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ARTICLE VI.

THE SONG OF DEBORAH—JUDGES, CHAPTER V.¹

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Introductory Historical Notices.

THE time of the rule of the Judges is an interesting portion of Biblical history. The wanderings of the Israelites had at length ended. The Lord had dried up the waters, so that "the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan," until all Israel had passed over, "that all the people of the earth might know the hand of the Lord that it is mighty." The passover had been eaten in the plains of Jericho. There was no longer occasion for manna to descend for the sustenance of the multitudes of Israel, for they were now fed from the fruits of the Promised Land. The walled city had fallen before the compassing of the ark of the Lord, the sound of the trumpet and the shouting of the people, so that they went without hindrance and took the city, and devoted the "silver and the gold and the vessels of brass and iron" to the treasury of the Lord. Divers kings of the mountains and valleys, of the north and the south, with all their hosts, "as the sand that is upon the seashore in multitude," had disappeared from before the face of the children of Israel, because the Lord God of Israel fought for them. Thus the land, as the promise had been made to Moses, was subdued, and given for an inheritance to Israel according to their divisions by tribes; and the land rested from war. So, says the historian: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

¹ The works most consulted in the preparation of this Article are: Das Triumpflied Debora's, nach dem gründlich revidirten hebräischen Text auf's neue übersetzt, eingeleitet und erklärt. Von Johannes V. Gumpach, Heidelberg, 1852; Das Bucher Richter, Erklärt von Ernst Bertheau, Leipzig, 1843; Commentarius Philologico-criticus in Carmen Deborah, Judg. V. Georgius Hermannus Holmann; and several of the commentators upon the Old Testament, especially Maurer and Rosenmüller. The very able Article of Dr. Robinson in the Biblical Repository, Vol. I, has also been occasionally referred to.

The time had arrived when a new trial awaited the chosen people of God. Moses had, sometime previously, ascended the mount and caught a distant view of the Land of Promise, and departed to his rest, and the people wept for him. But he "had laid his hands upon" Joshua, the son of Nun, who "was full of the spirit of wisdom," and, according to his promise, God was with him as he had been with Moses, and prospered him, so that no man was able to stand before him. "Now it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age." Still, very much land was yet to be possessed, and the leader could not resign his office without words of encouragement and admonition to those before whom he had so long ministered, and in whose sight "the Lord had magnified him." He was not insensible to the danger that awaited his flock, when he should be taken from them. They had long been accustomed to rely upon him and his predecessor for counsel and guidance. But now they were to have the trial of depending only upon their unseen king and leader. The indications of their willingness to be led into idolatry by the surrounding nations was fresh in his mind. He, therefore, "called for all Israel, and for their elders and for their heads and for their judges and for their officers." He first referred to the goodness of God in fighting for them, and driving out great nations and strong, and enabling one man to chase a thousand, so that no man had been able to stand before them. In this they were reminded that they had the proof of God's willingness to perform fully the promise that he had made them, of the entire possession of the land of their inheritance.

The condition of the promise was, indeed, what he specially wished to inculcate upon them at this time. It had been specifically stated, that they were not to sit supinely down and expect that their enemies would disappear as by magic; but that, if they would not *drive* out the inhabitants of the land from before them, then they should become "pricks in their eyes and thorns in their sides;" and, moreover, that the Lord would do to them as he thought to do unto their enemies.¹ Joshua, accordingly, dwells upon the necessity of their not having part nor lot with the remnant of the idolaters of the land, of their avoiding inter-

¹ Numbers 33: 55, 56.

marriage or alliance with them, and the serving or bowing themselves to, or even mentioning the names of, their deities: He faithfully admonishes them as he is just going the way of all the earth, that, as surely as all the promised good has previously been lavished upon them, so, if they are unfaithful and transgress the covenant of the Lord their God, and serve the god of the nations, his anger shall be kindled against them, and he will bring upon them all evil things, until he shall have utterly destroyed them from off the land.¹

The people responded to this admonition in all sincerity, and with full purpose of heart to serve only the Lord God and obey only his voice. "God forbid," they exclaim, "that we should forsake the Lord to serve other gods," for he it was who rescued us from bondage in Egypt, who appeared for us in signs and wonders, fed us in the wilderness, protected us from the nations through whose territory we passed, divided the waters for our passage over Jordan, and more recently drove out the nations from our promised inheritance and gave it to us by lot. Surely we, too, as well as you, will choose the Lord and serve only him. In order to make the promise more binding and induce a remembrance of their covenant on the part of the people, Joshua caused the words of the promise to be recorded in the book of the law of God, and took a great stone, and set it up under an oak that was by the sanctuary of the Lord, and said: Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall, therefore, be a witness unto you, *lest* you deny your God."²

The result soon proved that the solicitude of Joshua was not uncalled for. As the object for which Moses and Joshua had been raised up and entrusted with supreme authority had now been accomplished, it was the Divine purpose that the Israelites should fall back into the original theocratic rule, in order to exhibit more clearly the Divine goodness and human depravity. The elders (זִקְנֵי יִשְׂרָאֵל),³ the paternal chiefs of the tribes now again resumed, in a good degree, their primitive authority, though it may be supposed that the office of "rulers of thousands, rulers of hundreds, rulers of fifties, rulers of tens," as appointed by Moses, was still retained. It should seem, however, that it was not always filled with "able men, such as feared God, men of

¹ Joshua 23: 6 seq.² Joshua 24: 26, 27.³ Exodus 3: 16.

truth and hating covetousness."¹ The Israelites were again a number of separate tribes or clans, with their own separate rulers and internal organization, yet they did not cease to form one general community, as far as related to objects pertaining to the well-being of all. For we read² that after the death of Joshua, "the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight them? And the Lord said, Judah shall go up."

But even so soon, distrust seems to have begun to creep over them; for instead of going with full confidence that God would, as he promised, deliver the land into their hand, Judah asked his brother Simeon to take part with him. This he readily did, and the Lord, overlooking the want of confidence in himself, delivered the Canaanites and Perizzites into their hands.³ When they afterwards went against the Canaanites "that dwelt in the mountains and in the south and in the valley,"⁴ "they drove out the inhabitants of the mountains, but they drove not out the inhabitants of the valley, because they had chariots of iron."⁵ Many other of the heathen nations, too, were allowed to retain their possessions in the midst of the children of Israel, and become tributary to them.⁶ Thus, before two generations had passed, the solemn promise made to Joshua was repeatedly forgotten, and the injunctions so often made were violated. The angel of the Lord⁷ accordingly was sent to lift up a warning voice against those who had forgotten the deliverances which the Lord made for Israel, and the oaths which their fathers had taken, and had followed other gods, even the gods of the people whom they had spared in their midst, contrary to the repeated injunctions of him who was now their ruler, as also of their fathers in a former generation. But still they forsook the Lord and served Baal and Ashtaroth.⁸ And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." Everywhere the hand of the Lord was against them, as he had forewarned them it should be, and they were troubled on every side.⁹

¹ Exodus 18: 21.² Judges 1: 1.³ Judges 1: 3, 4.⁴ Judges 1: 9.⁵ Judges 1: 19.⁶ Judges 1: 19 seq. 2: 10.⁷ Judges 2: 1.⁸ Judges 2: 11, 12.⁹ Judges 2: 15.

God could not yet wholly give up his disobedient and idolatrous people, but he raised up judges for them, and delivered them, by their aid, out of the hands of their enemies. Still they would not listen to the judges, to avoid disobedience, but went again and again after other gods, and bowed themselves unto them. Thus God gave them into the hand of the king of Mesopotamia, and they served him eight years, until God listened to the cry of their suffering and raised up a judge and deliverer, "Othniel, the son of Kenaz, Caleb's younger brother."¹ The spirit of the Lord rested upon him and he judged Israel, and went out to war, and prevailed and delivered Israel.

After another forty years' rest,² God again delivered up his disobedient subjects, and even strengthened Eglon, king of Moab, so that he smote Israel, and retained them in subjection eighteen years.³ They were delivered by Ehud, a Benjamite, soon again to become subject in part to the Philistines, from whom they were delivered by Shamgar.⁴

But the stiff-necked and rebellious nation did not yet learn obedience; for it is said: they again did evil in the sight of the Lord after the death of Ehud, and the Lord sold them into the hand of Jabin, king of Canaan, who, with his nine hundred chariots of iron, and his hosts of horsemen and footmen,⁵ under Sisera, mightily oppressed the children of Israel.⁶ But they again cried in their distress unto God,⁷ and he provided a deliverer. A woman, Deborah, a prophetess, the wife of Lapidoth, judged Israel at this time, and the people went up to her for

¹ Judges 3: 8 seq.

² Judges 3: 11.

³ Judges 3: 15 seq. Josephus's words are very significant in respect to this bondage and its causes: When Othniel was dead, the affairs of the Israelites fell again into disorder; and while they neither paid to God the honor due to him nor were obedient to the laws, their afflictions increased, till Eglon, king of the Moabites, did so greatly despise them on account of the disorders of their political government, that he made war upon them, and overcame them in several battles. . . . subdued their army and ordered them to pay tribute. . . . He (afterward) omitted no method whereby he might distress them, etc. — Whiston's Josephus, 5. 4. 1.

⁴ Judges 3: 31. Some of the judges, all perhaps, seem to have belonged more especially to a part of the nation, as Shamgar to the part bordering on the Philistines, Deborah to the more northern tribes, etc. Cf. Ewald, Gesch. Israels, B. II. S. 475 seq.

⁵ Josephus says: "he had in pay three hundred thousand footmen and ten thousand horsemen." — 5. 4. 1.

⁶ Judges 4: 1, 2.

⁷ Judges 4: 3.

judgment, to Mount Ephraim, in the tribe of Benjamin, where she dwelt under a palm-tree.¹

The length of time which Deborah had judged Israel, the characteristics of her previous prophetic career, or the events of her rule, have not been made known to us. The particular acts of the oppressor, which at this time called forth the new deliverer, are also not recorded. It should seem that the natural instinct of her sex prevented Deborah from at once placing herself at the head of her forces and going out to battle against the common enemy. She accordingly sent for Barak, the son of Abinoam, of the tribe of Naphtali; and gave to him the command from God to take ten thousand men of the tribes of Naphtali and Zebulun, and go forth to meet the enemy with the assurance of final success. Some few volunteers, perhaps, from Benjamin and Ephraim, and leaders from some of the other tribes, joined in the expedition. But still the forces of Sisera, the leader of Jabin's hosts, were too numerous for this handful of men to come into conflict with upon the plain; so God commanded them to go out to Mount Tabor, and caused the information of the fact to be given to Sisera by means of the family of Heber, the Kenite, connected by marriage with Moses. Barak *refused to go* without Deborah, and she consented to accompany him, forewarning him that he should gain no honor by the victory, since Sisera should be delivered up into the hands of a woman. Sisera, not doubting that he should easily surround Mount Tabor with his multitudes, and that the handful of the two tribes would fall a speedy prey to him, marched forth and encamped upon or near the river Kishon, at some distance from the camp of the Israelites. But the word had gone forth: "I will deliver them into thy hand," and now was the time for the Lord to work. He appeared in the storm and tempest, and even the stars in their courses fought against Sisera.² "He sent out his arrows and scattered them; he shot out lightnings and discomfited them," so that all Sisera's chariots were scattered and his hosts fell by the sword, and their leader was compelled to descend from his chariot, and fly away to the house of a woman, Jael, the wife of Heber, the Kenite, where he met with an ignoble death by her hand. This most signal victory appears to have been achieved near Taanach, which lies south-

¹ Judges 4: 45.

² Judges 5: 20.

west¹ of Tabor, in the valley of Esdraelon. It was in commemoration of the aid of Jehovah in this defeat of the Canaanites, that the most sublime Ode, ascribed to "Deborah and Barak," was composed and sung.

The Time of the Composition and the Author of this Ode.

The inscription: "Then sang Deborah and Barak the son of Abinoam on that day," decides nothing in reference to the authorship of this song, but merely the use that was made of it on a certain occasion. We must, therefore, look to internal evidence on this point. There are, it seems to us, scattered indications throughout the ode which, when carefully considered and combined, are sufficient to make it quite certain that Deborah herself was the author.

It may be well, in the first place, to give the proofs of its composition at or near the time of the occurrence of the transactions themselves. The attentive reader finds these more in the general spirit of the whole ode, than in particular tangible things. There is a freshness of feeling pervading the piece, a bitterness toward the enemy, a pleased, satisfied enumeration of the circumstances attending the death of Sisera, which betrays the participation of the author in the contest; or, at least, a strong personal interest. Studer well says: "With such glowing hate, can only one who has suffered, who has felt the insults of a haughty oppressor in his own person, not a poet who lived a century later, exult over the body of a dead enemy."² Even De Wette, in the later editions of his Introduction, is obliged, under the influence of this argument, to acknowledge the early authorship of this passage.³

But there are other arguments. The mention of the definite number 40,000, as the sum of Israel's warriors, in verse eighth, in opposition to the larger number in the Pentateuch (Ex. 12: 37, 38. Num. 1: 46, 47), and in the subsequent historical books, has been much relied upon in proof of the coeval origin of this record with the events.⁴ But upon this we will not place much

¹ See note on 5: 19.

