָקֵי 3, 6, but עָקִים Aq., 3, 5, 6, as 18⁴⁸, so Street, Ehr., Valeton. — 3. Gl. from 8⁵, only יְיָ is prefixed and כי subord. changed into ו consec. MT., prob. error of pointing for ו subord. 6, Σ, 8; 3, 3, *quia*. The vbs. are also changed from חֹכְרֵי, חֹכְרֵי, to חֹכְרֵי and חֹכְרֵי. — 4. Gl. from 39^{6. 7. 12} with various changes that do not alter the essential mng., but rather simplify it: רַחֵם as רַחֵם; 17⁴; 17⁴ for 17⁴; עִיבָה ptc. for impf. יִתְחַלֵּךְ, but 6, 3, prob. rd. pf. — 5 a. Change of impf. of 18¹⁰ into imv., and prefixing of יְיָ; so in second half corresponding change of 104³². — 6. Variation of 18¹⁶, also changed to imvs. — 7 a. Variation of 18¹⁷ with omission of second vb. יִקְחֵי, and insertion of obj. יְיָ. — [פָּצְעֵי] imv. with sf. 1 sg. from 18¹⁷ Aramaism, elsw. v.^{10. 11} snatch away, 6 ἐξελού, so v.¹¹ in reversed order of vbs.; but יְיָ v.¹⁰ τῶν λυτρουμένων. This variation of order in 6 suggests insertions in the text, and the variant vb. in v.¹⁰ a variant verbal explanatory gl. The three uses are all Aramaic gls. — [סָטִים רַחֵם] a late gl. from 18¹⁸;

Qal *bear a heavy load* Gn. 49¹⁶ (J) Is. 46⁷ 53⁴ +. The Pu. is variously interpreted, usually *laden* with young Ges., Hi., Ew., Hu.³; but Bā. after ע *laden* with burdens of heavy harvest. ע *παχείς*, פ *crassae*, ס *עשיר*, think of the animals as large, strong, fat; so Aq., S., J. The decision remains with the complementary words. — אין פרוץ . Assonance requires pl. *טרצים*, which may refer to bursting forth from womb, as Gn. 38³⁰ (J), or the usual *breach* in walls Ps. 106²⁸ Am. 9¹¹ +, as ע *κατάπτωμα φραγμού*. — אין פרוץ ptc. f. *אין* with *עשיר* understood. Assonance requires pl. *אין*, goings forth to battle; cf. 1 S. 17²⁰ Ps. 68⁸. — אין פרוץ makes l. too long. *ו* carries on the negative sufficiently. — אין פרוץ n.f. *outcry*, as Is. 24¹¹ Je. 14² 46¹². Assonance requires pl. — אין פרוץ . ע *αὐτῶν*; sfs. interp.; rd. *ברוחות*. — 15. אין פרוץ אין פרוץ = אין פרוץ rel. and *כה* partic. *so, thus*.

PSALM CXLV., 3 STR. 7⁶, RF. 1⁶.

Ps. 145 is an acrostic song of praise to Yahweh the King (v.¹⁻²), for His greatness, might (v.³), wondrous deeds (v.⁴⁻⁶), and saving righteousness (v.⁷). His grace and compassion extend to all His works (v.⁸⁻⁹). He will be praised by all (v.¹⁰), for the glory and permanence of His kingdom (v.¹¹⁻¹³), His steadfast kindness (v.^{14a}). He raiseth up the fallen (v.^{14b}), supplieth all creatures (v.¹⁵⁻¹⁶), is kind to all (v.¹⁷), nigh to His worshippers (v.¹⁸), to help and preserve (v.¹⁹⁻²⁰). The whole concludes with a summons to universal praise (v.²¹).

I WILL exalt Thee, O King! and I will bless Thy name forever and ever.

Always will I bless Thee, and I will praise Thy name forever and ever.

Great is Yahweh and highly to be praised, and His greatness is unsearchable.

One generation to another will laud Thy works; Thy mighty deeds declare.

The splendour of the glory of Thy majesty they will speak; on Thy wonders muse.

And the strength of Thy awe-inspiring acts they will say; and Thy deeds of greatness tell.

The commemoration of the abundance of Thy goodness they will pour forth; and Thy saving righteousness ring out.

GRACIOUS and compassionate is Yahweh, slow to anger and of great kindness. Yahweh is good to all, and His compassion is over all His works.

All Thy works will praise Thee, Yahweh; and (all) Thy favoured ones will bless Thee.

The glory of Thy kingdom they will say; and Thy might they will speak:

To make known to the sons of men Thy might, and the glory of the splendour of (Thy) kingdom.

Thy kingdom is a kingdom of all ages, and Thy dominion will continue in all generations.

(Yahweh is steadfast in His words, and kind in all His works.)

YAHWEH upholdeth them that fall, and raiseth up all them that are bowed down.

The eyes of all wait upon Thee, and Thou givest to them.

Thou openest Thy hand and satisfiest all living things with good will.

Righteous is Yahweh in His ways and kind in all His works,

Yahweh is nigh to them that call on Him, to all that call on Him truly.

The good pleasure of them that fear Him He doeth; and their cry for help He heareth, and saveth them.

Yahweh preserveth all them that love Him, but the wicked He destroyeth.

A song of praise to Yahweh my mouth will speak, and all flesh will bless His holy name.

Ps. 145 bears the title *תהלה ליהוה*, but it is probably a later addition. The Ps. can hardly have been written earlier than the Greek period. It is an acrostic of 22 hexameters, although in *תהלה* is omitted. It has been preserved in *6*. There are several connections with other poems: *v. 3* = *48² 96⁴*; *v. 18* = *Dn. 3³⁸ 4⁴¹* in Aramaic, quoted from Ps., not the reverse as Du.; *v. 14* = *ווקף הכתובים* Ps. 146⁸; *v. 15* a conflation of *104²⁷* with its original. It is probable that in all these cases our Ps. is earlier; *v. 14* seems to be a late word. *v. 8* gives the order of these words, subsequent to Chronicler; but in this case the change was necessary on account of acrostic. Therefore it is doubtful whether this gives evidence of late date. It may be the origin of the change of order; and if so, is certainly prior to Ch., Jo., and Jon. There are no other evidences of late date. The universalism of the Ps. is not the universalism of Is.², but the larger universalism of the Greek period.

Str. I. Is a syn. heptastich of praise. — **1-2.** *I will exalt Thee [bless Thy name]*, the latter repeated, in order to the final: *praise Thy name*. The name sums up in itself all the renown that Yahweh has won in the esteem of His people, all that they know of Him. — *O King*], vocative. The context shows sufficiently that it refers to God as the King of Israel: but a glossator would make it more definite, and so at the expense of the measure inserts: *my God. — forever and ever*], repeated for emphasis. The praise of the congregation goes on from generation to generation without cessation in the worship of the temple and the synagogue. — **3.** *Great is Yahweh and highly to be praised*], as *48² 96⁴*. — *and His greatness is unsearchable*], extends beyond the bounds of human research in special relations. — **4-7.** *One generation to another*], each generation in its turn transmitting the praise. — *will laud, declare; [speak, muse v. 5; say, tell v. 6]*; all in sacred song *[the commemoration pour forth]*, in a perpetual stream of celebration; *ring out*], in jubilant shouts *v. 7*. — The

theme of unceasing praise are the wondrous deeds of Yahweh in the deliverance of His people, usually expressed in varied terms referring to the deeds themselves: *works, mighty deeds* v.⁴; || *wonders* v.⁵; *awe-inspiring acts, deeds of greatness*], v.⁶; but intermingled with the divine attributes which urge to those deeds such as—*The splendour of the glory of Thy majesty*], as shewn by the King in His majestic manifestations.—and *the abundance of Thy goodness*], in benefactions to His people || *Thy saving righteousness*], in their vindication against their enemies.

