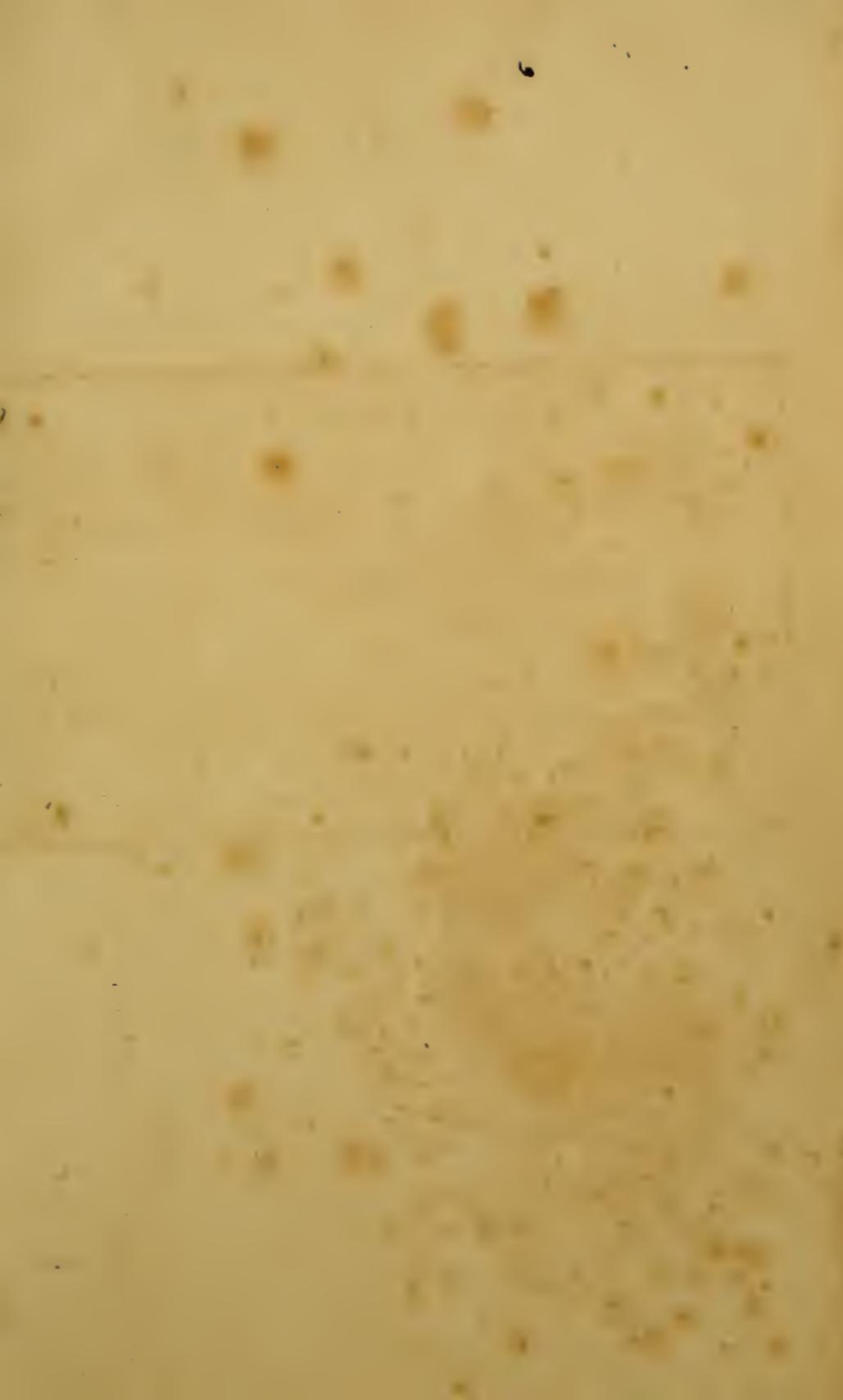


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Annotations on some of the
Messianic Psalms. from the









ANNOTATIONS
ON SOME OF THE
MESSIANIC PSALMS;

FROM THE COMMENTARY

OF

ROSENMÜLLER;

WITH THE LATIN VERSION AND NOTES OF DATHE.

TRANSLATED BY

ROBERT JOHNSTON;

TO WHICH IS PREFIXED

AN INTRODUCTION AND PREFACE.

EDINBURGH:

THOMAS CLARK, 38. GEORGE STREET.

MDCCCXLI.

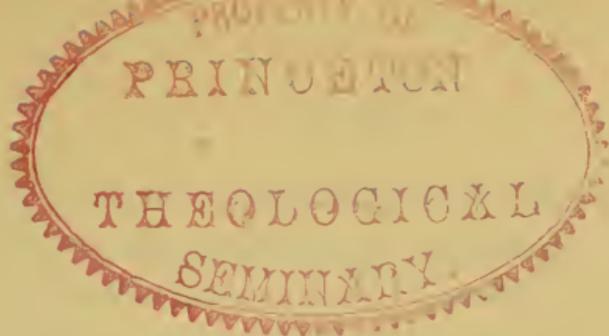
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* * From Hengstenberg's Introduction the reader will perceive that Psalms xxii. and xl. are not, in Rosenmüller's opinion, of a Messianic character, and therefore are not included in the present collection; but he will find important illustrations of these Psalms in the Introduction referred to.



PREFACE.

THE general design of the series to which this volume belongs, is the promoting of biblical learning: the particular object of the volume is to present the reader with a specimen of learned, laborious criticism, applied to a small, but important portion of the Hebrew Scriptures.

If we reflect upon the distinguishing peculiarities of the Hebrew language, particularly its antiquity and sacred character, we may perceive that it possesses many strong claims on our attention. We may not believe, or at least may think it not capable of proof, that it was the language of paradise;—the medium of communication betwixt the Divine Being and the parents of mankind;—the language in which the latter were taught to communicate their thoughts to each other, and to their offspring. But though we may doubt this, we cannot doubt that it was one of the earliest *written* languages; and we have good grounds for inferring that it was a *spoken* language at a still earlier period. The genuineness of the books of Moses is satisfactorily established; and there are no other well authenticated writings known to exist, of equal antiquity. Now the language in which Moses wrote

was that spoken by his brethren, the Hebrew people, and as we may reasonably conclude, substantially the same as that spoken by their patriarchal progenitors, Abraham, Isaac, and Jacob. Abraham, if we may trust to the correctness of the chronology, was born before the death of Noah ; in whose days “ the whole earth,” it is said, “ was of one language, and of one speech.” It is warrantable to suppose, therefore, that there has been transmitted to us, embodied in the Hebrew, no inconsiderable portion of the primitive language of mankind.

We have naturally a respect for ancient things. We look with reverence on the everlasting hills, and on the rocks that have retained their position and form since the first ages of the world. The pillar, with its sculptured figures and characters, that was looked upon by men who lived several thousand years ago, cannot be regarded without feelings of deep and solemn interest. We are affected in somewhat of the same manner by the language of ancient times. When we read the narrative of Abraham’s interview with the strangers who visited him in the plain of Mamre, “ as he sat in the tent door, in the heat of the day,” the impression is strengthened by reflecting that we have before us, probably, the *express words* that were used on the occasion. When we read the testimony of Jacob, “ I have waited for thy salvation, O Jehovah,” immediately before he “ gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people,” it seems *in his own words*, to have all the authority of an autograph deed. Or, if we wish to hear, as it were, the voice of the Son of God, we have

in the prophet, the words precisely that were uttered by him when he read, in the synagogue of Nazareth, of his mission “to preach the gospel to the poor,”—“to proclaim the acceptable year of the Lord.”

These, it may be said, are merely pleasures of the imagination. Be it so: they are, nevertheless, as real, and as rational as those derived from the use of classic writers “in the original tongues;” and which are understood amply to repay the labour of learning the classical languages. It is not indeed to be expected that Hebrew should take the place of French, Italian, or German, as a subject of polite and fashionable study. Neither is it likely ever to interfere with the study of Greek and Latin in our schools and universities; although, at the same time, it offers to the man of letters no contemptible advantages, considered merely as a department of general learning. We may be permitted to mention here, the use to which it may be turned in the study of philology;—a study in which every scholar finds a source both of pleasure and improvement. In tracing the progress and relations of language, much light is cast on the origin and history of nations, on the migrations, and divisions of the great human family. Truths are thus discovered, by other means perhaps inaccessible. As an instance of this, Casaubon mentions it, as his settled conviction, that there is scarcely to be found a genuine Anglo-Saxon word,—those excepted which are derived from the Latin,—that, if skilfully and diligently examined, might not be traced to a Greek original.¹ This proves that

¹ Ut libere dicam quod sentio, pauca, puto, vera et genuina Anglica sive Saxonica vetera verba reperiri, quae (iis ex-

the Greeks and the Anglo-Saxon nations were families of the same race. Here the Hebrew language presents a field for inquiry, by no means hitherto exhausted. The number of Hebrew words retained in the Greek and Latin tongues, is much greater than is generally believed ;—so great, as to afford clear evidence of one common, though remote origin.—It may be remarked, by the way, that philological discoveries have all along tended to confirm the truth of Scripture history, with regard to the region of the earth where man was at first placed, the period of time at which his history commenced, and the propagation of all the different branches, into which the race is divided, from one parent stock.

But there are persons by whom the study of Hebrew ought to be considered not as a matter of choice, but of duty ; not as a study to which they may apply themselves for the gratification of literary curiosity, or the enjoyment of intellectual pleasure, but as a study indispensably necessary for their respectability and usefulness. Teachers of Christianity are here referred to. The Hebrew Scriptures are, in themselves, highly important and valuable ; they form a large portion of the sacred records, and contain much of the truth that must be believed and obeyed. When viewed in connexion with the New Testament writings, their value and importance is incalculably increased. Mendelssohn, a learned Jew, and an excellent man, re-

ceptis quae Latinae sunt originis) si rite et diligenter expenduntur, non possint ad Graecos fontes revocari ”—Casaubon *de quatuor linguis.*

marks, " that the Founder of Christianity was born a Jew, and educated in the Jewish religion. I nowhere find that Christ represented the religion of his people as false, in regard to its fundamental principles. He laboured, on the contrary, to purify it from error and superstition; to destroy noxious prejudices, correct false opinions, and exhibit that religion in the light of its primitive purity." To understand the doctrine of Christ, it is necessary to understand the Hebrew Scriptures. His Apostles, and the other writers of the New Testament were also Jews; their ideas, feelings, and expressions were powerfully influenced,—modified by the religion of their forefathers, and the sacred writings on which that religion was founded. They wrote indeed in Greek, but they thought in Hebrew. Their Greek terms have a Hebrew meaning: their Greek phrases have a Hebrew construction. From this it is obvious, that without a competent knowledge of the language of the Old Testament, the language of the New cannot be thoroughly understood, or soundly interpreted.

It is gratifying to know that the study of Hebrew, by the clergymen of this country, is meeting with increased attention. It was long overlooked: its importance was, at least, not fully understood. The smallest possible knowledge of it sufficed as a preliminary qualification for office. This, of itself, altogether insufficient for being turned to any good account, was rarely improved in after life, in most cases, indeed, quietly forgotten. It may appear to be an ungracious statement, but its truth will scarcely be denied, that, at one time, there might have been

found in this country, hundreds of persons in holy office,—professionally expositors of the Scriptures,—not one of whom had ever examined a single passage of the Old Testament in the original, with a view to ascertain its true meaning, or was conscious of possessing the knowledge necessary for such examination. In such circumstances, it must have been found equally necessary and convenient to rest satisfied with information obtained at second hand;—to make choice of some expositor of good name, not as a friend to be consulted, but as a guide to be implicitly and unhesitatingly followed. Trusting to the judgment and honesty of such expositors, it was the general practice to make use of the results, or what were understood to be the results, of their learning and industry. This did not require much biblical knowledge;—little more than that knowledge of arithmetic necessary in using a Ready Reckoner, or that knowledge of astronomy which may enable a person to read the ephemerides of an Almanac.

Taking, however, certain circumstances into account, it is not wonderful that Hebrew learning should long have been comparatively neglected. At the beginning of the sixteenth century,—the period immediately preceding the reformation from Popery,—the state of general learning, all over Europe, was sunk exceedingly low. The knowledge of Hebrew, which had never been extensive among the Christians of the West,—was then almost extinct;—confined exclusively to the Jews, a despised, hated, persecuted race, with whom it was held infamous for a Christian to hold the intercourse even of civil life. It may natu-

rally be supposed that the sacred language of this people, and their peculiar knowledge of it, could not be considered as deserving of attention or respect, while they themselves were objects of contempt. But as the light of truth, after a long night of intellectual darkness, began again to dawn on the Christian world, prejudices began gradually to give way. Scriptural truth and scriptural learning were diligently sought after: Christian Doctors condescended to learn Hebrew from Jewish teachers, and, in doing so, must have experienced painful mortifications. By the perverted labours of many ages, the Jewish Rabbis had degraded, as far as it was possible, the religion of their people, and whatever was connected with it. Measuring the moral attributes of the Divinity by the standard of their own circumscribed intellects and depraved affections, they had lost, in a great measure, the knowledge of the true God. Their religious worship consisted in an endless routine of senseless, superstitious ceremonies: the unchangeable laws of justice and mercy were made, by their sophistries, to tolerate, if not to enjoin, the indulgence of every evil passion and vicious habit: their Holy Scripture they had converted into a text-book of cabalism and absurdity.

Instead of subjecting the Scriptures to the laws of rational criticism, the Jewish Doctors held, and taught it as a fundamental principle, that the Hebrew text, such as they exhibited it, was absolutely perfect. This species of perfection or infallibility was extended even to the Masoretic punctuation and accents. They admitted, indeed, various readings, distinguished by

the terms Keri and Chetib,—the one followed in the service of the synagogue, the other in the writing of the text. As to these readings, the matter of inquiry was not which of them, in any particular passage, was genuine,—both were to be held equally good and equally genuine ;—but the matter to be inquired into was the design of the Divine Spirit in causing the variation. The different readings had proceeded either from Moses and the other inspired writers, or, which was reckoned authority at least equally good, had been transmitted by tradition, and sanctioned by the men of the Great Synagogue. In both cases they were of Divine authority, and were entitled to peculiar reverence, as affording sure indication that under them some profound mystery lay concealed. “There is not,” they were accustomed to say, “a single letter in the Holy Books, upon which *great mountains* do not depend.” There were mysterious reasons for particular letters being found in certain places, such as in the beginning, middle, or end of sections or sentences. Even the form of the Hebrew characters contained, they said, profound mysteries,¹

¹ As a specimen of what was esteemed learning and wisdom by the Jewish teachers, we may select a part of their comments upon the word בראשית, the first word of the book of Genesis. To the question, Why is ב *beth* the first letter of the Holy Scriptures? they give the following answers. Because this letter is open only in front, and shut up on all the other sides ; by which we are taught that we are not at liberty to inquire, by looking either backward, upward, or downward, as to any thing that preceded the creation of the world, but must attend only to what took place after that period, by looking in a straight-forward direction. Then again, the letter ב *beth* was

the discovering of which displayed the extent of rabbinical learning and wisdom.

The puerile and superstitious fancies of the Jews are scarcely deserving of notice, if they had not exercised an injurious influence in bringing Hebrew learning into general discredit and contempt. It may seem strange, but it was certainly true, that on the revival of learning, many who applied themselves to the study of Hebrew, became deeply infected with the foolish notions of their Jewish teachers. From this it was inferred that a Hebrew scholar was necessarily a person of weak and distempered intellect, and that there was truth in the often quoted sarcasm of the poet :—

preferred to the letter א *aleph*, as being a letter of *good omen*, the first letter of the word ברכה, which signifies *blessing* : whereas א *aleph* is the first letter of the word ארירה, *malediction or cursing*. Besides, it was usual to write it in a larger size than the other letters, to commemorate the magnitude and sublimity of the work of creation. In fine, by transposing the letters which compose the first word of the Pentateuch, they formed א' בתשרי, *the first day of the month Tisri*, (the Hebrew month corresponding, in part, to our month of September) ; and they from this concluded it as proved that the world was created, or that the work of creation was begun on that day. How faithfully this mode of interpretation was imitated, may appear from *Drisenius*, a learned Hebraist of the last century, who accounts for מ *mem final* being used in a particular word, (לסרבה, Isa. ix. 6,) instead of מ *mem medial*, by saying that the form of the letter indicates the entire coherence, the completeness, the perfection, the uninterruptedness, of the government and peace predicted by the prop het.—*Frommanni Opuscula*.

“ For Hebrew roots, although they’re found
To flourish most in barren ground,
He had such plenty, as suffic’d
To make some think him circumcis’d.”

In these lines Butler expressed the feeling of contempt for Hebrew learning, at the time generally, and from the circumstances already mentioned, but too justly entertained. Of our own countrymen, Henry Ainsworth, and Hugh Broughton, may be mentioned in particular, as persons whose minds seem, by their Hebrew studies, to have become tainted with Jewish prejudices; nor have we, perhaps, even at the present day, got entirely rid of the evil. It discovers itself, if we mistake not, in Hutchinsonianism; and in the various other allegorizing and mystifying modes of interpreting Scripture, to which devout men, of more fancy than judgment, are fondly attached. It is not necessary, however, in order to the acquiring of Hebrew knowledge, or to the making a proper use of it, to renounce reason and common sense. The connection of Jewish prejudices and superstitions with true Hebrew learning, is like that of the unintelligible jargon of the Schoolmen with sound logic and philosophy: the influence of the connection, in both cases, was also considerably similar, and might be pointed out in a variety of particulars; but such a speculation would here be out of place. Suffice it to say, that what Bacon had the honour of performing on behalf of general knowledge, has been done also on behalf of Hebrew learning, by various learned men, whose labours entitled them to respect and gratitude. Ludovicus Capellus, professor of theology and philo-

logy at Saumur, reduced the Masoretic punctuation and accents to their true value, and opened the way for the application of sound criticism to the Hebrew text. (*Critica sacra*, &c. 1650. *Commentaria et Notae criticae in Vetus Testamentum*, 1689.) John Buxtorf, his son, Carpzovius, Le Clerc, and other continental scholars, contributed much to the right interpretation of the Hebrew Scriptures; and we have to reflect with pleasure on the eminently useful services, in the same cause, of our countrymen, Kennicott and Lowth. The Collation of Kennicott overturned from the foundation the superstitious notions long prevalent respecting the absolute integrity of the Masoretic text, and, in point of utility, will continue of high value: of Lowth, it has been said with justice,—and it would be difficult to imagine higher praise,—that he was worthy of translating and illustrating the prophecies of Isaiah.

During the course of the last hundred years, Hebrew learning has been assiduously cultivated in Germany. Immense stores of general learning and knowledge have, in that country, been employed in the critical illustration of the Hebrew Scriptures; but, in many cases, it must be regretted, not under the direction and influence of sound Christian principles. By the operation of laws and established customs, freedom of inquiry among the Germans had long been fettered; and unnatural restraints, whether moral or physical, are usually followed by dangerous eruptions. Stillness and storm, slavery and anarchy, superstition and infidelity, are, respectively, causes and consequences. Assuming a form suited to the circumstances of

the country and the habits of the people, the infidelity of France made its appearance in Germany. In France revealed religion was attacked openly and without disguise; in Germany, under the mask of alliance and friendship: in both countries, the object of attack was the same,—the overturning of the Christian faith. What Voltaire attempted by means of buffoonery and ridicule, Emanuel Kant tried to effect by the subtleties of metaphysical philosophy. From the year 1770, till near the end of the century, Kant was professor of logic and metaphysics in the university of Königsberg. His general principles of philosophy are satisfactorily exhibited in an article in the first volume of the Edinburgh Review, by the late Sir James Macintosh; his religious opinions, in so far as it is here necessary to state them, may be gathered from his own writings, from which we may take the liberty of giving a few brief extracts.

In his treatise, entitled *Religion innerhalb der Grenzen der blossen Vernunft*.—"Religion within the bounds of reason," are found the following passages: "That religion in which I must know that any thing is a divine command, in order to acknowledge it as my duty, is a *revealed* religion, or one which needs a revelation. On the contrary, that in which I must first know that any thing is my duty, before I can acknowledge a divine command, is *natural* religion. He who holds only natural religion to be morally necessary, that is, to be duty, may be called a *Rationalist*. If he denies the reality of all supernatural divine revelation, he may be called a *Naturalist*. If he admits the possibility of a revelation, but asserts, that to be ac-

quainted with it, and to adopt it as real, is not necessary to religion, he may be called a *pure Rationalist*. If, however, he holds a belief in a revelation to be necessary to religion in general, he may be termed a *pure Supernaturalist*. The Rationalist, by virtue of his very name, must, of course, confine himself within the limits of human knowledge. These he will never, as naturalist, deny nor call in question, either the intrinsic possibility of revelation in general, nor the necessity of a revelation as a divine means for the introduction of pure religion; for on such points no one can decide any thing by reason. Consequently, the question in dispute can only be as to the mutual claims of the pure Rationalist and the Supernaturalist; or, it can concern only that which the one looks upon as necessary and sufficient for the only true religion, while the other regards it as only accidental.”—“The constitution of every church always arises out of some historical,—revealed,—system of belief, which may be called the ecclesiastical faith; and this is best founded upon sacred records. Since, then, it is now not to be avoided, that an authoritative ecclesiastical faith should thus be connected with a pure religious belief, as the vehicle and means of publicly uniting men for the advancement of the latter; it must also be conceded, that the permanent support of this ecclesiastical faith, the gradual and general spread of it, and even the proper respect for the revelation incorporated in it, can hardly be sufficiently provided for by tradition, but only by written documents; and these again, must, as a revelation, be an object of reverence both to contemporaries and to posterity. This

is necessary for mankind, in order that they may have some certainty in regard to their religious duties. A holy book acquires for itself the highest respect with those—and with such indeed most of all—who cannot read it, or at least cannot gain from it any connected idea of religion; and no reasoning can effect any thing against the decisive reply, which vanquishes all objection. *It is thus written:—*

“ A pure religious belief is the *highest interpreter of the ecclesiastical faith*, that is, of revelation. In order to connect with such an empirical faith,—which, as it would seem, accident has played into our hands,—the basis of a moral belief, either as object or as auxiliary, it is necessary that the revelation which has thus come into our hands should receive a particular interpretation, that is, *be explained throughout in a sense which shall coincide with the general practical rules of a religion of pure reason*. For that which is theoretical in the ecclesiastical faith, cannot interest us in a moral view, unless it influence to the fulfilment of all human duties, as being divine commands,—which indeed constitutes the essential part of all religion. This mode of interpretation may often appear, even to ourselves, to be forced, as it regards the mere text; often it may really be so; but still, if the text can possibly be made to bear it, this interpretation must be preferred to such a literal one, as either contains in itself nothing favourable to morality, or even goes so far as to operate against it. It will also be found, that the same course has been adopted in regard to all ancient and modern forms of belief, which have been in part consigned to sacred books; and that ju-

dicious and reflecting teachers have interpreted these books, *until they brought them by degrees to coincide, as to their essential contents, with the principles of a moral belief.* The moral philosophers among the Greeks, and afterwards among the Romans, did the same thing with their fabulous systems of mythology. They at last found out a mode of explaining the grossest polytheism, as being the mere symbolical representation of the attributes of the one Divine being, and of imparting a mystical sense to many a profligate action, and even to the wild, but beautiful dreams of their poets; and thus they converted, in a measure, a mass of popular superstition—which it would have been unwise to have subverted, because it might have been succeeded by an atheism still more dangerous to the State—into a system of moral precepts, intelligible, and profitable to all men. *The later Judaism, and even Christianity,* is made up of similar interpretations; some of which are exceedingly forced; but in both, this is done for purposes unquestionably good and essential to all mankind. The Mahometans, (as Reland shows,) know how to give to the description of their sensual paradise a spiritual sense; and the same is done by the Hindus in the interpretation of their Vedas; *at least for the enlightened part of the people.*”

“Nor can this mode of interpretation be charged with any want of honesty or good faith; provided we do not assert that the sense which we thus give to the symbols of popular belief, or to the sacred books, is precisely that which they were intended to convey; but *leave this undetermined,* and assume only the pos-

sibility of understanding the authors of them in this manner. . . . This can be done without even offending too much the literal sense of popular belief; from the circumstance that long before the existence of this latter, the tendency to a moral religion lay hid in the reason of man. Of this tendency, however, the *first rude manifestations* had reference only to external religious observances; and, for the furtherance of these, gave occasion to *those professed revelations*; so that, in this way, they imparted even to *these inventions*, (Dichtungen,) although unintentionally, something of the character of their own spiritual origin. . . . It is a necessary consequence both of the physical and moral tendencies of our nature,—which last are the *foundation* as well as the *interpreters* of all religion,—that religion should at last be gradually freed from all empirical motives, from all ordinances which rest merely upon history for their support; and which, by means of an ecclesiastical faith, unite men, for the time, for the promotion of good, and that thus the religion of pure reason should come at last to rule over all, that so *God may be all in all*. The envelopes in which the embryo is first formed into man, must be thrown off when he is about to enter into the light of day. The leading strings of holy tradition, with their appendages of statutes and observances, which did good service in their time, become by degrees no longer indispensable; yea, they become at length shackles, when the infant grows up into youth. *So long as he* (mankind) *was a child, he was wise as a child*, and was able to connect with ordinances, which were laid upon him without his knowledge or assent, a degree

of learning, and even of philosophy, that was useful ; *but now that he is a man, he puts away childish things.*" These, and other extracts from the writings of Kant, may be found in an American publication, "The Biblical Repository," No. I. January, 1831.

To any person who reads these passages, it can scarcely be necessary to say that Kant,—the father of German *Rationalism*, or *Neology*,—was himself an infidel ; and designed, by his doctrines, the subversion of Christianity, as a divinely revealed religion. Yet it is somewhat singular his system was regarded generally, both by friend and foes, as tending to establish the orthodox faith. By the new and inoffensive term *Rationalism*, and under the cover of an unquestioning acquiescence in the doctrines and observances of Christianity, his disciples were taught to conceal their philosophic indifference and absolute unbelief. By multitudes of the German literati, the religious opinions of Kant were adopted in their full extent ; by many also,—especially in later times,—they have been held under various modifications. But as the essence of *Rationalism* consists in doubting or unbelief with regard to divine revelation, so we find it wherever it exists, even in its more modified forms, producing a looseness and ambiguity both of sentiment and expression, if the subject treated of is revealed truth, or its communication by inspired writers. From this kind of ambiguity the Scriptural criticism of Rosenmüller is by no means entirely free : neither can it be said that his leanings towards *rationalism* have in no case had an influence upon his critical decisions. Indeed, it might not be difficult to point out instances in

which his judgment, as a critic, seems to have been biassed by preconceived opinions. His interpretation of the word תְּשׁוּבָה , (Ps. xvi. 10), for example, is, on critical grounds, certainly indefensible; and his notion,—plainly enough insinuated, (p. 167),—that the Psalmist David was ignorant of the soul's immortality, is as certainly unphilosophical.

To say nothing of a future state as a subject of almost universal belief in all ages, and among all nations, or as an established principle in the religious faith of the ancient Egyptians, and thus familiar to the Hebrew law-giver, we may remark that the doctrine, in itself, seems to have an intimate and necessary connection with just ideas concerning the being, the providence, and moral attributes of the Deity; and such ideas were fundamental principles in the religion of the Hebrews. The doctrine of the "Ens summum, optimum, maximum,"—of the one, eternal, infinite, all-good spirit, was not among that people, as among Pagan nations, a doctrine communicated only to the *initiated few*; it was a doctrine of common knowledge and belief. We find, consequently, that pious persons of that nation lived under an impression that they were passing their days in the immediate presence of the Divinity, and were the objects of his constant protection and kindness. They walked with God: their spirits lived in communion with the Father of Spirits; and they not unfrequently died expressing a sublime joy, and confidence in Jehovah. Now, we may ask, if it is reconcileable with the known feelings of human nature, that persons could have

lived in that manner, without the faith of an after life, or could have died as they died, if they had believed death to be the termination of their existence? The supposition seems to be altogether unphilosophical and irreconcilable with the general experience of mankind. But it may be asked, on the other hand, if the Hebrews had the knowledge of a future state, how comes it that it is not frequently and plainly referred to in their sacred writings? To this it may be answered, that the *reality* of a future state might be,—and probably was,—universally admitted among the Hebrew people, and therefore did not require to be either affirmed or proved. But, with regard to particulars relating to the state of departed spirits, they certainly had no information; it was reserved for the revelation of the Son of God to “enlighten life and immortality.” But as the sacred writers of the Hebrews had a profound veneration for divine authority, they must have been deterred from indulging, like writers among the Pagan nations, in fanciful pictures of the unseen world: they dared not to say what was not revealed to them, and therefore, with regard to what they knew not, of the future state, they were necessarily silent.

To any improper impression that might be produced by the peculiar views of Rosenmüller, Dathe’s notes, and Hengstenberg’s introduction to the Messianic Psalms, will furnish a sufficient antidote. He may be felt to be a wearisome writer. Robinson, Theological Professor at Andover, says, his multitudinous volumes are not adapted to the taste of American students, from the lengthiness of the discussions,—their interminable prolixity. There is one respect,

however, in which his critical writings may appear to be *defective*, in the want, apparently, of any thing like religious feeling. This, without being excused, may be accounted for; it seems to arise from the author's notions of a commentator's province and duty, namely, to ascertain, as far as it may be possible, in the first place, what the author to be illustrated, really wrote, and, in the second place, what he meant to express by what he wrote. For gaining both these objects, Rosenmüller, by his learning and industry, was eminently qualified: although he seems to have thought it becoming in a Biblical critic to avoid the expression of religious affection,—to write commentaries on the scriptures, in the same frame of mind as we may suppose he would have discovered in illustrating the historical writings of Herodotus, or the Lyrics of Horace. There are two faults,—besetting sins of later German Biblical critics,—a fondness for unnecessary emendations of the text; and for significations of words, drawn from the cognate languages, especially the Arabic. In guarding against both these errors, Rosenmüller sets an example well deserving of imitation. From the short specimen of the author's learned labours here exhibited, the reader may perceive in what manner biblical knowledge is to be attained, and may be induced to seek for it at the proper sources.

We shall conclude with an extract from Gesenius. “Rosenmüller's Commentary on the Psalms,” says he, “contains many genuine lexicographical articles. His Scholia, which are a model in this, (the avoiding of rash criticisms,) as well as in other respects, give a beautiful example how true it is, that in the interpre-

tation of the Hebrew text, an accurate, profound, and delicate acquaintance with the idiom of the language, is more necessary than a restless eagerness for new divisions of words, changes in the punctuation, and other alterations of the text. Among modern critics, I name Rosenmüller with particular gratitude. His exegetical writings, especially *the Scholia* on Job, the Psalms, and Ezekiel, prove themselves to be classical, as well by the learned use and critical sifting of all the aids in interpreting the Scriptures, which are extant, as by their most just, critical, and hermeneutic principles, and purified taste." (Preface to Hebrew Lexicon.)

INTRODUCTION
TO THEOLOGICAL
THE MESSIANIC PSALMS,

FROM THE GERMAN OF

DR. E. W. HENGSTENBERG;

TRANSLATED

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THE Messianic prediction extends back far beyond the time of David. We find it even in the book of Genesis assuming continually a more definite form. First, there is the promise in general terms, that the posterity of the woman should gain the victory over the kingdom of Satan; then we are taught that salvation should come through the descendants of Shem; from these again, Abraham is selected; from his sons, Isaac; from the sons of Isaac, Jacob; and lastly, from the twelve sons of Jacob, Judah, to be the ancestor of the great Redeemer and Pacificator, whose peaceful dominion should be extended over all the people of the earth.

Henceforth the Messianic prediction received no considerable enlargement, nor a more specific determination, until the reign of David. But, as heretofore, only the tribe had been designated from which the Redeemer was to spring, so now the particular family was selected. This was done in the prediction which God by the prophet Nathan delivered to David, at a time when penetrated with gratitude for victory over all his foes, and his elevation from the deepest obscurity to the highest honour, he had resolved to erect for God a permanent temple, instead of the moveable tabernacle in which he had hitherto vouchsafed to dwell, 2 Sam. vii. Some interpreters, as Calovius, have erroneously referred this promise exclusively to the Messiah. It contains

too many things which can relate only either to Solomon or the other natural descendants of David, to allow of this interpretation. For example, ver. 13, the descendant of David builds a temple for God,—language which, taken in connexion with the previous mention of David's desire to build a temple, can be understood only of the earthly temple to be erected by Solomon; according to ver. 15, when the descendants of David should commit iniquity, God would not cast them entirely away, but visit them with gentle chastisement: here, also, the reference to a mere human, and therefore sinful, posterity is plain. Moreover, in 1 Chron. xxii. 9, &c. this promise is said by David himself to relate in the first instance to Solomon; and that Solomon so understood it is manifest from 1 Kings v. 5, 8, 17, &c. 2 Chron. vi. 7. But, on the other hand, we would just as little venture, with Grotius and others, to refer it to Solomon alone, or, with others, to Solomon and the rest of the earthly kings of the house of David. When we reflect that the promise of the great Redeemer, who should spring from the tribe of Judah, could not be unknown to David, we feel certain, that in the words, “And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever,”¹ he must

¹ That עַד עוֹלָם does not, as Grotius supposes, here indicate merely a comparatively long period, is evident from the parallel passages, Ps. lxxxix. where the promise is repeated, and where, ver. 30, the phrase is explained by לְעַד and כִּי־מִי שָׁמַיִם, ver. 37, by בְּשֶׁמֶשׁ; ver. 38, by כִּי־רַחֵם: and from Ps. lxxii. where there is likewise a reference to this promise, and the expression לְפָנַי שָׁמַשׁ is employed. Nor can an appeal be made in favour of the opposite opinion to Ps. xxi. 5. For the reference of the Psalm to David as an individual, is certainly as inadmissible as its reference to the Messiah.

have seen something far more than could ever be fulfilled in his son Solomon, or any of his mere human descendants, who, like every thing earthly and mortal, must one day come to an end.

That he certainly did so, is plain from the powerful emotion which, according to ver. 18, the communication awakened in his bosom. Just views of it have been taken by those who, as Augustine, *de Civ. Dei*, xvii. 8, 9, give it a double reference, first to Solomon and his successors, and also to Christ. It is very frequently the case in the prophetic annunciations that whole families and races are viewed as an individual, and then, whatever belongs to their different members is ascribed to him. See, for example, the blessing of Jacob, *Gen.* xlix. So is it also in the passage before us. Many things relate only to David's natural posterity, as the building of the temple and the mild chastisement: others exclusively to the Messiah, as the repeated assurance of the endless duration of his dominion; and, finally, others are fulfilled in an inferior sense in Solomon and his descendants, and in a higher one in Christ, as the promise, "I will be his Father, and he shall be my Son."¹

Thus therefore an important advance was made. Relying upon this prediction, the prophets not only announced the derivation of the Messiah from David, and borrowed from his life the lineaments with which when ennobled and perfected they might describe his illustrious descendants; but David also himself and other holy men who composed the Psalms, were led by the Divine Spirit into a deeper understanding of this promise, and received further illumination respecting its object.²

¹ *Comp. Mich. Crit. colleg.* p. 461, seq. *Hess Gesch. David's I. S.* 423, seq. *Anton. de Vatic. Mess. Muntinghe* on *Ps. ii.* The Messianic interpretation is also established by the testimony of the New Testament, *comp. Luke i. 32, 33. Heb. i. 5.*

² That David in particular was excited by the Divine pro-

The Psalms which are justly regarded as prophetic of the Messiah may be divided into two classes :

- I. *Psalms in which the Messiah in his glory is celebrated and his dominion described by images drawn from the earthly theocracy.*

Here belong Psalms ii. xlv. lxxii. and cx. These have much in common, and so plainly refer to the same subject, that if the Messianic character of one be established, that of all the rest will follow. When we compare these predictions with those of an earlier period, we at once discover an important difference. Heretofore they had been more brief, more in the form of allusions ; but now the foundation being provided, the prophecies could become finished descriptions. To David the Messiah was announced as a king, as his successor on his throne. And thus in his own contemplation, and in that of the other holy authors of the Psalms, the earthly head of the Theocracy formed the substratum of its future illustrious Renovator and Restorer. This mode of contemplation has been misrepresented by recent critics, and, with entire disregard of the manifold indications of a king of a far higher character, they have come to the conclusion that all the Psalms of this class relate only to an earthly head of the theocracy. The fact was in part erroneously interpreted even by those among the older critics, who, as Calvin, Grotius, and Bochart (see his *Epist. ad Morlejum*, p. 42) felt themselves constrained by it to adopt the notion of

mise, and afterwards received further illumination from the prophetic spirit which dwelt within him, is asserted by Peter, Acts ii. 30, 31. The latter rests moreover on the testimony of the Lord himself, Matt. xxii. 43, where he says, “ David spake ἐν πνεύματι, moved by the Holy Spirit. That true Messianic predictions are contained in the Psalms is evident from the fact that the Lord after his resurrection proved to his disciples that all that had happened to him had been foretold not only in the other books of the Old Testament, but also in the Psalms.

a double reference ; an inferior one to David, and a higher one to the Messiah. We proceed now to an examination of the individual Psalms of this class.

PSALM II.

The name of the author of this Psalm is not given in the superscription. But tradition ascertained, by its being classed among the Psalms of David, the fact that events of his time form the ground work of its representations, comp. Pareau Instit. interpr. V. T. p. 511, and its resemblance of his acknowledged Psalms, especially to the ex., and the testimony of the New Testament, Acts iv. 25, all combine to prove it to have been composed by David. Its contents are as follows. The holy Psalmist in Prophetic vision beholds a multitude of nations with their kings in mad rebellion against God and his anointed, their rightful sovereign, v. 1—3; while v. 4, 5, he raises his eyes from the wild tumult on earth to God enthroned in the exalted rest of heaven, and declares that he will easily quell the powerless rebellion; he hears, v. 6, the voice of Jehovah proclaiming that he had established his anointed as king, and consequently, all resistance to his authority being likewise directed against himself the Omnipotent, must be fruitless. Immediately after, the Psalmist, v. 7—9, hears another voice, that of the anointed, declaring that Jehovah has given to him as His Son, whom he demonstrates to be such by powerful proofs, the people of the whole earth for his possession, with the right and the power to inflict the severe punishment upon all who should resist his lawful dominion. He now, v. 10—12, addresses the kings as if they were actually present, and exhorts them, ere the fearful vengeance threatened against the despisers of the Son should burst upon their heads, to seek forgiveness by humble submission to their king, the Son of

God, who is no less merciful to his friends than terrible to his enemies.

This Psalm, according to the view we have taken of its contents, possesses, like many of the predictions of the prophets, a dramatic character. Different persons one after another, as the author himself, the rebellious kings, Jehovah, his Son and anointed, make their appearance and speak or act without the change of person being expressly mentioned.

The question now arises, who is meant by the anointed and son of God? That the Messiah is intended appears from all those arguments in general by which he can be shown to be the subject of any passage of the Old Testament.

1. The testimony of tradition. It is an undoubted fact, and unanimously admitted even by the recent opposers of its reference to him, that the Psalm was universally regarded by the ancient Jews as foretelling the Messiah, Matt. xxvi. 63, the high priest asks Jesus whether he were the Christ, the Son of God, and thus borrows from it two appellations of the expected Redeemer, and also in John i. 49, Nathanael says, with reference to this Psalm, to Christ, "Thou art the Son of God: thou art the king of Israel." In the older Jewish writings, also, as the Sohar, the Talmud. etc., there is a variety of passages in which the Messianic interpretation is given to this Psalm. See the collections by Raym. Martini, Pug. Fid. ed. Carpzov, in several places, and by Schöttgen, de Messiah, p. 227, seq. Even Kimchi and Jarchi confess that it was the prevailing one among their forefathers, and the latter very honestly gives his reason for departing from it, when he says he preferred to explain it of David for the refutation of the Heretics, לחשובת המינים, that is, in order to destroy the force of the arguments drawn from it by the Christians. The words "for the refutation of the Heretics" are indeed omitted in many Jewish and Christian editions, probably from fear of the censors of the press, and because this confession was found to be too candid.

But Pococke in his *Notes miscel. ad Portam Mosis*, p. 308, seq. ed. Lips. has restored them from a manuscript, and they are found also in an Erfurt MS. The Christians sought to prove his eternal generation from the Father. To deprive them of this proof, the more modern Jews thought best to refer it to another subject.

2. Here if any where, plain references of the New Testament speak in favour of the Messianic interpretation. Acts iv. 25, 26, the whole company of the Apostles quote the first verses of this Psalm, and refer it to Christ. It is true that after Eckermann (*Beit. i. 2, 133, seq.*), Ammon (*Christol. p. 38*) has asserted that they made use of these verses, merely that they might offer their prayers to God in a more emphatic language, by adopting the words of the Old Testament; but the incorrectness of this opinion is easily shown. The form of the quotation itself, *ὁ διὰ στόματος Δαβὶδ τοῦ παιδὸς σου εἰπῶν*, proves that the Apostles believed the Psalm to contain a direct prediction of Christ. It is usual on other occasions, when a Messianic prediction is quoted from the Psalms, to refer to a Divine revelation as to its source: Matt. xxii. 43. Acts ii. 30, 31. To this we may add, that the Apostles found the Messianic interpretation handed down by tradition, and confirmed it, as appears from other passages also, by their own authority. Acts xiii. 33, Paul quotes v. 7, of this Psalm, and explains it of the resurrection of Christ. That this is not a mere allusion, as Eckermann (*l. c. p. 174, seq.*) and Ammon assert, is evident from the fact that the Apostle advances this, and other passages as a proof that the promise made to the fathers, was fulfilled in the resurrection of Christ. Heb. i. 5; v. 7, is quoted as evidence of the exaltation of Christ above all angels, and Heb. v. 5, it is said that God spake the words of this verse to Him.

3. A no less striking proof in favour of this interpretation is afforded by the Psalm itself. It plainly pos-

esses features which correspond to no earthly king and can belong to the Messiah alone. In the first place the king anointed appears as a being of nature more than human. We here first appeal to v. 7: "Thou art my son; this day have I begotten thee." We concede to the modern critics, that from the appellation, *son of God*, abstractedly considered, no conclusion can be drawn. It is not unfrequently given to the earthly leaders of the Theocracy. But then, in such instances, the appellation results from the idea not of generation, but of representation and subordination; it is not the natural, but the moral relation of father and son, which is transferred to the relation between God and his earthly representative. The name *son of God*, in such cases, is entirely synonymous with that of servant of God. But that here the name of *son of God* must be taken in a different sense, and indicate a proper sonship, is shown by the other member of the parallelism, this day have I begotten thee. It has often been thought that the eternal generation of the Son from the Father is asserted in these words. The word הַיּוֹם *day*, has been taken as the designation of eternity, in which there is neither past nor future, and which may therefore most fitly be expressed by the image of the present. So among the Church fathers, Athanasius and Augustine, who says: "In aeternitate nec praeteritum quidquam est, quasi esse desierit; nec futurum, quasi nondum sit, sed praesens tantum, quia quidquid aeternum est, semper est." Notwithstanding this interpretation was opposed by Theodoret in ancient, and Calvin in modern times, it became very generally prevalent; and among recent writers, it has been defended by Muntinghe, who nevertheless speaks doubtfully, and Ringeltaube in his remarks on the passage, and Michael Weber (*Progr. generatio filii dei aeterna, nova l. Ps. ii. 7, explicatione illustr. Witt. 1786*). It is however untenable, since writers of the Psalms never represent eternity by the present, although this is often done

by the later theologians and philosophers.¹ But equally unfounded is the explanation of many modern interpreters, who, in order to give the verse an earthly subject, translate $\overline{\text{ל}}\overline{\text{ב}}\overline{\text{ן}}$ either to adopt or to make son in the sense of subordination and representation. The first of these translations, which is especially defended by Ilgen (*de notione tituli filii dei*, Jena 1794, copied in Paulus *Memorabilien St.* 7, s. 162), is liable to this objection, that not a single instance can be found where $\overline{\text{ל}}\overline{\text{ב}}\overline{\text{ן}}$ occurs in the sense supposed. This De Wette himself confesses, *Comm.* p. 111. We cannot say, he remarks, with Ilgen, that $\overline{\text{ל}}\overline{\text{ב}}\overline{\text{ן}}$ here means to adopt, nor has it this meaning, Ps. lxxxvii. 4—6, to which he appeals for proof. Equally unsustained is the other interpretation. We give to the verb $\overline{\text{ל}}\overline{\text{ב}}\overline{\text{ן}}$ here the declarative meaning sufficiently established and correct.² See the examples in Glassius *Philol.* s. 3. No. 15.³ It is not

¹ Compare upon B. Philo de Profug. p. 458, ed. Francof. : *σήμερον ἐστὶν ὁ ἀπέρατος καὶ ἀδιεξίτητος αἰὼν· μηνῶν γὰρ καὶ ἐνιαυτῶν, καὶ συνόλων χρόνων περίοδοι δόγματα ἀνθρώπων ἐσὶν, ἀριθμὸν ἐκτετιμηκότων, τὸ δὲ ἀψευδὲς ὄνομα αἰῶνος, ἡ σήμερον.*

² In this sense Paul also understood the expression, Acts xiii. 33, where he explains the verse of the resurrection as the fact whereby Christ was eminently declared to be the Son of God. The declaration of Jehovah must be regarded as being made at the time when, by clear proofs, He had made known his son as such: then $\overline{\text{ו}}\overline{\text{י}}\overline{\text{ה}}$ may preserve its suitable interpretation.

³ Comp. Calvin on this passage: *Non genitus dicitur nisi quatenus pater filium suum esse testatus est—non ut filius dei esse quoad se inciperet, sed ut talis patefieret mundo. Haec genitura non de mutuo patris et filii respectu intelligi debet, sed tantum significat ab initio absconditum in arcano patris sinu obscure deinde sub lege adumbratum, ex quo prodiit cum claris insignibus cognitum fuisse dei filium.*

uncommon, in the language of Scripture, to say of a person or thing that it *becomes*, when it is made known to be what it is. See Rom. i. 4, where, from a disregard of this usage, ὁρισθέντος has been falsely rendered *who was proved*, in which sense the verb does not occur. But יָלַד, in the declarative sense,

can mean nothing else, than to declare to have been begotten. I have this day begotten thee—I have this day declared that thou art begotten by me. This, then, is in all respects the same as, I have declared thee as my son: so also, Jer. ii. 27, “Thou art my Father,” and “thou hast begotten me,” are also used as synonymous. But this can be the case only when the literal meaning of the word *son* is retained, and not when it is used in a mere moral sense. The parallelism then requires that the words “thou art my son,” should be taken literally. That kings, however, are not called the sons of God in this sense, but only metaphorically, is generally acknowledged by interpreters. See Rosenmüller and De Wette on the passage. The latter says, “the predicate *son of God* expresses either the special love of God towards the subject, and the moral resemblance to Him, or that the regal dignity is conferred by God, or both.” Not a single example has been adduced, where *to beget*, means to make a son in the metaphorical sense. In 1 Cor. iv. 15, the discourse is concerning a total regeneration by the communication of the Holy Ghost, analogous to a physical one. We add to these considerations, that in ver. 12 the subject of the Psalm is called simply *the son*, which indicates a sonship of a peculiar and exclusive character, that renders any more accurate definition unnecessary, and if we compare Ps. xlv. 7, and Ps. cx. 5, where the same subject receives the names אֲדָנִי and אֱלֹהִים, there can no doubt remain that the language before us relates to one who is the son

of God in a literal and proper sense. Besides, there are other traits that indicate his superhuman character, see particularly ver. 12. There the rebels are exhorted to submit with humility and reverence to their king, because his wrath would soon be kindled, while, at the same time, he would confer blessings upon those who put their trust in him. If what is here said of *wrath* will not, as De Wette remarks, agree with an earthly king, much less will the exhortation to seek the favour of this king and trust in his protection. The people of Israel were at all times exhorted by the sacred writers not to trust in feeble mortals, but to put their confidence in their mighty God, and flee to him alone for succour. Comp. Ps. cxviii. 9; cxlvi. 13. Mich. vii. 5. The difficulty of reconciling this passage with the non-Messianic character of the Psalm, was seen long ago by Abenezra, who sought to remove it by the supposition of a sudden change of the subject. Kiss the Son, lest he, that is, Jehovah, be angry. This supposition is approved also by Rosenm. and De Wette. But it is entirely arbitrary. Where no strong reason for an exception exists in the context, the pronoun must refer to the noun immediately preceding. Here this noun is Son, and so far from there being any reason for an exception to the rule we have mentioned, it is said of him in ver. 9 that He shall break the nations in pieces with an iron sceptre, Comp. also Ps. cx. 6, 7.

Further, the people and kings of the earth seek to cast off the yoke of Jehovah and the king whom he had established over them, v. 1—3. From one end of the earth to the other they are given to him by Jehovah for his possession, v. 8. The utmost extravagance could not make these declarations respecting any earthly head of the Theocracy. On the other hand, it is the standing description of the kingdom of the Messiah that it should extend to the ends of the earth and embrace all nations within its limits. Comp. Zech. ix. 9. Isa. ii. 2. Mich. iv. 1.

Here several recent opposers of the Messianic interpretation, as Ammon, (*Chrystol. s. 36.*) have extricated themselves from the difficulty by maintaining that אֶפְסֵי אֶרֶץ signifies the utmost bounds of the kingdom of Judea. But Rosenm. and De Wette, on v. 8, have already shown that אֶפְסֵי does not, like גְּבוּל, mean boundary, but extremity; and that the phrase אֶפְסֵי אֶרֶץ is never used for the bounds of Palestine, but always in its widest signification. Equally arbitrary is the limitation of the comprehensive word גְּוֵיִם, either to the surrounding tribes, or to the descendants of Israel. The parallel passages, Ps. lxxii. 8—11, are decisive in favour of the most extensive meaning.

Further, the idea, moreover, of an earthly king is inconsistent with the fact that rebellion against the anointed, and Son of Jehovah, is represented as rebellion against Jehovah himself, and the nations are exhorted to submit to him with humility and reverence. It would have been a totally different case had the enemies here described been those who were meditating the subversion of the Theocracy; but, instead of that, they have no other object in view than to free themselves from the yoke of this king, and it is impossible to find an instance where aiming at such an object is treated as rebellion against Jehovah himself.

Finally, that the non-Messianic interpretation is entirely arbitrary, is manifest from the total disagreement of its defenders respecting the subject and occasion of the Psalm, as well as from the peculiar difficulties which attend every decision on these points except that which has been generally adopted. Before this interpretation can be in any measure probable, it must at least be shown that this Psalm may refer either to David or to Solomon. But even the possibility of this is contested by Rosenmuller and De

Wette, after the example of Hensler, (Bemerkungen zu Stellen in den Psalmen und der Genesis, S. 4.) with arguments which cannot be easily refuted. The opinion of those who, after the Jewish expositors, maintain that the Psalm was composed by David concerning himself, when the Philistines came up against him, (2 Sam. v. 17.) is seen to be erroneous, not only because the hill of Zion, v. 6, is called holy, an appellation which could not be given to it till after the Tabernacle had been erected upon it, which was subsequent to the Philistine war, but also because the people and kings are here spoken of as striving to release themselves from a dominion to which they had before been subject, while neither the Philistines, nor any other foreign nation was at that time subject to the Israelites.¹ Against the supposition that it refers to the contest with Ishbosheth, or the rebellion of Absalom, there is the objection, not only that the Psalm speaks of *foreign* foes, but also of several kings with their people. As little can the Psalm, as others suppose, relate to the war mentioned in 2 Sam. viii., for David had not then to contend with people, who, having before been reduced to subjection, had risen up in rebellion against his authority. Those who, notwithstanding these reasons, assert the reference of the Psalm to David, must, with Justi, (Nationalges. der Heber. III. p. 89,) confess that they can point out no condition in the history of David with which it harmonizes, which is, in fact, to confess that he is not its subject, when we consider the comparative fulness of our accounts of his life.—Still less can this Psalm relate to Solomon; there is no mention of any rebellion against him; but

¹ The additional argument advanced by Rosenmüller and De Wette, that David was not anointed on the hill of Zion, but first at Bethlehem, and afterwards at Hebron, is not valid, because the preposition על can be very well rendered *over*, and then the chief seat of the Theocracy, as is often the case, designates the Theocracy itself.

we need not rely on this, for, from the remark, (1 Kings iv. 5. and 1 Chron. xxii. 9,) that constant peace prevailed during his reign, it is evident that there could have been no such resistance to his authority as is here described. Since then the reference of the Psalm to either David or Solomon is impossible, nothing remains for us but to adopt the Messianic interpretation. For should we concede to De Wette, as we are by no means disposed to do, that the expressions must not be too strictly interpreted, since a flattering court poet (!) may have indulged himself in much extravagance; yet even the grossest flatterer could not have used such language of any of the later kings. The extravagance of the poet could not then have appeared in the description of the present, but only in the promises of the future. Not only, however, are the people and kings of the whole earth promised to this king for a possession, but they are also represented as already in subjection to his dominion, and on the point of freeing themselves from it. This would be an historical fact, and it rests upon the non-Messianic interpreter by an appeal to history to show its existence, or at least its possibility. That this, however, cannot be done, is evident from the fact that De Wette has not once ventured to offer a conjecture on the subject.

These reasons for the Messianic interpretation and against every other are so clear, that some of those whose doctrinal views must have strongly biassed them against it, have been compelled to decide in its favour. Thus Eichhorn (*Biblioth. der Bibl. Literat.* 1. 534): "the fact cannot be denied that if we suppose the Psalm to relate to the Messiah, every description retains its most natural meaning, every expression stands in its proper place, every word in a clear light. What more can be required in order to establish this reference? No Jew, therefore, had ever thought of another person than the Messiah, as its subject before hostility towards Christians in the eleventh century chanced to recommend the reference

to David. And when discerning men, even among Christian expositors, concur with them in this, it is owing rather to rashness of decision, than to the absence of traits in the Psalm, which declare the Messiah to be its subject." Bertholdt is equally decided (*De Ortu Theologiae Hebr.* p. 123): "quae hic de rege dicuntur tam ampla et magnifica sunt, ut qualemcumque sive Davidem, sive Salomonem, sive alium celebrari statuere velis, parum apte et congruenter dici videantur." Rosenmüller, who, in his first edition, had defended its reference to Solomon, has, in the second, adopted the Messianic interpretation. Besides these, we may mention among its defenders Dathe, Hufnagel (*Diss. in h. Ps.*), Anton, Kuinoel (*Mess. Weis.* p. 12, seq.), who, nevertheless, has since changed his opinion, and asserts its reference to David (*Comm. in Act. Ap.* p. 156), Knapp, Reinhard, Brentano, Dereser, Muntinghe, and many others.

It now only remains briefly to refute the objections which have been urged against this interpretation.

1. "According to the doctrine of Christianity, the Messiah is no conqueror of nations, bearing an iron sceptre; his kingdom is not of this world." So De Wette. For the refutation of this objection it is not necessary to adopt the explanation of Augustine and Theodoret, who understand the ninth verse metaphorically, and make it refer not to the destruction of sinners, but of sins.¹ Although such a figurative representation is not entirely without example, yet here it is by no means allowed by the context. According to this, the Psalm speaks of severe punishment, which the son of God will inflict upon his foes, if

¹ The former gives the sense thus: "Contere in iis terrenas cupiditates et veteris hominis lutulenta negotia et quidquid de peccatore limo contractum atque inolitum est." The latter says: συντρίψει αὐτοὺς ὡς σκεύη κεραμείως, ἀναλύων καὶ ἀναπλάττων διὰ τῆς τοῦ λουτροῦ παλιγγενείας, καὶ τῷ πυρὶ τοῦ πνεύματος στερειμνίους ἀπεργαζόμενος.

they obstinately persist in their rebellion against his rightful authority, while, at the same time, forgiveness is promised on condition of repentance and submission. But this is by no means in opposition to the doctrine of either the Old Testament or the New concerning the Messiah. In the Old Testament it is said of him, Isa. xi. 4, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," according to Ps. lxxii. 4, "He shall break in pieces the oppressor," and Ps. cx. 6, "He shall judge among the heathen, and destroy the enemies of his kingdom." In the New Testament the same Christ, who, when he came in the form of a servant, judged no man, shall hereafter appear in glory to inflict fearful vengeance on his foes. Comp. Matt. xxiv., and many other places. Even temporal judgments are ascribed to Christ, which are inflicted as an earnest of the great and final judgment of the enemies of the divine kingdom. Thus did he come to the destruction of Jerusalem, Matt. x. 23. It is the more difficult to conceive how any one can here find a contradiction to the Christian conceptions of the Messiah, since the New Testament, from which these conceptions are derived, describes the punishment that Christ shall inflict upon his enemies, in the very words of this Psalm. See Apoc. ii. 27; xii. 5; xix. 15. The whole objection arises from not discriminating between the first and second coming of Christ, whereby men have been led to regard as general what is peculiar to the former. This objection was long since happily answered by Calvin: "Mirum videri posset, quum prophetae alibi Christi mansuetudinem, clementiam et facilitatem celebrent, hic rigidum et austum plenumque terroris describi. Sed quia severa haec et formidabilis dominatio nonnisi ad incutiendum hostibus metum posita est: humanitati, qua suos Christus blande et suaviter fovet, minime contraria est. Nam ut se placidis ovibus amabilem pastorem exhibet, ita feras bestias necesse est ab eo durius tractari, ut eorum

truculentiam vel corrigat vel compescat.—Et certe utrumque illi apte tribuitur, quia a patre missus est, ut pauperes ac miseros salutis nuntio exhilaret, captivos solvat, aegrotos sanet, tristes et afflictos ex mortis tenebris educat in lucem vitae. Is. lxi. 1. Rursum, quia multi sua ingratitude ejus in se vindictam provocant, ad subigendam eorum duritiam, quodammodo novam personam induit.”

2. “ The Messiah is first to subdue the nations and bring them under his sway ; but in this Psalm those who are already his subjects rise up in rebellion against him. It is also difficult to show the fulfilment of this. There have been people who for a long time declared themselves hostile to the doctrine of Jesus ; but where is the nation which, having received his religion, afterwards assailed and endeavoured to extirpate it ? ” So De Wette and Hensler l. c. p. 4. The first part of this objection is done away by the remark, that in a prophetic view of coming events, every thing depends on the position which the inspired seer occupies. He places himself either in the present, and then extends his views over the future, or else, in the nearer future, and overlooks that which is more remote. Thus, for example, Isaiah chap. liii. takes his stand between the passion and glorification of Christ, so that the former appears to him as past, the latter as future. So also here, the prophet feels himself, in spirit, placed in the time when the Messiah has already appeared and subjected many nations to his dominion. He beholds them rising up in rebellion against their rightful Lord, and predicts that their efforts shall be all in vain ; that the Father shall continually confer new glory upon the Son, and destroy those who despise him. It will not appear strange that David should predict the future rebellion of people and kings against the Messiah, even if we leave out of view his supernatural illumination. He had learned enough of the corruption of mankind to anticipate that when his great descendant should appear, all would not cheer-

fully submit to him, or persevere in obedience to his authority. For the most striking refutation of the second part of the objection, we refer to the history of the last century. God grant that it may not also be refuted by that of the present! Rebellion against Christ may exist, while the Christian name is retained, and we have one memorable example in recent times, where even this was no longer done.

3. "The whole character of the Psalm, the lively and progressive description, the vivid representation of the enemies, all lead to the conclusion that the aim of this poem was local, and its object a present one." So Herder, *Hebr. Poesie*, ii. p. 402, Möller, in *Eichhorn's Bibl.* vi. p. 207. But were this argument just, it would disprove all predictions of the Messiah; for, since the prophecies were given in a vision, every thing in them must appear as present, and the representations are always full of life, and not unfrequently assume a dramatic character.

PSALM XLV.

After a brief introduction, the sacred poet celebrates the praises of an illustrious king, who is distinguished by beauty of person, sweetness of speech, heroism and righteousness, ver. 3—6. In his kingdom, which is everlasting, and in which he appears with the highest comeliness and dignity; the most remarkable joys and honours are conferred upon him as the reward of his distinguished merit, ver. 7—9. This splendour is heightened by his women, the daughters of kings, among whom one is particularly distinguished, who shines on his right hand in gold of Ophir, ver. 10. To her the poet, ver. 11—13, addresses himself. He exhorts her to devote herself, with all her affections, to her Lord and King, and sacrifice every thing else for him; since she will thus enjoy his tenderest love, and with it the highest reverence of the most flourishing nations. He next,

in ver. 14—16, describes the splendours of the bride, when introduced to the king, with other virgins, her intimate companions. Lastly, he again turns to the king, ver. 17, 18, and promises him an illustrious progeny, who, under his auspices should rule the whole earth; at the same time expressing the hope that his poem, in future ages, would contribute to advance his glory among many nations.

There is a great diversity of views among interpreters in relation to the subject of this Psalm. Nearly all the older Christian interpreters ascribe it without hesitation to the Messiah. Among the moderns, this interpretation is held by Runge, (Comment. in h. Ps. Dresd. 1781), Michaelis, Lowth (de Sacr. Poes. Hebr. p. 611), Dathe, Anton, (de Rat. Proph. Mess. p. 29), Kuinöl, (Mess. Weiss. p. 56, seq.), Ringeltaube, Muntinghe, Pareau (Instit. Interp. V. I. p. 511, 12), and others. Rosenmüller also in the second edition of his Comm. has adopted it, with the remark that the non-Messianic interpreters can have no claim to the merit of a correct exposition of the Psalm. On the other hand, a large number of recent critics have defended the opposite interpretation. Among them, however, there is found a great diversity of opinion. Some regard it as a bridal ode, and as Grotius, Dereser and Kaiser, (Ps. p. 194), suppose it to have been sung at the marriage of Solomon with a foreign bride, probably the daughter of the king of Egypt—or, as Augusti, (practische Einleitung in die Psalm. s. 30)—at the nuptials of a Persian king. Others, on the contrary, assert that what is said of the women, and especially of the queen, is only of secondary importance, intended to advance the main design of the poem, which is to display the glory of the king. These again, are so far divided, that some, as Doderlein, who, at an earlier period, in the Auctar. ad Grotium, had defended the Messianic interpretation, (Theol. Bibl. I. p. 183, seq.), suppose the king, whose praises are celebrated to be an Israelite, while in the opinion

of others, as Rosenmüller, in his first edition, and De Wette, he is a Persian.

We feel compelled to refer the Psalm to the Messiah, for the following reasons :

1. The testimony of tradition. Not only does the Chaldee paraphrast explain the Psalm of the Messiah, but the same interpretation is found in many passages of other ancient Jewish writings. See the collection by Schöttgen, l. c. p. 234. Even several later Jewish expositors, as Abenezra and Kimchi, relying upon tradition, explain it in this manner. But we can trace this tradition much farther back. It is utterly inconceivable that the collectors of the Psalms should have placed this in their collection had it been a bridal ode, intended for the marriage of an Israelitish king, or one composed by some miserable flatterer in honour of a Persian monarch.¹ The weight of this objection falls with peculiar force on those who make a Persian king the object of those praises which, according to their view, are squandered away in this Psalm. For were its subject a king of Israel, as David or Solomon, it might with some plausibility be said, see Stark, *Carmina Dav.* l. p. 462, that, in the time of those who collected the Psalms, its true interpretation was lost, and it was adopted by them, and consecrated to the worship of God, because they ascribe to it a mystical meaning, which, though erroneous, was already prevalent. But if the subject is a Persian king, he must have lived after the Jews and Persians had begun to have frequent intercourse with each other, and, consequently, after the Babylonian exile. The collectors of the Psalms, therefore, must have been nearly contemporary with the author of this poem, and they are chargeable with the guilt of having knowingly received, among the Psalms of praise to God, a poem which, if it refer to a mere mortal, contains, as we shall soon see, blasphemous expres-

¹ De Wette upon v. 17, "over all the earth," an extravagant flattery, which could have been offered only to a Persian king.

sions. This supposition can surely have no weight with those who know how carefully the Jews, after they had been taught by misfortune during the captivity, avoided whatever might tend to dishonour their God, and how strong their national pride and their hatred and contempt of whatever did not belong to their own people, became, precisely at this period.

2. The Messianic interpretation is sustained by the authority of the New Testament. The author of the Epistle to the Hebrews, chap. i. 8, 9, quotes this Psalm to prove the exaltation of Christ above the angels. This cannot be merely an illusion, since, according to the non-Messianic interpretation, his argument would lose all its force, and his appeal would be entirely useless.

3. Not less strong is the internal evidence. We will here, following the order of the Psalm, produce those characteristics which are applicable to the Messiah alone. From the superscription, v. 1, itself we derive a twofold argument. If this Psalm is a poem upon any worldly subject, how could it have been committed to the sons of Korah to be used in the service of God? Who can suppose that a nuptial poem, dedicated to Solomon, or an ode composed by some flatterer in praise of a Persian king, could have been sung in the public worship, and of course introduced into the sanctuary? Stark (l. c. p. 453) perceived the force of this objection, and felt compelled by it to deny the genuineness of the superscription, though for this he had not the slightest reason. Further, the Psalm in the title is called

משביל. Were the interpretation which De Wette

gives to this word the true one, it would indeed afford us no argument. He supposes (Einl. z. d. Ps. s. 38,) the word signifies nothing more than *poem*, since, as he justly remarks, the meaning *didactic poem*, which was that of the greater part of the older interpreters, does not suit all the Psalms to which it is prefixed.

But still the proof in favour of his explanation of the word is extremely feeble. He says, "According to Hebrew usage, מְשֻׁבֵּל, *intelligentia, doctrina*, can mean in general *poem*, just as the Arabic شِعْرٌ properly *intelligentia*, and secondarily *poetry*." To this we object, that the part. Hiphil מְשֻׁבֵּל never occurs as a noun with the meaning *scientia, doctrina*. And it can surely be shewn, by no analogous example, that a participle which means *being wise*, can stand absolutely for *a poem*. Another objection is, that the Psalms designated by the epithet מְשֻׁבֵּל, are distinguished by some peculiarity common to all, which is expressed by this appellation. But the general meaning *poem*, is by no means rendered certain by Ps. xlvii. 8, as Gesenius has asserted. Another explanation, the result of a comparison with the Arabic مِثْلُهَا, *similis, comparata fuit res*, which gives to the word the meaning *metaphorical, figurative language*, is not only inconsistent with the contents of these Psalms, but is liable to the further objection of departing from established Hebrew usage in the explanation of a word of such frequent occurrence. We give to the word the meaning, *a devout poem*, and justify it by the usage of the language. The verb הִשְׁבִּיל, has, it is true, the original meaning, *to be intelligent, wise, prudent*. But another sense arises, namely, *to be pious, religious*, from the views of the Hebrews impressed on their language respecting the intimate connexion and mutual influence of the theoretical and the practical. Thus, for example, Ps. xiv. 2, precisely in a Psalm, which occurring again as the liii. is entitled מְשֻׁבֵּל, this

word is put in apposition to נָבֵל *a fool*, in a moral sense, and as synonymous with דֹרֵשׁ אֶת אֱלֹהִים, *one who seeks God, a pious man*. See besides, Gesenius and Winer. 2. This interpretation has in its favour the contents of the thirteen¹ Psalms to which מִשְׁבִּיל is prefixed. They have all a direct reference to God, and either express gratitude for his benefits, or supplications for his aid. This meaning agrees also with Psalm xlvi. 8, “God is King over all the earth, sing to him מִשְׁבִּיל, a devout song.” 3. It is also supported by the adjunct תְּפִלָּה in Ps. cxli. The general expression מִשְׁבִּיל, which comprehends *a thankful*, as well as *a supplicatory ode*, is rendered definite by this addition. But if this meaning of the word מִשְׁבִּיל be the only one that can be proved, it furnishes a strong argument for the Messianic interpretation of the Psalm. This Calvin long since perceived, who remarks: “Ideo carmen simul vocatur מִשְׁבִּיל, ut sciamus non agi de obscœnis, vel minus pudicis amoribus, sed sub Salomonis figura sanctam et divinam Christi cum ecclesia conjunctionem nobis proponi.” Ver. 3 and 4, contain plain indications that they are not to be literally, but figuratively understood. In the former, the words, “thou art fairer than the sons of men,” are, by De Wette and others, referred to personal beauty, which in ancient times was highly esteemed. But, that this was employed by the poet merely as an image to represent the high moral perfection of the king, is evident from the declaration, “therefore hath God blessed thee for ever,” since mere beauty of form cannot possibly be the ground

¹ Ps. xxxii. xlii. xlv. lii. lv. lxxiv. lxxviii. lxxxviii. lxxxix. cxlii.

of God's blessing.¹ De Wette and others, it is true, seek to evade the difficulty, by translating עַל-כֵּן *while*, after the example of Calvin, instead of *therefore*. But this expedient is inadmissible, because this meaning of עַל-כֵּן is in general incapable of proof, (see Winer, s. v. כֵּן ,) and is not necessarily required in any of the places quoted by De Wette on Ps. xlii. 7; and because לְעוֹלָם would then be entirely unsuitable and superfluous; and lastly, because עַל-פָּי can have no other meaning than that which it has in ver. 8: "thou lovest righteousness and hatest iniquity, *therefore* he hath anointed thee," &c. in a similar connexion. Ver. 4, the king is summoned to guard his sword upon his thigh; but, at the same time, the writer intimates the metaphorical nature of the language by the exegetical phrase $\text{הַיְּהוָה וְהַדְרָךְ}$, "thy glory and thy majesty." What earthly monarchs effect by the sword, shall this exalted Godlike king accomplish by his glory and majesty, whereby he shall vanquish his foes without the aid of any of those means employed by men. Altogether similar is the language of Isa. xi. 4, "He shall slay the wicked with the rod of his mouth," that is, what other kings effect by instruments of punishment, he shall effect by his bare words. The words הוֹד and הַדְרָךְ are commonly employed in connexion, to designate the majesty and glory of Jehovah, see Ps. xcvi. 6; civ. 1; cxi. 3. Rosenmüller and De Wette suppose that the sword of the king is called glory and majesty, *qui est decus tuum et splendor*. But the insipidity of this inter-

¹ Theodoret: ὁ δὲ ψαλμὸς κάλλος αὐτοῦ καλεῖ οὐ τὸ τοῦ σώματος, ἀλλὰ τῆς ἀρετῆς καὶ πάσης δικαιοσύνης, τὸ ἁμαρτίας οὐ διεξάμνον σπῖλον, τὸ πάσης κηλίδος ἐλεύθερον.

pretation is obvious at first sight, and that it is erroneous is still more evident from the beginning of ver. 5. The repetition of ךְ תִּיָּךְ which there occurs, “and in this thy glory,” shews that the word is used in its full and literal import. The true interpretation was long ago perceived by Theodoret: *τὴν ὄραν διαγράψας καὶ τὴν σοφίαν ἀποδείκνυσι καὶ τὴν δύναμιν καὶ τὴν πανοπλίαν, ἣ ἡμεῖς χρῆσάμενος τοὺς ἐναντίους κατέλυσε. Καὶ τὸ πάντων ἡμῶς παραδοξότατον πρᾶγμα διδάσκει. Αὐτὴν γὰρ αὐτοῦ τὴν ὄραν, καὶ πανοπλίαν λέγει καὶ δύναμιν. Περιῶσαι γὰρ φησι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρὸν σου, δυνατὲ, τῆ ὠραιότητι σου καὶ τῷ κάλλει σου.*—The characteristics also given in ver. 5, that the king whom the poet celebrates goes forth for the establishment and promotion of truth and righteousness joined with mildness, suggest the idea of a conflict which is not to be fought with fleshly weapons, and they cannot be taken in their natural import, when referred to any other subject, so well as when referred to the Messiah, of whom it is also said in Isa. xi. 5, “that righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns.” When in ver. 6, the king is described as a mighty warrior, who subdues many nations, this does not at all suit Solomon, who was engaged in no war, but agrees well with the Messiah, who likewise, in Isa. liii. 12. Ps. cx. 5, and elsewhere, is represented under the image of a powerful and victorious warrior. But the strongest argument for the Messianic interpretation is found in ver. 7. There the king is addressed as God. The non-Messianic interpreters have here resorted to various expedients. Several of them take אֱלֹהִים not as the vocative but as the genitive. How unnatural this interpretation is, and how plainly the mere result of necessity, appears from the fact, that no one of the ancient translators, among whom the Jewish certainly cannot be charged with doctrinal prejudice, ever thought of it. All

translate in the vocative. The LXX: ὁ θρόνος σου ὁ θεὸς εἰς αἰῶνα αἰῶνος. Aquila: ὁ θρόνος σου θεὸς εἰς αἰῶνα καὶ ἔτι. Symmachus: ὁ θρόνος σου ὁ θεὸς αἰώνιος καὶ ἔτι. Theodotion: ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος. The Chaldee: ‘thronus gloriae tuae, domine, stabilis in sempiternum.’ In favour of the vocative also is the foregoing voc. גְּבוּרָה v. 4. Calvin has already justly said: “Quod Judaei locum hunc depravant, quasi ad deum fieret sermo, nimis putidum est; quod etiam alii אֱלֹהִים in Genitivo casu legunt, ratione caret ac prodit eorum impudentiam, dum scripturam turpiter lacerare non dubitant, ne Messiae divinitatem cogantur fateri.” But that this interpretation is inadmissible will be yet more clearly seen, if we carefully examine the different modifications with which it has been advanced. De Wette on the passage, and Gesenius on Isa. ix. 5, translate: “Thy God’s throne endures forever and ever;” that is, thy throne entrusted to thee by God. They suppose that we have here a *stat constr.* interpreted by a suffix, as in Levit. xxvi. 42, בְּרִיתִי יַעֲקֹב, *my Jacob’s covenant*, that is, my covenant established with Jacob. But here an essential difference has been overlooked between the passage before us and the only alleged parallel passage, which serves apparently to confirm this interpretation. The exception to the rule, that the suffix belonging to two nouns in the construct state, can be attached only to the latter, (Ewald Gramm. p. 580) is justified in the passage quoted, only by the circumstance, that the second noun is a proper name, which cannot receive a suffix; here however there is no reason whatever why the suffix should not be attached to the second noun, and the supposition that the rule is here departed from, is entirely arbitrary. 2. After the example of Abenezra (Clavis s. 123), Paulus, and Ewald (Gramm. p. 627), translate, “thy throne is

God's throne," supplying כִּסֵּא again before אֱלֹהִים. But no one of the advocates of this interpretation has produced a single example in favour of so harsh an ellipsis. Ewald says it occurs very seldom, and appeals to this passage alone.—Still more unjustifiable is the explanation of those, who, after R. Saadiah Haggaon as cited by Kimchi. take אֱלֹהִים in the nom. case: "Thy throne is God forever and ever;" *i. e.* He will forever sustain thy throne. This has not even the semblance of support in the usage of the language; and it is manifest from the parallel passages in 2 Sam. vii. 13, and Ps. lxxxix. 29, that *forever and ever* must be an attribute of the kingdom and not of God. The demonstration that אֱלֹהִים cannot be understood otherwise than as the vocative, sufficiently refutes one class of our opponents. Not a few among them acknowledge this, but assert that the name אֱלֹהִים may be given to judges, kings, etc. So, after the example of Jarchi, Knapp, Ammon (*Christologie*, p. 45), Dereser (*Psalmen*, p. 129), and others. But against this interpretation there are the following objections. 1. We will not with Winer and others deny that אֱלֹהִים is ever used for the magistracy among men. Thus it is said in Ex. xxi. 6 and xxii. 7, 8, that a man shall go with his cause before God, אֱלֹהִים-אל, *i. e.* as we learn from Deut. xix. 7, before the divinely appointed tribunal, which decided causes in God's name. This usage certainly occurs also Ps. lxxxii. 1, where, to awaken the consciences of the Theocratic judges, God is represented as appearing in their assembly, in which the Presidency belongs to Him, and which dispenses justice in his name, בְּקֶרֶב אֱלֹהִים and בְּעֵדוּת אֵל.

is true that De Wette has attempted another interpretation. He supposes God to be represented as holding His court in heaven, in an assembly of the inferior gods, the angels. But this interpretation must be rejected, partly because the supposition that by אֱלֹהִים the angels are designated, is unsupported by usage, and partly because it is unnatural to suppose that by אֱלֹהִים and עֶרְתֵּי אֵל, in this verse the angels are intended, and on the contrary, by אֱלֹהִים and בְּנֵי אֱלֹהִים, v. 6, the earthly magistracy, since v. 6 manifestly refers back to v. 1. But these passages nevertheless do not prove the point to be maintained. No where is any single magistrate called אֱלֹהִים, but always only the magistracy as such, representing the tribunal of God. Since, therefore, a Theocratic conqueror was never so called, certainly much less could the name be given to a king at the celebration of his nuptials; and least of all to a Persian king, who could not even be called son of God, since this title belonged exclusively to the leader of the Theocracy. 2. To understand *king* by אֱלֹהִים in this place, is attended with the greater difficulty since, in the Psalms, for the sons of Korah, this is the prevailing, and almost exclusive name for the Deity instead of Jehovah. See Genesis on Is. ix. 5. 3. “Hoc nomen omni sua vi accipiendum esse, liquet ex ipsa contexta oratione; nam eodem dei nomine vates Messiam compellat v. seq., quod non diversum ab eo est, quo ipsum deum ibidem significat, quodque adeo, ut non diverso, sed eodem plane sensu intelligatur, suadet interpretandi simplicitas.” Pareau Inst. Interpr. V. T. p. 194. If now we, moreover, consider that Ps. ii. and cx. ascribe to the Messiah names, attributes, and actions, which belong exclusively to

God, we shall feel less hesitation to take אֱלֹהִים here in its full and natural meaning, and acknowledge the Messiah as the subject of the Psalm. The promise of the eternal duration of his throne in the same verse, leads us also to the Messiah. Allowing that עוֹלָם וָעֶד may in itself be considered capable of a limited meaning, yet that such is not the case here is evident from the context, the connection with אֱלֹהִים, and a comparison with the parallel passages 2 Sam. vii. and Ps. lxxxix., cited on our remarks on Ps. ii. and especially with Ps. lxxii. where v. 5, we find as synonymous עִם שְׁמִשׁ and לְפָנַי יִרְחַ, and v. 8, the subject of the Psalm is again called God. True, De Wette takes אֱלֹהִים, as subject and a repetition: "Thy God shall show that God is especially favourable to the king." But as it has been shown that אֱלֹהִים, in the foregoing verse is the vocative and object of address, no other interpretation is admissible here. An important argument for the necessity of the figurative interpretation is furnished by v. 11: "Hearken. O daughter, and consider and incline thine ear." How unsuitable the appellation *daughter* would be in an address to an earthly queen is manifest from the efforts of several non-Messianic interpreters to exchange it for another. Thus Mendelssohn translates: "Princess, hearken, give me thine ear." Its offensiveness and incompatibility with the manners of the East has been fully shown by Deoderlein, *Theol. Bibl.* 1. p. 193. Teachers employ the epithet *son* when addressing their pupils. Ps. xxxiv. 12. Prov. i. 8: "my son," &c. But a poet would have found but little favour had he been disposed to treat a daughter of Pharaoh or a Persian princess as his pupil. But if we follow the Messianic interpretation, all incongruity disappears. It is a fre-

quent custom of the Hebrew poets and prophets to personify lands, people, and cities as young women or matrons. See Isa. iv. 4, "Daughters of Zion," for the cities of Judah, and xxiii. 12, "Daughters of Zion," for Zion. But we need seek no farther for examples, since even in v. 13, the "Daughters of Tyre" stands for Tyre. So here the Psalmist personifies the covenant people, and represents them as a bride, who shall be brought in costly array to the illustrious king, who will take her as his beloved, on condition that she renounces for him all that she had loved before. This figurative representation need the less surprise us, since the same image is so often employed, in both the Old and New Testaments, to represent the revelation of God, or of Christ, to his people. Thus throughout the whole of the Song of Solomon, God appears as the lover, and the people of Israel as the beloved, or bride. See Rosenmüller, "über des hohen Liedes Sinn und Auslegung," in den Analekten von Keil and Tschirner 1, 3, und den Aufsatz: "über das hohe Lied," Evangel. K. Z.-I. S. 177, seq. Isaiah predicted, liv. 5, "Thy maker shall then be thy husband. His name is Jehovah of hosts. And thy Redeemer the Holy one of Israel: the God of the whole earth shall he be called." In Isa. lxii. 5, he says, 'For as a young man marrieth a virgin, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' In chap. L. 1, the decree of rejection, which God pronounced against the people of Israel, is styled a bill of divorcement. Comp. farther Jer. iii. 1. Hos. i—iii. Ez. xvi. 23. In the New Testament, also, Christ calls himself a bridegroom, Matt. ix. 15. John regards himself as only the friend of the bridegroom, and points out Christ as the bridegroom who should possess the bride, John iii. 29. See also Rom. vii. 4. Eph. v. 27. 1 Cor. xi. The necessity of the metaphorical interpretation may also be shown by v. 15. There it is said, "she shall be brought into the king in raiment of needle-work, the virgins her compan-

ions that follow her shall be brought unto thee." These virgins are the same who, in v. 10, are called kings' daughters. We must not even on this account suppose with some interpreters that they are merely conductors and attendants of the bride. The words, moreover, 'her companions,' and 'they shall be brought unto thee,' shew that these virgins also, no less than the bride, are to be united with the king in love.* Here then an insuperable difficulty arises in the way of those, who regard this Psalm as a nuptial ode: since it was not the custom to take more than one wife at the same time.¹ But the Messianic interpretation entirely removes this difficulty. The companions of the Queen, who, though inferior in rank, are still to be united with the king, are then the heathen nations over whom, indeed, the people of Israel, as the ancient covenant people of God, enjoy a certain outward pre-eminence, but who, according to the standing prediction of the prophets, and the authors of the Psalms, were to have an equal share in the blessing of the Messiah's kingdom. Thus of Old the Chaldee paraphrase and Kimchi, "*filiae regum sunt gentes, quae omnes ad obsequium regis Messiae redigentur.*" A metaphorical representation, altogether similar, is found in Cant. vi. 7, 8, "There are threescore queens, and fourscore concubines, and virgins without number, but my dove is but one." Here therefore we are taught in the usual figurative language, what in other Messianic Psalms is simply expressed; as in Psalm ii. 8, 'That the Messiah shall take for his possession all the people of the earth;' Ps. lxxii. 8, 'That he shall reign from sea to sea, and from the Euphrates to the ends of the earth,' etc.—V. 17, it is said that the king will

¹ That the Psalm, unless it be referred to the Messiah, can be taken for nothing else than a song of praise to a king on occasion of his marriage, appears from the exhortation v. 11, which can properly relate only to a bride, and not to a wife of the king. The same is true also of the promise, v. 17.

make his sons princes in all the earth. That the words **בְּכָל-הָאָרֶץ** can have only the meaning we have given, and cannot be translated 'in all the land,' De Wette himself confesses. He says, also, that it is only by the extravagance of flattery that such language could be addressed to a Persian king. But besides the arguments already adduced against the supposition, that the subject is a Persian king, we may add the close resemblance between this and Psalm LXXII., which De Wette himself explains of a king of Israel. The Messianic interpretation gives a sense as natural as it is suitable. The poet derives his figurative representation from the circumstances of the time in which he lived. Solomon had divided Palestine into twelve departments, see 1 Kings iv. 7, and 2 Sam viii. 18, it would seem that David had already established his sons as agents under himself. The same thing was done by Rehoboam, 2 Chron. xi. 23. And as the earthly heads of the Theocracy divided their kingdom, which was confined to the bounds of Palestine, among their sons, so shall the Messiah divide among his offspring his far wider dominion, which extends over the whole earth. It follows, however, from the character of the union from which they spring, that these are not natural, but spiritual children. This metaphorical representation, can, moreover, be sustained by analogous examples. See Is. liii. 10. Finally, the prediction in v. 18, that many nations shall praise him, is, to say the least, more applicable to the Messiah than to any earthly king.

