



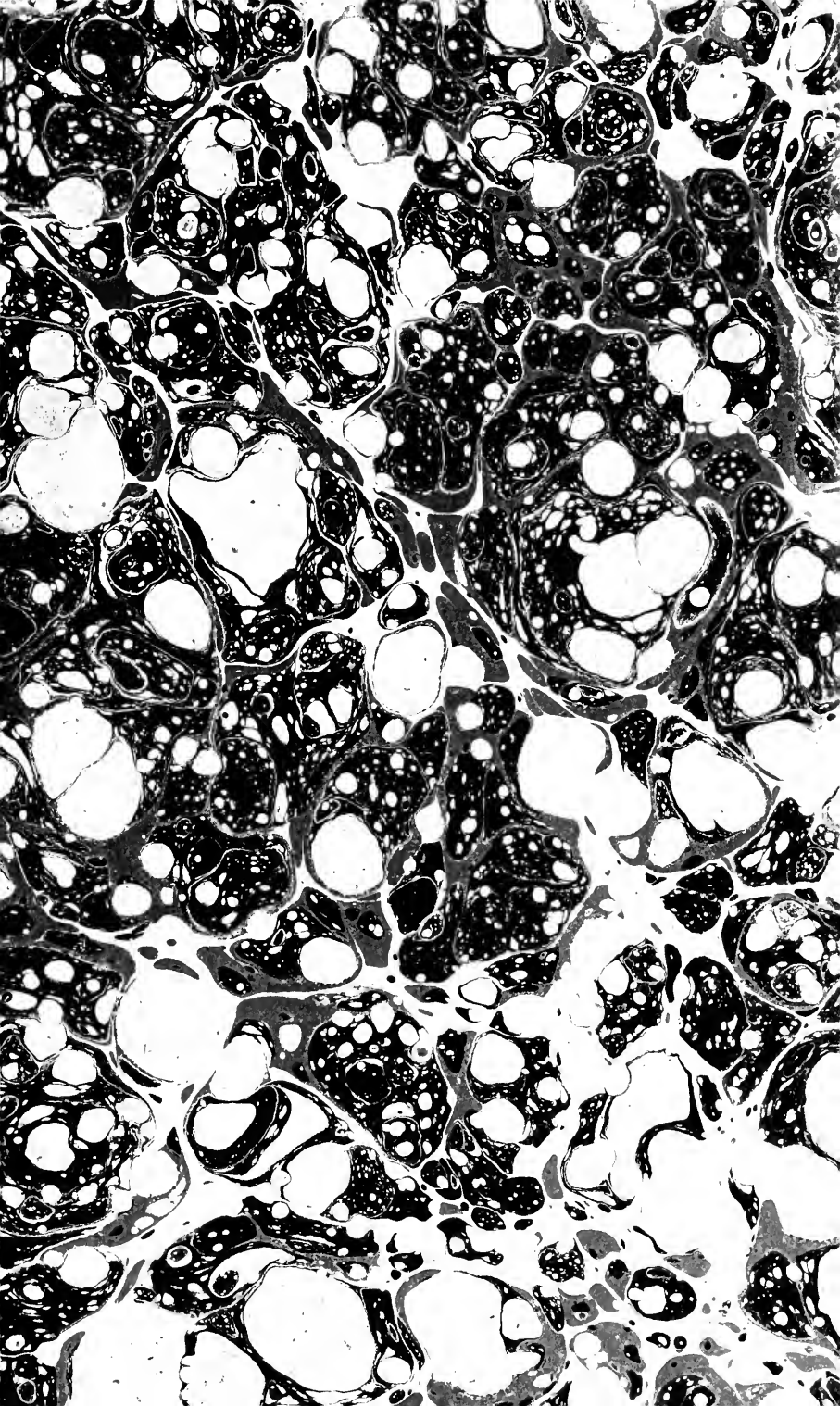
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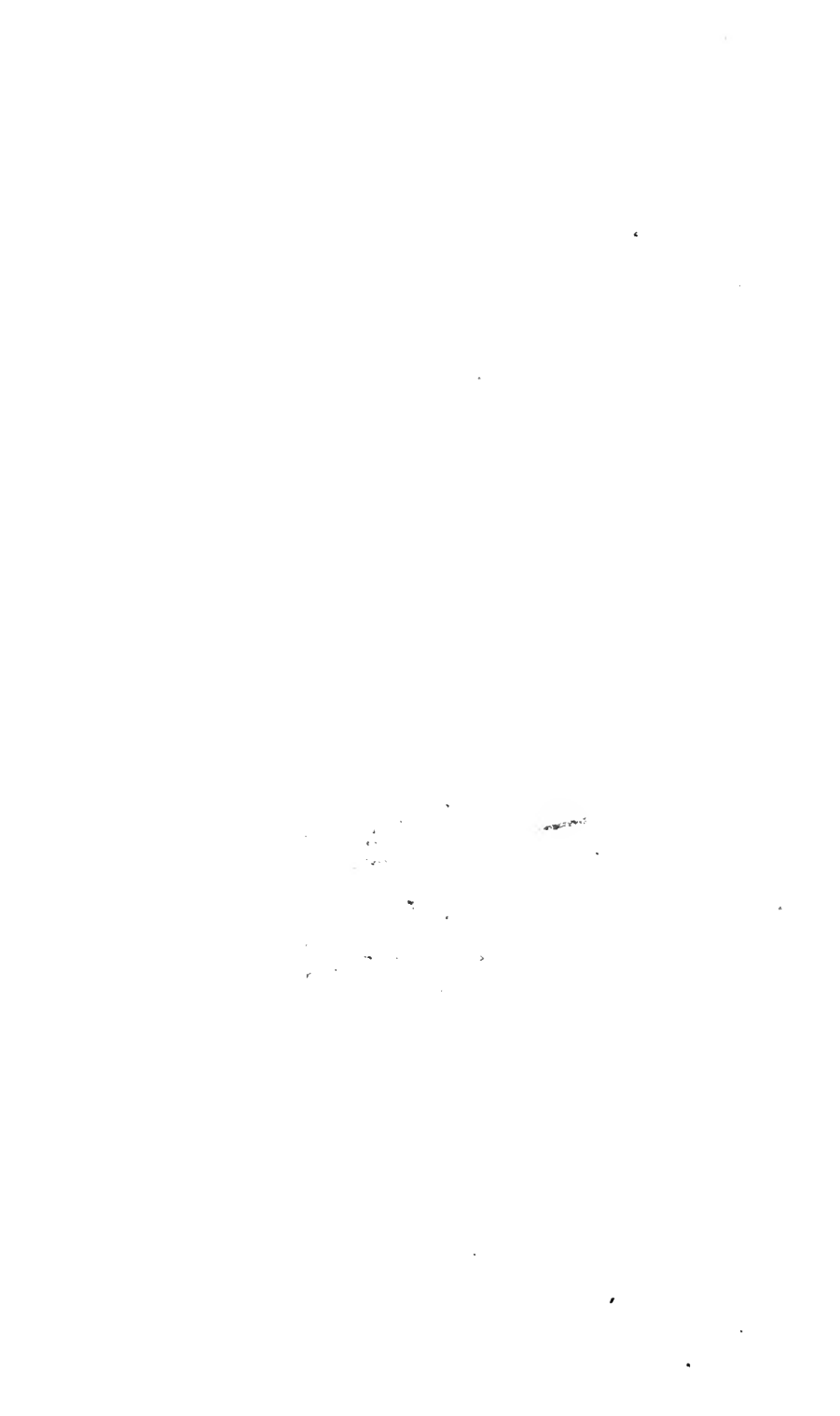
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The book of Psalms







THE
BOOK OF PSALMS;

TRANSLATED FROM THE HEBREW :

WITH
NOTES,
EXPLANATORY AND CRITICAL.

VOL. I.



THE
BOOK OF PSALMS;

TRANSLATED FROM THE HEBREW :

•
WITH

NOTES,
EXPLANATORY AND CRITICAL.

By SAMUEL HORSLEY, L.L.D. F.R.S. F.A.S.

LATE LORD BISHOP OF ST. ASAPH.

VOL. I.

LONDON :

SOLD BY F. C. & J. RIVINGTON, ST. PAUL'S CHURCHYARD ;
AND LONGMAN, HURST, REES, ORME, & BROWN, PATERNOSTER-ROW,

1815.

C. Stewart, printer, Edinburgh.

TO HIS GRACE

THE LORD ARCHBISHOP OF

CANTERBURY.

MY LORD,

If, of the various labours of my Father's pen, which, since his death I have carried through the press, I have, as yet, placed none under your Grace's immediate protection, it has been, because I wished to reserve for that honour these volumes, conceiving them to be the most profound and the most important of all the learned works of their great Author. If I am right in this opinion, and their execution be in any degree answerable to the dignity and importance of their subject, the present may seem not unworthy of being brought before the Primate of the Church of England; and may be received by your

DEDICATION.

Grace as a small testimony of the feeling with which I bear in mind the numerous acts of kindness you have been pleased to confer upon me.

That your Grace may long be preserved to employ the advantages of your high station and office to the glory of God and the good of that Apostolical branch of Christ's Church, which his Providence hath placed under your especial jurisdiction, is the sincere and earnest prayer of

YOUR GRACE'S

Much obliged and most devoted humble Servant,

HENEAGE HORSLEY.

Dundee, March 1st 1815.

P R E F A C E.

THREE years having elapsed since the following Translation was announced as in the press, the Editor feels himself called upon to account for the extraordinary delay which has taken place in regard to the publication. For the greater facility of correcting the proof-sheets, he was at the first desirous of printing the work in the town where he resides ; but, after much time being wasted in fruitless endeavours to accomplish this object, he was compelled to carry the manuscript to Edinburgh. On consulting with a respectable printer there, he found that, the distance at which he resided from Edinburgh being too great to admit of his seeing the proofs more than once, it would be necessary to have an assistant on the spot, whom the printer might consult, if any difficulties occurred, and who might revise the sheets as they were thrown off, after their

first correction. For this purpose, he applied to Dr. Moodie, at that time Professor of Hebrew and Oriental Languages in the University, who readily undertook the office. The press was then set to work. But before the second sheet came from it, Dr. Moodie was suddenly seized with illness, and died. Some months elapsed before the vacant Professorship was filled up. But, upon the late learned Dr. Murray's appointment, the Editor wrote to that gentleman on the subject of the following work, who also consented, upon his taking up his residence in Edinburgh, to assist in the task of correction. But to the great loss of oriental literature, Dr. Murray just lived to enter on the duties of his office as Professor, and no more.

Two years had now worn away without any progress having been made, when the Rev. D. Dickson, one of the ministers of St. Cuthbert's, Edinburgh, and an accomplished Hebrew scholar, offered his assistance, and, to save the time that would have been expended by transmitting the proofs to and from Dundee, kindly undertook the sole correction of them. Under his single revision, therefore, the two volumes have been printed; and the Editor's gratitude is due to Mr. Dickson, not only for the unremitting care

and attention with which he has executed his laborious office, but also for several useful hints suggested by him during their progress through the press, and particularly for the proper indexes which have been furnished by him, and render the work more complete.

The causes of delay having been stated, the Editor begs leave to say, with respect to the Work itself, that he does not conceive it to have been his Father's intention to furnish a translation to supersede the use of the public one in the service of the Church. Indeed, the reader will, in the following pages, find several of the Psalms, on which the Bishop has written either critical or explanatory notes, (sometimes both), but of which he has given no translation; in which instances, it seems reasonable to conclude that he approved of the one in use. The Work seems to have been intended for the edification of the Christian reader in his closet; the Translation being such, as, with the Notes, may form a perpetual comment on the text.

The Psalms, being all poems, and the original composition of them in the metrical form, the Bishop hath adhered to the hemistichal division; and the Translation, in most parts, is so close, as to exhibit

to the English reader the structure of the Original. The Translation is accompanied with Notes explanatory and critical. The Explanatory Notes accompany the Text, being given at the bottom of the page, and the reference to these is by the usual typographical marks. The Critical Notes are placed at the end of the respective volumes, and the reference to these is by the capitals of the Roman alphabet.

It is much to be lamented that the Author left behind him no introductory chapter or prefatory essay to the Translation, explanatory of his scheme of exposition, and furnishing a general commentary upon the whole book. This deficiency, however, the Editor thinks he can in part supply, by subjoining an extract from a sermon of the Bishop's, on the 1st verse of the second Psalm, which appears to have been first written and preached in the winter of 1798. The chief purport of this discourse is to expound the prophetic passages of the Psalm from which the text is taken, and to apply them to the transactions of the times. But it is opened with some observations on the nature and design of the Book of Psalms in general, and these observations, the Editor thinks, will not be out of their place here. To the extract is added a classification of the Psalms,

according to their subjects, and the occasions on which the Translator conceived them to have been sung or recited. This will be found strongly to illustrate the observations contained in the extract; and both together may afford to the reader a pretty accurate idea as to what must have been Bishop HORSLEY's particular view of the Book of Psalms, and of the grounds on which he founded his application of so many of them to the Messiah, and the state of the Church in the later ages.

—‘ Of all the books of the Old Testament, the
‘ Book of Psalms is the most universally read, but,
‘ I fear, as little as any understood. This cannot be
‘ ascribed to any extraordinary obscurity of these
‘ Sacred Songs, for of all the prophetic parts of the
‘ Scriptures they are certainly the most perspicuous.
‘ But it is owing partly, I fear, to some dullness of
‘ the faculties of the natural man upon spiritual sub-
‘ jects, and partly to the misapplied labours of mo-
‘ dern expositors, who have employed much inge-
‘ nuity and learning to find the immediate sub-
‘ ject of every Psalm, either in the history of the
‘ Jewish nation, or in the occurrences of the life of
‘ David.

‘ It is true, that many of the Psalms are commemo-
‘ rative of the miraculous interpositions of God
‘ in behalf of the chosen people; for, indeed, the
‘ history of the Jews is a fundamental part of revealed
‘ religion. Many were probably composed upon
‘ the occasion of remarkable passages in David’s life,
‘ his dangers, his afflictions, his deliverances. But
‘ of those which relate to the public history of the
‘ natural Israel, there are few in which the fortunes
‘ of the mystical Israel, the Christian Church, are
‘ not adumbrated; and of those which allude to the
‘ life of David, there are none in which the Son of
‘ David is not the principal and immediate subject.
‘ David’s complaints against his enemies are Mes-
‘ siah’s complaints, first, of the unbelieving Jews,
‘ then of the heathen persecutors, and the apostate
‘ faction in later ages. David’s afflictions are the
‘ Messiah’s sufferings. David’s penitential supplica-
‘ tions are the supplications of Messiah in agony,
‘ under the burden of the imputed guilt of man.
‘ David’s songs of triumph and thanksgiving are
‘ Messiah’s songs of triumph and thanksgiving, for
‘ his victory over sin, and death, and hell. In a
‘ word, there is not a page of this Book of Psalms
‘ in which the pious reader will not find his Saviour,

‘ if he reads with a view of finding him ; and it was
‘ but a just encomium of it that came from the pen
‘ of one of the early Fathers, that it is a complete
‘ system of divinity for the use and edification of
‘ the common people of the Christian Church. In
‘ deriving this edification from it, which it is calcu-
‘ lated to convey, they may receive much assistance
‘ from a work, which the ignorance of modern re-
‘ finement would take out of their hands.* I speak
‘ of the old singing Psalms, the metrical version of
‘ Sternhold and Hopkins. This is not, what I believe
‘ it is now generally supposed to be, nothing better
‘ than an awkward versification of a former English
‘ translation : it was an original translation from the
‘ Hebrew text, earlier, by many years, than the
‘ prose translation in the Bible ; and of all that are
‘ in any degree paraphrastic, as all in verse in some
‘ degree must be, it is the best and most exact we
‘ have, to put into the hands of the common people.

* The Bishop’s observations on the preference due to the version of Sternhold and Hopkins, over the versions of a later date, may seem to have little connection with the present work ; but as they contain his opinion on an important point, the Editor deemed it advisable to insert them.

‘ The authors of this version considered the verse
‘ merely as a contrivance to assist the memory.
‘ They were little studious of the harmony of their
‘ numbers, or the elegance of their diction : But they
‘ were solicitous to give the full and precise sense of
‘ the sacred text, according to the best of their
‘ judgment ; and their judgment, with the excep-
‘ tion of some few passages, was very good ; and, at
‘ the same time that they adhered scrupulously to
‘ the letter, they contrived to express it in such
‘ terms as, like the original, might point clearly to
‘ the spiritual meaning. It was a change much for
‘ the worse, when the pedantry of pretenders to
‘ taste in literary composition thrust out this excel-
‘ lent translation from many of our churches, to
‘ make room for what still goes by the name of the
‘ New Version, that of Tate and Brady, which, in
‘ many places where the Old Version is just, accu-
‘ rate, and dignified by its simplicity, is careless
‘ and inadequate, and, in the poverty and littleness
‘ of its style, contemptible. The innovation, when
‘ it was first attempted, was opposed, though, in the
‘ end, unsuccessfully, by the soundest divines, the
‘ most accomplished scholars, and the men of the
‘ truest taste, at that time, in the seat of authority

‘ in the Church of England. It will be an alteration
‘ still more for the worse, if both these versions
‘ should be made to give place to another of later
‘ date, departing still farther from the strict letter of
‘ the text, and compensating its want of accuracy by
‘ nothing better than the meretricious ornaments of
‘ modern poetry.

‘ These Psalms go, in general, under the name of
‘ the Psalms of David. King David gave a regular
‘ and noble form to the musical part of the Jewish
‘ service. He was himself a great composer, both in
‘ poetry and music, and a munificent Patron, no
‘ doubt, of arts in which he himself so much delight-
‘ ed and excelled. The Psalms, however, appear to
‘ be compositions of various authors, in various ages;
‘ some much more antient than the times of King
‘ David, some of a much later age. Of many, David
‘ himself was undoubtedly the Author; and that
‘ those of his composition were prophetic, we have
‘ David’s own authority, which may be allowed to
‘ overpower a host of modern expositors. For thus,
‘ King David, at the close of his life, describes him-
‘ self and his sacred songs:—“ David, the son of
‘“ Jesse, said, and the man who was raised up on
‘“ high, the anointed of the God of Jacob, and the

“ sweet Psalmist of Israel, said, the Spirit of Jehovah
 “ spake by me, and his word was in my tongue.”
 ‘ It was the word, therefore, of Jehovah’s Spirit
 ‘ which was uttered by David’s tongue. But it should
 ‘ seem the Spirit of Jehovah would not be wanting
 ‘ to enable a mere man to make complaint of *his*
 ‘ *own enemies*, to describe *his own sufferings just as*
 ‘ *he felt them*, and *his own escapes just as they hap-*
 ‘ *pened*. But the Spirit of Jehovah, described by
 ‘ David’s utterance what was known to that Spirit
 ‘ only, and that Spirit only could describe. So that,
 ‘ if David be allowed to have had any knowledge of
 ‘ the true subject of his own compositions, it was
 ‘ nothing in his own life, but something put into his
 ‘ mind by the Holy Spirit of God; and the mis-
 ‘ application of the Psalms to the literal David has
 ‘ done more mischief than the misapplication of any
 ‘ other parts of the Scriptures, among those who
 ‘ profess the belief of the Christian religion.

‘ The Psalms are all poems of the lyric kind; that
 ‘ is, adapted to music, but with great variety in the
 ‘ style of composition. Some are simply Odes. An
 ‘ Ode is a dignified sort of song, narrative of the facts,
 ‘ either of public history or private life, in a highly
 ‘ adorned and figured style. But the figure in the

‘ Psalms is that which is peculiar to the Hebrew
 ‘ language, in which the figure gives its meaning with
 ‘ as much perspicuity as the plainest speech. Some
 ‘ are of the sort called Elegiac, which are pathetic
 ‘ compositions upon mournful subjects. Some are
 ‘ Ethic, delivering grave maxims of life, or the pre-
 ‘ cepts of religion in solemn, but for the most part
 ‘ simple, strains. Some are *Ænigmatic*, delivering
 ‘ the doctrines of religion in *Ænigmata*, contrived to
 ‘ strike the imagination forcibly, and yet easy to be
 ‘ understood. In all these, the Author delivers the
 ‘ whole matter in his own person. But a very great,
 ‘ I believe the far greater part are a sort of Dramatic
 ‘ Ode, consisting of dialogues between persons sus-
 ‘ taining certain characters. In these Dialogue-psalms
 ‘ the persons are frequently the Psalmist himself, or
 ‘ the chorus of Priests and Levites, or the leader of
 ‘ the Levitical band, opening the ode with a proem
 ‘ declarative of the subject, and very often closing
 ‘ the whole with a solemn admonition drawn from
 ‘ what the other persons say. The other persons are
 ‘ Jehovah, sometimes as one, sometimes as another
 ‘ of the three Persons; Christ in his incarnate state,
 ‘ sometimes before, sometimes after, his resurrection;
 ‘ the human soul of Christ as distinguished from the

‘ divine essence. Christ, in his incarnate state, is
‘ personated sometimes as a Priest, sometimes as a
‘ King, sometimes as a Conqueror; and in those
‘ Psalms, in which he is introduced as a Conqueror,
‘ the resemblance is very remarkable between this
‘ Conqueror in the book of Psalms and the Warrior
‘ on the white horse in the book of Revelations,
‘ who goes forth with a crown on his head, and a
‘ bow in his hand, conquering and to conquer. And
‘ the conquest in the Psalms is followed, like the
‘ conquest in the Revelations, by the marriage of
‘ the Conqueror. These are circumstances of simili-
‘ tude which, to any one versed in the prophetic
‘ style, prove beyond a doubt that the Mystical Con-
‘ queror is the same personage in both. It is no
‘ objection to this notion of Psalms in dialogue, that
‘ none of them are distinguished into the parts of
‘ the different speakers. In the works of any pro-
‘ fane writer, the parts that belong to different per-
‘ sons in a scene are usually distinguished by pre-
‘ fixing, to the beginning of each speech, the initials
‘ of the name of the person to which the speech be-
‘ longs; but this is a modern practice. In the
‘ oldest MSS. of the ancient Greek plays, the per-
‘ sons of the drama are not so distinguished any

‘ more than the persons in the Psalms ; but these
 ‘ distinctions have been supplied by Editors. But
 ‘ in publishing the sacred text it was justly thought,
 ‘ that it would be too great a liberty if the Editor
 ‘ were to insert marks of his own, which the Holy
 ‘ Penmen had not thought necessary. It would be
 ‘ useful, however, if a paraphrase were given with
 ‘ these distinctions in the proper places, and yet the
 ‘ want of them is not very great ; for I will venture
 ‘ to say that a reader of ordinary penetration, who
 ‘ has once had the hint that he is reading a dialogue,
 ‘ will easily perceive to what speakers the different
 ‘ parts of the dialogue belong. The part of Jeho-
 ‘ vah is sometimes indeed supplied (but this will
 ‘ never make difficulties) by an Oracular Voice, sud-
 ‘ denly breaking out from the Sanctuary.

‘ It is not a bad general notion of the book of
 ‘ Psalms, which is given by a considerable though
 ‘ neglected critic ; it is a notion which, if kept in
 ‘ view, would conduce much to the right understand-
 ‘ ing of them, that the whole collection forms a sort
 ‘ of Heroic Tragedy. The redemption of man, and
 ‘ the destruction of Satan is the plot. The persons
 ‘ of the drama are the Persons of the Godhead,—
 ‘ Christ united to one of them,—Satan, Judas, the

‘ apostate Jews, the heathen persecutors, the apostates of latter times ;—the attendants, believers, unbelievers, angels ;—the scenes, heaven, earth, hell ;—the time of the action, from the fall to the final overthrow of the apostate faction, and the general judgment.’

II. HORSLEY.

Dundee, Feb. 13th 1815.

PSALMS

CLASSED ACCORDING TO THE SUBJECTS.

SERVICES of the Festivals of the Jewish Church.

Ps. xix, civ, cxlviii, *Sabbath*.

lxxviii, cv, cxiv, *Passover*.

cxv, cxxxv, cxxxvi, *Pentecost*.

lxxxv, *Feast of Trumpets*.

lxv, lxvii, *Feast of Tabernacles*.

A War Song, cxlix.

Thanksgiving for National Deliverance, or successful War,
xlviii, lxvi, lxxvi, cxv, cxxiv, cxxv, cxliv.

Thanksgiving after a Storm, Hurricane, or Earthquake,
xxix, xlvi.

Upon placing the Ark in Solomon's Temple, cxxxii.

Prayers in seasons of National Calamity, lxxxix.

—— for help in War, xlv, lx, lxi.

Thanksgivings for Hezekiah's Recovery, xxx, cxvi.

Prayers in the time of Manassah's Captivity, lxxxix, lxxx.

Thanksgiving for Manassah's Return, lxxxv.

Prayers, Lamentations, and Confessions, of the Captives,
lxxiv, lxxvii, cii, cvi, cxxxvii.

Songs of Triumph and Thanksgivings of the returned Cap-
tives, cvii, cxxvi, cxlvi, cxlvii.

A King of Judah's Inauguration Vow, ci.

Grand Chorus, for all the Voices, and all the Instruments, cl.

The Blessedness of the Righteous, and final Perdition of the
opposite Faction, i, xxxvi, xxxvii, cxii.

The Extermination of the Irreligious Faction, xiv, liii.

True Godliness described as distinct from the Ritual, xv, l.

The Believer's Scruples, arising from the Prosperity of the
Wicked, removed by Revealed Religion and the Consider-
ation of their latter end, lxxiii.

The Pleasures of Devotion, lxxxiv.

Divine Ænigmata. The subject, The Redeemer's Divinity,
the Immortality of the Soul, a future Retribution, xlix.

A Mystical Prayer of David, in the character of the High
Priest, xvi.

Prayers of Believers for Protection against the Atheistical
Conspiracy, iii, iv, x, xii, xiii, xvii, xlii, xliii, liv, cxx,
cxxiii, cxl.

The Believer's Penitential Confessions and Deprecations,
vi, xxxii, xxxviii, xxxix, li.

Believer's Prayer for the promised Redemption, cxxx, cxliii.

Believers lament their afflicted State in this short and evil
Life, and pray for the Resurrection, xc.

Prayers for Grace and Mercy, v, xxv, xxvi, cxxxvi.

Songs of Triumph in prospect of the establishment of God's universal Kingdom, xlvi, lxvii, xciii.

A Believer's general Praises and Thanksgivings, viii, xix, xxiii, ciii, cxix.

A Believer's Thanksgiving for the final extirpation of Iniquity and the idolatrous religions, and persecuting power, ix, xi, lii, lxvi.

The Church prays for preservation from Corruptions, xxviii, cxli.

————— for Deliverance from the Persecution of her Enemies, vii; latter part of xxvii from 7th verse to the end, xxxi, lix.

————— for Messiah's Deliverance and Success, xx.

The Church gives thanks for Messiah's Victory, xxi.

————— for her own final Deliverance, xviii.

————— for the final extirpation of Iniquity and Idolatry, xcii.

Messiah's Prayers, xxii, xxxv, xli, lvi, lvii, lxi, lxii, lxiii, lxxxvi, lxxxviii, in Agony; cxlii, Taken and Deserted.

————— Thanksgivings, xl; cxvii, and cxviii, one Psalm; cxxxviii.

————— Accusation of the impenitent Jews, his Enemies, lv, lxiv, lxix.

————— prophetic Malediction of the Jewish Nation, cix.

————— Exaltation, ii, xxiv, xlv, xcv, xevi, xcvi, xcvi, xcvi, xcvi, xcix, c, cx.

Messiah comforts the afflicted Israelites with the promise of the final excision of the Idolatrous Faction, xciv.

—— exhorts to holiness and trust in God by the example of his own Deliverance, xxxiv.

—— predicts the final Judgment, lxxv.

God promises the Messiah Protection, and Glory, xci.

God's just Judgment foretold upon the unjust Judges of our Lord, lviii, lxxxii.

The Reign of the King's Son, lxxii.

Salvation is of the Jews, lxxxvii.

Of these Psalms six are Alphabetical, xxv, xxxiv, xxxvii, cxi, cxii, cxlv.

Forty-five of the Psalms are called by the Masoreths, Mismor, iii, iv, v, vi, viii, ix, xii, xiii, xv, xix, xx, xxi, xxii, xxiii, xxiv, xxix, xxxi, xxxviii, xxxix, xl, xli, xlvi, xlix, l, li, lxii, lxiii, lxiv, lxxiii, lxxv, lxxvii, lxxix, lxxx, lxxxii, lxxxiv, lxxxv, xcvi, c, ci, cix, cx, cxxxix, cxl, cxli, cxliii.

Six are called Michtam, xvi, lvi, lvii, lviii, lix, lx.

Thirteen are called Maschil, xxxii, xlii, xlv, lii, liii, liv, lv, lxxiv, lxxviii, lxxxviii, lxxxix, cxlii.

Seven are called Mismor Shir, xxxi, lxv, lxvii, lxviii, lxxv, lxxvii, xcii.

Five are called Shir Mismor, xlvi, lxvi, lxxxiii, lxxxviii, cxvii.

One is called Shir, xlvi.

Four are called Thephilah, xvii, lxxxvi, xc, cii.

One is called Tehillah, cxlv.

One, Shiggaion, vii. One, Lehazchir, lxx. And Fifteen are called Shir Hammachaloth or Songs of the Steps, cxx, cxxi, cxxii, cxxiii, cxxiv, cxxv, cxxvi, cxxvii, cxxviii, cxxix, cxxx, cxxxii, cxxxiii, cxxxiv.



P S A L M S.

PSALM I.

[See Notes.]

PSALM II.

PROPHETIC OF MESSIAH'S EXALTATION.

THE mention of Sion, as God's *Holy Hill*, in the 6th verse of this psalm, proves that Sion had that name before the Temple was built upon it. For this psalm is so expressly ascribed to David in the thanksgiving of the Christian congregation, Acts IV, 25. that I think no doubt can be entertained that he was the author of it. Sion therefore had, in David's time, the name of God's Holy Hill, either by designation, as the intended seat of the Temple, or as the place of the temporary tent in which the Ark was deposited by David.

The Song consists of three parts : the first spoken in the person of the psalmist, the second of Messiah, and the third again by the psalmist. But the division will be different according to the reading that may be adopted of the 6th verse. As that verse stands in the Masoretic text, it contains the word which God, according to the 5th verse, “ spake in his wrath,” and is therefore a part of the psalmist’s narration. The first part, therefore, spoken by the psalmist, consists of the first six verses. The 7th, 8th and 9th, are spoken by the Messiah, and make the second part. But if we adopt that reading of the 6th verse, which is expressed in the version of the LXX, then the 6th verse is spoken by the Messiah of himself. And, in this case, the first part spoken by the psalmist ends with the 3d verse ; Messiah speaks the 4th, 5th, 6th, 7th, 8th and 9th verses ; and the psalmist, again, the three following.

PART I.—PSALMIST.

1 To what purpose do the heathen confederate,
And the nations meditate* a vain thing ?

* Or *threaten*. Or if קִיָּא may be taken adverbially, “ And the nations mutter angrily in vain.”

- 2 The Kings of the earth set themselves in array,
And the Statesmen sit in council together,
Against Jehovah, and against his Anointed One.
- 3 “ Let us break off their fetters,
“ And cast away from us their-twisted-cords.”
- 4 He that sitteth in heaven shall laugh, [A]
The Lord shall make scorn at them.
- 5 Then shall he speak against them in his wrath, [B]
And in-his-burning-anger he shall strike-them-
with-dismay ;
- 6 [C] Yet will I anoint my King
Upon my holy hill of Sion.

PART II.—MESSIAH.

- 7 [D] I will publish the decree of God : Jehovah
saith unto me,
My Son art Thou ; I, this day, have begotten
thee.

- 8 Demand of me; for I appoint the Heathen
thine inheritance,
And the extremities of the Earth thy-fast-pos-
session.
- 9 Thou shalt rule them with a sceptre of iron,
Thou shalt break [E] them to pieces like a pot-
ter's vessel.

PART III.—PSALMIST.

- 10 Now therefore, O ye kings, grow wise,
Be taught, O ye judges of the earth.
- 11 Serve the Jehovah
With fear, and rejoice with diffidence.*
- 12 Kiss the Son
Lest he be angry, and ye perish from the way; [F]
For, within a little, shall his wrath blaze forth—
Blessed is every one who taketh shelter under
him.

* Literally "with trembling;" but the thing meant is that sort of fear which arises from a man's diffidence of his own strength and

PSALM III.

[See Notes.]

PSALM IV.

[See Notes.]

PSALM V.

[TITLE—TO THE GIVER OF VICTORY. UPON THE FLUTES.

A PSALM OF DAVID.]

THE general subject of this psalm is the same as of the two preceding. It is a prayer for grace and

power :—a notion which the word “ trembling ” not at all conveys in our language. Serve the Lord, says the Psalmist, with fear, and rejoice ; take satisfaction, joy and glory to yourselves in becoming his servants. But let it be a holy temperate joy, fearful of offence, not heedless and presumptuous, verging on the licentious kind.

mercy, and for God's protection against the atheistical faction. But it is distinguished from many of the like general argument, that it is a prayer offered in a particular place, at a particular time, in a particular character. The place, the inner-court of the temple [see verse 4. & 7.]—the time, the hour of morning-sacrifice, [verse 3.]—the character, that of a Priest or Levite, as may be inferred from the sacrificial terms לַעֲבֹד and לַמִּזְבֵּחַ in the 3d verse.

This psalm, therefore, is the private prayer of a Priest or Levite, at the foot of the altar of burnt-offering, when he comes to set things in order for the morning-sacrifice. But in the character of this priest is typified, that of a true member of the Christian church, one taught in the mysteries of the gospel, and admitted to the privileges of the faithful, in opposition to idolaters and infidels.

A PRAYER OF THE MESSIAH, IN THE CHARACTER OF A PRIEST,
 COMING AT AN EARLY HOUR TO PREPARE THE ALTAR OF
 BURNT-OFFERING FOR THE MORNING SACRIFICE.

1 GIVE ear, O Jehovah, to my words,
 Consider my sighing. [A]

- 2 Hearken to the sound of my cry, my King,
And my God, for unto thee I pray.
- 3 O Jehovah, in the morning thou shalt hear my
voice,
In the morning I set every-thing-in-order before
thee, and watch for thee. [B]
- 4 Truly not a God that delighteth in a-wicked-
person art Thou,
An-evil-person shall not be-thy-guest. [C]
- 5 The foolish shall not present themselves in thy
sight ;
Thou hatest all workers of vanity : *
- 6 Thou wilt destroy all speakers of untruth : †
The man of blood and guile ‡ Jehovah holds-in-
abomination.

* Vanity, *i. e.* the rites of the idolatrous religion.

† Propagators of the idolatrous religion, and opposers of the true.

‡ “ The man of blood and guile,”—the persecutor of the truth,

- 7 But I, in the abundance of thy mercy, come into thy house ;
In fear of thee, I worship [D] at thy holy temple.
- 8 O Jehovah, lead me in thy righteousness
Because of them-that-watch-me, make thy way straight before my face. *
- 9 For no constancy [E] is in their mouth ;
Within them is extreme-depravity :
Their throat is an open sepulchre,
They set-a-polish with their tongue. [F]
- 10 Convict † them, O God ;
Let them fall by their own counsels.
Cast them down in the abundance of their transgressions, ‡
For they-are-rebels-against thee.

* Or, according to the LXX,—my way—before thy face.

† The word may signify either to convict, or to condemn. I prefer the former sense, “ make their guilt evident.”

‡ “ Transgressions” is a weak word to express the original, which signifies overt-acts of positive wilful disloyalty to the rightful sovereign.

11. But let every one rejoice that seeketh-shelter
under thee ;
Let them be joyful evermore, and cover thou
them over ; *
Let them triumph in thee who love thy name.
12. Yes ; Thou wilt bless the Just One, † O Jeho-
vah,
As a Shield of Good-will thou wilt guard around
him. [G]

PSALM VI.

[See Notes.]

* Or, " be thou a covering over them."

† The psalmist, speaking with the highest assurance of the final deliverance and happy condition of the good, is driven, as it were, by the Spirit that inspired him, to a choice of words, fixing the Blessing to a single person ; to him who is Blessed above all, and the cause of Blessing.

 PSALM VII.

[TITLE—SHIGGAION OF DAVID, (OR THE BELOVED,) WHICH HE SANG UNTO JEHOVAH CONCERNING THE WORDS, (OR THE BUSINESS,) OF CUSH THE BENJAMINITE.]

SHIGGAION, is a *wandering* Ode, in different parts taking up different subjects, in different stiles of composition. The first part of this Ode is Complaint;—the 2d, Supplication and Prediction mixed;—the 3d, Commination;—the 4th, Crimination, Commination, and Thanksgiving mixed. I have sometimes thought Shiggaion might be an unpremeditated Song, an Improviso.

AN INNOCENT PERSON (*PROBABLY NO OTHER THAN CHRIST HIMSELF*), UNDER INJURIOUS REPORTS, APPEALS TO THE TRIBUNAL OF GOD.

It is difficult, if not impossible, to ascertain any particular occasion of this psalm, in the life of David, or of any other character in the Jewish history. It should seem, indeed, from what David says to Saul,

after sparing his life in the cave at En-gedi, that Saul's courtiers had filled him with suspicions of David, as forming designs against his life, (1 Sam. XXIV, 9.) But this psalm seems to refer to something more precise, and more injurious to a character, than the vague reports raised by a party against the leader of the opposite interest. As for Cush, the Benjaminite, mentioned in the title of the psalm, he is a personage unknown to the Jewish history. But whatever might be the occasion of the psalm, the real subject seems to be, the Messiah's appeal to God against the false accusations of his enemies; and the predictions which it contains, of the final conversion of the whole world, and of the future judgement, are clear and explicit.

PART I.

- 1 Jehovah, my God, with thee have-I-taken-shelter,
ter,
Save me from all them that persecute me, and
deliver me.

- 2 Lest he tear my soul like a lion;
Rescue; for there is no deliverer. [A]

- 3 Jehovah, my God, if I have done this,
If there be wrong-dealing in my hand ;
- 4 If I have made an ill return to him that was at
peace with me ;
Or, without provocation, have plunder'd [B]
my-greatest-enemy :
- 5 Let the enemy pursue my soul and overtake it,
Let him trample my life upon the earth, and lay
mine honour [C] in the dust.

PART II.

- 6 Arise, O Jehovah, in thy wrath ;
Lift up thyself against the fury of my bitter-
enemy,
And raise up for me the judgement, which thou
hast * appointed.

* That just judgement, in which the innocent shall be absolved
of all injurious imputation, and vice stript of all its disguises,

7 Let the congregation of the nations surround thee,
And over it return thou to supremacy.*

8 Jehovah will judge the peoples :
Give-sentence-concerning-me, O Jehovah, according to my righteousness, †

* The psalmist continues his prayer. The prayer in this verse is, that God would bring on the last age ; that he would bring the Gentiles to the knowledge of himself, and re-assume the immediate and declared government of all nations, which he had so visibly exercised in the first ages, before the Heathen were cast off for their idolatry.