Str. II. has a syn. couplet, a stairlike tetrastich and a synth. line.—8. A citation of the primitive revelation of the divine kindness Ex. 34⁶, cf. Ps. 86¹⁵ 103⁸ 111⁴ 112⁴, as a basis for the second Str. of the Ps.—9. *Yahweh is good*, as benignant and bestowing benefactions; explained by *His compassion is over*]. He has a tender, fatherly sympathy with and a paternal care over.—*all*], not to be limited as PBV., to “every man,” but extending to all His creatures; || *all His works*.—10–13. Accordingly, on the basis of these divine attributes: *Thy works*, and especially *Thy favoured ones*], the people of God, the special objects of His kindness: they all take up the praise of Israel of the first part of the Ps.—*will praise Thee*, || *bless* v.¹⁰; *say, speak* v.¹¹; *make known to the sons of men*], to mankind in general.—The theme is the attribute: *Thy might*], v.¹¹, repeated in v.¹²; but especially: *the glory of Thy kingdom* v.¹¹, *the glory of the splendour of Thy kingdom* v.¹²; and above all its perpetuity: *Thy kingdom is a kingdom of all ages, and Thy dominion will continue in all generations* v.¹³. The kingdom is here conceived as universal, not only in time but as extending over all men and all creatures. V.¹³ is cited in Dn. 3³³ 4³¹, in antithesis with the kingdom of Babylon; and probably also was in the mind of the author of 1 Tim. 1¹⁷.—⊕ gives the missing line in 2, which is needed not only to complete the acrostic, but also to complete the second part of the Ps. It was probably omitted by an early scribe, because he found the climax in v.¹³. But really, while the Ps. sings of the glory of the divine King, His kindness is the main theme to which it ever recurs. We ought not to be surprised therefore that the second part of the Ps. concludes with that thought in the words of ⊕: *Yahweh is*

steadfast in His words, and kind in all His works]. The words of such a king are steadfast, and always firm and reliable: the works of such a king are always kind, cf. v. 8-9.

Str. III. now unfolds the divine kindness in a progressive heptastich in: 14. *Yahweh upholdeth them that fall*], unable to stand upright themselves because of weakness, Yahweh holds them up. — *and raiseth up all them that are bowed down*], when with bowed head and body ready to bend down to the earth. He raiseth them up to an upright posture. This is a graphic description of His goodness to the weak. — 15. *The eyes of all*], all creatures, as 104²⁷. — *wait upon Thee*], for their sustenance. — *and Thou givest to them*], what they have need of; enlarged after 104²⁷, at the expense of the measure by supplying the object “their food in its season.” — 16. *Thou openest Thy hand*], conceived as full of gifts. — *and satisfiest all living things*], the entire animal world as well as man. — *with good will*], not only the things they need, but the good will to give them all such things, which makes the divine gift so acceptable. — 17. *Righteous*], in the vindicatory, redemptive sense, as ¶ *kind—in His ways ¶ in all His works*], that is, in all His royal government, in all that He does in His administration of the affairs of the world for all creation. — 18. *is nigh to them that call on Him*], near at hand ready to respond, cf. 34¹⁹; limited however in the complementary clause. — *that call on Him truly*], sincerely, with confidence in Him; excluding therefore the insincere, those who are not in a relation of fidelity to Him. — 19. *The good pleasure of them that fear Him*], what is pleasing to them, acceptable unto them, their desire; defined by complementary clause as *their cry for help*. — *He doeth*], what pleases them, which is in this case — *He heareth and saveth them*. — 20. The climax is reached in the antithesis between *them that love Him*]. His faithful and favoured ones, who are in the relation to Him of loving children to a father; and *the wicked*], who have no such relation to Him. — The former He *preserveth*, the latter He *destroyeth*.

21. The Ps. concludes with a Rf. a universal summons to *all flesh*, all mankind, to *bless His holy name*], as the majestic name of the beneficent King; introduced by the vow of the congregation itself: *A song of praise to Yahweh my mouth will speak*], the

oral praise with song and music in the temple.—A later scribe adds: *forever and ever*], preparatory to the Benediction, which, in the final Psalter at least, always concluded a psalm.

1. אלוהי המלך] א.ל., *3 deus meus rex*; but *ὁ βασιλεὺς μου*, so Street, Che.; cf. מלכי ואלהי 5². אלוהי is gl. הַמֶּלֶךְ is vocative and original.—אנרכה] Pi. cohort., cf. 96² 100⁴.—2. אהללה] Pi. cohort., cf. 69²¹ 74²¹ 148⁶.—לעולם ועד] om. in *6^B* by err.; it is in *6^A*. A. R. T.—3. נודול יהוה ומהלל סוד] = 48² 96⁴.—† אין חקר] elsw. Is. 40²⁸ Jb. 5⁹ 9¹⁰ Pr. 25².—4. אֲשַׁבַּח] Aramaism as *ἄβχα*.—[נבורותיה] pl. *mighty deeds* v.¹² Dt. 3²⁴ Ps. 20⁷ 71¹⁶ 106² 150². But *6* has sing. here and also v.¹², and is prob. correct.—5. הריר כבוד הוור] phr. א.ל., but cf. v.¹² 96⁶ 104¹ 111⁵.—[רַבְרַבִּי נַמְלֵאחִיד] phr. א.ל. improb., cf. 105²⁷. *6* λαλή-*σουσι* עַרְבֵי, so *S*, *H*, Hare, Kenn., Street, Horsley, Che., Bā., Du., Ehr., most prob. as it is more suited to ||.—[אשיחה] rd. with *6*, *S*, 3 pl. ישיר *sing*, *mus*, so Kenn., Street, Horsley.—6. [אָנְדִּילִיחַ] has two beats and is pl. The sg. Qr. *6* is not suited to context.—[אֲסַפְּרָנָה] *6* had 3 pl. which is more prob. here and also v.¹².—7. [יָקַר] = commemoration of א's character and works 6⁶ 30⁶ 97¹² 102¹⁵ 111⁴.—[רַב־נ] *6* יב so Bā., Du.—8. [תנון ורחם] = 2 Ch. 30⁹ Ne. 9¹⁷.²¹ Ps. 111⁴ 112⁴ Jo. 2¹⁸ Jon. 4² later order of words; but *6* has the earlier *οικτιρ-
μων και ελεημων* as Ex. 34⁶ Ps. 86¹⁵ 103⁸. The change of order due to the acrostic form.—[גדל חסד] cf. I K. 3² 2 Ch. 1⁸ Ps. 57¹¹ 86¹⁸ 108⁸.—9. [יכל] but *6^B*. A. R. T. substitutes *τοῖς ὑπομέσουσιν* = פיו Bi., Che.; Bā., *σὺπασιν* *6^A*. e. a. R. T.—10. [יִבְרַכְנָה] Pi. impf. with full form f. sf.—12. לכני האדם] article err.; the measure requires that the two words should have but one accent.—[נבורתי] *6* נבורתיך; so *6* חלנתי, *6* חלנתיך, prob. both sfs. interpretations.—13. This v. cited in Dn. 3²⁸ 4⁸¹ in Aramaic. *6* omits the l. with נ, but *6* preserves it: *πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ και θεσις ἐν πᾶσι τοῖς ἔργοις αὐτοῦ*; so *H*, *S*, and prob. *3*, although it is omitted in some codd. of the latter. It fits admirably with the context in measure, style, and thought; so Grotius, Cap., Ew., Gr., Bi., Oort, Kirk., Che., al.—14. [לכל־הַנְּשָׁאִים] The כ is prob. an assimilation to כל with last word.—[ויקה] ptc. † [ויקה] vb. *raise up*, elsw. 146⁸; no good reason for taking it as late word; found in As. *zakdpu*.—[לכל־הַנְּשָׁאִים] כּוּמִים ptc. pass. *bowed down*, cf. 57⁷.—15. [יִשְׁבְּרוּ] Pi. impf. *wait*, cf. 104²⁷, to which this l. is assimilated by adding כערו, making it too long.—16. [מורח אִמְרֵיךְ] measure requires another word: rd. ארה as *6* for אָרַח; so Bi., Bā., Che., Valeton, cf. 104²⁸.—17. [בְּגִלְדֵּךְ] כל is an assimilation; it makes l. too long; so with לכל־הַרְאִי v.¹⁸ and it is adv. *truly*, v.²⁰.—18. [באמת] *6* ἐν ἀληθείᾳ, *3* *in veritate*; so *H*; but it is adv. *truly*, as Ju. 9¹⁵ Je. 26¹⁵ 28⁹ 32⁴¹.—19. [וְאִת] אִת prosaic gl. here and v.²⁰.—21. [לעולם ועד] is certainly a late gl., as it makes l. just these words too long.