Having thus brought forward the positive proofs for the Messianic character of the Psalm, it now remains to remove the objections which have been urged against it, at least, so far as they have not been refuted by what has already been advanced. Of this character is the general charge, so often repeated by several non-Messianic interpreters, of capricious allegorizing. But this objection is valid

only when the interpreter fails to show, either from internal or external evidence, that the literal meaning cannot be the true one, and that the author designed to represent spiritual objects by sensible images. See Anton, l. c. p. 27. We take the objections principally from Paulus—Clavis S. 119, who has made a tolerably complete collection of what others, as Teller, zu Turretin de interpret. S. Script. p. 165, seq., Schulz, Kritik der Messianisch Psalmen; Jacobi, Psalmen übers, and lastly, Kaiser, have brought forward repeatedly.

1. “ True there are frequently metaphorical representations in the Hebrew writers; but it is not the practice of a good writer to carry out the allegory so far.” Thus Teller, l. c. p. 185. But, in answer to this, we have a sufficient number of examples, even though we should not choose to appeal to the splendid example of the ‘ Song of Songs.’ We need only compare the allegorical representations of the fall of Babylon, Is. xlvii. where Babylon is personified and described as a rich delicate lady, who is now bereaved of her husband, and overwhelmed in the deepest misery; the similar representations, extended to the minutest particulars, in Ez. xvi. and xxiii. and the figurative description continued throughout the first three chapters of Hosea, and we shall be obliged to confess that the author of this Psalm has confined himself within very narrow limits.

2. “ The Psalmist, who could borrow his colouring from all the royal splendour of a Jewish monarch, in order to describe his Messiah, has, nevertheless, chosen very unskilfully, and given him a costume which does not belong to him. The kingdom of the Jewish Messiah can indeed be presented to him as a bride clothed in all the splendour of the East, and attended by maidens and companions; but then he has but one bride, one spouse, the people of Israel.” One can scarcely conceive what is meant by this objection. Do they intend to assert that the sacred poets and prophets of the Old Testament, regarded

their Messiah as destined for the Jews alone? This has already been sufficiently refuted by the passages quoted from the Psalm. But if it was expected that the kingdom of the Messiah should embrace the heathen as well as the Jews, since it is conceded that the Jewish people can be personified as his bride, what reason can be given why the heathen nations should not be represented in the same manner; especially as the circumstances of an Oriental court, where many wives of inferior rank stand by the side of one peculiarly distinguished, gives so much occasion to carry out the allegory to such an extent? Finally, the author, in ascribing to the people of Israel such an outward distinction, wisely followed the mode of representing the Messiah's kingdom, which prevails throughout the Old Testament; where the Jewish people are always regarded as the original stock, and the heathen nations, who were only to be engrafted upon it, sustain a relation somewhat subordinate; a view of the subject afterwards confirmed by Christ and his apostles, Rom. xi.

3. "Figures like v. 12, 'so shall the king greatly desire thy beauty' are improper, and not usual with the sacred writers." But then we must allow it to be equally objectionable, when Isaiah compares the delight of God in his people, with that of the bridegroom in his bride; or when Paul styles the church a bride, not having spot, or wrinkle, or any such thing; and, therefore, enjoying the perfect love of her exalted bridegroom. To say nothing of other passages, is not spiritual beauty here also represented by the figure of personal beauty?

4. "How shall this bride of the Messiah forget her own people? She is herself this people personified." But precisely because the representation is figurative, and the covenant people appear personified as a bride, must the thought, that after their union with this exalted king, they should render to him their exclusive love, and renounce every previous

inclination not directed to him, be expressed in a manner consistent with this figurative representation, and not with the event described; therefore in accordance with the relation between a bride and a bridegroom. The passage in Gen. ii. 24, "Therefore shall a man leave his father and mother," supplied the Psalmist with a beautiful ground work; he seems also to have had in view Gen. xxi. 1, "And the Lord spake to Abraham, get thee out of thy country, and from thy kindred, and thy father's house." The Chaldee well explains it on the whole, though the figure is too literally understood: "et obliviscere opera mala impiorum populi tui et domum idolorum, quae coluisti in domo patris tui Abrahami."

5. "How came Tyre alone to be mentioned, instead of all the Heathen nations?" The Messianic interpretation does not require us to suppose this: but that Tyre, as the richest city of the ancient world, is here by synecdoche, put for the richest nation, is, in itself, considered liable to no objection, and, is, moreover, confirmed by the addition עֲשִׂירֵי-עַם, the richest of the people, *i. e.* the richest among all nations. Nothing, finally, is more common in the Old Testament, than single names to be mentioned, while the writer has in view the whole, and not pre-eminently that particular part. There is a parallel passage in Ps. lxxii. 10: "The king of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." Further, Isaiah lx. 6: "All they from Sheba shall come; they shall bring gold and incense, and declare the praise of the Lord." As in both these places, Tarshish, Sheba, and Seba; so here Tyre is used to designate the richest of the heathen nations.

The Messianic interpretation, therefore, is sufficiently justified. We only further remark, that we must be on our guard against that caprice, which would require something literal corresponding to each single line, which often serves only to complete

the picture. Thus in v. 8, 9, we must look for nothing more than the thought that God will confer upon the Messiah the highest exaltation and glory, which is represented by imagery, borrowed from the splendour of an eastern court. So also the description of the royal bride, v. 13—15, means only that the richest blessings and greatest glory shall be conferred upon the covenant people, if, with sincere love, they devote themselves to their Lord and King.

PSALM LXXII.

This Psalm, like the xlv., celebrates an exalted and illustrious king, who is distinguished for righteousness, and, with benevolent concern, takes under his care the miserable and the oppressed, ver. 1, 2, 4, 12—15. Under his reign universal peace will prevail; and in consequence of the righteousness introduced by him, a rich abundance of blessings be poured forth, ver. 3, 6, 7, 16. These blessings are not like those conferred by distinguished earthly kings, to endure only for a time, and then be interrupted by his death; but like himself, they are eternal, and consequently the gratitude and reverence of his subjects towards him will be eternal also. ver. 5, 7, 17. His kingdom is by no means confined to the limits of Palestine, but is co-extensive with the whole earth. All nations, even the most powerful, the most uncivilized, and the most remote, shall reverently obey Him, not indeed subdued by the power of his arms, but freely choosing his service under the influence of his righteousness alone, ver. 8—11. Through him will be fulfilled the great promise made to Abraham, that in his seed all the nations of the earth should be blessed. Many interpreters regard David as the author of the Psalm. They suppose that he delivered it to Solomon just before his death. Thus the old Syriac version: “Davidis cum Salomonem regem constituisset;”—the Arabic: “Salomoni filio

Davidis." This also is the opinion of several later Jewish expositors, as Kimchi and Jarchi, and, among Christian interpreters, Geier, and lastly Pareau, l. c. p. 511. But this opinion is opposed not only by the ל in the superscription, which indeed often designates the person or persons to whom a Psalm is delivered over for musical performance, but never the person to whom it is dedicated; but still more strongly by the fact, that the imagery of this Psalm is furnished by the reign of Solomon, which of course excludes David from being its author. This is too evident to be mistaken, for example, in the representation of the permanent peace, which shall prevail under the reign of this illustrious king. The representations also in ver. 10 and 11, remind us of 1 Kings x. 23—25: "So king Solomon exceeded all the kings of the earth for riches and wisdom; and they brought every man his present, vessels of silver, and vessels of gold," &c. Ver. 16 reminds us of 1 Kings iv. 20: "Judah and Israel were (under Solomon) many, as the sand which is by the sea in multitude, eating and drinking, and making merry." Others, as Bertholdt, Einl. p. 1949, et al. understand the ל after the example of the LXX (*εἰς Σαλωμών*) in the sense of *de* in Latin—concerning; as designating Solomon as the subject of the Psalm. But this is impossible, unless it is intended, with several of the older interpreters, to understand by Solomon, only him of whom Solomon was the type, the Peacemaker, Gen. xlix. 10, the שֵׁר הַשְּׁלוֹם, Isa. ix. just as the Messiah is often by the Prophets called expressly by the name of David; and, moreover, ל never occurs in a superscription with the alleged meaning. We therefore take ל in its usual acceptance, and regard Solomon as the author of the Psalm, after the example of the Chaldee interpreters in former, and Kaiser in recent times. As David in Ps. ii. and cx. makes the disturbed and warlike condition of his own kingdom the groundwork of his re-

presentation of that of the Messiah, so does Solomon employ the peaceful, flourishing, and happy condition of his kingdom, to represent that of his great descendant.

Let us now examine the reasons which make it necessary to refer this Psalm to the Messiah

1. The clear testimony of tradition. The Chaldee paraphrasts render the first verse: "Deus scientiam judiciorum tuorum da regi Messiae, et justitiam tuam filio Davidis regis." Comp. the numerous passages from the older Jewish writers by Schöttgen, c. I. p. 238, seq. Jarchi's remarks exemplify that the forefathers explained the whole Psalm of the Messiah.

2. The proof from the parallel passages is here peculiarly strong. On the one hand, this Psalm contains the most distinct reference to an old Messianic prediction, the words of which it employs, and, on the other, in a later prediction, the Messiah's kingdom is described in words taken from it. We cannot, for example, in ver. 17, "and men shall be blessed in him, all nations shall call him blessed," mistake the allusion to Gen. xii. 3; xxii. 18. The author appears as the interpreter of the promise to Abraham. Thus of old, Theodoret: *ἐνταῦθα τῆς περὶ τὸν Ἀβραάμ καὶ τὸν Ἰσαάκ καὶ τὸν Ἰακώβ ἐπαγγελίας ἐμνημόνευσε.* The second place is Zechariah ix. 10. There the extension of the Messiah's kingdom is described in words taken from ver. 8 of this Psalm: "and his dominion shall be from sea to sea, and from the river even to the ends of the earth." To this we may add its close resemblance to other Messianic predictions, namely, besides Psalms ii. xlv. cx., with Isa. ix. and xi.

3. There is nothing in this Psalm unsuitable to the Messiah, provided we distinguish the figures from that which they represent. But, on the contrary, many of its features can belong to no other subject. We will now go over the Psalm with reference to this point. De Wette finds even in v. 1 an objection to

the Messianic interpretation. The prayer that God would give righteousness to the king is inconsistent with it, because the Messiah is regarded as the most righteous. We remark in reply, that the discourse is not here concerning righteousness in general, but righteousness as God possesses and employs it in the government of the world, and as it was needed by this king in the administration of his kingdom. The imperative תן however, as is evident from what fol-

lows, is not used in the optative sense, but is to be taken as the future; see Ps. cx. 2. The weakness of this objection of De Wette is manifest from Isa. xi. where the Messiah, before he enters upon his kingly office, and begins his reign, is endowed by God with all the requisite qualifications, Isa. xlii. 1, the Messiah first receives the Spirit of God, and then establishes righteousness among the heathen. Comp. xlix. 2; lxi. 1. The fulfilment also shows that Christ, although with regard to his divine nature he combined in himself all perfections, yet as to his human nature, was endowed by the Holy Ghost with the requisite qualifications for discharging the duties of his office. The appellation *king* is justified not only by Ps. ii. 6; xlv. 8, but also by Jer. xxxiii. 17: "David shall never want a man to sit upon the throne of the house of Israel."—Ex. xxxvii. 24: "and David my servant shall be king over them." The title *king's son* belongs to the Messiah as son of David, and is of similar import with the metaphorical title elsewhere used, צֶמַח דָּוִד *sprout of David*. The traits of character given in v. 2 and 4, rectitude in governing and peculiar concern for oppressed innocence, one of the most illustrious virtues of a ruler, are of very frequent occurrence in the prediction of the Messiah. See Isa. xi. 4: "But with righteousness shall he judge the poor and reprove with equity for the meek of the earth." Peace, also, which, according to v. 3, shall reign throughout his kingdom as the consequence of the prevalence of righteous-

ness, is not unfrequently given as a characteristic sign of the times of the Messiah. Comp. Isa. ix. 6: "Of the increase of his government and his peace there shall be no end." As in Isa. xi. 9, the knowledge of the Lord, so here righteousness is given as the cause of that peace which distinguishes the kingdom of the Messiah. Ver. 5 furnishes a strong proof in favour of our interpretation: "They shall fear thee as long as the sun and the moon endure, throughout all generations." The evidence of this passage would indeed be greatly weakened were we to suppose with Calvin, Doederlein, Michaelis, and Dathe, that the object of this address is God. But then, as Michaelis justly remarks, only the grossest flatterer could have made such a declaration in behalf of Solomon, since no king who does not himself reign eternally, can cause his people to fear God so long as the sun and moon endure. But there are sufficient reasons to suppose with most interpreters, and at least De Wette, that the author here directly addresses the king of whom he had spoken before in the third person. This opinion is favoured by a comparison with v. 7, where the expression, 'as long as the moon endureth,' as well as the corresponding word לעולם in v. 12, must relate to the king and not to God; and by 2 Sam. vii. 15, which lies at the foundation of this as well as of all other Messianic predictions in the Psalms, where the phrase עַר עוֹלָם is likewise spoken of David's posterity. Comp. also Ps. lxxxix. 37, 38, and xlv. 7. Grotius, in order to show that such language may be spoken of a man, compares the passage in Ovid: "cum sole et luna semper Aratus erit." But there it is living forever in the memory of others which is spoken of; here, on the contrary, reverence is to be paid to one who himself lives, as appears from the verse itself, and a comparison with verses 7 and 17. But as eternity of dominion can be ascribed to no earthly king, so does it

constitute one of the essential characteristics of the Messiah, Isa. ix. 5, he is styled the Father of eternity, and according to v. 6, he shall establish his kingdom from henceforth even forever.—V. 6, the image of a rain, which falls soft and lovely upon a new mown meadow, covering it with fresh green, while if drought prevail, the sun burns it, the roots and every thing withers, is very expressive of the Messiah. Calvin: “hoc praecipue in Christo videmus impleri, qui arcanam gratiam stillando facit ecclesiam suam pullulare.” David in his last Psalm, 2 Sam. xxiii. 5, when he speaks with deep emotions of the promise made to himself respecting the Messiah, employs the same image to describe the blessings of his reign. That this passage refers to the Messiah is obvious; for David extols his great descendant, not as the sovereign of any one people, but as the Lord of the human race (מוֹשֶׁל בְּאָדָם), comp. Pareau, l. c. p. 499.

—V. 7, we again have the characteristic marks of the Messiah's reign, righteousness, peace, and endless duration.—V. 8, the kingdom of this illustrious monarch extends over the whole world. “He reigns from sea to sea, and from the Euphrates to the extremity of the earth.” There is here a very remarkable reference to the passage where the boundaries of the earthly Theocracy are given, viz., Exod xxiii. 31: “And I will set thy bounds from the Red Sea even unto the sea of the Philistines, (the Mediterranean) and from the desert unto the Euphrates;” and Deut. xi. 24: “from the wilderness to Lebanon, and from the Euphrates to the Mediterranean sea. The author of the Psalm takes two of the boundaries here given; and then, instead of the corresponding ones, subjoins others which are far wider, and coincide with the ends of the earth. It is true that after Sal. Jarchi, and Michaelis, some interpreters would give to this verse a more restricted meaning. They would make “from sea to sea,” mean nothing more than “from the Red Sea to the Mediterranean,” and אֶפְסֵי אֶרֶץ not *the ends of*

the earth, but merely *the extremities of Palestine*. But this interpretation has no philological support. There is no example to justify us in giving the alleged restricted meaning to the expression "from sea to sea," the same as Latin: "per totam terram, quatenus maribus cincta est, (Chald. ab angulo maris magni usque ad oppositam angulum maris magni,) unless it were limited by an additional epithet, as in the passage of the Pentateuch, to which we have referred. Nor does אֶרֶץ אֲפֹסִי ever mean the bounds of Palestine, but always those of the whole earth. Moreover, according to what follows, not only Palestine but the whole earth, with all lands and rulers, shall be subject to this king. But extension over the whole earth is a usual characteristic of the Messiah's kingdom. See, besides, Ps. ii. 8. xxii. 28. Zech. ix. 10, among other places, Mich. v. 4: "He shall be great even unto the ends of the earth." V. 9—11 afford a strong proof of the correctness of the Messianic interpretation. Here, in the first place, merely as a part for the whole, several far distant nations, some of them rude and uncivilized, others rich and powerful, are named, who shall submit themselves to the king, and do homage to him with presents. Next, lest it might be supposed that none but the people mentioned by way of example, were to obey him, it is said, "all nations shall fall down before him, all kings shall serve him." The non-Messianic interpreters, as Dereser, seek to show the fulfilment in passages, as 1 Kings x. 10, according to which the queen of Sheba, and v. 25, according to which others also brought costly presents to Solomon. But though we would not wish to deny that this writer, in his figurative representation, had these transactions in view, we must, nevertheless, assert that they are by no means a fulfilment of the prophetic language of the Psalm. What is said is far too great for Solomon, since several people are named, with whom he had no connexion; and every limitation is afterwards removed by the word "all." The gifts, moreover, which are here spoken of, are not, as Dereser

has erroneously supposed. those of friendship, such as men brought to Solomon; but they are the signs of obedience, subjection, and reverence, as Calvin has long since remarked: “*Quodvis tributum aut vectigal intellige, non autem voluntarias oblationes, quia loquitur de hostibus devictis et de subjectione eorum.*” Over all these people this king shall reign, and they shall serve him with the deepest humility. Every difficulty is removed by the reference to the Messiah. The bringing of gifts is, then, merely a metaphorical representation of homage and reverence, just as in v. 15, the admiring gratitude of the delivered towards his deliverer, is represented by the figure of the bringing of gold from Sheba. The representation in v. 12, &c. of the method by which the king, whose praises are celebrated, has gained so wide a dominion, suits no earthly king, but agrees well with the Messiah. He has not, like wordly conquerors, triumphed by the power of his arms; but by his illustrious attributes, by his righteousness and love, he has now the hearts of men, and made them yield a willing submission to his sway. Feeling the difficulty with which the non-Messianic interpretation is here attended, De Wette seeks in some measure to obviate it, by supposing, with Pfeiffer, in Rosenmüller on the passage, that merely the external political relations of the king are here mentioned. He would, it was hoped, afford protection to oppressed nations. But the mode of expression itself is decisive against this supposition. It is manifest, as in v. 2 and 4, individuals, and not nations, are spoken of. How could an oppressed people, for example, be called אֲרָבִי? The expression, also, v. 13, “He shall spare the poor and needy,” shows that the subject of discourse is the conduct of the king towards his own subjects. And, lastly, were De Wette’s opinion just, still the passage, in any event, would only furnish a reason why some small, oppressed nations, in the neighbourhood of Palestine, should become the subjects of the king. But this is altogether against the

scope of the passage. It designs expressly to give the reason why the wildest and most distant, the richest and most powerful nations; yea, even the people and kings of the whole earth, will yield submission to this king. But the extension of the Messiah's kingdom, is, in other passages, also, represented in a manner precisely similar. Thus, for example, according to Zech. ix. 10, the Messiah shall establish his reign over the whole earth, not by the force of his arms, but because he, the righteous one, will speak peace unto the heathen. According to Isaiah ix. 6, the increase of his dominion, and his power, go hand in hand. Comp. also, Is. xi. With respect to v. 15, we must first establish the true interpretation. We translate: "that he may live and give to him of the gold of Sheba, and pray for him continually, and bless him daily." We take "the poor," as the subject throughout, and understand "to live," as it frequently means elsewhere, to be sustained in life. Others, as De Wette at last, (2d Ed.) translate: "He, (the king,) lives, and they give him of the gold of Sheba." But against this interpretation we urge, that such a change of the subject is unnatural, that the future apoc. ׳ל׳ל , though sometimes used as the fut. apoc. indicative, is yet most naturally taken in its usual conjunctive sense, and that ׳ל׳ל plainly stands in contrast with the phrase, "precious is the blood of the poor in his sight," in the foregoing verse, and therefore must, in like manner, be referred to the "poor." The argument of De Wette, that all which follows relates to the prosperity of the king, is of little weight, since, according to our interpretation also, the verse serves only to augment his glory. As now we understand the verse, the bringing of the gold of Sheba, which was regarded as the most precious, (Is. lx. 6,) can be nothing else than a representation of the cordial and devoted gratitude of the ransomed towards their deliverer. An incongruity arises if we overlook the figurative cha-

racter of the expression, since the poor man has no gold whereby he can show his gratitude to the king who delivers him. The expression, "and pray for him," borrowed from the intercession of faithful subjects for their beloved king, and therefore in a manner figurative, so far agrees with the Messiah, as the gratitude and love of his people are expressed in prayers for the advancement of his glory, and the continual increase of his kingdom. In a similar manner expressions, which in a literal sense can be used only of men, are not unfrequently transferred to God, and must be understood $\theta\epsilon\omicron\pi\rho\epsilon\pi\omega\varsigma$. Thus, for example, the customary phrase בְּרַךְ יְהוָה and

אֱלֹהִים , and still more that in Ps. xviii. 47: "live Jehovah," where an expression common in acclamations to kings, is transferred to God.

The meaning of ver. 16, also, must be ascertained. Every thing depends on the translation of the $\acute{\alpha}\pi. \lambda\epsilon\gamma.$ פֶּסֶה . Rosenm. and De Wette translate "abundance," there is an abundance of corn. But the philological grounds for this translation are extremely weak. On the contrary, we are justified in translating it by *minutum frumenti*, or a handful. The Masc. פֶּסֶה occurs Gen. xxxvii. 3, 23, and 2 Sam. xiii.

18, 19, in the sense of *particula, pars minuta*. In the Chaldee portion of Daniel it is found with the additional word יְדָא in the sense of *vola manus*, chap. v. 5. The Chaldee paraphrast, 1 Kings xviii. 44, translates כִּכְבַּף אִישׁ by כִּפְסַת יַר . Rightly, therefore, has Kimchi rendered פֶּסֶה in this place, by מִלֵּא כֶּף . It is therefore to be translated:

"Though there were only a handful of corn in the land, yet on the summit of the hills its fruit will rustle like Lebanon;" *i. e.* though, before the reign of this king, there was such a scarcity that only a handful of grain remained for seed, yet this little will

be so blessed, that even the most barren places, as on the summits of the hills, the harvest, moved by the wind, rustles like the trees of the lofty Lebanon. And thus the superabundant blessings of the Messiah's kingdom are here characterised by a most expressive image. In the second part of the verse, "and out of the city;" either out of Jerusalem, under whose image the theocracy, of which it was then the seat, presented itself,—a sense which is rendered probable by the parallel passages soon to be cited; or out of every city in subjection to the Great King; out of the cities "men blossom as grass of the earth," the great populousness of the new kingdom of God to be founded by the Messiah, is described, by a metaphor signifying large population, taken from the condition of the earthly theocracy under Solomon, 1 Kings iv. 20. Similar is the description of the times of the Messiah, Zech. ii. 8: "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein," with which comp. ver. 15: "and many nations shall be joined to the Lord in that day, and shall be my people." Also Is. xlix. 20: "The children, which thou shalt have after thou hast lost the other, shall say again in thine ears, 'the place is too strait for me, give place to me that I may dwell.'" Ver. xvii.

the words לְפָנַי שְׁמִשׁ יְנוּן שְׁמוֹ we translate with

Luther: "his name shall be continued among his posterity as long as the sun endures;" on which he has made in the margin the appropriate remark: "they shall honour his name for ever and ever; although the aged die, yet their posterity shall do it."

The word יְנוּן Fut. Niph. of the ἀπ. λῆγ. ἵν, but whose meaning is rendered certain by the noun יָן *soboles*,

is properly *filiatur, sobolescit*. Rejecting the trope the LXX. correctly render: διαμένει. Vulg.: *permanet*. If *this* prediction is fulfilled in its highest

sense only in the Messiah, much more is that contained in the second part of the verse: "And men shall regard themselves as blessed through him, all nations shall praise him. While the remembrance of a distinguished leader of the earthly Theocracy lives only within the narrow bounds of Palestine; endless praise and glory shall be ascribed to this exalted king for his never ceasing benefits, by all people of the whole earth. The language, indeed, would be greatly weakened, were we to translate וַיְתַבְּרֶנּוּ בּוֹ with

Rosenmüller and De Wette: "by him will they bless themselves, *i.e.* they will use his name as a form of benediction. But the translation has no philological support. It cannot be shown that Hithp. ever occurs in this sense. On the contrary, since in the promises to the patriarchs to which this passage refers, Hithp. is used interchangeably with Niphal, we are compelled to believe that they are nearly synonymous. And in accordance with this is the translation, "they (it accords with the sense, though not with the grammar to supply the following כָּל-גּוֹיִם)

shall regard themselves as blessed through him:" a meaning which not only agrees with the Hithp. conj. but is also the prevailing one, Deut. xxix. 18. Jer. iv. 2. And thus may the Messianic interpretation here also, to which, among the moderns, Dathe, Michaelis, Kuinoel, (*Mess. W.* p. 77), Anton, Muntinghe, Pareau (*l. c.* p. 499), Rosenmüller (2d Ed.), Kaiser (*Psalmen* p. 221), and others adhere, have a well grounded claim to the general approbation it received in the earlier times of the church.

PSALM CX.

An illustrious king is celebrated in this Psalm, whom God has exalted to sit with him on his throne, and to whom he has promised a wide extension of

host, and where De Wette himself translates: "thy people willingly follow thee to battle," and on v. 7, which he agrees with us in referring to the king, in direct contradiction to his own interpretation, he remarks: "The poet in a lively manner places himself on the scene of conflict, where his king appears as a triumphant warrior." 3. "The expression 'in the day of his wrath,' agrees better with Jehovah." This is indeed the case if we make the Psalm refer to an earthly king; but not if its subject is Jehovah's exalted co-regent, the Messiah, of whom it is said also in Ps. ii. 9, that "he will break his enemies with a rod of iron, and dash them in pieces like a potter's vessel," and in v. 12, that "his wrath shall soon be kindled:" "but blessed are all they that put their trust in Him."

Relying upon the strength of these reasons, the Christian church has always firmly held the Messianic interpretation. Chrysostom says that those who reject it are *καθάπερ οἱ μεθύοντες καὶ μηδὲν σύμφωνον φεγγόμενοι, μᾶλλον δὲ καθάπερ οἱ ἐν σκότῳ βαδίζοντες καὶ προσαράσσοντες ἀλλήλους*. Not less strong is the language of Calvin, who must be allowed in this instance to be free from prejudice, since he regards all the remaining Psalms of this class as having a lower reference to an earthly king: although in this he is inconsistent, for the subject of them all is manifestly the same: "Quum de se hunc Psalmum compositum fuisse testetur Christus, non aliunde quidem nobis, quam ex ejus ore petenda est certitudo, verum ut cesset ejus auctoritas atque etiam apostoli testimonium, Psalmus ipse clamat se non aliam expositionem admittere. Nam ut nobis certamen sit cum pervicacissimis quibusque Judaeis, firmis rationibus extorquebimus, neque in Davidem, neque in alium quempiam, excepto solo Mediatore, competere, quae hic dicuntur." Among the modern interpreters, Dathe, Lowth, Michaelis, Kuinöl, Muntinghe, v. d. Palm (*Einige Lieder von David vertaald en opgehelderd*), Knapp, Anton (l. c. p. 18), Schnurrer

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It might now be expected that those who reject the interpretation would justify their disregard of the authority of Christ and his Apostles, as well as the internal proofs, by at least the semblance of reason; but here, as in so many other instances, we must content ourselves with a bare "stat pro ratione voluntas." They only occasionally remark, in passing, that the image of a warlike king destroying his foes, which is presented in this Psalm, contains few features that can agree with Christ. But here we reply, 1. That we must carefully distinguish the figure from that which it represents, and not disregard the fact that the features, which form the portrait of this great and more than human king, are taken as usual from an earthly head of the theocracy. Thus the expression, "God shall send forth the rod of thy strength out of Zion," means in simple language: God under thy reign will greatly enlarge the boundaries of thy theocracy, hitherto confined to Palestine. Comp. Is. ii. 3. Mich. iv. 2. "From Zion shall go forth the law, and the word of Jehovah from Jerusalem," Ps. lxxii. 8. So v. 3. The spiritual triumph which Christ gains over the world by his friends and servants, is represented, as is often the case, under the image of a victory in war. The king appears at the head of a host as numerous, as splendid,¹ and entirely and cheerfully devoted to his ser-

¹ Both are included in the words: "Out of the womb of the early dawn shall be to thee, the dew of thy youth," *i. e.* thy war-host shall be like the dew, the son of the morning. Thereby the increase of the people of Christ, which is as great as unperceived and sudden, and at the same time their amiableness and freshness are designated.

ing to the Messianic interpretation the expression relates, as it does throughout the New Testament, not to the Divine nature of Christ, in which he is equal in dignity with the Father, but to his human nature, in which he has obtained a participation in the Divine government as a reward for the work of redemption. Chrysostom therefore errs when he says: εἶδες τὸ ὁμότιμον; ὅπου γὰρ θρόνος, βασιλείας σύμβολον ὅπου θρόνος εἷς, τῆς αὐτῆς βασιλείας ἰσοτιμία.¹ But still this language implies a participation in the Divine glory and dominion; it is never spoken of earthly kings, who reign, indeed, as the servants of God and by his authority, but are not, on that account, co-regents with him.²

Ver. 3. The non-Messianic interpreters find themselves involved in great embarrassment by the expression *בְּהַרְרֵי קָרְיָשׁ* in *holy ornaments*. De Wette attempts two ways of escape. The first makes the supposition, that the warriors appear clothed in sacred garments, on account of the religious ceremonies, the sacrifices, etc. which preceded their warlike expedition. But not only he himself confesses

loco atque auctoritate, sed tantum ille habet, quantum regis arbitrio illi conceditur, tametsi socius est et comes imperii. Knapp, l. c. p. 50.

¹ The truth, on the other hand, was seen by Theodoret: μέγα μὲν οὖν καὶ τοῦτο—καὶ οὐ μόνον ὑπὲρ τὴν ἀνδρωπεῖαν φύσιν, ἀλλὰ καὶ ὑπὲρ ἀπάσαν τὴν κτίσιν· πλὴν ἀνθρωπίνως καὶ αὐτὸ εἰρηται· ὡς γὰρ θεὸς ὁ υἱὸς αἰώνιον ἔχει τὸν θρόνον, ἀλλ' ἔλαβεν ὡς ἀνθρώπος. ὅπερ εἶχεν ὡς θεός·—ὡς ἀνθρώπος τοίνυν ἀκούει· κάθου ἐκ δεξιῶν μου· ὡς γὰρ θεὸς αἰώνιον ἔχει τὸ κράτος.

² Steudel (Weihnachtsprogr. vom 1823, p. 17); “Quae similes citantur phrases, ut principem esse populi dei, 1 Sam. xiii. 14. 2 Sam. vi. 21, antistitis munere fungi in dei familia ejusque regno, 1 Chron. xvii. 14 : in Jovae regni solio, in Jovae solio sedere, 1 Chron. xxviii. 5 ; xxix. 23, id sibi volunt, nonnisi demando a Jova imperio fungi, cum haec phrasis secundum a deo locum tenere, in imperii cum eo consortium iniisse, edisserat : id quod in plures cadere haud potest, ut demando imperii.”

there can no proof be brought of such a practice, but it is highly improbable that it existed. For, since the sacred dress was peculiar to the priests, granting what cannot be proved from 1 Sam. vii. that religious solemnities may have preceded the going forth to war, it cannot be supposed that, during their performance, the host of warriors were clothed in sacred garments. Still more improbable is the second supposition of De Wette, viz. that arming for war is intended, because קָדַשׁ is spoken also of the arming of the war hosts. For קָדַשׁ alone never has this meaning.

קָדַשׁ מְלַחְמָה, *to sanctify a war*, is rather the same as to prepare a *sacred war*, or to arm one's self for such a war: just as קָדַשׁ צוֹם, *to sanctify a fast*, or קָדַשׁ עֲצָרָה, *to sanctify a feast*, implies to appoint a sacred fast or feast. But the difficulty is entirely done away by the Messianic interpretation. The expression is then designed to mark the difference between this conflict and earthly wars. As the leader is at the same time king and priest, so shall the people whom he conducts to war, be an army of priests, arrayed in sacred garments, and not in the bloody clothing of the warrior, which, according to Isaiah ix. 4, shall be consumed in the flames, together with all the instruments of war, at the appearing of the Messiah, whose kingdom does not, like the former theocracy, stand in need of human weapons.¹ Ver. 4. furnishes a strong proof in favour of this interpretation. There God confirms it by an oath, that this king shall be also a priest for ever after the order of Melchisedec, who, according to Gen. xv. 10, united in his own person the regal and the priestly dignity. In this declaration a total

¹ Calvin: "Deinde ut iterum confirmet regnum hoc deo sacrum esse prae aliis, addit: pulchritudines vel decora sanctitatis, ac si diceret, non venturos, qui se Christo subjicient, quasi in conspectum profani regis, sed dei ipsius: atque hunc scopum omnibus fore, ut deo cultum exhibeant."

change in the previous condition of things is implied. For, according to the Mosaic constitution, the priesthood was exclusively confined to the family of Levi, during the existence of the old covenant; and how carefully God watched over the preservation of this arrangement was shewn in earlier times by the fate of the company of Korah, Dathan, and Abiram, and afterwards by that of King Uzziah, who, according to 2 Chron. xxvi. 16, was smitten with an incurable leprosy, while intruding upon the priestly office by burning incense in the temple. Theodoret: *εἰ τοίνυν ἐκ Δαβίδ ὁ Χριστὸς κατὰ σάρκα, ὁ δὲ Δαβίδ ἐκ Ἰούδα τήνδε κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερωσύνην ἔλαβεν ὁ Χριστὸς, πέπαυται μὲν ἡ Λευιτικὴ ἱερωσύνη, εἰς δὲ τὴν Ἰούδα φυλὴν ἡ τῆς μείζονος ἱερωσύνης εὐλογία μετέβη.* Here, again, different methods have been devised to evade the difficulty. Several Jewish interpreters suppose that **כֹּהֵן** *priest*, here, as in 2 Sam. viii. 18, where it is said of the sons of David that they were **כֹּהֲנִים** *priests*, is used in a civil sense. But then, in answer to this, Michaelis has well remarked that this king, as **כֹּהֵן**, is compared with Melchisedec, and consequently the word must be understood here in the same sense as in the history of Melchisedec,¹ where it undeniably means a priest; and further, that, since **כֹּהֵן**, taken in a civil sense, would imply only an inferior dignity, it would be in the highest degree incongruous, after a preamble suited to awaken so great expectation, to ascribe it to the illustrious king. Paulus and De Wette have taken another way. They think, since the kings possessed the highest power in theocratical affairs, that the regal priesthood might be predicated of every king of Israel. That David may be declared a priest only so far as he could be one

¹ That Melchisedec was a priest, in the proper and full sense of the term, is evinced by the fact, that Abraham acknowledged his superiority, although he himself performed the functions of a household priest.

according to the fundamental principles of the Mosaic Institute, is self-evident; and that לְעוֹלָם, being limited by the subject, means merely, “during thy lifetime.” But this supposition is untenable. If every king of Israel might have been called כֹּהֵן, how has it happened that not one of them ever received this title? Even though we were willing to concede that the appellation כֹּהֵן, in a metaphorical sense, could have been given to kings, because they exercised the *jus circa sacra*, yet this figurative sense cannot possibly be the true one in the present instance. For the declaration of Jehovah is introduced with such solemnity—“he hath sworn,” strengthened by the addition of “and will not repent,” as leads us to expect not a mere matter of course,¹ but something very uncommon, and widely different from the existing state of things. Besides the word לְעוֹלָם can be taken in this connexion only in its most comprehensive meaning, as contrasted with the limited period for which the earthly priests exercised their office. The comparison with Melchisedec also, who was a priest in the full sense of the term, shews that a real and perfect priesthood, and an order of things, the reverse of that which then existed, are intended. In this comparison, the priesthood promised to the king is manifestly contrasted with that of Aaron. As in Ps. lxxii. so also here, the Messianic interpretation is confirmed by the prophet Zechariah. In chap. vi. 13, plainly referring to this Psalm, he announces that the Messiah should hereafter unite the regal and the priestly dignity in his own person, and represents this as an occurrence altogether novel and extraordinary.

¹ Paulus: “David shall be as a priest.” On the contrary, Schnurrer: “Formula: decretum Jehovae est, quod nunquam immutabit, ita comparata, ut quod proximis verbis dicitur, non possit non esse grande aliquid, eximium, singulare.”

We come now to ver. 5. As in Ps. xlv. 7, 8, the king is called אֱלֹהִים, in Mal. iii. 1, הָאֲדֹנָי, and Isa. ix. 5, אֵל, so here he receives the name אֲדֹנָי, which is peculiar to God alone, and is never ascribed to any created being. The non-Messianic interpreters have attempted to escape from this difficulty in three different ways: either they have asserted, without the semblance of proof, that אֲדֹנָי may be used in speaking of men,—as Rosenmüller, 1st Ed.—or they have capriciously changed the text so as to read אֲדֹנָי, or אֲדֹנָי,¹ instead of אֲדֹנָי;—or, lastly, they have supposed that not Jehovah, but the king is addressed, which is the opinion of De Wette. The “Lord on thy right hand,” will then mean, “the Lord is thy support.” But this opinion is erroneous. For, first, although it cannot be denied that the expression, to be at the right hand of any one, may import the same as to sustain him; yet this sense is here inadmissible, because it is not to be supposed that the Psalmist would in so brief a space employ the same expression in both a literal and a figurative sense; and would say in the beginning of his Psalm, that the king is on the right hand of Jehovah, and here, that Jehovah is on the right hand of the king. 2. But few surely will be disposed, with Dereser, to refer the 7th verse also, “he shall drink of the brook in the way, therefore shall he lift up the head,” to Jehovah. Ca’vin has well remarked on this verse: “Similitudo est a strenuis et robustis ducibus sumpta, qui dum festinant ad hostes persequendos, non indulgent delitiis, sed ad potum contenti sunt obviis quibusque fluminibus, et quidem in transcurso, ut stantes sitim e flumine

¹ This is opposed by all the old versions, LXX. Vulg., Syr., Ar., which translate, *The Lord*; and the Chaldee, *The Shechinah of the Lord*.

restinguant. Nam et hoc modo Gideon cordatos et bellicosos milites expertus est, quia ignavos esse colligens, qui bidendi causa se curvabant, domum remisit." That this reference is inadmissible was seen by De Wette, who supposes "a very natural and customary change of person." But however common the change of persons may be, it will surely not readily appear to any one to be *natural* in the present instance. For it is obviously one and the same warrior, who in ver. 5, 6, with resistless power, overthrows the people and their kings, and in ver. 7 is engaged in eager pursuit of the remnant of the host of his enemies, and suffers nothing to stay his course. Still De Wette has laboured to adduce reasons against supposing Jehovah to be the object of address. He says, 1. "It is incongruous that Jehovah should be here addressed and not the king, to whom the discourse had before been directed." But when the dramatic character which this Psalm has in common with Psalm ii. is considered, it is not easy to perceive wherein this incongruity consists. The opinion that the king is addressed, Ps. lxxii. 5, is defended by De Wette himself, although he is not elsewhere addressed in the whole Psalm, but is always spoken of in the third person; and a direct address to Jehovah immediately precedes! The change of the address is in general so frequent, that it is useless to bring forward examples. 2. "Besides, the king enthroned on the right hand of Jehovah, *i. e.* in a state of rest, cannot be conceived as engaging in war." This objection is founded on a misunderstanding of the words, "sit thou on my right hand, until I make thy foes thy footstool." The sense is, although numerous and powerful enemies rise up against thee, they cannot prevent me from making thee a partaker of my dominion, until thou shalt have entirely subdued them by the power which I will impart. That sitting on the right hand does not imply a state of inaction, is evident from ver. 8, where the king appears at the head of a countless

host, and where De Wette himself translates: "thy people willingly follow thee to battle," and on v. 7, which he agrees with us in referring to the king, in direct contradiction to his own interpretation, he remarks: "The poet in a lively manner places himself on the scene of conflict, where his king appears as a triumphant warrior." 3. "The expression 'in the day of his wrath,' agrees better with Jehovah." This is indeed the case if we make the Psalm refer to an earthly king; but not if its subject is Jehovah's exalted co-regent, the Messiah, of whom it is said also in Ps. ii. 9, that "he will break his enemies with a rod of iron, and dash them in pieces like a potter's vessel," and in v. 12, that "his wrath shall soon be kindled:" "but blessed are all they that put their trust in Him."

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vice,¹ and at the same time, however, the figurative character of the representation is suggested by the expression, "in sacred ornaments." In v. 5—7, the punishment which the king inflicts upon his enemies is represented by the figure of the fearful ruin which an earthly conqueror brings upon his vanquished foes. Comp. the similar representation in Isaiah lxiii. 2. It is however true that this king, even after the description is divested of its metaphorical character, appears as a severe judge and avenger of his enemies. But here is nothing inconsistent with the fulfilment, when we consider the point of view taken by the Psalmist. It is not the Messiah in his humiliation, who here, as well as in all the other Psalms of this class, presents himself; but the Messiah in his glory. The author here, as in Ps. ii., takes his station in that period of time when the Messiah, after having finished his work, has been exalted by God to a participation in his government, and endowed with power to subdue his enemies. But, that what Christ says of himself in reference to his lowly condition must not be transferred to him in his state of exaltation, we have already seen on Ps. ii. Comp. also Luke xx. 27. Calvin strikingly observes: "Si quis roget: ubi igitur ille clementiae et mansuetudinis spiritus, quo praeditum fore alibi docet scriptura? respondeo sicuti erga oves mansuetus est pastor, lupis autem et furibus asper et formidabilis, ita Christum suaviter et placide fovere eos, qui se ejus custodiae committunt; sed qui obstinata malitia excutiunt ejus jugum, sensuros quam terribili potentia instructus sit."

¹ The noun נָדְבָת often occurs in the sense: *voluntariae oblationes*. Comp. *e. g.* Exod. xxxv. 29, and indeed not merely in the proper, but also in the spiritual sense, as Ps. cxix. 108. This sense is here also more suitable than the one usually assigned to the word: willingness, as *abstractum pro concreto*, for willing. The people present themselves as a free-will offering to their divine king.

As to the date of the Psalm, Palm and Muntinghe, have not, without reason, assigned it to about the same time as the second. This idea is favoured by their great resemblance. In both Psalms, numerous enemies, who rise up against the king, are easily vanquished and destroyed. In both we hear Jehovah assuring the king of dominion and victory over his enemies. The supposition of Pareau, that the union of the priestly and regal dignity in the person of the Messiah, was made clear to David at the bringing up of the ark of the covenant, related in 2 Sam. vi. 12—19, where he himself, performed in a measure, sacerdotal functions, is inconsistent with the fact, that he had not yet received the Divine promise, which proved the ground-work of all his Messianic hopes and prophecies.

II. PSALMS IN WHICH THE SUFFERING MESSIAH IS DESCRIBED.

From the Psalms already examined, we learn to know the Messiah as a divine and glorious king, whom all the nations of the earth shall obey, and also as a priest of a far higher, and more illustrious order than the priest of the first covenant; who was, consequently, to make an atonement for the sins of his people; for this was the peculiar duty of the sacerdotal order. But the Psalms are silent, both concerning the method, by which, as a king, he should gain his widely extended dominion, and, as a priest, accomplish the work of expiation. Their authors contemplate him as having been already exalted to glory. But in another class of Psalms, those previous sufferings of the Messiah, by which the atonement was made, and which were rewarded by his subsequent glorification, constitute the chief object of prophetic vision. This ought not to awaken surprise, as we shall, hereafter, more fully show, in the chapter concerning the idea of the suffering Messiah

in the Old Testament. Already in Ps. ii. and cx. innumerable enemies array themselves against the Messiah. David himself, and all other true believers of the Old Testament, had so deeply experienced the corruption and wickedness of men, that they could have expected nothing else than the sufferings of their own lives should have their counterpart in the life of the Messiah; they were, therefore, sufficiently prepared for the Divine revelation on this subject, with which they were favoured.

To this class belong, especially, Psalms xvi. xxii. xl. It is a peculiarity of those Psalms that the subject of them is himself introduced as speaking, while the subject of the foregoing Psalms is usually spoken of in the third person. Comp. however, Psalm ii. The interpreters who refer these Psalms to the Messiah are divided into two classes.

1. The larger number suppose that the Psalmist made the condition and the sentiments of the suffering Messiah his own, that he might introduce him as speaking, or rather speak himself in his person. This idea, considered in itself, is not objectionable. Nothing is more frequent in poetry of all kinds, than for persons to be thus introduced, and in prophetic poetry this is the more natural, because the nature of the prophetic vision, in which every thing appears as present, necessarily gives to the representation a dramatic character. Thus, for example, in Ps. ii. the poet at one time speaks in his own person, at another in that of Jehovah, and, lastly, in the person of his exalted king; and this too without particularly designating who it is that speaks. Thus also in Ps. cx. Jehovah appears as the speaker. Thus the prophets in perpetual alternation, speak now in their own person, and now in the person of Jehovah. They represent in their symbolical transactions at one time Jehovah, at another the Jewish people, and then again some other subject. A remarkable illustration of this fact is found in Isaiah xlix. As the prophet in chap. xlii. had in his own person directed

the discourse to the Messiah, as if present, so here he speaks in the person of the Messiah to the Gentiles.¹

2. After Calvin and Grotius, other expositors, as Dathe and Steudel, (*Disquisitio in Ps. xvi.* Tüb. 1821), suppose that there is in these Psalms a sort of double sense; that the subject of them, in the literal and lower sense, is in each case the author himself, and that when thus interpreted, every thing that is said, proposes a natural and consistent meaning. Nevertheless the Holy Spirit so influenced the minds of the writers, that they uttered many things applicable to themselves only in a metaphorical sense, but which were literally and completely fulfilled in the history of the Messiah. In support of this method of interpretation, they appeal to the typical character of the Old Testament in general; the persons and events of which, obscurely represented and prefigured the Church of the New Testament; and especially to the circumstance, that David in his sufferings and his exaltation was a type of the Messiah. They remark, that in common life a man often utters expressions which he did not at the moment fully comprehend, but which subsequently appear to him of the greatest importance.

It is easy to perceive the causes which gave rise to this method of interpretation. There are, in the Psalms of this class, besides those special descriptions which are fulfilled only in the history of Christ, general representations, which seem better to suit a pious and suffering Israelite, than the Messiah. Thus Psalm xvi. 3, 4, the speaker numbers himself with the pious worshippers of God on earth with whom he contrasts the ungodly. And the whole representation, v. 1—8, contains scarcely a peculiar circumstance which can be found in the history of the Messiah alone, unless, indeed, as many interpreters have done, we supply by a forced interpretation what

¹ See the remarks of Pareau, l. c. p. 519.

is wanting in the text. So in Ps. xxii. 5, 6, the speaker appeals to the example of his forefathers, whose prayers God had heard when they were in distress, and grounds upon it his supplication for similar deliverance. Ps. xl. 14—18, the description is so general that these verses occur again in Ps. lxx.—a Psalm of complaint and supplication suited to any suffering servant of God. And, in general, we find in the Psalms of prayer and complaint, which have no relation to the Messiah, passages entirely parallel with those in the Psalms of this class. These facts persuaded several interpreters to give up, as untenable, the opinion that the Messiah speaks in them throughout and exclusively. But, on the other hand, they had too much regard for truth, to deny the special references to the Messiah which they contain, and too much reverence for the testimony of the New Testament to resolve, with the Rationalists, entirely to reject the Messianic interpretation. They sought, therefore, to find a middle course.

It is scarcely necessary to remark, that this mode of exposition must be rejected, as soon as the difficulty in which it obviously originated is in some other way removed. But this is done, at least as we believe, by the two following considerations: 1. Christ, in his state of humiliation, was entirely like us in every thing, except sin; like us, he placed his confidence in God, he lamented, complained, prayed. Much, therefore, which is said of him must be capable of a more general application. 2. It has been unjustly taken for granted that, if we regard the Messiah as the speaker, we must suppose the authors of the Psalms to have been deprived of all agency and consciousness. Whether the Messiah be introduced as speaking himself, or be spoken of in the third person, can here, however, occasion no difference, since the sacred poets would, just as much in one case as in the other, be hurried away beyond the circle of their own conceptions. With respect to those Psalms in which the suffering Messiah appears

as the speaker, the writers not only received within a general impression of his severe sufferings, but special traits were revealed to them, which were peculiar to him, and could be affirmed of no other person. In describing this general impression, the ideas already in their minds were employed as the groundwork. As, in their description of the glorified Messiah, an illustrious earthly king serves as the substratum: so here the image in general of a pious man in affliction presented itself to their minds, from their own experience, and that of others. And, like the author of those Psalms which describe him in his glory, they gave to this image those special features, which suit only the Messiah. And thus all is made clear; and we need not, with the older interpreters, who overlooked the human features in these Psalms, find special references to the Messiah when none exist, nor with recent interpreters, who perceive not the Divine features, deny such references when they are known to exist, both by internal evidence, and the clearest declarations of the New Testament.

The necessity, therefore, which alone could justify this second method of interpretation does not exist. On the contrary, it is liable to several serious objections. 1. One of the most weighty is, that in these Psalms special traits occur, which in no sense can be applicable to David, or any other pious sufferer of the Old Testament. This mode of explanation, therefore, is attended with the same difficulties as that which the Rationalists have adopted. See on Ps. xxii. 2. To this it must be added, that it cannot be reconciled with the manner in which these Psalms are regarded in the New Testament, which, without any intimation of a double sense, explains them simply of the Messiah. It even expressly denies the reference of Ps. xvi. to any other object. 3. Ps. xvi. as well as Ps. xl., plainly shews how little this mode of interpretation is applicable to *all* the Psalms of this class. If we refer them to the Messiah, they

contain passages which can agree with him only, and in no respect with a saint of the Old Testament under suffering; as his resurrection in the former, and his sacrificial death in the latter; if, on the contrary, we adopt the views of the Rationalists, who make the former speak only of deliverance from great danger, and the latter of willing obedience to the commands of God, the sense is completed in David, or any other pious man in affliction, and the reasons for a higher reference to the Messiah disappear.

Two of the Psalms belonging to this class have been explained at large by Michaelis in his treatise, entitled "Critisches Collegium über die drei wichtigsten Psalmen von Christo, den 16, 40 und 110. Frankf. und Gött. 1759, 8," which while it contains much that is useful, must yet, on account of its capriciousness, be used with caution.

PSALM XVI.

The contents of this Psalm are as follows:—The speaker commences with a prayer to God for his aid, founded on the assurance that he is his God, and his highest good, v. 1, 2. He delights in the society of the faithful worshippers of Jehovah, while he avoids all companionship with those unhappy men, who seek their happiness from other sources and not from God, v. 3, 4. He felicitates himself on account of his intimate relation to God, which is better than all the good things of earth, and expresses his gratitude for being made a partaker of this blessedness, v. 7. Confiding in his relation to God, he need never be disheartened, on the contrary, even now, in the near prospect of death, he is consoled and joyful from the conviction that the Lord will not leave him forever in its power, but conduct him through it to a new life of happiness and glory, v. 8—11.

The portion of the Psalm, v. 1—8, is of a general

character ; those who affirm and those who deny its reference to the Messiah are in the main agreed as to its meaning. A difference of interpretation, however, arises at v. 9—11. According to the Messianic interpretation, the Messiah here expresses the hope of his resurrection and glorification. V. 10 will then read, “thou wilt not abandon my soul to Sheol, nor suffer thy holy one to see corruption.”

עֲזַב with ל, to abandon, שֶׁחַת corruption. The Rationalist interpreters, on the contrary, understand v. 9, 10 as referring to nothing more than the hope expressed by David, or some other pious man, that God would bestow upon him rich blessings even in the present life. They translate v. 10, “Thou dost not deliver over my soul to the realm of Hades, nor suffer thy darling to see the pit.” שֶׁחַת in the sense of *pit*.

The reasons for referring the Psalm to the Messiah are the following:—1. By far the most important proof is that which is derived from the New Testament. But no where is the testimony more complete than in the present instance ; so that the Divine illumination of the Apostles, and even of Christ himself, depends upon the Messianic character of this Psalm : since he promised them this illumination, and in their interpretation of those passages of the Old Testament which related to him, they followed his guidance. Peter, in his discourse immediately after the out-pouring of the Holy Spirit, explains the Psalm of Christ, and indeed of him only, in such a manner that he controverts its reference to David, and assigns the reasons why he could not here have spoken of himself, Acts ii. 25—31. Paul also, Acts xiii. 35—37, not only refers it to Christ, but opposes the opinion that it was written concerning David. That the Apostles do not here speak in the way of accommodation, as Rosenmüller and De Wette in reply to Eckermann (*Theolog. Beitr.* 1. 1. p. 98) remark, is evident, not to mention that such an accom-

modation is as utterly unworthy of the Apostles as incapable of proof, even from the fact that they find it necessary to vindicate the reference to the Messiah, and oppose the reference to David, whence it follows that the former was usual, and the latter prevalent among those whom they addressed. The assertion of De Wette, in direct contradiction to what he had just before remarked in reply to Eckermann, that the Apostles designed to declare nothing more than that, the *full, entire, deep* truth of the Psalmist's hope was first fulfilled and verified in Christ, fails to redeem their authority, because, according to the interpretation of the Rationalists, nothing remains which has not been completely fulfilled in the history of the Psalmist, and of course the Apostles could have had no reason to oppose the correct and literal explanation, which refers the Psalm to David. Michaelis has justly remarked, l. c. p. 3: "If what Le Clerc and others allege respecting the literal sense of this Psalm be correct, Peter would have deserved to be told: with all thine apparent candour, thou art a deceiver, seeking to delude the ignorant multitude. Thou pretendest, that the Psalm speaks of a resurrection from the dead, and is incapable of any other interpretation; whereas it relates, if literally understood, merely to a deliverance from great danger of this life, to which David, its author, was more than once exposed."—Again several defenders of the Messianic interpretation have, not without reason, assumed that, in addition to the testimony of the Apostles, we have also that of Christ himself. For as Christ, according to Luke xxiv. 27, and xlv. 46, after his resurrection explained to his disciples the predictions concerning himself in the Old Testament, we should surely expect that a passage to which they give a degree of importance so entirely peculiar, and of which they speak with a conviction so strong and free from doubt, would be one of those which he had interpreted. And as, according to the latter passage, his resurrection also was predicted in

the prophecies of the Old Testament, where could he more naturally have pointed it out to them, than in the Psalm before us? 2. Granting, therefore, that we believed the contents of the Psalm to present many difficulties in the way of the Messianic interpretation, still, with the modesty which becomes a Christian expositor, we must rather accuse our own ignorance than impute an error to the authors of the New Testament. This, however, is by no means the case. The Messianic interpretation needs no peculiar and forced explanation, in opposition to the laws of the language. On the contrary, although we concede that the older interpreters, particularly Michaelis, have brought forward many reasons for the reference to the Messiah which will not bear examination, and acknowledge also that the method can be philologically justified, by which recent interpreters have set aside the references to Christ, which his Church has always found in this Psalm; we must, nevertheless, assert, that every impartial critic must regard the Messianic interpretation of ver. 9—11, as the easiest and most natural, and that it would be universally adopted, were it not for the influence of doctrinal views. And in fact it appears that in ancient times no one ever supposed that these verses could contain any thing else than the hope of a proper resurrection. Paul and Peter presuppose this as an established truth, and they speak with a confidence, which shows that they could not have expected from any of their hearers the objection that the Psalm spake merely of deliverance from great danger. That it was believed, that the words, “my flesh shall rest securely,” could be explained only of incorruptibility, is shewn by the Jewish fable founded upon it, that the body of David did not putrify. See Lightfoot on Acts ii. 29, and the remarkable passage from Jalkut Schimoni, fol. 95, ed. Franc. by Michaelis, l. c. p. 12. Kimchi also cites as the current explanation of these words,

“post mortem sibi non esse dominaturum vermem,” and interprets verses 10 and 11, not of deliverance from danger, but of a happy resurrection.

It must, indeed, be conceded, that the true import of this Messianic prediction was difficult to be understood before its fulfilment. This is manifest from the fact, that as early as the time of Christ, it was pretty generally explained of David. But still it was surely by no means impossible for an attentive student of the prophecies to understand it correctly. Whoever had learned from Isaiah liii. to know the servant of God, who, after having died for us, should be exalted to the highest glory, and enjoy a never ending life, or from Ps. xxii. had become familiar with the thought of a Messiah, who should pass through suffering to glory, and at the same time had perceived that the speaker in a Psalm was not always of course its subject—might easily come to the conclusion, that not David, but the Messiah, in the expectation of whose advent the whole spiritual life of the people centered, here appears as speaker, and foretells his own resurrection. And even granting that no one under the Old Testament attained to this knowledge, it is yet so obvious to us, who can institute a far more extensive comparison of the prophecies illustrated by the fulfilment, that we must regard the Messianic interpretation as at least the most probable, even without the evidence of the New Testament. That the Psalm, according to the Messianic interpretation, contains things beyond the mere human knowledge of the Psalmist, need the less prejudice us against it, since Peter, Acts ii. 30, expressly remarks, that David as a prophet, *i. e.* by Divine revelation, here foresaw the resurrection of Christ.

We must now proceed to refute the objections which have been brought against the reference of the Psalm to the Messiah.

1. “Ver. 3, where the speaker expresses his longing after the pious worshippers of God, who dwelt in

the land, *i. e.* in Palestine, does not suit the Messiah, but David, who, fleeing from the presence of Saul, was compelled to take up his abode among the heathenish Philistines." Thus Jahn Vatic. Mess. II. p. 250. We here, in the first place, offer an explanation of this difficult verse. After many had despaired of interpreting the received text, and tried a variety of conjectural emendations, its genuineness has been acknowledged by the recent interpreters. They translate: "As to the saints which are in the land, and the excellent, all my delight is in them." Thus also Jahn, Rosenmüller, and De Wette (2d Ed.), after the example of Luther and Storr, among the moderns (obs. p. 295), whose interpretation, however, does not *entirely* agree with that which we have quoted. It is truly said, that the appellation קְרִשִׁים does not mean perfect moral holi-

ness, which, according to the deep knowledge of man's sinfulness among the Hebrews, could be ascribed to no one, but rather imports, "dedicated to God," corresponding to the *ἀγιοι* of the New Testament. In this sense it occurs as a designation of the people of Israel, the Priests and the Nazarites. But then, we need not, with De Wette, take אֲדִיר, *illu-*

trious, in the sense "noble in disposition," in which it never occurs, since according to the parallelism it must likewise signify a *character dignitatis*, which to be sure presupposes nobleness of disposition. It rather imports, as in 2 Chron. xxiii. 20, *the honourable*, with only the difference that, there, the honour comes from men, while here it is conferred by God.—But this interpretation is objectionable, not so much on account of the assumed connection of the Nomin. absol. with the preposition ל, which, although it seldom occurs, is not without example, as because the supposition is groundless, that the Stat. constr. אֲדִיר stands here for the Stat. absol. The

Stat. constr. can properly be placed instead of the

Stat. absol., only when an intimate connection exists, besides that of a genitive case. So before prepositions, before *vau* copulative, and the relative. The only example in which, without such intimate connection, the Stat. constr. is put for the Stat. absol. are 2 Kings ix. 17, and Ps. lxxiv. 19. But the forms שפֶּעַת and הַיְהִי, which there occur, are to

be taken as unusual forms of the Stat. absol., and as such they are not without analogy. Comp. Gesenius Lehrs. p. 680 and 467. Ewald Gramm. p. 348 and 579. On the other hand, every difficulty will be obviated, if we take ה in its usual signification, *to*—to the saints, *i. e.* associating with them, belonging to them—or in the sense, *instar, tanquam*, arising from this, and which, though less frequent, is equally certain; see Job xxxix. 16. Thus Winer: “As to the saints who are on the earth, and the excellent; all my delight is in them; for: in them I have all my delight.” The former interpretation, “associating with them,” appears to be preferable from a comparison with the following verse, where the speaker expresses his abhorrence of all connection with the despisers of God. It was followed by Calvin: “Sanctis me adjungam socium,—nempe quod se applicabit ad pios dei cultores et illorum socius erit vel comes, sicuti omnes dei filios fraternae conjunctionis nexu inter se devinctos esse oportet, ut eodem affectu et studio patrem suum colant.” If now we proceed to an examination of the objection of Jahn drawn from this verse, we shall perceive that it rests solely from laying a stress on the words אֱשֶׁר בְּאֶרֶץ הַמָּוֶה. But that there is no reason for this, is evident from the pleonastic use of אֶרֶץ in the other instances, as, for example, in Ps. lxxvi. 19, עֲנִי אֶרֶץ, where it occurs in a manner entirely similar. But if a peculiar stress must be laid upon these words, we could much sooner suppose, that the saints on

earth are here contrasted with the angels who bear the title קְרוֹשִׁים κατ' ἐξοχην, and almost as a proper name. See Ps. lxxxix. 8. Job v. 1, &c.

2. "Ver. 4 also favours the reference of the Psalm to David. The abhorrence of idolatry, there expressed, does not suit the Messiah, whose chief enemies were not idolators, but Jews; it agrees well, however, with David, who, during his residence among the heathenish Philistines, probably experienced strong temptation to idolatry, and at any rate, suffered much from its adherents." Thus Knapp and Jahn, l. c. But granting that idolatry is in reality the special subject of this verse, as these interpreters suppose, it would nevertheless furnish no proof against the Messianic interpretation. For in any event it cannot, as Knapp assumes, be inferred from the contents of the verse, that the speaker had been tempted to idolatry, nor, as Jahn supposes, that idolators were his enemies. The speaker would rather merely declare, in ver. 4, his entire separation from idolators, as he does in ver. 3, his fellowship with the pious worshippers of God. The idolators would then be mentioned as *species pro genere*, for all the despisers of the true God, because these were the chief, at the time of the composition of the Psalm; in accordance with the custom of putting a part for the whole, of which there are examples without number. It is, however, in the highest degree probable, that the supposition that idolatry is particularly mentioned, depends entirely on a false interpretation. Reliance is placed, in the first place, on the words יִרְבוּ עֲצֹבוֹתֵם אַחַר מְהֵרוּ, which are translated, "many are the idols of those who hasten after other, *i. e.* gods." But there are many philological difficulties in the way of this interpretation. The noun עֲצֹבוֹת has never, like its cognate עֲצִיבִים, the meaning *idols*; but always that of *pains*. אַחַר never stands alone for other gods, but only where

Jehovah appears as the speaker, and contrasts himself with them, as in Isaiah xlii. 8. The passage then should rather be translated as it has been by Storr, Rosenmüller, and De Wette, "many are the pains of those who hasten elsewhere." אָחַר as Accus. of the Neutr. in answer to the question *whither*, in the sense *aliostrum*, elsewhere. But that *elsewhere* is the same as, "after other gods," which De Wette asserts, is an arbitrary supposition. It signifies any departure whatever from God, any confidence, either in our own strength, or that of other created beings, or of idols.—Nor can it any more be proved from the words, "I will not pour out their drink offerings of blood," that idolators are spoken of in this sense. The best interpreters agree that these words must not be literally understood, and made to refer to the common practice among the heathen of using blood instead of wine in their libations, or of mingling wine with blood (See Michaelis, l. c. p. 107), but that they are rather to be taken in a figurative sense. Drink offerings of blood, that is, those which God as much abhors as if they consisted of blood instead of wine, in accordance with his prescription. But God so regards not merely the offerings of idolators, but those also of the outward members of the theocracy presented from mere selfish motives, and without that true theocratic disposition which was necessary to render the sacrifice acceptable. See Isa. lxiii. 3: "He that (with such a wrong disposition) offereth an oblation is as if he offereth swine's blood," Prov. xxi. 22: "The sacrifice of the wicked is an abomination." The sense therefore is: I detest the sacrifices of the wicked which are displeasing to God. Consequently there is no trace of any special reference to idolatry.

3. "The plural אֲחֵרִים in verse 10 is opposed to the Messianic interpretation. It is true that the marginal reading has, instead of this, the singular אֶחָד,

and in favour of this reading there are very numerous important and critical authorities. But the reading of the text is the more difficult, and therefore to be preferred. According to this, however, the subject of discourse cannot be the resurrection, which is peculiar to the Messiah, but merely a deliverance from dangers which the Psalmist claims for all the pious in general as well as for himself." Thus Rosenmüller and De Wette. But the marginal reading is certainly the true one. In favour of the singular we have not only the greatest number of manuscripts and the best, (156 codd. Ken., 80 codd. Rossi), but still earlier testimony. It is confirmed by all the old translations, and by the Apostles Peter and Paul. For when they prove the resurrection of Christ from this Psalm, with the strongest conviction that their proof could not be invalidated, they make it manifest that in their time the reading, *thy holy ones*, by which their whole interpretation could so easily be refuted, did not exist—and this is confirmed by the silence of the Jews. These reasons are so striking that even the most skilful defenders of the reading חֲסִידֶיךָ

Fischer (Proluss. de vit. lexic. N. T. p. 184, seq.) and Stange (Anticrit. in Psalm. p. 101), undertake its defence only on the supposition that the plural here stands for the singular, and they declare that the idea of its being a proper plural is altogether inadmissible. The argument that the more difficult reading is to be preferred here, as well as every where else, which is urged in favour of the plural, is only specious: for it is in general absurd to extend this rule of criticism so far as to disregard the whole weight of external evidence. Besides, the authority of this rule depends entirely on the circumstance, that the origin of the easier reading can be more readily explained than that of the more difficult. But here the case is exactly the opposite. The plural must have been extremely welcome to the Jews, because it furnished them with the best means

of refuting the Messianic interpretation of the Psalm, by which they were embarrassed even by the Apostles. That this reading was used for such a purpose is shewn by the Perusch Tillim des Jacob de Mercado Amsterd. 1653: “Scriptum חֲסִידֵיךָ plene duobus Jod ut complectatur etiam sanctos alios praeter eum. Per חֲסִידֵיךָ igitur dicere voluit, etiam ego horum comprehendor numero et ero sicut unus ex illis.” See other passages in Aurivillius, de vera Lectione voc. חֲסִידֵיךָ in d. dissert. ed. Michaelis, p. 136. If now, the reading חֲסִידֵיךָ may at first, as Michaelis (Crit. Coll. p. 217), supposes, have originated by accident, which could so easily happen, or, as Aurivillius, l. c. p. 138, thinks, have been substituted for the reading of the text from polemic zeal against the Christians, in either case it was natural for later transcribers to prefer a reading which so greatly favoured the opinions of the Jews, and that, nevertheless, this was done only by comparatively few, must be ascribed to the entire preponderance of external arguments.

4. “The construction of the verb עֲזַב with the preposition ל designates the *terminus ad quem*. If the Messianic interpretation were the true one, instead of לִשְׂאוֹל we should have בִּשְׂאוֹל.” Thus Hufnagel (dissert. in h. Ps. p. 14). But the verb עֲזַב with ל, אֶל and עַל signifies: *to give up one to another*, whether to be received or retained the connexion must in every case decide. Michaelis has justly remarked that Sheol is here personified, and represented as an insatiable animal, which will not surrender the prey which it has once overpowered. See Prov. xxx. 16. Ps. xlix. 15. Isa. v. 14.

5. “The noun שְׂחַת never signifies *corrup-*

tion, as it must according to this interpretation, but always *grave*. And this meaning of the word is here also sustained by the parallelism." Thus Rosenmüller, Jahn, De Wette. It is indeed true that the noun שָׁחַת, commonly derived from שָׁחַ to *subside*, as נִחַת from נִחַ means *a pit, a grave*. But that another שָׁחַת, derived from שָׁחַת *corruptit, perdidit*, with the meaning *corruptio, putredo*, was in use in the living language, appears from the testimony of the old translators, who, with the exception of the Chaldee, the latest among them, not only with Peter and Paul, render the word *corruption* in this passage, but also in others, where the connexion requires it to be translated *pit*. It is even capable of proof, that the word occurs in this sense in the Hebrew text. Allowing it to be doubtful in other passages to which an appeal has been made, it undoubtedly occurs, as Winer also confesses, in Job xvii. 14, where שָׁחַת *corruption*, stands in the parallelism with רֶמָּה, *worm*, Ps. lv. 24, the meaning *corruption* is at least altogether the most probable, and approved even by Rosenmüller, in contradiction to himself; and as to parallelism, that is certainly not destroyed by the Messianic interpretation. For the expression, "thou wilt not give up my soul to Sheol," is the same, in other words, as "thou wilt not suffer thy Holy One to see corruption," with only the difference, perhaps, that according to the contrast which already occurs in the foregoing verse, the former, as Dathe¹ rightly remarks, relates to the soul, the latter to the body.

6. "This Psalm coincides so entirely in style, expressions, and sentiments, with the lvi. lvii. and

¹ "Utrumque negat vates sibi eventurum esse, neque animae in שְׁאוֹל apud inferos, neque corporis in sepulchro diuturnum fore domicilium."

lix., which have the same appellation מִנְתָּם in the superscription, and appear from external and internal evidence to relate to David's exile during the persecution of Saul, that it must necessarily refer, like them, to David, and to the same circumstances of his life." Thus Rosenmüller. But, on the other hand, even De Wette remarks, that he is unable to find this alleged resemblance; and surely every one will agree with him after a careful comparison. It is by no means so great as that which it bears to other supplicatory Psalms: its resemblance to them, however, according to our introductory remarks, can be no objection to its reference to the Messiah.

7. "This interpretation is in opposition to all the notions of the Jews respecting the Messiah. They expected Him to be a hero, a conqueror, a mighty king;—a suffering Messiah was unknown to them." Thus Ruperti (Ps. xvi. illustr. in den Commentt. Theol. ed. Velthusen, etc. t. I.) In answer to this objection, we would refer to the chapter concerning the suffering Messiah in the Old Testament.

8. "The Jews by no means expected a resurrection of the Messiah, as appears from a passage of Maimonides, quoted by Pococke," (porta Mosis, p. 159, 60, ed. Ox.) Thus Rosenmüller. But if this assertion were correct, still it would furnish no proof; for we can by no means infer with certainty that a doctrine is not contained in the Old Testament, because the Jews, who were not favoured with the light afforded by the fulfilment, and were moreover blinded by manifold prejudices, did not find it there. The assertion, however, is entirely erroneous. The unimportant testimony of the philosopher Maimonides, is more than overbalanced by the passages which Schöttgen (de Messia, p. 565, seq.), has adduced from the Sohar, the Talmud, and Jalkut Shimoni. See Heinrichs on Acts xi. 24.

Among the recent defenders of the Messianic interpretation are to be mentioned,—Michaelis, Dathe,

Anton (l. c. p. 19), Schnurrer (dissert. p. 119, ff'), Ringeltaube, Dereser, Pareau (l. c. p. 499, 509, 519), Steudel,—who, nevertheless, supposes that the speaker is properly David, who, ver. 8, assumes the person of the Messiah,—Kaiser, who sets up the strange hypothesis that David here speaks in the name of the high priest, in *abstracto*, but yet intermingles special traits which suit only his antitype, who was to be at the same time both king and high priest,—and others.

PSALM XXII.

This Psalm consists of two parts, ver. 1—22, and 23—32. A worshipper of God in extreme distress presents before him his anxious complaint. He reminds him, that since he had always delivered his pious forefathers from their affliction, he would appear to act inconsistently should he, on the contrary, abandon him to his unparalleled sufferings, to the contempt of the whole people, to the bitter mockery and scorn of his enemies, ver. 1—8. He prays that God, who had watched over him with such tender love from the commencement of his being, would not now forsake him, ver. 10—12. But the feeling of misery is still too strong to be overcome: he is not yet consoled by the inward assurance that his prayer is heard. Again, therefore, does he give utterance to his emotions, and bewail his still increasing wretchedness. He is encompassed by numerous blood-thirsty foes. The most dreadful sufferings have consumed all his strength, intense thirst torments him; they have pierced his hands and his feet; every member is made to feel its peculiar anguish. His enemies feast their eyes with malicious joy upon the spectacle which he presents. They part his garments among them, and cast lots upon his vesture, v. 13—19. This repetition of his complaint is then followed, v.

20—22, by a repetition of his prayer, now accompanied by the assurance of a favourable hearing.

In the second part, the speaker declares the method in which he will manifest his thankfulness for the promised deliverance, and also the consequences which shall flow from it. When freed from his distress he will highly extol the goodness of God, and exhort the believing Israelites to praise Him and put their trust in Him, v. 23—25. And, what is of still higher importance, he will celebrate a sacrificial feast in honour of his Lord, in accordance with his vow. This sacrificial feast shall be of a kind altogether unusual. Not merely the poor shall be partakers of it, but those also who enjoy the greatest abundance shall be invited along with the most needy. It shall not be too simple for the latter, and the former shall not be excluded from it by their wretchedness. And not only shall the believing Israelites, in great numbers, come to this feast, but the heathen likewise, from one end of the earth to the other, after they shall be converted to God in consequence of the deliverance of his devout worshipper; who is, henceforth, to be acknowledged as Lord and King in all the world. The nourishment which this feast will supply is not merely transient and corporeal, calling for nothing more than momentary gratitude. It is spiritual and everlasting, v. 26—30. Nor are the consequences of this memorable transaction to be limited to the present time. The heathen, who consecrate themselves to Jehovah, are, henceforth, to be numbered for ever among his people, hitherto limited to Israel alone,¹ and the mercy of God in the deliver-

¹ We explain the second member, from v. 31, with Dathe and Jahn: "deo erunt ut nova generatio ascripti, *i. e.* in catalogum membrorum novae ecclesiae referentur." The verb **נָסַף**, in the sense denied by Rosenmüller: *numerare*, Ps. xl.

6. Job xxxviii. 37. The forced interpretation, it shall be related by the Lord in future generations, owes its origin solely

ance of his servant shall be celebrated with joyful thanksgiving from generation to generation, v. 31, 32.

Interpreters have taken three different views of this Psalm.

1. The modern Jews and the Rationalists. These are unanimous only in their opposition to the Messianic interpretation: in all other respects the greatest difference prevails among them. Many of them, proceeding upon the supposition that David is named as the author in the superscription, make him also the subject. But they differ widely when they attempt to fix on the period, in the life of David, to which the Psalm relates. Some refer it to the time of Saul's persecution; others, of David's flight from Absalom, and others, still, of the Syrian war. On the other hand, some interpreters of this class confess that no corresponding condition can be found in the life of David, and seek for another subject in Jewish history. So Jahn, (*Vaticinia Messiana*, II. p. 267, seq.), who regards Hezekiah as such. And, lastly, others, seeing the difficulties which attend the reference of it to any individual subject besides the Messiah, resort to a supposed personification. So Kimchi,¹ and Jarchi,² who make the subject of the Psalm the suffering of the Jewish people in their present dispersion, and De Wette who seems inclined to the opinion that it describes the sufferings in the Babylonian exile.

to the effort to set aside the Messianic feature. The translation of לֹא־דָנִי by: *by the Lord*, is as harsh as that of לְהִירָר by: *in future generations*, and is unauthorized.

¹ "Majores nostri dicunt, hunc Psalmum de Esthere esse compositum, et de Israelitis, qui tunc temporis versabantur in exilio.—Rectius videtur si dicatur, per cervam aurorae designari congregationem Israelitarum in praesenti exilio positorum.—Singulari numero utitur, de toto populo Israelitico simul loquens; ipsi enim omnes sunt quasi homo unus in exilio."

² "Itura est (congregatio Isr.) in exilium dixitque David orationem istam de tempore futuro."

2. A second class suppose that it contains many things which must be referred only to David, and others which are peculiar to Christ. They seek to reconcile this, by the supposition that David himself was the sufferer, and composed the Psalm about the time of Saul's persecution, or Absalom's rebellion; but that, under the guidance of the Holy Spirit, he uttered many things which are applicable to him only in an inferior, or a metaphorical sense, but are literally and completely fulfilled in the history of the Messiah. Thus Calvin, Melancthon, Musculus, Rudinger, Grotius, Venema, Dathe, Seiler, Kuinoel, and others.

3. And lastly, by far the greatest number of interpreters acknowledge the Messiah as the exclusive subject of the Psalm. This interpretation was followed by a portion of the older Jews. It has always been the prevailing one in the Christian Church.

It has been held in recent times by Michaelis, Knapp, Ringeltaube,—who has given us several important remarks,—Less (von der Religion, u. s. w. p. 668, seq.), Muntinghe, Hensler (Bemerkungen zu Stellen in den Psalmen und der Genesis, p. 42, seq.), Uhland (animadd. exeg. in Ps. xxii. Tüb. 1800), Dereser, Pareau (l. c. p. 509), Kaiser and others.

We feel compelled by the weight of evidence, to decide in favour of the last interpretation. The principal arguments are the following:

1. It is sustained by the testimony of tradition. It is true that De Wette asserts, p. 238, that the Psalm was never understood by the Jews of the suffering Messiah.¹ But this groundless assertion is sufficiently refuted by the clear testimony drawn

¹ Jahn endeavours in vain to prove from Matth. xxvii. 43, that in the time of Christ, the Psalm was not understood of the Messiah. It cannot even be inferred from that passage, though it is probable, for other reasons, that the Jews who mocked Jesus, and who surely did not belong to the better portion, who were capable of receiving the idea of a suffering Messiah, did not adopt the Messianic interpretation.

from the Jewish writers by Jo. H. Michaelis, *Comm. in Ps.* p. 138, and Schöttgen, *de Messia*, p. 232, etc. These passages are the more conclusive, because the Jews must have been extremely desirous to find out some other mode of explaining the Psalm, both on account of their opposition to the idea of a suffering Messiah, in general, and of the embarrassment in which they were involved by its close agreement, according to the Messianic interpretation, with the history of Jesus Christ. Hence we cannot explain why this interpretation was not entirely and universally rejected in any other way than by supposing that the doctrinal interest of the Jews was counteracted by the authority of tradition.

2. We urge, in the next place, the testimony of the New Testament. That Christ, according to *Matth.* xxvii. 46. *Mark* xv. 34, uttered the first words of this Psalm on the cross, would not of itself be conclusive, because he may have used them merely in the way of accommodation. It is, however, a fact well worthy of attention. But, on the other hand, nothing can be more unnatural than the supposition, that the quotations in *John* xix. 24, and *Heb.* ii. 11, 12, are mere allusions.

3. But the most conclusive evidence is that drawn from internal sources. Numerous traits are here combined, which either singly, or at least in this combination, are not found in the history of David, or of any other person than the Messiah. And here, before we proceed to particulars, we must premise a general remark. The opposers of the Messianic interpretation, as Hufnagel and Rosenmüller, have made the task easy for themselves, by considering, separately, and not in their mutual connexion, those features which are appropriate to the Messiah. But it is this latter consideration which is of peculiar force; for nothing but doctrinal prejudice can suppose that all the circumstances which have so literally concurred in the history of Jesus, can be met with in the same combination, in the life of any other

person. It is on this account that those facts become significant, which, as the piercing of the hands and feet, are not in themselves considered peculiar to Christ, and may be often repeated. Let us here present, in one view, the principal characteristics of the Messiah. V. 8, it is said: "All that see me laugh me to scorn, they shoot out the lip, they shake the head." Matth. xxvii. 39: *οἱ δὲ παρατορευόμενοι ἐβλασφήμουν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν.* V. 9, the scoffers are introduced saying: "He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him." On the other hand, in Matth. xxvii. 43, they say: *πέποιθεν ἐπὶ τὸν Θεὸν ἕσασθαι ἑὸν αὐτὸν εἰ θέλει αὐτόν.* Both passages so literally correspond, that the resemblance cannot possibly be regarded as the result of accident. Michaelis has very properly remarked: "They quoted from this Psalm as people are accustomed to do, who are much conversant with the Bible, because its language harmonized with their sentiments, without being aware of its character, and how unhappily for themselves they were fulfilling its predictions." But even were we to suppose that the revilers of Christ used these words independently of the Psalm, still the coincidence would not be at all the less remarkable. It is also manifest that Matthew selected from among the many words that were uttered, these especially, for the purpose of pointing out the agreement between the prophecy and its fulfilment. Nor is there any doubt that, in bringing forward the remaining circumstances in which this agreement consists, he designed to lead the reader of himself to the conviction, that in the sufferings of Christ, the most remarkable predictions of the Old Testament, respecting the Messiah's sufferings, were completely fulfilled. And hence the opinion of those who maintain that the distinct citations from this Psalm are mere allusions, appears still more erroneous. Ver. 15, 16, we read: "I am poured out like water, and all my bones are out of joint; my

heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." These words were literally fulfilled in the inexpressible anguish attending the crucifixion of Christ.¹ The exact fulfilment of the circumstance, "my tongue cleaveth to my jaws," which indicates extreme thirst, (Lam. iv. 4), is expressly mentioned by John xix. 28.² But one of the most remarkable traits is that in ver. 17, כְּאַרְיֵי יְדֵי וְרַגְלָי. But

here a more thorough investigation is requisite, in order to show, that these words must necessarily refer to Christ; since attempts have been made in various ways to disprove it. The form כְּאַרְיֵי occurs, besides, in Isaiah xxxviii. 13, where it means, *as a lion*. Some interpreters, after the example of the Jews, as Paulus and Ewald (Hebr. Gramm. p. 296) have adopted this meaning in the passage before us. But this interpretation is liable to the following objections, which have induced Rosenmüller, Jahn, De Wette, Gesenius, and Winer, decidedly to reject it. It by no means gives a consistent meaning. The verb הִקִּיפוּנִי can mean only *surrounded*, on account of the parallelism with סָבְבוּנִי, by which the interpretation also attempted by some: "they have crushed," (in other respects also inadmissible, since in Hiphil it never occurs in this sense) is entirely excluded. If now, with Abenezra and

¹ Hufnagel, diss. in h. Ps. : "Acerbissimos dolores his verbis graviter describit, summosque cruciatus ita hominem afficere docet, ac si ipsa corporis compages firmis nexibus superstructa iis omnino destituatur."