² Quoted by V. Gumpach, *Alttestamentlicher Studien* S. 8.

³ Cf. *Auf.* 5 u. *folg.* with *früh.* *Auf.*

⁴ See Hollmann, *Commentarius Philologico-criticus in Carmen Deborahae*, p. 6, and others.

stress. Still, there are other historical allusions which are not without influence on this question. The enumeration of the tribes in the fourteenth and following verses, who did, and who did not, take part in this contest, while in the later narrative of the preceding chapter, only Zebulon and Naphtali, who were the principal actors in this tragedy, are spoken of, would seem to indicate the accurate knowledge of a contemporary author. Especially the particulars in reference to the conduct of Reuben (vs. 15, 16) should not be unnoticed. The circumstantial notice of the mother of Sisera (v. 28 seq.), and of Jael, also (v. 6) betray a familiarity with the domestic circumstances of the persons named, which could not have been possessed by one of a later age.

The language of the ode, too, indicates its origin. This, it is true, has been made the chief argument for its later composition. But reliance has been placed upon a similarity of verses fourth and fifth in our passage to Psalm 65: 8, 9. But, if there is any direct connection between the two, it favors the early composition of Judges v., as that is doubtless the original and the other the imitation.¹ There are also some reputed Aramaic forms found, as שׁ prefix in v. 7; the termination ן in v. 10; the form מָרָה , v. 11; and בָּרָה , v. 28. These, however, are easily accounted for as local peculiarities of the writer,² or as introduced by a later Chaldaizing transcriber.³ With these exceptions, the language is all strongly indicative of the early composition of the poem.

These are, perhaps, the principal direct arguments for the composition of this ode in the age in which the historical events occurred; but the following reasons for believing that Deborah herself was the author, likewise have an immediate bearing upon this question:

First, there are indications that a woman and not a man was the author. V. Gumpach says: "A man would have portrayed the boldest deeds of arms, the most striking scenes of the struggle, which the woman only designates by a single pencil-stroke, while she dwells with delight upon the flight of the enemy. Only a woman could praise the deed of Jael as Deborah did.

¹ See Comm. on the verses, and cf. Ewald, *Erkl. d. Psalmen* lxxv., and Dr. E. Robinson in *Biblical Repository*, Vol. I p. 576, where the argument is drawn out at some length.

² See Rosenmüller, Hollmann, and the commentaries in h. l.

³ See V. Gumpach, *Alttest. Studien*, S. 7.

To none other than a woman's mind would the cares and anxieties of the mother be suggested, as the chariot of Sisera long delayed its coming."¹ The thoughts and language attributed to her and her maidens in accounting for his delay, no less indicate a female as the author.

It should also seem that not only a woman, but Deborah herself, the prominent actor in the scenes, was the author of the record of them. The way in which the pronoun of the first person is used, in v. 3: "I, even I, will sing," etc., and in v. 7, in connection with the name Deborah: "Until I, Deborah, arose;" the modest and yet feeling manner in which the singer speaks of herself as the deliverer of her people, yet only as the instrument of God; and the manner in which the leaders of the people are put forward in the ascriptions of honor in comparison with herself, come as gracefully and honorably from her mouth, as they would unnaturally and coldly from the lips of one who was celebrating the deeds of the inspired and heroic deliverer of his country from a powerful and haughty oppressor. "But, finally," says V. Gumpach, "the song is incontestibly the outgushing of a soul pervaded by the most glowing patriotism, and the most powerful energies; and it itself gives evidence that Deborah was the only one whose spirit, like the last warrior who escapes from a bloody battle, had survived the general overthrow of the independence of the Jewish nation, and known how, once more, to rouse princes and people to struggle for freedom (v. 13). We are, therefore, by manifold and weighty proofs justified in believing Deborah herself to be the immortal authoress of her immortal Song of Triumph."²

The Plan and Contents of the Ode.

This ode may, perhaps, naturally be considered as comprising an inscription, an introduction, and three divisions or strophes, together with two passages of transition, and a conclusion.

The inscription is contained in v. 1, and the introduction in vs. 2—5. Verses 2 and 3 contain a general ascription of praise to Jehovah, and the ground of it; namely, the freeing of the children of Israel from bondage; and vs. 4 and 5, give, very generally, the manner of the appearance of Jehovah for their rescue in storm and tempest.

¹ S. 10.

² V. Gumpach, S. 11.

The first division of the ode includes vs. 6—11, and gives (vs. 6 and 7) a view of the disorders among the people, and the discouragement and inefficiency of their leaders, before the appearance of Deborah to take the place of judge; then, in v. 8, follows an indication of the cause of this oppression in the idolatry of the people, and their unwillingness to repel the aggressions of the enemy. In v. 9, we have an exhortation to the leaders and people who had engaged in the conflict with Deborah against the Canaanites; and in vs. 10 and 11, to various other classes of the people who were enjoying the advantages of the victory, to join in the praise of Jehovah for his deliverance of them from their enemies.

Verse 12, which consists of an exhortation of Deborah to herself and to Barak to continue their song of triumph, forms a transition to the second division of the ode.

This division extends from vs. 13—21. Verse 13 contains an appeal to the people and to Jehovah for aid at the beginning of the battle. Then follows an enumeration (vs. 14, 15) of the tribes who sent leaders to the war, and (vs. 15—17) of those who refused aid. The prominent part taken by Zebulon and Naphtali is recorded in the 18th verse, and the approach of the enemy, the place of the battle, and the general result of it, in v. 19. In vs. 20 and 21 we have brought to view more particularly the manner of the aid of Jehovah and its results in the sweeping away of the Canaanites in the torrent.

The last clause of v. 21 contains an expression of exultation from Deborah, which, corresponding to v. 12, brings us to the last division of the ode, exhibiting the flight of the enemy after their overthrow, and several particulars, introduced by the past to give vividness to the picture of the defeat.

This last division comprises vs. 22—30. First, the flight is portrayed (v. 22), then the curse of Jehovah upon Meroz (v. 23), and contrasted with this the blessing of Jael (v. 24), followed by a description of the deeds that occasioned the blessing (vs. 25—27). Finally, the mother of Sisera is introduced (v. 28) as waiting for his return and expressing her anxiety at his delay; while, in vs. 29, 30, the consolation proffered by her attendants, and its reception by her, are brought to view.

Verse 31 is a general conclusion to the whole ode, expressing a confident wish that all the enemies of Jehovah shall share the fate of Sisera, while all his friends shall go forth from any trial

and calamity to which they may be subject, into undisturbed prosperity and power.

Translation.

1. Then sang Deborah and Barak the son of Abinoam on that day saying:
2. Praise ye Jehovah,
For the free are freed in Israel,
The people have willingly offered themselves.
3. Hear, ye kings,
Give ear, ye princes;
I, even I, unto Jehovah will sing,
My song shall be to Jehovah, God of Israel.
4. Jehovah, when thou camest forth from Seir,
When thou approachedst from the field of Edom,
The earth quaked, the heavens also dropped,
Even the clouds poured out water;
5. The mountains were shaken before Jehovah,
That Sinai, before Jehovah, God of Israel.
6. In the days of Shamgar, son of Anath,
In the days of Jael, the highways were deserted,
Travellers walked in unfrequented paths;
7. Israel's leaders were inactive, dead,
Until I, Deborah, arose,
I arose, a mother in Israel.
8. They chose new gods,
Then there was war in the gates,
(And) no shield or spear was seen
Among the forty thousand in Israel.
9. My heart turns to you, leaders of Israel,
To you, willingly offering yourselves among the people,
Praise ye Jehovah.
10. Ye who ride upon white-spotted asses,
Who repose upon your tapestries,
And who walk the streets,
Sing praise.
11. At the voice of those dividing prey by the water-channels,
There let them praise the deliverance of Jehovah,
The deliverance of his princes in Israel;
Then let the people of Jehovah descend to their gates.
12. Arouse thee, arouse thee, Deborah,
Up! up! sing the song;

Arise Barak,
Send forth thy captives, son of Abinoam.

13. Then (I said) Descend, ye residue, to the aid of the nobles of
the people,
Descend for me, Jehovah, against the mighty.
14. From Ephraim, whose dwelling is with Amalek,
After thee, Benjamin, with thy people,
From Machir (also), came forth leaders;
From Zebulon, those bearing the ruler's sceptre.
15. The princes in Issachar were with Deborah,
Issachar was also the support of Barak,
Into the valley they rushed after him.
By Reuben's brooks were great consultations;
16. Why linger you around your folds
To hear the pipings of your flocks?
By Reuben's brooks were great deliberations.
17. Gilead beyond Jordan was at rest,
And Dan, why stayed he among his ships?
Asher remained by the seashore
And abode quietly around his harbours.
18. Zebulon's people freely exposed themselves to death;
Naphtali, also, upon the high place of the field.
19. The kings came, they fought,
Yea, the kings of Canaan fought,
At Taanach, by the waters of Megiddo;
(But) spoil of silver they took not.
20. From heaven they fought,
From their high orbits, the stars fought against Sisera.
21. The river Kishon swept them away,
That old river, the river Kishon.
- Tread down, O my soul, the mighty.
22. Then the horses' hoofs smote the ground,
From the haste of his hastening heroes.
23. Curse Meroz, saith the angel of Jehovah,
Curse with a curse its inhabitants.
For they came not to the aid of Jehovah,
To the aid of Jehovah, with their warriors.
24. Blessed above all women be Jael,
The wife of Heber, the Kenite,
More blessed than all who dwell in tents.

25. He asked for water, she gave him milk,
In a princely dish brought she curdled milk.
26. To the tent-pin she stretched out her hand,
Her right hand, to the laborer's hammer.
She smote Sisera, she crushed his head,
She crushed and pierced through his temples.
27. At her feet he struggles, sinks down, dies;
At her feet he struggles and sinks down,
Where he struggles, he sinks down dead.
28. From the window she leaned forth and anxiously called,
The mother of Sisera from the latticed window:
"Why delays the coming of his chariot,
The approaches of his chariot, why so slow?"
29. The wisest of her noble ladies answer her,
Yea, she herself withholds her (anxious) words:
30. "Lo, they have found, they divide the spoil,
To each warrior a maiden or two,
Spoil of dyed garments for Sisera,
Spoil of dyed garments, embroidered in divers colors,
Doubly embroidered garments for the necks of the booty."
31. So perish all thine enemies, Jehovah;
But those who love him shall be as the going forth of the sun
in his power.

And the land had rest forty years.

Commentary.

VERSE 1. This and the following verse have sometimes been rendered together: And Deborah and Barak, the son of Abinoam, sang on that day, when they freed Israel, etc. (א. ט. ל. וְדִבְרָה וְבָרָק בֶּן אֲבִינוָם — שָׁרְרוּ). Thus they together would form the inscription, and the ode would commence with v. 3. But the word וְדִבְרָה, equivalent to *in these words*, naturally marks the beginning of the quotation (see Ex. 6: 10. 13: 1 et al. saep.); and, besides, the language of v. 2 is poetical, and thus plainly a part of the original song. — וְדִבְרָה is fem. here to agree with the nearest noun, as frequently when the verb precedes (see Num. 12: 1. Esther 9: 29, etc.), and decides nothing in reference to the authorship of the song, or relative part of the two in the recitation. Cf. Nordheimer, Heb. Gr. † 733, §. b.

דְּבֹרָה וְבָרַק בְּאֶמְבִּינָם. The question naturally arises: Why is Barak's name coupled with Deborah's in the inscription to this ode? Bertheau would say, because he acted a prominent part, in connection with Deborah, as leader of the Israelitish hosts; and, in particular, "verse 12 is probably the occasion of Barak's being mentioned in connection with the singer, Deborah." Others understand him to have taken a part in the performance of the ode, either himself leading the chorus of the men, while Deborah led that of the women (Justi); or else taking himself one, but, perhaps, an inferior part, and, as it were, giving the chorus to the principal song sung by Deborah. V. Gumpach goes so far as to point out confidently the parts performed by Barak, namely, vs. 4, 5, 12, 23, the last part of 27, and 31. There is at least some plausibility in some of his arguments for this division; but all will not perhaps be as fully convinced as he seems to be. We see no improbability in the supposition that he did take some part in the public recitation of the song, and the inscription most naturally seems to imply that. But precisely what that part was, is not easy now to determine. — בַּיּוֹם הַהוּא, *on that day*, referring to the time of the events described in the preceding chapter. The same formula is frequently used in introducing a prophecy. See Isa. 2: 11, 17, 20. 3: 7 et al. saepe.

VERSE 2. בְּרִצְוֹת פְּתוּחֵי הַיַּם, *for the freeing of the free*. These words have been very variously rendered, and, in most cases, not without some good reason; but the translation above given seems to us, on the whole, most in accordance with the derivation of the words, and the connection of the passage. So Luther renders: "since Israel has again become free;" and Justi: "since Israel has broken its bonds;" and V. Gumpach more exactly: Für die Befreiung der Freien. The פ suffix is taken with פְּתוּחֵי, as also in the parallel clause, to indicate the ground or reason for the ascription of praise in this particular instance, since this is not a general song of praise. Cf. Gesen. Lex. s. v. B. 10. The proper signification of פְּתוּחֵי, both in Kal and Hiphil, is *to let go loose, to free*; so in Syr. ܦܬܘܚܝܢ. Cf. also the meaning of the bilitral פתח.