PSALM CXLVI., 3 STR. 6^s.

Ps. 146 is a resolution of lifelong praise in the temple (v.²), with a warning to put no trust in princes (v.³⁻⁴); pronounces happy those whose hope is in Yahweh, the creator, who is also faithful and just (v.^{5-6a. 6c. 7a}), whose kindness to various classes of need is specified (v.^{7b-8b}). There are expansive glosses (v.^{6b. 9c}), and introductory and concluding liturgical phrases (v.^{1. 10}).

I WILL praise Yahweh while I live;
 I will make melody to my God while I have being.
 Trust not in princes,
 In a son of mankind who can have no victory;
 (For) he returneth to the ground;
 (All) his thoughts perish.
 HAPPY he whose is the God of Jacob,
 Whose hope rests upon Yahweh his God,
 Maker of heaven and earth;
 Who keepeth faithfulness forever,
 Worketh justice for the oppressed,
 Giveth bread to the hungry:
 YAHWEH, who looseth them that are bound;
 Yahweh, who openeth the eyes of the blind;
 Yahweh, who lifteth up the bowed down;
 Yahweh, who loveth the righteous;
 Yahweh, who preserveth the sojourners;
 The orphan and widow restoreth.

Ps. 146 is a Hallel, with הללויה prefixed in **℣** and ἀλληλουϊα in **Ⓞ**. It also in **℣** has הללויה at the end, which is dittog., for it is not in **Ⓞ**. *V.* Intr. § 35. **Ⓞ** adds to the title Ἀγγελου καὶ Σαχαριου, which was mere conjecture without external or internal support. The Ps. has the same structure as the other Hallel. It depends on Gn. 3¹⁹ in v.^{4a}, on Ps. 103⁹ in v.^{7a}, on 145¹⁶ in v.^{7b}, on 105²⁰ in v.^{7c}. V.⁴ is cited in 1 Mac. 2^{43b}. The Ps. has three Aramaisms: (1) the relative שׁ v.^{3b. 6a}, (2) the א.ל. ויחנני v.⁴, and (3) שׁוֹר v.^{6b}, as 119¹¹⁸. It belongs to the late Greek period. There are several glosses: v.¹ an introductory liturgical phrase, cf. 103¹ 104¹; v.^{6b} expansive; v.^{9b} to get in the fate of the wicked; v.¹⁰ conflation of Ex. 15¹⁸ with Ps. 147^{12b}.

Str. I. Three syn. couplets. — 1-2. *I will praise* || *I will make melody*], resolution of public worship in the temple. — *while I live* || *while I have being*], cf. 104³³; lifelong worship. — A later editor prefixed the liturgical phrase: *Praise Yahweh, O my soul!* — 3. *Trust not in princes* || *a son of mankind*], the former the

nobles, the latter their sovereign, although the term might as elsewhere be interpreted as collective. These were probably the Egyptian king and his nobles, who showed themselves not altogether worthy of confidence. — *who can have no victory*], over the Syrian kings, who pressed upon the Jews from the north. The specific reference is more probable than the more general “salvation” or “help” of EV^s. — 4. *For he returneth to the ground*], as mere man, in accordance with the primitive doom of the human race, Gn. 3¹⁹. This is the citation of 1 Mac. 2⁶⁵, and is more probable in itself and gives better measure than ¶ and Vrss., which prefix “his breath departeth” to this line and “in that day” to the next line at the expense of the measure. — *All his thoughts perish*], so ¶ , in accordance with the measure. The thoughts to gain a victory on behalf of Judah are transient and unreliable. They perish as inevitably as one monarch after another departs from life.

Str. II. A syn. couplet and a synth. tetrastich. — 5. *Happy he*], exclamation of congratulation, cf. 1¹. — *whose is the God of Jacob*], cf. 20² 33¹² 144¹⁵. — A glossator specifies by inserting “whose help” against the measure ¶ *Whose hope, which rests upon Yahweh his God.* — 6. *Maker of heaven and earth*], a common phr. for the creation, cf. 121² 124⁸, which a glossator expands at the expense of the structure of the Str. by adding from Ex. 20¹¹ “the sea, and all that in them is.” The remainder of the Ps. specifies the constant and varied kindness of Yahweh toward His people. — *Who keepeth faithfulness forever*], ever faithful to His covenant and His promises. — 7 *ab. Worketh justice for the oppressed*], as 103⁶. — *Giveth bread to the hungry*], cf. 33¹⁹ 37¹⁹ 104²⁷ 107⁹ 136²⁵.

Str. III. Synth. hexastich. — 7 *c. Yahweh*], resuming the subj.; repeated five times followed by ptes., in every line but the last, where the construction is changed for a climax. — Six acts of divine kindness are specified: *looseth them that are bound*], prisoners of war as 105²⁰ Is. 42⁷; — 8. *openeth the eyes of the blind*], cf. Dt. 28²⁹ Is. 59⁹ etc.; probably not in the physical sense by miracle, but in the intellectual and moral sense, from the darkness, gloom, and despair of captivity. — *lifteth up the bowed down*], as Ps. 145¹⁴. — *loveth the righteous*], as the context indicates, by acting in love

toward them. — 9. *preserveth the sojourners*], cf. 94⁶. These were not limited to proselytes as 9. The term is used in the general sense of D, H, of Hexateuch, which emphasize love and kindness to them on the part of Yahweh and His people. — *The orphan and widow restoreth*]. It is characteristic of D that these are associated with the sojourners as especial objects of divine protection (v. Br.^{Hex. 86}). — This brings the Ps. to a proper conclusion; but a glossator wishes to exclude the wicked from the divine benefaction, and so he adds: *but the way of the wicked He maketh crooked*], depending in part upon Ps. 1⁶ and Ec. 7¹³ Jb. 8³ 34¹². — A late editor appends a liturgical conclusion in part based on Ex. 15¹⁸: 10. *Yahweh shall reign forever*, and in part on Ps. 147¹²: *Thy God, O Zion, for all generations*.

1 is a gl., a liturgical phrase, cf. 103¹ 104¹⁻⁸⁵. — 2. כְּעוֹרֵי || כְּחַיִּי; cf. 104⁸⁵ Je. 15⁹. — 3. שָׁאִין late rel. with אִין. — 4. כִּי־עָמַד רַחֲמֵי gl., not in 1 Mac. 2⁶²; so בָּיִם הָרְחוֹם, both excessive ll.; prefix כִּי, as Bi., Du. — עֲשׂוֹתָיִי א.ל. [עֲשׂוֹתָיִי] n.f. Aram.; *thoughts*, cf. עֲשׂוֹתָיִי n.f. Jb. 12⁵. כִּל of 9, 8, 3, required for measure. — 5. אֲשָׁרֵי. V. 1¹. — שָׁאֵל late rel., cf. v. 3, with אֵל divine name. — כְּעוֹרֵי interp. gl. — אֲבָרֵי † [אֲבָרֵי] n.m. *hope*, elsw. 119¹¹⁶. — 7. עֲשׂוֹתָיִים Qal ptc. as 103⁶ *oppressed*. — פָּתִירֵי Hiph. ptc. נִרְרָה *loosen, set free*, as 105³⁰ Is. 58⁸. — 8. פָּתַח Qal ptc. † פָּתַח vb. *open, eyes* as Is. 42⁷ Gn. 21¹⁹ 2 K. 6¹⁷⁻²⁰, cf. Is. 42²⁰. — זָהָר כְּפֹתִים as 145¹⁴. — 9. יַעֲרִיר Polel יָרָה. Qal not used. Pi. *surround*, 119⁶¹. Polel *restore* elsw. 147⁶. Hithp. 20⁹. — וִירַךְ רַשְׁעִים יַעֲרִיב. This l. is a gl. of addition. — יַעֲרִיב Pi. impf. † [עָרַי] vb. *make crooked*, elsw. ψ, 119⁷⁹, cf. La. 3⁸⁰ Jb. 8⁸. — 10. This l. is a liturgical addition.