——— over it return thou to supremacy." Literally, " return thou to exaltation." Be again the acknowledged Lord and God of all mankind, as thou wast in ancient times, before the general defection to idolatry, and the selection of the Jewish people.

It is not of the genius of prophecy to distinguish times. Our Lord's first and second advent are often mentioned together in the prophets, without any distinction as events separate in time. The prophetic stile may, consistently with itself, date the commencement of the day of judgement from the conversion of the Gentiles ; and consistently, indeed, with the truth of things ; since the conversion of the Gentiles, by the arrangements of Providence, must terminate in the final judgement. In this and the preceding verse taken together, these two events are alluded to as one ; because they are, indeed, indissolubly connected.

† This confident assertion of his own righteousness and integri-

And according to my integrity [D] render unto me.

- 9 Surely, the wickedness of the impious shall be brought to mind,
 And the righteousness of the Just One shall be established,
 And God shall explore the hearts and reins. [E]

PART III.

- 10 The defence of me is upon God,* who saveth the upright in heart ;
- 11 God is a righteous Judge, although he is not angry every day. [F]
- 12 If the man will not turn, [G] he will whet his sword,

ty, can belong to no character but Jesus Christ himself.—David had no such innocence to boast ; he was, like other men, a pardoned sinner ; polluted with adultery, and stained with murder.

* It is a business that rests upon God, and is to be left to him. He only, as the searcher of the thoughts of men, is competent to be my judge.

He hath levelled [H] his bow, and made it ready.

13 He hath prepared for himself the weapons of death ;

He putteth his arrows in action, against those who are ready for burning. [I]

14 Behold he is pregnant with vanity ; [K]

And he hath conceived mischief, and brought forth delusion.

15 He is digging a pit and making-(it)-deep,

But he shall fall into the ditch upon which he-is-at-work.

16 His mischief shall return upon his own head,

And his violence shall come down upon his own pate.*

17 I will praise Jehovah for his righteousness,

And sing the name of Jehovah most High.

* The crown of the head.

PSALM VIII.

[See Notes.]

PSALM IX.

**THANKSGIVING FOR THE EXTIRPATION OF THE ATHEISTICAL
FACTION, PROMISED IN PSALM X. [A]**

SOME expressions in this ninth psalm may be thought to indicate that it was composed during the captivity, upon some great blow sustained by the enemies of the Jews, from which the captives conceived sanguine hopes of a speedy restoration. What the particular occasion of the composition might be, in this view of its subject, it will not be found easy to determine. I have myself sometimes thought of the overthrow of the Babylonian empire by Cyrus; sometimes of the defeat of Haman's plot. But upon comparing this psalm with the 10th, so great a similitude appears between the two, both in the sentiments and the expressions, that it seems reasonable

to conclude that the subject of this, as well as of the 10th is general: and that this is indeed an appendage of the 10th, and is preposterously placed before it; being the believer's thanksgiving for that excision of iniquity, which is promised to him in the 10th.

The argument of this psalm is thus stated in the Syriac:

“ Of Christ assuming his throne and kingdom, and vanquishing his enemy.”

1 I will praise [thee] O Jehovah with my whole heart,

I will recount all thy marvellous works.

2 I will rejoice, and exult in thee;

I will chaunt thy name, O Most High.

3 Because mine enemies are turned back;

They fall; they perish from thy presence.

4 Thou hast past sentence for me and done me right, [B]

Thou hast-taken-thy seat upon the throne of righteous judgement.

- 5 Thou hast rebuked the heathen, thou hast destroyed the impious one ;
Their name thou hast blotted out for ever and ever.
- 6 Desolations * have consumed the enemy for ever; [C]
The cities which thou hast demolished, † their very-memory is perished with them.
- 7 But Jehovah shall keep his seat for ever ;
He hath established his throne upon judgement.
- 8 And he will sentence the world with justice ;
He will try the nations with perfect-equity.
- 9 And Jehovah will be a high-fortress for the afflicted one,
A high-fortress in critical-times, in [the season of] distress. ‡

* Or, as the word might I think be rendered, the *Instruments of Destruction*.

† “ Demolished.” The Hebrew verb expresses the tearing up of the foundations of the buildings.

‡ See Psalm X.

- 10 And they that know thy name shall trust in thee;
For never hast thou forsaken them that seek after
thee, O Jehovah.

II.

- 11 Sing unto Jehovah who dwelleth in Zion,
Declare his doings among the peoples.
- 12 When he maketh inquisition for blood, [D] he re-
membereth them,
He forgetteth not the cry of the helpless.*
- 13 Take pity-upon-me, [E] O Jehovah,
See the oppression of me by-him-that-hateth-me;
O thou that raisest-me-up from the gates of
death;
- 14 That I may recount all thy praise
In the gates of the daughter of Zion. [F]

* "The cry of the helpless" is the earnest incessant prayer of believers for the accomplishment of the Universal Redemption. This cry shall not be disregarded—the universal redemption shall be accomplished.

- 15 I will exult in thy salvation ;
The heathen are sunk in the pit which they made ;
In the net which they hid, their own foot is taken.
- 16 Jehovah is manifested ! He is executing judge-
ment !
In the work of his own hands the impious one is
ensnar'd.

III.—EPODE.

- 17 The Impious shall be turned into Hell ;
All the heathen forgetful of God.
- 18 Truly not for ever shall the poor man be forgotten,
The expectation of the helpless [not] for ever
perish. [G]
- 19 Arise, O Jehovah, let not man prevail,
Let the heathen be sentenced in thy presence.
- 20 O Jehovah appoint-thou a teacher for them ;
Let the heathen know, that themselves are men.

PSALM X.

COMPLAINT TO GOD AGAINST THE ATHEISTICAL FACTION,
WITH PRAYER FOR DELIVERANCE.

THIS tenth psalm is a supplication in behalf of certain helpless people cruelly persecuted by a powerful enemy; who, renouncing all fear of God and regard of men, uses both force and deceit as means of oppression. The supplication, mixed with complaint, is continued from the beginning of the psalm to the middle of the 15th verse; where a sudden voice from heaven, or from the sanctuary, in one awful line, promises the utter extirpation of the wicked oppressor. The Psalmist, receiving this promise with an entire faith in its completion, changes his melancholy strain to notes of the highest exultation, celebrating Jehovah's sovereignty, describing him as executing judgement, and putting an entire end to all usurped dominion.

Expositors have, to little purpose, racked their invention to discover some particular occasion, and literal sense, of this admirable hymn. I am persuaded that its sole subject is the general oppression

of the righteous by the wicked faction, that is, by the conspiracy of apostate spirits, atheists, and idolaters, rather than any particular calamity of the Jewish nation, or of any individual.

The argument in the Syriac is this:—"Of the enemy's attack upon Adam and his race, and how Christ will quell his arrogance."

- 1 Wherefore, O Jehovah, standest thou afar off,
[Wherefore] hidest-thou-thyself in critical times
[A] in [the season of] distress?
- 2 In the exaltation of the impious one the helpless
is consumed;
Let them be caught in the subtleties [B] which
they have invented.
- 3 Truly the impious is mad upon his own heart's
desire;
He blesseth gain, despising Jehovah. [C].
- 4 The impious, in the swelling of his wrath, will
not enquire;
No God, is the whole of his philosophy.*

* Mudge renders it, "all his wicked politics."

- 5 His ways [D] are at all seasons confident ;
The height of thy judgements is beyond his sight.
For all his greatest-enemies he puffeth at them.*
- 6 He hath said in his heart, I shall not be moved
From generation to generation ; inasmuch as I
am not appointed for calamity. †
- 7 His mouth is full of cursing, and deceit, and
fraud ;
Under his tongue is *mischief* and *vanity*. ‡
- 8 He sitteth in ambush § in the villages [E] in se-
cret places ; ||
He murdereth the innocent ; his eyes are-ever-
watching for the helpless.

* The Psalmist describes the atheistical character as equally void of religion and discretion. He goes confidently on towards his own ends, regardless of God's judgements, and making light of all human opposition.

† Literally, "I am not for evil." He maketh himself sure of the permanent prosperity of his family.

‡ "Mischief and vanity."—For the specific sense of these two words, especially the last, see Ps. VII. 14. Note. [K]

§ Or, "he sitteth prowling about the farm-yard."—See Note [E]

|| He has his emissaries of delusion among the simplest of the people.

- 9 He lieth in wait in a secret place, like a lion in
his lair,
He lieth in wait to seize the helpless ;
He seizeth the helpless when he hath drawn* him
into his net.
- 10 And the over-powered-man submits, †
And by his strength the bulwark of the oppress-
ed falleth. [F]
- 11 He hath said in his heart, God is forgetful ;
He hideth his face, he will never see it.
- 12 Arise, O Jehovah ; O God, lift up thy hand,
Be not forgetful of the helpless.
- 13 Wherefore shall the impious one despise God ?
He hath said in his heart, thou wilt not make en-
quiry.
- 14 'Thou hast seen—for thou beholdest
Mischief and spite, to take [the matter] into thine
own hand.

* Or " by drawing him."

† Literally "boweth down,"

Unto thee the helpless resigneth himself,
Of the orphan thou art the Helper,

15 Break thou the arm of the impious and the evil.

ORACULAR VOICE.

Thou shalt seek the impious and find him not. [G]

THANKSGIVING.

16 Jehovah is King for ever and ever,
The heathen are perished out of his land. [H]

17 The desire of the helpless thou hast heard, O
Jehovah,
Thou will establish their heart, and make thine
ear hearken :

18 To judge the orphan and the oppressed,
That the man of the earth never more play the
tyrant.

 PSALM XI.

TITLE—TO THE GIVER OF VICTORY. A BELIEVER UNDER
PERSECUTION PROFFESSES HIS TRUST IN GOD.

- 1 WITH Jehovah I have taken shelter ; how say ye
to my soul,—
“ Flee, sparrows, to your hill?” * [A]
- 2 Behold indeed the impious level † the bow,
They have fixt their arrow upon the string,
To shoot privily at the upright in heart.
- 3 Truly the foundations they are demolishing, ‡
What doeth the Just One ? §

* “ Your hill,” that hill from which you say your help cometh :
A sneer. Repair to that boasted hill, which may indeed give you
the help which it gives the sparrow—a shelter against the inclemencies
of a stormy sky, no defence against our power.

† See VII, 2. The Psalmist describes his danger. Thus the
wicked taunt me ; for indeed their bow is bent, and I seem the de-
voted helpless victim.

‡ Another proverbial expression, denoting danger of utter ruin,
See Note [A]

§ In this question, the Psalmist means to express either the doubt

- 4 Jehovah ! * in the temple is his sanctuary !
Jehovah ! in Heaven is his throne !
His eyes behold [the afflicted one], †
His eyelids try the children of men.
- 5 Jehovah trieth the Just One,
But the impious one, and him that loveth violence,
his soul abhorreth.
- 6 Upon the impious he shall rain glowing embers,
Fire and brimstone, and a tempestuous blast, is
the portion of their cup.
- 7 Truly a Just One is Jehovah : he loveth righteous
deeds,
His countenance beholds the upright-man.
-

of a weak unripened faith, or the taunt of an adversary, occasioned by the apparent superiority, at particular times, of the irreligious faction. " Truly they are demolishing the foundations." Appearances, it must be confessed, threaten the extirpation of religion and its professors. You will say then, what is He about on whose protection we rely ?

* " Jehovah, &c." The Psalmist's answer.

† LXX and Bp. Lowth.

 PSALM XII.

TITLE.—TO THE GIVER OF VICTORY, UPON THE SUPERABUNDANCES; AN ODE OF (OR FOR) DAVID.

OF FREETHINKERS; THEIR CUNNING, AUDACITY, AND FINAL EXCISION.

PART I.—COMPLAINT.

- 1 SAVE, O Jehovah, for the godly-sort [A] is-come-to-an end,
 The race-of-the-faithful is extinct among the sons
 of men.
- 2 They talk vanity,* each one with his neighbour;
 Smooth lips! † They talk with double heart.
-

* *i. e.* Impious discourse.

† Not smooth with flattery, but with “glosing lies,” with insnaring eloquence and specious argument, in support of the wretched cause which they espouse, See V, 9. and XXXVI, 1.—“They talk with double heart;” themselves secretly mistrusting their own principles, at least not completely satisfied, whatever security and confidence they may affect.

PART II.—PROMISE.

- 3 Jehovah shall cut off all smooth lips,
 [Every] [B] tongue speaking proud-things.
- 4 [Those] † who say, with our tongue will-we-be-
 valiant,
 Our lips are our own ; who is Lord over us?
- 5 Because of the cruel-treatment of the helpless,
 because of the out-cry of the poor,
 I will now arise, saith Jehovah,
 I will put [every one] in safety [from] him-that-
 puffeth-at him. [C]

† “ Those who say,” *i. e.* Jehovah will cut off those who say, *i. e.* those who set a resolution to talk without restraint, upon the most abstruse subjects, and openly profess to do so. “ With our tongue will we prevail,” rather—with our tongue will we be “ valiant.” Infidels profess to set all authority of public opinion and antient tradition at defiance, as the prejudice of education. They follow no

PART III.—TRUST.

6 The words of Jehovah are pure * words,
Silver assayed in a crucible of earth,
Gold purified seven times.

7 Thou wilt keep them, † O Jehovah ;
Thou shalt preserve us for ever from this genera-
tion.

8 The impious shall be getting them ‡ [D] out-of-
the-way,
When the scorn of the sons of men is exalted. § [E]

teacher human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think ; to propagate and maintain their own notions, however opposite to the general belief, and even to revile the established religion.

* “ Pure words,” free of all untruth, deceit or insincerity.

† “ Keep them,” that is keep thy words, thy promises.

‡ ——“ Shall-be-getting-them out of the way.” They will endeavour to escape and secrete themselves, but will not be able to effect it.

§ “ When the scorn of the sons of men is exalted.”—“ The scorn of the sons of men,” that is he whom the sons of men despised. Compare Synnachus.

 PSALM XIII.

[See Notes.]

PSALM XIV.

PROPHETIC OF THE EXTIRPATION OF THE IRRELIGIOUS
 FACTION.

PSALMIST.

1 The fool hath said in his heart, “there is no
 God.”

They are corrupted, they are abominable in their
 frolics, * [A]

No one doeth good.

2 Jehovah † looked down from Heaven upon the
 sons of men

To see if any one were growing-wise, seeking the
 Elohim.

* In their profligacy.

† God.

- 3 They are all [B] gone astray together ; they are
rotten ;
No one doeth good ; no not one.

[C] [An open sepulchre is their throat,
They set-a-polish * with their tongues,
The poison of asps is under their lips.

Their mouth is full of cursing and bitterness,
Their feet are swift to shed blood.

Destruction and misery is in their ways,
And the way of peace they have not known,
The fear of God is not before their eyes.]

(GOD SPEAKS.)

- 4 Have they no consideration, all the dealers in
vanity,
Devourers of my people ? [D]

PSALMIST.

They eat bread,
They call not upon Jehovah. †

* Psalm V, 9.

† God. .

5 There they are thrown into terror [E], where
no terror is! *

Truly God is with the generation of the just
one!

6 The counsel of the helpless man shall put them
to shame, [F]
For Jehovah is his refuge.

7 O that the deliverance of Israel were sent forth
from Zion.
When Jehovah † restoreth the captives of his
people,
Jacob shall rejoice, and Israel shall be glad.

PSALM XV.

[See Notes.]

* No cause of terror, according to appearances and human probabilities.

† God.

PSALM XVI.

A MYSTICAL PRAYER OF DAVID IN THE CHARACTER OF
HIGH PRIEST.

This sixteenth Psalm is not only cited as David's by two of the Apostles, St Peter and St Paul, but in applying it to Christ, both argue from the supposition, that David was its author. Admitting that David was the author, of which, after the decision of the Apostles, a Christian may hardly be at liberty to doubt; it is evident from the structure of the Psalm itself, that it is, what the same authority hath pronounced it, prophetic. For the whole is uttered in the character of the High Priest. But with what propriety could David speak in that character, otherwise than prophetically; in the hope of that priesthood which was to come into his family, in the person of his descendant.

(DAVID PERSONATES THE MESSIAH IN HIS PRIESTLY OFFICE.)

- 1 Guard * me, O God, for with thee have I taken
shelter ;
- 2 I have said unto Jehovah ; O Lord,
Thou art my good,—not besides thee.
- 3 For the saints, which are in the land,
And my glorified ones, all my delight is in them.[A]
- 4 They shall multiply their sorrows [who] betroth-
themselves to another ; [B]
I will not offer their libations of blood,
Neither will I take their names within my lips.
- 5 Jehovah, my measured portion [C], and my cup,
Art thou : Thy Thummim is my lot. †

* The Hebrew verb expresses the action of those who watch over another's safety ; as of guards attending their king, or a shepherd keeping his flock.

† “Thy Thummim is my lot.” That eternal perfect priesthood is allotted unto me, of which the Levitical is the general type ; of the glory of which the brilliant gems on the High Priest's breast-plate are the particular symbols. See Deuter. XXXIII, 8.

- 6 My territory is fallen in pleasant-spots,
A fair heritage is [allotted] to me.
- 7 I will bless the Jehovah who hath been-my-coun-
sellor,
Even in the night-seasons my-secret-thoughts [D]
instruct me.
- 8 I have set Jehovah always before me ;
Because he is at my right hand I shall not slip.
- 9 Therefore my heart is glad, my tongue [E] re-
joiceth ;
My flesh also shall rest in security.
- 10 For thou wilt not relinquish my soul to hell,
Thou wilt not suffer thy HOLY ONE to see cor-
ruption.
- 11 Thou wilt shew me the path of immortality ;
Fulness of joy, * in thy presence ;
Pleasures at thy right hand for ever more.

* "Fulness of joy," that is, "thou wilt shew me fulness of joy, &c. and pleasures.

PSALM XVII, XVIII, XIX, AND XX.

[See Notes.]

PSALM XXI.

THANKSGIVING OF THE CHURCH FOR MESSIAH'S VICTORY.

THIS Psalm consists of two parts, and a general close. The first part, consisting of the first seven verses, is a thanksgiving to God for his protection of a certain king. The second part, beginning with the eighth and ending with the twelfth verse, is addressed to that king, assuring him of success and triumph over his enemies, as the reward of his trust in God. The thirteenth verse closes the whole song, with a prayer to God to exert his power for the speedy destruction of his enemies. I cannot find that any interpreter has attended to this circumstance, that "Thou" in the first seven verses is "Thou, O Jehovah," in the five following, "Thou, O King."

PART I.

- 1 Jehovah, in thy strength shall the King rejoice,
How greatly shall he exult in thy salvation !
- 2 Thou hast given him the desire of his heart,
And the request of his lips thou hast not withholden.
- 3 Truly thou preventest him with transcendant
blessings.
Thou settest upon his head a crown of purest
gold.
- 4 Immortality he asked of thee ;
Thou hast given him a length of days [A]
For ever and ever.
- 5 Great is his glory through thy salvation ;
Honour and majesty thou hast laid upon him.
- 6 For thou hast appointed him blessings for ever ;
Thou hast gladdened him with the joy, which is
in thine own presence. [B]

- 7 Truly the King relieth on Jehovah,
And through the mercy of the Highest, he shall
not slide.

PART II.

- 8 Thine hand shall-be-successful against all thine
enemies,
Thy right-hand shall-be-successful against all that
hate thee. [C]
- 9 Thou shalt make them like a furnace of fire in
the season of thy manifestation. [D]
Jehovah, in his wrath, shall swallow them up, and
fire shall devour them.
- 10 Their progeny thou shalt destroy from off the
earth,
And their seed from among the sons of men.
- 11 Truly they have aimed mischief at thee,
They meditated a trick [in which] they cannot
[succeed;]

12 Truly thou shalt make them a butt for thine arrows, *

Thou shalt take a steady aim against them. [E]

13 Exalt thyself, O Jehovah, in thy strength.
We will sing, and chaunt thy might. †

PSALM XXII.

THE SUFFERING MESSIAH PRAYS ‡.

TITLE—TO THE GIVER OF VICTORY, CONCERNING THE INTERPOSITION OF THE DARKNESS. AN ODE OF DAVID.

PART I.

1 “ My God, my God, why hast thou forsaken me,
“ Withdrawing [thyself] from my deliverance” ||
is the burthen of my loud complaint. [A]

* Literally, “ thy bow-strings.”

† This verse seems still addressed to the King, who is here styled Jehovah. In the 7th verse the king is spoken of, and in 9th verse spoken to, as another from Jehovah.

‡ N. B. This Psalm is referred to the Messiah in the Mischna Tchillin, and the Talmud of the Sanhedrim. See Huet. Dem. Evangel. Prop. VII.

|| It seems to be the best account that can be given of this Psalm,

- 2 Ó my God, I cry in the day-time, and thou answerest not ;
 And in the night, but no relief is given me ; * [B]
- 3 Yet Thou, inhabiting holiness, art [the theme of] Israel's praise. [C]
- 4 Our fathers placed-their-trust in thee ;
 They placed-their-trust, and thou deliveredst them.
- 5 They cried unto thee, and were rescued ;
 They-placed-their-trust in thee, and were not brought-to-shame.
- 6 But I am a worm, and no man ;
 The disgrace of humanity, and the scorn of the people.

to say that the Psalmist personates the Messiah in the garden : first, oppressed with the foresight of the circumstances of his sufferings ; then, comforted with the assurance of exaltation.

* “ ——He began to be sorrowful and very heavy, ——
 “ —— —— and prayed, saying, O my Father, if it be possible let this cup pass from me, &c.” Matth. XXVI, 37—39.

- 7 All who see me insult-[me] with-gestures-of-derision,*
They draw aside the lip and shake the head.
- 8 “ He boasted-confidently of Jehovah ; Let him
“ deliver him,
“ Let him save him. Surely he delighteth in
“ him !”
- 9 Yes : Thou hast been my bringer-up from the
womb,
My confidence, upon my mother’s breasts.
- 10 I was-cast-upon-thy-lap from the birth,
From the womb of my mother thou hast been
my God.
- 11 Withdraw-not-thyself from me :
Distress is indeed approaching ; there is indeed
no helper.
- 12 Huge bulls surround me,
Strong [bulls] of Bashan form-a-ring about me.

* I can no otherwise render the verb גַּלַּל than by this periphrasis.

- 13 They-open-wide at me their mouths,
Like the ravening, roaring lion. [D]
- 14 Like water I have-lost-all-firmness, [E]
And all my bones are starting asunder.
My heart is become like wax,
It is dissolved in the midst of my bowels.
- 15 My strength is dried up like a potsherd,
And my tongue cleaveth unto my jaws :
Thou hast appointed me to the dust of death.
- 16 Truly many dogs surround me, [F]
The assembly of the wicked besets me ;
They pierce my hands and feet.
- 17 I may tell [G] all my bones ;
They gaze and stare upon me.
- 18 They are parting my garments among them,
And for my vesture they are casting lots.
- 19 But thou, O Jehovah, withdraw not from me my
aid,
Hasten to my succour.

- 20 Deliver my soul from the sword,
My UNITED ONE [H] from the power of the dog.
- 21 Save me from the mouth of the lion,
And from the horns of the unicorns——

PART II.

——* Thou hast answered me. [I]

- 22 I will declare thy name unto my brethren ;
In the midst of the congregation, I will praise thee.
- 23 Ye that fear Jehovah praise him ;
Glorify him all the seed of Jacob,
And stand in awe before him [K] all the seed of
Israel.
- 24 For he hath not scorned, nor held in aversion, the
afflicted-state of the oppressed one,
And he hath not hidden his face from him,
But he heard when he cried unto him.

* “ And there appeared an Angel unto him from heaven strengthening him.” Luke XXII, 43.

- 25 Of thee shall be my praise in the great congregation;
I will pay my vows in presence of them that fear thee. [L]
- 26 The meek shall eat, and be full fed:
They shall praise Jehovah who seek after him.—
Your heart [M] shall live for ever!
- 27 All the ends of the earth shall recollect, and return unto Jehovah,
And all families of the Gentiles shall bow themselves down before him; [N]
- 28 For the kingdom is Jehovah's,
And he is governor [O] among the Gentiles.
- 29 All whom earth sustains [P] eat, and bow themselves down;
Before him shall kneel all that sink into dust.
- 30 Both my soul shall live to him,
And my seed * shall serve him,
It shall be counted to the Lord for a generation.

* Christians are sons of God.

- 31 They shall come and declare his righteousness,
Unto a people to be begotten* ; for [He] hath
done it.

PSALM XXIII.

[See Notes.]

PSALM XXIV.

TO THE BELOVED. AN ODE.

THIS 24th Psalm opens with a Chorus, proclaiming the divinity of Jehovah, the Creator and Lord of the universe. It then describes, in questions and answers sung by different voices, the sort of righteousness which recommends to Jehovah's favour, which consists not in any ceremonial observances, but in clean hands and a pure heart. And the song concludes with a prediction of the exaltation of Messiah

* Born again of water and the spirit. Begotten by the word.

(for he is certainly the Jehovah of this psalm) under the image of an entry of Jehovah into his temple.

CHORUS.

- 1 To Jehovah belongeth the earth, and its whole
furniture, *
The world, and its inhabitants.

- 2 For he hath founded it upon the seas,
And upon the floods he hath established it.

FIRST VOICE.

- 3 Who shall ascend the mountain of Jehovah,
And who shall stand within-the-precincts of his
sanctuary?

SECOND VOICE.

- 4 The clean in hand, and pure in heart,

* Of animals, plants, stones, minerals, &c. literally its fulness, all that it contains.

Who hath not carried his soul to vanity,*
 And hath not sworn to the deceiving of his neighbour : [A]

- 5 This man shall obtain blessing from Jehovah,
 And justification from the God of his salvation.

CHORUS.

- 6 This is the generation of them that seek after him,
 Of them that seek thy presence †, O God of
 Jacob.

PART II.—SEMICHORUS.

- 7 O ye gates lift up your heads,
 And be ye lifted up ye everlasting doors,
 And let the King of Glory enter.

* *i. e.* Who hath not placed his trust in false gods. See Bp. Lowth in Merrick's Annotations.

† Or, "thy manifestation." Vid. XXI, 7.

A SINGLE VOICE.

8 Who is He, this King of Glory ?

ANOTHER VOICE.

Jehovah strong and mighty,
Jehovah mighty in battle.

SEMICHORUS.

9 O ye gates lift up your heads,
And be ye lifted up ye everlasting doors,
And let the King of Glory enter.

A SINGLE VOICE.

10 Who is He, this King of Glory ?

GRAND CHORUS.

Jehovah of Hosts. * He is the King of Glory.

* "The Lord of Hosts," literally "Jehovah of Hosts," *i. e.* He who is the principle and foundation of existence to the whole assemblage of created being. The same expression occurs in other places.

PSALM XXV. [A]

- 8 1 Unto thee, O Jehovah, I lift up my soul,
Thee I have anxiously-looked-for all the day.
- 2 2 In thee, O my God, I have-placed-my-trust,
let-me not be-brought-to-shame,
Let not mine enemies triumph over me.
- 3 3 Yea, let none be-brought-to-shame, who anxiously-look-for thee ;
Let the revolvers to vanity * be-brought-to-shame.
- 7 4 Shew me thy ways, O Jehovah,
Teach me thy paths.
- 7 5 Guide me according to thy truth, and teach me ;
For thou art the God of my salvation.

* Idolaters and infidels.

- 6 And pardon thou my iniquity, because of thy
 goodness,
 O Jehovah : Truly that * is great !
- 7 Remember thy tender-mercies, O Jehovah,
 and thy loving-kindnesses,
 Truly they are of old.
- 8 The trespasses of my youth and my disobedi-
 ences remember not ;
 Remember thou me according to thy mercy.
- 9 Good and upright is Jehovah,
 Therefore he will instruct sinners in the way.
- 10 He will guide the meek according-to-the-plan-
 of-judgement, †
 And he will teach the meek his way.

* “ That,” namely, “ thy goodness.”

† I think the word מִשְׁפָּט here, and in some other places, signifies the settled plan by which God will finally judge the world,—the *Constitution* of his Moral Kingdom.

- 11 All the paths of Jehovah are mercy and *truth**,
 To such as observe his covenant and his re-
 velations.
- 12 For the sake of thy name, O Jehovah,
 Redeem Israel out of all his distresses.
- 13 What man is this that feareth Jehovah?
 Him-he-shall-instruct in the way which he
 chooseth.
- 14 His soul shall rest in bliss, [B]
 And his seed shall inherit the earth.
- 15 The secret of Jehovah is with them that fear
 him,
 And his covenant is to give-them-knowledge.[C]
- 16 Mine eyes are ever towards Jehovah,
 For he shall bring my feet out of the net.
- 17 Turn thee toward me, and take-pity-upon me,
 For I am deserted and afflicted. [D]

* Rather, constancy or immutability. Mercy, or kindness, and immutability, *i. e.* constant, never failing kindness.

- ✎ 18 Set-at-large the sorrowful-contractions of my
 heart,
 And bring me out of my difficulties. [E]
- פ 19 Cut short my affliction and vexation,
 And pardon all my trespasses.
- ג 20 Behold mine enemies, for they are mighty* ;
 And with a cruel hatred they hate me.
- שׁ 21 Guard my soul, and deliver me ;
 Let-me not be-brought-to-shame, for-that I-
 have-taken-shelter with thee.
- ת 22 Let loyalty and integrity preserve me :
 Truly, anxiously-I-have-looked-for thee. Thou
 art my God.

PSALMS XXVI. AND XXVII.

DR KENNICOTT divides the 27th psalm into two,

* Or, numerous.

considering the first six verses and the last eight, as two different songs. I join the first six verses of the 27th to the preceding psalm, and agree with Dr Kennicott, that the last eight make of themselves an entire song.

PSALM XXVI.

THE author of this psalm prays for God's protection against enemies, who had set a price upon his life. [v. 10.] He pleads his attachment to God's service, and his abhorrence of idolaters and their practices. In the 12th verse, he promises himself the protection which he had asked, and triumphs in the certainty of this hope through the remainder of the song, which consists of six verses very improperly divided from this, and made the first six of the next, psalm.

1 Give-sentence-for-me, O Jehovah, for I-have-per-
severed in my loyalty,
And upon Jehovah I have-placed-my trust.—Let
me not slide.

- 2 Examine me, O Jehovah, and try me;
Bring-to-the-test my most secret thoughts. *
- 3 Truly thy loving-kindness is before mine-eyes,
And I-have-ever-conducted-myself according to
thy truth.
- 4 I never associate with the wretched-sons † of va-
nity,
I go not in with those-who-seek-concealment. ‡
- 5 I abhor the assembly of the wicked,
And with the impious I associate not.
- 6 I wash my hands in innocency,
And ever am about thy altar, O Jehovah,
- 7 To listen to the sound of thanksgiving,
And to recite all thy wondrous deeds.
-

* Literally, "my reins and my heart."

† Literally, "mortals."

‡ *i. e.* With "those who hide themselves," who shun the light and seek privacy, to practice the abominable rites of sorcery and magic. "I go not in," *i. e.* I never enter their secret haunts.

- 8 O Jehovah, [ever] have I loved the lodging of
thy house,
And the precincts of the dwelling of thy glory.*
- 9 Shut-not-up-my soul with transgressors,
Nor my life with murderers.
- 10 [With those] who ever have some plot in their
hands,
And their right hand is full of bribes.
- 11 But I will persevere in my loyalty,
Redeem me, and have-mercy-upon me.——

PART II.

- 12 My foot standeth upon-even-ground,
In the congregations, I will bless Jehovah.
- 13 Jehovah is my light and my salvation, of whom
shall I be afraid?
Jehovah is the strength of my life, of whom shall
I be in dread?

* Verses 6, 7, 8. These three verses, taken literally, are remarkably descriptive of our Lord's life on earth.

- 14 When the wicked advanced against me to devour
my flesh,
Those mine enemies and my foes, they stumbled
and are fallen.
- 15 Although an army should encamp against me,
my heart shall not fear ;
Although war should rise against me, still I will
be secure.
- 16 One thing I have requested of Jehovah ; that I
will require :
That I may dwell in the house of Jehovah all the
days of my life,
To have-in-sight the beauty of Jehovah, and to
contemplate his temple.
- 17 Truly he will hide me in his pavilion in the evil
day ;
He will keep-me-hid in the recess of his taber-
nacle ; he will set-me-high upon a rock.
- 18 And now he will exalt mine head above mine ene-
mies around me,

That I may sacrifice in his tabernacle sacrifices
of triumph :
Unto Jehovah I will sing and chaunt the lay.

PSALM XXVII.

[See Notes.]

PSALM XXVIII.

THE CHURCH PRAYS TO BE PRESERVED FROM CORRUPTIONS.

PRAYER.

- 1 Unto thee, O Jehovah, I call ; my Rock, be not
averse to hear me ;
Lest, if thou seem averse to answer me, I be liken-
ed unto them that descend into the pit.
- 2 Hear the voice of my entreaty, when I cry unto
thee,
When I lift up my hands towards the oracle of
thy sanctity.

3 Let me not be drawn away [A] with the impious,
and with the dealers in vanity,
With those who speak kindly * with their neigh-
bours, while mischief is in their hearts.

4 Render unto them according to their deeds, and
according to the wickedness of their prac-
tices ;
Render unto them according to the works of their
hands,
Requite unto them their desert.

5 Truly they take no consideration of the works
of Jehovah,
And of the operation of his hands.—

ORACULAR VOICE.

—He shall demolish them and build them not. [B

THANKSGIVING.

6 Blessed be Jehovah,
For he hath heard the voice of my entreaty.

* Courteously, peaceably.

- 7 Jehovah is my strength and my shield ;
On him my heart hath-placed-trust, and I am
helped ;
My flesh hath-resumed-its-bloom [C], and from
my heart I will praise him.
- 8 Jehovah is the strength of his people,
And the strengthener of the salvations of his
Anointed One is He. [D]
- 9 Save thy people, and bless thine inheritance ;
Govern them, and exalt them for ever.

PSALM XXIX.

AN ODE OF DAVID.

THIS 29th Psalm, taken literally, seems to describe the effect of a great storm, from which, however, the people of Israel were providentially protected. But I have no doubt that the storm is mystical, describing the violent conflict between the Gospel and its opponents in the latter ages. This is evident, I think, from the 1st verse, and from the end of the

psalm :—from the first verse, in which the sons of the mighty, the great potentates of the earth, are called upon to submit to Jehovah, and to worship him ; and—from the conclusion of the psalm, which describes the final submission of the whole world, God's controul and direction of the whole tumult, his final victory, and his promise that he will give his people, that is, the spiritual Israel, the blessings of peace. The voice of Jehovah is the preaching of the gospel, more particularly the renewed preaching in the latter ages. See Bishop Horne's most excellent comment upon this psalm.

1 Ascribe unto Jehovah, O ye sons of Idolatry,
Ascribe unto Jehovah glory and might.

2 Ascribe unto Jehovah the glory of his name,
Prostrate yourselves before Jehovah in the pomp
of holiness.*

3 The voice of Jehovah over the waters !

* See Ps. XXVI. 9. & CX. 3.

The God of glory gives [his] thunder,
Jehovah, over mighty waters !

- 4 The voice of Jehovah in all its force !
The voice of Jehovah in all its majesty !
- 5 The voice of Jehovah shivers the cedars,
Even Jehovah shivers the cedars of Lebanon ;
- 6 Even like a calf he maketh them to skip,
Lebanon and Sirion like the calf of the buffalo.
- 7 The voice of Jehovah striketh out the forked
flame of fire.*
- 8 The voice of Jehovah terrifies the wilderness,
Jehovah terrifies the wilderness of Cades.
- 9 The voice of Jehovah makes havoc of the oaks,
And strippeth bare the forests. And in his temple
All this proclaims his glory.

* " Hewed out pointed flames of fire." Mudge.

- 10 Jehovah is seated high over the raging flood ;
Yes : Jehovah is seated King for ever.
- 11 Jehovah shall give strength unto his people,
Jehovah shall give his people the blessing of
peace.

PSALM XXX.

[See Notes.]

PSALM XXXI.

MESSIAH PRAYS FOR DELIVERANCE FROM THE PERSECUTION
OF HIS ENEMIES.

- 1 O Jehovah, with thee I have-taken-shelter,
Let me not be-brought-to-shame for ever ;
Deliver me in thy righteousness.
- 2 Incline thine ear unto me speedily ;
Deliver me ; be thou my rock of strength,
My castle of defence [A] to save me.

- 3 Truly thou art my rock and my castle,
And for thy name's sake lead me and guide me.
- 4 Extricate me from the net which they have spread
for me unseen,
For thou art the source-of-my-strength.*
- 5 Into thy hand I give-in-charge my spirit,
Thou hast † delivered me, O Jehovah, God of
truth!
- 6 Thou hatest [B] them that wait upon the vanities
of delusion. ‡
But I upon Jehovah have placed-my-trust.
- 7 I shall exult [C] and rejoice in thy tender love,
When thou shalt have regarded my affliction,
[And] accepted my person in adversities ;
-

* Literally, "my strengthener."

† *Thou hast*, i. e. "Thou most surely wilt.—The thing is as certain as if it were done."

‡ See *Jonah*, II, 8.

- 8 When not delivering-me-up-bound* into the hand
of the enemy,
Thou shalt have set my feet in an ample space.
- 9 Pity me, O Jehovah, for trouble-besets me,
My eye is wasted with fretting,
My soul pines, and my person is emaciated. [D]
- 10 Truly my life is consumed in sorrow,
And my years in groaning ;
My strength is exhausted by my punishment†,
And my bones are-mouldering-away. [E]
- 11 I am become a reproach among all mine enemies,
And a nuisance [F] to my neighbours, and a
fright to all who know me.
Any-who-see-me abroad, flee from me.
- 12 I am forgotten like one dead,
I am out-of-mind like a broken vessel.

* To express clearly what I take to be the sense, I have taken the liberty to render a verb by a participle. For the sake of perspicuity, a translator must sometimes abandon the idioms of syntax in the original language.

† LXX. Vulg. and Syr. seem to have read, בְּעֵינַי, for they translate "my poverty."

- 13 Truly I have heard the angry muttering of the
mighty,
Of them that are the general dread, [G]
While they sit-in-council together against me ;
They have laid-a-plot to take my life.
- 14 But I have-placed-my-trust in thee, O Jehovah,
I have said, Thou art my God.
- 15 My fortunes are in thy hand ;
Deliver me from the hand of my enemy, and
from my persecutor.
- 16 Let thy countenance shine upon thy servant,
Save me in thy tender-mercy.
- 17 O Jehovah, let me not be-brought-to-shame, that
I have called upon thee.
Let the impious be-brought-to-shame. [H]

ORACULAR VOICE.

——— They shall be motionless in
hell;

- 18 The lying lips shall be struck dumb,
Which speak hard things against the JUST ONE,
In pride and scorn.

THANKSGIVING.

- 19 How great is thy goodness, which thou hast in
store for them that fear thee,
Which thou hast wrought for them, that take
shelter with thee, in the sight of the sons
of men.

