

THE ANGLICAN
PROPER PSALMS

THE ANGLICAN PROPER PSALMS

CRITICAL AND EXEGETICAL NOTES ON OBSCURE
AND CORRUPT PASSAGES IN THE HEBREW
TEXT, IN THE LIGHT OF MODERN KNOWLEDGE

BY

C. H. SELLWOOD GODWIN, M.A.

ST JOHN'S COLLEGE, CAMBRIDGE

FIRST VICAR OF ST AIDAN'S, MIDDLESBROUGH

WITH A PREFACE

BY THE REV. PROFESSOR

A. H. SAYCE, M.A., D.D., D.LITT.

PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD,

MEMBER OF O.T. REVISION CO.

CAMBRIDGE :

DEIGHTON, BELL & Co., LIMITED

LONDON :

G. BELL & SONS, LIMITED

1915

Cambridge:

**PRINTED BY JOHN CLAY, M.A.
AT THE UNIVERSITY PRESS**

TO MY REVERED COUSINS
EMILY, LADY TENNYSON
AND HER SISTER
ANNE WELD
THIS VOLUME IS DEDICATED
IN EVER GRATEFUL MEMORY

2000656

PREFACE

MR SELLWOOD-GODWIN has written a very scholarly book. It is addressed to those who have some knowledge of Hebrew; to those who are unacquainted with Hebrew, indeed, the textual criticism of the Old Testament would necessarily be merely "words without meaning." But even the ordinary English reader is aware that the text of the Psalms cannot always be right; there are passages which are unintelligible even in their English dress, and many more in which sense and context do not agree. The Hebraist knows that in certain cases this is the fault of the translator; but he also knows that in many other cases the English translation is only an attempt to conceal the obscurities of the original.

Why the text of the Psalms should be corrupt is not so easy to explain. Their constant use in the services of the temple would, it might be thought, have preserved them without alteration. Such was the case with the psalms and hymns used in the services of the Babylonian and Assyrian sanctuaries. As I have recently pointed out in the *Expository*

Times, we are now able to compare the text of these in the editions made for the library of Nineveh in the seventh century B.C. with the text of the same liturgical compositions as it appears in tablets written in Babylonia some two thousand years earlier. The variations are astonishingly few: beyond a few additions or alterations introduced in order to adapt the old poems to the conditions of a later age and government the differences are practically confined to the substitution of the later Assyrian suffixes for the fuller forms of the older Babylonian grammar. And the accuracy with which the ancient texts were copied and recopied applies equally to the Semitic versions of them and the Sumerian originals. The words in which they were composed were consecrated, and a mistake in their pronunciation invalidated their recitation. How is it, then, that the text of the Hebrew Psalms has not been handed down with a similar amount of accuracy?

One answer to this is the fact that the Hebrew Psalms are written in the defective Semitic alphabet which did not express the vowels, and in which certain consonantal letters were difficult to distinguish from one another. Moreover, when the so-called "square" characters replaced the earlier "Aramaic" forms of the letters the individual words ceased to be divided from one another, and thus no check was any longer placed upon the tendency in recitation to run words into one another. Then,

again, older Psalms were adapted to the requirements of a later age like the Assyrian versions of the Babylonian Psalms to which I have alluded, while fragments and passages of earlier compositions would have been introduced into Psalms of more recent date. This was the case with the Prophetical books as we learn from Isaiah xvi. 13, 14, and it would have been still more the case with a class of literature like the Psalms. That the text of the latter should already have been "corrupt" when the Greek translations were made tells against the theory which would ascribe the larger part of the Psalter to the Maccabean age.

It is not so much the grammatical or lexicographical difficulties, however, which disturb the English reader; for the most part they are felt only by the Hebraists; what chiefly puzzles him is what seems to him to be a wild use of the pronouns, first, second, and third persons alternating with bewildering frequency. Here, again, the Babylonian Psalms come to our help. They were largely antiphonal, the responses of the penitent or worshipper alternating with the words of the priest and choir. Sometimes it is possible that the pronouns have gone astray in the Hebrew Psalter through the errors of the scribes, but more often it will be found that their varying use is explained by the antiphonal arrangement of the verses.

The results of Assyriological research thus fully bear out Mr Sellwood-Godwin's conservative attitude.

The conjectural emendations of the Hebrew text, of which scores have been proposed in recent years, usually satisfy their proposers only and are for the greater part needless. He has acted wisely in admitting corruption of the text only where sense or grammar or both prove that the existing reading must be incorrect and in adhering as much as possible in his emendations to the Hebrew letters as they stand. At the same time he has given the student an opportunity of forming his own conclusions by stating the various suggestions put forward by modern critics as well as the readings of the ancient versions. The book in short is the work of a sound scholar.

A. H. SAYCE.

17 May 1915.

CONTENTS

	PAGE
PREFACE by the Rev. Professor Sayce	vii
LIST OF PSALMS specially appropriated to Holy Days in the Anglican Ritual	xii
INTRODUCTION	xiii
ABBREVIATIONS AND BRIEF BIBLIOGRAPHY	xvii
NOTES ON THE ANGLICAN PROPER PSALMS (and on Psalm li.)	1
INDEX	87

N.B. The Proper Psalms for each Holy Day are grouped together, in the order of their recitation.

Verses are cited according to the enumeration of the Hebrew Text.

PSALMS SPECIALLY APPROPRIATED TO HOLY DAYS

PSALM	PAGE	PSALM	PAGE
ii. Easter Day	52	lxviii. Whit-Sunday ..	72
vi. Ash Wednesday ..	17	lxix. Good Friday ...	43
viii. Ascension Day	62	lxxxv. Christmas Day .	7
xv. Ascension Day	63	lxxxviii. Good Friday ...	50
xix. Christmas Day ...	1	lxxxix. Christmas Day .	10
xxi. Ascension Day	64	cii. Ash Wednesday	27
xxii. Good Friday	35	civ. Whit-Sunday ..	83
xxiv. Ascension Day	66	cvi. Ascension Day .	68
xxxii. Ash Wednesday ..	18	cx. Christmas Day .	14
xxxviii. Ash Wednesday ..	20	cxi. Easter Day	56
xl. Good Friday	39	cxiii. Easter Day	56
xlvi. Christmas Day ...	4	cxiv. Easter Day	58
xlvii. Ascension Day	67	cxviii. Easter Day	59
xlvi. Whit-Sunday	69	cxix. Ash Wednesday	31
li. Communion. Ash		cxixii. Christmas Day .	15
Wednesday	22	cxliii. Ash Wednesday	32
liv. Good Friday	42	cxlv. Whit-Sunday ..	85
lvii. Easter Day	54		

INTRODUCTION

THE writer of these Notes hopes that they may be of some assistance to serious students in Theological Colleges and other Candidates for Holy Orders whose knowledge of Hebrew enables them to see the difficulties in the admittedly hard passages where the Massoretic Text is not in its original form, and to his brethren of the Clergy who without having leisure to specialise in this branch of sacred study are willing to welcome new light on their old difficulties.

The means used for the recovery of the original are :

(1) The *Versions*, viz. *G.*, *Jerome*, *P.* and *Trg.* (see Abbreviations).

When these appear to the writer to be paraphrases, condensations or mere guesses their help is rejected, since in such cases he regards them as invalid witnesses against the Mas.

When, however, they hint at or suggest a natural solution, such hint or suggestion is regarded as an authoritative help.

(2) When the above means fail to help in restoring the original, conjecture is resorted to; but conjectural emendations are regarded by him as historically or critically admissible only when the Mas. errors can be explained as being due to natural clerical errors, such as: similarity of letters, dittography, wrong division of consonants, or wrong vocalisation.

Errors, presupposed by the emendations of some interpreters, which cannot be so explained are regarded as improbable, and are rarely referred to in the Notes.

Emendations are here cited from Briggs (*Psalms*, International Critical Commentary), *Biblia Hebraica*, 2nd Edition, Baethgen, or Kirkpatrick (see brief Bibliography).

The writer does not conceive that it falls within his province in these Notes to discuss the assumption that the Psalms were written on certain Metre schemes, whether propounded by English, Continental or Ancient authors. He heartily acknowledges the respectable authority that can be claimed for some theory of Metre or measure in Hebrew Poetry, and in particular the attractiveness, the cogency and conviction with which our latest authority, Dr Briggs, elaborates his view. But in these Notes the writer has consistently ignored any emendations based on such assumption. The authority of the revered Dr Driver seems to him, at this stage, to be decisive on this point: 'The future must show whether metre ultimately approves itself to scholars as a criterion of Authenticity.' (*The Book of the Prophet Jeremiah*, p. li.)

It will appear, from what has been said above, that the present writer believes that the *consonants* of the original have not come down to us as corrupt as many Continental commentators suppose, and these Notes are offered for the consideration of devout scholars in the hope of fortifying that belief.

The writer feels that some apology is needed when a busy Parish Priest of the Town enters the public arena of Textual Criticism, and ventures to call in question some of the apparently assured results of modern Biblical learning. In criticising these results so far as they are connected with the Anglican Proper Psalms his excuse must be that in addition to the Ordination Vow to 'be diligent in Prayers

and in reading of the Holy Scriptures, and in all such studies as help to the knowledge of the same,' he and all his brethren of the Clergy are held to 'say daily the Morning and Evening Prayer either privately or openly,' which secures that 'the Psalter shall be read through once every month' by every clergyman; and the Proper Psalms are generally read twice in the month in which they occur as specially appropriated Psalms.

In addition to the more frequent recitation of these Psalms than of any others (except the Invitatory Psalm which is read every day except on Easter Day) there is in these groups of Psalms a degree of *nexus* or continuity of idea which is wanting in the daily recitation.

Each such group illustrates in a devotional fashion the central truth of religion which the day commemorates. From the dogmatic as well as from the devotional point of view they are specially important.

The Psalter as a whole is the only book of devotion at our command, which we are authorised directly to associate with Divine Inspiration, and further no question has ever been raised as to the Canonicity of the Psalter as a whole nor as to any one of the Psalms. 'The Prayer Book of the Saints' has therefore a special claim on the reverence of the clergy who are bound to recite it so frequently.

After twenty-five years of daily recitation of the Psalms, usually in English ('privately men may say the same in any language that they themselves do understand'), and such continuous study of the Traditional Text and of the Versions as a busy missionary life permitted, it was borne in upon the writer of these Notes that the trend of modern criticism is to undermine the integrity of the original text in very many cases in which he believed that the Hebrew Consonantal Text is not really corrupt.

The writer hopes that his efforts as interpreter of the Great Masters of Textual Criticism may be not unwelcome to those of his brethren who, while continuing diligently to study the sacred tongues which were nailed to the Cross,

have not immediate access to these authorities or to the Libraries, and yet wish to keep abreast of the best modern learning.

As regards his own original re-constructions and emendations of the sacred text he with all deference awaits the mature judgment of greater scholars.

C. H. S. G.

ST AIDAN'S,
MIDDLESBROUGH.

Easter Day, 1915.

ABBREVIATIONS

TEXTS, VERSIONS AND AUTHORS

- Mas. = Massoretic Text.
- Aq. = Aquila, Version of.
- Σ. = Version of Symmachus.
- Θ. = Version of Theodotion.
- P. = Peshitto, Lee's Edition, 1826.
- Qr. = Qere, the Hebrew Text as read.
- G. = Septuagint, viz. *The Old Testament in Greek*, by H. B. Swete.
- Trg. = The Targum or Aramaic Version.
- A.V. = Authorised Version.
- R.V. = Revised Version.
- V. = Vulgate Version.
- Hier., Jerome = *Psalterium juxta Hebraeos Hieronymi*, ed. de Lagarde.
- Baethg. = Baethgen, *Die Psalmen, übersetzt und erklärt*, in Nowack's 'Handkommentar,' 1904.
- Bibl. Hebr. = *Biblia Hebraica*. Adjuvantibus professoribus G. Beer, F. Buhl, G. Dalman, S. R. Driver, M. Lohr, W. Nowack, I. W. Rothstein, V. Ryssel edidit R. Kittel. Editio altera emend. stereot. 1909.
- Briggs, ICC. = *The Book of Psalms*, in 'The International Critical Commentary,' 1907.
- Del. = Delitzsch. *Commentary of the Psalms*. 'English Translation. Clarke's Library.
- G.-K. = Gesenius' *Hebrew Grammar* as edited and enlarged by E. Kautzsch, 2nd English edition revised in accordance with the 28th German edition, 1909, by A. E. Cowley, 1910.
- Iastr. = *A Dictionary of the Targummim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. Compiled by M. Iastrow, Ph.D.

Kirkp. = Kirkpatrick, *The Book of Psalms*, 3 vols. in 'The Cambridge Bible for Schools and Colleges.'

Kenn. = Kennicott mss.

Oxf. Lex. = *A Hebrew and English Lexicon*, by F. Brown, S. R. Driver and C. A. Briggs, Oxford, 1892-1906.

The names of Authors less frequently referred to are printed in full.

The usual abbreviations are used in references to the Old Testament, and for grammatical terms.

NOTES ON THE ANGLICAN PROPER PSALMS

PSALM XIX.

Christmas Day.

Psalm xix., one of the Proper Psalms for Christmas Day, is composed of two parts, the first a morning hymn of praise proclaiming the Glory of God in His works ('El in the heavens, Briggs, *ICC.*), and the second the excellence of the Law.

2. Just as in v. 1 the 'heavens' are personified, so here the 'day' is to 'well forth' a message to the next day, the wonder of the day-light in nature and in man which does not last only one day; for the Celestial system is not a piece of human machinery to want constant repairing; so with the 'night,' it gives us knowledge, which in the case of ancient peoples may well allude to observation of the Moon and Stars. If Briggs, *ICC.*, is right, a monotheist is in these verses protesting against sun-worship (Ez. viii. 16) which was common among the Jews in the Babylonian period, and he adapts to the worship of Jahveh a hymn originally composed in honour of the Sun, though it must be admitted that in 5 c-7 the Sun is not declaring the glory of God as are the 'heavens' etc.

4. Interpreters differ as to the exact sense of the verse and some regard it as a gloss; but there is hyperbole and artificiality in the whole Psalm as we shall see in the next verse.

5. It is generally admitted that מִקְלָף is obscure; the rendering of Trg. and Aq. 'measuring line' defies all sense, that of G. ὁ φθόγγος αὐτῶν, Σ. ὁ ἦχος αὐτῶν, and Hier. *sonus*

eorum does not represent the Hebr. and looks like a guess. Now, it is obvious that the author has put much poetic art into the structure of *vv.* 8-10, and the same is the case in *vv.* 2-5; but his skill here is of a different kind; he tries to use as many words as possible which denote 'speaking' or 'utterance': מַלֵּל, קוֹל, אָמַר, נָבֵעַ, חָזָה, נָגַד, סָפַר, some of which are only occasionally used, and yet he omits the exceedingly common word צִוָּה, why? But as it is a fact that many centuries B.C. the צ, ע and ק were interchangeable (see footnote on 1 Sam. i. 6 in Driver's *Notes on the Hebrew Text of the Books of Samuel*, 1913), so קוֹם stands for צִוָּה, 'their ordinance' or 'appointment' goes forth into the whole world.

The atmosphere with its countless effects on animate and inanimate nature, and the lights of heaven, excite wonder and admiration in all men. The section *vv.* 2-6 which celebrates the wonders of natural phenomena closes, like section *vv.* 8-11, with a simile taken from human life.

7. The translations of the second line are ambiguous. Briggs, *ICC.*, transposes (after G.) and translates 'and unto their bounds is his circuit,' and in the third line 'and there is nothing hidden from His sun,' i.e. God's sun; the term 'hidden' more naturally suggesting 'light' than 'heat,' though the latter is etymologically possible.

10. Several scholars are quite sure that יִרְאָת is an error for אֱמֶת because it does not match the words denoting the Law in *vv.* 8, 9. But the Versions represent the Mas. The author wanted to say something very weighty about religion, and, as in *vv.* 12-14 (see notes), he has in mind the Gentile religions in which impure rites formed a considerable part. An impure religion is suicidal, a religion of purity abides for ever.

11. It is quite arbitrary to alter the verse to suit our fancies (Cheyne and D. H. Müller, *Strophenbau und Responsion*, 60). See second note, *v.* 5.

12. עֲקֵב, 'reward,' is very dubious, this meaning can only be obtained in an artificial and laboured way; the

only other passage where it is so rendered, Prov. xxii. 4, is certainly questionable, for it necessitates the addition of ך to the next word. I should read there עֲקֹב, to 'follow' humility is true religion, riches etc. Here there are other serious difficulties; so pious and thoughtful a poet would hardly disturb the harmony of the poem by saying that he kept God's holy laws because there is a great reward; having such a rich vocabulary at his command he would naturally have used the more usual and definite words for 'reward'; again, what is the connexion between v. 12 and vv. 13 ff.? I take it to be certain that these verses are a protest against 'free-thinking,' or what was later called Hellenism. The Text was slightly altered later on by a Hellenist, the original being בְּשִׁמְרוֹ מֵעֲקֹב, 'Yea, Thy servant was instructed by them, when he kept himself from too much inquiry' or investigation. From the O.T. one cannot certainly say when free-thinking ideas existed in Israel, unless one follows the argument from silence; for aught we know the Jews or some of them may have been on most intimate terms with the Greeks when the latter settled in Egypt in the seventh century (Flinders Petrie, *Hist. Egypt*, iii. p. 328 f.).

13. נִסְתָּרוֹת to mean 'hidden' sins is unique when used absolutely; again what sense is there in the question 'Who can understand errors?' It is I think a slip for שְׁנִיאוֹת, 'great,' 'incomprehensible' things, from שָׁנָא which has also an ethical sense; the form שְׁנִיאוֹת agrees with Syriac and Aram. סְנִיאוֹת, 'Who can understand the great things? O do Thou keep me clean from those things which are (too) mysterious' to solve by the intellect. Cf. Deut. xxix. 28, and the ethical sense of שָׁנָא in Bibl. Aram. (*Oxf. Lex.*).

14. וְרִיִּים, 'presumptuous' sins, is rightly questioned by many scholars; it is exegetically improbable, for having asked God to cleanse him, or declare him guiltless, from sins committed by error or unknowingly, how could he add also 'from presumptuous sins'? But taking the word to refer to "those who defy God's authority," the verse has a

clear sense, and goes well with the preceding as interpreted above. The form אִיתֶם stands for the normal pausal form אִתֶּם which is the reading of five Kennicott mss. (*Vetus Testamentum Hebraicum Oxonii*, 1780).

15. It is arbitrary to add תְּמִיד after לְפָנֶיךָ after G. διὰ παντός. There is no good reason for the view that the Psalm is not complete, it mainly rests on the theory of metre, of the existence of which in the O.T. no ancient Hebrew source informs us.

The hymn is a beautiful one for Christmas; it celebrates the glories of the natural and spiritual world. The last word is certainly one for Messiah, viz. גִּאֲלִי. Cheyne differs from several scholars who regard the verse as a later addition, his reason being that the verse is in the same metre as the rest of the Psalm; but then the metre is made up by him by adding תְּמִיד. But there is better proof of its originality, viz. Being conscious that he had devoted so much thought to the beauty of its form which savours somewhat of the worldly, the poet prays that God would accept both the words and the meditation, of which latter the former is a beautiful garment.

PSALM XLV.

Christmas Day.

Psalm xlv., a Proper Psalm for Christmas Day, is one of the Psalms usually called Messianic. The Ancient Church and the Synagogue believed that this Psalm referred to the Messiah, so Trg. 'Thy beauty, O King Messiah' (מְשִׁיחָא). Briggs, *ICC.*, accumulates a number of impressive reasons for concluding that the Psalm in its original form was a song of praise celebrating the marriage of Jehu.

2. מְעֵשִׂי, plur. for abstract, 'workmanship,' artistic 'production,' compare ποίημα, 'poem.' 'I am uttering my artistic production concerning a king.'

3. The use of צֶקֶךְ with חֵן is unique, and makes a most elegant line: 'charm (or attractiveness) has been poured into thy lips.' We should say 'upon,' but the Hebrew meant to say not merely a little grace which would be quickly exhausted, but inside the lips which also fills the mouth. חֵן is extremely difficult to define; broadly it means that spiritual condition which wins or attracts others. Christ had חֵן absolutely, which alone adequately explains the next line.

4. As the syntax of v. 4 b, 5 a is dubious there is good reason to suspect error. The second וְהוֹרֵ is supposed to be a rhetorical emphasis; even so it ought to be connected with some other word, preceding or following it; here even the two preceding words are grammatically isolated. G. is obviously exegetic; it adds בָּ to both of these words and reads the next וְהוֹרֵךְ הַדֶּרֶךְ, V. reads וְהוֹרֵךְ הַדֶּרֶךְ, P. leaves out the second וְהוֹרֵ. So it is clear that the Mas. consonants are right, but slight errors are present. I know of no other instance where (a) הוֹרֵ and הוֹרֵ are in apposition with 'sword,' or (b) objects of 'gird on.' It removes every difficulty if we read the second וְהוֹרֵךְ הַדֶּרֶךְ and make הוֹרֵ הַדֶּרֶךְ its accusatives: 'Gird Thy sword upon Thy thigh, O mighty one, and cause Thy majesty and splendour to march,' cf. Is. xi. 15.

5. וְעֲנִיָּה צֶדֶק is generally regarded as impossible syntax because 'and humility righteousness' has no definite sense; so R.V. and others read וְעֲנִיָּה וְצֶדֶק with G. Hier. Trg., others read וְעֲנִיָּה וְצֶדֶק with one ms., Aq., P. It seems more likely to be an error in dividing the consonants, viz. וְעֲנִי וְצֶדֶק, 'and give justice to the oppressed,' cf. lxxxii. 3.