PSALM CXLVII.

Ps. 147 has three parts: I. is a summons of the congregation to praise Yahweh for His goodness and sweetness in rebuilding Jerusalem and restoring her people (v. 1-5). Though He numbers and names the stars as their sovereign Lord, He interposes on behalf of His afflicted people against their enemies (v. 4-6). II. The congregation is summoned to sing and play to Him who sends the rain upon the earth for the service of man (v. 7-9), who provideth for the animals, but especially delights in those that fear Him (v. 9-11). III. Jerusalem is summoned to laud Yahweh, who hath restored her prosperity (v. 12-14), whose word governs snow and frost and hail

(v.¹⁵⁻¹⁷). His word at the same time directs winds and waters, and gives to Israel a Law, thereby distinguishing them from other nations (v.¹⁸⁻²⁰).

A. v.¹⁻⁶, 2 STR. 6³.

PRAISE ye Yah, for He is good.
 Make melody to our God, for He is sweet,
 Yahweh, Rebuilder of Jerusalem,
 The outcasts of Israel gathereth;
 Who healeth the broken hearted,
 And who bindeth up their wounds;
WHO counteth the number of the stars,
 Giving names to all of them.
 Great is our sovereign Lord and abundant in power;
 His understanding has no number;
 Yahweh, restorer of the afflicted,
 Who casteth down the wicked unto the earth.

B. v.⁷⁻¹¹, 2 STR. 6³.

SING to Yahweh with a song of thanks;
 Make melody to our God with the lyre.
 Who covereth the heavens with clouds,
 Who prepareth for the earth rain,
 And maketh the mountains to put forth verdure,
 And green herbs for the service of man.
WHO giveth to cattle their bread,
 To young ravens when they cry.
 Not in the strength of a horse,
 Not in the legs of a man,
 But Yahweh delighteth in them that fear Him,
 Them that wait for His kindness.

C. v.¹²⁻²⁰, 3 STR. 6³.

LAUD Yahweh, O Jerusalem:
 Praise thy God, O Zion;
 For He hath strengthened the bars of thy gates,
 Hath blessed thy children in thy midst;
 He who maketh thy border, Peace;
 Satisfying thee with the fat of wheat.
WHO sendeth forth His saying to the earth,
 His word very swiftly running;
 Who giveth snow like wool,
 Scattering hoar frost like dust;
 Who casteth down His hail like morsels,
 Before His cold who can stand?

HE sendeth forth His word, and He causeth them to melt away;
 He causeth His wind to blow, and they flow away.
 Who declareth His word to Jacob,
 His statutes and His judgments to Israel.
 Not so hath He done to any nation;
 And His judgments they know not.

Ps. 147 is a Hallel, with the title in Ⓢ ἀλληλουιά· Ἀγγελῶν καὶ Ζαχαρίων (v. Intr., § 35). The same title is at the head of v.¹²⁻²⁰, which in Ⓢ is a separate Ps. Ⓢ has no title for 147, for the הוֹדוּ at the beginning belongs to the first line of the Ps. As in other cases הוֹדוּ is at the close of 146 and of 147. Du. suggests that v.¹⁻⁶ and v.⁷⁻⁸ were also originally separate. These parts are all similar in style and resemble 146, all coming from the same author or at least the same situation. The parts of 147 are so loosely connected that it might be used as one, two, or three Pss. according to liturgical circumstances, possibly to vary the total number of Pss. from 150 to 153 in accordance with the three years' readings of the Pentateuch. Ps. 147 is dependent upon Is.²: v.²⁶, cf. Is. 56⁸; v.³, cf. Is. 61¹; v.⁴⁶, cf. Is. 40²⁶; v.⁴⁶, cf. Is. 40²⁶; v.^{14a}, cf. Is. 60¹⁷; v.¹⁵, ¹⁸, cf. Is. 55^{10, 11}. Cf. v.¹ with Ps. 135³, v.⁸ with 104¹⁴, v.¹⁰⁻¹¹ with 33¹⁶⁻¹⁸, and v.^{12b} with 146¹⁰. V.³ is used in BS. 51² (Heb. text). Ps. 147¹⁻⁶ has two trimeter hexastichs, v.⁷⁻¹¹ two; but v.¹²⁻²⁰ three. There are no glosses except in explanatory words: as v.^{1c} from 33¹. The Ps. belongs to the late Maccabean period.

PSALM CXLVII. A.

Str. I. Three syn. couplets. — 1. *Praise ye Yahweh* || *Make melody to our God*], in public worship. — *for He is good* || *for He is sweet*], as 135³, on which this v. is based. This is the most probable rendering of a difficult passage, where Ⓢ and Vrss. differ: so JPSV. essentially. The EV^a. all miss the sense by too slavish adherence to Ⓢ. — *praise is comely*]. This is a gloss from 33¹. Thus the measure and parallelism of the couplet are complete, and they are also harmonious with v.^{7, 12}. — 2. *Rebuilder of Jerusalem*], implying at least a partial destruction of the city, probably in the early Maccabean times. || *The outcasts of Israel gathereth*], as Is. 56⁸, not, however, from the Babylonian captivity, but from the Syrian oppression, as 146⁷⁻⁸. — 3. *Who healeth the broken hearted*, as Is. 61¹, || *And who bindeth up their wounds*], those wounded and discouraged by the early Syrian oppression.

Str. II. Two syn. and an antith. couplet. — 4. *Who counteth the number of the stars* || *Giving names to all of them*], taking an interest in each one of these to men innumerable lights of heaven,

knowing them individually, assigning each a name and a place in the heavens. This conception is based on Is. 40²⁶, and also upon the naming of the created objects, organized as an army under the supreme commander Gn. 1.—5. *Great* || *abundant in power*], having so great and powerful a control over these stars. — *is our sovereign Lord*], pl. abstr. emphatic and not simply “our Lord” of EV^a. The sovereignty is of His people as well as of the stars. — *His understanding*], as expressed in numbering and naming the stars. — *has no number*], it extends beyond the numbers of the stars, in numbers that cannot be numbered; so that virtually the “infinite” of EV^a. is practically correct. This is a variation of the “unsearchable” of the original passage Is. 40²⁶. — 6. *Yahweh, restorer*], as 146⁹. — *the afflicted*], the people who had been oppressed by the Syrians, as v.³. — In antithesis *Who casteth down the wicked unto the earth*], especially the Syrian oppressors, in the humiliation of utter defeat.

PSALM CXLVII. B.

Str. I. Three syn. couplets. — 7. *Sing to Yahweh* || *Make melody to our God*], resuming the call to public worship of v.¹. — *with a song of thanks* || *with the lyre*], vocal and instrumental music combine in the temple worship. — 8. *Who covereth the heavens with clouds*], the clouds are under His sovereign control, and they move to their place in the heavens by His direction. — || *Who prepareth rain, the clouds are full of rain, for the earth*], they have a beneficent purpose. — *maketh the mountains to put forth verdure*]. The rain, coming upon the earth, causes it to produce vegetation of all kinds, especially fresh grass and herbage. — A line is missing in H, and so in AV., RV.; but is given in G, Y, followed by PBV.: *And green herbs for the service of man*]. Both lines of this couplet are from 104¹⁴.