The form פְּתוּחֵי is the Inf. constr., frequently used as verbal noun with a preposition (see Rödiger, Heb. Gr. § 129). פְּתוּחֵי, a noun from the same root and with the same meaning, used in the feminine as frequently to indicate rank or station, the *free* in opposition to the *bond*, cf. Deut. 32: 42. It may be considered

as the object of the preceding Inf. (see Röd. Gr. § 130). The propriety of the use of this language in reference to the Israelites is unquestionable. They could with justice be called free as being the chosen people of God and under his special government, and yet they were freed by the instrumentality of Deborah and Barak from the domination of the Canaanites, their oppressors.

The LXX, Cod. Alex., and Theodot. render this passage: *ἐν τῷ ἀρξασθαι ἀγγηγόνς, κ. τ. λ.*, and Gesenius, Rosenmüller, De Wette, and many others, adopt this rendering. Thus this clause is contrasted with the following, which refers to the people, the ruled. Although the general idea is not unsuitable to the context, yet it is perhaps less apposite than the one we have given above, which makes this first verse express the general subject of the song, and, besides, is not so directly and easily derived from the Hebrew text. It is true that מַרְיָה may have a secondary signification, *to lead*, but that idea seems to belong rather to the kindred Arabic فَرَعَ and فَرَعٌ the *point, head*, etc.

מַרְיָה, the idea is: for or because the people have exerted themselves zealously to throw off the yoke of their enemies.

מַרְיָה, in Kal *to incite*, and like the Arab. فَرَعَ, intrans. *to be willing*, and then in the Hith. (see Röd. Gr. § 53. 3. a.) to show oneself willing, to act willingly, and hence efficiently.

VERSE 3. מַרְיָה — מַלְכֵימָה, kings and princes of the Canaanites, not heads of the tribes of Israel, for they were not called kings. So in v. 19, and in Ps. 2: 2. The same words are used in a general sense in Ps. 2: 2. Prov. 8: 15, and elsewhere. מַרְיָה, literally the *weighty, august*, and poetically applied to kings and princes, is a participle from מַרַן, which is used only in this form.

Cf. the Arab. مَرِنٌ, to be heavy, etc. — The repetition of *I*, in מַרְיָה in the second member of this verse, is probably a poetical usage, although it is possible that V. Gumpach may be right in supposing that the author means to indicate by it, that even she, a woman, is the singer.

VERSES 4, 5. These verses plainly describe some unusual exhibition of Jehovah in behalf of his people. What the nature of the occurrence was, and its relation to the other parts of this ode, it is necessary now to inquire. The similarity of the lan-

guage here to that in Ps. 18: 7. 68: 7 seq. and Hab. 3: 3 seq., cannot escape the most ordinary observer. There is also some similarity between all these passages and Ex. 19: 16—18 and Dent. 33: 3, where God is represented as coming to give the law. From this latter relation, the Chaldee Paraphrast, and more recently Maurer, Ewald, and others, have inferred that there is here a reference to the same event. But it is difficult to see the object of introducing such an allusion in this connection. The rest of the passage is all taken up with an account of the recent deliverance of Israel and the attendant circumstances, and it is accordingly more natural to suppose that this theophany, too, has a similar object. Others give it a nearer relation to the rest of the passage by referring it to the aid of Jehovah in the pillar of cloud and fire during the march through the desert from Mt. Sinai to Canaan. But this interpretation does not fully meet the arguments of the connection of this passage, and, besides, rests upon a false interpretation of the theophany in Habakkuk and Psalm xviii. These both plainly represent an appearing of Jehovah in storm and tempest for the deliverance of his servants from peril.

The question naturally arises, whether such an exhibition of Jehovah in storm and tempest, which the language naturally designates, meets the demands of the context. In the first place, such an appearance of Jehovah for the deliverance of his people is distinctly alluded to in vs. 20, 21. From heaven the stars fought, etc. See Commentary on those verses. Then the manner of the appeal to the Canaanitish kings, in v. 3, indicates some special interposition of Jehovah in behalf of Israel for which Deborah proclaims his praise. There would seem to have been some palpable aid of Jehovah which had passed before the eyes of the enemy, which must secure their belief in his interposition for his people.

There is, however, one phrase which seems at first to give some trouble, if we adopt this interpretation: *וְהָרַעַרְתָּ סִינַי*, *that Sinai*. It is this clause, doubtless, that has influenced many to refer these verses to the giving of the law. For in Ex. 19: 18, it is said: "Mount Sinai was altogether on a smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace and the whole mount *quaked greatly*, *וַיִּרְדָּרְדוּ כָּל־הָרְרֵי סִינַי*. The word used in this case is entirely different from the one in our passage: *וַיִּרְדָּרְדוּ* signifies *to tremble, to*

be in *trepidation*, and fitly characterizes the effect of the personal presence of Jehovah in this solemn act of the promulgation of the law. But the verb used in Judges is *רָרַץ*, and the primary idea seems to be (according to Gesenius) *noise, crashing*, a natural designation of the effects of the warring elements. So in Ps. 68: 9. In Ps. 18: 8, *שָׁבַב* and *רָרַץ*; and Hab. 3: 6, *זָרַץ*, and v. 10, *רָרַץ* are used. In all of these passages the primitive idea in the words is commotion, and not fear, as in Exodus; so that the probability from the signification of the words themselves is against the direct reference to the same events in these passages and in Exodus xiv. See also Comm. on vs. 20, 21.

The difficulty in the interpretation of these words has led V. Gumpach to expel them from the text. But such an escape from a difficulty, without manuscript authority, is wholly inadmissible, and we have still to account for their appearance here, and to give their force in this connection. It seems to us that their introduction is merely emphatic and rhetorical. In the previous clauses the author has spoken of the trembling of the earth, the pouring out of the torrents, the shaking of the mountains; and then, in order to give vividness to the picture, and consequence to this appearing of Jehovah, alludes to the commotion which attended his promulgation of the law on the holy mount. In this way, there is an allusion to a previous historical event as illustrative of the one now under consideration.

From *Seir*, and from the field of *Edom*, *הַרְעֵי וְהַרְעֵי* and *הַרְעֵי*, designate the mountain range and accompanying plain, extending along the south from the Dead Sea to the Elanitic Gulf, the modern *Jebāl* (جبال, "mountains") and *esh-Sherah* (الشراة).

Thus Jehovah is represented as coming from the land of Edom, indicating, doubtless, the direction of the storm from the south or south-east. So in Habakkuk he is represented as coming from *Teman* and *Mount Paran*.

הָרִים נָזְלוּ כַּמָּוֶה. The verb *נָזַל* is sometimes derived from *נָזַל*, to run, to flow, and then the clause is rendered: the mountains flowed down, etc. So the Vulgate: *montes fluxerunt*; and our English version: the mountains melted. But *נָזַל* seems to be properly used of the flowing of liquids and not of the liquidation or washing away of solids, like *בָּסַס* in Ps. 97: 5. It is better, therefore, to consider it as in the Pret. third Plur. Niph'al of *נָזַל* (see Gesen. Lex. s. v. and Röd. Gr. † 66, note 5) with the

signification *quake, shake*. The LXX. render it by a word of kindred etymology: *ισαλευθήσασ*. Cf. the use of the Arabic

زَلَزَلٌ and زَلَزَلٌ.

VERSES 6—8. After a general allusion to the deliverance that Jehovah had wrought for Israel, and the manner in which it had been effected, the song goes on in these verses to enumerate the circumstances that gave rise to it, the necessities of the oppressed people, and the occasion of this oppression, in their infidelity to God, their rightful sovereign.

VERSE 6. בְּיַמֵּי שֹׁפְטַי . The only mention that is made of this judge is in 3: 31, where he is said to have slain six hundred Philistines with an ox-goad, and delivered Israel. It should seem that his rule was not long. Josephus (Antiq. 5. 4. 3) says, only one year, and that a general deliverance of the Israelites was not wrought by him, but only of those tribes bordering upon the country of the Philistines. — בְּיַמֵּי יַעֲלֵ , *in the days of Jael*. The formality of the introduction of this name by בְּיַמֵּי shows that he must have been a judge or some one in authority, or of special distinction. It is not, therefore, probable that it can refer to Jael, the wife of Heber the Kenite, mentioned afterwards in v. 24. See Judg. 8: 28. 1 Sam. 17: 12. 2 Sam. 21: 2, et al. saep. That he is nowhere else mentioned probably arises from some such reason as above given in the case of Shamgar, whose successor in the office of judge he not improbably was.

חָדְלוּ , *were deserted*. The literal meaning of the verb חָדַל is to *cease, to desist from doing*, indicating a cessation of action from languor. Hence often of cessation of labor (cf. Gen. 11: 8. 1 Sam. 2: 5), noise, tumult (Job 3: 17), and then of *rest, or relief from anything*, as here: The highways rested from the rumbling of the chariot and from the pressure of the foot, i. e. *were deserted*.

Cf. Job 14: 6, and likewise the use of the kindred Arabic حُدِّلَ

The poetic word אֶרְצוֹתַי from אָרָץ denotes here the travelled roads; and the idea is, that the highways were not safe for travellers, on account of the unsettled state of the country, the danger of robbery and violence. This word is frequently put for the way or mode of life, and hence is well chosen here to indicate frequented paths. It should be noted, too, that, both in this and the following members of the verse, not only the external oppression is alluded to, but the internal disorders of the land.

Travellers, חֲלֵבֵי נְדָרִיּוֹת, literally, those who walk (are accustomed to walk) in trodden paths. נְדָרִיּוֹת is parallel with אֲרָצוֹת in the preceding part of the verse, and this whole clause unfolds more clearly and amplifies the idea in that. Thus there, it is simply said, that the highways are not travelled; but here, it is asserted, that those who were accustomed to travel them *walk in crooked by-paths*, וַיֵּלְכוּ אֲרָצוֹת צִקְלָאֵתָהּ. So the Vulgate translates the whole clause: *et qui ingrediebantur per eas (semitas), ambulaverunt per calles devios*. The Septuagint: *καὶ ἰσοσύνθησας ἀτραπῶς, ἰσοσύνθησας ὁδοὺς δυστραμμένας*.

VERSE 7. נְדָרֵי מְרֹנֵי אֲרָצָאֵל נָדְלוּ, *inactive were Israel's leaders, dead*. נָדְלוּ signifies not here that Israel's rulers had *ceased to exist*, "were wanting," as it might mean, and as it has been sometimes translated (cf. the Vulgate, Luther, Maurer, De Wette, and others), but that they no longer acted the part of rulers in freeing her from internal and external enemies, from the foreign oppressor and the turbulent, disorderly, and idolatrous citizen; in short, from the state described in the preceding verse, in which it was not even safe to pass through the highways of the land. *Rulers*, מְרֹנֵי, a collective substantive from the absol.

נָדְלוּ, kindred with the Arab. *فَرَّقَ*, to separate, decide, and hence in the Nom. a decider, ruler = שׁוֹפֵט. In the Vulgate it is translated: *fortes*; in the LXX., Cod. Vat.: *δυνατοί*; Theodoret: *οἱ κρατοῦντες*, perhaps as characterizing rulers. The interpretation given by the Syriac and Chaldee and other versions: *pagos* or *incolas*, is refuted by a comparison of v. 11, where this signification is entirely inadmissible.

נָדְלוּ אֲנִי אֲרָצָאֵל, until (נָדְלוּ) I arose. נָדְלוּ here for אָרָא; so in Job 19: 29; and, with different positions, Judg. 6: 17. 7: 12. 8: 26, but rare out of Judges in the early Hebrew. See above p. 21.

אֲנִי אֲרָצָאֵל, *a mother in Israel*. Deborah applies the term "mother" to herself, to indicate that she took the office of guidance in Israel as a mother over her children, to act for their good, and not for her personal gratification. So in Hebrew the word for father, אָב, is sometimes used (cf. Job 29: 16). It is not improbable that this term is selected by her in order not to give offence to the men of Israel, or seem to arrogate anything to herself. Thus, instead of saying, *I, a woman*, she would intimate that she only acts the part of a mother in this matter. See V. Gumpach, S. 63.

VERSE 8. $\text{בָּרָכָהּ בְּרִבְהָ אֱלֹהִים}$, *they chose new gods*. This clause is not without its difficulties; and hence has been very variously translated. Some having even, without Mss. authority, substituted בָּרָכָהּ for בָּרָכָהּ . That this makes the meaning clearer is undeniable, and the slight change of ב for ב is easily accounted for; still the other is the approved text, and as such should receive an explanation. The first and most important question is: What is the subject of the verb בָּרָכָהּ ? According to the Peschito version, which translated into Latin is as follows: *Elegit Deus rem novam*; the Vulgate: *Nova bella elegit Dominus*, and others, בְּרִבְהָ is subject, and בָּרָכָהּ performs the office of a noun and is the object, referring to wars (*nova bella*), or to the manner of deliverance by a woman, or something of the kind.