- 20 Thou shalt hide them, in the secret-place of thy
presence, from the conspiracies of men.
Thou shalt screen them in thy pavilion from the
abuse of tongues.

- 21 Blessed be Jehovah !
For he hath set apart his saints for himself, in a
city [I] of defence.

- 22 I indeed said in my consternation,
I am exiled from thy presence* :

* Literally, " I am cut off from before thine eyes."

But thou hast heard the voice of my entreaty,
Upon my crying unto thee.

23 Love ye the Jehovah, all his saints:
Jehovah preserveth the faithful,
And requiteth unto him that is foremost* in the
deeds of arrogance.

24 Take courage, and let your heart be firm†,
All ye who have hope in Jehovah.

PSALM XXXII.

THE BELIEVER'S PENITENTIAL CONFESSION.

1 BLESSED is he who is eased-of-the-burden of his
wilful-crimes,
Whose trespasses are covered.

* Or "that excelleth," or "is abundant."

† See XXVII. 14.

2 Blessed is the man to whom Jehovah imputeth
not perverseness,
In whose spirit is no guile.

3 While I was silent *, my bones decayed,
By my loud-lamentation all the day.

4 For day and night thy hand was heavy upon me,
My moisture was changed into the summer's
drought.

5 I will acknowledge my trespasses unto thee,
My perverseness I will not conceal ; [A]
I said I will-make-confession of my wilful-crimes
unto Jehovah,
And thou forgavest the perversity of my sin.

6 For this cause, shall every saint
Make-prayer unto thee in a season of accept-
ance.

* "While I was silent," i. e. with respect to confession. Before I made confession I was in constant agony of mind ; now, by confessing my sins, I have obtained ease.

Even when great waters overflow,
Unto him they shall not come near*.

- 7 Thou art my place-of-concealment from distress,
Thou shalt preserve me, and deliver me [B] from
them that beset me.

ORACLE.

- 8 I will instruct thee, and teach thee, I will coun-
sel thee what way thou shalt go ;
Mine eye [is fixed] upon thee.

THE PSALMIST TO THE BY-STANDERS SUPPOSED TO HEAR
THE ORACULAR VOICE.

- 9 Be ye not like a horse or a mule,
Which no man can govern with a bridle ;
But the muzzle must compress his jaws,
That he fall not upon thee.

* "They," i. e. the waterfloods shall not come nigh him, i. e. the godly one.

10 Great torments for the impious,
But for him who placeth-trust in Jehovah, tender
love embraceth him.

11 Rejoice in Jehovah, and exult, ye righteous ;
Shout for joy, all ye upright in heart.

PSALM XXXIII.

[See Notes.]

PSALM XXXIV.

(ALPHABETICAL.) MESSIAH EXHORTS TO HOLINESS AND TRUST
IN GOD, BY THE EXAMPLE OF HIS OWN DELIVERANCE.

THE matter of this Psalm has not the least connection with the subject to which the Hebrew title refers it, viz. “ David’s change of his behaviour before “ Abimelech, who drove him away and he departed,” 1 Sam. XXI. The Syriac inscribes it, “ a “ Psalm of David when he went to the house of the

“ Lord, and gave first fruits to the Priest.” But it is an excellent remark of Mr Hutchinson’s, though some caution and judgement may be requisite in the application of it, that, “ Though many of the ideas “ [in the Psalms] be conveyed under types or bor- “ rowed names, yet any one sentence which is ap- “ plicable to the true David [*i. e.* to Messiah] and “ to none else, determines the Psalm to that David.” The 20th verse of this Psalm, as Mr Hutchinson observes, taken literally, is applicable to the true David, and to none else.

- 8 I will bless the Jehovah in every season *,
Continually shall his praise be in my mouth.
- 2 In Jehovah my soul shall make her boast ;
The meek shall hear, and shall rejoice.
- 1 Magnify Jehovah with me,
Let us extol his Name together.

* *i. e.* In all circumstances ; in every posture of my affairs.

- 7 I sought the Jehovah ; and he hath heard me,
And delivered me from all my fears.
- 7 Look towards him, and you shall be enlighten-
ed; * [A]
And your faces shall never be ashamed :
- 7 [B] For Jehovah redeemeth the soul of his servants,
And none who seek shelter with him shall fall-
into-condemnation.
- 7 This poor man [C] called, and Jehovah heard ;
And hath delivered him from all his straits.
- 7 The Angel of Jehovah pitched his camp
Around them that fear him, and delivers them.
- 7 Taste and see ! Truly Jehovah is good,
Blessed is the man who taketh shelter with him.
- 7 Fear the Jehovah, O ye-his-saints ;
For nothing shall be wanting unto them-that-fear-
him.

* That is, as the image is generally understood, "gladdened" or
"filled with joy."

- כ The rich [D] are impoverished and famished, *
But the seekers of Jehovah shall-be-in-want-of no
good thing.
- ל Come, my children, hearken unto me,
I will teach you the fear of Jehovah.
- כז Who is the man that hath-set-his-heart-upon im-
mortality,
Who is fond-of-life, to see prosperity?
- ח Keep thy tongue from evil †,
And thy lips that they utter not deceit.
- כח Turn away from evil, and do good ;
Seek peace, and pursue it.
- ט The eyes of Jehovah are upon the righteous,
And his ears [turned] toward their cry.

* Or, " are brought to poverty and hunger."

† " Evil"—impious, blasphemous speech. " Deceit," arguments
in favour of idolatry, or false doctrines.

- Ⓜ The face of Jehovah is against evil doers,
To extirpate the memory of them from the earth.
- Ⓝ The just cry, and Jehovah heareth them, [E]
And delivereth them out of all their straits.
- Ⓟ Jehovah draweth near unto the broken-hearted,
And the contrite in spirit he saveth.
- Ⓡ Innumerable are the afflictions of the JUST ONE,*
But Jehovah shall deliver him from them all.
- Ⓢ He guardeth all his bones ;
Not one of them is broken.
- Ⓣ Evil shall-utterly-slay the impious ;
And the haters of the JUST ONE shall-come-into-
condemnation.

* This is the prophecy to which St John alludes.

PSALM XXXV.

A PRAYER OF THE MESSIAH*.

- 1 Contend thou, O Jehovah, with them that contend with me,
Make-war against them that make-war against me.
- 2 Grasp the shield also and target,
And rise-up for my defence.
- 3 Present the javelin and dirk [A] against my persecutors,
Say unto my soul, "I am thy salvation."
- 4 Let them be brought-to-shame and-confusion that seek my life,
Let them be abashed that meditate my hurt.

* Verses 11, 12, 13, 14, 15, and 16, apply more literally and exactly to Christ, than to any other whomsoever.

- 5 Let them be as the thistle-down before the wind,
And let the angel of Jehovah chase them. [B]
- 6 Let their way be dark and slippery,
And let the angel of Jehovah pursue them.
- 7 For without a cause they spread for me their secret net, [C]
Without a cause they have digged a pit for my life.
- 8 Let the storm-of-destruction come upon him unforeseen,
Let the net, which he hath spread secretly, catch himself;
Into his own pit let him fall. [D]
- 9 So shall my soul exult in Jehovah,
It shall rejoice in his salvation.
- 10 All my bones shall say,
Jehovah, who may-compare with thee,
Delivering the helpless from him that is too strong for him,
Even the helpless and the poor from his devourer. [E]

- 11 Witnesses of violence [F] rise up,
For the thing which I know not they call me to
account.
- 12 They requite me evil for good,
[Even] the extermination* of me and my race. [G]
- 13 But for me, when they were sick, sackcloth was
my clothing ;
I mortified my soul with fasting ;
Although my prayer returned into my bosom †.
- 14 I behaved myself like a friend or a brother, [H]
In-sable-garb, as one in mourning for his mother,
I was bowed down [with grief.]
- 15 But in my adversity they rejoiced, and were ga-
thered together ;

* “ Even the extermination, &c.” This is expositive of the evil mentioned in the preceding hemistich. This is the evil, the extermination.

† They were incorrigible, therefore my prayer for them was ineffectual. Still I persevered to fast and pray, though discouraged by ill success.

Smiters [I] were gathered together against me,
And they whom I knew not laid-on-heavy-blows [K],
and rested not.

16 While-I was-[thus]-contumeliously-treated,
They jeered me with their jeers, [L] gnashing
their teeth at me.

17 O Lord, how long wilt thou look on?
Restore my soul from their violence,
My united one * from the lions.

18 I will give-thee-thanks in the great congregation,
† Among a mighty people [M] I will praise thee.

19 Let not them, that without-provocation are my
enemies, rejoice over me,
Nor them that hate me without a cause wink the
eye.

20 Truly they speak to me friendly-language,

* "My united one," compare Ps. XXII, 20.

† Or, "in the numerous people."

- While, against them that would give quiet [N] to
the earth,
They meditate schemes of treachery.
- 21 And they widen their mouth at me ; they say,
Aha ! aha ! Our eye hath seen it.
- 22 Jehovah, Thou hast seen it ; Be not averse to hear ;
O Lord withdraw not far from me.
- 23 Stir-thyself-up to my trial, awake
To my cause, my God and my Lord.
- 24 Give-sentence-for-me according to thy justice,
O Jehovah my God ;
And let them not rejoice over me.
- 25 Let them not say in their hearts ! aha, we have-
our-wish ; [N]
Let them not say, we have devoured him.
- 26 Let them be brought-to-shame and blush all to-
gether that rejoice in my hurt,
Let them be clothed with shame that magnify
themselves against me.

27 Let them sing and rejoice that take-delight in my
righteousness; *

And let them say continually, Magnified be Jeho-
vah,

He-who-taketh-delight in the retribution † of his
servant.

28 And my tongue shall talk of thy righteousness,
Of thy praise, all the day.

PSALM XXXVI.

[TITLE—TO THE GIVER OF VICTORY. TO THE SERVANT OF
JEHOVAH. TO THE BELOVED.] THE OBDURACY AND FINAL
EXCISION OF THE PROFANE.

PART I.

1 The impious hath the maxims of the Apostate † [A]
deeply rooted in his heart,
There is no fear of God before his eyes.

* “My righteousness,” or, “my justification.”

† “Retribution,” or, “prosperity,” or, “integrity.”

‡ *i. e.* The Devil.

2 For he giveth-things-a-fair-appearance [B] to himself,

In his own eyes, so that he discovers not his own iniquity, to hate it.

3 The words of his mouth are vanity and delusion,
He ceaseth to understand to do well. *

4 He meditateth vanity upon his bed ;

5 He hath settled himself in a way not good ;
He abhorreth not evil. †

PART II.

6 O Jchovah, thy-tender-love is in the heavens,
Thy truth above the highest-clouds. ‡

* “Vanity and delusion.” Sophistical arguments in support of infidelity, or idolatry, or false doctrines.—“He ceaseth,” &c. He has lost the natural understanding of the distinctions of right and wrong.

† He sees nothing amiss in it.

‡ Notwithstanding this stupidity of the unbeliever, the divine benevolence and immutable wisdom are the principles which govern the whole world.

- 7 Thy justice is like the strong mountains,
Thy judgements are a vast abyss ;
Thou, O Jehovah, preservest man and beast.
- 8 How precious, O Jehovah, is thy-tender-love,
And under the shadow of thy wings must the sons
of men find shelter.
- 9 They shall be full-fed with the fatness of thy
house,
And thou shalt make them drink the river of thine
own delights.
- 10 For with thee is the spring of' immortality,
In thy light we shall see light.
- 11 Extend thy-tender-love to them that know thee.
And thy righteousness * to the upright of heart.
- 12 Let not the foot of pride come against me,
Nor let the hand of the impious drive-me-about.
-

* Or, " thy justification."

13 See there [C]! they are fallen, the dealers in
vanity!

They are cast down, and are not able to rise!

PSALM XXXVII.

(ALPHABETICAL) THE GODLY COMFORTED WITH THE PROMISE
OF THEIR FUTURE HAPPINESS. IN THIS PSALM THE BLES-
SINGS ARE PROMISED TO THE GODLY THROUGH CHRIST, THE
JUST ONE. [A]

8

1 Fret not thyself because of the wicked,
Envy not the workers of iniquity;

2 For suddenly, like hay, they shall be mown down,
And like the verdure of the grass they shall
wither.

3

3 Trust in Jehovah, and do good,
Dwell in the land, and feed in security; [B]

4 And place thy delight in Jehovah,
And he shall give thee the desires of thy heart.

3

5 Commit thy way unto Jehovah,
And trust in him, and he shall-bring-to-pass.

6 He shall display thy righteousness as the light,
And thy good-conduct* as the noon-day.

7

7 Repose in Jehovah, and place thy expectation
upon him,
Fret not thyself because of him who hath prospered
in his course,
Because of the man who bringeth his devices to
effect.

* Literally, "thy judgement."

7

8 Remit anger, and relinquish wrath,
Fret not thyself so far as to do evil.*

9 For evil-doers † shall be extirpated,
But such as patiently-wait-for Jehovah, they shall
inherit a land.

1

10 For yet a little while, and the impious is not ;
Thou shalt make-much-enquiry-after his place, ‡
but it is not [to be found].

11 But the meek shall inherit a land,
And delight themselves in the greatness of their
recompense.

* Or, " fret not so far as to be made evil," i. e. to become malignant.

† Or, " the malignant."

‡ Literally, " take-much-thought-about."

}

12 The impious plots against the JUST ONE,
And gnashes his teeth at him.

13 The Lord shall laugh at him,
For he seeth that his day approacheth.

n

14 The impious have drawn their sword,
And levelled their bow,
To cut down the helpless and poor,
To butcher the upright in conduct.

15 Their sword shall enter their own heart,
And their bows shall be broken.

u

16 Better is the little of the JUST ONE,
Than the abundance of the thriving impious.

17 For the arms of the impious shall be broken,
But Jehovah supporteth the Just.

,

18 Jehovah noticeth the days of the perfect,*
And their inheritance shall be for ever.

19 They shall not be-put-to-shame in the season of
adversity ;
And in the days of famine they shall be full-fed.

,

20 Truly, the impious shall perish ;
And the enemies of Jehovah, so soon-as-they-are-
exalted to honour,
Vanish.—They vanish like smoke. [C]

* The perfect are those who are perfect in their loyalty to Jehovah. I often render this word by “loyal.”

5

21 The impious borroweth, and repayeth not* ;
But the JUST ONE is compassionate and liberal ;

22 [D] He is ever compassionate, ever lending ;
And his seed is [appointed] to a blessing.

12

23 When a man's steps are ordered by Jehovah, [E]
Then he delighteth in that man's course.

24 If he fall, shall he not be raised up ? [F]
For Jehovah supporteth his hand.

* " Borroweth and repayeth not," a proverbial expression. The impious receive good things at the hand of Providence, to which they have no claim, and are not careful to make a due return of obedience and devotion. They claim much from the mercy of God, without any care to pay the debt of gratitude for that mercy which they hope to find. Thus they are borrowers who never pay. Christ is a charitable man, who gives without any prospect of receiving again.

J

- 25 I have been young, I am also grown old,
But never have I seen the JUST ONE deserted,
Or his seed begging bread.
- 26 Truly, such-as-obtain-his-blessing shall inherit the
earth, [D]
And such as incur his malediction shall be extir-
pated.

D

- 27 Turn away from evil, and do good,
And dwell for evermore.
- 28 For Jehovah loveth judgement,
And never will desert his saints ;
They shall be preserved for ever.

Y

- 29 The foolish shall perish for ever,
And the seed of the impious shall be extirpated.

The just shall inherit the earth,
And they shall dwell upon it for ever.

D

30 The mouth of the JUST ONE discourseth of wisdom,
And his tongue uttereth just-maxims.*

31 The law of his God in his heart,
His steps shall never slide.

2

32 The impious is-upon-the-watch for the JUST ONE,
And is seeking to put him to death.

33 Jehovah will not leave him in his power,
Nor find-him-guilty when-he-is tried.

* *i. e.* Just maxims of human conduct.

פ

- 34 Wait for Jehovah, and keep his way ;
And he shall exalt thee to the inheritance of the
earth ;
When the impious are extirpated thou shalt see it.

ו

- 35 I have seen the impious playing the tyrant ;
And spreading himself abroad like a tree-flourish-
ing in-its native soil. [H]
- 36 But I passed by [I], and behold he was not ;
And I sought him, but he was not to be found.

ז

- 37 Keep [thy] loyalty, and look-well to [thy] inte-
grity ;
For a posterity is [appointed] for the perfect
man. [K]
- 38 But apostates shall be destroyed altogether,
The posterity of the impious shall be extirpated.

n

39 The [L] salvation of the just is from Jehovah,
Who-giveth-them-strength in the season of dis-
tress ;

40 And Jehovah shall help them and deliver them,
He shall deliver them from the impious, and shall
save them,
Because they have taken shelter with him.

PSALM XXXVIII.

THE BELIEVER'S SOUL, UNDER THE IMAGE OF A LEPER, BE-
WAITS HER CORRUPTION, AND THE MISERY OF HER PRESENT
CONDITION.

THE situation of the suppliant, in this Psalm, with respect to his enemies, is exactly what is described in my notes upon the VIth Psalm. He is visited too with a disease painful and debilitating in the extreme,

accompanied with putrid ulcers, and loathsome in such a degree, as to drive away his friends and nearest relations. The weak state to which the disorder has reduced him, encourages his enemies to plot against his life. Two things are very remarkable in the case: that the debility, occasioned by the distemper, seems to have been the circumstance on which they build their hopes of success ; and yet, that they expect not his dissolution from the natural course of the disorder, without stratagems of their own. The sick man considers his deplorable state, as the effect of God's immediate visitation. And, upon this account, he is desirous to submit to it without complaint. He takes no measures to defend himself against his enemies ; he would seem to them not to overhear their discourse, and to be ignorant of their malicious intentions, relying entirely upon God for his deliverance. At the same time, he is overwhelmed with such a sense and dread of guilt and wrath, that he seems to have a fearful mistrust of his own fortitude. But under all this alarming sense of sin, he asserts that "good is his pursuit."

From this state of the sick man's case, the nature of his disorder, the state of his mind, and his situation in other respects, there can be little doubt that

the whole is mystic. Some have thought, and among these the excellent Bishop Horne, that the sick person is the believer's soul : The disease,—Adam's sin, and the consequent corruption of our nature, and the misery of our condition: The enemies,—Satan and his friends, and the atheistical faction. Many parts of the psalm, however, have so striking a reference to the case of our Lord in the days of his flesh, that I cannot but think the whole belongs to him, and that he (the humanity of Christ) is the sick persecuted suppliant. If the sickness may typify generally his humiliation, as I think it may, and the heat which rages in the sick man's loins, the fiery trial of wrath which he endured in the garden of Gethsemane, when his distress, though principally mental, discovered itself in dreadful symptoms in his body ; if this interpretation of the sickness be admitted, there is not a sentence nor a word in the whole of this extraordinary composition which is not applicable to our Lord as man, with more strictness and propriety than to any other person.

- 1 O Jehovah, rebuke me not in-the-effervescence-of-
thine-anger,
Chastise me not in the heat-of-thy-displeasure.

- 2 Truly thine arrows are sunk-deep into me,
And thy hand is laid-hard upon me.
- 3 There is no soundness in my flesh because of
thine indignation ;
No quiet in my bones, by reason of my * sin.
- 4 Truly my * iniquities mount above my head,
Like a heavy burthen, they are too heavy for me.
- 5 The wounds, † which I suffer by reason of my *
folly,
Stink ; they run with corruption. [A]
- 6 I am distorted ‡ ; I am bowed down exceedingly ;
I go melancholy [B] all the day.
- 7 For my loins are filled with a parching heat,
And there is no soundness in my flesh.
-

* “ *My sin.—My iniquities.—My folly.*” *His* because he had made himself answerable.

† Is. LIII, 6.

‡ Writhed with pain.

- 8 I am enfeebled and worn-down to-the-extreme,
I howl for the anguish of my heart.
- 9 O Lord, all my desire is before thee,
And my groaning from thee is not concealed.
- 10 My heart palpitates ; my strength forsakes me ;
And the light of mine eyes ; Nay, they themselves
are lost to me. [C]
- 11 My friends and my companions
Come into my presence, and stop short, [D]
And the-nearest-of-my-kindred stand aloof.
- 12 And they that seek my life are laying snares ;
And they that seek my hurt threaten mischiefs,
And discourse of stratagems the whole day.
- 13 But I, like a deaf man, hear not ; [E]
[I am] as a dumb man that openeth not his mouth.
- 14 I am become as one that heareth not,
In whose mouth are no reproofs. *

* "No reproofs," rather, with Bishop Horne, "no alterca-

15 For upon thee, O Jehovah, I rest-my-hope,
Thou shalt answer *, O Lord my God.

16 For I said †, lest they rejoice over me ;
When my foot slips, they magnify themselves
against me.

17 Truly I am-ready to make a false-step, ‡
And my torment ever is before me.

“ tions.” Our Lord made no defence when he was accused before Pilate,—no apology—no answer to the false witnesses.

* *i. e.* Thou shalt answer the threats and reproaches of my enemies. Trusting to this, I make no answer for myself.

† He assigns the reason of his silence, and his appearing to take no notice of the threats of his enemies. In this manner Abp. Secker understood the text.

‡ This is part of what he said, that is, of his reason with himself for making no reply, and taking no measures of his own against his enemies. The humanity of Christ (if Christ is the speaker in this Psalm) utters this ; “ when his soul was exceeding sorrowful “ unto death ;” when he prayed “ that the cup might pass from “ him,” Matth XXVI, 38—42. Mark, XIV. 33—36 ; when his agony was so intense, that “ an angel appeared to him strengthen- “ ing him,” Luke, XXII, 40—46. At this season, he says, “ I am “ ready to make a false step,” under an apprehension, as it should

- 18 Truly, I set my iniquity in open view,*
I am in consternation for my sin.
- 19 And mine enemies are in vigour. They are strong,
And increased in number†, who hate me wrong-
fully.
- 20 They who requite evil for good
Are-set-against-me, because good is my pursuit.
- 21 Desert me not, O Jehovah,
My God, withdraw not far from me ;
Hasten to my help, O Lord, my Salvation.
-

seem, that his fortitude might fail. His repeated and anxious exhortation to the apostles, at that particular time, to “ watch and “ pray lest they should enter into temptation,” may seem to indicate that he felt the power of temptation strongly at that time in himself. And the temptation of that season was presented to his fear.

* *i. e.* I set in my own view the weight of guilt imputed to me, of which I am to bear the punishment.

† See Abp. Secker in Merrick’s Annotations.

PSALM XXXIX.

THIS PSALM IS A PENITENTIAL MEDITATION ON THE VANITY OF THE PRESENT LIFE. IT DOES NOT SEEM TO BE APPROPRIATED TO ANY PARTICULAR PERSON.

- 1 I said, I will take heed to my ways, not to sin ;
To my tongue I will take heed ; a muzzle on my
mouth,
So long as the impious is before me.
- 2 I was mute and still ; I-made-myself-silent
Of good ; but my grief rankled.
- 3 My heart grew hot within me.
By my earnest meditation the fire kindled.
I spake with my tongue.
- 4 Shew me, O Jehovah, my end,
And the measure of my days ; let me know what
it is,
How brief I am.

- 5 Behold, thou hast appointed my days a hand-
breadth,
Mine age is nothing before thee ;
Truly every thing is vanity,
[Even] every man, with all his pride. [A]
- 6 Surely man's whole life is a mere shew * ;
Surely they turmoil in vain ;
His-accumulated-riches,—he knoweth not who
shall gather them. [B]
- 7 And now, what is my expectation !
O Lord, what I look for from thee is this ;
- 8 Deliver me from all my disobedient deeds,
Make me not the reproach of the foolish.
- 9 I have been mute, I open not my mouth,
Because thou hast brought-to-pass.

* Literally, "man walketh in an image." "Life is a mere
"shew, "the baseless fabric of a vision." Vid. Ps. LXXIII, 20.
"His accumulated riches," literally, "his heaps."

- 10 Remove thy plague from me,
I am-worn-away under the keen-strokes* of thy
hand.
- 11 With rebukes for perverseness thou chastisest
every one ;
And, like a moth, thou makest his bounty gra-
dually to waste away ;
Surely the whole of man † is vanity.
- 12 Hear my prayer, O Jehovah,
And turn thine ear to my cry ;
Be not regardless of my tears :
For I, like all my fathers, am
A stranger and a sojourner with thee.
- 13 Spare me, that I may taste of comfort,
Before I go away, and be no more.

* " Keen-strokes." I refer the word to the root, כרר.

† " The whole of man," or, " all mankind."

PSALM XL.

MESSIAH, RISEN FROM THE DEAD, RETURNS THANKS FOR THE ACCOMPLISHMENT OF HIS WORK, AND PRAYS FOR ITS FINAL EFFECT.

- 1 With steady hope I waited * for Jehovah,
And he inclined unto me, and heard my cry.
- 2 He hath even raised me up from the void pit,
From the mire and mud,
And he hath placed my feet upon a rock,
And given me firm footing. †
- 3 Thus he hath put a new song in my mouth,
A-song-of-praise unto our God.
- 4 Many shall consider, ‡
And they shall fear, and trust in Jehovah.
-

* Literally, "waiting, I waited."

† Literally, "established," or, "set firm my steps," or "goings."

‡ "Shall look to it."

- 5 Blessed is the man whose confidence is the name
of Jehovah, *
And turneth-him not to pride, and the wander-
ings of falsehood. [A]
- 6 Many are thy wonders which thou hast perform-
ed, O Jehovah my God ;
And thy schemes for us none can in order recite
unto thee.
I would declare them, and discourse of them,—
they are too many to be enumerated.
- 7 In sacrifice and offering thou delightest not,
But mine ears hast thou opened [B] ;
Burnt-offering and sin-offering thou demandest
not ;
- 8 Then said I, lo ! I come.
In the roll of the book is written concerning me,
I have delighted, O my God, to execute thy
gracious-will, [C]
And thy decree † [I have had] within my heart.
-

* LXX. Vulg. and Syr.

† “ Thy decree,” the same decree mentioned, Ps. II, 7.

- 9 I have preached righteousness in the great congregation ; *
Behold thou knowest, O Jehovah,
I have laid no-restraint-upon my lips.
- 10 I have not kept thy righteousness hidden in my heart,
Thy faithfulness and thy salvation I have proclaimed ;
I have not concealed thy tender love,
And thy truth, in the great congregation.
- 11 Lay thou no restraint, O Jehovah, upon thy tenderness to me ;
Let thy tender-love and thy truth ever preserve me.
- 12 Truly, evils crowded upon me, till they were beyond number ;
My iniquities [D] overtook me, till I could not endure the sight ;

* The congregation of the universal church, collected from the general mass of the whole human race, in opposition to the particular congregation of the Jewish people.

They were more than the hairs of my head, and
my heart failed me.

13 Jehovah was pleased to deliver me ; *
Jehovah hastens to my help.

14 They who seek my life to destroy it
Shall be brought-to-shame, and covered-with-
blushes all-together ;
They who delight in my hurt,
Shall be driven-back, and put to confusion.

15 They shall immediately go off with their-due-dis-
grace † [E]
Who say to me, aha ! aha !

* This Psalm is no prayer for deliverance from dangers threatened, but a song of thanksgiving for dangers past, or at least prophetically described as past.

† “ Their-due-disgrace.” *Due*,—this I take to be the force of the pronoun suffixed to the noun “disgrace.”

ORACULAR VOICE.

- 16 All who seek thee, shall rejoice and be glad in thee ;
The lovers of thy salvation shall ever say, Magnified be Jehovah.

MESSIAH.

- 17 Although I am helples and poor, * [F]
Jehovah [G] thinketh of me ;
My helper and my deliverer art thou,
O my God, make no delay.

PSALM XLI.

A PRAYER OF THE MESSIAH IN HIS HUMILIATION.

- 1 Blessed is he who giveth attention † to him that
is reduced to poverty ; [A]
In the evil day Jehovah shall deliver him.

* 18: MSS. and 8 printed editions of Kennicott's collation.

† "Blessed is he who is not offended in me."

- 2 May Jehovah guard him, and keep him alive,
Let him be blessed in the land,
And give him not up [B] to the will of his ene-
mies.
- 3 May Jehovah give him strength upon the couch
of languor ; [C]
Thou hast made all his bed in his sickness.
- 4 For me, I have said, O Jehovah, have pity upon
me,
O heal my soul. Surely I bear blame before
thee. [D]
- 5 My enemies wish me evil ;
“ When will he die and his name perish?”
- 6 If any one come to see me, he talks deceitfully ;*
His heart of itself conceiveth some-base-surmise ; †
He goeth abroad and uttereth it.

* Many of the Jews who visited our Lord, came to him with in-
sidious designs.

† Literally, “ his heart gathereth iniquity (און) to itself.” The
iniquity which the heart of the deceitful visitor gathereth, I take to
be base suspicions engendered in it, of its own malignity.

- 7 All they that hate me whisper all-together against
me,
To myself they impute my calamity.*
- 8 “ Some cursed thing† presseth heavily upon
“ him,
“ And when he is once down, he will rise no
“ more.”
- 9 Even my own familiar friend, in whom I put con-
fidence,
Eating of my bread, has practised the greatest
treachery against me. [F]
- 10 But thou, O Jehovah, have pity upon me,
And raise me up, that I may requite them.
- 11 By this I know that thou takest-delight in me,
Because my enemy will not triumph over me.
-

* They consider my afflicted state as a judgement upon me for my own sins.

† “ Some cursed thing,” *i. e.* the crime which they supposed to be the cause of the divine judgement upon him.

- 12 As for me, in my integrity, thou wilt support me,
And fix-my-station in thy presence for ever. [G]

PSALMS XLII. & XLIII. AS ONE.

[See Notes.]

I.

- 1 As the hart crieth after the flowing streams,
So my soul crieth after thee, O God.
- 2 Athirst is my soul for God, for the living Pro-
tector,
When shall I come, and see the face of [A] God.
- 3 To me my tears have been meat day and night,
While it is continually said unto me, where is
thy God? *
- 4 These things I remember, [B] and to my-self I
pour out my soul ;—

* Compare 2 Pet. III, 3, 4.

That I am to pass over to the tabernacle,—that I
shall escape from thee to the house of God, *
Amid the sound of exultation and thanksgiving,
The multitude rejoicing.

- 5 Why wilt thou bow thyself down, O my soul, and
disquiet thyself within me ?
Wait-patiently for God ; for I shall yet give him
thanks,
The preserver of my person, and my God. [C]

II.

- 6 Within me my soul is bowed down ; therefore I
will remember thee,
Concerning the land of Jordan, and the Hermons ;
concerning the little Hill.
- 7 Wave calleth unto wave, in addition to the noise
of thy water-spouts :
Over me are gone all thy breakers and thy bil-
lows.

* Or, according to another reading, “ That I am to pass over
“ to the tabernacle of the glorious ones, to the house of God.”

8 In the day-time Jehovah will appoint his abundant-goodness,

And in the night his song [E] shall be with me;—
prayer unto the protector of my life. *

9 I say unto God; my Rock, why hast thou forgotten me!

Why go I mourning, while the enemy oppresseth?

10 While the sword is in my bones [F], my enemies insult me,

While they say unto me continually, where is thy God?

11 Why wilt thou bow thyself down, O my soul, and disquiet thyself within me?

Wait patiently for God, for I shall yet give him thanks,

The preserver of my person, and my God.

* Or, "And in the night my constant song is prayer, &c." See Notes.

[XLIII]—III.

- 1 Give sentence for me, O God, and take up my
cause ;
From a nation of no pity [G], from a man of
deceit and iniquity, deliver me ;
- 2 For thou art my God, my strengthener; why hast
thou cast me off?
Why go I mourning while the enemy oppresseth ?
- 3 Send forth thy light and thy truth,
Let them lead me ;
- 4 Let them bring me to thy holy hill, and to thy
dwellings ;
So shall I come to the altar of God,
To God, in whom is all my joy,
And I shall praise thee upon the harp, O God
my God. [H.]
- 5 Why wilt thou bow thyself down, O my soul, and
disquiet thyself within me ?

Wait patiently for God ; for I shall yet give him
 thanks,
 The preserver of my person, and my God.

PSALM XLIV.

[See Notes.]

PSALM XLV.

EPITHALAMIUM. A MYSTIC SONG UPON A KING'S MARRIAGE.
 MESSIAH, THE BRIDEGROOM ; THE CHURCH, HIS BRIDE. [A]

THIS Psalm relates to the second advent. The Bridegroom is the conquering, not the suffering, Messiah ; the marriage is celebrated after his victories ; and the Bride is the Church Catholic, rescued from the persecutions of the antichristian faction, and composed of the two great branches of the church,

that of the restored Jews, and that of the ingrafted Gentiles. Or rather, perhaps, the Bride or Consort (לש) is the church of the converted Jews, become the metropolitical church of all Christendom, and the Virgin's companions are the other churches.

1 My heart labours* with a goodly theme,
I address my performance to the king;
My tongue is the pen of a well-instructed writer.†

2 Thou art adorned-with-beauty beyond-the sons
of men ;
Grace is poured upon thy lips ;
Therefore God hath blessed thee for ever.

3 Warrior! gird thy sword upon thy thigh ;
Buckle on thy refulgent dazzling armour ; [B]

4 And take thou aim ; be prosperous, pursue, [C]

* Literally, "boileth, or bubbleth up."

† "Well-instructed," the word "ready," which is used in the public translation, rightly understood, renders the original properly; but then it must be understood, not for nimbleness of hand in writing, but *readiness* of mind in the subject treated.

In the cause of truth, humility, and righteousness ;

For thy own right hand shall shew thee wonders.

5 Thine arrows are sharpened, [D]

(Peoples shall fall beneath thee)

In the heart of the king's enemies.

6 Thy name, O God, is for ever and ever ;

A straight sceptre is the sceptre of thy royalty.*

7 Thou hast loved righteousness, and hated impiety;

Therefore God hath anointed thee,

Thy own God, with the oil of gladness above thy fellows. †

8 Thy garments are all myrrh, aloes, and cassia ; [E]

Excelling ivory palaces, [F]

Excelling those which delight thee.

* It is very evident that this verse is applicable to no throne and to no sceptre, but the throne and sceptre of Messiah ; nor can any other king be addressed by the title of God. Therefore, by Mr Hutchinson's rule, the whole Psalm belongs to him.

† Those whom thou art "not ashamed to call thy brethren."

- 9 King's daughters are among thy bright beauties, [G]
 On thy right hand the Consort [H] has her station,
 In standard gold of Ophir.
- 10 Hearken, O daughter! and consider; *
 Incline thine ear, and forget
 Thine own people, and thy father's house;
- 11 So shall the king set his heart upon thy beauty.
 Truly he is thy Lord; therefore worship thou
 him.
- 12 See the daughter of Tyre, with a gift! [I]
 The wealthiest of the people shall entreat thy
 favour.
- 13 She is all-glorious,—daughter of a king! †
 Her inner garment is studded with gold; ‡

* See Bishop Horne's Note.

† This "king's daughter," and the "consort" are evidently the same person. "The connection between Christ and his church," says Bishop Horne, "uniting in itself every relation, and every affection."

‡ Literally, "with studs of gold."

Her upper garment is embroidered with the needle.

14 She is-conducted-in-procession to the King ;
The virgins follow her*, her companions ;
They are coming unto thee.

15 They are conducted-in-procession, with festivity
and rejoicing ;
They enter the palace of the King.

16 Thy children shall be in the place of thy fa-
thers† ;
Thou shalt appoint them for princes over all the
earth.

* If the consort be the church of the restored Jews, these virgins, her companions, are the other churches of Christendom. See my Sermons, Vol. I.

† “ Thy children shall be what thy fathers were,” God’s chosen and peculiar people. Or, “ Thy sons shall eclipse the glory of thy fathers, born to the inheritance of a better kingdom.”

- 17 I shall propagate-the-remembrance of thy name
to all generations, [K]
Insomuch that the peoples shall praise thee for
ever.

PSALMS XLVI. XLVII. XLVIII.

[See Notes.]

PSALM XLIX.

UPON DEATH. TO THE PRECENTOR. A SONG FOR THE SONS
OF KORAH. [A]

- 1 Hear this, all ye peoples,
Give ear all ye inhabitants of the world ;
- 2 Both the sons of the low, and the sons of the
great, [B]
The rich man and the poor, one with another.
- 3 My mouth uttereth maxims-of-wisdom,
And the meditations of my heart are matters of-
understanding.

- 4 I incline [C] mine ear to the parable,
I propound my mysterious doctrine [D] upon
the harp.
- 5 Wherefore should I fear in the days of evil,
When the iniquity of those who plot against me
environs me, [E]
- 6 Of those who trust in their own wealth,
And boast themselves in the multitude of their
riches? [F]
- 7 No man can by any means redeem his brother, [G]
He cannot give unto God an atonement for him-
self; [H]
- 8 For costly is the ransom of their soul;
And he that ceaseth for ever, yet shall live. [I]
- 9 [K] To all eternity he shall not see corruption,
Although he see it.—Wise men die
- 10 Equally with the foolish and stupid;
They perish, and leave their wealth to strangers.

- 11 Their inward thought [L] is, that their houses*
are for ever ;
Their dwellings from generation to generation ;
They call countries after their own names.
- 12 For man, when he is in honour, will not under-
stand, [M]
He is like the beasts which sink into nothing. †
- 13 This way ‡ of theirs is their folly,
Yet those-who-come-after-them delight-in their-
maxims.
- 14 Like-a-flock-of sheep they are appointed unto
hell ;
Death is their shepherd. [N]
The just shall-have-dominion over them in the
morning; [O]
-

* i. e. " Their families."

† Inasmuch as he gives himself up, like a mere animal, to his appetites, as if he had neither hope nor fear beyond the present life.

‡ i. e. This way of using no discretion, (of not understanding) and of giving themselves up, like the brutes, to their appetites.

And their beauty [P] is [appointed] to decay,—
 hell is the dwelling for them.

15 But God shall redeem my soul

From the power of hell, for he shall receive me.*

16 Fear thou not, when any one becometh rich,
 When the glory of his house is advanced.

17 Truly, when he dieth he shall carry nought away ;
 His glory shall not follow him.

18 For while he lived, he received his gratification†,
 And he shall praise thee because thou doest well
 for thyself.

19 He shall go [Q] to the generation of his fathers ;
 To all eternity they shall not see light. [R]

* “ He,” *i. e.* God shall take me to himself.

† Literally, “ he blessed his soul,” *i. e.* he received his gratifications ; but hereafter he shall praise thee, who, by a more prudent conduct, providest for thy future happiness. “ Son, remember, thou in thy lifetime receivedst thy good things, and, likewise, Lazarus evil things ; but now he is comforted, and thou art tormented.” Luke, XVI, 25.

- 20 When man is in honour he will not understand ;
He is like the beasts which sink into nothing.
-

PSALM L.

THE PROPAGATION OF THE GOSPEL, AND THE ABOLITION OF
THE MOSAIC RITUAL.

PART I.—PSALMIST.