6. G. adds גְּבוּרָה in the voc. before חֲצִיץ, which does not necessarily witness to a different text, but is exegetically correct, for it is understood from v. 4. The last clause is difficult as it has neither subject nor verb. To supply 'thy (arrows) are' has two objections, (a) there being a complete

sentence between 'arrows' and פָּלֵל one expects יָדֵיו or יָדָיו before the latter, (b) such a statement is very strange after the nations had already fallen. That the consonantal text is right is obvious from the fact that G. V. P. translate it literally in spite of its being nonsense, viz. 'Thy arrows are sharpened, peoples fall under thee, in the heart of the enemies of the king.' The endeavour to make equal lines in the Hebr. has often destroyed sense. יָפֵל was meant to be read יָפִיל, then translate: 'The nations under thee (thy subjects) shall hurl thy sharpened arrows in the heart (but better, *in the midst*) of the king's enemies.'

7. Much ingenuity is exercised by some continental scholars to alter the first line, or to give it a forced interpretation, so as to remove the idea of the King, though human, being addressed as God. This is hardly historical criticism. One example of the objections to the natural sense will suffice. Hitzig and Baethg. urge that the statement in v. 8, obviously referring to a human being, is against the view that the King is in this verse addressed as 'God.' Yet (Briggs, ICC.) 'All the Versions regard *Elohim, God*, as vocative; all refer it to the king, except Trg., which thinks of God.' In vv. 7, 8 the king is spoken of as identical with God, and yet Human (Briggs otherwise). Some accept Lagarde's emendation קָעַד for יָעַד: 'God has supported thy throne for ever.' This imputes a graphically improbable error. One might suggest that a competent emendator with an *arrière pensée* should resort to the more plausible correction of יָעַד, 'appointed.'

9a. A verb is wanting after 'garments' which R.V. supplies, viz. 'smell of,' Baethg. 'scent'; but as בָּל is superfluous and is wanting in one MS., G., Σ., it is an error for בָּלָל from בָּלַל which in Arab. means 'to moisten' (*Oxf. Lex.*), cf. xcii. 11, where no mending is necessary. Most probably the Psalmist regarded מִשַּׁח as a word for 'consecrating,' cf. v. 8, and so used another word for mere 'perfuming.' I should regard the unique fem. plur. בָּנָה as an error due to

בִּיקָר in the next verse. Trg. takes מָנִי to be the place-name, Jer. li. 27, identified with Assyr. 'Mannai' (*Oxf. Lex.*): 'They make thee joyous out of palaces of ivory of Mannai.' So already Bp Horsley.

10. בִּיקָר has been variously read; some would emend בְּקִירוֹתֶיךָ, 'within thy walls,' home; the reason for the emendation being that the Mas. wants some verb. The context and syntax seem to make בְּקִירוֹתֶיךָ most probable: 'King's daughters are among those who inquire after thee' with solicitude. Comp. this use of the word Ez. xxxiv. 11. There is no Kal form in Hebr. but in Syr. Pe. and Pa. have the same meaning.

13a. The line is rightly regarded as syntactically incomplete; and the addition 'shall be there,' R.V., is reading too much into the original. There is however no need to add אַתָּה תִּבְּרָה after צַר (Baethg.), but the ו of וְתִבְּרָה is a dittogram.

צַר בְּתָךְ goes with the preceding words: 'and do thou worship him, O daughter of Tyre.'

17, 18a. Briggs, *ICC.*, regards these lines as later liturgical additions, suitable for the congregation, but not suited to a poet addressing the king at the time of his marriage, but he retains 18b as refrain. No mere human Jewish king has been remembered in all generations.

PSALM LXXXV.

Christmas Day.

Psalm lxxxv. sings of Restoration after captivity, implores the Divine Blessing, and looks forward to a glorious future. It is appropriately appointed as one of the Psalms at Morning Prayer on Christmas Day.

2. שָׁבַת, Qr. שָׁבִית. The alternative readings show that the combination of either form with שָׁנָה is an old exegetic puzzle. Baethg.'s rendering 'Thou hadst turned the fortune of Jacob' may be good German, but it is against

the Hebr. usage. Accepting the Qr. the preceding line justifies the pointing שָׁבַת for שָׁבַת: 'Thou hast shown Thy goodwill towards Thy land, the captivity of Jacob has ceased.' Verses 5 (see note), 7 clearly show that vv. 2-4 refer to a deliverance in the past and that the Psalmist is now praying for rescue from an impending actual danger to the nation.

5. שָׁבִינֵנוּ is extremely difficult, the verb is usually intrans. but even assuming that it is here trans. what adequate sense can it yield? 'Turn us,' how? where? Baethg.'s 'restore us' is against the statement in v. 2 which implies that God had already restored the nation to its own land; so that even Cheyne's correction הָשִׁיבֵנוּ cannot remove the obscurity. I think it is almost obvious that the consonants are wrongly divided, and the first line is meant to be read שָׁבֵב נָא לְרוֹשִׁיעֵנוּ, 'O do Thou repeat to deliver us' as Thou hast already done in the past. As vv. 11-14 imply present prosperity, v. 9 a prayer for peace, and v. 10 the nearness of help when needed, this reading and interpretation must be correct. In a condition of prosperity the people dread a probable invasion or some other calamity, and the Psalmist prays that God might avert it. Cheyne, Duhm and others read וְהִסֵּר for וְהִפֵּר after G. ἀπόστρεψον; but as the word refers to God the Greek is a softening down of anthropomorphism; nor is such an error probable, and if there is an error it is merely that of transposition, i.e. הִרְרָה, 'abandon,' 'let go' Thy wrath which is among us or with us.

7. There is nothing wrong with הִלֵּא, but Baethg. reads הִיאֵל after G. and translates 'God, Thou wilt revive us again,' which I presume makes הִיאֵל in the voc. in which case the article cannot be right. One expects 'my God.' If he takes it as nomin. with אֱתֵה in apposition, it should according to usage be אֱתֵה הִיאֵל. On the other hand,

G.'s consonants are highly probable if pointed הוֹאֵל, 'Be Thou willing to revive us again.' On the syntax see *Oxf. Lex.* under הוֹאֵל.

9. In view of the line beginning with מִה יִרְבֶּה כִּי, is superfluous, for if God speaks peace the petitioner hears what he speaks. Baethg. is not explicit: it can only mean that the Psalmist, like the other Prophets, wishes actually to hear the voice of God: 'Would that I could hear what God the Lord speaketh, when He speaketh peace.' The last clause points to this interpretation; Baethg. urges that the form בְּסִלָּה, 'folly,' 'irreligion,' occurs only here, and the clause breaks the hopeful thoughts in the preceding line and in v. 10; he accordingly reads וְאֵלֵי שָׁבִי לָכֵן לַה, 'and to those who turn their heart to Him,' after G. *καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν*. Such an error in Mas. is quite possible, but G. may be mere conjecture to overcome a doubtful exegesis. Yet the Mas. may mean quite naturally that the Psalmist would like to hear God speak and give the message of peace both to the humble folk and to the saintly, so that in the face of the impending calamity they may not despond and become sceptical about God's Providence.

10. Being in a deep devotional reverie, he goes on to say, But surely our faith should not flag, for we are sure that God is near to those who fear Him, and ready to help and honour the land of the chosen people: so that even if one does not actually hear God's promise we may be sure of it if we feel that we deserve it. Kirkp. holds an entirely different view of the meaning of vv. 9, 10, and the purport of the Psalm as a whole is to him quite different.

11. The use of the perfect here and the imperfect in vv. 12 ff. is not noticed by Kirkp. and not adequately explained by Baethg. As in vv. 2-4 it here refers to God's past deliverance, the Return from captivity, while the latter verses refer to the poet's faith that deliverance and the consequent prosperity will assuredly be granted.

14. **וַיִּשֶׁם**. Baethg. interprets the verb as if **לֵב** is understood, 'he notices' or 'pays attention,' but this view is doubtful (see *Oxf. Lex.* **שָׁם** 2 b); the sense moreover is vague and colourless. The emendations suggested (*Bibl. Hebr.*) are unnecessary. It is simpler to interpret the line thus: A calamity from some quarter is dreaded, so God is represented as putting His steps in that quarter, and He can and will remove everything obnoxious to His saints. Comp. Is. xl. 3.

PSALM LXXXIX.

Christmas Day.

Psalm lxxxix. is read as a Proper Psalm on Christmas Day.

3. Many interpreters read **אָמַרְתָּ**, 'Thou hast said,' with G., Jerome; if it were not for the absence of the words 'Thou hast said' or 'God hath said' before **בָּרַתִּי**, v. 4, the Mas. is intelligible; as it is, the second pers. is required. Even Kirkp. admits that the omission of 'Thou hast said' makes the beginning of that verse surprisingly abrupt, and thinks it possible that the word has dropped out. On the sense of **בָּנֶה**, to 'establish,' put on a firm basis, comp. Jer. xii. 16, Mal. iii. 15; this figurative sense is apparent in v. 5.

6. 'Wonders' in this context can only mean that though the political situation was against the hope of a Davidic Kingdom, God is able to alter the situation by a miracle; this being the sense, *Bibl. Hebr.* is wrong in reading **וַיִּרְדֵּי** for **וַיִּרְוֶי**, as the latter means quite naturally: Thou hast assured us that the Davidic throne will ultimately be established in spite of adverse conditions, 'so that the heavens shall praise Thy wonders.'

7. The **כִּי** and what follows to v. 14 show that the author means to say: we are sure that God will keep His promise in spite of the upper hand of the Gentiles, for no

beings in heaven or earth can hinder Him. It implies therefore that the political situation was adverse to such a hope on the part of Israel, and at no time in Israel's history was this more true than at the time of the Incarnation.

9. The A.V. is clearly against syntax, the R.V. is better: 'O Lord God of hosts, Who is a mighty one, like unto Thee, O Jah?' Yet even so the last clause hangs very loosely; add to this the fact that *חֲסִידָיִךָ* occurs only here, and *יְהוָה* beside *אֱלֹהֵי צְבָא* is a poor form, and is wanting in P. It makes a more natural sense if read *חֲסִידָיִךָ אֱמֶן*: 'O Jahveh, God of hosts, Who is like unto Thee? Great (or *strong*) is Thy faithfulness round about Thee.' G. also closes the first half of the verse with *כִּמְנוֹךְ*. The context seems to require this reading; the second line explains in what respect Jahveh is a unique Being, viz. His faithfulness is strong or limitless, a mortal cannot always carry out his promises, God alone can; this statement is illustrated by *vv.* 10 ff.

15. The verse presents the vital principles of the Kingdom of Messiah: His Throne is founded on strict justice, yet the 'truth' (that God had promised to be merciful to Israel) 'comes before His face' (for this is the sense of *קִרְבָּם*) petitioning for mercy in His judgment.

18a. 'Jahveh alone is the strength of which they boast' (Kirkp.). This is a colourless comment as the next line shows: *vv.* 10-13 are a protest against the heathen cosmological conceptions, and in this verse the Psalmist asserts that Israel endeavours to use the power given them by God, not as mere brute force, as the heathen do, but in a manner that will redound to the glory of God and therefore in accord with His good will.

20. *Bibl. Hebr.* doubtfully proposes *נִזָּר* or *עָזַר* for *עֲזָרָה*, but no emendation is necessary; on the surface the phrasing of the second line is peculiar, but in view of *vv.* 18, 19 the peculiarity is removed, when the emphasis is placed on the verb thus: David was already a man of courage, a hero

physically, but *I* have placed my help or added it to his merely human daring. Cf. next line and v. 22.

34. אָפִּיר. Jerome and P. imply אָפִּיר, and thirteen mss. read the same, and this is read for Mas. by many scholars. Against this may be said, (a) the mss. correct the Mas. because if mercy has not been granted how can it be made void? and (b) the Versions depart from the literal rendering for the same reason. But the Mas. is here used pregnantly, 'I will make void the בְּרִית of mercy' (cf. v. 35 a), and דָּפַר בְּרִית is a common phrase.

38a. The meaning is dubious (see Kirkp.); the first line suggests that it should be read וְעַד כִּשְׁחָק, 'and it is as permanent as the sky,' but Baethg. may be right in regarding this line as the utterance of the Psalmist, 'and the witness is assuredly faithful,' the witness being Jahveh.

39. The וְאָתָּה is more correctly rendered 'and yet' Thou hast cast off.

40. The word נָאֵר occurs only here and Lam. ii. 7 and the meaning is dubious, but Del. (in Commentary) may be right in referring to the Arab. نَار, to 'abhor'; the objection (in *Oxf. Lex.*) that this is med. و is hardly valid in this case, compare, for example, בּוֹר and בָּאֵר; if this view be correct we should read נֶאֱרָתָה. P. ساءل confirms this, though of course it may be mere guess, but its rendering in Lam. is the same. G., Σ., Jerome are all different and are all possibly guessing.

45. כְּטֶהְרִי, a unique form and of doubtful sense in the context; the parallel clearly suggests that a ה fell out by dittography from the original כְּטֶהְרִי הָרִי, as Herz conjectures; this reading is accepted by Cheyne and Briggs (*ICC.*); it certainly makes a perfect parallel to 'throne.' Render: 'sceptre of his majesty.'

48. וְזָכַרְתִּי כִּי חַיִּי is admittedly corrupt; Kirkp. says, 'Literally, if the text is right, O remember what a fleeting life I am! but it is possible that the letters of the

word "cheled" have been accidentally transposed and that we should read "chadel," as in xxxix. 5: 'how frail, or transitory, I am.' The first rendering cannot be got out of the Hebrew, in the second חֶדֶל cannot mean 'frail,' or 'transitory.' The Versions and MSS. show that the Mas. is suspicious: G. *μνησθητι τίς μου ἡ ὑπόστασις*. Some MSS. read מַחֲלֵד, one מַחֲחֵלֶד, so Aq., Hier., P., Trg. One ms. again reads מַחֲחֵלֶד אֲנִי, another מַחֲחֵלֶד אֲנִי. *Bibl. Hebr.* doubtfully suggests מַחֲחֵלֶד אֲנִי. Baethg. reads זָכַר אֲדֹנִי מַחֲחֵלֶד אֲנִי חֶדֶל. I think the Mas. consonants if read rightly are more likely to be the original, only a slight transposition having taken place; as one ms. reads זָכַר נָא, the whole line is probably זָכַר נָא יְמֵי הַחֲלָה, 'Remember, I pray, the days of existence' or *life*.

51. כָּל רְבִים, as Kirkp. says, is grammatically anomalous and gives no satisfactory sense, and he suggests a 'simple emendation, which has some support from Ancient Versions': that is to say, he accepts the reading כָּל־מַחֲחֵלֶד for the two Mas. words; this is accepted by several scholars. Baethg. retains רְבִים and reads כָּל־מַחֲחֵלֶד for כָּל. But such serious errors as these emendations imply are improbable, and the Versions are against them. G. leaves out כָּל. Aq., Hier. translate the two words 'omnes iniquitates,' P. כָּל־מַחֲחֵלֶד, 'all their cogitations' or 'schemings'; the suffix 'their' is due to Syriac idiom. As the מ and ח in ancient inscriptions are very much alike (see Alphabets in G.K.), כָּל־מַחֲחֵלֶד may be an error for כָּל־מַחֲחֵלֶד or כָּל־מַחֲחֵלֶד, though the latter does not occur. כָּל־מַחֲחֵלֶד has various senses and the Versions use renderings to suit the context, but as P. gives exactly the same rendering in xxxi. 14, Jer. xx. 10, Ez. xxxvi. 3, it must have referred the word to the Assyr. to 'plot,' 'plan' (see *Oxf. Lex.* רָבַב). It is better rendered 'every calumny' or 'plot.'

PSALM CX.

Christmas Day.

Psalm cx. is a didactic Messianic Psalm, one of the Proper Psalms for Christmas Day.

3 b. The verse is plainly against syntax; is 'בֶּה' קֶר a noun clause, if not, which word governs the preposition בֶּה? Again מִשְׁחָה is a unique form, and G., Θ., P. read מִשְׁחָה; the figure 'dew' is ambiguous; that the originality of the words from 'בֶּה' to the end of the verse may reasonably be doubted is clear from the following facts: many mss., Σ. and Jerome read בְּהִרְרִי, G. omits לְךָ טַל; many mss., G., P. read יִלְדֶּתְךָ. Some of the suggested emendations alter very seriously the Mas. consonants, and the more conservative alterations do not quite remove the difficulties of syntax and sense. How, for example, is such an error as the following emendation suggests possible? מִשְׁחָתֶיךָ לְמֶלֶךְ יִלְדֶּתְךָ. P. has לְךָ for טַל, which may well represent an original מְלִי (see lastr.), 'child,' 'youth,' the ' having fallen out by ditto-graphy. Assuming then that the ר of מִשְׁחָה is an erroneous repetition of the following ל and the word should be מִשְׁחָה or מִשְׁחָה, I should read מִרְחֹם מִשְׁחָה לְךָ מְלִי יִלְדֶּתְךָ: 'From the very womb have I begotten thee anointed, O child.' Or reading מְלִי, 'I have begotten thee, my child, anointed from the womb.' It is undoubtedly best to join 'in the beauty of holiness' to the preceding clause with R.V. margin.

7. Kirkp. makes Jahveh the subject of v. 6, and the king subject of this verse, but admits that the transition is abrupt. Yet it is quite in accord with usage to make the words from 'Thou art a priest' to the end of the Psalm dependent on נִשְׁבַּע: God has sworn that the King will execute judgment, that he will drink, etc. The statement in the first line is such a commonplace act that it cannot

well go with the lofty regal ideas of the preceding lines, nor with the next line.

The Psalmist must have been moved to utter the Messianic hope under particular political circumstances, and if so, it may be reasonably assumed that a war was going on at the time and that the ^לנחל was a vital strategic spot, well known to him and to the combatants, on which victory depended; the emendation ^לנחלים ^לבְּרַסִּים ^ליִשְׁקָה is therefore as unnecessary as it is improbable.

PSALM CXXXII.

Christmas Day.

Psalm cxxxii., although a Proper Psalm for Christmas Day, is both Messianic in the usual connotation, and also Deprecatory.

6. The best interpreters admit the extreme difficulty in identifying the geographical terms, and in connecting them with the historical events associated with the moving of the Ark to Zion.

Kirkp. notices the difficulty in referring the suffixes of the two verbs to the Ark, which is first mentioned in v. 8; nevertheless he retains this view because they cannot refer to anything else, for he rightly rejects the idea that they are used neutrally, in referring e.g. to David's *plan* as described in vv. 1-5, as the verb ^לנצח does not suit this sense. Baethg. however adopts this view, but alters the verb into ^להוֹצֵאנוּהָ, 'we have spread it,' i.e. the tidings, the plan. But this change of consonants is not convincing. Grammar compels one to take the suffixes as referring to *God* named in vv. 2, 5, however primitive it may appear to us, and to point ^לשִׁמְעֵנוּהָ and ^לנִצַּחנָה, the punctators having rejected this vocalization as too anthropomorphic. I venture to think that the allusions in the place-names can only definitely be explained when we know the meaning of the following statements. In 1 Sam. vi. 14 we are told that the cart which bore the Ark came to the field (^לשָׂדֶה) as in the verse before us) of

Joshua of Beth Shemesh; in *v.* 18 that they placed the Ark on the great stone *unto this day* in the field (שֵׂרָה) of Joshua of Beth Shemesh. To what time do the words in italics refer? The difficulty in answering this question becomes greater when the statement in *vii.* 2 is considered, that the Ark remained twenty years in Kirjath Jearim. It is possible (since the removal of the Ark was a national movement probably originating in some prominent person, party or clan) that the consonants ought to read רָחַב שֵׂם עֲנֹה for רַחַב שֵׂם. David in *vv.* 3-5 represents the sentiment of the people, hence it is natural to introduce the chief persons in the movement in *v.* 6, who were of his own kindred and town: 'Behold, He is there, they answered him (David's utterance), namely in Ephratha, we have found Him in the field of the forest.' See 2 Sam. vi. 2, 15, 1 Ch. xiii. 1 ff., xv. 28.

7. As one naturally expects some mention of the bringing of the Ark, I should read נָבִיאָה, 'Let us bring Him to His abodes.'

8. At the lifting of the Ark into the cart, the people or the priests and Levites would reverently apostrophize the Almighty to be favourably inclined to move His presence to the permanent resting place.

9. The meaning of the verse is: Dwell with us, so that Thy priests may live in reverence and awe of Thee, and live more uprightly.

10. Kirkp. says 'This verse is still part of the people's prayer, though its language is coloured by the feeling of the Psalmist's own age.' This exegesis is not natural, for as the Psalmist is obviously asking for some favour on the strength of the memory (*v.* 1) of David's holy endeavour to live closer to God, one expects some mention of the favour itself. I should paraphrase this and the next verse thus: For the sake, then, of the holy endeavour of Thy servant David do not Thou now turn away the face of Thine anointed, since what the Lord had in the past sworn to do for David is permanent truth from which He will not turn back; He swore, namely, I will make a royal throne for thee out of thine own offspring.

It is, it must be admitted, difficult to say to what particular person the 'anointed' refers.

17. The 'horn' is a figure of supreme political power, through the Might which dwells in the Ark, and the 'lamp' of the spiritual illumination of the world, through the Law deposited in the Ark, though 1 K. xi. 36, xv. 4 all suggest an allusion to the permanence of David's dynasty.

PSALM VI.

Ash Wednesday.

Psalm vi. is the first of the seven Penitential Psalms, vi., xxxii., xxxviii., li., cii., cxxx., cxliii., and is probably the earliest in date. It is read in the Office for Morning Prayer on the first Day of Lent.

4 b. The verb 'to be' or **הָיָה** is understood: 'How long will this state of things be?'

5. The **שִׁבְרָה** would have a more definite meaning if taken with the next verb, and rendered after a well-known idiom (see *Oxf. Lex.* **שָׁבַר** 8), 'Do thou again deliver.' Whether the Psalm is individualistic or not, the tenses and content of vv. 9-11 plainly show that the petitioner had recovered from his afflictions, and added these latter verses as an acknowledgment of God's answer to prayer (see Notes cii. 14).

9-11. These verses evidently form a thanksgiving for God's answer to the Psalmist's petition contained in vv. 2-8.