The LXX: ἐξελέξαντο (Cod. Alex. ἠρότεισαν) *θεοὺς καινοὺς*; the author of the Chaldee Paraphrase, and many of the modern commentators, translate: *Elegit Israel deos novos*, and either make Israel the subject, to be supplied from the preceding context, or make the verb impersonal, which comes to the same thing, as far as sense is concerned; and then בָּרָכָהּ is an adjective qualifying בְּרִבְהָ . The whole, then, refers to the sin of idolatry, which is the principal occasion of mourning in connection with the promises to Israel, and is, naturally, especially prominent in the book of Judges, which is little else than a history of a series of defections and consequent disasters and oppressions, and of deliverances from them. Such a translation is certainly not discordant with the context. For nothing could be more natural than an allusion to the *cause* of the deplorable state of Israel in connection with the description contained in the preceding and following context. The ellipsis of *Israel* is thought to be a very harsh one here, but when we recollect that it is in poetry, where ellipses are especially frequent, it does not seem to be unwarranted. Ewald and Bertheau give a different rendering. They make the verb impersonal, and refer בְּרִבְהָ not to God, but to the men acting in the place of God, to the judges: *Man erwählet neue heilige Richter*. But it seems entirely incredible that this name should be used for such a purpose in this ode, in praise of Jehovah for the deliverance from Jabin, to say nothing of the improbability that this victory was achieved without the appearance of a shield or spear: "ohne das ein Schild erschien," u. s. w.

$\text{בָּרָכָהּ בְּרִבְהָ אֱלֹהִים}$, *then there was war in the gates*, i. e. taken with

what precedes and follows: Israel chose new gods, and, as had been foretold, the consequence was, that their towns were besieged by the enemy, and there was no effective resistance made to these hostile aggressions. Thus this clause is further descriptive of the state of things just before the time of Deborah. — **אז** is here indicative of future time, and introduces what immediately follows the action denoted by what precedes. — **לָקָח**, Inf. Piel, used as verbal noun. The usual form would be with final Tsere **לָקַח**, and some of the manuscripts have that form. Gesenius says the Seghól may be on account of the construct state. — **שַׁעֲרֵיהֶם**, *gates*, a generic word, used for the entrances of the country, Jer. 15: 7. Neh. 3: 13; of cities, Gen. 23: 18. Josh. 2: 7; of a camp palace, etc. Hence it is well chosen to designate the varied assaults of the enemy upon the comparatively unprotected Israelites. The LXX., Cod. Alex. translate here: *ὡς ἄσπυρον καὶ σπῆριον*, as if the text were **לָקַח שַׁעֲרֵיהֶם**.

אִם **בְּיַד אִשְׁרָאֵל נִרְאָה בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל**, *then was there a shield or spear to be seen among the forty thousand in Israel*. Although **אִם** is strictly an interrogative particle, yet it is negative in sense: Was there (I ask) shield or spear, etc., i. e. there was no shield,

etc. See Nordheimer, Heb. Gr. † 1090. 4. b. So the Arab. **أَلَمْ** is sometimes used. It is not to be taken in its literal sense, that there was not a *single* weapon of offence or defence among all the Israelitish host; but it designates the entire want of preparation and activity among them to resist the assaults of the enemy. Herder says: "Not that there was no shield or spear in Israel, but there was no one who called them forth, and summoned the forty thousand brave Israelites to the war. The number 40,000 is doubtless a definite put for an indefinite number, like our *ten thousand*. Cf. Gen. 7: 17. Jom. 3: 4, et al.

לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל, *my heart turns to the leaders of Israel*. The heart, **לֵב**, is frequently used in Hebrew, as in most languages, as the seat of the emotions, feelings, affections, and then of individual emotions, as love, confidence, gratitude; hence, here the meaning may be: I am grateful to the leaders, etc. So V. Gumpach, Hollmann, De Wette, and others. The preposition **לְ** is frequently used after verbs denoting affection, to denote the object of that affection. It is rather probable, however, we think, that the author does not intend to express her thanks here directly to those who had taken part in the conflict, but to call

upon them to join with her in praising Jehovah. Her feelings of gratitude to them would naturally incline her to turn first to them, and their own escape from the sword of the enemy should lead them especially to join heartily in these ascriptions. Accordingly, she says: My heart turns to you, etc., i. e. my feelings prompt me (first) to appeal to you to join in this song. So Herder, and Bertheau also renders: mein Herz ist hingeneigt zu, u. s. w. — הִקָּקִים is from the Pael of הִקַּק, literally to cut in, hew, then to engrave; and from the practice of engraving laws on stone, *to decree*, and hence in the Part., a decreer, judge, leader = שֹׁפֵט. — וְרַחֲמֵיבְרִים בָּעָם, *to you, willingly offering yourselves among the people*. The preposition is to be supplied from the preceding. — The clause בָּרַכְוּ יְהוָה, *bless Jehovah*, is best, as in the common text; taken with this verse, although both the sense and the parallelism would allow it to be translated with the following. Then it would correspond at the beginning with בָּרַכְוּ at the end of the verse.

· VERSE 10. רִכְבֵּי אַחֲזוּחַ צֹרֹחַ, *ye who ride upon white-spotted asses*. This is frequently translated simply *white asses*. So the Peschito: {גִּזְלִין דְּמֵזִין}, but better with the Arabic version: ^والْأَتْنُ الْأَسْهَبُ, *asinae ex albo fuscae*, i. e. red with white spots, or red intermingled with white (weiss und roth gesprenkelte, Bertheau). This color was somewhat rare and much valued; hence the idea is: *costly asses*, and the whole clause designates persons of wealth and distinction. It should be noticed that the words are feminine, and hence the designation is strictly: *she-asses*; the LXX. confounding the meaning of the word with צֹרֹחַ render: *ἐπιβεβηκότες ἐπὶ ὄνον θελείας μεσημβρίας*, *from the south*, i. e. from Arabia or Ethiopia. But the idea would be the same.

The next clause: יִשְׁבְּרוּ עַל-בְּדִי, *ye who set upon tapestries*, has the same general significance, as descriptive of the carpets upon which the more wealthy sat. בְּדִי is an Aramaic form for בְּדִים,

from בְּדִי = the Arab. ^سسب, *to stretch out*; hence that which is stretched out, *a carpet*. So most of the recent German commentators, as Herder: *köstlicher Decke*; De Wette: *Decke*, et al. Maurer and Ewald with the same derivation, apply it less forcibly, not to the carpet which was so generally used to sit upon in the house, but to the covering of the saddle, thrown over the

animal ridden. Others, deriving the word from דָּן, render it *judgment*, and the whole phrase: those who sit in judgment. So in the Chaldee, Septuagint, and Vulgate versions, and so Luther and Justi, but there does not seem to be good ground for this derivation of the word.

וְהוֹלְכֵי עַל-דְּרָוֹתַי, *those who walk about the streets*, may refer to persons of a lower class, as distinguished from those who ride upon costly animals, or sit upon expensive carpets. The whole representation in the verse is that of a time of peace and rest, for which the different classes of persons are called upon at the close of the verse to ascribe praise, שִׁירָא.

VERSE 11. The translation of this difficult verse given above, seems the most probable one, if the text is not corrupt. קוֹל, literally *voice*, but here meaning *exultation*; מְחַצְצִים Piel Part., *those dividing* (sc. the booty); cf. Isa. 9: 2 (3) last clause. 33: 23. Ps. 68: 13, where the verb קָצַץ is used. The last word in the first clause: מְחַצְצֵי מַיִם, used only here, seems to be from חָצַץ, *to draw*, and may mean water-drawers or places where water is drawn, water-courses. Perhaps the latter is the more probable interpretation: Among the water-courses, i. e. where the combatants and others after the battle, have withdrawn to refresh themselves. So Maurer: concinite epiciniis eorum, qui spolia ab hostibus capta laeti nunc sortiuntur in campis irriguis, ubi se reficiunt ex acri proelio reversi. V. Gumpach (Altest. Stud. S. 74, 75) adopts the former signification, and supposes that the *water-drawers* are mentioned as a servile class, who would gain no advantage from the victory, except a participation in the spoils, which, accordingly, Deborah attributes to them as a ground for uniting in this general expression of thanksgiving. At the close of this clause, שִׁירָא is implied from the preceding, and the prep. אֶת at the beginning seems to be indicative of place, and the whole may be paraphrased: In the place where is the exultation of those who divide the spoil among the water-courses, sing praise. Hollmann says that it was customary for the people (*rusticos*) to assemble together upon the banks of streams and about fountains to consult for the public good, as well as to indulge in festivity on occasion of public rejoicing, and refers to Virg. Eccl. I. 51, 52:

— hic inter flumina nota
Et fontes sacros frigus captabis opacum.

אָז, *these*, referring to the place indicated in the preceding clause. — אָזְרוּ is from אָזַר, *to give*, which signifies in Piel *to praise, celebrate with praise*, like אָזַר. So Aram. אָזַר, Syr. اَزَّن and Arab.

תִּנְבֵּן. In the future here, and with an indefinite subject: Let men praise, אֲזַכֵּרְךָ יְהוָה, the just favors of Jehovah. אֲזַכֵּרְךָ strictly means *rectitude*, but here the idea of benignity, kindness, is combined with that of right, i. e. right done in favor of some one. — In the next clause the same word is used followed by אֲזַכֵּרְךָ which is from the obsel. אָזַר, *to separate, kindred with the Arab. اَزَّن* and means, we suppose, *his princes or rulers*. The whole idea then is: Let men praise the benignant acts of his rulers, i. e. the deliverance which the leaders have effected for Israel by the aid of Jehovah. The reference is, of course, as in the preceding clause, to the recent victory over the forces of Jabin. Many, as Hollmann, interpret this of the favor shown to the leaders of Israel, which, although perfectly appropriate in sense, does not seem to be grammatically correct.

The particle אָז here may possibly be considered as introducing the *ground* or occasion of the preceding assertions; *for since* (see V. Gumpach, *Alt. Stud.* S. 79, and references). The verb אָזַר has the collective אֲזַכֵּרְךָ as its object, and is from אָזַר, *to go down, descend*. אֲזַכֵּרְךָ לְאֲזַכֵּרְךָ to the gates, i. e. to the entrances of the land, in order to meet the approaching enemy. They are, perhaps, spoken of as *descending*, as coming from their houses and fastnesses which were built in the higher parts of the country. This appears to be the most forcible rendering of the passage, but the lexicographers do not allow such a signification to אָז. See Fürst and Gesenius, s. v., and we are not satisfied that the passages quoted by V. Gumpach, do not admit another rendering. We have, accordingly, translated the whole clause, as it generally has been, quite differently, giving at least an authorized signification to אָז, and not an inappropriate sense to the clause: *then*, i. e. after the due praises have been ascribed to God, let the people descend, return to their own houses, walled towns. See Hollmann and Rosenmüller et al.

VERSE 12. The significance of this verse, and its office in the ode, has been the occasion of much difference of opinion. It seems at first not natural that the writer should break off in the midst of a triumphant song and exhort herself to sing. With

this feeling, Maurer and Hollmann, in accordance with a common idiom in Hebrew and Arabic, suppose that אָמַרְתִּי, *I said*, is to be supplied, and then it is a simple historical narration of what Deborah did at the commencement of the battle. She was so sure of the victory, that, looking beyond the conflict, she exhorted herself and her companion to sing at once the triumphal song (הִקְרִי שִׁיר) and to enter upon the dominion already attained (שָׁבוּ שְׂבָרָה). This is certainly a possible, but it seems not to us a probable, interpretation, as it degrades language highly poetical, into mere prose.

In the previous verses we have poetically described the causes and conditions of the war, and generally, the aid vouchsafed by Jehovah, and in the end the exhortation to all classes to ascribe praise for this deliverance. This may be considered as ending the first division or strophe of the ode, after the introduction; and now, as a more particular description of the battle is to be drawn, the author in a high state of poetic inspiration calls upon herself and her companion not to rest, but to continue the triumphal song already commenced. V. Gumpach puts the words of the first part of the verse:

Up, up, Deborah, arise, arise, sing the song,

into the mouth of Barak, and to this we do not object, although it seems more in accordance with the Hebrew simplicity, and gives a higher poetic inspiration to the song, to consider Deborah as burdened in spirit and exhorting herself, somewhat as the heathen poets frequently invoke their muse. Appeals similar to this are often found in Hebrew poetry. Cf. Ps. 103: 1 seq. et al. saepe.

שִׁיר, which is four times repeated in this verse, is the fem. Imp. of the verb שָׁרָה, which is frequently used in impassioned calls to one to *arouse*, as if from sleep. See Ps. 44: 24. 57: 9. Isa. 51: 9. 52: 1. Hab. 2: 19, et al. saep. — הִקְרִי שִׁיר, Ewald rightly says, not *a* song but *the* song (das Lied). The idea is: continue the song already begun. Herder translates: Give a song of triumph.