- 1 The Omnipotent God, Jehovah hath spoken,
And hath summoned the earth, from the rising
of the sun to its going down.*
- 2 The perfection of beauty from Zion
Hath God displayed.
- 3 Our God shall come and shall not be silent,
A fire devoureth before him,
And around him the whirlwind rageth.
-

* This summoning of the earth from east to west can be nothing but the general promulgation of the gospel.

- 4 He shall summon the heavens from above,
And the earth, to the judgement of his people.
- 5 “ Assemble unto me, my saints,
“ Those who have struck the covenant with me
over the sacrifice.”
- 6 And the heavens shall declare his righteousness,
For God himself is judge.

PART II.—GOD EXPOSTULATES.

- 7 Hear, O my people, for I will speak,
O Israel, for I bear-witness against thee,
I am God, thine own God.
- 8 On account of thy sacrifices I will not reprove
thee,
Or thy burnt-offerings ;—they are continually
before me.*
- 9 I will not take a bullock out of thine house,
Or he-goat out of thy folds.

* “ I have no complaint against thee on that account.” Dr Durell.

- 10 For to me belong all the beasts of the forest,
The cattle upon the hills of oxen.*
- 11 I know every fowl of the mountains,
And every reptile of the field is by my side. [A]
- 12 If I were hungered, I would not tell thee ;
For to me belongs the world and all-its-store.
- 13 Shall I eat the flesh of bulls,
And drink the blood of goats ?
- 14 The sacrifice for God is thanksgiving,
And the offering for the Highest, thy vows.
- 15 And call upon me in the day of distress ;
Then I will deliver thee, and thou shalt glorify
me.
- 16 But to the impious God saith,
What concerns it thee, to recite my statutes,
And why takest thou my covenant in thy mouth ?
-

* *i. e.* Where oxen range.

- 17 Whereas thou hatest instruction,
And castest my words behind thee,
- 18 If thou didst spy a thief, instantly thou-becamest-
his accomplice, [C]
And thou hast-taken-thy-share with-the-adulter-
ers.
- 19 Thy mouth hath-been-fruitful in mischief, [C]
And thy tongue frameth deceit.
- 20 Thou sittest [D], and speakest against thy bro-
ther,
Against the son of thy mother thou pourest-out
abuse.
- 21 These things thou hast done, and I was still ;
Thou hast thought that I AM is such an one as
thyself. [E]
I will-call-thee-to account, and I will be thy ad-
versary to thy face. [F]
- 22 Now-consider this, ye that forget God,
Lest I [G] tear in pieces, and there be no deli-
verer.

23 He who sacrificeth praise, shall-be-deemed-to-ho-
nour me,

And him that sets-in-order [H] his course, I will
visit with the salvation of God.

PSALMS LI. LII. LIII. LIV.

[See Notes.]

PSALM LV.

THAT Absalom's rebellion gave occasion to the LVth psalm may seem not improbable, when we recollect the particulars of that story, as it is related in the XVth chapter of the 2d book of Samuel. The consternation and distress expressed in verses 4, 5, 6, 7, 8, describe the king's state of mind when he fled from Jerusalem, and marched weeping up the mount of Olives. "The iniquity cast upon the Psalmist answers to the complaints, artfully raised against

“ the king by his son, of a negligent administration
 “ of justice, and to the reproach of cruelty cast
 “ upon him by Shimei,” 2 Sam. XV, 2. 4. & XVI, 7.
 8. The equal, the guide, and the familiar friend,
 we find in Achitophel, the confidential counsellor,
 first of David, afterwards of Absalom. The “ but-
 “ tery mouth and oily words” describe the insidious
 character of Absalom, as it is delineated by the his-
 torian, 2 Sam. XV, 5. 9. Still, the believer, accus-
 tomed to the double edge of the prophetic style, in
 reading this Psalm, notwithstanding its agreement
 with the occurrences of David’s life, will be led to
 think of David’s great descendant, who endured a
 bitterer agony, and was the victim of a baser treach-
 ery, in the same spot where David is supposed to
 have uttered these complaints.

PART I.—SUPPLICATION.

- 1 Give ear, O God, unto my prayer,
 And hide not thyself from my supplication.

- 2 Hearken unto me, and answer me ;
 I am brought low with my anxiety [A], and am
 distracted.

- 3 With the cry of the enemy, with the oppression
of the impious ;
Who cast iniquity upon me,* and [as] in wrath
wreck their spite upon me.
- 4 My heart is sore within me,
The terrors of death are fallen upon me.
- 5 Fear and dismay are come upon me,
Convulsive tremblings come over me.
- 6 And I say, Oh, that I had the pinion of the dove,
That I might flee away, and be at rest.
- 7 Lo, I would get far away,
I would lodge a wanderer in the wilderness.

* “ Cast iniquity upon me,” literally, “ slide iniquity upon me,”
i. e. by oblique and artful insinuations they asperse my character.
The sentiment of the whole line I take to be this, that the ene-
mies of the Psalmist, by sly insinuations, brought him under the
suspicion of the worst enemies, and then wrecked their malice
upon him, under the colour of a just resentment.

- 8 Soon would I provide me a shelter *,
From the driving storm and whirlwind.

PART II.—ACCUSATION.

- 9 Confound, O Lord, divide their tongues ; [B]
Truly, I have seen violence and strife in the city.
- 10 Day and night, upon her walls, it surrounds her ;
Misery and distress is in the midst of her ;
- 11 Profligacy is in the midst of her ;
Deceit and guile depart not from her streets.
- 12 Truly no enemy reviled me, or I would have
borne it ;
Not one that bore me open hatred magnified him-
self against me ;
For from such a one I would have hidden my-
self.

* The sentiment is, that he should with more ease provide a shelter against the storms in the wilderness, than against the malice of man in the city.

- 13 But thou, a Man, put upon-a-level with myself,
My confident, and my familiar friend.
- 14 We took delight to converse of our secrets together,
In the house of God we walked together in the crowd.

PART III.

- 15 Let death exalt his claim [C] upon them,
Let them go down alive into hell ;
For wickedness is in their dwellings, in the very
midst of them. *
- 16 As for me, I call upon God,
And Jehovah shall save me.
- 17 Evening, and morning, and noon-day,
I pine inwardly †, and am distracted : But he will
hear my voice ;

* *i. e.* " In the inmost recesses of their dwelling-houses.

† See verse 2.

- 18 Securing my person * from the battle that is
against me,
For they who stood on my side told for many. [D]
- 19 The Omnipresent One will hear,
And he that abideth of old [E] will give them their
due ;
Inasmuch as they are incapable of change,
And will not fear God.
- 20 He hath put forth his hand against those with
whom he was at peace,
He hath violated his own covenant.
- 21 Smooth is his buttered speech, [F]
When war is in his heart ;
His words are softer than oil,
When they are drawn swords.

ORACULAR VOICE.

- 22 Cast thy care upon Jehovah, for he will sustain
thee ;

* Literally, "redeeming my person in peace."

He will not suffer the JUST ONE to be tossed about
for ever.

PSALMIST.

23 Thou, then, O God, wilt bring them down into
the pit of destruction ;
The men of blood and deceit shall not finish half
their days:
But I will put-trust in thee.

PSALM LVI.

A PRAYER OF THE MESSIAH. [A]

1 Take pity upon me, O God, for men [B] trample-
me-under-foot; *
Every day the foe [C] harasseth me.

* “ Trample-me-under-foot.” The original has an allusion to the curse upon the serpent, which cannot be preserved in a translation, for want of a word, which, like the Hebrew verb used here, according to the reading of the old copies, and in Gen. III, 15. may signify either to trample, or to bruise.

- 2 My enemies trample-me-under-foot * [D] every
 day,
 For many they be who fight against me from on
 high. [E]
- 3 What time [F] I am afraid,
 I will put-trust in thee.
- 4 God shall be the theme of my praise †: He-hath-
 passed-his-word, [G]
 Therefore in God I have-placed-my-trust: I will
 not fear
 What flesh can do unto me.
- 5 Continually they wrest [H] my words against me;
 All their study is for mischief.
- 6 They make a stir; [I]——they-are-ever-upon-
 the-watch; [K]

* See Note, preceding page.

† “ God shall be the theme of my praise,” literally, “ I will praise
 “ God ;” but the original word signifies, not devotional praise ad-
 dressed to God himself, but the public praise of God addressed to
 men ;—the celebration of him as the Psalmist’s deliverer, and the
 avenger of his wrongs. This force of the original word I cannot
 express but by periphrasis.

They observe my steps, because they-are-impatient-for my life.

7 In vanity is the hope-of-deliverance for them ;[L]
In anger, O God, bring thou down the peoples.

8 Thou takest account of my persecutions ;
Put my tears in thy bottle, [M]
Are not these things in thy book ?

9 Then * shall mine enemies retreat, †
When I cry unto thee [N]. This I know,
For to me thou art God. ‡

10 God shall be the theme of my praise ; he-hath-passed-his-word, §

* At that moment.

† Matt. XXVI, 53.

‡ This is opposed to what was said (v. 7.) of the Psalmist's enemies, that their whole hope of deliverance is in vanity,—a false religion.

§ The word spoken by God, in which the person uttering this Psalm takes so much comfort, is the promise, that the woman's seed should be victorious.

Jehovah shall be the theme of my praise ; he-hath-
passed-his-word.

11 In God I have-placed-my-trust ; I will not fear
What man can do unto me.

12 Unto me, O God, are thy vows, *
I will repay thee praises.

13 For thou hast delivered [O] my soul from death,
And what is more, my feet from falling ;
That I may walk before God,
In the light of the living.

PSALM LVII.

A PRAYER OF THE MESSIAH.

THE composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid,

* By a bold figure, the promise of the Messiah's victory is mentioned as a vow, by which the Father had bound himself to the Son. The Messiah is the speaker throughout this Psalm.

and expressing deep distress, and extreme danger. When suddenly, in the 7th verse, in the sure prospect of the divine assistance, the strain is changed to notes of praise and triumph, as over an enemy already fallen.

1 Take-pity-upon me, O God, take-pity-upon-me,
For with thee my soul hath-taken-shelter ;
Even under the shadow of thy wing I-seek-shelter,
Till calamity be overpast. [A]

2 I will call upon God most High,
Upon God who will bring things to a conclu-
sion [B] for me.

3 He shall send from Heaven and save me ;
He shall give to reproach them that trample
on [C] my soul ;*
God shall send forth his kindness and truth.

4 I have-my-lodging amidst lions ; [D]
The sons of men are fiery [with rage] ;

* Literally, " the bruisers of my soul."

Their teeth are spears and arrows,
And their tongue a sharpened sword.

5 Exalt thyself, above the heavens, O God,
Thy glory above all the earth.

6 They have prepared a net for the steps
Of me, humbled * [E] in my soul ;
They have digged a pit before me :—
They are fallen into the middle of it.

7 My heart is ready, O God, my heart is ready ;
I will sing, and chaunt-the-holy-lay.

8 Awake my glory †, awake psaltery and harp,
Myself-I-will-awaken early. ‡

9 I will praise thee among the peoples, O Lord ;
To thee I will chaunt among the nations.

* Literally, " bowed down."

† *i. e.* My tongue, my voice.

‡ Or, perhaps with Bp. Horne, " I will awaken the morning."

- 10 For thy mercy towereth unto the heavens,
And thy truth unto the fleecy-clouds.
- 11 Exalt thyself, O God, above the heavens,
Thy glory above all the earth.
-

PSALM LVIII.

GOD'S JUST JUDGEMENT FORETOLD AGAINST THE UNJUST
JUDGES OF OUR LORD. (SEE PSALM LXXXII.)

THIS Psalm has no obvious connection with any particular occurrence in the life of David; but it is connected remarkably with the history of Christ. It reproaches some tribunal with unjust decisions; taxes the rulers of the world, or mankind in general, with selfish schemes of wickedness; threatens them with destruction, and promises the institution of an upright judicature; with some allusion in the end to some one Just Person, and some one wicked person opposed to him.

- 1 Are ye in earnest*, O faction, when ye talk of
righteousness,
Do ye give-sentence uprightly, O ye sons of
men?
- 2 Nay, but in your heart you work wickedness upon
the earth,
You concert your schemes of violence. † [A]
- 3 The impious are alienated, from the womb;
From the very-birth, they go astray ‡, speakers of
falsehood.
- 4 Their malignant temper [B] is like the serpent;
Like the deaf adder that stoppeth his ear,

* The insinuation of a hypocritical pretence to righteousness, strongly points at the Scribes and Pharisees of our Lord's times.

† "Schemes of violence," literally, "the violence of your hands." *i. e.* You lay out, in your imaginations, the schemes which your hands are to execute.

‡ "They wander," *i. e.* they are unprincipled;—they wander over the field of life, not determined to any certain path.

5 Which will not hearken to the sound of muttered charms,

[To the voice] of the skilful enchanter. [C]

6 God is breaking their teeth in their mouths ;
The grinders of the young-lions Jehovah is breaking out. [D]

7 They shall [E] melt away like water which is in continual flow,

He shall level his arrows against them,

And like ***** they shall split in pieces. [F]

8 Thou shalt dissolve them like wax,

Like as a woman's untimely birth is gone, [G]

Never seen of the sun *.

9 Before your pots feel the bramble,

In whirlwind and hurricane he shall sweep them away. [H]

* Or, "not having seen the sun."

10 The JUST ONE shall rejoice when he seeth the
vengeance,

He shall wash his feet in the blood of the impious
one :

11 So that mankind * shall say, Truly there is a re-
ward for the JUST ONE ;

Truly there is a God who executeth-judgement
in the earth.

* Literally, "a man."

CRITICAL NOTES

UPON THE

PSALMS.

CRITICAL NOTES

UPON THE

PSALMS.

PSALM I.

Ver. 1. ——— “in the counsel.” Rather, ——— “after the counsel.”

Ver. 4. ——— “like the chaff which the wind driveth away.” This allusion describes the instability of the principles of the ungodly, rather than of their fortunes. Their want of principle is opposed to the good man’s steady meditation of Jehovah’s law, which is the foundation of his prosperity. On the other hand, because the ungodly want this principle, therefore they shall not stand in the judgment.

Ver. 5. ——— in the judgment.” The judgment here intended is evidently the last Judgment, and the congregation of the righteous is their assembly at the tribunal of Christ at the last day. “The ungodly shall not stand,” i. e. they shall not be established in this judgement, nor have a place assign-

ed them among the just. And to this effect Bishop Hare, “לא יקמו videtur sensu forensi sumendum, ut Latinis *stare* et causâ *cadere*.”

Ver. 6. “For the Lord knoweth the way—” rather, “For Jehovah attendeth to the way,” i. e. to the fortunes. דרך is used variously, either for the course of a man’s fortunes, or the course of his morals. The former, I think, is the sense here.

PSALM II.

[A] Ver. 4. — shall laugh.” Houbigant to the verb שחק would add the pronominal suffix ם. But this alteration, however it may seem to be countenanced by the version of the LXX. is unnecessary; as לבו at the end of the sentence may serve for both the verbs שחק and ילעג. We find the same construction in the Targum.

He that sitteth upon the heavens shall laugh,
The Lord shall make scorn at them ;

i. e. laugh at them,—make scorn at them.

[B] Ver. 5.— speak against them.” The verb *speak* has no nominative expressed in the Hebrew text. Our translators, therefore, properly supply the pronoun of the third

person, rehearsing *the Lord*, the subject of the verb in the last line of the preceding distich : and this nominative understood is rehearsed by the suffixes of the nouns, *wrath* and *displeasure*. For אֱלִימו the Syriac has ܐܠܝܡܘܫ : a word so near the Hebrew עליון that one is almost tempted to conjecture that the Syriac interpreter found this word instead of אֱלִימו in the MSS. which he used, and preserved it in his translation as a proper name.

“ Then shall *the Highest* speak in his wrath.”

[C] Ver. 6. Yet will I anoint my king, &c.” Ἐγὼ δὲ καταστάθην βασιλεὺς ἐπὶ αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ, διαγγιγγελλῶν τὸ πρόσταγμα κυρίου. LXX. Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, praedicans praeceptum ejus. Vulg. For מלכי, therefore, and קדשי, the copies used by the LXX. had מלכו and קדשו.

[D] Ver. 7. — the decree.” For אֶל־הַקֵּץ read אֶל־הַקֵּץ, and understand אֶשְׁרֵךְ as the accusative after the verb קֵץ. The literal rendering will be, “ I will declare what God has decreed.”

[E] Ver. 9. — break.” ποιμανῆς, LXX. *Reges*, Vulg. *Pasces*, Hieron. All these interpreters referred the verb to the root רעה, not רעע.

[F] Ver. 12. — from the way.” Bishop Hare would read כִּרְרַךְ — “instantly,” or — “upon the spot;” e vestigio, illico, subito. If this sense of the word can be proved, the emendation may then seem highly probable.

P S A L M III.

PRAYER OF A BELIEVER FOR DELIVERANCE FROM THE ATHLETICAL CONSPIRACY.*

In this, as in all the psalms of the like argument, the complaint and petitions for relief and help, are intermixed with expressions of praise and thanksgiving for former mercies, professions of secure reliance on God's protection, and of joy in the expectation of a final deliverance.

P S A L M IV.

THE SAME SUBJECT.

[TITLE—TO THE GIVER OF VICTORY. UPON THE STRINGED INSTRUMENTS. A PSALM OF DAVID.]

Ver. 2. — how long will ye turn my glory into shame? how long will ye love——” Rather,

* This is the first of the Psalms that has a title. The title is, “A Psalm of David when he fled from Absalom his son.” But nothing in the psalm has any particular reference to that event.

“How long shall my glory be my reproach? ye love,” &c. This seems to be the language of a pious man, whose piety was the jest of his profane contemporaries; or, more particularly, of a believer reproached and ridiculed for his belief and trust in his crucified Saviour. But the LXX. seem to have followed a very different reading; for לבלמה their copies had לב למה, which two words are to be understood to be separated by a note of interrogation, that the preceding clause may end with לב, and the word למה may begin a new question.

Ye sons of men, why are ye slow of understanding? *

Why love ye vanity?

Bishop Lowth esteems this the true reading; but I am inclined to prefer the text as it now stands.

— seek after leasing,” rather — seek after untruth.” These reproachful questions are addressed either to the votaries of idolatry, or, which comes nearly to the same thing, to those who were scandalised at the meanness of our Lord’s appearance. They are said to be stupid, not to have a right judgment of the real worth of things, or to distinguish what is really valuable in the sight of God, from the delusive, outside show of worldly grandeur.

* Literally, “heavy of heart.”

Ver. 3. — hath set apart him that is godly for himself.”
Him that is godly, rather, a godly one.
 —for himself. Bishop Hare for לִי reads לְ; and renders the passage thus—“mirificavit Jah misericordiam suam mihi.” Bishop Lowth thinks the emendation probable. It seems to me, however, that no emendation is necessary, and that Bishop Hare’s is for the worse, according to the present reading of the preceding verse, which Bishop Hare retains; but if the Septuagint-reading of that verse, which Bishop Lowth approves, be adopted, then the pronoun of the third person is preferable here. Bishop Hare’s alteration is justified by none of the ancient versions. The two verses, according to the Septuagint reading, are to this effect :

Ye sons of men, why are ye slow of understanding ?

Why love ye vanity, and seek-after untruth ?

But know, that Jehovah hath set-apart for himself a-godly-one—

Jehovah will hear me when I call unto him :

which is very good sense, but certainly not preferable to that which the Hebrew text gives as it stands.

—“Jehovah hath set apart for himself a godly one,” &c. Know, there is a certain godly person who has a particular interest with Jehovah, and through this interest I am heard.—“Set-apart.” The Hebrew verb פָּלַח signifies to distinguish and mark one or more out of a multitude, by particular privileges and prerogatives.

Ver. 4. "Stand in awe," rather, "Be ye angry;" or, if a low word might be used, "grumble." The Hebrew verb expresses the angry murmurings of the factious and discontented. This and the following verse are addressed to the idolatrous faction, supposed to be vexed and enraged at the prerogatives of the Godly One, and to murmur at the interest of his prayers to the exclusion of all others. However you may dislike this arrangement, says the Psalmist, it is my advice to you to smother your resentment, and if secretly you murmur, sin not; let not your dissatisfaction carry you to any acts of open rebellion. Consider the matter coolly in your own minds, in private, and be still. And when, by sober reflection, you have brought yourselves to this temper of submission, then come and offer the sacrifices of righteousness, unite with the righteous in that worship which God requires, and refractory and impious as hitherto you have been, yet thus changed, put your trust in Jehovah.

Ver. 6. and 7. ——"lift up the light."—"Thou hast put gladness." I, from a firm trust in the final deliverance, feel a secret joy, beyond any satisfaction that the worldly-minded can receive, from the annual increase of his perishable store. O Jehovah, show some public signal of thy favour, that the adverse faction may no longer insult our depressed condition, as though we were abandoned of thee, and given up without help or hope to their persecution. Compare Ps. III, 2, 3.

Ver. 8. I will both" — rather, — at once." I am asleep the moment I am laid down. Bp. Lowth.

PSALM V.

[TITLE—TO THE GIVER OF VICTORY. UPON THE FLUTES.

A PSALM OF DAVID.]

[A] Ver. 1. — my sighing." I am in doubt whether the Hebrew word הִנִּינִי be used, in this place, to denote the internal desire of the mind, in opposition to אָמַרְי , the words uttered in the former branch of the verse, or for a prayer, uttered *sotto voce*, like the private prayer usually said by every person before he take his seat in church, or for the internal motion of the mind toward God, uttered only in sighs and groans $\sigma\upsilon\gamma\gamma\mu\omicron\iota\varsigma$ ἀλαλητοῖς, Rom. VIII, 26. Jerome renders it by the Latin word *murmur*, the LXX. by the Greek word $\kappa\epsilon\zeta\upsilon\gamma\mu\omicron\varsigma$; but the root הִנִּן describes indeed a rumination of the mind, but properly as accompanied with some external sound. It rather, I think, denotes the signification of some strong affection of the mind, in inarticulate sounds, than in words. Perhaps, therefore, the best rendering of this line would be thus:

Give ear, O Jehovah, to my words,

Understand my sighing.

[B] Ver. 3. — direct my prayer unto thee," *Eng. Trans.* rather, — set-every-thing-in-order before thee," *i. e.* upon the altar, as was the duty of his office. See MUDGE.

— and will look up," *E. T.* rather, — and will look out for thee," or "watch for thee," *i. e.* watch for some usual signal of God's favour; some appearance in the flame of the sacrifice, or a ray of the Shekinah issuing from the sanctuary. I apprehend that the dative לְ serves for both the verbs אֶעֱרֵךְ and אֲנַפֵּה. Nothing is more frequent in the Psalms, than that two verbs should have a common casual noun. The passage cannot be rendered intelligibly in our language without a repetition of the pronoun, because the preposition *before* will not give the true sense after the verb *watch*, nor the preposition *for* after the verb *set-in-order*.

[C] Ver. 4. — wickedness — evil —" *E. T.* I think the nouns רָשָׁע and רָע in this place rather render, "a wicked person," and an "evil person," than wickedness and evil.

Truly thou art not a God that delighteth in a wicked person,
An evil person shall not be thy guest.

The priest admitted to lodge within the precincts of the temple, was, as it were, God's guest, entertained in God's own house. From this privilege of being lodged in God's true house, typified by the Mosaic temple, every evil person is excluded.

[D] Ver. 7. —“come — worship.” The verbs in the original are in the future form. But I think a translator’s rule should be to express the Hebrew future, by the future or the present, as may best suit the sense. The force of the future here is to express, not the man’s design but his privilege, and his constant practice.—“I shall come,” that is, I may come, or am permitted to come.—I enjoy the privilege from which the persons described in the two preceding verses are excluded.

[E] Ver. 9. —“no constancy.”—“no faithfulness.” *E. T.* Bishop Hare imagines that the word אמת has been lost between בפיה and נכונה taking נכונה for a passive verb, which, as the text stands, hath no subject. But why may not נכונה be a noun substantive signifying sincerity, uprightness, veracity, and the verb substantive be understood? It is thus that Cocceius explains the passage, and the version of the LXX. seems to countenance his exposition.

The English word *constancy*, which was used in the old translation, is far preferable to *faithfulness*.

[F] —“they flatter with their tongue.” *E. T.* The word *to smooth*, is used in our language, in a manner exactly expressive of the Hebrew metaphor, as our translators, at least, understood it. We say, to smooth a man over with the tongue. This is, indeed, the Hebrew phrase in English words. But

with us it is altogether vernacular. I have my doubts, indeed, whether flattery be the thing meant by the Hebrew words. Is it not rather that the persons in question, by plausible arguments, and an ensnaring eloquence, contrived to set a fair appearance upon mischievous maxims and pernicious practices. Libertines, in all ages, have not wanted excuses for their riot and debaucheries. The idolaters of antiquity, contrived to give an air of mysterious sanctity to the idlest fables, and the foulest rites; and the philosophical atheists of modern times, throw an air of wisdom over the most absurd doctrines, and the most wicked principles. Thus, the words of the wicked are fair, while their practices are abominable, and they promise well with the worst intentions. The passage, therefore, may be not ill rendered:

An open sepulchre is their throat,
They set-a-polish with their tongue.*

[G] Ver. 12. — with favour wilt thou compass him as with a shield." *E. T.* The original hath nothing rendering the English preposition *with*, before either of the nouns *favour* or *shield*. The preposition, therefore, in both places is supplied by the translators. The original, rendered word by word, runs thus:

* Compare Psalm XII, 2. & XXXVI, 2.

—“ Like a shield, good-will, thou-wilt-stand-guard-around-him.” The easiest exposition which the passage, as it stands, may admit, is to understand the noun *good-will* as having that relation to the noun *shield*, which, in the Latin or Greek languages, would be expressed by putting *good-will* in the genitive case.

—“ Like a shield of good-will.”—The chief objection to this exposition of the words will be, that כַּנְנָה ought to be כַּנְנֵת. But the use of the absolute state for the constructed is so frequent, that this seems no difficulty. Mr Mudge thinks that כַּנְנָה is a *spear* rather than a *shield*. But, in either sense of this word, the grammatical exposition of the words, as well as the general sentiment contained in them, will be the same.

— stand-guard-around-him.” The verb עָטַר which literally signifies “to crown, to surround,” or compass, is, I think, a military term, denoting the posture of guards standing round a king for the defence of his person. The general sentiment, therefore, is this, that God’s good will towards the JUST ONE is to him, instead of the shields or spears of an armed band, surrounding his person to keep off the enemy.

P S A L M VI.

A PENITENTIAL PRAYER IN THE CHARACTER OF A SICK
PERSON.

[TITLE—TO THE GIVER OF VICTORY. UPON THE STRINGED INSTRUMENT. CONCERNING THE SUPERABUNDANCE. A PSALM OF DAVID.]

The supplicatory Psalms may be generally divided into two classes according to the prayer; which, in some, regards the public, and in others, the individual. In those of the latter class, which is the most numerous, the supplicant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the suppliant is unprovoked. If it has any cause, it is only that he is the faithful servant of Jehovah, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the suppliant's destruction;—an object, in the pursuit of which they are incessantly employed. The suppliant is alone, without friends, poor, and destitute of all support but God's providential protection. When the great inequality between the suppliant and his enemies is considered, with respect to their different rank and fortunes in the world, it seems strange that

one, so inconsiderable as he is described to be, should at all attract the notice of persons so greatly his superiors, or that having once incurred their displeasure, he should not be immediately cut off. But, although their malice is perpetually at work, their point is never carried. They keep him indeed in perpetual alarm and vexation, but they seem never to advance a single step nearer to the end of their wishes, viz. his destruction. The suppliant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If at any time he is under apprehension of death, it is by the visitation of God in sickness. And at those seasons, the persecution of his enemies always makes a considerable part of the affliction. They exult in the prospect of his dissolution; upbraid him as deserted by his God; and, in the end, feel the highest disappointment and vexation at his recovery.

From these circumstances, which in the aggregate will not apply to any character in the Jewish history, there is good reason to conclude that the suppliant is a mystical personage; sometimes the Messiah, sometimes the Church, sometimes an individual of the faithful. The enemies, too, are mystical;—the devil, and the evil spirits his confederates, and atheists and idolaters, considered as associated with the rebellious angels. The sickness, too, is mystical: When the Messiah himself is the sick person, the sickness is his humiliation, and the wrath which he endured for the sins of men: When the church is personated, her sickness is the frailty of her

members. But in some Psalms, the sick suppliant is the believer's soul, labouring under a sense of its infirmities, and anxiously expecting the promised redemption; the sickness is the depravity and disorder occasioned by the fall of man.

Ver. 5. 6. For in death, &c." The language, as it may seem, of despair; but not so when the expressions are critically analyzed. "Death" is an affection of the body, and of that only. שְׁאוֹל is the mansion of departed souls, where they wait the general resurrection. The verb יָדָה properly relates to acts of public worship. The assertion therefore is, that the dead body has no remembrance of God at all, nor are there any public acts of worship in Sheol.

Ver. 7. Mine eye consumed;" rather, "is grown stiff."

Ver. 8. —workers of iniquity;" rather, —dealers in vanity." The idolaters, who take occasion of the sick man's danger and alarm, to entice him over to their party, by the offer of relief through their arts of incantation. Their insidious attempts to seduce him, rouse his mind, and revive his trust in God. This is the only reason that appears for the sudden transition, from the language of despair to that of confidence and joy.

—hath heard:" rather, "hears," or "is hearing."

Ver. 9. —hath heard,” as before, “hears,” or “is hearing.”

Ver. 10. Let all mine enemies;” rather, “All mine enemies shall be.”

—let them return and be ashamed suddenly;” rather, “—they shall again suddenly be-brought-to-shame.”

PSALM VII.

[A] Ver. 1. —renting it in pieces while there is none to deliver.” *E. T.* The verb פרק signifies not only to *rend*, or *break*, but also to *rescue by force*; (see Ps. CXXXVI. 24. and Lam. V. 8.) And in this sense the particle was understood in this place by all the antient interpreters, unless Apollinarius be considered as an exception. *Μὴ ἕλθῃς λυτρομένου μηδὲ σώζοντος.* LXX. Dum non est qui redimat, neque qui salvum faciat. *Vulg.* The Syriac is to the same effect. It should seem that, in the copies used by these translators, the whole line stood thus,

וּאֵין פֶּרֶק וְאֵין מַצִּיל

As the line now stands in the Masoretic text, פֶּרֶק should be taken as the verb in the imperative :

Rescue, for there is no deliverer.

Having no helper among men, he prays that God would rescue him.

Apollinarius seems to have taken the word as a passive participle, rendering it *viribus confractus*, and descriptive of the suppliant's own condition :

Μήποτ' ἐφαρπάξειε λέων ἔμον οἷα τις ἦτορ,

Πάμπαν ἀνάγκοντος, καὶ ἀμύντορος οὐ παρσίοντος.

Perhaps, if we had the particulars of the depositions of the false witnesses against our Lord, we might find an appropriate application of these protestations to our Lord himself. Πᾶσι may refer to some particular crime laid to his charge. But is it not possible, that our Lord may take to himself the false accusations of his servants, when things of which they are innocent are laid to their charge as Christians, as crimes to which their religion is supposed to lead them ;—as, at this very day, violences of which they are innocent are hourly laid to the charge of the emigrè clergy of France, as Christians, by the atheistical government of that country, merely as a pretence for persecuting the Christian name? Messiah takes to himself these false accusations of his religion, and, in the shape of protestations of his own innocence, gives the lie to these accusers of the brethren, and threatens them with the Divine vengeance.

Bishop Horne's notion of this Psalm was not different from this, for he says "it may be considered as the appeal

of the true David and his disciples, against the grand Accuser and his associates.”

[B] Ver. 4. — Yea I have delivered him, &c.” *E. T.* This parenthesis not only intervenes awkwardly, but the characteristic parallelism of the Hebrew distich is altogether missing in this place. The substantive חליצה is twice used* for *spoils stripped from the carcase of a slain enemy*. Hence it should seem that the verb חלץ may signify not only to *deliver*, but to *strip*, *spoil*, or *plunder*. Indeed its primary sense is *extrahere*, or *detrahere*. If the sense of plundering may be admitted, the proper parallelism will appear in the distich :

If I have made an ill return to him that was at peace with me,
Or, without provocation, have plundered my greatest enemy.

The verb חלץ in the Chaldee dialect confessedly bears this sense, *to spoil*. Houbigant’s emendation, therefore, is unnecessary, though it consists only in a single transposition; אלהצה for אחלצה.

Dr Durell thinks the passage may be thus rendered :

“ If I have taken up arms without cause against my enemy.”

He says the verb חלץ is so used Num. XXXI, 3. XXXII,

* viz. Judges XIV. 19. & 2 Sam. II. 21.

17. 20. and 1 Chron. XII, 23, 24. But these places justify no such interpretation of the verb. It signifies, indeed, *to be armed*, or *accoutred for war*, but not, that I can find, *to arm against*.

—— him that was at peace with me.” Two texts, Gen. XXXIV, 21. and 2 Sam. XX, 19. justify the sense in which the word שלמי is taken here, and refute the criticism of Bishop Hare.

[C] Ver. 5. ——lay mine honour.” For ישכן, Houbigant would read ישפך.

[D] Ver. 8. ——and according to mine integrity that is in me.” *E. T.* “And according to mine integrity *render unto me*.” *Chald.* Hence it should seem that a word is wanting in the Hebrew to answer to the Chaldee פרע. Houbigant accordingly supplies גמל. Or, perhaps, no word may be wanting, but the author of the Targum may have considered the imperative שפט as understood again after וכתמי.

Give sentence for me, O Jehovah, according to my righteousness,

And according to my integrity [give sentence] upon me.

[E] Ver. 9. O let the wickedness of the wicked come to an end, but establish the just.” &c. *E. T.*

In the first clause, the Psalmist desires, or affirms, the abo-

lition of the wickedness of the impious. The paralellisms, in which the Hebrew poetry so much delights, require that, in the second clause, he should desire, or affirm, the establishment of the righteousness of the just. I suspect that a noun-substantive hath been lost out of this second clause, and I think the lost noun is to be found in the form of an useless epithet in the next. I would, therefore, read the whole tristich thus,

יִנְכַר נָא רַע רְשָׁעִים
וּתְכַוֵּן צְדָקַת צְדִיק
וּבְהֵן לְבוֹת וּכְלִיּוֹת אֱלֹהִים

And I would render the whole to this effect :

Surely, the wickedness of the impious shall be brought to an
end,

And the righteousness of the Just One shall be established,
And God shall explore the hearts and reins.

[F] Ver. 11. — and God is angry;" *E. T.* rather, with the ancient version, ——— although he is not angry every day;" *i. e.* his anger is not breaking forth upon every occasion, yet the season of judgement will surely come. Ὁ Θεὸς κριτὴς δίκαιος [καὶ ἰσχυρὸς καὶ μακροθύμος] μὴ ὀργην ἐπάγει καθ' ἑκάστην ἡμέραν. LXX. Deus iudex justus, fortis et patiens; numquid irascitur per singulas dies? *Vulg.* Οὐ διδάσκει τραχεῖαν ἑκάστοτε μὲν ἐγείρειν. *Apollinar.*

[G] Ver. 12. —“If he turn not.” *E. T.* The subject of the verb *turn*, is the enemy mentioned in the singular number above in ver. 5. The same person who, in the same manner not expressed, is the subject of the verbs—travaileth—hath conceived—brought forth, in ver. 14. For the perspicuity of the sentence, it were best in English to supply the indefinite nominative, *the man*.

[H] ———“levelled.” The verb רָרַךְ expresses the action of taking aim: And the following verb יִכְנַנְהָ , the keeping of the weapon in the position of the aim taken. See Ps. XI, 2.

[I] Ver. 13. —“he ordaineth his arrows;” *E. T.* rather, “he will put his arrows in action.”

——“against the persecutors.” τοῖς κακομενοῖς . LXX: which St Basil expounds of those who are inflamed with evil passions and unbridled lusts, and are therefore fit for the fire of eternal punishment.

[K] Ver. 14. Behold he travaileth.” &c. *E. T.* What follows is an ἐπιεικισμὸς uttered by the Psalmist in the prospect of the last end of the wicked.

——“he travaileth with iniquity;” rather, ——“he is pregnant with vanity;” *i. e.* he is a zealous defender of the idolatrous religion, or at least an opposer of the true. The idolatry of the vulgar, and the infidelity of pretenders to philosophy, and

the impiety of Antichrist, every thing that is opposite in principle to the true religion, comes under the general name of vanity.

— he hath conceived mischief." He hath formed designs of persecuting and extirpating the true religion, and amuses himself with sanguine hopes of success.

— and brought forth falsehood;" or, perhaps, —but he shall bring forth delusion;" all his schemes shall end in disappointment of the hopes which he had formed of success and impunity. But all the ancient versions give the verb in the preterite,—“he hath brought forth falsehood,”—he has succeeded in spreading wide the falsehoods of atheistical philosophy.

PSALM VIII.

THANKSGIVING FOR GOD'S GENERAL MERCIES, IN WHICH THE PSALMIST, (AS HE IS INTERPRETED BY THE APOSTLE,) LOOKS FORWARD TO THE EXALTATION OF HUMAN NATURE BY THE INCARNATION OF OUR BLESSED LORD.

[TITLE—לְמַנְצָה עַל הַגְּתִית. TO THE GIVER OF VICTORY, CONCERNING THE WINE-PRESS.]

Ver. 2. See Joseph Mede's Discourse upon this second verse.

— and the avenger," מִתְנַקֵּם. —the self-tormenter." *i. e.* Satan. See Parkhurst under נָקַם.

Ver. 3. — thy heavens.” For שָׁמַיִךְ. Kennicott would read שֶׁשׁ “the Sun.” It is certainly strange, that the sun should be omitted, when the moon and the stars are so particularly mentioned: and yet there is an elegance in the mention of the heavens generally, before the enumeration of the several bodies. Were I to venture upon any alteration, the word שָׁמַיִךְ should keep its place, and the word שֶׁשׁ should be inserted between אֲצַבְעֶיךָ and יָרַח.

When I consider thy heavens,
 The works of thy fingers,
 The sun, the moon, and the stars*
 Which thou hast formed.

Ver. 5. For thou hast made him a little lower than the angels; Rather,

Thou hast *some what* abased him in comparison of angels,
 But,” &c.

— somewhat abased him.” Some little matter made him deficient. The word מֵעַט may render either, “*some what*” or “*a little while*.” See the Margin, Heb. II, 6.

* Bp. Horne accounts for the absence of the sun, by supposing the Psalmist, when he endited this Psalm, to have had before his eyes the heavens as they appear by night.

Ver. 7. All sheep and oxen, &c.” See Bp. Horne’s excellent paraphrase of this verse.

PSALM IX.

[A] Houbigant reads the Title of the Psalm thus :

למנצח : עלמות לבן : מזמור לדוד

To the precentor. The mysteries of the Son. A Psalm of David. And so the LXX. *Υπερ των ερεσφωτων εστιν υμν.* The reading of עלמות in one word is confirmed by many MSS.