11. Many modern interpreters rightly regard the double use of **יִשְׁכַּח** as impossible. The second is a mere repetition of the idea in the first. *Bibl. Hebr.* thinks it probable that the first is not original. Cheyne strikes out **יִשְׁכַּח**, the meaning of which in this context is not quite clear. But such serious errors as the striking out implies are I take it improbable. It is far easier to believe that the first **יִשְׁכַּח** is a slip for **יִשְׁכַּח**, which in this, as in v. 5 (see note), has the sense of repetition, and its double use is essential: 'All my enemies are greatly terrified again, again are they suddenly ashamed.'

PSALM XXXII.

Ash Wednesday.

Psalm xxxii. is a penitential Psalm. It is the second of the Penitential Psalms of the Church, and is read as a Proper Psalm on Ash Wednesday in the Anglican ritual. If the following exegesis is correct it might well be called '*The Farmer's Psalm.*'

1. Vocabulary and diction are unusual. Origen's *Sexta* reads נִשְׁכַּח, 'forgotten,' 'condoned,' probably because the form accords more with נִשְׁכַּח, but the Mas. goes better with the context, and לֹא verbs often take the form of לֹה.

3. The Mas. is impossible, as הִחַרְשֵׁתִי is inconsistent with בִּשְׁאֵנִתִּי, but the radical changes proposed by several scholars (see Briggs, *ICC.*) imply improbable errors, and the Versions confirm Mas. consonants. The only reliable way to restore the original is to assume that the scribe placed the כִּי before instead of after הִחַר because כִּי also stands first in the next verse; this hint I take from the reading of a very ancient papyrus, U in Swete. Translate: 'I have become silent, because my bones are worn out by reason of my crying all day long.'

4. The suggested emendations in the second line are improbable and unnecessary, and all the Versions confirm the Mas. consonants. The line does not necessarily refer to fever but reverts to בָּלִי, and כִּי is therefore more correctly rendered 'since.' 'Since Thy hand lies heavily on me... therefore my sap (in my body) is changed into dryness of the summer season,' that is why my bones are withered, from constant crying.

5. Cheyne and others regard the Psalm as composite, because vv. 8-10 form a new beginning. Verse 11 again is said by many to be a liturgical addition. But all this may be pure conjecture, for we ignore the possibility that the hymnist is a God-fearing farmer living in Babylon or Assyria before or after the deportations, who suffered much from the overflow of the Tigris, and who dreaded daily even greater

calamities (cf. *v.* 6). He thus begins by saying how happy he felt when pardoned (*vv.* 1, 2) and goes on to describe his condition and petition before God had heard him (*vv.* 3-5). Verses 6-11 are partly meditation and partly an appeal to others to profit by his experience. Equally vital is it to remember that a Semite of those days would hardly put his thoughts down in the same way as moderns do. I say 'farmer' because the very numerous emendations (cf. *v.* 6) imply extremely improbable errors, but the Mas. consonants seem on the whole to be original, if my view is correct. In *v.* 5 the penitent says that he had in his distress made up his mind to own and confess his sins and God has pardoned him; in the next he reflects on right future conduct under similar conditions.

6. The line as it stands is admittedly corrupt, but the error is, I venture to think, a slight one, viz. מוצא דקל שמה for Mas. מוצא רק לשמה. The first word is used of a 'spring' or the coming forth of water, the second is either one of the several forms for the name of the Tigris, or an N may have fallen out as dittogram after מוצא, from the original אדקל, cf. Assy. *Idiklat* (*Oxf. Lex.* under *והדקל*). The precise condition of the overflowing river which the Psalmist had in his mind cannot be determined, though שמה in this context certainly suggests that much damage was done. The meaning of the verse is: Because God has heard my prayer, therefore every upright man should pray to Thee when the Tigris' issue from the mountains is at hand and about to descend into the plain, that a flood of over-abundant waters may not reach him.

7 b. The construct דני makes doubtful sense, but to strike it out as a repetition of the preceding letters is too easy a method to be probable (*Bibl. Hebr.*); it is best to follow G., Aq., Jerome who read דני, and to render: 'My song (or shout) is that Thou mayest surround me with deliverance.'

8. 'I will instruct thee...that thou walk in this way,' viz. as described in *vv.* 10, 11, but the lesson is prefaced by

vv. 8, 9. The second line is admitted to be obscure, especially the verb, as 'my eye' cannot possibly be its accusative; R.V. adds to the original, viz. 'with my eye upon thee'; even so the sense is not satisfying. I read עֵינִי for עֵינִי and translate: 'I will counsel thee, humble one!'

9. The last two lines are untranslatable; the sense of עֵינִי cannot be made to fit naturally into the context, and בל קרב is said to be probably corrupt (*Kit. Bibl. Hebr.*). It is better to follow two mss. and read the sing. תִּהְיֶה, and to regard כסוס כפרר as being meant distributively; then reading עֵינִי from עָדָה, infin. constr. with suffix, which in the case of לֵה verbs is quite correct as to form, I translate: 'Be not like the horse or mule which (even) with his bit and bridle (on him) does not understand to hold in his pace (literally, 'his passing on,' 'going along') so that he come not too near thee,' and tread on thee or otherwise cause thee harm. This is just the kind of metaphor one expects from a tiller of the soil, and is of a piece with the content of vv. 4 b, 6. For it is to be noticed that לֵשֶׁר occurs only twice, and is not the word one expects here, לֵחַ would be the more natural word: תִּרְבֹּן is a unique form, possibly the hymnist coined it; the whole metaphor, especially קִיץ, is quite in keeping with the view that the composer is a man of the field. His confession of sin is simply expressed, and his faith in God's forgiveness is so strong that he even encourages his humbler fellow-labourers to profit by his experience; notice the first word in v. 10 b.

PSALM XXXVIII.

Ash Wednesday.

Psalm xxxviii., one of the Proper Psalms for Ash Wednesday, is the third of the Penitential Psalms.

3. Some interpreters doubt the originality of תְּנִחָה because the same word is used in the first line, and G.

points as a form of נָחַם. We may however neglect G. as too weak a word for the infliction of pain, and find the emphasis and antithesis in the two prepositions בִּי and עָלַי, which make the verbs different, just as 'instruct' and 'construct' in English: the arrows have penetrated within, and the strength of the hand descended upon, him.

6. Cheyne is right in thinking that אֶלְתִּי does not sound right though his reason is wrong, that the word has not a moral sense, for אָוִיל has certainly that sense, cf. lxix. 6; the real difficulty is that the *specific* state of affliction, stinking and rotten wounds, cannot be the result of אֶלְתִּי; the case would be different by the side of general terms for suffering, e.g. in *vv.* 3, 4. Again, P. takes נְעִיטִי with אֶל; G. renders נָעַם by ἐταλαιπώρησα, which possibly implies נְעִיטִי, and P. by וָבִי, which certainly implies נְעִיטִי from נָעַם. It is possible to make good sense by following P. and reading אֶלְתִּי, infin. constr. from אָלָה: 'My wounds stink and are rotten; by reason of my wailing I stagger,' quiver or quake, natural in the Oriental mode of wailing.

9. A great many interpreters find שָׁאֵן מְנֶה very difficult because they virtually mean the same, so they suggest לְבִי לְבִיָּא for לְבִי (א before אֶדְנִי has fallen off, Briggs, ICC.): 'I cry louder than the roaring of a lion,' which may be hyperbole; but as the Versions witness to the Mas. I should suggest a more natural exegesis: *v.* 6 points to some serious disease; if it be in the chest or lungs the sufferer may have used נָחַם for the internal wheezing sound, 'I cry because of the groaning (or roaring) within me.' For as with us לֵב, 'the heart,' designates several parts of the internal system. Cf. the strange way of describing 'palpitation' by סִחְרָחַר, *v.* 11.

10. תִּאֲוִתִּי needs no mending (Cheyne). God knows that his present desires are not stained by worldly motives, or that his former desires were not wicked.

14. He says here: In spite of the enmities, slanders and plots I open not my mouth, and have become as one who does not understand (this is sometimes the sense of שׁוֹטֵט) and has no right words of reproof. I am silent because (v. 16, notice the two different tenses) I *had* looked forward to Thee that Thou wilt answer them, by judgment or by restoring me to still greater power and wisdom. I did hope like that, for (v. 17) I *had* even thought perchance they will exult over me thus: when my foot slipped they have become my superiors (notice that according to Hebr. usage the *oratio recta* in the second line stands for oblique narration). The subject matter of their exultation and mockery is continued to the end of v. 19. For, they will say, having once slipped he is permanently ruined, and his disease will be always before him. v. 19 is still dependent on יִשְׂמְחוּ לִי, viz. they rejoice or exult that I tell forth, confess my iniquity and am downhearted because of my sin. Some interpreters find this verse unintelligible and an intruder, and strike it out as an addition. So *Bibl. Hebr.*

20. The next two verses suggest that the ו of אִיבֵי is a strong adversative to v. 16. It is cheap criticism to emend חַיִּים into חַיִּים because it is a good parallel; sense is vital. The meaning is, that though the sufferer had relied on God for an answer (v. 16), 'My enemies who are still alive (God had not destroyed them) are strong.'

22, 23. He therefore begs for help. Psalm xli. may be his thanksgiving for recovery.

PSALM LI.

Communion. Ash Wednesday.

Psalm li. is one of the Penitential Psalms of the Church. It is penitential and deprecatory in character. It is not a 'Proper' Psalm in the Calendar for 'certain days,' but is appropriated to the special service for Ash Wednesday, the Communion Service or Denouncing of God's Anger and judgments against sinners, and so (between the two Choir

Offices of Morning and Evening Prayer) completes the recitation of the Seven Penitential Psalms on that day. If the following exegesis is correct it is individualistic in temper, but not unsuited for Congregational use. Briggs (*ICC.*) calls it a 'penitential prayer of the congregation in the time of Nehemiah.' The last two verses belong to the original composition, and are not a late addition. The reference to the 'building' (i.e. the re-building) of Jerusalem is conclusive against the Davidic authorship. The ascription 'to David' is a mistaken reference.

3. 'Shew me favour, blot out my sins, in accordance with Thy Grace and Love, not according to Thy Justice' (for then I should have to die).

4. It is sometimes said that 'wash' is figurative, but even a figure has generally something real behind it. The reality must be the cleansing of the Holy Spirit, cf. *vv.* 12, 13.

5. Thus far the Psalmist speaks of the part God takes in the forgiveness of sin. Here comes in the most vital act on man's part. To pray for forgiveness in some such spirit as the following is irreverent: 'I do not remember any sin, but *if* I have sinned, forgive me.' The right spirit is the Psalmist's, to 'know' and confess the particular 'transgressions.'

6. לְבַדִּי points to a sin against God alone, but not against man; such as unholy thoughts, doubts about His right dealings with men, and the like. The general tone of the Psalm shows that the hymnist was profoundly pious and sensitive to everything discordant with the All Holy God. At first sight the לִמְעַן is difficult, for how can the preceding statement be a reason for what actually follows? The unique Qal form (Briggs) of בִּדְבָרְךָ, which is never used of 'speaking,' is generally explained as an assonant with בִּשְׁפָתֶיךָ, but this is artificial, for the word has not the meaning implied. As the author uses הוֹצֵא which is an Aramaism it is reasonable to infer that בִּדְבָרְךָ is so. Render: 'so that Thou remainest just in Thy guidance.' The penitent had suffered loss of property or health (like

Job) and had questioned God's Justice and His *leading* of the world, for which doubts he is now sorrowful and penitent. Before לִמְעַן there is an aposiopesis: *I say this* 'that Thou mayest be seen just,' probably avoiding the use of the first pers. Piel out of reverence, lest it should seem that a mortal was justifying God's sentence. The Trg. gets over the difficult לִמְעַן by translating the first verb as Hiph. and the second as Piel, and supplying suffixes of the first pers. sing. from the context, viz. 'that Thou mightest justify me, that Thou mightest declare me pure.'

7. Baethg. holds that the sin here does not refer to the embryo, but to the parents who begat in illicit intercourse. Against this view it may be urged (a) this idea is not stated in the Psalm, (b) if the Psalmist is guiltless what has the verse to do here? it is obviously connected with v. 6, (c) v. 9 has no meaning in the context; but if it refers to original sin in the embryo its connexion becomes clear.

8. Wellhausen-Furness' exegesis (in *Polychrome Bible*) does not deserve notice. The word מַחֹת has given much trouble as to its exact meaning, but taken with the context it must have the meaning in Arab. طَاع, *re foeda contaminatus fuit*: the author explains why an unborn child is already in guilt of sin; God demands truth of man even when he is still in the soiled condition, in the womb, and even in that hidden part God communicates religious wisdom, but man is at fault, in that he cannot take in either, for he has lost the power to do so through the Fall. טָהוֹת, Job xxxviii. 36, is from a different root, viz. Arab. طَهَتْ, *elevated clouds* (Lane, *Arab. Engl. Lex.*). That such abstract ideas are in the mind of the author is clear from vv. 10-13.

10. He is obviously sure that God can speak to him, and he understands that the message will be either of joy or of sorrow—the joy of forgiven sin, or sorrow when God reproves him for sin. His reason for believing that God will answer him is that God is Infinite תָּסִיד and רַחֲמִים, v. 3.

12. Comp. Ez. xxxvi. 26. By the power of the Holy Spirit he knows that outward cleansing will not avail with God to forgive sin: the 'heart,' the seat of the affections, he not only desires that it should be cleansed, but asks God to *create* a new vessel for the affections, and though it is a mere hyperbole, the truth behind it is: how inveterate is the taint of sinful thoughts that even the vessel which holds them is infected. Cf. 1 Cor. vi. 19. נָכוֹן is not easy to render, but here it must mean 'straightforward,' 'sincere,' 'true,' as in Syriac.

13. The Holy Spirit cannot dwell in an uncleansed heart, and must needs withdraw from it.

14. Salvation must be in the spiritual sense in this context, though שָׁעַ often means temporal. נְדִיבָה is as subtle a word as נָכוֹן, it means here a mind 'at ease,' 'free from worry,' and *therefore* ready to do things kind and good, generous, unprejudiced. This last sense is obvious in Ps. xlvii. 10. Briggs trans. 'the princely Spirit.' When one feels happy at release from the burden of sin, one is generous and princely, and seeks out every opportunity of teaching others.

15. Telling other sinners the right way of walking with God.

16. It seems strange that a man who strives after such perfect holiness should be in fear of committing murder. It is probable that this very idea suggested the Title, the allusion to Uriah's death being implied in דָּמִים. This of course is mere conjecture, as is also the view that the singer represents Israel. From the lofty ideals, for which he is praying, it is natural to infer that he was a man of the highest culture, and therefore likely to be in a high political position, in which case he would have to punish criminals, and pronounce the death penalty. So he prays that he may keep his position unstained by hasty sentences, lest he be a murderer. This gives a clear meaning to the words: 'So that my tongue can sing aloud of Thy righteousness.' R.V. has to add 'and,' but the above is more correct. It means that if he were to condemn one who was thought to

be innocent by the people it would throw discredit on his religious profession. But if he acted in accordance with the people's sense of justice he could sing aloud his devotional hymns without incurring the suspicion of hypocrisy.

18. וְאִתָּנָה is superfluous if rendered 'that I should give it,' because it is understood in the preceding words; R.V. text 'else I would give it' is equally difficult. One expects a suffix referring back to וְכֵן, the 'it' is not in the original. So Duhm comes to our assistance with his metre fancy and reads וְאִתָּנָה, translating the verse, 'For Thou delightest not in sacrifice, and if I would give a burnt offering, Thou hast no pleasure in it,' reading תִּרְצֶה. Obviously good metre makes bad Hebr. Why not follow G. and read לֵא and וְאִתָּנָה? 'For if Thou desiredst sacrifice, then I would give it, as to burnt offering, etc.' This would imply that if God expressed His desire for sacrifice (though there was no Temple, see v. 21) the penitent would be ready to offer it. The Jewish colony at Elephantine however thought He did desire it, for they had a beautiful Temple in the fifth century B.C. where burnt offerings and meal offerings were made (see *Expository Times*, xx. p. 200 ff.). 'Thou desiredst' may mean, of course God cannot desire it because there is no Temple in which to offer, or He desires it no longer, He wants a more spiritual offering, the Lamb of God.

19. A 'broken spirit' which reminds one that grievous sin caused the loss of country and Temple. The Loving Father accepts this as a substitute for Temple sacrifice.

20. Two mss. read וְתִבְנֶה, G., Jerome וְתִבְנֶה, both of which look like attempts to improve Mas., but this latter is quite according to usage: 'According to Thy good will make Zion happy in that Thou buildest the walls of Jerusalem.'

21. Then, when it is built, it will prove that 'Thou desirest, etc.' Then, when Thy desire is known, shall they offer bullocks, etc.

PSALM CII.

Ash Wednesday.

Psalm cii., a Deprecatory Psalm, is a prayer of the afflicted people of Israel, groaning in captivity, and praying for restoration to their country and for the rebuilding of the City of Jerusalem.

Whether it is exilic or post-exilic, vv. 16, 22, 23 plainly refer to the times of Messiah, when all nations shall share the worship and blessing of Jahveh. Though our Lord has not left us in the Gospels His meditations during His Forty Days' Fast, we may be almost sure that many thoughts in this Psalm were in His mind. His human nature was subject to the weakness and distress expressed in vv. 1-13.

In the Synagogue the Psalm is used on the Minor Day of Atonement. In the Christian Church it is one of the seven Penitential Psalms, formerly recited daily in Lent at Nones, and used as a Proper Psalm for Ash Wednesday in the Anglican Church.

Want of reverence for the traditional text has led to many emendations. We admit that v. 5a is difficult and improbable as it stands: (a) 'smitten like grass' has no definite sense, and (b) if once smitten what definite sense can we assign to 'dried up'? The latest critical authority (Kit. *Bibl. Hebr.* 1913) says, perhaps the second verb **וַיִּבֶשׁ** should be struck out, which does not remove the first difficulty. Cheyne proposes **חֲרִיבָה** for **רִנָּה** adding **חֲרִיבָה** after it. This attributes very gross errors to the text. Notice that an otiose **ו** like the one in **הוֹכָה** is not quite common in Mas., so it is almost obvious that the word is merely an error of transposition, viz. **הִבְּחָה**, 'parched,' 'scorched': the non-occurrence of Hoph. of **בֹּחַ** is no sound reason against it, it occurs here and is correct in form and usage.

1. There are a number of words which do not occur often, and some are very comprehensive in sense: **עָנִי** for

example may point to physical, mental or moral conditions, viz. the afflicted bowed down body; the mind crushed by unexpected calamity; or by the irreligious or immoral life of neighbours, which last seems to be the temper of this hymn. The verb עָטַף also refers to physical and mental conditions; שָׁחָה again has various senses, here it clearly means 'complaint' or 'plaint' to God.

2. Here again the first noun is petition in general, the second a cry of distress. Notice in v. 3 the human מְהֵרָה.

6. Here the sense of the last three words is obscure, and Peake (*Century Bible*) is right in taking בָּשָׁר in the Arabic sense of 'skin'; distress of mind and constant groaning has so emaciated him that the bones are seen pressing the 'skin.'

8. Critics who are committed to a theory of verse-measures alter the second word in the verse. The seven mss. which read נִוְדָר for בִּוְדָר are influenced by the more frequent use of the former word, but it is obviously wrong, for (a) it is the *usual* habit of the bird to hop or fly about the roof, while the context refers to something *uncommon*, and (b) the beautiful idea of the sacred song is destroyed. Instead of the usual בִּוְדָר we have the participle expressing continual action; so it really means 'ever lonely,' which is true to nature, as Thompson says that when one of these small birds has lost his mate he will sit on the housetop alone and lament by the hour.

9. The verse must be interpreted by v. 14 ff. The reading מְהוֹלְלִי, G.'s מְהַלְלִי and the Oriental מְרוֹלְלִי do not yield a satisfactory meaning, nor are they parallel to דוֹרְפוֹנִי; so Duhm is right in reading מְהוֹלְלִי, 'they who mock at' the saints who mourn because they are far away from Zion, the centre of the Jewish worship, and the 'enemies' refers to those who blaspheme the Name of the God of Israel and deride the rites and worship of the Temple.

10. The force of כִּי is not, so far as I know, explained; but the partic. in the last verse makes the meaning clear: they mock me 'because' or when I have exhibited by my

actions my great sorrow. References to passages where dust or ashes are said to be 'cast' on the head will not explain the first line—'eating' and 'casting' are distinct ideas. The reading of several mss. is בִּלְהֵם (see *Kit. Bibl. Hebr.*): He has been mourning and sitting on ashes, and his food is not clean. 'I have eaten ashes in the bread,' or 'with the bread.'

14. According to a well-known usage the two verbs in the first line may be more simply rendered: 'Thou wilt arise to have compassion on Zion'; the real sense of תִּקַּח is to 'rise for action' (cf. Is. ii. 19, 21, Ps. lxxvi. 10), the speaker believing that God will do this in spite of his mocking enemies. Cheyne, Briggs (*ICC.*), and other scholars mark the Psalm as composite. From this verse the Psalm bristles with exegetic difficulties, e.g. the exact sense of וְיָ and וְיָ at the beginning of vv. 16, 17 is not quite clear, nor their connexion with the past tenses of v. 18, perhaps overcome by rendering the וְיָ in vv. 17, 20 'when'; but this device isolates v. 19, where the subject matter and the imperfects are strange. Why is the 'writing' down of sacred words mentioned just here, and not at the beginning or end of the Psalm? Again vv. 24, 25 disturb the joyousness of the surrounding context; he has described quite fully his pain and mental distress in the first part of the hymn. Everything, I venture to think, becomes clear if we assume that the first part was written just before the hymnist's departure from his place of captivity to Zion, where the Temple was now ready for worship; in v. 18 he acknowledges God's answer to his prayers for freedom, prefacing quite naturally vv. 20-29 with the words 'This (wonderful answer to prayer) should be written down for the next generation, so that the nation which will be created (grown and multiplied out of the scanty returned people) shall also praise the Lord' as I do. Verses 14-16 do not exclude the fact that the Temple was already used for services: Thou dost arise, stand up, determined to have pity on Zion; 'Thy servants' may refer to the band of exiles who came with him. They favour even

its dust, so that the Gentiles might be moved to reverence Jahveh's Name. The Gentiles ruined it, Jahveh has built it.