² So also ver. 19: "I can number my bones," which Jahn rightly explains: "in singulis meis ossibus tremorem singularem sentio, ut ea dinumerare possim."

Ewald we take כְּאַרִי as nominative, in the sense of: "as a lion," it is impossible to see how a lion can surround the hands and feet. At all events, the figure would have been very unsuitable. Or, if with Paulus, we take the כְּאַרִי in the accusative: "as a lion," the meaning is still more incongruous; since the sufferer, who in ver. 7, under a deep sense of his misery, calls himself a worm, cannot possibly here compare himself with a lion. 2. Exegetical tradition also decides against this interpretation. The *Masora parva* remarks on this place, that כְּאַרִי occurs here in a different sense from that which it has in Isa. xxxviii. 13, where it plainly means, "as a lion." All the old translators, although they differ in other respects, agree in regarding it as a verb. 3. If this interpretation be adopted, it is impossible to account for the origin of the various readings, כְּאַרִי—כְּאַרִי, and כְּרִי.¹

We must, therefore, adopt the explanation of this difficult word, which, after the example of Pococke, Notae miscell. ad port. Mosis, p. 57), Gesenius, (Hebr. Wtb. II. 1339. Lehrgeb. p. 526), De Wette and Winer have approved.

They take the form כְּאַרִי as the irregular plural for כְּאַרִים. It is true, after Verbrügge, Ewald has objected, that this irregular plural form is only an arbitrary supposition; for the single example of כְּרִי, Ps. xlv. 9, is insufficient to justify the assumption of this plural form. It is self-evident that the rendering "more than I," adopted by Ewald, is extremely forced; and it has already been criticised by Winer. Not less unnatural are most of the remaining explanations, by which Ewald has endeavoured to set aside the examples adduced by Gesenius. This form will

¹ See, on the other hand, Bochart Hieroz. c. 780. Michaelis Or. Bibl. XI. 209, etc.

consequently then be the plural participle of כּוֹר. Although this participle is properly כּוֹר, yet the *scriptio plena* is not in other instances without example. Thus Hos. x. 14, קֹאֵם. v. Ez. xxxviii. 24, 26, שְׂאֵטִים (despisers); see Ges. Lehg. p. 401. The readings found in some manuscripts and editions, כְּאֹרִי—כְּאֹרֵי, and כְּרוֹ, give the same sense as that of the text, which, to say nothing of its being found in all the manuscripts, deserves the preference, because it is the more difficult, and it is easy to explain how the others originated from it. The first mentioned, which arose from ignorance of the irregular form of the plural, is, likewise, the participle, according to the *scriptio plena*. The only difference is, that כְּאֹרִי, as the plural absolute, would govern the following nouns in the accusative, to which Rosenmüller very unreasonably objects, while, on the other hand, כְּאֹרֵי, as the plural construct., would be connected with the genitive. The second, arising from the same effort to avoid the irregular plural, is the *scriptio plena* of the preterite of the verb כּוֹר, entirely synonymous with the reading of the text, according to which also the participle is put for the finite verb, as is often the case. The third is also the praeterite of the verb כּוֹר, with the rejection of the inserted א, contrary to the general rule.

The question now arises, What meaning shall be given to the verb כּוֹר, which does not again occur in Hebrew? The interpreters have here compared

1. The Arabic verb كَوَّرَ for كَوَّرَ. To this they give the meaning: *valide constrinxit, arcte colligavit*: “they have bound my hands and feet.” Thus Rosenmüller, Gesenius, De Wette, Winer. But it is scarcely conceivable how an interpretation, which has so little philological support, could be so well received. This sense of the word is entirely without

proof, it is not once given by Golius, nor the Camus, from which he drew his materials. For when it is said in the Camus ^{كـ وـ مـ} وكور المتاع جمع وشده ^{وـ دـ سـ} *Kavvara Imataa*, “to collect and bind things;” it by no means follows that the verb ^{كـ} كور can have only the meaning *to bind*, which is not given to it either in the first or any of the derivative conjugations. Plainly, its chief import is rather that of *collecting*, and the idea of *binding* is only mentioned incidentally as something belonging to that. It is also expressly remarked that even in the sense, *to collect*, the verb is used only of things; on the contrary, the expression ^{كـ وـ رـ} كور الرجل has an entirely different meaning, as we shall soon more clearly see.

2. Others (Fuller, Jahn) give to the verb ^כ כור the meaning *foedare*. Thus, of old, Aquila, who translates: ^ῥ ῥσχυναν. *Foedare* would then mean, according to a mode of speech which often occurs—see the examples by Fuller, (Miscell. III. 12,) and by Bochart, (Heiroz. c. 780, ed. IV.)—*to stain with blood*, and as to the sense, this interpretation would be about the same as the following. But for this meaning there is no sufficient philological support. It is founded, chiefly, on the fact that in the Mischna ^כ כאור, occurs in the sense, *turpe, foedum*; see Buxtorf. But then ^כ כאור stands for the usual ^כ כעור, according to a permutation of ^כ and ^ע, which is frequent in the late usage of the language. The Syriac has also been appealed to, where the verb ^כ כ has the meaning: *reprehendit, incusavit, pudefecit*, but this meaning is very far-fetched. Lastly, the Arabic ^{كـ وـ رـ} كور seems, *per consequens*, to mean: *ugly, offensive to the sight*. The original meaning appears to be that given in the Camus, ^{كـ وـ رـ} والقصير العريض,

short, broad, derived from the verb *כָּרַח* in the sense, *to collect*.

3. On the other hand, there is every thing in favour of giving the verb *כָּרַח* the sense, *to pierce through*. This interpretation is sustained, 1. By the Hebrew usage. *כָּרַח* is then synonymous with the verb *כָּרַח*, *to bore through*, which often occurs. Such a permutation of the verbs *עוּ* and *לָהּ* is very common. Thus *דָּוַם* and *דָּמָה*, *to be silent*, *דָּוַח* and *דָּבַח* *to bruise*, *בוּז* and *בָּזָה* *to despise*, and many others. 2. The testimony of the Seventy, who translate *ᾠστύξαν χεῖράς μου καὶ πόδας μου* as well as the Syriac version, which has *כּוּחַ* *perforarunt, transfixerunt*, and the Vulgate *foderunt*. This coincidence of the three most important direct translations, deserves great regard. 3. And, lastly, the comparison with the Arabic is decisive. There the agreement of *כָּרַח* with *כָּרַח*, which we have assumed

really exists. In the Camus it is said: *التكوير*
حفر الارض. “The verb *كَار* in the II. signifies to dig in the earth; further, *كورة صرعه وتكوير*, *واكتار* in the II. with Accus. of the person the verb *كَار* means *to cut to the ground*, and is passive in the V. and VIII.” Then: *كورة الرجل اى طعنه* in the II. with the Accus. of the person, is synonymous with *طعن* *to bore through*.”

And thus it appears that the translation, “they have pierced through my hands and feet,” is the only one sustained by philological and sufficient arguments. These words, however, can refer neither to David, nor to any other sufferer, except the Mes-

sial, since, as Gesenius remarks, See p. 1340, "men pierced indeed the body of their enemy, but not his hands and feet." They rather refer to Christ, who, as in consequence of the punishment of the cross, endured this suffering.

But here we meet with yet another difficulty. After it had been from the earliest time received by the Church as an unquestionable fact, that when Christ was crucified, not merely his hands, but also his feet were pierced through with nails, an attempt has been made, after the example of Dathe, by Paulus, (*Memorab.* IV. p. 36. seq. u. *Comment. z. N. T.* III. p. 751, seq.), to prove that this was not the case. He has been followed by Rosenmüller, Kuinoel, Fritsche, and many others, no one of whom has thought of examining his proofs, which may be so easily refuted, and clearly manifest the existence of doctrinal prejudice, and the desire of setting aside a Messianic prediction,¹ that has clearly been fulfilled. We cannot here enter into a full examination, but shall endeavour to offer such remarks as may suffice to refute it. We observe, in the first place, that not a single reason can be adduced for the opinion that the feet were not nailed; since the passages in which the feet are said to have been bound with cords, plainly prove nothing; for the hands also were bound, yet they were afterwards nailed. On the contrary, it can be proved by the surest historical testimony, that the nailing of the feet actually took place. An important proof passage is found in Plautus (*Mostellaria*, act. 2. sc. 1. v. 13.) There a slave who expected the worst consequences from the return of his master, exclaims, "Ego dabo ei talentum primus qui in crucem excucurrerit. sed ea lege, ut offigantur, bis pedes, bis brachia." The word *offigantur* stands here as Bothe, IV. p. 514, remarks,

¹ There is also the further difficulty, that if the feet of Christ were pierced, it cannot be explained from natural causes, how at his resurrection, he could leave the grave, and walk about.

in the sense of *offigantur*, which is the reading in several editions, as the Bipont, and that of Gronovius. Paulus seeks to evade the force of this passage on two grounds. He remarks, 1. "It is manifest here, from the tenor of this discourse, that the slave expected something *uncommonly* severe and cruel, and of course, that *offigi pedes*, was not usual in the punishment of the cross." But all that is extraordinary here, is manifestly what is implied in the word *bis*; usually the hands and feet were nailed but once; the slave dreaded a double nailing. The *offigi pedes* stands, moreover, in the same relation as the *offigi brachia*, and can be regarded as extraordinary no more than that. 2. "The text is uncertain. More correctly may be read with Pareus, *ut obfringantur, bis pedes, bis brachia*, and then the subject of discourse will be the breaking of the arms and legs, as in the case of malefactors." But this reading is absurd, since the breakings of the legs shortened and alleviated the punishment, instead of aggravating it. It is to be rejected on other grounds also. Pareus, upon whom Paulus relies, has it in his edition of 1610; but, on the other side, in the edition of 1619, and in the *analectis Plautinis*, he gives the reading *offigantur*, which is confirmed by manuscripts, and which nothing but doctrinal prejudice can reject, in opposition to all critical authority (v. Bothe, l. c.) The second important passage is taken from Tertulian (adv. Marcionem, III. 19. ed. Würz. I. p. 403.) "Si adhuc quaeris dominicae crucis praedicationem, satis jam potest tibi facere vigesimus primus Psalmus, totam Christi continens passionem, canentis jam tunc gloriam suam: foderunt, inquit, manus meas et pedes, *quae propria* (al. edd. *proprie*) *est¹ atrocitas crucis.*" The testimony of this writer is of the highest authority, because he lived at a time when crucifixion, which was first abolished under the Christian emperors, was still practised, and he here declares, that the nailing of the feet, as well as the

¹ The reading, probably, ought to be *erant*.—R. J.

hands, belonged to the peculiar severity of this punishment. Paulus has here also invented a way of escape. He remarks, l. c. p. 755: Tertullian means to assert that the crucifixion of Jesus was attended with uncommon cruelty. But this extremely forced interpretation cannot be admitted, because in that case, instead of *est* we should have had *erat*; and because the words “*quae propria est atrocitas crucis,*” relate, not merely to the piercing of the feet, but likewise, of the hands; which, therefore, must also be regarded according to Paulus, as a degree of cruelty peculiar to the crucifixion of Christ.

It is, therefore, sufficiently evident that in the punishment of the cross, not merely the hands, but also the feet were pierced through. This is established also by the fact, that the Fathers in the numerous instances, where they refer to the piercing of the feet of Christ, never so much as intimate that this was any thing uncommon, but always speak of it as the inevitable attendant of crucifixion. But even if it were not capable of proof, as it clearly is, that the nailing of the feet was customary in the punishment of the cross, we should still have evidence that it was done at the crucifixion of Christ, though it might have been unusual. We will not here appeal to the testimony of the Fathers, among whom Justin says: “As they crucified Him, they pierced through his hands and feet, by driving in nails.” Since it may be objected with some plausibility, as it has been by Paulus, that the reference of this Psalm to his crucifixion, gave rise to the idea that the feet of Christ were nailed. We rely only on the passage in Luke xxiv. 39: ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι. The way in which Paulus endeavours to evade this testimony, is, indeed, ingenious, but not on that account the less unsatisfactory. He supposes that Christ showed to his disciples, his hands and his feet, not as those parts of his body in which the marks of the crucifixion were visible, but as those which, being naked, would give them an opportunity of seeing that he possessed

flesh and bones. In opposition to this, we have not only the corresponding passage in John xx. 27, where Christ convinced Thomas of the identity of his person, by showing the *wounds* in his hands and side; but the expression itself shows that the disciples were first to identify his person (*ὅτι αὐτὸς ἐγὼ εἶμι*), by seeing the wounds in his hands and feet, and then convince themselves by the sense of touch, that his body was real, and not a mere apparition. Paulus also objects that Christ is said in John, to have shown only his hands and side, but not his feet. But with equal propriety it might be inferred from Luke xxiv. 39, where he shows only his hands and feet, that the wounds in his side never existed. The truth is, that Christ pointed as he pleased, sometimes to these, sometimes to those marks of his identity. To have appealed to them all on every occasion, would have been superfluous. Another way of evading the force of this passage has been chosen by Kuinoel and others. They suppose, indeed, that Christ pointed out his hands and feet, as the parts in which the marks of his crucifixion were visible, but contend that these marks in the feet were not made by nails, but the cords with which they had been bound. But then it would be impossible to conceive why he did not much oftener appeal to the far stronger evidence of the wound in his side, since some remaining traces of the cords on his feet could not surely prove the identity of his person.

And thus it has been fully shown that, notwithstanding all the objections and difficulties that have been invented and urged, the reference of v. 17 to the death of Christ on the cross, stands sufficiently confirmed. The stronger objection advanced by Hufnagel, and repeated by Rosenmüller, that had the author intended to predict the sufferings of Christ on the cross, he must have given a far more accurate and detailed description, is scarcely deserving of refutation. For there are traits which, to say the least, do not so fully agree with the sufferings of

any other person, as those of the Messiah. See v. 15, 16, and 18, and it is unreasonable to require that prophecy should be as clear and circumstantial as history.

We now proceed with our purpose of noticing those traits which point out Christ as the subject of the Psalm. Ver. 19, it is said, "they part my garments among them and cast lots upon my vesture." John xix. 23, 24: *οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἄρξυρος —εἶπον οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται.* Rosenmüller and Jahn, (Vat. Mess. II. p. 260), suppose that these words of the Psalm, indicate merely the *purpose*, as if he had said, "they are already so sure of my destruction, that they determine how they will divide my clothes among themselves." This opinion manifestly owes its origin to the difficulty of finding in the life of David any thing corresponding to the language of the verse, when taken in its natural and obvious meaning. But if it could be admitted, when we consider the verse by itself, yet it must be seen to be erroneous when we connect this trait with many others which were literally fulfilled in the history of Christ.

We now come to the second part of this Psalm. In v. 26—30, especially, the Messianic interpretation finds a strong support. The representation here is figurative. It was customary for the Jews, in great distress, to make vows, which chiefly related to the bringing of thank-offerings. Comp. Ps. lxi. 9. cxvi. 14—18. Only the fat pieces of these offerings were burnt upon the altar; the rest, after the portion designed for the priest had been cut off, was consumed in sacrificial meals, to which the offerers invited the stranger, the widow, the orphan, and the poor, and made them partakers of their prosperity and joy.

See Michaelis, (Moss. R. II. § 143). Jahn, (Archäol. III. § 103). So here the blessings which should flow to others from the deliverance of the suf-

ferer, are represented under the image of a great sacrificial feast,¹ to be prepared by him, of which not merely the pious Israelites should partake, but all the heathen likewise, from one end of the earth to the other, who are now to be converted to the true God. Here the reference to the Messiah is so obvious that even Jarchi, on the words of the 27th v. *comedent pauperes*, etc. remarks: “tempore redemptionis nostrae diebus Messiae.” In the Old Testament the hope of a general conversion of the heathen is always connected with the time of the Messiah, and constitutes one of its distinctive marks. Altogether similar to the passage before us, is Is. xlii. xlix. liii. where the prophet describes the distinguished servant of God as one who should convert and bless the heathen. An exact parallel to these words in v. 29, “For the kingdom shall then be the Lord’s: and He shall reign among the nations,” is found in the Messianic predictions of the prophets. Obadiah xxi. “And the kingdom shall be the Lord’s.” Zech. xiv. 9, “And the Lord shall be king over all the earth;—in that day there shall be one Lord and his name one.” V. 28 brings to remembrance the promises made to the patriarch, and announces their fulfilment. The non-Messianic interpreters are here involved in no little difficulty.² Several of them, as Mendelssohn and Hufnagel, seek to escape by giving to the future verbs in v. 26—30, an optative sense.

¹ In the New Testament, also, the blessings of the Messiah’s reign are very often represented under the image of a feast, Matth. viii. 11. xxii. 2. Luke xiii. 29. xiv. 16. Rev. xix. 9.

² This also is plain enough from other attempts. Thus Paulus, e. g. translates אֶפְסֵי אֶרֶץ, *border lands*, wholly against the *usus loquendi*. Jahn subjoins to the words: “all nations shall fall down before thee,” the limitation “nempe quae audient hanc gloriosam liberationem,” which is refuted by the parallelism alone; “all the ends of the earth.” De Wette explains v. 29, unnaturally, and in opposition to the parallel passages cited, “then all people shall pray to Jehovah as he is king of the world.”

But, in opposition to this, Hensler, l. c. p. 44, has already well replied, that, admitting what is contradicted by the whole tenor of the discourse, and the perfect אֶכְלֵהוּ, v. 30, that the speaker uttered only his wishes, still nothing will be gained by this, since no man could hope for what is not only entirely destitute of probability, but altogether impossible.

Having thus brought forward the positive arguments for the reference of this Psalm to the Messiah, let us now see to what objections each of the non-Messianic interpretations, that have been suggested, are liable. To those who make David the subject of the Psalm we reply, 1. That he was never in such distress as is here described. In the war with the Syrians, 2 Sam. x., to which Paulus conjectures the Psalm refers, he was throughout successful. With as little propriety can we fix upon the rebellion of Absalom. In this Psalm the sufferer appears alone, the object of universal scorn, forsaken of every helper; ver. 12, given up to the violence of bloodthirsty enemies, and at the point of death; there David was in the midst of a brave and numerous host, and in no danger of his life. Nor in the persecution of Saul did the danger and distress of David rise to such a height. See a further examination of this point in Jahn, l. c. p. 266. 2. To this it must be added, that while this description of suffering contains much which does not suit David, there is, on the other hand, among so many particulars, nothing which gives intimation of the event or the time to which this lamentation of David belongs. In other Psalms, which are less circumstantial, we can often tell whether they were composed in the flight before Saul, or Absalom, and can readily decide with precision concerning them. But this Psalm, which so abounds in particulars, does not afford us a single trace to lead us to the words in the history of David's misfortunes to which it relates. Michaelis. 3. David's sufferings were inflicted upon him by his

own countrymen: the remembrance of this deliverance, therefore, must also be confined to the bounds of Palestine. How, then, could he possibly hope that his deliverance in the time of Saul's persecution, or Absalom's rebellion, could make an impression on the heathen? How could he expect it to produce a result which all the previous miraculous manifestations of God, in the history of the whole nation, though made before the eyes of the heathen, had failed to effect?

The hypothesis of Jahn, which makes Hezekiah the subject of the Psalm, has neither more nor less in its favour than a hundred others, which may be easily suggested, if we are willing to rest satisfied with certain general resemblances and overlook the rest, or evade them by forced interpretation. It is refuted by the superscription itself, which can be rejected only by caprice, and which ascribes the Psalm to David as its author. Jahn erroneously supposes that, according to this hypothesis, the portion of the Psalm, ver. 26, &c., will have its suitable meaning; since, according to 2 Chron. xxxii. 23, the Divine aid vouchsafed to Hezekiah made such an impression on the nations that many of them brought offerings to the Lord at Jerusalem. But this fact by no means proves that they were led by Hezekiah's deliverance, to regard the God of Israel as the only true God; they rather inferred from it, in accordance with their polytheistic notions, that he, also, was one among many, and that it would, therefore, be well to secure his favour. But that something far different is spoken of in this Psalm is self-evident. Here the heathen shall be partakers with the person delivered in his prosperity and joy; here his deliverance shall exert a lasting influence on all the people of the whole earth, and produce the most beneficial of all changes; here they shall all be united in one kingdom and one great family under God as their only head.

The interpretation, which makes the Jewish people

the subject, is liable to most of the objections which are urged against the same method of explaining Isaiah liii. (see our remarks on the same place.) It is even more untenable in the present instance, because the distinctive marks of an individual are more numerous, and we no where find the smallest trace to justify the idea of a personification. On the contrary, the mother of the sufferer is mentioned, a tongue, jaws, hands and feet, bones and garments, are ascribed to him; nay, in ver. 7, he is distinguished from the ungodly; and, ver. 23, from his brethren. But the most conclusive objection against this interpretation is, that the subject of the Psalm is an *innocent* sufferer, whose sufferings are to promote the welfare of his own people, as well as that of the heathen, while, on the contrary, the sufferings of the Jewish people were never undeserved, but, according to the theocratical law of a visible retribution, were always the consequences of forsaking God, and as such they were represented by the prophets and sacred poets.

The opinion that the Psalm relates in a lower sense, to David, and in a higher to Christ, rests on two suppositions; 1. That it can be shewn to be entirely fulfilled in a lower sense in the history of David; and, 2. That it contains many things which cannot refer to Christ. That the former supposition is erroneous has been already sufficiently shown. That the latter is equally so will be proved in the refutation of the objections against the Messianic interpretation, to which we now proceed.

1. "What seems most inconsistent is, that not suffering itself, but deliverance from it, is represented as the means of promoting the worship of the true God. Christ founded the kingdom of God by his sufferings which he freely endured; of course his chief peculiar work of redemption is rather mistaken than taught by the Psalmist. Of what use, then, to Christians is the Messianic interpretation of a Psalm, in which the notion of the Messiah is not to be

found?" Thus De Wette. But we meet, even in the New Testament, with a mode of representation altogether the same. Although Christ accomplished our redemption not by his resurrection but by his humiliation, not by his glorification but by his death, yet, notwithstanding, in numerous passages his resurrection and glorification are given as the causes of man's salvation, because without these the import of his humiliation and death would have remained concealed. See Knapp, *opusc.* p. 343. In Isaiah liii. the persons speaking conclude, from the deep humiliation of the Messiah, that he is smitten of God on account of his own sins, and they first come to the knowledge that he was wounded for their transgressions by seeing him exalted to glory. So also the subject of this Psalm, as long as his sufferings endure, is the scorn of men and despised by the people, ver. 8; and with his deliverance commences, as a consequence of his sufferings, his influence on mankind, which is so rich in blessings. Whether the Psalmist saw with entire clearness the efficacy of the Messiah's sufferings in advancing the work of salvation, we may leave undetermined; it is sufficient that the Psalm contains nothing in opposition to the Christian notion of the Messiah.

2. "The lamentations of this sufferer are unworthy of the Messiah. Christ did not, like him, pray for longer life from God, nor that God would preserve him from the hands of his enemies; but he reckoned upon his death as a part of his plan." Thus Hufnagel (*Diss.* II. in h. Ps. p. 6), Schulze (*Critik der Mess. Ps.*) Here every thing depends on forming in our minds that image of Christ, which the New Testament presents, and not an arbitrary one of our own invention. Then shall we find those complaints not unworthy of him. It is said of him, Heb. v. 7, that in "the days of his flesh he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." We read in Matt. xxvi. 36. Mark xiv. 32. that Christ, in

tinued on the cross, or enduring the pains of death," ver. 3. Dathe, Paulus. De Wette. But the crucifixion was not the commencement, but only the climax, of the sufferings of Christ. The passage already cited, Heb. v. 7, is entirely parallel.

We know of no other objections which have been urged against the Messianic interpretation of this Psalm. In conclusion, we adopt the words of Theodoret: 'Εγὼ δὲ τὴν Ἰουδαίων ἐμβροτησίαν θρηνῶ, ὅτι τοῖς θεοῖσι λογίοις διηνεκῶς ἐντυγχάνοντες, τὴν ἐν τούτοις διαλάμπουσαν οὐ συνορῶσι ἀλήθειαν, ἀλλ' εἰς τὸν Δαβιδ εἰζῆσαι τὸν ψαλμὸν ἀποφαίνονται.—Τούτων γὰρ οὐδὲν ἐπὶ τοῦ Δαβιδ ὀρῶμεν γεγεννημένον, οὐδὲ ἐπὶ τινος τῶν ἐκ Δαβιδ. Μόνος δὲ ὁ Δεσπότης Χριστὸς, ὁ ἐκ Δαβιδ κατὰ σάρκα, ὁ ἐνανθρωπήσας Θεὸς λόγος, ὁ ἐκ Δαβιδ λαβὼν τὴν τοῦ δούλου μορφὴν. Πᾶσαν γὰρ γῆν καὶ θάλασσαν τῆς θεογνωσίας ἐπλήρωσε, καὶ πέπεικε τοὺς πάλαι πλανωμένους, καὶ τοῖς εἰδώλοις προσφέροντας τὴν προσκύνησιν, ἀντὶ τῶν οὐκ ὄντων, τὸν ὄντα προσκυνῆσαι θεόν.

PSALM XL.

We first give the contents of this Psalm according to the non-Messianic interpretation. David or some other suffering Israelite, thanks the Lord for a deliverance, which has been granted him, v. 1—6. He promises, from gratitude to God, to honour him, not by occasional sacrifices, but by devoting himself to his service, and by complying with the moral requisitions of the law, which would be far more acceptable in his sight, v. 7—9. He promises, moreover, zealously to proclaim the aid, which Jehovah had vouchsafed to him, and thus to glorify his name, v. 10, 11. But although the sufferer has happily escaped from one calamity, he is still surrounded by far greater sufferings and dangers. He therefore renews, v. 12—18, his supplication to his Lord, and prays that he would deliver him from the manifold evils which his sins have brought upon him, and put his enemies to

shame ; thus giving all true worshippers, as well as himself, occasion to rejoice and confirm their faith.

If, on the other hand, as many modern interpreters suppose, among whom are Michaelis (Crit. Collegium u. s. w. p. 455, seqq.), Ringeltaube, Knapp, Anton (l. c. p. 40), Dereser and others, the Messiah is throughout the subject of the Psalm : its contents are as follows. The Messiah, who is here, as in Isaiah xlix. Ps. xvi. and xxii. introduced as speaking in the first place, anticipates the time, when, having finished his work and endured his sufferings, he will have been glorified by Jehovah. He renders him thanksgiving and praise for his deliverance. V. 1—5, he praises God for the wonderful mercies in general which he bestows upon men, and since it is impossible to mention all his benefits, he extols only the greatest of all, the redemption accomplished by himself. Since no legal sacrifices of whatever kind could please and satisfy God, the Messiah, having been taught by him their inefficacy, and made obedient to His will, presents himself as the true sacrifice of whom Moses had already written in the sacred books, resolved with joyful zeal to fulfil the will of God, v. 6—9. He again, v. 10, 11, praises the righteousness, faithfulness, and love of God, which he had experienced in his deliverance. As the speaker, v. 1—11, had placed himself in the future, and contemplated his sufferings as already endured, v. 12—18, he returns to the present. Oppressed by the thought of the severe distress which he must undergo in making expiation for sin, he prays to God for his merciful support.

These two different views of the Psalm are occasioned chiefly by the different explanations of v. 7—9, especially of v. 8. According to the non-Messianic interpreters, the words **בְּמִנְיַת סֵפֶר כְּתוּב** **עָלַי** have the sense, “in the volume of the book—
in the Pentateuch it is *prescribed to me*,” namely,

what I have to do ; comp. **כָּתַב** with **עַל** in this sense, 2 Kings xxii. 13. According to the Messianic interpretation, the sense is as follows : “ in the volume of the book it is written of me ; ” both directly in the prophecies of the Messiah, and indirectly in all that is said of sacrifices and offerings, as these prefigured Christ. Comp. John v. 39, 46.

There can be no doubt that those who acknowledge the Divine authority of the Epistle to the Hebrews, must decide in favour of the Messianic interpretation. The Psalm is there, chap. x. 5, etc. quoted and explained of the vicarious sacrifice of Christ, in such a way as entirely to exclude the idea of a mere accommodation. Several interpreters have indeed sought, though with little success, to find a middle path. Those who, as Calvin and Muntinghe, refer the Psalm in a lower sense to David and in a higher one to Christ, fail in their purpose of sustaining the authority of the Epistle to the Hebrews. For, granting the correctness of the explanation given in this Epistle of v. 7—9, the Psalm, as we have already seen, cannot in a lower sense be referred to David, for he could not represent himself as the true offering in opposition to those which were typical, nor say, that it was written of him in the Pentateuch. We can no more concur with Venema, Seiler, and Dathe, who assert that in v. 1—6, and 12—18, David speaks ; but in v. 7—11, or as Kaiser thinks,¹ v. 7, 8, the Messiah ; for the supposition of this unnatural change of persons has nothing to support it. The only objections which have been urged against the Messianic interpretation are not conclusive. 1. De Wette remarks, that the reference of the Psalm to the Messiah in the Epistle to the Hebrews, is grounded on the erroneous interpretation of ver. 7

¹ This is contradicted by the relation of v. 12 to v. 10, Calvin : “ Diligenter notanda est relatio, ubi David se labia non clausisse dicit, ut vicissim deus suas misericordias non obseret, vel cohibeat.”

by the Seventy. But it can be shown that the Seventy have here given the sense, though not a literal translation of the Hebrew text. Unless we are to suppose their translation entirely unmeaning, the words *σῶμα δὲ κατηξτίσω μοι* can only mean, “thou requirest nothing outward, but myself for sacrifice, and that I will freely offer to thee.” The use of *σῶμα* need not surprise us here, since Paul, Rom. xii. 1, exhorts Christians to present their bodies (*τὰ σώματα*), a living sacrifice, holy and acceptable to God. The corresponding Hebrew also **אֲזַנַיִם כְּרִיתָ לִי** is of the same import: “thou has bored mine ears.” To bore the ears is a figurative expression for the imparting of certain precepts, and rendering others willing to follow them.¹ This is shown, not only by the corresponding expression **פָּתַח אָזְן**, which occurs in Isa. l. 5 in the sense, to give a command and make one willing to execute it; but also by the practice of boring the ears as a sign of obedience, which, as it were, embodies the expression. Thus, according to Ex. xxi. 5, 6, the right ear of the servant who chose to remain with his master was bored. So also the Turkish monks are accustomed to bore their ears, as a sign of their attention to the Divine revelation, and their obedience to the Divine commands; comp. Iken dissert. p. 226.² The same custom exists also among the Persians and the Tartars, ib. p. 227. Among the Turks, those who trans-

¹ Vitringa: “*aperta auris est mens prompta et prona, tum ad recipiendas, intelligendas ac discernendas doctrinas, quae cui instillantur, tum ad obsequium mandati, quod per aures ad animum fertur.*”

² *Septem Castrensis Mon. de Turc. morib. c. 13*: “*Illi qui in aures portant in auribus, significant se obedientes esse in spiritu, propter raptum frequentiam. Another author: “Il y en a aussi, qui porte quelque chose a l’oreille, pour marquer leur obeissance et leur soumission à l’esprit, qui les transporte dans des ravissementens.”*”

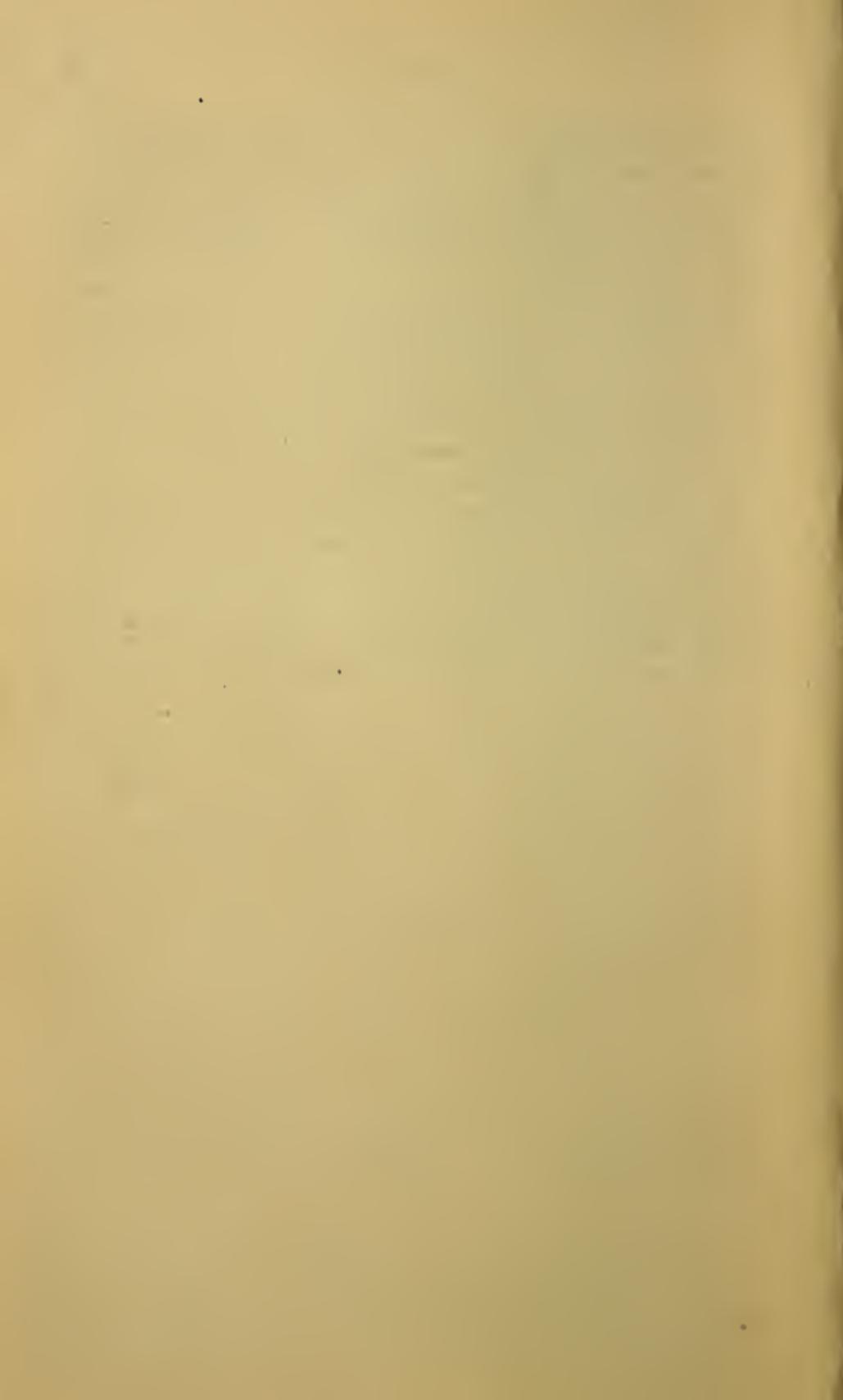
gress any precept of their religion, are nailed by the ears, that they may learn to esteem and obey it, ib. p. 231. "Thou hast bored mine ears," is then the same as "thou hast taught me that not the bringing of outward offerings, but the offering of myself, is well pleasing to thee, and hast made me willing to act in conformity with thy instructions." The LXX. completely expressed this sentiment. They only changed the phraseology, as the metaphor was not in use among the Greeks: nor does the author of the Epistle to the Hebrews use the phrase *σῶμα δὲ κατηρτίσω μοι* in any other sense than that which, according to the context, belongs to the Hebrew words, if the Psalm relates to the Messiah.

Dathe objects, that it seems incongruous that the Messiah in the former part should speak of his sufferings as already endured, and thank God for his deliverance, while in the latter, on the contrary, he should pray for the Divine support in distress. But this is not a decisive objection, since all depends on the station in which the sacred poet places the Messiah; whom he introduces as speaking. There is nothing against the supposition that he first contemplates him after he had endured his sufferings and finished his work, and then in his state of humiliation. In a similar manner in Isaiah liii., the passion of the Messiah appears at one time as already past, at another as still future. See on this passage.

3. Hensler (Bemerkungen zu den Ps. und z. d. Gen. p. 63), urges particularly the words: "mine iniquities have taken hold upon me," ver. 13. This objection is certainly very plausible. It does not however decide the question. For the parallelism with *רעות* shows that *עונתי* is not here to be

translated: *mine iniquities*, but the *punishment of mine iniquities*—a sense in which it often occurs, and which is given by Abenezra and Rosenmüller. But that in a Psalm, which treats of the vicarious satisfaction of the Messiah, and when this is contrasted

with the offering of victims, which suffered the punishment properly due to sinners, the sufferings inflicted upon him for sins not his own, might be called the punishment of his sins, is evident from the similar expressions in Isaiah liii. : “ he hath borne our griefs and carried our sorrows ;” “ he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him.” “ The Lord hath laid upon him the iniquity of us all.” This objection would be entirely removed were we to suppose with Pareau, l. c. p. 330, that the Psalm originally consisted of but twelve verses, the remainder having been afterwards added. This opinion is favoured by the entirely different character of the latter portion of the Psalm ; the fact that it occurs again as the 70th Psalm, and that we have other examples of such additions. Still, however, we hesitate to adopt it.



GENERAL INTRODUCTION

TO THE

BOOK OF PSALMS.

CHAPTER I.

OF THE ORIGIN OF THE PSALMS.

AMONG the books which the Hebrews venerated as divine, we find a collection of songs, relating to a great variety of subjects, composed by many different persons, and at different periods of time. From the titles and subjects, we learn that many of them were composed by David, and others, who were his contemporaries;—a fact which, when duly considered, must appear not a little wonderful. The Israelitish people had wandered a long time in the wilderness; they had been engaged in many desolating wars, both foreign and domestic; they had scarcely obtained a fixed settlement; they were but lately formed into a civil society; and were, in a great measure, ignorant of arts and learning. It is strange, therefore, that among this people should have been found persons capable of composing so many pro-

found, and in every respect excellent poems. Whence, it may be asked, could they derive that intimate acquaintance with subjects both divine and human which every reader must admire? whence, the elaborate structure of their verse, the depth of their sentiments, the copiousness and ornaments of their poetical style?

When we look around to discover the mental discipline to which the persons, of whom we are speaking, must have been subjected, and by which their minds must have been excited and polished, we meet with the *schools of the prophets*;¹ which, if not instituted, were certainly restored by the prophet Samuel.² That these were schools or colleges of orators and singers, or of a class in ancient times esteemed similar, namely, of poets, we learn both from the general name *Nabi*, as used by the Hebrews, and from the circumstances respecting those schools handed down to us in the ancient annals of that nation. The term *Nabi*,³ in its most extensive sense, means a person

¹ The Latin noun *vates*, seems best to convey the meaning of the Hebrew נָבִיא *Nabi*. They are both derived from words signifying *to speak*: they both designate a person who *sings verses*, or things future.

² Before the age of Samuel no mention is made of them.

³ In the Arabic, the corresponding root signifies *he was eminent, raised up, exalted*: transitively, *he produced, brought forth*, as the earth the plants that grow upon it. It is thence, —by a species of transference usual in several other languages, —applied to speech, to *words produced by the mouth, he narrated, or announced*: and, finally, it is used in regard to *historical narrative*.

who makes a speech, or *holds forth*; in a stricter sense, it means a person who communicates his thoughts skilfully in a premeditated discourse, and who accompanies his recitation with a suitable dignity of action.⁴ In ancient times, when a man set himself to teach, admonish, or persuade, he was accustomed to regulate his words by the laws of numbers, to discourse in poetry.⁵ Whatever was delivered in a metrical composition was found to produce more effect upon the ear and the mind; to fix itself more firmly in the memory, and to excite the affections more strongly, than if presented in the simple form of prose. It was usual, too, to accompany the recitation with a certain modulation of voice, approaching to song; and it followed from this, that the name of *Nabi* was transferred to those who composed songs,⁶ and, who in singing them, accompanied the

⁴ Isaiah, Jeremiah, Hosea, and, in general, all who were called by the name of *prophets*, left behind them, committed to writing, the speeches which they had before delivered in the audience of the multitude.

⁵ The writings of the Hebrew prophets are all poems.

⁶ That both the radical word, translated *he prophesied*: and the derivative, translated a *prophet*, were applied to persons, who sang and played upon musical instruments, we have the clearest evidence, (1 Chron. xxv. 1, seqq.) “Moreover David and the chief men of the assembly chose for the sacred service the descendants of Asaph, Heman, and Jeduthun, who should prophesy, *i. e.* who should sing sacred songs, accompanied with harps, psalteries, and cymbals.” Again, in the following verse, it is said of Asaph, that he “prophesied,” *i. e.* “that he sang according to the order of the king.” In the third verse, the sons of Jeduthun, who were under the direction of their father, are said to have “prophesied,” *i. e.* “to have played upon the

voice with the harp or lyre. We read in the historical book of Samuel, that the class of the *Nabiim* or prophets, over which Samuel presided, cultivated this art. The⁷ prophet, having anointed Saul as king, after mentioning several other occurrences, says as follows:—"Afterwards thou shalt come to the hill of God, where are garrisons of the Philistines. And having entered into the town, thou shalt meet with a band of prophets, (*Nabiim*,) coming down from the place of worship, who, having psaltery, and drum, and pipe, and harp before them, shall sing sacred songs.⁸ There, under a divine impulse, thou shalt join, and sing along with them."⁹ Another passage of similar import occurs in the same history. David, being assured of Saul's determination to kill him, fled to Ramah, where he was received by Samuel; and found refuge, by retiring to those cotes or cells,¹⁰ where the young men, who were under Samuel's tuition, lived together.¹¹ But Saul, not deterred from

harp, to give thanks, and to praise Jehovah." Miriam, the sister of Aaron, (*Exod. xv. 20*,) is called a *prophetess*: "she took a timbrel in her hand," &c.

⁷ 1 Sam. x. 5.

⁸ יְרֵדִים מִהַבְּמָה וּלְפִנֵיהֶם נָבֵל וְתֶף
וְהַלִּיל וְכִנּוֹר וְהָמָה מִתְנַבְּאִים :

⁹ 1 Sam. xix. 19, 20.

¹⁰ The Hebrew word *Naioth* is used chiefly to signify temporary dwellings in the country, such as sheep cotes, booths for shepherds and their flocks, when migrating frequently, from one place to another of their pasture grounds, 2 Sam. vii. 8. 1 Chron. xvii. 7. Ezek. xxxiv. 14.

¹¹ This appears from 2 Kings vi. 1, *et scqq.*

his purpose by respect for Samuel, “sent messengers to Ramah, to take David. But when they saw the company of the prophets, (*Nabiim*) over whom Samuel presided, and heard them singing, they too, under an extraordinary impulse, joined in the song.”¹² Two other companies of Saul’s servants, and at last Saul himself, under a similar affection, acted in the same manner.¹³

If we attend to the state of society,—to the manners and wants of mankind, at that period, we will readily perceive the end and design for which such colleges, as those that are called *schools of the prophets*, were instituted. The Hebrews were a rude and uncivilized race: their manners required cultivation; and their minds required instruction in matters of truth, justice, and propriety. The object, then, was to form the manners of this people; to regulate their minds; to inspire them with sentiments of piety and virtue: and what course of discipline, it may be asked, could be better fitted for these purposes, than that of sacred poetry and song? Every person knows the power of numbers and music over ancient nations both in restraining them from violence, and in ex-

וִירָא אֶת־לַהֲקֹת הַנְּבִיאִים נִבְּאִים וְשִׁמוּאֵל¹²
 עִמָּד נִצָּב עֲלֵיהֶם וַתְּהִי עַל־מְלֵאכֵי שְׂאוּל רוּחַ
 אֱלֹהִים וַיִּתְנַבְּאוּ גַם־הֵמָּה:

¹² Vide an acute and copious dissertation on the *Colleges of the Hebrew prophets*, by C. NACHTIGAL. The title is, *Ueber Samuels Sängerversammlung, oder Prophetenschule.*

citing them to virtue. As Horace says of Orpheus,¹⁴—

“ Sylvestres homines sacer, interpresque Deorum,
Caedibus et victu saevo deterruit Orpheus.”

De Arte Poetica, vs. 390.

We learn, from history, that some nations received the advantages of civilization from their conquerors; and that others conferred those advantages upon those by whom they were conquered: in most other cases, or rather in all, the origin of wisdom and social improvement may be discovered in the influence of poetry. Thus, when the wandering tribes of Greece were first persuaded to settle in fixed abodes, and adopt the manners of civilized life, we know that this was effected by means of song. Their moral institutes, and rules of life;—the written laws by which their civil affairs were conducted, and those, also, by which their religious observances were regulated, they were accustomed to sing to the lyre or the harp. Poets, accordingly, among those ancient nations whose records have been preserved, were the teachers of laws, manners, and civilization;—they were the authors of social improvement,¹⁵ and they still con-

¹⁴ “ The wood-born race of men whom Orpheus tamed
From acorns, and from mutual blood reclaimed,
This priest divine,” &c.—*Francis*.

¹⁵ Athenaeus *Deipnosophist* gives an example, Book I.—
“ The minstrels of that period were an excellent race of men, who regulated their lives according to the dictates of wisdom. Agamemnon, accordingly, left a minstrel to watch over, and instruct his wife Clytemnestra. It was his employment,

tinue such ; for we find, in our own times, where nations are but imperfectly civilized, that poets occupy the same place, and possess the same influence that they did among the nations of antiquity.

The prophet Samuel was well acquainted with the fondness of his countrymen for poetry and music, and with the power of both over their minds. He could not, therefore, have acted more wisely, with a view to their improvement, than by selecting a company of young men, whom he might take under his care, and instruct in the knowledge of divine things, and of the arts of life ; and whom he might teach, also, how to make use of their knowledge, by embodying it in verse suited to music. Their songs, we must suppose, were such as might be sung in the religious assemblies of the people, or at social

first, by his judicious praises of female virtue, to excite in her mind a love of what was honourable and right ; then, by his company and pleasing behaviour, to prevent the intrusion and indulgence of improper thoughts. Such was his influence, that before Aegisthus could succeed in seducing the woman, he removed from her the minstrel, and put him to death in an uninhabited island. He was a person of the same character, too, whom the base suitors of Penelope compelled to exercise his art for their gratification.”

Σῶφρον δὲ τὸ ἦν τὸ τῶν ἀοιδῶν γένος, καὶ φιλοσόφων διάθεσιν ἐπέ-
χον. Ἀγαμέμνων γοῦν τὸν ἀοιδὸν καταλείπει τῇ Κλυταιμνήστρᾳ
φύλακα καὶ παραινετῆρα τινὰ· ὃς πρῶτον μὲν ἀρετὰς γυναικῶν διερ-
χόμενος ἐνίβαλλε τινὰ φιλοτιμίαν εἰς καλοκαγαθίαν, εἶτα διατριβὴν
παρέχων ἠδεῖαν ἀπεπλάνα τὴν διάνοιαν φαύλων ἐπινοῶν· διο Αἰγίσθος
οὐ πρότερον διέφθειρε τὴν γυναῖκα, πρὶν τὸν ἀοιδὸν ἀποκτεῖναι ἐν νήσῳ
ἐρήμῃ. Τοιοῦτος ἐστὶ καὶ ὁ παρὰ τοῖς μνηστῆρσιν ἀείδων ἀνάγκη, ὅς
τοὺς ἐφιδρεύοντα τῇ Πηνελόπῃ ἰβδέλλύττετο.

entertainments,—celebrating the praises of the Divine Being, or containing precepts of life and morals. In some of them, the poet would, naturally, give expression to feelings of pleasure or pain, arising from personal circumstances; bringing into notice, at the same time, the divine care and superintendence of human affairs, and the certainty of the severe punishment that would be inflicted on the workers of iniquity. Now, since the collection of Psalms consists of poems of this description, are not we justified in referring them,—as to their origin and authorship,—to the schools of the prophets? It is certain that David, who composed a great part of them, was instructed at the prophetic school; and it is probable that to this, and to his intimate friendship with Samuel, we ought to ascribe not only the number and excellence of his Psalms, but also his labour in establishing institutions for the improvement of sacred music.¹⁶ It is very probable, also, that the authors of some of the other Psalms, whose names have not been transmitted to us, belonged likewise to the association of choirists and poets, of which Samuel was the president.¹⁷

¹⁶ It is evident that David had cultivated the arts both of poetry and music, while he was yet a youth, and living in his father's family. When it became necessary to seek out a person skilful in playing upon the harp, to sooth the violence of Saul's deranged mind by his art, nobody could be found more accomplished than David. 1 Sam. xvi. 16, *et seq.*

¹⁷ Although the schools, or colleges of the prophets, must have contributed much to the improvement of sacred poetry among the Hebrews, from the times of Samuel and David, yet we are not to seek in them *only*, for the origin of the Psalms.

CHAP. II.

AT WHAT PERIODS, AND BY WHAT AUTHORS, THE
PSALMS WERE COMPOSED.

It was an opinion of some of the Fathers and Rabbis, that all the poems contained in the Book of Psalms were composed by David; but this opinion has, long since, been exploded. It does not require a lengthened refutation; because not only the titles, but, what is of more importance, the diversity of subjects and style manifestly indicates a diversity of ages and authors. We are not prevented from forming this judgment by reflecting, that the *Psalms* seem to be ascribed to David by apostolical authority. They were ascribed to David, because the Psalms composed by him were placed first in the order of the collection;—in the same manner and for the same reason, that “*the Psalms*,” was a general title sometimes given to the whole collection of books usually styled the *Hagiographa*.¹ Besides, we shall endeavour to shew that a conjecture,—probable, at

In the age of Moses, we find that lyric poetry and music were in use. (Exod. xv. 20, 21.) There are also fragments of poetry, approaching in character to the *lyric*, which have been ascribed to the authors of the Pentateuch, and of the Book of Judges; but which cautious criticism would rather, and with good reason, assign to a later period. See BENDER, DE WETTE, BERTHOLDT, &c.

¹ See Lightfoot on Luke xxiv. 44.

least,—may be made as to the persons to whom the Psalms are assigned, and as to the periods at which they were composed. The *order* in which each particular Psalm was composed, and also *that* in which we find it arranged, may be examined, most conveniently, at the conclusion of our commentaries.

I. The Hebrew inscription ascribes the *ninetieth* Psalm to Moses; and to him the Talmudists ascribe also the ten Psalms immediately following it, because they found the name of no other author prefixed to them.² This is a matter of no moment: we are left at liberty to form our opinion from other considerations. In the *ninetieth* Psalm we find, indeed, nothing unworthy of Moses, or unsuitable to him; but, on the other hand, we find nothing contained in it so connected with the times of Moses, or the incidents of this life, as to shew that it may not have been composed by some other person, and at some other period. The subject is of a general nature,

² *Jerome*, in *Epist.* CXXXIX. to *Cyprian*, takes notice of this custom: “It is usual,” he says, “in the Holy Scripture, that all the Psalms which have no title,—whoever may have been the author,—are ascribed to those whose names are found in the titles of the Psalms preceding.” *Origen* seems to have followed this practice, influenced by a tradition of *Huillus*, a Jewish patriarch. Hence *Jerom* says: “The eighty-ninth Psalm, which is inscribed,—a prayer of Moses, the man of God,—and the following Psalms, which have no titles,—according to the exposition of *Huillus*,—he ascribed to Moses: nor, when interpreting the Hebrew Scripture, did he think it improper to insert, in particular places, what was agreeable to the opinion of the Hebrews?”

namely, a lamentation for the miseries of mankind ; particularly for the shortness of human life. Of this we shall treat in its proper place :

Admitting this Psalm to have been written by Moses, there is none in the collection more ancient.

II. The greater part of the Psalms are assigned to the age of David, and to various authors belonging to that age. 1st. Of this class, the greater number are attributed to David himself. In our Hebrew Bibles, we find his name prefixed to seventy-one Psalms : but, in the Septuagint version, it is prefixed to eleven others besides. Among these, however, there are not a few which could not, by any means, be composed by David ; all those, for example, in which plain mention is made of the captivity in Babylon ;—the desolation of the temple, the return from foreign lands, and other matters which took place long after David's days. Again, in many Psalms, to which neither David's name, nor that of any other author is prefixed, we find internal evidence, leaving no doubt that David was the author. Not only does the style agree, but certain matters are occasionally mentioned in them, which cannot be referred to any other period of time. But the opinion of those who hold, that all those Psalms ought to be ascribed to David, which have not the name of some other poet prefixed to them, is entirely to be rejected. The principal argument they use is this ;—in the Old Testament,³ the *ninety-sixth* and the *hundred and fifth* Psalms, and, in the New Testament, the *second*⁴ and *ninty-fifth*,⁵ all of which, though anonymous,

³ 1 Chron. xvi. 7, seqq.

⁴ Acts iv. 25.

⁵ Heb. iv. 7.

are assigned to David; therefore all the others which are anonymous should be assigned to him also. As for the evidence brought from the book of Chronicles, it cannot at all be taken into account. The author,—whoever he was,—does not give the entire Psalms, but only imperfect fragments; and even those fragments are given with so little regard to accuracy, that in the eighth verse of the ninety-fifth Psalm, the beginning of the twenty-ninth is substituted, seemingly from the affinity of the sentiments. Besides, from 1 Chron. xvi. 17, we have no more reason to assign the poems that follow to David, than to Asaph and his companions. With regard to the proofs adduced from the New Testament, neither can they be considered as of much weight, in a case such as this; since it is well known, that the Apostles often quoted the Old Testament oracles, admitting, respecting them, the opinions commonly entertained by the Jews. When a collection is made of poetical pieces, scattered and anonymous, if the names of the authors are unknown to those who make the collection, the memory of them must be buried in oblivion. From the Psalms themselves, it appears that some of them were composed by David, some by Asaph, and some many ages afterwards.

2d. To twelve of the Psalms the name of Asaph is prefixed. There were different individuals of this name;⁶ but the person who prefixed the titles, no doubt understood by it Asaph the son of Berachiah the Levite,⁷ who presided over the choiristers and

⁶ See Simon. *Onomastic*.

⁷ 1 Chron. vi. 24; xv. 17.

musicians in the time of David.⁸ That this person composed songs we are certain, for king Hezekiah commanded the praises of Jehovah to be celebrated in songs composed by "*David and by Asaph*,"⁹ in which passage, also, the latter is styled *a seer*.¹⁰ It is impossible, however, that he could write *all* the Psalms assigned to him,¹¹ since, in some of them, the author complains of the tyranny of the Chaldeans; in others, mourns over the desolations of the temple and the city; in others, celebrates with triumph the destruction of the Assyrians; to all of which we shall attend in their proper place.

3d. By the title of the eighty-eighth Psalm, it is ascribed to Heman the Ezrahite. According to the genealogies contained in the Books of the Annals;¹² there were two celebrated persons of this name. One of them was a descendant of Zerah, a son of the patriarch Judah;¹³ the other a Levite, of the family of the Kohathites, and grandson, by Joel, of Samuel the prophet;¹⁴ who, along with Asaph and Jeduthun, was appointed by David a leader of the sacred music.¹⁵ It is a matter of doubt to which of these two persons the title refers. In the same manner as Heman, so is Ethan called an Ezrahite, in the inscrip-

⁸ 1 Chron. xvi. 4, 5.

⁹ 2 Chron. xxix. 30.

¹⁰ The literal sense of הוֹזֵה , *Hozeh*.

¹¹ lxxiii.—lxxxiii.

¹² 1 Chron. ii. 4, 6. He and his brethren, on account of their wisdom, are honourably mentioned, 1 Kings v. 11.

¹³ Gen. xxxviii. 30; xlvi. 12.

¹⁴ 1 Chron. vi. 18, seqq.; xv. 27.

¹⁵ 1 Chron. xxv. 1. comp. 2 Chron. xxix. 30.

tion of the Psalm immediately following: nothing, indeed, seems more probable than that these Ezra-hites were the same with the sons of Zerah, descendants of Judah. But that *Ezrahite* was a patronymic name from *Zerah*, is very doubtful, since the letter *aleph* is nowhere else prefixed to names of this nature. Some think, therefore, that Heman might have been called an *Ezrahite*,¹⁶ from his father *Ezra*, and that he was a different person from either of those above mentioned; others, who think Heman was the Levite, a leader of David's musicians, consider the designation *Ezrahite* as indicating, not the family but the place to which he belonged. Whoever that Heman, intended by the person who prefixed the titles, may have been, this seems certain, that the Psalm itself was composed while the writer was in exile. Into this we shall inquire in the proper place.

4th. We find the same difference of opinions respecting the person to whom the ninety-eighth Psalm is ascribed, namely, Ethan. Many suppose Ethan the Levite¹⁷ to be meant; and that he was also the same with Jeduthun, who, with Heman, was a leader of David's musical choir. But as he is surnamed in the inscription, the *Ezrahite*, others think him a different person from him who lived in the time of David.¹⁸ The Psalm also appears less suited to the time of David than to that of the Babylonish captivity.

5th. It is a very probable conjecture of Nachtigal,

¹⁶ עֲזָרָה, *Ezrah*.

¹⁷ 1 Chron. vi. 29—32.

¹⁸ 1 Chron. xxv. 1.

that there are, in the collection, songs composed by Samuel, and other poets who were educated under him, though none of their names appear in the inscriptions.¹⁹ It would be vain, however, to attempt fixing upon the particular Psalms which should be assigned to them.

III. That many songs have come down to us from the age of Solomon, cannot be doubted. Solomon himself is said to have composed no fewer than a thousand and five.²⁰ His name is prefixed to two of the Psalms only,²¹ and these appear rather to have respect to him, than to have been written by him. But to the time of his reign are to be referred, besides, the forty-seventh, and the hundred and thirty-second. The latter of which is understood to have been sung at the consecration of the temple; the former, when the ark was introduced into it. In the opinion of some, the second Psalm was sung at Solomon's inauguration.

IV. I do not find any of the Psalms that can dis-

¹⁹ Nachtigal ascribes to Samuel himself Pss. xc. xix. 8—15; ciii. 1—18; cxlv. 1; cxii., and to persons instructed by him, xci. xcv. cxi. cxxxix.

²⁰ 1 Kings iv. 32; v. 12. The Author's words are "Atque Solomon quidem ipse quinque carminum millia comparuisse factur." He should have written, either "mille carminum et quinque," or, "mille et quinque carminum," for our English translation agrees with the Hebrew text; and he does not refer to any various reading. He, however, translates the Septuagint version of the clause, *και η̄ταν ὄδαι αὐτου πεντακισχιλια.* —*Tr.*

²¹ Ps. lxxii. and cxxvii.

²² See Argument of Psalm ii.

tinctly be assigned to a particular period, during the reigns of the kings who succeeded Solomon, if we except the reign of Jehosaphat. The eighty-third, and the eighty-fifth Psalms, may, without impropriety, be viewed as having a reference to the troubles in which that prince was involved with the Ammonites. The forty-sixth and the forty-eighth may be reckoned among the hymns of triumph composed on occasion of the victory he obtained over that people and their confederates.

V. From thence, after a long interval, we are brought to the period of the captivity, to which not a small portion of the Psalms must be referred. In this portion, those which were appointed to be sung by the Korathites,—if we take the authority of the inscriptions,²³—occupy a principal place. To those must be added the hundred and thirty-seventh Psalm, containing a very touching expression of the sorrow felt by the Jews while exiled from their native country, and from the holy city. Instead of assigning this Psalm to Jeremiah, as is done in the Alexandrine version, we think it must have been composed by an Israelite who had been carried away to Babylon, and was living there.

VI. Not a few of the Psalms, too, are to be referred to the period when the people of Israel returned from the Persian dominions to their own land. To these belong, manifestly, the hundred and second, and the hundred and twenty-sixth, which were sung at the commencement of the restoration of the city and the

²³ As of Psalm lxxxiv. lxxxv. lxxxvii.—Argument, Ps. xlii.

temple. When the building of the second temple was completed ;—when it was consecrated ;—when the ark was brought into it ;—and when the rites of divine worship were first observed in it ; many more, perhaps, of our Psalms were composed, than is now commonly believed. In the Greek version,²⁴ several of them are ascribed to Haggai and Zechariah, which have no name prefixed to them in the Hebrew books.

VII. There are also certain Psalms which have been thought, by some interpreters, to belong to the times of the Maccabees.²⁵ Nor is there any reason to doubt that there might be persons in those times whose minds, by the close study, and continued use of the ancient songs, might be inspired with a desire to imitate them, and to add to the number employed in the sacred services. What these were, and of what kind, we shall see hereafter, and in their proper place.

CHAP. III.

OF THE COLLECTION, DIVISION, AND NUMBER OF THE PSALMS.

It has been conjectured by many, and with some measure of probability, that David, when he regulat-

²⁴ Ps. cxxxviii. cxlv. cxlvi. cxlvii.

²⁵ According to Rudinger, Ps. i. xlv. lxix. xlv. cviii. By Heuman von-der-Hardt, Ps. cxix. By Venema, Ps. lxxxv. xciii. cviii. Bengel assigns a considerable number of the Psalms to the times of the Maccabees ; and gives a principal place in the series to Ps. lxxiv. lxxvi. lxxxiii.

ed the public observances of religion, and instituted the college of singers, made, at the same time, a collection of sacred songs to be sung at the feasts, and other assemblies for religious purposes. It has been concluded, farther, that since, at the end of what is now in the order the seventy-second psalm, we find it said,¹ *the songs of David are ended*, therefore the Psalms preceding formed David's collection. This opinion, however, seems to be untenable, for, in many of those Psalms, we meet with plain indications of an age later than that of David.² Besides, had the collection been made by David, it can scarcely be believed that it would have contained the same Psalm, namely the fourteenth, *twice*,³ or that the seventieth, which consists of a part of the fortieth, would have been placed in it. The conjecture of Eichhorn⁴ is more probable. He thinks that the first seventy-two Psalms would be brought together into one book originally, by uniting various small portions, in the possession of private individuals, who had each collected a part of the songs of David and of other poets. This, I am disposed to think, was done after the building of the second temple; at that time, the ancient songs that had been preserved, probably, were collected together; and, as they were about to be used anew in public

¹ בָּלוּ תַפְלוֹת דָּוִד בֶּן-יִשָׁי.

² For example, Ps. ii. See Argument, Ps. xlvi. lxvi. li. verses 20, 21. liii. verse 7.

³ Occurring also as Ps. liii.

⁴ See his Introduction to the Old Test. Part III.

religious worship, they would likely be revised, and accommodated to the circumstances of the period. Of this we think the fourteenth Psalm affords an example.⁵ If this conjecture is founded in truth, the remaining portion of the Psalms must have been collected afterwards. That some ancient songs, however, were included in this latter portion, after the first collection of them was made, I would not deny ; but, that by far the greater part of them belong to the period immediately preceding the captivity, to the time of the captivity itself, or, in fine, to that which followed upon the return from it, when the temple was rebuilt and the sacred services restored, can scarcely be doubted. Since this was the case, the complete collection of the Psalms could not be made prior to the times of the Maccabees.

In the modern, or Masoretic copies, the Psalms are distributed into *five* books, each of which ends, with a Psalm, in *Amen, amen*, or in *Amen, Halleluiah*. Thus, the *first* book ends with the xli., the *second* with the lxxii., the *third* with the lxxxix., the *fourth* with the cvi., the *fifth* with the cl. This division, though it was received in the time of Jerom,⁶ cannot, by any means, be so ancient as the

⁵ See Argument, Ps. xiv. We have another example in Ps. li., the two last verses of which were added—as we shall afterwards prove,—either during the time of the captivity, or soon after the return from it.

⁶ Epist. cxxxiv. to Sophronius: “Some, I know,” says he, “think that the Psalter was divided into five books, ending respectively at those places where the Seventy used the words γίνοιτο, γίνοιτο, that is, *so be it, so be it*, for which, in the

Jews,—who refer it to David, or, at the latest, to Ezra,—would have us believe. Some have thought that it proceeded from a Jewish conceit, that the Psalms might be made to have some resemblance to the Pentateuch.⁷ Others, taking into account the inequality of the five different parts, and the nature of the Psalms contained in each of them, have thought the division a natural consequence of five separate successive collections; all of which were, at length, put together in the order in which they were made. Upon the whole, this seems to be a natural conclusion; but on what principle, or at what particular time each of the collections was made, it is impossible to determine with certainty.⁸

In the division and number of particular Psalms there is not an uniform agreement among the He-

brew, are the words amen, amen. Following, however, the authority of the Hebrews,—and chiefly that of the Apostles, who, in the New Testament, speaks always of the *book of the Psalms*,—we hold that the Psalms form one volume.” Jerome, no doubt, had in his eye Luke xx. 42. Acts i. 20. The same writer, Epist. cxxxix. to Cyprian, says: “We are told by the Hebrews, that the five books of Psalms were included in one volume.” Here follows the division as given above. He then adds, “in the same manner as the writings of the twelve prophets, at first published separately by the particular writers, were afterwards collected into one volume.”

⁷ Epiphanius *de mensuris et ponderibus*: “The Hebrews divided the Psalter into five books, thus making of it another Pentateuch.”—Τό ψαλτήριον διεῖλον εἰς πέντε βιβλία οἱ Ἑβραῖοι ὥστε εἶναι καὶ αὐτό ἄλλην πεντάτιυχον. This mode of dividing the Psalms was afterwards followed by many.

⁸ *Bertholdt* has collected and examined many conjectures of different expositors on the subject.

brew copies. In some manuscripts the *first* Psalm is joined to the *second*; and in them, consequently, the *second* is the *third* in our printed copies. The Psalm, also, which with us is the *forty-third*, in some manuscript copies is joined to that which goes immediately before, so that what is generally the *forty-fourth*, stands in those manuscripts as the *forty-second*.⁹ In this manner the different numbers are continued to Ps. cxvii., which again is joined to the Psalm preceding; so that what with us is Ps. cxviii., in the manuscripts above mentioned, is cxv. At the ninth verse a new Psalm begins, which, in the manuscripts, is Ps. cxvi.,¹⁰ proceeding in the same manner to the end;¹¹ the total number of the Psalms, instead of being one hundred and fifty, is only one hundred and forty-eight. In some manuscripts, also, we find Ps. cxviii. divided into three parts. Many of these variations have proceeded from transcribers of comparatively modern times: from those, especially, who added the numbers, and who, as we are informed by the manuscripts themselves, were often different persons from those who copied the text.¹² In those manuscripts in which the verses were not distinguished, the spaces that divided the different Psalms were sometimes overlooked. But that this disagreement existed even in very remote times, we

⁹ See "the Songs of David," and other Hebrew poets in V. Books; accurately printed from manuscript copies, and ancient versions, and illustrated by annotations. By *J. Aug. Stark*.

¹⁰ See *Sixtin. Amama Anti-Barbari-Biblici*, B. III.

¹¹ See *Stark*, Poems of David, &c. Vol. I. Part II.

¹² See *Eichhorn*, Introduction to the Old Test. Part III.

have a proof in the ancient versions. Formerly, the *second* Psalm stood for the *first*, in the Greek copies: and still, in the greater number of them, as also in the Latin Vulgate, the *ninth* and *tenth* Psalms are united; so that, from the *tenth* to the *hundred and forty-seventh*, the numbers differ by one from ours. The last mentioned Psalm is divided into two, and thus the total number of one hundred and fifty is preserved. The Greeks and Latins, besides, join together the cxiv. and cxv.; with them the cxvi. differs by *two* from the Hebrew: this Psalm they divide, beginning another at the tenth verse. But this mode of numeration is not followed in all their manuscripts. In Hebrew copies, also, we still often meet with verses joined together by the copyists; and others, again, as Eichhorn remarks, absurdly divided and separated. Of this we ourselves, in the twenty-first Psalm, have seen an example.

CHAP. IV.

OF THE INSCRIPTIONS OF THE PSALMS.

To the greater part of the Psalms¹ titles are prefixed, in some of which are mentioned the names of

¹ There are twenty-five Psalms that have no title, (i. ii. x. xxiv. xxxiii. xliii. lxxi. xci. xciii. xciv. xcv. xcvi. cxvii. xcix. civ. cv. cvii. cxiv. cxv. cxvi. cxvii. cxviii. cxix. cxxxvi. cxxxvii. Such of them as are styled by the Jews מִזְמוֹרֵי יְתוּמָה *Orphan Psalms*, are called in the Talmud עֲבוּדָה זָרָה *The scattered Household*.

the authors,² the names of those to whom they were committed,³ or of those on whose account they were composed.⁴ In some we find mentioned the circumstance, or fact, which led the poet to the composition of the song:⁵ in some we are told of the subject matter;⁶ and in some, in fine, with what instruments the song was to be accompanied, and in what manner the voice of the singer was to be modulated.⁷ Concerning the value and authority of these titles, there has, all a long, been a great difference of opinion. According to some, they ought all of them indiscriminately, to be rejected; because those which we find in the Hebrew text, were placed there by Jews of a much later age than theirs who collected the Psalms; and because those found in the Greek, Arabic, Syriac, and ancient Latin versions, seem to have proceeded entirely from the translators.⁸ On the other hand, some have esteemed all the inscriptions, Greek as well as Hebrew, genuine and faithful: this was the opinion held by many of the Fathers, who have the same veneration for the Greek version, which we are accustomed to have for the Hebrew original. Some, in a word, received as genuine, the *Hebrew* inscriptions only, rejecting those, as spurious, that are found in the above-mentioned ancient translations.⁹

² Ps. iv. v. vi. vii. viii. ix.

³ Ps. iv. v. vi. viii. ix.

⁴ Ps. lxxii. cii.

⁵ Ps. vii. lix. xxxiv. lxiii.

⁶ תַּפְּלָה Ps. xvii. lxxxvi. תּוֹרָה Ps. c. תְּהִלָּה Ps. cxlv.

⁷ iv. v. vi. liv. lv., &c.

⁸ See *Vogel*, Dissertation on the titles of the later Psalms.

⁹ *Bengel*, in his Dissertation already mentioned, considers

With these last we may class those who believe that the inscriptions, although not prefixed by the authors of the Psalms, were written by Nehemiah and Ezra. Each of these opinions has been supported by specious arguments; and each of them, perhaps, has in it some portion of truth.¹⁰ That titles to the Psalms were prefixed by the authors themselves, is exceedingly probable, from the custom of Oriental poets, who, we find, usually prefix to their poems the name of the author, and, sometimes also, the time when the poem was composed. This custom is preserved among the Arabians and Syrians, and it seems to have been prevalent among the Hebrews also. Thus, to the writings of the Prophets,—which we all know were poems,—we find, in most cases, the name of the prophet, and the age in which he lived, prefixed. We find the same thing in the triumphal hymn, Exod. xv., in the hymn of Moses, Deut. xxxi. 30; xxxii. 1; xxxiii. 1; and in the song of Deborah, Jud. v. 1.

the Hebrew inscriptions as of greatest value. Those of the first *seventy-two* Psalms, he thinks, are of high antiquity; and are of more authority, on this account, that in all of them, there is an entire agreement, both of the Alexandrine and Vulgate versions, with the Hebrew text. Where David's name is found in the Hebrew, it is not once omitted in those versions. As to those Psalms which have Hebrew titles prefixed, indicating the authors, and the occasions on which they were composed, there are very few of them, of which the titles can be regarded as *perfect*. See *Bertholdt*, Introduction.

¹⁰ In this examination, we have followed *Stark* chiefly. He discusses the subject with more learning and acuteness than others who preceded him. *Eichhorn* generally agrees in his opinions.

That the titles, also, of some of the Psalms are genuine can scarcely be doubted. The same inscription which is prefixed to Ps. xviii. we find in 2 Sam. xxii. 2. From some of the Psalms, also, when we consider attentively their style and subject, we may perceive that they were composed at the time mentioned in the inscription, even although no inscription had been used. The third Psalm, for example, corresponds so closely with the circumstances of David's history at the time when his throne was usurped by his son, that we should not have doubted of its being composed at that time, although the inscription had not mentioned the fact. Some, also, of the Greek and Syriac inscriptions are of the same character.¹¹ They correspond so well with the Psalms to which they are prefixed, that we cannot doubt of their authenticity. The opinion of those, therefore, who hold that all the inscriptions are to be rejected without discrimination, ought not to be entertained. Neither is it certain that all the ancients felt, respecting the titles to the Psalms, in the same manner. In the Syriac version, new formed titles are often used, while the older,—those exhibited in the Hebrew text, and in the Alexandrine Greek, are set aside. These new titles are given in the Polyglot Bibles; and consist,—many of them at least,—of insipid fables, and of allegorical and mystical explications, borrowed from the works of the Fathers. In some manuscripts there are no titles whatever; the name of David only is inscribed, and is prefixed even to those Psalms

¹¹ In the Syriac version, the title of Psalm iii. runs, “A song said to be by David, concerning future blessings.”

which, in the Hebrew copies, are ascribed to other poets. This is the case in those manuscripts, chiefly, which were intended, by the copyists, for ecclesiastical use. From all these circumstances, it is evident that the authority of the Hebrew inscriptions was not highly estimated by the Syrians; and that every one was left to judge for himself, as to those points to which the inscriptions related. Theodoret did not receive them all promiscuously as he found them in the Greek and Hebrew copies; but, after separating them accurately, rejected as spurious and corrupted, those which he found only in the Greek, but which were wanting in the Hebrew copies. Most of our theologians formerly followed the example of Theodoret, owing to their prejudiced opinions as to the accuracy and integrity of the Hebrew text. But as many additions were made by the Greek transcribers and translators, so it is certain, as we have seen in our second chapter, that the Jews also were guilty of various falsifications. Upon the whole, I have no hesitation in agreeing to the opinion of Stark, who thinks, from the established usage of the Arabic, the Syrian, and also of the Hebrew poets, to which we have already adverted, that, originally, the name of the author was prefixed to every Psalm; and, occasionally also, the time at which it was composed. With respect to the musical modulation, and the instrument with which the singing was to be accompanied, when these were mentioned in an inscription it seems to have been an addition made by those who, at various periods, accommodated the Psalms to the purposes of public worship. Thus in 2 Sam. xxii.

where the eighteenth Psalm is given, no mention is made in the title of the מְנַצֵּחַ *Menatseach*, or chief musician. A probable cause of such additions readily presents itself. In the progress of time, many of the original inscriptions,—containing the author's name, the subject and date of the composition,—would become mutilated, or be entirely lost. To supply the defect, arising from this cause, those who at different times collected the Psalms, framed inscriptions to please themselves; not paying due regard, in every case, either to manuscripts, or to the nature of the poetry. Many of them too, appear to have been added by commentators and copyists, with the view of giving such information as, in their opinion, might be of use to their readers. This is proved not only by the Greek, the Syriac, the Arabic, and the Latin, but sometimes, also, by the Hebrew manuscripts. Of this, Stark produces a clear evidence from the Sorbonne manuscript, No. XXXII., in which there is sometimes found in the margin, and written in a later hand, an inscription taken from the Rabbinical notes: thus, at the eleventh Psalm, it is noted, *concerning the priests of Nob*; to whom is referred in a gloss, the clause in the second verse, *The upright in heart*. At the fourteenth Psalm, it is noted, *Concerning Nebuchadnezzar*; and in a note upon the first verse, it is said, *David prophesies of Nebuchadnezzar, who was afterwards to come*. At the seventeenth Psalm, the margin reads *concerning Bathsheba*, the person to whom the third verse applies, according to the Rabbinical interpretation. How easily figments of this description might find their way into the text, it

is not necessary to point out; nor is it difficult to perceive how it has come to pass, that we find an inscription not at all suited to a Psalm, and an author named, by whom,—unless you choose to call in the aid of the prophetic gift,—the Psalm could not possibly be composed. Upon the whole, therefore, we may conclude that the inscriptions, as we find them in the Hebrew copies, are neither rashly to be rejected, nor indiscriminately received; but, that those which proceeded from the authors themselves, are to be distinguished, if possible, from those added in later times, by the help of sound criticism and sound interpretation.

We shall now proceed to examine and illustrate those terms and phrases which are common to many of the titles of the Psalms; and, in this, we shall observe the alphabetical order, as being best suited for the use of such as may have occasion to consult particular explications.¹²

EXPLICATION

OF CERTAIN FORMS OF SPEECH, FREQUENTLY
OCCURRING IN THE TITLES OF THE PSALMS.

א.

אל-תִּשְׁחַת, *Al-taschith, Do not consume.* These words are found prefixed to four Psalms, namely, the

¹² Among those who have laboured in explaining the titles of the Psalms, *Sonntag* holds a distinguished place. *Irhoff* deserves also to be mentioned: and, in the Treatise of *Pfeiffer* upon the Music of the Ancient Hebrews, there is to be found much useful information.

lvii. lviii. lix. and lxxv. Not a few interpreters consider them as expressing the subject of the Psalm ;— as indicating, briefly and generally, that David, when in circumstances of extreme danger, had prayed that God would not suffer him *to be utterly destroyed*. These Psalms are thus viewed as supplications for the averting of evils ; written, as it is expressed in the Chaldee, “ On account of difficulty,—at the time when David said, *do not thou destroy.*” **But** this sense does not well suit with the lxxv. Psalm, which contains the prayers of the people for deliverance from the dominion of some powerful enemy. The words have been considered, also, as a brief memorial of David’s laudable conduct in restraining Abishai from killing king Saul while asleep, by using them, and saying, *destroy him not*, 1 Sam. xxvi. 9. But, to say no more, this sense is even less suited to the lxxv. Psalm, than that which we have already mentioned ; nor is it at all applicable, either to the lvii. or the lix. To this last Psalm, besides the words immediately under consideration, we find prefixed, the following, “ When Saul sent, and they watched the house to kill him ;” and to the other, “ When he fled from Saul and hid himself in the cave of Adullam.’ It is evident, then, that both these Psalms were composed before the words were used for restraining Abishai from his bloody purpose of slaying Saul. Setting aside, therefore, this interpretation of their meaning, we think it safer to understand them, as a notice placed at the beginning of the Psalms where they are found, directing the leader of the musical

band, to sing those Psalms with the same measure as that used in singing some particular Psalm, of which they were the first words. They were thus understood by Aben Ezra, who says in his Hebrew Annotations, that the word was intended to *animate the leader of the song*.* It is a singular opinion expressed by Pfeiffer in his “Treatise Concerning the Music of the Ancient Hebrews,” that the word סִנְתָם, *Michtam*, which follows the words *Al-taschith*, in the titles of the lvii. lviii. and lix. Psalms, is to be understood as connected with them; the former word being taken to signify *sculptured*, or *engraved*. The sense of the whole would thus become, “A Psalm of David engraved on stone that it perish not.” In the title of the lxxv. Psalm, however, the *michtam* is not subjoined to the others.

* *Steph. Borgia*, de Cruce Vatic., observes that the Syrians were accustomed to prefix to their sacred songs the first words of those to the airs of which they were to be sung. “The Syrians,” he says, “had not musical notes—not, at least, generally. At their sacred meetings, therefore, they usually modulated the voice, in the same manner as the Italians who sing,—according to the common phrase,—*ad aria*; which *ariae*, if we may so speak,—were called *hirmi* by the Greeks. These regulated their singing. In their books, moreover, at the beginning of every song, they placed certain words for the direction of the singer; and by these, the order of the different stanzas, into which they were divided, was ascertained”

As distinguished from those who sing by a book, or by musical notation, those who sing *ad aria* are such as sing without books; or, as we would say, *by the ear*; persons who can sing or play airs which they have committed to memory—*Tr.*

ג.

גִּתִּית, *Gittith*, a word prefixed to three Psalms, the viii. lxxxii. and lxxxiv. is generally understood as the name of a musical instrument; but as to its origin there is a great diversity of opinion. It has been supposed by some that it was the name of an instrument first used at *Gath-Rimmon*, a city mentioned in Jos. xxi. 24, as belonging to the family of the Kohathites. From the name of this city was formed the appellative *Gitti*, in the masculine, as given to *Obed-Edom*, (2 Sam. vi. 11.) and the feminine, *Gittith*, the term before us. The Chaldee Paraphrast explains it by the words, "To the harp which he brought from Gath." Jarchi gives a similar sense, "*Gittith*," says he, "is the name of a musical instrument brought from the city of Gath, where the artificers lived by whom it was made." Sonntag, as appears from his treatise "On the Titles of the Psalms," was much pleased with this sense of the term; so, also, was Fisher, who thinks it was the sense approved of by Theodotion. Certainly it is not to be altogether despised, for nothing was more common among the ancients than to give a name to an instrument of music from the place where it was invented, or where it was principally used. The *Lydian* and *Phrygian* instruments were well known; so, also, were the musical airs of the Dorians, Lydians, Æolians, and Ionians.

According to another opinion, the word is an appellative pronoun from the term גַּת, *Gath*, signifying a *vat* or *wine-press*, in which grapes were trodden

with the feet for the expressing of the juice. It has been supposed, in support of this opinion, that the instrument was used in celebrating the pleasures of the wine-pressing, or vintage. This was the opinion of Michaelis; he says, in the Supplement to his Hebrew Lexicon, "It was the custom in ancient times, and still continues, that persons treading the grapes sang joyful songs, and accommodated their movements to the music. It might be, that the *Gittith* was an instrument with which these songs were accompanied; and the use of which was appropriated to the season of the vintage. Two of the Psalms to which it is prefixed, the lxxxi. and lxxxiv. seem to me particularly adapted to the feast of tabernacles; a feast observed in the middle of October, at the conclusion of the vintage. Might not they, then, be sung at that time, along with the instrument used at the treading of the grapes?" *Harenberg* imagined the Hebrew *Gittith* to be the same instrument that was called *Magàs* by the Greeks. For this he seems to have had no other reason than some fancied similarity between the names; between which, in reality,—with the exception of a single letter found in both,—no similarity existed.

There are not a few, however, who consider the term *Gittith*, not as the name of an instrument, but as a term indicating the *subject* of the song. If formed from *Gath*,—the name of the Philistine city to which David fled from Saul, and which is often mentioned in Old Testament history,—it may signify, either a song composed by David while he abode in that city, or a song in commemoration of some of the

events that befell him at that period. But, in reply to this, we must say that we find nothing, in any of the Psalms where the term is used, that can be referred to the period mentioned. Moreover, the term is not prefixed to the xxxiv. or lvi. Psalm; though, if the sense were that to which we have last adverted, it would be much better suited to both, than to those where we actually find it. When we come to treat of the viii. Psalm we shall take notice of other conjectures; and shall only notice further, at present, that the term, as derived from *Gath*, a wine-press, has been understood to mean a *song* usually sung at the time of the vintage. From Jud. ix. 27; Isa. xvi. 8—19; Jer. xlvi. 33., we learn that it was usual to celebrate the vintage—both during its continuance, and at its conclusion,—by the singing of appropriate hymns. In the same manner the Greeks, as Anacreon informs us, were accustomed to sing hymns when employed at the wine-press.