Str. II. Three syn. couplets. — 9. *Who giveth to cattle their bread* || *To young ravens*], providing for the nourishment of the animals, represented by the domestic cattle and the wild ravens. — *when they cry*], in the expression of their need. The relative is temporal and not pronominal as EV^a. — 10. *Not in the strength of a horse* || *not in the legs of a man*], cf. 33¹⁶⁻¹⁷, as the chief means of gaining a victory over enemies. — This couplet is

enlarged by glosses inserting at the expense of the measure the vbs. "He delighteth" || "hath pleasure": whereas the original reserves the vb. for the antithetical line: 11. *But Yahweh delighteth in them that fear Him || Them that wait for His kindness*], depending upon Him alone to give the victory as 33¹⁸.

PSALM CXLVII. C.

Str. I. A syn. couplet and a syn. tetrastich. — 12. *Laud Yahweh, || Praise thy God*], resuming the call of v.¹⁻⁷; but with an especial appeal to — *Jerusalem || Zion*], in place of the general summons to the congregation in v.¹⁻⁷. — 13. *For He hath strengthened the bars of thy gates*], making the city more defensible against the enemy, cf. Ne. 3. — *Hath blessed thy children in thy midst*]. Zion as in the exilic Isaiah is the mother of her inhabitants. The blessing, as the context suggests, is safety from enemies. — 14. *He who maketh thy border, Peace*], cf. Is. 60¹⁷. Peace with neighbours is a boundary of protection. — *Satisfying thee with the fat of wheat*], as Dt. 32¹⁴ Ps. 81¹⁷: providing richly for the wants of the people.

Str. II. A syn. couplet, a syn. triplet, and a synth. line. — 15. *Who sendeth forth to the earth*]. Yahweh as sovereign of the earth issues His commands, which are here conceived as the primitive prophetic laws, as *His saying || His word* (v. Br.^{Hex. pp. 242 sq.}), cf. Ps. 119, p. 415. — This goes *very swiftly running*], as a faithful, expeditious messenger. — 16-17. *Who giveth snow || scattering hoar frost || casteth down His hail*]. These various forms of cold, especially connected with a storm, and compared respectively to *wool* for whiteness, to *dust* for quantity, and to *morsels* for a comparatively large size, are not given here merely as specimens of the divine sovereignty over nature; but because they were unusual in Palestine, and only connected with extraordinary storms, which were greatly feared, and which were also associated with theophanic manifestations of Yahweh for the deliverance of His people and the destruction of their enemies, cf. Jos. 10¹¹ Jb. 38²²⁻²³. — And accordingly the Str. ends with propriety in the challenge: *Before His cold who can stand?*]. No enemy can resist Him when, in accordance with His command, snow, hail, and frost descend in the face of His enemies.

Str. III. Three syn. couplets. — 18. *He sendeth forth His word*], resuming v.¹⁵, and giving the object to whom it was sent in the || *He causeth His wind to blow*]. The wind of Yahweh is also not unfrequently used in theophanies, cf. 18¹¹. — *and He causeth them to melt away || and they flow away*]. ק and Vrss. connect with the previous lines, and think of the snow, frost, and hail, which are melted by a warm wind and flow away as water. This interpretation indeed was put into the text by the insertion of "waters" before the last vb. But the fact that this couplet begins a new Str. in which Israel is contrasted with other nations, and that the previous Str. refers to the theophanic use of hail, urges that we should here think of a theophanic use of wind to cause the enemies to melt and flow away. — 19. *Who declareth His word*], the original prophetic type of Law as contained in the Ten Words, and so in the || *His statutes and His judgments*], other primitive types of Law as contained in the Book of the Covenant (Br.^{Hex. pp. 248 sq.}). — These were made known to His people, *Jacob || Israel*], in ancient times, and are here in antithesis with the words of command to the forces and powers of nature used in theophanies — and also with the ignorance of such laws by other nations: 20. *Not so hath He done to any nation || And His judgments they know not.*

CXLVII. A.

1. הַלִּילִיָּהּ acc. to G and H belongs to the text. — זָקְרָה] Pi. inf. in H , a.l. and improb. G ψαλμός זָקְרָה also improb. || requires זָקְרָה as Hare, Street, Ols., Dys., Gr.; cf. 135⁸ on which the v. is based. נֹאוֹה חֲלֵלָה is then an expl. gl. from 33¹. — 2. בְּנָה] ptc. without rel., but art. with הַרְוֹסָה; the original was uniform. — יִכְנְסוּ] Pi. (33⁷) gather together for restoration, as Ez. 39²⁶, for קָבַץ Is. 56⁸. — 3. שְׁבוּרֵי לֵב] ptc. שָׁבַר from Is. 61¹, cf. Ps. 69²¹. — קָתַבְשׁ] Pi. ptc. † כָּתַבְשׁ (1) bind, bind on, bind up, Qal, not in ψ. Pi. here and Jb. 28¹¹. Pu. Ez. 30²¹ Is. 1⁹. — 5. אֵין מִסְפֵּר] There is no number, cf. Is. 40¹⁸ Ps. 145⁸ חֲקֵר אֵין. — 6. תִּעְיָרֵר] ptc. Polel as 146⁹.

CXLVII. B.

7. עָנָה] Imv. Qal † עָנָה sing, as 119¹⁷², cf. 88¹. — 8. $\text{G}^{\text{B. H. R. T}}$ add from 104¹⁴ καὶ χηλαὶ τῆς δουλεῖα τῶν ἀπορώπων, which is indeed needed to complete the Str. It is omitted by G^{A} . — 9. אִשֵּׁר] rel. gl. — 10. יִחַמְצֵן || יִרְצֵה, prosaic gls., making ll. too long.

CXLVII. C.

12 begins a new Ps. with 6. — 14. [חַיִּיב חַסֵּד] as Ps. 81¹⁷, cf. Dt. 32¹⁴ Is. 34⁶. — [יִשְׁבִּיעֶךָ] 6, 8, מִשְׁבִּיעֶךָ. — 15. [עַד פְּתָרָה] n.f. as adv., v. 3^r. — 18. [יִפְּחַב] Hiph. † [נִשְׁבַּח] blow; Qal Is. 40⁷. Hiph. elsw. Gn. 15¹¹. — [יָלַד] Qal נולד, as 78¹⁶. 44 Ex. 15⁸ flow. — [סִים] is a gl. of interp., not needed for measure.

PSALM CXLVIII., 4 STR. 6³.

Ps. 148 is a summons to praise Yahweh: (1) to all in the heavens, especially angels and heavenly lights (v. 1-3), also the heavenly waters, to praise the name of their creator and sovereign (v. 4-6); (2) to all in the earth, especially the great deep, the storm, the trees (v. 7-9), also the animals, to praise the glorious name, which is also the praise of all the pious (v. 10. 13. 14^b). A glossator adds men of all classes (v. 11-12), and adds to the ground of praise the exaltation of His people (v. 14^{ac}).

PRAISE ye Yah from the heavens;

Praise Him in the heights;
Praise Him all His angels;
Praise Him all His hosts;
Praise Him sun and moon;
Praise Him all ye stars of light.

PRAISE Him heaven of heavens,

And ye waters above the heavens.
Let them praise the name of Yahweh,
For He commanded and they were created;
And He made them stand firm forever and ever;
A decree He gave not to be transgressed.

PRAISE ye Yah from the earth,

Ye dragons, and all ye deeps;
Fire, hail, snow, vapour,
Storm, doing His word;
Ye mountains and all hills,
Fruit tree and all cedars.