18. The plur. suffix of תפלתם refers to his companions.

20. Notice two special words for 'looking.'

22. A subject is wanting in the first line. Davies (*Century Bible*) says that 'prisoners' and 'sons of death' may be the subject; but this is hardly possible, for the infin.

לספר must be dependent on some verb, and לשמע, *v.* 21, cannot be the one required; so it must be לפתח: God looks intently down in order to hear the cry of the prisoner and to give liberty to the condemned to repeat the Name of Jahveh in Zion. Verses 7-9 may refer to the same thing, mockery checking the praises of God: compare מהללי with חוללנו, cxxxvii. 3. Davies' alternative suggestion that 'peoples' in the next verse may be the subject is equally impossible, for it means that בהקבץ is virtually dependent on some verb in *v.* 21, but neither verb there will go with it.

24, 25. The meaning of these verses is admittedly difficult, but Duhm evades the difficulties by regarding *vv.* 24, 25 *a* as an insertion because the lines do not agree with his metre scheme. G. translates ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ Τὴν ὀλγότητα τῶν ἡμερῶν μου ἀνάγγελόν μοι which is impossible. All that is wrong in Mas. is the ענה for ענה: 'My strength has sunk down by reason of the (long) way, it (the weary way) has shortened my days, so that I say, "O my God, do not Thou bring me up (to Zion) with only half of the usual life before me".' The usual interpretation of תעלני 'destroy me' because עולה means a whole-burnt sacrifice is puerile. The imperfect is here used rightly after אל: the verb however may refer to God's taking the soul to heaven. The better rendering would be: 'Thou whose years are in endless circles or periods, why then should not I, whose years are few, be spared a little longer, and that to praise Thee?': then the idea of God's eternity leads the singer to kindred thoughts in *vv.* 26-28, and the Psalm

closes with words material to *v. 25 a*. I should therefore interpret the last verse: Let then Thy servants' children abide, and let their seed be permanently settled, and be no more driven into exile.

PSALM CXXX.

Ash Wednesday.

Psalm cxxx., a Proper Psalm for Ash Wednesday, is the sixth of the Penitential Psalms.

1. Words and phrases which occur here and in 2 Ch. vi. 40-42, Neh. i. 6, 11, ix. 17 may have been in popular use centuries before the Chronicler. One may question the usual interpretation of *מַמְעַמ*, 'out of deep sorrow' or 'suffering'; after the Assyr. (see *Oxf. Lex.*) it may signify 'out of my deepest feeling.'

3. 'Keep watch over' sin is here an antithesis to remission of sin. He watches to give the exact equivalent in punishment. Cf. *פִּקֵּד*, Ex. xx. 5. *יַעֲזֹר* may more naturally mean: 'Who could continue to exist?' cf. cii. 27.

4. P. leaves out the second clause, possibly because the meaning is not quite clear; Trg. implies *וְיָצִי*, and G. and Hier. look like guesses. Neither Kirkp. nor Baethg. seems to have caught the sense of the verse; the preceding verse implies that as *all* men sin no one could remain living if He were not to listen to one who earnestly prays for pardon. 'For there is pardon with Thee, in order that Thou mightest be feared or revered'; if all men were destroyed for their sins the Great King would have no loyal subjects, but being merciful to suppliants men fear and worship Him.

5. Three verbs with the same meaning in one verse is improbable, nor is the purport or sentiment of the Psalmist quite clear. The first line in *v. 6* wants a verb such as *הוֹחִילָהּ*, which Baethg. assumes to be understood or to have fallen out. G., *Quinta* and P. close this verse with *לְדַבֵּר* and represent *הוֹחִי* as third pers. Now all this suggests

that the original הוֹחֵלֶת was meant to be read הוֹחֵלֶת, 3rd pers. fem., an Aramaism which is found elsewhere in O.T. (see G.-K. 44. 2, Rem. 4). Reading לְדַבְּרוֹ and assuming with some of the Versions that the ך is a dittogram, the verse means: 'I wait for the Lord, my soul has hope in His word. My soul waits for God even more than they who (day after day) keep watching on till the morning.' *Bibl. Hebr.* doubtfully strikes out שָׁמַר לְבַק, clearly not grasping the force of the Hebr. idiom. The sentinel in or at a city gate had *always* to watch against an attack by another tribe or nation or by marauders; all night long he was longing for the morning when a surprise attack would be no longer possible. Verse 5, then, is a general assertion of reliance, v. 6, of assurance that redemption will come in the end, though the time of waiting may be long sometimes.

7. This being so, 'Look eagerly towards God, O Israel!'

In vv. 1-4 the Psalmist saint pleads with God, in vv. 5-8 he expresses his conviction that God will ultimately answer his pleading, and that of the children of Israel.

PSALM CXLIII.

Ash Wednesday.

Psalm cxliii., a Proper Psalm for Ash Wednesday, is the last of the Penitential Psalms. The penitential element is in the second verse, but the Psalm ends with an imprecation.

1. As the Psalm is of a deeply devotional character it is hazardous to scrutinise the syntax. Baethg. rashly concludes that either בְּאֵמֶן or בְּצֶדֶק ought to be struck out, the English Versions add 'and' before the latter; but such an implication in the Hebr. cannot be justified by usage, in a sentence where both nouns are separated by the verb which governs them. The next verse suggests that the meaning of the third line is: 'answer me with strict justice with (or accompanied by) Thy faithfulness,' i.e. take into account Thy promise, by covenant, to be faithful (or

favourably disposed) to the patriarchs' descendants. Perhaps G. is right in closing the second line with 'בָּאֵם'. Briggs, ICC., by assonance attaches it to the first line. P. reads בָּאֵמֶרֶךְ which does not suit context.

2. 'Do not come to execute the full judgment sentence with Thy servant, for wert Thou to do so, no living person would be free from guilt.' The phrase בָּוֹא means to come into a particular relation (*Oxf. Lex.* בָּוֹא 1 g), here that of judge to the accused. This verse expands the sense of v. 1 c.

3. The wording here and in v. 10 does not suggest that the enemies sought the Psalmist's life; for דָּכָא has sometimes a figurative sense, cf. li. 19; the third line would be meaningless if it meant that the life was already crushed. Verses 4-6, 8 b and 10 a seem to suggest religious party persecution. The subtle meditative tone of the Psalm shows the poet to have been a man of deep feeling, whose spirit would be crushed by undeserved imputations of religious delinquency. This view finds support in vii. 6 a compared with its preceding context, vv. 2-5.

4. The two verbs express extreme mental depression, qualified as they are by 'spirit' and 'within me.'

5. Verse 4 is colourless beside v. 3 b, c, so it is more natural to connect it with v. 5 thus: My heart (or my innermost feelings) is appalled when I recall Thy wonderful past dealings. Notice that the 'stretching out of hands' is also parallel to 'fainting soul' in Jer. iv. 31. After עֵיפָה, עֵיפָה is to be understood: my soul fainteth for Thee as a fainting soil.

8. Kirkp. thinks that possibly we should read הִשְׁבִּיעֵנִי for 'הִשְׁמַ' as in xc. 14; but this cannot be right; here the verbs in 7 c, 8 c, 9 a, 10 a accord better with Mas., while in xc. 14 the verb goes more suitably with רָנַן and שִׂמְחָה in the context. The petitioner begs for an early revelation of His favour, which he cannot expect to obtain from man. The third line seems to imply that the poet desires God to

reveal to him whether he or the opposed party is right in religious doctrines.

9. כִּסְתִי is generally regarded as impossible, and is variously corrected, the most probable being סְכִיתִי. Some including Kirkp. read חֲסִיתִי, relying on one Ken. ms. and on G., *πρός σε κατέφυγον*. Yet the ms. may be conjecture, and G. may just as well imply a form of סִכַּךְ, viz. סְכִיתִי, also by conjecture. It seems more simple to suppose that סְתִי is due to שְׁאִתִּי in the line above it, and that the original is סְכִיתִי, which G. misread סְכִיתִי; the former goes better with נִשְׂא נַפְשִׁי and בְּטַחְתִּי, v. 8.

10. This verse represents a lofty ideal of religious life: God alone can reveal to us His will, how to serve Him: our own thoughts and arguments are likely to mislead us. Some mss. read בְּאֶרֶץ for בְּאֶרֶץ; a few have בְּדֶרֶךְ; so P. I should say they are attempts to correct an unusual phrase, but xxvi. 12 shows that it is a right religious simile; the phrase is practically the same as בְּמִישׁוֹר.

11. Petitions made by the 'Name' are frequent in O.T., but the exact sense is not always clear; the next line clearly implies 'because of Thy fame or reputation for abundant mercy.'

12. בְּחֶסֶדְךָ does not mean that God should destroy the enemies because He possesses the attribute of lovingkindness, as 'destruction' and 'lovingkindness' are contradictory; it rather means because of the lovingkindness towards the Psalmist himself. This is implied in 'for I am Thy servant.' There is a difference between אֵיב and צָרֵר; the former exhibits merely animosity, hatred; the latter active persecution.

PSALM XXII.

Good Friday.

Psalm xxii., one of the Proper Psalms for Good Friday, is a Messianic Psalm 'in sensu literali.' The meaning of the Title is at present unknown. The date and the sufferer are unknown. The ascription 'to David' is unintelligible. We know, as Baethg. says, that a great part of the Psalm was fulfilled in Christ, and *v. 2 a* was spoken by Him upon the Cross. The Messianic hopes in *vv. 28-30* are fulfilled in Him and in no other.

2. The Versions add particles to overcome the difficult syntax of the original. *Bibl. Hebr.* makes emendations, and questions the originality of *דָּבָרִי שָׁאֵן*, which, it must be admitted, make no sense. I should say that the attempts, possibly under Hellenistic influence, to divide the sentences into equal stichoi, have destroyed the sense of many a passage. Strange emendations are suggested for the sing. *רָחוֹק* which goes with *דָּבָרִי*. I should render: 'My God, my God, why hast Thou left me far away from my help? Oh, my God, I exclaim the words of my cry by day, but Thou answerest not, and at night there is no silence for me.'

4. Baethg. sanely rejects the devices by which many commentators endeavour to get over the impossible *יִשָּׁכ*, and leaves the word untranslated. Also here the Versions add pronouns and prepositions to make sense, but it is almost obvious that it is an error for *יִשָּׁכ*: 'And Thou, Oh Holy One, Who answerest the praises of Israel, in Thee have our fore-fathers trusted.'

The omission of *אֲנִי* before the verb is common in poetry.

10. *גָּתִי* is extremely difficult to interpret, for as the root means 'to break,' 'burst forth,' intrans., it is hard to see how one is justified in making it trans. here and in Mic. iv. 10; nor is it quite clear how even then it can be

made to mean 'to draw.' The Revisers were obviously guessing when they rendered: 'that took me out.' So is G., ἐκσπῆσας με. P. סלל is certainly a guess to make a suitable parallel to כבטחי unless it is an *ad sensum* rendering of the reading נחי or נוחי, infin. construct, 'my repose.'

In Micah the Versions differ among themselves, and from the Mas.; and the context suggests the rendering: 'Writhe and lament,' גנהי. I abide by P.'s implied נחי or נוחי: 'Thou art He who madest me quiet from the very birth, Who madest me to feel secure upon my mother's breasts.' The point seems to be that though God punishes the wicked, and rewards the good, yet without any merit on the Psalmist's part God has shown him so much kindness.

14. As usually rendered the second line is colourless, and its connexion with the first is not clear. The addition of 'as' before אריה by the R.V. is unnecessary if we translate: 'They open their mouth (in derision) against me: The lion is rending his prey and yet roars,' meaning that just as the lion roars and growls *while* eating (which he need not do, for he has got all he wanted), so mine enemies are not content to see me suffer, but must *also* jeer at me. The omission of ל before 'lion' suggests that it was a popular saying or metaphor.

16. G. renders כדבק מלקוחי *κεκόλληται τῷ λάρυγγί μου*, P. כבס לבס *כבס*, equal Trg. As מלק is a *ἀπ. λεγ.* and the sense can hardly be the same as the Versions suggest (for the Hebrew has a regular word for it), I should suggest that the ק stands for ע, viz. בלועה, 'in the throat,' see Prov. xxiii. 2, Aram. לועא in *Oxf. Lex.* under לוע and my note Ps. xix. 5.

17. The common consonantal form of the first word of the third line is כאר, the Versions, one MS. and Complutensian כאר; the former is generally rendered 'as a lion,' but one MS. and Σ. read it as a partic. of כאר; the former is interpreted (a) as a form of כאר, 'to shame,' or 'make vile,' after Aram. and Syr. and (b) as a form of כרה with otiose א, like קאח

from קָנָם, viz. בָּאָרִי, which reading is now generally accepted. It is however difficult to explain how the common reading originated, so I should suggest that some copyists took דָּקִיפוֹנִי to mean 'they caused me to be broken, struck, just as a lion does, as to my hands and my feet' (see *Oxf. Lex.* i. נָקָה); the scribe of course did not notice the awkward syntax.

16-19. The verses certainly apply to our Lord. Baethg. explains 'I can count all my bones'; that the sufferer is so emaciated or lean that the bones are visible. It has a natural sense if v. 17 c refers to a crucified person. Ignoring this meaning, and seeing the difficulty of the Mas., *Bibl. Hebr.* proposes doubtfully עֲצָבוֹתַי.

22. עֲנִיתִי is admittedly improbable, for the perfect after the imperative in the first line expresses what has already taken place, and contradicts the preceding statement; hence עֲנִיתִי, 'my poor one' ('my soul,' v. 21 יְחִידָתִי), after G. τῇ ταπεινώσει μου (equal P., Σ.), is adopted by many recent interpreters; but then the syntax is difficult, the verb with the suffix cannot govern this corrected form. Baethg. says that Jerome's *exaudi me*, which implies עֲנִנִי, is ungrammatical; this is not quite correct; the אֵן does sometimes mean 'at' in the place where a thing is: this reading is also more probable because the error is easily accounted for, viz. a repetition of the א immediately above in יְחִידָתִי.

26. Comp. v. 26. It is 'from Thee,' or because Thou art the cause of my great salvation, that I offer praises in the midst of a great assembly. He performs the rite connected with a vow in the presence of believers, to strengthen their faith and stir their enthusiasm.

27. As the first line stands it does not seem to refer to spiritual enjoyment (Baethg.), but following closely 'the vows' it suggests that the sufferer vowed a great sum, or a quantity of corn, which the humble poor enjoyed. The next line means that others, who are not in need of such temporal gifts, will be stirred by such evidence of self-denial

to praise God for it, especially if they are seekers after God.

The change from the third to the second pers. is not necessarily a proof that the third line is not original (Baethg.); concerned for the welfare of the multitude he would speak to them as if they were near to him: G., P. 'their hearts' is to suit their idioms. The meaning is: 'Let your hearts revive,' take courage.

28. When they call to mind His great and kind acts all the ends of the earth will repent and turn to Jahveh. All the races of non-Jews will prostrate themselves before Thy presence.

30. The difficulties in this verse are: (a) the meaning given to the first clause, 'All the rich will eat (offerings to God) and will worship,' which assumes the tenses to be prophetic, is against grammar; the tenses should be both perfect or imperfect; again, the verb 'eat' used absolutely cannot imply offerings. So Baethg., but I should also question the unique sense of דִּשְׁנִי, which difficulty is not removed by the easy correction אֵךְ לוֹ יִשְׁתַּח, adopted by Baethg. and others; (b) v. 30 c is a puzzle; a few mss., G., Aq., Σ., Θ., P., Hier. read לוֹ for לֵא, G., Quinta, Sexta, Septima, and P. read וּנְפִשׁוּ for וּנְפִשׁוּ, but neither variant makes a satisfying sense. I should suggest יִאֲכָלוּ (so P.) and וְיִשְׁתִּי, the Mas. error being due to וְיִשְׁתִּי, v. 28; דִּשְׁנִי would then have the natural sense 'the fat things' of the earth. The temporal blessings would thus stand side by side with devotion as in v. 27. As the spiritual ideas of the surrounding context are quite simple we may credit the author with saying in the third line, 'and he whose soul hath not given life to offspring (was childless) will also serve Him,' taking וְרַע יַעֲבֹד from the next verse. It appears to mean that though he has no children to perpetuate his faith, and is suffering a great sorrow—for so it is in the eyes of an Oriental—he will not forget to sing, but will perpetuate his faith by declaring (God's greatness and mercy) to the coming generation.

31. As יְבֹאֵי cannot be right, for we do not know who come or whence they come, G. is most probably right in reading יְבֹא and closing v. 30 with it. This reading is now generally adopted, but I should also read יְסַפֵּר and translate, 'He will recount concerning God to the coming generation.'

32. A few mss. and G., P. have יְרוּחַ after עֲשֶׂה, which seems to me to be an exegetic addition because the Mas. is ambiguous, but I should read עֲשֶׂה, the suffix referring to צִדְקָתוֹ.

PSALM XL.

Good Friday.

Psalm xl., a Proper Psalm for Good Friday, and a Messianic Psalm, is a Psalm of Thanksgiving, Didactic and Deprecatory.

3. The sense of שָׁאֵן may be 'stunning noise,' as to one drowning in rushing, tumultuous waters. The meaning of שָׂאָה is so elusive that it is hard to be exact, perhaps 'destruction' or some other similar idea may be right. סֶלַע is a beautiful contrast to a 'bog.'

4. וִיֵּתֵן may simply mean that God's kindness is the cause of song. Notice the plur. 'our God'; the praise of each member affects the whole Body; the many will see what mercy He has vouchsafed to one nearly lost.

5. The syntax of וְשָׁמִי כֶזֶב is possible; but the verb being intrans. and of kindred meaning with the noun it is difficult. I should suggest וְשָׁמִי וּכְזָב, 'and the apostate and the liar'; still, the Mas. כֶּזֶב may be epexegetic like בְּגִידֵי אֶן, lix. 6; 'they who apostatise by a lie,' i.e. lying is the cause of their apostasy.

6. Neglecting the accents the verse might be rendered: 'Thou Jahveh, my God, hast done many things: Thy

wonders and thoughts to us-ward one cannot set in order (array for counting) so that I might announce or utter them: they are too many for counting.' אֱלֹהִים is not in G. אֲנִי־הוֹדִיעֵם means to proclaim to others, the next word to 'speak,' say them myself to God.

7. The second line creates difficulties; it is explained as equal to 'hear,' 'obey,' in the same sense as שָׁמַע, 1 Sam. xv. 22, but does having ears imply obedience? Then there is no apparent connexion with what follows. Baethg. interprets v. 8, 'Behold, I come ready to bring a sacrifice, my duty to do so is written for me in the roll of a book, that is the Law.' But he has to put 'my duty' in a parenthesis, and this verse contradicts v. 7: again, what does אֵן mean? Baethg. says that here it represents the logical consequence. I confess I do not understand him. It is here illogical because it contradicts the previous statement.

Then, there is the problem how to explain G. σῶμα δὲ κατηρτίσω μοι the same in Heb. x. 5. The reading of four MSS. ὥτια or ὥτα is from Aq. and Θ. The R.V. rendering of κατηρ., 'prepared,' does not quite represent the Greek, V. *perfecisti* more probably represents the intended meaning of G. for it removes some of the difficulties just noticed. Possibly the original was אֵן גִּיּוֹרָה בָּלֵת, which was altered by a Jewish scribe joining the first two words, changing ג into ב, striking out ו, turning ה into ט, and ל into ר in the next word, which may have been pointed בָּלִית or בָּלֵת from בָּלָל, either of which G. may represent. Even so the exegesis is difficult.

Bibl. Hebr. reads אֵל for אֵל in both lines which I should adopt: 'If Thou desirest sacrifice and offering then Thou hast perfected a body for me (which I am ready to offer), if Thou askest a burnt-offering and sin-offering, then I say, Behold, I come (am ready), it is already written of me' (perhaps Is. liii.). The whole Psalm is Messianic. Those who deny the inspired Psalmist's prevision will not approve of this view. Briggs, *ICC.*, emends and translates 'then had

I the covenant,' and on the ground that **חַטָּאת** never means 'sin-offering' but always 'sin' he translates: 'whole burnt-offering with sin.'

12. **חֶסֶד**, unusual favour to one in uncommon difficulties; **אֱמֶת**, steadfastness, He carries out His promises.

13. Some scholars doubt whether *vv.* 13-18 belong to this Psalm. Cheyne holds that it is a fragment of a Psalm of complaint added later. But simple and natural exegesis is wholly against such a view. In *vv.* 2-4 the author thanks God for deliverance from a great trouble or suffering; in *vv.* 10, 11 he declares that he had before preached righteousness and will continue to do so, and in *v.* 12 prays that God will continue His love and protection; he still anticipates real dangers, so he goes on to say: 'For dangers numberless have enveloped me.' Though the verb is explained to mean 'surround' (*Oxf. Lex.*) I give it the above sense on account of the **עָלֵי**.

13 b, c. Chastisements were coming upon him in countless numbers; his heart, mind, feeling forsook him.

16. **יִשְׁבְּזוּ**. In the parallel Ps. lxx. 4 it is **יִשְׁבְּזוּ**, which is less suitable; the former means: 'let them be astounded in consequence of their disgrace.' G. translates here *κομισσάσθωσαν* from which Baethg. infers **יִשְׁבְּזוּ**, but I should say that as the Greek also means to 'mind,' 'pay attention to,' it may well represent **יִשְׁמְנוּ**, see examples in *Oxf. Lex.* **שׁוּם**, 2 b. It is true those instances are not yet satisfactorily explained; it is, however, possible that where **שׁוּם** is used without **לֵב** the verb is to be compared with the Arab. **شَامَ** (mid. **سَمِيَ**), 'look at,' 'watch,' 'observe.'

It is instructive to find *vv.* 14-18 repeated, with slight verbal variations, as a separate Ps. (lxx.), for its Title **לְהִזְכִּיר** suggests that it was taken from this Psalm for some special liturgical purpose (see *Oxf. Lex.* **זָכַר**, Hiph. 3 d), viz. commemoration, and for aught we know for reminder to the congregation of the dead Saint who had suffered for them; such liturgies are still used among the Jews.

PSALM LIV.

Good Friday.