[B] Ver. 4. Thou hast past sentence for me and done me right.” I cannot render the original *verbatim*, because I cannot find one verb in the English language to govern both the nouns, “ sentence,” and “ right.”

[C] Ver. 6. Desolations have consumed,” &c. The verb תמו is active ; its subject, הרבות ; and האויב its object. See Abp. Secker and Bishop Lowth, upon this passage, in Merrick’s Annotations.

[D] Ver. 12. When he maketh inquisition for blood, &c.” *i. e.* When God requireth the innocent blood of Jesus at the hand of the Jews, his murderers, he will not forget the peoples,

but will manifest himself to them, mindful of the original promises. When the Jews are cast off, the Gentiles shall be grafted in. Observe the difference between עמים and גוים.

[E] Ver. 13. Take pity upon me," &c. The transitions from triumph, as a person delivered, to prayer and complaint, as a person in distress, and the contrary, are very remarkable here, and throughout the sequel of the Psalm; and may seem, to an inattentive reader, to give an air of inconsistency to the whole composition. But in truth, they are natural and necessary to the Psalmist's situation, whose actual condition was that of the deepest distress, while he looked forward with the utmost confidence of hope to a distant period of ease, enjoyment, and glory. A person so situated, could not but talk this mixed language of dejection and triumph, as his mind transferred its thoughts from the sense of present distress to the contemplation of future happiness.

In the 12th verse, the Psalmist, having mentioned it as a part of the divine character, that God forgetteth not the cry of the helpless, naturally thinks upon his own helpless state, and in the 13th and 14th verses, cries for deliverance. The promise of the overthrow of the faction, which were the principal instruments of his affliction, recurring to his thoughts, he breaks out again in the 15th verse in strains of exultation.

[F] Ver. 14. — in the gates of the daughter of Zion." This mention of Jerusalem shews, that this Psalm was com-

posed after that Jerusalem was become the metropolis of Judea and the seat of her kings; which entirely refutes the opinion, that it was written upon occasion of David's victory over Goliah; an opinion which, perhaps, needs no other confutation, than the evident want of any clear allusion to that transaction in the whole Psalm.

[G] Ver. 18. — not perish for ever." The negative N^{b} , which occurs in the first branch of the distich, influences the verb in this.

This whole Psalm seems naturally to divide into three parts. The first ten verses make the first part; the six following, the second; and the remaining four, the third.

The first part is prophetic of the utter extermination of the irreligious persecuting faction. The prophecy is delivered in the form of an ἐπιπικιον , or song of victory, occasioned by the promise given in the 15th verse of the 10th Psalm; and, through the whole of this song, the Psalmist, in the height of a prophetic enthusiasm, speaks of the threatened vengeance as accomplished.

The second part opens with an exhortation to the people of God to praise him, as the avenger of their wrongs, and the watchful guardian of the helpless; and as if the flame of pro-

phetic joy, which the oracular voice had lighted in the Psalmist's mind, was beginning to die away, the strain is gradually lowered, and the notes of triumph are mixed with supplication and complaint; as if the mind of the Psalmist were fluttering, as it were, between things present and to come, and made itself alternately present to his actual condition and his future hope.

In the third part, the Psalmist seems quite returned, from the prophetic enthusiasm, to his natural state; and closes the whole song with explicit but cool assertions of the future destruction of the wicked, and deliverance of the persecuted saints, and prays for the event.

PSALM X.

[A] Ver. 1. — in critical times," לעתות; "in time of trouble בצרה. בצרה is the substantive צרה under its own preposition ב, and is not well rendered as a genitive following עתות. Υπεροχας εν ευκαιριαις, εν θλιψει. LXX.

[B] Ver. 2. — subtleties." I choose this ambiguous word; being in doubt whether the petition against the wicked be, that they may be ruined by their own stratagems against the righteous, or that they may be the dupes of their own atheistical speculations upon moral and religious subjects.

It seems to me that the word **כִּזְמוֹת** may signify either “crafty tricks” or “refined theories;” and in this latter sense it is used in the fourth verse.

[C] Ver. 3. ‘Truly the impious is mad, &c.” Archbishop Secker places a full stop at **בָּרֶךְ**. He takes **נִאֵץ** for a verb (not a participle), making **רָשַׁע** in the next line, its nominative. He renders this and the following verse to this effect :

The wicked is mad upon his own heart’s desire,
 Blessing his gains.
 The wicked in the pride of his countenance despiseth Je-
 hovah,
 No enquiry will be made; there is no God, is all his thoughts.

[D] Ver. 5. His ways:” for **דַּרְכּוֹ** read with Houbigant **דַּרְכָּי**.

[E] Ver. 8. The Psalmist passes to another part of the atheistical oppressor’s character, viz. that he will descend to the meanest arts and stratagems against the most helpless objects.

— in the villages.” It should seem, that for **הַצְּרִים** the LXX. read **עֲשִׂירִים**. “He sitteth in the ambush of the rich:” *i. e.* He always takes part with the great in the oppression of the helpless. But Houbigant would read **בְּחַרְצִים** *in foreis*. But what authority he has for this sense of the word **חַרְץ**

I know not. Symmachus and St Jerome certainly read thus, **ישב מארב בחצרים**, and they both render **מארב** as a participle. “He sitteth prowling about the farm-houses.” This I take to be the true reading, and the true rendering. The image is that of a beast of prey of the lesser order, a fox or a wolf, lying upon the watch about the farm-yard in the evening.

— his eyes are privily set,” *E.T.* or “hide themselves.” For **יצפנו** from the root **צפן** “to hide,” I would read **יצפיון** from the root **צפה** “to look out.” “His eyes are always upon the watch for the poor.” See Psalm LVI, 6. Bishop Hare thought of this emendation, but judged it unnecessary. The LXX. and St Jerome both had some word which they referred to the root **צפה** not to **צפן**.

[F] Ver. 10. — the bulwark of the oppressed.” For **חלכאים**, Houbigant would read **להכאים**. And he renders the whole verse thus, “And the helpless man [וורכה] is cast down, and falls, **בבעצמו** with all his substance, **להכאים** into the snares.” The emendation is ingenious and might be admitted, if this sense of the word **חכאים** could be justified. Doubtful of this, I write **חלכאים** with the Masora as two words **חל כאים**, which I translate “the bulwark of the oppressed.”

[G] Ver. 15. — seek the impious and find him not.” These are the oracular words, corruptly written in the ori-

ginal, and for that reason ill translated. For רשעו בל, read רשעו ובל. In three MSS. of Kennicott's the ו is omitted. Bishop Hare, I find, proposed to join the ו to בל, and Archbishop Secker approved the emendation.

[H] Ver. 16. — out of his land." Upon this expression Mudge, as it should seem, builds his opinion, that the oppressors, described in this Psalm, were some public enemies of the Jewish nation; conceiving that God's land must be the land of Judea.

PSALM XI.

[A] Ver. 1. — "flee sparrows to your hill." Sparrows צפור. This word, like most names of animals in the Hebrew language, signifies either the individual or the species. And as the name of the species, it may be used in the singular number for many individuals; and thus used, it may be constructed with plural verbs, adjectives, and pronouns, as here. The expression, I take to be proverbial, denoting a situation of helplessness and danger, in which there was no hope of safety but in flight. It is in this place, the insolent taunt of the persecutor over the defenceless saint.

PSALM XII.

This Psalm consists of three parts. The first two verses make the first part: the three following, the second; and the three remaining, the third. The first part is complaint; the second, recollection of God's promise; the third, trust in the promise.

[A] Ver. 1. — godly sort." הַסִּיד is here used, though in the singular number, as a collective noun, the name of a whole species. I render it, therefore, "the godly-sort," not as I usually render this singular noun, "the godly-man," or, "the godly-one."

[B] Ver. 3. (Every) tongue." I insert the word "every," because I conceive the adjective כָּל to belong asmuch to לְשׁוֹן as to שִׁפְתָי .

— speaking proud things," *i. e.* talking big.

[C] Ver. 5. — I will put (every one) in safety, &c." Perhaps this line might be rendered thus:

"I will put in safety him for whom the snare is laid."

The pronoun אשר being understood after בישע, and the verb יפיד taken impersonally.

[D] Ver. 8. — getting them out of the way.” I think סביב may signify *on one side, out of the way.*

[E] — are exalted.” For כרום the copies followed by the LXX. seem to have given ברומך.

PSALM XIII.

A PRAYER OF THE CHURCH, OR OF A BELIEVER, FOR DELIVER-
ANCE FROM THE ATHEISTICAL FACTION.

TITLE—TO THE GIVER OF VICTORY AN ODE, OF [OR FOR] DAVID.

Ver. 2. — take counsel in my soul.” For עצות Bishop Hare would read עצבות. “How long shall I have vexation in my soul.” The emendation is probable.

— daily,” after ימים the Alex. LXX. supplies ולילה—
day and night.”

Ver. 4. — prevailed against him, and those.” &c. For יכלתי צרי, Dr Durell reads, יכלתי וצרי. The emendation is unnecessary.

PSALM XIV. AND LIII.

TITLE OF PSALM XIV.—למנצח לרוד. TO THE GIVER OF VICTORY. OF [OR FOR] DAVID.

TITLE OF PSALM LIII.—למנצח על מחלת משכיל לרוד. TO THE GIVER OF VICTORY. UPON THE DISEASES [*i. e.* THE MORAL DISEASES OF THE WORLD.] A LESSON OF [OR FOR] DAVID.

These two Psalms appear to be but different copies of the same song. Whatever might be the special occasion of the composition, the general subject of the Psalm is the extermination of the irreligious faction. The fourth verse manifestly alludes to the tyranny of some atheistical idolatrous power in the world; and the last verse, referring to the restoration of the Jewish people in both branches, and to the going forth of the salvation from Zion, points, without ambiguity, to the last ages.

In the Hebrew they are as follow,

PSALM XIV.

- למנצח לדוד
אמר נבל בלבו אין אלהים
חשחיתו התעיבו עלילה אין עשה טוב :
- 2 יהוה משמים השקיף על בני אדם
לראות היש משכיל דרש את אלהים :
- 3 חכל סר יחרו נאלחו
אין עשה טוב אין גם אחד :
- 4 הלא ידעו כל פעלי און
אכלי עמי אכלו לחם
יהוה לא קראו :
- 5 שם פחדו פחד
כי אלהים ברור צדיק :
- 6 עצת עני תבישו
כי יהוה מוחסהו :
- 7 מי יתן כמציון ישועת ישראל
בשוב יהוה שבות עמו
יגל יעקב ישמח ישראל :

PSALM LIII.

לכנצח על מחלת משכיל לדוד :
 אמר נבל בלבו אין אלהים
 השחיתו והתעיבו עול אין עשה טוב :

2 אלהים משמים השקיף על בני אדם
 לראות היש משכיל דרש את אלהים :

3 כלו סג יחדו נאלחו
 אין עשה טוב אין גם אחד :

4 הלא ידעו פעלי און
 אכלי עמו אכלו לחם
 אלהים לא קראו :

5 שם פחדו פחד לא היה פחד
 כי אלהים פור עצמות חנך

6 הבישתה
 כי אלהים מאסם :

7 מי יתן מציון ישעות ישראל
 בשוב אלהים שבות עמו
 יגל יעקב ישמח ישראל :

[A] Ver. 1. — they are abominable in their frolics," Mudge. But, in the LIII Psalm, the noun עיל would be better rendered by "profligacy" than by "frolics."

[B] Ver. 3. They all." Ps. LIII. "Every one of them." The true reading, in both places, I should guess to be הכל.—"no not one." Here the LXX add all that we read, Rom. III, 13, 14, 15, 16, 17, 18. But in the parallel place of Ps. LIII we find no such addition.

[C] Nothing of this in the LIII Psalm, either in LXX or Vulgate.

[D] Ver. 4. — devourers of my people. They eat bread." MUDGE.

[E] Ver. 5. 'There they are thrown into terror.'" The LXX add here in the XIV as in the LIII Psalm, "where no fear was."

The Psalmist, passing from the delineation of the atheistical oppressor's character to the prediction of his future punishment, speaks of the consternation that shall seize him, when he shall perceive the deliverance of the righteous by the helpless one, the instrument of God, approaching, in the usual language of prophecy, as a thing that hath already taken place. The reason of this use of the perfect tense, in

speaking of future things, in prophetic poetry, seems to be this: That a scene, typical of futurity, is presented to the prophet's imagination, and what he sees in that scene he speaks of as done. Thus, in the present instance, while the Psalmist, in the latter part of the fourth verse, describes the oppressive character of the infidel or idolater, when in power; a scene suddenly breaks upon his fancy, signifying the reverse of fortune between the oppressor and the oppressed. He sees perhaps a numerous army, led on by a great conqueror, seized with a sudden panic, upon the point of an engagement with a far inferior force. The panic has taken place. The prophet perceives that God has sent it upon them. He concludes, that the well-concerted schemes of the weaker force cannot but prove successful. He speaks of the panic which he sees, in the perfect time;—of the victory which he expects, in time future. “They are dismayed.—The stratagems of that weak band will take effect, and put them to shame.”

The particle **כִּי** is used demonstratively, in reference to the scene which lies before the inspired poet's fancy. See there!

[F] Ver. 6. “You have shamed the counsel of the poor.” For **תְּבִישׁוּ** of which no sense can be made, read **תְּבִישִׁם**, “the counsel of the helpless man shall put *them* to shame.” The parallel passage in Psalm LIII, in which the verb **הִבִּישְׁתָּהּ**, in the second person, is evidently addressed to the righteous party, or their leader, in some measure justifies the alteration.

LIII, 5. — of him that encampeth against thee.”
 וַיִּשְׁמַד אֱלֹהִים אֶת-צְבָאוֹתָם, LXX. Houbigant upon this authority would
 read חֲנַף. If I were to propose any alteration, it should be
 to read תִּנְיָד instead of חֲנַף, and to divide the lines thus :

כִּי אֱלֹהִים פִּזַּר עֲצֻמוֹת :
 תִּנְיָד הִבִּישְׁתָּה כִּי אֱלֹהִים מֵאִסָּם

Truly God hath dissipated strength.

Thou hast put to shame a-trained-army, *

Because God with-scorn-hath rejected them.

“Thou.”—The leader of the righteous band is addressed. The obscurity, which arises from addressing the discourse to a person not described or mentioned in the preceding part of the song, is not unsuitable to the prophetic stile.

— a-trained-army.” The adversaries of Christianity, upon its first appearance, were, like disciplined troops, furnished with all the regular instruments for their own defence and the annoyance of the enemy. They had power, authority, friends, credit. They were accomplished in the Hebrew theology, and in Greek philosophy and eloquence. And in the latter ages, the irreligious will probably be well provided with all the worldly means of strength;—Numerous armies of the best troops, able generals, and ministers of consummate skill in the lists of wicked unprincipled policy.

* Compare Gen. XIV, 14.

PSALM XV.

AN ODE OF DAVID. TRUE GODLINESS DESCRIBED AS DISTINCT
FROM THE RITUAL.

This Psalm, in its general subject, bears some resemblance to the Vth; the doctrine of both being this, that righteousness is the qualification which alone may fit any one to be a guest in God's tabernacle. They differ, however, in this, that the XVth Psalm has no allusions to any particular offices of the Levitical priesthood.

Ver. 4. — a vile person is contemned;” rather, “the reprobate is vile.”

PSALM XVI.

[A] Ver. 2, 3. I have said unto Jehovah,” &c. For אמרת read with the LXX. Bishop Hare and many MSS. אמרתי. “I have said.”

— my goodness extendeth not to thee.” *E. T.* This passage is obscure, and may be suspected of corruption. Bishop Hare would omit בל, which would make the sense, “My goodness is [due] to thee.” Houbigant, not expunging

בל, would change עלִיךְ into בלִעֲדֶיךָ. “My goodness is nothing without thee.” Bishop Lowth seems to approve Houbigant’s emendation which he says is supported by Chald. Syr. Symmachus, and Jerome. The version of the LXX leads, I think, to an easier emendation, which will give as good a sense. For בל עלִיךְ read בל יעִלֶךָ. “My goodness is of no profit to thee,” *i. e.* I am an unprofitable servant; thy kindness to me is gratuitous.

The chief objection to be made to this emendation of the text, I take to be this; that the noun טוֹבַת, being feminine, (for I take it for the nominative singular in regimen of the suffix) requires the feminine form of the verb. And to put the verb in the feminine form, would be a considerable deviation from the present text. But the discord of the verb and the noun is so frequent, when the noun is any thing which belongs not naturally to either sex, that this objection is in truth of little weight. However, if it might be supposed that the original reading was this, which indeed would be the best of all, טוֹבַתִּי בל תועִילֶךָ, it were easy to trace the progressive errors by which the text would be brought to its present form.

1. טובתי בלתי עלִיךְ No space being left between words
2. טובתי בלתי עלִיךְ in the old MSS., the first error was
3. טובתי בל עלִיךְ nothing more than a mistake of a ך for a י. The second was only the transposition of a י; which might be intentional, to produce a significant word; a word in itself significant, though not obviously connecting with any

thing that precedes or follows. The third error was only the omission of תי, considered as a prolongation of the negative בל not affecting the sense.

Ver. 3. But to the saints," &c. Read with LXX, or rather with the Vulgate,

לקדושים אשר בארצו הנה
יאדיר יהוה כל חפצי במ

For the saints that are in *his* land,
Jehovah hath gloriously-accomplished all my good-wishes-
towards-them.

David, personating the Messiah in his sacerdotal character, says, although my goodness is of no profit unto thee, yet thou hast granted, in the most ample manner, all that I can ask or wish, for the saints in thy land, the true members of the Christian Church, the heirs of the spiritual Canaan. Even of the perfect righteousness of the man Christ Jesus; of his righteousness as a man, it may be said with truth, it ought to be said, that it was of no profit unto God. Nothing was added to the Divine Nature by the virtue of the Man to whom the Word became united; nothing was added to its glory by his virtue; nothing was added to its happiness by his enjoyments in his exalted state. His righteousness and his exaltation are a display of the divine goodness and power, in that

wonderful instance; no acquisition of goodness and power not enjoyed before.

Although these alterations of the text, and the rendering founded upon them, are not without the authority of the ancient versions, especially of the LXX and the Vulgate, I am, after all, disposed to think, that the text, as it stands, admits a very good meaning.

אמרת לי יהוה אדני ²
אתה טובתי בל עליך :

לקדושים אשר בארץ חמה ³
ואדירו כל חפצי בם :

2 I have said unto Jehovah : O Lord,
Thou art my Good ;—not besides thee, *i. e.* I have no other
good besides thee.

3 For the saints, which are in the land,
And my glorified ones, all my delight is in them.

In the second verse, the final word of the first clause טובתי is understood to be repeated as the first of the following clause. If it were actually repeated thus,

אתה טובתי : טובתי בל עליך

the sense would be clearly what I offer.

In the third verse, the ל prefixed to קדשים is carried over to אדירים by the force of the copulative ו. I am inclined to rest in this as the true exposition of the passage. Though I confess it is an objection of some weight, that it is strange, if this be the true construction, it should be missed by the LXX and Vulg. and not fully comprehended, as it should seem, by the Syriac interpreter or the Chaldaic.

[B] Ver. 4. “They shall multiply their sorrows, who betroth themselves to another,” *i. e.* who go a whoring after other gods. See Cocceius *in voce* בִּזְוֵה.

The Messiah is no priest to intercede for them who revolt from God to idols.

[C] Ver. 5. — my measured portion;” literally, “the part of my cup.” But מִנְהָה denotes, I think, a part in the sense of quantity defined by measure, weight, or count. The sentiment is, that Jehovah is in such sort the Messiah’s allotted portion, that Messiah refuses all connection and intercourse with those who engage their fealty to any other god.

[D] Ver. 7. — my secret thoughts.” KENNICOTT.

[E] — my tongue;” literally, “my glory.” LXX. and Vulg. Compare Psalm XXX, 12. See Merrick’s Annotations.

PSALM XVII.

A PRAYER OF A BELIEVER, OR, PERHAPS, OF THE CHURCH IN THE CHARACTER OF AN INDIVIDUAL, FOR DELIVERANCE FROM THE ATHEISTICAL CONSPIRACY.

תפלה לדוד A PRAYER OF DAVID.

Ver. 1. Hear the right, O Lord.” Jerome has *Audi Deus justum*, as if his copies gave צדיק instead of צדך. I am much inclined to adopt this reading, which Aquila too seems to have followed, it being clear that the Messiah himself is the speaker in this Psalm, Bishop Horne, in his commentaries, having put this out of doubt.

Ver. 2. Let my sentence come forth from thy presence;” *i. e.* “be thou, O Jehovah, my judge in thine own person.”

— let thine eyes behold.” The LXX render the pronoun of the first person, *οἱ ὀφθαλμοὶ μὲ ἰδεῖτωσαν εὐθυτητας*. Aquila, Symmachus, and Theodotion, concur in this rendering. The sentiment, according to this reading, is, that there was no hope of seeing any justice done in the world, till God should do it himself.

Ver. 3. — find nothing: I am purposed that my mouth

shall not transgress." *Καὶ ἔχ' εἰσέβη ἐν ἐμοὶ ἀδικία.*—LXX. Bishop Hare would read **בַּל תִּמְצָא בִּי זַמְתִּי**. But the words perhaps may bear the same sense without the insertion of **בִּי**, if **זַמְתִּי** be taken as a noun substantive, with the suffix of the first person, and that suffix be rendered "of mine."

"Thou hast tried me. Thou shalt find no wicked deeds of mine.
My mouth shall not transgress."

Ver. 4. — concerning the works of men, by the word."
Rather,

"My mouth shall not transgress on account of the works of men,
By the word."

Ver. 6. — for thou wilt hear me;" rather, "for thou art used to hear me."—MUDGE.

Ver. 7. Shew thy marvellous loving kindness." *Θεοφανείων σου,* LXX; from the root **פָּלַא**. And **הַפְּלֵא** is the reading of many MSS. But without any alteration of the verb, I would rather read **הַפְּלֵא הַסִּידֵךְ**, "distinguish," *i. e.* separate or glorify "thy Holy One." Perhaps the plural **הַסִּידֵךְ** might be still preferable; that the petition may be for the saints in general, for their final separation from the ungodly, and their glorification. The singulars **צִדִּיק** and **חֲסִיד** in the books of the Psalms, have a constant reference to our Lord individually.

— O thou that savest by thy right hand," &c. The order of construction I take to be this, מישוע ממתקומים חוטים בימינך — "O thou that savest from conspiring-foes them that seek shelter under thy right hand."

Ver. 10. They are inclosed in their own fat." Read with Houbigant and Kennicott, (posth.) עלי חבלמו סגרו — "They have closed their net upon me."

Ver. 11. They have now compassed us in our steps."— Kennicott found in some MSS. אשרינו *O felices nos*. For סבבנו the Keri gives סבבנו. If the true reading be סבבנו, the first person plural with the suffix of the third, this whole line is the exulting speech of the Psalmist's enemies.

"O lucky we! at last we have encompassed him;" namely, in the toils. Or, reading סבבנו, "they have encompassed him," *i. e.* the huntsmen; and this is the speech of the great men, the masters of the huntsmen.

— they have set their eyes bowing down to the earth." This is the attitude of huntsmen taking aim at an animal upon the ground. The whole imagery, in this and the two preceding verses, is taken, as Mudge and Kennicott well observe, from hunting. In the 9th verse, the sportsmen beat the field, and spread their nets. In the 10th, they draw the nets. In the 11th, they exult in their success, and take aim at the prey. But these last words may be rendered, with

Bishop Horne, “they have fixed their eyes [upon me] to lay [me] prostrate on the earth.”

Ver. 12. Like as a lion,” &c. The margin gives the literal translation of the Hebrew words, viz. “the likeness of him is as a lion that desireth to ravin.”

Ver. 13. Cast him down.” The LXX have happily expressed the exact import of the Hebrew word, ὑποσκελισσον αὐ-
τας, “make him sink upon his knees.”

— deliver my soul from the wicked which is thy sword, from men which are thy hand.” Or, deliver my soul from the impious one, by thy sword,—from mortals, by thy hand.” However, the common version is not indefensible.—See Merrick’s Annotations.

—Their portion is in this life,” חלקם בחיים. The plural noun חיים is frequently used to denote life in the highest sense, *i. e.* immortality. It is also used for the whole extent of a man’s natural life; as the life of Abraham, the life of Sarah, &c. But it appears very improbable that this word, which seems most properly to signify life in the highest sense, (as in Psalm XVI, 11.) should also be used to denote the present life, as distinguished from the future; in which sense it is generally understood here. In the word בחי, in Gen. XXVII, 36, the second ך is certainly the suffixed pronoun of the first person singular. In this passage, the LXX either took the final ם for the suffix of the third person plural, or

they read **בהייהם**. With this reading I think the passage may be rendered,

“ All goes smoothly with them in their lives.”

—All goes smoothly with them;”—either **הלך** is the verb used impersonally, or a noun denoting a life of worldly happiness and pleasure, under the image of smoothness.

Ver. 15. —— when I awake with thy likeness,” literally, “ when thy likeness is awakened,” *ἐν τῷ ἐφθίγγει τῆς δοξῆς σου*.— See Numbers xii, 8.

PSALM XVIII.

למנצח.

THE title of this eighteenth Psalm might be thus rendered, “ To the giver of victory.” “ [A Psalm] of the servant of Jehovah, the beloved, who spake unto Jehovah the words of this song, in the day that Jehovah delivered him from the hand of all his enemies, and from the power of hell.”

The Syriac intitles it, “ A thanksgiving upon the ascension of Christ.”

The whole Psalm may be divided into five parts.

Part I. Consisting of the first three verses, is the proem of the song.

Part II. Celebrates miraculous deliverances from a state of affliction and distress. This part consists of sixteen verses, extending from the 4th to the 19th inclusive.

Part III. Thanksgiving; five verses. 20—24.

Part IV. Celebrates success in war; eighteen verses. 25—42.

Part V. The establishment of the Messiah's kingdom; eight verses. 43—50.

Ver. 4. "The sorrows of death." According to the reading in 2 Samuel XXII, 5. "the breakers of death." The metaphor is taken from those dangerous waves which our mariners call white-breakers.

— compassed me," rather "came fast upon me."

Ver. 11. — dark waters;" rather, according to the reading in the parallel place in Samuel, "a mass of waters."

Ver. 13. — hail-stones and coals of fire." I see no reason to think with Houbigant and Kennicott, that these words are a repetition from the former verse; I rather think that this is their true place, and that they have crept into the former verse from this. Hail and lightning are the proper concomitants of the thunder mentioned in the former part of this verse. Nor can I agree with Kennicott that **ו בדר** is a corruption of **בערו**.

Ver. 15. — the channels of waters;” rather “ the channels of the sea,” as in the parallel place in Samuel.

Ver. 23. I was also upright before him;” rather “ I was also loyal to him,” literally, “ perfect with him;” *i. e.* perfectly attached to him against idolatry and atheism; wholly devoted to God, without any mixture of idolatry or wilful disobedience.—See MUDGE.

Ver. 34. — so that a bow of steel is broken by my arms;” rather “ thou hast made my arms like a brazen bow.” LXX. Vulg. Jerom. Kennicott in one MS. found נתתה.

Ver. 35. — thy gentleness,” ענותך, Houbigant observes, that this word never signifies the divine mercy, but the meekness of a good man in enduring sufferings. He therefore proposes חנוותך, or חנייך, as the true reading. But as ענותך occurs both here and in the parallel place in Samuel, a change is not easily to be admitted. Why may not ענותך signify “ thy humiliation,” *i. e.* the humiliation laid upon me by thy providence. So the LXX seem to have understood the word. They render ἡ παιδεία σου in this place, and in Samuel ἡ ὑπακοή σου; and in this sense Kennicott took it.—See KENN. posth.

From the Version of the LXX, it should seem that a word and a whole line is lost in the Hebrew text,

Και ἡ παιδεία σε ἀνωρθωσε με [εις τέλος,

Και ἡ παιδεία σε αὐτή με διδάξει.]

Et disciplina tua correxit me [in finem ;

Et disciplina tua ipsa me docebit.] *Vulg.*

Ver. 40. — that I might destroy.” The LXX render the verb in the second person.—See HOUBIGANT.

Ver. 42. — cast them out,” *λασαι*. LXX. אֲדַקֵּם parallel place in Samuel.

Ver. 45. — fade away.” Houbigant’s emendation יִבְהַלּוּ for יִבְלִי is very plausible.

Ver. 48. — the violent man.” No particular person is meant, but the cruelty of persecutors in general.

PSALM XIX.

לְמוֹנֵצָה מִזְמוֹר לְדָוִד.

A SONG OF PRAISE.—THE TOPICS, CREATION AND REVELATION.

Ver. 3, 4.

There is no speech, no words,

No voice of them is heard :

[Yet] their sound goes throughout the earth.

Ver. 4. — their line.” קוֹם, “ their sound.” φθόγγος, LXX. *sonus*, Jerom. and Vulg. And to the same effect all the ancients, except Aquila, from the Arabic sense of the word. Or, with the English Geneva, “ Their line is gone forth through all the earth, and their words into the ends of the world.”

Upon this the marginal note is, “ The heavens are as *a line* of great capital letters, to shew unto us God’s glory.” But the Apostle’s citation seems rather to support the Arabic sense of קוֹם in this place. And it is to be remarked, that מְלִים are “ words spoken,” not “ written words.” But, perhaps, the true rendering is,

Their extension goeth forth over the whole earth,
And their terminations [are] at the end of the world.

Ver. 5. — out of his chamber,” or, “ from under his veil.”—See the marginal notes of Queen Elizabeth’s Bible.

Ver. 7, 8, 9. The law—the testimony—the statutes—the commandments—the fear—the judgments.”

Of all the interpreters, Castalio has, I think, the best expressed the distinct import of each of these Hebrew words.—תּוֹרָה, *lex*; the preceptive part of revelation. עֲדוֹת, *oraculum*; the doctrinal part. פְּקוּדֵי, *mandata*; things given in charge to particular persons upon particular occasions. מִצְוֹת, *disciplina*; the general body of the divine law and

doctrine. יראת, *metus*, religious fear. כושפטי, *sententiae*, the civil statutes of the Mosaic Law, more particularly the penal sanctions, and the rules for deciding questions of property, and suits for damages and trespasses.

Ver. 12. — secret faults;" or, "from disguises, concealments, or dissimulations," *i. e.* from hypocrisy.

Ver. 13. Keep back thy servant also from presumptuous sins;" rather, "Preserve thy servant also from the proud," *i. e.* from tyrannical governors, *i. e.* from evil spirits.

— the great transgression," rather, "the great apostacy."

Ver. 14. Let the words, &c. be," rather "The words, &c. shall be."—Keep me from hypocrisy and from the suggestions and enticements of evil spirits; let them not get dominion over me: then I shall be upright, &c. and then my words and my thoughts will be acceptable in thy sight, &c."

PSALM XX.

לְמַנְצָה מִזְמוֹר לְדָוִד.—TO THE GIVER OF VICTORY.

AN ODE OF DAVID.

THE CHURCH'S TRUST IN GOD'S PROTECTION OF THE MESSIAH.

Ver. 5. We will rejoice in thy salvation;" rather, "Let us rejoice," or, "We shall rejoice for the deliverance of thee."

— set up our banners." *μεγαλλυθησομεθα*.—LXX. It should seem that, for נִדְגַל, they read נִגְדַל; which Houbigant and Bishop Lowth approve. But I see no sufficient reason for altering the text. The sense is, "we will take the field against our enemies, in full reliance upon God's assistance."

Ver. 6. — with the saving strength of his right hand;" literally, "In powers [or in strengths], salvation of his right hand." *ἐν δυνασταις σωτηρια της δεξιης αυτης*—that is, "In all situations of power and strength, whatever a man's natural means of deliverance may be, his preservation must be the work of God's right hand." This seems to be the best exposition of this line, which is a clause by itself, not a part of the preceding sentence. שֵׁעַ is a noun substantive, the subject of the verb substantive understood. The chariots and horses mentioned in the next verse are expositive of גְּבוּרֹת

in this line; and all that follows of the Psalm is an amplification of this general sentiment.

Ver. 8. — remember the name.” But “we, in the name of Jehovah, of our God, will acquire reputation;” or, “make ourselves remembered.” If the verb **נִיכֵר** may bear this sense, as it should seem it naturally may, there is no necessity to change it for **נִנְבֵר**, which Bishop Lowth proposes upon the authority of the LXX.

Ver. 9. Save Lord, let the king,” &c.; rather, “Jehovah hath saved the king, and will,” &c.

PSALM XXI.

לִמְנַצֵּה מִזְמוֹר לְדָוִד.

[A] Ver. 4. Or, “the extent of days.” I suspect that **אֶדְךָ יָמִים** is a phrase for the whole extent of infinite duration.

[B] Ver. 6. “Thou hast gladdened him with the joy [that is] with thy presence;” *i. e.* “with thyself,” according to the frequent import of **פָּנָי**.—See Exodus xxxiii, 14, 15.

[C] Ver. 8. — thy right hand,” &c. Dr Kennicott

found in one MS. which he esteemed of high authority, ימינך תמצא לכל שנאיך. This reading makes a similarity of construction in the two parallel lines.

[D] Ver. 9. Thou shalt make them like a furnace of fire," &c. Dr Kennicott, in three MSS. if not in four, for בתנור, found בתנור. But the common reading seems preferable. It describes the smoke of the Messiah's enemies perishing by fire, ascending like the smoke of a furnace. "The smoke of their torment shall ascend for ever and ever."

— in the time of thine anger;" *E. T.* more literally, "in the time of thine appearance;" that is, referring the promise to the Messiah, "in the time of thy manifestation." The promise is, that, when the Messiah, after his humiliation, should be exalted, and his glory displayed to the world, then his enemies should be destroyed.

[E] Ver. 12. Therefore thou shalt make them turn their backs," &c. In defence of this sense of שכב, see MERRICK'S Annotations.

— a steady aim." I take כוּן to be a technical term of archery, to express the act of taking aim at a particular object. See Psalm vii, 13.

PSALM XXII.

למנצה על אילות
השחר מזמור לדוד

[A] Ver. 1. — burden of my loud complaint;”—the words of my roaring, *E. T.* From the version of the LXX, it should seem, that for שאנתי their copies had שנואותי. The text, as it now stands, may be thus rendered as in my translation :

My God, my God, why hast thou forsaken me ?

Withdrawing thyself from helping me, is the burthen of my loud complaint.

i. e. This expostulation is my constant complaint; דברי שאנתי. So דברי שיר the burthen of the song, *i. e.* the universal cry. Judges V, 12.

[B] Ver. 2. — no relief is given me;”—“and am not silent,” *E. T.* Rather, “and am not silenced;” literally, “there is no silencing for me;” nothing is done to give me ease. *Sensus est, nihil solatii eum sentire, quod ejus animum tranquillet.* COCCÆIUS.

[C] Ver. 3. “But thou, inhabiting holiness, the praise of

Israel.”—“Inhabitest holiness,” a phrase not unlike that of the Platonists, by which they describe the immutability of the Father, ὁ μὲνων ἐν ἑαυτῷ ἦθει.

— the praise of Israel;” *i. e.* the theme of Israel’s praise. Σὺ δὲ ἐν ἀργίῳ κατοικεῖς ὁ ἰπαινος τῆ Ἰσραηλ. LXX.

[D] Ver. 13. —like the ravening, roaring lion.” Bishop Hare’s emendation, כַּאֲרִיָּה for אֲרִיָּה is confirmed by the LXX. Jerom. Vulg. and the MS. 530, collated by Bruns at Bononia.

[E] Ver. 14. The verb, נִשְׁפָּךְ, I apprehend, describes the state of fluidity, which is an image for that state of extreme debility, in which the frame has no power to support itself.

[F] Ver. 16. “Truly many dogs surround me.” Ὅτι ἐκκυλάωσαν με κύνες πολλοί. LXX. Bishop Hare would read, כְּלָבִים רַבִּים.

[G] Ver. 17. “I may tell;” ἐξήρησιμυσαν. LXX.—“and stare.” καὶ ἐπιιδόν. LXX. they read therefore, יִרְאוּ

[H] Ver. 20. My UNITED ONE;”—יְהִידְתִּי. This seems to denote the humanity of Christ in union with the divinity. “Quod animam unicam pro charâ et pretiosâ quidam accipiunt, non convenit: quia potius significat inter tot mortes nihil sibi opis in toto mundo offerri. Sicut eodem sensu,

(Psalm XXXV, 17.) *unica anima ponitur pro solitariâ. Vide etiam XXV, 16.* CALVIN ad locum. But see Parkhurst's Lexicon under the word **יָחֵד**.

If the word has no relation to this mystery, I would render it "helpless," "friendless." See Psalm XXV, 17. But observe, that in that place the gender is different, being masculine, whereas here it is feminine, as in Psalm XXXV, 17. In Gen. XXII, 16. **יְחִידְךָ** seems to signify "thy only son," but the LXX render it *αγαπῆτης*.

[I] Ver. 21, 22. "Thou hast answered me." I would divide the text thus :

הושיעני מפי אריה
 ומוקרני רמים : עניתני :
 אספרה שמך לאחי
 בתוך קהל אהללך :

[K] Ver. 24. — and stand in awe before him." The LXX omit the conjunction. For which reason Bishop Hare for **יגורו** would read **יגורו**.

[L] Ver. 25. — fear thee." HOUBIGANT.

[M] Ver. 26. — your heart." *אֵלֶּיךָ יִשְׁתַּחֲוֶה לִבִּי*. LXX. Kennicott in one MSS. found **לבגם**.

[N] Ver. 27. — before *him*,” LXX. Vulg. Syr. Jerom. and a MS.

[O] Ver. 28. — and he is governor.” For ומושל read with LXX and Bishop Hare ודווא מושל.

[P] Ver. 29. “ All whom earth sustains;” or, “ all they that be fattened (*i. e.* sustained and fed) upon or from the earth.” A periphrasis for all men. Ὅτι ἀγροῦ κερπον ἰδοῦσιν. Εἰς τρεῖς ὅσοι καρπον ἀνυμῖθα χθονος. See Bishop Lowth, in MERRICK’S Annotations.

— none can keep alive his own soul,” *E. T.* The copies of the LXX for נפשו had נפשי; for לא they had לו, and for ירע they had ירעי.

And my soul shall live unto him,
And my seed shall serve him.

That is, both I myself and my posterity will serve the Lord. These emendations are severally confirmed by different MSS. of Kennicott’s collation.

PSALM XXIII.

A BELIEVER'S THANKSGIVING IN THE CHARACTER OF A PRIEST.

(SEE THE LAST VERSE.)

AN ODE OF DAVID.

Ver. 5, 6. — my cup runneth over. Surely goodness," &c.
In the copies of the LXX it should seem that the passage
stood thus :

כוסך רייה אך טוב
וחסרך ירדפני

“ How good is thy overflowing cup!
And thy mercy shall follow me.”

But the received reading seems the better of the two.

Ver. 6. — for ever ;” לְאָרְךָ יָמִים. See Psalm XXI, 4.