YE wild animals and all cattle,

Creeping things and winged bird.
Let them praise the name of Yahweh;
For His name alone is exalted,
His majesty is above earth and heaven,
The praise of all His favoured ones.

Ps. 148 is a Hallel, having הללויה at the beginning in 1 as well as at the end. 6 has also as in previous Pss. ἀλληλουιά· Ἀγγαλου καὶ Ζαχαριου. This Ps. has five trimeter hexastichs; but inasmuch as there are two parts balanced

and the first part has but two Strs., it is probable that v.¹¹⁻¹². 14^{ac} are glosses, and that the second part had originally two Strs. also, v.⁷⁻⁹. 10. 12. 14^b, the other verses being liturgical ones. This Ps. is dependent on Gn. 1⁷ in v.^{4b}, Gn. 1²⁴⁻²⁵ in v.¹⁰, upon Dt. 10¹⁶ in v.^{4a}, upon Ps. 33^{9b} in v.^{5c}. 6^a, upon 104⁴ in v.^{6b}. The origin and date of the Ps. were doubtless the same as those of the others of the group.

Str. I. A syn. hexastich. — 13. *Praise ye Yah*], so probably in the original as the measure demands: resumed in all the subsequent lines as *Praise Him*. — *from the heavens || in the heights*], the praise sounding forth from all the inhabitants of heaven to the earth beneath. — The other four lines give the subjects: *all His angels || all His hosts*], the heavenly intelligences — and then *sun and moon || all ye stars of light*], the heavenly luminaries.

Str. II. A syn. couplet and a synth. tetrastich. — 4. *Praise Him*], is resumed to connect this Str. with the previous one, and then abandoned. — The subject is given: *heaven of heavens*], the highest heavens, conceived as in an indefinite ascending series || *And ye waters above the heavens*], the source of the rains, above the lower heavens and in the higher heavens, in accordance with the Heb. conception, cf. 104³ Gn. 1^{6.7}. — 5. *Let them praise the name of Yahweh*]. The jussive takes the place of the inv. in order to emphasize the name of Yahweh as the object of praise. So in the || v.¹³. — The reason is now given for the praise of the heavenly beings. They were creatures of Yahweh: *For He commanded and they were created*]. The creation is here conceived as by command of the speaking God, as in Gn. 1 Ps. 33⁹. — 6. *And He made them stand firm forever and ever*]. He established them at their creation in such a firm, abiding position, that they will remain stable and immovable forever. — *A decree He gave*]. He established His law in the heavens, and these heavenly beings, angels and the great luminaries, the ascents of heaven and the rain clouds, all have to submit to it. — *not to be transgressed*]. The decree given to the heaven is immutable. This is the nearest approach to immutable laws of nature that is known to Heb. Literature.

Str. III. Synth. lines. — 7. *Praise ye Yah from the earth*], in antithesis to v.¹: the praise from the earth ascending to meet the praise coming down from heaven. The inv. is not repeated,

although implied, because the poet needs his space to mention the various creatures who are to share in this praise.— *Ye dragons*], the great sea monsters, cf. Gen. 1ⁿ. The mention of dragons here with the elements of nature and apart from the other animals of v.¹⁰ is singular. W. R. Smith's suggestion (*Religion of Semites*, p. 161), that they may be a personification of the water spirit, certainly gives a meaning better suited to the context. It is quite possible that the original was nothing more than the comprehensive "seas."—8. The various elements of the thunderstorm are mentioned in heaped-up terms: *Fire*, of lightning, *hail, snow, vapour*; summed up in the *Storm*— as *doing His word*], obeying the law imposed upon them; for the "word" here is the word of command, syn. with "decree."—9. *Mountains and all hills, Fruit tree and all cedars*] are given as specimens of creatures of the land. All in their way praise Yah.

Str. IV. A synth. triplet and a syn. triplet.—10. *Ye wild animals and all cattle*], domestic animals, — *Creeping things and winged bird*], including all kinds of animals. These begin this Str. with the imv. praise Him, implied, just as a similar couplet begins Str. II., its counterpart, followed by the same line with the jussive v.^{13a} = v.^{5a}. But a glossator, noting the omission of any reference to mankind, supplied it by inserting a tetrastich, which is entirely out of proportion in its comprehensiveness to the mention of other creatures in the Ps. 11–12. Mankind is comprehended in: *kings of earth and all peoples, princes and all governors of the earth, young men and also maidens, old men together with children*.—13. A reason is assigned here, as in the counterpart v.^{5b}: *For His name alone is exalted | His majesty is above earth and heaven*], cf. 8² 104¹. The divine glory as manifested is the theme for praise of the earthly beings, as the creator and sovereign was of the heavenly beings.—14. *The praise of all His favoured ones*]. This line is syn. with the previous couplet, only in the climax it unites the pious people of God in the praise which sounds through universal nature. A glossator was not satisfied with this modest reference to Israel, and so he prefixes to this line: *And He exalted the horn of His people*; and appended: *of the sons of Israel, a people near to Him*], which, while appropriate enough in the mouth of the congregation, was not so well suited to the worship of Yah by all nature.

1. הללו את־יהוה prob. the original here and v.⁷ was הללויה; because מן הכסים and מן הארץ have each two beats, and only a single accent should precede. — 2. כִּלְזַכְּאוֹ as Qr., 6, Aq., S, 3, S, T, and 103²¹. זכאו Kt. is too short for measure. — 3. [איר]. 6 prefixes *kal*, but with an interp. of it as an additional object to the "stars." — 4. [אשר] is unnecessary gl. — 5. כִּי וַיֵּאמֶר cited from 33⁹, to which 6 prefixes from the same passage: *וַיֵּאמֶר אֱלֹהִים וַיֵּצֵא אֶת־הַכּוֹכָבִים*, making the Str. overfull. — 6. [בְּבְרָאוֹ] Niph. pf. † בְּרָא Qal (1) *shape, fashion, create*, Ps. 89^{18, 48}; (2) *transform* 51¹². Niph. (1) *be created*, here as 104³⁰; (2) *be born* 22⁸² 102¹⁹. — 7. 6 adds to this v. *kal eis edr alawm* טֹרַף אֱלֹהִים, making the Str. overfull. — 8. [וְיֵאמְרוּ] subord. with indef. subj.; cf. Jb. 14⁵. — 9. [הַיָּם] the *sea monsters, dragons*; strange here at the beginning with חַמְסוֹת. חַמְסוֹת would be more in accordance with the context. — 10. [קִיטוֹר] is smoke connected with earthquake, cf. 18⁹ 119⁸⁸ Gn. 19²⁸ (J). The ו is not in 6 and prob. not original. — 11. [רוח סַעֲרָה] prob. רוח is explan. gl. It spoils the measure. — 11-12. These verses are a late gl. to introduce mankind of all classes. The symmetry of the Ps. is destroyed thereby. — 13. [וְיִרְאֶה] consec. Hiph. impf. רָאָה. This is a late gl. to bring into the Ps. a glorification of the people; so also the last l. — 14. [תְּהַלֵּל לְכָל הַיְּמִינִי] is not in 6; but in 6^A. A. B. T. It is a proper || to v.^{13c}, and gives a suitable conclusion to the Ps.

PSALM CXLIX., 3 STR. 6^s.

Ps. 149 is a summons to the congregation of the afflicted but favoured people of God to sing in fresh outburst of song with music and dancing in celebration of a recent victory (v.¹⁻³). Yahweh has adorned them with a glorious victory, which they celebrate with songs in their mouths and swords in their hands (v.⁴⁻⁶). Vengeance is to be taken on the nations; their kings and nobles are to be made prisoners in accordance with a written judgment, a splendid thing to the favoured ones (v.⁷⁻⁹).

SING to Yahweh a new song:

Let His praise (resound) in the congregation of the favoured:
 Let Israel be glad in his great Maker:
 Let the sons of Zion exult in their King.
 Let them praise His name in the dance,
 With timbrel and lyre make melody to Him.