וְעַתָּה here we understand to be parallel with שִׁיר in the preceding clause, and that Barak is exhorted to continue the triumphal song. In accordance with his character as leader, Deborah exhorts him to bring forth his captives (שָׁבוּ שְׂבָרָה) as was usual with conquerors. Of course it is not to be understood literally here, but it is merely meant that Barak is to join in celebrating

the victory of Israel, in order that the people may more clearly see the abundant occasion that they have for ascribing praise to Jehovah, who had given them the victory. Many understand קים to indicate here a hostile rising up, and make the song to begin with this verse, rather than the next; but that does not seem to us to be so symmetrical an ordering of the passage, and is certainly not a more natural interpretation of individual words.

VERSE 13. After אָ, אָמְרָהּ is perhaps to be supplied, as often the different forms of the verb to speak (אָמַר), in Arabic and Hebrew poetry; cf. Numb. 23: 7. Job 8: 18, et al. The form יָרַד is either Apoc. Fut. Piel. for יִרְדּוּ from יָרַד, to tread down, etc., or Imper. for יָרַד from יָרַד. The latter etymology is preferred by Gesenius (see יָרַד in his Lexicon), Maurer, Hollmann, and others. The meaning then is: descend, ye remnant (אָרְרִי), to the aid of the nobles of the people, לְאֲדִירֵיהֶם אָ. Deborah here represents herself as appealing to the people to second the exertions of their leaders in expelling the enemy. The allusion is doubtless to the time when the troops were about to descend from Mt. Tabor to attack the enemy, as referred to in 4: 14, and the appeal to the people and to Jehovah is not unnatural. — In the next clause the לְ in לִי is parallel in signification with that before אֲדִירֵיהֶם, corresponding to the Latin Dat. *commodi*, and כּ before גְּבוּרֵיהֶם means against. The LXX. translate this verse:

*Τότε κατέβη κατάλευμμα τοῖς ἰσχυροῖς ·
 Ἄλας κερῖον κατέβη αὐτῶ ἐν τοῖς κραταιοῖς ἐξ ἐμοῦ.*

Many modern commentators have adopted this interpretation. So Herder:

"Then went a remnant against the strong,
 Jehovah with me against the mighty."

It certainly makes very appropriate sense, but as it depends upon a new pointing and division of the words, substituting for יָרַד יָרַד and transferring אָ to the second member of the verse and making the corresponding change of the accent and vowel, it is at least very questionable. Much more probable is the derivation of the verb from יָרַד. Our English translators seem to have so understood the passage: "Then he made him that remaineth (better: the remnant) have dominion over the nobles among (of) the people (i. e. of Canaanites); the Lord made me

have dominion over the mighty." V. Gumpach adopts this derivation of the verb, but refers $\text{עַל עַמְּךָ יִשְׂרָאֵל}$ to the Israelites, and makes $\text{וַיִּשְׁרַח דְּבֹרָה}$ refer to Deborah herself, and parallel with יְיָ , and Jehovah (יְיָ) the subject of the whole sentence, thus:

Denn Er verlich der Ueberlebenden Einfluss auf die Edler des Volks,
Ja Er, der Herr, verlich mir Macht ueber tapfere Manner.

VERSE 14. With this verse commences the enumeration of those tribes which either by their leaders, or by leaders and people, came forth to the war with Jabin. The interpretations that have been given of it are so different as hardly to be recognized as belonging to the same passage. The LXX.: *Ἐφραὶμ ἐξερέψισαν ἀντοὺς ἐν τῷ Ἀμυλῆκ, ὅπισθ σου βενιαμὴν ἐν τοῖς λαοῖς σου, ἐξ ἑμοῦ (al. ἐν ἑμοῖ) Μαχίρ κατέβησαν ἐξερωνῶτες, καὶ ἀπὸ Ζαβουλῶν ἐπισχύοντες ἐν σκήπτρῳ γραμματίως (al. ἔλκοντες ἐν ράβδῳ διγύσσεως γραμματίων)*. The Vulgate: *Ex Ephraim delevit eos in Amalec, et post eum, ex Benjamin in populos tuos, O Amalec! de Machir principes descenderunt, et de Zebulon, qui exercitum ducerent ad bellandum*. This may be compared with the Peschito which is very similar to the Arabic and has been thus translated into Latin: *Illuxisti mihi per virum ex Ephraim, cujus facta elucet in Amalek, post te Benjamin ob amorem tui; de Machir egressus est interpretis et de Zebulon scribentes calamo scribae; and the Chaldee: Ex domo Ephraim surrexit Josue filius Nun in anteriori, inivit bellum in domum Amalec; post eum surrexit rex Saul ex domo Benjamin et occidit domum Amalec et inivit bellum in reliquis gentibus: ex domo Machir descenderunt quasi signati in bello et ex tribu Zebulon scribentes in calamo scribae acuti*.

$\text{עַל עַמְּךָ יִשְׂרָאֵל עַל עַמְּךָ יִשְׂרָאֵל}$. The Prep. עַל is a poetical form with a paragogic for עַל , used occasionally elsewhere, as in Isa. 46: 31. עַל עֵץ , whose root, i. e. fixed abode, metaphor drawn from trees and plants; cf. Isa. 27: 6. Ps. 80: 10. Job 5: 3. The relative $\text{עַל$, according to a common Hebrew idiom, is here omitted. See Röd. Gram. § 121 3. (b).— עַל עַמְּךָ , in Amalek. It is well known that the location of these was apart. How, then, are the Ephraimites said to dwell in Amalek? An explanation is suggested in Judg. 12: 15: "In the land of Ephraim in the mount of the Amalekites." It is plain from this passage that a part of the Amalekites had previously settled among the Canaanites and given their name to the region. It is this part of the tribe

that is here referred to. Cf. Ewald, *Gesch. d. Volkes, Is. B. I. S. 296*. With this clause, *הָרָדוּ הַמְּלָכִים*, *leaders descended, went forth*, is to be supplied from a subsequent part of the verse.

וְאַחֲרָיו בְּנֵי־מִנְשֵׁימָה. There are two ways in which this clause may be interpreted. Either *ה*—*thee*, refers to Ephraim, to be supplied from the preceding, and *בְּנֵי־מִנְשֵׁימָה*, *Benjamin*, is subject of a verb to be supplied from the following clause: After thee (Ephraim) comes forth with his people; or *בְּנֵי־מִנְשֵׁימָה*, *Benjamin*, is Vocative with the suffix preceding and following referring to it: After thee, Benjamin, among the people. Neither would do violence to grammatical propriety perhaps, but the latter seems to give the most appropriate meaning, inasmuch as it appears probable (see 4: 10) that but few besides leaders went forth from the other tribes besides Zebulon and Naphtali. This sudden transition from the third to the second person is not unusual in Hebrew poetry. The meaning given to the prep. *א* denoting rest in, *among*, is the primary one and frequently found.

מַחִיר, *Machir*. *מַחִיר* was the first-born son of Manasseh, see Gen. 50: 23. Num. 26: 1. Josh. 17: 1, and here poetically put for the tribe of Manasseh, and specifically, perhaps, for that part of the tribe that had its possession on the west side of Jordan.

For the meaning of *הָרָדוּ*, see remarks on v. 11. — *הַמְּלָכִים*, the same as *הַמְּלָכִים* from *הַמְּלָכִים* in v. 9. — So Symmachus: *ἐπὶ ἀσπίδας*; and Vulgate: *principes*.

מִזְבֻּלֶן. Instead of *מִזְבֻּלֶן*, *from Zebulon*, V. Gumpach substitutes *מִשִּׁמְעוֹן*, *from Simeon*, not because there is *Ms.* authority for the change, but because the author should have so written it. Zebulon is elsewhere mentioned in connection with Naphtali as sending not leaders only but troops (see *Comm.* on v. 18), and it should not be mentioned twice as other tribes are not. On the other hand, Simeon is not elsewhere mentioned, and should not be omitted in this enumeration of all the tribes, except naturally Levi, whose offices were not of a warlike character. Besides, the beginning, the suffix *ן*, and end of the two words are the same, and one might naturally be substituted for the other by the transcriber. Such is V. Gumpach's reasoning for substance, and it is not, indeed, improbable that he may be right. But still, irregularities such as here appear are not uncommon in other writers in such enumerations, especially where not literal and full historical accuracy, but poetic effect

is the principal object aimed at. There might, too, have been reasons in the poet's mind for a repetition of one name and the omission of another that we know nothing about. We have, therefore, in our translation followed the authorized text.

The phrase *מַשְׁכֵּי־בַרְקָה*, literally means *those drawing with (holding) the sceptre of a ruler*, a paraphrase for ruler,

leader. The Arab. *سوط* is used like the Hebrew here with *א*, with the signification of *holding*. *מַשְׁכֵּי* here we understand to be taken in its more common signification of *staff* or *sceptre* rather than the metaphysical one corresponding to the Arab. *سبط*, of *tribe*, although some adopt the latter meaning, as

V. Gumpach in h. l., who translates the whole clause: *Häupter vom Stamme des Feldherrn*. The last word, *בַרְקָה*, from a root common to all the Semitic languages, meaning *to scrape, scratch*, etc., and kindred with the Greek *γραψω*, signifies a *writer*, a *scribe*, and then a *military scribe*, see 2 Kings 25: 19. 2 Chron. 26: 11, as making the conscription; and, more unrestricted, a *military leader*, or *chief*.

VERSE 15. *וְאֶתְרֵי־בְרָקָה עִמָּהֶבְרָח*, *the princes in Issachar*, etc. We must either here consider the marginal *אֶתְרֵי* as the true reading, or else *אֶתְרֵי* not as the suffix state but a poetic form of the plural for *אֶתְרֵי*. See Gesen. *Lehrg.* 523, and cf. Jer. 22: 14. Isa. 20: 4, et al. Rosenmüller and Maurer, however, consider it as the suffix form, and render: *my princes in Issachar*, etc.: *et principes mei in Issachar descenderunt in proelium cum Debora*, i. e. *mecum*. Rosenmüller explains thus: The remaining tribes proceeded to the engagement with Barak, Issachar with Deborah; and hence, she calls his leaders, her own, etc. But if this is not as V. Gumpach terms it, a *puerile*, it is certainly an unpoetical, construction of the passage.

וְאֶתְרֵי־בְרָקָה עִמָּהֶבְרָח. The questionable word in this clause is *עִן*. Many translate, supplying *א* or *אֶתְרֵי*, as in Hos. 11: 2. Ps. 48: 6: as Issachar so also was Barak. But it does not seem to accord well with the position of Barak, thus, in this place, to compare him with one of the tribes. The parallelism is better, too, if we take *עִן* as a noun from *עָנָן* = Arab. *كن*, *to stand*, and hence meaning a *support*, *aid*, as in the translation above. So Maurer: *et Issachar fuit praesidium Baraci*; and others translate in a similar way.

בְּנֶמֶסֶק שָׁלוֹךְ בְּרִגְלוֹי. The reference here is to the descent from Mount Tabor into the valley to meet the hosts of Sisera. So it is said in 4: 14: וַיֵּרֶד בָּרַק מִהַר תְּבוּר וְעֶשְׂרֵת אֲלָפִים אִישׁ אַחֲרָיו, and Barak descended from Mount Tabor and ten thousand men followed him. And here: he (Issachar) rushes into the valley after him (Barak). שָׁלוֹךְ, lit. sends himself, i. e. rushes, בְּרִגְלוֹי, upon his feet, i. e. after or behind him. So in 4: 10. 8: 5. 1 Sam.

16: 17, et al. The Arabians use the phrase: *عَلِيْ اَنْتَرَة* in the same way. It may not be without interest to see the manner in which this passage was rendered in some of the old versions. The Vulgate: . . . Et Barac vestigia sunt secuti, qui quasi in praeceptis ac barathrum se discrimini dedit. The LXX: . . . καὶ Βαράκ, οὕτω Βαράκ ἐν κοιλάσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ εἰς τὰς μερίδας Ρουβήν, κ. τ. λ. The Peschito in a Latin version: Et Issachar ut Barac inter gentes missus est pedibus suis ad portionem, etc. Cf. other versions in V. Gumpach's Commentary upon the passage.

With the following *stikos* begins the enumeration of the tribes who did not come, at the summons of Deborah and Barak, to the contest with the common enemy of Israel: בְּקִלְוֹת רְאוּבֵן וְגַד וְחֶזְקִיָּה וְחֶזְקִיָּה וְחֶזְקִיָּה. We have, in the translation, comprised this all in one *stikos*, to correspond with the almost identical words at the end of v. 16. בְּקִלְוֹת from קָלַו, which is from קָלַן, to divide, signifies literally streams, channels, but here put poetically for the land of Reuben, on the east of the Jordan and Dead Sea; and having, besides, several considerable streams, rendering it one of the best watered regions in Palestine. It forms a part of the valley of the Jordan, spoken of in Gen. 13: 10 as well watered (וְהָאָרֶץ), and it would seem to have been intersected with canals, which rendered it especially fitted to the raising of cattle; cf. Num. 32: 1. Some suppose that there is an allusion to a custom of holding consultations by streams of water, but it does not seem to be well established that they were accustomed to meet in such places for public deliberations. See V. Gumpach on this passage, and cf. Hollmann's Comm. on v. 11, and others. Great, it is said, were the deliberations of heart, וְחֶזְקִיָּה, i. e. they consulted together and made great determinations; "talked large," is vulgarly said. V. Gumpach makes a new text: לְאֵם חֶזְקִיָּה וְגַד וְרְאוּבֵן, and translates: In the circles of a counsel of Reuben, Gad, (is) a people of heroic conclusions. A very appro-

prate sense, no doubt, but in reference to the change in the text there is at least room for hesitation. But see his reasonings in his Commentary on the verse, *Alt. Test. Stud.* S. 98—100.