Psalm liv. is a Deprecatory Psalm, and is appointed for Good Friday. The thought appropriate to Good Friday is in v. 5, i.e. the ruthless treatment of Our Lord; v. 7 shows the differences between the Old and New Dispensations. Here the saint asks God to avenge him ('let evil return to...exterminate...'); Our Lord said, 'Forgive them for they know not what they do.'

3. 'Save me by Thy Name.' It is hard to say what the 'Name' means here. It is possible that the earnest cry 'Jahveh,' 'El,' or any other of the names, accompanied by some words of prayer, was believed to be acceptable to God; but the Psalm suggests that the Psalmist suffered at the hands of an opposite party, religious or political. One may interpret it in the light of the parallel 'and in Thy power,' viz. 'Let Thy Name be exhibited or revealed to my opponents by some event, an affliction or similar calamity,' so that his enemies would see that he was in the right, and he was ready, if in the wrong, to suffer at the hands of the Almighty.

5. Though עֲרִים need not necessarily refer to Gentiles, the reading of some mss. and Trg. עֲרִים is more probably original, as the latter, 'presumptuous,' is used in a religious sense, and accords with the third line which implies that the other party were professedly followers of the God of Israel.

עֲרִים means 'awe-inspiring' or 'ruthless.'

6b. From this line and v. 7 it appears that the Psalmist was in danger of his life.

7. יִשׁוּב mss. and Versions differ. Some read יִשׁוּב, others יִשְׁבּ, יִשֶׁב, or יִשׁוּב. They make little difference in the sense. The exact meaning of שָׂרִיד is not known. Trg. 'they who oppress me,' G., P. 'my enemies'; צִמָּת means generally 'annihilate,' 'destroy,' but Baethg. 'make them

dumb,' has no support from Hebr. but the Arab. and Syr. and P. translate it so here. 'In (or by) Thy truth' probably means as God knows the true facts of the case. But see Briggs, *JCC*.

8. He will offer a sacrifice voluntarily if God punishes his enemies.

9. The subject of *הַצִּלְתִּי* is the 'Name' in *v. 8 b.* Cf. *v. 3 a.*

PSALM LXIX.

Good Friday.

Psalm lxix. is a Deprecatory and Imprecatory Psalm, and though not technically one of the 'Messianic' Psalms various references in the N.T. show that it is Messianic in *sensu typico*. It is one of the Proper Psalms for Good Friday. The distress of mind and the bodily suffering expressed or implied in this Psalm apply to our Lord and to us; to Him who on Good Friday had a deep human sorrow, not so much for His own suffering as for the sinful world, and an infinite Divine pity for those who inflicted suffering on Him. But notice that not all the verses can apply to Him, e.g. *v. 6*. Though *vv. 2, 3* are metaphors, they are probably founded on experience. The author must have lived out of Palestine.

4. *מִיָּחַל* is against usage, and cannot be justified as a circumstantial adjective, because it does not agree with the subject in gender and number, nor with the verb in number. The instances in G.-K. 118 n, o, cited by Baethg. to justify such syntax, are not parallel. They are sentences in which the adjective describes the *bodily* condition, here it is a *mental*; there they qualify either the nominative or accus., here the eyes cannot be described as 'hoping.' It is true there is possibly a grammatical artifice to justify it, but it does not sound right after a fem., and it is best to read *לִמְיָחַל* after G., Trg.

5. מַעֲצָתִי is extremely difficult. It is scarcely likely that the author after merely complaining that his enemies hate him without a cause would use a word in apposition with these 'enemies' describing them as those who 'exterminate' him. P.'s rendering 'more than bones,' מֵעֲצָתִי, must be a guess, for the author would not be so stupid as to say first that his enemies are more than the hair on his head, and next than his bones. G.'s 'they who persecute me' may also be a guess, Trg. מִקְנִיִּי suggests a form of נֶצַח, though the pointing it implies is wrong. Taking the first ה to be a repetition, מַעֲצָה would clear away the generally admitted obscurity of the next line, which whether proverb or not is syntactically impossible. Baethg. in his trans. puts two signs of question in these two lines; *Bibl. Hebr.* suggests 'נֶצַח' for 'נֶצַח', but it is more likely that the נ is an error owing to its recurrence in context, and that the original unpointed י is meant for י: 'The strivings of those who hate me on false grounds have been strong, so that that which I had not taken by violence even this I had to return,' or 'are strong, that I should return that which I have not taken by violence.' The author may mean that Palestine has been taken from Israel by force and pretexts, and he or Israel collectively is now in exile; or it refers to some private affair. It is irrelevant here to press our philosophic ideas of exact parallelism to the destruction of plain sense. The author describes what touched him too painfully to stop to think what metaphor would exactly correspond to the 'hair of my head.'

6, 7. The verses must mean, 'Thou knowest to what extent I have been morally foolish and guilty, Thou knowest that my wrongdoings are not so heinous as my enemies make them, so that my excessive suffering at their hands will seem undeserved to the faithful, and will discourage them in their faith and hope, for they also know that I am not so black a sinner as the enemies' treatment implies.' Otherwise Kirkp.

8. Possibly his enemies said that though he professed

to be righteous he was forsaken by God, or he would not suffer so much; or perhaps, as v. 10 suggests, the Psalmist openly showed that he was broken-hearted because he was in captivity and far away from the beloved Temple, and expressed utter contempt for the heathen rites and superstitions.

9. מְזַרְקֵי denotes one who though not a foreigner is yet a 'stranger' in the sense that he is not of the same clan or family, נִכְרִי is a 'foreigner.' This verse describes the nature and extent of his shame given in v. 8.

10. This (with the following verses) explains 'for Thy sake' in v. 8. The more zeal the hymnist showed for the Holy Temple the more the enemies blasphemed.

11. וְאִכְפָּה. Even Kirkp. regards the construction of the line as anomalous, so he accepts the suggested reading וְאִטְעָה after G. καὶ συνέκαμψα, P. *et humiliavi*; but it is difficult to believe that such an error is probable. G. renders כָּפַף κατέκαμψαν, Ps. lvii. 7; P. is here wanting, but in Is. lviii. 5 it renders לָכַף, here סִכַּח, so וְאִכְפָּה is an easy error for וְאִכְפָּה. וְאִכְפָּה is used neutrally, 'it,' the whole preceding statement, instead of my fasting calling forth sympathy it did the reverse.

13. נִגְיָנוֹת is a second subject to the verb: both they who sit in the gate (usually the more intelligent and older people) and the songs of the light-minded expressed thoughts against me.

14. The עֵת is extremely difficult; Kirkp.'s and Baethg.'s exegesis is laboured and cannot be made out of the Hebr.; G. alters the grammar of the original to make sense, and P., Trg. give the sense of בְּעֵת but the בְּ cannot according to usage be implied. So some strike out the line from יְהוָה to 'אלה, others read אֶת רִצְוִי for עֵת רִצְוִי (*Bibl. Hebr.*). This is a rather cheap critical method. It is more likely that יְהוָה fell out by dittography after יְהוָה. 'But as for me,

O Jahveh, my prayer is to Thee, Be Thou a time of acceptance, O God!' The sense of *היה* here is: Become Thou such that the time be etc. Take for example *וְהָיָה בְּרָכָה* (Gen. xii. 2), where the verb is masc. which shows that it means 'fare thee,' 'be in thy conduct' a blessing.

On the other hand idiom justifies the Mas. The word *קַיָּה* is sometimes used for it 'is a suitable time' with the verb 'to be' omitted (see *Oxf. Lex.* *קַיָּה*, 2 b), and as the precativè is implied in the verb by the context the Mas. means: 'And as for me, O Jahveh, my prayer is to Thee: Let it be a suitable time of goodwill, O God, in the greatness of Thy mercy.' In English the second line from *קַיָּה* looks much longer than the first, but in the original they are nearly equal.

15b. Some scholars regard *מִשְׁנֵאִי* as a gloss to what follows, and the line is supposed to be long; but why a gloss to this metaphor only? Length of line is a fancy objection, but 'enemies' is certainly out of place here; so some would strike out *אֶנְצִלָהּ* and read the next two words *מִיָּמַי*, 'lift me out of the profound waters,' or *מִנְשֵׂאִי מִיָּמַי*, 'he who lifteth me out of profound waters.' Such serious errors seem improbable. Now the word *שִׁנְאֵן*, 'roar,' is sometimes used of waters, cf. lxxv. 8, so *מִשְׁנֵאֵן* is merely a slip for *מִשְׁנֵאֵן מִיָּמַי*, 'from the roar of the profound waters.'

22. It is by many confidently asserted that the verse is a metaphor, a view which has many difficulties. (a) The form of the statement is historic, and there is no good reason to regard it otherwise. (b) The imprecations in *vv.* 23-29 which immediately follow show that actual excruciating pain must have provoked them—for though the sufferer is a God-fearing man he lived under the Law which taught 'eye for eye.' (c) Baethg. in support of the metaphor theory quotes the following from Arabic popular songs: 'Beautiful youth, who directest thy weapon against my body, whose speeches give me to drink the juice of colocynth and bitterness.' But this is obviously figurative, for the speeches are

said to give coloc. etc. If the Psalmist's enemies were Babylonians or Assyrians, whose enemies were in old times flayed alive, it would be sport to them to give to a fasting man gall and vinegar. It is confidently said that the ב of בֶּנֶר is Beth Essentiae, i.e. 'as my food,' yet this may misrepresent the author's meaning. Rather they put gall or some venomous stuff 'into' his food. Nor is it quite correct to render 'in' my thirst; the ל can best be explained as pregnant, 'for' satisfying my thirst, or what my thirst wanted. The former preposition is used because one substance was put into another; in the second line vinegar was given alone and ב is not wanted. The Psalmist cursed quite honestly in accordance with the Law, Christ forgave His enemies. Infinite Compassion could not curse.

23. וְשִׁלּוּמֵי is extremely difficult: let it be a trap to them who are secure (without anxiety); this is the correct reading of Mas., so Rashi. But this is a superfluous statement, for the first line means the same, viz. instead of being a place of safety and security their table will become a snare to them. The R.V. and A.V. and Kirkp. present the same difficulty, and Kirkp. does not account for the ל. The Trg. implies וְשִׁלּוּמֵיהֶם, 'and their peace offerings,' but here also ל is omitted; and Baethg. emends and translates so. G., Aq., Σ., Θ., Jerome read וְשִׁלּוּמֵי, 'and for their retributions,' which necessitates the addition of י to the next word. But this sense is improbable because the 'trap' and 'snare' are retributions. The meal time, the table, was in primitive times the only relaxation by day to the hard-working people; this is implied in Job xxxvi. 16, 'and the restfulness (or comfort) of thy table shall be full of fatness' or richness; in English it simply means perfect relaxation from business anxiety. The only error here is the last vowel, viz. וְשִׁלּוּמֵי. 'Let their meal time be to them for a trap' (cf. Job i. 13), 'And for their usual restfulness' let their table be 'for a snare.' This rude style is of a piece with the rest.

27. The **אָתָה** need not be emended into **אַתָּה**, and in face of the parallel imperfect **יִסְפְּרוּ** the rendering of **רָדְפוּ** as an imperfect is questionable. **הַכִּיתָ** according to usage cannot mean smitten with chastisement but killed; **הַלְלִיךְ** means generally those whom thou hast slain; thus the plur. shows that it refers to others besides the speaker. I take it that G., P.'s reading **יִסְפְּנוּ** for **יִסְפְּרוּ** is a guess, to overcome the seemingly strange statement of the verse. Strange as it may appear to us, the author complains that 'they had persecuted those whom God had killed' (either by some natural cause, e.g. an earthquake, a falling ruin or pestilence); if so he owns God's just dealing but remembers with grief that not only had the wicked been their persecutors while living, but even now they tell tales about their pain before death. If this is right, *v. 5 b, c* may well refer to the violent attempts of his enemies to take away property of the dead to which he had a legal right.

30. If **עָנִי** means 'afflicted' **כּוֹאֵב** is superfluous, so A.V. and R.V. are right in rendering 'poor,' which also suits the exegesis suggested in *v. 27*. As **וְהִיטֵב**, *v. 32*, is precative the verb here is probably the same.

32. To balance the lines the second is now generally regarded as beginning with **פָּר** though the accents represent it in apposition to **שׁוֹר**, i.e. 'a head of cattle, namely a young bull.' G. confirms the Mas., viz. *ὑπὲρ μόσχου νέου*. See note further on. Again Siegfried-Stade regard the description of the steer with horns and hoofs as highly superfluous, but this is merely ignoring the true holy passion of the worshipper. The words do not really mean 'having horns and hoofs'; being denominative verbs and Hiph. participles they mean 'producing, making horns and hoofs,' the animal being not too young (when it would not have them in full outline) nor too old (when they might be inordinately large). G. also interprets the verbs so: *κέρατα ἐκφέροντα καὶ ὄπλας*. Much of the enthusiasm exhibited in act and word by the sacrificer is not stated in the O.T. simply because it was so

commonly seen by the people. Compare the following passage from the Babylonian religious rites. It is the prayer of a prophet consulting an oracle while he is presenting the sacrifice. 'Samas lord of judgment, Hadad lord of prophecy, I bring to you, I consecrate to you a clean young gazelle, the offspring of a gazelle, whose eyes are grey, whose face and right claw (hoof) are black. A young gazelle: the mother begat it in the steppes, the steppes stretched their shadow over it, the steppes reared it as its father, the field as its mother; when Hadad the mighty beheld it, he made rain to come from the ends of the earth; when verdure bursts forth there is then rich sufficiency, seeds sprout, poured out for the beast; it eats grass, herb, in the field, drinks water from pure springs... the desire of the young he-goat is unknown to him. I consecrate to you: Samas and Hadad draw near!' (Zimmern, *Beiträge zur Kenntnis der Babylonischen Religion*, pp. 216, 217.)

33. The Mas. pointing is against syntax: in the first line the subject is in the third person, in the second line in the second; if 'רִשִׁי א' is vocative then the ׀ of יחִי is against usage; hence MSS. and Versions vary, after which *Bibl. Hebr.* suggests the following readings as probable: וְשִׁמְחוּ, רִאֵוּ, יחִי, רִשִׁי, אֵל, being left out for metric reasons. This is plausible enough, but v. 34 with כִּי shows that it must be read as follows. Jerome '*videntes mansueti*' I take it removes all difficulties; he is right in reading רִאֵוּ, but wrong in making עֲנִיִּים nomin. which Versions and moderns do. As the speaker himself belongs to the עֲנִיִּים (cf. v. 30) he must mean: 'You who behold the humbled ones rejoice (שִׂמְחוּ), ye who seek after their (the humbled ones') God (אֱלֹהֵיהֶם) let your hearts revive (יחִי): inasmuch as Jahveh hears favourably the needy.' This is the usual sense of שָׁמַע when the context implies favour.

PSALM LXXXVIII.

Good Friday.

Psalm lxxxviii., a Proper Psalm for Good Friday, is a prayer for deliverance from deep affliction, or (Briggs, *ICC.*) a national lamentation.

2. The R.V. rendering of the second line 'I have cried day and night before Thee' is not warranted by the Hebr., though it must be admitted that the Mas. cannot be translated intelligibly: 'the day I have cried is before Thee at night' is of dubious meaning; G., P. agree with it, but add 'and' before בלילה, presumably meaning 'I cry by day and at night the cry is also before Thee,' which requires different Hebr., e.g. 'day and night I cried,' or 'my cry is day and night.' So several interpreters (see Baethg.) suggest a plausibly satisfying reading אלהי שועתי יוםם ועקתי: 'O Lord, my God, I cry by day, my outcry by night is before Thee.' *Bibl. Hebr.* accepts this, but I think that the Mas. points to the fact that the petitioner had been crying from grief during the day and is now making his formal prayer in this composition at night, and he tells the Almighty that his day's agonized cry is before Him, i.e. He certainly knows it. The Trg. is dubious and untranslatable.

6. All the Versions give חפשי the usual sense of 'free,' but this is rightly regarded by many as unintelligible, and Baethg. alters it into והשכתי, 'I must dwell among the dead'; others propose (see *Bibl. Hebr.*) נמשלתי. But these impute improbable errors to Mas., and the words 'like the slain which lie in a grave' are difficult, for what can the addition 'lie in the grave' mean? Is not 'slain' quite enough for the required simile? The R.V. renders 'cast off,' marg. 'cast away,' but this meaning has no support in etymology. Taking מתים to mean 'the dying,' and חללים 'the wounded,' and reading חפשי, I should render: '(like

the man) flung among the dying, like wounded lying in a grave,' who though still alive, cannot get up to save themselves. The sense 'flung away' I take from Arab.

حَفَشَ. The words 'like a man' are understood from v. 5.

8. עָלִי cannot be construed with the noun, the line can only mean 'and Thou hast afflicted all Thy breakers.' Aq., Σ., Hier. render *adflixisti me*, G. ἐπηγάγες ἐπ' ἐμέ, both of which depart from the Hebr. The suggested corrections are אָנִית, עָנִית, עָוִית; the first is possible if construed with preceding עָלִי, the second requires כִּי or כִּן, the third implies an improbable error. I should suggest as the natural parallel to סַמַּךְ the Arab. عَوَجَ and read עִוַּית, 'and Thou hast made Thy breakers to bend (or curve) over me,' the עָלִי being understood from the first line.

9, 10. These verses especially 9 c point to some terrible disease, which would repel his friends—it does not name relations, possibly because they *did* show love and sympathy, or because he had none.

11-13. These verses seem to exclude resurrection, though they may represent only the Psalmist's private and heretical view.

14. אָנִי is emphatic: I, being alive, do what Thou demandest and art pleased to receive, and yet Thou dost not hear me. The drift of the different tenses of the verbs seems to be this: I had hitherto been crying in pain and prayer, and this very morning my first act is prayer, 'Why then, O Lord, castest Thou...', v. 15.

16. אֲפַיִם means 'the awful things Thou hast brought on me,' but אֲפַיִם is of unknown etymology: Hitzig would point אֲפַיִם as a form of אָפַיִם, which means in Arab. 'to be at a loss to know what to do,' which practically is the same as G. ἐξηπορήθη, Hier. *conturbatus sum*, P. λίσσος; but to obtain this or similar sense it is simpler to abide by the known Hebr. word and read with some אֲפַיִם or Niph. of אָפַיִם, 'to be helpless,' 'benumbed.'

19. מִיִּדְעֵי מַחֲשָׁךְ, 'my acquaintances are the grave,' is dubious in meaning, and one expects different Hebr. G. is doubtful, Hier. *abstulisti*, P. אֶסְתַּלְתִּי מִיִּדְעֵי imply a form of מַחֲשָׁךְ, so also Rashi; some mss. also read מַחֲשָׁךְ. Baethg. accordingly reads מִיִּדְעֵי הַשֶּׁךְ but the third pers. is improbable beside the 2nd pers. *Bibl. Hebr.* hesitatingly reads מִיִּדְעֵי הַשֶּׁכֶּת, which implies an improbable error. I think the obscurity is due to the wrong division of the words, and should read וְרֵעַ מִיִּדְעֵי כְּהִשְׁתָּךְ, 'and the friend refrains from knowing me.' It is true the Hiph. does not occur elsewhere, but Niph. also occurs only once; the meaning given here agrees with the Syr. Pael; notice the Aramaic ܐܦܝܠܐܝܢ, v. 5.

PSALM II.

Easter Day.

Psalm ii. is a Messianic Psalm 'in sensu literali,' and is the first Proper Psalm for Easter Day. The foundation of the Messianic interpretation must be the allusion to the 'decree' (v. 7). There is no ascription 'to David,' and in Codex D it is referred to as the 'first Psalm.' Its Messianic character has also the support of traditional Jewish interpretation. The Talmud declares it to be a tradition that v. 8 is addressed by Jahveh to Messiah son of Joseph.

To the serious student it is hardly a historical method of exegesis first to assume a late date for the Psalm and interpret the first pers. of אֶסְתַּלְתִּי and אֶלִּי as collective Israel, and then strike out or alter such words as are obviously against such a hypothesis. Yet this is the method followed by a number of critics. Looking at the vocabulary and diction one cannot definitely fix the date in Israel's political history. The whole Psalm is 'typical.' St Paul would not have referred, v. 7, to Christ (Acts xiii. 33) if the Jewish Church had not interpreted it so. If it is post-exilic, who are

the nations and kings (notice plur.) who rose against Israel? the Persians treated them quite impartially, under the Maccabees no 'kings' rose against them. To say that the Hebr. for 'kings' and 'His Anointed' are probably corrupted (Cheyne) is begging the question. How little reliance one can place on hasty inference from diction is shown by the fact that one of our greatest scholars on the Psalms says רָנָשׁוּ is a very doubtful Aramaism, and in Ps. lv. 15 'a non-existent word,' which is certainly incorrect (see *Oxf. Lex.*). Briggs (*ICC.*) says 'the language does not favour a late date,' that רָנָשׁוּ, רָנָשׁוּ, v. 9, and בָּר, v. 12, 'are all good Hebr. words,' that there is no dependence on other Literature; and that the Psalm is throughout original in conception.

6. Baethg. asserts that the meaning of נִסְכַּת is uncertain: but the meanings of a very large number of Hebr. words were unknown to us—and to the Versions—till Assyrian had explained them. We now know that this particular word means to 'constitute,' 'install,' which sense is suitably followed by עָלָה.

7. If it refers to an ordinary king, what possible meaning can we assign to 'to-day have I begotten thee'? the installing or anointing of a king on the very day on which he was born is a very difficult idea. Understood of Messiah it is not difficult.

12. Many objections are made to the usual rendering of נִשְׁקוּ, but these are no more cogent than those against בָּר, 'son': Cheyne, for example, says that the Aramaic word for 'son' is inconceivable in a Psalm where we also find בָּנִי. But there are very numerous Aramaisms side by side with Hebr. words of identical meaning in Job, e.g. the words for 'hunger,' v. 20, 22, for 'wild ass,' xxxix. 5. Nor do these facts prove a late date, for the Sindjirli Inscriptions of the eighth century B.C. contain Aramaic and Hebrew words and some of identical meaning (see *Contemporary Rev.* Apr. 1894, p. 575). The word 'kiss' has special significance; the usual word for 'worship' which really means 'prostration'

would not express the whole truth in the case of the King of Infinite Compassion. The Hebr. is a metaphor of affectionate and filial worship. Notice that the word הוֹסִירוֹ in v. 10, 'be ye instructed' or 'corrected,' has here a spiritual or ethical, but not a political sense as the next verse shows: though the severity of the 'king' in v. 9 and here is physical.