SINCE Yahweh delighteth in His people,
 Adorns the afflicted with victory;
 Let the favoured exult with glory:
 Let them jubilate at (their great tabernacle):
 Let exaltations of 'El be in their throat,
 And a two-edged sword in their hand.

TO execute vengeance on the nations;
 (To execute) chastisements on the peoples;
 To bind their kings with chains,
 Their nobles with fetters of iron;
 To execute the judgment written
 Is a splendour for all His favoured ones.

Ps. 149 is a Hallel, with הללויה at the beginning and close in 𐤁, and at the beginning in 𐤂. S omits it both at beginning and end. It has the same structure as other Hallelis; but is more warlike, and is doubtless expressive of the vengeful military spirit of the Maccabean wars. There are only verbal glosses.

Str. I. A syn. hexastich. — 1-3. *Sing to Yahweh a new song*], a fresh outburst of praise in celebration of the recent victory, as 33³ 96¹ 98¹, based on Is. 42¹⁰. — || *Let His praise resound*], as 𐤂, 𐤅, 𐤆, PBV., Bā., is to be preferred to AV., RV., JPSV., which regard "His praise" as the object of the vb. "sing." — || *be glad* || *exult* || *Let them praise His name* || *make melody to Him*. — Those who are to participate in this public celebration of the victory are the *congregation of the favoured*], phr. a.λ., those who are the special objects of the divine kindness, the pious people of Yahweh, cf. v.²⁶, also 22^{23, 26} 107³²; not with a specific reference to the "Chasedim" of the Maccabean period, who constituted a party in Israel, and who therefore would hardly appear in a national Ps. They were evidently the same as the afflicted people of v.⁴. They are || with the *sons of Zion* v.²⁶ || *Israel. — in his great Maker*], emphatic pl., cf. Is. 54⁵, not sg. "maker" of EV^a. — || *their King*], the usual recognition of the supreme kingship of Yahweh, cf. 146¹⁰. — The celebration is not merely with song; it is also *in the dance*, usual in religious festivals, cf. Ex. 15²⁰ Ps. 87⁷ 118²⁷ 150⁴, and with musical instruments, of which are mentioned *timbrel and lyre*, cf. 150²⁻⁴.

Str. II. Two syn. and an antith. couplet. — 4-6. *Since*], assigning the reason of the celebration. — *Yahweh delighteth in His people*]. They are the special objects of His good pleasure and His favour, cf. 147¹¹. — *He adorns with victory*]. The victory which Yahweh hath bestowed covers them with splendour and glory, and has become their ornament. — *Let the favoured exult with glory*], with glorification, as 29⁹. — || *jubilate* || *Let exaltations of 'El be in their throat*], songs exalting God, as 66¹⁷; all resum-

ing the call to celebrate of v.¹⁻³. — Those called to celebrate are *His people* || *the afflicted* || *the favoured*, cf. v.^{1b}. — The place of celebration can be no other than the temple. The mention of “on their beds,” על שנתיהם and *Vrss.*, is therefore striking and improbable. It doubtless originated from an ancient textual error of a single letter, and we should read: *at their great tabernacle*], cf. 43³ 84² 132⁷. — *And a two-edged sword in their hand*]. The dance in the temple is a sword dance of the victorious warriors, who shout the praise of Yahweh, their victorious king, and wave their swords above their heads.

Str. III. A syn. pentastich and a synth. conclusion. — 7-9. *To execute vengeance on the nations*], in victorious battle. — || *chastisements on the peoples*], in retribution for the affliction they had brought upon the people of God. — || *To bind their kings* || *Their nobles*], in the completeness of an overwhelming victory, taking them all prisoners and putting them to the humiliation and shame of being bound as common criminals — *with chains* || *with fetters of iron*], all summed up in: *To execute the judgment written*], recorded in the sacred writings against the nations, as in Dt. 32^{41a}. Is. 41^{12a}. Ez. 38, 39 Jo. 3^{12a}. Mi. 4¹³ Zc. 14. — To do all such things as have been mentioned *Is a splendour*], resuming the thought of v.^{6b}, the adornment of victory. — *for all His favoured ones*]. It is a glorious work, a splendid thing that their God has given them to do in this victory that they are celebrating. A glossator inserted the demonstrative against the measure to make the reference more distinct; but it cannot refer to God, as JPSV., “He is the glory of all His pious servants” or be adj. demonstrative agreeing with splendour, as EV^a; but is neuter, summing up the actions previously described.

1. תהלתו] not acc. but nom., as ע, פ. — קהל חסידים] phr. a. l. v. 22²². — 2. עָשׂוּ] sf. 2 m. with pl. emph. Jb. 35¹⁰ Is. 54⁶. — כְּנִי צִיּוֹן] La. 4² Jo. 2²⁸. — 3. תְּחִיל] *dance*, as 30¹², cf. 150⁶ Ex. 15²⁰; ע, ד *εὐχομένη*, פ *in choro*. — † תהי] n.m. *timbrel*, as 81⁸ 150⁴. — 4. רִיקְסִיּוֹת] Pi. † טָאָר vb. Pi. *beautify, glorify*; favourite word of Is.², 55⁸ 60⁷. 9. 18 Ezr. 7²⁷. ע however *ὑψώσει*, as v.^{6a}, פ, פ, *exallabit*, interp. of unusual phr. — 5. עַל שֵׁנֵיהֶם] = *on their bed*; improb.; rd. *שֵׁנֵיהֶם* על *at their great tabernacle*, the temple, as 43³ 84² 132⁷. — 6. רִיקְסִיּוֹת] pl. f. † רִיקְסָה; *exalted words, songs, hymns*, elsw. 66¹⁷. ע at *ὑψώσει*, cf. Ne. 4¹¹ II. Macc. 15²⁷. — † עֵקֶבֶת] *double edged*, pl. intensive פָּה,

Is. 41¹⁵ cf. Pr. 5⁴. — 7. תְּהַלֵּלֵהוּ pl. as Ⓞ ἑλεγμοὺς. The l. is defective; prefix לַעֲשֶׂה. — 8. † וְנָקִים] *fettlers*, cf. Jb. 36⁸ Na. 3¹⁰ Is. 45¹⁴. — כְּבֹלֵי בָרוּל cf. 105¹⁸. — 9. כְּהֵם interp. gl. — הָיָא] dem. neuter Ⓞ as Jb. 31¹¹, is, however, gl.

PSALM CL., 2 STR. 6³.

Ps. 150 is a summons to praise 'El for His sanctity and greatness (v. 1-2), with musical instruments (v. 3), also with dancing and accompanying musical instruments (v. 4-5); all that hath breath is to take part (v. 6).

PRAISE 'El for His sanctity :

Praise Him for the spreading out of His strength :

Praise Him for His great might :

Praise Him for the abundance of His greatness :

Praise Him with the blast of the horn :

Praise Him with harp and lyre.

PRAISE Him with timbrel and dance :

Praise Him with strings and pipe :

Praise Him with sounding cymbals :

Praise Him with clashing cymbals :

Praise Yah all ye that have breath :

Praise Yah! (Praise Yah! Praise Yah!)

Ps. 150 is a Hallel, preceded and concluded by הַלְלֵי-יְהוָה; but the last belongs to the text as 147¹, and should be thrice repeated as the concluding line of the Str. In Ⓞ also ἀλληλουιά is at the beginning and end of the Ps. The Ps. has remained in other respects unchanged.