PSALM XXIV.

[A] Ver. 4, 5. — nor sworn deceitfully. He shall re-

ceive——” It should seem, from the version of the LXX, that, in their copies, the passage stood thus :

למרמה רעהו—————
 ————— &c. הוא ישא

PSALM XXV.

לרוד

[A] That this Psalm was originally alphabetical, is evident in its present state. It consists of just as many stanzas as the Hebrew alphabet hath letters, namely, twenty-two. The stanzas are, for the most part, distichs; and the first line of each begins with that letter, whose numerical place in the Hebrew alphabet, corresponds with the numerical place of the stanza in the Psalm. But the regularity of the composition is disturbed in the present state of the text in these instances: *1st*, The first stanza consists of only a single line. *2d*, The second stanza begins with א, not with ב, as it ought to do. *3d*, The fifth stanza, beginning with the letter ה, is a distich, and yet the sentiment is complete without the third line. *4th*, The Vau stanza is wanting; for the fifth begins, as it ought to do, with ה, but the sixth irregularly with ו. *5th*, Again, the ו stanza is a tristich, and the sense is complete

without the third line. *6th*, The second line of the Lamed stanza begins with a Vau, which seems purely redundant. *7th*, Two successive stanzas begin with the letter ך, and the ך stanza seems wanting. *8th*, The ך stanza is not the conclusion of the Psalm. The whole is closed with a long line beginning with a ם.

With these exceptions, the law of the composition seems to be, that the stanzas should be distichs, beginning with the letters of the alphabet in regular succession. There is little room to doubt, that the violations of this law, which appear in the eight instances alleged, have arisen from corruptions of the text; and the poem may be restored to its original regularity by these easy emendations.

1st, Remove the third line of the fifth stanza to the first stanza, of which it is certainly the second line misplaced, for it connects well with the first, and the two make an elegant distich. Thus,

אליך יהוה נפשי אשא
אותך קייתי כל היום :

2dly, Transpose the two first words of the second stanza; that is, for בך אלהי בך read אלהי בך. Thus, the second stanza will begin with ב, as it ought to do.

3dly, Between the ה stanza, and the ד stanza, insert what now stands as the second line of the ל stanza, which is evidently the Vau stanza misplaced. And to complete the dis-

tich, blend, with the words of this line, what now stands as a third line of the ה stanza, thus :

וסלחת לעוני למען טובך
יהוה כי רב הוא

4th, The second line of the Lamed stanza is to be found in the line irregularly annexed to the Thau stanza. For, that line, as it now stands, I take to be the second line of the Lamed stanza misplaced, and mixed with some words which belong to the last line of the Thau stanza. The Lamed stanza, therefore, will stand thus :

למען שמך יהוה .
פרה ישראל מכל צרותיו

5th, For ראה at the beginning of the former of the two stanzas, beginning with the word ראה, read, with Houbigant and Kennicott, קער, “cut short.” Thus the ק stanza will be restored.

6th, To the Thau stanza, add the two words תאלהי אתה : of which the words אלהים את in the line, which in the present state of the text follows the Thau stanza, seem to be a corruption. The Thau stanza, with this emendation, will stand thus :

תם וישר יצרוני
כי קיתך אלהי אתה

[B] Ver. 14. His soul shall rest in bliss." תליון, *pernoctabit*. The words seem to allude to the happy state of the good man's departed soul, while his posterity prosper in the present world; unless, indeed, *the earth* or *the land* be put mystically for the true land of promise,—the Canaan of the future life; in which case the sense will be, that both the good man himself shall rest in bliss, and his seed also,—his mystical seed, those whom he shall instruct in the way of the Lord, and bring to be his children in goodness, shall inherit the promised land of everlasting happiness.

Upon mature consideration, however, I am persuaded that this verse is spoken of Messiah. I take the whole plan of the Psalm to be thus :

In the first twelve verses, the man Christ Jesus, (or, in the Hutchinsonian phrase, the humanity of Christ), prays to the Trinity. In the first three, to the Word to which the Humanity was united for support. In the 4th and 5th to the Holy Spirit to instruct and guide him. In the 6th, 7th, and 8th, to God the Father, to spare him.* The imputed guilt of man, in verse 7th, he speaks of as his own, because it was imputed to him. But what, it may be asked, were the trespasses and disobediences of Messiah's youth, which he requests may not be remembered? I agree with Mr Hutchinson, that the sins of נעוריו, may be

* "If it be possible let this cup pass from me."

the sins, *Juniorum*, of his younger brethren, *i. e.* of Christians. In the 9th, 10th, and 11th verses, Messiah celebrates the mercy of Jehovah to the faithful. In the 12th, he prays for the deliverance of the true Israel from its afflicted state.

In the 13th verse, a voice of one of the angelic choir, who has observed the extraordinary piety and devotion of the man Christ Jesus, asks with admiration, what man is this who so perfectly feareth God? and prophesies, in the last line of this and in the following verse, of the bliss that awaits him; and that his seed shall inherit the earth, which will be literally fulfilled in the millenary period. In the 15th verse, the same voice declares, that the true knowledge of God is with them that fear him, who are taught by divine revelation. In the 16th verse, the humanity of Christ takes up his prayer again to the Divine Word, or perhaps to the Godhead generally, for support and deliverance, and this prayer is continued to the end of the Psalm.

[C] Ver. 15. The secret of Jehovah," &c. *Κρηταιωμα κρησιος τῶν φοβουμενων αὐτον και ἡ διαθηκη αὐτου του δηλωσαι αὐτοις.* LXX. "The Lord is the-principle-of-strength to them that fear him, and his covenant is to reveal unto them." The latter clause seems properly rendered. But I cannot find that **סוד** is in any other passage used for *κρηταιωμα*, and the structure of the poem admits not **סוד**.

[D] Ver. 16. — deserted and afflicted." *Μονογενης και*

πρωτος, LXX. *Solus et pauper*, Jerom. See XXII, 20. and XXXV, 17.

[E] Ver. 17. Set at large." I read with Bishop Lowth,

צרות לבבי הרחיב
וממצוקתי הוציאני

"Set at large the [sorrowful] contractions of my heart,
And bring me out of my difficulties."

PSALM XXVII.

PRAYER OF THE CHURCH, FOR DELIVERANCE FROM THE PERSECUTION OF HER ENEMIES, AND FOR THE GUIDANCE OF GOD'S HOLY SPIRIT.

Ver. 7. Hear O Lord." These words are the beginning of this elegant supplicatory ode. The six former verses belong to the preceding Psalm.

Ver. 8. When thou saidst," &c. I can make nothing of this verse as the text stands. For בקשו the LXX and Vulg. seem to have read בקשך. With this reading the sense would be,

Unto thee my heart hath said, my face hath sought thee;
Thy face, O Jehovah, I will seek.

Archbishop Secker renders, without altering the text,

To thee, my heart, he hath said, seek ye my face.

Seek ye, *i. e.* thou, and all men, says the Archbishop. But if the Church is the speaker in this Psalm, the collective body is properly addressed in the plural imperative. I believe this rendering of Archbishop Secker's is best of all.

Ver. 9. — put not thy servant away in anger ;” rather, “turn not away in anger from thy servant.” So LXX and Vulg.

— leave me not ;” rather, “dismiss me not ;”—“let not go thy hold of me.” This is the proper sense of the Hebrew verb שׁוּב , to set a thing loose—to let it go—to abandon it.

Ver. 11. — such as breathe out cruelty ;” rather, “a proclaimer of violence.” That is, one who loudly taxes me with acts of violence. See 2 Sam. xvi, 5—8. Matt. xxvi, 61. Luke xxiii, 2. Compare Psalm xxxv, 11. and lv, 3.

Ver. 14. Wait on the Lord,” &c.

Expect Jehovah ;

Take courage, and let thy heart be firm *,

And expect Jehovah.

These seem to be the words of an oracular voice. *Expect*¹
i. e. wait in hopeful expectation for.

* See Psalm XXXI, 24.

PSALM XXVIII.

[A] Ver. 3. Let me not be drawn away." The verb תִּנְשַׁכְנִי I should render in the Hiphil form; thus, "Suffer me not to be drawn away," *i. e.* to be seduced by their enticements.

[B] Ver. 5.

Truly they take no consideration of the works of Jehovah,
And of the operation of his hands.—

ORACULAR VOICE.

He shall demolish them and build them not.

A verb seems wanting in the second line, to answer, according to the laws of parallelism, to the verb "regard" in the first: But I am persuaded the omission is from the author. It is, indeed, very beautiful, marking the suddenness with which the oracular voice interrupts the Psalmist's prayer.

[C] Ver. 7. — my flesh hath resumed its bloom, and from my heart I will praise him." *Και ἀνεθαλεν ἡ σαρκὸς μου, καὶ ἐκ θυλῆματός μου ἐξομολογήσομαι αὐτάς, LXX,* and to the same effect the Vulgate. Therefore, for לְבִי וּמִשִּׁירֵי, their copies must

have had **בשרי ומלבבי**. Bishop Lowth approves this reading. The transposition of the two words, and the reading of **בשרי** are confirmed by the Syriac.

[D] Ver. 8. “The strengthener of the salvation of his anointed one is He.” For **למו** read **לעמו**, with many MSS. of Kennicott’s and De Rossi’s; with the LXX, ὑπερασπιστης του σωτηριου εν Χριστω αυτου, and the Vulgate, *protector salvationum Christi sui*. Mudge thinks **למו**, or **לו** the true reading. His notion is, that the 8th and 9th verses make a chorus, sung by priests and people, rejoicing at the gracious acceptance of the Psalmist’s prayer. I should readily adopt this interpretation, if in the former part of the Psalm the Messiah might be supposed to be the speaker. But the matter of the prayer suits not his character. The particular boon asked is grace, to withstand the enticements of idolaters; under which name all corrupters of worship may be understood. Now to the temptation of their enticements, the Church, in a greater or a less degree, hath been frequently exposed; the Messiah, in his own person, never, except when he was tempted by the devil in the wilderness. But the tempters in this Psalm are spoken of as men. The prayer, therefore, is rather adapted to the person of the Church: and **למו** is so near in sound to **לעמו**, that the emendation, supported as it is by six MSS. and the version of the LXX, Vulg. Syr. and Arab., seems unquestionable.

PSALM XXX.

מזמור שיר הנכת הבית לדוד

This thirtieth Psalm is evidently a thanksgiving for a recovery from a fit of sickness. And this I take to be the meaning of the Hebrew title. הנכה is properly the festive ceremony, by which a new or restored building is appropriated to its future use. Hence, it may figuratively denote thanksgiving for the recovery of the body from the debility of sickness. The sickness, however, and the recovery, if I mistake not, are both mystical; the sickness, that of the soul, in consequence of the fall; the recovery, that of the soul, by redemption. Unless, indeed, the Psalm is spoken, as some have imagined, in the person of Messiah; and be his thanksgiving for his deliverance from the grave, and for his exaltation from his state of humiliation. In this case the "healing," mentioned verse 2, is the healing of Messiah from those sicknesses of men which he was made to bear. Isaiah LIII, 4.

Ver. 1. — thou hast lifted me up," דליתני. How the verb דלה should signify to lift up, I cannot imagine. Its sense is certainly the reverse. I would render the verse thus,

I will extol thee, O Jehovah! Verily thou hast brought me
very low;

But thou hast not given my foes cause to rejoice over me.

to stand strong." Bishop Hare would add רגלי after ברצונך. "Jehovah, in thy favour thou hast set my feet upon a strong mountain." Houbigant observes, that "a mountain" has no connection with the subject of this Psalm, which is health restored by God. For להררי, therefore, he would read להדרי. "Jehovah, in thy favour thou hast established strength for my beauty;" *i. e.* thou hast given me that lasting comeliness of person which arises from a sound constitution. "Thou hast given a settled firmness to my bloom," as Mudge expresses it. This emendation has the authority of the LXX, Vulg. and Syr., and is therefore to be preferred to Bishop Hare's, which is a mere conjecture. Otherwise, I cannot see, but that strength of constitution, as well as any other means of durable happiness, might be expressed under the image of a station on a strong mountain. Dr Kennicott in many of his best MSS. found העמדת without the paragogic ה. In MS. 73 he found להדרי; and in MS. 4, להררי, which is evidently a corruption of להדרי by the error of the scribe. Bishop Lowth approves the change of להררי into להדרי.

Ver. 9. — to the pit," or, "to corruption." So the LXX, Vulg. and Syr. and Symmach.

Ver. 11. — into dancing;" rather, "into merry piping."

Ver. 12. — my glory;" read with the LXX, Vulg. and Bishop Hare כבודי.

Mr Hutchinson conceives, that this whole Psalm is uttered in the person of the Messiah, and is his thanksgiving for his exemption from corruption, and early deliverance from the grave. And in this view of the Psalm, he finds a very peculiar force in the 9th verse—"What profit in my blood, if I be pressed down to corruption, and held under its power? My blood will be shed in vain—the redemption of man will not be accomplished. Shall the dust, the dissolved body, praise thee? Shall it declare thy truth? Far from it: the promise, that I should not see corruption, will be broken." This certainly deserves great attention. But it seems to me, that the 6th verse is utterly inapplicable to the Messiah, who, in the days of his flesh, had no prosperity, and certainly never deceived himself with the false hope, that he never should be moved. In one way, indeed, the 6th verse may be made to suit the character of Messiah, namely, if it may be rendered, not "And in my prosperity I said," &c.; but thus,

"And I said, in my prosperity, I shall never be moved." That is, "when once the season of my bliss shall come, I shall enjoy it for ever without interruption." This seems indeed the rendering most consistent with the order of the Hebrew words. He goes on, "Jehovah, in thy favour, thou hast established strength for my comeliness."

This is still a continuance of what he said,—"Jehovah thou hast established," *i. e.* thou hast irreversibly decreed that

so it shall be: the preterite, in the usual style of prophecy, being used to express the certainty of what is to come.

[But notwithstanding this consoling hope] “thou didst hide thy face, and I was in the deepest anxiety and dejection.”

All this is eminently true of the Messiah. And if the 6th verse may be thus rendered, as I think it may; there is not an expression in the whole Psalm that suits not the character of Messiah more completely and exactly than any other. And Mr Hutchinson’s admirable exposition of the 9th verse will take place. Upon the whole, I incline to this application and interpretation of the Psalm.

The Chaldee paraphrase seems to take the 6th verse in the sense proposed; though this appears not in the Latin translation of that paraphrase in the Polyglott. **וַאֲנִי אֲמַרְתִּי** במתבי ברוחצנה דלא אזוע לעלמא. “And I said, when I am seated in security I shall not be moved to all eternity.”

PSALM XXXI.

[A] Ver. 2. Castle of defence.” **בֵּית מְצוּדוֹת**. I take this to be a house with battlements upon the roof. Such battlements, in some sort, resemble a network inclosing the platform of the roof; and from that resemblance, I imagine, get the name of **מְצוּדוֹת**.

[B] Ver. 6. Thou hatest;”—שנאת instead of שנאתי. LXX. Vulg. Syr. and one MSS. of Kennicott's. ונני, beginning the next hemistich, says Bishop Lowth, in Merrick, implies an opposition or change of person.

[C] Ver. 7. “I will exult,” *i. e.* at some future season. “This shall be the subject of my joy and exultation, that thou hast regarded my trouble; that thou hast accepted my person in adversities, and not delivered me up bound into the hand of the enemy; that thou hast set my feet in an ample space.”

Kennicott says, אשר is used here for *quando*. I think that אשר is used in the sense of *that, because, or in as much as*; but that the preterperfects subjoined to the futures have the force of the subjunctive future of the Latin language.

[D] Ver. 9. —wasted,—pines,—is emaciated.” In the original, the same verb עשש serves for the three subjects, eye, soul, and person (or belly.) But for want of a verb of the like latitude of signification in our language, I have been under the necessity of expressing the sense of עשש as connected with these different nominatives, by the three different verbs, *is wasted,—pines,—is emaciated*.

[E] Ver. 10. —are mouldering away.” Again the same verb עששו.

[F] Ver. 11. —a nuisance.” I venture to read נאר for

מֵאֵר. מֵאֵר is to rankle like an angry sore. Or, may not מֵאֵר be a corruption of מֵאֵרָה, from the root אָרַר? or, perhaps of מֵאֵר, from the root מֵאֵר?

[G] Ver. 13. “Truly I have heard the angry muttering of the mighty, of them that are the general dread.” מִנְּוֹר מִסְּבִיב. I take this to be a phrase describing the mighty, whose malignant threats against him he overheard, as persons universally dreaded for their power and their cruelty. It seems to have been a phrase nearly equivalent to our vernacular phrases of *rare-head and bloody bones, scare-crow, bugaboo*. It was a name given by the prophet Jeremiah, in abhorrence and contempt, to his persecutor Pashur, as an object of general dread and aversion. See Jeremiah xx, 3.

[H] Ver. 17. — let the impious be brought to shame.” Here ends the prayer. What follows, to the end of the 13th verse, is the answer of the oracular voice. The sequel of the Psalm is thanksgiving for that gracious answer.

[I] Ver. 21. — he hath set apart his saints for himself in a city of defence.” Houbigant would make an emendation here. The subject of the Psalm being, as he conceived, David’s escape in the wilderness of Maon; the kindness which the Psalmist commemorates was not shewn him in a strong city. But his escape from the city of Keilah into the wilderness, was no less providential than his deliverance from

Saul's pursuit in the wilderness. Marvellous kindness was shewn him in a strong city, when he had warning to escape from a place, where Saul thought to find him shut in with gates and bars.—See 1 Sam. xxiii. In the application of the Psalm, therefore, to David, no emendation of this passage seems necessary. But the version of the Syriac deserves attention, which presents a remarkable variety of the text.

לֹא הִפְלִיא חֲסִידֵי לוֹ must have been the reading of that interpreter. “He hath set apart his saints for himself in a city of defence.”—See Psalm IV, 3. XVII. 7.

PSALM XXXII.

לְדוֹר כּוֹשֵׁבִיל.

[A] Ver. 5. I acknowledged—have I not hid—I said I will confess.”—*E. T.* In the Hebrew, “I acknowledged” is future, as is “I will confess.” “I have not hid” is perfect.

I will acknowledge my trespasses unto thee,
 My perverseness I will not conceal;
 I said I will make confession of my wilful crimes unto Je-
 hovah,
 And thou, &c.

The sentiment is, “I have felt the misery of the attempt to smother the sense of my sin within myself. I will do so no

more. I will always be ready to make confession : for of this too I have felt the benefit. No sooner did I resolve to confess than thou forgavest."

[B] Ver. 7. Thou shalt preserve me, and deliver me from them that beset me." Thou shalt compass me about with songs of deliverance."—*E. T.* Houbigant observes, that רני, as a noun substantive, is no where found but in this place. He thinks it is here a corrupt repetition of the last syllable of the preceding verse. He would therefore expunge it, and read ופלטתני מסובבני. "And thou shalt deliver me from those who beset me." The alteration is in some measure supported by the version of the LXX, and Vulgate, and still more by the Syriac, which entirely omits רני; and the prefixing of כ to the following verb, and the omission of רני is sufficient; for without any further change, מסובבני may render "deliver me from them that surround me." Or, without omitting רני,—“O thou, the subject of my song, deliver me," &c. See LXX.

O my joy, deliver me from them that compass me.

K. H.'s Primer.

[C] Ver. 9. — bit and bridle." *E. T.* מתג ורסן. The LXX render the first of these two words by ζαλινοῦ, the second by κημεῖ. The word ζαλινοῦ signifies the iron of the common bridle, which is put into the horse's mouth,—the bit, or curb. But

But *μασχος* was something like a muzzle, which was put upon mischievous horses or mules to hinder them from biting. Xenophon says, that it allowed them to breathe, but kept the mouth shut, so that they could not bite. Not knowing the term of art for this contrivance, I call it a muzzle. The verb **בָּרַךְ** is a military term, and signifies to advance, as an enemy, to attack. The “coming near,” therefore, intended here, is a coming near to do mischief. The admonition given by the Psalmist to his companions, is to submit to the instruction and guidance graciously promised from heaven, and not to resemble, in a refractory disposition, those ill-conditioned colts, which are not to be governed by a simple bridle, but unless their jaws are confined by a muzzle, will attack the rider as he attempts to mount, or the groom as he leads them to the pasture and the stall.

PSALM XXXIII.

A THANKSGIVING OF THE CHURCH TRIUMPHANT, IN THE
LATTER AGES, FOR HER FINAL DELIVERANCE, BY THE OVER-
THROW OF ANTICHRIST AND HIS ARMIES.

Ver. 1, 2, 3. These three verses should be thus rendered :

1 Sing, O ye just, unto Jehovah,
Praise bescemeth-well the upright.

- 2 Praise Jehovah upon the harp,
Upon the ten-stringed psaltery chaunt unto him.
- 3 Sing unto him a new song,
With joyful notes play skilfully upon the tabor.

The first verse, calling upon the justified and the upright in particular, to sing unto Jehovah, shews that they are exclusively interested in the subject of this Psalm. The deliverance, therefore, which it celebrates, is a deliverance of them only.

Ver. 4. The word of the Lord is right," &c. The event brought about by God's special interposition, his work, in conformity to the word of his promise, confirms the truth of his promises.

Ver. 7. — as an heap;" rather, "as a bottle." LXX. Vulg. Syr. Chald. Bishop Hare, Bishop Lowth, Archbishop Secker, &c. for ג , reading גנ .

Ver. 15. He found the heart of them all alike," *i. e.* one as well as another. But rather with the LXX, Vulgate, and Syriac, "He who found,—he who considereth," &c.

Ver. 16, 17. These verses allude to the discomfiture of the Antichristian armies, by divine interposition.

Ver. 19. — in famine;” alluding to the famine of God’s word, which may prevail in the height of Antichrist’s persecutions.

PSALM XXXIV.

[A] Ver. 5. Look towards him and you shall be enlightened.”—“*They* looked unto him, and were lightened, and *their* faces,” &c.—*E. T.* Read with the LXX, Vulgate, and Kennicott, ופניכם, “your faces.”

Vitringa, upon Isaiah LX, 5, contends that the verb נהר signifies “gaudio effluere,” without any metaphor taken from *light*. But the judgment of the LXX, the Vulgate, and Chaldee, in this place, is clearly against him. Bishop Horne understands *the illumination* here, of the information of the understanding in religious knowledge; that is, of the illumination of the soul by the light of divine truth. I am much inclined to think this the true interpretation.

[B] Dr. Kennicott supplies the 1 stanza from the 22d verse, thus;

ופודה יהוה נפש עבדיו
ולא יאשמו כל החוסים בו:

“ For Jehovah redeemeth the soul of his servants,
And none shall be condemned that take shelter with him.”

[C] Ver. 6. This poor man.” זה δεικτικως, as Kennicott rightly observes; and so the LXX, ἕτος.

[D] Ver. 10. The rich,”—the young lions,” *E. T.* The LXX, Vulgate, and Syriac, read נבירים, the rich, or, the powerful.

[E] Ver. 17. The just cry.” Read with the LXX, Vulgate, Syriac, Chaldee, and Bishop Lowth,

צעקו צדיקים ויהוה שמעם.

(Ver. 22. The Psalm should end with the former verse; the Van stanza being misplaced.)

PSALM XXXV.

לדוד

[A] Ver. 3. Present the javelin and dirk.—stop the way.”
E. T. וסגור. Sunt qui velint *segor* nomen esse bellici eju-
dam instrumenti, idem scilicet quod Persicum *sagaris*, ensi-
culi genus; quod huic loco optimè convenit; cùm præcesse-
runt *clypeus et scutum*, commodè sequuntur *lancea et gladius*.
—HARE in loc.

[B] Ver. 5. — chase them.” Ἐκθλιῖσκον αὐτάς.—LXX.
Read therefore דחם with the suffix ם.

[C] Ver. 7. There can be no doubt that the text is to be set right by Bishop Hare's transposition of the words:

כי חנם טמנו לי רשתם
שחת חנם חפרו לנפשי :

Houbigant proposes the same emendation, and confirms it by the authority of the Syriac.

[D] Ver. 8. — destruction.” שואה. Procella cum fragore erumpens.—See MERRICK'S Annotations.

— into that very destruction.” For בשואה, I would read with the LXX and Vulgate, בשחת—“ and into the pit, into it let him fall.”

[E] Ver. 10. מנולו, *a diripiente eum*.

[F] Ver. 11. Witnesses of violence.”—False witnesses. *E. T.* עדי חמס—“ witnesses of wrong, or violence;” *i. e.* witnesses deposing to acts of violence, as committed by the person accused.—See Ps. xxvii, 12.

[G] Ver. 12. — the extermination,” &c. This I take to be the meaning of the phrase שכול לנפשי.

[H] Ver. 14. It is difficult to make sense of the passage as it stands. If for כָּאֵה we might read כָּאֵהָ, there might be two ways of explaining it.

1st, Taking the words, with this emendation, in the order in which they stand, כָּרַע, כָּאֵהָ, and קָדַר, may all be taken for participles, and the verse thus rendered,—

I went-about, with-sinking-knees, and heavy-hearted,
I bowed-down, clad-in-mourning, as one that mourneth for
his mother.

2d, Taking the further liberty to transpose the words כָּאֵהָ and כָּרַע, thus, כָּאֵהָ כָּרַע לִי, the words כָּאֵהָ and קָדַר may still be taken as participles, and the word כָּרַע for the noun רַע, with כ prefixed, the preposition of similitude; and the whole verse may be thus rendered,—

“ I went about heavy-hearted (כָּאֵהָ), as though misfortune
(כָּרַע לִי) had happened to myself;
I bowed down,” &c.

I give the preference to this latter exposition. But the Syriac version deserves great attention. It suggests perhaps a better emendation, and gives the true sense. This interpreter omits לִי, and renders

“ I behaved myself like a friend or a brother.”

This rendering I would, after all, adopt; for an emendation suggested by the authority of this very antient version, is certainly to be preferred to any that is merely conjectural.

[I] Ver. 15. — smiters.—the abjects.”—*E. T.* If ננים may be taken actively, as rendering *smiters*, this passage will be a clear allusion to the insults which were offered to our Lord before his crucifixion. If ננים render *abjects*, I know not the sense of the next words, “and I knew not.” Our Lord was blindfolded, and knew not, otherwise than preternaturally, those who smote him. The LXX and Vulgate both confirm the sense of *smiters*.

[K] —laid on heavy blows.” קרע. In Arabic קرع signifies *pulsare, percutere*.

[L] Ver. 16. See LXX, Vulgate, and Parkhurst, under the word לענא.—בחנפי. “Venerandam faciem Dei Hominis,” says Houbigant, “Judaei sputis contaminarunt.”

[M] Ver. 18. —Among a mighty people.”— So the Chaldee. And עצם seems more properly to express strength or power than number.—Is not this an indirect prediction of the establishment of Christianity “among the mighty people,” *i. e.* in the Roman empire?

[N] Ver. 20. For they speak to me friendly language,” &c.

For לָלֵךְ, read with the LXX, the Vulgate, Houbigant, and Bishop Lowth, לֵי. “For they speak to me friendly language.”

— them that are quiet in the land.” *E. T.* If, for רַנְעֵי, we had authority to read בְּרַנְעֵי, the sense would be—“him that would give quiet to the land, or to the earth.” Christ is the restorer of peace and quiet to the earth, disturbed with sin and with the fear of judgment. But taking the text as it stands, רַנְעֵי אֶרֶץ may be rendered “the tranquillizers of the earth,” *i. e.* Christ, and the first preachers of Christianity, preaching a doctrine of love and peace.

[O] Ver. 25. —aha! we have-our-wish; so would we have it.” Bishop Lowth approves Houbigant’s conjecture, who, for נִפְשָׁנוּ, of which it is hard, says Bishop Lowth, to make sense, would read הִפְשָׁנוּהוּ, “we have caught him;” which would be parallel to בִּלְעָנוּהוּ in the subsequent line. But I cannot think נִפְשָׁנוּ hard to be understood.

PSALM XXXVI.

[A] Ver. 1. The transgression of the wicked saith within my heart, there is no fear of God before his eyes.”—*E. T.*

For לְבִי, “my heart,” the copies used by the LXX, and Vulgate, as it should, and certainly those of the Syriac interpreter, had לְבוּ, “his heart.” And this is the reading of one

MS. of Kennicott's, and two of De Rossi's. But the passage, without further emendation, seems to me inexplicable. Archbishop Secker's conjecture, that אִין, in the second line, should be repeated, is plausible.

נאם פשע לרשע בקרב לבו
אין פחד : אין אלהים לנגד עיניו

Or, the repetition of אִין may be saved, if, for לנגד, we may read לא נגד. According to either emendation the passage will, I think, bear this rendering,—פשע, 'the Apostate,' or, 'the rebel,' (*i. e.* the Devil) נאם לרשע solemnly affirms to the impious man, 'within his heart,' (*i. e.* the devil assures him by secret suggestions), that there is no fear, *i. e.* no cause of fear. God (after these suggestions) is not at all before his eyes.

The verb נאם is properly a promantic term. Its sole use in the Prophets is, to introduce whatever they would seem to deliver as a message from God, in the words of God himself, in such forms as these, "I am against the Prophets, *saieth* Jehovah;" "They shall not profit this people, *saieth* Jehovah;" "I will even forsake you, *saieth* Jehovah." And I know no example of its use without an enunciation of the special matter of the oracle. But if נאם might be taken here as a noun, denoting oracular advice in general, or advice pretending to oracular authority, without reference to any particular oracle given upon any particular occasion, and so it is taken by

Arias Montanus, the passage will admit an easy interpretation, without any other emendation than the change of לב into לבו, which has the authority of the LXX, Vulgate, Syriac, and three MSS. Thus, “The oracular advice of the Apostate is to the impious in the innermost of his heart;” *i. e.* the maxims of the Apostate are deeply rooted in the heart of the impious. “There is no fear of God before his eyes.” The verb substantive is understood in this first line, נאנ being the nominative case.

[B] Ver. 2. He giveth things a fair appearance.”—So I paraphrase the verb דהחליק. See Psalm v, 9. and xii, 2. This verse is well explained by Merrick; and his interpretation met with the approbation of Bishop Lowth. “He flattereth himself (or dealeth deceitfully with himself) as to the finding out,” &c. *i. e.* so as not to find out. The same sense is expressed in the version of the LXX, notwithstanding the ignorant criticism of Le Clerc (well answered by Merrick), and in the literal translation of Arias Montanus. “Quoniam lenivit ad se in oculis ipsius, ad inveniendum iniquitatem suam ad odiendam.” “For he has smoothed over, (or set a polish to himself), in his own eyes, with respect to the finding out of his own iniquity to hate it.” He sets such a false gloss, in his own eyes, upon his worst actions, that he never finds out the blackness of his iniquity, which, were it perceived by him, would be hateful even to himself. The prefix ל may certainly signify “with respect to,” and the verb

כִּצְא sometimes signifies “to find out,” “to discover,” “to discern,” what was unknown or unperceived. See Eccl. vii, 29.

[C] Ver. 13. See there! שֶׁם δεικτικῶς.

PSALM XXXVII.

לְדָוִד

[A] The Messiah, if not exclusively, is principally the subject of this Psalm. The stanzas ג, ז, י, יב, יד, יז, יט, כ, כב, כד, כז, כט, לא, לב, לד, לז, לו, are hardly applicable to any other. The admonitions of the Psalm seem chiefly addressed to him. Many parts of it, indeed, predict the final prosperity of the Church, but these predictions are, I think, in the shape of promises to the Messiah. The comminatory parts seem to respect the nation of the Jews immediately, and the antichristian faction of the latter times ultimately.

[B] Ver. 3. — and feed in security;”——“and verily thou shalt be fed.”—*E. T.* Bishop Hare, Houbigant, and Bishop Lowth, for אִמְוֹנָה would read הִמְוֹנָה, upon the authority, as they think, of the LXX. But Archbishop Secker thinks that אִמְוֹנָה may signify plenty, as the root אָמַן signifies “to nurse, or nourish.”—See MERRICK’S Annotations. But the Archbishop proposes another interpretation, which

Mr Parkhurst adopts, and is, I believe, the true one; in “ security;” ב being understood before אכינה. See PARKHURST’S Lexicon אמן 111; and SECKER, as before, in Merrick.

[C] Ver. 20.— and the enemies of the Lord shall be as the fat of lands, they shall consume; into smoke shall they consume away.—*E. T.* Houbigant, guided in great measure by the version of the LXX, corrects the passage thus:

ואיבי יהוה כיקרם בלו
כרוכם כעשן כלו :

“ And the enemies of Jehovah shall wither as soon as they are in honour ;
As soon as they are exalted, like smoke they shall vanish away.”

Bishop Lowth thinks these alterations great. They are, however, in great part at least, countenanced by the versions of the LXX and Vulg. The change indeed of the first בלו into בלו is unnecessary, and in no degree warranted either by the LXX or Vulg. I would give the passage thus :

ואיבי יהוה ביקר כרוכם
כלו כעשן כלו .

According to the LXX and the Vulg. only one of the two words, יקר and רוכ, should have the pronoun suffixed.

The change of **בִּיקֶר** into **בִּיקָר** is supported by three MSS. of Kennicott's. That of **כְּרִים** into **כְּרוֹמִם** by the LXX and Vulgate. That of **בַּעֲשֵׁן** into **כַּעֲשֵׁן** by 33 Codd. of Kennicott's and 22 of De Rossi's, in addition to the authority of the LXX, Vulgate, and Syriac. With these alterations the text would give this sense :

“ And the enemies of Jehovah so soon as they are exalted
to honour
Vanish. Like smoke they vanish.”

[D] Ver. 22. I suspect that the 22d and 26th verses have changed places.

[E] Ver. 23. The steps of a good man.”—*E. T.* Literally, “ The steps of a man are directed by Jehovah, and he will take pleasure in his way;” *i. e.* when a man's steps are directed by Jehovah, [when a man submits himself to the direction of God's word] then Jehovah takes pleasure in that man's way. Or perhaps the words may be thus rendered, with reference to Christ in particular,

“ The steps of the mighty man are ordered by Jehovah,
And in his way he delighteth.”

גִּבּוֹר. The mighty man: “ Heroe,” is one of the titles of the Messiah. Isaiah ix, 6.

[F] Ver. 24. Shall he not be raised up?"—לא יִטַּל. I take לֹא interrogatively, and יִטַּל from the root נָטַל in the Chaldee sense.

[G] Ver. 28, 29. It is certain that the latter part of the 28th verse with the 29th, belongs to the stanza which began with the letter ע; but the beginning is lost. The restoration of it has been attempted in different ways by Bishop Hare, and Houbigant. Bishop Hare makes the ס stanza end with the word חֲסִידָיו "his saints." He throws the two next words into the first line of the stanza in question, prefixing, for the nominative of the verb, the noun עֲנִיִּים, "the meek." Thus,

עֲנִיִּים לְעוֹלָם נִשְׁמְרוּ

"The meek are preserved for ever."

Houbigant connects this clause "they are preserved for ever," with the ס stanza, of which he makes it the close. And he supplies the first line of the ע stanza, thus,

עוֹלָיִם נִשְׁמְרוּ

"The unjust shall be punished, and the seed," &c.

Either of these emendations makes very good sense; but of

the two I prefer Houbigant's, for these reasons: The line, which he supplies, appears in the version of the LXX (according to the reading of the Alexandrine), and in the Vulgate. In the D stanza, the first branch consists of three clauses: "Depart,—do good,—dwell." The parallelism, therefore, in which the Hebrew poetry delights, requires that the second branch of the same stanza should likewise consist of three clauses; which will not be the case unless the clause, "preserved for ever," be taken into this stanza. The beginning, therefore, of the subsequent stanza cannot be properly restored by thrusting these words into its first line, and supplying a nominative, beginning with the letter ע , for the verb "preserved," thus detached from its proper context.

Bishop Lowth closing the D stanza with the word חֲסִידֵי , supplies the beginning of the next, thus,

עוֹלָם לְעוֹלָם נִשְׁמָרוּ

And I am much inclined to think that the whole of the lost line might consist of these three words. But still, with Houbigant, I would suffer $\text{נִשְׁמָרוּ לְעוֹלָם}$ to remain as the close of the D stanza.

[H] Ver. 35. — spreading himself like a green bay-tree."—*E. T.* Houbigant, upon the authority of the LXX, reads בְּאֲרֵזָה . Bishop Hare and Bishop Lowth, upon the

same authority, as they imagine, read *מתעלה* “lifting himself aloft,”—“towering.” Houbigant’s emendation seems quite unnecessary. And equally so, I believe, are Hare’s and Lowth’s. See PARKHURST *ערה*, III.

— a tree flourishing in its native soil.” So the Chald. and Bishop Horne.

[I] Ver. 36. Yet he passed away.”—*E. T.* Read with LXX, Vulgate, Syriac, and Houbigant *ואעבר*, “But I passed by.”

[K] Ver. 37. Mark the perfect, &c.” *E. T.* Rather, “Keep in innocency and regard uprightness; for the perfect man hath a posterity; but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off.” To this effect the LXX, Vulgate, Chaldee, Syriac, and Houbigant.

[L] Ver. 39. The salvation.—” Read with Bishop Hare, Houbigant, and Bishop Lowth, LXX, Vulgate, Syriac, two MSS. of Kennicott’s and De Rossi’s, *תשועת* without the ו prefixed, that the stanza may begin regularly with the letter ת.

PSALM XXXVIII.

מוֹזְמוֹר לְדָוִד לְהִזְכִּיר

[A] Ver. 5. — stink; they run with corruption.”— stink and are corrupt.”—*E. T.* Houbigant, upon the authority of the LXX, prefixes the conjunction ו to the verb נִמְק. Bishop Hare’s transposition of the verbs may seem a more elegant correction. But neither is to be admitted: for the very next verse affords another instance of that particular construction, which those critics would condemn;— two verbs, having a common subject, come together without the conjunction copulative.

[B] Ver. 6. — melancholy.” קָרַר is literally, “dressed in mourning;” hence it may, by an easy figure, denote the melancholy looks of a mourner. And so the LXX take it here, rendering it *ἰσχυρῶς πένθησεν*.

[C] [D] Ver. 10, 11. — it also is gone from me. My lovers and my friends stand aloof from my sore.” “It also.” Bishop Hare, conceiving that the plural הֵם cannot rehearse the singular antecedent אֹרֶךְ, expunges these words הֵם גַּם from the last line of the tenth verse, and dividing the first of

the eleventh into two, finds a place for them in the second.
Thus,

ואור עיני אין אתי :
 אהבי ורעי מנגד
 ננעי גם הם יעמדו

And the light of mine eyes is gone from me ;
 My friends and my companions,
 Even they stand-stiff-with-horror, at the sight of my wound.