PSALM LVII.

Easter Day.

Psalm lvii. is a Proper Psalm for Easter Day, and though one of the Deprecatory Psalms breathes the firmest confidence. There are several verses which call to mind Christ's Victory over His enemies and over death; and vv. 8-12 make a fitting song for the believer on Easter Day, and in his mouth v. 10 is more than a metaphor, for all the corners of the earth have been reached by the evangelist with the Gospel Message in his heart and hand.

2. When a suppliant seizes the tent-rope and claims protection from its owner it is always granted by the Arab tribes: 'because I sought protection with Thee, let me have shelter in the shadow of Thy wings.' יַעֲבֹר, sing. masc. with plur. fem. subject, is due to the position of the latter after the predicate (Ges.-Kautzsch, Oxf. Ed. 145).

3. The sense of גִּמְלָה and the syntax are difficult, so it is perhaps better to read with some גִּמְלָה, 'who deals adequately with me.'

4, 5. These verses are clearly not in their original form. The addition of R. V. of 'when' before וּדְרָף and 'among them' before לַחַיִּים can in no way be justified by usage, nor is a natural sense produced by them. Kirkpatrick's interpretation is laboured and against syntax. A natural way of obviating the difficulties is to suppose that יֵשׁ אֱלֹהֵי הַמָּוֶה וְאֵם is a gloss by the author on יֵשׁ אֱלֹהֵי מִשְׁכָּנֵנו which is of doubtful

meaning by itself. Kirkp. says that the first **יִשְׁלַח** has no object because the objects follow after the second **יִשְׁלַח**. But if so the first line is identical with the third. It may be that the first means 'let God send His Angels,' in which case 'Angels' need not be expressed (cf. Gen. xxvii. 45, 2 K. xi. 4), but a Hellenist added the gloss assumed in order to remove the idea of Angels. Read then **יִתְרַף שְׂאֵפֵי נַפְשִׁי**, a dittogram, 'having fallen out: 'Let Him put to shame them that pant (gasp) after my life.' **לִהְיוֹת** has nothing to do with 'blazing,' 'flaming,' but is a form of **לוֹט** (see *Oxf. Lex.*), and the **ס** belongs to the next word, viz. **לִהְיוֹת מְבֹנֵי**. 'I must needs lie among lions, hidden away from human beings.'

6. Verses 7, 8 suggest that the hymnist was saved from a dreadful plot. In vv. 2-4 he implies that he is not yet quite free from future trouble, but trusts that God will deliver him. It is admitted generally that v. 6 *b* has really no verb, for **רוֹמָה** being intrans. cannot have **כְּבוֹד** as object. The critical remove the difficulty in a way difficult to understand. R.V. owns the difficulty by adding the words 'let (Thy glory) be.' But this does not sound right; for beside the highly poetic **רוֹמָה** a parallel line with an implied verb 'to be' is very poor poetry. As stated above, the poet is here rejoicing over a great deliverance (vv. 7, 8: 'They *had* prepared a net for my steps, my soul had been bowed (cowed) down; they *had* dug a pit for me, they fell into it'). So taking **רוֹמָה** as pass. partic. fem. (for **כְּבוֹד** also occurs as fem. Gen. xlix. 6) the verse means: 'Thy glory is exalted upon the heavens, O God, yea upon all the earth.'

8, 9. These verses have given much trouble to commentators, so several emendations are suggested (see Briggs, *ICC.*), and a division of the words differing from Mas. **כְּבוֹדִי** means 'my dignity,' which before had been bowed down (v. 7). Translate: 'My heart is firmly stayed (is not trembling for fear), O God, my heart is firmly stayed, Let

me sing and play: Awake my honour, awake! Let me stir early the lute and harp.'

10. The Psalmist's enemies appear to be Gentiles, but it does not follow that he represents Israel. As an individual he may have suffered.

PSALM CXI.

Easter Day.

Psalm cxi. is one of the Hallel, the first of the group cxi.-cxviii., and is read as a Proper Psalm at Morning Prayer on Easter Day.

10. The suggestion (*Bibl. Hebr.*) to change חַנּוּכָּה into רִעַת because the latter is used in Prov. i. 7 is wholly gratuitous, cf. Job xxviii. 28.

עֲשֵׂיהֶם. The suffix is explained as referring to the commandments implied in יִרְאֵת יְהוָה, which would be *ad sensum* syntax; the עֲשֵׂיהֶם of G., Hier. and P. is probably due to their respective idioms, for it cannot be original inasmuch as יִרְאֵת יְהוָה is impossible and does not occur.

It seems then that in the author's time יְהוָה יִרְאֵת meant 'religion' or the commandments it included.

PSALM CXIII.

Easter Day.

Psalm cxiii. is the third Hallel in the group cxi.-cxviii. It is the first of the Jewish Liturgical Hallel (cxiii.-cxviii.) and with cxiv. was sung at the Passover before the meal, as cxv.-cxviii. in connexion with the fourth cup were sung after it (Briggs, *ICC.*). It is a Proper Psalm at Evening Prayer on Easter Day in the Anglican Ritual. In the Roman Ritual it is recited in various feasts of the Saints.

5. Kirkp. rightly regards the words 'heaven and earth'

in v. 6 as referring to the clauses v. 5 b and v. 6 a respectively. *Bibl. Hebr.* hesitatingly suggests that v. 6 b should be placed after v. 5 a, but the necessity for such a serious alteration is not evident. I think רַמֵּשׁפִּיל has not the ethical sense of 'humbling oneself' as Kirkp. assumes: just as the preceding partic. refers to the marvel of His living on high beyond mortal ken, so this means here the wonder that God is also below on earth.

8. לְהוֹשִׁיבֵנוּ לְהוֹשִׁיבֵי wants an accus. So it is best to read לְהוֹשִׁיבֵנוּ with G., P., Hier., so Kirkp. (Briggs, ICC., otherwise). The words עַם נְרִיבִים are in one ms. and P. and *Bibl. Hebr.* points out that in the strikingly similar context, 1 S. ii. 8, לְהוֹשִׁיבֵנוּ only is used, obviously meaning to suggest that עַם נְרִיבִים is here probably not original, as the two clauses seem at first sight to be identical in purport. But if we assume that the words refer to a time when Israel was subject to an alien power, say the Babylonian, Persian or Roman, when Jews occupied high political and social positions; then the pious Psalmist prays that God will place the down-trodden with the noble, yea, with the noble of his *own* people; but in the case of Hannah no such petition was necessary, as Israel was not subject to the Gentiles.

9. The rendering of the E. Versions reads too much into the original and is misleading: What advantage is there to a barren woman 'to keep house'? Kirkp.'s rendering is better: 'He maketh the barren housewife to dwell as a joyful mother of sons.' Though the 'as' can be justified by usage, it can be rendered 'He makes to return a rejoicing mother of the children in the place of the barren woman of the house'; 'in place of' = תַּחַת is here omitted as in Ez. xxvii. 15; compare the omission of the usual לְ before אָנֹכִי with the almost synonymous verb הִפְכִּי in cxiv. 8. As the verse most probably refers to captive Israel I read מְשִׁיב instead of מוֹשִׁיב. So Kirkp. also takes the verse to allude to Zion

under the figure of a childless wife, cf. Is. liv. 1, lxvi. 8. Hence the view that the article of הבנים ought perhaps to be struck out is against the author's intention if he refers to the particular children of Zion.

PSALM CXIV.

Easter Day.

Psalm cxiv., a Proper Psalm for Easter Day, is also a Hallel, though not originally a Hallel (see Briggs, ICC.).

1. מֵעַם לֵצֶן is quite clear as to meaning, but as לֵצֶן occurs only here, and as the Exodus is usually associated with the idea of the hard work which the Jews had to do, it *may* be a slip for 'from severe labour,' but this has no support from the Versions, מֵעֵבֶל יָם.

3. The tense of יָסַב by the side of the perfects in this and the next verse is strange: the imperfects in vv. 5, 6 are natural because the poet is apostrophizing the natural phenomena before him. I should hazard the explanation that Jordan, having witnessed the wonder of the Sea's conduct, *afterwards* followed its example. 'The Sea saw and fled, so that Jordan will then turn back.'

7. הוֹלִי. The Versions represent the third pers., probably because idiom requires that the poet, who is obviously asking the question and also giving the answer, should use it. But the Semite appears to be dissatisfied with this simple mode of thought and says (as it would be in English): 'Yea, earth, tremble,' you have good reason to!

8. Usage requires לֵאמֹר, but such departures are frequent, see note cxiii. 9; that the ל may be understood from the next line is scarcely admissible, though a preposition understood in the second from the first is fairly common.

PSALM CXVIII.

Easter Day.

Psalm cxviii. is a processional hymn, and Proper Psalm for Easter Day in the Anglican Church. Though not numbered among the technically Messianic Psalms 'the Messianic application of the passage (v. 22) is due to the fact that the person of the Messiah bears the same relation to a kingdom of living persons that Zion, the capital of the kingdom, does to the kingdom' (Briggs, ICC.).

1. I should say that this verse was uttered by the Levite leader, the 'hōdū' being a technical term for a certain kind of Psalm (cf. Ezr. iii. 11 al.), and he intimates at the same time that the Refrain should be 'for His mercy endureth for ever.' Kirkp. thinks that vv. 1-4 may have been sung as the procession started, the first line of each verse by the leader or a part of the choir, the Refrain by the full chorus, and vv. 5-18 on the way to the Temple in a similar manner, the Refrains at any rate being taken up by the full chorus. But how can the Refrains be applied to such barren lines as the first of vv. 2-4? Again, we know that אָמֵן or the plur. is used as a musical direction, cf. cvi. 48, 1 Ch. xvi. 35, 36; add to this the fact that the Levites are not named here, and one feels convinced that their purport is this: the leader of the Levites utters vv. 1-4, in which he directs that the Israelites, Priests and the pious ones should say one after the other the Refrain after each verse beginning with v. 5, though it is difficult to say whether the Refrain was said after all the verses of the Psalm. The Levites of course sang the Psalm itself.

10. אָמֵן is taken by some to mean 'I will make them circumcised,' by force, but this is wholly remote from context; Del. 'cut to pieces' making מָלֵךְ equal מָלֵךְ; this is certainly more suitable, so P. אֱלֹהֵינוּ; what G., Aq., Jerome represent is hard to guess. One wonders why

the author uses vv. 10, 11, 12, the purport of which is essentially the same; I should say that they are meant for dramatic effect, viz. the choir sang the first line in vv. 10, 11, and the first two lines in v. 12, and three groups of people named in vv. 2-4 respectively answered 'בָּשָׂם יְהוָה' etc. The usual translation of the line beginning בָּשָׂם may be questioned; one expects a strong adversative particle, and the כִּי is not translated and has apparently no syntactical value. The line is an oath, 'Yea, by the Name of Jahveh, I will destroy them!' The כִּי is so used to introduce the fact sworn to (see *Oxf. Lex.* בָּשָׂם, 1 c).

12. Kirkp. says that the form of the preceding verses and the following line lead us to expect a climax in the description of their hostility rather than a description of their extinction. But I should say the climax is the close and crowded pressure like bees. He, however, follows G. which translates: 'They came about me like bees about wax, they blazed like fire among thorns.' G. implies the addition of רִיגָה after לְבוּרִים and the change of דַּעְכוֹ into בָּעָרִי, imputing a very improbable error to Mas. The Trg. also reads בָּעָרִי. To me the difficulty lies in the words 'extinguished like the fire of thorns,' for as a matter of fact such a fire is not easily extinguished. The application, again, of G.'s 'they blazed' to this context is obscure. I should say that these Versions missed the meaning of the Mas. simile, and resorted to conjecture to remove obscurity. As דַּעַךְ in Syr. and Trg. also means 'to become faint,' 'impotent' (see *Iastr.*), and as an easily burning substance which produces much smoke may have been the means of warding off their attack enabling the honey to be taken out of the bee-hive, the lines may mean: 'They compassed me like bees, which become impotent with a fire of thorns' (בָּאֵשׁ). This being a well known fact דַּעְכוֹ may be rendered as present.

13. The translation of G., Jerome, which implies נִדְחִיתִי, may well be an accommodation to their respective idioms, because the preceding context is against the Mas. 2nd pers.

of the verb, and the 3rd pers. required by סִבּוֹנִי would involve rejection of consonants, but נִדְּחָתִי is merely a transposition of them. Kirkp. quite simply and naturally explains the Mas.: 'The community as an individual addresses its enemies as an individual.'

27. אָסַרְוּ חֵן בְּעֵבְתַּיִם עַד קִרְנוֹת. Now חֵן cannot mean a festal sacrifice; if it did, the binding of the animals to the horns of the altar is an act unknown to us, and the verb אָסַר cannot go with עַד (see further Kirkp.). G. συστήσασθε ἑορτήν ἐν τοῖς πυλάτοις. Σ. συνδήσατε ἐν πατηγύρει πυκνίσματα. Jerome '*frequentate sollemnitatem in fronduosiss.*' The first and second translations interpret the verb, to 'join,' 'bind,' 'crowd together'; the second is literal, but P. represents the first pers. sing. imperfect; now, as the verbs in the next verse have the same pers. and tense, and יָסַר is used in connexion with sacrificial ritual in the sense of 'starting,' 'beginning' (2 Ch. xxxi. 7), as we speak of 'starting the service'; the word is here an error for אָסַר. Kirkp. thinks that the Mas. is corrupt, and the corruption seems to me to be due to reminiscence of 'אָסַר בְּעֵבֶר, Jud. xvi. 11, which occurs only here. G., Σ., Jerome rightly interpret עֵבֶת 'thick boughs' or branches with thick foliage. The procession to the altar on the Feast of Tabernacles carried not only the לֵילַךְ, a branch of the palm tree (Kirkp.); but also, as the Mishnah states, the persons advanced towards the altar with willow, palm and myrtle branches, and the אֶתְרוֹת (a fruit of the lemon or citron kind), Section 'Sukkah,' 3 : 4, 4 : 5. As the speaker, the leader of the procession, is actually walking, no other verb is required before עַד, and the line may well mean: 'Let me institute (inaugurate or start) the Feast with the full-leaved branches unto the horns of the altar.' It means that the inaugural procession with the thick boughs ought to cover the distance from a given point up to the horns of the altar, the horns being so high that even the hindermost person can see when the leader stops and begins the ritual. It is, it must be admitted, not

quite clear from the Mishnah whether the four kinds of branches were carried round the altar or only some of them, and the commentators are guessing.

PSALM VIII.

Ascension Day.

Psalm viii., a Proper Psalm for Ascension Day, is one of the Messianic Psalms. It was originally an evening hymn. G. may be right in interpreting נְתִיִּים (it reads נְתִיִּים) as 'vine-presses'; the song is idyllic, the author rejoicing over the glorious bright sky which ripens the grapes; this would be accompanied by the rhythmic treading of the grapes while the children join in the exciting scene with laughter and clapping of hands. It is difficult to see why the Psalm should be regarded as a fragment (Cheyne) unless he means one of countless vintage songs, which is doubtless true.

2. It must be admitted that תִּהְיֶה cannot fit into the context because the exact meaning is unknown; the reader will find the attempts to obviate difficulties in Baethg., who leaves the word untranslated, and in Briggs, *ICC.*, who rejects the relative as a gloss of a prosaic copyist, and translates 'O set Thy splendour above, etc.'

I take the י to be an error for ג, and read תִּהְיֶה from נִהְיֶה; the defectively written form occurs in xviii. 29: 'Who makest Thy splendour to shine upon the heavens,' the blue sky and the heavenly bodies, cf. v. 4.

4. It should be noticed that 'little children (not babes) and sucklings' is an hyperbole (cf. Hab. ii. 11). The 'enemy and the vengeful' does not necessarily refer to an historical situation, but merely to the godless, Jew or Gentile. The verb הַשְׁבִּית need not necessarily mean to 'destroy,' 'make to cease' gives a natural sense.

6. The Versions render אֱלֹהִים 'angels,' so also in Heb. ii. 7, but R.V. renders 'God,' mrg. 'angels.' Either rendering applies to man; 'Thou hast made him little less than divine.'

9. The second line is colourless; perhaps we should read מִי־מִן instead of מִי־מִן with Jerome, 'the wonder of moving in water and yet being alive.'

10. Verse 2 is repeated as a refrain; Cheyne says it was added to hide the fact that it was a fragment! What could have been the motive?

PSALM XV.

Ascension Day.

Psalm xv., though a Proper Psalm for Ascension Day, is neither a hymn nor a prayer. It is simply didactic and describes the character of the gentle man who is qualified to be a guest of Jahveh. In the Roman use it is recited in the feast of All Saints.

1. Baethg. thinks that נָתַן alludes to the Oriental custom of giving protection to a stranger (נָתַן) who but touches the tent-rope of him whose protection he seeks. This is a beautiful thought (see Robertson Smith, *Religion of the Semites*, p. 77), but even a deeply-dyed criminal obtained protection by touching the tent-rope; perhaps it means that not one stained with sin, but only the upright can claim the protection of Jahveh, and become a 'dweller' in the Holy Mount. It is not easy to say whether the privilege of access as 'guest' to the אֵלֹהִים is conceived to be preliminary to residence as 'dweller' on the הַר קְדֹשׁ or not. The Holy Community of the Jewish people must be free from sin.

2. תָּמִים, 'sound,' 'perfect,' means that whatever he says or does corresponds *wholly* with his *general* profession of faith or morality. 'Speaking the truth in his heart,' mind, includes all the seeming trifles of thought, moral truthfulness, a very high but late conception.

3. To us it seems strange that הִלָּךְ, to 'walk about,' or 'foot it,' should also mean to 'slander'; it is so in Arab. (see

Oxf. Lex.); stranger still if Mas. is right, to 'walk about on the tongue.' Briggs, *ICC.*, translates 'play the spy,' and suggests an attractive emendation 'upon his neighbour' (Cheyne).

4. Baethg. very convincingly shows that **DND** does not want mending; the line means: he who is despised for evil ways—as the next line suggests—is also despised in his eyes, he will allow no selfish interest in the sinner to gloss over his sins; it does not exclude the duty of loving him. The next line: *whatever* it be he will keep his oath, cf. Lev. v. 4, Gen. xxiv. 50.

5. 'Moved.' The original means to 'totter,' 'be shaken' from a position; it is often used with a negative to indicate the firm condition of the people of God in Zion; here the 'guest' or the 'dweller' who discharges the decalogue of duties (*vv.* 2-5 *b*), whose moral conduct is good, whose walk is guileless and who speaks what is in his heart, will remain secure under the protection of Jahveh.

PSALM XXI.

Ascension Day.

Psalm xxi., a Proper Psalm for Ascension Day, is a King's Song of Thanksgiving after triumphant Victory.

5. Baethg. thinks 'for ever and ever' hyperbolic, Cheyne that it is a gloss on 'length of days.' Briggs, *ICC.*, retains it, but in the ordinary concrete sense of a very long time. Verses 10, 11 are, it is true, not in the spirit of N.T. It would however be more in accord with Hebr. diction to regard the phrase 'a crown of fine gold' (*v.* 4) as a metaphor. Many interpreters would take the Psalm to be pre-exilic, and even Cheyne admits traces of such a date, but annihilates them by his method. Scholars differ as to the identity of 'the king,' *vv.* 2, 8. Trg. translates: 'the king the Messiah.' Again, in *vv.* 9, 10 the poet addresses the king in the 2nd pers. who in *v.* 10 is called Jahveh, and in the 3rd line in

the 3rd pers. and in the last line in the 2nd pers. In v. 10 he uses the 2nd and 3rd pers. to indicate that in either case Jahveh is meant. Subjective theories lead to many emendations.

12. Baethg., Cheyne and others find fault with נָטוּ having the abstract רָעָה as object, but Duhm has rightly explained it by Gen. xxxix. 21, to which I should add Is. lxvi. 12; Ezr. vii. 28, ix. 9; 1 Ch. xxi. 10. It means here: 'they extended, reached out, offered to' him; the phrase is suitable for an attempt to do serious harm to a king by some artifice or disguise, stretching out something which may at first sight appear harmless, and the parallel 'scheme,' 'device' confirms this view.

The verb יָכַל has often no object; it really means here 'they thought out a plan for which they had no power of execution.'

13. The Hebr., if the common reading is right, is crude; e.g. if רָבִינוּן means here to 'aim,' 'fix' something against something, the בּ of נִבְּיִית is superfluous; to aim against the face is also peculiar, unless it is an artificial parallel to 'back' in the first line. I confess my ignorance of the sense of the verse. The first line is explained by xviii. 41 a, but the structure is there different, לִי follows נִתְּתָהּ; perhaps we ought to read here שָׁכַמְךָ, the בּ of the next word being really a ב and placed wrongly with the next word. This would remove two syntactical difficulties: 'For Thou wilt make them to turn their back to Thee: because Thou wilt direct Thy bow-strings against their face.' This בִּי explains why the king's enemies will be powerless to do him harm.

PSALM XXIV.

Ascension Day.

Psalm xxiv., a Proper Psalm for Ascension Day, praises (vv. 1, 2) Jahveh as Creator and Owner of all things. G. adds to the Title τῆς μιᾶς σαββάτου, that is our Sunday; Bar Hebraeus says because it is the day when God began to create the world.

3. The verse means to say that though God has created an immense world, He loves to see the creatures made in His own image at a special place hallowed by His Presence; but not all can benefit by meeting Him there.

4. There is no solid reason for assuming that the third line is an addition. שׁוּן has here the sense of 'direct,' give attention to; direct one's mind to something, cf. Job xxxvi. 3: 'I will lift up my mind,' direct my mind to particular reflections. Here, one who does not pay special attention to what is vanity, unsubstantial, frivolous.