Str. I. A syn. tetrastich and a syn. couplet. — 1-2. *Praise 'El*], instead of the usual *Praise Yah* v. 6; the two enclosing *Praise Him* of every intervening line. The change of הָיָא and Vrss. to 3 sg. "let praise Him" v. 6 is altogether improbable. — *for His sanctity*], giving the special theme of the praise, || *for the spreading out of His strength* || *for His great might* || *for the abundance of His greatness*]. הָיָא is usually interpreted as giving the locality of the praise in v. 1: "in His holy place," which, if || with the usual interpretation of v. 10 "in the firmament of His strength," must refer to heaven. There is no reference in the Ps. to heavenly beings or things, but to *all that have breath* on the earth. This inconsistency makes the reference to place in v. 1 improbable. — 3 mentions instruments of music, which are to accompany the song of praise: *the blast of the horn*, the *harp*, and the *lyre*.

Str. II. A syn. tetrastich and a stairlike couplet. — 4–6. *With timbrel and dance*. The timbrel and the other musical instruments of this Str. — *strings and pipe, sounding cymbals, and clashing cymbals* — are those that accompany the dance. The Ps. concludes with the thrice-repeated: *Praise Yah*, which the measure requires, though in \mathfrak{H} and Vrss. only a single one remains.

1. [קָרָשׁוּי]. So \mathfrak{J} in *sancto eius*; but \mathfrak{G} has *ἐν τοῖς ἀγίοις αὐτοῦ*, less prob. — [קָרָשׁוּי עוֹי] phr. a.l.; קָרָשׁוּי is usually taken after \mathfrak{G} as *19² expanse of heaven*; but \mathfrak{J} in *fortitudine potentiae eius*, Σ ἐν τῷ στερεώματι τῷ ἀκαθάρτου αὐτοῦ, so Bā. “*in seiner starken Veste*.” But \mathfrak{N} precedes all the nouns of v. 1–2, and it is simpler to give them the same mng. as indicating the object of praise; then קָרָשׁוּי is *His sacredness*, as Ex. 15¹¹ Ps. 68¹⁰ 77¹⁴. — 2. [כִּיב] improb.; rd. ברב. — גִּדְלִי for גִּדְלִי. — 3. † תִּקְעַע n.m. *blowing*, a.l.; from תִּקַּע vb. *blow*. — 4. [קַנִּים] pl. † [קַנָּ] a.l. n.m. *string*, of harp, cf. 45⁹. — † עֲנַב = [עֲנַב] Gn. 4²¹ Jb. 21¹² 30⁸¹. \mathfrak{U} *reed pipe or flute*, \mathfrak{V} *Pan's pipe* (organ of several reeds), Now., Benzinger, *bagpipe*. — 5. [צִלְצִלֵי שָׁשֶׁעַ] a.l. *clear sounding cymbals*, lit. *cymbals for hearing*, possibly *castanets*, cf. 1 Ch. 15¹⁹ 16⁶. — [צִלְצִלֵי הַרְוָעָה] *cymbals for giving an alarm, clanging*, cf. 2 Ch. 13¹². — † צִלְצִלִים n.m. pl. *cymbals*, elsw. 2 S. 6⁶, cf. 1 Ch. 13⁸. — 6. [כָּל הַנְּשָׁפָה] better as vocative than as subj. † נְשָׁפָה n.f. *breath* (1) of God, as destroying wind, Ps. 18¹⁶ = 2 S. 22¹⁶, cf. Jb. 4⁹ Is. 30⁸²; (2) of man, here as Jos. 10⁴⁰, cf. נְשָׁפָה Dt. 20¹⁶ Jos. 11¹¹ 14 1 K. 15²⁰. — [הַלְלוּ יָהּ] 3 f. Pi. impf. improb.; rd. הַלְלוּיָהּ. — [הַלְלוּיָהּ] should be thrice repeated for measure.



INDEXES.

The references are usually in the Hebrew Index, and occasionally in the other Indexes, to the verses of the Psalms where the words are most fully discussed. The prefix † indicates that all uses in the OT. are given, ‡ that all uses in the Psalter are given. In the other Indexes, and occasionally in the Hebrew Index, the Roman numerals refer to the Introduction, the Arabic numerals to the pages of the Commentary in Vol. I., the italicised numerals to the pages of the Commentary in Vol. II.

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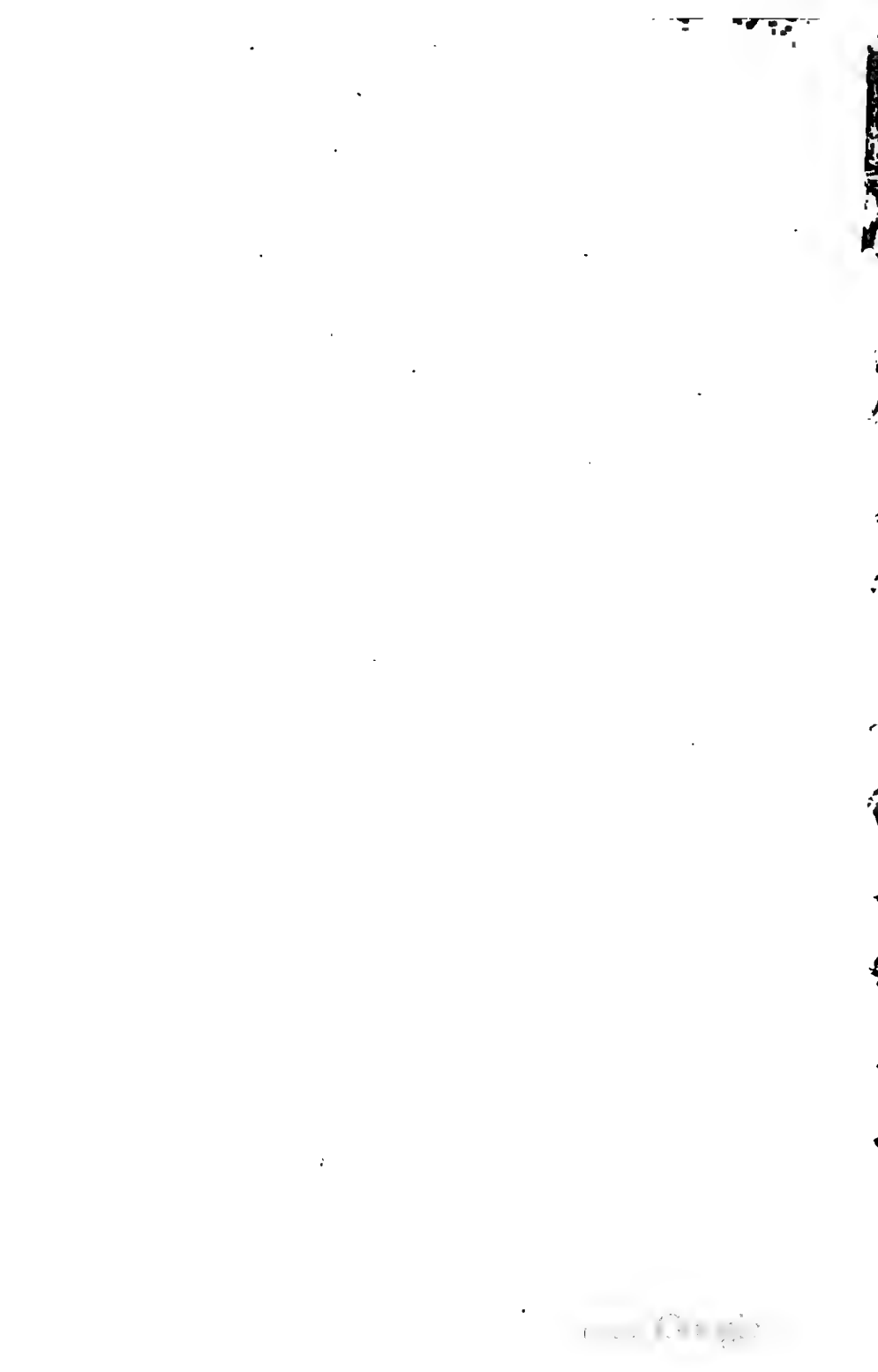
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