Μόνον αρσενες πατοῦσι
 Σταφυλῆν, λύοντες οἶνον,
 Μέγα τὸν θεὸν κρατοῦντες
 Ἐπιληνίοισιν ὕμνοις.—Od. lii.^a

The Septuagint translation patronizes this opinion as to the meaning of the Hebrew term *Gittith*, by rendering it ὑπέρ τῶν ληνῶν, *concerning the wine-presses*; and it was adopted by Luther, Irhoff, and

^a Viri tantum calcant
 Uvam, vinum exprimentes,
 Multum Deum laudantes
 Hymnis in torcularibus cani solitis.

Pfeiffer. One circumstance, however, prevents me from acceding to it. I believe that the person who prefixed the title to those Psalms where it is found, had he designed to signify that they were to be sung at the wine-presses, would have used the letter *vau*, instead of the letter *jod*, in the formation of the word.

ה

הלל, *Hillel*. *He hath praised*, is the root from which is formed the noun תהלה, *Tehillah*, *praise or glory*, with its plurals ending in *oth* and *im*. ספר תהלים, *Sepher tehillim*, *the book of praises*, or as Jerom renders it, the *book of hymns*, was the name given by the Hebrews to our book of Psalms. This name was given to it, no doubt, because the greater part of it consists of songs, which were styled *hymns* by the Greeks,—that is, of songs in which the glory of the Divine Being is celebrated. If other subjects are occasionally introduced, divine praise is generally conjoined with them. In the New Testament, (Luke xx. 42. Acts i. 20,) it is called Βιβλος ψαλμῶν, the *book of psalms*; and by the Greeks, commonly, Φαλμοὶ and Φαλτήριον, *psalms* and *psaltery*; the meaning of the latter term being slightly changed in this application of it. The primary and most general meaning of the original word ψάλλω, is to *touch*, to *touch lightly*; and from this, its secondary and limited signification, to play upon an instrument of music, or to play and sing at the same time. In the words of Suidas: Κυρίως δὲ ψάλλειν, το τῷ ἀκρωντῶν δακτυλῶν τῶν χροδῶν ἀπτεσθαι. *The proper meaning of*

ψαλλειν, is to touch the cords of musical instruments with the points of the fingers. Hence, from being thus played upon, a stringed instrument of music was called a *psaltery*. According to Augustine, it was shaped somewhat like our violin. A more general opinion is, that it was of a triangular form, and mounted with ten strings. Those who acquired a livelihood by playing upon it, were called *psalterists*; and Φαλμος *psalm*, was the *melody* or *harmony* produced from it. From this, both the terms came to be applied to those songs which were set to music; and accompanied by the harp or viol, when they were sung in sacred assemblies. Euthymius, in his preface to the Psalms, gives the following illustration. “The book of songs, which we call the *psaltery*, is so called *improperly*, or *indirectly*. The word *psaltery* is, in its *proper* meaning, the name of a musical instrument, called *Nabla* [נַבֵּל] by the Hebrews; and *psaltery* by us, from its being touched, or struck when played upon. The appellation was afterwards transferred to this book which contains the *psalms*.

I

זִמְרָה *Zimmer*. He played or sang. The same word is found in the Arabic and Syriac; and from it is derived the noun מִזְמוֹר *Mizmor*, signifying a *poem* or *song*. In the conjugation *Kal*, the verb signifies to *amputate*: in Levit. xxv. 4. Psalm v. 6, it is used in regard to vines, in the sense of *cutting* or *pruning*. On this account, many expositors, among whom it

may be necessary to name *Lowth* only,—have thought that the name *Mizmor* was given to a poem or song; the sentiments, in this species of composition, being expressed in shortened sentences, of fixed and definite measure. This etymology we leave to its authors. In the titles of the Psalms we frequently find the words **לְדָוִד מִזְמוֹר**: but as to the import of the letter **ל** *lamed*, prefixed to the name David, there are various opinions. Some understand it to mean *for*, or *on account of*; and so to indicate, that the Psalm was composed *for*, or *on account of*, David, by some precentor, or musical leader. Others consider it as equivalent to *concerning*; a sense in which we find it used in Gen. xx. 13; xxvi. 7. 2 Sam. xi. 7, and elsewhere: understood in this sense, it would indicate a song *concerning*, or *respecting* David. The common opinion, however, is, that by the letter *lamed*, the song or poem is referred to its author, and should be translated by the prepositions *of* or *by*, the words would thus mean, *a song of*, or *a song by*, *David*. In this sense it occurs in innumerable passages of the Old Testament; and Michaelis justly remarks, that the Arabs, in the inscriptions of books, use it for the same purpose, prefixed to the name of the author. Many of the Psalms, indeed, in the titles of which are the words we are considering, were evidently composed by David: and we have no doubt, that he who wrote the titles, designed to indicate this, in every case in which he used those words, although, as we have already seen in chap. ii. he has, in this matter, frequently erred.

9

יְדוּתוּן *Jeduthun* is found in the titles of three Psalms, namely, the xxxix. lxii. and lxxvii. and has been considered both as an *appellative*, a common term, having a meaning of its own,—and as a *proper name*. *Aben-Ezra* thought it indicated the beginning of a well known musical air, to which those Psalms were to be sung: but to this opinion it may be objected that, in the title of the first mentioned Psalm, we find the letter *Lamed* prefixed to the word. *Jarchi* imagined it to be the name of a musical instrument; and says, “there was also a musical instrument called *Jeduthun*:” but to this, it is a weighty objection, that such an instrument is no where else spoken of. The opinion of *Irhoff* is peculiar;—that the word is formed from the verb יָדָה, in *Hiphil* יְדָה, signifying, he *confessed* or *celebrated*:—that the noun *J. duthun* signified a *confessor*; and was applied to the whole *people of Israel*, whose chief duty it was to confess the name of *Jehovah*, and celebrate his praise. This cannot be looked upon as a happy conjecture; for we can perceive no reason why the people of *Israel*, in the title of a Psalm, should have been designated by a name no where else used, and therefore obscure in its meaning. But there is no need of having recourse to such conjectures, seeing we find the word actually used as a proper name, *Jeduthun* being one of the persons named in 1 Chron. xxv. 1., as one of the leaders in the choir appointed by *David*; where we have also a list of his *sons*, or, as it may be understood, of the other musicians who were placed under his charge. In the same

book, chap xvi. 41, 42, *Heman* and *Jeduthun* are said to have sung divine hymns, accompanied with various musical instruments. *Kimchi* explains justly the title of Psalm xxxix. "This song," says he, "was composed by David, who delivered it to Jeduthun, the singer." In the inscription of the two other Psalms,

where we find the words, לְמִנְצֵחַ עַל־יְדוּתוֹן *la-Menatzeach, al-Jeduthun*; I agree with *Sonntag* in thinking that the word *Jeduthun* is employed to designate the whole class of singers over which he presided; and, that the title should be rendered *To the leader of the Jeduthunites*, supplying *To be delivered*.

The preposition עַל *al*, is, in many passages, for example 2 Chron. ii. 2. 1 Chron. xxiii. 4. Ezra iii. 8, 9. used in a similar manner. The title of Psalm xxxix. may also be translated, to the *leader of the Jeduthunites*; and that of Psalm xliv. to *The leader of the Korahites*.

כ

מִכְתָּם *Michtam* is prefixed to six Psalms, the xvi. the lvi. and the four immediately following it. Concerning the signification of the word, there is a marvellous difference of opinion among interpreters. (1.) Since כֶּתֶם *Chethem*, in the Hebrew, signifies *gold*, there are many who consider *Michtam* as signifying *a piece of gold*, or *a jewel of gold*. *Aben-Ezra* says, that the Psalms, in the titles of which the word is found, were so inscribed, "because they ought to be esteemed precious as the finest and most desirable gold." *Kimchi* gives a similar explanation; *Michtam*, says

he, "is inscribed, as if the writer should say, that the Psalm was esteemed by him as *Chethem*, which is the finest gold."—*Ludovicus De Dieu* was pleased with this opinion. He says, "we assent to those who render the word gold, or a golden ornament of David." Thus, the Arabic proverbs of Ali, on account of their singular excellence, are entitled "the golden jewel of manners." The χρυσῶν ἑσθη, *golden words* of Pythagoras occurred to the mind of *Geier*; and have been used, as an illustration, by several other interpreters. *Fischer*, for instance, says, "that the word *Michtam* points out a golden ode, that is, one of great excellence;—of that nature, which deserved to be engraven on every heart." It is difficult, however, to discover in what respects these Psalms were so much more excellent than others, as to merit this singular appellation. *Harmer* seems to have felt this difficulty; and accounts for the epithet, by supposing that those particular Psalms were written out in *letters of gold*; and hung up, either in the sanctuary, or in some other public place. In the same manner, seven poems, of the most celebrated ancient authors who flourished in Arabia, before the age of Mohammed, were styled *Moallacat*,—*Suspended*—because they were hung up at the entrance of the temple of Mecca. They were also, in common language, called *Modhahabat*, that is, golden, because they were written out on linen of Egypt, in letters of gold. But we find no traces of any such custom as this among the Hebrews. (2.) The word *Chethem*, which occurs Jer. ii. 22., is by some understood according to its meaning in Arabic, *he hid himself*. *Hezel*, accordingly, in his notes upon the sixteenth Psalm, calls it *a song of hiding*: and

conjectures that it was so called, because composed by David while in a state of exile from his native land. This conjecture, however, does not suit all the Psalms where the word is found. The lviii. for example, contains a complaint of partiality, on the part of magistrates, in the discharge of their duty: and Psalm lx. is a song of praise to Jehovah, on account of a victory obtained over the neighbouring nations. (3.) In the Syriac, the radical word means *to note, or stigmatize*, in which sense it is used in Gal. vi. 17. It has been thought, therefore, that this idea was preserved in the Hebrew; that *Michtam*, originally, and in general, was said of any thing *engraven*; and, in the titles of the Psalms, should be translated. *A Psalm engraven on stone*. The Seventy,—and Theodotion also,—translate it *σηλογραφίαν*, that is, the *inscription* upon a monument of brass or stone; and, the Chaldee, the *engraving upon an erected stone*. Many recent interpreters have adopted the opinion: it is thus expressed by Michaelis, “Indeed this sense of the term is suitable to the subjects of all the Psalms, in the titles of which we find it. Thus the sixteenth Psalm may be viewed as an *epitaph*:—the sixtieth as a song of victory, inscribed upon a monument erected, as it appears, on the spot where some signal victory was gained. The fifty-sixth, and three following Psalms, were, probably, engraven on stones erected to point out the cave, or other particular place, where the life of David had been in imminent danger.” Vide *Faber, Pfeiffer, &c.* But these songs, in my opinion, are too long to have been engraven on tablets of brass or stone. (4.) I therefore esteem, as most probable, the opinion of those who think that

the word *Michtam*, and the word *Michtab*, have the same signification, and are, in fact, the same word, the letter *Beth* in the one, being substituted for the letter *Mem* in the other. This substitution occurs, frequently, both in the Hebrew and in the Arabic tongues, the two consonants being of the same class, namely, *labials*, and pronounced in the same manner by the compression of the lips. Thus the song of king Hezekiah, (Isaiah xxxviii. 9—20.) is *intituled*,

מִכְתָּב לְהִזְקִיחוֹ *Michtab Le-Hezekiachu*, a writing of Hezekiah: and, I have no doubt, that the words we are considering, in the titles of the six Psalms, should be translated, in each of them, *a writing of David*. It is very probable, also, that the word *Michtam* was in the original titles, which were prefixed either by David himself, or by some of his contemporaries; and, that it is now preserved in the titles of, comparatively, a few Psalms only, the term *Mizmor* having, in later times, been substituted for it, as being a word of more common use, and better understood. We may remark, in conclusion, that the word was divided by the Greek translator Aquila into two, signifying *humble* and *sincere*. He had been taught thus to read and understand it, by his Jewish instructors, who also, according to their usual practice, engrafted upon it several foolish notions, which it is unnecessary to recapitulate.

מ

מַחֲלַת *Mahulath* is found in the titles of two Psalms, the liii. and lxxxviii., and, in both, the par-

ticle לַעַל *Al* is prefixed. In the latter,—where it is joined to the word לַעֲנֹתָּ לֵי *Leannoth*, signifying to be sung, or to be sung by alternate choirs,—it appears to be the name of a musical instrument; but of an instrument, the nature of which cannot now be determined. From the radical word לַחַלָּה *Halal*, signifying *he pierced through*, it has been understood, generally, that it must have been a perforated, or holed instrument,—some species of pipe,—that was intended. Eichhorn, from the Arabic sense of the root, infers that it was a stringed instrument, played upon either with the finger, or, as some were, with the point of a feather. By consulting *Sonntag* or *Pfeiffer*, various other conjectures will be found discussed.

נָגַן *Nagan* agrees in its signification with the verb טָפַשׁ *Taphash*, *he touched*, or *handled*; which latter word is used with reference to musical instruments, Gen. iv. 21, “such as *handle* the harp and organ.” It is also synonymous with the Greek verb *κρούειν* to *beat*, that is, to touch a musical instrument and bring out its sound, either with the fingers, a bow, a reed, or any thing else used for that purpose. The word is, accordingly, employed in this sense I Sam. xvi. 23, where “David,” it is said, “took an harp, and *played* with his hand.” Hence, the word *Neginoth*, found in the inscription of Psalms vi. liv. lv. lxi. lxxvi. denotes instruments that were *bowed* or *beat upon*; perhaps,—as Pfeiffer understood it,—it might be a name common to all stringed instruments. Aquila very properly translates it ἐν ψαλμοῖς, *with psalms*,

using the word *psalm* in its primary sense, for an instrument of music. Symmachus translated it *διὰ ψαλτηρίων*, *with psalteries*, which is somewhat more elegant.

נְחִילוֹת *Nehiloth*, with the particle **אֶל** *El* prefixed, is found in the inscription to Psalm v. and is variously interpreted. Even among those who consider it as indicating the subject of the Psalm, there are various opinions as to its signification. (1.) The Greeks translate it *ὑπὲρ τῆς κληρονομώσεως*, *For her, who obtains the inheritance*, which is the sense given in the Vulgate also: by the person referred to, they seem to understand the people of Israel, to whom the land of Canaan, according to ancient opinion, was allotted for an inheritance (Psalm cv. 11.) I grant that the words **חֵבֶל נַחְלַתְכֶם** *Hebel Nahalathchem*, mean “the land of Canaan, the portion of your inheritance.” But they confound **נְחִילוֹת** with **נַחְלוֹת**, *Nehiloth with Nehaloth*, which last word means *lands possessed by hereditary right*, (Jos. xix. 51. Isaiah xlix. 8.) (2.) The Chaldeans, by the word **נְחִיל** *Nehil*, mean a *hive of bees*; the sense which it bears also in the Arabic. From this, *Jarchi* was led to think that the word *Nehiloth* was intended to express the idea of a *multitude*, or an *army*; and that the Psalm to which it is prefixed, was a prayer of David, in the name of the whole people, referring to a hostile army by which the Israelites were invaded. But the Psalm itself does not, by any means, accord with this supposition.

Michaelis, deriving the word from the Arabic root, which signifies “he sifted, separated, and chose the better part,” conjectures that it denoted a “song to be sung by the purified, and better part of the people.” This etymology is too far-fetched to meet with our approbation: we are much rather inclined to agree with those who consider *Nehiloth*, the name of a musical instrument; although, as to the *kind* of instrument, their opinions are different. (1.) Rabbi *Hai*, as quoted by *Kimchi*, understood the word, in its primary sense, to mean *a hive of bees*; and, in its secondary sense, to be the name of a musical instrument, producing,—like that of bees,—a humming or buzzing sound. *Sonntag* thought it the general name of *bass*, or hoarse sounding instruments;—of *wind* instruments particularly. (2.) *Michaelis* insists that it was a stringed instrument, the body of which was made of *palm wood*. (3.) I am inclined to think, with *Fischer* and others, that the word simply signifies *perforated, wind instruments*, translated *pipes* in the Chaldee. The preposition *El, to*, instead of *Al, upon*, being prefixed, does not seem to be an objection of weight. The form is entirely similar to that of the Latin phrase, *canere ad tibiam*, to sing to a pipe.

נָצַח *Natsah*, he conquered, prevailed, overcame, from which is formed לַמְנַצֵּחַ *Lamenatseah*, a word used in the inscriptions of fifty-three Psalms: and understood chiefly in two different senses. By some it is taken for the verb in the *infinitive*; and referred to the *voice*, as indicating, simply, a Psalm *to be sung*.

In the Chaldee it is translated, *ad laudandum*, that is, *a hymn of praise to be sung*. Michaelis renders the clause 1 Chron. xv. 21; where this word occurs, *to be sung*, or *played with harps of eight chords*. “In the Hebrew,” he says, “as well as in the Arabic, the word conveys the idea of something *pure* and *liquid*: and is applied to the *voice* of persons singing and playing upon instruments.”

“Melpomene, cui *liquidam* pater.

“*Vocem cum cithara dedit.*” Hor. L. i. Ode xxiv.^a

“In the Syriac, also, the word has the same application.” But it is very doubtful if the word means in that passage, to sing: it has accordingly, and not badly, been rendered, *that they might excell*. The radical verb *Natsah* is rendered by *Wahl*, *he sung*, or *he led the song*; but the permutations in the Arabic conjugations by which he arrives at this sense, we think altogether arbitrary. Others are of opinion that the derivative *Menatzeach* conveys the sense of the radical verb,—that of *eminence*, or *superiority*; and, when used in the titles of the Psalms, it indicates, that the Psalms should be sung with a *loud voice*;—in a higher key, and with more strength than was generally used. But since the word in all the other passages of the Old Testament where it occurs,—for example, 2 Chron. ii. 2—17; xxxiv. 14, is obviously an *adjective*, I agree with those who understand it as referring to the *leader of the choir*. It conveys, as we have already said, the idea of *eminence* or *superiority*, such as they ought to possess

^a “The Muse of melting voice and lyre.”

who preside over others, and whose labours they superintend and regulate. If we refer, therefore, to the temple music, the term must mean the *master of the singers*, or *of the band of music*. The choir or band, it must be remembered, were furnished with symbols, harps, trumpets, with instruments, in a word, both of wind and string; all of which were adapted to the words of the songs, and to the music of the human voice. The master or leader, therefore, must have presided over the whole of the music, whether instrumental or vocal. I have no hesitation, then, in rendering the words in the title of Psalm iv. *To the leader of the musical choir*,—supplying, *To be delivered,—that it may be sung to instruments*. They are translated by Aquila, τῷ νικηποιοῦ ἐν ψαλμοῖς, *To the conqueror upon instruments of music*; explained by Fischer, *to the leader of the stringed instruments*, or, *to him who presided over those who sung, and played on stringed instruments*. Aquila assigns the reason of his rendering the Hebrew as he did. The verb *Natsah* in *Piel*, signifies *to do as one who overcomes*;—*to do a thing in a perfect manner*; so that *Menatzeach* might, with much propriety, be a name given to the leader of the choir, whose duty it was to take care that the music, in all its parts, should be properly performed, and in due concord. *Eichhorn* gives the remarks of a learned man upon the Greek interpretation of the word *La-Menatzeach*: they deserve attention, for that interpretation has, by many, been thought unintelligible. *Agellius* was not of this mind; and, as his explication of the Greek and Latin renderings has been overlooked by later commen-

tators, it may not be disagreeable to the reader, to have it brought before him. The Greek rendering is, εἰς το τέλος; that of the Vulgate, *in finem*: both signifying *to the end*. The *Seventy* use the phrase in two distinct senses; first, when they intend to express *assiduity*, or *continuance*: second, when they intend by it the *perfecting*, or *consummation* of a thing, or, as it may be expressed briefly, of a thing to which the terms *utterly* or *entirely* may be applied. Of the first, we have an example in Psalm lxxiv. 10, “O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever.” The words *for ever*, mean *continually*, or without end. They have the same sense in Psalm ciii. 9. “Neither will he keep his anger for ever:” that is, *perpetually*, *without end*. There are many other instances of the same nature: but we shall adduce another only, from the Gospel by St. Luke, where it is related of an unjust judge, that he was influenced by the importunity of a widow, to give a just decision “lest coming εἰς το τέλος,—perpetually,—she weary me.” Of the second sense of the words, we have an example, Psalm xxxviii. 6, “I am troubled, I am bowed down, εἰς τέλος, *usque in finem*,” where the sense evidently is, *bowed down greatly*, or *entirely*. When, then, the words are used in the inscription of a Psalm, they may be understood in the one or the other of these senses; either as signifying *perpetually*, or *utterly*. If taken in the first sense, they have been supposed to intimate, that the Psalms so inscribed, were not to be sung merely upon the *Sabbath*, or upon any other definite day or days; but were to be sung *continually*, that is, either till the ending of the

sacrifice, or during the *continual* sacrifice of the morning and evening. If the other sense be adopted, then the words intimate, that the Psalms to which they relate were to be sung with the *utmost effort*,—as nearly as might be, *with perfection*. That it was usual to sing Psalms during the time of sacrifice, we learn from 2 Chron. xxix. 28. “And all the congregation worshipped, and the singers sang, and the trumpets sounded, and all this continued until the burnt-offering was finished.” In favour of the second sense, we find it plainly intimated that the musicians were to use their *utmost efforts*, also in the exercise of their art. It is recorded (1 Chron. xv. 21.) that the choirs of Levites instituted by David, were divided into three orders; over which, respectively, Heman, Asaph, and Ethan presided. There were also three classes of musical instruments, namely, *cymbals*, *psalteries*, and *harps*; one of which was assigned to each order of the musicians. To this account is added,—what appears was designed for all the singers, and players upon instruments,—מִשְׁמֵי־מִשְׁמֵי־מִשְׁמֵי *Mashemim*;—translated by the *Seventy* τῶν φωνῆσαι εἰς ὑψος, that is, “they should lift up the voice on high;” or, as St. Jerom renders it, “that the sound should re-echo on high.” Here it is to be observed, that all the instruments were to *resound*; and that all the leaders, Heman, Asaph, and Ethan, *were to lift their voices on high*,—while it was required of a part only, that they should sing *in finem*. From this we are led to conclude, that the term had a particular significance; and intimated the exertion of the utmost skill,—an aim at perfection.”

ש

שִׁגְיֹן. *Shiggaion*, found in the title of Psalm vii. is formed from the word שָׁגָה *Shagah*, signifying, he *erred* or *wandered*. It has been understood therefore, to intimate that the Psalm, either in regard to its measures, was *erratic*, that is, not confined to one species of verse, but consisting of verses of various length; or, that in singing it, the singers were not confined to a single air, but might pass from one to another, so as to express most powerfully the varying emotions of David's mind, arising from the distressing circumstances in which he was placed when the Psalm was composed. But the sense of the root in the Arabic is much more suitable, *he was anxious, grieved, oppressed with grief and anxiety*. Thus, *Shiggaion* will mean *a psalm of a man oppressed with sorrow*; and this inscription is well suited, not to this Psalm only, but to the song of Habakkuk also, to which it is prefixed, (chap. iii.) *Wahl* derives it from a Syriac root, signifying, "he sang." *Sonntag* brings together a mass of conjectures, still less probable.

שִׁיר. *Shir*, means *an entire song, designed for singing*, either with the voice alone, or with the voice accompanied by instruments. When followed by the word *Mizmor*, as in the titles of Psalms xlvi. lxxiii. lxxviii. cviii. or preceded by it, as in those of Psalms xxx. xxxvii. lx. lxx., it is a pleonastic form of expression, familiar to the Hebrew. Thus

we often find synonymous words joined together, as in Dan. i. 20, "the wisdom of understanding,"—Isa. xxxiii. "the prey of spoil,"—Num. xix. 2. "the statute of the law;" and such like.

The title of Psalm cxx. will be explained in its proper place.

שָׁבֵל. *Sachal*, besides some other senses, has that of "he understood;" on which account the noun מִשְׁבִּיל *Maschil*, found in the titles of thirteen Psalms, is usually rendered, *Carmen didascalicum*, a *psalm of instruction*. Where it first occurs, namely Psalm xxxii., the title is entirely appropriate; for the Psalm is a poem giving instruction and information; but to some of the others it is not equally applicable. I am, therefore, disposed to think with *Michaelis*, that the Hebrew term retains the sense of the root in the Arabic, that of *binding*, or *tying together*. When prefixed to a poem, it intimated, *probably*, that it was of a *connected* nature; or perhaps, that it belonged to a *particular* kind of poetry, to which that designation was restricted.

שְׁמִינִית. *Sheminith*, prefixed to Psalms vi. xii. we know was the name of a musical instrument, (1 Chron. xv. 21.) As in its primary sense, it signifies *the eighth*, so most interpreters consider it as the name of an octochord, or instrument of eight strings. By some, again, it has been understood as the name of an instrument, forming with the others, a full chord, or *octave*, corresponding to our violin. Other

conjectures may be found in *Sonntag*, on the Titles of the Psalms.

על-שושן. *Al-Shushan* in the singular number, is prefixed to Psalm lx., and *Al-Shoshannim* in the plural, to Psalms xlv. lxix. lxxx. Because the word is the name of a flower,—the *lily*,—it has been conjectured that it was also the name of a musical instrument, resembling the flower in its form. By some interpreters, it has been taken for the first or introductory word of a song, well known at that time, to the air or measures of which the Psalms above mentioned were to be sung. Others refer it to the subject of the song, and render it *de laetitia*,—*of joy*, a song of joy. We see no reason why it should not be interpreted in the same manner as the words, *Al-Sheminith*, *Al-Haggittith*, and others, of which we have already treated; and be understood as the name of a musical instrument, used as an accompaniment when the Psalms were sung, to which the word is prefixed. It would be in vain to think of ascertaining what particular kind of instrument was meant; and equally in vain to attempt fixing the sense of the term עדות, *Eduth*, subjoined in the titles of Psalms lxx. lxxx. Its primary signification of *testimony*, or *witness*, is not adapted to the nature of the Psalms; as must be evident to any person who chooses to examine. *Michaelis*, from its use in the Syriac, thinks it had a reference to an *annual feast*; and pointed out the songs usually sung on a *stated day*, at some solemn anniversary. *Simon*, following the Arabic,

renders it a song, accompanied by the *harp*, or *psaltery*. *Eichhorn* thinks that the words taken together, were the name of a *Hexachord in the shape of a Testudo*, or conch shell. The dreams of other interpreters may be passed over in silence. *Sonntag*, de Psalmorum Titulis, may be consulted by any person who wishes to become acquainted with them.

ת

תְּפִלָּה *Tephillah*. *A prayer, or supplication*, is prefixed to several of the Psalms, (xvii. lxxxvi. xc. cii.), and also to the ode of Habakkuk, chap. iii. In the titles of the sacred songs in the Syriac, it is rendered by the term, signifying a *prayer*, see *A. Hahn*, Bardesanes Gnosticus Syrorum Hymnologus.

APPENDIX.

The principal opinions concerning the meaning of the word סֵלָה Selah, briefly stated.

We meet with the word *Selah* seventy-one times in the Psalms, and three times in the elegy of Habakkuk. One class of expositors consider it a word formed by *contraction*, and designed to represent *several words*. Another class understand it as having a distinct and proper meaning of its own.

We shall attend, first, to the opinions of the class

last mentioned, of which some will have it to be a *musical note*; others a word of common meaning and use.

(1.) The latter think that the word means *perpetuity*. Aquilla renders it *ἀεί, semper, always*; Symmachus, *εἰς τὸν αἰῶνα, in aeternum, for ever*; and the Chaldee *עַלְמִי עַלְמִי, in secula seculorum, for ever and ever*. In some of the passages where the words occur, this sense is suitable enough, but, in by far the greater number, for instance, Psalm lxxxi. 8, Hab. iii. 3, 9, 15, it is not suitable; and, in one passage, at least, Psalm xxxii. 4, 7, it becomes altogether absurd. It cannot be said with propriety that God is afflicting *for ever*; that all men are in security *for ever*; or that God went before his people in the wilderness *for ever*. It has been explained, as a note of *confirmation*, equivalent to *certainly, so it is*; as expressive of earnest desire, *γένοιτο, ita fiet, so be it*; or, simply, as a note of admiration and emphasis. All these are mere conjectures, unsupported by argument; and, to say no more, there is none of them that leads to a sense of the word suitable to *all* the passages in which it occurs.

(2.) The opinion of those who suppose the word *selah* to be a note of the music, is much more probable. At the same time they are not agreed as to its precise signification. According to some of them it intimates a *change* of the air, or musical measure. In the Alexandrine version it is usually rendered *Διάψαλμα*; explained by Suidas *μέλους ἐναλλαγῆν, a change of the song*. With this explanation *Herder* was

satisfied, and *Pfeiffer* also. It was supposed by the latter of these learned men, that *selah* is synonymous with the Arabic word signifying a *joint*, or *member*; and, when applied to music, indicates a *caesura* or *breach* in the measure. I doubt, however, if this can be satisfactorily proved. According to others, it marked the place or places at which the singer was required to raise his voice. It has also been considered as intimating an *intermission*, a *pause* in the singing, during which the singers were silent, and the sound of the musical instruments alone continued. The corresponding word in the Syriac signifies *quievit*, *siluit*, *he rested*, or *was silent*. This appears to me the sense, of all others, the best; and it has been adopted by a great number of critics. *Mattheson*, in his small book entitled “*Erlaeutertes Selah, Illustrations of the word Selah*,” enumerates *eleven* who concurred in it: various other treatises might be referred to as authorities, but it is not necessary.

II. The word *selah* has been understood as an abbreviation of several words. It is, indeed, true that the formation of cabalistic terms by abbreviation, was an artifice in frequent use among the Syrians, Arabians, and Jews; and that the vowels were sometimes used along with the conjoined consonants. It is generally admitted, however, that the words, of which *selah* is imagined to be compounded, related to music; though what they really were it is impossible to ascertain. *Meibomius* finds them in three words סב למעלה השׁר, *Sob Lamaalah Hashar*, *Return upwards, singer*. The word would thus be equivalent

to the Italian *da capo*, or the French *encore* ; intimating a repetition of that portion of the music to which it refers. Many other combinations have been suggested ; such as, of those which signify, a sign for the leader of the musical choir ;—a mark for the modulation of the air ;—a signal for the whole people, that is, to join in the song. To such conjectures there is scarcely any limitation. *Michaelis* believed the word to be an abbreviation formed either of initial, or of other letters put for whole words, which, in music, had a particular meaning. This must appear a rash conjecture, when offered by a person who held that all knowledge, both of Hebrew music, and of Hebrew words belonging to it, had perished. “ Concerning those abbreviations of the orientals,” he adds, “ it is the more difficult to form a conjecture, after the memory of them has been lost,—because they consisted not only of initial, but also of medial and final letters. Of this we have a proof in the formation of the Arabic term *Tsalam*, which is frequently substituted for the name of Mohammed ; and is formed of letters occurring in the words which signify ‘ God bless him, and give him peace.’ ” Our own opinion of the word we have already stated.



ANNOTATIONS, &c.

PSALM II.

THE SUBJECT.

AGAINST a certain king of Israel, enemies, joined in alliance, arise to make war, (verses 1, 2, 3); whose attempts should be frustrated, because the king was appointed by Jehovah, and invested with power over those who should oppose him, (ver. 3—9). The poet therefore, dissuades them from their vain endeavours; which, he assures them, would not only fail of success, but would also bring down upon them certain and utter destruction.

According to an ancient opinion, an opinion entertained even in the apostolic times,¹ this was a song of David. From respect to their ancestors, the Jewish interpreters of later times have adopted it. It was composed, as they think, when David,² after having

¹ See Acts iv. 25, 26; xiii. 33.

² *Solomon Jarchi*, after having said that this Psalm is by many referred to the Messiah, proceeds: "But literally, it is to be understood of David, and to be referred to that period of time when the Philistines, having heard that David was elected to the throne of Israel, made war with him, and were van-

taken the stronghold of the Jebusites, was attacked by an army of the Philistines, which he overcame, and put to flight.³ To this, various considerations are opposed. First, in the sixth verse, Mount Sion is styled the *holy*, an epithet which it could scarcely have received, till it had become the resting place of the ark of God—the sanctuary; and this it was not till after the war with the Philistines.⁴ Another circumstance which precludes us from considering David as the author of the Psalm, is, that the king who is celebrated in it, is said in the same sixth verse to have been inaugurated, or constituted king, upon Mount Sion. This cannot at all apply to David, who was anointed first, during the life of Saul, not in Sion, nor even in Jerusalem,⁵ but in Bethlehem, by Samuel the prophet; and then, when about to enter on the possession of the kingdom, consecrated king a second time at Hebron,⁶ by the tribe of Judah. Again, the nations against whom the threatenings

quished. They are the persons whom David reproves by saying, “Why do the nations rage, and take counsel together?” *Kimchi* repeats the same sentence in almost the same words: “David composed and sang this song at the beginning of his reign, when the neighbouring nations conspired against him, as it is related 2d Sam. v. 17.” The opinion of *Aben Ezra* is nearly the same: “This song,” he says “seems to me to have been composed by some of the minstrels, and to have a reference to David at the time when he was chosen king. This is implied in the words, ‘this day have I begotten thee.’”

³ See 2d Sam. v. 20.

⁴ See 2d Sam. vi. 1, seqq.

⁵ See 1st Sam. xvi. 1—3.

⁶ See 2d Sam. ii. 1—4.

contained in the Psalm are directed, appear to have been subjected to the power and dominion of the Israelites; and, hearing of the election of a new king, to have risen in rebellion, with the design of shaking off the yoke. But when David obtained the government, no foreign nations whatever were subject to the Israelites.⁷

The Psalm, as appears from these circumstances, could not be composed by David. Nor is there any room left for the opinion of Grotius, that this Psalm was composed by David to celebrate the victory he obtained over the Philistines, Moabites, Syrians, and other neighbouring nations who had combined against him in war.⁸ *Venema* and *Doederlein* supposed

⁷ The received opinion, that the Psalm has a reference to David, was rejected by *Hensler*. He thinks the king spoken of in it, was long posterior to David, but who he was cannot, he thinks, be ascertained. The following passage contains the opinion of *Rudinger* on the subject: "It has been thought, that this Psalm was composed by a person named Asaph, who lived in the time of Jehosaphat, for a person of this name did live at that time, and he was also a prophet; and that it relates to the extreme danger arising from the invasion by the Ammonites, and other nations in league with them, who had conspired against the kingdom of Israel, and king Jehosaphat." He afterwards adds, "I must acknowledge, however, that in my judgment, the Psalm is much more suitable to David, and to his circumstances, than to any other author or period whatever. It bespeaks a spirit of confidence peculiar to David. Jehosaphat, when attacked by the Ammonites, seems to have been more under the influence of fear than David was on any occasion, during the early part of his reign."

⁸ See 2 Sam. viii. 1, seqq. *Grotius* is followed by a multitude of commentators, *Eckermann*, *Moeller*, *Eichhorn*, &c. &c.

that the Benjamites, who, with the family of Saul, supported Ishbosheth against David, are the enemies referred to; but this opinion is untenable.⁹ There is still less ground for referring it, as some have—to Absalom, and those who conspired with him to overthrow the government of his father.¹⁰

Some expositors have thought that Solomon was the king celebrated in this song.¹¹ Their principal reasons seem to be, that Solomon, of all the kings of Israel, was the only one, so far as we know, who, after being anointed at the fountain Gihon, was

⁹ *Doederlein*. This very accomplished theologian changed his opinion as to this Psalm. In his annotations upon the poetical books of the Old Testament, published thirteen years before the journal in which the opinion mentioned in the text is given, he says, “The plain meaning of this Psalm leads us to refer it to the Messiah, rather than to David. It seems to be a song celebrating the beginning of his reign, and predicting its prosperity.”

¹⁰ *Kuinoel*, *Pfannkuche*, and certain other expositors also have adopted this opinion. *Rudinger* was favourable to it, as appears from the following extract, “If the mention of *kings* in the second verse, did not present an obstacle, the Psalm might be referred to the time of Absalom. Perhaps the kings spoken of might be neighbouring princes with whom he had entered into alliance, or whose friendship he courted, though nothing of this is recorded. Or it may be, that chief men and military leaders of Absalom’s faction, were ironically called *kings* by the poet. The Psalm is elegantly translated and illustrated by *Justus*, who understands David to be the person celebrated in it, though he confesses that, after the lapse of so many ages, it is impossible to ascertain to what particular period of David’s life it relates.

¹¹ See *Paulus*, in his *Key to the Psalms*; and another learned but anonymous writer in the *Memorabilien*.

brought up with royal pomp to Mount Sion.¹² Besides, what is contained in the seventh verse, in which some one says that he had already been called the *son of God*, may, with the greatest propriety be applied to Solomon. This verse, they say, is to be explained in consistency with a passage in the second book of Samuel, (vii. 12—14), where we find that it was not David whom God calls his Son, but some one of David's posterity, whose name was not yet made known. This, they admit, appears to be at variance with another passage, (Psalm lxxxix. 27, 28), where the appellation may certainly be understood as given to David, but they answer, that the preference in point of authority must be given to the express statement in the book of Samuel; though that statement had been understood differently by the prophet Ethan, the author of the eighty-ninth Psalm; and for particular reasons, transferred to David.¹³

The chief reason, however, which prevents us from referring the Psalm to Solomon is the following:— In the beginning of it, the writer expresses himself indignantly in regard to the conduct of certain nations who refused submission to the authority and government of the king, whom Jehovah had appointed. But, neither in the historical books of the kings, nor in the more abridged history contained in the books of the Chronicles, do we find the slightest trace of any rebellion among the nations subjugated by David, that disturbed the peace of Solomon's

¹² 1 Kings i. 45.

¹³ I use the words of the learned person referred to in note 11.

reign. On the contrary, it is stated in the most explicit terms, (1st Kings v. 4, 5, 18; 1st Chron. xxii. 9), that his reign was a period of profound peace. It has been said, indeed, "that we are not warranted from what is stated in those passages, to infer that peace in the strictest sense, was enjoyed during the reign of Solomon. It is not probable that the surrounding nations whom David had conquered would patiently submit to the yoke he had imposed upon them. It may be supposed, therefore, that on the death of David, and before the authority of his succession was completely established, they would attempt to free themselves from the power of the Israelitish king; and it may also be supposed, that their attempts to gain their object might be so feeble and so soon put down, as that no mention of them might be made in the annals of the period." Gratuitous conjectures of this kind, in support of a favourite hypothesis, may be made without end, but they are of no real value.¹⁴

It is the opinion of a certain learned writer¹⁵ that this Psalm was composed by the prophet Nathan, with the design of recommending Solomon to the people of Israel, as the legitimate heir to the throne of his father, and as divinely appointed to be his successor. It was written, as he thinks, at the time when Adonijah,¹⁶ taking advantage of his father David's old age and infirmity, with the view of obtain-

¹⁴ This is the opinion of *Paulus*, it is supported also by *Heczelius* in a prolix exposition.

¹⁵ The anonymous writer formerly mentioned.

¹⁶ See Kings i. 5, seqq.

ing the kingdom, began to assume a state of royalty, —to levy a military force ; and to form a party among the leading men in the state. Nathan, aware of Adonijah's design to dispute the succession, and embroil the government of Solomon, took measures, in concert with Bathsheba, Solomon's mother, to defeat the purposes of Adonijah ; and wrote this Psalm, that he might prevent the meditated rebellion, by persuading his countrymen to concur with the divine appointment, and embrace the interests of Solomon. It is a powerful objection to this opinion, that in the beginning of the Psalm, *kings* and *peoples*, both in the plural number, are spoken of. The learned expositor, indeed, endeavours to obviate this objection. By *kings* he says are to be understood persons ambitious of kingly powers ; and by the word גוֹיִם *goim*¹⁷ *peoples* or *nations*, the tribes into which the Israelites were divided. The usage of the language does not seem, in either of the cases, to admit of this interpretation. And although it were granted that the term translated *kings*, might mean persons ambitious of becoming kings, yet it could not be applied to Adonijah alone. As to the other word translated *peoples* or *nations*, it is nowhere else used in reference to the tribes of Israel. Besides, the denuncia-

¹⁷ The passages quoted by *Geier* in his commentary *ad Ps.* ii., in which the whole Israelitish people are called גוֹי (Gen. xii. 2 ; xvii. 15 ; xviii. 16 ; Exod. xix. 6 ; Ezek. ii. 2) are not at all to the purpose. If the poet had intended in this Psalm to speak of the tribes of Israel he would undoubtedly have used the words, שְׁבֵטֵי יִשְׂרָאֵל

tions contained in the Psalm (verses 5, 9, 11) are of a severer character, than we conceive they would have been, if they had been addressed to the people of Israel ; they certainly appear much more suitable, when understood as referring to those nations by which the people of Israel was surrounded.

If then, as we have seen, the Psalm cannot well be understood as applying either to David, or to Solomon, much less can it apply to any of the later Hebrew kings. The prophet predicates of the king, concerning whom he speaks, greater power and glory than were enjoyed after the time of Solomon, by any of the kings of Judah or Israel. It will be most safe, therefore, to follow the judgment of the more ancient Hebrews ; that in this Psalm is celebrated that mighty king, called, by way of eminence **הַמְּשִׁיחַ** *Ha Messiah*.¹⁸ *The anointed*, that Prince to whose coming at a future period, the Hebrews looked forward ; by

¹⁸ *Solomon Jarchi* bears testimony that this Psalm was referred to the Messiah, by the unanimous consent of the ancient Doctors, and by the authority of tradition. "Our Doctors," says he, *ad Ps. ii.*, "expound this Psalm, as having reference to king Messiah ; but, in accordance with the literal sense, and that it may be used against the Heretics," (namely, the Christians) "it is proper that it be explained as relating to David himself." With regard to the clause **וּלְתִשְׁבֹּת** **חַמִּינִים** signifying, "and that it may be used against the Heretics," it is not found in most copies, neither is it extant in the Rabbinical Books of *Buxtorf*. The miscellaneous notes of Pocock, subjoined "Portae Mosis," edited by him, may be consulted respecting it. *Kimchi*, in his exposition of this Psalm, expresses himself as follows. "There are some,"

whom they hoped the monarchy would be restored, rendered much more extensive and illustrious, than it had ever been before, and to whose power would be subjected all the nations, and all the kings of the earth. Such is the king—constituted and aided by Jehovah himself—against whom the poet, in a dramatic form, represents the kings and nations of the earth as conspiring; and from whose authority they seek in vain to withdraw themselves. The time when the Psalm was composed cannot easily be determined. That the Messiah is celebrated in it, the apostles Peter¹⁹ and Paul,²⁰ and also the author of the Epistle to the Hebrews²¹ were fully persuaded; they, all of them, accommodate the song to him whom they preached as the true Messiah. But that Jesus the Saviour was present, as it were, to the mind of the

says he, “ who expound this Psalm as referring to Gog and Magog; and that the anointed king is the Messiah. Our Doctors, of blessed memory, thus expounded it; and the Psalm so explained is quite perspicuous; yet it seems more reasonable to think, that David composed it in reference to himself; and in this sense we have accordingly explained it.”

¹⁹ See Acts iv. 25.

²⁰ See Acts xiii. 33.

²¹ With what wisdom the Apostles employed this Psalm in teaching and convincing mankind, is shewn at great length by *Eckerman*, in den Theologischen, Beyträgen, vol. I. and II. Whether the Apostles themselves were persuaded or not, that those passages, which in those times were referred to the Messiah, had a personal reference to Jesus of Nazareth, is a matter not yet sufficiently explained. It may, in the meantime, be of use to read what a certain learned man has written, in letters, upon the subject, addressed to Eichborn, and inserted in the German Library of Biblical Literature.

poet, when the Psalm was composed, no one will believe, who reflects without prejudice and pre-conceived opinion, upon what is said in the ninth verse, respecting the cruel treatment by the king of those whom he had conquered.²²

²² *Anton* has a dissertation worthy of perusal, On the Manner of Interpreting the Prophecies relating to the Messiah, the most certain, and the best adapted to our age. In this dissertation he says, that the most certain method of proving that any particular prophecy relates to the Messiah, is by shewing that what is delivered by the prophet can be applied to the Messiah, and to the Messiah alone; in other words, that there are notes or characters peculiar to him to be found in the prophetic oracle. Such notes are to be found in, as it is usually reckoned, the second Psalm; portions of which can be applied neither to David nor Solomon. 1. The nations and kings of the earth are represented as endeavouring to throw off the authority of Jehovah, and of the king whom he had appointed, (verses 1, 2, 3.) But the kings of the earth were, as appears from the 3th verse, kings not of Palestine, but of other lands, and were never subjected, either to David or Solomon. 2. The form of expression, "Thou art my son; and I, on this day, when I constitute thee King of Sion, shew that I have begotten thee," shews, that this king was not called son of God, on this account, that he was about to be treated as a son, as was the case with Solomon, (2d Sam. vii. 14); but because he might in truth be called the begotten of God. In the Psalm the word בְּנִי *my son*, is restricted in its application by the word יְלֵדָתִי, *I have begotten thee*; but on the contrary,—Psalm lxxxix. 28, where God says, that he would make Solomon his first-born, as it is rendered, we must supply the word king to make out the sense, "high among the kings of the earth;" the whole clause means, that Solomon should become a first-born among kings—a distinguished king, according to a mode of speaking quite common among the Hebrews. 3.

This Psalm, which with us is the second, was the first in ancient times,²³ because that which precedes it, as being a kind of introduction or preface, was not numbered. On this account, in some Greek copies²⁴

The nations who inhabited the most distant parts of the earth, are promised to him as his subjects; but, even in poetry, the kingdom assigned to David and Solomon is circumscribed by comparatively limited boundaries, (Psalm lxxxix. 25.) 4. It is predicted of those who put their trust in this king, that they should be blessed. But, in their sacred songs, the Israelites are commanded to trust in God only, their true king; not in their human king, who was only Jehovah's vicegerent. (Psalm cxviii. 9; cxlvi. 13; Mich. vii. 5.)

²³ See Argument Psalm i.

²⁴ It is thus written in the Cambridge manuscript, and printed in the editions of Erasmus, Bengel and Griesbach, on the authority, chiefly, of the Greek and Latin Fathers. Among them, we may mention Origen in particular. In his notes upon this Psalm, he says, that he had two manuscript copies of the Psalms; in one of which the first and second Psalms were divided as they are by us; in the other, they were joined together in one; the cause of this discrepancy, he says, was to be sought for in the Hebrew manuscripts, in which there were no numbers whatever, *δυσὶν ἐντυχόντες Ἑβραϊκοῖς ἀντιγράφοις, ἐν μὲν τῷ ἑτέρῳ εὗρομεν ἀρχὴν δευτέρου ψαλμοῦ ταῦτα· ἐν δὲ τῷ ἑτέρῳ συνήπτετο τῷ πρώτῳ· καὶ ἐν ταῖς πράξεσι δὲ τῶν ἀποστόλων τὸ, υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, ἐλέγετο εἶναι τοῦ πρώτου ψαλμοῦ, ὡς γὰρ γέγραπται, φησὶν, ἐν πρώτῳ ψαλμῷ, υἱὸς μου εἶ σύ· τὰ ἑλληνικὰ δὲ ἀντίγραφα δεύτερον εἶναι τοῦτον μνηύει, ἐν μέντοι τῷ Ἑβραϊκῷ οὐδενὶ τῶν ψαλμῶν ἀριθμὸς παράκειται, πρώτος εἰ τύχοι ἢ β'. ἢ γ'.* However, in the greater number of manuscripts and editions, as well as in the Vulgate and in the Oriental versions, with few exceptions, we read *ἐν ψάλμῳ τῷ δευτέρῳ*. But it does not seem that either of the readings proceeded from Luke.

we find the seventh verse quoted, (Acts xiii. 33) as in the first Psalm.²⁵ There are also some Hebrew manuscripts, in which it stands first in the numerical order. There are others in which the first and second are united, so as to form one Psalm only.²⁶

The writers of the New Testament were not accustomed to quote numbers or divisions, neither were the Rabbins or the Talmudists. It is, therefore, most probable, that Luke wrote only *ἰν τῷ ψάλμῳ*, without adding any number. This reading is yet found in some manuscripts, as appears from those which are brought forward by Griesbach in support of it.

²⁵ As, for example, in two manuscripts collated by *De Rossi*, in which, at the end of the second, the subject of the first Psalm is mentioned, *Michaelis* also found the letter *N* as a numeral, affixed to this Psalm, Codice Cassellano, and has descanted upon it largely, in the Biblioth. Orient.

²⁶ Namely, in four, noticed by *Kennicott*, and in three by *De Rossi*. In the same way it was found in the manuscript of Origen already mentioned. We may mention here what is said on the subject by *Kimchi*, "This Psalm is the second in the order. It is a Psalm of the greatest importance, and on this account was placed second in the series. It is a tradition of our teachers, that this, and the first Psalm, formed one continued song, and they add that David, expressing all that was in his heart, began with a benediction and ended with a benediction. The same thought seems to have occurred to the mind of a learned man of our own country. "Mit WOHL fängt sich der Psalm an; mit WOHL endigt er sich," den Beytragen zur historisch. Ausleg. des A. T.

ANNOTATIONS ON PSALM II.

1. THE Psalm begins abruptly. The excited feeling of the mind breaks forth, at once, in indignant exclamation. The poet, seeing the crowds, and warlike tumults of the enemies, amazed at the sight, and ignorant, as it were, of the cause which moved them and excited them to take up arms, exclaims :

“ Quid tumultuantur insano cum strepitu gentes ?
Et nationes aestuant inania ?

“ Why are the nations commoved with tumultuous noise ?
And the people enraged, clamour vain things ?”

Horace addresses the Roman people, rushing recklessly into war, in a manner very similar :

“ Quo, quo scelesti ruitis ? aut cur dexteris,
Aptantur euses conditi ?—*Epod.* VII.

Whither, oh ! whither do ye madly run

The sword unsheathed, and impious war begun ?—*Francis.*

To express the noise of a tumultuous army, the poet uses, with much propriety, the word שָׁרָר the proper signification of which is preserved in the Arabic. “ The heaven shaken, trembled with loud noise ;” it is used to express, also, the loud bellowing of the camel ; the noise and roaring of the sea ; and in the Syriac, the word, with its derivatives, denotes a loud, crashing, roaring noise. By the Hebrews it is transferred to the tumultuous noise of a multitude when murmurs of rage and threatening break forth into curses and deeds of violence. Thus the word שָׁרָר, (Psalm lxiv. 3.), is used in reference to a

crowd of violent men; and (Psalm ^{lv.} ~~lviii.~~ 15.), to the noise of the multitude, going up to the temple of Jehovah. To this term, the word הַגָּה , in the second clause of the verse corresponds; and seems to be used in its primary signification, of extreme *ferour*. In the Arabic, it is applied to what is accompanied with *burning, consuming heat*; as, for instance, to a day, of which the heat is most intense. In this sense, some have thought it used (Isaiah xxvii. 8,) concerning the *scorching wind*. Transferred from external objects, the word is applied to the more powerful emotions of the mind, for example, to *intense thought*. *Meditation*, by the men of primitive times, was esteemed a mental agitation and movement. Thus it is said, (Prov. xv. 28.) that “the heart of the righteous man $\text{יִחְגֶּה לְעִנּוֹת}$, *meditates fervently*, that he may answer aright; but the mouth of the wicked,” פּוֹרֵץ “*pours forth*,” that is, throws out without measure or regard, “*evil sayings*.” In this passage, the terms exhibit a remarkable correspondence; for the former, the word used in the Psalm, is employed also to express strong feeling, breaking out in words, murmurs, groanings, howlings, roarings; as in (Isaiah xxxi. 4.) where is used for the “roaring of the lion.”

A similar order or series of significations may be traced in the Latin verb *aestuarē*. It means, primarily, to *burn keenly*; and in its secondary, or metaphorical sense, is applied to the strong affections of the mind, when *boiling, or raging as the sea*. It is thus used by Cicero, (*Orat. de Harusp. respons. c. 2*

“*Aestuans*, se a curia proripuit cum quibusdam fractis jam atque inanibus minis.” “*Burning*, he hurried away from the council, uttering certain disjointed, and unmeaning threatenings.” *Aquila*, in his translation, very properly uses the word $\phi\theta\acute{\iota}\gamma\zeta\epsilon\tau\alpha\iota$; *Aben-Ezra* says, we are to understand the Hebrew term as denoting a violent affection of the mind, breaking forth into words, and quotes Job xxvii. 4 in illustration.

With the word יִרְגַּז , which we have considered, the word רִיק is connected. This term, from its meaning in the Arabic, *saliva, spittle*, is so understood by *Venema*, in his interpretation of this passage. He refers it to the emitting of saliva from the mouth, as a symptom of anger and indignation; quoting Job i. 22. Job xxiv. 12, as passages bearing him out in his opinion. This sense, though adopted by various interpreters,¹ can scarcely be reconciled with the ordinary usage of the language. The word constantly used to signify saliva or spittle, is רִיק , (derived from the root רִיק ;) whereas the word רִיקַן , wherever it occurs, has uniformly the sense of *vain, empty*. Psalm iv. 3, “Ye love what is vain;” Lev. xxvi. 16, “And ye shall sow your seed *in vain* ;” that is, it shall yield no fruit; *ibid.* verse 20, “Your strength shall be spent *in vain*, to no purpose;” Psalm lxxiii. 13, “I have purified my heart *in vain* ;” Isa. lxxv. 23, “They shall not labour *in vain* .”

¹ Namely, *Hagg. Haitzma, Iljen*.

Equally unsupported by evidence, is the opinion of *Hufnagel*, that the word conveys the idea of *wickedness*, agreeing, in this respect, with the words הָבֵל and אָוֶן, in both of which, the ideas of vanity, and perversity, are conjoined. In this passage,—required, as he thinks, by the context,—he understands it to mean a wicked sedition; and, accordingly, would have the whole clause rendered, “why do the people meditate sedition?” *Eichhorn*, in opposing this notion, remarks justly, that though different words may agree in sense, in so far as to have one idea in common, it does not therefore follow that they agree in all ideas, or modifications of thought which they respectively represent. That the term conveys the idea of *wickedness*, cannot be proved from the passage adduced for that purpose. In Judges ix. 4, the persons spoken of אֲנָשִׁים רְקִים, are not *wicked, perverse men*, but *very poor persons; the lowest among the people; empty* in regard to property or wealth. It has the same meaning, 2 Chron. xiii. 7. Judges xi. 3; in 2 Kings iv. 3, where כְּלִים רְקִים mean *empty vessels*; and in Judges vii. 16, where כְּרִים רְקִים signify *empty pitchers*. We therefore understand the word, in this passage, also, to signify *empty, or vain*; a sense which harmonises with the subject and design of the whole Psalm, as exposing the vanity of the hostile machinations.

2. The mad fools have conspired with rapacious

audacity, to overthrow him whom Jehovah himself hath constituted king.

“ Consurgunt in arma reges terrae,
Principes in foedera coëunt
Contra Jehovam, et, quem ipse unxit, regem.

“ The kings of the earth rise up together in arms,
The princes join together in league
Against Jehovah, and him whom he hath anointed King.”

מַלְכֵי-אָרֶץ, *Kings of the earth*, in the second clause designated more strictly, רוֹזְנִים, *princes*, are not, as some would have them to be, the petty kings of the neighbouring Canaanitish tribes, whom David had subjugated; in particular, those who are called by this latter name, in the historical Books,² the five princes of the Philistines; but the kings of foreign nations, who endeavoured to overturn the government of Jehovah, and of the king whom he had appointed. In reference to their conspiracy, the word הַתִּיצֵב, is used in the first clause of the verse.

This word, in connexion with the particle עַל, generally signifies, to *stand before*, to *attend upon*, to *serve*;³ but, that it is here to be taken in a different—in a *bad* sense, of those who *attack*, *unite*, *conspire*, and thus *take counsel against the life and safety of others*, is manifest, not only from the grammatical connexion of the verb with the words עַל-יְהוָה, but

² Jos. xiii. 3. Judg. iii. 3; xvi. 5, 8. 1 Sam. vi. 18.

³ Job i. 6; ii. 1. Zach. vi. 5. 2 Chron. xi. 13. When several writers use particular forms of expression, *in the same sense*, it is a reason for believing that they belonged to the same age.—*Tr.*

also from the subject treated of by the poet. In the same sense Xenophon uses the Greek formulae, *συνίστασθαι ἐπὶ τινα*, and *συστῆναι ἐπὶ τινα*.⁴ The corresponding term in the other member of the verse, is **הוֹסֵד**; which, as *Michaelis*, following *Venema*, has rightly observed, primarily signifies, to *recline upon a pillow*. In the Arabic, it is used for a couch, on which persons are accustomed to recline during the day, for rest and conversation. It is used, also, for those seats or couches, common in eastern countries, which are placed all around the walls of apartments, on which friends sit and converse together; on which also royal councillors sit, when they meet in council, or hold what is called by the Turks, a *Divan*. From this, it is employed to signify the act of *deliberating* or *taking counsel*,⁵ and when joined with the word **יָחַד**, it denotes the intimate familiarity of persons, who recline on the same couch, and unite in common counsels. In this sense we find the words used Ps. xxxi. 14. **בְּהוֹסֵדִים יָחַד עָלַי**. “While they took counsel together against me.” But while these enemies set themselves in opposition to Jehovah, their attempts were directed at the same time also, against his vicegerent; **עַל־מְשִׁיחוֹ** against the Messiah, *him whom he had anointed King*. It was usual to anoint both kings and priests with oil, which was understood to announce, symbolically, their solemn consecration to the divine office with which they were

⁴ *Cyri Paed.* I. 1, 2.

⁵ *Exod.* xix. 4, seqq. comp. *Deut.* xxxiii. 5.

invested. Thus Saul, 1 Sam. xxiv. 7, is designated מְשִׁיחַ יְהוָה, *the anointed of Jehovah*. The supreme king of Israel was Jehovah,⁶ and to him it belonged to appoint a deputy. On this account, the Israelitish kings were considered, as holding from Jehovah their office and dignity.⁷

3. The enemies themselves are introduced. We hear the clamours with which they mutually excite one another to sedition, and to war against the Hebrew king.

⁶ 1 Sam. x. 17, seqq. concerning Saul. 1 Sam. xvi. 1, seqq. concerning David, Comp. what follows under ver. 6.

⁷ Several of the German Biblical Critics, among whom Schultens and Michaelis may be mentioned in particular, discover a great fondness for deriving the meaning of Hebrew terms from the Arabic. When a word is of rare occurrence, it may be necessary to have recourse to the cognate dialects, in ascertaining its meaning; but when a word expresses a common idea, and is frequently used, its sense, in most cases, may safely be gathered from the connexion in which it is found. The word בָּדַע, for instance, signifies to *found, to lay a foundation*. A house is founded by *fixing, setting*, the stones upon which the walls are to be built. This must have been one of the earliest employments of mankind; and could not fail to give rise to the idea of *fixing, settling*, which, when transferred from material objects to those on which the mind may be occupied, leads to that of *fixed, settled purpose, counsel*. From the Hebrew word are probably derived 'Eζω, *sedeo, set*. The *set stones* was an old phrase for the foundation stones; and we have *set purpose* as a phrase yet in use. From *fixing* the stones of a foundation, therefore, may very easily be derived the idea of *fixing a purpose*. Buxtorff says, the secondary sense of the term *consultare*, arises from its primary meaning. "Nam consilia rerum agendarum fundamenta sunt;" but this, like the Arabic derivation, is somewhat recondite.—Tr.

“Vincula eorum rumpamus,
Abjiciamus a nobis eorum funes!”

“Let us burst asunder their chains,
Let us cast away their cords from us!”

That the words מוסרות, *chains*, and עבות, *cords* or *ropes*, are, in this passage, symbols of rule and dominion, is so plain as scarcely to require remark. Kimchi, however, supposes they may figuratively signify counsel, established consent. The anonymous writer in *den Memorabilien*, whom we have already quoted, is nearly of the same mind. He ascribes the poem to the prophet Nathan; and thinks, by the words are meant those fixed terms or agreements, by means of which Nathan designed to preserve the dominion of Solomon over the conspiring kings and princes. But this interpretation is not favoured by the succeeding clause of the verse, וְנִשְׁלִיכָהּ מִמֶּנּוּ, עֲבוֹתֵינוּ, which can scarcely be understood but of the *servile yoke*, which the subjugated nations wished to shake from off their necks. *Paulus* in his *Clavis*, gives the following sense: “the chains which they bring along with them, for binding those whom they are about to carry away into captivity,—those chains let us wrench from their hands, and cast far away from us.” Whether he views these as the words of the enemies, or the words of the Israelites, he does not say. In the Arabic, the term cognate with the Hebrew נִתַּק, among several other senses, signifies to *pull off*, as skin from the body; and to *draw out*, as a pitcher from a well. I wonder, therefore, no one, desirous of establishing the meaning of Hebrew words

by the help of the Arabic, and of thus gaining a name in Hebrew literature, has as yet proposed to render the words before us, *let us draw off their chains*. The word נָתַק is applied in its proper sense to cords, ropes, or chains, which are broken, or burst asunder: Isa. v. 27. "Nor shall the latchet of their shoes be broken." Judg. xvi. 9. "As a thread is broken." Eccl. iv. 12. "And a threefold cord is not easily broken." It is used chiefly in the form *piel*, when applied to breaking the chains of captives. This passage gives an example: see also Jer. ii. 20, "I have burst thy bands." Jer. xxx. 8, "I will burst thy bonds." The paragogical letter נ , affixed to both the verbs in this verse, gives to them the sense of the *optative*, or subjunctive mood. It has often the same power when affixed to verbs in the future tense, Psalm ix. 3, "Let me be glad, let me rejoice." Isa. v. 19, "Let him make haste, let him come, that we may know." The nouns used in the verse, besides the pronomial affixes, have also affixed the paragogical letter ו *vau*. This affix in like cases is very common in the poetical books, and, as I think, for the sake of the metre, Psalm xxi. 11; xvii. 10; Deut. xxxii. 36, 37.⁸

4. But that the vain attempts of impious power are ridiculous, is indicated:

"Qui in coelo habitat, ridet eos,
Subsannat eos Dominus?"

"He who dwells in heaven laughs at them
The Lord derides them!"

⁸ See *Schroederi, Institut. Storrii Observatt.*

Opposed to him, and the execution of his decrees, all attempts are futile, **וְיֹשֵׁב בַּשָּׁמַיִם**, *He who dwelleth in heaven*, thus Jehovah is designated here, as in Psalm cxxiii. 1. In the same manner, Jupiter is often styled by Homer, *αἰθέρα ναίων*, *He that dwells in the sky*. The ancient scholiast explains the phrase, ὁ τὸν ὑπερὶ τὸν αἴθερα ὄντα αἰθέρα κατοικῶν *He who inhabiteth the aether* or sky, above the regions of the air. Hesiod calls the gods, *Those who inhabit the dwellings of Olympus*. Euripides calls heaven *θεῶν ἔδος* *the seat of the Gods*. It is very justly remarked by Aben-Ezra, that the poet here contrasts with the kings of the earth, him who dwells *on high*.

The verbs **לַעֲלֹץ** and **לַעֲרֹץ** have this difference in signification, that the latter means *to laugh*, the former *to deride*. *Schultens* in his Commentary on Job, says, that the Arabic term, corresponding to the Hebrew **לַעֲלֹץ**, denotes *a vibrating motion*, such as that of lightning, of flame, of the eye, of the tongue, or of a whip quickly agitated. The meaning of the Hebrew word, *derision* or *mockery*, he therefore thinks arises from the motion of the eye, or the vibration of the lips and tongue; in the same manner as the Latin word *sanna*, from the distortion of the mouth and countenance, which is made when we express derision.⁹

The Alexandrine translators have very properly rendered both the words. In the first clause they

⁹ For authority see *Scholiasta Pers. ad Stat. I. 58.*

have ἐκγέλασεται αὐτούς, *he shall laugh at them*; in the second, ἐκμυκτηριεῖ αὐτούς, *he shall mock them*. This last verb is derived from μυκτηῖρ, *the nose*; and, in its strict sense, indicates that derision which is accompanied by the moving up of that organ, and the wrinkling of the countenance.¹⁰ Aquila very properly renders it by μυχθίσει, which is explained by Suidas χλευάζειν μυκτηρίζειν, *to deride, to turn up the nose*. The same figure occurs in the parallel passage, Ps. lix. 9; where, also, the same verbs are employed, “But thou, Jehovah, shalt laugh at them,” (namely, his impious enemies, against whom he had denounced punishment.) “thou shalt have all the nations in derision.” Hubigant thinks that the first verb should be read with the pronominal affix, עֲרִנְשׁוּ, *he shall laugh at them*. The pronoun is, in fact, given by the Greek interpreters, and, after them, by the Vulgate and Arabic: “and seeing,” says Hubigant, “that it is present in the second member of the sentence, it ought not to be wanting in the first.” To this Koehler, instructed by Eichhorn, very properly replies, that this verb is never found connected, as he proposes, with the pronouns affixed: he agrees, however, with Hubigant, as to the principal point, עֲרִנְשׁוּ, he thinks should be written, as in the parallel passage of Psalm lix. already quoted, and as in one very similar, Psalm xxxvii. 13, “The Lord shall laugh at him.” But if the pronoun was added by the hand of the poet, it certainly had been left out

¹⁰ “Rugosa sanna cadat naso,” Pers. Sat. V. 91.

in those copies from which the Chaldaic and Syriac versions were made, as in neither of those versions is it found expressed.

5. But, since they would pertinaciously persist in their vain attempts, Jehovah, in wrath, should alarm and consume them with his terrors:

“Tum vero iratus eos compellabit
Indignabundus perturbabit.”

“Then, indeed, in anger he shall speak to them,
In wrath he shall trouble them.”

אָן, according to Moeller, is an adverb indicating future time, *straightway, by and by*; having nearly the same force as, in verse 12, the word כִּמְעַט. The word יִרְבֵּר, he refers to the declaration of Jehovah, contained in the verse following. The particle אָן, is to be understood, in my opinion, as it is expressed in the translation, *tunc, then*, that is, seeing they persist in their vain attempts; for in the words of Jehovah that immediately follow, there is nothing of anger expressed. *Doederlein* supposes, but without necessity, that it is to be understood as a noun here, as afterwards, Ps. lxxvi. 8, בָּאֵן אִפְרָה, *because of the fervour of thine anger*. But taking even this view of it, the words here could not be rendered, as he renders them, *in anger he shall cry aloud to them*: in that case the word בָּאֵן, or rather the two words בָּאֵן אִפְרָה, would be required.¹¹ In old time, by

¹¹ The note of *Dathe*, upon this passage, concurs with the sense given by Moeller. “אָן *tunc*. Tempus indigitat, quo

some of the Jews mentioned by Kimchi and Aben-Esra, the first clause of the verse was rendered, *tunc iratus heroes eorum perdet*. Then in anger he shall destroy their mighty men. They considered יִרְבֵּד as having the sense of רָבַד, (Exod. ix. 3,) *death, pestilence*: a sense in which the verb is also used, 2 Chron. xxii. 10, "She destroyed all the seed royal," that is, attempted to destroy the whole of the king's descendants. The word אֱלִימוֹ, referring to the noun אֵילִם, *fortes*, brave, signifying in their opinion, the *principal men*, the *heroes* of the neighbouring nations, as in Ezek. xvii. 13: "He hath also carried away the *mighty* of the land. Aben-Esra objects to this interpretation, that אֵילִם *fortes, mighty men*, is always written with *Jod*, nor can this letter be left out, seeing the root is אֵיל, *robur, strength*. Kennicott, indeed, found in one manuscript, written in the thirteenth century, and marked by him as No. 76, the word in this passage, אֵילִמוֹ: but, as none of the ancient interpreters, and no other of the Hebrew manuscripts, hitherto collated, exhibit this reading, we must ascribe it to the negligence of the transcriber.

In the Arabic, the word corresponding to בָּהֵל

Deus hostes suos sit puniturus. Quod cum vers. 12, brevi eventurum esse dicatur, posui in versione *mox*." The Hebrew particle means *then*, and indicates the time when God would, afterwards, punish his enemies. As it is said, in verse 12, that this time would soon come. I have used the word signifying *by and by* in the translation.

has, among other significations, that of *cursing*; and *Schultens*, in his Commentary on Proverbs, quotes, from an Arabic writer, a clause similar to that before us, in which the word is used in that sense:—"God smote him with execration and curses." This sense is, accordingly, adopted by *Michaelis*, in his translation into German: the parallelism, he thinks, is better preserved with the words in the preceding clause:—"He shall speak to them in his anger." We may mention, merely, that there is no trace, any where else in the Old Testament, of the word having this meaning; which we may, therefore, conclude, was not admitted into the Hebrew: the Syrians, the Chaldeans, and the Samaritans were also ignorant of it. Besides, the commonly received interpretation, in which the ancients concur, expresses a sentiment in itself more bold and poetical:—"with the voice of his anger alone," Jehovah confounds and overturns the counsels of his enemies. The general meaning of the cognate word, in the Arabic, is to "depart in haste and disorder." The Hebrews used the word *בהל* to express, first, hasty, precipitate movement, (Esra iv. 23. Eccles. v. 1): then, as including that *perturbation of mind*, which accompanies haste and precipitation, 1 Sam. xxviii. 21. "And the women came unto Saul, and saw that he was sore troubled." Ps. lxxxiii. 16. "Pursue," Jehovah, "them," thine enemies, "with thy tempest; trouble them with thy whirlwind." Verse 18, "They shall be ashamed and troubled." We find the word used respecting an army broken and routed, Jerem. li. 32. "The men of war are affrighted." *Faber*, without

any sufficient reason, says there is in this verse a reference to a tempest, and that it should be rendered, “suddenly with thundering thou wilt terrify them; with lightnings thou wilt put them to confusion.” That the word רַבֵּד may be interpreted “to send forth thunders,” he seems to have no other grounds for thinking, than that the word קוֹל, “the voice of Jehovah,” is used for thunder, 1 Sam. vii. 10.

6. Why the hostile powers, by their impious attempts, should bring down upon themselves only ignominy and destruction, Jehovah assigns the reason;—he would not suffer the king constituted by himself to be despised:—

“Ipse ego unxi regem meum
In Sione, monte mihi sacro.”

“I myself have anointed my king
In Sion, the hill sacred to me.”

נִסְכַּתִּי “I have anointed,” is rightly considered by Aben-Esra, as equivalent to הַמְלַכְתִּי, *regnare feci*, *I have made to reign*, for in the inauguration of a king, his head was *anointed* with oil. Hence נִסְיָךְ has the same meaning as מְשִׁיחַ, that is a *prince*; as in Josh. xiii. 21, the *princes* of Sidon,¹² Ezek. xxxii. 30, “*Princes* of the north.” Jehovah calls this king *his own king*, (מַלְכִּי), because he had constituted him;—because this king should reign by the authority of Jehovah, on whom only he should depend. In the same sense, Jehovah says, 1 Sam.

¹² Rendered *Dukes* in our translation.—*Tr.*

xvi. 1, “ I have chosen among his sons **לִי מֶלֶךְ** a king to myself, who will worship me and obey my commandments. *Sion*, he calls the mountain of his holiness; because, as we learn from 2 Sam. vi. 17, it had been constituted the *sanctuary*, the *holy* place. *Schroeder* says the words **הַר קְדֹשִׁי** should not be rendered, “ mountain of my holiness,” but “ my mountain of holiness.” His reason is, that when two nouns are in grammatical regimen, affixes are generally subjoined to the last in order, though belonging properly, to the first: for example, Isa. xxx. 22, **פְּסִילֵי כֶסֶף** do not mean “ images of thy silver;” but, “ thy images of silver.” I think, however, that **קְדֹשׁ** in this place, is a periphrastic term for Jehovah; and that the clause may be rendered, vernacularly, “ upon the hill of my exaltation,—upon my royal hill.”¹³

The learned anonymous writer, whom we have already quoted, thinks that *Sion* is here mentioned specially, because it was first added to the kingdom of David, who was succeeded by Solomon. The kingdom,—he adds,—belonged, therefore, of right, to one born in Jerusalem; and was justly taken from Adonijah, who was born in Hebron. These observations are made in accordance with the author’s views as to the design of the Psalm; but we have already considered his opinions, and stated our reasons for rejecting them.

The Alexandrine interpreter, perceiving that the

¹³ *Auf dem Berge meiner Hohheit.*

king speaks in the next verse, who had spoken, also, in the verses immediately preceding, that there might be no change in the person of the speaker, ascribes to him this verse likewise: ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπὲρ αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ. “I have been appointed by him king over his holy hill of Sion.” This rendering is followed by the Arabic and the Vulgate, from which *Hubigant* infers, rashly, that the Alexandrine translation must have been made from a Hebrew manuscript, having a reading corresponding with that translation; and infers, much more rashly, that this supposed reading was preferable to that of the received text. In this, I wonder at finding several learned men agreeing with him;¹⁴ for all the manuscripts, which have been collated, concur in the received reading; and all the ancient versions also, except the Alexandrine, and those taken from it, namely, the Vulgate and Arabic, the Syriac, Chaldaic, Symmachus, Aquila, and Jerom. It is confirmed, moreover, by the quotation in Acts iv. 27, where the Psalm is transferred to Christ, and the verb used expressly in the active voice. ἐπὶ τὸν ἅγιον παιδιά σου, Ἰησοῦν, ὃν ἔχρισας; “against thy holy child Jesus, whom thou *hast anointed*.”

Koehler would have the verb to be read with a change in the punctuation, יִסְפַּתִּי: but, from the Masoretic note at Proverb. viii. 23, noticed by Koehler himself, where opposite to the verb, in this form, is placed the figure לִ, that is, לִית, we have an as-

¹⁴ For example *Stridsberg* and *Koehler*.

surance that, in the same form, the verb was to be found no where else in the Hebrew text. It is a precept of sound criticism, that a reading is to be preferred which is supported by the greatest number of independent witnesses. The received reading, besides, is confirmed by the context. In the following verse,¹⁵ the king says, he would explain more fully the oracle of Jehovah; which we can scarcely suppose he would have said had he spoken in the verse preceding. A sudden change of persons will offend no one who remembers how frequently such changes occur in the Psalms, and in other portions of Scripture. Such changes are peculiarly suitable, if the Psalms were recited by different choirs; and the na-

¹⁵ "The paragraph which God begins, verse 6, the Messiah himself continues in verses 7, 8, 9, thus giving a higher degree of elegance and emphasis. If the speaking of God had not been interrupted by the Messiah, it must have proceeded in this manner:—'I, myself, have anointed my king, and have said to him, Thou art my Son,' &c. From this it appears that the declaration of God, (verse 6,) is imperfect; but is filled up and brought to a close by what is said by the Messiah. God says, 'that he had anointed the King Messiah.' The Messiah expounds the *origin* and the *design* of the unction," &c. *Quam pericopam Deus incipit, verse 6. Messias ipse continuat vers. 7, 8, 9, quod elegantiae et emphasis causa factum est. Quod si Dei oratio non fuisset per Messiam abrupta, hac ratione fluxisset sermo: "Ipse ego unxi regem meum, ipsoque dixi. Tu es Filius meus," &c. Unde liquet, orationem Dei ver. 6, esse imperfectam, quam Messias interlocutione sua supplet, et ad finem perducit. Deus dicit, se Messiam unxisse regem, Messias exponit, unde emanarit, et quo tendit illa unctio," &c. —Hermannii Venema Comment. ad Psalm ii. p. 68. Quarto. Franequerae MDCCLXII.—Tr.*

ture of the song required, that the voice of one should be interrupted by the striking in of another. We refer, for further information, to what has already been said, on this subject, in our General Introduction. We would recommend, also, the examination of what various learned men have adduced in defence of the received reading.¹⁶

7. seqq. The declaration of Jehovah made in the preceding verse is now more fully explained by the king; that he may make it clearly apparent, how little he has to fear from the seditions of his enemies. He refers to that divine oracle of which Nathan had before given an account to David the king (2d Sam. vii. 12, 13, 14,) “and when thy days be fulfilled and thou shall sleep with thy father, I will confirm the kingdom to thy son descended from thee. He shall build a temple to me; I will establish for ever to him the throne of his kingdom,” אֲנִי אֱהִי־לוֹ לְבָן, *Ego patris instar ero, ipse mihi instar filii, I will be as a father, and he shall be to me as a son.* This oracle is referred in this place, to that great king whom the Psalm celebrates:

“ Jovae dictum promulgabo :

‘ Tu, inquit filius mihi es,

Ego hodie te genui.

Roga, et gentes tibi dabo possessionem,

Terrae fines peculium,

Ferreo baculo conteres,

Ut vasa figulina contundes ! ”

¹⁶ Herder in libro de Genio Poesios Hebr. et Moellerus in Eichhornii Biblioth. Univ. Literat. Bibl. P. VI.

“ I will declare the saying of Jehovah :
 ‘ Thou,’ he says, ‘ art a son to me,
 I this day have begotten thee.
 Ask, and I will give thee the nations a possession,
 The ends of the earth an inheritance.
 With an iron staff shalt thou bruise them,
 As vessels of clay shalt thou break them in pieces.’ ”

The words אֲסַפֶּרָה אֶל-חֶק are disjoined by the Masorites from the word יִהְיֶה. We have united them for the sake of perspicuity. The sense is the same, whether they be rendered, “ I will declare the decree Jehovah hath said to me;” or, “ I will declare the decree of Jehovah, he hath said to me.” The punctuation of the Masorites is indeed religiously retained by the Jewish expositors; but they by no means agree in their explication of the words. By some of them the particle אֶל is considered as put for ל; and thus the clause may be rendered *enarrabo ad statutum*, signifying, what Jehovah hath said to me, I will so solicitously publish, that it will become custom and habit with me. Thus Aben-Esra and Kimchi; the latter of whom, in his commentary, on the passage says, “ I will place this narrative for a law and a custom to me.” In his book of Roots, the same Kimchi gives to the particle אֶל in this place, the sense of the accusative sign אֶת which is approved of by various Christian expositors, such as *Venema* and *Hufnagel*.¹⁷ But the passages which

¹⁷ Although *Venema* admits that אֶל may have the sense that Kimchi assigns to it, he does not adopt it. “ Sed cum

they adduce as similar, and in which אל has the sense required, are passages in their nature altogether different. In some of them, such as Psalm lxix. 34. Jerem. l. 29, it is connected with the verb שָׁמַע; in others, such as Jerem. iv. 23 : x. 2 ; Ezek. vi. 10, where it is connected with other words, in all of them, if rendered into Latin, the accusative case either *may* or *must* be used. But the particle, notwithstanding, retains its ordinary meaning, agreeably to the genius of the Hebrew language ; and if rendered by *ad* the preposition must be understood as equivalent to *secundum, according to*.¹⁸ Retaining this, the proper force of the particle, the words before us, I think, should be rendered *narrabo secundum, juxta decretum Jehovahæ*, that is, I will declare the whole matter fully ; let me explain it accurately, according to the celebrated declaration of Jehovah, which Nathan long ago communicated to David (2d Sam. vii. 12, 13, 14).

The interpretation proposed by *Fischer* is not unsuitable, “ I will communicate to man the commandments of God,” *ad praescriptum*, that is, I will not prevaricate or deceive. *Venema* renders the words, *narrabo veritatem*, as a matter certain and highly important. In the Arabic, the use of the phrase for a *matter certain or true* is quite common, corresponding to the Greek ἐπ’ ἀληθείας ; opposed to אֱלֹהִים Ezek. vi. 10 ;

absolute dicatur אֱלֹהִים-קָח, forte rectius vertitur, *narrabo veritatem*, rem certam et praestantissimam. Idem ergo est, ac Gr. ἐπ’ ἀληθείας et oppositum אֱלֹהִים.—*Tr.*

¹⁸ Conf. *Vitringa*, in Comment. ad Esai. xxxviii. 19.

and of the same import as אֱלֹ-נִכּוֹן 1st Sam xxiii. 23; xxiv. 4. *Ernesti* renders the words, *dicam quod res est, I will speak according as the matter really stands.*"¹⁹ And to this rendering various learned expositors give their assent.²⁰

To this interpretation, though right in my judgment, it is objected by *Stange*, that no example can be produced, in proof of the term חֶק being ever used by the Hebrews to express the notion of *truth*. Indeed, it is not necessary to have recourse to the Arabic meaning of the word; for the ordinary Hebrew signification, *a decree, a statute, an edict*, is sufficiently well suited to this passage, where the express words of the edict are immediately recited. Much less are they to be approved of who find fault with the received reading. This was first done by *Hubigant*; who says that he is disposed to follow the Septuagint rendering, which must have been made from a Hebrew manuscript, in which in the clause, the name Jehovah was twice written, διαγγέλλων το πρόσταγμα Κυρίου. Κύριος εἶπε πρὸς μέ, declaring the decree of the Lord, *the Lord hath said to me.* *Knappe* approves of this conjecture; but who does not see that the name, the Lord, is repeated in the Greek version merely for the sake of perspicuity? *Stridsberg* is still more daring. According to him the clause should be expunged altogether. "Perhaps," he says, "some person may have placed it in his own

¹⁹ *Ich will sagen, wie sich die Sache eigentlich verhält.*

²⁰ *Knappius et Dathius in Notis ad versiones, atque Eichhorn in Biblioth. Literar. Bibl. P. l. p. 532.*

copy, as a marginal note, indicating that the words which follow, "Thou art my Son," were the words of God, and of great importance. *Michaelis* conjectures that instead of the future of the verb, rendered "I will declare," the Greek interpreters read the participle; and also that the word אֵל, was repeated after חֵק. These interpreters took the word אֵל for the name of God, which, however, the genius and laws of the language will not permit. This was observed by *Drusius*, who says, "he had in his possession a Venetian copy, in quarto, in the margin of which he found אֵל written, with the vowel long. From this there seems to have been formerly a different reading in this place, of which, indeed, the ancient interpreters leave us no doubt, for they follow the reading given in the margin of this copy, with one accord. It is, no doubt, in opposition to the order of the words, which; in that case, must have been changed, and חֵק אֵל written. May not this have induced the Masorites to alter the punctuation? Our reading certainly differs from that of the Sepuagint, of Jerome, of Theodotion, and Aquila."

From these Greek renderings, *Koehler* was led to think that the participle מְסַפֵּר, must have been found in the ancient Hebrew copies, and he prefers it to the reading of our present text, but gives no good reason, that I can perceive, for the preference. To me, the participle in this passage appears altogether incongruous. *Michaelis*, though he thought

the letters of the participle existed in the ancient Hebrew manuscripts ; yet altered the punctuation so as to

give it a quite different sense, מִסְפֵּר אֵל חֶק יְהוָה

e libro Dei statutum Jehovahæ, from the book of God, a statute of Jehovah. How far this is from the terseness and elegance of the Hebrew, how unlike, indeed, to the ordinary style of poetry, is evident at first sight ! The foolishness of this conjecture is pointed out by *Stange* with full effect.