The phrase “the light of the eyes,” occurs only in this place. We find it indeed in another in our English bible ; namely, Prov. xv, 30. But in that place, the word in the original is different, though from the same root ; not אור, but מאור, which properly signifies that which causes the light of the eyes. I apprehend it denotes the whole assemblage of prosperous circumstances in a man’s external condition, which makes the eyes sparkle with delight. But in this text of the Psalmist, the light of the eyes, of which the absence is connected with the loss of strength, must be taken literally for the natural lustre of the eye of a person in health and good spirits, which is extinguished or dimmed by disease. The noun אור, therefore, seems to be singular in sense as well as form, and cannot regularly be rehearsed by the plural pronoun הם. But why should we not adopt the version of the Chal-

dee, according to which **הם** rehearses not **אור**, but the plural **עני**.

My heart palpitates, my strength forsakes me,
And the light of mine eyes; nay they themselves are lost to me.*

He complains that he had even lost his sight through the violence of the disease. *Adeo ut ne oculos quidem, nedum lucem, habeam.*—CASTALIO. In the 11th verse, the version of the LXX deserves great attention. *Οί φίλοι μου και οί πλησιον μου ἐξ ἐναντίας μου ἠγγισαν και ἐστησαν.* The passage in their copies must have stood thus,

אהבי ורעי
מנגדי נגעו ויעמדו :

“ My friends and my companions
Came into my presence, and stopped short,”

not bearing the sight or stench of the filthy sore. And to the same effect the Vulgate.

[E] Ver. 13. — as a deaf man, *heard not;*” rather, “*hear not.*” For **אשמע** in the first person, nine MSS. of Kennicott’s, and one of De Rossi’s have **שמע** in the third; but against the authority of all the ancient versions.

* Literally, “not with me.”

PSALM XXXIX.

לְמַנְצַח לַיְדוּתָן מְזִמּוֹר לְדָוִד

The 39th Psalm is a penitential meditation on the vanity of the present life. It seems not to be appropriated to any particular person.

[A] Ver. 5. — with all his pride;” — “at his best state.”
E. T. The word נִצַּב has much distressed interpreters. What if we take it for the participle Niphal of the verb נִצַּב, which signifies *to swell*, either literally or figuratively. The sense of the passage then will be:

Also every thing is vanity,

Even man swoln (as he may be with pride).

[B] Ver. 6. — he heapeth up riches and knoweth not who shall gather them.”—*E. T.*

The pronoun ׀, suffixed to the verb אָסַף, has no antecedent. For וְלֹא יֵצְבֵר וְלֹא read צְבֵרָיו לֹא. “As for his heaps, [the riches which he amassed] he knoweth not who shall gather them.”

PSALM XL.

למנצח לדוד כזמור

[A] Ver. 4. —turneth him not to pride, and the wanderings of falsehood ;”—“ respecteth not the proud nor such as go about with lies.” *E. T.* Ἐπέσληεν εἰς ματαιότητας καὶ μανίας ψευδεῖς. LXX, Vulg. Syr. to the same effect. “ Nec declinavit ad superbiam et aberrationes mendacii,” HOUBIGANT. “ Pride,” atheism.—“ Errors of falsehood,” idolatry. See MUDGE.

[B] Ver. 7. — mine ears hast thou opened.” Σῶμα δὲ κατασκευάσσω μοι, LXX—a body hast thou prepared for me. Mr Pierce of Exon conjectures that the copies of the LXX gave the text thus,

זבה ומנחה לא הפצת
 אז גוה כרית לי :
 עולה וחטאת לא שאלת
 אז אמרתי הנה באתי :

It is obvious, indeed, that the two words אז גוה might easily be changed into אזונים. And the interpretation of the LXX may seem, in some degree, confirmed by St Paul's quotation. Pierce's conjecture is approved by Bishop Lowth.

Bishop Horne, however, very justly remarks, that “if the apostle’s argument turned on the word *σῶμα*, such an emendation might seem necessary. But that word is not essential to the argument, which seems to stand clear and full, whatever be the meaning of *σῶμα καταργήτω μου*.” He might have added, that the apostle’s argument would be complete, if these words were expunged, or if they had been omitted in the citation. Archbishop Secker was clearly of the same opinion. “It is not certain, says the Archbishop, that the apostle argues from the word *σῶμα* at all. He quotes the translation of the LXX as he found it in his copy; lays a stress on what is in the Hebrew, but none on the rest; either knowing it not to be there, or being restrained, by the Spirit of God, from making use of it.” See SECKER in Merrick’s Appendix.

[C] Ver. 8. — to execute thy gracious will;” literally, as Houbigant thinks, “to make an appeasement of thee,” *i. e.* to appease thee, or to make the expiation in which thou delightest. St Paul may seem to have perceived a particular allusion to the reconciliation made by Christ’s sacrifice in the word *רצונך*, although the LXX perceived it not. At the same time, as Houbigant well observes, the particular interpretation of *רצון* is not necessary to the apostle’s argument; and the expression occurs in other places, where its sense is simply, “to do thy will.”

[D] Ver. 12. — mine iniquities.” *Aerumnae meae*, says Houbigant; piously thinking that the person who speaks throughout this Psalm had no sins with which to charge himself. But since “God laid upon him the iniquities of us all,” therefore the Messiah, when he is personated in the Psalms, perpetually calls those iniquities his own, of which he bore the punishment. The word עָן, however, in the singular is used, as is observed by Pierce, for punishment. Gen. iv, 13, and xix, 15, and 2 Kings vii, 9.

[E] Ver. 15. They shall go off immediately with their due disgrace.”—“Let them be desolate, for a reward of their shame.” *E. T.*

By comparing this with the parallel place in Psalm lxx, and considering the version of the LXX, in both places, I have little doubt that the true reading for שִׁבּוֹ is שִׁבּוֹ, and that the phrase עַל עֲקֵב, signifies, *immediately*. *Statim reportabunt dedecus suum*, “they shall immediately go off with shame;” or more literally, “carry off their shame.” Bishop Lowth thinks the copies of the LXX gave שָׂאוּ, which would render the same sense. Archbishop Secker is unwilling to admit that the phrase עַל עֲקֵב may signify *statim*. But upon that point the LXX, in my opinion, may be allowed to decide.

In this, and the preceding verse, the shame, confusion, and desolation to be brought upon the Jewish nation, in the first

instance, and ultimately upon the antichristian faction in the latter ages, is foretold. See BISHOP HORNE upon this Verse.

[F] Ver. 17. But I am poor," &c.—“Truly I am poor.” *E. T.* The humanity of the Messiah speaks. And yet it seems hardly to suit the character of the Messiah, raised from the dead, (and in that character he appears in this Psalm), to say of himself that he was then “helpless and poor.” We may apply, therefore, to this verse the remark which Bishop Horne, with less propriety, makes upon the 12th. “These words are uttered by our Lord, considering himself (for the primitive writers suppose him, in the Psalms, frequently to consider himself) as still suffering in his body mystical, the Church. After his ascension, when the members of that body were persecuted on earth, the head complained from Heaven, as sensible of the pain: Saul, Saul, why persecutest thou ME?” Under the sense of these sufferings, he comforts himself with the reflection that Jehovah is not unmindful of him, and prays that he would not delay to complete the deliverance and triumph of the Church.

[G] This reading is found in eighteen MSS. and eight printed editions of Kennicott's Collation.

PSALM XLI.

[A] Ver. 1. — the poor.”—*E. T.*; rather, “him that is reduced to poverty.” The Hebrew לל is literally, “one exhausted” of all he had, and so made poor. Compare Phil. 11, 7.

[B] Ver. 2. — thou wilt not deliver him.”—*E. T.* The LXX have the third person, μη παραδω. Their copies, therefore, gave ואל נתנהו ל. But the present reading is as good, if the passage is to be taken, as the LXX render it, namely, as a prayer on behalf of the lowly one’s friend.

[C] Ver. 3. — the couch of langour.” The LXX have ιδουης αυτα. Their copies, therefore, gave ווי with the suffix ו.

[D] Ver. 4. — for I have sinned against thee.”—*E. T.* In this Psalm, the Messiah is the speaker, who, in his own person, was sinless. But the words may be rendered, “Surely I bear blame before thee.” *Personam peccatoris apud te gero.* So the word ושא is used, Gen. XLIII, 9. Kennicott renders the sentence as a question: “Have I sinned against thee.” But I much doubt the use of the particle ו as an interrogative.

[E] Ver. 8. Some cursed thing," &c. The copies of the LXX certainly gave צקו for ציק, and בו for בי. But the reading of the modern text gives a good sense, so that any alteration of it seems unnecessary.

[F] Ver. 9. —has practised the greatest treachery against me." —hath lifted up his heel against me." *E. T.* —*Ἐμειγάλυνεν ἐπ' ἐμε πτερισμόν.* LXX. "Magnificavit super me supplantationem." Vulg. And to the same effect, Chaldee and Syriac. "Levavit contra me plantam." Hieronym. But I do not believe that the Hebrew verb לָנַח ever signifies "to lift up." The quotation of the text in St John, in these words, ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπέθεκεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ, (John XIII, 18.) is no confirmation of St Jerom's rendering. For the Greek noun πτέρνα, like the Hebrew קַעַל, though literally it signifies the "heel," signifies also, by a figure taken from racers or wrestlers, "a tripping up," δόλος, ἐπιβολή. See STEPHAN. This, and St John's words, should be rendered, "He that eateth bread with me hath raised up a great plot against me." The verb ἐπέθεκεν, applied to πτέρναν in this figurative sense, expresses the raising of the plot to size and magnitude, numbers being engaged, and these, persons of power.

[G] Ver. 13. This thirteenth verse, having no particular connection with the subject of this Psalm, is thought, by Bishop Hare and Bishop Lowth, to have been added to it, at the time when the Psalter was divided into books, by him

who made the division; for no other reason but because this Psalm happened to be the last of a book. It is tacked, for the same reason, to the last Psalm of every one of the three following books.

PSALM XLII.

למנוצח משביל לבני קורח

TO THE GIVER OF VICTORY. A LESSON FOR THE SONS OF
CORAH.

This 42d Psalm, and the following, certainly make one entire piece.

The suppliant, in this sacred song, is a person under persecution. (v. 3, 9, 10.—XLIII, 1, 2.) The persecution is carried on by an “ungodly nation,” and an individual, described as “a man of deceit and fraud;”—expressions easily applicable to the atheistical confederacy in the latter ages, under Antichrist as the leader. By the strong attachment which the suppliant discovers to the Holy Land, it appears, that he is of the race of Israel. But he is at a distance from the Holy Land, which he laments, at the same time that he expresses the most confident hope of being conducted thither

in triumph by the special providence of God; (verse 4, and XLIII, 4). This expectation is derided by his persecutors, and his distress is greatly aggravated by their insults.

From all this it should seem, that the suppliant is of the natural Israel; a convert to the faith of Christ in the latter ages, suffering under the persecution of Antichrist; but under that distress looking forward to the restoration of the Jewish nation, as a thing at hand, and deriving comfort and joy from that expectation. The Psalm is the suppliant's earnest prayer, for the accomplishment of God's promises to the natural Israel. Whether the suppliant be an individual of the Hebrew race, or a Church of the circumcision, is doubtful. That God will gather to himself such a church in the times of Antichrist, previously to the restoration of the Jewish people, many passages in the ancient prophets and in the Apocalypse seem to intimate.

[A] Ver. 2. — and appear before God.”—*E. T.*; rather, “and behold the face of God.” “Contemplabor faciem Dei.”
HOUBIGANT.

[B] Ver. 4. “When I remember these things.”—*E. T.*; rather, “while I bear these things in mind,” [*i. e.* these taunts of infidels] I pour out my soul upon myself,” that is, I indulge my own thoughts in secret, and comfort myself with these reflections, כִּי אֶעְבֵּר, “that I am to pass over,” &c.

Interpreters have been much perplexed with the remainder of the verse. The difficulty lies chiefly in the verb אָדָדָם, which occurs but in one other text, namely, Isaiah xxxviii, 15, where, however, it occurs without the suffix, if the verb be really the same, as is generally supposed. The verb אָדָדָה, in Isaiah, may be referred to the root דָדָה, if indeed such a root exists in the Hebrew language, which is very doubtful; and those who suppose it to exist are but ill agreed about the sense of it. Some say that it signifies, to walk with a slow gentle pace; *sensim incedere*, or *pedetentim ambulare*. ‘*Molliorem gressum notat*,’ says Bythner. But St. Jerome, in his translation of the text of Isaiah, gives it the sense of recollecting, ‘meditating upon,’ ‘*reputare*.’ And this sense is adopted by Bishop Lowth, though the other, I think, is more generally received. In the passage under consideration, אָדָדָם has been generally referred to the same root; and some of the most learned critics would resolve it into אָתָדָדָה עִמָּהֶם, (see Cicero and Piscator in Poole’s Synopsis, and Bythner’s *Lyra*,) alleging that ת, formative of Hithpacl, is often omitted when the first radical is ד, ט, ג, or ת, being absorbed, as they express it, in the Dagesh of such first radical; and that the final ה of the verb, and the word עִמָּהֶם, consisting of the preposition עִם, and the pronominal suffix הֶם, are somehow or other compressed into the single letter ם, annexed to the verb. For this syncopation, as they call it, I cannot find that they pretend to give any general rule. And of the supposed absorption of the ת of Hithpacl, by Dagesh following, it is

perhaps difficult to find an unexceptionable instance in the whole Bible.* Strange to tell! this unnatural resolution of the word has the approbation of the learned Vitringa. The sense of the word, according to this resolution of it, is supposed to be, ‘I did go,’ or ‘I have gone,’ or ‘I will go,’ (for different interpreters take the tense differently), in procession with them.’ ‘With them’—with whom? ‘Vel cum miseriarum mearum comitibus; vel quibuscum olim proficiscabar,’ says DE MUIS. Others expound the pronoun, of the rejoicing multitude, mentioned at the end of the verse, which is more tolerable.

Bishop Hare, Father Houbigant, Dr. Durell, and Bishop Lowth, justly dissatisfied with this exposition, somewhat too hastily, perhaps, suspect the text of corruption. Why may not אָוֹד be the first person future, Kal from the verb נָדַד, (defective Phc ג), with the pronominal suffix of the third person plural masculine? The verb נָדַד signifies, ‘to flee, to flee away, to move in a hurry from place to place, to move very quickly.’ And why should not אָוֹדֵם render ‘effugiam eos,’ or ‘eos evasurus sum?’ I shall flee away from them; ‘I shall escape them.’ The suffix ׁ (them) being understood of these scoffers, who were continually saying to the suppliant, ‘where is thy God?’ It may be observed, by the way, that אָוֹדָה, in Isaiah xxxviii, 15, may be referred to

* See Masclef Gram. Heb. cap. viii, sect. 3.

the same root נָרַר. For, in the future tense, those persons that have no increment often assume a paragogic ה; and the true rendering of that verse will be this—‘What shall I say? He hath given me a promise, and he hath performed it. After the bitterness of my soul, I shall go along briskly (*i. e.* cheerfully) all my years.’*

Be that as it may, if this sense of אָדָרַם, in this passage of the Psalmist, be admitted, the entire verse may be thus rendered;

These things I remember, and to myself I pour out my soul,
That I am to pass over to the tabernacle. I am to flee away
from them to the house of God,
Amidst the sound of exultation and thanksgiving; the multi-
tude rejoicing.

“These things I remember,”—*i. e.* these taunts of the profane sink deep, and are never absent from my mind.

— and to myself I pour out my soul.” This seems to me to be a proverbial expression, denoting the mind’s silent brooding over its own thoughts, of whatever sort they may be, when a man states, as it were, to himself, in minute detail, what arises, upon any interesting occasion, in his thoughts, without any communication with others. It is perhaps most frequently applied to thoughts tinctured at

* See Parkhurst under נָרַר. 1.

least with melancholy. But, in the present instance, the thoughts are consolatory. For under a keen sense of the scoffs of his enemies, triumphing over him as a person totally disappointed in his hopes, he comforts himself with the recollection, that his return to the Holy Land is a thing fixed in the schemes of Providence; and that, notwithstanding his present oppressed state, his hope of returning in triumph will at last be realised.

“That I am to pass over.—I am to flee”— The verbs in the original have the form of futures, and I have the authority of all the antient versions, the LXX, Vulgate, St. Jerome, Chaldee, Syriac, Aquila, and Symmachus, for rendering them as futures. These futures express, that he looks to this return, as what is promised to him and prepared for him.

— the multitude rejoicing.” **הִמְנִין חֲוִיג**. I take these words absolutely, and would render them in Latin by the ablative absolute, ‘*turbâ tripudiante.*’

Thus the text, without any emendation, and without any forced interpretation of the words, gives a sense perfectly consistent with what seems to be the general subject of the Psalm. Bishop Hare’s suspicion, that the words **בְּסֶךְ אֲוֶדֶם** are a corruption of the name of some place, through which the passage lay to the temple, vanishes. And Houbigant’s proposed alteration of **אֲוֶדֶם** into **אֲוֶדָה**, evidently appears to be for the worse.

It must be confessed, however, that all the antients, except Aquila, Symmachus, and St. Jerome, render this verse as if,

instead of אָדוֹם, their copies of the original had some word which they referred to the root אָדָר; which may seem to give some plausible colour to the change, proposed by Bishop Lowth, of אָדוֹם into אָדָרָת. But a note of Dr. Kennicott's, upon this text, which occurs in Merrick's Annotations, deserves great attention. He observes, "that the word אָדָרִים (the plural of אָדָר) appears in Walton's Polyglott without the first י, in Jeremiah xiv, 3, without the second י, in Zechariah xi, 2; and without either, in Ezekiel xxxii, 18." And by his collations it appears that these omissions are all authorised by many of his best MSS. Now, in this text, אָדָרִים appears, instead of אָדוֹם, in three MSS. of Dr. Kennicott's, and two of De Rossi's. אָדָרִים, therefore, it should seem, would be a better reading than אָדָרָת, which is destitute of all authority of MSS. If אָדָרִים be the true reading, it is to be taken as אָדָרִים, the plural of אָדָר, and the true rendering will be,

"That I am to pass over to the tabernacle of the Glorious Ones,
to the house of God."

אָדָרִים, or 'the Glorious Ones,' I should understand here as a title of the אֱלֹהִים, the persons of the Godhead.

[C] Ver. 5, 6. For the help of his countenance.—O my God." *E. T.*

Read with the LXX (Alex.), Vulgate, Syriac, and one

MS. of Kennicott's, פני ואלדי, as in the last verse of this Psalm, and again of the 43d, and begin the next verse with עלי.

I will yet praise him,

Who is the Saviour of my person and my God.

Ver. 6. Within me, &c—I will yet praise him;” *E. T.* rather, “I shall yet give him thanks;” *i. e.* notwithstanding my present afflicted state, I shall *yet again have cause to give him thanks* for my complete deliverance, and for being still my God.

—therefore I will remember thee from,” &c. *E. T.*; rather, “therefore I will remember thee, concerning the land of Jordan and the Hermons, and concerning the little hill;” *i. e.* to raise my dejected spirits, I will recollect the comforts of thy presence in the land of Jordan and the Hermons, and on the little hill of Sion.

“The Hermons”—הרמונים, plural, because Hermon was a double ridge, joining in an angle, and rising in many summits.—See D’Anville’s Map of Palestine. The river Jordan and the mountains of Hermon, were the most striking features of the Holy Land. Sion was a hill of moderate height; therefore little in comparison of the Hermons.

[D] Ver. 7. Deep—deep”—*E. T.*; rather, “wave—wave.”—See the plural, תהמות, used in the sense of *waves*, Exodus xv, 5 and 8.

— at the noise;” rather, “in addition to the noise.”

The tumult and noise of the raging sea is poetically described, under the image of one rolling wave calling to another. And the tumult of the sea is in addition to the dreadful sound of water-spouts from the sky, which are indeed a principal cause of the disturbance in the ocean. But this raging of the elements, is to be understood as an image of the anarchy and turbulence of the world politic, in the latter ages, when the madness of the people (figured by the boisterous seas, its appropriate image in the prophetic language) will be excited and inflamed by the phrenzy of those prodigies of governments, which will be found in those wretched times.

— water-spouts from the sky.” —“*thy* water-spouts;” because all this disorder is under the controul of providence, and these water-spouts are the instruments of his vengeance on the guilty world, and formed for that purpose.

“These ideas,” says the learned Bishop Horne, “seem to be borrowed from the general deluge, or from a storm at sea, when, at the sound of descending water-spouts, or torrents of rain, the depths are stirred up, and put into horrible commotion.”

— all thy waves,” &c. The rage of this dreadful storm of anarchy, and misrule, will fall principally on the Church, and particularly on the new Church of the Circumcision.

[E] Ver. 8. — in the day-time—in the night.” “The day-time,” the appointed season of the final deliverance of

the Church. "The night," the previous season of redemption.

— his song." For שִׁירָה, read with six MSS. of Kennicott's, and with all the antient versions, and our English Bible, שִׁירו. But the alteration is not necessary. Dr. Durell well renders the textual reading, "A song shall be with me, a prayer unto," &c.; and the sense of the passage, so rendered, will be, "My constant night-song is prayer," &c.

[F] Ver. 10. While the sword in my bones," &c.

No emendation is necessary here.

While the sword is in my bones my enemies reproach me;" *i. e.* my murderers insult over me, as deserted of my God, and left by him the victim of their cruelty, while they inflict the fatal blow. This is the highest aggravation of cruelty, when it is accompanied with insult.

This rendering may seem liable to two objections.

1st, That כ never renders *when* or *while*, except it be prefixed to an infinitive mood. Whereas, in this passage, according to this rendering, it is prefixed to a noun.

2d, That the noun רֶצֶח is not used in any other passage for *a sword*.

To the first, it may be answered, that it is not true. Noldius observes, that the prefix כ, though but seldom, is so used before nouns and adverbs. He supposes, indeed, that, in such cases, the verb substantive, in the infinitive, (הִיֵּת),

may be understood.* And this rendering supposes it to be understood here.

The second objection, though much relied on by Mr Merrick, appears to me of little weight. Since the verb רצה signifies, *to slay, to murder*, the noun רצח, which, in prose, is perpetually used for an *homicide* or *murderer*, may very naturally, in poetry, be applied to the instrument of slaughter, the sword. Just as Sophocles's Ajax calls his sword, upon which he is about to fall, ὁ σφαγέτης. I know not that a similar application of the word σφαγέτης (which literally renders the Hebrew רצח, *murderer*) is to be found in the Greek language. And yet no one can doubt that, in this passage of the tragedian,† it is applied to the inanimate steel.

From this verse, as well as from the general structure of the Psalm, but from this verse in particular, it may be probably inferred that the suppliant is the Hebrew Church, of the Antichristian age, rather than an individual of the Hebrew nation. For an individual could not with any consistency profess a hope of returning in high triumph to the Holy Land, at the same time that he complains of the cruelty of his *murderers* in a foreign country. But a church, collectively, may be supposed to express a hope of ultimate peace and prosperity, at the same time that she is suffering in her

* Vide Nold. not. 722.

† Ajax. Mast. lin. 826.

members. In the Apocalypse, it seems to be predicted, that, in the times of Antichrist, numbers of converted Jews will receive the crown of martyrdom.

The application, which many learned expositors would make of this Psalm, to David, driven from Jerusalem by Absalom's rebellion, seems liable to many insuperable objections. Even in the very height of that rebellion, David was never in the extreme danger and in the defenceless condition in which the suppliant in this Psalm is placed. David thought it prudent, indeed, to retire from Jerusalem; because Absalom had alienated the affections of so many of the people, that it was necessary in order to avoid the danger of a surprise of the city by the disaffected party, that the king should put himself at the head of his army. But his departure was not the flight of a person fallen from his power, without means of defence, and abandoned of his friends, but the march of a great monarch, taking the field with a numerous army, (2 Sam. xv, 13—18), and attended by generals of such high renown as Joab, Abishai, and Ittai (xviii, 2). It is true, he ascended Mount Olivet in the guise of a mourner (xv, 30). But his dejection arose not from any apprehension of the superior strength of his enemy, but from the reflection that "his son, who came out of his bowels, sought his life." (xvi, 11). And it was from affection and attachment to his person, that his loyal adherents wept with their sovereign, and, after his example, "covered every man his head." He had his spies at Jerusalem, who gave him early information of all Absalom's mo-

tions and designs; and when he had crossed the Jordan into the land of Gilead, so little did his situation resemble that of the suppliant in this Psalm, that he met with friendship and assistance even from the Ammonites. (xvii, 27—29). It is true, that one man of the family of Saul ventured to insult the king most grossly, upon his first departure from the city; but had it not been for the king's politic lenity, the audacious blasphemer of afflicted majesty would have met the fate he merited from the just indignation of Abishai. (xvi, 5—14).

The Suppliant in this Psalm, holds the language of one who had long been in exile in a distant country, and is made to dwell upon the recollection of the principal features of his country, Jordan, the Hermons, and the little hill, as what he wished earnestly to see again after long absence. But David's absence from Jerusalem, upon the occasion of Absalom's rebellion, was certainly of no long duration. It should seem from the particulars of the history, that the whole interval, from the king's departure from Jerusalem to his triumphant return, could not be of many weeks. There seems no reason to suppose that the celebration of any one of the festivals of that year was obstructed. David, in what is called his flight, which, in truth, was only a retreat to a spot where he could give the enemy battle with advantage, was never beyond the limits of his own kingdom. As for Jordan and Hermon, which the suppliant in this Psalm so mournfully recollects, David was never out of sight of them. And from the "little hill," if this little hill be Zion, his greatest distance

was Mahanaim. The town of Mahanaim was in the tribe of Gad, on the northern side of the brook Jabbok; and the utmost distance of this place, from Jerusalem, could not be more than seventy-two Roman miles, which is not quite sixty English. For, by Reland's map of distances, the whole distance from Jerusalem to Scythopolis was sixty-one Roman miles; namely,

From Jerusalem to Bethel,	12
From Bethel to Neapolis,.....	28
From Neapolis to Aser,	15
From Aser to Scythopolis,	6

From Jerusalem to Scythopolis,..... 61

Mahanaim is not laid down in Reland's map. But by D'Anville's map of Palestine, the distance of Mahanaim from Scythopolis appears to be more than two-thirds, but much less than three-fourths, of the distance of Gadara. And again, by Reland's map of distance, Gadara was sixteen Roman miles from Scythopolis. Take eleven Roman miles, then, as the distance of Mahanaim from Scythopolis, which cannot be far from the truth, and add this to sixty-one, and you have seventy-two Roman miles (*i. e.* as was said before, sixty English very nearly) for the whole distance of Mahanaim from Jerusalem. And that it could hardly be so much, may appear from another argument. Ishbosheth, the son of Saul, was murdered in his house, at Mahanaim, about noon. (2 Samuel IV, 5, 6. Compare with this, II, 8.) The two assassins

“gat them away through the plain all night,” (iv, 7); and the next day arrived with the murdered Prince’s head at Hebron, where David then resided. The distance, therefore, of Hebron from Mahanaim was not more, than men, fleeing for their lives, could traverse in twenty-four hours. And yet this distance must have been greater than the distance between Mahanaim and Jerusalem. For Mahanaim lay NE. or perhaps NNE. of Jerusalem. Hebron lay south of Jerusalem, a little declining to the west, at the distance of twenty-two Roman miles.

From all these circumstances, it appears, that David, at Mahanaim, is not the person represented by the suppliant in this Psalm.

The Arabic interpreter seems to have better divined the true subject, who gives both this 42d and the following Psalm the title of “A prayer for the Jews who had fallen.”

[G] (PSALM XLIII.) — from a nation of no pity.” מְנִי לֹא חֶסֶד. חֶסֶד is, properly, “abundant goodness,” or, “abundant in goodness.” The privation of this describes a character, destitute of the feelings of humanity, void of the milk of human kindness.

[H] The 3d and 4th verses might, perhaps, be better divided, thus;

3 Lead forth thy light and thy truth; let them lead me;
Let them bring me to thy holy hill, and to thy dwellings.

4 So shall I come to the altar of God,
 To God in whom is all my joy,*
 And I shall praise thee upon the harp,
 O God, my God.

Thus the 3d verse is still a distich, and the 4th a tetrastich; but the last line of the tetrastich is a short one, as it is in the two preceding stanzas.

PSALM XLIV.

למונצח לבני קרה מושביל

It is difficult to find any times in the Jewish history, which this Psalm may suit. When could the Jewish people say, with truth, "All this is come upon us, yet have we not forgotten thee, neither have we been false to thy covenant." This Psalm, therefore, like the former, I take to be a prayer of the new Hebrew Church, in the latter times, suffering under Antichrist's persecutions.

Ver. 2. — and cast them out;" rather, "and madest them to flourish," namely, our fathers. "Germinare fecisti

* Literally, "the gladness of my joy."

eos.”—HOUBIGANT. And to the same effect exactly the Syriac. For the Syriac verb ܩܘܠܘܢ renders literally the Hebrew שלה .

Ver. 4. — command;” rather, “commanding,” or, “that hast commanded.”

The LXX certainly read וואלהי מצוה —“Thou art my King and God commanding.” And not one of the antient versions, except the Chaldee, Jerome, and Symmachus, render צוה as an imperative.

Thou thyself art my King, O God,
That hast commanded * deliverances for Jacob.

Ver. 7. But”—; rather, For”—. “This has been our case, that whenever we have been saved, whenever our enemies have been put to shame, it has been thy doing, and this is the reason, that I trust not in my bow.”

Ver. 12. — and dost not increase thy wealth by their price.” “*Auctionem non fecisti in venditionibus eorum.*”—HOUBIGANT. “Ad literam,” he says in his notes, “in pretiis, sine mercaturis; *i. e.* sic fecisti, ut domini qui servos vili vendunt, non tam spe lucri, quàm ut liberentur ab inutilibus mancipiis. Ita docet et explanat Hugo Grotius.”

* Orldained.

Symmachus, perhaps, had the same notion of the passage;

—*ἡ πολλὴν ἐποίησας τὴν τιμὴν αὐτῶν.*

Ver. 13. — to our neighbours.” לְשֵׁנֵינוּ. Literally, perhaps, “to those who give us a lodging;” —a reproach to the inhabitants of the countries who permit us to dwell among them. It might be rendered,

— a reproach to those who afford us a dwelling.”

Ver. 19. — in the place of dragons.” “Locis desertis, inter feras et serpentes.”—HARE. —*ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς.* Hebrews XI, 38.

Ver. 24. — cast us not off;” rather, “be not far off.”

This whole Psalm might be divided into parts, for different voices, thus;

Ver. 1—3. Full chorus.

4. The leader of the band.

5. Full chorus.

6. The leader of the band.

7, 8. Full chorus.

9—14. Air for a single voice, one of the Priests.

15, 16. The leader of the band.

17—22. Air for a single voice, one of the Priests.

23—26. Full chorus.

But the division is by no means necessary. A Church, as a collective body, may speak in the singular or plural number, I, or we, indifferently.

PSALM XLV.

[A] TITLE,

לְמַנְחָא עַל שְׁשׁוּנִים לְבְנֵי קָרַח מְשֻׁבֵּל שִׁיר יְהוּדָה

TO THE GIVER OF VICTORY. UPON THE LILIES. A LESSON
FOR THE SONS OF KORAH. A SONG OF LOVES.

Τῷ νικοποιῷ ἐπὶ τοῖς κρίνοις· τῶν υἱῶν Κορὲ ἐπισήμονος, ᾄσμα προσ-
φιλίας.—AQUILA.

Ἐπινίκιον ὑπὲρ τῶν ἀνδρῶν, τῶν υἱῶν Κορὲ συνέσεως, ᾄσμα εἰς τὸν ἀγα-
πητόν.—SYMM.

Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων, τοῖς υἱοῖς Κορὲ εἰς σύνεσιν, ᾠδὴ
ὑπὲρ τῆ ἀγαπητῆ.—LXX.

Εἰς τὸ νῆκος, ᾠδὴ τοῖς ἠγαπημένοις, τοῖς υἱοῖς Κορὲ συνέσεως, ᾄσμα εἰς
τὸν ἀγαπητόν.—THEODOT.

[B] Ver. 3. O thou that excellest in.”—*E. T.*; literally,
“thou that art mighty in,” &c.

It is remarkable, however, that not one of the ancient ver-

sions adopts this construction. They seem all to have made a full pause at נָבוֹר; and נָבוֹר is certainly one of the titles of Christ;—Hero, Warrior, Mighty Man. The version of the Syriac is very remarkable, and may create a surmise that a verb is lost in the text, of which הוֹר and הוֹרֵר were the subjects. The Syriac is to this effect:

Warrior, place the sword upon thy loins,
Thy beauty and thy glory *is immaculate.*

So, I think, the verb לָבַט should be rendered, not *vincit*. After all, I am persuaded that Luther gives the true exposition of this passage, viz. that the nouns הוֹרֵר and הוֹר are accusatives, under the government of the verb הִנְנוּר, and signify the ornamental robes of majesty, which the Hero (נָבוֹר) is exhorted to put on, together with his sword. “Ebraica Vox Hod et Hadar valde est frequens,” says Luther, “et sumpta est ex Mose. Significat autem ornatum vestimentorum.”

[C] Ver. 4. And in thy majesty ride prosperously.”—*E. T.* וְהִרְרָךְ צִלָּה רַכֵּב. These three words the LXX render as three imperatives. *καὶ ἐντεινον, καὶ εὐδοσοῦ* (or *κατευδοσοῦ*), *καὶ βασιλευσι*. It should seem that their copies gave the two last, as well as the first, with the conjunction. But it is of more importance to remark, that they took הִרְרָךְ for the verb רָרַךְ in Hiphil, and thought that the verb, in that form, without any noun after it, denoting bow or arrows, might signify to “take

aim." Relying, for this sense of the word, on their authority, I render the passage thus :

Take aim, be prosperous, pursue, *
 In the cause of truth, humility, and righteousness;
 For thy right hand, &c.

That is, take aim at the enemy; be prosperous or successful in the aim taken; ride in pursuit of the vanquished foe.

N. B. Solomon was no warrior; therefore, this and the next verse can have no reference to him.

[D] Ver. 5. Thine arrows are sharpened." τὰ βέλη σε ἤμονη-
 μένα θύνασι. LXX. They read, therefore, as Bishop Hare conjectures, הַצִּיךְ שְׁנֵינִים נְבוֹר.

[E] Ver. 8. All thy garments."—*E. T.* The LXX and Vulgate render, as if their copies had given כָּנִי instead of כָּל before בְּגָדֶיךָ. But there seems no necessity for a change.

[F] —excelling ivory palaces."—"out of the ivory palaces whereby they made thee glad."—*E. T.*; rather, "from cabinets of Armenian ivory they have pleased thee." From *cabinets* or *wardrobes*, in which the perfumes, or the gar-

* Literally, "ride."

ments, were kept. Either the word היכלי must bear this sense, or Houbigant's change of היכלי into הכלי must be admitted.

Armenian ivory. So the Chaldee interpreter renders שן בני.—See Archbishop SECKER in Merrick's Annotations. But see my Sermons on this Psalm.

[G] Ver. 9. — thy bright beauties"—“thy honourable women.”—*E. T.*

The primary notion of יקר “is brightness.” Hence יקריות, “bright sparks,” *scintillae*. Hence beautiful women.

“Kings' daughters were among thy bright beauties.” The beauty certainly is mystic. The beauty of evangelical sanctity and innocence.

But who and what are these King's daughters, the lustre of whose beauty adorns the great Monarch's court? Kings' daughters, in the language of holy writ, are the kingdoms and people which they govern, and of which, in common speech, they are called Fathers. The expression may be so taken here, and then the sense will be, that the greatest kingdoms and empires of the world, converted to the faith of Christ, and shining in the beauty of the good works of true righteousness, are united to Messiah's kingdom. But if the שגל, the *παρθενοίτις*, the partner of the royal bed, be peculiarly (as I am sometimes inclined to think) the Church of the restored and converted Jews, become the mother Church of Christen-

dom; then these daughters of Kings may be the various national Churches, fostered for many ages by the piety of Christian princes (Is. XLIX, 23), and now brought to the perfection of beauty, by the judgments which shall have purged every one of them of all things that offend.

[H] — the queen.”—*E. T.* בַּשָּׁמַיִם. *i. e.* literally, “the bed-fellow.” *συμφοιτῆς*. *AQ. Conjunx.* *HIERON.*

[I] Ver. 12. See the daughter of Tyre with a gift!”

I see no necessity for the alterations proposed by Bishop Hare and Houbigant, notwithstanding that they are approved by Bishop Lowth. The inspired poet, describing the court of the Monarch, who is the subject of his song, mentions, in the 9th verse, the Consort, in rich apparel, at his right hand. In the 10th, 11th, and 12th verses, he addresses an admonition to this Consort, which stands, as it were, in a parenthesis, in his description. In the 12th verse, he tells the Consort, how she will advance her own importance by a dutiful submission to the great King, her Lord. Then, in the 13th verse, he returns to the description of the court, enlarging upon the beauty of the Consort’s person, the richness of her dress, and the magnificence of her entry. In the clause, about the daughter of Tyre, either the verb substantive only is understood, or the conjunction ׀ is equivalent to *Eccc*, a sense which I think it sometimes bears.

I would divide and punctuate, the 14th, 15th, and 16th verses, thus,

כל כבודה בת מלך^י 14
פנימה ממשבצות זהב
לבושה לרקמות :

תובל למלך 15
בתולת אחריה רעותיה
מובאות לך :

תובלנה בשמחת וגיל 16
תבאינה בהיכל המלך :

Ver. 13. This king's daughter and the Consort are evidently the same person. "The connection between Christ and his Church, says Bishop Horne, uniting in itself every relation, and every affection."

[K] Ver. 17. I will make thy name to be remembered."—
E. T.

Μνησθησονται. LXX. Their copies, therefore, gave יזכירו the third person plural; so had the copies of Vulgate, Chaldee, and Syriac. "They (*i. e.* thy sons), in continual succession, shall make thy name to be remembered." Houbigant prefers this reading, for reasons which seem to me unanswerable: but see Bishop Horne's excellent paraphrase of the common reading.

These last two verses are addressed to the Consort. The order of the whole Psalm is this, verse 1st, the proem; verses 2—9, addressed to the King; verses 10—12, to the Consort: verses 13—15, description; verses 16, 17, addressed again to the Consort.

PSALM XLVI.

לִמְנַצֵּחַ לְבְנֵי קֹרַח עַל עֲלְמוֹת שִׁיר

TO THE GIVER OF VICTORY. FOR THE SONS OF KORAH. A
SONG CONCERNING MYSTERIES.

⁶Υπὲρ τῶν αἰωνίων.—SYM. ⁶Υπὲρ τῶν κρηφίων.—LXX.

This 46th Psalm seems to allude to earthquakes and inundations, which had made great havoc in other places; but, instead of doing damage to the Jews, had been the means of delivering them from a calamitous war. The chief subject of the song, is thanksgiving for these peculiar mercies. Houbigant thinks that the particular subject might be an earthquake, at the time when the angel smote Sennacherib's army. But, I am persuaded, these commotions in the elements are mystic, as the title of the Psalm imports, and typify the wars and insurrections in the latter ages, and the final victory over the apostate faction.

Ver. 2. — though the earth be removed ;” rather, “ demolished,—made a ruin.” See **הָמַר** in PARKHURST.