VERSE 16. Great consultations and bold words, it should seem, ended with the Reubenites too often, in inactivity. For the poet, as if expostulating with them for their inconsistency and supineness, says: why linger you (lit. sit down) around your folds: *לָמָּה יִשְׁבְּתָה בֵּין הַמְּעֻטָּוֹת*. In Gen. 49: 14 and Ps. 68: 14: *בֵּין הַמְּעֻטָּוֹת* is also used of an indulgence of sluggish inactivity instead of a vigorous participation in military duty, as *הַמְּעֻטָּוֹת* here. Hollmann suggests that this latter word may be used to designate the temporary folds, *crates* or *caulæ*, in which the flocks are gathered at night, and that the Dual may be used, because that two of these were customarily built together. The old translators give the same general idea to the clause, but translate these words differently. See Hollmann in h. l.

לְשִׁמְעַ שְׂרָקוֹה שְׂרָרִים. Some render, to hear the bleating of the flocks, but it does not seem to be established that *שְׂרָקוֹה* can designate the noise made by animals. V. Gumpach contends for this signification, and suggests that there is very delicate and cutting sarcasm in the use of this word, implying that they (the Reubenites, and, according to him, the Gadites) quietly listen to the groanings of their flocks, while they cannot hear the taunts of their heroic brothers rushing into contest. But it is better to consider it as referring to the pipings of the shepherds as they lazily and quietly tend their flocks. So Gesenius renders it: *the pipings of the flocks*, and the Vulgate: *ut audias sibilos gregum*.

The last *stikos* of this verse corresponds to the last of the preceding verse except that we have here instead of the preposition *בְּ*, *לְ*, and instead of *הַחֲקֵרִי*, *הַחֲקֵרִי*, signifying literally, *searchings*, but here deliberations; so that there is no material difference of signification, and the repetition seems to be employed in order to throw more odium upon the part taken by the Reubenites in this matter. Hollmann thus translates the whole:

Ad rivos Rubenitarum
magna ceperunt animi consilia;
quare vero tranquille sedistis inter stabula
ad audiendas flatulas pastorum?
ad rivos Rubenitarum
magnæ fuerunt consultationes.

VERSE 17. אֶלְעָזָר בֶּעֶזְרַי וְיִזְרְחָדָן מִיַּדְּנָה, Gilead beyond Jordan was at rest. Gilead is the name of the grandson of Manasseh, and hence is supposed to be put here for the Manassites who dwelt on the east side of Jordan, as Machir is, in v. 14, for those who dwelt on the west side. But Gilead was a general term given to the extended region on the east of Jordan, now called **البلقاء** (el-Balka) and **جبل عجلون** (Jebel 'Ajlûn) and occupied by the three tribes, Reuben, Gad, and Manasseh. See Josh. 12: 9, and also 13: 23 seq., and Dent. 3: 15. Now Reuben has just been spoken of, and Gad would naturally next come under cognizance, but the poet naturally, to vary the representation, instead of simply saying Gad, takes the general term for the whole region, and says, it all lies inactive.

וְדָן לָמַדוּ רִגְוִיר אֲנִיּוֹת. The only question of difficulty here is in reference to the meaning of רִגְוִיר. The most common signification of רִגְוִיר is *to live, to dwell*, derived from the primitive idea of turning aside to any person or place. Oftener with a preposition before the person or place dwelt with or in. But also followed by the Accus. without a preposition, as Job 14: 19: בְּרִיחֵי; Ex. 3: 22. Isa. 33: 14. Cf. also Ps. 5: 5. We are authorized in rendering here: why remained or stayed he at or among his ships, i. e. why did he continue the ordinary avocations that belong to him as dwelling on the coast, instead of joining his brethren in the war? So the LXX.: *καὶ δὴν εἰς τὶ ναυραγεῖ πλοῖους*, and the Vulgate: *et Dan vacabat navibus*, and Luther: *warum wohnet Dan unter den Schiffen?*

רִגְוִיר also, from the same original idea of turning aside, sometimes means *to fear*, and once with the Accus. of the thing feared, Deut. 32: 27; hence, the idea here may be: why did Dan fear ships? i. e. the ships of the Canaanites. Others take רִגְוִיר in the sense, *to fear for*: why did he fear for his ships; or as De Wette translates: *warum war er Fremdling auf Schiffen?* But none of these significations seems to accord so well with the parallelism or *usus loquendi* as the one we have given above.

אָשֶׁר יָשָׁב לְחֹזֶק יָמָיו, Asher has seated himself, remained, יָשָׁב. Like the Greek *ἀνάθημα*, this verb is used here and elsewhere of the action of sitting still, in opposition to going out to war or the chase. Cf. Gen. 25: 27. Isa. 30: 7. Gen. 25: 27. — חֹזֶק, from חָזַק, to rub and then *to wash off*, to lave, signifies here the *seashore*; so in Gen. 49: 13: חֹזֶק יָמָיו, and elsewhere. The Arabians

use **חַף**, **חַף** in the same way. The similarity, particularly of the Arabic to the Germ. *Hafen* and our *haven*, is noticeable. Gesenius calls the plural **יָמִים** poet. for **יָם**. See Lex. s. v. and Lehrs. S. 695. The appositeness of this language, as well as that in the next clause to designate the tribe of Asher whose possession was a long extent of sea-coast in the northern part of the land of Canaan, cannot be questioned.

יָבֵינָהּ יָמֵי יָם. And about *its harbors*, **יָבֵינָהּ**. This word is from **יָבַן**, to break, rend, and hence is used of the breaches, *lacunae*, on the shore of a country, i. e. its harbors. So the Arab.

قُرُوضَة (lit. incisions) is used both of indentures in a sea-shore where water is taken for irrigation, and where ships ride at anchor. Cf. Abulpharagius, Hist. Dynast. p. 91, and Abulfeda, Tab. Syr. p. 80, where this word is used of the sea-port Joppa. The verb **יָבַן** signifies to take rest, to remain inactive, and the whole *stikos* is parallel with the preceding.

VERSE 18. In the preceding verses the tribes have been enumerated who refused to take part in the contest with Jabin as well as those who sent leaders, but did not generally, except Zebulun, participate in the contest. Now when the battle itself is about to be commenced, Zebulun and Naphtali, who furnished the forces, naturally pass in review; and first Zebulun: **נָשָׂו לָמָוּת** **וְזָבֻלֹן עִם הַחַיָּה**. The position of **עִם** after **וְזָבֻלֹן** is emphatic, perhaps to show that it is not the leaders merely, of whom she had previously spoken, but the *people*, who now are meant. — **וְחַיָּה נָשָׂו**, exposed their lives (as if valueless) to death, **לָמָוּת**. **וְחַיָּה**, lit. to pull, pluck, then to upbraid, scorn (cf. Lat. *carpere conviciis*), and with **נָשָׂו**, to scorn life, to give it up to death. A similar idiom is found in Isa. 53: 12: **וְהָעֶרְוָה לְמָוֶתוֹ נָשָׂו**, and likewise frequently in Arabic. See Gesen. Comm. on Isaiah, and also Hamasa, ed. Schultens, p. 562, et al.

וְנַפְתָּלִי עַל מְרוֹמֵי טָבוֹר. With **נַפְתָּלִי**, *Naphtali*, **וְחַיָּה נָשָׂו** is to be supplied from the preceding clause. The high place of the field, **מְרוֹמֵי טָבוֹר**, doubtless may refer to the position taken by the troops on Mount Tabor, for from that point, from which they descended to the battle, they may properly be said to have devoted themselves to death. Hollmann prefers to consider it as referring to the place of battle itself, as being in the higher part of the valley at the foot of Tabor. To this there is no valid objection, though

to our mind the position on the mountain gave rise to the use of this language. V. Gumpach rather fancifully renders: auf den Ehrenplätzen des Schlachtfelds, in the place of honor on the battle-field.

VERSE 19. *בָּאָא מְלָכִים נִלְחָמוּ*. In the preceding verse we have brought to view the marshalling of the Israelites, and their fearless onset to the battle. In this we have, in few words, the approach of the enemy (*בָּאָא מְלָכִים*), the battle (*נִלְחָמוּ*), the place of battle (*בְּתַחֲתֵי עֵלְמֵי קְנָה*), and the result (*קָצַע קְנָה לֹא לְקָחוּ*). Only Jabin is mentioned in the preceding chapter, but here the plural number is used, *מְלָכִים*, kings. Other princes of the Canaanites doubtless joined with Jabin, but he only was named as being prominent. See an enumeration of the kings of the land in Josh. 11: 1. 10: 3. The second clause is a more emphatic repetition of the idea in the preceding words, and is connected with the place as expressed in the following *stikos*. *אֲ* is generally rendered as a particle of *time* or *place*, but V. Gumpach considers it as merely emphatic (see *Alt. Stud. S.* 207) which, indeed, seems to give the full significance here. Cf. also Ex. 15: 15. Job 3: 13, et al.

בְּתַחֲתֵי עֵלְמֵי קְנָה. The commentators have found some difficulty in settling upon the precise geographical position of these places. Robinson in his *Researches* seems to have identified the localities, at some distance from Mount Tabor to the southwest, across the Plain of Esdraelon. He says: "Looking (from 'the knoll on the west of Jenin') towards Carmel, on the southeast side of a low Tell or mound a little back from the plain, we could distinguish the place called Ta'annuk, about two and a half hours distant; it was said to have ruins, which led the people to suppose it was once a large city, though it now contains but a few families. . . . Ta'annuk is undoubtedly the ancient Taanach, first a city of the Canaanites; then allotted to Manasseh and assigned to the Levites; and afterwards celebrated in the triumphal song of Deborah and Barak." Vol. III pp. 156, 157.

Megiddo seems to be replaced by the modern Lejjûn. Robinson says: "As we travelled across the plain, and had Ta'annuk and Lejjûn continually in view, we could not resist the impression that the latter probably occupies the site of the ancient Megiddo, so often mentioned along with Taanach." *Researches*, Vol. III p. 179. The modern "Lejjûn is without doubt the

ancient Legio of Eusebius and Jerome." "Near by it there was said to be a large fountain sending forth a mill stream; which, like that at Jenin and all the brooks along the south-western hills, so far as these flow at all, runs into the plain and goes to aid in forming the ancient Kishon. The place was visited by Maundrell, who speaks of it as an old village near a brook," etc. Res. III. p. 178. These places, according to Eusebius and Jerome, are distant from each other "three or four Roman miles." They are also almost always spoken of together in the Bible. See Josh. 12: 21. 17: 11. Judg. 1: 27, et al.

In our passage the phrase is, not simply Megiddo, but upon the waters of Megiddo, מֵגִידּוֹ מַיִם, which probably designates the stream above spoken of, which "flows by Lejjûn into the Kishon." Cf. Bib. Sac. Vol. I. p. 77.

מֵגִידּוֹ מַיִם לֹא בָרַח. The noun מֵגִידּוֹ is from the verb מֵגַד, to cut in pieces, and is doubtless used here as descriptive of the ancient silver used in traffic, which was cut into pieces, frustra, and stamped. Thus some render it literally here, as Bertheau and Ewald: nicht ein Stück Silber nehmend, not taking a piece of silver. So Maurer: nihil argenti iis in praedam cessit.

This, too, is in accordance with the Arab. بَضَعٌ, بَضَعٌ, pars.

frustrum; cf. also the Greek κέρμα. But the word is used in the Bible in a more unlimited sense of spoil, booty. See Jer. 51: 13. Mic. 4: 13, and so perhaps here, although the whole idea is little varied, whichever way it is rendered. It should seem that the Canaanites came with the expectation of great booty (cf. v. 30), but were utterly disappointed. No spoil was taken by them. The LXX. render: δῶρον ἀργυρίου; Syr. ܕܘܪܘܢܐ ܕܥܝܢܐ .

VERSE 20. The translation of the words of this verse is simple and easy. מֵגִידּוֹ in the first clause is third person plural of the verb used impersonally, as frequently in Hebrew. See Röd. Gram. § 134, 3, (a). In the second stichos the stars from their orbits, כּוֹכָבֵי שָׁמַיִם, simply designate in varied language the source of the aid to the Israelites against their enemies. It was from heaven. So Rosenmüller: coelum ipsum desuper pugnavit. Cf. in Claudina, III. Cons. Honor. Vs. 98:

O nimium dilecte Deo, cui militat aether,
Et conjurati veniunt ad classica venti.