5. If שׁוּן refers here to temporal aid the sense of the line is dubious; from the God who gives him temporal blessings he will obtain spiritual justification or a declaration that he is righteous, because he was present in the Temple to worship Him, i.e. legal righteousness; probably 'salvation' from his enemies (otherwise Briggs).

6. The Qr. דרשיו is right, and harmonizes with פִּנְקֵשׁ. The verse is the response of a choir without the court of the Temple to a choir within (Briggs, ICC.), it asserts the claims of Jacob to enter. Jacob is not vocative. Thy face is not in G., P. (though in Mas. and Hier.); read פִּנְי: 'This (which has just been said, applies to) the generation which seeks Him, which seeks His face, even Jacob.'

7. The 'heads' are the lintels. The 'gates' are the city gates, and the choir is this time without demanding admission for Jahveh, the glorious king returning after victory to Jerusalem. The choir within inquires who He is (v. 8), and a second time the demand is made (v. 9) and the inquiry renewed. The reply is (v. 10) It is Jahveh, God of Hosts.

PSALM XLVII.

Ascension Day.

Psalm xlvii. is one of the Proper Psalms for Ascension Day. It was probably composed for the Feast of Trumpets. In any case the mere poetic use of שֹׁפָר, v. 6, originated the custom in the Synagogue of singing this Psalm at the New Year, when the ram's horn is blown according to the injunction in Nu. xxix. 1, comp. Lev. xxiii. 24.

2. For the Gentiles to praise the God of Israel the Messianic time must come, but the perfect faith of the Psalmist makes him speak as if myriads of believing Gentiles were present.

3. I doubt if עֲלִיּוֹן is here attributive, viz. the most high God (Baethg.); there is a natural antithesis in the two lines: as God in the highest heaven He is awful, unapproachable, and yet on earth He condescends to care for our human needs like a great human king.

4. Verses 2, 10 are against the literal physical sense of the verse. The rare יִדְבָּר shows that it means that the nations will look at the feet of Israel and follow them into Christ's kingdom, just as sheep follow the shepherd; for I take the sense of the verb to be 'He will make the nations follow behind in our place,' i.e. they will step where our feet had trod (see *Oxf. Lex.* יָדַבַּר, Etym. 2).

5. This verse confirms the above view; God will not wipe out other nations to make room for Israel; God will choose a particular spot for His favourite child, viz. Jerusalem. If the author had meant a temporal heritage, it is strange that he should have used such an abstract idea as נִאֲדָן, which is here explanatory of נִחֲלָה; in the whole Psalm there is no hint of territorial possession. The natural sense then seems to be: as far as earthly things are concerned there is no change among the nations; but the place of universal adoration, where the King of the whole world will

be worshipped first, will be Jerusalem, the pride of Jacob; the Messiah when He comes will choose our heritage for us.

6. To what historical O.T. event the verse refers is uncertain.

8. It is generally held that מִשְׁכֵּל has here the same sense as in the Titles of the Psalms—a kind of musical contemplative song. The R.V. 'with understanding' is difficult because a partic. is never used adverbially; hence the marg. 'in a skilful Psalm' is better. But then the syntax of the whole verse is halting. Are the first five words of the verse the subject matter of the Maskil song? One would have expected the last two words to stand first; nor is it quite clear why those words alone should be a Maskil song and not the whole Psalm; so it is simpler to take the Maskil as a kind of rubric to what follows. Either a Maskil singer sang vv. 9, 10 as a climax to the Psalm in an *ingenious* recitative form, or, while vv. 2-8 were sung by the choir alone, the whole congregation joined in the Maskil vv. 9, 10. In either case v. 8 means 'Sing ye that God is King of the whole earth.' The text of the R.V. is based on the Versions.

9. 'His holy throne' might refer to God's Presence in the Temple, but this is difficult, for God had not been acknowledged as King by all nations at any time while the Temple stood.

PSALM CVIII.

Ascension Day.

Psalm cviii. is one of the Proper Psalms for Ascension Day.

2, 3. It is generally admitted that vv. 2-6 are taken, for liturgical purposes, from Ps. lvii. 8-12, and vv. 7-14 from Ps. lx. 7-14. The rhythm and meaning of vv. 8, 9 in the earlier Ps. (lvii.) have no exegetic difficulties, but the אֱלֹהֵי כְבוֹד here hangs loosely, and is of doubtful meaning. G., P. attempt to harmonize the two versions of the poet's

theme, viz. G. repeats here נכון לבי and אֵא, T. add עורה כבודי after כבודי; P. also repeats 'נב' לב' and adds עורה כבודי after כבודי. It seems that as this Psalm was used for a special purpose the copyist adopted variations to suit his own taste or a particular melody and made the first line end אֵשִׁירָה, and the next begin וְאֵא, meaning to say: 'I will also make melody with respect to my own glory,' achievement; compare the reading of one MS. 'וְאֵא אֵת כֵּב', one MS., G., P. 'וְאֵא' כֵּב.

5. מַעַל is intended as a correction of עַד, Ps. lvii. 11, which suggests only as far as heaven and no further.

PSALM XLVIII.

Whit-Sunday.

Psalm xlviii. is a Proper Psalm for Whit-Sunday.

2. As stated in the Preface to these Notes metre schemes are here ignored in the interests of exegesis. There is no good reason for making קִרְשׁוֹ the beginning of the next verse, in fact 'the city of our God' requires some definite attributive phrase, and this is it, the Mount of His holiness.

3. The old rendering of נוֹף, 'branch' (so Hier. after Aq.), is less suitable than 'height,' 'loftiness': 'Beautiful in its loftiness, it is the joy of the whole land,' i.e. everybody can see it. Some think that the 'sides of the North' is meant as an antithesis to the heathen Olympus represented by the same phrase יִרְכַּתִּי צִפּוֹן, Is. xiv. 13. But as this passage bristles with hyperbole, the phrase may there allude to the numerous petty kingdoms, in the area extending from Phoenicia to Armenia, nestling in mountains, where Assyria was always fighting for supremacy. Here the phrase is only another way of indicating that the beauty of height was enhanced by the fact that the Mount descended in a precipice on the North side.

4. The 'palaces' (or better 'citadels') would probably be some distance from the crowded parts of the city, and therefore more visible. There (in the city) God is known 'for an inaccessible place,' for this is what **שם** means.

5. It is quite clear that vv. 5-7, 9, 12-14 refer to historical events, which however cannot be identified with certainty. Briggs, *ICC.*, inclines to the siege by Sennacherib, 2 K. xix. The **וְ** explains the preceding sentence: God has been known for a defence, as we have proof of it. The kings met for a definite undertaking, and passed by the grand buildings together.

6. **וְ** is not here comparative: 'so they were amazed.' It is understood from the context that they saw Zion or its sumptuous buildings.

7. **אָז** refers to the places the kings saw, and it is wholly gratuitous to translate it 'then' (Baethg.). The passages cited to support this sense (xiv. 5, xxxvi. 13) are clearly not in their original form.

8. This verse has no connexion with the preceding incidents; it is merely an illustration of God's might; it probably means that they dreaded to attack the divinely-protected city, for it was well known that 'Thou canst shatter (even) the ships of Tarshish,' i.e. great ships for long voyages. Sharpe (*Hist. of Hebr. Nat.* p. 131) sees in it a reference to the destruction of the Tyrian ships which carried supplies to the Assyrian army before Pelusium.

9. Many recent commentators accept Theodore of Mopsuestia's view that the Psalmist alludes to the destruction of Sennacherib's army, described in Is. xxxvi., xxxvii. The first line may mean: (a) just as we have heard of the destruction of the great ships, so have we seen God's Power exercised in this case; (b) or, that they had heard through spies how the enemies were at first dismayed at the strength of the fortifications of Jerusalem. 'Even God Himself is making it firmly fixed for ever.' *Bibl. Hebr.* regards the words from **וְ** **בְעֵינַי** to the end of the verse as corrupt; Briggs, *ICC.*, to end of line, as gloss by late editor; yet as in the case of

the city, *vv.* 2, 3, so in a crisis it would be most natural for the author in the phrase 'יה צב' to describe God as the Ruler of the Universe, and in the next phrase as One who is the ruler of the only people consecrated to His service.

10. 'דמיני' does not mean merely 'thinking,' but picturing to oneself, dwelling on a certain *weighty* matter in one's mind (cf. Jud. xx. 5; Is. xiv. 24). Not only in the streets or at home, but 'inside the Temple,' they thought intently of God's deliverance, because after all God has chosen to dwell *there* in a special way. Cf. note *v.* 9.

11. 'Name' in Hebr. as in Eng. sometimes equals 'fame.' Wherever the fame of His attributes has reached, there praise *must* inevitably follow. The 'right hand,' the symbol of strength, discriminates, is full of justice.

14. 'פסעו', a rare word of doubtful meaning, is here quite unintelligible; so some correct 'פקדו', others 'פסעו', 'step,' but such errors are hardly likely to be made by a Hebr. scribe. The author appears to have aimed at making the four lines (*vv.* 13-14 *b*) begin with an *s* sound, so the word looks like an error for 'ספדו' which in Neo-Hebr. means to 'honour,' 'reverence,' 'cherish': 'Go round Zion, and surround it (let there be no space without people), tell out its towers, give your loving attention to its rampart (reading with many mss. 'לחיליה'), show affection to her lordly homes.'

15. 'על-מדת' is extremely difficult to explain, P. and several mss. read 'על מדת', G., Σ. imply 'על-מדות', 'for ever,' a form not used in Hebr. but in the Mishna; so many regard it as the Title of this Psalm but placed at the end, or as part of the Title of the next Psalm. This view is conjectural. The Trg. interprets the word as a plur. for the abstract 'youth,' and this may be true exegesis. It is hardly a mere coincidence that in Hab. iii. 19 the last two words which look like a Title are preceded by 'יְרֵיךְ' synonymous with 'נה' here. Again, in Hab. the Versions regard the words as governed by the preceding verb; taking this to be right

the sense is: 'and He will lead me upon my high places, who am the chief musical leader of my compositions,' the ל of למנ' being an Aramaism for the accusative. From Ps. lxxviii. 26 it is obvious that young women (עלמות) took a prominent part in the sacred song; in v. 12 it looks as if the Psalmist were inviting women to celebrate the deliverance, perhaps in the words of vv. 13-15, and the masc. forms of the verbs would naturally be used in addressing everybody. So the last verse means: 'For (or 'that' following תספר) this God is our God for ever and ever, He will lead us on, even young women.' This is reinforced by the fact that נהג sometimes means to 'lead away' captive, and is so used of women led away by a conqueror (1 Sam. xxx. 2, 20, 22), and also to lead on lovingly, Can. viii. 2. 'He will lead us young women,' but not as a conqueror for concubines or slaves.

PSALM LXVIII.

Whit-Sunday.

Psalm lxxviii. is a Processional Hymn to the God of Victories. As a Triumphal Hymn in honour of the Ark it is used in the Jewish Ritual at the Feast of Pentecost, and has passed into the use of the Christian Church on its Feast of Pentecost, the Birthday of the Church. It anticipates the kingdoms of this world being taken up into the Kingdom of God, which is fulfilled in the Holy Catholic Church. No doubt St Paul's adaptation of v. 19 in Ephes. iv. 8 sq. has made it specially appropriate as a Proper Psalm for Whit-Sunday in the Anglican Church.

3. The vocabulary is as varied as the subject matter. If the text is not seriously corrupt the author must have been influenced by several languages. In any case the grandiloquent style may be the cause of some solecisms rather than scribal errors. תנרף for example may really be

הַנֶּדֶר, fem. for יִנְדֶּה, and הַנֶּדֶר is of course an impossible form, and should be בְּהֶנְדֶּה. So Trg. represents it by a pass. partic. הִיכְמָא דְשִׁקְיָא.

4. Here יַעֲלֶצוּ, a rare word, might have been left out, but it has a good effect. The singer feels unutterable joy.

5. סָלוּ is another rare word here very appropriate: 'cast up a road for Him who rides in arid-places,' i.e. to lead His people from Egypt through the Wilderness, or the returning exiles through the Syrian desert. The explanation of בִּיהַ, 'His Name consists of יָה,' making בְּ what is called Beth Essentiae, is extremely artificial and sounds Midrashic (see G. K. 119. i). By such a method one could explain away any difficult passage, and *Bibl. Hebr.* is right in trying to correct the word by proposing בִּרְכֵנוּ, but this is imputing a serious error to Mas. It is more simple and suitable in this context to refer the word to Arab. بِي, equal in Hebr. בִּיהַ, here imper. בִּיהַ, 'entreat' His Name; the vowel וְ not being in the ancient writing, the consonants naturally suggested the Mas. pointing. The idea that the word reverts to the history, in which יָה was used (Ex. xv. 2), is hardly likely, as the text there is not free from error.

6. Whether the 'orphans' and 'widows' are the actual victims of the 'enemies,' vs. 2, 3, who have killed or captured the fathers and husbands, or whether the singer merely names another great attribute of God, it is difficult to say. The syntax is: 'The God who is in the holy abode of the heavens above is nevertheless the Father of, etc.'

7. The contrast in the third line suggests that the preceding lines refer to the exiles on their way to Palestine: God causes those who had lived in isolation among the Gentiles to return homewards, reading מְשִׁיב which is also suggested as probable in *Bibl. Hebr.* There is no doubt about the meaning of כּוֹשְׁרוֹת though the form occurs only here: He brings them forth into advantageous, prosperous circumstances. The perverts have preferred to dwell in an

arid, waste, desolate place, i.e. those who did not care to go back to Jerusalem—compared with which every other place is a barren desert.

8. **יְשִׁיבוֹן** is only another poetic word for **מְרַבֵּר** and like **עֲרִבּוֹת**, *v.* 5, refers to God's conducting Israel there. Cf. *Jud.* *v.* 4.

9. The **זֶה** may mean 'even this' Sinai dropped, the predicate of Sinai being understood in **נִמְצָא** which though plur. is not against usage, as Sinai the subject stands after it. If **זֶה** were an error, **זֶה** (*Bibl. Hebr.*) is less likely than **זֶה**.

10. **תְּנִיף** might mean here 'to cause' generous rain 'to distil' after Ethiop. (see *Oxf. Lex.* 1. **נִנְיָף**), but the ordinary meaning 'shake' or 'lift' might have been in the mind of the author, such e.g. as God Himself shaking an irregular form of rain, drenching, driving rain, very welcome in a desert, and therefore called liberal, generous.

11. **חֵיהָךְ** is certainly to be interpreted after the Arab. 'tribe,' 'family,' 'tent' here in view of the following **נִחַלְתֶּךָ**. Render: 'Thy kindred,' Ebn Ezra 'Thy congregation,' hence the plur. verb for collective. **בָּהּ** reverts to **אֶרֶץ**, *v.* 9.

12. **אִמְרֵי הַמַּבְשָׁרוֹת** has been variously interpreted, but it will be admitted that no interpretation is quite satisfactory. In the similar poem of Deborah **אִמְרֵיהָ** occurs before **חֵלֶק** **שָׁלָל**, *Jud.* *v.* 29*b*, 30*a*, where *vv.* 30 *ff.* are obviously the subject of her song; so it may be suggested to read **אִמְרֵיהֶם בְּשִׁירוֹת**, 'God gives their words in the songs of the great army,' and *v.* 13 is the subject of their song.

13. In the second line 'beauty' or 'adornment of the house' does look like an allusion to *Jud.* *v.* 30, the woman being regarded as the charm of the home; but it does not at all follow that the Psalmist has Deborah in his mind. There may have been many brave women like her. He is only using the diction of *Jud.*, but for another incident. It is also possible that it was the custom for the most influential women to sort and allot the spoil after a battle.

14. The student will frankly admit that all the recent interpretations of the verse are laboured and not satisfying. One thing is to be guarded against: not to interpret the passage by Jud. v. 16 or Gen. xlix. 14. Words and phrases which in the O.T. occur in particular connexions may have been quite common in the spoken language; or the author may use them as reminiscences of what he has read, although his subject matter has nothing to do with those two passages. I should point שפִּתִּים, 'plains,' level ground, from Syr. ܫܦܬܐ, 'planities' (Brockelmann). Some particle is wanting to connect the first two lines, so it is very probable, from the vocabulary of the Psalm, that כִּנְפִי is an error for כִּנְף, the ' being a repetition, Aram. כִּנְף; 'If ye happened to be lying in the plains (of the wilderness, cf. v. 5) it is to you as bright as the wing of a dove covered with silver, etc.', כִּנְף being fem. נֶחֱמֶה agrees with it. P. translates שֶׁפֶת, 'plains.'

15. The verse may refer to the kings whom Abraham chased as far as Hobah (Gen. xiv. 15) from the South, and they would thus pass through Bashan. בָּה in such a weird style may refer to אֶרֶץ, v. 9.

16. The poet seems to say: 'Though ye are lofty mountains, do not affect to jump heavenwards, God has delight in *the* mountain' probably of Zion, as לִשְׁכֹּתוֹ suggests. The force of אֵף is suggested by הִמְדָּה: God desired it, but more than this He has it and will abide there for ever. This explains the different tenses. The omission of בֵּן after 'שֶׁב' is probably due to the fact that שֶׁבֶן, which is so often used of God's abiding with Israel, had in the author's time become almost a technical term for that idea, and was quite understood without a preposition, just as he puts הִדָּה without its name.

17. The Psalm being a Rhapsody the verse refers to God's Majesty as exhibited in Sinai, but the first line is poetic ornament. Yet it is sheer nonsense first to limit the charioteers to twenty thousand, and next to state 'thousands

of repetition': again the word for 'repetition' is a ᾠ. λεγ. It is more probable that as רכב is a collective and the animals of the riders (or drivers) are included, the consonants are meant to read: רַבַּת מֵאֲלָפֵי שָׁנָאֵנוּ, 'The charioteers of God are more than the thousands of our enemies.' Notice that רכב is used for chariot horses, 2 Sam. viii. 4 (1 Ch. xviii. 4). The emendation בָּא מִסִּינַי for בָּא מִסִּינַי adopted by many and noticed by Kirkp. is unnecessary, and may not represent the author's intention.

בְּקֶרֶשׁ the name-place may be the original, the author taking Sinai to be in that region. Nor can we moderns say that it is incorrect. In Refidim the Israelites had a stiff fight with the Amalekites, Ex. xvii. 8 f. From that place the next station was the wilderness of Sinai (xix. 2), so the verse refers to those enemies, and reading בְּמִן it means that when God was in Sinai at Kadesh His host was greater than that of Israel's enemies.

19. לְמַרְוֶה cannot mean Zion or Jerusalem. In Jer. xxxi. 11 the word is followed by Zion. The R.V. is right 'Thou hast received gifts among men,' so G., but P. 'and Thou gavest gifts unto men.' The Apostle used this passage in his own words (Eph. iv. 8) and interpreted it to mean that God the Saviour took gifts from the Father and gave them to men. But the only sense one can give to the Mas. is 'Thou hast ascended to heaven, after that Thou hast captured a captivity and taken gifts—booty—among men,' from Israel's enemies. Only one other alternative is possible and more probable, because the above rendering requires מֵאֲדָרָם: i.e. that the original הִלְקֵת was altered from dogmatic motives: 'Thou hast distributed gifts among men' close beside 'Thou hast captured a captivity' sounds too human, but the writer rightly regarded the booty as God's gifts; to us He gives the more blessed and lasting gifts of the Holy Spirit through Him who ascended into heaven. I can see no natural meaning in the last clause unless the highly

imaginative writer is the first to coin the mystic word שְׁכִינָה, and he means 'Yea, O God, even to those who rebelled against the Shekinah' didst Thou give gifts.

20. As עָמַם is both trans. and intrans. opinions differ as to its sense here. If the general diction of the Psalm were classical the לָנִי would certainly favour the meaning 'He carries a burden on our behalf.' As it is the לָ is an Aramaism and sign of accus. and may mean 'He carries us.' Cf. Deut. i. 31 al.; or 'He loads us.'

21. The syntax is rude and certainly late. תּוֹצֵאוֹת, 'escapes,' is very doubtful. It nowhere has this meaning, and syntax is against it. תּוֹצֵאוֹת מִמָּוֶת might perhaps have that meaning. Again, the אֵל of the next verse is neither an antithesis nor a confirmation of this verse. The strong language against a definite enemy suggests that the Psalmist or his race had suffered from the enemy, and this should have been hinted at in this verse. P. clearly found vv. 20, 21 too wordy, and so gives merely the sense. But it also appears that its original differed from Mas. for it translates עָמַם לָנוּ 'who has chosen us his heritage,' and then follows מִמָּוֶת in the usual abbreviation of the Greek διαψαλμα. I should therefore suggest that the first תּוֹצֵאוֹת is a repetition and the original is יִצְאָתָּה: 'God is to usward a God for deliverances and Thou hast gone forth to death for Jahveh the Lord.' So בֵּרַךְ ל' in v. 20 must mean: 'Blessed be God who daily puts a burden on us, or who loads us daily.' In both verses there is the humble submission to God's will, and faith in His ultimate deliverance.

22. We go out to suffer and die, 'but God will,' etc. So vv. 2-19 are meant to inspire the despairing with hope by calling to mind the might and glory of God's past deeds. קָךְ שֵׁעַ can hardly allude to a custom among the ancients for soldiers to wear long hair, for there is not much point in it, nor is there a hint of such a custom in O.T. Again, the

next phrase can only mean 'one ever going about doing mischief,' and if so it reverts to continual enmity, which Edom is represented to have shown to Israel; so שָׁעַר is only a disguise for שְׂעִיר, Edom, Esau.

23. כִּבְשֵׁן אֲשִׁיב. It suits the sense to read אֲשִׁיב in both lines; God is represented as being fully engaged in mighty doings in the interest of His people, and saying that He will return from Bashan and the depths of the Red Sea and punish the new enemies named in v. 22, but His actual deed is not named. The לָמַעַן gives the result. P.'s חַלָּהּ for בִּשְׁן most probably refers to בֵּית יֵזֶן equal בֵּית יִשָּׁן, i.e. Scythopolis.