— of the sea.” **יָמַיִם**. Hare would change this plural into the singular **יָם**; because the suffixed pronoun, in the next verse, is singular. But Houbigant’s remark is, “nempe mutatur numerus *de more* mutando versu.” This demolition of the earth, and tumbling of mountains into the seas, is the breaking to pieces of civil government, and the dissolution of monarchies in democracy.

Ver. 4. There is a river, the streams whereof make glad the city of God;” rather, “the River,—its streams make glad the city of God.” The sense is, that during all this commotion of the waters, and tottering of the hills, the streams near the city of God, will run smooth and gentle in their channels for the refreshment of the inhabitants. The rivers and its streams are mystic. Compare Zech. XIII. But, perhaps, the river and its streams may symbolize a regular government established among the restored Jews, in opposition to the anarchy prevailing in the world at large.

— the holy place of the tabernacles of the most High.” For **מִשְׁכְּנַי**, in the plural, read with LXX, Vulgate, Syriac, and Houbigant, **מִשְׁכְּנָה**; and render, “the most High hath sanctified his tabernacle.” *ἁγίασε τὸ σκηνώμα αὐτῆς ὁ ὕψιστος.* LXX. Houbigant observes, that the word, for the temple or the tabernacle, is either the singular **מִשְׁכָּן**, or the plural feminine

משכנות; and that the plural masculine מושכנים is never used in that sense.

Ver. 5. — right early,” rather, with the margin, “when the morning appeareth.” The restoration of the Jews will be one of the first things at the season of the second advent. It will be accomplished in the very dawning of that day, “when the Sun of Righteousness will rise with healing on his wings.”

Ver. 6. The heathen raged, the kingdoms were moved;” rather, “The nations were in consternation, the kingdoms were in commotion,” (with alarm.)

— the earth melted;” rather, “fainted.”

Ver. 10. Be still ——— in the earth.” An oracular voice utters this verse.

PSALM XLVII.

למנצח לבני קרה מזמור.

A SONG OF TRIUMPH, IN PROSPECT OF THE ESTABLISHMENT
OF GOD'S UNIVERSAL KINGDOM.

Ver. 1. — all ye people;” Heb.—“all ye peoples.”

Ver. 2. For the Lord most High," &c.; rather, "For Jehovah, the High, the Terrible, is the great King over all the earth."

Ver. 3, 4. He shall subdue,—he shall choose."

The LXX render these verbs by preterite Aorists, ὑπεταξῆς, ἐξελεξάτο.

— the people," Heb.—"the peoples."

— the excellency;" or, "the pride." The inheritance, chosen for him by God, is called his pride, says Archbishop Secker. See MERRICK'S Annotations. The excellency of Jacob is the Temple.

Ver. 5. God is gone up," &c.—gone up the hill of Zion. God is described as returning to his ancient seat among the chosen people. "He is gone up, בַּתְרוּעָה with loud shouting," as from a conquest.

Ver. 6. Sing," &c. It was customary to go out to meet kings and conquerors with songs and dances. So Miriam met Moses; the Jewish women Saul and David.

Ver. 7, 8. God is king," &c. The contest will be sharp and long, but it will end in the prevalence of Christianity over Atheism and Idolatry, in the victory of God over the apostate faction.—See HUTCHINSON.

Ver. 9. The princes of the peoples." נדיבי is here rendered by ἀρχοντες in the LXX, and מנני by κραταιοι. The whole verse may be rendered thus,

The princes of the peoples * are gathered together,
A people of the God of Abraham ; †
For the mighty ones of the earth are [become] gods,
He is exceedingly exalted.

Bishop Hare's alteration of the latter part of this verse is not to be borne. A prophecy of the final gathering together of all nations under the true God, is discernible through all the obscurity of the text as it stands; but with this subject the last distich, as amended by Bishop Hare, would have no connection.

I have sometimes thought, נדיבי עמים, might be rendered, *the voluntary ones of the peoples*, expressing the voluntary submission of the well disposed among the heathen to the obedience of the Gospel; or, more simply, "the ingenuous of the peoples."—It is remarkable that the LXX render נדיבי by ἀρχοντες here, and נדבות, in the 110th Psalm by ἀρχι. But the LXX might easily mistake in the interpretation of these prophetic texts, and, between the various senses of the same word, choose amiss.

* Or rather, "the voluntary ones of the people."

† See Deut. xxxiii, 5.

PSALM XLVIII.

שִׁיר מִזְמוֹר לְבְנֵי קֶרַח

From the 12th and 13th verses of this Psalm it may be guessed, that it was composed in the reign of Uzziah. The fortifications of Jerusalem received great additions and improvement from that warlike prince, who seems to have been the inventor of balistic engines.—See 2 Chron. xxvi. Of the particular event, indeed, which gave occasion to the Psalm, —the providential deliverance of Jerusalem from a threatened siege, by a panic which seized the army of certain confederate princes when they came within sight of the town,—we find no mention, in the sacred history, in the reign of Uzziah: but we equally find no mention of any such event in any other reign.

In the reign of Asa, Palestine was invaded by a confederate army of Ethiopians and Lybians.—2 Chron. xvi, 8. But this army never came within sight of Jerusalem. Asa went out to meet the enemy, he gave them battle, in the valley of Zephatah, at Mareshah, and he drove them before him to the extremity of his country; and from that overthrow we are told they never recovered.—2 Chron. xiv.

In the reign of Jehoshaphat, the country was invaded by a

confederate army of Ammonites, Moabites, and Idumæans; which seems, indeed, to have advanced within a day's march of Jerusalem. But this expedition miscarried by a quarrel between the troops of the three different nations, of which the army was composed, not in consequence of any panic with which the whole was seized.—2 Chron. xx.

Uzziah had frequent wars with the Philistines, Arabs, and Ammonites, in which he was generally successful.

Ver. 2. Beautiful for situation"——; rather, "Beautiful in extension," *i. e.* in the prospect which it extends to the eye.—BATE and PARKHURST.

—— "Zion, on the sides of the north, the city of the great King;" rather, "Zion. In the northern quarters are the buildings of the great King," *i. e.* of the great King Jehovah; "his buildings," the buildings dedicated to him,—the temple with its ample precincts.

Ver. 5. —— and hasted away;" rather, "they were seized with panic."

Ver. 7. Thou breakest the ships of Tarshish with an east wind." A land army diverted from their purpose by a panic! A fleet destroyed by a storm! Who could these confederate princes be, who meditated an attack upon the Israelites both by sea and land?

Ver. 8. As we have heard, so have we seen." As we have heard of the miracles wrought for the deliverance of our fathers in former times, so we have seen and experienced the like in our own.

Ver. 9. We have thought of thy loving kindness;" rather, "We waited in tranquillity for, or, we sat in tranquil expectation of thy mercy." We repaired to the temple, and trusted to that merciful aid from thee, which our prayers should implore.

Ver. 10. According to thy name, O God, so is thy praise." The event answered our highest wishes. The mercies which we have experienced, justify what is said in our holy books of the power and goodness of our God.

Ver. 13. — consider;" — perhaps, "—take a plan of—"

Ver. 14. — even unto death." על מות. These words undoubtedly belong to the title of the following Psalm. This verse, therefore, should be rendered thus,

“ Truly this God is our God,
For ever and ever he will be our guide,

PSALM XLIX.

[A] Among various attempts to illustrate this obscure poem, the two different interpretations of Dr. Kennicott and Father Houbigant principally deserve attention. Dr. Kennicott's is published in Mr. Merrick's Appendix to his Annotations on the Psalms. It is chiefly recommended by the very clear sense, which it seems to give to some very obscure expressions, without any other alterations of the text, than what the antient versions warrant, and the most judicious critics have admitted. But besides many particular exceptions to the senses which he puts upon particular words and phrases, his notion of the subject of the Psalm is liable to this general objection, that the Psalm, as understood by him, contains nothing answerable to its animated proem; in which the author bespeaks the attention of men of all countries, and of all ranks, to lessons of high importance and universal concern. After this opening, almost the whole of the Psalm, in Dr. Kennicott's notion of the subject, is taken up in propounding the erroneous maxims of the infidels of the Psalmist's time; and the doctrine of general importance, opposed to these irreligious maxims,—the doctrine of a future life, in which the good shall be exalted, and the wicked humbled,—is mentioned only in a slight and transient manner. “This Psalm,” says Dr. Kennicott, “gives us the faith of the

Psalmist, in opposition to the maxims of atheists and deists in his days, on the awful subject of death, and its consequences." But in Dr. Kennicott's translation, we find, indeed, the maxims of atheists and deists very particularly stated, but we find very little of the Psalmist's own faith.

Were this objection removed, it would, perhaps, be no great difficulty that nothing enigmatical is to be found in the whole Psalm, according to Dr. Kennicott's interpretation; notwithstanding that the Psalmist, in the proem of the song, talks of an *ænigma*, that he is to open *upon his harp*. It is well observed by Bishop Hare, that the word חידה, ver. 4. though, taken strictly, it signifies an *ænigma*, is nevertheless applied to poetical compositions, in a highly adorned and finished style, in which nothing enigmatical appears. From the etymology of the word, it should seem that it may signify any discourse apt to penetrate the mind; to strike, as we say in English, and make a deep impression.* Nevertheless, since the Hebrew word חידה properly renders an *ænigma*, if an interpretation can be found, which, without unwarrantable alterations of the text, and without any unnatural and forced interpretations of the words and phrases of the text as it stands, shall bring out *ænimata* of the highest and most general importance, such an interpretation will deserve to be received in preference to any other, as making the body of the poem most consistent with its opening. Upon this ground,

* See Parkhurst's Lexicon, חידה.

Houbigant's interpretation is greatly to be preferred to Kennicott's, with respect to the general subject of the Psalm. The liberties taken with particular passages, by the learned French critic, are more than may be allowed; but they are also unnecessary to his general interpretation.

The Psalm, according to Houbigant's conception of the subject, is a mysterious song, in which the doctrines of a Redeemer more than man, the immortality of the soul, and a future retribution, are delivered in *ænimata*.

[B] Ver. 2. Both the sons of the low and the sons of the high."

See Archbishop SECKER's dissertation upon the force of the Hebrew phrases, in Merrick's Appendix.

[C] Ver. 4. I incline—I propound."

I think these verbs, though in the future form in the original, express rather the Psalmist's usual practice of giving reverent attention to the revelations addressed to himself by the inspiring Spirit, and publishing what he had been taught, in compositions for the harp, than his particular intention upon the present occasion. They are more properly rendered, therefore, by verbs of the present tense in our language.

[D] — my dark saying;" literally, "my *ænimata*." τὸ ἔρῶν λέγωμα μου. LXX. *i. e.* a riddle propounded for solution. *My ænimata*—not an *ænimata* of my making, but the *ænimata*

in my possession, which has been delivered to me. This verse is well paraphrased by Mr. Merrick. The sense is, “I will myself give attention to the instructive parables of revelation, and I will propound them in this ode to others.

[E] Ver. 5. — the iniquity of my heels.” See Bishop HARE and Dr. KENNICOTT.

[F] Ver. 6. The proem of the Song evidently ends with the fourth verse. The question contained in the 5th and 6th verses might be expected to introduce the principal subject, and the reader naturally looks for an answer to it, containing the *dark speech* which was to be opened upon the harp. But, according to Dr. Kennicott’s exposition, the Psalmist, forgetting *the wise maxims* which his own mouth was to utter, and the *deep matters* which were the subject of his own meditations, in what immediately follows the question, introduces infidels, propounding their own maxims in their own words; and this is done, without any thing in the structure of the poem that might give a suspicion of this abrupt translation of the discourse from the Psalmist’s own person to the person of the atheist. But, in what immediately follows the question, according to Houbigant’s interpretation, ænigmata are contained of the highest importance, which, affording a solid answer to the question, or rather assigning the most satisfactory reasons for that fearlessness of man, which the put-

ting of the question seems to recommend, are properly introduced by it.

[G] Ver. 7, 8. These two verses contain the ænigma of redemption. The power of the Redeemer, who hath the cause of his servants in his hand, hath been to the faithful in all ages, in proportion as it hath been understood by them, a solid ground for that fearlessness of man's tyranny, with which the Psalmist, by his question, would fortify his own breast.

[H] See the LXX. The 7th verse, and the first line of the 8th, are rendered to the same effect by the Syriac and the Chaldee.

[I] Καὶ ἐκοπίασεν εἰς τὸν αἰῶνα, καὶ ζήσεται εἰς τέλος, ὅτι ἐκ ὄψεως καταφθορᾶν. LXX.

Καὶ ἑταύσατο εἰς αἰῶνα, καὶ ζήσεται εἰς ῥῆκος. AG.

Ἀλλὰ πνευσάμενος τῷ αἰῶνι τῶτῳ, ζῶν ἀεὶ δικτελέσει. SYM.

[K] Ver. 9. This verse, with the beginning of the 10th, contains the ænigma of the soul's immortality, and the future life. The connection (expressed by the conjunction *and*) between this and the preceding ænigma, concerning the superiority of the Redeemer's nature, though very obvious now, when the whole mystery is laid open, must have been very enigmatical at the time when this Psalm was written. The

continued life of the deceased believer is an effect of the Redeemer's power. This doctrine, therefore, of the believer's immortality is, in the nature of the thing, connected with that of the Redeemer's divinity. Our Lord himself hath propounded the very same doctrine in very similar terms: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi, 25, 26.

Dr. Kennicott's interpretation is liable, in this part, to this particular objection, that it supposes לנצח may render, *from* all eternity, as well as, *to* all eternity. But the use of the prefix ל, for the preposition of the time *from which*, is much to be questioned. .

[L] Ver. 11. — their inward thoughts."

For קרבים, the LXX, Vulgate, Syriac, and Chaldee, had קברם, which Houbigant and Kennicott approve. But the text as it stands admits a good sense.

[M] Ver. 12. — abideth not."

For ילן, read with the LXX, Vulgate, and Syriac, Houbigant, and Kennicott, יבן. Compare verse 20.

[N] Ver. 14. ποιμανι αυτες. LXX.

[O] — in the morning;" that morning of the future life, which shall succeed the night of death. I question whe-

ther **בקר**, in the sense of a herd, be ever used otherwise than literally for a herd of cattle. Dr. Kennicott's translation of this line supposes a figurative use of it, equivalent to the English word *herd*, used figuratively as a term of contempt.

[P] — and their beauty." For **לו**, at the end of the verse, read **למו**.

Their beauty, is to be taken, figuratively, for the elegance and splendour of their appearance in the present life.

Dr. Kennicott's notion, that **צירם** may signify *their soul*, seems quite visionary.

Dr. Sturges's interpretation of this 14th verse is founded on more than one unauthorised emendation, and an unexampled sense, I fear, of the word **לבקר**. It deserves attention however.—See MERRICK'S ANNOTATIONS.

[Q] Ver. 19. He shall go." Either read with the LXX, and Houbigant, **ויבוא**, or, for **אבותיו**, read **אבותיך**. According to the first reading, this verse is the Psalmist's judgment concerning the future doom of the atheist. According to the second, it is the atheist's impious decision concerning the vanity of our future hopes. But the first emendation is to be preferred, because it has the authority of the LXX.

[R] — light." Although the Atheist shall rise, yet he shall never see that light which emphatically deserves the

name;—that light, of which created light is but a faint image; the light of God's glory. He shall have no share in the beatific vision.

PSALM L.

[A] Ver. 11. — is by my side;" עִמּוֹדִי, *juxta me*, stands by me.

[B] Ver. 18. — thou becamest his accomplice." ΣΥΝΕΤΡΕΞΗΣ ΑΥΤΟΥ. LXX; *i. e.* you helped him to carry off his booty, and to make his escape.

[C] Ver. 19. Thy mouth hath been fruitful in mischief." —Thou givest thy mouth to evil." *E. T.*

The LXX, for תְּשַׁלַּח, had probably in their copies תְּשַׁלַּח; for they render פִּיךָ as the nominative to the verb. "Thy mouth hath abounded in iniquity," *i. e.* hath abundantly brought it forth. In this way, the parallelism between this and the next line is more exact.

[D] Ver. 20. 'Thou sittest," &c.

"Semel et iterum," says Houbigant; conceiving the verb תִּשָּׁב to be derived from the root שׁוּב, and remarking, very justly, that the force of the verb שׁוּב, followed by another verb, is to signify the repetition of that which the other verb

predicates. But the LXX, and Jerome, with our English translators, formed **בשבת** from the root **שב**. *Καθήμενος κατα ἀδελφον σου καταλαλεις.* LXX. “Sedens adversus fratrem tuum loquebaris.” JEROME. And this is very good sense. “When you are sitting still, and have nothing else to do, you are ever injuring your neighbour with your slanderous speech. Your table-talk is abuse of your nearest friends.” Bishop Hare very properly refers to Psalm cxix, 23, for an instance of a similar use of the verb **שב**. And, “to sit in the seat of the scorner,” in Psalm 1, is to join in the profane jokes and ribaldry of idle circles.

[E] Ver. 21. ‘Thou thoughtest that I was altogether such an one as thyself.’ *E. T.*

“Existimasti futurum esse similem me tibi,” is Houbigant’s version, without any remark upon the singularity of the construction **היית אהיה** if the one be the infinitive, and the other the first person future, of the verb substantive, as must have been supposed by Houbigant, Bishop Hare, and our English translators. But the LXX, and the Vulgate, were strangers to any such construction. For the LXX render **היית** as a noun substantive, and the author of the Vulgate must have taken it for a noun substantive used adverbially. *Ἐπελάβης ἀνομιαν, ὅτι ἕσομαι σοι ὅμοιος.* LXX. “Existimasti iniquè quod ero tibi similis.” VULG. All interpreters seem to have forgotten, that **יהיה** is the name which God takes to himself in the third chapter of Exodus. It is

with particular propriety, that God, in a personal expostulation with his people, about their infringement of their covenant with him in its most essential parts, calls himself by the name, by which he was pleased to describe himself to that same people, when he first called them by his servant Moses. The passage, therefore, should be rendered as in my translation.

[F] — I will be thy adversary to thy face.” —set *them* in order before thine eyes.” *E. T.*

Set what in order? παραστησω κατα προσωπον σου. LXX. “Statuam contra faciem tuam.” VULG. “Adversabor in oculis tuis.” HARE. “I will be thy adversary to thy face.” Thy adversary, in a forensic sense. I will set myself to a regular pleading with thee upon the merits.

[G] Ver. 22. *Hc*, instead of *I*, is found in most of the versions; but Jerome and the Targum have *I*.

[H] Ver. 23. — to him that ordereth his conversation aright.” *E. T.* Bishop Hare’s conjecture, ׀ת for ׀ש, is ingenious; but the alteration is unnecessary. The antient versions support the received reading. The LXX, indeed, and Vulgate, render ׀ש ׀ש as an adverb; “in that way.” “And in that way will I shew him the salvation of God.” And this interpretation Dr. Durell adopts, and Bishop Lowth in Merrick.

thou hast spoken concerning the prosperity of me and my kingdom; that the purpose of God may not seem to be put by, through the crime of man. But the connection is clear as the passage stands. “Against thee only have I sinned,” &c. so that thou mightest be justified in pronouncing sentence, and clear in giving judgment.

Ver. 12. — free spirit.” Πνευματι ήγεμονικη. LXX. Spiritu potenti. JEROM. Spiritu principali. VULG. Spiritus alacer. Bishop HARE. Spiritus magnanimitatis. HOUBIGANT. A plentiful effusion of spirit. MUDGE.

PSALM LII.

A BELIEVER'S THANKSGIVING FOR THE FINAL EXTIRPATION
OF PERSECUTING POWER.

Ver. 2. — O mighty man, the goodness of God endureth continually.”

The LXX had nothing in their copies about the goodness of God, or its continuance. Their version is in these words: Τι ήγκαυχῶ ἐν κακια ὁ δυνατος; Ανομιαν ὅλην την ήμεραν, Αδικιαν ήλογισατο ή γλωσσα σε, which Jerome seems to have pointed after this manner; Τι ήγκαυχα ἐν κακια ὁ δυνατος ανομιαν; ὅλην την ήμεραν ἀδικιαν ήλογισατο ή γλωσσα σε. It is evident, that for ΤΩΠ, they had some word which they thought might be

rendered by ἀνομίαν. But of all the words, which are rendered by the LXX by the word ἀνομίαν, in places where neither the Hebrew nor the Greek text may be suspected of corruption, that which most resembles חסר is חמס. What if we read the Hebrew thus :

מה תתהלל ברעה
הגבור אל חמס :
כל היום הוות תחשב
לשונך כתער מלמש
עשה רמיה :

Why exultest thou in wickedness,
O thou that art mighty in injustice?
Continually thou art plotting mischief;
Thy tongue is like a sharpened razor,
An engine of treachery.

This is very good sense, if the construction גבור אל חמס, “mighty in,” *or* for the purpose of, “injustice,” may be allowed.

Ver. 4. — all-devouring words,” Παντα φηματα καταπο-
αμψι.

PSALM LIII.

(SEE PS. XIV.)

PSALM LIV.

A PRAYER FOR PROTECTION AGAINST THE ATHEISTICAL
CONSPIRACY.

Ver. 5. — enemies.” A full stop; for here is the end of the stanza, which is a triplet, like the preceding and the following.

Ver. 7. For he hath delivered”—

The LXX have the verb in the second person. Their copies probably had **הצלתני**.

— and mine eye hath seen his desire;” literally, “and mine eye hath looked upon mine enemies;” *i. e.* I have been able to look my enemies in the face.

The preterite tense is used in this distich, as expressive of confidence in future mercies. In the preceding triplet, the Psalmist prays for the excision of his enemies, as a thing for which the divine promise stood engaged; and vows grateful returns of sacrifice and praise. In this distich, he returns, as it were, an answer to his own petition. “Truly thou hast delivered,” &c. Thus, in the prophetic language, the preterite tense often expresses the certainty of things future.

PSALM LV.

[A] Ver. 2. I am brought low with my anxiety." —“ I mourn in my complaint.” *E. T.* אָרִיד בְּשִׂיחִי, I render, “ I am brought low with my anxiety.” Symmachus’s rendering is to the same effect; *κατηνέχθην προσλαλῶν ἐμουτῶ.*

[B] Ver. 9. Or thus,

The torrent (variance) of their tongues makes total destruction, O Lord.

Or thus,

Sink, O Lord, the torrent of their tongues.

i. e. Make it sink into the earth, and disappear.

Bishop Hare observes, that בלע is a strange word here. I have offered four interpretations, of which it seems capable; but I prefer that in which it is taken as an imperative, in its proper sense, of causing to disappear suddenly and totally, like a thing swallowed or sunk in the earth. But see PARKHURST’S Lexicon, under פלג.

[C] Ver. 15. Let death exalt his claim upon them. —“seize upon them.” *E. T.*

The image is not sufficiently expressed by the English word *seize*; though it is not impossible that our translators might intend to allude to the seizure of a debtor. But this is rather a kindred image than the same. For the precise image in the original is the exaction of payment, not the seizure of the person.

[D] Ver. 18. — for there were many with me.” *E. T.* Bp. Hare, for **היו**, would read **היה**; and he translates the line thus altered, “*Quoniam contra multos fuit mecum.*” Bishop Lowth thinks this emendation probable. But if **ב** may be equivalent to *instar*, it is unnecessary. “*Instar multorum erant [qui] mecum stabant.*” **כי ברבים היו עמדי**, for **כי ברבים** **היו עמדי** [הם] **היו [אשר] עמדי**. Nothing is more frequent than this double ellipsis of the pronouns. “They who stood on my side;” *i. e.* the Divine assistance described under the image of numerous auxiliaries. See 2 Kings, vi, 16; 1 John, iv, 4.

[E] Ver. 19. — even he that abideth of old.” For **וישב**, all the versions seem to have had **וישב**; which receives much confirmation from the great number of MSS. and printed editions, which give **וישב**.

[F] Literally, “*butyrina oris ejus.*” See MICHAELIS.

PSALM LVI.

[A] TITLE,

למנצח על יונת אלהם רחמים לרוד מכתם באחו אותי
פלשתים בנת

Εἰς τὸ τέλος, ὑπὲρ τῆ λαῖ τῆ ἀπὸ τῶν ἁγίων μεμακρυμμένα, τῷ Δαυιδ
εἰς σηλογραφίαν, ὅποτε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ.—LXX.

Τῷ νικοποιῶ ὑπὲρ περισσεῶς ἀλλάξ, μακρυσμῶν, τῆ Δαυιδ τυπειῶ
τελείς, ἐν τῷ κρατῆσαι αὐτὸν φυλισαίως ἐν Γέθ.—AQUILA.

Ἐπινίκιον ὑπὲρ τῆς περισσεῶς, ὑπὲρ τῆ φύλα ἀπασμένα, τῆ Δαυιδ, τῆ τυ-
πεινὸφρονος καὶ ἀμάμα, ὅτε κατεσχον αὐτὸν οἱ φυλισαῖοι ἐν Γέθ.—SYMM.

Εἰς τὸ νίκος ἐπὶ τῆς περισσεῶς.—THEODOT.

Τῷ νικοποιῶ ὑπὲρ τῆς περισσεῶς της μογιλάξ, κεκρυμμένων τῷ Δαυιδ,
εἰς σηλογραφίαν, ὅποτε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ.—F.

The true translation of the Hebrew title I take to be this :
“To the giver of Victory. Concerning the Doves. The
Band of those who are in a far country. A mystical [or figu-
rative] Psalm of David,” &c.

— Doves”—“those who are in a far country.” The
faithful in a state of persecution among the heathen. The
expressions allude to the preceding Psalm, verses 6th and 7th.

I cannot find that **נִנְיָ** is ever used as a noun in the sense

of “oppression.” If it might be taken in that sense, the title might certainly be rendered: “Concerning the oppression of the confederacy of the distant ones,” *i. e.* distant from God; the apostate faction. To this faction the word אֱלֹם is applied,—LVIII, 1.

[B] Ver. 1. — for man would swallow me up.” *E. T.* Man, אָנָשׁ, *genus humanum*. This is the complaint of a person who was exposed to the general persecution of mankind. This was not the case of David, who was at all times high in the public esteem. The language is remarkably adapted to the condition of our Lord on earth, and of his Church after his ascension.

[C] [D] Ver. 1. and 2. — swallow me up;” for this expression the LXX have καταπατησει in the first place, and καταπατησαν in the second. Jerome, as well as the Vulgate, hath “conculcavit” and “conculcaverunt.” Symmachus, in the second place, had ἵπετριζον. See also Syriac. Hence, I should conjecture, that for שאפני and שאפו the old copies had שופני and שופו, or rather שופוני. This is the more probable, because the LXX have rendered this word שוּף by the Greek καταπατεῖν, in another place, where it really bears another meaning.—See Psalm cxxxix, 11. If שופני and שופוני be the true reading here, the allusion to the words of the curse upon the serpent is so striking, as to leave no doubt of the relation of this Psalm to the great object of the serpent’s hate.

[E] Ver. 2. —from on high. —O thou most High." *E. T.* Houbigant observes, that the word מרום is in no other place used as equivalent to עליון, in which sense Aquila understood it here. He would read, therefore, כמרומ; that the sense may be, "Many they be that fight against me from on high." This might be literally true in David's case, and was figuratively true in our Lord's, whose enemies were those who were in the heights of worldly rank and power. Bishop Lowth seems to approve this emendation. In the application of the Psalm to the Messiah, there may be an allusion here "to the spiritual wickedness in high places." The LXX have ἀπὸ ὑψους. But a defect of the prefix כ, especially before a noun beginning with כ, is not unexampled.

[F] Ver. 3. What time."— For יום, read with Syriac, Symmachus, Houbigant, and Bishop Lowth, ביום.

[G] Ver. 4. In God I will praise his word." *E. T.* For רברו, Houbigant would read לרברו. "I will rejoice in God for his promise." Bishop Lowth thinks the passage may bear this sense, without Houbigant's emendation. But, in the parallel place verse 10th, רבר twice occurs without any suffix, and in this place the LXX have the suffix of the first person. Houbigant would correct the 10th verse by adding the suffix ו, as in this place. But since the suffix occurs but once, for twice that it is omitted; since we have the authority of the LXX for the two omissions, and have not their authority for the

suffix of the third person in this place, I am for taking דבר, without the suffix, in all the three places, and would understand דבר, without the suffix, as a verb. In this place, however, I expunge not the ך, but detach it from דבר, and prefix it as the copula, in the sense of *therefore*, to the next word. See my Translation.

[H] Ver. 5. — they wrest," יעצבו. The LXX have ἐξεδίελλυσσεντο. It should seem that they read יתעבו. But there is no reason to disturb the printed text. "To do a thing with great labour, to take pains about it," is perhaps the primary meaning of the word. If, indeed, its primary meaning be not "to distort," whence the sense of the noun, as an idol, may come. For idols were grotesque monstrous figures, and literally distortions of the patriarchal emblems. Hence, it may signify to affect the mind with any displeasing passion or sensation, grief, vexation, anger; for every perturbation is a sort of distortion of the mind. דברי יעצבו עלי — "torquent contra me verba mea." — "torquent, *i. e.* laboriosè fingunt in mentem alienam, et sensum alienum."—PAGNINUS after Aben Ezra, and R. D.

[I] Ver. 6. Or, "they stir up disturbances, or, they are stirred up," *concitati sunt*.

[K] — they hide themselves." *E. T.* יצפנו. The Masora remarks the irregularity of the verb. What, if by a

single transposition, we make it יִצְפִּיין, “they keep constant watch,” from the root צָפָה not צָפַן. As יִבְכִּיין (Is. xxxiii, 7) from בָּכָה. The irregularity vanishes, and the sentiment is improved. Compare Ps. x, 8.

[L] Ver. 7. Shall they escape by iniquity?” *E. T.* This is improperly made a question. The literal rendering is this: “In vanity, or in iniquity, is the escape for them,” *i. e.* they place their security in a false religion; which was the case of the hypocritical pharisees of our Saviour’s day, although they were not idolaters. It should seem, that Jerome for אֵין read אִין. For his translation is in these words, *quia nullus est salus in eis.* But the received reading is preferable.

[M] Ver. 8. — in thy bottle.” For בְּנֹאדֶךָ, LXX, Syr. and Symm. all had לְנֹאדֶךָ.

[N] Ver. 9. — cry,—for me.” *E. T.* It should seem that the LXX read אֶקְרֹאךָ and לִי אַתָּה.—See Bishop HARE.

[O] Ver. 13. — thou hast delivered.—wilt not thou deliver?” *E. T.* Archbishop Secker judged the negation here to be a corruption. We have no trace of it either in the LXX or Syriac. But perhaps הֲלֵא renders here, “*et ultra,*” “and beyond that.”

PSALM LVII.

לִמְנַצָּח אֵל תִּשְׁהוּת לְדוֹר מִכְתָּם בְּבִרְחוֹ מִפְּנֵי שְׂאוּל בְּמַעֲרָה

*Eis to telos, mh̄ diaφp̄eirehs, tō̄ Dauid̄ eis̄ s̄h̄lograφian, en̄ tō̄ aut̄on̄
ἀποδιδράσκειν ἀπὸ προσωπῆ Σαούλ εἰς τὸ σπήλαιον.—LXX.*

מִכְתָּם — ταπεινῶς τελεία. ΛΟ. — ταπεινοφρόνης καὶ ἀνάμικτα. SYM.

The composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid, and expressing deep distress, and extreme danger. When suddenly, in the 7th verse, in the sure prospect of the divine assistance, the stanza is changed to notes of praise and triumph, as over an enemy already fallen.

[A] Ver. 1. — “until these calamities be over past.” *E. T.* For עֵד יַעֲבֹר read עָדִי עֵבֶר, making the Jod merely paragogic.

[B] Ver. 2. — “who performeth all things for me.” *E. T.* The copies used by the LXX and Jerome, instead of גָּמַר undoubtedly had גָּמַל. But the Masoretic reading seems full as good, if not the better of the two. Compare CXXXVIII, 8.

[C] Ver. 3. He shall send from heaven, and save me from the reproach of them that would swallow me up.” *E. T.*

For "them that would swallow me up," the LXX have τας
 αλιωντων με: The Vulgate hath "conculcantis me:" Jerome's
Veritas Hebraica, "conculcantibus me." The copies, there-
 fore, used by the LXX and by Jerome, here, as in the prece-
 ding Psalm, for שאפי had שופי, unless an intercommunity of
 signification be supposed between the verbs שאף and שוף,
 which would be nothing singular. חרף is rendered, both by
 Jerome and the LXX, and by the Syriac, as a verb; 'εμασεν εις
 ουστρος, LXX; exprobrabit. JEROME; as if his copies had given
 the verb in the future form יחרף. But no alteration is neces-
 sary. חרף may be the participle Benoni in Kal, in apposition
 with the pronoun understood, rehearsing אלהים, as the nomi-
 native case of the verb ישלח, which will bring the passage to
 the same sense. For the change of שאפי into שופי, or, which
 comes to the same thing, for taking שאפי, if that be the read-
 ing, in the sense of שופי, we have the joint authority of Je-
 rôme, and the LXX, and Syriac. But another emendation
 would give great perspicuity both to this and the following
 verse. שופי, which Jerome and the LXX render as the par-
 ticiple, with the pronoun of the first person suffixed, if any
 noun followed it, with which it might naturally connect,
 might be the participle plural *in regimine*. What if we re-
 move נפשי from the beginning of the following verse, where
 it connects with nothing, as the text stands, to the end of this
 line? Thus,

חרף שופי נפשי

the elegance of this line will be improved, and the whole perplexity of the syntax, in the 4th verse, will disappear.

[D] Ver. 4. My soul is among lions," &c. *E. T.* The syntax is so perplexed, and the ancient versions so imperfectly represent the modern text, that there can be no doubt that some corruption has taken place. The LXX have ἐρρυσσαστο την ψυχην μου ἐκ μεσση σκυμωνων. Whence it should seem, that וישע, or some equivalent verb, has been lost at the beginning of the verse. Bishop Hare would change אשכבה into שכבה, the third person preterite feminine, of which he makes נפשי the subject. But the easiest emendation of all, is that which I have proposed, to remove נפשי from the beginning of this to the end of the second line of the preceding verse.

[E] Ver. 6. — my soul is bowed down." *E. T.* The LXX express the plural verb כפפו, Jerome the gerund לכופף.

PSALM LVIII.

מִנְתֶּם לִמְנַצַּח אֶל תְּשַׁחַת לְדוֹר

Eis tò télos mh diafthéirhēs, tō̃ Dauid̃ eis tēloggraphiān.

[A] Ver. 2. Nay but in your heart you work,—you concert," &c.

Bishop Hare's emendation, by transposing the two verbs in this distich, which he thinks have changed places, seems unnecessary. "Even in your heart you work wickedness upon the earth;" *i. e.* your imaginations are occupied with projects of iniquity; "you weigh [in your heart you weigh] the violence of your hands." You form an estimate of the advantage that may accrue to you from different schemes, which your hands are indifferently prepared to perpetrate, as interest shall determine you to one or another. I am not certain that the verb פלס, properly signifies *to weigh*. It is rather to adjust, or lay out by the level. Figuratively, therefore, it may be applied to schemes and designs, *to concert*.

[B] Ver. 4. Their poison." —like the poison." *E. T.* Rather, "their malignant temper; their spite." Θυμος, LXX; furor, VULG. and JEROME. The LXX and the Vulgate omit the second חמת. Θυμος αυτοις κατα την ομοιωσιν τα οφθαλμους. Furor istis secundum similitudinem serpentis. They read, therefore,

חמת למו כדמות נחש

The repetition of חמת seems necessary if the word is to be interpreted by poison, but otherwise superfluous. It is probable that this interpretation occasioned the repetition.

[C] Ver. 5. —to the voice of charmers, charming never so

wisely;" *E. T.* literally, "to the sound of muttered charms, [of one] combining combinations with skill," or, "combining the combinations from the wise one," *i. e.* according to the rules of the adept. For I think **הַכֹּסֵם** may perchance allude to some great inchanter, whose precepts were in esteem and use.

[D] Ver. 6. Break—break"—. *E. T.* The words **הַרַס** and **נִתְרוֹץ** I should rather understand as participles, expressing a work which God hath in hand, than imperatives containing a prayer. "God is breaking—Jehovah is breaking out."— It is true **נִתְרוֹץ** is properly the participle Paoul. But the use of Paoul for Benoni is not unexampled. See **MASCLEF.** c. v, § 4, and cap. 26, § VIII, 13.

[E] Ver. 7. Let them," &c. *E. T.* The optatives, in this and the following verse, should all be imperatives.

[F] —when he bendeth his bow to shoot his arrows, let them be as cut in pieces." *E. T.*

כְּמוֹ is properly the preposition of likeness. I am persuaded that some word, the name of something with which the wicked, perishing under the divine vengeance, were compared, is lost in the Hebrew text between **כְּמוֹ** and the verb **יִתְמַלְלוּ**.

לְמוֹ יִדְרֹךְ חֲצִי
כְמוֹ * * * יִתְמַלְלוּ

He shall level his arrows against them,
And like * * * they shall split in pieces.

[G] Ver. 8. —like the untimely birth.” *E. T.* Read כִּנְפֵל and חֲזוּה. And the change of יִהְלֵךְ into the plural יִהְלְכוּ, seems to be authorised by the LXX.

No alteration, however, is necessary. כְּמוֹ is to be understood as repeated before יִהְלֵךְ. And חֲזוּה is the participle Paoul, in apposition with the noun גִּפְלָה, for חֲזוּהוּ, like הִעֲשׂוּהוּ for הִעֲשׂוּהוּ. Job xli, 24.

Thou shalt dissolve them like wax,—
[Like] as the abortion of a woman is gone,
Not having seen the sun.*

[H] Ver. 9. Before your pots,” &c.

At the end of this verse, for יִשְׁעֲרֵנוּ read with the Vulgate and Jerome יִשְׁעֲרֵמוּ, or יִסְעֲרֵמוּ. (See the MSS.) This correction being made, if חֲרִיבִים may signify any thing dry, the sense may be: “ Before your pots feel the bramble he shall sweep them away in the storm, [יִשְׁעֲרֵמוּ] both the green and the dry ;

* Or, “ never seen of the sun.”

both the old hardened sinner and the young." But as this interpretation supposes much inconsistent metaphor, and the authority is wanting for the sense imposed on חרון, little connected with the word's primary meaning, I am inclined to guess, that ח and חרון may be terms of meteorology, and signify tempestuous blasting winds, like the words *περσυσσ* and *τρυφων* in Greek.

Before your pots feel the bramble. By this proverbial expression, the Psalmist describes the sudden eruption of the Divine wrath;—sudden and violent as the accension of the dry bramble underneath the housewife's pot. The brightness of the flame which this material furnishes, the height to which it mounts in an instant, the fury with which it seems to rage on all sides of the vessel, give force, and even sublimity to the image, though taken from one of the commonest occurrences of the lowest life,—a cottager's wife boiling her pot! The sense then will be: "Before your pots feel the bramble, he shall sweep them away in whirlwind and hurricane."

END OF VOLUME FIRST.

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