But the general object of these words should seem to be less plain, if we judge by the different interpretations which have been put upon them. One supposes that the stars "withdrew shining," so that in the darkness of the night Sisera was driven into the Brook Kishon; another, that the stars beamed forth with unwonted effulgence, as a light to guide the Israelites in the pursuit of their flying enemy. But we scarcely need say that the idea is so unworthy of the imagery and of the circumstances of the scene that it requires no refutation. Studer supposes that we may consider the stars here according to a manner of representation of the age, as living beings who compose "the Host of Jehovah," *צבא יהוה*, and, although invisibly to mortal eye, yet in reality and abundantly furnish aid to the Israelites. But this idea of the influence of the stars upon the fate of men, and the corresponding form of expression is of later origin; see V. Gumpach in h. l. It is plain, however, that Jehovah furnished special aid to Israel. It is said in v. 13 that Jehovah *descended* to their aid, and in the preceding chapter, v. 15, Jehovah discomfited Sisera. Bertheau says, for substance: 'That a higher than their mortal power with overruling influence was coöperating in this victory, is most clearly and vividly before the mind of the poet. Awed by the consciousness of God's miraculous aid, and venturing in the enthusiasm of inspiration to portray definitely his distinctly recognized yet mysterious work on earth and in the midst of men, it is to her as if the heavens, the eternal dwelling place of the holy God, had bowed itself down to earth, or more nearly in the language of this verse: the stars had forsaken their customary orbits and fought against Sisera.' The similarity of this representation of the appearing of Jehovah in a tempest, to that in Ps. 18: 9 seq., cannot escape notice.

But Josephus, in his Antiquities, Book V. Chap. V., gives the most detailed account of the idea of this passage: "When," he says, "they were come to a close fight, there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the face of the Canaanites, and so darkened their eyes that their arrows and slings were of no advantage to them; nor would the coldness of the air permit the soldiers to make use of their swords, while this storm did not so much incommode the Israelites, because it came in their backs. They also took such courage, upon the apprehension that God was assisting them, that they fell upon the very midst of their

enemies, and slew a great number of them, so that some of them fell by the Israelites, some fell by their own horses, which were put into disorder, and not a few were killed by their own chariots." The custom of the Canaanites to raise altars and offer worship to the heavenly bodies, doubtless gave particular severity to this defeat. The author at least may be supposed to have that fact in mind in this representation. Thus he may be supposed poetically to sing: even the very gods in which our enemies trust, descended from their high altars (תַּקְּטִיבֵי־הָאֵלֹהִים, lit. raised, high courses), and effectually put to flight those who depended upon them for aid and protection.

VERSE 21. נָחַל קִישׁוֹן אֶרְבָּם. We understand נָחַל to be here in its first and most common signification of *stream, torrent*, rather than in the derivative one of *valley*. אֶרְבָּם, too, seems to us to signify to dray, sweep off, rather than to *cover up*, a meaning forced upon it by V. Gumpach. Nor does there appear to be any ground to doubt the interpretation above given, from the want of water in the Kishon, as some have inferred from "Lynch's Expedition" and "Shaw's Travels." For Dr. Robinson says: "Through the plain of Esdraelon, the ancient river Kishon is of old represented as pouring its waters in such abundance as to 'sweep away' the troops of Sisera during the battle of Deborah and Barak; and we still find the same river a considerable stream, under the name of el-Mukütta; flowing along the base of Carmel into the bay of 'Akka." Researches, Vol. III. pp. 228, 229. Besides, an instance of a similar kind to that recorded in Judges has occurred in modern times. During Bonaparte's Expedition into Syria, April 16th, 1799, the time of the battle of Mount Tabor, according to Burckhardt's Travels in Syria, p. 339: "Many (of the Turks) were drowned in the river of Debârieh which then inundated a part of the plain." Prokesch, too, Reise, etc., S. 129, is quoted by Dr. Robinson as follows: "In April, 1829, Prokesch in travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjûn; here he came upon the Kishon, flowing in a deep bed through marshy ground; and, after wandering about for some time to find the way through the morass, was at length set right by an Arab, who pointed out the proper ford." Such evidence will, doubtless, be deemed sufficient, especially if we notice the deep bed of the river, the morass, and the swampy ground referred to by the last writer, to

show that the river may have exerted no inconsiderable influence in the destruction of Sisera's hosts. Furthermore, if there were not such evidence, if travellers have found these streams about Mount Tabor perfectly dried up, there is no certainty that there was not in a former age more water in them than now; or, at any rate, that the effect of the storm was not sufficient, where there are allowed to be torrents at some seasons of the year, to produce the effect indicated.

The meaning of *קְדִמָּה* is much disputed. That *קְדִמָּה* is not a proper name as translated in the Syriac, Arabic, Vulgate, and some other versions, seems to be settled. The most natural interpretation, according to etymology, is the one given by Gesenius: *old, of ancient days*. So the phrase is translated by the LXX., Cod. Vat.: *χρονιάστος ἀρχαίως*; the Chaldee paraphrastically: *קְדִמָּה דְאֵתְרֵיזָא בְּיַד נִשְׁיָן וּגְבוּרָן בְּלִקְרִישׁוֹן לְיִשְׂרָאֵל*, a river on which memorable deeds were performed by the ancient Israel. What these deeds were, before the time of the Judges, seems not easy to determine; and yet it may have been celebrated in that day for previous conflicts upon it, as it certainly was later. See Judges 6: 33. 7: 1 seq. 1 Sam. 29: 1. 31: 1 seq. 1 Kings 20: 26. 2 Chron. 35: 22, et al. May it not be employed here, as we sometimes use the term *old*, not with reference to particular previous transactions, but as a term indicative of familiarity, connected with affection, and regard for the present, unexpected favor in destroying the enemy? Others, however, derive the

word from the Piel of *קָדַם*, *קָדַם* like the Arab. *قَدَّمَ*, to precede, and in hostile sense to attack; cf. Ps. 38: 6, 19. Job 30: 26, etc.; and hence make it signify either the *rushing* (streams) or the *hostile* river as indicative of its effects at the time under consideration. Although this makes a very appropriate sense, there does not seem to be very full authority for this use of the word. Gesenius says that the forms like *קְדִמָּה* always designate time. See the word in his Lexicon.

וְהַדְרִכִּי נַפְשִׁי עֵז. The verb *הַדְרִכִּי* here may be rendered as Imp., and *נַפְשִׁי* as vocative, as we have translated above, or it may be considered as indicating past time: Thou, my soul, wast treading, etc., or, as V. Gumpach supposes, this may be more closely connected with the preceding clause, and *נַפְשִׁי* rendered as the Acc.: Thou, oh valley, etc. swellest my soul with the exultation of victory. But why the fem. form of the verb is here used, if it

refers to נַחֲלֵי, he does not tell us; neither, it seems to us, is it very clear that נַחֲלֵי can have precisely this significance. The meaning first given seems to us much more in accordance with the spirit of the context. The writer has come, in the description of the battle in which she was a prominent actor, to the time when the enemy are fleeing and the elements all engaged in giving success to the arms of the chosen army of Jehovah. She stops, and, as if now in the midst of the action and filled with the highest enthusiasm of success, exclaims: Tread down, march over, my valiant one (my soul, נַחֲלֵי, used according to Gesenius "as the seat of warlike valor"), the strong. נַחֲלֵי is here doubtless abstract for the concrete as often in Hebrew. The general, though not the precise, idea of the passage may be given by rendering נַחֲלֵי adverbially. So Herder: "March on my soul in thy might." This author well says: "In every word of this description there is sarcastic raillery. She honors them with titles that she may annul them, and this tone continues in what is said of the mother of Sisera and her women." Spirit of Heb. Poetry, Vol. II. p. 190.

VERSE 22. The flight of the enemy is graphically described in this verse, אֲנִי הִלַּכְתִּי עֲקֵבֵי סוּסִים. The verb הִלַּכְתִּי signifies to beat, to strike, and, connected with the following clause: הֲרִירוֹת אֲבִירָיו הֲרִירוֹת הַקִּיָּצִים, from the haste of his hastening heroes, designates the thick, heavy, irregular tramp of the retreating foe. The repetition of the noun הֲרִירוֹת here doubtless denotes intensity, and the force may be given as above, or it may be rendered *hot haste*, or by some similar phrase. אֲבִירָיו is doubtless used here with some emphasis in contrast with the preceding words. Even *his heroes* are thus hasty in their flight.

VERSE 23. Of the מֵרוֹז, Meroz, which now comes under the malediction of the poet, nothing is definitely known. It seems to have been a village which lay in the course of the Canaanites in their flight, and which did not aid in their destruction, although the continued tempest, the warring of the elements, would seem to have admonished them of their duty, to join in effecting the annihilation of the enemies of Jehovah. — The significance of the phrase: *angel of Jehovah*, מַלְאָכֵי יְהוָה, is much contested. Some understand it literally of an angel, some of a prophet. According to one, it can refer to no other than Barak; according to another, Deborah is thus designated. Herder refers it to the

“voice of the nation.” One thing seems at least certain, that in whatever way the curse came, it came from God; and it matters little what was the precise way of its promulgation. This phrase seems to be used of Jehovah, when speaking to men, where there is no necessity of supposing that there was any visible appearance of an angel. The intensive repetition of the word meaning *to curse*, in the second clause, is in accordance with a common Hebrew idiom.

VERSE 24. After the utterance of the preceding curse and in contrast with it, comes the blessing upon one by whose aid the leader of the hosts of Jabin perished: *בְּרַחֵם יְהוָה יֵצֵא*. From the idea of *proceeding out of, from*, comes the comparative use of the preposition *בְּ*, where one is designated as superior to all others of the class, as here: Blessed, *בְּרַחֵם יְהוָה*, in comparison with women, i. e. more than any woman be Jael. — *וְהָרַחֵם יְהוָה*. This man it seems was descendant of the father-in-law of Moses, who had separated himself from his countryman, and fixed his residence among the Israelites near Kadesh (see 4: 11, and cf. 1: 16); and although dwelling among them, was not involved in the contest with Jabin (4: 7). So Sisera, when his forces were routed, and his life in danger, with a bravery, such as other military heroes as well as he, have shown, crawled down off his chariot and stole away to the tent of a woman, i. e. to the apartments which, according to the custom in the East, were separate from those of the men (4: 17). She received him cordially, she even went out to meet him, and said unto him: “Turn in, my lord, turn into my tent and fear not.” So he went in, and received in perfect confidence the proffered hospitalities of the house, which, as appears from the following verse, were abundantly bestowed. — *בְּרַחֵם יְהוָה*. Here the *בְּ* of comparison again, and *בְּאֶהָלָהּ*, *in a tent*, i. e. dwelling in tents. Jael was the occupant of a tent, as was usual with those engaged in pastoral pursuits (cf. Gen. 4: 20 and Jer. 36: 7), and the simple idea is: More blessed be Jael than any other one in her station. It is deemed unnecessary to enter into any defence of this commendation of an act that seems to us so savage and inhuman. We need only remind our readers of the oriental idea of the avenging of blood, and of the command of Jehovah for the extirpation of these Canaanites, who had, however, taken advantage of the remissness of Israel in sparing them, and severely oppressed

them. It was natural that Jael, allied by blood to the Israelites, should make their cause her own; and besides, she doubtless felt that Jehovah, by thus placing Sisera in her power, had designated her as an instrument for the extermination of his enemy and the oppressor of his chosen people.

VERSE 25. In this and the following verses we have delineated somewhat minutely the treatment of Sisera in the tent of Jael, and its result. He desired water to slake his thirst after the fatigue, excitement, and anxiety of the battle. She gave him what was better, חֶלֶב, *new milk*, to drink, and brought him curdled milk, חֶמְצָא, in a large, princely bowl. This curdled milk was, and is still, a favorite beverage in the East; see Niebuhr, Reisebesch. n. Arabien, S. 373. Josephus says: "When he asked for something to drink, she gave him sour milk (lit. milk already sour, γάλα διεφθορὸς ἤδη), of which he drank so immeasurably that he fell asleep." Ant. B. V. Ch. 5. 4. There is no proof, as the Rabbins and others have supposed, that she gave him an intoxicating preparation of milk.

VERSE 26. וַיָּרֶד לְיַחֲדֵי הַשָּׁלְחָנָה. The plural הַשָּׁלְחָנָה is here used for the singular הַשָּׁלְחָנָה, see Röd. Gram. § 47, 3. n. 3. Cf. also Ex. 1: 10. Job 17: 16. Isa. 28: 3. יָרַד designates a pin used to drive into the earth to fasten down the covering of the tent. — מַטְּלִים, לְהַלְמֹתָ, *to the hammer of the laborer*, in contrast perhaps with the preceding אֵי יָרִים, princely. The particularity of this whole description deserves notice. The accumulation of words nearly synonymous in this verse, as הַלְמָה, מְחַקָּה, הַלְמָה, and in the following קָרַע קָנָל three times repeated, seems to indicate a sort of pleasure in dwelling upon it which no one who had not personal interest in the contest could feel. See above, Comm. on v. 24, and remarks upon the authorship of this ode, p. 22.