24. תִּרְחִין is certainly meaningless, and תִּרְחִין of the VV. is certainly right, but a gentle scribe altered the gross idea. כִּנְהוּ is still a riddle. *Bibl. Hebr.* notices the suggested מִנְתִּי, 'its portion,' so R.V. The A.V. is quite impossible, but the former is also improbable, for (a) one expects 'enemies' to be named after 'blood,' (b) the structure is not Hebr. One expects some verb before מִנְ, or מִנְ in the constr. before 'tongue,' and (c) it is odd to speak of the 'tongue's' instead of 'the dog's portion.' As the VV. confirm the consonantal text, I assume again that the same gentle scribe altered the brutal יִכְרִדוּ (from יִכְמֹדוּ): 'the tongue of thy dogs will swallow it off thy enemies,' the force of כִּן before 'enemies' being that they will lap it from the wound.

25. Undoubtedly the passage is typical of Christ's victories over the enemies of His Church, but the historic sense seems to be this: the singer reverts to God's advance (אֲשִׁיב, v. 23) to avenge some of Israel's injuries, and having done so He comes with certain Tribes in procession towards Jerusalem, when the multitudes behold Him, possibly in the Ark.

The mention of only four particular Tribes (v. 28) seems to point to a definite historic event.

26. In view of the mention of Tribes (*v.* 28) and the more natural meaning it is better to read שָׂרִים with some mss., G., P. There is no definite reason for making a distinction between שָׂר and נָגַן. Briggs, *ICC.*, prefers שָׂר. The verse means that in the vast multitude, who took no official part in the music, 'the Princes' stood first behind the male quire who were in the midst of young women playing on the timbrel.

27. The plur. מְקוֹרָהּ occurs only here, and its sing. form only xxvi. 12. The form suggests an increasing, surging throng. בְּרִכָּהּ is the more suitable reading. The author makes a historical statement. *Bibl. Hebr.* (1913) is right in regarding מְקוֹר יִשְׂרָאֵל as probably corrupt, for the meaning given to it 'O ye who are of the source of Israel' (Jacob), requires at least a pronoun or some word in the verse to represent the 'ye.' Hence it is suggested in the *Bibl. Hebr.* to read בְּמִקְרָאֵי or בְּמִקְרָאֵי or אֲדִירֵי מִקְרָאֵי for אֲדִירֵי בְּמִקְרָאֵי. But the emendations are not quite clear in sense or syntax, and imply serious errors. I should say that the original is אֲדִירֵי מְקוֹרָהּ, 'They praised God in the throngs, their Master, who holds Israel in honour.'

28. It is obvious that the author is trying to recall striking events in Israel's life, to stir them into enthusiasm on a particular occasion, the date and circumstances of which cannot be guessed. Also uncommon phrases and incidents resembling those of Jud. v. occur in the Psalm. רָרִים and רִנְתָּם are admitted to be corrupt. Even Kirkp. regards it as probable in the case of the latter. The last line is meaningless, the subjects being without a predicate.

The first line of *v.* 29 is also an imperfect sentence, even when corrected צִוָּה אֱלֹהִים after G., Σ., P., Trg. and many mss.

There are several emendations involving serious changes in the consonants. Baethg. leaves רָרִים untranslated. There are no Princes named for Benjamin, because it is

implied in **צֶעִיר רִדִּים**, 'Benjamin is the youngest (or least in importance) of those who dominate.' One ms. reads **בְּרַקְמָתָם** for **רַגְמָתָם**, Jerome renders 'in purpura sua,' which latter is a conjecture in accordance with the Roman idea of Royalty, and the ms. was corrected after it. But it implies a serious error, and the VV. are against it, G. *ἡγεμόνες αὐτῶν*, P. *مُتَمَنِّحِينَ*. These strange renderings can be explained if the original was **מְגִידוֹתָם** which the VV. read **מְגִידוֹתָם** and translated *ad sensum*, either 'they who gave the orders' or 'commanders,' 'leaders,' which latter is the radical meaning in Syr., Aram. (see *Oxf. Lex.*), but the assumed original is better as to sense and as an allusion to **גִּיד**, 'whelp,' and to the words 'Thy father's sons shall bow down before thee' Gen. xlix. 8, 9. The usual explanation of the mention of these tribes only (see Kirkp., Baethg.) is laboured and does not remove syntactical difficulties. In Jud. iv. 6 we read: 'And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord, the God of Israel, commanded (note Hebr. **צִוָּה יְהוָה**), saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?' Translate: 'There (**מִקְדָּה**) is Benjamin the youngest of those who dominate, the Princes of Judah, their dread (are there), You Princes of Zebulun, Princes of Naphtali (are honoured in that) thy God hath commanded thy prowess.' As an allusion to the above passage the last sentence is complete. The *sing.* 'thy' is due to the idea in the author's mind that he was addressing a collective body. What follows is again beset with difficulties.

29 b. Having shown what mighty deeds God had wrought in the past, the author exclaims 'Prevail then, O God, in that which Thou hast done to us!' The difficulty is to decide whether **פָּעַלְתָּ** refers to present troubles which the author admits to be God's doing, or to the great victory over enemies, in which latter case the 'prevail' would mean

simply a wish: Be Thou then Supreme, let us not attribute our success to our prowess.

30. This and the two following verses contain the event which moved the author to sing. The person addressed is the King or General who checked the progress of an Egyptian army, an act which would be hailed with joy not only by the Hebrews but also by the many kinglys of Palestine, Syria and Arabia. Taking על as an error for אל (so P.), the verse means that as the procession is moving (cf. note on מִקְדָּל, v. 27) from the King's palace to Jerusalem proper, perhaps the Temple, kings will come or are coming with gifts.

31. If the author's style were less rugged one would have taken the words from בְּעֵנִי to the end of the verse as a gloss; as it is it seems to be original. The reader will find the many emendations in Briggs, ICC. The fact that the figure הִית קִנָּה is used for Egypt instead of plain words shows that he was afraid of giving offence, and for the same reason the original וְרִבִּי בַּסּוּף was altered into the meaningless בָּרָצִי כִסָּף. The Hithp. מְתַרַּפ is used to indicate that the 'young bullock' bears himself as if he were trampling down nations, probably those nations whose kings brought presents (v. 30).

נֶעַר is usually followed by בַּ but it is sometimes omitted: in the first line it is omitted here, but not in the second; possibly because it was meant to be explanatory and therefore more precise. Reading בְּעֵנִי I translate: 'Rebuke the race of the reed, the congregation of the strong, (rebuke) the young bullock who stamps down peoples and lies in the reeds.'

It is uncertain whether הִית means 'beast,' 'heifer,' or 'community,' 'race' or both. בָּרָצִי goes better with the imper. 'rebuke,' so Jerome, P. 'They desire war' may mean that they are actively engaged in war, or though

already beaten they wish to renew it. The latter agrees better with the previous section.

32. A number of emendations are suggested for the $\alpha\pi$. $\lambda\epsilon\gamma$. חֶשְׁמָנִים, one of which is נִשְׁכָּנִים (*Bibl. Hebr.*); yet oils were abundant in Palestine, and the error is rather a serious one, and therefore unlikely. As an Egyptian product would have an Egyptian name, it is more probably the Egyptian word 'hsmn,' 'natron,' the most extensively used article for embalming (Erman, *Egypt. Gram.* Engl. Trans. Glossary, p. 58). The mineral was abundant in the Salt lakes on the Lybian side of the Nile. Whether the Jews had any use for it or not, it would be a costly gift on the part of the Egyptians, to whom it was as it were life in death: the mummy would lose eternal life without it. Emendations are suggested for the strange use of תְּרִיץ, the A.V. and R.V. 'stretch out' is not in the Hebr. and the meaning is dubious. Again תְּרִיץ is fem. and יָרֶן implies a masc. verb, so it is suggested to read יָרָה. But as the author uses a unique Aram. form כּוּשׁ, v. 7, it is more likely to have been יִתְרִץ, a common word in Syr. and Aram. which in Pael means to 'act rightly,' but in Hebr. 'he will make his hand act rightly towards God.' Comp. the similar construction of the synonymous הָכִין with לָב, as accus., 2 Ch. xx. 33.

36. Kirkp. is right to regard the R.V. rendering 'O God, Thou art terrible' to be against grammar in view of the following רוּא; the reading מִמְקָרְשׁוֹ *Bibl. Hebr.* is unnecessary, and the final כ must be accounted for.

I should however adopt this reading on other grounds:

(a) the rhythm is too bad even in this Psalm, (b) 'Blessed be God' looks as if the pointing has been altered to give the phrase a liturgical form, and (c) the variants מִמְקָרְשׁוֹ Jerome, בְּקִרְשׁוֹ G., give cause to suspect corruption.

The consonantal text is however original, only it should be read בְּרִיךְ, בְּרוּךְ, אֵל, מִמְקָרְשׁוֹ בִּי.

Translate: 'God is awe-inspiring out of His Temple, for He gives might to Israel, and prowess to the people blessed of God.'

PSALM CIV.

Whit-Sunday.

Psalm civ. is a Hymn in praise of Jahveh as Creator. It follows the order of creation in Gen. i.-ii. 3, knows of death as the withdrawal of the Divine Spirit, and is familiar with various other conceptions of the creation (Briggs, *ICC.*). Commentators of all times have regarded it as one of the most beautiful compositions in the whole Psalter. It was called by the Greeks Προοιμιακὸς Ψαλμὸς or Prefatory Psalm, and was used at the commencement of the Evening Office. It is read as one of the Proper Psalms for Whit-Sunday, which, in the Church, commemorates the new Creation.

3. The rendering 'Who layeth the beams of His chambers in the waters' is a little strange, for what is here regarded as wonderful is that He has chambers stored with water; the laying of beams is superfluous hyperbole: possibly, 'He lines' or 'fits up' (see etymology קוֹרֶה *Oxf. Lex.*) His upper chambers with water.' Comp. stores of snow and hail, Job xxxviii. 22.

6. The usual rendering 'Thou coveredst it' making the suffix of כִּסִּיתוֹ refer to the earth, can hardly be justified by the original, because אֶרֶץ is usually fem. and one expects כִּסִּיתָ before תְּהוֹם. G. reads כִּסִּיתָהּ, the suffix referring to תְּהוֹם; P. also makes the suffix of the verb refer to the abyss. If the reference is to the primitive condition of the earth, the Hebrew would hardly apply the term לְבוֹשׁ to 'waste and void' (Gen.). It refers to the well-known phenomenon, the cloud or mist which covers the sea: Speaking of the sea, the Almighty says, 'When I made the cloud the garment thereof, and thick darkness a swaddling band for it,' Job

xxxviii. 9. It is more natural to interpret *vv.* 7 b-9 to mean, that some waters, such as lakes, are situated on high ground, yet they are made to rush down; the idea is repeated in *v.* 8 to produce an antithesis: some waters go up, some down.

12. Briggs, *ICC.*, regards *על־יהם* as a gloss, and renders *יִשְׁכְּנוּ* 'they settle down,' but both Eng. and Hebr. require a preposition, otherwise it is a broken sentence; his parallel *lv.* 7 to show that *שָׁכַן* is used absolutely is not to the point; there the meaning is 'I would rest' as in Arabic, but even in this sense it wants here the *על־יהם*. Briggs rejects it mainly because it spoils his assumed metre, sacrificing sense to ornament.

עפאים. Qr. is *עֲפָיִם*, G. *τῶν πετρῶν*, P. *ܥܦܝܐ*, which Briggs regards as probably implying Aram. *כפאים*; I do not think the Versions would confound such letters, but they rather referred the word to *יָעָה*, which in *Oxf. Lex.* is compared with Arab. *يَعَّع*, 'ascend a mountain,' *يَبَّع*, 'hill.' See also *יָפַע*, *op. cit.*

13. *מַפְרֵי מַעַשׂ* is an elegant phrase and quite in accordance with Hebr. usage; it is therefore improbable that *מַעַשׂ* is a gloss, and that *מַפְרֵי* is an error for *מַפְרָצִים*, 'outbreak' of waters, the alteration being made to suit the demands of metre. But it is fair to ask Why only 'outbreaks'? do not ordinary gently-flowing waters fructify? Again, *פַּרְצֵי* alone cannot mean outbreak of waters unless *מִים* were with it, the passage (2 Sam. v. 20) cited to prove the contrary is not to the point; there it is used as an epithet after the construct *בַּעַל* and the reason for the epithet is given, obviously because without it the word would not be understood. *Bibl. Hebr.* holds the two words to be corrupt, and doubtfully suggests the emendation *מִנְשֵׁאֵי*, 'from thy clouds,' but such a gross error is improbable; if there is any error it is the dropping out of *ם* before *מַעַשׂ*, i.e. *מַפְרֵים מַעַ*, 'they (the waters) make Thy works to

bear fruit,' and the earth, the land with all its creatures, is satisfied, they have plenty to eat (not so Kirkp.).

16. עֵצִי יְדוּהָ. Briggs, ICC., says 'but G. τοῦ πεδίου. The original was doubtless עֵשֶׂי, which might be either עֵשֶׂי or עֵשֶׂי.' Such a gross error on the part of Mas. or G. is highly improbable, but while he makes his emendation he omits the fact that N* reads $\overline{\kappa\upsilon}$. but N^{as} πεδ. The last named reading was probably meant to obviate the idea that trees are lawful objects of worship, a worship prevalent in Egypt.

24. קִנְיָנְךָ. G. τῆς κτίσεώς σου, Vulg., Hier. *possessione tua*, so P. and Trg.; so R.V. marg. 'Thy creatures' must rest on G., but whether the Revisers had an etymological reason for this rendering I cannot say, but Briggs has certainly no reason to be dogmatic in saying that it is a late word from קנה equal 'get,' 'beget.' Let the student examine the Versions of all the passages where the sense 'to create' suits the context better, and he will find these divergent renderings. One example is enough, Gen. xiv. 19, 22. G. 'create,' Vulg. 'create' in v. 19, 'possess' in v. 22. The reason for these phenomena, I take it, is the fact that טָן, Arab., means to 'fit together,' 'fabricate,' 'forge.' For aught we know they may have read in this passage קָן הַשָּׁמַיִם.

PSALM CXLV.

Whit-Sunday.

Psalm cxlv. is an acrostic song of praise to Jahveh the King. In the Consonantal Hebrew Text the ך is omitted, but it has been preserved in the Greek LXX. Version. It ends with a summons to universal praise, and is fittingly a Proper Psalm for Whit-Sunday.

5. There is no good reason for altering הַד' כְּבוֹד הוֹד' into הַד' כְּבוֹד הוֹד', it is also doubtful Hebr. inasmuch as הוֹד' is

is the consequence of כבוד, though כבוד may be the consequence of הדר which in later Hebr. became a royal epithet, Majesty; it means here the splendour of the dignity of His majesty. But where הדר is followed by מלכות (v. 12), כבוד is rightly in the construct, being the consequence of the combined words that follow: the dignity as the result of the possession of a splendid kingdom. G.'s reading יִדְבְּרוּ for וְדַבְּרִי, adopted by *Bibl. Hebr.* and Briggs, *ICC.*, is due to error, or is an attempt to harmonize with יִבְעֵן, יִאֲמְרוּ, vv. 6, 7: the line means, the various facts with respect to Thy wonders.

13. The next verse which should begin with נ is wanting in Mas., but one ms., G., Hier., P. have נֶאֱמַן יְהוָה בְּכָל־דְּבָרָיו וְהוֹסִיד בְּכָל־מַעֲשָׁיו, which very many scholars accept as original. Yet its absence from Mas. and its strong likeness to v. 17 seem to me to suggest that either the original, following close after the words on God's sovereignty, must have contained strong reflections on Gentile rule over the Jews, and was therefore suppressed, or the author having noticed his omission after the completion of the Psalm altered v. 17 to supply it.

Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν,
 ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν...ψαλμοῖς περὶ
 ἐμοῦ.

INDEX

- Abraham, 75
 Acrostic Psalm, 85
 Acts of the Apostles xiii. 33, p. 52
 Amalekites, 76
 Angels, 55, 62
 Ark (The), 15, 16, 72, 78

 Babylon, 18
 Babylonian religion, 49
 Baethgen, 4, 6, 7, 8, 9, 10, 12, 13,
 15, 24, 31, 32, 35, 37, 38, 40, 42,
 44, 45, 46, 47, 50, 54, 62, 63, 64,
 65, 67, 70, 79, 80
 Bar Hebraeus, 66
 Bashan, 78
 Beth Shemesh, 16
 Biblia Hebraica, 10, 11, 17, 20, 22,
 27, 29, 32, 35, 37, 40, 44, 45, 49,
 50, 52, 56, 57, 70, 73, 76, 79, 82,
 84, 88
 Briggs, 1, 2, 6, 7, 12, 18, 21, 23, 29,
 33, 43, 50, 53, 55, 56, 57, 58, 59,
 62, 64, 66, 70, 79, 81, 83, 84, 85,
 86

 Canticles viii. 2, p. 72
 Cheyne, 2, 8, 12, 18, 21, 27, 29, 41,
 53, 63, 64, 65
 1 Chronicles xiii. 1 ff., p. 16; xv. 28,
 p. 16; xvi. 35 f., p. 59; xxi. 10,
 p. 65
 2 Chronicles vi. 40-42, p. 31;
 xx. 33, p. 82
 Codex D, 52
 Communion service, 22
 Conjectural emendations, 2, 3, 5,
 6, 11, 13, 36, 38, 39, 45, 46,
 51, 55, 58, 62, 75, 76, 77, 79,
 81
Contemporary Review, 53
 1 Corinthians vi. 19, p. 25

 Daily Recitation of Psalter, xv
 Davies (*Century Bible*), 30
 Deborah, 74
 Delitzsch, 59

 Deuteronomy i. 31, p. 77
 Driver, xiv, 2
 Duhm, 26, 28, 30

 Ebn Ezra, 74
 Edom, 76
 Egypt, 81
 Elephantine, 26
 Ephesians iv. 8, pp. 72, 76
 Erman, 82
 Exodus (The), 58
 Exodus (Book of) xv. 2, p. 73
Expository Times, 26
 Ezekiel xxvii. 15, p. 57; xxxiv. 11,
 p. 7; xxxvi. 3, p. 13; xxxvi. 26,
 p. 25
 Ezra iii. 11, p. 59; vii. 28, p. 65;
 ix. 9, p. 65

 Farmer's Psalm, 18
 Feast of Trumpets, 67
 Flinders Petrie, 8

 Genesis xii. 2, p. 48; xiv. 15, p. 75;
 xxiv. 50, p. 64; xxvii. 45, p. 55;
 xxxix. 21, p. 65; xlix. 6, p. 55;
 xlix. 8, 9, p. 80; xlix. 14, p. 75
 Gesenius-Kautzsch, 32, 43, 54
 Grace, 5

 Hallel, 56, 58
 Habakkuk iii. 19, p. 71
 Hebrews ii. 7, p. 62; x. 5, p. 40
 Hellenism, 3
 Hitzig, 6, 51
 Hobah, 75
 Horsley, 7

 Iastrow, 14
 Isaiah ii. 19, 21, p. 29; xiv. 13,
 p. 69; xiv. 24, p. 71; liv. 1,
 p. 58; lxvi. 8, p. 58; lxvi. 12,
 p. 65

 Jeremiah iv. 31, p. 33; xii. 16, p. 10;
 xx. 10, p. 13

- Job v. 20, 22, p. 53; xxviii. 28, p. 56; xxxvi. 3, p. 66; xxxvi. 16, p. 47; xxxviii. 9, p. 84; xxxviii. 22, p. 83; xxxix. 5, p. 53
 Jordan (The), 58
 Judges iv. 6, p. 80; v. 4, p. 74; v. 9, 30, p. 74; xvi. 11, p. 61; xx. 5, p. 71
 Kadesh, 76
 Kennicott, 4
 1 Kings xi. 36, p. 17; xv. 4, p. 17
 2 Kings xi. 4, p. 55; xix. p. 70
 Kirkpatrick, 9, 10, 11, 12, 13, 14, 16, 31, 33, 34, 44, 45, 47, 55, 56, 57, 60, 61, 76, 80, 82
 Lamentations ii. 7, p. 12
 Levites, 59
 Leviticus v. 4, p. 64; xxiii. 24, p. 67
 Maccabees, 53
 Malachi iii. 15, p. 10
 Maskil, 68
 Messianic reference, 4, 11, 14, 15, 27, 35, 39, 42, 43, 52 f., 54, 59, 62, 64, 68
 Metre and its influence on readings, xiv. 4, 26, 28, 30, 35, 69, 84
 Micah iv. 10, p. 35
 Mishna, 61, 71
 Name of God, 34, 42
 Nehemiah i. 6, 17, ix. 17, p. 31
 Numbers xxix. 1, p. 67
 Olympus, 69
 Passover, 56
 Peake, 28
 Pelusium, 70
 Penitential Psalms, 17 ff.
 Prefatory Psalm, 83
 Proverbs i. 7, p. 56
 Psalms xiv. 5, p. 70; xxxi. 14, p. 13; xxxvi. 13, p. 70; xlii. p. 22; xlvii. 10, p. 25; lvii. 7, p. 45; lvii. 8-12, p. 68; lix. 6, p. 39; lx. 7-14, p. 68; lxxviii. 26, p. 72; lxxix. 6, p. 21; lxx., p. 41; lxxvi. 10, p. 29; lxxxii. 3, p. 5; cvi. 48, p. 59; cxiv. 8, p. 57; cxxxvii. 3, p. 30
 Rashi, 47
 Rebuilding of Jerusalem, 23, 27
 Refidim, 76
 Resurrection, 51
 Robertson Smith, 63
 1 Samuel i. 6, p. 2; vi. 14, p. 15; xv. 22, p. 40; xxx. 2, 20, 22, p. 72
 2 Samuel vi. 2, 15, p. 16
 Scythopolis, 78
 Sennacherib, 70
 Sharpe, 70
 Shekinah, 77
 Siegfried-Stade, 48
 Sinai, 74, 76
 Sindjirli, 53
 Sun worship, 1
 Talmud, 52
 Temple (The), 45, 81
 Theodore of Mopsuestia, 70
 Tigris, 19
 Uriah, 25
 Wellhausen, 24
 Zimmern, 49