It seems strange to me, that those who think the text of this passage required emendation, should have neglected the Syriac version. In it, the clause is not only joined to the preceding verse, so as to form part of the divine speech ; but the translator renders חֶק, as if he had found חֶקִי in the original. The version accordingly is, “ I have appointed my king over Sion : The mountain of my holiness, that he may declare my decree.” The seventh verse begins with the words, “ The Lord hath said to me.” It would not, therefore, be an absurd conjecture, were we to suppose that the translator considered the verb as the future tense in *Hiphil*, with the suffix of the third person, אֶסְפֵּרָה *I will cause him to declare*, and and that he read חֶקִי in the manuscript, the suffix of which might easily be over-looked by future transcribers, because the following word יְהוָה begins with the same letter. *Faber* supposes, that the verb, with the particle אֵל following it, signifies to *cut out*, or engrave ; and that the word חֶק means a tablet of

brass or stone. He, therefore, translates the clause, "I will inscribe upon a monument, what Jehovah hath said to me." This opinion he announces with sufficient confidence, but without argument. We now return to the consideration of the contents.

The divine oracle is brought forward, in which a prince, descended from David, was declared king of the Hebrews, בְּנִי אֶתְחָאֲנִי הַיּוֹם יְלֶדְתִּיךָ, *Tu mihi filius, hodie te genui*; "Thou art a son to me, this day have I begotten thee;"—in this, and in other places, (Ps. lxxxix. 27, 28. 2 Sam. vii. 14.) the king of the Israelites is styled the Son of God. He was so called on various accounts. He was believed to be a person instructed by God, from whom he had received wisdom, prudence, intrepidity of mind in circumstances of danger, promptitude and counsel, the love of equity and justice, (1 Kings iii. 5. seqq. iv. 29; seqq. 1 Sam. xvi. 13.) But he was called Son of God, on this account, chiefly, that he had received royal authority from Jehovah; who, according to the theocratic form of the government, was supreme king of the Israelites; and under whom he acted the part of viceregent, or viceroy.²¹ *Ilgen* is of opinion that the

²¹ This subject is treated acutely and copiously by *Ilgen* in a tract having for its title, *De notione Tituli Filii Dei, Messiae, hoc est uncto Jovæ, in libris sacris tributæ, Jenæ, 1794.*

Thus we find Sarpedon, the conqueror of Tlepolemus, *Iliad* ε. Vs. 672, 683, styled Διὸς υἱός; and Menelaus, *K. Vs.* 43. διοστρέφης. Achilles *Iliad* α, 279.

Σκηπταῦχος βασιλεὺς ᾧ τε Ζεὺς κῦδος ἴδωκεν.

Θυμὸς δὲ μέγας ἐστὶ διοστρέφειος βασιλῆος·

Τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δὲ ἔμμητίετα Ζεὺς·

Israelites were taught to consider their kings, and designate them as they did, by the Egyptians, whose government, from the earliest period of their history, was theocratical. The same notion as to the dignity of kings, pervaded the minds of the ancient Greeks; who appear to have received theocracy as a form of government from Cecrops an Egyptian. Hence we find kings, in passages without number, styled by Homer *διογενεῖς*, *διοτρεφεῖς*, A Jove geniti, A Jove nutriti.

22. The observations of Eustathius upon the verses given in the note are deserving of notice; because we may see from them very clearly the exact coincidence of the ideas, entertained by the Hebrews, respecting kings, with those entertained by other nations, who had arrived at the same degree of culture and refinement. "A mighty mind belongs to the king, the nourished of the gods. His honour is from God. God loves him. In many places the poet gives honour to kings as beloved of God. By this, he inculcates on subjects the duty of obedience: teaching them that they ought to be submissive and obedient to kings, as to God himself. Hence he is to be understood as styling kings divinely descended, divinely nourished, not because they drew their lineage from God, but because their honour was from him. The honour, he says, is from God; meaning evidently the honour of royalty."²² By the Greeks, also, as well as by the Hebrews and the Egyptians, God was

²² *Θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος, καὶ ὅτι ἡ τιμὴ αὐτοῦ ἐκ θεοῦ ἐστὶ, καὶ ὅτι φιλεῖ αὐτὸν ὁ θεὸς· ἐν πολλοῖς γὰρ θεοφιλεῖς δοξάζει τοῦς βασιλεῖς· προκαλούμενος διὰ τοῦτου τοῦς ὑπηκόους, εἰς τὸ*

understood to confer the kingdom upon the king. For although,—as Ilgen observes,—sons generally succeeded their fathers in regal dignity, yet this was understood to take place only with the divine concurrence. When Medon and Neleus, sons of Codrus king of the Athenians, disputed with regard to the succession, the Pythian oracle, on being consulted, adjudged the kingdom to Medon, and excluded Neleus, (Pausan. L. vii. c. 2; Aelian. v. 11; viii. 5.) Gyges, as Herodotus informs us, having obtained the kingdom of the Lydians by the murder of Candaules, a civil war ensued. The contending parties agreed to submit the matter to the decision of the Pythian oracle, and Gyges was confirmed in the government.

But, to return to the Psalm, we remark that to the words אֲתָהּ בְּנִי, are immediately subjoined,—according to the law of parallelism, carefully attended to by the poets,—the words יְהוָה יִלְדֶתִיךָ, as having the same signification. The parallelism is the same as in Jer. ii. 27.²³

“ Who say to the wood, thou art my father ;
To the stone, thou hast begotten me.”

δειν πειθαρχεῖν αὐτοὺς τῷ βασιλεῖ, ὡς καὶ θεῷ ὑποκειμένους οὕτω καὶ πειθομένους· ἐνταῦθα δὲ καὶ ἐφερμηνεύει διατὶ διογενεῖς καὶ διοστρεφεῖς τοὺς βασιλεῖς λέγει, οὐχ, ὅτι ἐκ διὸς τὸ γενὸς ἔλκουσιν, ἀλλ' ὅτι ἐξ ἐκείνου αὐτοῖς ἡ τιμὴ· φησι γάρ· τιμὴ δ' ἐκ διὸς ἐστίν, ἢ τῆς βασιλείας δηλαδὴ

²³ אֲמַרִים לַעֲזָר אֲבִי אֲתָהּ

וְלֵאבֹן אֶת יִלְדֶתִיךָ

הַיּוֹם, however, must be referred to that time, at which this oracle was given forth. *Ilgen* translates the words thus:—“*Tu filius mihi eris, hodie te adopto.*” “Thou shalt be my son, this day I adopt thee.” He had previously mentioned that the word בֵּן was used, among other significations, to designate an *adopted son*; as in Exod ii. 10, לְהָ-לֵבִי, where it is said of Moses, in reference to Pharaoh’s daughter, that he became *her son*. The word, in this place, may therefore, he concludes, mean him *whom God had adopted a son*. “An adopted son,” he goes on to say, “had the right of succession in the paternal property, which was, indeed, the object of the adoption. He, therefore, whom God adopted as a son, was the person chosen successor in what may be called the divine property. What this property was, to which an heir might be appointed, it is not difficult to discover; for the people of Israel are frequently called the people of Jehovah, and Jehovah their Lord, their Father, their protector.” In a note subjoined to the version of this Psalm, he adds, “As בֵּן signifies an *adopted son*, so לָקַח signifies to *adopt*. In this sense, in reference to the adoption of strangers, and their admission to the privileges of citizenship, it is used Ps. lxxxvii. 4, 6.²⁴

²⁴ *Dathe*, one of the best expositors of the Psalms, renders the words, *Ego hodie te genui*. His note on the clause may not be unacceptable.—*Tr.*

“The Apostle Paul gives the meaning of these words, when

Respecting the vowel points written under the verb יִלְדֶתִיךָ, in this place, not a few interpreters have found a difficulty. According to the grammatical rules, as from פָּקַד is formed פָּקַדְתִּיךָ so from

he explains them as referring to the *exhibition*, that is, the *divine legation* of the Messiah into the world, Acts xiii. 32, 33.—“The promise,” he says, “made to your fathers, God hath now, indeed, fulfilled, in constituting, [shewing,] Jesus; according to that which is written in the second Psalm, Thou art my Son, this day have I begotten thee. The verb ἀναστῆσαι like the Hebrew verb הִקִּים, often signifies *to exhibit, to bring forward, present*, as appears from many passages. There is no doubt that this is its sense, in Acts ii. 22, 26; vii. 37. Heb. vii. 11, 15. That Paul so understood it, and did not intend by it the resurrection of Christ from the dead, appears from the verses following, in which the resurrection is proved from other passages. On this account, there is no reason why we should labour to explain the clause in the Psalm, as if it related to the eternal generation of the Son of God, concerning which the words, directly cannot be understood. The word וְיִמְנַחֲךָ never signifies eternity; nor can it have that signification, because it expresses time present, from which both the past and the future are excluded. The words, however, may be connected with the verse following: and, in that case, they will contain the ground of the promise made to this king, of the nations being given to him as a hereditary possession. If the active verb יִלְדֶתִיךָ be understood *declaratively*, according to the rule of Glassius, the meaning will be;—Thou art my Son; and I will this day declare that I have begotten thee; when, according to thy request, I shall assign to thee the nations for a possession. *Venema* understands the words in nearly the same manner; and *Doederlein* also, although they think that Paul explains them as relating to the resurrection of Christ, which does not appear to be the case. I am unwilling, however, to place this sense in the ver-

לְרִי should proceed לְרִי תִּי. But it is rightly observed by *Schultens*, that the praeterite in *Kal* has not only *Patach* as the last vowel, but *Zere* also

sion; and would leave it free to the judgment of every one, either to acquiesce in the explication of Paul, or to use the words as proving a point in theology.”

Sensum horum verborum Apostolus Paulus ostendit, dum ea de exhibitione s. legatione divina Messiae in mundum explicat, Act. xiii. 32, 33. “Promissionem, inquit, majoribus vestris datam Deus jam quidem implevit, (ἀναστήσαι) sistens s. exhibens Iesum, secundum id, quod in psalmo secundo scriptum extat: tu es, filius meus, hodie te genui. Etenim verbum, ἀναστήσαι ut Hebr. אִקִּיחַ saepe significare *exhibere, praesentem sistere*, ex multis locis constat. Sic haud dubie dicitur Act. ii. 22. 26, vii. 37. Ebr. vii. 11, 15. Paulum vero in h. l. sic accepisse; neque de resurrectione Christo ex mortuis explicasse, ex vers. 34, seqq. apparet, in quibus eam ex aliis locis probat. Hac ratione non est quod laboremus in explicando h. l. de aeterna filii Dei generatione, de qua haec verba directe non possunt intelligi. Nam אִקִּיחַ nunquam *aeternitatem* indicat, neque de ea dici potest, quoniam tempus praesens includit, quo praeteritum et futurum excluditur. Sed possunt haec verba cum sequenti versu necti, ut fundamentum illius promissionis contineant, quae huic regi de possessione haereditariae gentium datur, si verbum activum לְרִי *declarative* explicatur, ex regula *Glassii*, Lib. i. Tract. 3. Can. 15. p. 216, edit. nostr. Tu es filius meus teque a me genitum esse hodie declarabo, dum ex petitione tua tibi gentes in possessionem tuam assignabo. Sic fere *Venema* in comment. ad h. l. et *Doederlein* in Scholiis ad libros poet. V. T. qui vero Paulum haec verba de resurrectione Christi explicasse existimaret, quod non ita videtur. At tamen nolui hunc sensum in versione ponere, liberum cuique iudicium relinquens, num malit in explicatione Pauli, Act. xiii. 32, 33, acquiescere, an praeterea haec verba ad dogma illud probandum transferre.

very frequently : for example גָּדַל *crevit*, יָבֵשׁ *aruit*, חָדַל *flaccidus fuit, cessavit*. Our verb יִלְדֹתֶיךָ is to be referred to יָלַד; from which, on account of the affix and the deferred accent, the long vowel *zere* is changed into short *chirek*, and the word is thus pointed according to rule. We find it in the same form, Jer. xv. 10 ; ii. 27. Numb. xi. 12. *Stange* has given a copious exposition of the matter, and corrected various errors connected with it.

8. Ask something worthy of such a son: it is meet that the requests of a son be made to his father; and if you ask it, I will subject to your authority the whole earth, and all the nations that inhabit it. We understand גּוֹיִם to signify, not merely the neighbouring nations, but *all* nations; and אֶפְסֵי-אָרֶץ to be the boundaries of the whole earth. We are directed to this sense, as *Moeller* rightly observes, by the energy and majesty of the poetical oration. Besides, when we read of the limits or boundaries of a particular country, גְּבוּל, or גְּבוּלָהּ, is generally used; as in Deut. xxxii. 8; “He fixed the boundaries of the nations,” namely, the Canaanites. 2 Kings xiv. 25; “He restored the coast of Israel. Numb. xxxiv. 3; “And your boundary towards the south shall be,” &c. אֶפֶס, on the contrary, signifies the *absolute end* of that to which it is applied. Those who think that the boundaries of Palestine are to be understood as spoken of in the passage before us, usually refer to Ps. lxxii. 8. “He shall rule

מִיָּם עַד-יָם מִנְהַר, from one sea to another sea," מִנְהַר
 עַד-אַפְסֵי-אָרֶץ, *a fluvio Euphrate, usque ad fines ter-*
rae, "from the river" Euphrates, "even to the ends
 of the earth." But by *the ends of the earth*, in this
 passage, we are evidently to understand that part of
 the country bounded by the Mediterranean Sea, be-
 yond which they believed no continent to exist. We
 find the same definition, Zech. ix. 10., and we find
 the words used for the boundaries of the earth, Psalm
 lix. 14. Isaiah xlv. 22.

The words נַחֲלָה and אֲחֻזָּה, correspond to
 each other in the parallelism, but they have this dis-
 tinction in signification,—the first, means what is
 possessed by right of inheritance;—the last, more
 extensively, whatever is possessed by right of pro-
 perty or dominion, corresponding to the Greek term
 κατ'οχλή. See Gen. xlvii. 11. Levit. viv. 34.

9. "Such of them as rebel against Thee, thou
 shalt bruize with the strokes of an iron staff; and as
 vessels of clay shalt thou break them in pieces. The
 words תִּרְעֵם בְּשֵׁנֶט בַּרְזֶל, are rendered in the
 Alexandrian version, ποιμανεῖς αὐτούς ἐν ῥάβδῳ σιδηρᾷ.
 "Thou shalt rule them with a rod of iron." They
 referred the verb to the root רָעָה *pavit, he fed*; but
 as *Doederlein* and *Koehler* have remarked, it was
 not necessary that it should have been read תִּרְעֵם,
 for the word, as we read it, proceeds regularly from
 the same root in the form *pohel*. Of the ancient
 versions, the Syriac, the Vulgate (adding *Reges eos*),

and the Arabic follow the Greek; many of the modern expositors also, among whom *Stange* may be named in particular. He defends the Alexandrine rendering by various arguments. "The Psalmist," he says, "had it in view, to describe a king, to whom God would give the nations for an inheritance, who should exercise a rigorous dominion;—and against whom the nations should rise in rebellion, vainly threatening to overthrow his government." He, therefore, uses the following words: "*pasces eos, i.e. reges hos pedito, sive scepro ferreo.* Thou shalt *feed* them, namely, those kings of the nations, with a *crook* or sceptre of *iron*. That the verb רָעָה, strictly signifying to *feed*, is used in reference to *kings*, he proves by a number of examples, such as 2 Sam. v. 2.; Psalms xxviii. 9.; lxxviii. 71. That the word שֶׁבֶט, is here to be understood as signifying a *shepherd's crook*, he shews, by referring to Levit. xxviii. 32. Ezek. xx. 37. Psalm xxiii. 4. He adduces, besides, certain passages of Homer, in which kings are styled ποιμένες λαῶν, *shepherds of the people*. *Ilgen* translates the words, *ferrea virga eos pasces*; and adds in a note, "I follow the punctuation suggested by the Septuagint, rendering ποιμανεῖς, on the authority of the following passages, 2 Sam. vii. 7. 1 Chron. xi. 2.; Psalm lxxviii. 71, 72.; Micah vii. 14. The word, it must be observed, is sometimes used also in a bad sense, as in Micah ver. 8, "*They shall waste the land of Assyria with the sword.*"

I am induced, however, by the rules of parallelism

in the clauses, to adopt the sense of the Chaldee version, where the verb is rendered by תִּתְּבַרְנוּן, *franges eos, thou shalt break them*. I would thus refer the verb to the root רָעַע *conquassare, comminuerē, to clash, to break in pieces*. The form is the same as that of the word תִּסְבֵּם: but as *Dagesh* is not received by a guttural, therefore a long vowel takes the place of a short one. *Jarchi* and *Kimchi* give similar senses, “*Thou shalt dash them, thou shalt break them:*” the latter referring to Jerem. xv. 12, “*Shall any one break iron,*” and Job xxxiv. 24, “*He shall break in pieces mighty men*. The word שִׁבַּט, in this place, as *Lackemacher* shews in a tract *De Baculo ferreo*, Psalm ii. 9, does not signify a *sceptre*, but a *staff, or club*. In ancient times, indeed, wooden, ivory, silver, and golden sceptres were used, but we do not find that sceptres were ever made of iron. Sceptres, also, were used for purposes altogether different from that to which, according to the poet, the שִׁבַּט was to be applied. They were not used by the ancients for beating down their enemies: Sceptres were used by rulers, to distinguish them from the multitude when they appeared in public assemblies, or when they bound themselves by the solemnity of an oath. The word, therefore, in this place, is to be understood rather of a *staff* or *club*, in somewhat the same sense as in 2 Sam. xxiii. 21, where it is used for the weapon with which Benaiah met, in personal conflict, an Egyptian, a man of mighty prowess, and armed with a spear of extraor-

dinary length; and in the same sense in which the nearly synonymous term קִבְּרִים is used in Hab. iii.

14, “Thou didst break with their own clubs the heads of the leaders who rushed forth as a whirlwind to scatter me.” This passage of the prophet, like that of the Psalm under consideration, appears to have a reference to an ancient custom, according to which the heroes, in the place of armour, carried clubs, and these not only of wood, but of iron also. Thus Periphetes, the son of Vulcan and Anticlia, $\epsilon\phi\acute{o}\rho\epsilon\iota\ \kappa\omicron\rho\omicron\upsilon\acute{\nu}\eta\eta\nu\ \sigma\iota\delta\eta\zeta\alpha\acute{\iota}\nu$, according to *Apollodorus*,—*carried an iron club*. This also was the armour of King Areithous, (Homer, *Iliad*, vii. ver. 136.), $\tau\omicron\upsilon\ \kappa\omicron\rho\omicron\upsilon\acute{\nu}\eta\tau\omicron\upsilon$, *the club bearer*.

Οὐνεκ' ἄρ' οὐ, τόξοισι μαχέσκετο δισυρὶ τε μακρῶ
Ἄλλὰ σιδηρεῖη κορύνη ῥήγνουσε φάλαγγας.

although he did not fight with bows and a long spear, he broke the ranks with a club of *iron*, that is, *studded with large iron nails*.

Michaelis agrees in this interpretation. “ שֶׁבֶט ,”

he says, is not a *sceptre*, but a club of iron, or a club fortified with iron, such as fable usually ascribes to Hercules, who, as being a God of the Phoenicians, was certainly not unknown to David. To fight with clubs was not unusual among the eastern nations. The Arabian Troglodites called Megabaraeans (*apud Diodorum Siculum*, L. iii. c. 33.), $\omicron\pi\lambda\iota\sigma\mu\acute{o}\nu\ \acute{\epsilon}\chi\omicron\upsilon\sigma\iota$ — $\acute{\rho}\acute{\omicron}\pi\alpha\lambda\omicron\nu\ \tau\acute{\upsilon}\lambda\omicron\upsilon\varsigma\ \acute{\epsilon}\chi\epsilon\nu\ \pi\epsilon\pi\epsilon\sigma\iota\delta\acute{\eta}\zeta\omicron\upsilon\varsigma$; they are armed with clubs covered with iron. Both Hercules and Orion are represented as carrying, each of them, a club in heaven.

The succeeding clause is rendered by *Stange*, *qaasi instrumento fabrili eas gentes subiges*. “As with a smith’s instrument shalt thou subdue *them*,” namely, the nations. **בְּכִלֵּי**, he apprehends, is put for **כְּבְּכִלֵּי**, as it was with the Hebrews a common practice, after a letter of the form of **כ**, to omit a **ב**, used as a prefix with the same vowel. Of this he gives many examples. He is of opinion, also, that it is not necessary to render the phrase **כְּלֵי יוֹצֵר**, *earthen vessels*; but that it may signify any *tool of a workman*, whatever may be the material of which it is made. This is no doubt true if we regard merely the etymology of the words; but when we find them used in immediate connection, they always signify *an earthen vessel*, a vessel made of clay. Thus, 2 Sam. xvii. 28., we find among the culinary articles which the subjects of David brought to him, *basons and vessels of clay*. In Jerem. xix. 11,—a passage parallel to that before us,—Jehovah is introduced as saying, “Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again.” We have the same comparison Isaiah xxx. 14, “And the breaking of it shall be as the breaking of a pitcher of clay, which is so thoroughly broken, as that a shred of it cannot be found.” In this last passage, **נְבֵל יוֹצֵרִים**, is evidently put for **כְּלֵי יוֹצֵר**, the phrase in this place, and in the

passage of Jeremiah. The verb פָּרַץ , as illustrated by *Schultens*, signifies in the Arabic, *to shake any thing violently, or to cast it away, so as to break it in pieces.*

10. The address now proceeds in the form of an exhortation. In proportion to the greatness of the king's dignity, shall be the severity of the punishment inflicted upon men who refuse him allegiance and obedience. The poet, therefore, exhorts the rebellious princes to adopt wiser councils, and submit themselves to the king appointed by Jehovah, if they wished to consult their own interests.

“ Ergo sapite, reges,
 Disciplinam, principes, admittite !
 Colite Iovam reverenter,
 Trepidi eum vereamini !
 Agite, tanto regi venerationis osculum figite,
 Ne, si irascetur, res vestra pessundetur.
 Etenim ira ejus brevi exardescet,
 Felices sunt omnes, qui ad eum confugiunt !”

“ Therefore be wise, ye kings,
 Receive instruction ye princes !
 Worship Jehovah reverently,
 Fear him trembling !
 Come, give the kiss of veneration to so great a king,
 Lest, if he be angry, your condition be undone.
 For if his anger shall suddenly be kindled,
 Happy are all, who betake themselves to him !”

וְעַתָּה *Nunc itaque.* Now, therefore,—since this is the case,—since Jehovah has invested with so great power the king whom he has constituted. The particle ו *vau* has here the force of a conclusion, or in-

ference, as in Ezek. xviii. 32. Hosea xi. 6. Psalm vii. 8. **הַשְׁפִּילוּ** *prudenter agite, act wisely*; desist from vain and pernicious attempts, and submit yourselves to the king whom Jehovah hath appointed. **הוֹסִירוּ** *erudimini, be ye instructed*. The word is rightly rendered in the Chaldee version, *receive correction*,—suffer yourselves to be reduced into order;—yield to reason. **שֹׁפְטֵי אֲרֶץ**, *judges of the earth*, correspond to the *kings* mentioned in the first clause, in the same manner as the *kings of the earth*, mentioned in the first clause of ver. 2, correspond to the *princes* in the clause following.

11. Serve Jehovah with all subjection and reverence, by submitting yourselves to his viceroy. **בִּירְאָה**, *cum timore, with fear*, that is, reverently, religiously. **וְגִילוּ בְרַעְדָּה**. These words are by most interpreters rendered *exultate*,—*laetamini*,—*cum timore, rejoice with fear*. They are paraphrased by *Rudinger*, thus: *Rejoice in him, and in your worship of him; but let your joy be such, as that it want not becoming admiration and fear*. The meaning, according to *Campensis*, is, *rejoice, that you have obtained such a king; but remember, in the meantime, how great he is, and how much to be feared, lest you offend him*. *Ilgen* translates the words *Trepidati ei choreas consecrate; Trembling, consecrate to him joyous dances*; and he adds in a note, “I read with the Septuagint, ἀγαλλῆσαι αὐτῷ ἐν τρόμῳ, agreeing with the manuscript of Kennicott, 309,—a manuscript which,

in his judgment, exhibits many excellent readings.—

גִּילָהּ לֵה, *choream ducite in ejus honorem*. An instance of the practice is recorded in 1 Kings xviii.

26. In the opinion of *Koehler*, the word לֵה, *to him*, had been left out in most manuscripts, because the verb going before ended with it as the last syllable. It had been read in the text, he thinks, by the Syriac translation ; by restoring it, he interprets the words in nearly the same manner as *Campensis*. It is properly remarked, however, by *Moeller*, that the verb גִּילָהּ is nowhere else found with לָ lamed following, and conjoined with it. The paraphrase of *Jarchi* is, *since fear shall take hold of hypocrites, do ye then exult and rejoice, if ye worship the Lord*. *Hammond* thinks that the order and construction of the words in this place should be so altered as to give the sense, *with fear and trembling*, in the same manner as the two verbs, that of *serving* and *rejoicing* ; serve him with alacrity and joy, but with becoming reverence.

Several interpreters think that the notion of *joy* should here be excluded, and that the verb גִּילָהּ should be understood in a different sense. *Abul Walid*, who is called by the Jews the Prince of Grammarians, says that the radical term גִּל, is to be taken indifferently for any kind of violent movement, whether proceeding from joy or from grief. He accordingly renders the words, *commovemini cum tremore*, *be ye moved with trembling*. In this

sense, he says, according to R. Tanchum, יגיל is to be rendered in Hosea x. 5., *dolebunt, they shall be grieved*. Dathe, in his Latin version of the Psalms, renders the words, *et cum tremore dolete, and mourn ye with trembling*. In this there seems to me to be a want of elegance. In the Arabic, the verb signifies *to go round*. Schulz, accordingly renders it *circumite eum*, because, when Oriental kings appear seated on their thrones, their ministers in attendance move around them in a circle. Storr, I think, has formed a just judgment on the point. The Arabians, he remarks, use the verb גיל, and also the verb רור, as signifying *se volvere, gyrare se, circumagi, circumire, to roll, or whirl himself, to be turned round, to go round*. As this motion may express a feeling either of joy, or of terror, the Hebrew term גיל, he thinks, may include both,—to exult for joy, to dance,—and from this, to become giddy, to tremble, to be seized with fear and sorrow. Schultens observes, that the Arabic cognates directly convey the ideas of *concussion and terror*; there is, therefore, no need to compare the Hebrew term with the Arabic, so as to assign to it, primarily, the sense of *exultation*, and from this, secondarily, the sense of *fear*. For this reason, we do not adopt the rendering of *Michaelis, exultate terrore*. Much less do we approve of that of *Paulus, exultate in abundantia*. Although the term, corresponding in the Arabic to رعدية, has the meaning of *abundance*, the Hebrew term, in no other passage, has it; nor do the laws of parallelism admit

of any other than the ordinary signification here, that of *tremour*, corresponding to הַרְאָה , in the clause preceding.

12. The first words of this verse, נִשְׁקֹבְרַב , have wonderfully exercised the ingenuity of interpreters, both ancient and modern. We shall begin with the ancients, (1.) In the Alexandrine version, we have $\delta\rho\acute{\alpha}\xi\alpha\sigma\theta\epsilon\ \tau\alpha\iota\delta\epsilon\acute{\iota}\alpha\varsigma$, which Hesychius explains, $\lambda\acute{\alpha}\beta\epsilon\sigma\theta\epsilon\ \pi\alpha\iota\delta\epsilon\acute{\iota}\alpha\varsigma$, $\kappa\alpha\iota\ \acute{\epsilon}\pi\iota\sigma\tau\acute{\eta}\mu\eta\varsigma$,—*accipite disciplinam et scientiam*,—*receive discipline and knowledge*. The Vulgate, following the Greek, has *apprehendite disciplinam*; the Arabic, *adhaerete disciplinae*; and the Chaldaic, $\text{קְבִילוּ אֹלְפָנָא}$, *disciplinam accipite*. Cappellus conjectures that the Greek translators, instead of נִשְׁקֹב , must have found נִשְׁגֹב , in their manuscripts, signifying in *Hiphil*, *assequi*,—*to overtake, to obtain*; and that for בַּר , they wrote $\pi\alpha\iota\delta\alpha$, which was afterwards changed into $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha\nu$. But this is a vain conjecture, for נִשְׁגֹב would be the imperative, not of the form *Hiphil*, but of *Piel*, which does not seem to have been used, being found nowhere in the Old Testament. As to the word $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha\nu$, that it had been in the most ancient manuscripts, is evident from both the Arabic and the Alexandrine versions. For what reason the Alexandrine and Chaldee Hebrew translators took the word בַּר in the sense of *discipline* or *instruction*, it is difficult to ascertain; expositors are of different opinions. Buxtorff the younger, thinks that they

understood the word as signifying, primarily,—*food*,—and metaphorically indicating—as food for the mind, the law, or the doctrine of the law,—in which sense the Talmudic codex *Shamedrin* requires the word **בַּר** to be received both in Prov. xi. 26, and in the passage before us. *Osculari doctrinam*, this means, “to embrace and lay hold upon instruction,” because the kissing and embracing of the same object are generally found connected, as in Prov. vii. 13, “She laid hold upon him, and kissed him.” In this manner, those interpreters wished to be explained what in the text they esteemed to be allegorical. *Viccars* thinks that they rather derived **בַּר** from **בִּאֵר** signifying *to explain, to declare*. In the opinion of *Koehler*, they gave to the word **נִשְׁקַת** the sense of the Greek *ασπάζεσθαι*, *cupide apprehendere, to lay hold upon eagerly* and to the word **בַּר**, its Arabic signification *pietatis, of piety*. *Munthing* says it is opposed in meaning to disobedience: he renders the words *pietati adhaerete*, study to obey God. The primary meaning of **נִשְׁקַת**, he thinks, with *Schultens*, is to be found in the Arabic, *to adhere closely, to fasten together*. I should not be dissatisfied with this interpretation, if the words that follow **פִּן־יֵאָנֶה** *ne irascatur, lest he be angry*, did not demand that he, whose anger was to be feared, should be expressly named. This is an objection also to the interpretation of *Jarchi*, which is of nearly the same import, *bind on as your armour, “prepare yourselves with cleanness and purity of heart.”* *Aben Esra* takes

notice of this explication, but at the same time sets it aside. "There are some," he says "who take נִשְׁקָ in the sense of נִשְׁקָ (armour, as in Ezek. xxxix. 10) so as to make the sense, *provide yourselves with the armour of purity*. The word בַּר, being taken in the same sense as in Psalm xxiv. 4; lxxiii. 1.

בְּרִי לִבָּב. But if the poet had intended to express this sentiment he would have written בָּר or הִבַּר, or כְּלִי הִבַּר. II. *Aquila* renders the words we are considering, καταφιλήσατε ἐκλεκτῶς, *osculamini* vel potius *veneramini, ex animo, kiss*, or rather *venerate in sincerity*. He thought as *Fischer* tells us that בַּר was, as the word מַר πικρῶς, Isa. xxxiii. 7, to be taken adverbially, and derived it from בָּרַר *separavit delegit*, he separated, he chose. *Grotius* thinks that for ἐκλεκτῶς, we ought to put ἐκλεκτόν as an emendation; but this conjecture is altogether groundless; for we have an express statement by *Jerome*, that *Aquila* rendered the word בַּר, by *electe*.

That the rendering of *Aquila* is to be received in the sense we have given it, we learn from that of *Symmacus*, προσκυνήσατε καθαρῶς, *worship in purity*. In his translation from the Hebrew *Jerome* gives the same meaning, *adore pure*, and he elsewhere (*Apol. 1. adversus Ruffinum*) gives his reason for it. "Nasecu," he says, "if it were rendered literally, would be *kiss ye, (deosculamini)*; but, as I did not choose to render it in a carnal sense, I followed rather the meaning, *adore ye, (adorete.)* In the act of adoration, it is usual to kiss the hand, and bow the

head. This the blessed Job denies that he ever did, idolatrously, to the heavenly bodies. "If I beheld," says he, "the sun when it shined, or the moon walking in brightness; and my heart was glad in secret, and I kissed my hand with my mouth," (Job xxxi. 26, 27.) Thus we see that the Hebrews in using their own tongue, put *deosculation*, for worship; my translation expresses what was understood by those who spoke in the original." The same sentiment is embraced by *Ferrand*. *Osculamini pure*, he says, may be expressed in French, "obeissez purement et simplement, rendez luy une obeissance aveugle." But the verb נִשְׁקַב *simpliciter*, is never put for veneration; nor even, as we shall see by and by, for the kiss of homage.

III. The Syriac version gives a reading equivalent to *osculamini filium, kiss ye the son*; a sense in which Jerome, as appears from his commentary, perceived the word בֵּר might be taken. The following is the explanation given by Aben Esra, "As in the verse preceding, the words עֲבָדוּ אֶת־יְהוָה correspond to those עַל־יְהוָה used in the second verse, so the words נִשְׁקַבְתֶּם בֵּר correspond to those עַל־מִשְׁחָיו also used in the second verse. The noun בֵּר has the same meaning as it has in Prov. xxxi. 2, "What my son? What the son of my womb?" and agrees with "Thou art my son" in verse seventh. This interpretation has been deemed satisfactory by the greater number of later expositors. *Pfeiffer* derives בֵּר from בָּרָה *selegit* (ut חֵי a חֵיָה, קו a קוּהָ and thinks

it denotes a descendant *selected*, and placed as it were in contrast with those of inferior character. *Venema*, with the same derivation, renders the word *filium electum*, a *chosen son*, separated, so to speak, from others. Koehler renders it *filius*, *son*; but derives the word from בֵּרָא to which he assigns the notion of begetting, a notion which is not attached to it by the Hebrews, the Arabians, the Syrians, or the Chaldeans. *Doederlein* thinks בֵּר is used instead of בֵּן as being more poetical, and more dignified. In addition to this, *Moeller* thinks it was preferred by the poet, that the recurrence of a similar sound in בֵּן and פֵּן might be avoided. *Stange* objects to the opinion of *Doederlein*, "that no reason can be given for supposing the word בֵּר to have been esteemed ποιητικώτερον more poetical than the old Hebrew term בֵּן, since it is certain that the former, in the sense of *Son*, began to be used instead of the latter, by the Syrians and Chaldeans of comparatively the later ages. Though the word in this sense occurs in Prov. xxxi. 2; it is well known that the two last chapters of that book were added long after the time of Solomon." This objection is of no weight; for *Gesenius*, both in the preface to his Hebrew Lexicon, and in his History of Hebrew Speech and Writings, has rendered it perfectly clear, that the poetical style of the Hebrews was closely allied to the Chaldee dialect. It may be doubtful, however, whether or not the poet did not use בֵּר simply, for יְהוֹה, that by it the *king* might be indicated.

IV. *Kimchi* mentions another interpretation, “The word בַּר,” he says, “may be understood as signifying *pure*, a sense in which it occurs, Psalm lxxiii. 1.” Certainly God was the chief good of the Israelites, —of those especially who were בְּרִי לֵבָב, *pure in heart*. “The sense will then be:—what ground of quarrel have you with me? My heart is pure: I have done nothing, on account of which you should combine, and rise up in war against me. You ought, on the contrary, to kiss me, and acknowledge me as the king constituted by divine mandate. *Abendana* agrees in this. The Arabic term signifies *pious, beneficent, just*. The clause may, therefore, be rendered, *Give the kiss of veneration to this just king*.

V. Another interpretation mentioned by *Kimchi* gives a very suitable sense, “The noun בַּר, may, without impropriety, be understood as signifying *elected, chosen*. In this sense the verb occurs, 1 Sam. xvii. 8, בְּרוּ-לָכֶם אִישׁ, *eligit vobis virum*,—*choose you a man for you*. In this passage the king would thus be designated the *elected*; in the same manner as Saul, 2 Sam. xxi. 6, is called בַּחִיר, *the elected of Jehovah*.” *Doederlein*, giving up the opinion we have already noticed, seems ultimately to have adopted this last mentioned. The word בַּר, he says, is equivalent to *εκλεστόν*, *chosen*;—a title of honour appropriated to kings, in the same manner as בְּחֹר, in Psalm cvi. 23, is applied to the

kings of the Jews, and in Isaiah lxii. 1, to Cyrus. *Ilgen* expresses the same opinion, in his explication of this Psalm, inserted in his Dissertation on the meaning of the title *Son of God*. He renders the words under consideration, *Oscula figite ei, quem delegit, Kiss ye him whom he hath chosen*. In a note he subjoins the following remarks, “The notion of *choosing* is supported by the use of the verb **בָּרַר**, in 1 Sam. xvii. 8. 1 Chron. vii. 40. The word **בַּר** is formed in the same manner as **רַךְ**, *wretched*, **רַל**, *slender*, **רַק**, *small*, **סַר**, *refractory*; and its meaning will accordingly be *elected*. cf. 2 Sam. xxi. 6; 1 Kings xi. 34; 2 Sam. vi. 21. ἐκλεξεσθες, Luke xxiii. 5, coll. Matth. xxvii. 43. It may be objected that the article ה *he*, is wanting;—that it should have been written **הַבַּר**; but the same objection may be brought forward if the word is rendered *Son*. But the article is omitted, not without reason; for had it been used, then the sense would have been, *This person (David) whom he hath chosen*; whereas, without the article the sense is, *He whom he hath chosen*, whoever he may be.”

The sense of the words **נִשְׁקוּ-בַר**, is, I think, rightly given by *Drusius*, in his Commentary on the nineteen first Psalms, “Receive this person as your lord and king; and yield him the obedience and fidelity of subjects.” Of this the *kiss* was a symbol, as *Aben Esra*, on the passage, properly remarks,—“Subjects in former times were accustomed. in token of obedience, to place a hand under the hand of the king, as did the brothers of Solomon, (1 Chron. xxix. 24); in the same manner as servants placed a hand

under the thigh of their master, (Gen. xxiv. 2.) They also kissed the king; a practice which still continues in India." The same practice continues in Arabia also: We are informed by *Niebuhr*, in the account of his travels, that he and his companions kissed the right hand and the knees of the prince of Sanaar, as a token of their respect. The king of the Homerites was formerly saluted in the same manner, by a kiss. This we learn from Simeon, Bishop of Beth-arsam, in his Epistle concerning the Martyrdom of the Homerites. He relates that a boy, three years of age, who was carried out along with his mother to suffer, ran to the king, who was seated on his throne clothed in his royal robes, and kissed his knees. Among the Hebrews, too, the *kiss* was, in ancient times, a symbol of the highest respect. This appears from 1 Sam. x. 1, where it is related that Samuel, after he had anointed the king, *kissed* him as a testimony of reverence. They were also accustomed to worship or adore idols, in the same manner, 1 Kings xix. 18; Hos. xiii. 2. We find the same usage among other nations of antiquity. Xenophon informs us that it was a common—a national—practice of the Persians, to kiss those whom they held in respect.²⁵ Arrian gives evidence to the same effect:—"Has any one," says he, "been appointed a præfect? All who meet him, salute him: one kisses his eyes, another his neck."²⁶

²⁵ Επιχώριον ἦν τοῖς Πέρσαις φιλεῖν οὓς ἂν τιμῶσι.

Xenophon in Orat. de Agesil.

²⁶ Ἡζίωται (τις) Δημαρχίας; πάντες οἱ ἀπαντῶντες συνήδονται.

* Ἄλλος τοὺς ὀφθαλμοὺς καταφιλεῖ, ἄλλος τὸν τραχηλὸν.

Arrianus in Epictet. L. I. c. xix.

We now return to the song before us. The words that follow פִּן-יִאֲנַן, *ne irascatur*,—*lest he be angry*, are spoken, apparently, by Jehovah, who had constituted the king whom the song celebrates. This is well observed by *Aben Ezra*, “The words,” he says, “refer to Jehovah, who is named in the beginning of the Psalm, (verse 2,) although the name is somewhat remote; we find various examples of this, Exod. xv. 12. The words, “The earth swallowed them up,” do not refer to the gods who are spoken of in those immediately preceding, “who is like to thee among the gods,” but to the *enemies* mentioned in a foregoing sentence, (verse 9.) In like manner, Num. x. 21. “They had set up the tabernacle, before they, (*i. e.* the Kohathites,) came up;” the first clause does not refer to the Kohathites, though they had been named immediately before, but to the Gershonites and Merarites, mentioned in verse 17—several sentences intervening. The words וְתִאֲבֹדוּ דָרֶךְ, have been variously interpreted; according to the Syriac version they mean “et (ne) pereatis de via.”—*and that ye perish not from the way*. The *way* here is referred to the Messiah; to whom the Alexandrine translator, also, seems to refer it; καὶ ἀπολεῖσθε εἰς ὁδοῦ δικαίας; *and ye perish from the way of rectitude*. This is followed by the Vulgate, *et pereatis de via justa*. The sense of the Chaldee is similar, *et amittatis viam*. In all the interpretations *the way* is to be understood of the way leading to the king,—to his protection. They do not,—as *Dathe* imagined,—refer to the *time*

granted to the enemies of the Messiah for obtaining forgiveness and favour.

By some the word **רַרְרַ** is supposed to be written elliptically, instead of **בְּרַרְרַ**. There are many examples of the prefixed preposition **בְּ** *beth*—that is, of cases where the sense requires it—in which it is omitted, Num. xii. 5, “He stood (in) the door of the tabernacle.” Psalm. xliv. 3. “Thou (by) thy hand didst drive out the nations.” By supplying the preposition the meaning may be made “ne pereatis in via;” that is, lest ye perish during the progress of your hostile attempts, before you have obtained your end: or, as *Koehler* explains it, “from your way on which you have entered, in rebelling against Jehovah and his anointed.”²⁷ *Capellus* understands it to mean *suddenly*; and is followed by *Venema*, who says, “that a person who perishes *in via*, in the way, perishes suddenly and unexpectedly;—*illico*, as the Latins would say,—forthwith,—on the spot, without intervention of time. In this sense **בְּרַרְרַ** is used Exod. xxxiii. 3. “Lest I consume you *by the way* ;” which is explained in verse 5, “I will come up into the midst of you *in a moment*, and consume you.” *φροῦδος* was an Attic term, used with regard to a person who had vanished—who had utterly perished; and was formed by contraction from *πρὸ ὁδοῦ*,—“out of the way.” From this it appears that he connected the words, not with those which go before, requiring that **לֵא** *lest*, be repeated,—but with those which come after, making

²⁷ “Auf eurem Wege, den ihr als Aufrührer gegen Jehovah und seinen Gesalbten wandelt.”—*Koehlerus* in *Repert. Ps. III.*

themselves are said to be torn, though the verb applies only to their clothes. *Schroeder* and *Storr* bring forward many other examples of the same nature. The last named expositor explains correctly the passage before us: “lest ye perish,” *quod ad viam, i. e. ne pereat via vestra*, “in regard to the way: that is, lest *your way* perish: lest ye be utterly ruined in regard to your circumstances; in contrast with what is said, Jer. xii. 1, where the word וַיִּרְדֵּף is also used, “why doth *the way* of the wicked prosper?”—For farther illustration, we refer to our remarks on Psalm i. 1.²⁸

The words בִּי־יִבְעַר כְּמַעַט אָפוֹ, *ubi paululum tantum ejus indignatio exarserit*,—when his indignation is but a little kindled, are connected with those that go before, “lest ye be ruined in regard to your circumstances;” and indicate the prompt effect of his anger, which, if but a little excited, would consume all his enemies. The word כְּמַעַט, has sometimes a reference to quantity; as in Isaiah ix. 1, “When he a little afflicted the land of Zebulon;” and Prov. x.

²⁸ The following is the note referred to:—“*Neque in via peccatorum consistit,*” *i. e. eam persequitur, qui enim viae alicui insistat, is et calcat eam, et ea incedit et ambulat.* וַיִּרְדֵּף, *via*, apud Hebraeos saepe usurpari pro *instituto*, et *ratione vivendi*, satis notum est. Vid. Exod. xviii. 20. Isa. lv. 7. Job xvii. 9. *Nor standeth in the way of scorners*, that is, follows in it; for he who stands in the way of another is the person who proceeds in it,—walks in it. That the Hebrew word signifying way, is often used for a *course* or *manner of living*, is well known. See Exod. &c. &c.

20, "The heart of the wicked is *little* worth." I prefer, however, with Jarchi, to refer it here to *time*, *momento exiguo, subito, in a moment, suddenly*, his anger shall be kindled against you; understanding the clause as absolute,—unconnected with the clause preceding. The word **בְּעַר** is understood by the greater number of interpreters, *intransitively*, as if it signified *being on fire*. Aben Ezra thinks its sense, in this passage, is that of a verb *transitive*, as in Ps. lxxxiii. 15, "As fire *consumes* the wood:" the comparison, however, is imperfect;—the *subject* of fire is consumed; anger has an object of which the injury or destruction is contemplated.

The concluding words **אֲשֶׁר־יְכַל־הוֹסִי בּוֹ**, are subjoined in the form of an exclamation. An antithesis, though not expressed, is implied;—as all who oppose themselves to God may expect wrath and punishment; so, on the other hand, all who obey him shall find protection and safety. The primary meaning of **הֹסֵה**, seems to be, *to get under the folds or lappets of the garment* of a person in power. The cognate word, in the Arabic, signifies, primarily, *the extreme parts of a garment*; secondarily, *the protection of a dependent*; because a protecting patron extended his garment to his clients; and took into his protection those who came under it. Of this *Abulfeda* gives an example; he relates that Mohammed, recognising, among a number of captives, a foster-sister, protected her from all injury by casting his cloak over her. *Abd-El-Malec* tells that the poet Abdallah sought the favour of Kalifa; and, on the robe be-

ing thrown over him he thus expressed himself, "I have at length found forgiveness, and will never henceforth transgress as before." The Arabic historians use the phrase of being taken under the garment as equivalent to being taken under protection. *Achmed* speaks of certain persons who were the *cloke*, that is, the defenders, of Islamism. חוסי, with the preposition ב *beth*, following, is put in the form of regimen. This is often done in other places, when it is designed, by means of the construction, to connect a noun closely with another that follows it. Thus Psalm lxxxiv. 7. עֲבָרִי בְעֵמֶק, *those passing through the valley*; Isaiah xxxiii. 6. חֵכְמָת וְדַעַת, *wisdom and knowledge*. In this last example the first noun is put in the form of regimen, although the particle ׀ *vau* intervenes between it and the second. Many other instances will be found by consulting *Schroeder's Institutes on the Syntax of Nouns*; *Storr's Observations*, and *Gessenius's Lectures*.

PSALM XVI.

THE SUBJECT.

IN this Psalm, the poet, placed in circumstances of extreme difficulty, and in danger of his life, addresses to Jehovah fervent prayers for preservation and deliverance from the dangers with which he was threatened. Along with his petitions he expresses the consolation he felt from having placed his confidence in Jehovah ; whom he professes he worshipped as the only true God ; whom, and whose service, he esteemed his chief good. He professes, at the same time, his utter abhorrence of the worship offered to false gods ; and congratulates himself that Jehovah is the benefactor, the portion of his people. He confidently hopes to be heard and delivered. Animated by this hope, and, as if he were already freed from all his dangers, he celebrates, with joy of heart, the divine benignity displayed in conferring upon him the prolonged enjoyment of a happy life. In the songs of this writer, this train of thoughts and feelings may frequently be discovered.

The inscription assigns this song to David, and we find nothing to prevent us from giving our assent. With regard to the time at which it was written, and the purpose intended to be served by it, we are likely to come to the safest conclusion by attending to simi-

lar Psalms, the time of which is pointed out by more certain marks. Of this description of Psalms, we find three, the lvi. lvii. and lix., the inscriptions of which,—confirmed by internal evidence,—refer them to the period of David's exile, when he fled, to escape from the machinations of Saul.¹ With these Psalms, the Psalm before us harmonises so much in style, sentiment, and feeling, that we have no hesitation in referring it to the same period. But as David, in avoiding the snares that Saul laid for him, spent a considerable time moving, as an outcast, from place to place, it may be asked, in what place, particularly, was this Psalm composed? In the opinion of *Knappe*, with which, upon the whole, *Hezel* concurs, this Psalm was composed by David while he abode at Ziklag, the town assigned him by Achish, king of the Philistines, as a place of accommodation for himself and his followers.² Here the Philistines,—as they suppose,—having no confidence in him while he continued to worship the God of his fathers, endeavoured to allure him to the worship of their deities; which was the reason why he affirms, with so much seriousness, that he abhorred the worship of false gods, and would serve only Jehovah, from whom he had received so many benefits. But of this,—we have to remark,—we find no corroboration in the historical account. David was in safety in regard to the king

¹ All these Psalms are entitled, as the Psalm before us, **מְנוּחָה**, for the signification of which, see *General Introduction*, *sub voce*.

See 1 Sam. xxviii. xxix.

of the Philistines: he could have no apprehensions of danger from the people; and neither Saul, nor any of his adherents dared to give him annoyance. I am, therefore, inclined to think that this Psalm was composed at the same time as the lvi.—when David, being certainly informed by Jonathan of Saul's implacable enmity, fled, for the first time, to the king of the Philistines.³ Being recognised by the servants of Achish, he was denounced by them as a bitter enemy to their country. On this account he was afraid of the king; and, indeed, though he feigned derangement of mind, yet he escaped with difficulty. For his deliverance, on that occasion, he gave thanks to Jehovah, Psalm xxxiv: it is probable that the Psalm under consideration was composed not long before.

In the four last verses of this song, the Apostles Peter⁴ and Paul⁵ believed that David gave a representation of the resurrection from the dead, of Jesus the Messiah. Their authority so far prevailed for a long time, as to lead the greater number of Christian interpreters to view the whole Psalm as spoken by the Messiah. He, they thought, declared, first his

³ See 1 Sam. xxi. 11—16.

⁴ See Acts ii. 25, seqq

⁵ Acts xiii. 34, seqq. Not a few theologians of our age, among whom *Eckermann* may be named, in particular, hold that the Apostles applied this passage to Jesus, by way of *accommodation*, turning aside from its true and proper meaning, what the author says of David. The Apostles, on the contrary, were most firmly persuaded that the passage related to Jesus *truly* and *solely*: this is evident from the arguments they use to shew that it could not possibly be understood as relating to David.

confidence, notwithstanding the afflictions that encompassed him, in the divine benignity: then, (verses 4 and 5,) professed himself a priest of Jehovah: and in fine, expressed his assurance that God would recall him from the state of the dead, and would not permit his body to become subject to corruption. "This interpretation," as *Rupert* very justly remarks, "is not only abhorrent from the genius and nature of poetical,—and especially of Hebrew poetical composition,—but does not correspond to the idea of the Messiah, which the Jews, in every period of their history, entertained. The Messiah whom they looked for, was a hero; a victorious and all-powerful king; not a priest, nor a man contending with adverse fortune, and suffering under multiplied calamities."⁶

Much less are those interpreters to be approved of, who explain this Psalm, and many other Psalms also, as if in their literal, plain, and historical meaning they referred to David; while, in a mystical, allego-

⁶ *Maimondes*, in a Dissertation, written in Arabic, and in a Commentary prefixed to the Talmudic Tract פרק חלק, in which he treats of the fundamental points of the Jewish religion, makes it plain that the Jews never looked for the resurrection of the Messiah. We render his words:—"Moriatur autem Messias, regnabuntque post illum filius et nepotes. Morituum enim ipsum indicat Deus [vaticinio Iesaiæ xlii. 4.] Non caligabit, nec frangetur, donec ponat in terra iudicium," &c.

But the Messiah shall die, and his son and grand-children shall reign after him. That he shall die *himself*, God informs us by the prophet Isaiah, chap. xlii. 4: "He shall not be darkened, nor broken, till he have set judgment in the earth."

rical, and more sublime sense, they are to be understood as referring to Christ. According to this principle of interpretation, we must believe that one and the same piece of writing may have different significations;—may treat, at the same time, of events occurring in ages far separated, and possessing altogether different characters. This principle is so completely opposed to the precepts of right interpretation, that were any one to apply it in explaining the writings of a Greek or Roman author, he would incur the universal reprobation of intelligent men. It is impossible to conceive of any good reason for admitting, in the interpretation of the sacred volume, a principle which would be inadmissible in the interpretation of all other writings.⁷

⁷ *Michaelis* has bestowed much labour on the explanation of this Psalm, in a book entitled, “*Critisches Collegium über die drey wichtigsten Psalmen von Christo, den 16ten, 40sten, and 110ten.*” A collection of Criticisms upon the three most important Psalms relating to Christ, the 16th, the 40th, and the 110th. *Hufnagel, in Dessertat. super Psalmo xvi.* *Kuinöel in Vaticiniorum Messianorum versione et interpretatione vernacula.* *Rupert, in Psalmo xvi. varietate lectionis et perpetua annotat. illustrato.*

ANNOTATIONS ON PSALM XVI.

1. שְׁמַרְנִי אֵל כִּי-חָסִיתִי בְךָ “ Custodi me, Deus. nam confugi ad Te.” “ Preserve me, O God, for I have betaken myself to Thee.” The word אֵל is used here *significantly*: it means a *strong*, or powerful person. The sense given to the clause by Aben Esra, is, “ Tuere me, quia tu Jehovah es cui facultas est, salutem mihi praestandi;”—“ Preserve me, thou, who alone art able to preserve me,” because there is nothing which thou canst not do. Aquila, understanding the word in the same way, renders it ἰσχυρός. The reason, or ground on which the protection of God is supplicated, is subjoined; “ because I have betaken myself to thee,”—because I depend upon thy protection,—I have placed all my hope in thee. Even a good man would not desert those who had committed themselves to his protecting care.

2. אָמַת לַיהוָה *Dixisti Jehovah, Thou hast said to Jehovah.* The Hebrew interpreters agree in thinking that the word בְּפִשִׁי *anima mea, my soul,* must be supplied; which renders the sense the same as if it had been, “ I have said.” This is agreeable to the Chaldee rendering, *thou hast spoken, thou my soul.* As this form of speech is altogether different from any to which we are accustomed, many of our modern critics would have אָמַרְתִּי, a reading found in several manuscripts, and in several printed copies, enu-

merated by De Rossi, substituted for אֲמַרְתָּ the reading of the received text. In support of this opinion, they appeal to the Alexandrine, Vulgate, and Syriac versions, in which the verb is rendered in the first person singular. It is, however, very justly observed by *Schnurrer* that these arguments are of very little weight as reasons for rejecting the received reading. "With regard to the ancient interpreters," he says, "although they render the words before us *dixi domino, I have said to the Lord*, yet we cannot from this infer, with certainty, that there existed in their manuscripts a different reading. They seem to have expressed rather the sense, which the received reading suggests, than the literal rendering of the words; which they could not have given without a great degree of obscurity. The authority of the copies, besides, whether manuscripts or printed, in which the different reading is found, is of very little value in a case of this kind, because, from an examination of the readings themselves,—their nature, and relation to each other,—we may perceive with some degree of clearness, which of the two is the most ancient, and, therefore, most deserving of our preference. It is a law of criticism, rarely leading to error, that of two readings, that is to be preferred, to which the origin of the other may most probably be traced. Now, how could it come to pass that אֲמַרְתָּ should have degenerated into אֲמַרְתָּ a reading which must be admitted to be much more harsh and difficult. No good reason can be assigned. Nobody could hesitate in regard to a word so easy and perspicuous as

the former; on the contrary, though the latter had not been found written, it would most readily occur to the mind, and, as it were, obtrude itself upon the attention of a transcriber. From this it follows, that the harsher and more unusual reading is to be preferred, of which, however, unless we are much deceived, a very similar example is to be found, Psalm cxxxvii. 5. “If I forget thee O Jerusalem,” הַשְׁכַּח יְמִינִי
obliviscatur anima mea dextrae meae.—let my soul be forgetful of my right hand. It was customary with the Hebrews, by the feminine noun נְפִישׁ to designate both the person of others, and that of him who used it, Psalm xlii. 6; xliii. 5. “Why art thou troubled, my soul, why art thou confused within me, Lament iii. 24, “God is my portion, saith my soul.” The same form of expression is common among the Arabians. When they would express the highest degree of affection for any one, they say, *ego redemptio tua sum*, that is, thou art dearer to me than life; but they say also, and with the same meaning, *redemptio tua anima mea*, sive *redimat te anima mea*, my soul is thy redemption, or let my soul redeem thee,⁸ Why then, one communing with himself, might not omit נְפִישׁ a word perfectly well known, and use that only to which it must be supplied, I really cannot perceive. *Abulfeda* quotes a verse of an ancient poet, which affords an instance of this omission; *dico quoties pavida trepidat: acquiesce! celebraberis (ob fortitudinem)*

⁸ Vide *Schultensium ad Haririi Consess.*, atque ad excerpta ex *Hamasa*.

aut requiesces (si moriendum fuerit !) “ I say, how often does it fearing tremble : be contented ! thou shalt be celebrated for courage, or thou shalt rest if death come.” Here, as in the Psalm under our notice, the feminine terms are expressed, but the word corresponding to נִפְּשֵׁי, with which they agree in construction, is left out. This word the scholiast Merzuk tells us expressly, must be supplied. The conjecture of *Paulus* in regard to the words, is therefore, uncalled for. He supposes they should be read אֶמְרָת לַיהוָה *verba ad Jehovam, words to Jehovah* ; and should stand by themselves, as being the title, or explanation of the clause preceding. Still less satisfactory is the opinion of *Rupert*, who would have the words divided differently, and read thus אֶמְרָתִי יהוה *dicam h. c. celebrabo benignitatem Jehovae, I will declare, (celebrate) the kindness of Jehovah.* The word תֵּל or תֵּל, and in regimen תֵּל corresponds, as he imagines, to the Arabic term signifying *fascinus, philtrum, blanditia, gratia, comitas, benignitas.*

אֲדָנִי אַתָּה *Dominus meus tu est !* Thou art my lord. Instead of אֲדָנִי, *Michaelis* directs us to read אֲדָנִי, *dominus meus*, which concurs with the Arabic and Syriac translations. The word, according to the ordinary punctuation, is equivalent to יהוה ; and the two parts of the clause, he thinks, become identical, *dico Jehovae, tu es Jehova.* *Schnurrer*, how-

ever, very justly remarks, “ that they are not identical, for the meaning is, ‘ *O Jehovah te Jehovam*, h. c. *Deum dico* :’—‘ I confess thee, O Jehovah, to be the God whom I worship.’ In this manner several of the ancient interpreters rightly expressed the sense.”

In rendering the clause טובתי בל-עליך, translators have expressed *two* somewhat different senses; according as they understood טובתי, to have an *active*, or a *passive* signification. If taken *actively*, it means the *good done*, or proceeding from the speaker; and was thus understood by the Alexandrine translators, who render the clause, τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις. This is followed by the Vulgate, *quoniam bonorum meorum non eges*. Among the Hebrews, *Joseph Kimchi*, as noticed by his son, gives the following sense, *Bonum quod facio, minime ad te pertinet*. “ My good deeds are not of that nature, that thou canst derive any advantage or emolument from them;” or, that I, by means of them, can merit thy favour. This meaning, in this place, does not appear to be at all appropriate.

The greater number of interpreters, accordingly, understand the term *passively*, *de bono, quo poeta afficitur*; of the good of which the poet was the recipient. But neither are they at one in their judgment. (1.) The particle על, not unfrequently indicates *debitonem*, obligation, Ezra x. 12, “ As thou hast said, so must we do :” Prov. vii. 14, “ *Sacrificia eucharistica mihi incumbunt* ;” “ *I must present my eucharistic sacrifices*.” Jarchi thus explains the words,

“*bona, quae mihi impertis, non teneris mihi conferre, nec enim meritis vicem reddis:*” “The good gifts which thou bestowest upon me, thou art not bound to bestow; nor dost thou render them on account of my merits.” The explanation given by Kimchi, is nearly to the same effect: “The good which thou conferrest upon me, thou art not obliged to confer, as a matter of debt, but thy clemency disposes thee to become my benefactor.” *Aquila* most probably understood the words in the same manner, ἀγαθωσύνη μου οὐ μὴ ἐπὶ σέ; *bonitas mea*, “the good that I enjoy,”—*non est super te*,—“is not above thee,—thou art not bound to bestow on me.” (2.) *Geier*, understanding לְךָ as equivalent to *super*, renders the words, *bonum meum non est supra te*; that is, all my felicity is placed in thee alone,—I prefer nothing to thee,—I esteem nothing above thee. (3.) *Symmachus* expresses the sense better, and is followed by Jerome *bonum mihi non est sine te*,—“good is not to me without thee.” This, we may remark, agrees with the sense of the Chaldee,—“my good is not bestowed, except by thee.” There is no reason to suppose, with Michaelis and others, that these interpreters had any different reading from ours: they understood the particle לְךָ in the sense of *praeter*; *besides, except*, a meaning sufficiently common. *Schnurrer* renders the words *felicitas mea nihil quidquam est praeter te*, “nothing, whatever, is my happiness except thee.” *Cocceius*, in his Lexicon, calls the particle here a word of *accession*, and *connexion*, the use of which may be

apprehended from the following passages, Gen. xxxii. 12. Exod. xxxv. 22. Judg. xii. 1; xv. 8. Ezek. xvi. 37. Amos iii. 15. A man, we may suppose, might be found, who, instead of serving Jehovah, worshipped some false God,—Baal, it might be,—whom he esteemed his protector and benefactor. Of such a man it might be said in good Hebrew, טובתו, יהיה, “that his felicity proceeded from Baal.” On the other hand, if a man worshipped Jehovah only, looking up to him as the true, the sole source and author of his happiness, it might justly be said of that man, as in the words of the Psalm, that he had no happiness, but from Jehovah. The Syriac gives the same sense, *et bonum meum a te est.*

3. The succeeding clause, לקרשים אשר בארץ, הַמָּה is connected by various interpreters with the preceding verse, and in several different ways. (1.) Some understand it connected with אַמַּרְתָּ.—*I have said*: in which connexion, the following explanation is given by *Kimchi*, “After thou hast bowed thyself before God, and hast said to him, thou art the Lord; bow thyself also before the saints, and say,—all my desire is summed up in this, that I may adhere to these, and follow their example. Similar to this is the precept of our teachers: Worship Jehovah thy God, that the disciples of the wise may be honoured.”⁹ This sense, though not unsuitable to what

⁹ Postquam coram Deo te submiseris eique dixeris: tu es Dominus, etiam coram sanctis te submitte, et dic; omne stu-

follows, yet does not seem to be that which the poet designed to express. Had he designed to connect the clause, with the word rendered, *I have said*, the copulate ׀ *vau* would no doubt have been prefixed. (2.) According to another opinion, the words before us have a reference to טובתי in the verse

going before : and as this term,—as we have already seen,—is by some understood in an *active*, and by others in a *passive* sense, a new diversity of interpretation necessarily arises. *Joseph Kimchi*, taking the term in the active sense, for the good which might be *done* by the poet, explains the clause and its connection, as follows : “ What is it that I can possibly do, which can be of advantage to thee ? Thou art infinitely exalted ; thou canst derive no good from my good deeds. But, since thou art Jehovah, and I owe all I have to thee, all my love shall be towards the saints : all my delight shall be in those, who living with me upon the earth, are men distinguished by their piety, and esteemed for their virtues. They may be benefited by my beneficence : I shall studiously endeavour to do them good.”—*Jarchi*, who understands טובתי in the *passive* sense, as the good

received by the poet, gives the following explication : “ The good things which thou bestowest upon me, thou art under no obligation to bestow ; but thou conferrest them for the sake of the saints, who lie buried

dium meum collocatum est in eo, ut his adhaeream, exemplumque eorum sequar. Cui simile illud magistrorum nostrorum : Jovam Deum tuum cole, ut honorentur discipuli sapientum.—*Kimchi*.—*Latin Trans.*

in the earth, but who walked uprightly before thee.”
 (3.) *Teller* first proposed to connect the clause, with the concluding words of the former verse: *Nihil supra te optimatibus qui in terra sunt.*

This verse has been considered as expressing a separate unconnected sentiment, and in this view, has been variously explained. To the greater part of recent interpreters, it appears,—as we have it both in manuscript, and printed copies,—incapable of satisfactory explanation. As it stands, they can elicit no good sense from it: they think, therefore, that the text requires to be amended by the aid of the ancient versions. A great number of emendations have been proposed. Not a few interpreters take the Alexandrine version for their guide. In it the words are rendered: Τοῖς ἁγίοις τοῖς ἐν τῇ γῆ αὐτοῦ, ἐθαυμάστωσε πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς. This is followed by the Vulgate: *Sanctis, qui sunt in terra ejus, mirificavit omnes voluntates meas in iis.*¹⁰ The reading of the Hebrew text in the manuscript of the Seventy, is also a matter of dispute. *Ferrand*, thinks “that for **בארצו** they must have had **בארצו**. Augustine reads *mirificavi*, instead of *mirificavit*. Eusebius and Theodotion read *ejus*, instead of *meas*. Both readings are vitiated.” According to *Ferrand*’s opinion, therefore, for *θελήματα αὐτοῦ* in the Alexandrine version, *θελήματα μου* should be put, for the restoration of the original reading. This reading is exhibited by *Montfaucon* and *Le Clerc*; but it does

¹⁰ The rendering of the Vulgate differs from the Greek in one word. Instead of *voluntates meas*, the Greek requires *voluntates ejus*.—*Tr.*

not appear whether it proceeded from an error, or from the authority of manuscripts. Michaelis is of opinion, that the Seventy divided the words otherwise than we do; and understood them to mean: *in sanctis suis, qui sunt in terra ejus Sepulti, miracula edit eos resuscitaturus, nam maxime illis delectatur.* —“*In his saints, who are buried in his earth, he sheweth forth miracles, being about to raise them up again, for he very greatly delights in them.*” This rendering and explication, he thinks, is to be preferred to every other.

To this opinion, however, *Schnurrer* brings forward several weighty objections. (1.) It can scarcely be thought, that the author of the Psalm, in one and the same place, would have used (as Michaelis supposes,) two words **בְּאַרְצָהּ** and **מֵהָאָרֶץ**, both of them in peculiar and unusual forms. That they have more force or elegance in those, than in the general and regular forms, is merely an imaginary dream. Nor does the word **הַפְּצִי** appear to have much more probability: for **הַפֶּץ**, in the sense of *good will, delight*, is nowhere found in the plural number; and ought, therefore, to be retained in the singular form, according to the established usage of the language. (2.) Besides, the word **הָאָרֶץ** cannot with propriety be conjoined with the prefix **ל** *lamed*; as may be seen at once from another passage, Isaiah xlii. 21. (3.) There is reason to think that the sense so confidently assigned to the words **לְקַדְּשִׁים בְּאֶרֶץ**, is altogether arbitrary, and is borrowed from a mode of speaking common among ourselves. It is true in-

deed, that it may be said of the dead, agreeably to the Hebrew idiom, that they are, as in Job x. 21, *In the land of darkness*; Ezek. xxxi. 18, and xxxii. 18, *In the nether parts of the earth*; Psalm lxiii. 10, *In the lower parts of the earth*: but to say of them, that they are *in the earth*; or, as proposed in this passage; *in the earth of Jehovah*, would be to use a form of expression, which I think cannot be proved to have been used by the Hebrews in any one instance. (4.) In fine, it is a material objection that the proposed sense seems to have in itself, little to recommend it. Are we to understand that the *saints*,—that holy men only, shall be restored to life by God, and not also, all the wicked and profane. I cannot help thinking, if the blessedness of the saints had been spoken of, that nothing would have been brought forward common to them and to all other men; but that mention would have been made of blessings peculiar to the saints;—of blessings, in which persons who could not be called saints, could not possibly have any share.

The Hebrew text from which the Septuagint translation was made, must,—according to Koehler,—have afforded the following sense: *In sanctis, qui in terra ipsius sunt, miracula edit Jova, omnis ejus oblectatio in iis est.* That the word יְהוָה was then in the original, is established, he thinks, not only by the authority of the Aldine and Complutensian editions, and of Theodoret; but also by that of two Parisian manuscripts mentioned by Stark; to which may be added, that of a manuscript copy of the Septuagint

version of the Psalms in the possession of *Schnurrer*. In all these, after the word *ἐθαυμάστωσε*, is added *ὁ κύριος*. Hubigant, as *Schnurrer* observes, defends the reading *יהוה*; but he thinks *Michaelis*, with more justice, considers it a gloss, or additament. The author of the Arabic version, who translated from the Septuagint, does not appear to have had the word *κύριος* in the copy used by him.

The words of this clause are arranged by *Koppe*, so as to give the following sense: *In sanctis, qui in terra ipsius sepulti jacent quam magnificum se exhibet!* In the saints who lie buried in the earth, how glorious does he show himself! recalling them from death to life, and introducing them into the dwellings of the blessed: *nam maxime illis delectatur*,—for he very greatly delights in them. But if the poet had wished to say, that “Jehovah shewed himself glorious in the saints,” he would have written *התאדר* *בְּקִדְשִׁים*. And, as we have already remarked, the noun *חֶפֶץ*, in the sense of *good will, pleasure*, is not used in the plural number. The clause is rendered by *Doederlein*,—*Sanctos beatos in terra prædico; iis commercia habeo, iis delector*. The word *אֲשֶׁר* he takes for *אֲשֶׁר*; and shows from Psalm xli. 3, that the form of speech is not without example. He also reads *וְאֲדִיר* instead of *וְאֲדִירִי*, referring the word to the verb *דָּוַד commorari*, Ps. lxxxiv. 11. The Messiah,—he understands,—declares that he would sincerely devote himself, with the Jewish

people, to the worship of God: that he would be the herald of salvation to his country, and the chosen people; and would fulfil his duty with the utmost delight. That the word אֲשֶׁר, however, is to be taken for אֲשֶׁר־אֲשֶׁר, no person will easily believe. *Schnurrer* removes the copulative ׀ *vau* from the place where it stands in the received text, and prefixes it to the word following. He renders the clause, *et sanctos, qui in terra sunt, quod attinet, magnifico eos et unice illis delector*. By the particle ׀ *lamed* prefixed to the first word, he understands the use of the nominative in an absolute sense, to be indicated as in Isaiah xxxii. 1; Eccles. ix 4. The word אֲדִיר he considers as put for the person of the future in Hiphil, and gives an example for the same form found in Job xxxii. 11. "In removing," he adds, "the prefixed ׀ *vau* from the word אֲדִיר, we use the authority not only of Aquila and Symmachus, but that also of the Alexandrine and Vulgate translations. In both of these, if the *vau* had been found in the original text, it is to be thought that the verb would have been rendered in the future rather than in the preterite tense. Although the *vau* is found in the Syriac, we have seen an Arabic translation of the Psalms, (Londini, in Museo-Britanico insignita num. 5469) made from the Syriac, in which the copulative was removed from the word אֲדִיר, and very properly prefixed to בָּל, the word that follows. The proposed reading has certainly this to recommend it, it leaves nothing remaining

foreign to the subject of the passage ; the words proceed naturally in their order ; and the sense has a suitable connexion with what immediately follows.

On the authority of the Alexandrine translation, *Hensler* for הַפִּנּוֹן reads הַפִּנּוֹן , and following Theodotion, instead of וְאַדִּיר he changes the punctuation and reads וְאַדִּיר . He then renders the verse *Sanctis, qui in hac terra versantur, nil supra te, (quod e commate praecedente subaudit,) et Magnus ille meus vehementer eis delectatur.* The word וְאַדִּיר , he thinks is here an appellative of the supreme Deity, as in Psalm xciii. 4. Isa. xxxiii. 21. The pronominal suffix is added, as קִדְשֵׁי Hab. i. 12. A sudden change of persons in Hebrew poetry occurs frequently. Besides, the sense of the words, when read and interpreted in this manner : “ Jehovah regards holy men,” persons devoted to him, with the greatest affection, agrees well with what follows in the next verse, “ but others who are unmindful of him, heap up sorrows for themselves ” *Paulus*, in *Clavi Psalmorum*, reads וְאַדִּיר ; and makes it the future of the verb נָדַר *vota facio* with *jod paragogical*, or for the suffix נִי . His rendering is, *sanctissimo, to God, (plural majest.) qui in hac terra, that is, in the land of Palestine הַמָּוֶה id quod הָיָה (ut Psalm ix. 21) vel, qui hujus terrae dominus est (ב pro לֵע) vota facio, sive me addico et devoveo, vehementer illo delector, or “ who art Lord of this land, I make vows, or I dedicate and devote myself, I delight in him exceedingly.”*

The verse, *Rupert* apprehends, has been obscured in thick darkness by the ignorance of the Masorites. He proposes to dispel the cloud by various alterations of the vowels and accents,¹¹ and renders it *Piis Dei cultoribus felicitas est in terra; eos et magnifacio, unice illis delector*. The chief changes made by him are supported by references to passages already noticed, as brought forward by other expositors. To his interpretation it may be objected, in the first place, that the phrase *eos etiam magnifacio*, if expressed in Hebrew according to the usage of the language, must have been written וְהִמָּא אֲרִירָם *eosque, quod attinet, magni facio eos*: secondly, Jod paragogic is only used in the future tenses of verbs where He final is omitted.¹²

Upon the whole, there does not appear to be any absolute necessity for altering the text of this passage: the received reading admits of more than one explanation. It is remarked by *Storr*, “that *lamed* is often prefixed to nouns placed absolute, as in Job vi. 4, לָמָס,—“*quod attinet ad contabescentem*.” This favours the rendering of the words before us,—“*quod attinet ad sanctos qui in terra sunt*;”—“In regard to the saints who are in the earth:”—*magni scil. sunt*: for the particle *vau*, in such forms of speech, joins what goes before to what follows, as in Ps. cxv.

¹¹ לְקַדְשִׁים אֲשֶׁר [אֲשֶׁר scil.] בְּאֶרֶץ
חִמָּה וְאֲרִירִי כָּל־חַפְצֵי בָם

¹² Vide *Schroederi Institt. Ling. Heb. Sect. ix. Reg. clxvii. c.*

7. Prov. xxiii. 24. 1 Sam. xxv. 27, and in many other passages:—*quibus unice delector*; that is, “The saints, who are in the earth, are great, with whom only I am delighted.” Perhaps there may be an allusion to the etymology of the word אֲרִיז, *humilitas*, (con. Eccl. v. 1): the saints, who in the earth, are therefore, in a humble state, yet they are great and exalted;—they are the objects of my delight. It is no objection to this rendering, that אֲרִיזִי is placed in the state of regimen; for when the relative pronoun precedes,—either expressed or understood,—this frequently takes place. See Isaiah xxix. 1.” *Storr* considers the words as spoken by Jehovah. On this account, we hesitate to concur in his opinion; for the poet *alone* seems to speak throughout the whole of the Psalm.

At one time we rendered the passage thus:—“Sanctos, qui in terra sunt, quod attinet, amplitudines, scil. magnitudines omnis meae propensionis in iis.” The adjective אֲרִיז was understood in a neuter sense; so that, in the plural, it signified *ampla, magna*. In the same way many adjectives are used, such as רָע *evil*, for adversity: (Prov. xx. 14,) טוֹב *good*, for felicity; (Job vii. 11.) יוֹתֵר *remaining*, for the relicks; הִצֵּר *surrounding*, for an inclosure.

The word is used to denote not only what is *illustrious* and *magnificent*, but whatever, also, is *ample* and *abundant*; as when applied to water, Exod. xv. 10. But it must be confessed that the whole phrase,

thus rendered, appears somewhat forced and inelegant. I am now, therefore, inclined to consider אֲדִירִי in the state of regimen, as standing for אֲדִירִים; of which form *Gesenius* gives, as examples, שִׁפְעַת, 2 Kings ix. 17, and חֵית, Ps. lxxiv. 19; or the word הָאָרֶץ, may be understood as supplied from the preceding clause of the verse, and the whole rendered: “ Sanctos qui in hac terra sunt, quod attinet, et eximios,—praestantes pietate et virtutibus hujus terrae, in his omnis mea delectatio.” The sense and connexion will then be as follows:—“ I venerate Jehovah as the only God, and the only author of my salvation, (ver. 1); and I will associate, in friendship only with those men,—those only do I esteem and delight in—who worship him, and are distinguished by their excellence; (ver. 2,) but, on the contrary, I detest the contemners of Jehovah, and will have no intercourse with them.

4. יִרְבְּבוּ עֲצֻבוֹתַם אַחֲרַי מֵהָרוּ. From the different senses assigned to the noun עֲצֻבוֹת, proceed the greater part of the different interpretations given of the whole clause. The word, there is no doubt, signifies *troubles, griefs*; but it may also signify *idols*; and may be written עֲצָבִים, for it is no uncommon thing, in the Hebrew tongue, to use the feminine termination וֹת, and the masculine ים, in the inflection of the same nouns. Among the ancient interpreters, the author of the Chaldee version, and Symmachus, understood the word, in this passage, to signify *idols*; and, in this, they have

been followed by not a few among the moderns. It may be sufficient to mention *Fischer*, in particular. In his commentary on this passage, he quotes the version of Symmachus:—ἐπληθύνθησαν τὰ εἰδωλα αὐτῶν, εἰς τὰ ὀπίσω ἐτάχυναν. “Augetur numerus deastrorum eorum, avertunt se a deo.” Symmachus, he apprehends, translated from a reading, “since happily restored by Mountfacon, from two manuscripts in the Royal Library at Paris;—אָחַר, instead of the received reading אָחַר. This reading, which the Chaldee Paraphrase also followed, pleases me more than that of the received text. It is to be understood that אָחַר מְחַרְו is put for מְחַרְו אָחַר; and that the suffix, *per synesin*. belongs to עֲצֻבוֹת, the sense then becomes, *augeatur numerus deastrorum barbarorum: sectentur deos alienos*. The word עֲצֻבוֹת, in other places written עֲצֻבִים, here signifies *false gods*, as both Symmachus and the Chaldee Paraphrase judiciously translate it. That this is its meaning is sufficiently evident from the use of the term נִסְכִּים; a word which is significant in regard to *idol worship*, but which cannot be connected with *sorrows*, the meaning which Aquila and others give to the term under consideration. Besides, the word שְׁמוֹתָם,—*their names*, cannot be understood otherwise than as referring to *false gods*.” Giving to the word the meaning of *idols*, and retaining the received reading of אָחַר, in the sense of *another God*, *Michaelis* renders the clause, *multa sunt idola eorum*,

vel (יִרְבֵּן) *multiplicant idola sua*, qui *alium Deum festinanter sequuntur*; —“ Their idols are many, or, they multiply their idols, who hastily follow after another god.” To this interpretation, *Teller*, with perfect truth, objects, that first, אָהַר put absolutely, nowhere signifies *another god*, except where Jehovah speaks, and uses it to distinguish *another*, in opposition to himself, as in Isa. xlii. 8; xlviii. 11. Then, secondly, מָהַר, if it signified *hastening*, would not be a transitive verb; and could not, consequently, be construed with a noun in the accusative case. Other terms, and another form of construction would have been employed, as in the similar passage, Deut. vi. 14.

But to this mode of interpretation—according to which the word עֲצָבוֹת is made to signify *idols*,—the usage of the language is altogether opposed. When *idols* are spoken of, עֲצָבִים is constantly used, on the other hand, עֲצָבוֹת everywhere signifies *sorrows*. This sense is retained, in this passage, by the ancient interpreters. The Septuagint has αἰσθησεις αὐτῶν:—the Vulgate *infirmities eorum*:—Aquila, διασπονήματα:—another Greek translator κακοπάθειαι:—and the Syriac, a term of similar import. Those, however, who consent in this, differ in the interpretation of the other words of the clause. With regard to the word אָהַר there are many who would have it אַהֲרָ; and, following the Septuagint (μετὰ ταῦτα), or the Vulgate (postea) would translate it *afterwards*. *Hensler*, who besides puts the verb in *Hiphil*, יִרְבֵּן,

gives, as the sense, *illi dolorum multitudinem sibi parant, postea, — aliquando, — accelerant.* “They prepare for themselves a multitude of sorrows, after,” —when—“they make haste.”¹³ If this had been the meaning of the poet, he would, without doubt, have put the verb in the future tense. *Schnurrer*, with a different punctuation, reads רָחַץ *retrorsum*, see Isa. i. 4; xlii. 17; in which he follows Symmachus εἰς τὰ ὀπίσω, — *backwards*. Putting, also, the verb in Hiphil, he renders the clause, *multiplicabunt dolores suos, qui retrorsum festinant*:—“They shall multiply their sorrows, who hasten backwards.” The persons spoken of, he says, are contrasted with the *saints* before mentioned,—with those who had wholly consecrated themselves to the Messiah.

Of those who retain רָחַץ, the reading of the received text, some understand it as signifying *another god*. *Jarchi* thus explains it:—“The words are addressed to Jehovah; their sorrows shall be multiplied, who denying thee, hasten trembling to the worship of *another god*.” But, as said before, the word placed absolutely, cannot have this signification. *Kimchi* understands the word in a collective sense, and as relating to men. The following, in his view of it, is the sense and connexion of the passage: “I will always associate myself with holy and illustrious persons; but of those who follow *other men*, and other institutions than those that are divine, the troubles shall be manifold.” According to *Storr*, the word is to be understood as an adverb, having a *neu-*

¹³ The words of Hensler are “Jene bereiten sich der chmerzen Menge; einst eilt sie daher!”

ter signification, *alio, aliorsum*; and the clause rendered. *multiplīces erunt dolores eorum, qui aliorsum*, h. e. non ad Jehovam, *festinant*: “many shall be the sorrows of those who hasten *otherwise,—aside,—*not to Jehovah.” There is a difference of opinion, too, among expositors, respecting the word מָהָר. The greater number understand it in the sense of *making haste*. But since it occurs elsewhere, in this sense, only in the conjugation *Piel*; and in *Kal*, signifies giving a dowry, or marriage portion, Exod. xxii. 15. מָהָר יְמַהֲרֶנָּה, *dotando dotabit eam sibi in uxorem*, “he shall surely endow her to be his wife,” it has been thought to have this meaning in the passage before us. *Solomon Melechides* says, “The word מָהָר means to *endow, to give a marriage portion*; and the sense of the passage is, *many shall be the sorrows of those who pay homage by gifts to another god; who present to him gifts and offerings.*” In objecting to this explication, *Bucer* remarks that neither the verb, nor the noun is at any time used in reference to gifts presented in religious service; but solely in regard to the *dowry* or *price*, which, according to the customs of that nation, a man paid for a spouse.

Two other senses of the term have been deduced, from a collation of it with its Arabic cognate. One of them is that of *seeking*, (*quaerendi*), which is adopted by *Paulus*, and introduced into his rendering; *multa sibi parant mala, qui alium felicitatis suae auctorem quaerunt*. But the Arabic term means to *penetrate by the acuteness of the understanding; to perceive any thing mentally*;—it never signifies to *seek*. This notion is, therefore, altogether unfound-

ed. The other sense is brought forward by *Rupert*, “*Plurimum sibi contrahunt malum, qui aliud, contrarium docent et sentiunt.*” The root in the Arabic, Aramaic, and Ethiopic languages, signifies primarily *to teach, to instruct*, from which is derived the sense of *understanding,—of perceiving a thing by the acuteness of the mind.* The word מְהִירָה, accordingly, signifies *prudent, skilled, learned*, as in Psalm xlv. 2. Isa. xxxii. 4. Mal. iii. 5. Ezra vii. 6.” But to say no more, it is surely a frigid sentiment, *qui docent aliud*, “*who teach another thing.*” That the word was ever used by the Hebrews in the sense of *teaching*, we have no reason to believe.

I coincide with *Storr* as to the word אֲחֵרָה, *alium*, scilicet *locum, alio, aliorum* verto; and render the whole clause, *multiplices erunt dolores eorum, qui aliorum festinant.*

בְּלִאֲסִיף נִסְכֵיהֶם מִדָּם, *Non libabo libamina eorum ex sanguine.* The verb נִסַּף, is a sacrificial term, signifying *the pouring out of a libation*, or drink-offering, in honour, either of the true God, as in Num. xv. 5; vii. 10; xxviii. 7. 2 Sam. xxiii. 16. 2 Kings xvi. 13,—or of a false deity, as in Jerem. vii. 18; xix. 13; xxxii. 29; xlix. 17; to which we may add this passage of the Psalm. These drink-offerings are said to be of *blood*, which is by some, *literally*; by others, *figuratively* understood. The first sense is followed by *Jarchi*, who explains the clause, *Ego nequaquam, quemadmodum illi faciunt, sanguinem effundam in deastrorum sacrificiis*:—“*I will by no means, in the manner they do, pour out*

blood in the sacrifices of the false Gods.” According to *Aben-Ezra*, we are to understand it of drink-offerings *mixed with blood*. Among some nations it was usual in certain sacrifices, to offer blood instead of wine ; or blood mixed with wine. It is related of the ancient Latins by *Festus*, that “Among the ancients, a certain kind of drink, consisting of wine and blood mixed, was called *Assiratum*. The ancient Latins called¹⁴ blood, *Assir*.”

We must reckon *Michaelis* as belonging to this class of interpreters. The words, he thinks, refer to those nefarious plots, in the formation of which, for the purpose of producing the greatest possible reverence and dread, it was customary to carry round in cups, human blood mixed with wine. After the pronouncing of an execration, and a horrible oath, all who took part in the conspiracy, drank of the potion, in confirmation of their fidelity. This rite, in sanction of an unholy conjuration, was common in old times, among various nations, as is proved by the testimony of ancient writers.¹⁵ There is in the words, according to the opinion of *Rupert*, an allusion to the human sacrifices which were offered,—to *Moloch*, (*Num.* xviii. 21 ; xx. 2, 3.), to *Saturn* and other fabulous deities of the nations. *Paulus* thinks מִדָּם stands for מִדְּהוֹת דָּם, and should be understood thus: *libamina iis offerri non sinam, vetabo*

¹⁴ *Assiratum* apud antiquos dicebatur genus quoddam potionis ex vino et sanguine temperatum, quod Latini prisci sanguinem *Assir* vocarent.—*Festus*.

¹⁵ Vid. *Colleg. Crit.* p. 207. *Commentar. in Epist. ad Hebraeos ix.* 18, et in *Jure Mos,* para. 70.

magis quam si sanguis esset.—"Drink-offerings to be presented to them I will not allow,"—I will prohibit, "more than if blood should be used." That is, as if the king should say,—I will reprove those who present to them such offerings, more sharply than if they offered the blood of slain men.

But the words are also, as we remarked, interpreted *figuratively*. They are thus explained by *Kimchi*: "Far be it from me that I should drink of their bloody libations, for they consist not of wine, but of rapine. Sacrifices and offerings, with wicked deeds, are of no avail."¹⁶ *Solomon-Ben-Melech* directs us to compare the passage with Prov. xxi. 27. "The sacrifice of the wicked is abomination."¹⁷ The rendering of *Schnurrer* is nearly the same in effect. By the term translated *libamina*, or *drink-offerings*, he apprehends we are to understand sacrifices of every description: and, that these sacrifices are styled *bloody*, to intimate that they are equally detestable,—as unacceptable to God, as, if instead of *wine*, required by the divine law, *blood* had been presented to him. From the rendering of the Septuagint,¹⁸ Michaelis, after Agellius, suspects that the Alexan-

¹⁶ Absit, ut libem libamina eorum sanguinea, neque enim ex vino constant, sed rapinis. Holocausta vero atque libamina cum malefactis nihil prosunt.—*Vers. Lat.*

¹⁷ Prov. xxi. 27. זְבַח רְשָׁעִים תּוֹעֵבָה. *Impiorum sacrificia nefaria sunt.*

¹⁸ οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων, quod Vulgatus hoc modo reddidit. *Non congregabo conventicula eorum ex sanguinibus.* I will not assemble their meetings of blood.

drine translator had found **הַכְּנִיָּס**, in his Hebrew manuscript: Rupert, however, is of opinion that this translation gives the sense of the received reading: and refers it, as Michaelis had referred it, to an association formed for a wicked purpose.

וּבַל-אֲשָׂא אֶת-שְׁמוֹתָם עַל-שִׁפְתַי.—These words are rightly explained by Aben-Ezra: “Moreover, I shall be afraid to mention the names of these men.”¹⁹ The suffix does not refer to *idols*, as those interpreters, who take **עַצְבוֹת** in that sense, suppose; but to the wicked persons mentioned, whose names the writer would not even pronounce. “The poet,” as Drusius expresses it, means to say—“I will have no intercourse with them, either civil or religious.” He intimates that he would have no intercourse with them of a *religious* nature, when he says, *I will not offer, &c.*; and, none of a *civil* kind, when he says, *I will not even mention their names.*

יְהוָה מִנַּת-חֶלְקִי וְכוּסִי. *Jova est portio partis meae et poculum meum*:—In the vowel points of the word **מִנַּת**, there is something anomalous. In the state of regimen, it should have been written **מִנַּת**, as in Jerem. xiii. 25. **מִנַּת-מַדְיָךְ**, *portio mensurarum tuarum*; whereas, we here find it with *Kametz* **מִנַּת**. On this account, several expositors, following Kimchi, understand the term *absolutely*:

¹⁹ *quin etiam mihi erit religio, eorum hominum nomina proferre.*—Aben-Esra.

Jehovah is a portion, my part, my cup. But why the suffix added to the two last nouns, should,—in this case,—have been wanting from the first, cannot be accounted for : the sense, and the arrangement of the words rendered it necessary. Much less can we agree with those, who imagine the peculiarity of the punctuation is intended to supply the place of the pronominal suffix.—The noun, as it stands, is certainly in regimen, or, as grammarians express it, *statu constructo*. We find it in this state, with the same vowels, Psalm lxiii. 11, מִנְתֵּי שְׁעָלִים *portio vulpium*,—"the portion of foxes." 2 Chron. xxxi. 3, מִנְתֵּי הַמֶּלֶךְ, *portio regis* : "the king's portion."

Michaelis thinks the peculiar punctuation arises from the term being a contraction of מְנַהֵת : But *Schroeder* more properly considers it as a contraction of מְנַאֵת. The Kametz, therefore, below the letter נ *nun*, is what grammarians call *impure*; and is retained invariably in the state of regimen. Thus we find Ezek. xii. 9. כְּתָב *scriptura* : Isa. x. 19. שְׂאֵר *residuum* : Prov. xviii. 16, מִתּוֹ *donum* : Dan. i. 18, קֶצֶת *finis*.

We shall now attend to the metaphor contained in this member of the verse. Several expositors, such as, *Drusius*, *Hensler*, and *Rupert*, suppose it taken from *feasts*; and the latter renders the words : *Jova est cibus meus* : "Jehovah is my food;" strictly, the portion,—the allowance of provisions; as חֶלֶק Deut.

xviii. 8, and מִנָּה generally throughout the Hebrew Scriptures; agreeing with the Arabic cognate, which signifies to *determine*, or *assign by a fixed measure, or number*:—*et poculum meum*:—"and my cup,"—that is, my chief good, to whom I refer all the happiness enjoyed by me; who bestows on me most important benefits; and who protects me from every danger. The good enjoyed by us in the Providence of God,—those benefits, particularly, which he bestows on his faithful worshippers,—are often compared to provisions,—to the materials of a plentiful feast, to which they are kindly and benignantly welcomed. Psalm xxii. 25; xxiii. 5; xci. 1; xv. 1, &c. This figure, taken from the hospitality of oriental nations, would present itself naturally to the mind of the poet: seeing he had, immediately before, made mention of sacrifices, sacred feasts, and libations.—The words are commonly understood as spoken by a priest; and as referring to the priesthood of the Levites. This tribe had no possessions of lands or vineyards. On this account, they were maintained by the sacrifices and the wine which, in the holy festivals, were consecrated to God, Exod. 26. Levit. vii. 33, &c.

Other expositors understand חֵלֶק, as signifying the *part* or *portion*, which fell to a person, either by inheritance or by any kind of division: in which sense it occurs in Gen. xxxi. 14. Deut. x. 9, and in many other places. Some of them explain כּוֹס *figuratively*, as also signifying a *portion*. *Agellius*—following *Kinchi*—says, "that the Hebrews are thought to

have used the word *cup* in the sense of a *part* or *portion*. This is true; but if we attend accurately to the terms, we may perceive a distinction. When treating of anything permanent, such as a possession, or field, they use the word *part*; but when a *whole*, divided numerically, and into a multitude of separate parts, is spoken of, they designate as his *cup*, the portion that an individual obtains as his share." Others, accordingly, refer the word to the root **כִּסַּף** to number or compute; from which the noun **מִכְסַּף**, Num. xxxi. 28, 37, 40, 41, signifies a *part numbered*, a *portion*. This sense is adapted to the passage before us. *Menahem*,—as quoted by Jarchi,—adopting the derivation last mentioned, gives the sense of the term, *pars mihi adnumerata*,—"my part according to number." Aben-Esra approves of this interpretation; and adds, besides, "they who think that there is here a reference to drinking; and understand the word, as in Psalm xxiii. 5, to signify a *cup*, are mistaken. Jehovah is called the *part* and *portion* of the poet;—what he had received on a division, and the allotment of a share to different parties. Others,—as if it were said,—had got other gods for themselves; as for him, he had, as his portion, the true God; whom he acknowledged as his Lord and God; whom he would obey and worship. The same figure is used, Deut. iv. 19, where it is said, "thou shalt not worship them," namely, the stars, the host of heaven, "which the Lord thy God hath divided,"—**וְהוֹלֵךְ**, hath apportioned,—"unto all nations under the whole heaven." This sense, which I prefer to any other, is in harmony, also, with what follows.

אָתָּה תֹמִיךְ גּוֹרְלִי, *Tu sustentas sortem meam* :
 “Thou maintainest my lot.” With *Schultens*, several others, refer the verb to the root תֹּמַךְ, which, in the Arabic, denotes what is ample and large. Taking it in this sense, they render the clause, *thou enlargest my lot*. *Rupert* renders it “tu amplificas opes meas:” “thou enlargest my wealth, my possessions,—my estate,—thou renderest me happy.” See Psalms xxv. 12, 13; xxxiv. 11; xxxvii. 9—11; xli. 3, and other places in which God is said to enrich pious men. But since the word תֹּמַךְ is found no where else in the Hebrew Scriptures, many interpreters refer the verb here to תִּמַּךְ, of which it would be the participle, standing for תֹּמִיךְ, or תֹּמִיךְ, as in Amos i. 5, 8. In the same manner יוֹסִיף is written for יוֹסֵף, *addens*, in Isa. xxix. 14; xxxviii. 5; and promiscuously, מוֹצֵא, (Psalm. cxxxv. 7.) *educens*, and מוֹצִיא, (Psalm lxviii. 7. Jer. xv. 19.) The vowels *zere* and *long chirek*, from the affinity of sound, are often substituted for each other, as *Schroeder* in his *Institutes*, sufficiently demonstrates. As, however, the word תִּמַּךְ signifies both *to lay hold upon*, and *to sustain*, both these senses require consideration. Those who adopt the sense of *sustaining, supporting*, as in Gen. xlvi. 17, וַיִּתְּמוּךְ יָד־אָבִיו and *he held up the hand of his father*, render the words: *tu sustines sortem meam*; that is, thou protectest,—defendest,—the portion which hath, by lot, come to

me;—all the good things I am possessed of, and the preservation of them, I owe to thee. In this sense they were interpreted, among the ancients, by the Chaldee Translator;²⁰ and, among the moderns, by *Drusius*, *Geier*, and *Doederlein*. They understand a *portion* to be what a person receives by lot, as in *Judg.* i. 3. *Ps.* cxxv. 3. *Jerem.* xiii. 25. Others assign to the verb the sense of *apprehending*, *laying hold upon*. Thus the clause is rendered in the Septuagint: *ὃ εἶ ὁ ἀποκαθιστῶν τὴν πληρονομίαν μου ἐμοί*; which in the Vulgate, is literally rendered, *tu es, que restituis hereditatem meam mihi*. This rendering is generally understood wrong. *Agellius* first explained it properly, “*tu es restituens*,” that is, elevating, lifting up, bringing forth my lot. The same translators are accustomed to use the simple verb *ιστῶν*, in the sense of *weighing*, *weighing out*. The meaning is therefore, this:—“Thou art he who restorest,—who, according to thy judgment, renderest and assignest to me a fit and suitable portion; as the portion that hath come to me; thou art my God whom I worship and obey; thou art my portion, and by thee it is appointed. In these words he indicates that his chief happiness consisted in having this God for his tutelar deity.” In the same manner, the Syriac version is to be explained. *Kimchi*, also, seems to refer to it.²¹ The words, he says, agree

²⁰ אַנְתָּ תְּסוּבֵר עֲדָכִי *tu sustentas sortem meam.*

²¹ חָבָא לְטָהַר מִסִּיעֵין אוֹתוֹ *Qui venit, ut munitur, adjuvant eum, sive adjuvatur, subaudi מִן הַשָּׁמַיִם coelitus.*

with the common saying, “He who comes, that he may be purified, is helped of heaven;” that is, he who aspires to what is good, is always attended by the divine favour. The sense, therefore, is, that God had done good to David in choosing this portion for him:—it is owing to thy kindness that thou art become my protecting God. It is, then, altogether without necessity that *Michaelis* thinks the word should be read תּוֹמִיךָ *thy Thummim*; and renders the clause: “Urim and *thy Thummim*,—the priestly ornaments *are my portion* or *inheritance*; that is, I have obtained the sacerdotal office; or, I am contented to perform the duties of a priest. This meaning is quite unsuitable to the circumstances of David.

6. חֲבֵלִים נִפְלְאוּ לִי בְנְעִימִים *Funes ceciderunt mihi in amoenis*, subaudi locis. Aben-Esra says, “the last word of the clause is an adjective, as in 2 Sam i. 23, to which the noun signifying *places*, is to be supplied. He also remarks properly, that the sense is somewhat figurative. The lines here are to be understood as signifying *portions*, Ezek. xlvii. 13, *Josepho duo funes*, “to Joseph two lines, that is, two portions.” *Solomon-Ben-Melech* accounts for the figure, thus: for dividing land lines, cords were made use of, as appears from Micah vi. 5, *casting a cord by lot*. The word line came thus to signify whatever a person was possessed of. *Sim. De Muis* illustrates the figure in a similar manner, “The word lines,” he says, “is to be understood here as signifying an inheritance, or definite measured portion of land. In Palestine, it was the custom in ancient

tines, in the measuring of lands, to use lines, as we at present use the *decemped*, the measure of ten feet. Lands divided by lot were thus measured off. When, therefore, he says, the lines have fallen to me, the meaning in plain language is, “the spaces measured by lines, which by lot have fallen to me.” The lines could not properly be said to fall, but the spaces measured by the lines, of which the book of Joshua affords us many examples. In that book we find a similar phrase, Josh. xvii. 5, *Et ceciderunt funes Manasse decem*. And there fell ten lines, portions, to Manasseh.” That such was the mode of dividing lands in Palestine, is proved from Amos vii. 17. *Et terra tua funiculo dividetur*. And thy land shall be divided by line. Hence, *funiculus mensurae*, the line of measure, or measuring line is mentioned, Zach. li. 1. Lines, here, and in the passage quoted from Joshua, are rendered by the Chaldee translator “lots.” The sense, as explained by *Jarchi*, is, “since it has fallen to my lot, that I should be,—*בהלקך*, *in parte tua*, (h. e. in tuo coetu,)—in thy part, in thine assembly, I have obtained a pleasant portion,” I think that God himself is here figuratively designated by the poet, “the most excellent portion,” which by lot had fallen to him. This is the sense in which the words best accord with the preceding verse.

אֶף־נִחַלְתָּ שְׁפָרָה עָלַי. The meaning of these words, and the force of the particle *אֶף*, are well explained by *Kimchi*. “It sometimes happens, when men divide an inheritance, that one envies the portion of another. As for me, *etiam mihi pulchra here-*

ditas obtigit, a pleasant inheritance has fallen also to me ; nor do I envy the portion of any one, for the best portion is fallen to my lot." In his judgment the participle is equivalent to *etiam*, also ;—as if he had said, not only have I got the best portion, but I have also got that which seems to me to be the best,—a thing not common with those among whom an inheritance is divided. To the word נְחֻלָּה, the Masorites have given the marginal note ל, intimating that with *Kamets* it does not occur any where else. According to Aben-Esra, it is in *regimen*, and the *divine name* is to be supplied, as in Psalm cxviii. 14, where we find עֲזִי וְזִמְרַת עֲזִי for עֲזִי וְזִמְרַת יְהוָה *robur meum, et canticum roboris mei est Jah.* My strength, and the song of my strength is Jehovah. Kimchi, however, says, that the noun is by no means in *regimen*, but that the final letter *Thau* is put for *He*. This pleases me the more, since the name Jehovah cannot, in this place, be supplied with propriety. There are also many nouns terminated by *Thau*, with *Kamets* going before it, for example שְׁנַת *sleep*, Psalm cxxxii. 4. עֲזָרָה *help*, Psalm lx. 13, תְּרֵה *residue* Jer. xlvi. 36. *Michaelis* suspects that the Alexandrine and Syrian translators had read the noun with *Jod*, the pronominal suffix ; and he thus renders the whole clause : *et hereditas mea placet mihi*, “ and my inheritance pleases me.” In the Chaldee, the verb is translated in this sense ; for example, Dan. iii. 32 ; iv. 24 ; vi. 2. But *Rupert* justly objects to

this rendering, by remarking, that it is doubtful if שֹׁפֵר was used in the same sense by the Hebrews as it was by the Chaldeans. Besides, the Syriac Translator, who rendered the words literally, did not adopt it.

7. אֲבַרְךָ אֶת-יְהוָה אֱשֶׁר יַעֲזָנִי. *Bene precabor, gratias agam, Deo, qui mihi consuluit.*—I will pray, give thanks to God, who hath counselled me to make choice of that excellent portion,—his own divine protection: it is owing to his good pleasure, and to his instruction, that I have chosen him as the God whom I should worship, and in whom I should place my confidence.²²

אֶף-לֵילוֹת יִפְרוּנֵי כְלֵוֹתַי, *Noctu etiam erudiunt me renes mei:* By night also my reins instruct me: *Kimchi* adds, *lest I should leave the way.* I am instructed that I should ever be satisfied with the portion, which, by divine counsel, I have chosen for myself; and that I should never leave the worship of Jehovah. The term rendered *by night*, literally *nights*, signifies, *in regard to the night season.* The writer intimates by it, that there was no time,—not even then, when men generally indulged in sleep,—in which he would not meditate on this subject. The verb יִפְרוּ primarily signifies to *sharpen*; and hence

²² Dathe renders the clause: “*Gratias ago Jovae, qui suas mihi dedit promissiones.*” He adds in a note: “*יעִזְנִי* non solum est *consulere*, sed etiam *predicere res futuras*, Num. xxiv. 14, ut Arabice *monere*, in prinis *praedictione rerum futurarum.*”

in *Piel*, to sharpen the mind, to instruct,—a sense, in which it is generally used. That we are so to understand it in this passage, is plain from its connexion with the word כְּלִיּוֹת *the reins*, the internal affections. Jehovah is said to know the secret things of all men; *the knowledge of the heart and of the reins* is ascribed to him: Jerem. xi. 20. Psalm vii. 10. The reason of this, was the belief that the *affectus gignendi*, was seated in the reins; and this being the most powerful of all propensities, the *reins* were taken for the origin and seat of all affections, and metonymically, for the affections themselves. If the mind is strongly directed to a particular object, the thoughts are, day and night, turned to it. The poet, accordingly, intimates, that all his thoughts and desires were towards Jehovah, even when awake, and meditating during the night season; that he was instructed to avoid, with the utmost care, whatever might be displeasing to God; and, on the other hand, induced to follow, with all diligence, that course of conduct which was at once pleasing to God, and most advantageous for himself.

8. שׁוֹיִתִּי יְהוָה לְנֶגְדִי תָמִיד, *Posui*, scil. proposui *Jovam coram me continuo*. “I have set Jehovah before me continually,”—that I may follow him as the leader of the way: or, in connexion with what follows,—I consider God as ever present with me, and ready to lend me assistance.

כִּי מִיְמִינִי בֶל־אֲמוֹת, *Nam a dextra mea est, non movebor*; “For he is on my right hand, “I shall

not be moved:”—I shall not stumble, as in a way difficult and perilous. The meaning of the clause is, “Jehovah guides and directs my way, so that I do not stumble, or fall headlong: lest I fall, as with the right hand laid hold upon me, he holds me up.” *Bucer*, under the name of *Aretius Felinus*, explains the whole verse as follows: “This verse informs us as to what God provides for;—and as to what the *reins*, moved to holy affection by the Spirit of God, communicate instruction;—namely, that the poet should always set God before him;—have him constantly in his eyes;—observe and worship him with all care;—and place dependance on him alone. God is, as it were, at his right hand, ready to give him assistance; as a companion, or a powerful protector, defending him on every side;—and since God stretches forth his right hand, opposes himself to every danger,—averts every threatened evil, his people shall not be moved;—in all circumstances they shall be in safety.”

9. לִבִּי שִׂמְחָה לְבִי וַיִּגַּל כְּבוֹדִי. *Propterea lætatur cor meum, et exultat anima mea.* Therefore, because,—as *Kimchi* very properly subjoins,—I set thee before me,—“my heart is glad, my soul rejoiceth:”—I feel internally the highest joy. The word כְּבוֹדִי, —which, in other places, signifies *glory, dignity*,—the Hebrew interpreters, with one consent, here hold to be synonymous with נִשְׂמָה, *the soul, the mind*, as in Psalm iv. 3.²³ *Kimchi* says it is

²³ By a press error, the reader of the original is referred to Psalm iii. 4.

used for the soul, because there is nothing in man more excellent ; in it the whole dignity of man consists. The Alexandrine translators render the term, ἡ γλῶσσά μου : the Vulgate has *lingua mea* ; *my tongue*, in both. This rendering is defended by *Bucer*. “ I do not know,” he says, “ if we should not,—especially in this passage,—render כְּבוֹד, *tongue*, rather than *mind or soul*. We may understand the poet as saying that he was filled with joy ; not only his heart rejoiced, but his whole body, in the enjoyment of safety, quiet, and peace. The power of speech is certainly the principal dignity of man. There can be no impropriety, therefore, in styling *tongue or speech*, in figurative language, כְּבוֹד,—the *glory*, the *dignity*. In Psalm xxx. 13, the poet proclaims, *propterea canet tibi כְּבוֹד, et non silebit* ; “ therefore shall my glory sing to thee, and not be silent.” What term, to be understood literally, can be more suitable than *tongue* ? Thus also Psalm cviii. 2, *Paratum cor meum, Deus, cantabo, et canam etiam כְּבוֹדִי*, id est, *lingua mea*. “ My heart is prepared, O God, I will sing : I will sing even *with my glory*, that is, with my tongue. When, then, the poet says that *his heart rejoiced, and his tongue was glad*, we are to consider him as intimating, that he felt, in his whole person, a sense of confidence and security.” In the passages quoted, every person must perceive that *mind, or soul*, may be the appropriate sense of the word.

In the Alexandrine version, *Koehler* thinks that

for the words ἡ γλῶσσά μου, we should substitute ἡ δόξα μου. *Agellius* seems at one time to have been of the same mind; but he afterwards objected to the conjecture. "Our common copies," says he, "have the word signifying *tongue*; and in Acts ii. 26, it is found; and also in the quotation by Saint Luke. There is a similarity between the Greek word which signifies *tongue* and that which signifies *glory*;—that is, between γλῶσσαν and δόξαν: yet it would be a rash proceeding to substitute the one for the other, especially as Saint Luke, and all the interpreters, Greek as well as Latin, have the word *tongue*. We may perhaps except Origen; but whether he followed the reading of the Septuagint, or, as I rather suspect, that of some other translation, is quite uncertain."

אֶף-בְּשָׂרִי יִשְׁכַּן לְבַטָּה, *Etiam caro mea, corpus meum, quiescet secure*:—Also my flesh,—that is, my body,—shall rest safely:—I am secure against all evils, because I have Thee for my helper. The words are rendered by *Rupert* somewhat differently: "*Etiam corpus meum obdormiet secure*; "My body also shall *sleep* securely," and in safety from all danger: even during the night no evil shall befall me, for God is my protector. The words may, perhaps, have the same meaning as those in Psalm xxv. 13, נַפְשׁוֹ בְּטוֹב תִּלְיִן, *anima ejus in bono pernoctabit*: literally, "his soul shall *pass the night* in good:" that is, the pious man shall enjoy the protection of God. Psalm xci. 1, *In umbra, seu potius hospitio, summi Dei pernoctabit*: "In the shadow, or rather under the shelter of the most High God shall he *pass*

the night." Prov. xix. 23, "he shall pass the night satisfied; he shall not be visited with evil; that is, he shall be in perfect safety." Some of the Hebrew expositors understood the words allegorically,—*de corpore, in sepulchro secure quiescente*: as if the writer intimated that his body, after his death, would be preserved in the sepulchre safe and unhurt by worms or corruption. *Kimchi* says of the Psalmist, *post mortem docet non dominaturum in se esse vermem*;—"he teaches that, after death, the worm should not have dominion over him." Since this did not hold good in regard to David, not a few modern expositors have thought that the words are to be understood in reference to Jesus the Messiah. This sense seems not at all to have entered into the mind of the writer. *Kimchi* perceived this, and recommends the following as the preferable interpretation; *Adhuc dum vivimus, secure habitabit corpus nostrum, quod tu, Jova, ab omni malo nos defendis*;—"While we yet live, our body shall dwell in safety; for thou, Jehovah, defendest us from all evil."

10. לֹא־תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל *Etenim non derelinques animam meam orco*;—"For thou wilt not leave my soul in the place of the dead,"—thou wilt not now leave me to become subject to death; but wilt yet long, I hope, grant me the enjoyment of the present life. The word נַפְשִׁי, *my soul*, is here put for the simple pronoun *me*: we have already shown that it is used in the same manner in the first verse of this Psalm. Some of the Hebrew interpreters assign to the word its proper signification; and

consider the whole passage as having a reference to the immortality of the soul. Aben-Esra says the writer gives the reason why *his soul* rejoiced;—because it was not mortal and perishable. The explanation of *Kimchi* is to the same purpose:—“I know that thou wilt not suffer my soul to descend into the sepulchre along with my body; but wilt exalt it to thine own glory.”²⁴ But as there is no other trace by which we can discover David’s knowledge of the soul’s immortality, I think the interpretation first given is to be preferred.

לא־תֵּתֶנּוּ חֲסִידְךָ לְרֵאוֹת שְׁהַת *Non dabis, permittes, pium tuum videre foveam.* “Thou wilt not give,—suffer,—thy pious servant to see the pit,—the sepulchre.” It is rightly remarked by *Rupert*, that the word שְׁהַת corresponds to the noun שְׂאוֹל in the clause preceding, and signifies in its primary sense, a *pit*, or rather a low place into which water flows; a *marsh*, from the root or שוּה, or שִׁיחַ, the meaning of which, compared with the Arabic term, is to *descend*, to *be immersed*, and, hence the noun signifies, a *low place, soft earth and clay*, in which the feet sink unsupported. From this, it is used synonymously with the term בּוֹר for the sepulchre, as in Job xxxiii. 18; Psalm xxx. 4, comp. 10, where the poet employs both the phrases, רֵדַת בּוֹר and רֵדַת אֶל-שְׂאוֹל with the same signification. The

²⁴ ידעתי כי לא תעזוב נפשי לרדת
שאוֹל עִם הַגּוֹף אֵלָּא תִקְיַמְנָה אֵל כְּבוֹרְךָ.

Alexandrine interpreter, however, referring the term before us to the root **שחַת** *corrumpi*, renders it *διαφθωρᾶν*, *corruption*. The most of Christian interpreters follow this rendering. This Psalm, they think, refers to Jesus the Messiah, whose body, though committed to the sepulchre, yet was not affected with corruption. They accordingly receive the term in this sense,—a sense in which it does not occur in any other passage of the Hebrew Scriptures; and in which, while Hebrew was a living language, it does not seem ever to have been employed. We who think the song refers to David, are at liberty to receive the term in the sense which it properly bears. **ראות** *videre*: to see, in ancient languages signifies to feel, to experience, to enjoy; for example *ιδεῖν τὴν ζωὴν*, —*τον θανατον*, —*την βασιλειαν του θεου*, to see life—death—the Kingdom of God, are phrases in the New Testament of frequent occurrence. Compare the Hebrew text with the Septuagint, Psalm xxxiv. 13; lxxxix. 49; cvi. 5; Eccles. iii. 3; vi. 6; ix. 9; Isaiah xxvi. 14. Thus, also, the verbs *ορᾶειν*, *παρορᾶειν*, are used in the Septuagint. From this it follows that **ראות שחַת** and *ιδειν τον θανατον*, as well as **רדת בור** or **רדת אל-שחת** Psalm xxx. 4, 10) signifying to *descend into the pit*; it follows, we say that all those forms of expression are equivalent to **מות**, or **אבד**, to *die*, or *perish*. In evidence of this we refer, as if to classical authority, to Psalm xlix. 10, 11. *Rupert.*

חֲסִיד, means *a person devotedly studious of every*

thing good. When joined to יהוה, it signifies a person *pious in regard to Jehovah*, one of his pious worshippers, as in Psalm iv. 4.,) to our explication of which we refer the reader.²⁵ The reading of this

²⁵ The passage referred to is the following. The word חַסִּיד in this passage: is differently interpreted. Some understand it passively, as signifying a *person who is treated kindly*; *one who is an object of continued benignity*, as in Psalm xxxii. 6; lxxxvi. 2: l. 9: lxxix. 2. *Dathe* renders the term *cui Deus favet*, whom God favours. *Paulus* gives *Liebling, Günsltling*. beloved,—darling, as words of the same import. *Gatacker* justly objects to this interpretation. In the first place, he says, adjectives of this form do not readily admit of a passive sense. For example, נָדִיב means a person who is *liberal, munificent*, not *one who is munificently treated*. עָרִיז אָבִיר *robust, violent*, זָדִיק *just*, and others of the same kind, signify an affection of the mind, and the effects produced by it. Secondly, חַסִּיד is most commonly understood to mean one who is *pious, holy, benignant, beneficent*, and is thus understood and rendered even by those who would claim for it a passive signification. In fine, there is no necessity, in any passage whatever, for departing from the primary and usual sense. There is nothing to prevent us from understanding the word *actively*, as signifying *pious, benignant*, in the passages above mentioned, and in all those other passages also where it has been otherwise rendered. This last sense seems to have satisfied *Flaminius*. He says, in a note on this passage, “The Hebrew word חַסִּיד is put in its proper sense, for such men as are in heart beneficent and liberal, and sincerely disposed to give assistance to others. This disposition is peculiarly becoming in one who administers the affairs of a kingdom. I am, however, still more pleased with the

word has given rise to a great deal of discussion. There can be no doubt that the consonants, as they stand in the text, should be so pointed as to give חֲסִידֵיךָ, the noun in the plural number. The Masorites, however, tell us that it is to be put in the singular. They intimate (יְתִירֵי) that the י Jod before the suffix is redundant, and that the word should be written חֲסִידְךָ. By far the greater part of critics and interpreters defend this last reading. They do so, partly by means of an internal argument. The subject itself, they say, requires the singular: for in the preceding number of the verse, where the word נִפְשֵׁי occurs, not several persons, but one individual only, is spoken of. The structure of the verse therefore requires the singular in the second clause also. They are also external arguments. The whole of the ancient versions, without a single exception, confirm חֲסִידְךָ the marginal reading. It is retained by the Apostles Paul and Peter. It is found in many manuscripts, as they say, of the most approved character; a host of which is brought forward by Kennicott and De Rossi. In fine, the *editiones principes* of the

opinion of *Drusius*. He considers חֲסִיד לֹ, as standing for חֲסִידוֹ *his worshipper*, in the same manner as צָרָה לִי for צָרָתִי *my straits*. This view of the term was taken by the ancient translators. The Septuagint version gives εὐδὲν ἁγιῶν αὐτοῦ. *His saint, His holy one*. Jerome renders the word, *misericordem suam*, his merciful one.

fifteenth, and beginning of the sixteenth centuries, printed accurately from the most ancient manuscripts, exhibit the word in the singular number. In a dissertation upon the true reading of the word, in this passage *Aurivillius* has examined those editions very carefully, and has given the result in a section, which may be read with advantage. “ The first printed copy which we have seen, in which the word written in the plural was accompanied with a Masoretic mark, and a corresponding note on the margin, was of the edition of Jacob-Ben-Chajim, in *Bibliis Ebraeo Chaldaeo Rabbinicis*, printed at Venice, 1520, at Bomberg, 1526, *folio*. Of the editions that preceded this, we have neither seen any, nor heard of any, in which the redundant letter ‘ *Jod* was exhibited in the text. Besides, if we may believe *Kennicott*, it is found only in a few manuscripts of recent date ; such as he himself, after examination, would not consider as written before the invention of printing. We may admit it, as a thing possible, that Ben-Chajim might perhaps have found a manuscript into which the *Jod* had been admitted through an error of the transcriber. In the examination of manuscripts, errors of this kind, in regard to the silent letters *Jod* and *Vau*, are often detected. At the same time, it were earnestly to be wished, what *Michaelis Tertius* was unwilling to fear,—that there had not already been found Jews, besides this Rabbi, who made such alterations in the text designedly, and to serve particular purposes. But as this is clear from the evidence of the books themselves, we are therefore entitled, in a case such as this, to entertain doubts. Before the printing of the Hebrew

Scriptures, Christians, following the example of the Apostles, were accustomed, from the tenth verse of this Psalm, to prove the resurrection from the dead of the Messiah, in their disputations with the Jews. The passage was, therefore, likely to be disagreeable to a Jewish editor; and we have reason for thinking that this was actually the truth. In a treatise by Peter Schwarz, edited at Elsingen, in 1477, with the title, *Stern des Meschiah*, the Star of the Messiah, there is a chapter, *tractatu vi. cap. vi.*, entitled “*das der Meschiah solt aufersteen von dem todt yn dem dritten tag.*” “That the Messiah should arise from the dead on the third day,” in which we find this passage quoted in Roman characters, thus, “*lo titten hazidcha livet schahat.*”²⁶ In regard to the manuscript copies of the original, Aurivillius gives the following judgment: “It is exceedingly probable,” says he, “that in the oldest manuscripts there was only one reading of this passage; or, which amounts to the same thing, that there was no marginal note indicating a reading different from that of the text. In the first Erfurt manuscript, there was, as stated by Michaelis, no marginal note whatever. In many others, exhibiting חסידך, the Masorite note would have been, as critics have already observed, quite out of place, so much so, that it either could not be used; or if used, would not have been credited. Thus the first Basil editors, used, agreeably to their superstitious notions, יהוד’

²⁶ From what is stated, it appears that Schwarz found the singular of the noun, in the original. What else is proved by the statement it is somewhat difficult to perceive.—*Trans.*

and אֱלֹהִים, instead of יְהוָה and אֱלֹהִים, manifestly Judaizing, lest it should have been thought that they had dared to depart from the textual reading, by giving a reading different from that which they found in their manuscript authorities."

It is proper, as a matter of justice, that we should now listen to one of those who defend חֲסִידֵיךָ, the other reading: we shall, therefore, bring forward the remarks of *Fischer* upon the subject. "Certain authors, glorying in newly acquired wisdom, boast that they have discovered many indications and evidences, by which it may not merely be learned, but must be evident at first sight, that the author of the hymn, (Ps. xvi.) left written חֲסִידֵיךָ, not חֲסִידֵיךָ. They tell us, first, that all the ancient interpreters used, in their versions, nouns,—namely, the nouns in both clauses of the verse,—in the singular, not in the plural number. Then, they say חֲסִידֵיךָ is the reading in most of the manuscripts. In fine, they contend that this reading *alone* is suited to the design of David, who in the passage, introduces the Messiah as celebrating his re-appearance on earth from the state of the dead; and, had the noun been used in the plural number, the passage could not have been adduced by the Apostles Peter and Paul, as, according to Luke, in the Acts of the Apostles, we find it was,—for the purpose of proving to the Jews, and convincing them that the Messiah must be raised from the dead. They cannot, however, deny, that in certain manuscripts the plural is found instead of the singular number; neither can they deny that, to rid them-

selves of the difficulty in which they find themselves placed, by this circumstance, they are obliged to have recourse to new and, in truth, slender arguments. We frankly acknowledge, that we are prevented from giving our assent to the opinion of these good men, not so much by their own confessed hesitation, as by the weakness of the arguments by which their opinion is supported;—arguments entirely repugnant to the certain laws and precepts both of criticism and of grammar. How stands the case? Why, the ancient interpreters of the sacred books found, in other passages, Hebrew names, both of persons and things, in the plural number, which they all, notwithstanding, rendered in the singular, because the nature of the subject required it, and the genius of the language admitted of it. In this passage, they seem to have understood, not only from the subject and structure of the hymn,—but chiefly from the other clause of the verse, that the noun חֲסִידִים, corresponded to the noun נַפְשֵׁי; and that both related to *one*, not to a plurality of persons. Why should we not think, that although they found the plural number in their manuscripts, they rendered it in the singular, and thus rendered it properly? In inspired writings, where two readings are found giving the same sense, the one of them may seem more conformed than the other to ordinary usage; and may be supported by the authority of manuscripts,—numerous, indeed,—but of recent date, and deserving of little credit. The other reading may rest on the authority of a few manuscripts only; but those the

most ancient, and the most to be relied upon. It may be so singular, as that it could not be supposed to proceed from any expositor or grammarian, for the sake of the meaning: yet it may be such, as all good critics prefer to the reading that is more general: they may esteem it true and genuine, while they hold the other supposititious and false. Now, the manuscripts which the Masorites used in establishing the reading of the Hebrew text, and in which they testify that the reading קָדְשֵׁי was found, are of much older date, and of much more value, than all the others now extant, in the greater part of which the other reading is exhibited. There is, moreover, an author who gives evidence as to the antiquity of the reading in the Masoretic manuscripts. Who he was is uncertain; but he lived before any of the copyists who transcribed the manuscripts that have come down to our times. His commentaries upon the hymns of David are commonly ascribed to Jerome; but, as Erasmus has,—for the information of students,—already noticed, this has been done falsely. This author, whoever he was, in commenting upon the words of the Latin version: “Non dabis sanctum tuum videre corruptionem:”—“Thou wilt not give Thy Holy One to see corruption;” adds as follows: “Non de corruptione corporis Christi in sepulchro dicit, sed de caeterorum sanctorum,”—“He speaks not of the corruption of the body of Christ in the grave, but of other saints.” This writer must have had copies in which the word was used in the plural number; but whether they were Hebrew, Greek, or Latin copies, is quite uncertain.”

“ Is there any person, I would ask, so unskilled in regard to antiquity, as not to be sensible that in the reading חֲסִידֶיךָ, there is a high degree of elegance which is wanting in the other. The use of a noun in the plural to designate an individual person, —but him, a person of the highest consideration,—is reckoned exquisite and elegant in the Hebrew tongue. How well suited, then, must we reckon the plural noun חֲסִידֶיךָ,—which may be rendered in Latin, *me, delicias tuas!*—to the dignity of the Messiah? How well suited, also, is it to the grandeur of the poetic style, much of which, according to Longinus, a teacher of the first order, consists in the right use of plural nouns? This, David, and the other Hebrew poets, seem to have learned from the teaching of nature alone; and, accordingly, it is admitted, by universal consent, that there is no other peculiarity of their poetry that has in it more of grandeur and sublimity.

In this passage, David might use the plural number, instead of the singular, with perfect safety: it occasioned nothing of obscurity or ambiguity. The structure of his hymns is such, as that in a verse consisting of two members or clauses, each of those members contains the same sentiment. When, then, the particular words of the one member לֹא תֵעֹזֵב נַפְשִׁי לְשֹׂאֵל, correspond to the particular words, לֹא תֵתֵן חֲסִידֶיךָ לְרֵאוֹת שָׁחַת of the other, nobody can doubt, with any shadow of reason, that

the plural noun **הַסִּירִיָּה**, corresponds to the singular noun **נַפְשִׁי**; and that both of them relate, not to a plurality of persons, but to one individual, namely, the Messiah. From the consideration of two circumstances, this, we hope, will be perceived very plainly. First, the Apostles Peter and Paul used, with propriety, this passage of David, to teach the Jews that God had appointed the resurrection of the Messiah from the dead; but it does not, by any means, appear from their use of it, that David had written the word, of which we are speaking, in the singular number. Second, The reading **הַסִּירָה** is, in reality, an interpretation of the other, and might proceed from the words of the Masorites improperly understood. The note which they affixed, (**יְתִיךְ**), to the plural noun intimated, as I think, to the readers of the hymn, that the plural number was used instead of the singular: now, it is certainly not incredible that some persons might be found who considered the note as an intimation that the singular number should be substituted for the plural of the textual reading, and who substituted that number accordingly. Thus, 1 Sam. ii. 9, for **חַסְרוֹן** we should, without doubt, read **חַסְרֵינוּ**, because the word refers to **רְשָׁעִים**, a word plural both in form and signification. In the same way, Habak. iii. 13, for **מְשִׁיחָהּ**, the reading even of Aquila, there seems to have been **כְּמְשִׁיחָהּ** in some copies of an earlier age. It is certain, at least, that Eusebius quotes the render-

ing of the Septuagint τοῦ σῶσαι τοὺς χριστοὺς σου, the words which are found in the Alexandrine manuscript, and which lead to the belief that the noun stood, at one time, in the plural, in the original text." Thus far we have given the sentiments of *Fischer*. If other opinions are desired, *Brunnius* and *Stange* may be consulted; the latter of whom adduces several similar examples of plural nouns having a similar sense. Thus, 2 Chron. xxxii. 4, לְמַחַּ יְבֹאוּ מַלְכֵי אַשּׁוּר, *nonne venient reges Assyriae?* "Why should the kings of Assyria come?" The plural is used; though, from the seventh verse of the chapter, where we find the singular מֶלֶךְ, it is evident there is a reference, in both, to Sennacherib, one individual. We accordingly find the former words rendered in the Alexandrine version: μὴ ἐλθῆ βασιλεὺς Ἀσσοῦρ. To this we may add Jerem. xlvi. 15. Ps. lxxxix. 20. Ps. lxxiv. 15. Jos. iii. 16. There is, however, no necessity for understanding the plural here, as put for the singular. The poet states it as a universal proposition, that God will not suffer his pious worshippers, among whom he reckons himself, to be overcome by afflictions, but will deliver them from such dangers as threaten their safety, or their life.

11. תּוֹרֵי עֵינַי אֲרַח חַיִּים *Notam mihi facis, ostendis, mihi viam vitae*: "Thou makest known,"—shewest,—"to me the way of life." "Anciently,"—as *Rupert* observes,—"and in poetic language, the words meant, *thou preservest my life*; some may pre-

fer, thou renderest me happy; or, thou teachest me how I may attain to a happy life. יָחַי or יָחַיִּים signifies a *happy life*,—*happiness*, Prov. xv. 24, and in many other places, as ζῶν, in the New Testament, for εὐδαιμονία, is put generally.—יָחַי, like ζῆν, in the common usage of all languages, signifies, to pass through life pleasantly and happily,—to flourish and grow; as, for example, 1 Sam. x. 24. 1 Kings i. 25. Ps. xxii. 27; lxix. 33. יָחַי, *living*, signifies *prosperous*, 1 Sam. xxv. 6. Eccles. vi. 8. In the sense generally received: *tu vitam mihi reddis*,—"Thou restorest life to me," the clause,—to say no more,—loses its parallelism, and the propriety of its poetic diction. *Paulus*, comparing the clause with Psalm ix. 14, renders it *tu viam mihi ad vitam ostendis*;—thou bringest me back, as it were, from the gates of death: an expression which might be used by a person recovering from a dangerous disease."

שָׁבַע שְׂמֵחוֹת אֶת־פָּנָיָהּ, *Saturatio gaudii coram facie tua*,—"Abundance of joy before thy face." "The meaning is, there is much joy,—much happiness, in thy worship, and in thy religion." In the ancient language, pious and religious men were said to walk before God, Gen. v. 24. Or it may signify *in thy temple*, for the formula, in this sense, is employed not only in reference to the priests, but also in reference to religious worshippers in general, Psalms v. 4, 6, 8; xvii. 15; xxi. 7; xxiv. 6; xlii. 3. נְעִימוֹת בְּיַמִּינְךָ, *Laetitia est in dextra tua in perpetu-*

um; “ Gladness is in,—or from thy right hand for ever: ἀεχαικῶς, for, thou pourest out upon me, thy worshipper, constant and perpetual joy. The poet, after the manner of the Hebrews, expresses the same sentiment in other words, *as with thy right hand* thou distributest gladness. Like the corresponding word פְּנֵי הַיְיָ, the term may be understood as referring to the temple, in the neighbourhood of which David had his dwelling place.” *Rupert.*

PSALM XLV.

ARGUMENT.

IN this song we have the excellencies of a certain great king extolled with due praise, and his grandeur magnificently described. After an introduction or dedication, the poet straightway proceeds to enumerate the peculiar excellencies of the royal personage, —personal beauty,—eloquence, (verse 3,) bravery,—strength of mind—love of justice and truth, (ver. 4—8.) Having mentioned these, and their appropriate rewards, namely, the felicity of his kingdom, and the splendour and dignity of his approaching nuptials,—he turns to the royal bride, and celebrates her grace and good fortune in suitable strains, (verses 9, 10.) He exhorts her to forget cheerfully, and without regret to renounce the household gods of her fathers, that she may thus secure the affections of the king, —and he expresses a hope that,—in this case,—foreign nations would be found desirous of securing her good will, and would present her with the most splendid and valuable gifts, (verses 11—13.) Having described her beauty, and the impression made by it upon the king, she is introduced along with her companions into the palace, and thus formally declared the spouse of the prince, (verses 14—16.) The poet then

congratulates her on the honour and dignity to which the king would exalt her offspring; and, in fine, announces his own resolution to celebrate, at all times, the unperishing glory of the king, to whose honour the song is dedicated.

It has justly been remarked by various expositors, that this song cannot be applied either to David or Solomon. "Neither of these kings," says *J. H. Michaelis*,¹ "was *God*, as the king to whom the song relates, is addressed: (verses 7, 8,) nor was the throne of either of them perpetual, *for ever and ever*. We do not read that the wife of either of them was intreated with gifts by the *Daughter of Tyre*; or that David had any other wives, of royal descent, than Michael, the daughter of Saul, and Maacah, daughter of the king of Geshur; neither of whom was so eminently distinguished as the exalted princess, and only queen, whom the Psalmist celebrates, (verses 10—14, etc.) The Psalm cannot apply to Solomon, for, as he never was engaged in wars, he could not merit the praises bestowed, (verses 4, 5, 6); nor do we read that his sons, in room of their father, were constituted princes over the whole earth, (ver. 17); and, to conclude, the Psalm closes with a promise of higher renown than could be reached by Solomon; higher, indeed, than ought to be ascribed to any race of earthly potentates."² But if the Psalm

¹ In *Annotatt. ubriorib. in Hagiogr.* T. I.

² The notion of Rudinger and Grotius, that this song was an *epithalamium*,—a song in celebration of the marriage of Solomon and his chief wife, the daughter of Pharaoh, (1 Kings iii. 5,)—is altogether to be abandoned. *Doederlein* is not more

cannot be applied to David or Solomon, with much less propriety, or appearance of truth, can it be applied to any other of the Hebrew kings.³ At one time we were of opinion that it was intended to celebrate the accession and inauguration of a Persian monarch; and was composed by a Jewish poet, at that period when many of the Jews lived in the Persian dominions. We were led to form this opinion, chiefly, from what is said (ver. 17,) respecting the sons of the king, who, at a future period, would be appointed by their father to govern the various provinces of the kingdom; for the sons of the Persian kings were usually appointed to rule in the different *satrapies*, or provincial governments into which the kingdom was divided.⁴ We, now, however, consider that opinion altogether untenable. It cannot be believed that a Hebrew poet would have styled a foreign king *God*, even although the appellation had been

happy in his interpretation of it. He conjectures that it was sung in the solemn procession which accompanied David when he was inaugurated king on mount Zion.

³ A certain learned man,—who, however, does not give his name,—has inserted an explication of this Psalm in *Bibliotheca Literaturae Biblicae*, edited by Eichhorn. The Psalm, he thinks, was composed in honour of a king going out to battle;—of the victory gained by him;—of the great slaughter of his enemies;—and of the many beautiful females brought back by him as captives. It is evident that the concluding portion of the Psalm is altogether incompatible with this opinion. It treats of a queen,—by no means a captive,—but an object of honourable affection,—highly honoured,—and voluntary in her procedure.

⁴ See *Brisson de Regio Persarum principatu*.

claimed as a title of royalty : neither can it be believed that an ode in honour of a king not of the Jewish religion, and containing an address such as we have mentioned, would have been admitted into the collection of sacred songs used in the temple, and in the service of Jehovah. The various parts of the Psalm, however, appear quite congruous, if we adopt the opinion of the ancient Hebrews, communicated to us by the Chaldee interpreter,⁵ and by the writer of the Epistle to the Hebrews,⁶ namely, that the Psalm celebrates the excellencies and praises of the great King, the Messiah ; and describes, at the same time, the future felicity of that nation, which he loved above all others, and which is represented as standing to him in the relation of a wife to her husband. Throughout the latter part of the Psalm this allegory, in which the Hebrew poets particularly delighted,—is maintained. They were accustomed to represent God as entertaining towards his chosen people, feelings which they compared to conjugal affections ; and which they deduced, under this figure, into all their various and even minute expressions.⁷ In the illus-

⁵ See note on verse third. Kimchi also says expressly that the Messiah is the subject of this Psalm.

⁶ Heb. i. 8, 9, compare verses 7th and 8th of the Psalm.

⁷ See Isaiah liv. 5 ; lxii. 5 ; Jerem. iii. 1, et seqq. Ezek. xvi. and xxiii. This allegory, received from the ancient writers of their nation, is retained by the writers of the New Testament, and sanctioned by their authority. See Matth. ix. 15 ; John iii. 29 ; 2 Cor. xi. 2 ; Eph. v. 2, 3, et seqq. ; Rev. xix. 7 ; xxi. 2 ; xxii. 17. No one has explained the origin and design of this allegory, with more perspicuity and elegance than *Lowth*, in

trating and beautifying of this allegory, the whole of the *Song of Songs* is occupied:—that the subject of that poem, and that of the Psalm before us, is the same, there is no doubt among sound interpreters.

ANNOTATIONS.

1. Several titles are here brought together. With regard to the sense of the words **שִׁשְׁנַיִם**, **לְמַנְעָה**, **מִשְׁבִּיל**, we refer to our general introduction, where the titles are explained. **שִׁיר יְדִירוֹת**. These terms seem to be not badly rendered by Aquila *ἄσμα προσφιλείας*, *carmen suavitatis*, “a song of sweetness.” We find a similar phrase in *Theocritus Idyll. viii.* *προσφιλὲς μέλος*, *a sweet song*. The noun **יְדִירוֹת** is found in only one other passage, Psalm lxxxiv. 2. **יְדִירוֹת מִשְׁבְּנוֹתֶיךָ** *quam dilectae, vel amabiles sunt habitationes tuae!* “How lovely are thy dwelling places!” **יְדִיר** signifies *dilectum*, beloved, retaining the sense of the cognate verb in the Arabic, *amavit dilexit*. Deut. xxxiii. 2; Isaiah v. 1; Psalm

Praelect. xxxi. *de Sacra Hebraeor. Poesi*. He remarks with much truth, that there may be observed in the sacred poetry of the Hebrews, throughout, a peculiar use and analogy of parabolical diction. Thus, certain images, chiefly of natural objects, are employed by them constantly, and, as it were, by rule, for the expressing and illustrating of ideas more refined in their nature, and less easily apprehended.

lx. 7 ; cviii. 7. In this place, however, the plural in the feminine gender seems to have a neuter signification,¹ and the phrase may accordingly be rendered, *carmen dilectorum*, sive *rerum dilectarum*, that is, a pleasant, sweet, agreeable song, a sense which very well corresponds with what follows.

2. The poet, having premised that he was about to sing of something good and pleasant, adds : רַחַשׁ לְבִי דְבַר טוֹב *Ebullit cor meum verbum bonum*,—“ my heart sendeth forth a good word,” that is, a pleasant and agreeable song, calculated to give pleasure ; or, my heart desireth to say pleasant and agreeable things. As the verb רַחַשׁ occurs no where else in the Old Testament, we have recourse to the Syriac for its meaning, and find it to be *scatuit*,—*he burst forth*. This, no doubt, is the primary idea conveyed by the word,—that from which several of a secondary nature, such as—*he moved himself*—*creeped*,—*produced vermin*, etc. are derived. The Aramaic term נִבֵּעַ, however, and also the corresponding Arabic word, though both, in their primary sense, are applied to water bursting forth from a fountain or spring,—are yet, in their secondary signification, transferred to speech, conceived of as proceeding from the mouth, in the same manner as water from a spring or fountain, Psalm cxix. 171 ; cxlv. 7 ; and the Chaldee version Prov. xviii. 4, נִבֵּעַ שְׂטוּתָא,

¹ As for example, גְּדֻלּוֹת *magna*, “ great things.” *Comp.*

eructat, eloquitur stultitiam,—he belches up,—speaks folly. Psalm xc. 12. מִבַּע הַכִּמְתָּא *eloquitur sapientiam*,—speaks wisdom. The Arabic poets are said *scaturire*, that is, to rehearse; in the same way the verb שִׁרָה, in this passage, comes to have the sense of speaking, or uttering. The poet seems to use it with somewhat of peculiar significancy, as if he wished to intimate that he felt so much pleasure as that the song proceeded from his heart rapidly—forcibly; the words presenting themselves happily and quickly, proceeding in a continued flow: and, as opposed to sluggish dulness, breaking forth with powerful impulse. The Chaldee rendering is בָּעִי לְבִי *ebulliens cor meum*, my heart boiling over. The sense of the Syriac is *scaturavit cor meum*. The Alexandrine version gives ἐξέρσυσύγειν, the Vulgate, *eructare*, the term used also in the version of Psalm cxix. 171, to express the sense of the Hebrew term נִבַּע, ἐξέρσυσύζαινοντο τα χείλη μου ὕμνον *eructabunt labia mea hymnum*.²

The words which next follow, אָמַר אֲנִי מַעֲשֵׂי לְמֶלֶךְ, are commonly rendered: *dico ego opera mea regi*:—I dedicate,—or, I recite, my works to the king. According to this rendering, מַעֲשֵׂי is understood as in the accusative case, governed by the verb אָמַר; which, according to some interpreters, signi-

² If the use of a somewhat vulgar term may be forgiven, the idea of the Greek seems to be exactly conveyed by the word *Hiccup*.

fies to *dedicate* ; according to others, to *recite*. In the one case the sense becomes, “ I am about to recite my works to the king,” or, “ concerning the king :”—in the other case, “ I will dedicate, or consecrate my works to the king.” This view of the words is different from that taken of them by the persons who furnished the vowel points, and what may be called the division points, of the Hebrew text. In this they, no doubt, gave both the pointing and the sense which depended upon it, as they had received them, by tradition, from their forefathers. Their authority, in no case, is to be despised : in this place there can be no doubt that it deserves to be submitted to. They have here marked the word **יְנִיחַ** not only with the distinctive accent *Tiphcha*, but also with *Kametz*, instead of *Pathach*, indicating a pause : according to this punctuation, the sense of the words is : *dico ego : opera mea sunt regi* ; that is,—it is my settled purpose, to celebrate the excellencies and the praises of the king. Symmachus renders, not improperly, the word **יְנִיחַ**, τὰ ποιήματα μου :—“ my poems,”—the works of the poet : and the word, it will be observed, becomes the nominative, the substantive verb being understood. It is not necessary here to render the prefix **לְ** *lamed*, by *de*,—*concerning*, as in Psalm iii. 3. **לְנַפְשִׁי**,—*concerning my soul* : Psalm xxv. 2. *Let not mine enemies exult, לְ*, *over*,—or *concerning me* ; Psalm xxxv. 19, *etc.* It is to be taken as merely the ordinary sign of the dative case, by which the poet points out the

person to whose honour the ode was about to be recited.

לְשׁוֹנִי עֵט סוֹפֵר מְהִיר : *lingua mea stilus scribae*

expediti; “ My tongue the pen of a ready writer :”— In these words, the writer expresses the earnestness with which he would engage in the praises of the king. The sense of them is well given in the Chaldee: “ The language of my tongue hastens as the pen of a practised,”—prompt, quick “ writer.” If the mind readily, quickly, supplies what is to be spoken, while the tongue is slow in expressing what the mind suggests, the song will be languid. On the contrary, when the matter abundantly furnished by an active mind is received and expressed with equal readiness and propriety by the tongue, the song will be of course fluent and forcible. The noun עֵט, is derived from the verb עָוַט, which, in the Arabic, signifies *fodit*,—he digged, or cut out. Strictly, it seems to have been used for the *stylus*, or sharp-pointed instrument employed in engraving on lead, stone, wax, palm leaves, or other materials, the letters or writing which are committed to parchment or paper in modern times. Certainly the עֵט-בְּרוֹזָל, expressly mentioned Job xix. 24, and Jer. xvii. 1, means the iron *stylus* with which words were cut in the rock. Afterwards it was used for a *writing pen*; and is so rendered in the Chaldee, both in this passage, and in Job xix. 24; Jer. vii. 8. In Jer. xvii. 1, the Hebrew term is retained. Except in these four places, the word does not occur in the Old Testa-

ment. But before טע here, we must supply כ *cap*, the particle of likeness or comparison, as in Ps. xxii. 7, 13; Eccles. vii. 24. The phrase סופר מהיר , is well rendered in the Alexandrine version, $\gamma\rho\alpha\mu\mu\alpha\text{-}\tau\acute{\epsilon}\omega\varsigma \text{ οξυγγράφου}$; the Vulgate gives, *scribae velociter scribentis*, — “of a writer writing quickly.” As מהיר , in its primary signification, means *fast, quick*, from מהר *festinavit*,—he made haste,—it is not at all necessary to take the secondary sense of *skilful, expert*. This sense is indeed adopted in the Syriac and in the Arabic; and is approved of by *Ludovic de Dieu*, though, as we have said, without good reason.

3. The writer now begins to praise the king, and commends him, in the first place, for his dignified form and graceful eloquence. יפיפית מבני אדם
Tu venustate cunctos mortales antecellis.—“Thou art more beautiful than the children of men.” In ancient times, men of noble minds were represented as excelling also in the beauty of their bodily form. Thus we read of Joseph, that he was goodly in person and well favoured. Homer bestows on his Achilles and Hector extraordinary beauty. Virgil describes Æneas as *os humerosque Deo similem*,—that is, as having in his appearance a greater than human beauty and grandeur. From 1 Sam. ix. 2, x. 23, we perceive how highly a commanding, dignified exterior was valued in a king. Since then, our poet designed to represent the king, who was the subject of his song, as beloved of God, and as hav-

ing every blessing abundantly bestowed upon him: he ascribes to him dignity of personal appearance. In the Chaldee we read: שׁוֹפֵרָךְ מִלְכָּא מְשִׁיחָא
 עֲדִיף מִבְּנֵי נְשָׂא “Thy beauty, O King Mes-
 siah, exceeds that of the sons of men.” The word
 יְפִיפִית, in the opinion of *Schultens*, is com-
 pounded of יְפִי, or יְפִי *pulchritudo*, and יָפָה
pulcher fuit; as if it were said, “Thou art beautiful
 in beauty.” According to *Storr*, it is compounded of
 the infinitive used as a noun יְפִי, and the participle
 יְפִי changed into יְפִי, from which, rejecting the
 last radical of the infinitive, we have יְפִיפִית. It
 would be difficult to find a genuine example of a
 word compounded in this manner, in the whole
 compass of the Hebrew language, and of the cog-
 nate dialects. The term is to be referred rather to
 a singular species of compounds, in which the two
 first radicals are doubled, as פִּקְפְּקֵד, the passive
 of which is פִּקְפְּקֵד. Of the same form is the
 word הִשְׁגֵּשְׁגֵי *admodum cresces*, Isaiah xvii. 11,
 from the root used in the Chaldee שְׁגָה, or שְׁגָה to
increase, to multiply. This form of the verb, and of
 the word before us, are treated of at some length by
Dithm. Hackmann in *Præcidaneis Sacris*, and also
 by *Gesenius* in *Lehrgeb*. But as the word יְפִיפִית
 is in the passive voice, it must evidently be ren-

dered: *venustissimus redditus es*,—"thou art *very* beautiful;" for, by the duplication of the two radicals, there is conveyed an intensity of signification. This we have already seen in חֲלֻלֵּי קוֹת, Ps. xxxv. 6, and in סַחֲרָרָר, Ps. xxxviii. 11.³

In the words which follow, הוֹצַ קַחַן בְּשִׁפְתוֹתַי, *diffusa est gratia in labiis tuis*,—"grace is poured out upon thy lips," the king is commended for the gracefulness of his speech, that is, for his eloquence. The noun קַחַן was used by the Hebrews in the same sense, and with the same variety of application, as χάρις by the Greeks, or *gratia* by the Latins: we find it applied to eloquence, Eccles. x. 12, דְּבַרֵי קַחַן: "The words of a wise man's mouth are *grace*, that is, are gracious." The poet indicates the highest degree of eloquence, by saying, not merely that *grace was in his lips*, but that it was

³ *Et lubricitates*, that is, in places exceedingly slippery, where it is impossible to fix the feet: as if a person were obliged to walk over deep stiff clay, where he was liable to stumble or fall at every step. The same metaphor is used in Ps. lxxiii. 18, "Thou hast set them in slippery places." Jer. xxiii. 12, "Their ways shall be as *slipperiness*," literally, *i. e.* "as slippery paths in the darkness." The extreme danger of the condition is intimated, first, by the duplication of the two radicals; for the root is חֲלַק, soft, *he was soft, slippery*; and, second, by the noun being put in the plural number. We have examples, of the first, Nehem. ii. 10. Ezek. xvii. 5. Eccl. xii. 5. Of the second, Eccles. v. 6. Dan. xii. 2. Ps. xxii. 4, *etc.*

poured out, diffused. Cicero uses an expression somewhat similar with regard to Pericles,—*Suadelam sessitasse in labiis ejus*: that persuasion was seated in his lips. In the Chaldee, the clause is paraphrased, אֲתִיְהִיב רוּחַ נְבוּאָה בְּסַפּוֹתַי:—*Datus est spiritus prophetiæ in labiis tuis*: “the spirit of prophecy is given in thy lips.”

עַל-כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם. *Propterea quod bene precatus tibi Deus in sempiternum*; “Because that God hath blessed thee for ever.”—עַל-כֵּן here, is put for אֲשֶׁר עַל-כֵּן, and is to be rendered, *because that*; as in Jer. xlviii. 36. *Mine heart soundeth like pipes for the men of Kir-heres*, עַל-כֵּן יִתְרַת: עֲשָׂה אֲבָדוֹ, *because that the residue of the riches they have acquired, perisheth.*—Because God had bestowed upon the king peculiar kindness, he therefore, appeared eminent in personal beauty, and in eloquence. Concerning the word בֵּרַךְ, see the note on Psalm xxi. 4.⁴

⁴ The verb בֵּרַךְ, often signifies to *wish well*; but it is used also to express *actual beneficence*, whether of men or of God. When Jehovah promised to Abraham, Gen. xii. 2, *se illum בֵּרַךְ*,—“That he would bless him,” as it is commonly rendered, he not only expressed good will, but promised to confer certain important blessings. When Jacob besought his brother Esau to accept the gifts which he offered, he said, “accept, I pray thee, בְּרִכְתִּי, which should be rendered rather, “my present, my gift,” than my *bl. ssing.*

4. The poet proceeds to celebrate the personal bravery of the king ;—a virtue by which princes, among ancient nations, were accustomed to acquire for themselves the highest admiration and honour. He changes, however, as if from the ardour of his feelings,—the form of speech ; and carries it onward in the shape of a direct address, or exhortation.

חֲגוּרֵי חַרְבֶּךָ עַל-יָרֵךְ גִּבּוֹר הוֹרֵךְ וְחַדְרֶךָ

Cinge, o heros, femur tuum gladio tuo, qui est decus tuum et splendor :— “ Gird, O hero, thy thigh with thy sword, which is thine ornament and thine honour.”

By a person of exalted mind, it must be felt as the highest praise, that he has been instrumental in averting threatened evils, and in procuring important honour and advantages to the community to which he belongs. This praise the poet ascribes to the king, who is the subject of his song. He styles the king גִּבּוֹר, *a hero* : and assigns to him a sword, as an *ornament*, and *honour* ; intimating, as we have already said, that nothing was held more deserving of admiration, than prowess in war, and more deserving of praise. For the meaning of the word הַדָּר, we refer to the note, Psalm xxix. 2.⁵ In the Chaldee we have, “ Bind a sword to thy thigh, לְמַקְטָל, to slay kings and rulers, עם שְׁלֹטוֹנִין, with thine honour and ornament.”

⁵ הַדָּרָה, signifies *an ornament of honour*, as in Proverbs xxv. 28, copia populi הַדָּרֶת־מֶלֶךְ, *ornatus, est regis* : “The multitude of the people is the ornament of the king.”

5. The poet having described the king as possessed of personal beauty, eloquence, and armour suited to his royal dignity, proceeds as follows:—וְהָרַךְ צִלָּהּ רַכָּב *Et decore tuo felix vehitor*:—"And in thy beauty prosperous be thou carried forth:"—that is, go forth, confident in thy majestic demeanour: ascending the royal chariot, claim and take possession of the kingdom with becoming magnificence. The term וְהָרַךְ, *Decore tuo*, refers to the sword, with which, on its being delivered to him, he is understood to have girded himself. The prefix ב *beth* must here be supplied; (see *Walther's Hebrew Ellipses*), and the word with which the former verse ends being repeated, the sword of the king is kept in view as the instrument, by means of which he should secure his prosperity. Examples of the same figure,—*anadiplosis*,—are to be found Psalm xciii. 1; xciv. 23; xciv. 6; cxxi. 1, 2. Instead of וְהָרַךְ the Alexandrine translators understood the word as if pointed וְהָרַךְ, *calca*,—tread, or bend,—the bow to wit, קֶשֶׁת, as in Psalm vii. 13; xi. 2.⁶ They

⁶ קֶשֶׁתוֹ דָּרַךְ, *qui arcum suum calcat*: "one who treads his bow," that is, *who bends it*. Jarchi observes justly, that the word applies with propriety to a bow, because, if it is strong, the person bending it must place it under his feet. Such bows were used by the Indians, as we learn from Arrian in *Hist. Ind.* Ἄλλ' οἱ μὲν πεζοὶ αὐτοῖσι τοξὸν τε ἔχουσιν ἰσόμηκεις τῷ φορέοντι το τόξον· καὶ τοῦτο κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβάντες, οὕτως ἰκτοξέουσιν, τὴν νευρὴν ἐπὶ μέγα στίτω

translate the term *καὶ ἔντεινον*, *et intende*; by which the same Greek word is rendered in the Vulgate, also in Psalm vii. 13; xi. 2. Eusebius,—quoted by Agellius upon this passage,—follows the Septuagint, and gives the sense as follows:—*ἔντεινον σου τὰ τόξα ἔπειτα βαλὼν τοὺς ἐχθροὺς κατευοδοῦ, καὶ βασίλευε*:—*intende arcum tuum, deinde, percussis hostibus, prospere procede et regna*: “bend thy bow, then having smitten thine enemies, proceed prosperously, and reign.” But this mode of reading,—though much approved of by Cappellus and others,—is liable to this objection, that the verb *קָרַךְ*, in the sense of *bending*, or *taking an aim*, is always accompanied by the noun *קִשְׁתָּ*;—is nowhere found without it, Psalm xvii. 13. Lamenta. ii. 4. The verbs *חִלַּץ*, *בָּרַךְ* ad verbum sonant: *felix esto, vehitor*;—literally rendered, signify, “be thou prosperous, be thou carried forth;” that is, be thou carried, or borne forth prosperously. Two verbs of the same tense, number, and person, are usually so connected, as that the latter expresses the *thing itself*;—the former the mode, or some attendant circumstance, and thus supplies the place of an Adverb. Deut. i. 5. *פָּזַר*, *יָתַר*, *sparsit, dedit*,—“he scattered, he gave:”—that is, he gave scatteringly,—copiously: Hos. ix. 9,

ἀπαγαγόντες. “The Indian foot soldiers have a bow, of the same length as the person who carries it. When they bend it, they lay it on the ground: set the left foot firmly upon it, and pulling in the contrary direction, the string is thus drawn far backwards.”

וְרָאוּ וְשִׂמְחוּ, *laetati sunt et viderunt*:—"they rejoiced, and they saw:" that is, they saw with a joyful heart.⁷ The poet seems to have used the verb רָבַב in this place, because the king of the Persians always came forth from the palace either on horse-back, or in a chariot; he was never seen on foot. *Athenaeus Deipnosoph!* L. xii. 2. Ἀνέβαινεν ἐπὶ τὸ ἄρμα, ἐνίοτε δὲ καὶ ἐφ' ἵππου, πεζός δὲ οὐδέποτε ἐωζάθη ἕξω τῶν βασιλείων. "He ascended a chariot, sometimes also a horse, but he was never seen out of the palace upon foot." In reference to this custom, it is said, *Esth.* vi. 8, that if the king wished to honour a person, he ordered to be brought for him, סוּס אֲשֶׁר רָבַב, עַל־יַד הַמֶּלֶךְ, "the horse upon which the king rode," namely, בְּיוֹמָא דְעַל לְמַלְכוּתָא, *die, quo intravit regnum*;—"On the day when he entered upon the kingdom," as the Chaldee explains it. The sense of the words here is very well given in the Chaldee: הַתְּצִיחַ לְמַרְבֵּב עַל סוּסֵי מַלְכוּתָא, *prosperere vehitor in equo regio*; "be thou prosperously carried upon the royal horse." In the Alexandrine version we have βασιλευς, *regna*; "reign thou," because, as it was the custom in the creating of a king, that he should mount the royal steeds; when it was said, *ride thou*, or *be thou carried*, the meaning was the same as if it had been said, *reign thou*. The translator

⁷ See *Schroederi Instit. ad fundam.* L. II. Syntax. Reg. LXIII. et *Gesenii Lehrgeb.*

has given the *transferred*, in preference to the *literal* sense of the word, with the view, no doubt, of rendering the passage clear and intelligible.

עַל־דְּבַר־אֱמֶת *Propter veritatem*,—"On account of truth;" or, as it is rendered in the Chaldee, עַל־עִסְקָא־הַיְמָנוּתָהּ, *propter negotium veritatis*, as if he had said, banishing guile and falsehood, let fidelity and truth, heretofore suppressed, emerge and flourish under thy government, and under thy protection, Comp. Isa. lix. 14. Hosea iv. 1. Others connect these words with those that immediately follow וְעִנּוּהַ צְדָקָה *et mansuetudinem justitiamque*, making the sense of the whole, "on account of truth, gentleness, and justice,"—that is, seeing thou art adorned with all those virtues which are chiefly becoming the royal dignity, thou art therefore most deserving of the kingdom. A king, they say, maintains truth, when he shews himself constant in words and deeds,—punctually performing his promises, like the judges mentioned, Exod. xviii. 21, who are styled אֲנָשֵׁי־אֱמֶת "men of truth," "faithful men." He, moreover, shews *gentleness* who does not despise or overlook the humble, but treats them benignantly; and, in fine, *justice* is preserved, when nothing is done injuriously, but when every one receives his due; and when causes, after an impartial examination, are determined according to the rules of strict rectitude. It is easy to see how much popularity, honour, and authority a king must gain by the exercise of these virtues. Those who view the words in this light consider

וְעֲנוּה־צֶדֶק as put ἀσυνδέτως for וְעֲנוּה וְצֶדֶק in the same manner as below, verse 9. וְאַהֲלוֹת קְצִיעוֹת. Thus the Chaldee render the words וְעוֹתְנוֹתָ וְצֶדֶקְתָּ, the Alexandrine, Καὶ πραῦτητος καὶ δικαιοσύνης, and the Vulgate (propter) *mansuetudinem et justitiam*. In this explication, however, *Makkeph* occupies an inconvenient position, much more so than in verse 9, where the two first words which it joins together, are more fitly connected, than the two last in this place. Others think that by an enallagy, the words are here used in the absolute, instead of the constructed state. Of this figure, *Buxtorff* and *Bochart* adduce a great multitude of examples. The words would thus be, properly, עֲנוּת צֶדֶק (propter) *mansuetudinem justitiae* on account “of the gentleness, the mildness of justice.” They explain gentleness, as regulated by justice; and justice, tempered by mercy or gentleness. In this way the Syriac interpreter renders the words: “to go forth on account of truth, and in the humility, the mildness of justice.”

But the unusual form of the noun עֲנוּה, hinders us from thinking that it here signifies *gentleness*: in this sense it is always read עֲנוּה in other passages. Some have supposed that עֲנוּה should be taken as the imperative of the verb עָנָה with ה paragogic, like רְאוּה, to see, Ezek. xxviii. 17. Junius, accordingly, renders it,—*Proloquere justitiam*: pronounce or decree justice. Geirus,—*Exaudi justitiam*: listen to justice, as in Ps. xvii. 1. Both these notions are opposed to the accents, according to which the

words עֲנוּה־צָדֵק, are connected more closely with those immediately preceding, *on account of truth*, than with the more remote term רָכַב. This being the case, I prefer with J. H. Michaelis, to take עֲנוּה as a proposition of the same form as נִגְדָה, *coram*, before, Ps. cxvi. 14, 18 : its meaning is *propter*, because, or on account of, similar to יַעַן and לַטַּעַן, with which it has a common origin,—namely, the verb עָנָה, *respondit*, he answered. The words וְעֲנוּה־צָדֵק, are thus connected in the easiest and simplest manner with those that go before ; and are to be rendered,—*Et propter justitiam* : “and on account of justice,”—that is, to punish and restrain the wicked,—to defend and vindicate the good.

The poet proceeds : וְתוֹרָה נֹרְאוֹת יְמִינֶךָ, *Et docebit te terribilia dextera tua* : “And thy right hand shall teach thee terrible things :” that is, as if he had said,—when thou goest forth against thine enemies, thou shalt make a terrible slaughter among them :—in the war thou shalt need no other direction or aid than that of thine own *right hand* ;—that is, of thine own prowess, for this is frequently the meaning of the term, Psalm xlv. 4 ; xcviii. 1. Comp. *Drusii Animadverss.* Others interpret the words in the following manner :—so great shall be thy power and prosperity, that merely on moving thy right hand, every thing shall succeed ;—all shall come to pass according to thy desire :—thy right hand shall teach thee to form wonderful purposes, and to achieve glorious victo-

ries. In the Alexandrine version the word הוֹרָה has the sense *viam monstrandi*: of shewing the way, as in Psalm xxv. 8, 12; xxxii. 8,—and, from this, *deducendi*:—of leading forth:—the noun נוֹרְאוֹת is understood as standing in the room of an adverb; and thus the entire clause is rendered: *καὶ ὁδηγήσει σε θαυμαστῶς ἢ δεξιὰ σου et deducet te mirabiliter dextera tua*:—as it is given in the Vulgate:—“and thy right hand shall lead thee forth wondrously.” But when the verb הוֹרָה signifies to *point out the way*, it is always accompanied by the noun דָּרַךְ: besides the passages mentioned above, see Prov. iv. 11. 2 Chron. vi. 27. 1 Kings viii. 36. A better rendering is given by Symmachus: ὑποδείξει σοι φοβερά ἢ δεξιὰ σου,—*ostendet tibi terribilia dextera tua*:—“thy right hand shall shew thee terrible things.” The Chaldee gives the following paraphrase: וִילְפִנֵךְ יִלְמְדֵךְ לְמַעַבְרָה דְּחִילֵךְ בְּיַד יְמִינֵךְ, *docebit te Dominus terribilia patrare manu tua dextera*:—“the Lord shall teach thee to do terrible things with thy right hand.” The worst of all the translations is the Syriac, the sense of which is: *lex tua est in timore dexteræ tuæ*;—“thy law is in the fear of thy right hand. The word תוֹרָה is taken for תוֹרַתְךָ, and נוֹרְאוֹת for בְּיַרְאוֹת. There are some expositors, also, who have understood תוֹרָה in the sense *jaculandi*:—of casting, or throwing, (Prov. xxvi. 18.): and who think the clause should be rendered thus: *jaculari te faciet dextera tua terrores*!—“thy right hand shall make thee to

throw terrors." But the *Hiphil* form of the verb יָרָה, does not mean *he made to throw*; its sense is, *he threw,—he cast*,—1 Sam. xx. 20. xxxi. 3. 2 Kings xix. 32

6. The poet says farther in praise of the king's victory, חֲצִיף שְׁנוֹנִים, *sagittae tuae acutae*:—"thine arrows *are* sharp:" there is nothing which they cannot penetrate. There is a sudden change of person, familiar to the Hebrew poets. The Chaldee has גִּרְרָךְ שְׁלִיפִין לְמַקְטֵל אוֹכְלוֹסִין, *sagittae tuae extractae sunt ad occidendum turmas*;—"thine arrows are drawn out for the slaying of troops." עַמִּים תַּחֲתֶיךָ יִפְלוּ, *populi sub te cadent*;—"people shall fall under thee:"—conquered by thine arms and routed, they shall fall prostrate at thy feet. Comp. Psalm xviii. 36. To the words בָּלַב אוֹיְבֵי הַמֶּלֶךְ, *in cor hostium regis*;—"in the heart of the enemies of the king," most interpreters supply, "thine arrows shall fall," as repeated from the words preceding. The Chaldee paraphrase runs בְּנֵי קֶשֶׁתְךָ יִשְׁתַּלְּחוּן בְּלַב סָנְאֵי מַלְכָּא, *filii arcus tui, h. e. sagittae tuae, immittentur in cor hostium regis*:—"The sons of thy bow," that is, thine arrows,—"shall be sent into the heart of the king's enemies." This interpretation, however, as Michaelis remarks, is not favoured by the accents. "There is a greater distinction," says he, "by *merca-mahpach*, than by *athnach*. By the power of the latter the

words have a stricter connexion than by that of the former: this is the grammatical doctrine. The word יִפְלֹךְ has *athnach*, but *sheva* remains; which, if there had been a pause, would have been changed into *cholem*, and the accent retracted." For this reason Geier and others consider the words בְּלֵב אִיְבֵי הַמֶּלֶךְ, as a description עַמִּים טוֹבִים,—where they are situated, namely, *in the heart*, that is, in the midst of the *enemies of the king*. They understand the passage thus:—although the nations who surrender themselves to thee, are every where surrounded with thine enemies; and may be afraid on account of their malignity; yet, like the Gibeonites of old, who made peace with Joshua in the midst of enemies, (Josh. x. 4.) their love and veneration for thee will have more influence with them, than the fear of those evils to which they may be exposed from the enemies around them. The passage thus agrees, as to its import, with Psalm cx. 2, when it is said in regard to the Messiah, רִדָּה בְּקֶרֶב אִיְבֵיךָ, *dominare in medio hostium tuorum*; “rule thou in the midst of thine enemies.” Compare also Mich. v. 7. We prefer, however, so to connect the clause with the word עַמִּים, as to render it: *populi, qui sunt corde, seu ex animo hostes regis*:—“the nations *who are in heart or in spirit* the enemies of the king.” We may compare this with a similar phrase, Psalm xvii. 9, *Hide me from אִיְבֵי בִנְפִישׁ, hostibus meis ex animo*: “those *who are* mine enemies in spirit;”—also with

Ezek. xxv. 6, 15, *Gaudes cum omni fastu tuo בנפש*
ex animo: “thou didst rejoice with all thy despite
in thy soul.” The words אויבי המלך, are used
 instead of אויביך: that is, the *enemies of the king*,
 instead of *thine enemies*. In the simplicity of ancient
 language, it was a frequent practice to repeat a noun
 when, in modern tongues, a pronoun would have
 been used in preference. Vid. *Storrii Observatt. ad*
Analog. et Syntax. Hebr.

7. It is next predicated of the king's dominion,
 that it should be firm and permanent: כסאך אלהים
 עולם ועד, *Solium tuum, O Deus, est solium, se-*
culi et eternitatis:—“Thy throne, O God, *is a throne*
of age and eternity,”—it shall stand for ever. It is
 well expressed in the Chaldee: כורסי יקרך י יקים
 לעלמי עלמין, *Thronus gloriae tuae, O Jova, sta-*
bilis est in sempiternum:—“The throne of thy glory,
 O Jehovah, is established for ever.” A throne is
 used, *figuratively*, for the government of a kingdom,
 which was generally exercised upon a royal throne:
 a *sceptre* and a *crown* are used for the same purpose,
 Ps. lxxxix. 40. Before עולם, the noun כסא must
 be repeated for the completion of the expression:
 כסאך כסא עולם, *Solium tuum est solium æterni-*
tatis:—“Thy throne is a throne of eternity,” that
 is, eternal; for, according to the Hebrew idiom, a
 noun in the direct case frequently occupied the place
 of an adjective. Vide *Schroederi Institt. L. H.*

Syntax. Reg. vii. The poet bestows upon the king the appellation אֱלֹהִים, "God,"—a title which, in other passages, we find given to princes and other civil magistrates. The title was given to such persons, either, because as lords and rulers over others, they bore, officially, some resemblance to the supreme God who rules over all, or, because it was believed that God had communicated to them their power, office, and dignity. Hence, Ps. lxxxii. 6, *Ego dixi, אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם, Dicitis, et filii Altissimi universi*:—"I said ye are gods, and all of you sons of the Most High." Compare Exod. xxi, 6; xxii. 7, 8, 27. In the last of these passages, he, who in the last part of the verse is styled נְשִׂיאַ, *princeps*, a prince, is one of those who, in the first part of it, are styled אֱלֹהִים, Gods.

Among the nations of antiquity in general, those of Asia especially, kings were treated with divine honour, because they were believed to be the vicegerents of the gods. "What I am about to mention,"—we use the words of *Drusius Observatt. Sacr.* L. xii. Cap. xi.—"was common to the Persians, the Assyrians, and many other barbarous nations. When they approached the king, and were about to address him, they fell flat to the ground, adoring him as the representative of God, the universal preserver. On this account, Æschylus says, that the Persians and Assyrians held their kings in the place of the gods. Quintus Curtius mentions, that, on a certain occasion, "the king, proceeding a short way forward in his chariot, was worshipped by his subjects with

the honours paid to the gods." The words of Artabanus the Persian, on this subject, are recorded by Plutarch, in the life of Themistocles: ἡμῶν, inquit, πολλῶν νόμων και καλῶν ὄντων κάλλιστος οὗτός ἐστι, το τιμᾶν βασιλέα, και προσκυνεῖν εἰκόνα Θεοῦ τα παντα σωζοντος: " We have many and excellent established customs, but this we esteem the most excellent of all,—to honour the king, to worship the representative of God, who preserves all things." That kings were in ancient times styled gods, Drusius proves also in his notes upon the book, *De nomine Dei Elohim*. (Tzetzis in Chiliadib.) Θεοὺς πολλακίς ἔφημεν, φασί, τοὺς βασιλέας: " Kings, they say, were often called gods." Τοὺς βασιλεῖς γὰρ ἅπαντας δίας οἱ πρὶν ἐκάλουν: " For all kings were formerly called gods." Again, respecting Sosoosis, king of the Assyrians,—Και κοσμοκράτωρ και Θεὸς ἐκέκλη τε τοῖς τότε: " By them of those times he was styled both Ruler of the world and God." That the Egyptians paid divine honours to their kings, we are informed by Diodorus Siculus,—Διὰ δὲ τὰς αὐτὰς αἰτίας, δοκοῦσιν Αἰγύπτιοι τοὺς ἑαυτῶν βασιλέας προσκυνεῖν και τιμᾶν, ὡς πρὸς ἀλήθειαν ὄντας Θεοὺς: " For this same cause,"—namely, from gratitude, on account of benefits received,—" the Egyptians think it right to worship and honour their kings, as if they were in reality gods." This passage, and many others to the same effect, are adduced by *Spanheim ad Callimachi Hym. in Jovem*. See also *Silvestre de Sacy, Memoires sur diverses antiquités de la Perse*. But our poet styles the king whom he celebrates, *God*, not as a magistrate,—for the Hebrews did not give this title to any

of their own kings,—but because he considered him, in truth, greater than a human king. This is intimated by the mentioning of *eternity*. Hence, in the Chaldee, as we have already noticed, instead of אֱלֹהִים, in this passage, the name יְהוָה is used; and the apostle, in the epistle to the Hebrews, chap. i. 9, quotes it, among others, to prove the supreme dignity,—the dignity of the Messiah, the Son of God. From the description given, Isa. ix. 5, 6, it appears that the ancient Hebrews ascribed to the Messiah a divine origin, and a divine nature: we refer to our notes on the passage.⁸ Gesenius, indeed,

* His power is described by the words אֱלֹהֵי גִבּוֹר, *Deus fortis heros*. אֱלֹהֵי properly denotes a person of mighty power.

It is applied, Ezek. xxxi. 11, to Nebuchadnezzar, the ruler of the nations, who is styled אֱלֹהֵי גוֹיִם, *validus gentium*, “the strong one of the nations.” But that God is here to be understood as spoken of, we learn from chap. x. 21, where אֱלֹהֵי

גִּבּוֹר unquestionably means the God of the Hebrews. From that passage we learn, too, that the words in this are not, as some interpreters propose, to be separated, as if they were, *Deus, fortis*. The Masoretic accentuation teaches us rightly, that the noun אֱלֹהֵי is to be joined to the word following.

גִּבּוֹר denotes a person who excels in *bravery, strength, power*.

It is applied to men, Gen. x. 8, 1 Sam. xvii. 51;—to Jehovah, Deut. x. 17, Zeph. iii. 17, Ps. xxiv. 8. That God, clothed with human nature, might dwell among men, was, in ancient times, universally believed. To a man, who was not God, all that we find in this, and the next verse, cannot be applied.

in his commentary upon that passage of the prophet, denies that the more ancient Hebrews held this opinion respecting the divine nature of the Messiah; and argues, that it had its origin among the Jews of later times, not long before the birth of Jesus. The words of the Psalm, under our immediate consideration, he accordingly explains in a note, as follows: *Solium tuum Dei seu divinum, i. e. in quo Deus te constituit, perpetuum erit.* “Thy throne of God,—or thy divine throne;” to wit, the throne upon which God hath placed thee,—“shall endure for ever.” (*Dein Gottesthum steht immer und ewig.*) The construction, he says, is the same as that in Levit. xxvi. 42. *בְּרִיתִי יַעֲקֹב* *fœdus meum Jacobi*; “my covenant of Jacob;”—that is, the covenant which I have entered into with Jacob. (*Mein Jakobsbund.*) Aben-Esra interprets the words in nearly a similar manner; *כִּסֵּאֲךָ בְּסֵאֵי אֱלֹהִים* *solium tuum est solium Dei*: “thy throne is the throne of God.” He refers, at the same time, to 1 Chron. xxix. 23. *וַיֵּשֶׁב* *seditque Salomo in throno Jovae ut rex*: “And Solomon sat on the throne of Jehovah as king;” and to 2 Chron. xv. 8, where *וְהַנְּבוֹאָה עֲדָר*, is put for *הַנְּבוֹאָה נְבוֹאֵת* *that is, where the prophecy Oded, stands for the prophecy, namely, the prophecy of Oded.* R. Saadiah, referring to Aben-Esra, supplies *יְכִיָּן*, to the words before us, and interprets them thus: *thronum tuum Deus in perpetuum stabiliet*: “God shall esta-

blish thy throne for ever." The ellipsis of the verb יְכִיִּן would be very harsh; and it must also be admitted by every person that, if we take אֱלֹהִים for the vocative, the order of the words is more simple than that required by the interpretation either of Aben-Esra or Gesenius. Besides, we have no reason to doubt that even the ancient Hebrews entertained the opinion respecting the Great King, who, they hoped, would restore the golden age of the world;—that he would be of a nature higher than human. We find similar opinions prevailed, amongst others, in the most ancient Asiatic nations. We refer, for proof, to our note on Isa. ix. 5, already mentioned; and to *J. G. Rhode die heilige Sage des Zendvolks*. A hope of this nature, with regard to the future deliverer of the human family, agrees much better with the ancient notion of the gods dwelling with men, than with the sober mode of thinking on such subjects that prevailed in later times. But, to return to our poet, who now praises the justice of the king who is the subject of his song

שֵׁבֶט מִיֶּשֶׁר שְׁבֵט מַלְכוּתְךָ. *Sceptrum rectitudinis, seu rectum, est sceptrum regni tui*: "A sceptre of righteousness,—or a right sceptre; is the sceptre of thy kingdom:" Thou exercisest thy power and authority most justly;—thou rulest with perfect equity. We may notice, here, in the Hebrew words, a *synchysis*,—a transposition of the subject and the predicate: the order of the proposition is; "the sceptre of thy kingdom is a right sceptre. *Glassius* gives

other examples of the same nature. The noun מִישָׁר, *rectitudo*,—righteousness, is used in reference to equity of government in Ps. lxxvii. 5 ; xcvi. 10 ; Isa. xi. 3, 4.

8. The cause of this justice is next assigned ; אֲחַבֶּת צְדָקָה וְהִשָּׂנְאָה רָשָׁע *Diligis justitiam et odis improbitatem* ; “ Thou lovest justice and hatest iniquity :” from this proceeds the righteous and important administration of the government. עַל־בֵּן

מִשְׁחָה אֱלֹהִים אֶלְחִיד שָׁמֶן שִׁשׁוֹן מִחֶבְרָךְ

Propterea unxit te, O Deus, Deus tuus oleo laetitiae, prae sociis tuis ; “ Therefore, O God, thy God hath

anointed thee with the oil of joy above thy fellows.” This clause is well explained by *Doederlein* in his

Annotations upon the Poetical Books of the Old Testament, *ad h. l.* “ This phrase is similar to the

following: *coronam honoris alicui imponere* ; to put upon a person a crown of honour,—which signifies

nothing more than *to honour him*. Thus, in the phrase, *to anoint with the oil of joy*, there is no rea-

son to search for any remote or singular signification: we ought to be satisfied with the simple sense,—he

hath bestowed on thee great happiness and prosperity, majesty, victories, and an extensive kingdom,

all which are grounds of joy to the mind of a king.” This interpretation is confirmed by a passage in

Isaiah lxi. 3, where שִׁשׁוֹן שִׁמֶן שִׁשׁוֹן *ungentum voluptatis* ;

“ oil of pleasure or joy,” is opposed to אֲבֵל *luctus* ; mourning. The mode of speaking is taken from the

use made of ointments at festivals, and on other joyful occasions ; See Ps. xxiii. 5, compared with Ps. civ. 15. 2 Sam. xiv. 2. Ruth iii. 3. 2 Sam. xii.

20. The noun אֱלֹהִים, which we, with the greater part of Christian interpreters, apprehend, as in the preceding verse, to be in the vocative case, is understood by some to be in the nominative. They, therefore, render the words, *unxit te Deus, Deus tuus* ; “ God, *even thy God*, hath anointed thee.” In this case, אֱלֹהֶיךָ would have the same position as in Ps. xliiii. 4, אֱלֹהִים אֱלֹהֵי, “ God, my God ;” and in Ps. i. 7, אֱלֹהִים אֱלֹהֶיךָ אֲנִי *Deus, Deus tuus sum ego* ; “ I am God, *even thy God*.” The companions, or fellows of the king, חֲבֵרִים, to whom he is superior in happiness, and in consciousness of his own more exalted circumstances, are no doubt other contemporary kings.

9. Robes perfumed with sweet smelling substances appertained to the splendour of royalty. Such are those described by the poet in the words following :

מֵרֶ-וַאֲהָלוֹת קִצְיֹעוֹת כָּל-בְּגָדֶיךָ, *Myrrha et xylaloe et casia omnia vestimenta tua* ; literally,—

“ Myrrh and aloes, cassia, all thy garments :” that is, thy garments emit an odour as pleasant as if they consisted of the most fragrant aromatics. In the Chaldee we

have מִרְא דְכִיָּא וְאַקְסִיל אֱלוֹאִין וְקִצְיֵעָתָא מִתְּנַמְרִין כָּל לְבוּשֶׁיךָ, *myrrha pura et xylaloe et*

cassia suffita sunt omnia vestimenta tua; “with pure myrrh, and aloes, and cassia, all thy garments are perfumed.” That מֵר is myrrh, is shewn by *Celsius* in his *Sacred Botany*: he renders it very probable, also, that אֶהְלוֹת is the name of the plant wood-aloes. See our note on Num. xxiv. 6. We have the authority of *Celsius* for supposing that קִצְיֹת, is *casia odorata*,—sweet-smelling cassia. *Brissonius, de Regio Persarum Principatu*, gives the following account:—“We learn,” says he, “from *Athenaeus* and *Hesychius*, that the turban, or head-dress of the Persian king, was anointed with myrrh and labyzus. *Athenaeus*, on this subject, quotes the words of *Dino*: κατεσκευάζεται ἐκ σμύρνης, καὶ τοῦ καλουμένου λαβύζου. Εὐώδης δὲ ἐστὶν ὁ λάβυζος καὶ πολυτιμώτερον τῆς σμύρνης. “It was perfumed by the application of myrrh, and what is called labyzus. Labyzus is a sweet smelling substance, and has a higher value than myrrh.” *Hesychius* merely quotes the words of *Athenaeus*.

In expounding the words מִן-הַיְכָלִי שֵׁן מְנִי, שְׂמַחוּךְ, interpreters have found much difficulty with the word מְנִי. By far the greater number take it to be the particle מִן *ex*, “out of,” with *jod* paragogic, as in Ps. xlv. 19, and in many other places mentioned by *Noldius* in his *Concordance*. But, as it is followed here by the verb שְׂמַחוּךְ, its meaning cannot be made out, unless something be supplied; and, as the relative pronoun is not unfre-

quently omitted, it has been thought necessary to supply it here, for completing the expression: מְנִי־הֵם אֲשֶׁר *ex quibus*, “from which” palaces.

Thus the Alexandrine version has ἐξ ὧν. It must be felt, however, by every person, that the form of expression becomes somewhat unsuitable: *ex palatiis eburneis, ex quibus te exhilarant*; “out of the ivory palaces, out of which they make thee glad.” Others would have it, *ex illis* inquam, *palatiis*, quae te laetificant: “from these palaces, *I say, which* make thee glad.” It is scarcely necessary to say that this, too, seems to be a harsh form of expression. Noldius recapitulates several other interpretations, given by those who take מְנִי for the particle מִן, but they are all of them still less probable. The progress of the verse is much more simple, if we understand מְנִי as a noun. From Jer. li. 27, it appears that מְנִי was the proper name of a territory. It is there mentioned in connexion with certain other districts of country: אֲרָרַט מְנִי וְאַשְׁכְּנַז, “Ararat, Minni, and Ashkenaz:” and *Bochart, in Phaleg*, shews that it was a district of Armenia. Hence it is rendered in the Chaldee: מֵאַרְע מְנִי *ex terra Armeniae*; “from the land of Armenia.” Some interpreters explain the words in this manner: *e palatiis eburneis Armeniae exhilarant te*; from the ivory palaces of Armenia they make thee glad;” they gladden thee, namely, with presents: the princes of Armenia study to please thee with gifts, and thus to conciliate thy favour. That the persons

who present gifts to the king, who is the subject of the song, are princes, is supposed to be indicated by the *ivory palaces*, out of which they are said to make him glad. Others suppose that מְנִי, in this passage, is the name of a region, Minnaea, in Arabia Felix, which abounded in myrrh and frankincense. *Vide Strabonis Geograph. et Plinii Nat. Hist.* The notion that the inhabitants of this region were here intended, may have been strengthened by what *Diodorus Siculus* records:—"The inhabitants," he says, "of Arabia Felix have sumptuous houses, adorned with ivory and precious stones." The clause may accordingly be rendered: *E palatiis eburneis laetificant te Minaei*,—"The Minaeites from their ivory palaces make thee glad," that is, the Minaeites, leaving their ivory palaces, approach thee with presents, which give thee pleasure. I know not, however, if a more elegant sense is not afforded, by taking the word as it is understood by Schmidt, de Wette, and Gesenius. They consider מְנִי, as a plural noun, in a form somewhat unusual, but of which there are several other examples; such as שְׁלֵשִׁי, 2 Sam. xxiii. 8. בְּרֵי, 2 Kings ix. 4, 19. עַמִּי, 2 Sam. xxii. 44; Ps. cxliv. 2. The word, according to these examples, stands for מְנֵי, and signifies, as in the Syriac, Ps. cl. 4, *chordas fides canoras*, "chords, stringed instruments of music." The sense of the clause will thus be: *E palatiis eburneis fides, fidicines te exhilarant*,—"From

the palaces of ivory, musical instruments,—players on musical instruments,—make thee glad.”⁹

The words *הַיְבֵנִי שֵׁן*, *domus eburneae*, “ivory houses,” are not to be understood as signifying coffers in which vestments were deposited; but as *palatia*, *quorum conclavia ebore vestita erant*, “palaces, the apartments of which were lined with ivory.” Of this description were those of Menelaus, mentioned, *Odyss.* Δ. 72, 73.

Δώματα ἠχέεντα

Χρυσῶ τ' ἠλεκτροῦ τε, καὶ ἀργύρου ἠδ' ἐλέφαντος.

“Above, beneath, around the palace shines,
The sunless treasure of exhausted mines:
The spoils of elephants the roofs inlay,
And studded amber darts a golden ray.”—*Pope*.

The chief men of the island Cheos are said (*Athenæi Deipnos*,) to have had χρυσῶ δ' ἐλέφαντι τε μαζμαίρουσιν οἶκοι, “houses resplendent with gold and ivory.” From this fact, we have the passage of *Horace, Carm. II.* 18. 2.

⁹ In confirmation of this sense, the following note from *Dathe* deserves attention:—“Among various conjectures,” he says, “as to the sense of the very difficult words, *מְנַחֵם*

שֵׁן, I prefer that offered by *Doederlein*, which is at once ingenious and easy. Among other instruments of music, we find *מְנַחֵם* mentioned, *Ps.* cl. 4, which, he says, by comparing with the Syriac term, we understand signifies *fides*, ‘viols.’” This sense is very suitable to the scope of the passage,—*Te adventantem excipit choras musicorum fidibus canentium*: “The choir of musicians singing, with their viols, meet thee on thine approach.”—*Tr.*

Non ebur neque aureum
Mea renidet in domo lacunae.

“ No walls with ivory inlaid
Adorn my house.”—*Francis*.

The following of *Virgil*, also. *Æneid. X. 135, seq.*

Quale per artem
Inclusum buxo aut Oricia Terebintho
Lucet ebur.

“ Distinguished from the crowd he shines a gem,
Inchas'd in gold, or polish'd iv'ry set,
Amidst the meaner foil of sable jet.”—*Dryden*.

It is related (1 Kings xxii. 39,) that Ahab erected an ivory palace; and (Amos iii. 15,) mention is made of בְּתֵי חֵשֶׁן, ivory houses. The word חֵשֶׁן primarily, and in general, signifies *tooth*; from which is derived its secondary sense,—that particular kind of tooth, the tooth of the elephant, which furnishes ivory. 1 Kings x. 18; 2 Chron. ix. 17; Ezek. xxvii. 6; Song vii. 5. The words, therefore, are very properly explained in the Chaldee, מִן הַיְכָלִיָּא דְמַכְבַּשׁ שֵׁן דְּפִיל, *Ex palatiis quae vestita sunt dente elephantino*:—“ From palaces adorned with the elephant's tooth.”

The splendour of the Asiatic kings was, in ancient times, and still continues to be, in no small degree displayed by the *Haram*. A king is reckoned illustrious in proportion to the number of noble virgins who adorn it. In this song the rank and beauty of the king's wives are mentioned to his honour: that several of them were of royal de-

scent is intimated by the words, בְּנוֹת מְלָכִים, *Filiae regum inter pretiosas tuas*:—
 “The daughters of kings among thy precious,” thy noble, thy beloved damsels. By the nature and design of the song, we are plainly taught to understand by the women spoken of, kingdoms and nations; among which, ver. 13, בַּת-צֹר, *Filia Tyrus*,—“the daughter of Tyre,” is particularly named. According to the Hebrew mode of speaking, the whole population of a place were styled the *daughters* of it. See note on Isa. i. 8.¹⁰ In the Chaldee, the words are explained thus: פְּלִי מַלְכוּתָא אֲתִין לְסַקְבַל, *reges regnorum venient ut suscipiant faciem tuam et honorent te*:—“The kings of the kingdoms shall come that they may obtain thy favour, and do thee honour.” Kimchi, however, gives the sense more expressly: *Filiae regum sunt gentes quae omnes ad obsequium regis Messiae redigentur, coll. Psalm lxxii. 8—11. Gentes suscipient precepta Messiae legemque Israeliticam*, בִּיקְרוּתֶיךָ, *inter caras tuas*: The daughters of the kings are the nations, all

¹⁰ בַּת צִיּוֹן. *The daughter of Zion* means both the city and its inhabitants. This is agreeable to the custom of the oriental writers, who, especially in the elevated style of composition, are accustomed to designate a kingdom, a people, or a city, as *a woman, a young woman, a virgin*. Thus we have the *daughter of Babylon*, Ps. xlvii. 1; the *daughter of Egypt*, Jer. xlvii. 11; the *daughter of Zidon*, Ps. xxiii. 10. Compare Ps. xlv. 12; cxxxvii. 8.

of which shall be reduced to the obedience of the King Messiah. Comp. Psalm lxxii. 8—11. The nations shall receive the commands of the Messiah, and the law of the people of Israel!—*they shall be among those who are dear to thee.*” Others render the last term of the clause in a neuter or substantive sense: *in pretiosis tuis*:—that is, in the precious ornaments which thou bestowest upon them. נִצְבּוּ, *they shall stand.* This word they supply, as suggested by נִצְבָּה, which immediately follows. Comp.

Glassii Philol. S. The first interpretation, however, is more simple, and affords a more consistent sense. That the noun יְקָרוֹת, in this place, signifies, women who were esteemed,—highly valued by the king,—dear to him,—is clear from the structure of the passage. In Jer. xxxi. 20, בֶּן יָקָר *filius pretiosus*: “a precious son,” means a very dear son: and in the Cod. Talmud. *Shanedrin* נְשִׂיִם יְקָרוֹת, signifies *feminae praestantes*: “excellent women.” The word בְּיְקָרוֹתֶיךָ, is put for בְּיְקָרוֹתֶיךָ: the punctuation is that of the Arameans, in which the chirek, belonging to *Jod* initial, takes the place of sheva, belonging to the preceding servile: thus in Eccles. ii. 13, we have בִּיתְרוֹן, *sicut excellentia*, instead of בִּיתְרוֹן. Other examples from the later books of the Old Testament are collected by *Alting, in Fundamm. Punctat.* L. S. Dagesh in the letter Kaph, is to be understood as *euphonic*; Shultens says that it is necessary, יְקָרוֹת, *valde honoratae*:

“highly honoured,”—in the form of Pihel. We may remark that a difference in the punctuation of this word was observable more than nine hundred years ago, in the manuscripts of that period. It was a subject of dispute between the *Asherites* and the *Naphthalites*: the former insisted that it should be written בִּיקְרוֹתַיָּהּ; the latter, that it should be בְּקִירוֹתַיָּהּ. This last is found in several manuscripts, examined by Kennicott and De Rossi; and is explained by Doederlein as signifying *in contignationibus tuis*: “in thy floors, or chambers.” This is not a just explanation; for *contignatio*, in the sense of a chamber, or part of a house, is expressed in Hebrew by the term מִקְרָה, Eccles. x. 18, whereas קוֹרוֹת signifies *tigna, trabes*,—“beams, rafters,” as in Song i. 17. 2 Chron. iii. 7. This, like the other disputes of the *Asherites* and *Naphthalites* respecting the reading, related to the mere *minutiae* of orthography,—to vowel points and accents; so that the difference of reading in this place, can have no effect upon the sense. If the second mode of writing the term is adopted, *Jod* is to be considered left out, as in many other nouns derived from verbs in which the first radical *Jod* is quiescent: for example, יָדַע for יִדַע, *scientia*, knowledge, עֲצָה for יַעֲצָה, *consilium*, “counsel.”

But to return to the subject, the poet, after briefly mentioning the concubines of the king, passes to the queen, who occupies a greater share of his attention, נִצְבָּה שָׁגֵל לִימִינָהּ בְּכַתֵּם אוֹפִיר *adstat regina*

dexteræ tuæ ornata auro Ophiritico. “The queen stands at his right hand, adorned with the gold of Ophir.” The noun **שָׂגַל** is found only in Neh. ii. 6,

where it is used for the queen, who sat by the side of King Artaxerxes; and in the Chaldee of Daniel v. 2, 3, 25, where it is used for the wives of Belshazzar, as distinguished from his concubines. It seems, therefore, to be a word peculiar to the Hebrew of a late age.

The queen is said to stand **לְיָמֶינָךְ**, *ad dexteram*, “at the right hand” of the king, as if in a place of honour. Thus, 1 Kings ii. 19, Bathsheba is said to have sat next to Solomon, on his right hand, or to have occupied the place of honour next to himself, for the king is to be understood as seated in the middle place,—the queen on the right hand,—the princes of the kingdom on the left. Moreover, the queen is said to be adorned **בְּכֶתֶם אוֹפִיר** *auro*

Ophiritico, “with gold of Ophir,” that is, with pure gold,—so disposed, as that her robes seemed to be wholly of gold,—with golden necklaces, rings, bracelets, chains, and other such ornaments. That the splendour of her ornaments may be magnified to the utmost, the gold of which they were composed is styled *gold of Ophir*—of a region abounding with gold of the finest quality, as appears from Job xxviii. 16; xxii. 24; Isa. xiii. 12, and many other places. Concerning the situation of this region *vid. not.* on Gen. x. 29.¹¹ By the *Queen*, Kimchi says rightly, we

¹¹ **אוֹפִיר** *Ophir* being mentioned among the middle regions and nations of Arabia, it can scarcely be doubted that it

are to understand **כְּנֶסֶת יִשְׂרָאֵל** *synagogam Israelis quae aliquando sit dominatura*; “the synagogue of Israel, which hereafter should become supreme.”

11. The poet now addresses himself to the queen, of whom he had hitherto spoken in the third person, and shews her by what means she may preserve, and still more and more increase the love of her husband, **שְׁמַעֵי בַת** *audi filia*, “Listen daughter,” a kind address, such as teachers are accustomed to use when they would conciliate the regard and attention of those whom they wish to instruct. In it we have an intimation, by no means obscure, that the queen, in the strict and literal acceptation of the term, is not here to be understood as addressed. It is scarcely to be thought that the poet would have felt himself at liberty to address the spouse of his prince with so much familiarity. In the Chaldee, the words are expounded according to their true meaning, **שְׁמַעֵי כְנֶסֶת אֲדַרְיָא יִשְׂרָאֵל אֲזַרִית פּוֹמִיָּה** *audi, congregatio Israelis, legem oris ejus*: “Hear, O congre-

is the proper name of a particular region of eastern or southern Arabia. That it was a country lying on the coast of the sea, we may conclude from 1 Kings ix. 28; x. 22. It was visited by the ships of Solomon, which are said to have brought gold from it. We may observe, that in an eastern province of Arabia called *Oman*, bounded by the sea, *Seetzen* found a city named *Elophir*. *Paulus* is of opinion that it is not to be understood as the name of a particular country, but as a *Hipilic* noun formed from the root **פָּרַ** *divitiis abundare* “to abound in riches;” and that it was a general name for all those countries which abounded in wealth, and furnished to others the most valuable productions.

gation of Israel, the law of his mouth." וְרָאִי *et vide*, "And see," reflect, consider how highly thou art honoured by thy husband. In the Chaldee וְחָמִי פְרִישֶׁת עֹבְרוֹי, *intuere admiranda operum ejus*: "Contemplate the wonders of his works;" וְהִטִּי אָזְנִי *et inclina aurem tuam*, "And incline thine ear," that thou mayest hear with attention what *I* am about to say, and remember it with care. The Chaldee adds: לְפִתְנֵי אֹרֶיִתָא *ad verba legis*, "to the words of the law," as intimating the importance of the communication. The instruction, to which the attention of the spouse has been excited, is contained in what follows. And here we may remark, that the connecting particle וְ *van* is to be understood as equivalent to *nempe*, "to wit," a sense which it bears in Hos. i. 2; Amos i. 2; Job xix. 25, and in many other passages. The words וְשָׁכְחִי עִמָּךְ וּבֵית אָבִיךָ *nempe obliviscere populi tui et domus patris tue*. "To wit, forget thou thy people, and the house of thy father." The sense of the Chaldee paraphrase is; "Forget the wicked works of the impious among thy people, and the temple of those idols which thou worshippedst when abiding in the house of thy father." The family to which Abraham, the progenitor of the Hebrews, belonged, is said to have worshipped idols, Ps. xxiv. 1. We are, therefore, disposed to think that Jarchi explains the words rightly in the following manner; שְׁכַחֵי עֲבוֹדַת אֵילִים שְׁעִבְרוּ

אבותיך בעבר הנהר *obliviscere cultis idolorum quae coluerunt patres tui in terris transfluvium Euphratem*, “forget the service of those idols which thy fathers worshipped, in the countries beyond the river Euphrates.”

12. We have the reason given why the spouse should forget her people, and the house of her father, ויתאו המלך יפוך *tum scil. sic enim adpetet rex pulchritudinem tuam*, “Then,” or, “for thus the king will desire thy beauty,” the king will then love thee, and prefer thee to all others. כִּי־הוּא אֲדֹנָיךְ *Ipse enim est dominus tuus*, “for he is thy Lord,” thy husband. Thus Sarah, speaking of Abraham her husband, Gen. xviii. 12, says אֲדֹנָי זְקֵן *dominus meus est senex*, “my lord is an old man. The name here, and frequently in other places also, is used in the plural, though referring only to one individual. We are to understand the form as employed *causa honoris*, in honour of the person to whom it applies. Thus the servant of Abraham is said Gen. xxiv. 9, to have put his hand under the thigh אֲדֹנָיו *domini sui*, of his lord, see also Gen. xlii. 30 and *conf. Gesenii Lehrgeb.* וְהִשְׁתַּחֲוִי־לוֹ *Tu vero cum adora*, “And do thou worship him,” thy royal husband is worthy that thou shouldst bestow upon him every token of reverence,—that thou shouldst obey him with pious affection.

13. The writer proceeds to describe the rewards which would be conferred upon the royal spouse, if the king, preferring her to all others, became attached to her alone. The glory of so great a king would

in so far, be participated by her, as that the most wealthy nations would seek to conciliate her favour by the presentation of gifts : וּבֵת-צֹר בְּמִנְחָה פְּנֵיךָ יִחַלּוּ *Et filia Tyri cum munere faciem tuam deprecabuntur*, “ And the daughter of Tyre,—with a gift shall they intreat thy countenance, thy favour. The daughter of Tyre does not here signify one particular female, but all the children, the whole people of that city. The Hebrews were accustomed to call collectively, entire assemblages of people, cities, and states, by the name of daughters, (see above, verse 10,) and that this is done here may be gathered from the following words פְּנֵיךָ יִחַלּוּ of which the verb is in the plural number. The Chaldee accordingly renders them properly וּיְתִיבֵי כְרַפְּאָ דְצֹר *et incolae urbis Tyri*, “ and the inhabitants of the city Tyre.” There are other interpreters who understand the words וּבֵת-צֹר as the nominative absolute: changing the connexion and construction, they give the sense thus: *Et ad filiam Tyri quod attinet cum munere vultum tuum deprecabuntur עִשְׂרֵי עָם* ditissimi quique istius populis: “ And with regard to the daughter of Tyre, all the most wealthy of that people shall, with a present, solicit thy favour.” But the accents do not admit of this, for the distinctive point *Rebbia* separates יִחַלּוּ from the nominative that follows, and indicates its stricter connexion with the words that go before. The last words of the verse teach us, that the *daughter of Tyre* is here to be un-

derstood by *synecdoche*, as representing generally, all nations distinguished for their wealth; for Tyre was of old the *emporium* of the world—the richest city of the whole earth. This is indicated at the beginning of verse tenth; for what is there said respecting the *daughters of kings* in general, is here expressly and in particular predicated of the *daughter of Tyre*. It is intimated, therefore, that the richest nations would join themselves to the Hebrew people; and would consecrate their wealth and themselves to the service of Jehovah, Isa. xxiii. 18, *coll.* 2, 3, 9; lx. 6, *etc.*; Ezek. xxvii. 2, *etc.*; Psalm lxxxvii. 4.

בְּמִנְחָה, *Cum munere*, “with a gift.” It was formerly, and still continues to be the custom of the orientals, that when they address themselves to any personage of illustrious dignity, they endeavour to obtain access, and secure favour, by means of presents. Gen. xxxiii. 8; 1 Kings x. 24, 25; 2 Kings viii. 8.—פָּנֶיךָ יִהְיֶה־לִּי, *Faciem tuam demulcebunt*, seu *emolliunt*,—“they will conciliate,—soften thy countenance.” This phrase, which we find also in 2 Chron. xxxiii. 12; 1 Sam. xiii. 12; Prov. xix. 6, denotes, as is shewn by *Schultens*, that the person preferring a petition, urges it with so much importunity, that it cannot be rejected, without extreme hardness of heart on the part of him to whom it is addressed. Not only the Tyrians, but also עֲשִׂירֵי עַם, *divites populi*, “the rich among the people,” that is, the most wealthy of mankind, shall study to obtain thy grace and favour, by presenting gifts to thee. These last words have the force of a superlative, as

in Ps. xxii. 13, אֲבִירֵי בָשָׁן, *validissimi Basanididis*,¹²—“the mightiest of Bashan,” (see note, *ad p. l.*) and Isa. xix. 11, הַכְּמֵי יַעֲזִי פַרְעֹה, *sapientes*, i. e. *sapientissimi quique consiliorum Pharaonis*,—“the wise,” that is, “the wisest of the counsellors of Pharaoh.”

14. The queen is described as sitting always next to the king in the interior of the palace, adorned with robes of gold: and as present with him in his bed-chamber, on all occasions, which was not lawful for other persons, except at particular times: כָּל-כְּבוֹדָהּ בְּלִבְיַת מֶלֶךְ פְּנִימָה *Tota magnifica filia regis intrinsecus*: “altogether magnificent is the daughter of the king *when* within:” in the interior of the palace, the queen, the daughter of a royal race, appears pre-eminent in beauty, in honour, and in every accomplishment. The word כְּבוֹדָהּ, is here a substantive, as in Judg. xviii. 21. Strictly rendered, without the concluding adverb, the clause becomes: *totus splendor filia regis*: “All splendour the daughter of the king.” The phrase is of the same form as in Psalm xxxix. 6, כָּל-הַבֶּל כָּל-אֲרָם, *Tota vanitas*

¹² אֲבִירֵי, *validissimi*, “the most powerful.” In this manner the Hebrew writers were accustomed to express what is called, by grammarians, the superlative degree; as in 1 Sam. xxi. 8, where Doeg, the Edomite, is styled אֲבִיר חֲרָעִים, *robustissimus pastorum*, “the chiefest,” or, as in the margin, “the mightiest of the herdsmen.”

omnis homo: “all vanity, every man:” that is, every man is altogether vain. She who before, (verse 10), is styled the *wife*, or *spouse*, is here styled the *daughter of the king*, as if promoted to the highest dignity of royal descent. The adverb פְּנִימָה, *intus*, “within,” in all the passages where

it occurs, signifies the interior parts of buildings; 1 Kings vi. 18, 19, 27, 36. 1 Chron. xxviii. 11. Levit. x. 18. That it here signifies the interior of the palace, appears plain from the scope of the passage. The noun מִשְׁבְּצוֹת, *ocellata tessellata*: spotted, or checquered,” occurs Exod. xxviii. 11, 13, 14, 25. The whole clause, מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ

Ex ocellatis auri vestimentum ejus: signifies, that she wore a robe interwoven with gold. Vid. *Braun de vestitu. Sacerdot. Hebr.*—*Schroederus de vestitu mulier. Ebraear.*

15. In this verse, a description is given of the queen, as splendidly adorned, and with a retinue of other virgins from the apartments of the women, entering into the king's chamber לְרִקְמוֹת תּוֹבֵל לְמֶלֶךְ *vestibus acu pictis adduciter regi*: “In robes flowered with the needle, she is brought to the king.” Schroeder shews that the noun רִקְמוֹת, signifies *vestes phrygionicas*, sive *acu pictas*: “Phrygian robes, or such as were flowered with the needle.” The prefix לְ *lamed* indicates the state, or mode, and gives to the noun an adverbial signifi-

cation, as it frequently does: for example, לְבֵטָח securely,—לְבַד separately,—Psalm iv. 9, לְצֶדֶק justly,—לְמִשְׁפָּט equally. *Michaelis* in *Supplement. ad Lexx.* understands רִקְמוֹת here, as signifying the painted tapestry, or hangings, that adorned the bridal chamber. The passage has a respect to the custom prevalent, particularly among eastern nations, of introducing a spouse on her marriage, into the house of her husband, with music and an accompanying retinue,—בְּתוֹלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ *Virgines post eam, sociæ ejus, adducuntur tibi*: “The virgins, her companions, after her are brought to thee.” This is added to shew that those *virgins* who accompanied the queen, were not merely attendants, but equals,—partakers of the same dignity; and, as well as the queen, to be joined to the husband in marriage.

16. תּוּבְלָנָה בְּשִׂמְחָת וּגִיל הַבְּאִינָה בְּהִיבֵל מֶלֶךְ, *Adducuntur cum gaudiis et exultatione, introducuntur in palatium regis*: “They are brought with rejoicings and exultation, they are introduced into the palace of the king.” He wishes to state more fully, what had been mentioned in the verse preceding,—the introduction into the palace. They were brought not forcibly, and with feelings of grief; but, on the contrary, they entered the splendid mansion of so great a monarch, with pleasure and every expression of joy.

17. He subjoins an acclamation, a prayer for prosperity, תַּחַת אֲבוֹתֶיךָ יִהְיוּ בְנֶיךָ, *patrum tuorum loco sint filii tui!* “In the place of thy fathers may thy sons be!”—May sons be born to thee, who shall equal their fathers in worth, dignity, and glory; and who may possess the kingdom during an endless succession of generations. תְּשִׁיתֵמוּ לְשָׂרִים, בְּכָל-הָאָרֶץ. Constituas illos principes in omni terra!

“May you constitute them princes over the whole land!” let them be set over the different portions of the kingdom:—let them reign and rule over the provinces, and the nations who inhabit them.

18. אֲזַכֵּירָה שְׁמֶךָ בְּכָל-דֵּר וְדָר, *Celebrabo nomen tuum perpetuo:* “I will praise thy name for ever and ever.” The noun דָּר signifies *tempus vite humanae*;—the period of human life; and also, all the men, collectively, who are alive at any particular period;—but it is well known when the noun is repeated, that it denotes many ages, or an indefinite period, as in Psalm x. 6; lxi. 7. The song concludes, עַל-בֶּן עַמִּים יְהוּדוּקָה לְעוֹלָם וָעֶד, *propterea laudabunt te populi in sempiternum;* “Wherefore the peoples,” or nations, “shall praise thee for ever.” Because I will sing thy praises, the nations moved by my songs, will also celebrate thy praise for ever and ever.

PSALM LXXII.

THE SUBJECT.

THE poet begins with prayers to God that he would appoint, as king of his people, a wise and just prince, who would vindicate the cause of the afflicted, and restrain oppressors ;—a king, under whose administration the country would enjoy abundant prosperity, (verse 1—4.) He then proceeds to describe such a king as he hoped would be given to the people, and fortells the extent, the prosperity, and the perpetuity of his government. We were of opinion at one time, that this Psalm consisted of prayers, or wishes, formed and expressed on the accession of some particular Hebrew king. Trusting to the authority of the inscription, we were disposed to think that the Psalm was composed *for*, or on *be-half of Solomon*. The preposition ל *lamed*, which, in the title of this Psalm, is prefixed to the name שלמה, *Solomon*, in other Psalms is prefixed to the name David ; and in these it always denotes that the hymn, with this title, was composed by David. We could not believe, however, that the preposition, in this case, pointed out the author of the song. From the manner in which the Psalm is composed, the rea-

der is led to consider it as expressing the highest hopes and expectations that a subject, or citizen, might be supposed to entertain in reference to a new king. To suppose that any king would describe, in the same terms, the splendour of his own reign,—his glory among other nations, and their admiration of him,—would foretel the felicity of his subjects as the result of his own prudence and virtue,—would be to suppose the indulgence of extreme vanity.

We are now fully persuaded that the blessings spoken of, and to which the poet looked forward as to be enjoyed under the king who is the subject of his song, were not to be expected under the government of any of those kings who reigned over the Hebrews. An eternal reign, (verse 5,) a profound peace, lasting as long as the world, (verse 7); a dominion extending over the whole earth, (verse 8); the veneration of all kings and nations, (verse 9); in fine, the enjoyment of these blessings by all nations, (verse 17.)¹ These are blessings peculiar to

¹ That this Psalm related to the Messiah, was perceived by the Chaldee paraphrast. He expounds the words at the beginning thus: אֱלֹהֵי הַלְפֶת דִּינָךְ לְמַלְכָּא מְשִׁיחָיָא,

הַב, “Give, O God, sentences of,—according—to thy judgments to the king Messiah.” The inscription prefixed to the

song, עַל יְרוּהֵי לְשִׁלְמָה, he explains as follows; עַל יְרוּהֵי

דְּשִׁלְמָה אֶתְאָמַר בְּנְבוּאָה, “Spoken by Solomon prophetically.” R. Saadias Haggaon, on Dan. vii. 13, 14, refers this Psalm to the *Messiah*. Jarchi, also, says that the ancient

doctors explained the words of the sixteenth verse: לִימוֹת

the reign of that king only, who is greater than any human prince ;—of the King Messiah, to whom the Hebrews, in every age, looked forward as to arise at some future period from the family of David. There is very little probability in the conjecture of Kimchi and other Hebrews, that David composed this Psalm when, a short while before his death, he designated his son Solomon as his successor in the kingdom. This opinion is satisfactorily refuted by *Hensler*, in his “Remarks upon certain passages in the Psalms and in Genesis.”²

ANNOTATIONS.

1. אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן. *Deus, judicia tua regi da* ;—“O God, give thy judgments to the king :” —that is, grant that the king may administer the affairs of the kingdom according to thy precepts. In other places, those events which God himself brings to pass, in defending the righteous, and in punishing the wicked, are called *his judgments*, as in Psalm xxxvi. 7. But the statutes promulgated by God for the regulation of human conduct, are also styled *his judgments* ; in this sense, the judgments and the laws

הַמֶּשִׁיחַ, “Concerning the times of the Messiah :”—and he says besides this : וְכֹל הַתְּזִמּוֹר בְּמֶלֶךְ הַמֶּשִׁיחַ, “Nay the whole Psalm, concerning the King Messiah.”

² “In den Bemerkungen über Stellen in den Psalmen und in der Genesis.”

of God may be considered as synonymous terms. Psalm cxix. 20, 30, 39, 52, 75. The clause is justly explained by *Jarchi*, *scientiam judiciorum*,—scil. *jurium*,—*quae in Lege praecepisti*:—“knowledge of the judgments,”—to wit, of the particular rules of right,—“which thou hast commanded in the law.” The explication given by *Kimchi* is suitable also: *ne erret in sententiis decernendis, da ipsi scientiam et intelligentiam ad judicandum cum judicio et justitia*:—“that he may not err in giving forth sentences, give him knowledge and understanding that he may judge with judgment and justice.” This sentiment is repeated in the following member of the verse, in words of nearly the same meaning. In it, the king is called *בֶּן-מֶלֶךְ*, *filius regis*: “the son of the king:” in the same manner, the Ottoman emperor is, at this day, upon the Turkish coins, styled “king, son of the king.”

2. *עַנְיֵי*, *Afflicti tui*,—“thine afflicted ones,” is put for *עַנְיֵי עַמֶּךָ*, *miseri inter populum tuum*, “the distressed among thy people.”

3. *יִשְׂאוּ הַרִים שְׁלוֹם לְעַם*, *Proferent montes pacem populo*,—“The mountains shall bring forth peace to the people.” The figurative expression here is taken from the fecundity of the earth: as the earth brings forth fruits, so shall the mountains bring forth peace; every where there shall be plenty,—evidences of every thing good in abundance. The same figure is used in Psalm lxxxv. 12, where it is said, *Truth shall spring out of the earth*. In describ-

ing the ruin and devastation of a country, the *mountains* are mentioned, as in Isa. v. 25; and, on the other hand, they are also introduced in the description of a country enjoying peculiar prosperity, Isa. lx. 12; Ps. xcvi. 8. This may arise from the circumstance of mountains being the most conspicuous portions of the earth.—וַגְּבֻעוֹת בְּצִדְקָה, *Et colles scil. pacem proferent cum justitia, s. propter justitiam*,—"And the hills" shall bring forth peace "with justice," or, "because of justice." *Justice* and *peace* are joined together, as cause and effect. When iniquity or injustice prevails, general misery is the consequence; and, on the contrary, the prevalence of justice is followed by general felicity. The sense of the clause is,—happiness shall reign throughout the land, for the people shall be governed with equity. Some expositors consider the prefix בְּ *beth*, as redundant, or as denoting that the noun is in the accusative case; and that the clause may be rendered: *Et colles ferent justitiam*,—"And the hills shall bring forth justice." *Noldius*, in his *Concordance*, adduces several passages, as examples of a similar construction; but they appear, all of them, to be constructed on a different principle.

4. יִשְׁפֹּט עַנְיֵי-עַם, *Judicabit afflictos populi*:—

"He shall judge the afflicted of the people," that is, he shall vindicate the cause of such as suffer wrong. The verb שָׁפַט, is used in the same sense as in Ps. xxvi. 1,—יִשְׁפֹּטֵנִי, *Judica me*, "judge me," know my cause, and avenge me, by inflicting punishment

upon mine enemies. It is the duty of a judge, not only to make himself acquainted with a cause, but also, when the cause is known, to defend the innocent, and punish the evil-doers.—יוֹשִׁיעַ לְבְנֵי-אֶבְיוֹן,

Opem praestabit filiis egeni,—"He shall afford help to the children of the needy. The word בְּנִים is

redundant, as in Eccles. x. 17, where *filius nobilium*, "a son of nobles," is put for *nobilis*, "a noble person," Ps. xviii. 45; *children of the stranger*, for *strangers*; and, in many passages, *children*, or *sons of men*, for *men*, simply considered.—וִידְרֹבָא עוֹשֵׁק,

Et conteret oppressorem,—"And he shall break in pieces the oppressor:" he will effectually restrain the violent and injurious, by inflicting upon them just punishment.

5. יִרְאוּךָ עִם-שֶׁמֶשׁ וּלְפָנֶי יָרֵחַ, *Venerabuntur te cum sole et coram luna*,—"They shall venerate thee with the sun, and in presence of the moon," that is, as long as the sun shines and is succeeded by the moon, or while the sun and moon continue to give light,—in a word, for ever. Compare *verse seventh*, where the same idea is expressed, only in a slightly different manner,—*until there be no moon*. Ps. lxxxix. 37. *Thronus ejus sicut sol coram me; sicut luna stabilicetur in perpetuum*,—"His throne shall be as the sun before me, as the moon it shall be established for ever." The word לְפָנֶי, in this passage, is to be understood in the same sense as in Gen. xi. 28, *Mortuus est Haran, עַל-פְּנֵי, coram facie Tarah*,—"And Haran died before the face of

Terah," that is, while Terah still survived. Hence in Ps. cii. 29, where לְפָנֶיךָ, *coram te*, "before thee," is used in reference to God, the Alexandrine version gives εἰς αἰῶνας, "for ever." Here, the sense is given in the words immediately following, דּוֹר דּוֹרִים, *generatio generationum*,—"a generation of generations" shall venerate thee: in other words, throughout all generations, or during a continual series of years, men shall celebrate thy happy and glorious reign. We have a similar expression in a classical writer, *Ovidii Amor.* L. I. 15, 16.

Nulla Sophocleo veniet jactura cothurno,
Cum Sole et Luna semper Aratus erit.

"The fame of Sophocles shall ne'er decay,
Aratus lives, while sun and moon their way
Hold on."

Koehler, in *Observatt. Critt.*, quotes a passage from Theognis, in which the same figure is used.

Πᾶσι γὰρ, ὅσι μέμηλε καὶ εσσομένοισιν ἀιοδῆ.
Εσση ὄμως, ὄφρ' ἄν γῆ τε καὶ ἠέλιος.

"His song and fame shall last through future times,
While earth revolves, and Phoebus ceaseless shines."

6. יֵרֵד כַּמְטָר עַל-גֵּוֹ, *Descendet quasi pluvia*

super detonsum scil. gramen, vel pratum: "He shall descend as the rain upon the mown," namely grass, or meadow ground. The clause is properly explained by Kimchi: "The coming of this king, for the prosperity and safety of his people, shall be as the descent of the rain upon the mown grass, causing it to

spring up afresh." From the verb נָזַף , *totondit* :— he hath shorn, or mown,—the noun נֶזֶף signifies *pratium detonsum* :—a mown meadow,—as appears from Amos vii. 1. *Herba serotica succreverat* $\text{נֶזֶף אַחֲרֵי הַמֶּלֶךְ}$, *post foenisecia regis* : “The after-math had grown up, after the king’s mowings.” In the Chaldee the rendering is : *Descendet sicut pluvia oblectationis*.

$\text{עַל עֵסְבָּא דְנִזְיָא מִנּוּבָא}$, *super herbam arrosam a locustis* : “He shall descend as a pleasant rain upon the grass eaten up by locusts.” This explication gratified *Michaelis* greatly. “Meadows,” says he, “after being cut, become green again ; and give no appearance of having sustained so much injury as that an abundant supply of rain should be required for refreshing the soil. The explication given in the Chaldee is very like the truth. A field is to be understood, in which a host of locusts have left no green thing : every herb is eaten up close to the earth,—which, after such a visitation, is in the strictest sense true ; the field is then refreshed by a copious rain, and recovers its former verdure.” We think, however, that *a meadow cleared of its produce*, is by no means an unsuitable image ; for, during the parching heats of summer, when the meadows are cut, even the roots of the herbage are apt to wither, unless refreshed by the falling rain. In Job xxxi. 20, we find the word נֶזֶף used to signify *a fleece of wool*. On this account, probably, the word in this passage is rendered, in the Alexandrine version, $\pi\omicron\lambda\omicron\nu$, *vellus* : a fleece. This rendering, too, is very

pleasing to certain expositors, who imagine there may be a reference in the words to Judg. vi. 37, where we have recorded the history of Gideon's fleece.

כְּרִבִּיּוֹם זְרוֹיָף אֶרֶץ *Sicut guttæ irrigationis terræ*: “As drops of the watering of the earth.” זְרוֹיָף, a term which occurs only in this place, is rightly explained by the Arabic cognate, signifying *he distilled*; and by the Syriac, *rain,—a heavy shower,—a dark rain cloud*. In the Talmudic writings, the words זְרוֹיָפָא דְמֵיאַ דְמֵיאַ signify *aspersiones aquæ*:—sprinklings of water. The ancient translators agree as to the meaning. In the Alexandrine version, the words are rendered *στάζουσαι ἐπὶ τῆν γῆν*: in the Vulgate, *stillantia super terram*: “distilling upon the earth:” in the Chaldee, *sicut guttæ pluviae serotenae דְנִטְפִין quæ distillant super terram*, “as the drops of the latter rain which distil upon the earth:”—in the Syriac, *quasi guttæ quæ descendunt in terram*: “as the drops which descend upon the earth.” Other expositors, deriving the word from the Chaldee term זָרַף *scidit, incidit*, “he cut, he chopped,” render it *super fissuram terræ*; “upon the rent of the earth;” because the earth becomes exhausted and cracked by extreme heat; but, being afterwards softened by the falling rain, the soil is unbound, and the fissures closed up. According to this interpretation, the particle עַל must be supplied. The first interpretation is, however, the most satisfactory; and

is confirmed by the cognate dialects, and the unanimous consent of the ancient interpreters.

7. יִפְרַח־בְּיָמָיו צְדִיק וְרַב שְׁלוֹם. *Florebit in diebus suis justus et multitudo pacis*, “The just shall flourish in his days, and a multitude of peace.” The sense is, it shall then be well with the good,—they shall flourish in the time of his reign: the earth, also, shall enjoy peace, and profound tranquillity. This state shall be permanent: עַד־בְּלֵי יָרַח *usque dum non luna*: “even till there be no moon;” even till the end of the world,—for ever. See above, ver. 5.

8. וְיִרְדּוּ מֵיִם עַד־יָם וּמִנְהַר עַד־אֲפְסֵי־אָרֶץ. *Et dominabitur ab uno mari usque ad alterum, a fluvio usque ad limites terrae*; “And he shall rule from one sea to another, from the river even to the limits of the earth.” The words מֵיִם עַד־יָם *a mari ad mare*; “From sea to sea,” have this meaning,—as far and wide, as wherever there is land surrounded by seas and waters; that is, the habitable earth. Compare Amos viii. 12; *Errabunt a mari ad mare; a septentrione ad orientem usque*: “They shall wander from sea to sea; from the north even to the east.” The Chaldee gives מִסְטְרָא רִימָא רַבָּא וְעַד סְטַר דְּאוּקִינּוּס יִמָּא *ab ora maris magni usque ad oram maris oceani*; “from the shore of the great sea even to the shore of the ocean,” that is, of the opposite sea. There are many modern interpreters who, from the mention of the *river*, namely, the river Euphrates, (see Gen. xv. 18; xxxi. 21, et *Drusii Animadverss.*)

in the other clause of the verse, think, that the boundaries of the land of Palestine are here to be understood; that country being described as extending from the Red Sea to the Sea of Syria, otherwise called the Sea of the Philistines, and the Great Sea; and from the Euphrates to the Great Desert lying between Palestine and Egypt. These are the limits of the Israelitish territory: the former, from the south to the west; the latter, from the north to the east, Gen. xv. 18. But, in this passage, there can scarcely be a doubt that, by the *river*, to wit, the Euphrates, is indicated the extreme boundary of the earth towards the east. In a highly poetical magnificent description, such as is given in this song, of a king exalted above all others, nothing can be conceived more inappropriate than saying that the dominions of such a king should be bounded by the limits of Palestine. Besides, the land of the Hebrews was confined within much more narrow limits, Exod. xxiii. 31, than from the Red Sea,—the Arabic Gulf,—to the Sea of the Philistines,—the Mediterranean; and from the desert to the river,—the Euphrates. Comp. Deut. xi. 24.³

³ The limits of the country actually occupied by the tribes of Israel, were much more circumscribed than those given here in what may be considered a mere outline, in which only great and permanent natural objects are mentioned. On the south Beersheba, situated to the north of the Sichor, or, as it is commonly called in the Hebrew Scriptures, “the river of Egypt,” was about a hundred miles to the northward of the Elanitic Gulf, or nearest part of the Red Sea. On the west, the Phœnicians occupied the greater part of the coast of the Mediter-

9. לְפָנָיו יִכְרְעוּ צִיִּים *Coram eo incurvabunt se*
venerabundi barbari: “Before him the rude nations
shall bow themselves,”—in token of veneration.
From the noun צִיָּה *siccitas*: “drought” (Ps. lxxiii. 2,) *regio sicca et torrida, desertum*: “A dry and parched
country,—a desert,” the word צִיִּים seems to signify
rude, barbarous tribes,—the inhabitants of desert
places,—of vast, and unknown regions. This sense
appears to be most suitable both here, and in Ps.
lxxiv. 14. Hence it is used, Isa. xliii. 21; xxxiv. 14.
Jer. i. 39, for the animals,—the wild beasts that in-
habit jungles and deserts. וְאִיְבֵי עֶפְרָיִם יִלְחָכוּ
Et hostes ejus lingent pulverem: “And his enemies
shall lick the dust:—falling down before him in the
act of veneration, they shall kiss the earth. It was,
from the earliest times, a custom among the Asiatic
nations, when persons paid respects to a monarch,
that they prostrated themselves in his presence, and
touched the earth. The notion that there is a refer-
ence here to subjugation and death:—as if it were
said, overthrown and slain, his enemies shall lie in the
dust,—cannot be approved of. The former sense

ranean, or Great Sea, and the country to a considerable extent
eastward.” On the north, Dan, “at the entering in of Ha-
math,” was situated at nearly the extreme point of the king-
dom.” In this quarter, and on the eastern frontier, it was
separated from Cœlosyria by the mountainous district of An-
tilibanus, or Hermon, and the Arabian Desert; and every
where two hundred miles distant from “the great river, the
river Euphrates.”—*Tr.*

corresponds better with what is said in the verse following.

10. מַלְכֵי תַרְשִׁישׁ וְאַיִם מִנְחָתָם יָבִיאוּ *Reges Tarschisch et regionum transmarinarum munera ferent*: “The kings of Tarshish and of the regions beyond the seas shall bring gifts.” תַרְשִׁישׁ of whatever country, in particular, it may be the proper name, here denotes in general, by synecdoche, all regions the most remote, and the most wealthy. This, the nature of the subject teaches us. אַיִם signifies *countries* generally, (see note on Gen. x. 5.)⁴ Here it signifies countries far distant, as אַיִם הַיָּם Isa. xi. 11. (See note⁵) יָשִׁיבוּ *Reddent*: “they

⁴ The noun אַיִם, in its general acceptance, signifies *habitations, dwelling places*. The cognate verb in the Arabic means, *he went to a particular place that he might dwell there*. The noun thus signifies *countries*; and when joined to the term הַגְּוִיִּם, it expresses,—in Hebrew geography,—the countries of those nations which, to the Hebrews and Phoenicians, were barbarous. Those countries may be reckoned, besides the islands of the Mediterranean sea, Europe, Asia Minor, the countries between the Euxine and Caspian seas, Media, the land of Magog, or the Scythia of the ancient Greeks, and several others.

⁵ The phrase אַיִם הַיָּם strictly signifies *regions of the sea*, that is, maritime countries. Michaelis thinks it is used for the northern coasts of Palestine, or for Europe and Asia Minor. It seems, however, to denote all the more remote regions of the earth. See chap. xxiv. 15.

shall give," or, as Kimchi not improperly explains it, *they shall repeat*:—they shall bring gifts from time to time,—constantly. There appears to be a reference in the passage to *tributary* princes, who were bound to renew their presents every year. This same term, in conjunction with **מְנַחֵה**, is used with respect to a tributary king in 2 Kings xvii. 3. comp. ver. 4.—**מְלִכֵי שְׁבָא וְסָבָא אֲשֶׁר יָקְרִיבוּ** *Reges Schabae et Sabae dona adferent*: "The kings of Sheba and Seba shall bring gifts." **סָבָא** Seba, seems to have been the name of a country in the interior of Africa: **שְׁבָא** Sheba the name of a region in Arabia Felix. (See notes.⁶) The noun **אֲשֶׁר** occurs in

⁶ **סָבָא** *Sabaei*, the inhabitants of Seba mentioned, Isa.

xliii. 3. Ps. lxxii. 10, seem to have been the occupants of Meroe, an island of the Nile. This appears from a passage of Josephus, in which, indeed, he does not professedly treat of the origin of nations, but is engaged in narrating the events of the life of Moses. *Antiqq. L. II. c. 10.* Καὶ τέλος, συνελασθέντες εἰς Σαβᾶ, πόλιν Βασιλείου οὐταν τῆς Αἰθιοπίας, ἣν ὕστερον Καμβύσης Μερὸν μετωνόμασεν, ἀδελφῆς ἰδίας οὕτω καλουμένης, ἐπολιορχοῦντο, "they were, at length, compelled to retire to Saba, a royal city of Ethiopia, which Cambyses afterwards, in honour of his sister, named Meroe, and they were there shut up." In this war against the Ethiopians, Moses, the historian says, was the leader of the Egyptians. From this passage, it appears that the Jews called that part of the interior of Africa *Saba*, which was by other nations called Ethiopia. Michaelis places Meroe either in Nubia, as it is now called, or in the kingdom of Sennaar, lying under the fifteenth or sixteenth degree of latitude.

one other passage only, Ezek. xxvii. 15. That it means *donum*, a gift, we learn from the context,—the parallelism of the members of the verse,—and the passage in Ezekiel. The Arabic cognate explains its meaning:—he gave thanks,—he celebrated with praises on account of benefits received,—he bestowed a hire or reward. From this אֲשַׁכֵּר seems to denote primarily, εὐχαριστήριον *munus quod gratitudinis testandae causa ab aliquo offertur*:—“a gift, which a person presents as a token of gratitude; and thence, secondarily, any gift whatever.”

12. A. F. Pfeiffer is of opinion, that the account given in this verse, and in the two immediately following, refers not so much to the justice and mildness with which the king governs his own people, as to the equity and clemency which he exercises towards those of other nations. “It is more than probable,” he says, “that certain foreign nations,—neighbouring kingdoms are meant, disturbed, perhaps, and oppressed by others more powerful than themselves, to whom the king had given assistance, and whom he had delivered from servitude. He did not suffer, as we are to understand,—poor and small states in his neighbourhood, to be subjugated by those that were more wealthy and more powerful.” This, however, is more than from any king of that age,—even the wisest,—could reasonably be looked

Bochart has demonstrated that שִׁבְאָה was inhabited by a once celebrated people of Arabia Felix. The metropolis was called Mariba: the country was rich in aromatic productions.

for. Pfeiffer remarks farther,—and quite justly, that there is no necessity—as Capellus would have it—for making an alteration in the Hebrew text, by changing משוע into משוע.⁷ Although the Alexandrine version gives ἀπὸ δυναάστου : “from the powerful,”—and the Syriac,—“ab eo, qui fortior eo :” “from the person who is stronger than he,”—which sense is adopted by the Vulgate and Jerom,—yet it seems preferable to preserve the reading and the sense of the parallel passage, Job xxix. 12. No change is required by the parallelism of the words following ואין עזר לו *quamvis ei non auxiliator* : “when there is none to help him ;” and besides, to suppose that the word שוע, which means a person who is rich and noble, as opposed to churlish, is to be understood also as denoting a *tyrant*, would be to impose a sense upon the term without authority.

14. מתוך ומחמם יגאל נפשם. *Ex oppres- sione et violentia redimet animam eorum* : “From oppression and violence he shall deliver their soul.” He will deliver them from the power of the wicked : he will suffer no wrong to be done to them. As to

⁷ It may not be improper to remark here, that משוע, if the Masoretic pronounciation be retained, is a participle of the verb שוע, *Vociferari* : “to cry out.” If the punctuation be changed, as proposed by Capellus, it would be referred to the root שעה, and receive, according to Aben-Esra, the sense of *noble, liberal*, as opposed to *greedy or churlish*.—*Tr.*

the sense of the word תֹּךְ, see note on Psalm x. 7.⁸
וַיִּקַּר דָּמָם בְּעֵינָיו. *Et pretiosus erit sanguis eorum*

in oculis ejus : “ And their blood shall be precious in his eyes.” He will esteem their life as of great account : he will permit no one to shed their blood with impunity. He will not suffer them to be killed without cause ; he will severely avenge the shedding of their blood. The same form of expression is used in Ps. cxvi. 15. 1 Sam. xxvi. 21. 2 Kings i. 14.

15. וַיְהִי וַיִּתֶּן-לוֹ מֶהֱבַ שְׁבָא וַיִּתְּפַלֵּל בְּעָרוֹ. תָּמִיד.
Et vivet et dabit ei de auro Sabae, atque

orabit pro ipso perpetuo : “ And he shall live, and shall give to him of the gold of Sheba, and shall pray for him continually.” He who is protected by the king shall live happily, and in security from all fear. The citizens, whose life and safety are guarded by the benevolence, the power, and the watchfulness of

⁸ *Schnurrer* and *Castellus* are of opinion that the word תֹּךְ is derived from the verb תֹּךְ, which yet remains in the Syriac version ; and corresponds to the Hebrew עֲשָׂךְ, Prov. xxviii.

3; and גִּזַּל, Prov. xxii. 22. Ezek. xviii. 18. The noun formed from this verb has the sense of *violence* and *oppression* ; and, that the same sense is to be assigned to the Hebrew noun, appears from this, that the Syriac noun of which we have given the sense and derivation, is substituted for the Hebrew תֹּךְ, in each of the three passages where the latter occurs. The Syriac translator had evidently no doubt as to its signification.

such a prince, must live a happy life. Each of them shall willingly “give to him of the gold of Sheba, as tribute, or as a testimony of gratitude, and shall pray for him continually.” They shall present prayers to God for the safety of their king,—they shall pray earnestly that every thing good may be conferred upon him. There are some expositors who understand the verb **וַיְחַי**, “and he shall live,” as referring to *the king*; and they render the other verbs that occur in the verse *impersonally*, in the manner following: The king shall live to a long age, and shall live happily; there shall be given him gold of Seba; and prayers shall be offered up for his safety continually. Our mode of interpretation, however, according to which **וַיְחַי** is referred to **אֲבִיוֹן** going before in the singular number, has this to recommend it, that the other verbs in the clause, without doubt, have respect to the subjects of the king’s government. The opinion of *Ludovic de Dieu* is not satisfactory: “I do not think,” he says, “that we are to understand the honour as here spoken of which should be paid by the people to the king, but the benefits which the king should confer upon the people. The previous **לוֹ**, “to him,” I refer to **רַל וְאֲבִיוֹן**, “the poor and needy,” as its antecedent, both of which are in the singular number. The sense therefore is:—The life of the king shall not be spent to no purpose; he shall enrich the poor with his most valuable treasures; he shall, at all times, intercede for them; he shall bless them con-

tinually. The verbs וַיְחִי וַיֵּתֵן may, accordingly, be rendered: *et vivet ut det*: “And he shall live that he may give.”

16. יְהִי פֶסֶת־בֵּר בְּאֶרֶץ. *Abundantia frumenti erit in terra*: There shall be abundance of food in the land.” What has given most trouble to interpreters in explaining these words, is the noun פֶּסֶת, which is found only in this passage. In explaining 1 Kings xviii. 44, for the Hebrew בְּכַף אִישׁ, *quasi vola viri*: “as a man’s hand,” the Chaldee interpreter puts בְּפֶסֶת יָד, which strictly signifies, *quasi particulum manus*: “As if a part of the hand.” (See Dan. v. 24.) On this authority several expositors have understood the words פֶּסֶת־בֵּר as signifying *portiuunculam frumenti*: “A small quantity of corn;” as much as may lie on a man’s hand, or as he may hold within it. At the beginning of the verse, they supply the conditional particle אִם: and in connection with the words that follow בְּרֹאשׁ הָרִים יִרְעֵשׁ כִּלְבַּנוֹן פְּרִיָּו they give the sense of the whole verse thus: *if there shall be a handful of corn in the earth, nay, in the top of the mountains,—a situation the most unfavourable for receiving seed:—the fruit, notwithstanding of this inconsiderable quantity of grain thus committed to the earth, shall be so abundant as that it shall shake, making a sound as Lebanon, when the trees thereof sound and shake, being moved by the strength of the winds.* Others, with

more propriety, consider the noun פֶּסֶחַ as having the same signification as פְּסִיּוֹן *diffusio, ubertas*: “spreading abroad,—plenty;” and as derived from the verb פָּסַח, which, both in the Chaldee and in the Arabic, means *expandit, diffudit se*: “He spreads abroad,—he enlarges himself.” The Syriac interpreter had no doubt this sense in view, when he rendered the words *multitudinem frumenti*, “an abundance of corn.” If this sense is adopted, there is no need, as in the former case, of extrinsic aid in supplying what is required for making out the meaning. The *Dagesh forte* used with the letter פ Samech, indicates, indeed, that the noun is derived from פָּפַח, a root, the second radical of which is doubted; but this is no valid objection to the derivation we have assigned. It is well known that verbs, having the third radical א Aleph, or ה He, when they have two radicals common with verbs which double the last radical, have also with these verbs a common signification. Of this, numerous Hebrew examples are given by *Gessenius*—Arabic examples of the same kind, are afforded by *Castellus Lexic. heptaglot*. In the Chaldaic, פָּסַח means *panis*, “bread.” Giving the same sense to the Hebrew term, we formerly rendered this passage as follows, erit—futurum est, “it shall be,—it shall come to pass,” *ut panis tritici sit in terra*, “that there shall be corn-bread in the land.” This sense is exhibited by the Chaldee interpreter.

יְהִי סֵעִיד לְחֵמָא בְּאַרְצָא *erit fulcimentum panis in terra*, “the stay of bread shall be in the land”—that

is, so far from there being at any time, reason to fear a scarcity of food under the government of such a prince, it shall be that wheaten bread shall never fail in the land. The verb may thus be understood either absolutely, as *futurum est*, or as connected with the other words by a form of *enallage* not seldom used by the Hebrews, See *Buxtorfii, Thesaur. Grammat.* But the phrase *abundantia tritici*, “abundance of corn,” is more elegant than *panis tritici*, “wheaten bread,” and if it is adopted, the sense of the remaining clause proceeds easily, *in cacumine montium commovendo strepet fructus ejus* (tritici) sicut Libanus, “moved on the top of the mountains His fruit,” namely, of the corn, “shall give a sound like Lebanon.” The sense of the whole is,—so great shall be the the fertility of the earth, and the plenty of corn, that even the mountain tops shall yield an abundant harvest; corn shall grow to such a height that the stalks, when shaken by the wind, shall rustle and sound as the cedars, and other trees of Lebanon sound when they are agitated by the winds.

וְיִצְיָצוּ מֵעִיר כְּעֵשֶׂב הָאָרֶץ *Et efflorebunt ex urbe*
 (seu collective, ex urbibus) *sicut herba terrae*, “And they shall flourish from the city,” or collectively “from the cities, as the herb of the earth.” The progeny of the people shall grow and increase in the cities, like the plants of the field. With the fertility of the earth, the increase of mankind is naturally connected; the poet accordingly predicts, that in the reign of the king who was to come, both the fertility of the earth, and the fecundity of the inhabitants should be increased—he shall flourish both in regard

to the fruits of the earth, and the multitude of his subjects. Thus it is said 1 Kings iv. 20, that in the time of Solomon "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking, and making merry," indicating that at that period, the population was abundant, and that the earth yielded plentifully the necessaries and comforts of life. The word זָיַץ *emicare, promicare*, "to spring from, to spring up," is used with respect to plants or herbs, when sprouting from the seed, they make their appearance above ground in beauty and gracefulness, Num. xvii. 8, 23. It is used to denote also, the reproduction of mankind in prosperous circumstances. Isa. xxvii. 6. The Latins employed their verb *emicare*, in the same manner. *Lucanus Pharsal.* iv. 549.

——" sic semine Cadmi
Emicuit Dircea cohors."

——" from Cadmus' seed
Sprang the Dircean band."

Lib. vi. 395.

" Hac tellure feri micuerunt semina Martis."

" The sons of Mars sprang from this stubborn soil,
Men bold in bloodshed, nerved in warlike toil."

From the noun מְעִיר we are at no loss to supply the proper nominative to the preceding verb ; q. d. *ex civitatibus* singulis cives *efflorescent*, " from the cities severally, the citizens shall spring forth." The expression is somewhat similar to that in Psalm lxviii. 27. Where the descendants of Israel are said

to be *de fonte Israelis*, "from the fountain of Israel." If this explication should not appear entirely satisfactory, another is offered by *Michaelis* which may be considered. By collating the term עֵיר with its Arabic cognate, he assigns to it a different sense, *vallis, terra depressior, planities*, "a valley, a low part of the earth, a plain," he renders the clause *efflorescent ex vallibus* (scil. *fructus פְּרִי*, sensu colectivo sub-audito,) *ut herba terrae*, "the fruits thereof shall flourish in the valleys as the herb of the field." By the valleys are meant, it is supposed, the fertile valleys of Cœlosyria, lying at the foot of Mount Libanus, which had before been mentioned. Instead of יְצִיָּוֹן, Pfeiffer reads פְּרִיו—יְצִיָּוֹן וּמְעִיר *fructus ejus* "his fruit," he understands, as signifying the actions, the remarkable achievements of the prince! He renders the whole clause thus: *seges ejus ut cedri Libani floreant, prodiens ut gramen campi*, "Let his fruit flourish as the cedars of Lebanon, coming forth as the grass of the field." "The sense of the clause," he adds, "depends upon the explication of the word מְעִיר, which, whether it can be applied or not, to the springing up of grain or grass from the earth, is not clear to me. But that it may be used in reference to a man distinguished by famous deeds, is evident from Isa. lxi. 2, 25, etc."

17. לְפָנֵי שֶׁמֶשׁ *in conspectu solis*, "In presence of the sun," that is, as long as the sun shines, comp.

verse 5 and Psalm lxxxix. 37. יִגְדֹל שְׁמוֹ *Sobolescet nomen ejus*, “His name shall increase,” that is, it shall be continued as long as the sun endureth; the government shall continue to his posterity in perpetual succession. If the verb is put in Hiphil יִגְדֹל instead of Niphal, there is no difference in the sense from that of the textual reading. The verb גָּדַל, which occurs only in this passage, is explained from the noun גֵּד, Gen. xxi. 23; Job xviii. 19: Isa. xiv. 22. In these passages, the word has obviously the meaning of offspring, and by the Chaldee interpreters, it is constantly rendered by the word בֶּרֶךְ, *filius*, “a son.” It may, therefore, be assumed with certainty, that the verb גָּדַל signifies *sobolem procreare*, “to procreate descendants.” There is no reason then why the sense of the word should have been represented by Michaelis as doubtful, although it is not found either as a verb or a noun, in any of the cognate languages. It is said indeed, by a certain writer, who may be styled *κριτικιστάτος*, (*Anti critica in locos quosdam Psalmorum*) that the Arabians use the word גָּדַל, in the sense *augere*, “to increase,” but this is false, for in the *Lexicon of Golius*, to which he refers as evidence, no such statement is to be met with. The Chaldee translation of the clause is, however, not a little remarkable, וְקָדַם מְהוּי שְׁמֵאָהּ מִזְמַן הָיָה שְׁמִיָּהּ, *et antequam esset sol, prae-paratum erat nomen ejus*; “and before the sun was, his name was prepared.” Now, since the Chaldee verb זָמַן, is not unfrequently the rendering of the

Hebrew כֹּן (see, for example, Exod. xix. 15 : xxxiv. 2.), it is by no means an improbable conjecture that the interpreter read כֹּן in his manuscript. This will appear still more probable, when it is considered that *De Rossi* found this reading, *a prima manu*, in the manuscript marked by him 879, and which he asserts is ancient, and of good authority. It may be added, that the Alexandrine has here διαμενεῖ, a rendering in which both the Vulgate and Jerom concur: *perseverabit nomen ejus*: “his name shall endure.” Buxtorf, in his *Anti-critica*, shews that the verb כֹּן also, admits of this signification. וְיִתְבַּרְכוּ בוֹ, *Et beatos se praedicabunt in eo*: “And they shall acknowledge themselves blessed in him:”—that is, it shall serve as an example and formula of prayer for blessings among all nations: at all times, when men desire good for themselves, or pray for good on behalf of others, they shall use that name:—God be merciful and kind to thee, as he has proved himself to be towards that king. The words are more clearly explained by what follows, כֹּל-גוֹיִם וְאַשְׁרֵהוּ, *omnes populi felicem praedicabunt eum*: “all nations shall pronounce him blessed.” By the accentuation, the words כֹּל-גוֹיִם, *all nations*, are connected with the verb that follows them; but, according to the sense, they have at the same time a reference to the verb that goes before.

13. The song ends with the seventeenth verse. In this verse and the following, we have the *δοξολογίαν*:

the doxology, similar to what is added at the end of the first book of the collection, Psalm xli. 14.⁹

20. See Gen. Introduction, Chap. III.

⁹ *Laudetur Jova, Deus Israelis a seculo usque in seculum:* "Let Jehovah be praised, the God of Israel from everlasting and to everlasting." This doxology, taken from 1 Chron. xvi. 36, was added by the collector of these songs, at the end of the first book, or portion of the collection. It is found, also, at the conclusion of each of the other four books. With regard to the division of the Psalms into *five* books, see General Introduction.

PSALM CX.

ARGUMENT.

THE subject of this ode is a king holding his authority by divine appointment; and in the same manner as the patriarch Melchizedek, invested with both regal and sacerdotal dignity. His majesty, power, and warlike achievements, are celebrated. Enjoying divine assistance, he is represented as having already, in part, overcome the enemies of his kingdom; and, at a future period, as about to prostrate them utterly by his might. Among recent interpreters, there are several who consider David as the king who is here so highly celebrated. The song, they think, was composed in honour of him, at the time when his soldiers took by assault the stronghold of Zion, the citadel of Jerusalem. This seems to them proved by the fourth verse, in which the king is said, by divine decree, to be constituted the successor of that ancient and venerable king of Jerusalem, Melchizedek; whose former seat, now taken from the Jebusites, David had declared should be the future capital of the Israelitish kingdom. The second verse also,—in which it is predicted that the king should long and widely extend his sceptre *from Zion*,—refers they say to the same event.¹

¹ *Pfeiffer*, following *Muntingh*, in his preface to this Psalm, has pointed out the notes that indicate the date of its compo-

In the opinion of Aben-Esra, the song was composed when David, in a severe engagement with the enemy, and in imminent danger of his life, was rescued,—though with much difficulty,—by the valour of Abishai, 2 Samuel xxi. 15—17. At that time, David's soldiers are said to have declared with an oath, that he should not thereafter go out to battle, lest the light of Israel should be extinguished. This, he thinks, is referred to in the first verse, which he explains as follows :² “Thou shalt remain in thy fortress, Zion, trusting confidently in mine aid ; thou shalt not go out to battle, for though thou be absent, I will subject to thee all thine enemies.” The song is

sition. “If any one,” he says, “will attentively read the history of the assault made upon Jebus and mount Zion, as related in 2 Sam. v. 6, *seqq.*, and in 1 Chron. xi. 4, *seqq.*, he will perceive that instead of being an easy, it was indeed a most hazardous and difficult attempt. Its success was deserving of being celebrated with songs and acclamations ; especially as David had already determined in his own mind, to establish there his royal residence ; and had also announced that he would, in due time, and in obedience to a divine injunction, carry thither the ark of the covenant, and whatever else was held in veneration by the people. The forces of David, by which Zion was stormed, were not slender, as is proved by the ironical sayings of the enemy, in the passage of Samuel already referred to. He will see from this the reason why, in the third verse, a distinguished body of troops is mentioned. Besides, Jebus, or Salem, had formerly been the city of Melchizedek ; and for this reason, perhaps, David declared that it should be the future capital of the kingdom, 2 Sam. v. 7.

² **שׁוּב** to stay, to abide, to dwell. 2 Kings ii. 2, 4, 6, Judges vi. 18. Hosea, iii. 3.—synonymous with the Greek verb *καθίστημι*. Luke xxiv. 49. Acts xviii. 11.

explained in nearly the same manner by *Moses Mendelsohn*,³ who refers it, however, to a different period in the history of David's life;—to that, namely, of which we have an account, 2 Sam. xi. and xii. 27, *seqq.* The king having put the Ammonites to flight, sent Joab, his general, with an army to besiege Rabbah, their chief city, while *he, himself, remained at home*, in the citadel of Jerusalem. Joab having taken that part of the city which furnished the supply of water, gave notice of his success to David; and asked the king to bring up the remaining part of the army, with which the entire city might be brought under his power, and an end put to the war. While these matters were in progress, an Israelitish poet,—he thinks,—composed this song in honour of the king.⁴

This conjecture rests chiefly on the opinion that the word רַבָּה in the sixth verse of the song, is the name of a city. But as we shall see afterwards, in our annotations upon the passage, there are various grammatical reasons that stand opposed to this opinion. Neither can the explication of the first verse, proposed by Aben-Ezra, be at all approved of: it is altogether repugnant to the use of the Hebrew formula there employed. And, in fine, if the song is referred either to the history contained in

³ The grounds on which the conjectures and explications of this very ingenious man are founded, have been illustrated by *Friedland*. Mendelsohn's explication has been ably refuted by *Perschke*.

⁴ This opinion was entertained by *Paulus* and *Ilgen*.

2 Sam. xxi. or to that contained in the xi. and xii. chapters of the same book, it is impossible to imagine what could move the poet to celebrate with so much solemnity, as he does in the fourth verse,—the king, as declared by Jehovah, the successor of Melchizedek. This objection holds good against the opinion of those also, who explain the Psalm as having a reference to Abraham,⁵ or to Solomon,⁶ or to Hezekiah.⁷

⁵ The Psalm was referred to Abraham by *Solomon Jarchi*. His explication is overturned by *J. D. Michaelis in den critischen Collegio über die drey wichtigsten psalmen von Christo*. It was understood in the same way, by the unknown author of an Arabic translation and exposition, edited by Schnurrer, from a manuscript in the Bodleian library.

⁶ *Borhek* imagined that the Psalm had a reference to Solomon. The futility of this notion is clearly shewn by *Paulus, in Comment. in N. T.*

⁷ That Hezekiah is the king to whom the Psalm refers, was an opinion long ago entertained. It is mentioned by Justin Martyr, and by Tertullian. A certain learned person brings forward in *den Neuesten Theolog. Journal*, edited by Gabler, a singular conjecture. David, he thinks, perplexed and disturbed in his mind by the rebellion of Absalom, had recourse to the oracle, that he might obtain information as to the issue. The response was to the effect, that he might remain tranquil, trusting confidently in divine assistance; for it should come to pass, that Jehovah would render all his enemies subject to his authority. This answer, which is contained in the first verse of the Psalm, afforded matter, he thinks, to some poet of a later age, for celebrating by this song, the power of Jehovah. This opinion, which has in itself little of verisimilitude, is ably disproved by *J. E. Güte in der Einleitung in die Psalmen*. The notion of *De Wette*, that this Psalm is an ode in which the poet flatters the prince, (*eine dichterische Schmei-*

The song under consideration has this in common with the second Psalm, that in both a divine oracle is brought forward, in which Jehovah promises to a king, whom he himself had constituted, complete victory over his enemies. In our examination of the second Psalm, we have already seen that the king, who is the subject of it, should spring from the stock of David;—be the restorer of the Hebrew nation, and republic;—and ἐξόχως, should be called מָשִׁיחַ, the *Messiah, the Anointed*. We have no doubt that the same personage is the subject of the Psalm before us. From the oracles of the Hebrew prophets that are still extant, it is clearly proved that the Hebrew nation cherished a hope, with regard to the Messiah, that he, after having overcome all his enemies, would exalt his country to the highest pitch of power and splendour; and would reign over all the nations and kingdoms of the earth.⁸ Besides, the personage ce-

cheley gegen den König), is utterly to be repudiated. What king, in particular, is to be understood, he has not the hardihood to determine; but, from the fourth verse, he thinks it likely he was one of the Asmonean family; probably John Hyrcanus, who was strictly *Rex Sacerdos*,—both king and priest. What *Jahn* has said with respect to this subject, in *Appendice Hermeneutices*, is deserving of consideration.

⁸ The objections made by *De Wette* to those expositors who understand this song as referring to the Messiah, are of no weight. The victories,—he says,—ascribed to the king whom the Psalm celebrates, were to be obtained with much bloodshed; which is altogether repugnant to those just notions respecting the Messiah, that every Christian man ought to entertain. We must therefore, if we would preserve the honour of religion and of the sacred writings, throw this interpretation

lebrated in this song, united in himself both the regal and sacerdotal dignities, which was contrary to the laws of the Israelitish commonwealth. His priesthood, also, was eternal; and, in every respect, more exalted in its character, than that with which the Aaronic priests were invested. This can by no means apply either to David, or to any other earthly king; it can apply only to the Messiah. From the question proposed to our Lord by the Pharisees, the

aside. Every one knows that those songs and prophetic statements, in which the splendid reign of the Messiah is described, are to be judged of according to the genius and mode of thinking peculiar to the age to which they belonged. *Hufnagel* in his dissertations *de psalmis prophetias Messianas continentibus*, states the truth on this subject. "I do not think," says he, "that the things attributed to the Messiah, belonging to him when represented as a king, — are to be disapproved of or rejected. Christ himself did not disapprove of the sentiments entertained by those who saluted the Messiah as a king; and who expected from him, in that character, the utmost prosperity of the Israelitish state. He shewed, rather, that those persons erred grievously who expected, in the Messiah, such a king as David, Solomon, Hezekiah, or any other of the great kings who had governed their country, *John xviii. 33—38*. If this is true,—as it certainly is,—I wonder much at those who say they are offended with the representation given in the *cx. Psalm*;—cannot bear the cruel disposition of the Messiah towards his enemies; and, thinking all such representations utterly at variance with the meekness and gentleness that distinguished him, cannot think that the *Psalm* can, without gross mistake, be interpreted as having a reference to *Jesus*. The matter is quite plain. Under the figure of a king avenging his people, and frustrating his enemies, the poet shadows forth the Messiah; and thus teaches us to what country he belonged, and what were the notions entertained by him."

Jews, in the time of Jesus, evidently understood the song as referring to the Messiah :⁹ and we have no evidence that the person who inserted it in the collection of sacred songs, and ascribed it to David, understood it otherwise.¹⁰ If David composed this ode, we are obliged to conclude that it was in honour, not of himself, but of another, greatly his superior. Who this other person could be, except the Messiah, we cannot conjecture.¹¹

⁹ Mat. xxii. 41. Mark xii. 35. Luke xx. 41. Among the Jewish expositors of a later age, there were several who explained the Psalm as referring to the Messiah, and his reign ; for example, *R. Saadiah Gaon* in his commentary on Dan. vii. 13, and others, extracts from whose commentaries are given by *Wetstein*.

¹⁰ There are some who render the words of the title לְדָוִד מְזִמֹּר—to David—dedicated,—that is, a song in honour of David. Their reason is, that the proper name is here put before the other noun, whereas, in other places, it is the latter of the two. We have Masoretic authority, that, besides in this Psalm, the word מְזִמֹּר, is put after the proper name in six other cases, namely, Ps. xxiv. 1 ; xl. 1 ; lxviii. 1 ; ci. 1 ; cix. 1 ; cxxxix. 1. The לamed prefixed to the proper name in the inscriptions of the Psalms, usually indicates the presumed author ; we have therefore no doubt that the words taken together are to be understood as signifying a poem,—or song of David.

¹¹ That David was the author of this Psalm *Pareau* has endeavoured lately to shew in *Institut. interpretis V. T.*—“ The diction of the song,” he says, “ argues that David was the author of it. Indeed there is something so peculiar in his history, as king of all the tribes, that from it only, what is obscure respecting the conjunction of the royal and priestly dignities, may

ANNOTATIONS.

1. **נֹאֵם יְהוָה לְאֲדֹנָי** *Dictum Jovae ad Dominum meam*, “The saying,—the announcement of Jehovah to my Lord.” By the appellation *my Lord*, we are to understand that the person addressed is the king: for by this title, **אֲדֹנָי**—kings were usually saluted by their inferiors, 1 Sam. 16; xxii. 12. 2 Sam. ii. 5, 8. 1 Kings i. 13, 17, 31. Then follows the formula of the oracle.

יָשֵׁב לְמִינִי *Sede ad dextram meam*. Sit thou at

be properly illustrated. We read 2 Sam. vi. 12—19, that the ark of the covenant was, with great pomp, brought by David to mount Zion, the place of its permanent rest. On that occasion, he himself, clothed in sacerdotal robes, acted the part of a priest,—offering sacrifices, and pronouncing the devout prayers of the people. It was an occasion particularly fitted for exciting in the mind of David, confidence of divine assistance in those wars in which he was afterwards to be engaged. In these circumstances, he seems to have represented, figuratively, the condition of the Messiah;—somewhat similar to his own, but far more illustrious. He addresses the Messiah as superior to himself, and recapitulates the divine oracle respecting the supreme majesty, the extensive dominion, and the certain victory over all his enemies, promised to that illustrious personage. Nay, he even beholds him in the midst of a holy and innumerable multitude, adorned with priestly dignity; which, in conjunction with the dignity of a king, he should by virtue of a divine decree, enjoy thenceforth, and for ever.” That the doctrine of a future Messiah was not unknown to David, *Jo. Theod. Bergmann* endeavours to prove in *commentatione in psalmum centesimum decimum*.

my right hand:’ that is, administer the affairs of the kingdom which I have committed to thee, as joint partaker of my majesty and power. To sit at the right hand of a king, was the highest honour. We learn this from the customs of various nations both in ancient and in modern times, (vid. *Knappii Prolus. de Christo ad dextram Dei sedente.*) We have an instance in the passage, 1 Kings ii. 19, where Solomon requires his mother Bathsheba to sit at his right hand. But not merely honour and dignity, but also association in power, and in the administration of government, are sometimes indicated by sitting at the right hand of a prince. This is not to be understood as if he who is seated at the right hand of a king were, in every respect, the king’s equal;—equal in honour, place, and authority. He is the fellow,—the colleague of the king; but he is so only in so far as is granted to him by the king’s pleasure. This may be understood from Matt. xx. 21. Mark x. 37. Salome, petitioning Jesus on behalf of her sons, James and John, says, “command that these my two sons may sit, the one at thy right hand and the other at thy left, in thy kingdom.” By this she requested a share in the government for them;—a place next to the king, as appears plainly from what follows, verses 25—28. There are many similar passages in the Greek poets; persons promoted to the dignity of which we speak are styled *σύνεδοροι*, *πράεδοροι*, and *σύνδρονοι*; concerning whom *Grotius* may be consulted in his commentary on the passage quoted from Matthew’s Gospel; and also *Clarke*, in his Annotations upon Hammond’s Paraphrase. In allusion

to the well known custom, Pindar says, with respect to Minerva, that she was “seated at the right hand of the father, (to wit, of Jove,) to receive commands for the gods.”¹ Horace has a similar illustration, *Od. Lib. 1, 12*, “*Quid prius dicam,*” &c.² But Minerva, as Aristides, in illustration of Pindar, observes, was ἀγγέλου μείζων—τῶν ἀγγέλων ἄλλοις ἄλλα ἐπιτάττει, πρῶτη παρὰ τοῦ πατρὸς παραλαμβανούσα,—“greater than an angel,—a messenger,—she ruled over the other messengers, first receiving from the Father his commands.” *Callimachus, Hym. in Apoll. verses 28, 29*, says, “If the choir sung gratefully, Apollo would confer a reward,—τιμήσει *praemiis*

¹ δεξιάν κατὰ χεῖρα.
τοῦ πατρὸς καθιζομένην
τας ἐντολὰς τοῖς θεοῖς,
ἀποδέχισθαι.

² “*Quid prius dicam solitis parentis
Laudibus; qui res hominum, ac Deorum,
Qui mare, ac terras, variisque mundum
Temperat horis?
Unde nil majus generatur ipso;
Nec viget quidquam simile, aut secundum;
Proximos illi tamen occupavit
Pallas honores,*”—*Lib. 1, Od. 12, l. 12—19.*

“Claims not th’ eternal Sire his wonted praise?
Awful who reigns o’er gods and men supreme,
Who sea and earth,—this universal globe
With grateful change of seasons rules;
From whom no being of superior power,
Nothing of equal, second glory, springs,
Yet, first of all, his progeny divine
Immortal honours Pallas claims.”—*Francis.*

afficiet, and he was able to do so, *because he sits on the right hand of Jove.* (δύναται γὰρ, ἐπεὶ Διὶ δεξιῶς ἦσται.) In both these passages of Pindar and Callimachus, it is evident that sitting at the right hand of Jove indicates, not only superiority of place and dignity, but also power, authority, and a certain participation in government. The words in the passage before us are much more forcible. As *Schnurrer* properly remarks, they are equivalent to **יָשַׁב עָלַי**, **בְּסֵאֵי לְיָמֵינִי**, *asside dextrae meae in throno meo*; “Sit thou upon my throne at my right hand.” We must conceive of Jehovah, when pronouncing the words, as occupying his royal seat. There was, therefore, no need for saying, *upon my throne*; for, in sitting at his *right hand*, a seat *on his throne* was necessarily implied. The metaphor is taken from a king whose son being about to reign along with him, (as in Exod. xi. 5. 1 Kings i. 13, 17,) is seated at his right hand upon the throne of royalty. Thus, David appointed with regard to Solomon, 1 Kings i. 43—48. *Coll. Josephi. Antiquitt. Lib. vii. Cap. xi.* The passage, upon the whole, concurs as to its signification, with Psalm ii. 7, “Thou art my son; this day have I begotten thee:” that is, I have adopted thee as my colleague in the government. *The king who sits at the right hand of Jehovah*, is he who holds the highest honours, and who, in the province committed to him, and in the city assigned to him as the place of his residence, acts the part of Jehovah’s viceroy.

For the sake of farther illustration, we may here

advert to a custom of the ancient Arabian kings, who, before the age of Mohammed, reigned in the district of Hirah. A successor to the reigning king was nominated, and designated, from the verb corresponding to the Hebrew רָדַף , *he came after, he succeeded*, the *Radaf*. The name, as explained by Golius, signified *second from the king; and, in the king's absence, occupying his place*. The nature of the dignity is, however, more accurately explained by *Ibn-Cotaiba*, in his *Monuments of Ancient Arabian History*; and, as I have not seen the passage adduced in illustration of the Psalm before us, I think it proper to give it a place. “It belongs to the dignity of *Ridafat*,—of succession, to sit next to the king. The *Radaf* sits at his right hand. If the king drinks, the *Radaf* drinks before all others. If the king goes out upon an expedition, the *Radaf* sits on his seat, and acts in his room till he return. If the king's servants make an excursion, the *Radaf* receives a fourth part of the booty.” But the phrase, *the right hand of God*, signifies, also, his *mightiness, power,* and *protection*, as in Psalms xx. 7; xlv. 4; cix. 31: also the verb יָשַׁב , signifies *to remain, to continue*.

There are some expositors, accordingly, who explain *sit thou at my right hand*, as meaning, *expect my aid, look to me for deliverance*; or, as *Grotius* expresses the sense, *securus esto auxilii mei*. In explaining particular forms of expression, such as this, it is the part of a good interpreter, not to content himself with the sense which single words may have in this or the

other passage; but to examine and ascertain the force and usage of the entire formula.

עד-אֲשִׁית אוֹיְבֶיךָ הָדָם לְרַגְלֶיךָ, *Donec subjecero hostes tuos scabellum pedibus tuis*,—"Until I shall have put down thine enemies, as a stool for thy feet," that is, tread and trample upon them as upon a foot-stool;—have them entirely subjected to thee. The same idea is expressed more simply, *sub pedibus alicujus collocare*, as in Ps. viii. 7. Comp. Ps. xviii. 39; xlvi. 3. The origin of the phrase will not appear obscure, if we consider that of old, among barbarous nations, it was the custom of conquerors to throw those whom they had vanquished under their feet. Jos. x. 24, 25. The corresponding Arabic term signifies *to prostrate upon the ground*,—*to throw down*. Hence הָדָם רַבְלִים, is used to signify any thing that is *put under the feet*, in the same sense as מְקוֹם רַגְלִים, in Isa. lx. 13. The particle עַד in this clause, is not to be understood as if it meant that he should cease to reign when his enemies were subjugated: the subject itself leads to the true sense. The announcement is, that he should continue to rule, even when his enemies, though deprived of their power, yet retained their hostile dispositions (cf. ver. 2, רָדָה בְּקֶרֶב אֹיְבֶיךָ): or, whilst he continued to sit at the right hand of Jehovah,—that is, continued to reign. Jehovah, in the mean time, would place all his enemies under his feet. The particle sometimes has such a reference to past time, as

that nothing to the contrary is to be inferred with regard to the future:—for example, Gen. xxviii. 15, “ I will not leave thee, *until* I have done all of which I spoke to thee.” Deut. vii. 24, “ There shall no one be able to stand before thee, *till* thou have destroyed them;” nor after they were destroyed, could they offer resistance.³ The case then resolves itself into this,—that all who opposed this prince, with the view of bringing him down from his place of power, should themselves be cast down; while he, on the contrary, seated at the right hand of God, should administer the affairs of the kingdom, divinely intrusted to his care. Hensler observes, that the particle Υ in this passage, signifies, *while in the mean*)
time; and has the same sense, Judg. iii. 26. Pfeiffer views it as conjunctive or inclusive, as in I Sam. xviii. 4; xxx. 19, signifying *quia et, and because*:— I will render thee thus glorious, *and will also put*)
all thine enemies, &c. It is certain, however, that after the fortress of Jerusalem was taken, David had still many enemies to contend with in war. But whether this oracle then did, or did not exist, propounded in the same terms, we do not propose to inquire. It was agreeable to the poet to express, in the form of an oracular declaration, this his plain meaning: *Jehovah himself hath constituted my Lord the King, and will make his enemies entirely subject to him.*

2. The poet, having delivered the oracle of Je-

³ Cf. *infra*, Ps. cxii. 8, et plura exempla hujusmodi in *Glassii Philol. S.*; et in *Noldii Concordant. Particular.*

hovah, now begins to address the King: מִטָּה
 עֵזְךָ יְשִׁלָּה יְהוָה מִצִּיּוֹן, *Sceptrum potentiae tuae*
emittet Jova a Sione,—"Jehovah shall send forth
 the sceptre of thy power out of Zion." "The
 sceptre of thy power," that is, thy powerful and
 royal sceptre. "Jehovah shall send forth out of
 Zion," that is, from this fortress now taken by thee,
 and hereafter to be thy kingly abode, thou shalt give
 out thy royal commands, and shalt exercise thine
 authority over the nations who are given thee to be
 thy subjects.—רָרָה בְּקֶרֶב אֹיְבֶיךָ, *Imperabis in*
medio hostium tuorum,—"Thou shalt rule in the
 midst of thine enemies." They who consider David
 as the subject of this ode, think that the neighbour-
 ing nations of Palestine are here referred to. *Pfeiffer*
 gives the following explication: "Thou shalt rule,
 although there are every where around thee the Phi-
 listines, the Ammonites, the Moabites, and other
 enemies," 2 Sam. iii. 18. There is thus no need for
 wresting the word בְּקֶרֶב. But if this explication
 should not be deemed satisfactory, the passage may
 be understood, as *Hensler* pleonastically explains it,
 —*Thou shalt rule over thine enemies*; or, if you
 read בְּקֶרֶב, *in the approach of thine enemies*. But
 for this there is no cause. It is scarcely necessary
 to remark, that the imperative is used instead of the
 future. It is properly suggested by *Bergman*, that
 the term בְּקֶרֶב, in this clause, strictly signifies, *in*
medio,—that is, in the midst of enemies; so that we
 have this as the sense:—although the whole earth

be filled with thine enemies, yet they shall not interrupt thy progress, nor prevent thee from extending thy kingdom in the midst of them. Schnurrer observes, moreover, that after **מִצִּיּוֹן**, we may supply **לֵאמֹר**, and thus obtain the meaning:—Jehovah will not indeed presently destroy thine enemies, but will restrain them, by inspiring them with a dread of thy power.

3. **עֲמָךְ נְרַבֵּת**, *Populus tuus erit promptitudines*,—literally rendered, “Thy people shall be readi-nesses.” The abstract being used for the concrete, as in Ps. cix. 4; cxix. 142, 172, the meaning is, thy people shall be most ready;—being called by thee to go forth to war against the enemy, they shall willingly offer themselves to thee. *Schroeder*, in his Annotations upon this Psalm, expresses the sense of the verse very correctly. “Messiah the constituted King,” he says, “is presented as a warlike prince, enlarging the boundaries of his kingdom by splendid victories: in prosecution of his purposes, employing his subjects as soldiers; and finding them, in great numbers, ready prepared to go to battle on behalf of their prince.” The words have been considered as a concise mode of expression for **עֲמָךְ יְהִיָּה עִם נְרַבֵּת**,—literally, “Thy people shall be a people of readi-nesses,” that is, shall be quite prompt and prepared; but the sense, in both cases, is the same. For the construction, compare Ps. lx. 5.⁴ By the

⁴ The reference is to part of the notes on the clause,—**הַשְׁקִיתֵנוּ יְיָ תִרְעֵלָה**, literally,—“Thou hast made

collation of this passage with Ps. lxxviii. 10, Aben-Esra is disposed to supply the word **גְּשָׁם**, *showers*, so as to give the sense,—*thy people shall hasten together to thee as copious showers*. The word **נְרָבוֹת**, in Exod. xxxv. 29; Levit. xxii. 18, 21; Deut. xii. 6; Amos iv. 5, is used in reference to *spontaneous oblations*. On this account, it has been proposed in this passage, after **עִמָּךְ**, to supply the verb **יִבֵּא**; and before **נְרָבוֹת**, to put the prefix **ב**; and thus to give the sense,—*thy people shall be present with spontaneous oblations*. But, since an army is represented in the passage as called out to a warlike expedition, we cannot understand **נְרָבוֹת**, otherwise, than as signifying a prompt and willing mind: in which sense we find it used, Hos. xiv. 5, *ultra, voluntarily, of his own accord*, Ps. li. 14;⁵ Judg. v. 2, 9. 'The

us drink wine,—astonishment." The noun **יַיִן**, *wine*, is here put in the absolute, instead of the constructed form **יַיִן**; it is an abbreviated expression for **יַיִן יַיִן תִּרְעַלְתָּ**, *vinum, nimirum vinum temulentiae*, as in 1 Kings xxii. 27. **לְחֵם**

לְחֵם, *cibus oppressionis, et aqua oppressionis*.

⁶ The word **נְדִיבָה**, occurs in the clause **וְרוּחַ נְדִיבָה תְּסַמְכֵנִי**, *Et spiritus spontaneus sustentet me*,—"And let a free spirit sustain me." Having obtained from thee forgiveness of sin, render my mind active, easy, free; for this, as the parallelism of the clause shews, is the meaning of a free spirit. Luther properly renders the words—*Der freudige Geist*.

cognate term in the Arabic is employed, as *Schultens* shews, with regard to a soldier who offers himself willingly, and is prepared to endure all the hardships of the service.—בְּיוֹם הַיְלָךְ, *In die exercitus tui*,—“In the day of thine army,” that is, in the day when thou assemblest and leadest forth thine army. The word חֵיל, *militia*, is here used as in Deut. xi. 4, 2 Kings vi. 15, signifying military forces.

בְּהַרְרֵי-קֹדֶשׁ, *In decoribus sanctitatis*:—“In the beauties of holiness.” The meaning is,—they shall present themselves before Thee dressed in excellent garments,—in beautiful and festal array: comp. Psalm xxix. 2; xcvi. 9. Certain expositors understand the words as signifying,—*in warlike*,—*military splendour*; because the noun, קֹדֶשׁ, and also the verb קָדַשׁ, are employed with reference to persons who have been selected for military service, and consecrated to it, Isa. xiii 3.⁶ Jer. vi. 4. li. 27.

⁶ Isaiah xiii. 3. אֲנִי צוֹרֵתִי לְמַקְדָּשִׁי, *Ego Deus exercituum, supremus rerum arbiter, mandavi sanctificatis meis, “I, the God of armies, the supreme arbiter of events, have commanded my sanctified ones,”*—that is, those who have been instructed and prepared by me; who are bound as if by military oath to this particular service. The Medes and Persians are to be understood as those who are referred to. In obedience to the divine command, they assemble from the remotest quarters, and for one purpose,—the destruction of Babylon. The Chaldee for *sanctified* properly substitutes *prepared*,—those who were prepared for destroying Babylon. What Jehovah sets apart, is said to be *sanctified*; hence, when the term is used in

Instead of the words בְּהַרְרֵי־קָדֶשׁ, there are found in many copies, both printed and manuscript, בְּהַרְרֵי־קָדֶשׁ, *in montibus sanctis*:—"in the holy mountains," the same expression as we have, Psalm lxxxvii. 1; and which we are to understand as signifying the mountains of Jerusalem. Jerom found this reading in the original, and renders it accordingly *in montibus sanctis*. It seems to have been found also by Symmachus, who renders it,—but according to one recension only,—ἐν ὄρεσιν ἁγίοις:—according to another,—ἐν ὄρεσιν ἁγίων. The sense,—as every person must perceive,—is much more elegant than that of the received text.

מְרַחֵם מִשְׁחָר לָךְ טַל יִלְדָתֶךָ, Schnurrer, following the opinion of *Lowth*, judiciously suggests the following resolution of these words: טַל יִלְדָתֶךָ יְהִיָּה לָךְ מִטַּל רַחֵם מִשְׁחָר, —*ros juventutis tuae erit tibi prae rore*: "The dew of thy youth shall be to thee before the dew,"—greater than the dew,—"from the womb of the morning." Of this form of construction and ellipsis, there are examples in the following passages: Ps. iv. 8 (7); Isa. x. 10; Job xxxv. 2. Similar forms from Pindar are adduced by *Lowth*, in his notes upon this clause. יִלְדוּת, *juventus* (Ecc. xi. 9, 10),

reference to *military forces*, such forces are to be understood as engaged in a *sacred war*, under the leading and auspices of *Jehovah*, having been selected for the service by *Jehovah* himself.

is here put metonymically for *young men*; in the same manner as עוֹלָם, *seculum*, for the men who live in a particular age, Ps. xii. 8;—יָמַיִם, and רַד שָׁנַיִם, *multitudo annorum*, for aged, very old men, Job xxxii. 7; and also שֵׁיבָה, *canities*, for a person bald-headed, Lev. xix. 32. *The youths of the king* here, as the context teaches, are the young men selected and levied by him for warlike expeditions. Large bodies of military troops are compared to *dew*, 2 Sam. xvii. 11, 12; Micah v. 6. Dew, מִשְׁחַר רֶחֶם מִשְׁחַר, *of the womb of the morning*, is the morning dew formed during the night into innumerable drops, proceeding, as it were, from its womb: there is a similar figure in Job xxxviii. 3, 29. *Cicero de Divinat.* L. I. cap. 8. *Quum primum gelidos rores aurora remittet*,—"When the morning first puts forth the cold dews,"—uses nearly the same figure. The entire expression,—"the dew of thy youth to thee,"—means, the race of thy young men, or the army of thy people, and of those selected by thee, shall be in multitude as the drops of dew,—that is, innumerable. *Ludovicus Capellus* thus explains the words:—"In the selection which thou makest of thy soldiers, thy chosen youths shall seem multiplied;—born, as it were, to thee in abundance and beauty, like the dew drops which appear in the morning, the produce of a single night, and scattered abroad as from the womb of the morning." In the Alexandrine version, the Hebrew is rendered, ἐκ

γαστροῦ πρὸ ἑωσφόρου ἐγέννησά σε, which is followed by the Vulgate, *ex utero ante Luciferum genui te*,—“from the womb, before the star of the morning have I begotten thee.” It is evident that, in these translations, the words לֵךְ מִלֵּךְ are omitted,—neither are they expressed by Theodotion; and that the others are understood, as if written, מִרְחֹם מִשְׁחַר, יְלִדְתִּיךָ. The word יְלִדְתִּיךָ, is indeed found in certain manuscripts enumerated by De Rossi; but there is little doubt that it is to be ascribed to the error of the copyists. *Michaelis* has discussed this reading, and also a variety of other interpretations, both of ancient and modern times, at great length, in *Collegio Critico*. *Hensler* and *Bergman* may also be consulted.

4. נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם, *Juravit Jova, nec eum penitoebit*,—“Jehovah hath sworn, and will not repent him,” of his promise: he will not change his decree. The same phrase is used, Num. xxiii. 19, 1 Sam. xv. 29. The words of the oath follow, before which, as in verse 2, the word לֵאמֹר, *saying*, is to be understood, אֶתְחַכֶּה לְעוֹלָם עַל־דְּבַרְתִּי, מִלְכִּי־צֶדֶק, *Tu sacerdos in perpetuum eris secundum rationem Melchizedeci*,—“Thou shalt be a priest for ever, according to the order of Melchizedek,” that ancient king of Jerusalem, who alone, in so far as is recorded, held united, in his own person, the regal and sacerdotal dignities, Gen. xiv. 18. Those who consider David as the person to whom this ode

refers, interpret the words before us, as if the poet intended to intimate by them, that David, having now obtained the fortress of Jerusalem, the former seat of King Melchizedek, had become the successor of that king; and to intimate this, besides, that as Melchizedek was priest of the Most High God, so David the king was also a worshipper of the same divinity. The passage applies, however, with much greater propriety to the Messiah. The noun כֹּהֵן, in the judgment of Aben-Esra, is to be understood here as signifying *minister*, an honourable servant, as in 2 Sam. viii. 18. The reason why the sons of David were called כֹּהֲנֵי־דָוִד, is given 1 Chron. xviii.

17. *Fuisse illos primos ad manum regis*,—"They were chief about the king." He therefore explains the passage in this manner:—*Thou, David, shalt be a minister of God for ever; and thou shalt therefore receive tithes, even as Melchizedek received tithes from Abraham.*" This, as every person must feel, is very barren. Neither can we approve of Hensler's opinion,—namely, that the words at the beginning of this verse, *jurabit Jova, etc.*, are to be connected with those that go before. The notion of *Schnurrer* is correct. "The formula,"—he says,—"*It is a decree of Jehovah, which he will never change,*"—is to be understood as an intimation, that what is contained in the words immediately following, cannot be but something great,—of the highest importance,—altogether singular." The announcement, accordingly, is quite of that description:—that the Messiah should be a future successor of one who was not only

a king, but at the same time, also, priest of the Most High God; and that he should be the representative of this king and priest, after a long interval of time,—seeing that when this song was composed, it had long been unusual that any person should be a priest, who did not belong to the tribe of Levi.

עַל־דְּבַרְתִּי מִלְּפִי־צֶדֶק, *Secundum rationem—scil.—conditionem Melchizedici*,—“Not indeed an ordinary priest, such as Aaron, or any of his descendants, Levites; but a priest of a singular and higher, namely, of a royal rank.”—עַל־דְּבַרְתִּי, is written with *Jod paragoric*, as in the following word, מִלְּפִי־צֶדֶק; also in Jos. x. 1, אֲדַנִּי־צֶדֶק, Judg. i. 6, אֲדַנִּי־בֹק; and elsewhere generally, Isa. i. 21, Lam. i. 1, 4. It is equivalent to עַל־מִנְחָה, *pro ratione secundum rationem*, Eccl. iii 18, viii. 2; and is rightly explained by Aben-Èsra,—*Secundum morem, seu, consuetudinem*,—“According to the manner or fashion.” In the Syriac version, it is rendered as signifying *in similitudine*: “in the likeness;” in which sense it is rendered, also, by the author of the Epistle to the Hebrews, chap. vii. 15, κατὰ τὴν ὁμοιότητα Μελχισεδέκ. In the Alexandrine, we have κατὰ τὴν τάξιν:—in the Vulgate *secundum ordinem*. This signification is, perhaps, taken from the Arabic meaning of the cognate verb, *he came after, followed, succeeded*; from which is formed the noun, signifying a *successor*. Following this sense, עַל־דְּבַרְתִּי

means *secundum successionem*; “according to the succession.” לְעוֹלָם *in perpetuum*; “for ever;” which those who refer the Psalm to David, explain by *dum vives*; “Whilst thou livest.” They remark that the term denotes *perpetuity*, only in so far as perpetuity can be understood as applying to the subject matter treated of. In Exod. xxi. 6. Deut. xv. 17, a servant לְעוֹלָם *for ever*, means a servant till the year of jubilee. But it is remarked, also, on the other hand, that if the person spoken of was to be a priest only during his life, there was nothing so extraordinary in the promise or declaration, as to require that it should be sanctioned by the solemnity of an oath. It appears, therefore, that the poet had in his mind a much longer period than the ordinary duration of human life. Kimchi, following the Chaldee, mistakenly takes *Melchizedek* not as a proper name, but as an appellative: and, understanding עַל־הַבְּרִית as in Eccles. vii. 14, he translates the words *quia tu David es rex justitiae, seu justus*; referring to 2 Sam. viii. 15, where David is commemorated as a just,—a righteous king. Grotius, evidently in opposition to the proper sense of עַל־הַבְּרִית, renders the words, *secundum meam constitutionem, o rex mi juste!* “according to my appointment, O my just king!” Comp. Prov. xxix. 14. It is necessary only to mention such interpretations. The figurative description of a *regal priest* by the Prophet Zachariah, chap. vi. 13, seems to have a reference to this pas-

sage. Concerning the use made of it by the author of the Epistle to the Hebrews, chap. v. 9, 10, there is a copious dissertation by *Bergman*, in his Commentary.

5. אֲדֹנָי עַל-יְמִינֶךָ *Dominus ad dextram tuam*, O rex! “The Lord is at thy right hand, O king.” We are to understand יְמִינֶךָ, as denoting the right hand of the person spoken of in the verse preceding: and by אֲדֹנָי we are to understand *Jehovah*, the almighty defender of the king whom the Psalm celebrates. The sense, according to the Chaldee paraphrase, is, שְׁכִינַת־אֱלֹהִים עַל יְמִינֶךָ *Majestas Jovae ad dextram tuam percutiet. etc.* “The majesty of Jehovah at thy right hand shall strike through, etc.” Indeed יְהוָה instead of אֲדֹנָי, is exhibited in seventeen manuscripts enumerated by Kennicot. *At the right hand*, or, *to be at the right hand* of a person is, agreeably to the Hebrew mode of expression, to be ready, to be present, to defend, Psalms xvi. 8; cix. 31. The clause is well explained by Grotius,—*adjutor tibi est, et velut παραστάτης*; “he is an assistant to thee, and, as it were standing by thy side.” By the *Lord* we are to understand *Jehovah*; for the name אֲדֹנָי, is not given to any other, either God or man;⁷ and we are to conceive of him as

אֲדֹנָי with *Kamets*, is used both for God, and for angels as representing God; but, אֲדֹנָי, written and pointed in this form is used for *Jehovah* only; and is found, according to the Masorites, in a hundred and thirty-four passages.—*Tran.*

standing by the side of the king, and defending him against all his enemies. What is said here is, therefore, something different from what is stated in the first verse, where the Messiah is said *to sit at the right hand of Jehovah*; that is, to exercise equal authority. Those who refer the pronominal suffix of the second person in **יְמִינֶךָ** to Jehovah, involve themselves in inextricable difficulties. Here, indeed, we find ascribed to Jehovah what, strictly speaking, were to be the deeds of the Messiah; to whom, Ps. ii. 9, we find them directly attributed. But the sense is still perfectly consistent; because the remarkable victories which the Messiah was about to obtain over his enemies, and which are treated of in the passage, were to be obtained as the result of divine assistance. It is scarcely necessary to remark, that the remaining part of the song relates also to the Messiah. The preterite **מַחֵץ** *contundet*, he shall bruise, or strike down, is used instead of the future; a form common in prophetic annunciations, for example, Isaiah ix. 1. Obad. i. 2. Jerem. xxviii. 2. See *Lowth, praelect. xv.* **בְּיוֹם־אַפּוֹ** *Die irae suae*; "In the day of his wrath;" at the time when, in his indignation, he shall inflict punishment upon the rebellious nations. Comp. Ps. ii. 5, 12. Isaiah xiii. 9, 13. **מְלָכִים** *Reges*: Kings, whomsoever they might be, who placed themselves in opposition to the Messiah.

6. **יָרִין בְּגוֹיִם מְלֵא גִוִּיּוֹת**.—Schnurrer teaches that these words are to be resolved as follows:—

יָדִין בְּגוֹיִם יִהְיֶה כָּל גּוֹי מְלֵא גְוִיּוֹת, *Ani-*
madvertet in gentes hostiles; unaquaqueque erit ca-
daveribus plena,—“He shall punish the *hostile*
 nations; all places shall be filled with dead bodies.”

According to other interpreters, the verb מְלֵא, though often used *intransitively*, is here to be understood as having an *active* signification. In this sense it is also occasionally employed, as in Exod. xl. 34; 1 Kings viii. 10, 11; Ezek. x. 3; xlvi. 5; and, if adopted here, the sense will be,—*implebit cadaveribus*,—“he will fill,”—either those nations or all places,—“with dead bodies.” In the Chaldee, the word *earth* is supplied,—“he shall fill the earth with the dead bodies of the wicked who are slain”—טַחַץ רֵאשׁ, *Conquassabit capita*,—“He shall bruise the heads,” as in Ps. lxxviii. 22.⁸—עַל-אֲרָץ רַבָּה, *Super terram magnam*,—“Upon much ground.” The meaning is, he shall make a great slaughter of the enemies, upon those wide-spread plains, on which great battles usually took place. By some, the word רֵאשׁ is understood to signify a *prince* or *ruler*, as in Num. i. 4; xiv. 4; Judg. xi. 8; and they interpret the words here,—*Percutiet*

⁸ *A. Schultens* illustrates the sense of the verb טַחַץ, from that of the Arabic cognate, which primarily signifies *to shake*,—*to shake violently*, as a bag containing milk is shaken in the formation of butter, or as a bucket when let down into a well. In its secondary sense, it means *to strike*,—*to strike violently*; in which sense it is used, Deut. xxxiii. 11; Ps. xviii. 39; Hab. iii. 12.

principem, seu collective, *principes super terris multis*,—"He shall smite the prince," or, taken collectively,—“the princes of extensive territories.” We are told that, agreeably to the Hebrew idiom, we may write $\text{רֹאֵשׁ אֶרֶץ רַבָּה}$, or $\text{רֹאֵשׁ לְאֶרֶץ רַבָּה}$ (comp. Num. i. 4); but in those passages where the particle עַל follows the noun רֹאֵשׁ , the particle depends upon the verb נָתַן ; and the sense of the entire phrase is, *to appoint a particular person as prince, or ruler over others*, Exod. xviii. 25; Deut. i. 15. Mendelshon understands רַבָּה as a proper name, *Rabbah*, a city of the Ammonites; and the noun רֹאֵשׁ , as signifying a *prince*: he accordingly renders the clause,—*Percutiet principem terrae Rabbah*,—"He shall smite the prince of the land of Rabbah," that is, of that land of which Rabbah was the principal city, or the prince of the land of the Ammonites. But as no Hebrew would ever have said, אֶרֶץ יִשְׂרָאֵל , for אֶרֶץ יִשְׂרָאֵל , so neither would he have said, אֶרֶץ רַבָּה , for $\text{אֶרֶץ בְּנֵי עַמּוֹן}$, though the form of expression, in the former case, would have been equally admissible as in the latter. See Deut. ii. 37; Jos. xiii. 25.

$\text{מִנַּחַל בְּדֶרֶךְ יִשְׁתָּה עַל־כֵּן יָרִים רֹאֵשׁ}$.

E torrente in via bibet, propterea exaltavit caput,—"He shall drink of the brook in the way, therefore shall he lift up the head." These words, in the judgment of most interpreters, contain a description of a strenuous and active warrior, whom no obstacle can prevent from prosecuting victory with the ut-

most ardour :—" who," to use the words of Grotius, " when pursuing the enemy, does not seek for places of entertainment, that he may refresh himself with wine ; but is contented with water, which he takes hastily in passing ; and wherever he can find it, not only from a river, but even from a torrent." This passage has been thought to have a reference to the narrative given in Judg. vii. 5, 6, where Gideon is said to have distinguished between good soldiers by their manner of drinking water,—retaining those only who drank water lifted in the hand from the river,—and dismissing those who bended on their knees to drink, as likely to be too remiss in the pursuit." There are some who consider this verse as indicating that the king, who is the subject of the ode, would effect such a fearful slaughter of his enemies, as that he would drink, as from a torrent, from streams of blood flowing in the way ;—that he would be satisfied with the blood of his enemies. The Israelitish people, Num. xxiii. 24, is compared to a lion devouring the prey, and drinking the blood of the slain. Schnurrer seems to have perceived the true meaning of the verse, which he gives in the following words : " Though fatigued with the slaughter of his enemies, yet will he not desist ; but, having refreshed himself with water taken from the nearest stream, will exert his renovated strength in the pursuit of his routed foes."

VERSIO LATINA

PSALMORUM QUINQUE MESSIANORUM

E SCHOLIIS

ERN. FRID. CAR. ROSENMÜLLERI

EXCERPTA.

PSALMUS II.

1. Quid tumultuantur insano cum strepitu gentes ?
Et nationes aestuant inania ?
2. Consurgunt in arma reges terrae,
Principes in foedera coëunt
Contra Jehovam, et quem ipse unxit, regem.
3. Vincula eorum rumpamus,
Abjiciamus a nobis eorum funes !
4. Qui in coelo habitat, ridet eos,
Subsannat eos Dominus.
5. Tum vero iratus eos compellabit,
Indignabundus perturbabit,
6. Ipse ego unxi regem meum
In Sione, monte mihi sacro.
7. Jovae dictum promulgabo :
'Tu,' inquit, 'filius mihi es,
Ego hodie te genui.
8. Roga, et gentes tibi dabo possessionem,
Terrae fines peculium.
9. Ferreo baculo *eos* conferes,

- Ut vasa figulina *eos* contundes !
10. Ergo sapite reges,
Disciplinam, principes, admittite !
11. Colite Jovam reverenter,
Trepidi eum vereamini !
12. Agite, tanto regi venerationis osculum figite,
Ne, si irascetur, res vestra pessundetur.
Etenim ira ejus brevi exardescet,
Felices sunt omnes, qui ad eum confugiunt !

PSALMUS XVI.

1. Custodi me, Deus, nam confugi ad Te.
2. Dixisti Jehovae, *anima mea*, Dominus meus tu es !
Felicitas mea nihil quidquam est praeter te.
3. Sanctos qui in hac terra sunt, *quod attinet*, et
eximios,
In his omnis mea delectatio.
4. Multiplices erunt dolores eorum, qui aliorum
festinant
Non libabo libamina eorum ex sanguine,
Neque nomina eorum labiis profero.
5. Jova est portio partis meae, et poculum meum,
Tu sustentas sortem meam.
6. Funes ceciderunt mihi in amoenis *locis*,
Etiam mihi pulchra haereditas obtigit.
7. Bene precabor Deo, qui mihi consuluit,
Noctu etiam erudiunt renes mei.
8. Posui Jovam coram me continuo ;
Nam a dextra mea *est* non movebor.
9. Propterea laetatur cor meum, et exultat anima
mea ;

Etiam caro mea quiescet secure.

10. Etenim non derelinques animam meam orco ;
 Non dabis, (*permittes,*) pium tuum videre foveam.
- 11: Notam mihi facis (*ostendis*) viam vitae
 Saturatio gaudii coram facie tua,
 Laetitia est in dextra tua in perpetuum.

PSALMUS XLV.

1. Praefecto chori musici. In Hexachordo.
 Korachites traditus. — Ode ligata. — Carmen
 rerum dilectarum,
2. Ebullit cor meum verbum bonum,
 Dico ego opera mea regi,
 Lingua mea stilus scribae expediti.
3. Tu venustate cunctos mortales antecellis,
 Diffusa est gratia in labiis tuis,
 Propterea quod bene precatus tibi Deus in sem-
 piternum.
4. Cinge, o heros, femur tuum gladio tuo,
Qui est decus tuum et splendor.
5. Et decore tuo felix vehitor,
 Propter veritatem, et propter justitiam ;
 Et docebit te terribilia dextra tua.
6. Sagittae tuae *sunt* acutae : populi sub te cadent ;
 Populi, *qui sunt* corde hostes regis.
7. Solium tuum, O Deus, *est solium* seculi et eterni-
 tatis ;
 Sceptrum rectitudinis *est* sceptrum regni tui.
8. Diligis justitiam et odis improbitatem,
 Propterea unxit te, O Deus,

- Deus tuus oleo laetitiae, prae sociis tuis.
9. Myrrha, et xylaloe, et casia omnia vestimenta tua, *suffita sunt*.
E palatiis eburneis fides te exhilarant.
10. Filiae regum inter pretiosas tuas ;
Adstat regina dextrae tuae, *ornata* auro Ophiritico.
11. Audi filia, et vide, et inclina aurem tuam ;
Nempe obliviscere populi tui, et domus patris tuae.
12. Sic enim adpetet rex pulchritudinem tuam ;
Ipse enim est dominus tuus : tu vero eum adora.
13. Filia (*incolae*) Tyri cum munere
Faciem tuam deprecabuntur, et divites populi.
14. Tota magnifica *est* filia regis intrinsecus ;
Et ocellatis auri vestimentum ejus.
15. Vestibus acu pictis adducitur regi,
Virgines post eam, sociae ejus, adducuntur tibi.
16. Adducuntur cum gaudiis et exultatione,
Introducuntur in palatium regis.
17. Patrum tuorum loco sint filii tui !
Constituas illos principes in omni terra !
18. Celebrabo nomen tuum perpetuo :
Propterea laudabunt te populi in sempiternum.

PSALMUS LXXII.

1. Deus, judicia tua regi da ;
Et justitiam tuam filio regis.
2. Judicabit populum tuum cum justitia,
Afflictos tuos.—secundum judicium.
3. Proferent montes pacem populo,

Et colles,—propter justitiam.

4. Judicabit afflictos populi,
Opem praestabit filiis egeni; et conteret oppressorem.
5. Venerabuntur te cum sole, et coram luna,
Venerabitur te generatio generationum.
6. Descendet quasi pluvia super detonsum *gramen*,
Sicut guttae irrigationis terrae.
7. Florebit in diebus suis justus
Et multitudo pacis, usque dum non *sit* luna.
8. Et dominabitur ab uno mari usque ad alterum,
A fluvio usque ad limites terrae.
9. Coram eo incurvabunt se *venerabundi* barbari,
Et hostes ejus lingent pulverem.
10. Reges Tarschish et regionum transmarinarum
munera ferent,
Reges Schabae et Sabae dona adferent.
11. Venerabuntur eum omnes reges,
Omnes gentes ei subjiicientur.
12. Liberabit enim miserum clamantem,
Et afflictum, quamvis ei non auxiliator.
13. Misertus erit afflicti et egeni,
Et animas egenorum tuebitur.
14. Ex oppressione et violentia redimet animam eorum,
Et pretiosus erit sanguis eorum in oculis ejus.
15. Et vivet, et dabit ei de auro Sabae,
Atque orabit pro ipso perpetuo,
Omni die precabitur bene.
16. Abundantia frumenti erit in terra,
In cacumine montium commovendo strepet
Fructus ejus sicut Libanus,
Et efflorebunt ex urbe *cives* sicut herba terrae.

17. Nomen ejus erit in perpetuum,
 In conspectu solis sobolescet nomen ejus :
 Et beatos se praedicabunt in eo *homines*,
 Omnes gentes felicem praedicabunt eum.
Carminis finis.
Doxologia.
18. Laudetur Jova, Deus Israelis a seculo usque in
 seculum,
 Qui facit mirabilia solus !
19. Laudetur nomen gloriosum ejus in perpetuum !
 Et repleatur gloria ejus totus terrarum orbis !
 Amen ! Amen !
30. Finem habent preces Davidis filii Isaei.

PSALMUS CX.

1. Psalmus Davidis—Dictum Jovae ad Dominum
 meum : Sede ad dextram meam,
 Donec subjecero hostes tuos scabellum pedibus tuis.
2. Sceptrum potentiae tuae emittet Jova e Sione ;
 Imperabis in medio hostium tuorum.
3. Populus tuus *erit* promptissimus in die exercitus tui,
 in decoribus sanctitatis,
 Ros juventutis tuae erit tibi prae rore uteri aurorae.
4. Juravit Jova, nec *promissi* poenitebit,
 Tu sacerdos in perpetuum *eris* secundum rationem
 Melchisedici.
5. Dominus ad dextram tuam, *o rex* !
 Contundet, die irae suae, reges *hostiles*.
6. Animadvertet in gentes *hostiles*, unaquaeque erit
 cadaveribus plena ;
 Conquassabit capita super terram magnam,
7. E torrente in via bibet,
 Propterea exaltabit caput.

PSALMORUM PRAECEDENTIUM

VERSIO LATINA

DATHII

CUM NOTIS EJUS

ANGLICE REDDITIS.

PSALMUS II.(a)

1. Quare gentes tumultuantur ?
Et nationes aestuant inania ?(b)
2. Conspirant reges terrae et principes conveniunt
Adversus Jovam et unctum ejus.
3. Rumpamus, *inquiunt*, eorum vincula,
Abjiciamus eorum funes—
4. Ridet qui coelum habitat,
Subsannat eos dominus.
5. Mox(c) eos iratus alloquetur
Atque indignabundus perturbabit.
6. Ego(d) unxi regem meum
Super Sione monte mihi sacro—
7. Dicam quod res est :(e)
Jova mihi dixit : Tu es filius meus : Ego
Hodie te genui.(f)
8. Roga a me. Dabo tibi gentes in haereditatem
Et terrae fines in possessionem

9. Conteres eos sceptro ferreo,
 Ut vas fictile eos confringes—
10. Jam igitur, reges sapite,
 Admittite disciplinam, terrae iudices,
11. Colite Jovam reverenter
 Et cum tremore dolete(*g*)
12. Submittite vos filio, ne, si irascatur, vos illico pe-
 reatis
 Etenim ira ejus brevi exardescet.
 Felices sunt omnes qui ad eum confugiunt.(*i*)

The kingdom of the Messiah, founded by God himself, stands unmoved by the attacks of enemies.

(*a*) I am fully persuaded that this Psalm is prophetic, and celebrates the reign of the Messiah. That David was the author, appears from Acts iv. 25; but he could not write what is contained in verses 8 and 12, *in reference to himself*, without extraordinary presumption. The quotations from the Psalm in the New Testament, and the direct application of them to the king Messiah, cannot by any means be explained on the principle of Jewish accommodation. Acts iv. 25; xiii. 33. Heb. i. 5; v. 5.

(*b*) יִהְיֶה רִיק. In rendering these words, I have retained the verb *aestuarē*, as giving the proper sense of the Hebrew verb יִהְיֶה, because the Latins use it also metaphorically, to express a resemblance between the state of the mind, agitated by violent emotions, and that of water exposed to great heat, or of the sea agitated by a storm of wind. I have rendered רִיק also according to its more ordinary

signification, by *inanis*,—"empty or vain," not by *sputum*,—"spittle," the sense which it bears in the Arabic language, and which is assigned to it in this passage by *Venema*, and several other interpreters. The former sense is most suitable to the subject of the poem. It indicates the issue of the hostile movements of the nations; and, in the opinion of *Herder*, is more elegant. (*De Genio poeseos Hebr.* p. ii.)

(c) See page 80.

(d) These are the words of God, in which he declares that the king, to whom the nations refused submission, was constituted by himself. From the Greek, Latin, and Arabic versions, we find that the authors had the following reading in the original:

וַאֲנִי נִסְכַּחְתִּי מֶלֶכּוֹ עַל-צִיּוֹן הַר-קְדָּשׁוֹ. The

Septuagint rendering is, ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπὸ αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ. The Latin has, "Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus." "But I am appointed King by him over Sion his holy mountain." On the other hand, the Chaldee, Symmachus, Aquila, Jerome, and the quotation of the words according to the Masoretic Text, Acts iv. 27., exhibit the received reading of the Hebrew Text, which, besides, is confirmed by the context. In the following verse, the Messiah says:—*He would explain the decree of God more accurately.* If he had already spoken in the verse preceding, he could not have said this with propriety. The sudden change of persons cannot offend any person, who reflects on the numerous examples of

the same thing that occur in the Psalms, and other Hebrew poetical writings. On this account, it surprises me that *Koehler* (in *Repertorio Literaturæ Orient.*, p. iii.) should have approved of the reading followed by the Septuagint; especially since that of the received text, as being supported by the greater number of independent witnesses, deserves, according to the laws of criticism, to be preferred.

(e) It does not appear to me that the reading of this clause in the received text, אֲסַפְּרָה אֶל־חֹק, should be changed in consequence of the diversity of readings which the ancient interpreters appear to suggest. The words may be explained in two different ways. "I will declare the decree," *to wit*, the decree of God recited in the verse preceding. The verb סַפֵּר is construed not only with the accusative following *placed by itself*; but also with the proposition אֵת intervening, as in Gen. xl. 8.; 2 Kings viii. 4., which plainly corresponds to אֵל in this passage. Or they may signify, "I will declare the truth;" for in the Arabic הֶקֶן signifies *verum*, "what is true," (cf. *Golius*, p. 634). This formula is thus equivalent to another אֵל נִבְּוֹן, 1 Sam. xxiii. 23.; xxvi. 4.; and stands in contrast to אֵל חֲנָם, Ezek. vi. 10. The latter sense seems to me preferable, because to make out the other, אֵל or אֵל־הַיִּם must be supplied; which, whether read or not by *Aquila*, *Theodotion*, *Sextus*, and *Jerome*, seems to be alto-

gether doubtful, (cf. *Michaelis* in *Biblioth. Orient.* et *Koehlerus* in *Repertorio b. c.*)

(f) For this note, see p. 96, *seq.*

(g) Heb. וְגִילּוֹ בְרַעְדָּה. The usual signification of the verb גָּלַל, *laetare, exultare*,—"to rejoice, to exult," does not seem to harmonize with the context. The rebel kings are admonished to submit themselves to *this* king, lament their temerity, and acknowledge humbly the fault they have committed. But the word גָּלַל is used indifferently, with respect either to joy or sorrow. Its primary signification is to *move in a circle* (*in orbem verti*): of this there can be no doubt. (See *Schultens* on *Job*, p. 79; and our version of the minor prophets, *Hos.* x. 5.) I cannot omit mentioning, that in a Codex of Kennicott, No. 309, written in the fourteenth century, there exists the reading, (*a prima manu*,) וְגִילּוֹ לוֹ, which is exhibited also in the Septuagint and Vulgate: ἀγαλλιᾷσθε αὐτῷ ἐν τρόμφῳ,—*exultate ei cum timore*, "rejoice to him* with fear. The Syriac means,—*prehendite eum*, "lay hold upon him."

(h) Hebr. בְּרַרְךָ pro בְּרַרְךָ was referred by the more ancient interpreters to the Messiah. The Syriac,—*De via ejus*: "from his way." The Chaldee,—*Et amittas viam*: "and ye lose the way." The Septuagint,—'Εξ ὁδοῦ δικαίας: "from the way of

* *To him*, must be understood as equivalent to "*before him, in his presence.*"—*Tr.*

righteousness." Some of the more modern,—*In his ipsis conatibus vestris*: "in these your attempts."

(i) Doederlein very justly observes, that there is no probability in supposing David would have written in this manner concerning *himself*, knowing, as he did, how little safety there was in trusting to kings; and teaching, as he often does in other passages, that hope and confidence ought to be placed in God, not in men. The word הִסְתַּחֲוֶה expresses a higher degree of confidence than subjects can have in an earthly monarch, though there are some recent interpreters who explain it in this limited sense. Messiah is the only King who affords certain safety, and enduring happiness.

PSALMUS XVI.

1. Epitaphium,(a) psalmus Davidis.

Serva me, o Deus, ad te enim confugio.

2. Dixi(b) Jovae: Tu es dominus,(c)

Nulla mihi felicitas praeter te contingere potest.(d)

3. Sanctis, in terra sunt, mira praestabo.(e)

His enim imprimis delector.

4. Mala sibi accumulabunt, qui retrorsum festinant,(f)

Non libabo libamina eorum sanguinaria, nec pro eis deprecabor.(g)

5 Jova est mea pars, portio et calix meus,(h)

Tu amplam latamque mihi dedisti haereditatem.(i)

6. Tributa mihi est amoena regio,

Immo haereditas mea mihi quam maxime placet.(k)

7. Gratias ago Jovae, qui suas mihi dedit promissiones. (*l*)
 Noctu adeo intimo ejus afficior desiderio. (*m*)
8. Semper Jovam ob oculos habeo, me defendit,
 Non succumbam his afflictionibus. (*n*)
9. Propterea laetatur cor meum, animus meus exultat,
 Etiam corpus meum tuto quiescet.
10. Etenim animam meam non apud inferos relinques. (*o*)
 Nec permittes, ut tibi deditus (*p*) experiatur corruptionem.
11. Me in vitam reducis.
 Magna est apud te laetitia,
 Et perpetuam mihi ostendis felicitatem.

From Acts ii. 27, 31, it appears plainly that the person introduced as speaking in the tenth verse of this Psalm, is not David, but Jesus the Messiah. But if the words quoted in that passage are not the words of David, neither is any other part of the Psalm to be considered as spoken by him; for, as the whole context teaches, we must of necessity understand the entire Psalm as spoken by one and the same person. The Messiah, therefore, who in verses 4 and 5, is presented as a Priest, is to be understood as expressing his confidence in God, from whom he hoped for deliverance, not only from ordinary afflictions, but for resurrection from the dead, and the enjoyment of everlasting blessedness in the Divine presence.

(*a*) I have rendered the Hebrew term מִנְתָּחַ, *epitaphium*, "an epitaph, or inscription upon a tomb-

stone," because the subject of the Psalm seems to require this sense. I am aware that the word may be used in a more general sense, for any inscription or publicly erected monument; and has rightly been rendered by the Seventy, *στηλογραφίαν*. But the person who is the speaker in this Psalm, appears as if laid in the sepulchre, and about to be recalled to life.

(b) I assent to the opinion of those learned men who think that for אֲמַרְתָּ, *dicis*, "thou sayest," we should read אֲמַרְתִּי, *dixi*, "I have said." This reading is followed by all the ancient interpreters, with the exception of the Chaldee, and appears in twenty manuscripts, cited by *Kennicott*. The omission of the word נִפְּשׁ seems to me a harsh ellipsis; and the passages usually quoted as examples in support of it, such as Ps. xl. 6; xliii. 5. Jerem. iv. 19. Lament. iii. 24, do not serve the purpose, for in them נִפְּשׁ or לֵב is not omitted, but actually written. *Schnurrer*, indeed, (in *Animadverss. ad loca quaedam Psalmorum*) appeals to a law of criticism, which ordains that a difficult reading is to be preferred to an easier, and, on this ground defends the reading of the received text.* I much doubt, however, if this rule,

* The application of the rule here mentioned, owing to a particular circumstance, is more difficult in regard to the criticism of the Hebrew Scriptures, than of any other ancient writings. The Jews, especially those of later times, regarded the sacred writings,—not with a rationally pious,—but with an absurdly superstitious veneration. In many instances the in-

though it may be followed with propriety in the criticism of Greek and Latin writers, can, with sufficient safety, be adopted in Hebrew criticism. In Hebrew, from mistaking letters that are very similar in form, and also from the omission of the minor *jod*, difficult readings may easily arise, to which those that are easier, by the restoration of the genuine characters, are to be preferred.

(c) Instead of אֲדֹנָי, five manuscripts of Kennicott have יְהוָה. They thus confirm the received reading *dominus*,—"lord," for which *Michaelis*, and certain other critics would substitute אֲדֹנָי *dominus meus*, "my lord," a reading supported by the authority of the Septuagint, the Vulgate, the Syriac, and Chaldee versions. The sense of the received text, though not precisely the same, is little different, and is not obscure: *Tu es dominus*,—"thou art Lord" Jehovah, whom I worship.

(d) I do not think that the received reading טוֹבֵתִי בַל-עֲלִיךָ, requires such emendation, as *Hubigant*, *Michaelis*, *Koehler*, and others have supposed. It is justly remarked by *Schnurrer*, in the work already referred to, that עַל frequently indi-

advertent errors of a transcriber,—errors so gross as to have been evident, at first sight, to persons who were acquainted with the language,—have been religiously preserved, in a succession of copies, taken from the faulty manuscript; because the copyists held it *profane* to alter any *letter* which they found in the sacred text.—*Tr.*

cates *occasionem*, seu *adjunctionem*, and is then to be rendered by the Latin *praeter*, e. g. Genes. xxxii. 12. Exod. xxxv. 22. Amos iii. 15, etc. The versions of the ancient interpreters do not suggest a reading different from that of the received text: they render עֲלֵי in the sense in which we think it ought to be taken.

(e) That the received reading of this clause does not admit of a satisfactory explication, appears from the different opinions respecting it that have prevailed, among both ancient and modern interpreters. *Michaelis* (in *Collegio Critico*) and *Schnurrer* (in *Disput. laud.*) have detailed these opinions in all their variety. I am unwilling to increase the number of conjectures to which the words have given rise. That which *Schnurrer* has brought forward may be esteemed the most satisfactory, on account of its easiness. Instead of וְאֶדְרִי, he thinks we ought to read אֶדְרִי, which may be the first person of the future in Hiphil for אֶדְרִי proceeding from אֶדְרִי; in the same manner as אֶזֶן for אֶזֶן (Job xxxii. 11,) אֶהָב for אֶהָב (Prov. viii. 17) The same form occurs—probably—Psalm cxliv. 12. In consequence of this obscure and unusual form of the word, this celebrated writer justly infers, that the ancient interpreters, who were not deeply learned in the subtleties of grammar, might very readily hesitate and fluctuate in their opinions. The letter ו *vau* before אֶדְרִי, which does not appear to have been in the

reading of Aquila, Symmachus, or the Vulgate, he prefixes to the word כל. With these admissions, the whole proceeds smoothly, and in proper connection with what follows.

(f) The words of the text אַחַר מְחָרָו are rendered by the greater part of interpreters: *qui alium Deum festinanter sequuntur*; “who hastily follow another God.” It has already been noticed rightly by others, that the word אַחַר used absolutely, never signifies *another God*, unless Jehovah himself uses it to distinguish himself from that other supposed deity, Isa. xlii. 8. xlvi. 11. Then again, מְחָרָו if it signify *festinare*, “to make haste,” is not a transitive verb which can be construed with the accusative. To express the meaning the entire formula, as in Deut. vi. 14, would have been required מְחָרָו אַחֲרֵי אֱלֹהִים אַחֲרֵים “They hasten after other gods. Symmachus without doubt preserved the true reading in his translation εἰς τὰ ὀπίσω ἐτάχυναν. “They make haste backwards.” He read therefore אַחַר. Comp. Isa. i. 4. xlii. 17. To *hasten backwards*, is nothing else than refusing to follow the Messiah, rejecting and contemning all connection with him, as *Schnurrer* rightly explains it. With regard to these obstinate despisers of the Messiah, who are contrasted with the קְרוֹשִׁים, his faithful persevering followers, it is said יִרְבוּ עֲצָבוֹתָם “they increase their sorrows,”

not their *idols*, for in this sense the word עֲצָבוֹת is never employed. How severely this was verified in the case of the Jews who rejected the Messiah, is sufficiently proved by the evidence of history.

(g) The Messiah appears in the character of a priest; for it belonged to the priest to present the drink offerings, (Num. vi. 17,) and to make supplication to God on behalf of him who offered sacrifice. The drink offerings of these despisers of the Messiah are denominated *bloody*,—that is, detestable,—equally hateful to God as if, instead of wine, which was sanctioned by the law, they had offered blood. Drink offerings are mentioned here by *synecdoche*, for all kinds of sacrifices; and the sense of the words is, that those miserable persons who hated the Messiah should bring upon themselves grievous evils, by their obstinate neglect and rejection of those divine blessings which, in the exercise of his priestly functions, he should have been able to obtain for them. *Schnurrer* thus explains the passage, and in entire consistency with truth.

(h) The phrase is taken from the circumstances of the priests and Levites, who, having no inheritance assigned to them in the division of the land, were provided for from the sacrifices and other offerings consecrated to Jehovah. From this, *Jehovah* was said to be “their portion and their inheritance,” Num. xviii. 20. Deut. x. 9; xviii. 2, *etc.*

(i) I thus explain תּוֹמִיךְ following *Schultens*, (*in Institt. L. Hebr.*) who derives the term from the Arabic cognate, signifying *amplum latum esse*: “to

be large or extensive." In the conjugation Hiphil, the sense is, *amplam et latam sortem mihi tribuis*; "thou assignest to me an ample and large portion." By the greater part of interpreters, the word is taken for the participle in Kal. of the verb קָנַח , *fulcire, sustinere*; "to support, or sustain." The former sense, however, seems more suitable, because the extension of the Messiah's kingdom over the whole inhabited earth is there predicted.

(k) The word פָּרַח is found no where else in the Hebrew Scriptures. In the Chaldee and Syriac dialects it signifies *pulchrum esse*; "to be fair or beautiful;" and, construed with $\text{לַע$, its sense is *to please*. Dan. iv. 24.

(l) The term עָצַר signifies not only *to consult*, but also *to predict future events*. Num. xxiv. 14. The Arabic cognate means to *advise*, chiefly by predicting things future.

(m) The Hebrew, literally rendered, means, *etiam noctu pungunt me renes mei*: "also by night my reins stimulate me."

(n) Hebr. *a dextra mihi est, non dimovebor*: "He is on my right hand, I shall not be moved."

(o) It has already been proved by many expositors, that the term שְׂאוֹל , was used by the Hebrews for the place in which, after the body was committed to the sepulchre, departed souls, as they supposed, were assembled together, without regard to their state, whether happy or miserable. The inspired poet predicates with respect to himself, that his soul

should not become a permanent inhabitant of שְׂאוֹל, with the souls departed, nor his body remain for ever in the domicile of the grave.

(p) Many learned men are of opinion, that the reading of the received text, מְסִיחֵי, in the plural number, may be defended on good grounds; while they admit, at the same time, on the authority of the Apostles, Peter, (Acts ii. 25,) and Paul, (Acts xiii. 35,) that the word is *primarily* used for the *one* Messiah, the sole subject of this Psalm. I confess, however, that to me the marginal reading, in the singular number, appears preferable. In the first place, I much doubt if the word here can be properly understood as being what learned men call the *pluralis eminentiae*, and thus capable of a signification in the singular number. This Hebraism is confined to *abstract*, and has no place in *concrete* nouns, except in בְּעַל and אֲדוֹן, which signify dominion, and קְדוֹשִׁים in two passages (Hos. xii. 1; Prov. ix. 10), used for the name of God. In all other cases they are *abstract* nouns, such as *blindnesses*, *joyfulnesses*, *salvations*, *wisdoms*. (Vide *Glassii Philol. s.*) Secondly, after examining, without prejudice, all that *Brunsius*, the latest defender of the common reading, has written in its support, I cannot be induced to think that, on the authority of a few Spanish manuscripts,—(for in *some*, even of the Spanish manuscripts, the singular number is found,)—which he esteems as of great value, the authority of so many other Hebrew manuscripts, exhibiting

the word in the singular number, is to be overlooked. An appeal, too, in support of the marginal reading, may be made to the ancient versions, and to the apostolical quotations above referred to,—all which authorities are abundantly strengthened, if the Hebraism, according to which the plural number is defended, be found inapplicable. (Vid. *Michaelis* in *Collegio critice*, *Lilienthal* in *Comment. crit.*, et *Brunsius* l. l. qui recentissimos lectionis vulgaris defensores nominavit.)

PSALMUS XLV.

1. Praefecto chori musici. In Hexachordo (*a*)
Korachitis traditus. Psalmus didacticus. Car-
men praestantissimi argumenti. (*b*)
2. Gestit animus proferre verba laeta, carmen dicam
in regem compositum,
Lingua mea est quasi stilus scribae periti.
3. Hominum es pulcherrimus, mira gratia et oris
suavitate praeditus,
Propterea Deus tibi semper benedicat.
4. Accinge gladium tuum femori, o heros!
Decus et majestatem.
5. In hac tua majestate rem age feliciter pro veritate,
mansuetudine et justitia. (*c*)
Spargat dextra tua terrores. (*d*)
6. Sagittae tuae acutae sunt, gentes tibi succumbent.
In corda hostium regis descendant.
7. Thronus tuus, o Deus, est aeternus.
Regni tui sceptrum est sceptrum aequissimum.

8. Amas justitiam, odisti injustitiam,
 Propterea unxit te Deus, Deus tuus, oleo
 laetitiae(*e*) prae sociis tuis.
9. Myrrham, aloen et casiam redolent vestimenta
 tua,
 E palatiis eburneis fides te (*f*) exhilarant.
10. Filiae regum sunt inter amatas tuas,
 Dextrae tuae adstat regina in ornatu aureo.
11. Audi, filia, vide et attende,
 Obliviscere populi paternaeque domus.
12. Tunc tua rex capietur pulchritudine,
 Tuus est dominus, tibi colendus.
13. Tyrus cum donis *veniet*,
 Te suppliciter venerabuntur nationes ditissimae.
14. Summo vero honore afficietur regis filia in interi-
 ori palatio.(*g*)
 Vestem habet auro intertextam.
15. In vestibus acu pictis adducitur ad regem.
 Virgines amicae eam sequentes ad te ducuntur.
16. Adducuntur cum gaudio et exultatione,
 In regium palatium intrantes.
17. Loco parentum filii tibi erunt(*h*)
 Quos principes praeficies regionibus.
18. Celebrabo nomen tuum in omnes generationes,
 Propterea te nationes praedicabunt in omnem
 aeternitatem.(*i*)

This Psalm, according to the opinion entertained by very many interpreters, is a nuptial ode,—an *epithalamium*, composed by Solomon, on his marriage with the king of Egypt's daughter. Some ad-

mit that in its higher sense, it gives a figurative representation of another union, namely, that of the Messiah and the church. This, I think, is by others justly denied, for the argument of the Psalm, if closely considered, does not admit of such a hypothesis. Both in the beginning and in the conclusion of the song, the inspired poet expresses his purpose of praising the king; (verse 2, 18,) but the praises he bestows would be more suitable on almost any other occasion, than on the celebration of a marriage. Then there is no mention made of a *bride*, but of a *wife*, standing on the right hand of the king, (verse 10.) At length the king is described as a father, having a family consisting of sons and daughters. The passage, verse 14—17, is not necessarily to be understood as referring to a royal marriage; but may be explained equally well, as referring to any other public solemnity. Besides all this, the praises ascribed to the king, whom the writer celebrates, could not be given to Solomon in a song destined for public use, without extreme adulation. In the epistle to the Hebrews, (chap. i. 8,) we find the Apostle Paul explaining the Psalm as having an express reference to Christ, and affording proof of his divinity. Trusting to his authority, I have no doubt that the whole Psalm is prophetic; and, like the second and seventy-second, describes the great king, the Messiah, who, as David knew, would at a future period arise out of his family. The poetical imagery, indeed, in which the king is described, is borrowed from those circumstances, which, at that period, were thought to contribute most to regal splendour and

dignity. Upon this hypothesis the Psalm is explained by *Venema* (in Comment.), and *Doederlein* (in Auctar ad Grotii Annotatt.)

(a) שְׁשַׁנִּים *shoshannim* from שֵׁשׁ six, as שְׁלִשׁ *trichordium*, an instrument of three strings, 1 Sam. xviii. 6, שְׁמִינִית *octochordium*, an instrument of eight strings, Psalm vi. 1. The reading should perhaps be שְׁשַׁנִּים.

(b) שִׁיר יְדִירוֹת, in the feminine form, occurring only in this place, and in Psalm lxxxiv. 2, מֶה-יְדִירוֹת *quam desiderabiles, sunt tuae habitationes*: “*how desirable* are thy dwelling places.” It seems, therefore, not an unsuitable sense of this place, *carmen rerum desiderabilium*: “a song of desirable things;” a song on an agreeable subject.

(c) צֶלַח רַב־בָּ, *prosperere age, vehere*: “proceed prosperously, be carried forth,” to wit, in thy royal chariot against thine enemies. There is a *Hendiadys* in the words, the same idea being expressed in both. The first stands in the place of an adverb. The words עֲנֹה-צָדֵק stand unconnected, instead of עֲנֹה וְצָדֵק. They are thus written in *Cod.* 131., and probably, also, in *Cod.* 176., of Kennicott, and are so translated in the Chaldee, the Septuagint, and the Vulgate versions. Other interpreters explain the words, as if they were written עֲנֹת צָדֵק, *justitia afflicta*: “on account of *afflicted*—unexecuted—

justice. This is the sense given by the Syriac translator; and two of Kennicott's *Codices*, nos. 268, 579, have the corresponding reading. By either of the readings, a good sense is elicited.

(d) ותורה נוראות מינה. The sense we have given of these very difficult words seems most suitable to the context. The word תורה is understood as proceeding from ירה jecit: "he threw, or cast," a sense in which it is used in other passages,—for example, in Psalm xxvi. 13. The suffix is redundant, as it often is. *Doederlein* explains the clause in the same manner.

(e.) *Doederlein* observes rightly that there is no reason to search for a remote, or profound sense in this phrase "the oil of joy." It is figurative, indeed, but the meaning is certain: *laetitia te majore perfudit, quam reliquos reges*: "He hath conferred more happiness upon thee, than upon the other kings." To put a crown of honour upon the head of a person, means simply to honour him: the figure is similar to that in the clause before us. The fellows or companions of the king whom he is said to excel in felicity, dignity, warlike power, and extent of dominion,—in all those circumstances that give happiness to a prince, seem to be *earthly* potentates; and, consequently, in dignity greatly inferior to the Messiah.

(f) Among various conjectures respecting the very difficult words מני שמחה, I have preferred that of *Doederlein*, as being equally ingenious and easy. In Psalm cl. 4. we find טנים among the other instruments of music there mentioned; and we

find the word was understood by the Syriac translator to signify *fides*, “violins.” This sense is perfectly suitable,”—the choir of musicians, singing to the sound of the violins, meet thee on thine approach.” *Koehler* (in Repertorio, P. vi.) recapitulates the conjectures of various other expositors.

(g.) The word פְּנִימָה, in other passages, signifies the *interior part of a house*. (Levit. x. 18. 1 Kings vi. 18.) I prefer, on this account, the same sense here; which, in other respects, is equally consistent with the context as that proposed by Grotius and others, who explain the term as referring to the *personal beauty* of the queen.

(h.) The poet here, in his address, turns himself to the king, whose posterity, it is predicted, should be not less celebrated and honourable than their royal progenitors. By kings and princes we are to understand, it would appear, professors of the Christian religion.

(i.) The sense is:—This song, which I have sung in honour of thee, shall never be forgotten:—in continuing to use it, the remotest posterity shall celebrate thy praise.

PSALMUS LXXII.

1. Salomoni—Deus! trade regi tuum iudicium,
Et jus tuum regis filio.(a)
2. Judicabit populum tuum juste, et afflictos tuos(b)
ex aequo.

3. Nuntiabunt montes pacem populo,
Et colles *salutem* per justitiam.(c)
4. Causam aget miserorum,
Servabit egenos, coercebit violentos.
5. Te venerabuntur, dum sol, dum luna
Durabunt, aeternis seculis.(d)
6. Erit *hic* rex, quod rorans pluvia in terram de-
missam,
Instat imbrium, qui rigant terram.
7. Florebit illius aetate pius,
Et summa pax, dum luna esse desinet.
8. Imperabit ab uno mari usque ad alterum,
Ab Euphrate ad extremos usque terrae fines.
9. Submittent sese ei gentes remotissimae,
Atque hostes ejus ei subjicientur.
10. Reges Tartessi et regionum exterarum dona
afferent,
Reges Arabiae et Æthiopiae munera dabunt.
11. Venerabuntur eum omnes reges,
Omnes gentes ei erunt subjectae.
12. Liberabit enim inopem auxilium implorantem,
Atque afflictum, quem nemo defendit.
13. Curam habebit humilium et egenorum,
Eorumque vitam tuebitur.
14. A fraude et injuria eos vindicabit,
Et cara ei erit vitae eorum defensio.
15. Vivet et aurum Arabiae ei offeretur,
Preces pro eo fient sedulo, et benedicetur ei
quotidie.
16. Frumenti in montium verticibus sparsi exigua
portio,
Fructus dabit strepentes, ut arbores Libani.

Florebunt cives, ut gramina terrae.

17. Nomen ejus in aeternum celebrabitur,
 Quamdiu sol lucebit, durabit(e) ejus memoria,
 Propter eum sese felices praedicabunt,
 Omnes gentes eum celebrabunt.—(f)
18. Laudetur Jova Deus, Deus Israelitarum,
 Qui solus mira patrare potest.
19. Laudetur nomen ejus gloriosum in aeternum,
 Atque ejus majestatem agnoscat totus terrarum
 orbis. Amen! Amen!
20. Hactenus preces Davidis filii Isaei.(g)

I agree with those interpreters who ascribe the composition of this Psalm not to Solomon, but to David, or some other inspired prophet of his age. From the tenor of the song, we are led to view it as written, either by a father, expressing his hopes with regard to the future happiness of a son, whom he had appointed his successor in the kingdom;—or by a subject, expressing the high expectations he had formed with respect to this king, David's successor. It might be composed by Asaph, or some other inspired poet of that period. Solomon could not, without the imputation of vanity, have predicted in such strains, the glory of his reign, the admiration with which he would be regarded by other nations, and the happiness of his subjects, arising from his prudence and virtue. But while David, or the inspired author, whoever he was, predicted the prosperity of Solomon's reign, the promise given (2 Sam. vii.) of that greatest and best of kings, who was afterwards to arise in the family of David, seems to

have been brought before his mind. This is the reason that the description given is, in various respects, more suited to the reign of the Messiah, than to the reign of Solomon.

(a) The inspired poet requests that God, the king of his own people, would bestow on the prince, whose praise he celebrates, the government of the whole kingdom; because this prince, in his administration would prove himself just and impartial, even as God himself, for whom he acted as vicegerent. (See Michaelis et Knappius.)

(b) That is, such of God's people as might be in that state, and who were, nevertheless, objects of his peculiar care.

(c) To the verb **ישאֵר**, the noun **קֹל** must be supplied, as in Isa. iii. 7. Joyful tidings of safety were proclaimed from elevated situations, with a loud voice. The same image is used Isa. xl. 9. with **בְּצִדְקָה**, I think **שְׁלוֹם** is to be repeated, *pacem cum justitia conjunctam*: "peace in union with justice."

(d) The poet, in this clause, addresses God; not the king, of whom he speaks always in the third person. The sense is,—this king shall establish and preserve among his subjects the true religion,—the uncorrupted worship of God. *Michaelis*, on this passage, justly remarks that this could not, without extreme flattery, be predicated of Solomon. Instead of **יִרְאֶה** the reading of the received text, the Septuagint translators seem to have read **וַיֵּאָרֶךְ** και

συμπαραμεινῆ τῷ ἡλίῳ; and they are followed in this rendering by the Vulgate and the Arabic, *et permanebit cum sole*: “and he shall continue as long as the sun.” But there is no reason for altering the common reading. It affords a meaning suited to the context; and is supported by a greater weight of ancient authorities than the other. The Syriac, the Chaldee, Aquila, Symmachus, and Jerome, all concur with it.

(e) I can scarcely doubt that instead of יָנִי we should read יָבִי , *stabilietur,—permanebit*: “shall be established,—shall continue.” The verb יָבִי is not met with either in the Hebrew, or in the Cognate tongues, and is explained,—merely by conjecture,—*augescere,—sobolescere*,—“to increase, or multiply,” because, as a noun in some of the dialects, it signifies a *fish*. In the Septuagint the word is rendered *διαμεινῆ*: in the Vulgate, and by Jerome, *perseverabit*: in the Chaldee, *praeparatum est*: in the Syriac, *existet nomen ejus*. All these, without doubt, read יָבִי , “prepared,—established,—fixed,”—the word which we find in the parallel passage, Psalm lxxxix. 38. The letters ב *Caph* and נ *Nun*, it is evident, may very easily be interchanged from their similarity in form, (comp. *Lilienthal* in *Comment. crit.*)

(f) The Psalm ends with this verse. The following verses contain the doxology, added at the end of this, and of the other books into which the Psalms were divided.

(g) This verse is omitted in the Syriac and Arabic

versions, also in seven of Kennicott's manuscripts. It is omitted not only in such manuscripts as contain Latin versions, namely, Nos. 73, 74, 97, but likewise in others that have only the Hebrew text, Nos. 133, 201, 379, 591. It is found in the Greek, Latin, and Chaldee translations, and without doubt was appended to the first, and most ancient collection of David's sacred songs. In process of time, another collection was added to the first, consisting of songs composed by other sacred poets, in which are found inserted certain hymns by David, that in the first collection had been left out. At length the entire collection was made, probably after the return of the Jews from the captivity in Babylon; and was divided into five sections or books, corresponding in number to the five books of Moses. (Com. *Eichhorn* in *Introduct.* in *Vet. Test.* P. III.)

PSALMUS CX.

1. Psalmus Davidis—Dixit Jova Domino meo, sede ad dextram meam,(a)
Donec hostes tuos tibi subjecero, ut scabellum pedum tuorum.
2. Sceptrum tuum potens extendet Jova e Sione,(b)
Dominare hostibus tuis.
3. Populus tuus spontaneus die potentiae tuae vestitu solenni procedet.(c)
Prae rore, qui ex utero aurorae prodit, ros tibi erit prolis tuae, *copiosior*.(d)
4. Juravit Jova, nec eum poenitebit,
Tu es sacerdos aeternus ex ordine Melchisedeki.(e)

5. Jova(*f*) qui te adjuvat *seu* defendit,
Caedet reges, quando ira ejus exardescet.
6. Supplicium sumet de gentibus, omnia cadaveribus implebit.
Calcabit capita *hostium* per multas terras *prostratorum*.
7. E torrente in via bibet(*g*)
Erecto capite *procedens*.

The argument drawn from this Psalm, which Christ employed against the Pharisees, (Matt. xxii. 42,) sufficiently proves that David, in the Psalm, celebrated the Messiah as a King far superior to himself in glory and dignity. By the power of Jehovah, the Messiah,—it is predicted,—should triumph over all his enemies; and his kingdom, having its origin in Sion, *that is*, among the Israelites, should be extended over the whole of the inhabited earth.

(*a*) The phrase, *to sit at the right hand*, indicates, in other passages, the enjoyment of peculiar honour and dignity, *e. g.* 1 Kings ii. 19. Matth. xx. 21. Here, it therefore signifies that participation in power and rule, which, by the promise of God himself, was conferred upon the Messiah. The phrase is explained in this sense by the Apostle Paul, (1 Cor. xv. 25), where, instead of *sedere ad dextram*: “to sit at the right hand,” he uses the term βασιλεύειν “to reign,” as an equivalent. In Heb. i. 13, 14, he contrasts λειτουργεῖν, “to minister or serve,” with καθίξειν ἐκ δεξιᾶς Θεοῦ, “to sit on the right hand of God.” For the later expression we find chap. viii. 1. ἐν δεξιᾷ τῷ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, “on

the right hand of the throne of the majesty in the heavens.”

(b) God himself will bring it to pass, that the kingdom of the Messiah, which should have its commencement in Sion,—among the Jews,—should afterwards be extended over other portions of the earth.

(c) So dissonant are the opinions of interpreters, both ancient and modern, with regard to the reading and the sense of this verse, that to make a selection from the multitude of their conjectures,—several of which are exceedingly plausible,—seems a matter of considerable difficulty. Recent interpreters assume that the reading of the received text stands in need of emendation. They have been led to think so, not so much from any difficulty presented by the reading *itself*, as from the variety of readings suggested by the ancient versions. From this variety, almost every person who attempts to explain the verse, selects one reading or another from the ancient interpreters, and, by the help of his own conjectures, moulds it so as to suit his own particular fancy. The sense of the words, it may be admitted, is somewhat difficult; but the difficulty is not such as to render them incapable of a consistent explication. In passages of this description, I do not consider it altogether safe to trust implicitly to the ancient versions. There is reason for suspecting that the authors of them, when they met with a difficult passage, sometimes ventured upon a *guess* with regard to the meaning. In such cases, it can serve no good purpose to add new conjectures to those

already existing. A new, and perhaps an easy sense may thus be made out, but a sense that probably never entered into the mind of the poet. I have therefore followed the reading of the received text, rejecting the connection of the words indicated by the Jewish accents. Instead of joining בְּהַרְרֵי קֹדֶשׁ, with the words following מִרְחֹם מִשְׁחָר, I connect them with the words going before. By the *people* who voluntarily offer themselves to the King, I understand those who first professed their faith in Christ: and joined themselves to him, not only without the hope of temporal gain, but even with the renunciation of worldly possessions and expectations.

I have rendered the words בְּיוֹם חֵילֶךָ, *die potentiae tuae*: “in the day of thy power;” and I understand that day as referring to the time when, in consequence of Peter’s exhortation,—three thousand persons made profession of the Christian faith. The following clause, in which an astonishing increase of the king Messiah’s subjects is predicted, may be explained as referring to that event; although not limited to it alone, nor to any particular period of time.—In the words בְּהַרְרֵי קֹדֶשׁ, *in vestibis splendidis*: “in splendid robes,” there seems to be an allusion to the sacerdotal garments with which the subjects of this prince should be invested. According to the interpretation of Peter (1. Ep. ii. 5. 9.) they were all of them priests; and honoured to exercise the functions of the priesthood. This verse

seems to be more closely connected with the verse following, than with that which precedes it.

(d) These words I have rendered and explained without any alteration in the reading, by supposing an ellipsis of the word טַל, which, in the other clause, precedes רַחֵם. *Lowth* explains the passage in the same manner, (de Poesi S. Hebr. Praelect. X.) and adduces examples of the same construction and ellipsis; Psalm iv. 8. Isa. x. 10. Job xxxv. 2. The meaning of the comparison has been explained already.

(e) Gen. xiv. 8. The points of resemblance between the priesthood of Melchizedek and the priesthood of Christ, are treated of by the Apostle Paul, Heb. vii. *throughout*.

(f) For אֲנִי, seventeen of Kennicott's manuscripts have אֲנִי. This is right; for the poet, proceeding in his address to the king, says, God would defend him, which, in the first verse he had already promised. The phrase here "to be at the right hand," is different from that in the first verse, "to sit at the right hand." It occurs likewise in Psalm xvi. 8; cix. 31.

(g) I cannot agree with *Michaelis* and *Doederlein* in thinking that we are to understand the torrent from which the conqueror drinks, as consisting of the blood of his enemies. Although a fearful carnage of enemies may be poetically described as producing a stream of blood, in which the victors might

dip or wash their feet, (as in Psalm lxviii. 24,) they are never said to *drink* such *blood*. The idea is abhorrent to human nature, and must have appeared particularly shocking to the Israelites, who were prohibited from the use of every kind of blood by the laws of Moses. The divine poet represents the hero as fatigued with the slaughter of his enemies; but, having refreshed himself from a stream of water that occurred in his way, pursuing his course with renovated strength. The case of Samson, (Judg. xv. 18.) readily presents itself to the mind of the reader.

THE END.

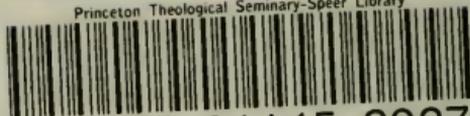
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