VERSE 27. בֵּין רַגְלֶיהָ קָרַע קָנָל. With בֵּין, אֵל is sometimes considered as implied, lit. *to the between*, i. e. *at*. She doubtless stood at his head in executing the murder, and leaned over him, so that one foot would naturally be upon one side of the line passing from his head, and one upon the other; and thus the preposition בֵּין or אֵל-בֵּין would not be inappropriate. The interpretation of the following verbs depends upon the manner in which we suppose Sisera to have been lying when Jael approached to give him his death blow. Some suppose that he was lying upon a raised couch, and, after the blow from the

tent-pin and hammer, fell to the earth. It must be acknowledged that the words *קָרַע* and *נָפַל* receive their most natural and easy interpretation upon this supposition. But 4: 21: "Then Jael, Heber's wife, took a tent-pin, and took a hammer in her hand, and went up softly to him, and smote the tent-pin through his temples so that it penetrated the ground (for he was in a deep sleep and weary), and he died," would seem to indicate that he was lying when the tent-pin was thrust directly through his head and into the ground. If it were necessary to interpret the words *קָרַע* and *נָפַל* as indicative of falling from a higher position to the ground, it might be said that this was a mere brief account of the affair, and that two actions which were separated in time by the *falling*, the first, piercing of the head, and the subsequent fastening of it to the earth, are here brought together, so that there would be no real discrepancy between the accounts in the fourth and fifth chapters.

It is, however, not improbable that the account in the fourth chapter is circumstantially accurate as well as really correct. With this belief we have translated *קָרַע*, *struggled*. So this verb may, as some suppose, be rendered in Isa. 10: 4. 1 Sam. 4: 19. Job 39: 4. So in the verse under consideration, Herder, Ewald, V. Gumpach (see his Commentary on the passage), and others, translate. — *נָפַל*, *sinks down*.

שָׁכַב, lit. signifies *to lie down*, to lie, and then to lie in a particular way, as in sleep, and here in death: lies dead or *dies*. See Isa. 14: 8. 1 Kings 2: 10, and numerous other passages.

The last two members of this verse V. Gumpach considers to belong to Barak. 1. Because, according to the arrangement of the whole piece, a man's voice forms the transition to a new subject. 2. According to 4: 22, Barak saw with his own eyes the dead body of Sisera immediately after his death, and on that account we should expect him to speak here. 3. There is a suitability in the literal repetition of Deborah's words by Barak, and an unsuitableness on any other ground. 4. The dwelling so long, as it were gloatingly, over the death of an enemy is too horrible to be attributed to Deborah. 5. Her own description necessarily (?) ends with *שָׁכַב*, *mortuus est*, the closing word of the first member of the verse. Such, for substance, are his arguments. There is no impossibility that it was so, but yet we cannot feel fully assured of it.

VERSE 28. **בְּעֵד הַחַלְוֹן נִשְׁקָפוּ הַחַיִּיבִים**. The compound **בְּעֵד** signifies literally *about, around*, and then as being surrounded, through, in the midst of, here with **הַחַלְוֹן**, *standing in*, or, *from the window*, LXX: *ἐν τῆς θύρας παρέκλυσε μήτηρ Σισάρα*, κ. τ. λ. The Arabic, not badly in respect to sense: sitting in the window-seat **נִשְׁקָפוּ** in the Niphal, from **שָׁקַף**, *to lay upon or over*, signifies here to bend forward, *παραινύπτει*, as in the act of looking, straining the eyes for something. **הַחַיִּיבִים** is from **יָבַב** which is found only in this passage. In Aram. and Arabic the root is not unfrequently used in calls of victory and rejoicing. But the same word is also often employed as indicative of strong passions even of a very different nature; cf. **רָיַע** and **רָכַד**, and in the New Testament *ἐκπλήσσω*. Here a call of anxiety, solicitude, is indicated. — In the next clause **הַחַלְוֹן**, a *latticed window*, is used as parallel with **הַחַלְוֹן**, and is descriptive of a common arrangement in the houses of warm climates for the circulation of the air.

In the next clause, **בְּשָׁשׁ** is from **בָּשַׁשׁ**, *to be ashamed*; then, to be disappointed, as causing shame and blushing, and here, in the Piel, with **לְבוֹא**, *to delay*, which is productive of disappointment and shame to those waiting. So it is used in Ex. 32: 1 with **לְבוֹא**. — **רָכַב** from **רָכַב**, anything ridden upon, either horses or chariot or both. Cf. the use of *ἀρμα* in Homer and the Greek Dramatists. — **אַחֲרָיו**, same as **אַחֲרָיו**, see Röd. Gram. † 22. 4, n. 2, and cf. Gen. 30: 39. 51: 7. Literally **אַחֲרָיו** signifies *to be after*, but here of course synonymous with **בְּשָׁשׁ** in the parallel clause. — **שַׁעֲרֵי הַמַּדְבָּרוֹתָיו**, literally the footsteps of his chariots, i. e. the coming, approach.

VERSE 29. **חָכְמוֹת שְׂרוּחֹתָיָהּ תַּעֲנֶנָּה**. The more literal rendering of these words would be: The wisdom of her noble women (maids of honor) return her answer. But where an abstract noun is in construction with a concrete, as here, the first noun denotes a quality which belongs preëminently to the object designated by the second noun, and accordingly has the force of a superlative adjective: the *wisest*, εἰς. See Nordheimer's Hebrew Grammar, Vol. II. † 800. 2, and † 788. 2. The high rank and station of the mother of Sisera is indicated by the use of **שְׂרוּחֹתָיָהּ**, princes, or those of noble birth. — Instead of **תַּעֲנֶנָּה** the reading in some Mss. is **תַּעֲנִינָהּ** without the suffix pronoun.

אֵת-דִּיּוּאָהּ תָּשִׁיב. She also, or yea, she herself (the mother of Sisera) **תָּשִׁיב** returns to herself, **לָהּ**, takes or keeps

back, withholds, her words. The idea is: she so much trusts to the consolation proffered by her attendants, that she does not repeat her words of anxiety. This seems to us the most natural interpretation of these words, although there are two other methods by which they may be explained. The suffix וְ- may refer to the one of her attendants who was the author of the words of consolation, or to her attendants collectively, and the last suffix to herself: Even she repeats again and again *her* (or their) words to herself; as if inclined to believe them, but not fully satisfied. But the real idea is substantially the same as in the translation which we have given, though so differently expressed, and the two suffixes more naturally refer to the same individual. It may be rendered, as some suppose: "But (?) she repeats to herself her own words," i. e. does not trust to the consolations offered.

VERSE 30. $\text{וְהָלֹא יִתְּצֶנּוּ יְחֻלְקֵי שָׁלֵל}$. The particles וְהָלֹא , lit. interrogative: is it not? but as implying an affirmative answer, simply affirmative in sense, see Röd. Grammar, § 150, 2. R., and cf. use of the Arab. أَلَيْسَ , أَلَيْسَ , and the Greek οὐ . The simple idea is: they have found and taken spoil, and time is necessarily consumed in its division. יְחֻלְקֵי , lit. these divide by lot. So שָׁלֵל , smoothness, signifies lot, part, portion, etc., perhaps from the fact that a smooth stone was used in casting lots.

$\text{וְהָיָה כִּי יִרְאֶה אֶת הָאֵלֹהִים לְרֵאשׁוֹתָם}$. The disjunctive particle is implied before וְהָיָה . See a similar instance of the *constructio asyndeta* in Isa. 17: 6: $\text{וְהָיָה כִּי יִרְאֶה אֶת הָאֵלֹהִים לְרֵאשׁוֹתָם}$. Rosenmüller says of the first two words: *Duae primae voces proprie sonunt uter duo uteri, quibus puellae significantur; a membro sexui sequiori proprio Hebraei interpretes monent, Siseræ matrem ita appellasse Hebraeas puellas per contemptum.* Among the orientals, as well as the Greeks, young maidens composed no inconsiderable part of the spoils of the victors in war. See Numbers 31: 12, 18, and cf. Hom. Il. B. 1, l. 11 seq. לְרֵאשׁוֹתָם , lit. to the head of a man, much like our phrase: "a head," i. e. "a piece," for each one. The same idiom is frequent in Arabic. See Abulpharagius, *Hist. Dynast.* pp. 53, 54, 216, etc. $\text{וְהָיָה כִּי יִרְאֶה אֶת הָאֵלֹהִים לְרֵאשׁוֹתָם}$, *dyed garments*, and in the next stikos $\text{וְהָיָה כִּי יִרְאֶה אֶת הָאֵלֹהִים לְרֵאשׁוֹתָם}$, *dyed garments embroidered in colors*, richly embroidered. The color here indicated by dyed garments was doubtless crimson or scarlet, as being the color usually assumed for military display. Herder says: "This wise lady of

the harem was not desirous that Sisera should acquire any dam-sels. She wished only for variegated garments and showy trappings for the triumphal procession of her lord." Spirit of Hebrew Poetry, Vol. II. p. 191, note.

צָבַע רֶקְמָתָיִם לְצִוְאוֹתַי שָׁלֵל. The Dual רֶקְמָתָיִם seems to be used to indicate the manner of the embroidery, *doubly*, i. e. on both sides. The last two words have been quite differently interpreted. Hollmann supplies אֵל before שָׁלֵל, just as it is to be supplied in 2 Sam. 12: 4 before הַלְבָּן, and in Prov. 23: 28 with הַחֲרָף, and then renders: (vestes) — quae ornent colla praedatoris, i. e. Siserae. But it seems a rather unusual ellipsis. Ewald and Bertheau make a change in the text, substituting שָׁלֵל for שָׁלֵל, and render: for the queen's neck; a very good sense certainly, but one that perhaps never entered the thoughts of the writer. De Sacy, in his Memoire de la litterature parmi les Arabes, p. 124, changes the text of this whole verse in a manner worthy of notice. According to him, it should read thus:

הֲלֹא רִמְצָאוֹ יִהְיֶה שָׁלֵל
 רַחֵם רֶקְמָתָיִם לְרֵאשׁוֹ. וְקָרַן שָׁלֵל
 צָבָעִים לְסִיסְרָא שָׁלֵל צָבָעִים
 רִקְמָתָיִם צָבַע רֶקְמָתָיִם לְצִוְאוֹתַי שָׁלֵל

This is, doubtless, very good Hebrew poetry, but probably not the original *sacred* text. The natural simple interpretation of the words as they stand, seems to be the true one here: *for the necks of the booty*, i. e. the animals taken as booty (cf. 1 Sam. 15: 19, 21), which seems to be the meaning of שָׁלֵל here. These embroidered garments are represented as thrown upon the animals taken as booty, either to be carried, as indicating the abundance of the spoil, as Rosenmüller supposes, or as an ornament. So Jerome: et supellex varia ad ornanda colla congeritur.

VERSE 31. Sisera as opposing the people of Jehovah was considered as his enemy. And the author of this ode in concluding, with confidence in her cause as that of Jehovah, triumphantly predicts for all the wicked the same summary punishment which Sisera received: So perish or so shall perish all thine enemies, Jehovah, וְכָן יָמָרוּ כָל-אוֹיְבֵיךָ יְהוָה. כֵּן, so, of course refers not to the preceding clause, but to the whole description of the overthrow and death of the leader of the Canaanitish troops and its attending circumstances. Some of the old trans-

lators, and Herder, change the suffix, in the first word of the second clause, to the second person, to correspond with the preceding, but it is wholly unnecessary, as such changes of person are constantly occurring in Hebrew. *But those who love him*, וְהַמְּאִיבִים, shall be as the sun when it goes forth in power, or like the going forth of the sun in its power, וְהָיָה כְּצֵאתוֹ בְּכֹחוֹ. The sun emerging from clouds and sending forth its unobstructed beams to the ends of the earth, presents, as Rosenmüller says, a forcible and elegant image of a people escaping from the discouragements and sufferings of severe bondage, taking to itself new vigor and recovering former splendor. As a partial proof of the fulfilment of this prediction, as applied to the Israelites, the historian adds: "And the land was at peace forty years." Afterward, as it appears, they again did evil in the sight of the Lord, and, as a consequence, were delivered again into the hands of their enemies.

ARTICLE VII.

NOTICES OF NEW PUBLICATIONS.

I. WORKS OF PROF. KURTZ ON BIBLICAL AND CHURCH HISTORY.

IN our last number we gave a favorable notice of this author's *Lehrbuch der heiligen Geschichte*, as translated by Dr. Schaeffer, under the title of *Manual of Sacred History*. We would here call attention to several other works of the same writer; some of which are now in the process of translation.

Within the last few years the various writings of John Henry Kurtz, Professor of Church History in the University of Dorpat, have come to occupy a prominent rank in that department of literature and instruction. Five and twenty years ago, the author pursued his theological studies at Halle, under Ullmann and Tholuck; and it was to his personal intercourse with the latter, that Kurtz was indebted, as have been so many others, for deeper spiritual views as to the nature of true religion, and his own personal obligations in respect to it. His principal works, besides the one noticed in our last number, are the following; all of them distinguished for sound learning and orthodox views: